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JUNE
1962

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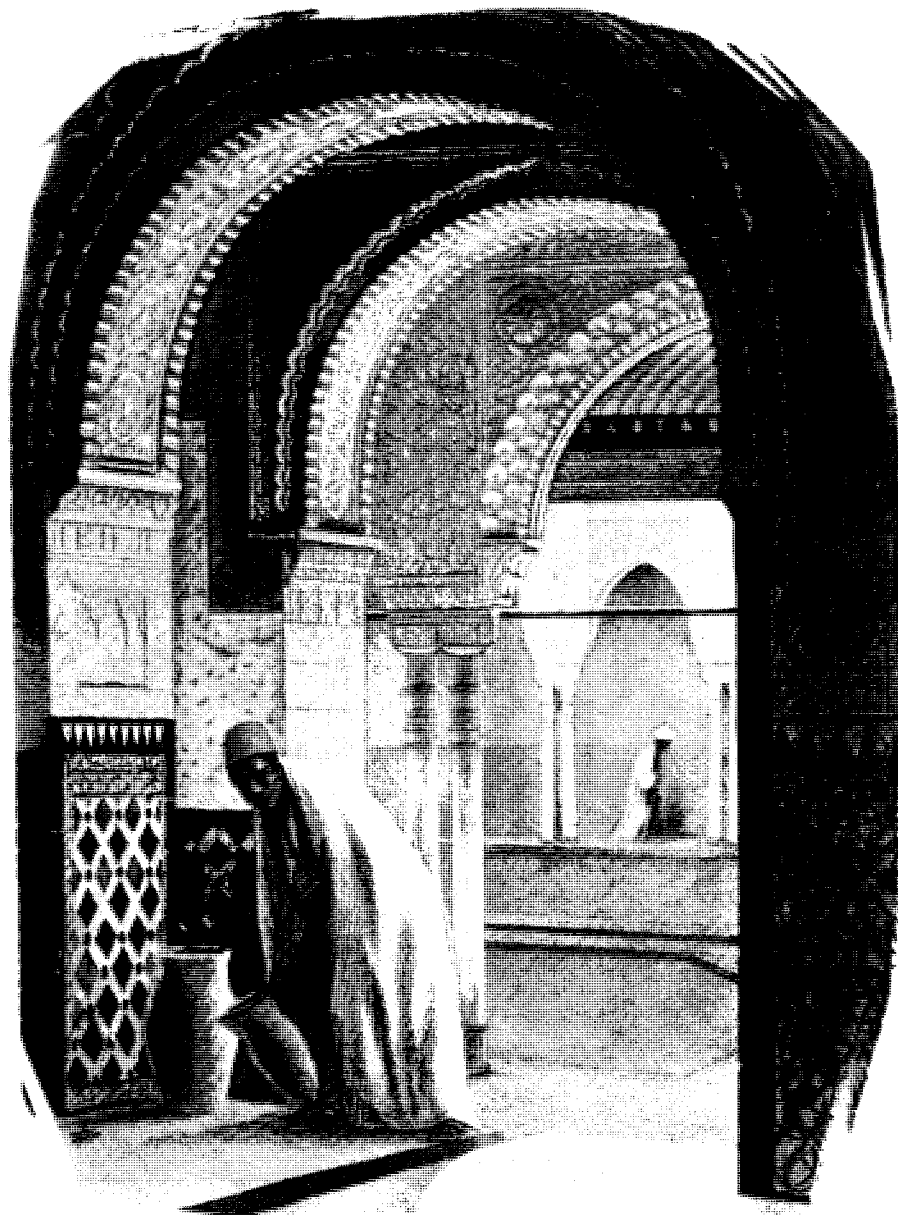
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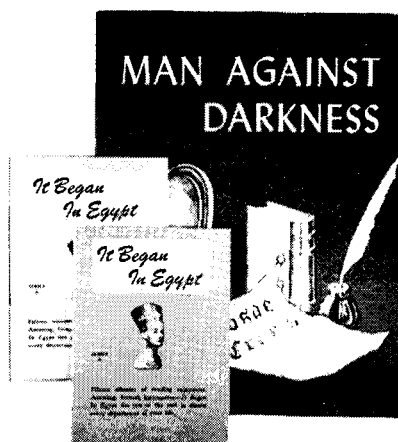
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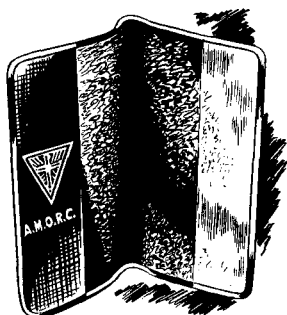
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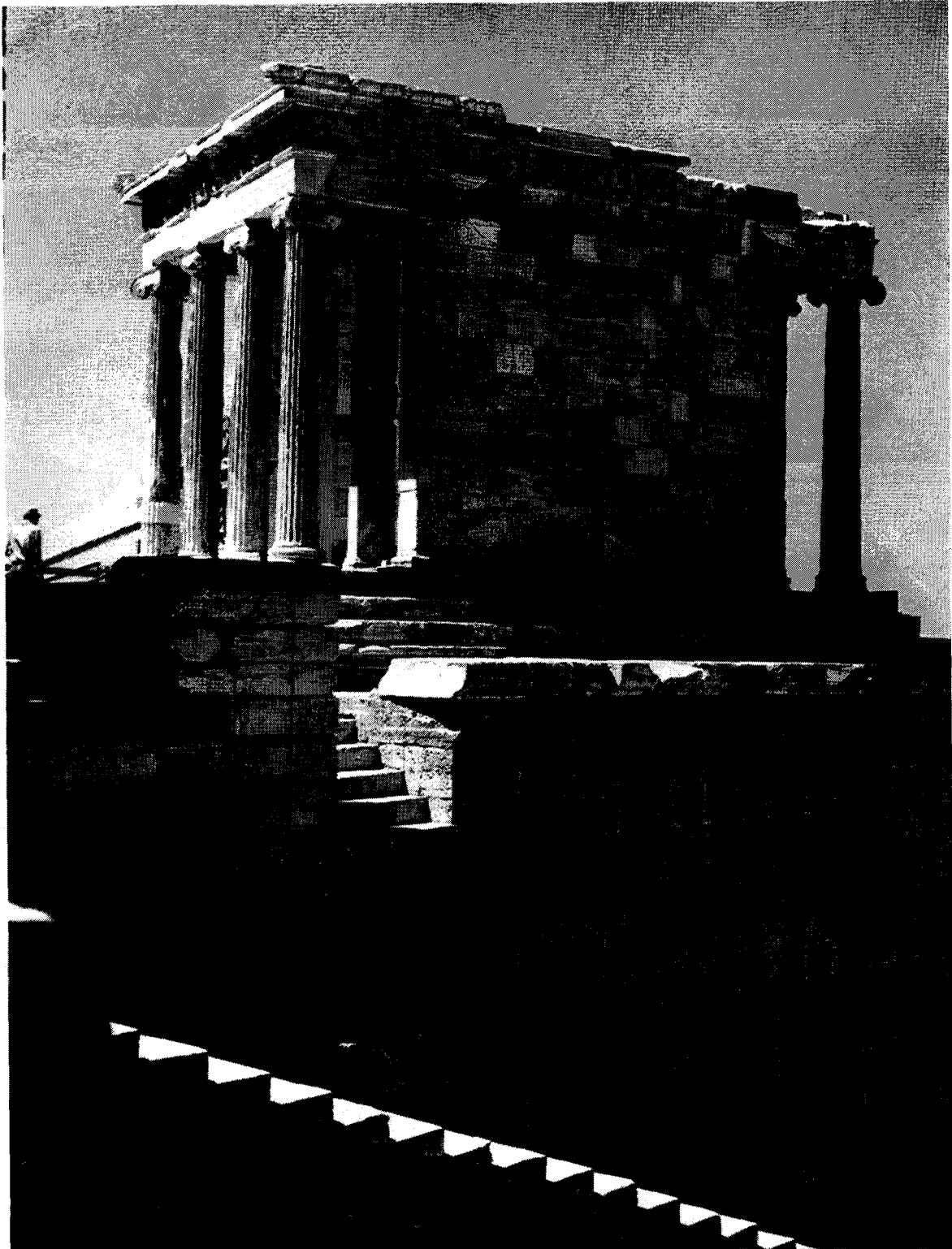
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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XL

JUNE, 1962

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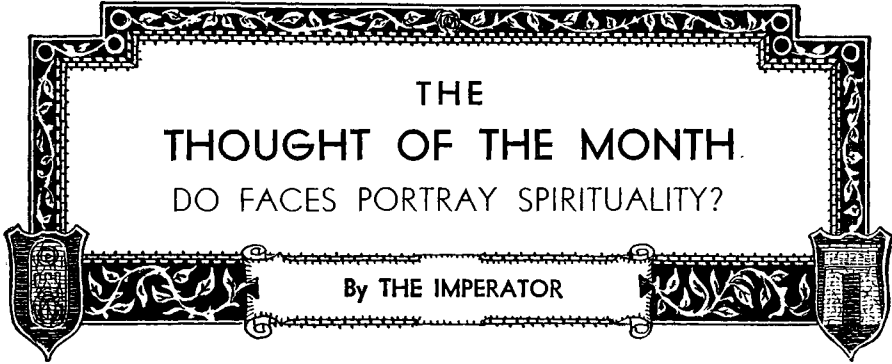
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The Purpose of the Rosicrucian Order

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

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THE
THOUGHT OF THE MONTH.
DO FACES PORTRAY SPIRITUALITY?
By THE EMPEROR

A READER has asked: "Why do faces of some persons who are said to be illumined or spiritually advanced seem to be grotesque, even distorted? I would think that a face would always portray any deep, spiritual motivation, and would be a kind of outer symbol of inner feelings. How truly does the body and even the head portray intellect, emotion, and character?"

