

# ROSIERUCIAN DIGEST

APRIL  
1962

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Many believe he  
was an avatar.



## Toward Antigravity

First steps are  
the most difficult.



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They invite  
to endless journeys.



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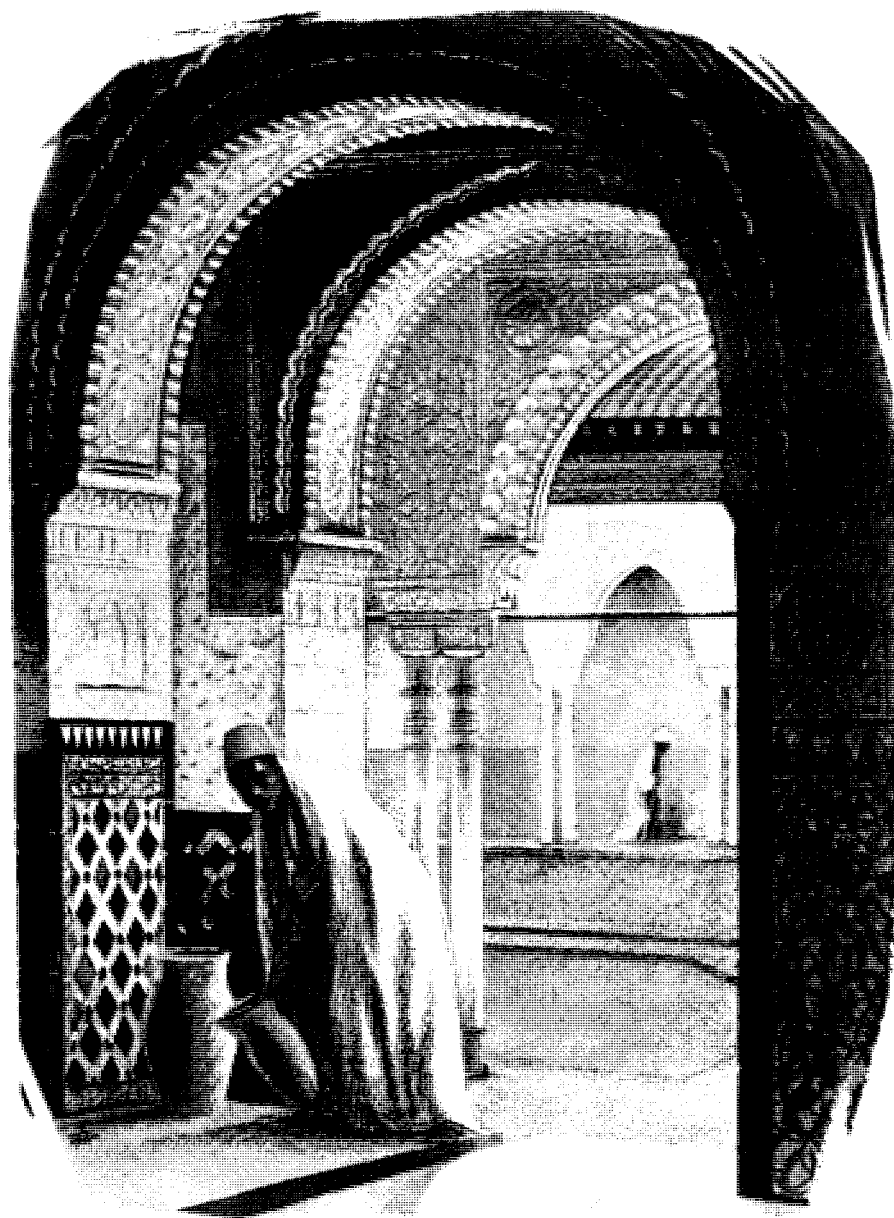
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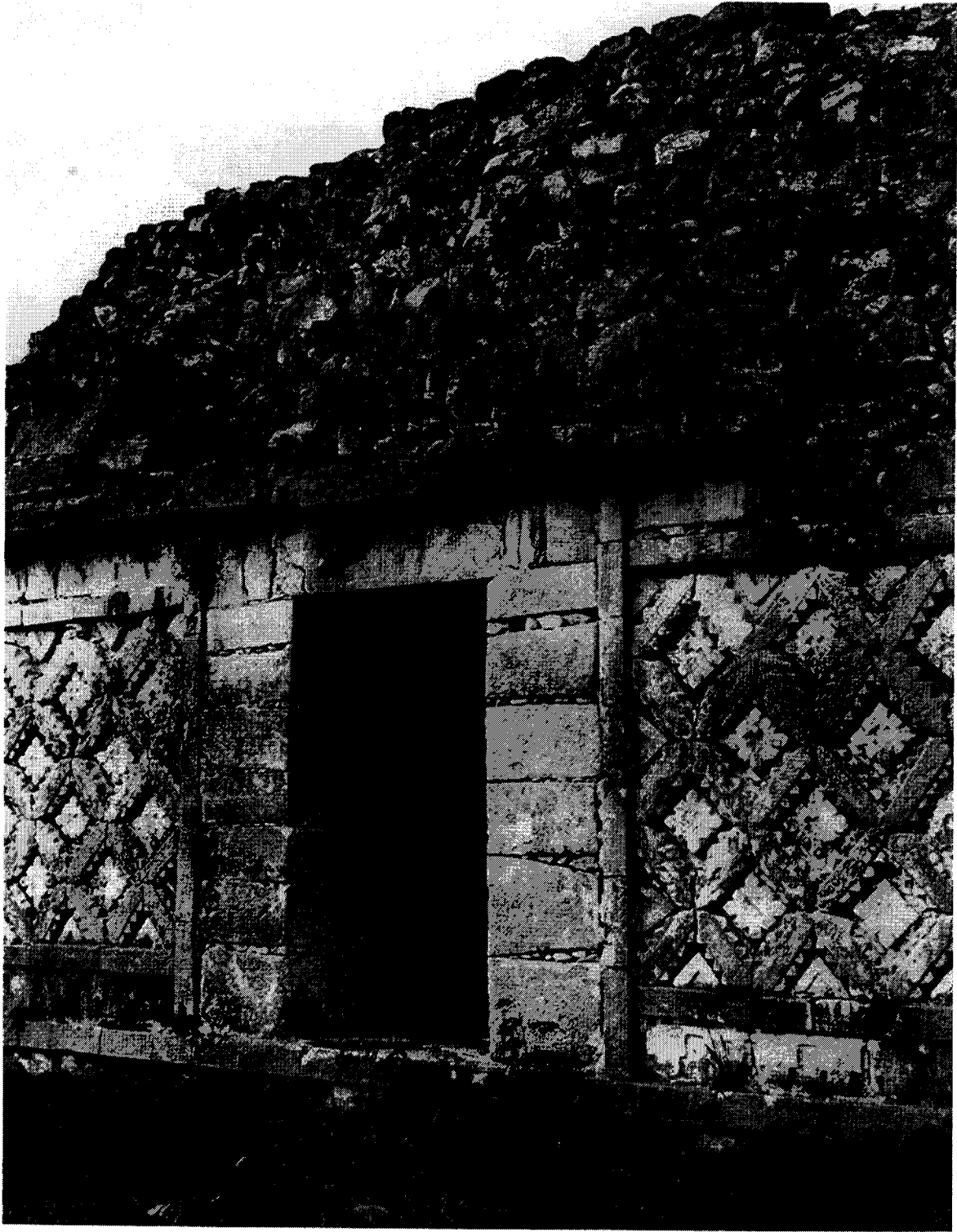
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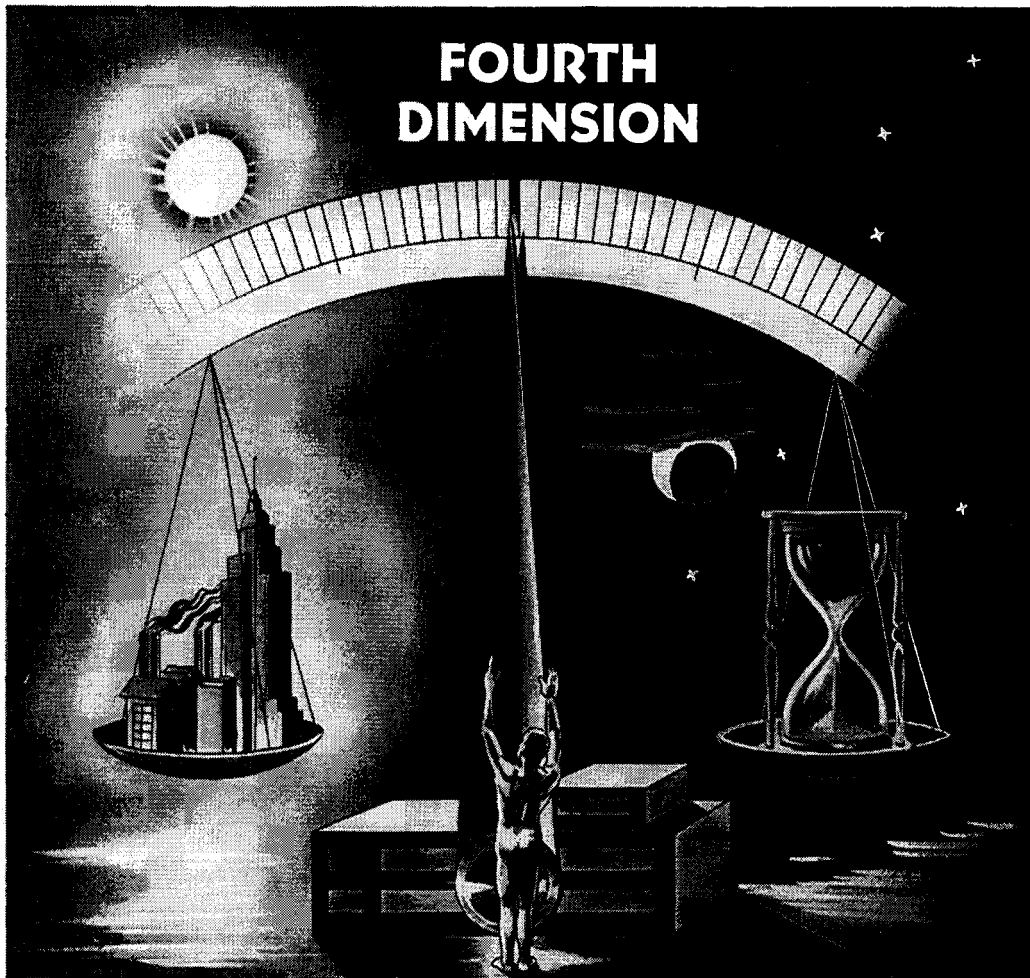
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*(Photo by AMORC)*



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*living*. Fourth dimension of mind, or developed consciousness, makes this possible.

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**The ROSICRUCIANS, AMORC, SAN JOSE, CALIFORNIA**



# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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No. 4

Mayan Ritual Chamber (Frontispiece) .....	121
Thought of the Month: Religion in the Schools.....	124
The Lesson of History.....	126
Far Horizons Lead Us On.....	128
The Wonder of the Cosmos.....	129
Cathedral Contacts: The Life Force.....	133
Medifocus.....	135
Toward Antigravity.....	136
Sheltering Walls.....	140
Housing in Antiquity.....	141
Enemies Are Human Beings, Too.....	145
The Bridge of Life.....	147
Minute Thoughts: Dreams.....	149
Apollonius, Man or Myth?.....	150
Rosicrucian Activities Around the World.....	154
The Inwardness of Events.....	156
The Round Church (Illustration).....	157
The Great Tower (Illustration).....	158

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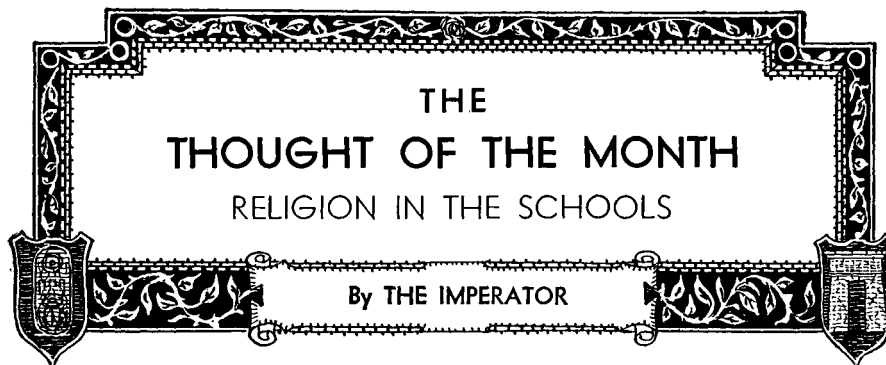
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Rosicrucian Park THE ROSICRUCIAN ORDER—AMORC San Jose, California  
EDITOR: Joel Disher

### *The Purpose of the Rosicrucian Order*

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

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THE  
THOUGHT OF THE MONTH  
RELIGION IN THE SCHOOLS

By THE EMPEROR

Is there a distinction that can be made between church and school? Specifically, a church is a place or institution dedicated and devoted to the purpose of religious worship, which includes the traditional rituals and liturgies of the sect which establishes it. The church may also include the function of disseminating the particular doctrines of the religion which it represents.

What of a school? It is primarily a place or institution for the imparting of instruction in specific branches of knowledge. It is apparent that these functions of church and school may correspond. For example, a church may establish a school for teaching academic subjects in addition to its religious practices. This, however, is a confounding of the primary purpose for which each, church and school, was originally established.

Religion is inspired by a subconscious impulse which the human experiences. It causes him to feel and believe that he is dependent upon a transcendent supernatural power. It teaches that a spiritual guidance is provided by such power and that it makes possible an immortal existence for man. The teachings of religion generally are concerned with expounding the nature of the transcendent reality, the god or deity, and man's relationship thereto. Further, religion delineates the obligations imposed upon man that he may receive in return what are purported to be the divine blessings.

These matters of religion are primarily *subjective* in nature. They are the consequence of the religious feeling

or impulse which the individual experiences, and they seem to attach the self to a divine reality. Man then construes these feelings objectively, that is, in the light of his intelligence and his environmental influences. Therefore, each religionist gravitates to those doctrines which seem best to express his religious spirit. It is comprehensible, therefore, that there must be considerable variation or diversity in the objective forms of religion and the manner of its instruction.

Since the earliest civilizations of which they were a function, schools have been devoted to training the individual in the arts, crafts, and sciences to cope with secular matters. They are academic in the sense of preparing man to confront the realities of his world. It is true that in the ancient civilizations priests were often the educators as well as the religious leaders. This, however, was only due to the fact that the priests were at that time the only learned class of society. Even then, though, there was a distinction between instruction in religious matters and in those of a secular nature.

The state, unless it is under the jurisdiction or dominance of a religion, should not instruct in religious matters. Religion, being an inner personal experience, can never be truly universal in nature. For the state to compel it to be so, is to offend the consciousness and interpretation of many individuals who are not in inner harmony with dogmatic religious beliefs. This being a psychological fact, the state whose implied purpose is the welfare of the people, at least in a democracy, cannot

ethically compel observance or allegiance to any particular sect or denomination.