At one time, it was thought that there were inherent, that is, instinctive, emotional patterns that were reflected in the movements of facial muscles. This was so generally accepted that actors were required to portray certain facial expressions as being indicative of particular emotions. Thus by expressions of the face, the portrayal of emotion such as anger, fear, surprise, and disgust became standardized. Students were shown photographs of persons assuming these facial expressions and were asked to designate what emotion was represented.

The more subtle emotions or variations of the common ones were more difficult to depict in facial expressions. It was found that only increasing age, experience, and intelligence made it possible for one to detect the facial signs of the subtle emotions.

Psychologists in beginning a study of this subject asked themselves questions such as these: Are all expressions biological and instinctive or are they learned from social and cultural conventions? Are some facial expressions inherent with human beings or are they patterns which we learn from others as signs of our feelings?

Extensive research has disclosed that many expressions are assumed; they are acquired. They are patterns of social reaction: It becomes a custom to show certain facial expressions as being indicative of one's thought and feeling. For example, all portrayal of surprise is not indicative of immediate muscular reactions to some situation or circumstance. It may merely be the individual's intentional pattern which he has learned in order to inform others of his feelings at such times.

We learn these cultural, facial expressions early in life from our parents and from association with others. We mimic them until they become habitual. Consequently, to any stimulus, any condition relating to a certain emotion, we respond with that particular expression. But it has been acquired; it is not instinctive. These patterns may vary with different cultures. As, for example, to our culture, round open eyes suggest surprise. To the Chinese, they mean anger.

Experiments with extreme stimuli have been found to produce individual facial expressions that were different from the conventional patterns. The subject was required to plunge a hand into a bucket of frogs, decapitate a rat, look at pornographic pictures, and, as well, suddenly to smell ammonia while smelling sweet perfume. The resultant diverse muscular reactions by the subjects were quite contrary to the formerly accepted facial expression patterns.

Typical facial expressions exist as a tradition in our culture. As said, they

have become symbols of feelings. People use them as "a means of social communication." A person will raise his eyebrows to indicate wonder and surprise. He will screw up the corners of his mouth to display skepticism. He will pout his lips and whistle to indicate amazement. He will squint his eyes, partially frown, and slightly turn his head to signify doubt. These are commonly *learned* patterns used to replace words in describing one's feelings or an emotional state.

However, it has been proved that under strong emotional situations these customarily learned patterns are forgotten. The diverse expressions, those which are individual, then appear. We know, for example, that all who are extremely angry do not display an intense facial reaction; in fact, in some instances of extreme anger a person may be more placid than normal, revealing no indication of emotion.

The "Startle Pattern"

There is "one consistent exception." This is what is termed the "startle pattern." This is apparently *instinctive*, and persons reveal all or several of its characteristics when startled. These characteristics are the sudden movement of the head, blinking of the eyes, raising and drawing forward of the shoulders, turning inward of the upper arm, bending of the elbows, turning downward of the forearm, flexion of the fingers, forward movement of the trunk, contraction of the abdomen, and bending of the knees.

It is an interesting separate study to learn *why* these responses occur and why they are inherited. What defensive mechanism do they set into motion? Are they a kind of preparedness for flight or fight? In connection with this subject is the one of *physiognomy*, the study of the head and face in relation to human character and disposition. The earliest treatise on this subject was by Aristotle.

Even the learned Sir Francis Bacon discoursed upon the subject which is generally considered a pseudo science. Francis Bacon defined it as "discovery of the disposition of the mind by the lineaments of the body." The ancients and even those of relatively modern times considered physiognomy to be a

true science. Two general definitions were given of it: "a mode of discriminating character by the outward appearance," and "a method of divination from form and feature."

Aristotle's treatise upon this subject was extensive. It consisted of six chapters. These were devoted to "a consideration of the method of study, general science of character, the particular appearance and characteristics of disposition." This resolved to a prognostication of the strength and weakness, genius and stupidity, virtues and vices of the individual.

Aristotle in his treatise on physiognomy compared varieties of mankind to different animals. The human male was universally compared to the lion and the female to the leopard. However, certain facial members were related to the dispositions of other animals, as well. Aristotle's description of the characteristics of noses is an example.

He thought that "bulbous ends of noses belong to persons who are insensitive and like swine; sharp-tipped noses belong to the irascible, the easily provoked, like dogs; rounded, large obtuse noses, to the magnanimous, the lion-like; slender, hooked noses to the eagle-like, the noble but grasping; round, retroussé [tipped up] noses are of the luxurious, like barnyard fowl; a nose with a slight notch at the root belonged to the impudent, crow-like; snub noses, luxurious habits and deer-like; open nostrils are a sign of passion."

Many celebrated thinkers devoted themselves to this later-proved pseudo science. Albertus Magnus in 1206 wrote profusely upon the subject, as also did Dr. Robert Fludd, Rosicrucian apologist. The first scientific essay on the subject of physiognomy was written by Sir Charles Bell sometime before 1804. It was entitled: *Anatomy of Expression* and was a study of emotions in terms of muscular reactions and manifestations.

Also, Pearson, in 1906, refuted the prevalent belief that the shape of the head is related to the intellect. Pearson made a study of 5000 school children and university students and found no conclusive evidence that there were any patterns that correspond to intelligence.

(continued overleaf)



The Esthetic Face

It has been thought that soft, esthetic features depict spirituality and compassion, and that such are a response to the higher emotions and sentiments. It has also been thought that features that are coarse and lined depict a vulgar and evil character. This belief is merely a traditional social pattern. Nearly a century ago, the theory that there was a "criminal type" and that facial expression or the physiognomy in general would indicate criminality was exploded. It was found that criminals guilty of the most vile crimes often had angelic facial expressions and the type of head that was once thought to grace only those with noble virtues.

Many of those who have devoted themselves entirely to a spiritual life in the sense of being ascetics have had faces that were free of hard lines. This is principally because such persons often lived as recluses, retreating from conflict with the usual rigors of life. They did not have to run the gamut of emotions, and consequently they made less use of the facial muscles. Further, such persons often were not exposed to the elements as were other men, which likewise would tend to induce a softness of features. However, men who

do not profess to be spiritually enlightened but nevertheless who are so in fact, as indicated by the equity and morality of their conduct, may have heavy, strong masculine features.

It was an erroneous practice of the artists of the Middle Ages, who were commissioned by the Roman Church to paint religious characters, to make the faces of such personages seem feminine in appearance. This softening was supposed to depict an angelic character. Even Jesus, who earned his livelihood as a carpenter—a robust, masculine occupation—is depicted in most of the classical paintings with a more or less feminine physiognomy.

It is true that some persons who are degenerate in character have shifty eyes and certain characteristics, which as a social pattern we have come to associate with evil persons. Conversely, some men of noble character do have a certain bearing and facial appearance that symbolize that particular social pattern. However, in the majority, others equally evil or virtuous do not have any standard appearance related to their character. The conception that there is a conventional facial expression for certain types of character is an erroneous one.



ATTENTION, HIERARCHY MEMBERS

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

From this time on, the Hierarchy Periods are to be held at 8:00 p.m., *your time*, that is, whatever time system (clock time) is in use in your locality. Since the Hierarchy is world-wide, there will be members participating during the entire twenty-four hours; yet, each of them will be attuning with other members without causing them to rise at an unreasonable hour.

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

Thursday, August 23, 1962
8:00 p.m. (Your Time)

Thursday, November 15, 1962
8:00 p.m. (Your Time)

**The
Rosicrucian
Digest
June
1962**

“Members of the jury, . . .”

By

SURENDER LAL BERRY,
F. R. C., D. F. C.



You have heard the evidence, and my duty is to guide you to the proper verdict. Historic cases often set precedents not always *just* or without prejudice. In spite of mistakes, the aspiration has been to achieve the true ideal. This case, however, is without a true precedent. Vague suggestions of such do not survive analytical survey. There is no parallel in the past which can help you. Well-worn prejudices and ideas of what justice is must be passed over in favor of the inherent, divine justice which must truly exist in us all.

What makes this case unique is the frank way the witnesses have given their testimony. I would direct you to accept the testimony as authentic—there have been no shocking discrepancies as to what actually happened. The truth has been presented as each person experienced it.

Our moral sense is often outraged when others fail to act in accordance with the code of conduct we have set for ourselves. You may or may not agree with the actions of some of the witnesses. If some did not actually engender the conflicting situations leading up to this trial, they most certainly did stimulate the issues to an explosive point. But the witnesses are not on trial in this case.

The case is to be judged purely on its merits in spite of the fact that an extraordinary number of *good* reasons are always found for doing *bad* things. If the witnesses were on trial, their self-exposed bad acts would convict them. The law recognizes good reasons

as a point of mitigation in determining the degree of corrective punishment to be administered, but no reason in law can change a bad act into a good one.

A good act remains intrinsically good and cannot be defiled by man-made reason. Conversely, a bad act remains bad no matter what the attempted justification.

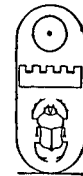
After more than thirty-three hundred years of metaphysical repetition, only now is the Law of Reflection accepted: The foundation of all human expression lies within the personality itself.

As the *Kingdom of Heaven* exists within, so does the cause of whatever is wrong in the world outside have its correspondence within ourselves. Often the discontent serves an evolutionary cause. We are called upon to put the matter right *within* so that the correction will manifest in the world outside.

You may have wondered what to make of the numerous criticisms and complaints heaped upon the plaintiff and the defendant by many of the witnesses. In view of the nature of their self-revealing exposure, are we to accept these criticisms as valid? We are.

These matters have been brought to our attention to influence our future thoughts, deeds, and acts. They would not have been brought to our attention if they did not serve to show us our blind spots. We are fallible and apathetic if not entirely lethargic on some facets of the Ideal Universal Sense.

Rather than condemn the witnesses for their free critical expression, wisdom should be extracted from what they have had to say. A disagreeable



complaint is not to be dismissed lightly. Examine it dispassionately, but also benevolently and analytically: The resulting wisdom may prove a surprise.