Though a state may encourage religion or general moral principles, it should not adopt any laws compelling instruction in state schools, that is, public schools. It should recognize the divergence of religious feeling, comprehension, and expression. The populace should be permitted religious freedom to establish its separate and diverse religious instructions. Moral education should be the responsibility, not of the state but of parents and of the church. It is, in fact, not possible for religion to be taught in public schools without there being undue emphasis placed upon the teachings of one religion or another.

#### **Daily Bible Reading**

In some public schools, under the laws of the state or province in which they exist, there is a daily reading from the Bible. There is an attempt to justify this on the premise that it contributes to the virtues of the student and builds character. However, in this very act the school is violating the religious freedom and right of the individual. It is psychologically and even morally unsound. For example, what sections of the Bible are to be read? If from the New Testament, this then is contrary to the specific religious instruction of the Jews.

In fact, even the reading of any portion of the Bible to Buddhist, Parsi, or Hindu students, for example, would not be compatible with their personal religious instruction. It can very well be construed by the parents as improper interference by the state, through the school, in the religious convictions and training of the child. Even the agnostic or the so-called atheist, as a citizen in a democracy, has a right not to have his children subjected to religious instruction with which he, the parent, is not in accord.

Has the public school the right to assign a portion of its time for the student to take outside religious instruction? If we contend on the sound premise that schools established by the state should be restricted to academic education; then they have no right to forfeit part of their time to something

outside their jurisdiction. Certainly, there is ample time provided beyond the school hours for religious instruction in the *home* and *church*.

What lies behind this insistence by some religious denominations that public, that is, state-operated schools give time out for religious instruction? Frankly, in most instances, it is a campaign by certain churches to compel indoctrination of the child in the tenets of their faith. From their arguments one can deduce the following motive: Children not attending parochial schools or Sunday schools and who are attending nonsectarian, nonreligious-instruction public schools are not being subjected to the religious influence which the particular sect exercises. It would seem that such sects fear that they will not gain control of the mind of these young students; consequently, they insist on releasing time in public schools for what amounts to compulsory religious instruction.

There are records; in fact, there are cases on court calendars brought by parents concerning the punishment of their children in public school because the children refused to submit to the religious instruction periods. Almost all religions recognize, or expound at least, the trinity of man's nature, namely, *body*, *mind*, and *soul*. Each such element of man's nature requires its specific training. There are physical training, health culture, and hygiene for the *body*. There is education, the acquisition and use of knowledge, for the *mind*. There is moral instruction or religious exercise for that which is termed the *soul*. To attempt to merge these elements, principally for the political and numerical superiority it provides—the objective aspect of some religion, its hierarchy, and institution—is a social wrong. Yes, even a moral one.

If the democratic state should *not* teach religion or foster it in public school, neither should it support parochial schools of any sect. Religion, we repeat, is a private matter—one of conscience. If a parent wants instruction in his religious concepts for his child, with the addition of formal academic subjects, it is his right. *But* it should be a separate obligation which the par-



ent must separately support in the form of a religious or parochial school.

He has no right to impose an obligation upon the state, upon all citizens, to assist in the support of certain distinct functions which he prefers. Certainly, we could not expect the state, for example, to support schools of other types of instruction, such as metaphysics or philosophy, that certain segments of society might wish.

Simply put, public schools are available *free* to all children for general academic education, supported by the public at large. If any segments of society want in addition special functions, they must and should maintain their own unique interests. They are not being compelled to support two school systems. It is a choice of their own, and the financial obligations for parochial schools should be theirs.



## The Lesson of History

By BESS FOSTER SMITH

**I**F you ever read Arnold Toynbee's *A Study of History*, you will discover it a gigantic task for ordinary minds, for he takes you all over the world and throughout time, explaining the rise and fall of nations and races. He flatters his readers by assuming that they already know world history; so he explains, not events, but causes. He is a philosopher of history—a biographer of races.

Dr. Toynbee not only takes you to places you've never heard of, but he uses *outsized* words to describe them. He speaks of cultures and races, states and countries, philosophies and religions with the ease and familiarity that we speak of the latest movie stars or sports idols.

Intrigued by his vast knowledge and the belief that he knows what he is talking about, I keep on exploring. When he says we are in a dangerous situation and should be doing something, I am forced to give him my attention.

I cherish the childhood memory of walking a little way into the woods to some familiar spot to which I had worn a path. Although I never penetrated the entire forest, I enjoyed these bits

of it and concluded that the rest was much the same.

Just so, I find spots in Dr. Toynbee's history compelling. I read them over and over. His conclusions are lattices supporting my weak and timid thoughts. They give assurances for my hopes and dreams: Man, he says, achieves civilization, not as a result of superior biological endowment or geographical environment, "but as a challenge in a situation of special difficulty that rouses him to make a hitherto unprecedented effort."

He adds, "It is the difficult rather than the easy conditions that produce achievements—but, not too hard, lest they be wiped out." Each challenge gives strength for renewed effort; so we measure growth by the increased controls over external environment.

The western pioneers had difficult times—Indians, drought, gunslingers, pressure groups combined to make them a race of individualists who built fine cities, highways, productivity, and prosperity.

But real progress, Dr. Toynbee says, consists of "etherialization" (his own word). When the challenges bring forth internal or spiritual qualities

*The  
Rosicrucian  
Digest  
April  
1962*



rather than just material, there is real progress in *etherialization*.

This may be where we have failed, not fully understanding. But we are certainly making some progress when statesmen spend their lives battling for human freedoms. I think it is *etherialization* when a great scientist awakens learned minds to the importance of living on higher planes. Dr. Thomas Dooley is an example of the thousands of nameless ones who have made the supreme sacrifice. The Marshall Plan, UNESCO, CARE, and other services to mankind are building toward etherialization.

“What the nation is striving for,” Dr. Toynbee says, “is free consent of free peoples to dwell together in unity and to make, uncoerced, the far-reaching adjustments and concessions without which this ideal cannot be realized in practice.”

He warns western civilization that we are “far advanced in our time of trouble.” This eleventh hour calls for an utmost exertion of the saving of our spiritual faculties. “We may and must

pray that through some great spiritual awakening, the reprieve which God has granted to our society once, twice, and three times will not be refused if we ask again in a humble spirit and with a contrite heart.”

In Dr. Toynbee’s latest, *Reconsideration*, he evaluates the present situation. He says that the year 1949 was the turning point for world peace: The Soviet Union acquired the bomb and made it a threat to the survival of civilization—in fact, of life itself. However, “It has given us another reprieve. It has caused men in power to become more prudent in their judgments and their relations with their adversaries. They are schooling themselves to exercise an unaccustomed self-restraint, thus making co-existence seem more probable—as the less bad of two bad alternatives . . . a boon not to be despised.”

This is no cause for complacency since it is only temporary. It will have to be replaced by the positive bond of mutual love of mankind if the human race survives. This is its last choice, but it is a *choice*.



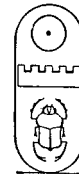
### YEAR-END STATISTICS

Organizations grow just like human beings. The Rosicrucian Order, AMORC, is now in a state of healthy maturity. Its constructive growth has depended on the actions and interrelationships of many people. The loyalty and interest of its members constitute the lifeblood of the Order. Like any circulatory system, this is not visible on the surface.

The basic frame of the Rosicrucian Order—its skeletal structure—might be said to be statistics, like those compiled below. Each year a physical check-up is made of the Order, and this year once again a healthy, vigorous organization is indicated. Each figure by itself might seem to lack significance, but in relationship to each other, these figures outline a vital organism, living and breathing.

It should not surprise our members and friends to discover that another part of the physical form of the Order—its business structure—is similar to that of other business organizations. There are thousands of letters to be read and answered, payrolls to be met, and taxes and insurance to be paid. But these services and costs are part of the normal process of growth. A study of the figures below will show the Order to be in a state of *good* financial and statistical health.

Total number of pieces of incoming mail.....	441,665
Total number of pieces of outgoing mail.....	3,366,017
Individually dictated correspondence.....	101,232
Staff payroll .....	\$646,176.69
Taxes, utilities, maintenance, and insurance.....	\$ 84,570.50
Printing costs (not including books).....	\$176,012.43
Envelopes, office supplies, and stationery.....	\$ 66,684.19
Postage for the year.....	\$206,380.06



## Far Horizons Lead Us On

By ADRIAN W. SASHA

THE more we know, the more there is to know: The pursuit of knowledge is an endless allurement on an eternal journey. Will we ever find out all there is to know? Suppose we did, would life still be interesting?

The unknown must always be present as part of the inducement to live. The horizons of knowledge, including experience, must always recede. The farther we journey, the farther the horizons must lie ahead of us; otherwise we would reach an impasse, horizons would close in, and life would be a boring and stifling enclosure. There would be no point in going backward and no way of going forward.

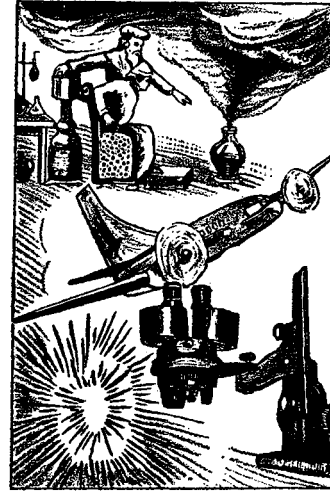
The meaning is clear: Learn all we can, but do not expect to learn everything. Admitting that many things are hidden from us, we can never be narrowly dogmatic, inflexible, or stubbornly insistent. We must always leave a margin for the unknown that will lead to the further unknown. On such basis we can make peace with the demands of life.

In retrospect, everything we have done may look like a mistake because of our greater knowledge now. And what we do now will probably look like a mistaken procedure from the standpoint of greater knowledge in the years ahead.

A mistake is merely something which in the light of better knowledge appears to have been faulty. "I would now do better" is an admission that the previous way of doing was not altogether good or was at least somewhat incomplete; but it is also an indication of personal growth.

Such is every process of human development. Such understanding takes out from us any tendency to condemn or accuse ourselves or others in any irreconcilable manner. All wrongdoing is regarded with a feeling of commiseration and empathy, helpful toward better living. This is peace for the soul, warmth for the heart, and illumination for the mind.

This living allurement must remain a puzzle and a secret in order to function as a ceaseless impulse to keep us moving, seeking, developing endlessly. One desire gratified; two others spring up. One goal reached; ten others are in front of us. One secret discovered; twenty more confront us.



It is fun to take it good-humoredly; it is joy if we do not take it too seriously: The law of balance is the essence of joy and the easiest law of life to apply, to live with, for the very reason that it excludes extremes which are bound to hurt. It is also the easiest to obey because it is an inner surrender of extremes, a willingness to get only as much as one can carry—even a little less—for a balanced spontaneity in journeying through life.

Whoever pursues life's allurements in such manner, receives great rewards: There is peace, not the kind which is of death, but of living interest and enthusiasm. There is health, not the placid kind, but the glow that renovates, the tension that energizes, the restlessness that replenishes. There is knowledge, too, not heady and self-deceptive but mellowing and sharpening. Above all, there is the reward of the inner spirit, the inexplicable fire which some call divine love.

It is because of these rewards that the

*The  
Rosicrucian  
Digest  
April  
1962*

pursuit of constantly receding horizons becomes bearable to man. Horizons vanish at his approach only to reappear and lure him on. His love for his fellow man vanishes only to reappear in another form. His romances go awry only for new and different ones that beckon for his enlightenment. His plans fail only for new and different ones to smile with greater assurance.

His faith proves baseless only to assume a new and more satisfying form. His inspiration turns into desolation only to evolve more inspiring perceptions. Even when his courage fails, na-

ture, with its thundering storms and hushing silences, offers him examples for a more deeply rooted and settled courage.

Thus a day comes when he can absorb the sun in the outside world and experience within the conviction that this baffling and inwardly rewarding pursuit is a mysterious exercise for his inner spirit—to develop, enlarge, strengthen, and ennoble it. When a person seeks to experience such conviction, he finds in it ample proof that it embodies reality.



## *The Wonder of the Cosmos*

By RODMAN R. CLAYSON, GRAND MASTER

*The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true science. He who knows it not, and can no longer wonder, no longer feel amazement, is as good as dead.—ALBERT EINSTEIN*

WONDEROUS are the works of the firmament. By nature, man is imbued with wonderment, inquisitiveness, curiosity; he wants to know. Often he is overcome with awe and admiration over what he learns. This leads him to wonder still further; so he contemplates, analyzes, and wonders about many things, such as the great cosmos or universe in which he lives.

He wonders about life: What is it? Does intelligent life prevail solely on the planet Earth? What is so special about the earth that it alone, among the myriads of celestial bodies of the universe, could conceivably support the only possible intelligent life known as man? Writers and lecturers ask, Are we alone in this vast and far-reaching universe? And so we wonder.

At one time evolutionists were concerned with the origin of self-conscious man. Today biologists working with astronomers are concerned with the origin as well as the nature of all life. They are delving into the nature of things throughout the cosmos. We do not know the exact origin of life, and we can detect no evidence of life else-

where in the universe. In wonderment we like to think of the life force as universal; although, if it is, we have no absolute proof of this as yet. Scientists have determined much concerning conditions necessary for the sustaining of life. They know that all energy upon which life depends comes from the sun. Life is a delicate phenomenon existing within a very small range of temperatures.

If the surface temperature of the sun were to change by as much as ten percent, life on earth very likely would be extinguished. Roughly, about one millionth of the sun's constant output of energy falls upon the earth in the form of radiation, and this condition has existed since the origin of the earth. Of this energy, up to three percent is conserved and utilized in the building up and maintaining of life.

The ability to capture and transform this energy is confined to green plants—the peculiar properties of chlorophyll being able to transform light energy into chemical energy and store it in the form of chemical compounds. Once this synthesis has taken place and sugar is



available, other plant tissues can utilize the energy in the sugar, or its derivative, by oxidation, to build simple nitrogen compounds into the amino acids for the proteins that sustain organisms. This synthesis also builds simple carbohydrates into fats.

The green plant takes in carbon in the form of carbon dioxide from the air or in solution in water. Carbon dioxide and water are combined in photosynthesis to form sugar, with the giving off of oxygen as a by-product. From raw materials are synthesized all the necessary substances for building and maintaining life. The energy of the sun is thus captured and stored, if you will, in the form of complex molecules of protoplasm and plant products. All of this amounts to billions of tons of synthesized carbon compounds in existence on the earth. In a more brief way, we may say of chlorophyll that it is nature's tiny green factory for converting sunlight into food energy. Once the plant has built up the higher carbon and nitrogen compounds, all other forms of life crowd in to share the product in a kind of mutually beneficial relationship.

#### *The Breath of Life*

The carbon and oxygen exchange is, in a sense, the Breath of Life. The indispensable inhaling of carbon dioxide by plants, and oxygen by animals, and the exhaling of oxygen by plants, and carbon dioxide by animals, is a cosmic partnership of dissimilar elements. We use the plants for fixing carbon and releasing oxygen, for supplying food and air, that is to say. The plants use us as one of the sources of their carbon dioxide. This is a natural exchange system. Life, as we know it, has much to do with carbon. Carbon compounds prevail generously throughout the earth as gases, liquids, and solids.

In the book *Man and the Biological World*, by Rogers, Hubbell and Byers, it is stated that all living things—plants, animals, and man—are bound together in an intricate web of social and economic relationships; that, in fact, one is dependent upon the other. No organism lives entirely for itself.

It has a variety of inescapable relationships, with other organisms feeding upon it and being fed upon, competition with, and co-operative activities, as well

as less obvious and less direct interdependencies. We recognize here nature's synthesis of perpetuating the organization of life. This involves photosynthesis. This brings life's energy down from the sun.

Cosmic energy in the form of sunshine, and the escape of heat from the earth's surface in co-operation with the organic compounds in matter in the earth's primitive oceans resulted long ago in the evolution of green leaves and stems and the eventual development of higher forms of life. The early and continuing biochemical reaction, called photosynthesis, was paramount in this co-operation.

This was the beginning of the collaboration of radiant energy and organic molecules as a decisive step in life on the terrestrial surface of the earth. It was possible because of the vital chlorophyll and carbon, without which we would not be. So in our wonderment we ask the question, If it could happen here, could it happen on a planet traveling around a distant star?

Fred L. Whipple, in his book *Earth, Moon, and Planets*, has written that *something* happened about three billion years ago to generate the forces which made possible the planets of the solar system. This curious happening has undoubtedly occurred over and over again.

Our sun is only one of billions of suns in our particular galaxy of stars. We cannot know when the stars in our galaxy had their origin nor how many of them have their own solar systems. Whether they came into existence at the same time our sun experienced a curious circumstance which produced its planets, we do not know.

Astronomers, of course, are giving much study not only to the origin of our planet, but also to the origin of our sun, as well as numerous other stars. Our system of stars, which is known as the Milky Way Galaxy, is only one of perhaps thousands and even millions of other galactic systems.

Orderliness is apparent everywhere throughout the cosmos. For instance, the planets in our solar system move in the same direction along a common plane as they revolve around the sun. The common motion of so many bodies suggests an initial rotary action as

though the solar system was once sent spinning by some cosmic hand. It must be deduced that at some stage in its evolution a planet can acquire an atmosphere which will contain and hold various gases.

The earth has in its atmosphere hydrogen, oxygen, carbon, and nitrogen. A balance eventually must be reached between the gaseous elements and the narrow range of temperatures on a planet in order to provide for life of any kind. Complete solutions have not been found; nevertheless, considerable satisfactory progress has been made.

In giving consideration to the origin of planets, an astronomer recently stated that if a stellar collision is required to produce planets; then there will be only a few solar systems such as ours among millions of stars. On the other hand, if a single star without the circumstance of collision can generate a system of planets; then the number of planets may be numerous.

Scientists are confident that the sun, on which earthly life is dependent, will keep on shining for at least six billion years more, which is about as long as presumably the solar system has existed. Man, as such, is thought to be at the most no more than two billion years old.

In laboratories our scientists are learning much about the creation of life itself from nonliving inorganic chemicals. Already what are assumed to be the fundamental building blocks of life, the amino acids and protein compounds, have actually been manufactured out of ammonia, methane, hydrogen, water vapor, and other simple chemicals.

This has been accomplished by creating electrical discharges through the material, which have very much resembled the lightning of nature. In the laboratory there was no creation of life as such, and the search goes on to determine what makes life possible, but much in this field has been learned.

There is a direct association of chlorophyll with the age and structure of the sun and stars. This strange association ties the complicated chemical operation of photosynthesis with the internal action of stellar bodies. It is believed that primitive plants were involved in photosynthesis more than a

thousand million years ago, and that carboniferous plants were sustained by a sun power that has been essentially constant from then to now. Solar radiation was little if any different from what we know now. The unhurried evolution of stars, or at least of one, the sun, is revealed by carboniferous ferns on earth.

#### *Source of Solar Power*

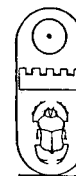
What is the source of solar power that radiates energy into space at the rate of more than four million tons a second, and yet does not exhaust itself over the millions of years? There is radioactivity within the sun. A fraction of the sun's mass may be automatically converted to energy. This is in line with Einstein's mass and energy equation which has to do with the conversion of matter into energy.

The sun's cycle of energy and its chemical composition determine its rate of energy generation. The all-important carbon is involved in the sun's energy cycle. To energize the ancient vegetation as well as modern plants, and activate animal life that is parasitic on the planets, and this includes us, the sun maintains its cycles of transmuting hydrogen into helium and radiation, thus providing abundant energy. The radiant energy is issued by a self-regulating power plant.

Now, what about life elsewhere? Harlow Shapley, distinguished American astronomer, in his exciting and delightful book, *Of Stars and Men*, has stated that not every star has a system of planets. It is safe to assume, however, that perhaps one star in every million has a system of several planets.

They have never been seen or photographed, but they are deduced as statistical probabilities. There may be as many as 100,000 solar systems in our own galaxy. Shapley states that he feels that at least one star in a billion, if we consider all stars in all the galaxies of the cosmos, may have a crusted, non-gaseous planet possibly suited for living organisms.

He states that it does not follow that just because a planet may be suitable for life by having proper air, water, warmth, and varied chemicals in solution, it will necessarily harbor highly



evolved living organisms. It does not necessarily follow that there will be sentient beings like ourselves.

There could be problems. There could be too much free oxygen, so much so that it would burn out the tender molecular combinations striving toward the biochemical capability of maintaining life. Then, too, Cosmic Rays might be too strong or too weak or too blocked by atmospheric molecules for them to play a proper part in the initial energizing of the activities that are required for the combining of certain gases in the primitive atmosphere into the simplest of amino acids.

Our distinguished astronomer has written that millions of planetary systems must exist, perhaps even billions, and that biochemical operation of life cannot be limited to our planet. Knowing what we now know of our tremendous universe, this would indeed be strange. Cosmic processes are ever active. New galaxies as well as stars and planets are undoubtedly being formed currently in response to the natural laws of gases, celestial motion, and light propagation.

#### *Old Concepts and New*

It was once thought, long ago, that the earth was the center of the visible universe. There seemed to be pretty good evidence that man surpassed all other living forms. It appeared that man's earth had a distinction of being the center of all things. Eventually this concept had to be changed. The average person who has learned a little about the sun or the solar system is familiar with the fact that the earth is one of nine planets revolving around the sun. This, of course, has been a big jump from earlier times when the sun was not looked upon as the center of man's known universe.

Even until the sixteenth century in the time of Copernicus, at which time in speculation the sun became the center of man's universe instead of the earth, there were some who continued to adhere to the old concept. Now it turns out that the sun is just an ordinary star in a fairly large galaxy of stars. There are numerous other galaxies, each composed of billions of stars. Thus the horizons of the universe continue to be extended or expanded.

Knowing what we do, we must now accept the new and advanced knowledge and work with it. Knowing what we now know, there is no going back; there is no retreat. To use a common expression, we have passed the point of no return. We cannot take back evolution, growth, and knowledge. We cannot go back to the small world, small universe concept, with which much superstition was involved.

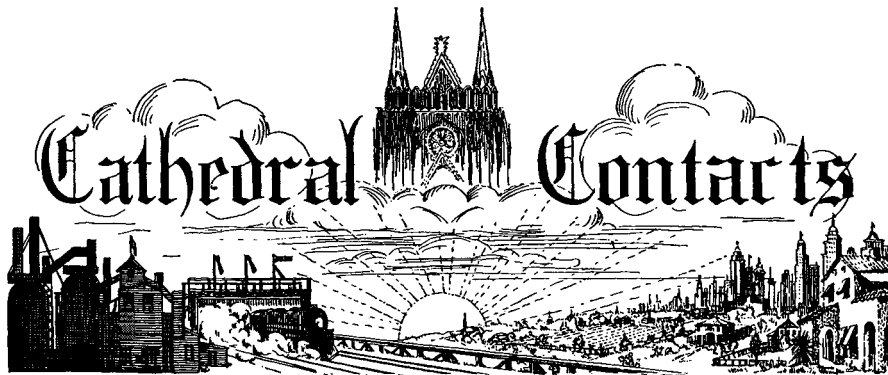
Theological concepts are involved. On this theme, in his excellent and lucid book, *The First Heretic*, Fred Gladstone Bratton asks if God is not a Universal Reality, a Cosmic Consciousness in fact, rather than of and for this planet alone.

People are accustomed to reading and hearing news every day of the further developments of atomic energy, nuclear fission, space rocketry, sky missiles, man-made satellites in orbit, space and moon probes, and putting a man on the moon. All the developments of this space age have extended the boundaries of what may be referred to as the space of the cosmos. Events are taking place swiftly. To a more or less degree, nearly everyone is developing a certain amount of scientific knowledge. No longer can the average person feel that he is too busy to be concerned about anything that is remote from the earth itself.

Fortunately, by nature man is imbued with curiosity, with wonder. He wants to broaden his scope of knowledge. He wants to have his doubts confirmed or eradicated. He cannot sit still and be oblivious to what is going on in the world and in the cosmos about him. So he ponders, contemplates, conjectures, and wonders. Eventually he has the consoling satisfaction of coming to the reasonable conclusion that the possibility that there may be human life on another planet in another star system is far removed from the fanciful ideas about unknown flying objects of a few years ago.

Knowledge is expanding. We are told that the universe is expanding. We know that there is more to the universe than the sun and its nine planets and the peoples of the earth. There is more to the cosmos than the visible stars of this galaxy. The boundaries or horizons

(Continued on Page 144)



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 LIFE FORCE

By CECIL A. POOLE, *Supreme Secretary*

TREMENDOUS progress in modern times has been made in the field of therapeutics. In this field the end seems to be that of maintaining the body as a living entity. Another way to say this might be that through all man's study of the human body, the purpose of the schools of healing has been to try to keep that body activated and the life force resident within it.

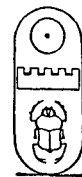
The living body is a complicated mechanism, but the source of power for this mechanism, or rather the operation of the mechanism, is not greatly understood—in spite of the advancement that different therapeutic schools have made in the study of health and the treatment of injury and disease.

Maintaining life within a body is a process to which much research, effort,

and even devotion have been dedicated. It is a most worthy purpose. At the same time, it might be well for man, after the thousands of years that he has existed as an intelligent creature, seriously to ask this question: What is the *force* that causes the biological entity to exist?

In dealing with biology, man has been concerned to a great extent with this phenomenon of life as it relates to its maintenance within the body, as well as understanding the relationship between its various functions.

Dealing with a mechanism without gaining any understanding or giving very little consideration to the force within it which causes it to function, is as unintelligent as it would be for an individual knowing nothing of an elec-



tric motor to try to make the motor function after the electric current has ceased or no longer reaches the motor.

If an individual who knew nothing about an electrical mechanism found a motor which would not function and did not know that it was supposed to be connected to an electric current, his efforts to make it function would not only be useless but also, from a strictly analytical point of view, would be a rather stupid process. This is more or less the point of view of many schools of therapeutics today.

It is not the intention of these remarks to criticize man's efforts and research to make possible the alleviation of pain and the conquest of disease. Without these efforts we would find our lives a greater burden than they could be under even the most trying circumstances; but while we are thankful for the progress in therapeutics, it is equally our obligation to consider the force that causes the living mechanism—that is, the body—to function.

Generally speaking, it would seem that man's research into the field of health and proper bodily maintenance has been directed substantially toward the chemical and mechanical point of view. The scientist in this field might answer any criticism by saying that he deals in facts—and in an area which can be objectively measured, observed, and analyzed. What is not material, and therefore not objective and not available to the ordinary standards of perception and measurement, lies completely outside the field of therapeutics.

This, then, would indicate that the welfare of the human being lies in two different fields: one of objectively dealing with a physical unit, and the other of subjectively dealing with a non-physical force. The scientist might say that religion is the field that deals with life itself or what religion might prefer to call the soul.

To a certain extent, in the study of depth psychology, this fault has been somewhat bridged. In the past century, those who have encouraged the need of the study of the psychosomatic phases of man's existence include psychological and medical research, which has revealed that sometimes nonmaterial functional conditions can also alter or

impair the actual performance of the physical body.

#### *An Ancient Injunction*

What is needed as a first step toward man's better realizing the complete nature of himself is a re-assessment of the biological organism as a unit. In an old manuscript, I found the phrase, "Learn to esteem life." It would seem that the injunction here is to direct man's attention to that necessity since he is a living entity, regardless of whether or not that phase of his existence can be objectively and physically defined.

There is the *prima facie* evidence of life as something with which we deal, and in spite of its failure to be analyzed in a physical sense, it is considered to have value. Therapeutics has confirmed this by directing effort toward the maintenance of that force in the body.

To esteem life in accordance with the ancient injunction is to set value on life and to appreciate its worth. The word *esteem* is derived from a Latin word meaning *to value*. Our value of life in a material world is placed in a position of secondary importance.

It is valued less than the electric current that activates an electric motor. We look at life as a manifestation that will go on as long as we keep the physical entity of the body in proper condition, but this concept is only a part of the picture. The essence that causes us to be is certainly more important than any of the attributes through which it functions. The body, then, is an accessory to life, a physical accessory, which becomes a medium or channel through which this underlying force functions.

If we are to broaden our concept of life and the relationship of living things to the life force and to environment, the values with which we have been familiar may require some alteration. The life force is the part of that force which makes all living things; the force that enters the body at birth and becomes the force that, despite anything else, we give our first attention to trying to maintain in that body. It is connected with the source from which it comes, and back through that connection we may arrive at a better and more complete meaning of our total existence.



I have used electricity as an illustration of or comparison with the life force. Electricity causes a certain type of apparatus, such as an incandescent or fluorescent bulb to be self-illuminating, and therefore to give out light for our convenience and use. When the illumination comes from the tube of glass, electricity is present in that tube, but, also, it is present in the means by which it arrives at that tube.

It is present at its source. While electricity is not a self-functioning manifestation, life is, and it illuminates the body in an allegorical sense; that is, it gives the body life, movement, and meaning. Just as the electrical force that is contained in an electric light

bulb must be continued to be fed, it can only be fed of its own nature and from its own source. So, through the life source we have the channel by which we can reach back to where we came from and to the very nature of what we are.

The only evidence that we have in consciousness of this force is our awareness of being, and that can be developed so that we can look within ourselves to our own awareness. By giving proper attention and understanding to this force within us, we can possibly better understand its source, and with this understanding, the meaning and mystery of life.



## Medifocus

*Medifocus* is a special humanitarian monthly membership activity, with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

**May:** The personality for the month of May is Chiang Kai-shek, President of Nationalist China.

**The code word is: TOLL**

The following advance date is given for the benefit of those members living outside the United States.