A great deal has been said, both by plaintiff and defendant, of the suffering endured as a result of the events leading to this trial. No one can question the sincerity of their experience. We would be inhuman not to feel compassion for the severity of suffering they have endured. We must hope that both will find it in their hearts to forgive. The capacity to forgive is vital to the mature, integrated personality. Revenge and bitterness sow the destructive seeds of hate by which the nurturer inevitably poisons his whole system.

Imaginary Grievance

It is because of this that I called both plaintiff and defendant to my camera for a conference. You are entitled to know what happened there. Imaginary grievance is hard to shed. I pointed out to them a psychological law: The pain we actually suffer we can forgive.

That part of our suffering which we cannot forgive is imaginary and self-induced, for it exists only within the boundaries of our own imagination. The real is forgivable. The unreal never is. I am not suggesting that all grievances are imaginary, but I am suggesting that those we cannot forgive are.

It may be supposed that if the concerned parties could forgive each other, there would be no trial and no issues to deliberate; but that is not true. The law still has to be fulfilled, and the aspect of forgiveness is stressed because it inexorably removes all sense of bitterness. It reduces the severity and gravity of the issues being decided, bringing them nearer to the human level we are capable of understanding.

Your perplexed looks make it clear that you are not sure as to which is plaintiff and which defendant in the case. My notes were checked as to the original complaint. Only fifty years ago, many innocent people, convicted of murder, had their innocence sustained only *after* their execution.

The fault lay in isolating evidence into water-tight compartments where vital, seemingly irrelevant evidence was often deemed inadmissible even

though it contained the key, not only to the innocence of the person accused, but also to the solution to the crime itself. It is better to be liberal and just, for humanity has to bear a cross for the unwitting conviction of innocent men.

We breathe the same air that was breathed halfway round the world only a short while ago. In an equally brief time those people will breathe this air again. Humanity is inexorably linked to itself. We may not be able to relate an earthquake in Siberia with a revolution in China, but we are advanced enough to recognize that no thought or deed floats through the universe without its effect on *all* humankind.

Spiritual honesty is the core and foundation upon which everything rests. In assessing the question of honesty, you must disregard the matter of generosity. Generosity is a virtue only if the foundation upon which it rests is fundamentally honest. Without that foundation, a generous act is scarcely what it appears to be.

It is merely part of the meaningless chaos that all things become when they have no real or stable foundation. It is more important to be honest than it is to be generous. Generosity, kindness, call it what you will, may mitigate a past sin or crime, but the mitigation is valid only if the generous act is founded on a sound basic premise.

Your function is not to consider the nature of the sentence to be imposed if the verdict is one of guilt although you would not be human if you did not consider the consequences of your decision. Mitigation is part of your valid consideration. It is your duty to recommend leniency or severity, according to the conclusion you reach.

As a criterion, a crime frankly admitted, with its lessons truly digested, calls for not only leniency but also complete exoneration. There is no moral value in administering punishment for its own sake.

Honesty A State of Being

Relevant to this, an honest act is intrinsically good in itself. It cannot possibly do anyone else any harm. A supposedly honest act which does harm is instantly questionable; its honesty clouded.

Some people say a man is honest when he is true, others when he is true to himself. Both aphorisms have considerable merit, but they should go further: Honesty is a state of being, where a man is spiritually true to the God within him. We make allowances for ourselves in falling short of the ideal, and we should be willing to make the same allowances for others.

As this case is without precedent, members of the jury, I am not going to extract from the evidence what I consider to be its essential and vital points, but rather I am going to ask you to do that for yourselves as you re-examine it in your own good time.

Some, I realize, are inexperienced in finding a clear path through a maze of confusing evidence. The law is safeguarded and justice itself is protected by your capacity to judge as human beings.

You are not asked to judge as experienced lawyers or judges. You are asked to judge as human beings. Put yourselves in the place of the parties concerned and comprehend the differing points of view before forming your own conclusions.

It is a mistaken notion that justice is a compromise. Think of it rather as the focal point of reconciliation between opposing elements within your own being. Each must feel satisfied within himself that the conclusion and decision have been justly arrived at.

Members of the jury—fellow human beings—you are now to consider the verdict.



THE WEST IS THE PLACE OF TRANSITION

The West of every Rosicrucian Temple represents the quiet which man reaches at the end of his life's journey. Soror Mary Le Brun reached this state on May 9, 1962. The widow of Dr. Clement B. Le Brun, onetime Grand Master of the Order, she had been living in San Jose in quiet retirement for a number of years.

Born in Troy, New York, Soror Le Brun became a graduate physician. She and Dr. Le Brun practiced in France until his return to the United States in 1934 to become Grand Master of the Rosicrucian Order. Both as a physician and as the wife of the Grand Master, Soror Le Brun's life was a rich and busy one of devoted and unselfish service. Countless friends although saddened by their loss will be grateful that she has reached a haven of rest.

Minute Thoughts

By MARTHA PINGEL, Ph.D.



THE PRACTICAL MAN

*If you can fill the unforgiving minute
With sixty seconds' worth of distance
run,
Yours is the earth and everything that's
in it
And—what is more—you'll be a man,
my son!*

—R. KIPLING

Businessmen as a rule are wise in the ways of the world; they carry themselves with an air of assurance, and their feet are planted firmly on solid ground. They work by the clock, and keep the commerce and the machinery of the world humming. They live comfortably among the material things their action produces.

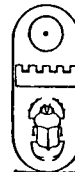
The businessman is matter-of-fact. He knows the world around him from a quick glance at the daily paper and the news summary of his favorite commentator. He reads the sports page, the financial page, skims the headlines and editorials; he is the patron of condensed books and "digested" magazine articles.

His time is rooted in his work: His awareness of the world's problems is in direct proportion to their relationship to his own business interests. He would never deny that we are living in a complex age, but to him the complexities are physical, a part of the machinery and the developed technology. He rarely associates the complexities with the visionary philosophies which dominate the age and hinder or help its technology.

In modern society, both the practical and the visionary man are necessary. The visionary is the artist, the inventor, the critic who stimulates progress by constantly opening new areas of thought. The practical man is the stabilizer, the one who translates dreams into action. Without the practical man, modern society would become a society of anarchists; without the visionary man, it would become a bureaucracy or, at worst, a dictatorship.

The practical man should be a well-rounded, "multi-dimensional" individual, motivated by self, family, friends, mankind, if he is to assume leadership in the world.

As nothing great has ever been achieved without enthusiasm, so happiness or peace of mind cannot be achieved without sharing oneself with others, serving those in need, whether materially or spiritually. When man realizes that security on the material level is only a gamble without the strength of inner values; then he is truly *practical*.



What I Learned in Prison

By MAGGI MIDDLETON

LOOK-OUT towers two hundred feet apart squatted on the high granite walls surrounding the six hundred men and twenty-six women prisoners. Inside those walls every foot of ground from the asphalt exercise courts to the square patches of grass bordered by narrow sidewalks was visible to the guards. The sidewalks led to the auditorium, the dining room, the library, to the building used for making state license plates—and back again to the bare cells. This was Deer Lodge, Montana's state prison.

What I learned in my twelve years there were some of the most valuable lessons of my life: Consideration of animals from a murderer; the value of truth-telling from a forger; social etiquette from a safe-cracker; and French from a thief.

I was the Warden's daughter; Deer Lodge Prison was my home. In my child's fancy its gray stone walls and round towers were a medieval castle—but Dad warned me not to expect to find Prince Charming there. He did add I might find some princes of fellows. The paradox of this statement I didn't understand until many years later.

Bob was serving a life sentence for killing his neighbor in a dispute over a fence. Adapting himself readily to life behind bars, Bob was made a trusty and allowed to live in the bunkhouse outside the gray walls. He had a way with horses: The meanest "critter" became docile under his gentle hand.

My five-gaited *Lady Mite* was a round-bellied cow pony, which acquired the manners and high-stepping of a society horse under Bob's training. She walked, ran-and-walked, single-footed, and cantered. She counted with her white marked legs, nodded "yes" or "no" with her sorrel head, and rolled over at a given signal. She even knelt like a camel for me to mount.

Bob spent many hours of his spare time teaching me to ride and handle my trick horse. One time I galloped her recklessly for several miles and

then left her at the barn for someone else to take care of. Bob was immediately at the house. "Warden, your daughter ain't taking care of her horse right. Just left her, saddled and sweaty, at the barn," I heard him say, and his voice was harsh and angry.

When Dad called me to the porch, Bob scowled and shook his finger. "Anyone who mistreats a horse and neglects 'im don't deserve one! Ain't that right, Warden?"

"You're right, Bob." Dad's voice was severe. "Maggi, get yourself down to the barn and take care of that horse!"

When we got to the barn, Bob picked up a towel. "I took the saddle off, but you rub the horse down—like this." Gently, he wiped *Lady-Mite's* neck and down her legs. Then he handed me the towel, and sat on a barrel watching my every move. "All right, Miss, put her blanket on and walk her around the corral a few times till she cools down."

I led *Lady-Mite* round and round, and Bob's eyes followed. Finally, he walked over and patted her. His voice friendly again, he said, "I think you can water her now and give her some oats, too."

When I had completed the task and strolled out, Bob was leaning against the barn door. "The first law of the range is to care for your horse; it'll return the compliment tenfold. You won't forget that, will you?" How could I?

Tom, our Chinese cook, should have had a bachelor's degree in crime. He had dabbled a little in everything—bootlegging, manslaughter, larceny, forgery. He could also chop noodles faster than anyone I've ever seen—faster, fortunately, than I could eat the uncooked ones as he cut them.

One day, I kept grabbing noodles and plopping them into my mouth when he was in a particular hurry to get the lunch on the table. "Out, Missey! Tom velly busy." I could see his black eyes spark, but I didn't pay any attention. Shaking the sharp-bladed knife in my direction, he exploded in a string of

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Chinese firecracker words, and I bolted out the back door, slamming it on my fingers.