**CHIANG KAI-SHEK**  
President of Nationalist China



**JAWAHARLAL  
NEHRU**  
Prime Minister  
of India

**July:** The personality for the month of July will be Jawaharlal Nehru, Prime Minister of India.

**The code word will be: SCALE**



# Toward Antigravity

By GASTON BURRIDGE

*Ordinarily, the nontechnical reader wishes to be presented with the completely thought-out idea, invention, or proposition. While this is no doubt more convenient in that it costs him less effort, it nevertheless robs him of the pleasurable opportunity to exercise his own thought on matters which concern the civilization of which he is a part. It is hoped, therefore, that Rosicrucian Digest readers will welcome this chance to do a little speculation of their own on such matters as gravity, electricity, magnetism as they consider with Mr. Burrige some recent trends toward Antigravity.—EDITOR*

JUST as we cannot say exactly what magnetism and electricity *are*, neither can we yet define the force of gravitation. There are many opinions. Gravity—that force, attraction, entity, warp of space, whatever you wish to call it, has puzzled the minds of men for centuries. Gravity is a rock in the road of physics still withstanding every bulldozer brought against it. True, we may have knocked off some corners, some chips—perhaps caused several small cracks to show—but only that.

Three of those “cracks” we want to consider here. We have come to know several primary forces in our universe, but only to lay timid fingers on them. They are *magnetism, electricity, gravitation*, and that force which binds atoms together. This last force is called “nuclear glue” or “supergravitation.”

Though we call them all *primary* forces, they may not be primary at all. They may be only *phases* of a single force about which we know little or nothing—a force some have chosen to name *God*. How deep our understanding can penetrate these forces is only conjectural: Fifty years ago many things were purest speculation which now have become “everyday.”

Science has exploited the “couple,” the tie, the binder, the affinity between magnetism and electricity, to a great extent. That couple produces “electromagnetism,” which in turn figures in every phase of our present electrical system.

Science also believes a couple exists between magnetism and gravitational force; between electricity and gravitational force. But science denies these couples are as potent as the one between magnetism and electricity. Nor can either, they say, be applied nearly so effectively as electromagnetism. We should ask ourselves why.

Let us consider three devices: Two are already under U. S. Patent protection; one shows a couple between electricity and gravitation. One is largely mechanical. All follow the work and research of three men: Mr. Norman Dean, who heads his own company; Mr. T. Townsend Brown, Whitehall-Rand, Inc.; and Dr. W. J. Hooper, Chairman of Physics, The Principia College.

## *The Norman Dean Device*

The Norman Dean device is mechanical, protected by U. S. Patent #2,886,976—“A System for Converting Rotary Motion Into Unidirectional Motion.”\*

The Dean device is highly complicated, some parts being moved electronically. Mr. Dean says energy is converted into force capable of acting in *any* direction on a given load *without reaction* occurring *exterior* to the system or load.

Through the use of *oppositely rotating pairs of eccentric masses*, the freely suspended system converts the movement—provided by a prime mover (an electric motor in this case)—into either intermittent pulses or continuous thrusts in one direction.

In correspondence with me, Mr. Dean denies that his apparatus possesses any antigrav potential; however, when the machine sat idle upon a platform scale, it weighed 23 pounds. When it was put under power, the dial on the scale indicated a steady drop in weight until the device reached full throttle; then the scale read only 3 pounds!

As long as the machine was under full power, the dial remained at 3 pounds; only when the current was turned off did the dial return to show

\*A copy of this Patent, and all U. S. patents, may be obtained free from the U. S. Patent Office, Washington 25, D. C., for 25 cents.

23 pounds weight. As I see it, the device is antigravic: It does something to or with gravitational force; counteracts it somehow, 20 pounds' worth.

I do not believe Mr. Dean's machine *destroys* gravitational force. The force is still active, still there; the machine is only working against it in a limited area. With more speed applied, will the machine lift itself off the scale platform? Yes! At least such is my understanding of a report in this regard—with photographs as proof.

All of this weight-changing must be classified as "work." All work requires the expending of energy—energy properly applied. In this case, the energy comes from the electricity used in turning the motor. We have no "something for nothing," no perpetual motion arrangement here. So, perhaps it is not antigravic, and Mr. Dean is fully correct. If so, then the big stone in the road of physics has been only cracked a little, not removed, and we have only gone *toward* antigravity—not reached it. However, I think these steps significant and worthy of note.

There is a great deal of controversy regarding this entire matter. The point is, the patent was issued and the device does work, regardless of whether Mr. Dean's explanation of why and how is correct or not. Some engineers and scientists maintain it is faulty. At present, Mr. Dean is building a large model which will indicate how the machine can be used to move heavy material from one place to another.

No matter how much or how little this machine may ultimately upset some long-established laws of physics, or how great or how little antigravic potential it has, it seems to me a "crack" in the gravity boulder.

#### **The Biefeld-Brown Effect**

The essence of the Biefeld-Brown Effect has been known nearly 40 years. It was first observed by Dr. Paul Alfred Biefeld, professor of physics, Denison University, Granville, Ohio. Thomas Townsend Brown, a student of Biefeld's, is the man who has done most of the research and application of the Effect. Mr. Brown has been awarded two patents, one in September, 1934, #1,974,483 (now expired), another August, 1960, #2,949,550.

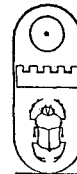
There is virtually *no* technical information relative to the Biefeld-Brown Effect because Mr. Brown saw fit not to reveal what his researches showed, and because many scientists believed there was no valid experimental showing on which to base technical articles regarding the Effect.

If Mr. Brown's work shows anything, it shows there *is* a direct and worthwhile couple between electricity and gravitation, and that that couple *can* be *applied*. The simple coil of wire made the couple between magnetism and electricity available for man's use. The simple *two-plate electrical condenser* of Mr. Brown may make the couple between electricity and gravitation equally available. The two-plate electric condenser can be one key to electro-gravitational force use. If so, Biefeld, Brown, and the Effect have opened a door to practical application carrying tremendous possibilities.

The Biefeld-Brown Effect statement is that when a simple, two-plate electrical condenser is charged with proper voltage of *direct* current, the condenser will *move toward* its *positive* pole. This movement, of course, is against established inertia and gravitational force. Interesting to note: The movement toward the positive pole takes place regardless of which pole is made positive; hence a pendulum action will manifest if proper switching arrangements are employed so as to make first one plate, then the other, positive.

A simple, two-plate condenser is made by placing a sheet of dielectric material (bakelite, glass, plastic, etc.) between two metal plates. If suspended on a cord, free to move in any direction, and charged with the proper voltage and quantity of *direct current*, the device will move away from the vertical position to an angular one, toward the side carrying the positive pole. This, of course, demonstrates antigravic ability.

Several factors affect the intensity of this Effect. One has to do with the *closeness* at which the two plates are set to each other or the thinness of the dielectric between them. Another has to do with the *amount* of electricity the dielectric will store as an "elastic stress." Different materials store differing amounts. A third is the *pressure*



(or voltage) used to charge the condenser. Still another is the *area* or size of the plates and dielectric.

One more factor has to do with the *mass* of the dielectric. As will be clearly seen, no one device can contain the maximum of all these factors; hence there is no perfect arrangement. This does allow, however, for a wide selection of arrangements, making the Effect adaptable to various situations in a most efficient manner.

Some applications of the Effect point to the best use as a space vehicle drive, a motive power, a propellant for space craft. Others seem possessed of more antigravitic potential here on earth.

If it is recalled that a circle is the plane figure enclosing the greatest number of square measure units for its dimensions, so is the sphere for the solid figure. This suggests that the most efficient form of space drive using this motive power would be a saucer-shaped disc.

History shows *discovery* of scientific material to be about 30 to 40 years in advance of its general application. If so, perhaps now is the time for beginning Biefeld-Brown Effect applications. If there is a couple between electricity and gravitational force as expressed by the Biefeld-Brown Effect and Brown's device; then we would naturally expect something of a like couple to exist between magnetism and gravitation.

Physicists consider gravitational force a *weak* force. At least so far, we have discovered no way of *concentrating* this force into smaller dimension but higher tension as we have learned to do with both electricity and magnetism, and their couple, electromagnetism. Therefore, until we do learn methods through which such concentration can be effected, we must content ourselves with the idea that gravitational force is a weak force.

But can we consider any force *weak* which accelerates a body at the rate of 32 feet per second? Assuming the weakness, we would not expect the couple between magnetism and gravitation to be a 50-50 proposition.

demonstrates that the couple between magnetism and gravitational force exists and can be applied to advantage.

Dr. Hooper's machine is based on a theory—a theory first outlined before a meeting of The American Physical Society of 1949.

In his technical papers, *New Horizons in Field Theory and Gravity, Its Identification and Useful Energy*, and again in *A Progress Report of Gravitational Research*, Dr. Hooper predicts that a properly rotating magnetic system will generate a field of force which will *act attractively* on any kind of matter and at the same time be quite *immune to cancellation by shielding* of any common sort! This makes it identical in every way to the force of gravity! Subsequent empirical research has shown such an assumption to be largely correct.

First experiments conducted by Dr. Hooper were with permanent magnets. Since these possessed certain innate disadvantages, Dr. Hooper turned to electromagnets of proper design and construction. A model of the Hooper machine can be described as a whirling, soft-iron disc between two properly sized and excited electromagnets. Coils and rotor are surrounded on all sides by a soft iron housing, the whole suspended on the hook of a scale. The rotor is turned about 2400 revolutions per minute by a flexible shaft and electric motor. Idle, the device weighs a given amount. As the rotor revolves in the excited electromagnetic field, the scale shows less weight to a marked degree. This would appear to be definitely antigravitic.

As in the other machines mentioned, outside force is required here to excite the electromagnets, and further outside force must be applied to turn the proper parts within the device in the prescribed manner. Even if permanent magnets were used, they would first have to be magnetized, which would require the application of outside energy to them. Another reason why this article was titled *Toward Antigravity!* I think, though, we have an added instance plainly indicating that all these so-called *primary* forces are closely related and quite likely spring from the same *basic*—are, in truth, but phases of it.

If something happens, we believe

**The  
Rosicrucian  
Digest  
April  
1962**

#### **The Hooper Device**

Regardless of all these things, Dr. Hooper, researcher extraordinary, has developed a device which to my mind

there is a reason. We want to know that. Dr. Hooper has explained why he believes his machine operates as it does. The explanations are technical, but perhaps a scant outline of them might not be out of place here.

Dr. Hooper believes his apparatus works as it does because of the innate way all atomic particles move *toward* one another, *away from* one another, and *around* one another. *Why* atomic particles act in these rhythms is not yet fully established, but it may be related to whether or not there is a basic stuff called an "ether." If there is *no* ether, one explanation might fit; if there *is* ether, another explanation would be pertinent—even imperative.

A great many of today's physicists are followers of Dr. Albert Einstein and his General Theory of Relativity; and he has been said to be a staunch anti-etherist. But was he?\* Since his death, a steadily rising number of physicists has appeared not at all satisfied with the total answers the General Theory of Relativity give for many observed phenomena.

I do not know whether Dr. Hooper is basically an etherist or an antietherist;

but he appears to be hiking a good trail toward antigravity—or contragravity, if you prefer.

I have reason to believe gravity-anti-gravity research is now being, or very recently has been, carried on in several national and private laboratories. Therefore, I am expecting new and additional steps toward antigravity to be announced in the not too distant future. What form these researches have assumed I have no idea, but I shall not be surprised at a "surprise"! When a breakthrough comes, a flood of applications will follow. These will affect all our lives.

Certainly, if man's mind can take the atom apart—and it has, somewhat—then that same mind can fathom the force of gravitation. The idea is absurd that gravitational force is beyond man's comprehension. It is not. True, we cannot run until we learn to walk. But I believe one of the three machines outlined above—or all of them—are first steps. First steps are always the most difficult.

\*Cf. Einstein's "Ether and the Theory of Relativity," University of Leyden address, May 5, 1920.



Great discoveries and improvements invariably involve the co-operation of many minds. I may be given credit for having blazed the trail but when I look at the subsequent developments I feel the credit is due to others rather than to myself.

—ALEXANDER GRAHAM BELL

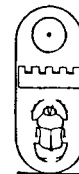


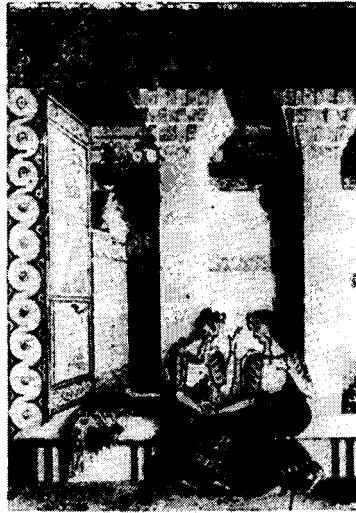
### ROSICRUCIAN DIRECTORY

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



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





*Courtesy of Gypsum Association*

#### Minoan Palace

As a backdrop for decorating schemes, walls today give bonuses of beauty and color. They enclose the family and its possessions, separate the functions of living, protect from cold and heat, hold back winds and rain, initiate a claim to privacy.

A wall is still where you find it, and Nature has provided shelter materials for every climate. Bushmen of South Africa and Vedda tribes in Ceylon live in rock shelters. This is also true in China and in Arizona's Pueblo region of the United States.

Neolithic men scooped "nests" out of the ground, added little walls of stone, and stretched animal skins across the top. Remains of such "beehive" dwellings may still be seen in the British Isles. Earth lodges found in Missouri are reminiscent of this early age.

Using whale and walrus bones for walls, people made a sturdy support for furry skins to insulate their homes from the cold. Where wood and stone are unattainable, Eskimos take shelter in igloos. With blocks of soft snow in place, a blubber lamp is lighted and the exit closed.

The snow starts to melt. Because the roof is curved, the water doesn't drip but soaks into the snow blocks. The exit

## Sheltering Walls

is then opened and cold air rushing in freezes the watery interior. Result: an ice house ready to withstand the weight of an occasional polar bear on its roof!

Semang tribes on the Malay peninsula plait boughs in a circle, joined overhead, or tilt two flat screens of woven boughs against one another. Blackfoot Indians in Montana erect a tripod of poles and stitch skins or birch-bark over them. Goats' hair cloth tents and grass-thatched huts abound in Africa. Banana leaves thatch houses in the tropics. Siam boasts log cabins along her well-traveled rivers.

Stone houses have been built in Syria since the third century. Richly forested Switzerland, Germany, and Scandinavia popularized wooden houses. Fire was a constant threat, but modern wood or steel materials are usually reinforced with gypsum, the mineral of natural rock.

Gypsum's use dates back to 2,000 B. C. when tombs in Egypt were sealed with it. Its fire-resistant properties were known, too, in ancient Rome, where the penalty for failing to fireproof walls and ceilings was death! Classic alabaster sculptures, like the Sacred Winged Bull of Assyria, preserved from Biblical times, were carved from solid blocks of gypsum.

Leonardo da Vinci taught its use as a foundation for works of art meant to withstand the ravages of time. Paris is built over beds of pure white gypsum. Benjamin Franklin discovered it there in 1776, and introduced it to America as "plaster of Paris."