Mother, hearing my cries rushed to find out what the matter was, and I lied. "Tom chased me and slammed the door on my fingers!" I held them up for her to see. That afternoon, when I went into the kitchen to get Tom to play checkers with me, he was reading a Chinese newspaper.

"Please, Tom," I begged, "you're not busy now."

The paper was a wall between us. "Tom no play with lillie girls that tell lies." It was then that I told mother the truth about my injured fingers and took my punishment for lying. It was worth it: Tom and I were friends again. Tom's list of crimes was long and assorted; but he didn't lie—and I didn't either after that.

Lynn was not the ordinary hold-up man but a safe-cracking artist. He was a sullen, moody fellow, angry at the world. Most of the prisoners were pleasant to the Warden's family, but not Lynn. He snarled if I asked him even to pump air into my bike tires. He worked in the prison garage as a mechanic.

One day, I told him I was having a dancing party, and his eyes lit up. "Oh, who's playing for you?"

"Mother bought some new records for the phonograph." Lynn actually smiled.

That evening Dad asked, "Maggi, would you like to have *live* music for your dancing?"

"Live! Sure, Dad. Why?"

Dad chuckled and said, "Lynn came to see me this afternoon. He said he would like to play the piano for your party. For the first time since he came here, he looked pleasant. He *is* a musician, you know."

The party was a success. Lynn at the piano was a gay maestro. Through the years, he played for many dances. He taught the etiquette of the ballroom, and our manners and dancing conduct under his supervision were as proper as a minuet. As the happy music-man,

Lynn taught a course in social behavior unsurpassed.

Obviously, I wasn't the mademoiselle type, but I was taking first-year French when the only thing French I liked was fried potatoes.

Pierre was serving time for thievery. He chauffeured Dad on long trips and helped care for the lawns. After supper, I'd join Pierre on the steps of the garage, and he would drill me in French verbs and pronunciation.

One evening, I said, "Pierre, why don't you translate a couple of chapters for me? It sure would cut down on my homework!"

In a chilly Parisian accent, he answered, "You get nothing for nothing, Mademoiselle Middleton."

Then I knew: This monsieur might steal a car and do other unlawful things, but he wouldn't cheat and would never be an accessory to any cheating of mine.

My Favorite, Guy

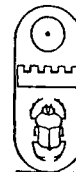
But my favorite pal was Guy, and I think he taught me my most valued lesson. He entered prison on his eighteenth birthday, his crime a hair-triggered gun in the hands of a scared boy. Guy was my friend and confidant from the time I was playing with dolls until I was trying to act like one. He worked in the prison office and was also secretary to Dad.

Every evening I could, I went into the office with Dad—and visited with Guy. He played school with me, taught me to type, and as I grew older, gave me good advice. I was in high school now but as usual, I spent the evenings with Guy, telling him about school and my classmates.

"Everyone is talking about Dorothy. They say she's just awful—and cheats, and everything!"

"There is a saying, 'In everyone there is some good.' Think about that Maggi—all your life."

And I have. About that, and about all the other valuable things I learned in my twelve years in prison.



If My Business Methods Are Wrong, What Shall I Do?

By DR. H. SPENCER LEWIS, F. R. C.
The Mystic Triangle, May, 1928

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

I BELIEVE that all of us in our business activities are often confronted with this question. There is no doubt that in dealing with the various affairs of business, we are forced into methods which do not always meet with our approval from a purely ethical point of view. What are we to do? Shall we protest or submit? Shall we change those methods or silence our still small voice and continue?

It matters little in what business you may be engaged; so long as it is constructive, of general good to a large number, and not contrary to any law of God or man, you are always justified in continuing your work if you can do so in an efficient manner. Some seem to feel that in their particular line there are business methods or customs which are not fair, ethical, or honest, and they seek to know what to do.

A number of different lines of business are represented in the letters before me, and yet each writer feels that his line is the one in which there are more unethical or unfair methods than in any other. Brother Blank is in the real estate business; Brother White is a wholesale grocer; Brother Jones a piano salesman; and Brother Brown, a retailer.

Brother Smith is a successful contractor; Brother Blue manages a drug store; Brother Green is a dentist. These few picked at random indicate the wide variations of business interests represented; yet each agrees that the big question is: "If MY business methods are wrong, what shall I do?"

What are the essential points of business affairs that cause the most worry? These seem to be the most serious: Unconscious misrepresentation or exagger-

ated representation; belittling the risks; suppressing investigations; encouraging risky impulses; supporting doubtful claims; accepting unearned profits; creating possible risks; disregarding disappointments; and taking advantage of situations.

In the course of your business affairs, you may become conscious at times that you are not being as fair, square, or as ethical as a Rosicrucian should be, and you know of only one way to do differently: Get out of the business that forces you into such circumstances.

That conclusion is not correct. Neither man nor the Cosmic would expect you to give up your business because certain unethical principles are an important part of the life of it. In the first place, as Rosicrucians we know that nothing is ever gained by negation or indifference.

To deny that a thing exists does not affect its existence so far as others are concerned. We may shut our eyes to the sunlight and proclaim that the sun does not exist. We affect our *realization* of the sun, but we do not affect the existence of the sun nor the realization of it by other persons.

We may negate certain circumstances in our lives and close our objective consciousness to them, but that does not affect the circumstances one iota. You and I have met those who go about with one eye constantly shut to actions in their own lives, trying to negate and ignore the things they constantly know are not right. They are serving themselves a small dose of soothing syrup all the time.

We meet those who believe they have discovered a great secret, the secret of "rising above" those things which are

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obstacles in their material path or which are painful to their conscience. They tell others about their ability to be superior to such things as the *still small voice* or the pangs of regret within! They frankly say that when they find themselves face to face with an ethical, moral, or religious problem in their lives, they rise above it and cast it aside and pay no attention to the voice from within that begs them to hesitate and do differently.

All these persons believe they are demonstrating *mastership*. The question as to what you should do indicates that you have wondered if you should rise above these thoughts of self-condemnation and proceed to let the laws of the universe work out any wrong, or if you should abandon your present business and go into some other line.

Let us assume that each of you is in some business that has in it all the faults and unethical principles outlined a few moments ago. What are you going to do? Change from that line of business, give it up altogether, or continue in it and fight it out with your conscience?

We know that a willful violation of cosmic laws brings penalties. We know that even an unconscious violation of a cosmic law brings its particular form of penalty, just as does the unconscious violation of one of nature's laws. There is no avoiding the consequences of our acts. We cannot eternally escape the law of Karma in connection with every act, large or small, willful or unconscious. Therefore, it would *seem* that there is but one thing to do: Abandon any business that entails methods which we believe are not proper, fair, or ethical.

Again I say, however, this conclusion is not right. It is simply another way of attempting to "rise above" the circumstances, the problems, and in no wise shows either *mastership* or character.

The Proper Attitude

I wish to offer an explanation of what constitutes the real situation and the proper attitude to assume in these matters.

First of all, each of us is on this earth to carry out some of the work that is to be done. We may or may not get

into the groove that is best for us, and we may or may not be laboring at our true mission in life. But we are striving, producing, creating, building, and carrying on. No matter what line of activity we may be devoted to, if it is more than fifty per cent constructive, it is good; if it is contributing in some way to the needs, the desires, the pleasures, and health of the masses, it is good. Only the idler, the non-producer, the parasite is wholly wrong in his life.

It is undoubtedly true that many lines of endeavor in the business world are based on unethical and unsound methods and principles. This is the result of man's attempts to create schemes for working out his plans in life without due consideration of the higher principles involved in all things. So, the man of today is forced either to use some of these established methods himself, or contend with them in the activities of others with whom he must deal.

What would you have all men do? Abandon their business activities and cease to conduct the various lines of business wherein there seems to be not a single fault or unethical principle?

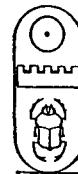
We must admit that just as there were men in the past who cared little or nothing for ethical principles and stooped to any degree of deceit and error to further their business interests, there are many like that in the business world today.

Would you, who have found that some business practices are not what they should be, abandon your places in the business world and leave all such business to those who are satisfied with questionable practices?

Would you abandon your place to those who will continue to increase the unethical practices and permit conditions to get worse than they are?

Perhaps now you see my point of view. It is simply this: The evolution and improvement of business ethics and sound business principles rest in the hands of those like yourselves who fully appreciate the errors that exist, are sensitive to the voice of conscience, and are seeking advice and suggestions regarding the means of eliminating the wrong principles.

Your presence in the business world is like the fire in the alchemist's fur-



nace. You will purge and purify the dross from the matter and finally leave it in a higher, a better state. The fact that you are questioning some of the practices you have been forced to use, that you are holding some of the principles up to the light of examination and applying the microscope of cosmic enlargement to your viewpoint, is the one redeeming feature of the business you are in.

Rosicrucians hold that "evolution, not revolution, is the principle that makes for permanency in changes." You will never alter permanently the business conditions of the world by arbitrarily abandoning all lines of business activity that today are fraught with unethical practices. You would simply turn those lines of activity back into the hands of the unscrupulous, the indifferent, the unworthy, and those lines would never improve, never evolve into the ideal lines they should be.

Be Tools of the Cosmic

Consider yourselves Messengers of Light in your fields of business; look upon yourselves as tools in the hands of the Cosmic to aid in the evolutionary changes that must be brought about in all things, including business methods. Keep your eyes, ears, tongues well attuned to the errors that you note in your business affairs.

At every opportunity make these wrong practices as inconsequential in the scheme of things as possible; give them secondary place whenever possible; put better ones in their places at each opportunity; help make their weaknesses so evident to others that the very presence of them in any line will be obnoxious. That will be applying the fire of the crucible to them.

Make it your business to lift your practices higher and higher each day, not by negating the business, not by casting it aside and abandoning it to those who have no heart, no active conscience, but by becoming the savior of your business, the leader in the evolutionary changes that must be worked out slowly and carefully.

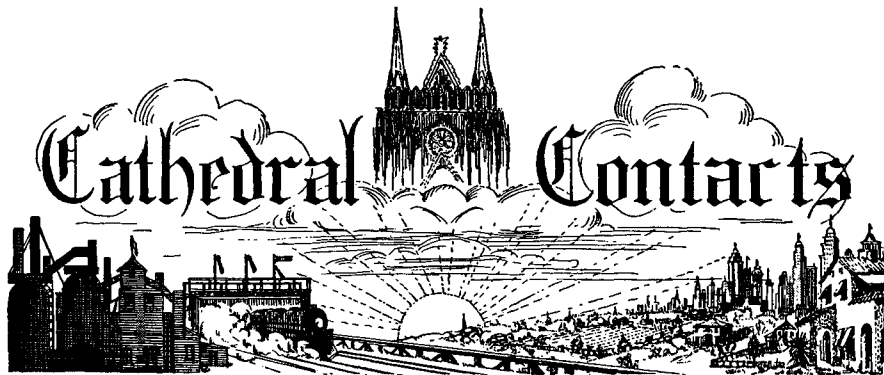
Each time you are forced to use a practice, a method, a principle that you recognize as unsound, do it with your consciousness concentrated upon its unsoundness and make it stand out— isolate it from the other principles and methods which are good and true. Little by little these marked things will be separated and you will have a group of branded practices, condemned, ostracized, and rejected. This will be part of the process of evolution of your business, and you will be like those in the past who aided in similar ways in making business, social, and educational systems better and more ideal than they were hundreds of years ago.



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DATE CHANGED FOR HAMILTON ROSICRUCIAN RALLY

The Fifth Annual Rally sponsored by the Hamilton Chapter, Hamilton, Ontario, Canada, is now scheduled for Saturday, June 23. This year's theme is "Our Great Rosicrucian Heritage." For further information write to Rally Chairman, Margaret Sutherland, 194 Main Street East, Hamilton.



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 GOLDEN AGE

By CECIL A. POOLE, *Supreme Secretary*

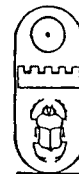
IN every period of time on the part of every man there has existed the wish for a place or time that would be perfect. The concept of perfection usually has been coupled with ideas of peace, prosperity, and health.

Man has envisioned a *Golden Age*, a Utopia, an era where life could proceed uninterrupted by any event that would keep him from attaining peace, prosperity, and well-being. Some of the most ancient legends as well as facts of history are records of his desire to attain such a perfect state. The concept of Utopia is found in many ancient writings, and even in the Hebrew scriptures there was offered to the children of Israel a land flowing with milk and honey.

Man has directed his efforts and aims toward easing the burden of his physical existence. Observation has shown him that only when he is mentally at peace and has physical well-being and the material things with which to enjoy his environment will he have reached an era or a state of existence where what he believes to be perfection exists.

By following man's history from ancient times, when the first glimpses of a Golden Age or Utopia were conceived in the mind of some individual, it would be logical to decide that man has fundamentally failed if such a perfect state is to be considered his ultimate achievement.

Today we are just as desirous of this perfect state or condition as in any era



of the past. The fact is that we are probably more so because our technological achievements have emphasized the desirability of possessing those material objects which would make life easier and pleasanter. Furthermore, man has reached a stage where he gives more attention to the *idea* of someday reaching a period of retirement, and to many the *concept of retirement* is equivalent to a concept of living in ease and throwing off all responsibility.

Experience has shown that even if they achieve it few people are completely satisfied with such an existence. Nevertheless, to the individual, who works hard competing with the necessary demands that are made upon him, a time when he would have no further responsibility, and would not need the income necessary from gaining a living, undoubtedly offers attractions.

In *addition* to this concept, man even looks beyond to the attainment of a life in an actual Utopia where perfection could exist, where there would be no need for a United Nations because peace would be the desire of all men, and where the police force would have only minor duties because all would practice the Golden Rule.

So much that has been achieved is the result of ideals formulated throughout history. It is logical to ask, Why then is man still so far from the perfection which he has sought so long?

It is not the universe, the material world, or the laws that govern the operation of material affairs, that have interfered with his achievements. Those who prefer not to support the concepts of materialism sometimes cast blame upon material objects themselves. Actually, however, there is nothing within the material universe that has caused man not to achieve his aims; nor is it the fault of ideals, principles, or plans. We have many of these: There are a physical world with which to work and ideals that have been given to us throughout all time.

Then we must conclude as a logical summary that man's failure to achieve

a Golden Age is the failure of man himself. Man and his own thinking have stood in the way and not the material world in which he lives or the ideals upon which he can draw.

When we examine the history and philosophy of mankind, we find that we have more knowledge and higher ideals than are actually used. We find that the highest concept of living, the ideals exemplified in the Golden Rule and other principles, are subordinated to man's selfish desires. We also find that rather than develop his own integrity he sometimes conforms to a minimum of regulations because he has to. Furthermore, man uses the physical world as an end rather than a means; and as an end, it shuts off from his view the true aims to which he is destined to direct himself.

Man Is the Key

The Golden Age already exists—not in man's dependence upon things of the material world but rather in his dependence on spiritual values and his utilization of the material which is about him. Until he can *apply his philosophy* to his day-to-day living, he will still look for a Utopia measured in terms of transient material standards and values instead of in terms of Cosmic or divine values which are permanent.

The key then is man himself. He *must* understand *himself* and *direct* his efforts toward the realization of the highest laws in the universe. I am reminded of a few words by Richard L. Evans, which I believe pertinent: "They who live in poverty seek plenty. They who have plenty seek peace, security, and happiness. Always there is discontent. Always there is unrest. The fulfillment of each desire gives rise to other desires yet unfilled. And so it will be until regard for things spiritual will have overtaken the regard for things material, and until the conquest of self will have equalled the conquest of environment."

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Human progress continues only as long as the concept exceeds the attainment. —VALIDIVAR

Stand Still!

IT is now possible to fly from India to England in eight hours. Within a few months, perhaps, human beings will be rocketed to the moon and back at enormous speeds. Even those who cannot afford a seat in a jet-propelled Boeing aircraft frequently travel long distances at speeds which their great-grandparents would have considered incredible.

What is the effect of this acceleration of the speed at which we can travel—indeed of the pace at which we now live—on the general human consciousness?

Physical speed and the sense of duration being intimately related, the more quickly we are able to do anything the less time there appears to be in which to do it. Conversely, the less time there appears to be in which to do a thing, the more quickly we desire to do it, whether the action concerned be that of travelling or anything else. Such is the vicious circle in which a rapidly increasing section of the human race now finds itself involved. In the experience of time there would seem to operate a principle analogous to the Law of Diminishing Returns in Economics, in accordance with which the more time-saving devices are placed at one's disposal the more pressed for time one becomes. Under such conditions the activities of twentieth century humanity are increasingly characterized by a feverish haste which eventually results in physical exhaustion, nervous strain and mental breakdown.

Angulimala the bandit, pursuing the Buddha along the jungle path with drawn sword, found himself in a similar predicament. However fast he ran,

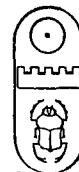
he was unable to catch up with the Enlightened One, though the latter was walking at a slow, dignified pace. Eventually, exhausted by his efforts and terrified by the inexplicable phenomenon, he called to the Master to stand still. Back came the reply, "I am already standing still (*i.e.*, have attained *Nirvāna*); it is you who are running (*i.e.*, round and round in *Samsara*, impelled by the force of ignorant desire)."

The more desperately we strive to catch up with the future the more it eludes our grasp. Like Angulimala, we have to listen to the exhortation of the Buddha—to the voice of our own immanent Buddha-hood—and learn simply to "stand still" at all levels of our being, both physical and mental. This can be done, initially, only by becoming aware that we are running. Awareness of speed, of duration, of the three tenses, eventually enables us to realize that past and future are concepts only. With this realization comes about a subsidence, a calming down and dying away, of all those emotions—desires and fears, anxieties and regrets—which are based on these concepts. We begin to live in the present in the true spiritual sense, and, thus living in the present unobsessed by the passage of time, find that we have time enough in which to do all things. Having reached such a state of awakened *Prajna*, we shall be able to board a jet-propelled Boeing, if circumstances so require, or even go for a week-end on the moon, with the same unruffled composure, the same freedom from all sense of haste, with which we walk at night in our garden among the fragrance of tranquil flowers.

An editorial appearing in the January 1961 issue of the Maha Bodhi (International Buddhist Monthly). Reprinted with the permission of that journal.

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



Painting for Pleasure

By HENRY GASSER, NATIONAL ACADEMY

Mr. Gasser is the author of a number of books on art, among them:
Oil Painting: Methods and Demonstrations.

As men gain leisure, amateur painting gains enthusiasts. If you have yet to create your first masterpiece, take advantage of the landscape ideas and color schemes in nature.

To amateurs, trees are green, earth is brown, sky is blue. Sit on a rock for awhile and look around you: New colors will emerge. *Green* trees will blossom with subtle blues, violets, and browns. According to the light, earth's dullness will show casts of pinkish violet or even a vivid orange! And the sky will run the gamut—from pearly gray to greenish brown.

Don't let this dawning recognition of color variations send you off to the art supply store to buy every shade on the shelves. I advise beginners to work with just *two colors* at first, increasing the number gradually. In this way, they learn to appreciate the different tones obtained by mixing colors and

achieve a better harmony in the finished painting. (Start with a reputable brand of student color. As you progress, replace your used-up student colors with those of professional quality.)

Observe the three basic rules for working outdoors: First, determine your horizon line, make sure receding lines converge properly. Sketch general contour of the big shapes (no details; keep lines fairly angular).

Shading is the second step. Determine your source of light and keep it consistent, indicating simple light and shade in large masses.

Details next. Put in halftones, varying the depth of the shadows. Remember even the blackest shadows contain reflected light from the sky. As you work, place your details and accents within these shaded areas, keeping the light spaces uncomplicated. In this way, you paint interest and mystery into what might have been monotony.