First imported for fertilizer, ornamentation, and smooth, hard, permanent wall surfaces, it was later mined

*"Meet at the Fountain . . ."*

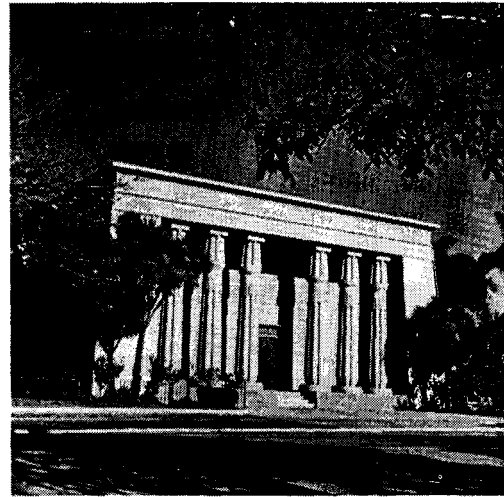
This physical center of Rosicrucian Park acts as a hub around which the myriad activities of a Rosicrucian Convention revolve. Here are carried on the most profound discussions as well as the most light-hearted conversations. We invite you to scan this pictorial section—a promise of what awaits you at the 1962 INTERNATIONAL ROSICRUCIAN CONVENTION! Then join us there, won't you?

July 8-13



## *Early Morn . . .*

The freshness of summer mornings is taken advantage of by programming sessions as early as 8:00 a. m. These serve to invigorate and inspire those members who normally "wake up with the sun" anyway; and open a whole new world to those who normally don't. Such events set the pace for the full and complete days and evenings to follow. At right, the Supreme Temple as it appears to early risers.



## *In Between . . .*

There's hardly a moment at a Rosicrucian Convention that there isn't *something* to do. Between sessions members have a golden opportunity to browse in the Rosicrucian Research Library. There the librarian will gladly assist you in discovering the precious literary treasures that date to ancient times, or help you to find pertinent information on your favorite topics.



## *and Evening Hours*

After dinner, momentum has gathered for the day's biggest events. Each evening a major production is staged. One night it may be a dramatic play; another night a musical concert; another night a stirring lecture; and so on through the week. Myron Floren, pictured at right, is always a welcome visitor and is scheduled to be here again in 1962.





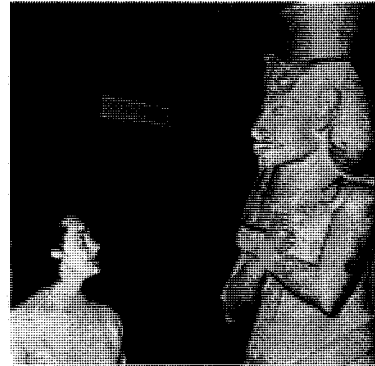
## *Forums*

Always popular are the question-and-answer periods during which the Supreme and Grand Lodge officers preside. Members can then question an officer directly, from the floor, on any phase of Rosicrucian study. The ensuing discussion is most often a rewarding experience. Here Grand Secretary Harvey A. Miles and Grand Treasurer James R. Whitcomb talk over a point raised from the floor.



## *Unusual Exhibits*

The Rosicrucian Egyptian, Oriental Museum continues to offer the finest exhibits of Egyptian and Babylonian antiquities in western United States. Of equal interest to thousands of members are its art gallery exhibits featuring the work of world-famous artists, past and present. Pictured is a visitor gazing at the newly acquired figure of Akhnaton.



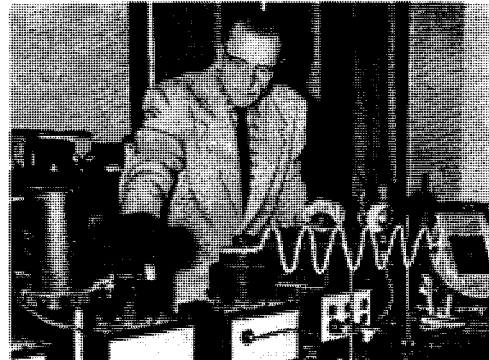
## *Rituals*

Ritualistic dramas, initiations, and mystical convocations are held in the quiet beauty of the Supreme Temple. The environment is most conducive to reflection and meditation. The entire edifice symbolizes the "soul" of the Order, and serves as a meeting place of minds. The Guardian's gong, at right, sounds the beginning and end of all sessions.



## *Demonstrations*

The stage of the Francis Bacon Auditorium is more than once the scene of scientific demonstrations of Rosicrucian principles. Preparations for these are made in Rosicrucian laboratories, as depicted in our photograph. The mechanics, and psychological application of sound, color, magnetism, and other physical phenomena are explained.



## Things to see . . . and

- See the historical documents granting AMORC its authority and special rights.
- View the fabulous dioramas and models depicting life in ancient Egypt.
- Sit under the simulated night sky of the Rosicrucian Planetarium, and listen to a story of the stars and star groups.
- Take note of earthquake recordings; how they are registered on the sensitive seismograph.
- Look up at the towering obelisk of Usertsen I, a replica of Egypt's first obelisk.
- The great new mural of mosaic tile that graces Rosicrucian Park is a photographer's delight.
- Rare mystical volumes by noted authors, centuries old, are on display for a limited time during the Convention only.
- In the amphitheater of the Rose-Croix University building are repeated experiments in the fine arts of *concentration* and *visualization*.
- Visit the photographic studios in which unique film sequences are made up for AMORC's film documentaries on civilizations past and present.

**Registration fee, which covers Convention, banquet, and entertainment, too, is only \$8.00**

**Below: Pinned! Identification is fastened to a delegate's lapel by a smiling hostess.**



## Things to do

- Participate in the solemn initiation of Temple Builders.
- Enjoy the special class sessions where students and instructors come face to face.
- Serve on a special committee to inspect and discuss the administrative functions of the Order.
- Get to know the people who make up your staff of officers and teachers. Personal interviews are granted throughout the week.
- The shaded walks and benches are inviting places of rest; and provide opportunities for fellowship with other members between sessions.
- Lodge, chapter, and pronaoi delegates are treated to special sessions on ritual, administration, and extension.
- Sit in on the Department of Instruction at work. Listen to typical letters. Hear typical replies, advice, information, etc.
- Guest speakers—Rosicrucian dignitaries—are everywhere on the program. Their discourses share promises, hopes, problems, questions all have in common.
- Relax at the fun-filled banquet and Rose Ball following Friday's activities.

## Plan Now to Attend!

Transportation and lodging facilities are heavily booked during the summer months; so it's not too soon to consider making reservations for the Convention.

Plan your vacation or holidays around this week of activity. San Jose is close to many of California's scenic wonders. It is easily accessible by air, sea, and land routes. The climate is mild, with the possibility of cool evenings. As a large industrial center, it offers the finest in accommodations.

Upon request we will send you a list of hotels and motels in this vicinity, giving rates, facilities, and a reservation form. Address your request to the *Rosicrucian Convention Secretary*, Rosicrucian Park, San Jose, California, U. S. A.

in the United States. Blasted from underground caverns, it is crushed and then heated to remove most of its water content. A builder adds water to this powder, and returns it to its original chemical composition to set "hard as a rock." It sets so fast, though, that only a little could be mixed at a time until, in 1883, a method was discovered to control its setting time. Then an invaluable industry entered a new era in the United States, producing wallboard as a building material with fire-retarding gypsum.

Prehistoric families found their protection from fire in the wall of a rocky cave. Modern men have found it in gypsum. When heated excessively, gypsum wallboard, lath or plaster, actually releases fire-dousing steam and does not transmit heat as other construction materials do.

In modern cities, gypsum products are more widely used than ever before. Next to cave dwelling, they offer safety features unequalled by any other walls of history.—*Central Feature News.*



## Housing in Antiquity

By A. VARRON, M. D.

THE first human civilizations developed in narrowly confined oasis lands. Rugged plateaus and sandy hills enclose the narrow, extended, and fertile valley of the Nile in Egypt; extensive deserts surround Mesopotamia, the upper country of Assyria and Babylonia, as well as the land of the Sumerians along the lower course of the Tigris and the Euphrates, and like the Nile these rivers flood the land and make it fertile.

Shut off from the surrounding territories, these lands, which were favored by nature, were able to develop with relatively little interference. Nowhere but here was it possible for a more unified culture to develop. All the prerequisites for a rapid flowering of civilization were given, and with increasing wealth the peoples of these lands produced the first advanced civilizations of antiquity.

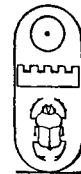
There is no direct evidence concerning the nature and construction of the oldest *Egyptian houses*. While the temples and funerary monuments of the kings of the historical period were built for eternity, private houses were constructed from more transient materials, which long ago disintegrated without leaving any traces.

From certain hieroglyphic signs, however, it may be inferred that the oldest temples of the earliest period were constructed from palm bark and rushes, and it is possible that the oldest dwellings were made from the same materials. The next step in the development appears to have been the use of Nile mud. . . . Later, air-dried bricks were used for building houses; this material was exceptionally well suited to provide protection against the sun and to maintain ventilation. . . .

In general, it may be said that the house of the middle and upper class Egyptians consisted of a ground floor with brick walls, a narrow doorway, and small windows placed rather high in the walls. The first story was built of narrow wooden boards, and above it there was frequently to be found another story, which was supported by columns and was open on all sides.

This type of construction, including the arrangement around an inner court and the provision of porches, was due to the need for seeking protection from the hot sun and for maintaining as unimpeded a circulation of air as possible. . . .

Occasionally, a reported detail throws some light on the living conditions of



the Egyptians. The health of the workers who were engaged in the construction of the Pyramid of Gizeh (2900 B.C.) was the concern of their superiors. Regulations were issued that the workers were to wash daily, have frequent medical examinations, and that every year the huts in which they lived near the pyramid should be burnt and new ones erected.

Such extremely wise measures characterize the hygienic precautions of those "very healthy people," as Herodotus describes them. In a land of floods, canalization and drainage problems were important. Ingenious irrigation systems regulated the floods that fertilized the soil; drinking water was brought from the Nile in canals and methodically filtered, probably with the help of large clay vessels filled with sand.

Where houses were built on moist soil, the brick masonry floor was laid on a layer of cylindrical pantiles, just as was done in German patrician houses during the Renaissance. By this means the penetration of dampness from the earth was prevented. Provision was made to carry rainwater off the roofs, but there was a complete lack of any sewerage system. . . .

The hygiene of the Greeks was founded on very different principles from that of the Orientals, which was always clothed in ritual precepts. Indeed, Greek medicine, especially in its beginnings, was closely linked to religion, but alongside religion in Greece, there developed and prevailed a current of thought which turned away from everything mystical and oriented itself completely in terms of this world.

The great physicians of Greece were likewise natural philosophers, whose aim was not only to heal, but also to fathom the interrelations of life. Thus Hippocrates discussed the causal relations between climate and disease. In his work on *Airs, Waters, and Places*, he studied the influence of climatic phenomena, as well as of the seasons on the human organism. . . .

#### *The Problem of Drinking Water*

Long before Hippocrates it had already been recognized that the character of drinking water was highly significant for health; and the problems

of procuring good drinking water had already been solved two thousand years before the Christian era. The Cretan-Mycenaean culture had large aqueducts.

Excavations have also revealed that Troy had a very ingenious water supply system. Just as elsewhere where drinking-water supply systems were accepted facts, the disposal of wastes was likewise regulated and the sewerage system was systematically developed. In palaces, such as that of Knossos, on Crete, which dates from the second pre-Christian millennium, there were not only magnificent bathing facilities, but also water flushing arrangements for the toilets.

Water-pipes in private houses, the remains of which are still clearly evident at present among the ruins of Priene, in Asia Minor, were probably already installed at an early date, even though in many places water was usually drawn from public wells. Numerous regulations indicate the great efforts that were made to obtain good drinking water. In Pergamon, for instance, it was forbidden to wash clothes, to rinse dishes, or to water animals at public wells.

In taking over the legacy of Greek culture, the Romans also accepted their hygienic views on air, water and soil. . . . The consideration of geographic situation and climate in the building of houses is perhaps most evident in the case of the buildings that represent an ideal union of Greek and Roman architecture, namely, the villas which the Roman architect, Vitruvius Pollio, described around 25-23 B. C. in his work *De architectura*.

Luxury in housing was not yet as marked as it became later during the period of the Empire, nor was there yet any evidence of that extreme refinement of taste for the satisfaction of which the most precious exotic marbles and correspondingly costly materials of other types hardly sufficed. Nevertheless, it is clearly evident that the houses described by Vitruvius represent the culmination of a long architectural and hygienic development.

The rooms of the house were arranged according to their function, at the same time taking into account their situation with regard to the points of

the compass, the winds, and the light which they received so that the entire arrangement was in accord with commonly accepted hygienic views. . . .

### **Roman Villas**

That the ideas of Vitruvius did not remain simply theoretical requirements is shown most clearly by the younger Pliny's (61-114 A. D.) detailed description of his country house, situated seventeen miles from Rome. In one wing of his villa, he writes in a letter, there is a large room that can also be used as a dining room, and which is brightened by both the sea and the sun.

Owing to its height, and because it is protected by the walls against any wind, this room remains cool in summer and warm in winter. In the garden itself there was a vaulted room built like a promenade. This room had windows on both sides, with twice as many windows on the side facing the sea, and it must have been especially pleasant to spend some time there. . . .

Lucullus, known to history as a gourmet, went even further than Pliny. He owned one palace furnished specially for the winter, and a summer villa equipped for the warm season, because, as he put it, he "was not more foolish than the storks and cranes who also changed their abode." Nero outdid Lucullus with a dining room that could be rotated around an axis in accordance with the position of the sun.

While these large villas, of which Horace complained that they resembled entire cities and removed land from cultivation, were equipped with the greatest luxury and all the achievements of housing hygiene, little attention was paid to light and climatic conditions in urban dwellings, particularly in those of the poorer classes.

In the city everything was directed towards one end, namely to utilize the shade as much as possible. Consequently, in complete contrast to the construction of houses in northern Europe, the building was shut off from the outer world and all activities were restricted to the interior of the house and the court around which it was built.

The grouping of rooms around an inner court, whether as in Greece, around a court with a long vestibule or around a peristyle supported by pillars,

or as in Rome, around the atrium, was accompanied by certain disadvantages from a hygienic point of view. The windowless ground floor, where open shops and stores were generally built on to the wall facing the street, received light and air only from the court and through the open doors. . . .

In antiquity only the rooms on the ground floor were regarded as healthy and also fashionable. There was no cellar under these rooms, but solid foundations and occasionally metal mountings on the walls prevented the penetration of dampness.

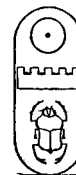
In Greece the first floor was inhabited only very reluctantly, because it was too hot. In Athens it was rented to foreigners, or the owner let his slaves sleep there. Only infrequently were the women of the household lodged there, and then only if there was not enough space for the building of a long house on one level. In such cases care was taken to provide satisfactory ventilation through the use of pillars and additional balconies.

In Rome, where land was unusually expensive, and prices were driven still higher by speculation, the houses were surprisingly high, some resembling the tenements of today. . . .

Apartments in the high buildings of ancient Rome must have been dark. Tacitus relates how, after the burning of Rome, Nero laid out wide thoroughfares, and provided enlarged front gardens and airy balconies for houses. "Yet, some believe," he continues in his *Annals*, "that the old arrangement was more conducive to health, because the heat of the sun was unable to penetrate through the narrow streets and tall buildings, while now the heat in open, wide, and unshaded streets is all the more oppressive." . . .