This is not a photographic medium. Your aim is to *suggest* masses of foliage, cloud-scuffed sky. If large rocks appear in your study, you'll have to do more than indicate their surfaces in light and shade. Record crevices, moss stain, craggy and slick areas.

One photographic device, however, is invaluable to scenic artists: the viewfinder. Cut a rectangular hole in a piece of cardboard proportionate to the shape of your canvas. Turning right and left, look through it until you've singled out a defined area that pleases you; then paint what you see.

With what? There's a great variety of media to challenge the embryo artist: oils, water colors, tempera, pastels, or casein.

I find that with the casein a novice painter can learn to achieve *the effect* of various styles, using only water to thin colors. The tonal value doesn't



Horizon Lines and Contours

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alter as the wet casein dries; so no time is lost trying to match shades. This medium has the added virtue of drying fast and becoming water resistant in the process. This means that you can block out errors with white, paint fresh color over the area, and cause no "bleeding" through the undercoats!

Your casein kit should contain *absorbent* art paper. Grumbacher offers a wide variety, but for practice work you might use simple heavy brown wrapping paper or black photograph-album sheets. Make sure to wash your brushes before repacking them. On your return home, wash them more thoroughly with soapy water.

Paint on *large* sheets and with brushes as large as feasible if you use water colors. The fresh, transparent effect you want comes through at its most brilliant on pure white paper. Mount it on heavy cardboard to prevent curling.

Most of my best-known work has been done in water colors and oils. Oil is an ideal medium for the beginner. A basic student oil kit containing Alizarin Crimson, Cadmium Yellow Light, Grumbacher Red, French Ultramarine, Ivory Black, Light Red, Thalo Green, Yellow Ochre, and Titanium White will enable you to mix almost every



Light and Shading Indicated



Halftones and Details

shade of color. Paint on *stretched* linen or cotton canvas for the drum-like quality that gives vigor to your brush strokes.

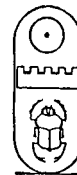
With just a little imagination to enrich those hours spent outdoors, chances are you'll find yourself completely absorbed in painting. Your new-found pleasure will follow you and grow more delightful through the years.—*Central Feature News*



KNOW THYSELF—

In 1959 tenor saxophonist, Theodore Walter Rollins, withdrew from the jazz world and went into self-imposed exile—to find himself. He followed a rigid schedule of physical and mental exercise, studied music composition, classical piano, and practiced his saxophone. More important, he feels, he became a Rosicrucian.

Back in the musical world as a performer, he came to visit Rosicrucian Park the other day, taking time out from a busy schedule to do so. "I'm not much different now," he said. "I'm still the same person, and I play the same style—just augmented by what I learned."



Inner Space Travel

By G. B. Farfán

We may well go to the moon, but that's not very far. The greatest distance we have to cover still lies within us.—GEN. CHARLES DE GAULLE.

THE introduction of psychology into man's existence is more noticeable in the twentieth century than in any other period. Perhaps it is because world geography then had no further mystery to try the imagination.

The geodetics of the uninformed mind, however, keep it closed to extensive travel! Those afraid or too much preoccupied to venture away from their secure, familiar planes touch only briefly upon the most minute regions.

There *are* scientists who quit the solid ground of the planet we inhabit to trace the anatomy of matter through advanced study of modern physics. And there *are* psychologists who attempt to traverse the individual mood-worlds of the mind.

Each, of course, will arrive at his decision; the ultimate destination toward which he has studied and probed. And each will state emphatically the verisimilitude in his final judgment; but, for most, the conquest of *outer* space seems the more likely and logical.

Is it possible, I ask myself, to penetrate completely our "last frontier"—our vast and impregnable world within? Can I, infinitesimal in the eyes of material greatness, hope to succeed where countless others have failed?

I, too, am endowed with blessings and privileges. Above all, I, too, am a child of the Divine Creator. With such a realization there can be nothing but infinity in which to travel.

The tiny globe of a newborn child is much as the earth began. Thrust into creation with no desire but that of survival, it grows, thrives on warmth, moisture, and a gnawing hunger for sustenance. By the self-same nature, its climatic conditions are formed.

In time, it will experience happiness equivalent to sunshine, tears comparable to rain, volcanic, explosive eruptions of temper, and in-between periods of lassitude and languor. So, in the states of the youngest mind, the seasons

are formed; an equipoise necessary for progressive healthy growth.

In the first years, with the beginning of words and phrases, the creatures of thought begin to writhe within the small intellect, affording more definite purpose for actions and development. Still, the mind must be tended and nurtured by its natural creator determined to bring out the capabilities of the fertile little world.

Education soon sends the living thoughts along rough wagon tracks of learning into undiscovered regions. Every train of mental action shows more distinctly the indentations of travel. Imagination and intangible threads of memory begin to work their way through the tremendous wilderness, instilling a restless desire to widen the highways and expand the forests of knowledge.

Climbing mountains of problems and fording streams of indecision and inexperience, the young mind is eager to push on—to find answers in every field and discover a purpose in the jungle of new ideas. Expelling any suggestion of settling, it selfishly guards the freedom of its thought-people.

With rapid growth comes a newfound independence, and the reactions of the mind's inhabitants become varied. Only segregated parts, the less complicated of each individual's continent of reason, are shared by neighbors. Fresh lands of opportunity, vast in wealth and possibility, are large enough only for the mind's select race of thoughts. Secluded, pioneering its private orbit and making its own freeways, it side-tracks as it pleases. It seeks new paths, not always wisely, into the still undiscovered and virgin areas of experience.

Within our separate globes of intellectuality, the personality of thoughts is as intricate as the carriers inhabiting the earth. Some appear to be wanderers, never finding a definite goal of satisfaction; some utilitarians, produc-

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tive and adept in gathering and distributing educational wealth.

There are the weak or ill, who become mired in swamps of confusion and disillusionment, losing themselves in the outer space of the mind-world. There are mystics, pilgrim thoughts of religion, cynical doubters, and dissolute criminals, who choose to remain hidden in the dark.

Consorting with them all is a rare blue blood, the genius, which for all its exceptional creative capacity cannot deny the relationship to its lesser and sometimes scandalous brother thoughts. Time, maturity, and experience bind them together as tightly as visible progress has bound the earth.

There remain multitudes of uncharted regions within each mind; space in which thoughts can propagate and thrive unhindered. Criminal thoughts remain safe, secure, and unpunished as long as they stay within the barriers of the private world in which they are born. The hiding places of each mind contain no spies: Unless we personally appoint a judge and jury of conscience, the good and evil reside together and travel the same highways.

While the actions of man are controlled by material laws on the earth, the inner world has no rules or regulations except to the uninformed who believe in the cessation of time. Intrepid

in this knowledge, the thought-creatures run rampantly through their sphere until the question arises as to which controls which; the physical being of law and order or the hidden ones carried within the case-concealing mentality?

On and on, the continuing cycle of mental life probes and forces its way deeper into the frontier of learning; a frontier of apparently no ending. No trial satellite can be launched into our inner space to be viewed by the earth world through a telescope. Every person is left to his own private orb, which he alone can cultivate and explore.

That which is visible to the eye, set apart from the physical body, whether it be on earth or in the atmosphere, is within reach of human understanding. But more satisfying is the knowledge that the geographical world of each individual's mind is guarded by the Creator and offered free of passage to all.

There is no precedence as to who may journey to the highest state of development. Our inner spaceships maintain no rigid schedule, but move toward enlightenment at our own inclination.

It is with courage and hope that I accept this fact and look forward to travel in the unknown with assurance that I need no longer be lost in a maze of doubt.

Talking It Over . . .

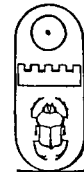


FRANK discussion of pressing questions is often the opening wedge to greater understanding. In order to cover the many subjects brought up in students' letters, the principal officers of the Order issue a bimonthly *Forum*. Between the covers of this private, membership magazine lies a wealth of information—answers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

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The Phenomenon of Life

By CHARLES BREARLEY, D. D., D. C. L.

THROUGHOUT the ages, men have been trying to fathom the secret of Life. Scientists, theologians, doctors—all kinds of people—have had their say; yet we are still on the threshold of discovering what life is, how it progresses, and what is its ultimate end. We have not, in fact, gone beyond Henry Wadsworth Longfellow's statement that *Life is real! Life is earnest! And the grave is not its goal . . .*

Nonetheless, in the last century the discussions were formidable, and scientists set their hearts and minds to discover all they could about Life, particularly its origin. Experiments of all kinds were made by eminent professors of Biology, among them Professor H. C. Bastian, to discover just that.

In his *Beginnings of Life*, his final words on the subject are these: "Both observation and experiment unmistakably testify to the fact that living matter is constantly being formed *de novo* in obedience to the same laws and tendencies which determine all the more simple chemical combinations." He implied that Life is not a gift, but is capable of springing into being of itself.

This was a revolutionary statement. Before long other observers in biological science were engaged in experiments to prove or disprove his conclusions.

Dr. Bastian's method had been to obtain organic matter, such as infusions, and fill glass containers three parts full with it. The containers were then hermetically sealed, and subjected to great heat by boiling, presumably killing all living matter therein. The air inside exposed to boiling for many hours was therefore also supposed to be dead. If any life appeared afterwards, it was considered to have sprung into being of itself. Dr. Bastian did all he could to secure sterility; yet in his words, "Myriad life began to appear." Thus, he argued, life could be spontaneously generated.

Other observers at this time found errors. Professor Tyndall, repeating the same experiment used a precaution sug-

gested by a recent experiment of his own to insure absolute sterility. After much care and observation he concluded that there might be life in the shape of undestroyed germs still in the container.

If the air were absolutely germless and pure, would the myriad life appear? He manipulated his experimental vessels in an atmosphere which under the test of Optical Purity—the most delicate test then known—was absolutely germless. He varied it in many ways, but matter in the germless air never yielded life.

Another observer, Mr. Dallinger, found that many lower forms of life could survive much higher temperatures than that which Dr. Bastian had used and were practically indestructible. Some germs were almost fireproof, simply refusing to be annihilated.