### **Braziers for Heat**

Even in the better private dwellings not all rooms were equipped with heating systems. Frequently, use was made of small, portable or mobile coal braziers, that probably resembled the later Italian or Spanish "brasieros." Often aromatic woods were burned in these, or fragrant plants were thrown on the embers, just as perfumes were poured into the flat oil lamps in order to dispel the oil odor. (Continued Overleaf)



In view of the fact that luxurious banquets played a great role, particularly in imperial Rome, it is surprising to see how simply equipped was the kitchen of antiquity, that is, as far as we can determine from the remains that have come down to us. The kitchens that have been preserved in Pompeian and other villas are not particularly roomy; the stone stove, which has horseshoe-shaped attachments for the pots and kettles, is extremely simple when compared with the bath-stoves and their boilers.

Moreover, the bath-stoves were frequently placed in the kitchen, for in

simple households the stove and the bath were heated simultaneously. It is astonishing, too, that in many Roman tenements there were no kitchens, and that the inhabitants of such houses fetched their food from cook-shops.

Despite the endeavors of the classical world in the field of housing hygiene, and the various advances that were achieved, the dark sides of ancient housing, such as the overcrowded dwellings, and the cheaply constructed houses of the Roman slums cannot be denied.

(Courtesy of CIBA SYMPOSIA formerly published by CIBA Pharmaceutical Products, Inc.)



The man who cannot wonder, who does not habitually wonder and worship, is but a pair of spectacles behind which there is no eye. —THOMAS CARLYLE



## THE WONDERS OF THE COSMOS

(Continued from Page 132)

of man's universe have been greatly extended, and now his perspective must go even beyond the earth, the sun, and the innumerable galaxies of systems of stars outside our own immediate galaxy.

This turn of events in today's thinking has an emotional and aesthetic appeal. We wonder, in admiration, at the constant and continual search for knowledge; not only the quest for new knowledge, but the confirmation of theories and speculation of the past which were thought to be knowledge. We wonder about the conditions that make life possible here or anywhere in the cosmos.

Concepts change; times change; the *laws of the universe do not*. Our civilization requires that man first understand himself. A person who understands himself will understand his fellow men and their mutual problems. In addition, he must understand his environment, his world, and now the

cosmos and his relationship to it. His perspective must be all-encompassing. He is interested in knowing, at least in speculation, whether photosynthesis and the carbon and oxygen exchange prevail in far-away places, whether there is human life or at least life of some kind other than upon the earth elsewhere in this or some more distant galaxy in the cosmos.

The most important aid to the human mind perhaps is the understanding of man himself and the universe in which he lives, though he personally may perceive only a minor part of it. The greatness and majesty of nature, of the Creator, the Divine Mind, the Infinite Intelligence, cannot be focused solely on the earth and its inhabitants. We live in an expanding universe of multitudinous galaxies. We participate in its wonder and magnificence. Our knowledge inspires respect, reverence, and wonder of the Great Cosmos and of life.

*The  
Rosicrucian  
Digest  
April  
1962*

# Enemies Are Human Beings, Too

By INGEBORG NEUBAUER

WAR seems to start governments making superhuman efforts to blot out the faces of the *others*. It becomes no longer allowable to think that the *others* are human beings, too, with the same hearts, the same feelings, the same hopes and ambitions. Usually the machines of publicity succeed in making the *others* into a gray and faceless mass of monsters.

There are always those who won't allow their hearts to be poisoned, who see the suffering human first. Should not they and their deeds be remembered?

At the time the Invasion started and the Germans began retreating from France, two trucks filled with German girls fell into the hands of the Americans. The girls like their own WACS—trained to serve as switchboard operators, typists—had been chased across the country for days.

They had seen their comrades die by the way, had lost whatever they possessed. Now they were prisoners, huddled together more dead than alive through fear. And what happened? By radio, the Americans contacted the German lines, asked for a fire-break for about twenty minutes, and sent the girls out.

On the Isle of Wight, too, when the Invasion started, German girls were left behind. Here they had to face a British officer. He merely said: "Do not be afraid. The feeling that your own comrades betrayed you must be so bitter for you that I have no intention to add to your misery."

Somewhere in France the station of the German Military Police was attacked by the "Resistance," and all of its men killed. Only the one girl who had worked as secretary for these men was left. She was alone and might easily have suffered the fate of many women in wars, but the "Partisans" themselves drove her to the Swiss border to safety, risking their own heads in doing so.

The first summer of this last war, German and French troops lay face to

face at the Rhine river. On one side was the "Westwall"; on the other, the "Maginot line." On both sides, for the time being, peace reigned. The Germans sometimes turned up their radios loud enough to be heard on the other side. And the French sometimes danced to their music before their dugouts.

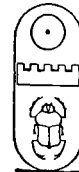
"One hot summer day," a German soldier told me, "some of my comrades and I were swimming in the river, when a French soldier arrived on the other bank, completely out of breath. 'Get out of the water, get out quick,' he shouted. 'The British are coming behind me and want to shoot you.'"

While a war is going on, it's strictly forbidden to talk about experiences like these, but such little signs of friendliness and understanding were much more common than most people are aware of. In general, soldiers hardly ever hate each other in the same way that civilian populations usually do. They fight—an order is an order—but they keep a kind of human respect intact.

Field Marshal Montgomery once declared before the British Parliament: "When this war is over, I shall be proud to shake hands with Rommel." He must have been recalling the stories about the Africa-Corps, where British and German troops fought each other from sunrise till sunset—but shared at night the same waterholes and even visited each other's camps until the new day made them "enemies" once more.

A Negro told me how a German doctor once found him wounded after a short fire exchange, and dragged him to his tent. "While he was dressing my wounds," he told me, "I heard the others come back. I was afraid, but the doctor hid me and helped me to get away during the night."

Germans earned a bad reputation during the war, but there were exceptions. All nations are made up of people—good, not so good, and bad. And if a nation has an inhuman government, any kindness should be counted



double, because it is usually exercised at a pretty high personal risk.

How often when I have talked with my new "compatriots," one of them has suddenly said: "Oh, you are a former German. I was a prisoner there. Your farmers were kind people."

Yes, and the Russians can be human, too. "They could be cruel," refugees will tell you over and over, "but, of course, some of them were good men who even helped us to get away. 'You better leave,' they warned, 'before commissaires come—they are bad men.' But even the good ones stole our watches."

#### **Russians Like Watches**

I remembered the story of a Russian soldier, who brought one of *his* watches to a watchmaker in Budapest. Opening it, the watchmaker found a dead bed-bug and showed it to him. Astonished, the Russian suddenly smiled and said: "Oh, me understands—machinist dead."

We should always consider the human being and his possibilities before passing judgment. Not all children of the same age group have the same level of understanding and not all grown-ups are grown up.

I remember a young American whose understanding possibly saved the lives of thousands of German soldiers. It was during the last days, if not the last hours, of the war. Endless rows of German soldiers were streaming back from Italy and trying with a last effort to pass the mountains of Austria. If they "made" the mountains, they would be taken by the Americans—and that might mean the difference between life and death.

But that was not easy; the men were hungry and exhausted. There were not many roads, and those which existed were blocked again and again in spite of the desperate efforts of a few German officers who were more concerned

for the safety of their men than for their own.

Suddenly, a couple of American tanks appeared among the endless stream of soldiers. The German major and his comrades saw them approach with despair. Most of the fleeing men had already thrown down their arms. All the heavy equipment had been left behind. There was no way of keeping the tanks from doing whatever the driver set his mind on.

The first tank rolled up to where the officers stood. Wholly unconcerned about his own safety, he came over and asked casually: "The others already here?" There was a perplexed silence for some minutes while one of the Germans scraped together enough English to explain that there were no "others" yet.

The young man turned, looked thoughtfully over the endless stream of men, and then back to the lined face of the major in command. It was clear that he had a fairly good idea of what was going on and from what these men were running.

"OK," he drawled, "it's all right. Try to get as many of your men out as possible. I will not be back before tomorrow evening." With that, he turned, mounted his tank, waved his men to follow, and slowly disappeared in the direction from which he had come.

War is something like hell—a hell of blood and fire—where not only bodies get hurt and bruised and destroyed, but where hearts burn like torches, and souls, too. War is like an endless night through which we wander shivering with cold, our hearts burdened with fear and despair; but against this utter darkness, deeds like these are the soft glow of burning candles of hope. They are worth remembering, for they bring out the fact that enemies are human beings, too.



*The  
Rosicrucian  
Digest  
April  
1962*

Mountains interposed  
Make enemies of nations who had else,  
Like kindred drops, been mingled into one.

—WILLIAM COWPER



# The Bridge of Life

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

(From the *Rosicrucian Digest*, May 1931)

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

I PRESUME that many have read that unique book by Thornton Wilder called *The Bridge of San Luis Rey*—pointing out in fiction form one of the mysterious occurrences in life. What I want to say at the present time, however, does not pertain to that particular bridge but to the bridge symbolized by it.

All of us will pass over the bridge that separates this life from the next. How many, I wonder, have thought of the various forms in which this bridge is made manifest, what strange ways we proceed to cross it, and what unusual companions we may have at the time of crossing?

As we journey through life, we pass over many bridges; some with joy and happiness, and no thought as to the possibilities that may be ready to manifest at any moment. Other bridges we approach with reluctance and often with forebodings of trouble, sorrow, or suffering.

The bridges that are the most difficult to cross and which constitute the real problems in our lives are most often the ones we have built for ourselves—the ones on which we are the sole travelers, on which our feet are the only ones heard in a tedious journey.

Other bridges have been built by those who would test and try us or attempt to crucify us. Again, we find upon the great highways of life bridges on which multitudes surround us, sharing the difficulties, problems, trials, and sufferings of the trip.

Each bridge is of a different nature; and as we look upon those crossing with us, we may speculate upon what different paths have brought so many diversified natures and characters to the one bridge of similar experience at the same point in time.

We are often tempted to think that the individual path upon which we journey in life is a strange one, never traveled by humans before—created by some black magic or evil mind solely to cause us suffering or unnecessary tribulation. We are even prone to think that if we could exchange with almost any other, we should find his path simpler and easier.

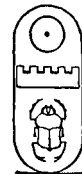
We may be inclined to think that our individual journey through life is so unique that only one person in the whole world could have such an arduous path fraught with so many unnecessary, unreasonable, and inconsiderate obstacles. But when our path finally reaches the chasm over which a bridge is stretched, we find that paths other than ours converge toward it and that thousands are coming together to cross this same bridge.

There is a large body to participate in the very crux of the trials and tribulations of our journey and to share equally all of the difficulties and tribulations of this one bridge. We realize, then, that regardless of the diversity of paths, there are certain places in the journey of life where all meet; where we find that our troubles, our griefs, our interests, and our efforts to reach the goal of life are common to all.

## **Brotherhood of Common Interest**

On such bridges, we find ourselves united in a human brotherhood of common interest despite our individual diversity. From the mystical point of view, these bridges are the meeting places of the converging lines of life, and they demonstrate the principle of universal brotherhood.

The mystic, however, may speculate upon what motives, what principles in life, what unseen and invisible guiding hands directed the footsteps of such



various human beings from so many paths of life toward these bridges. The mystic may wonder what law or principle in the universe brings men and women from thousands of miles apart, along strange highways, to one point to cross over one bridge at the same time.

Whatever experiences a particular bridge may hold for those who cross it, they are evidently decreed and designed. Men and women of different tongues, of different positions in life, of different religious beliefs and indulgences, of different social and financial stations, meet as one body at the entrance as common pedestrians, and there begin to share whatever strange experiences this bridge may have. Perhaps on the other side, too, they will start again with similar experiences in a new land, a new country, or a new region of progress.

These "bridges" need not always be structures across open spaces. They may be a school bus in Colorado, such as that in which a group of children froze to death. Those children were of different families, of different stations in life, and undoubtedly were traveling different paths toward the future.

Each, no doubt, had different hopes and might rightfully have expected to live to fulfill them and to have diverse experiences before passing through transition. Yet by some law of the Cosmic, they were brought together at the same time to have the same experience.

The "bridge" was a school bus that was to take them home from school; instead, it carried them from this world into the next. Unrelated and with different past karmas, different ends to meet and purposes to serve, these children were brought together by the Cosmic because it had been decreed that their transition was to occur at the same time, in the same place, and in the same manner.

Some had come only a few years previously into that district from other states and from other localities. Their paths converged on this day that they might cross the bridge together. In the same way, the sudden wrecking of an air express served to carry out of this life and into the next, eight men, among them being a famous football coach.

Each of these men had journeyed along different paths of life and had expected to reach different goals.

What had each of these eight persons done in a previous incarnation, or in this, that decreed their passing through transition at the same time, in the same manner, and at the same location? Away from their homes and normal places of activity, each was to start his cosmic period of existence on the same day and hour—practically the same minute.

The mystic often ponders the fact that a child born into a missionary family in Turkey may travel through various parts of the Orient and finally come to the United States to meet and marry a childhood companion. Together there they carry on their joint activities and eventually bring into life children who have a different nationality and language background.

#### *The Cosmic's Way*

It is instructive to trace the Cosmic's way of reaching out to the extremes of the world to select two persons unknown to each other, of different tongues and social position, and bring them to a new land to unite and give to the world a third being of an entirely different combination of blood and language.

It is stranger still to consider that eight or ten persons from various cities and states of the United States, of different occupations and positions, may be brought together at one point to cross the great bridge at the same instant.

Is it possible that in a previous incarnation those eight knew each other and were united in some human effort and passed out of that incarnation as they did out of this? Is it possible that in a previous life their activities were so related and so identical that each created for this life an identical pattern, even though in the interval they did not know each other and their paths had never crossed?

These are the thoughts that a mystic gathers from the news of the world and the events of current life. It is such thinking that leads to a greater understanding of the complexities of life as well as the simplicity of the cosmic principle. After all, there is a simplicity in such a scheme that would

allow eight persons, after having been united in one transition, to be widely separated and then brought together again in order that the karma decreed for them might be fulfilled in consistency and justice.

Each of these eight must have earned by his past actions, or created through his present life, the time, place, and condition of transition. If the other seven were associated with him in identical efforts and methods of living; then the simplicity of justice and the fairness of cosmic law would bring them all together to share the karma which was right for each.

Each of us every day faces an unexpected bridge. It may be that our entrance into a theater, a train, a car, a crowded thoroughfare, or any other public place, will be the entering upon the last bridge. That which occurs and affects a number is by cosmic law the karma of our lives.

Our united participation in it proves that we are brothers and closely related in the cosmic mind through having created identical conditions. By living each day in harmony with the highest laws and principles, by refraining from injustice or unfairness, and by keeping ourselves attuned with the good and the harmonious, we shall bring ourselves to the ultimate bridge in the company of those who, like ourselves, are deserving of the richest rewards.