These experiments have nearly closed the question, for a decided and authoritative conclusion has not taken its place: The attempt to get the living out of the dead has failed. It is now recognized that life can only come from life, from a *touch of life*.

What Is Life?

The Bible calls Life the Breath of God, for "God breathed into man the Breath of Life and man became a Living Soul." In the course of history, some have declared life to be air. But air is not life, for when *life* is extinct, the only way to keep corruption from the lifeless body is to exclude air.

Some thought water was life, but we know that too much water destroys life, and that a lifeless plant sodden with water soon decomposes. Then it was said that the sun was life, but the heat of the sun withers and even takes away life.

From the moment a child is born, there is a struggle to live. There is no struggle to die, that is the natural thing to do, for man has a bias toward death.

What then is *Life*? No definition that has yet appeared can be taken as conclusive, but its leading character-

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istics depend on the possession of four functions: assimilation, waste, reproduction, growth.

With this in mind, Mr. Herbert Spencer declared life to be the "continuous adjustment of internal relations to external relations." If we examine this we shall see just what he implied. A human being is in direct contact with the earth and air, with all surrounding things, with the warmth of the sun, the music of the birds, with the countless influences and activities of nature and his fellow men. Biologically, he is thus in "correspondence with his environment."

By virtue of this correspondence, man is said to be *alive*; and as long as he is in correspondence with any given point of his environment, he is *living*. To keep this correspondence is to keep living. If his environment changes, man must instantly adjust himself to the change.

If a person living in the tropics suddenly moves to another climate, he must adjust himself to the new environment or he will die, for his body will be thrown out of correspondence, and his internal relations will not correspond to his external conditions.

If we need a shorter and perhaps a more easily understood definition, the statement by Prof. Henry Drummond may help: "Life is the sum total of functions which resist death." A man with one lung, for example, is less able to resist death than a man with two lungs, just as a man with one arm is less alive than a man with two arms because there is less internal correspondence with external relations.

We have therefore seen that scientifically *Life* can only come as a gift from above, that no attempt on the part of man to produce life has yet succeeded, that the works of man, however great and clever, are clumsy when compared with the handiwork of the Creator or Architect of the Universe.

The finest surgical needle, seen under a microscope looks like a rusty poker, but a bee's stinger is wonderful in its smoothness and its perfection. Man may make a wonderful imitation flower, but he cannot make it live, grow, and produce its kind. If he attempted to make even a blade of grass, his failure would soon be apparent.

With all his knowledge, with all his ingenuity, man cannot match the plan and design of the Creator. The person who claims the world was formed by what he may be pleased to term "a fortuitous concurrence of protoplasm" should not be termed a Philosopher but a Foolosopher. Perhaps I may be forgiven if again I quote: "All things were made by Him, and without Him was not anything made that was made." That seems to sum up the origin of Life.

The Possibilities of Life

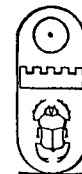
Let us now consider the possibilities of Life, for we have already seen that from the moment a child is born, there is a struggle. Science has declared that there are three possibilities in Life: balance, evolution, degeneration. The first of these denotes a rather precarious existence along what looks to be a level path—a character which seems to hold its own alike against the attacks of evil and the appeals of good.

Except in the inorganic kingdom this state of balance is really foreign to the world of Life. What seems to be inertia may be a true evolution unnoticed from its slowness; or, more likely, a movement of degeneration subtly obliterating as it falls the very traces of its former height.

From this state of balance, evolution is the escape in the upward direction, degeneration in the lower—and degeneration rather than balance is the possibility for the majority of mankind. Again, the bias toward evil and death is there; so we see how delicate the life of balance is, for it lies on the verge of continual temptation. Its perpetual adjustment becomes fatiguing, its measured virtue monotonous and uninspiring; so degeneration seems to be the eventual process of life for many.

Instead of aspiring to conversion to a higher type, man is content to take the line of least resistance and submit to the urge of the lower. This is degeneration, and Charles Darwin in one of his best-known books gives an illustration that bears well upon this subject.

He writes, "Suppose a bird fancier collects a flock of tame pigeons distinguished by all the infinite ornamentations of their race. They are of all



kinds and every shade of color, and adorned with every variety of marking.

"He takes them to an uninhabited island and allows them to fly off into the woods. They found a colony there and after many years the owner returns to the spot. He will find that a remarkable change has taken place in the interval. The birds, or rather their descendants, have all become changed into the same color.

"The black and the white, the dun, the striped, the spotted and the ringed are all metamorphosed into one—a dark slaty blue. Two plain black bands monotonously repeat themselves upon the wings of each, and the loins beneath are white; but all the variety, all the beautiful colors, all the old graces of form it may be, have disappeared.

"These improvements were the result of care and nurture, of domestication, of civilization; and now that these influences have been removed, the birds undo the past and lose what they had gained. The attempt to elevate the race has been thwarted, and they are suffering from what is known as *The Principle of Reversion to Type*.

"The same thing will happen to a plant. A garden planted with strawberries and roses, if neglected, will run to waste but the plants will not of necessity waste away but they will change into something else, into something apparently worse; in one case into the small strawberry of the woods and in the other to the common hedge rose or dog rose of the hedge.

"If we neglect a garden, it becomes a wilderness. If we neglect a domestic animal, it degenerates into something wild and worse, and the same thing, by the inexorable law of nature will happen to a human being. Neglect your mind, and it may degenerate and a man may become imbecilic. Solitary confinement has sent men mad."

Hence the need to determine to evolve, to do just those things in accord with divine law and conquer the baser ideas that may beset us. The salvation is within, and it is apparent that we cannot work out anything that is not within.

The Creator gave us this Life. "In him was life, and the life was the light of men." We must do all we can to preserve it.



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ROSICRUCIAN DIRECTORY

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



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Problems of the Art Critic

By JEAN-LOUIS H. MULLER

IF WE want to penetrate art and thereby the soul of man, we must rid ourselves of many prejudices and study any work of art with an unbiased mind. We must be careful, too, in rejecting a work of art whose meaning we cannot yet penetrate or the entrance to which we have not been able to find.

Archeology and Art history are sister sciences, differing only in the range of the fields they investigate. While the former deals with all the useful objects of everyday life as well as art works made by man at any time, the latter deals only with works of art. When such belong to the earliest times of the Christian era, the latter is called *Christian archeology*. Thus these two sciences are concerned with things not only spiritual but also material, thoughts turned into material form—architecture, sculpture, painting, or everyday-life activities.

Even though art of remote times has always been sought after by art lovers, as far as its archeology is concerned scientific study began only about the middle of the eighteenth century, and the consideration of its art history much later, in the Romantic period.

The object itself, whether from the remote or the recent past, carries with it at the same time both a past and a present. Since it was created in another time when conceptions of the world were different, its past is embodied in a certain material and artistic form. These speak to us, and we respond according to our state of mind; but the matter becomes complicated, particularly if we believe the object to be immutable or fixed.

While this is true in the absolute sense, it is not so in human experience. For one reason, from the time of the Renaissance onward, some artists have been forgers—either because they wanted to replace a lost work of art with one in the style of its period or simply because they desired money. There are many proofs of it. If there are cases where it is possible at first sight to determine whether or not a

work of art is authentic, there are others where time is needed to distinguish an authentic work from a copy.

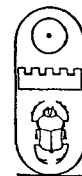
Each period has its own way of looking at things, and we look for what we consider the *essential qualities* of such a period. When one finds what he considers those essential qualities, he deems the work authentic; yet, gradually, the viewpoint is modified and the essential quality of the work is, therefore, subtly changed. Missing this new quality of the essential, the art lover rejects the work and puts it into the class of imitations.

This fairly common happening may seem to justify the thought that nothing but the center of his present investigations is essential to the art lover. The joy of discovery of a new aspect of the work makes one forget the whole of it.

Other obstacles interpose themselves between the work and the observer. His taste makes him seek for the greatest esthetic satisfaction; but as often as not taste is ruled by habit. Preconceived ideas limit his conception to what the execution of a work should be. This explains the attitude of art lovers and art critics who reject a work of art which does not conform to their preconceived ideas.

Fashion plays its part, but there is also a deeper reason: *satiety*. The fanciful taste which inspires fashion is felt in the appreciation. What happens in the field of esthetics, happens as often in the field of nutrition. The body refuses a monotonous diet as the mind does an esthetic one which is always the same. This is not opposed to what we have said about taste, for there are always two elements in man: one which wants stability; one which craves movement, change, and something new.

Up to now, we have dealt only with the outward shape of a work of art and not with its content. The two cannot be separated. The content may be passed over and the shape allowed to prevail: Such was the case during the Baroque period. Again, the content may prevail over the shape as in medi-



eval architecture where the engineer's conception imposed itself on the shape adapted to it.

The inner side of the thing in architecture, we must insist though, is *what the building is for*. Churches are intended for worship; houses for habitation, and military architecture for defense. What is true for architecture is equally true for sculpture and painting.

A Well-Known Example

Let us take an example known the Christian world over, that of the *Madonna and Child*. For every human being, whatever his religion, this will ever be a woman with a child. For the Christian, this work will have a special meaning: the Mother of Christ, and the Child who came to save the world.

The content is, therefore, quite different for the Christian and the non-Christian. To the former it is a sacred image, faith prevailing over every other consideration. An idea assumes a material shape which changes in many respects as centuries go by.

The Virgin with the Child of the second century seen in the catacombs of Rome in Priscilla's graveyard is still a mother of ancient days, for in its beginning Christian art used ancient forms and shapes to which it added a Christian meaning. Therefore, the content has not created a new shape, but the artist and the observer have.

This is one of the subtle problems of archeology and art history: The spiritual content of a work of art does not necessarily create a new artistic shape and form; and an identical form may have several meanings. Our Madonna and Child may be a mere woman with a child, a mother with her child, or the Queen of Heaven with her divine Child. The common denominator, however, will always be the same: a woman with a child.