When we have crossed the bridge, we shall find ourselves still with those who have attained and earned the highest of cosmic blessings. We do not know when we shall come face to face with that great bridge that spans the unknown of existence; but we do know that beyond it lies a land and a world that will be what we deserve and what we have created for ourselves here and now.



God overrules all mutinous accidents, brings them under his laws of fate, and makes them all serviceable to his purpose.  
—MARCUS ANTONINUS

## Minute Thoughts

By MARTHA PINGEL, Ph.D.



### DREAMS

*Dreams are the colored bubbles that float upon the surface of the subconscious sea.*—TAGORE

We all know dreams are a form of reality. Our minds take the experiences of our waking hours and rearrange them, often in disguised form. Many of our dreams are surrealistic, with images merging, conscious time stretching or contracting itself.

In our sleep, the world we live in appears in a combination of elements different from those familiar in our waking state. Often these elements seem meaningless and foreign to us! Indeed, many are "hostile" to our waking personalities.

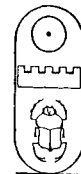
Freud claimed that these dreams were disguised forms of the *id* or the basic sex urge in man; Jung that they were wish fulfillments of various sorts. Reality is often difficult to face. As a result, individuals find a form of escape from it in the dream state.

We find, when awake, that the world is not always to our liking, but that we enjoy a certain control over our dream world that the waking world denies us. Dreaming frees us from the conscious part of our natures and releases a comforting "blur" in which we no longer assume responsibility for our thoughts.

When our desires are frustrated, we tend to seek refuge in an imaginary world, a tendency, which if indulged too long can lead to mental illness. Fortunately, most "dreamers" dream when asleep. Unlike *Walter Mitty*, who was herded into a world of his own creating by a nagging and relentless wife, we ourselves escape only for short intervals.

Yet dreams reveal our hidden feelings and our true thoughts, often enabling those trained in this psychological area to recognize a forthcoming neurosis by an analysis of the dream content. If your dreams are persistently of a similar quality, stop a moment and think: Are they your refuge from life? And if so, what do they reveal about you? These are highly personal questions, but a truthful answer can be of great value to one seeking mental health.

The prophet who said that dreams were the link to our future held a key to successful adjustment, for—to paraphrase a well-known saying—"As a man dreameth, so shall he become."



# Apollonius, Man or Myth?

By BEN FINGER, JR.

IN the first century of our era, there appeared at Tyana in Cappadocia one of the chief representatives of Neo-Pythagoreanism. Pupil of the Indian Brahmans, he related the Mysteries of Pythagoras to the wisdom of the East and preached to the educated classes of his time a pagan religion, sincerely humanitarian.

The name of this challenging Greek was Apollonius, of Tyana. Born an aristocrat, he had given his patrimony to his relatives and traveled about like a poor monk. He brought knowledge of spiritual and moral truth to the courts of princes, for although the masses were seldom satisfied with philosophic subtleties, a philosophic religion appealed to the more intelligent.

Apollonius has been characterized as "a figure combining holiness with civilized behavior, humor with wisdom, fortitude with urbanity and humaneness under extreme provocation." (E. M. Butler, *The Myth of the Magus*.)

Associating with the mighty ones of his time, this teacher tried to persuade them that "the bad live badly, even if they are prosperous." The true religious life, as he saw it, was to "acquire wisdom, and, so far as one can, do good to such men as deserve it."

Equating moral with social law, he hated the mere outward show of piety, which characterized the ceremonial religions of his time. Beneath the hypocritical veneer, he saw appalling materialism and bigotry. He had no patience with self-righteousness. He dismissed dogmatic theology as "a subject which transcends the power of man." He visited the temples of many creeds, but revered one supreme and unfathomable Intelligence above all the gods. His contemporaries tried to bribe the gods with bloody sacrifices, but he was content to receive with gratitude only what he really needed and deserved.

Apollonius taught a Yogic communion with the *All*, a Buddhistic message of the conquest of desire, and a Christ-

like doctrine that men should live together without hatred and help one another. He was acclaimed the son of a god, but he never set himself above his brother Initiates. The superstitious praised or feared him and called him a magician because he manifested extrasensory perception and healed stubborn illnesses; but he never claimed to be able to violate nature's laws.

The evidence for parapsychology has convinced many today who are not supernaturalists. The effectiveness of Apollonius' therapy was the result of his thorough training as a physician and his sympathetic understanding of human character. Kindness and insight made him particularly successful as a psychiatrist, or "exorcist of demons" (to use the language of his age).

## *Man or Myth?*

Apollonius, of Tyana, like many other ancient figures, is often written off as unhistorical because so many metaphors, myths, and allegories have been associated with his story. Although there is much plausible material which might very well be factual, it is without supporting evidence in contemporaneous literature.

Those not versed in the symbolism of the Mysteries are tempted to write off the whole biography of Apollonius as fictional: They misread the intent of the Annunciation; his divine origin; his exorcism of demons; his raising of the girl believed to be dead; his conversation with the dead; his power to make himself invisible and to walk through closed doors; his understanding of all languages without learning them; and his Ascension.

The memoirs of Apollonius, we are told, were written by his disciple, Damis, who accompanied him on his journeys. The original memoirs are no longer extant: They remained suspiciously unnoticed from the first to the third century, even though Apollonius had dramatic relationships with the Emperors Nero and Domitian and was prominent in important places.

*The  
Rosicrucian  
Digest  
April  
1962*

Early in the third century, the memoirs were reportedly given by the Empress Julia Domna, a patron of the arts, to an urbane literary man named Flavius Philostratus. Her husband, Septimus Severus, adorned his private chapel with busts of Apollonius, Jesus, Jupiter, Orpheus, and Abraham. In that eclectic atmosphere, Julia Domna is said to have persuaded Philostratus to translate the memoirs of Damis, and to use them as his source in writing *The Life of Apollonius of Tyana*. An English translation of this work has been published in two volumes by Harvard University Press.

Some scholars hold that Damis left no memoirs and that Philostratus merely invented a naive religious romance to while away the tedium of Julia Domna. Others concede the existence of the original source-material, but feel that it was adorned by Philostratus to provide "a pagan counterblast to the New Testament." Philostratus, certainly, was not inventing idle fiction for the sheer diversion of a sentimental reader when he dramatized the inner verities by way of parables and symbols.

The present writer agrees with those who see an historical man behind the myth. In *The Life of Apollonius* a real character is unmistakably discerned, who must have been described in the first place by a contemporary who knew him intimately. If the mythical elements in his biography parallel the myths attached to other Avatars (divine teachers) and apostles, it is because both have a common source in the Mysteries. There is no reason to postulate borrowing with an ulterior purpose.

#### **Biography Interpreted**

In reading Philostratus' *The Life of Apollonius*, we must distinguish between the facts of his external career and the symbols and allegories pertaining to his inner life. The miraculous myths of antiquity, impossible in a literal sense, symbolize inner spiritual experience. Vital stages in the life of the Magus correspond to our own trials and triumphs in the ascent to universal consciousness.

The lives of Avatars display significant parallels. Apollonius, Buddha, Pythagoras, Krishna, Chaitanya, all

were similar, not only in their visible services to mankind, but especially in their world view, integration of character, pursuit of understanding, struggle with temptation, dedication, and sacrifice. They all brought the same divine Ideal to their followers in the times and places allotted to them.

Just before Apollonius was born, we read, his mother had a vision of the prophetic god, Proteus, who informed her that he would incarnate in the child she would bear. Likewise, Plato's father and mother were reportedly notified by Apollo in a dream that their child would be virgin born. In the mystic inner lives of Adepts and Avatars, all are "divinely begotten" saviors. This symbolizes their "mystic birth" during the Mystery of Initiation: The day of one's real birth is that on which one is "born again" into the world spiritually.

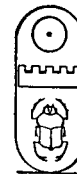
All Avatars have been, in the tradition of Hermetic philosophy, inspired by a way of life based upon Cosmic Consciousness rather than upon the petty strife of narrow, unaware egos. It is not surprising that the legend of "raising the dead" is a stock feature of "the Myth of the Magus." We are always dead to those truths of which we are not aware.

Another traditional part of such Myth is that all Avatars are threatened by an opposing power, the matter-centered world of glamour or illusion. This power is personified in the story of Apollonius by the figures of Nero, Domitian, and his "Judas," Euphrates.

The protagonist must pass through the trials of Initiation. He is tempted, but triumphs over the kingdom of darkness. Accused of sedition and witchcraft, Apollonius was tempted to hide, but he came to Rome *voluntarily* to answer these charges before Domitian.

He was imprisoned and persecuted, but he could not be cowed. This sophisticated Avatar was fortunate enough to die a natural death (surrender of physical personality) at an advanced age, but his followers said he returned to them glorified by spiritual birth, and then ascended into Heaven (the invisible brotherhood of the Masters).

The inner states are symbolized in the various dramatizations of the Mysteries the world over as the degrees and trials of Initiation. Apollonius, it is



obvious, derived his name from the Sun god, Apollo, and the allegorical Solar saga identified his trials with the twelve Zodiacal signs. Even his travels, mystically described, personify a journey through the signs.

When both the noumenal and empirical life of the Avatar conform to a universal pattern prefigured in the heavens, the quest for his individual traits of personality and the facts of his objective career require careful study. *The Life of Apollonius* by Philostratus not only outlines one life but also elaborates it to symbolize the entire Hermetic philosophy.

#### *Study and Travels*

Apollonius, of Tyana, at fourteen was educated by Euthydemus in the world's leading university at Tarsus. He then studied in the peaceful neighboring town of Aegæ where he was privileged to dwell and study in the Temple of Asclepius. At sixteen, he embraced the austere rule of the Pythagorean Brotherhood, accepting the life of contemplation, self-examination, holiness, sobriety, and service.

He adopted the vegetarian diet to honor the fact of universal kinship. He recognized reincarnation as a reality. For five years, he went through the Pythagorean discipline of silence, which our present age might profitably restore. When this discipline was completed, Philostratus notes, "his words had a ring about them as of the dooms delivered by a sceptred king."

The Tyanean seeker gave up his patrimony in order to travel lightly through life, but he traveled far and long. The description of his travels is allegorical. He went through a great part of Asia Minor to find his way to India in order to familiarize himself with the secret doctrines of the Brahmins. *Ex Oriente lux.*

The journey to India symbolically represents the trials of a neophyte. Even though preternaturally wise, Apollonius had to journey widely to gain the arcane wisdom of the world. On the journey, he stayed for a time in Babylon where he was introduced to the Magi. He found them "wise, but not in all respects." The Chaldean waystation on the journey to India repre-

sents a definite state of every aspirant's interior development.

At length, Apollonius reached the Court of King Phraortes in India, who recommended him to Iarchus, the oldest of the sages. The simplicity of the Indian palace, contrasting with the pomp of Babylon, was emblematic of a more austere philosophy.

The Indian sages knew self-understanding to be the beginning of philosophy: Iarchus told Apollonius many details about his life and character which could have been known only by intuition. The rites of Initiation were symbolized by the Well of Testing, the Fire of Pardon, the Jar of the Rains, the Jar of the Winds, and the Icons of the Gods, the last symbolizing apotheosis through identification with the eternal Archetypes.

The Indian wise men had profound doctrines of animism, reincarnation, divination, and therapy of the body and soul. A sound interpretation of his discourses with the Brahmins and their advice, together with his later dialogues with Manippus, yields the whole esoteric catechism.

Apollonius' visit to the Empire of the Wise Men and his interview with their leader symbolize some of the deepest occult doctrines of our Hermetic heritage. When Apollonius returned from this pilgrimage, the wise respected his wisdom more than ever, and princes honored him as a superior when they entertained him at their courts.

At Ephesus, the center of Greco-Roman worship, the Adept reproved the people for their ignorance, idleness, arrogance, and noise. He advised the Smyrneans to take more pride in worthy men than in fine architecture. He rebuked the Athenians for their gory gladiatorial shows. The lamia or vampire from whom Apollonius saved young Menippus is a symbol which relates to those concerned only with getting, never with giving.

In Rome, the Adept was arrested on the charge of impiety against Nero, but after questioning was released as a being too powerful to be controlled. His aid to *Vindex* in the western half of the Empire was indeed a redoubt raised against Nero.

We are told that Apollonius met the funeral procession of an aristocratic virgin, the daughter of a Consul, *apparently* dead on her wedding day. He touched her; whereupon she arose and returned home. For this, notes the symbolic story, he was expelled from Rome.

Predicting that Vespasian would be the sovereign of Rome, Apollonius gave him this good counsel: "*Gold lacks lustre and is mere dross if it be wrung from men's tears.*"

When Apollonius visited an academy of sages near the bank of the Nile, he reminded the Egyptians of their debt to their Indian mentors, and examined ancient institutions in a critical spirit.

Continuing his journeys, the Adept took a firm stand against the cruelty of the Emperor Domitian. His words were reported to that tyrant by his mortal enemy, Euphrates. Apollonius was accused of having participated in an insurrection against Domitian, but he

appeared before the tribunal and was acquitted.

Ultimately, he settled in Ephesus and there opened a Pythagorean school. He continued his philosophic teaching there until he died, at about a hundred years of age. He had traveled in Nineveh, Babylon, India, Spain, Africa, Greece, Italy, Egypt, and Persia. At last, having mastered the lore of the Magi, the Brahmans, and the Egyptian ascetics, he settled in Ephesus as a humble teacher.

He was credited with unparalleled thaumaturgical powers, but he claimed nothing beyond the natural magic of sincere seeking and constructive effort. The ancient world long distinguished between the Apollonii (white magicians) and the Pherecydæ (black magicians). Perhaps the "white magic" of holiness and selfless service opened for Apollonius windows of insight which were closed to grosser natures.



### SPRING ROSICRUCIAN RALLIES

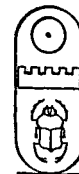
Rosicrucians are cordially invited to attend Rallies sponsored by the following Lodges and Chapters. The programs will include many events of interest to all Rosicrucians.

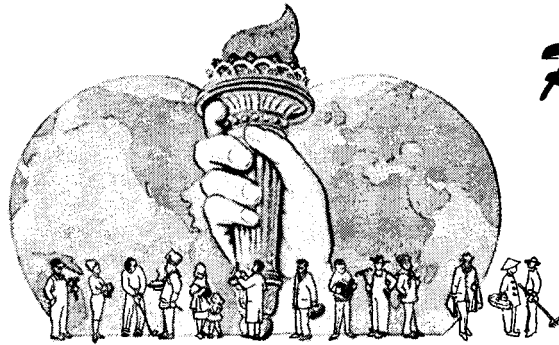
**CHICAGO, ILLINOIS:** The Nefertiti Lodge will sponsor its annual Rally, May 18, 19, and 20. Among the principal speakers will be Grand Councilors Joseph J. Weed, Harry L. Gubbins, and George Fenzke. The Ninth Degree Initiation will be conferred on eligible members.

**KANSAS CITY, MISSOURI:** The annual Rally sponsored by the Kansas City Chapter will be held April 28 and 29 at 1409½ Walnut Street. Featured speakers will include Grand Councilor George Fenzke and Inspector General Hugh Brooks. The Ninth Degree Initiation will be conferred on eligible members.

**BUFFALO, NEW YORK:** The Rama Chapter of AMORC will sponsor its annual Rally on May 5 and 6 at Trinity Temple, 34 Elam Place. Principal speakers will include Grand Councilors Joseph J. Weed and Harold P. Stevens.

**CLEVELAND, OHIO:** The Second Northern Ohio Rally sponsored by the Cleveland Chapter of AMORC will be held on Saturday and Sunday, May 19 and 20, at 3615 Euclid Avenue. The program will include addresses by Grand Councilors Joseph J. Weed, Harold P. Stevens, Harry L. Gubbins, and George E. Meeker.





# Rosicrucian Activities

*Around the  
World*

A TWO-COLOR woodblock print called *Bird Searching* furnished a key to the whole collection of etchings, woodblocks, and drawings comprising the "Images of Merlin Dailey" in the Rosicrucian Art Gallery's showing during February.

*Bird Searching*, according to its thirty-one-year-old artist-creator, "is a portrayal of a creature in an alien environment. It gropes, searching for whatever it needs, in restlessness and nervous energy."

In reality, this is a portrayal not alone of the bird as a creature in an alien environment but also of man as a creature in an alien environment—and that includes Merlin Dailey himself, working intensely, introspectively, religiously, and almost fiercely in his world of images. This modern *Merlin* makes effective magic, too, in searching the rubble of an alien environment for a quintessence—a strong and basic validity.

Working with the sure stroke of the experienced craftsman and the visionary eye of the potential master, this young artist is full of promise. Already an artistic force to be reckoned with in the renaissance of the Graphic Arts in the South where he teaches at Memphis State University, he will surely be more widely known in the years ahead.

▽ △ ▽

The Emperor, Ralph M. Lewis, and the Grand Regional Administrator, Arthur C. Piepenbrink, were in the Far East for some two weeks during January on business for the Order. They visited both New Zealand and Australia as well as Japan.

▽ △ ▽

In late December, the Supreme Secretary, Cecil A. Poole, and Soror Elise Poole were the guests of Cosmos Chapter of Tijuana, Baja California, Mexico. This, according to an item in our own *El Rosacruz* was "an outstanding occasion." Frater Poole presented an inspiring discourse on philosophy and Rosicrucian principles. Frater Dr. Ismael Vilaplana, Master of Cosmos Chapter, and his officers declared themselves tremendously encouraged in their work by the visit of Frater and Soror Poole.

▽ △ ▽

The monthly talks given by Soror Ruth Phelps, Librarian, continue to be well attended. Biographical sketches of mystical philosophers and their contributions to advanced thought constitute this year's theme. In February, her subject was "Paracelsus, Magus or Fake?" and in March it was "The Heart of Boehme." On April 7, she will discuss "Leibnitz' Mystical Philosophy."

▽ △ ▽

For Rosicrucians, the years of retirement mean merely an opportunity for more extensive service. This is true of former *Digest* editor, Soror Frances Vejtasa, who one evening in January laid aside her work related to preparing reading material for adult illiterates and, instead, addressed the very literate members of the Peninsula Chapter in Belmont.

▽ △ ▽

Soror Kitzman of California comments: "Plato, born in 427 B. C., said he was glad that he was born a man, not a woman; free, not a slave; and during the time of Socrates. Now, in 1962 A. D., I'm glad I was born whole, not a cripple; in a country where the

*The  
Rosicrucian  
Digest  
April  
1962*



individual, man or woman, can seek happiness according to his personal interests; and that I was born in a family which believes in truth, love, and the power of good.”



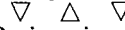
Ode to the Solar Boat

Last December, Artist Elaine S. Michelsen exhibited her series of paintings, entitled “The Golden Ages of Art,” in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. (See December *Digest* for her article “Habib Gorgi: Revolutionary in Art”).

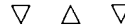
In that collection was a sensitive Egyptian study entitled *Ode to the Solar*

*Boat*, reproduced on this page. The symbology and the lines are evident although the color which makes it “golden,” unfortunately, cannot be imagined from a black and white print.

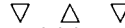
This exquisite bit of work was very generously presented to the Order by the artist. It now may be seen in the Supreme Secretary’s reception office.



The 1962 Rosicrucian Egyptian Tour has been concluded, on schedule, without mishap, and its members are home once more with memories and mementos galore. Undoubtedly, reports of one kind or another will make their appearance in the *Digest*—perhaps even a note on Egyptian cuisine, say the recipe for Red Sea Dorado, Kufta, or mouth-watering Mahalabia.



Frater Tommy Harris of Anchorage, Alaska, visited with the Imperator and the Grand Master a few days ago. He even brought a fresh brisk sniff of the far North briefly to the Editorial Offices. According to Frater Campbell of the Park Grounds Staff, who was associated for some time with him in the work of Aurora Borealis Chapter, Frater Harris is the spark, counselor, factotum, and mainstay of the Chapter.



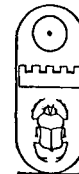
A recent acquisition of the Rosicrucian Egyptian, Oriental Museum is a XIXth Dynasty sculpture of the Royal Scribe Amun-em-Ipet. The piece is thought to have been a presentation made by Rameses II himself about 1230 B. C. in the sixtieth year of his reign. The seated figure holds on his lap a papyrus scroll on which is written a text for him to contemplate throughout eternity: “The King’s Scribe and Great Steward of Amun, Amun-em-Ipet justified.”



**SEVENTH ANNUAL HOMECOMING DAY OF  
OAKLAND LODGE, AMORC, OAKLAND, CALIFORNIA**

263 Twelfth Street (between Harrison and Alice Streets)  
Sunday, April 29—Registration to begin at 10:00 a.m.

Imperator Ralph M. Lewis will be the principal speaker. Program will also include a forum, lectures, films, and convocation. All Active Members Invited.



# The Inwardness of Events

By J. BRIERLEY

EVENTS yield their essence in proportion to the quality and character of the being in contact with them. They are thus, in a sense, the looking-glass in which we behold ourselves. "If you journey to the end of the world," says a modern mystic, "none but yourself shall you meet on the highway of fate."

When we consider the inconceivable number of events that sweep across our life pathway, their bewildering variety, their unexpectedness, their often sinister and even terrible aspect, we might easily be led to think that on their side, at least, we were in a world of chance, where was no complete or benign supervision. Events seem so often to be destroyers rather than teachers.

A deeper study of them should reassure us. For it will show that in their

seeming wildest aberrations they are subject to a spiritual law, the same which rules in our own breasts. It is, indeed, by their constant attrition upon our life that the letters of this law are rubbed into distinctness. . . .

To discover and be firmly convinced of this higher law underlying events is, perhaps, the greatest result of the education through which they put us. To be quite assured that the event, however grisly its shape, can never hurt you provided you are faithful to the spiritual law; that, with this condition observed, it will, in fact, infallibly lift you a point higher in the scale of life, is practically the winning of the battle.

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

## Is Man Subject to Solar Cycles?

DOES light exert a *strange influence* on man's mind? Are wars and large-scale political upheavals the result of subtle cosmic disturbances? Sun spots alter your radio reception—do they also produce aggravating effects upon your nervous system? You are being continually bombarded by invisible radiations from space. Learn about these mysterious energies and how they influence your thoughts and moods.



**CAN SUN SPOTS  
AFFECT OUR THOUGHTS?**

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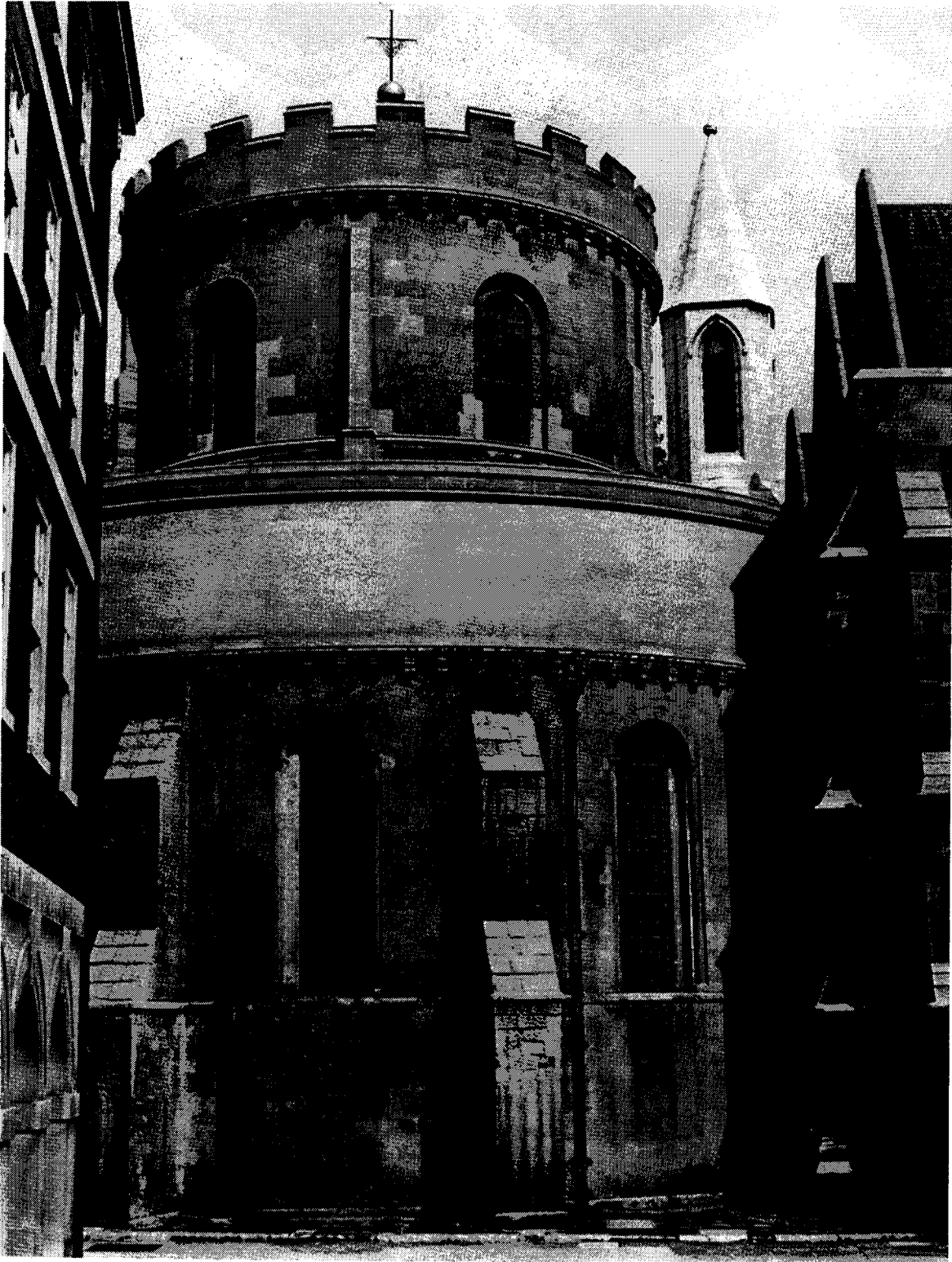
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*The  
Rosicrucian  
Digest  
April  
1962*



### THE ROUND CHURCH

The Round Church, as it is popularly known, is attached to what is termed Temple Church, London, England. The round chamber is 85 feet in diameter and is reputed to be a Roman structure completed in A.D. 1185. The incumbent clerical head of the Temple Church is called the Master of the Temple.

*(Photo by AMORC)*



### **THE GREAT TOWER**

This imposing octagonal tower occupies the summit of Mount Cavalier, Nîmes, France. It is over 80 feet high. During Roman times, the tower served for defense and as an observation point against marauding Gallic tribes, who terrified the peoples of the countryside.

*(Photo by AMORC)*

# Unmask Your Personality



## Learn The *GLAND* Way To Live!

**L**OOK at yourself in the mirror. As you search your face you will realize your weaknesses and know your strong points as well, but **DO YOU REALIZE** that minute organic substances — glands — often cause them? They affect your growth, height, weight; they influence your thinking, your likes, and dislikes; they make you dominant or extremely phlegmatic — negative. These *invisible guardians* of your personal welfare help fashion your character and influence your person-

ality. Do not be bound any longer to those glandular characteristics of your life and personality which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.



The thymus gland. Definitely affects the positiveness of the personality. (One of several important "personality" glands.)

## Do You Know Your Glandular Type?

LET THIS SENSATIONAL BOOK EXPLAIN

Each glandular excess or deficiency produces a glandular type — a distinct kind of personality. Are you one of these glandular types? Are your employer, associates, friends? If you learn the facial and other characteristics of glandular types you can better fit yourself into the social and business worlds — you can correct your own personality and intelligently choose your friends. The book, *Glands — Our Invisible Guardians*, presents these scientifically correct facts, with their mystical interpretation, in simple, nontechnical language that any layman can understand and enjoy. The author, M. W. Kapp, M. D., with the assistance of Dr. H. Spencer Lewis, late Emperor of AMORC, made available a book long needed on this subject. Order a copy for yourself or for a gift today. Replete with illustrations and index, handsomely bound and stamped in gold.



Pituitary gland. Cause of emotionalism and the influences of artistic temperament. (One of several important glands.)

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San Jose, California, U. S. A.



COME WITH ME ON AN . . .

## **Adventure *into the* Mental World**

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

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

### **SOME MYSTICAL ADVENTURES**

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

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

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[ AMORC ]

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# Along Civilization's Trail

**F**ORTUNE'S CALL—Archaeological teams from Harvard and Cornell Universities are busily engaged in unearthing one of the most fabulous of all ancient treasures, the Golden Tombs of Lydia. Here, in the remnants of King Croesus' mighty empire, they hope to find funerary relics untouched by time. This site, near Sardis, Turkey, was the Paris of the ancient world for over 1000 years. Excitement runs high as students, professors, and workmen come closer and closer to a potential treasure hoard.

The lure of treasure has not dimmed since time began. Mention the word, and men's eyes light up in expectation. From earliest times the promise of treasure has moved men like pawns upon the face of the earth. In the wake of their movements they have left both havoc and achievement.

The knowledge that treasure exists is a continuous challenge to man's creative instincts and ingenuity. In his struggle to find it he conceives new methods of harnessing the natural forces about him. He travels, explores, discovers, and greatly magnifies his knowledge of the universe. During the 15th, 16th, and 17th centuries the four corners of the earth were traversed with a view to finding unknown sources of gold, gems, spices, fountains of youth, and new conquests for



growing empires. In modern times the rash of contests and drawings in which huge sums of money are offered as prizes reflects this same passion for uncovering hidden sources of wealth.

Treasure takes many forms, however. While it is usually material wealth that people seek, other things claim their interest, too. Some seek fame, achievement, mental or physical prowess, and a host of even less tangible rewards. Behind it all is man's desire for security; a concrete assurance that his needs will be satisfied and his cares lessened for the remainder of his days.

All this is part of survival, for with guaranteed securities, man hopes to continue his existence another day, another year, or even longer. This shows a genuine love of life; a desire to continue this existence and the embellishment thereof. The call of fortune will ever intrigue man along civilization's trail.

## Adventures in Reading

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