At the beginning of Christian art when the new religion was still forbidden, our Madonna with the Child appeared more or less as a matron of ancient times. During the Byzantine period when the religion was officially acknowledged, as may be seen in the mosaics of the churches of the time,

she assumed the appearance of an Empress adorned with royal jewels.

During the Romanesque period of the Middle Ages, she still sits on a throne and looks like a stern queen; but in the Gothic period the human element appears: The Child and the Mother are linked together. The symbolic picture of former days changes to a real picture of a mother with her child. The individual element appears and becomes stronger and stronger.

In the picture of the *Musée du Louvre* in Paris, Raphael shows the Virgin as a lovely mother playing with her child. The same meaning may thus be presented in very different forms, according to the artistic conception of different periods.

If the Middle Ages spiritually turned its gaze toward the world beyond—no obstacle to a precise observation of Nature as the pictures of the times show—the Renaissance period more and more made Nature the object of artistic study. In that period many works of art in spite of their allusion to some religious subject are, in fact, studies of Nature.

Criticize Without Condemning

Form and meaning change and influence each other; the art historian and the art lover are always confronted with the question of both spiritual and artistic conceptions of a given period. Free to prefer one period or one genre for their own pleasure, they must not condemn other periods and genres.

An example of an error which is both serious and common may here be given. Fulcanelli in *The Mystery of Cathedrals* gives the key to the full understanding of the images which decorate our medieval cathedrals. Personally, I am grateful to him for doing so, and I admire the purity of his soul and the greatness of his work; but I feel I cannot follow him when he says (page 58, 1957 edition):

"The anonymous craftsmen of pure masterpieces (they of the Middle Ages) built for truth's sake, to affirm their ideal, to spread their science, and to show how noble it was. Those of the Renaissance, engrossed chiefly with their own personality and jealous of their worth, built to perpetuate their names."

As a brother of Heliopolis, Fulcanelli chiefly had in view the hermetic symbols of the masterpiece. Such was his right and even his duty, but being no art historian, he did not know that many of the art works of the Middle Ages do bear the names of their authors. Such a mistake can be set down to lack of information.

On page 59, he writes: "From the XIIIth to the XVth centuries, poverty of means but a very rich expression; from the XVIth century onward, plas-

tic beauty but mediocre invention." Here again there is a mistake. The means used to build the cathedrals of the Middle Ages were not any poorer than those of the following periods. The building of a medieval cathedral and that of a church of later days, like St. Peter's in Rome, have the same value! A church in the Baroque style, representing unity in space and unity in the setting—in which all arts concur under the lead of architecture—is a pure masterpiece, too, just as is a XIIIth century structure.



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.

July: The personality for the month of July is Jawaharlal Nehru, Prime Minister of India.

The code word is: SCALE

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

September:

The personality for the month of September will be Harold MacMillan, Prime Minister of Great Britain.

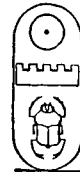
The code word will be: SUP

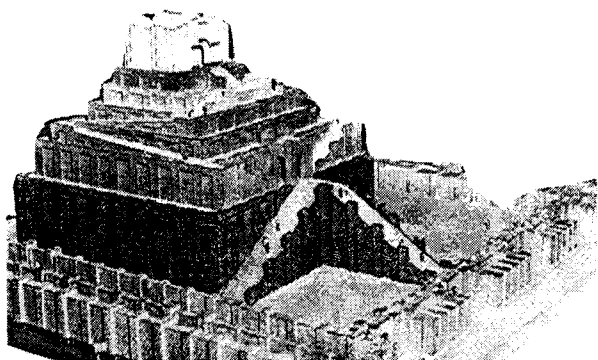


**HAROLD
MacMILLAN**
Prime Minister
of Great Britain



JAWAHARLAL NEHRU
Prime Minister of India





In the Babylonian Beginning

By RODMAN R. CLAYSON,
Grand Master

MUCH is popularly known about the fabled and fabulous City of Babylon of Nebuchadnezzar, but what about the earliest periods of the Kingdom of Babylonia, and particularly the cosmogonies or theories of creation of that time? We may hesitate to accept the fact, ironical though it may be, that values to us now for the living of life, certain morals, ethics, etc., are to some degree an outgrowth of the myths, legends, and traditions of ancient peoples. The mythology in the cosmogony of the Babylonians is a case in point.

Virtually all early peoples gave much thought to the idea of creation. Not the least of these were the people of ancient Babylon. Today we look upon the story of creation, as related by the Babylonians—a story that was extremely popular with them in their early times—as one having some interest to us. The Babylonians, like other peoples of that period, kept records of business transactions and recorded much of their important history in what are today referred to as *cuneiform* texts.

These recordings consist of wedge-shaped symbols made by pressing a reed stylus in wet clay. Scholars refer to these as *books* or *tablets*, but they took many forms, including the cylinder. The famous Code of Hammurabi is recorded on a tall round shaft. Today we would call it a monument, although it would more properly be called a *stèle*.

The earliest Babylonian story about creation states that before heaven and earth were created—that is, at the very beginning—the universe was an immense watery chaos. Out of this terrible confusion primitive divine beings came into existence, though they themselves were yet so chaotic in appearance that they could not even be described.

As time passed, the divine beings, or gods, began to take tangible shape, and then to act. A group of them decided to bring some sort of law and order into the chaos. This was a very bold step which roused the sharp antagonism of the more conservative deities who thought the old chaotic state of affairs was good enough and should be continued.

Especially was their decision resented by Tiamet, the mother of chaos, a female deity in the form of a dragon, personifying the worst or perhaps the best features of it. When Tiamet heard of the gods' intentions to bring order into her own domain and thereby diminish not only her authority but also her well-being, she decided that it was time to fight.

Out of the chaos which she embodied she created an immense demon possessing horrible powers of destruction. She prepared for a fight. At first the other gods were frightened. The task which they had undertaken threatened to be more than they had bargained for.

The Defeat of Tiamet

Finally, one deity advanced for battle. He gripped his weapons and commanded the four winds to stand by. Tiamet, the personification of chaos, came forward and opened wide her mouth. This gave the god his chance. He threw into her mouth the mighty winds, paralyzing the dragon goddess so she could not move. The god thereupon finished her with his weapons.

He then considered what he was to do with the gigantic carcass, finally deciding that half of it should become the earth and the other half bent over the earth should become the heavens. So Chaos was dead. The work of establish-

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ing order in the universe could now begin.

Tiamet's husband, a very minor being, had likewise been captured and killed. The blood which came from his body mixed with the clay of the soil was used to help create mankind. A historian has facetiously written, "This is why we have something of the Divine in us, however difficult it may be to find it."

Centuries passed. Babylonia rose in power under Hammurabi. Marduk, the new god of the rather new City of Babylon, it seems had no right to appropriate to himself the tremendous amount of glory which he did. He was a child among the gods, and Babylon was not in existence when the great feats claimed by Marduk were accomplished.

But in Hammurabi's time Babylon was the center of the kingdom. And, young or not, backed by Hammurabi's armies, Marduk could now claim to be the most important god in the land. He lacked a patent of nobility, but that was given him by the theologians of the time.

The famous old story of Tiamet was taken up again and given certain touches so that it would fit the new conditions. We are told that when the monster, Tiamet, came, the gods were frightened. None of the old gods whose duty it was to take up the defense of the pantheon of the gods could muster enough courage to advance against the enemy.

Finally, after all the other deities had failed to do so, young Marduk, the god of Babylon, presented himself. Of course, he was too young; he was not fit for battle. But the emergency was there, and the fate of the gods hung in the balance; so the old gods gratefully accepted Marduk as the rescuer. They endowed him with all the powers in their possession, and thus enabled him to meet the enemy on even terms.

He received wisdom, strength, and all the other virtues which had been the property of older and more mature gods. Thus equipped, he went into the fray and won. By the victory on one hand, and by the special powers which he acquired and which remained with him on the other, he was naturally fitted for the new role of the head of

the pantheon. Hence the old leader was deposed and Marduk took his place.

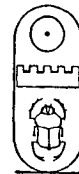
Centuries again passed, and the power of Babylon declined. From the North the armies of Ashur of Assyria marched forth to victory after victory. Presently the old problem of Tiamet again emerged. The Assyrians felt that their god, Ashur, should be the one who fought the battle with the dragon. The Assyrian temple priests gave the honor to Ashur.

The story of creation traveled beyond the limits of Mesopotamia, but some of the peoples of other states could not think of accepting a foreign god to symbolize the beginning of creation. Each state had its own god as the slayer of the leviathan, or dragon. We find involved in this the myth of St. George slaying the dragon. Edward Chiera, in his book *They Wrote on Clay*, tells us much about these cosmogonies.

The Deluge

As the result of excavation and laborious decipherment and translations of the cuneiform texts by archaeologists, it has also been found that the Babylonians had a story about the great deluge which somewhat parallels that of the Bible. In it we have the well-known ark covered with bitumen and one particular man with his family being warned by the gods of an approaching deluge. Rains inundate the earth and drown the population. The ark lands on a mountain; the man sends out three birds, and after the rescue makes an offer of sacrifice.

In this Babylonian story, which was cast against a polytheistic background, many gods are the actors. One of them decides upon a deluge; another betrays the secret. After the deluge, the gods themselves are frightened by it. Then Ishtar, the goddess of love, confronting the great god who was responsible for the deluge, reproaches him bitterly for his crime. She proclaims that he had no right to destroy all mankind except the man in the ark with his family. Some of the people might have been bad, she acknowledges, but there were also good people among them. A general flood should never have been sent. And then this denunciation by Ishtar in one sentence reaches a new theological and philosophical height,



"On the sinner lay his sin," which simply means that each man is responsible for his own acts.

This is largely today's concept. We tend individually to assume more responsibility for the way things go, whereas our ancestors viewed whatever happened, good or bad, as God's will and "man's lot." Ishtar, in her reproach of the destructive god and in saying that every man is responsible for his own acts, good or bad, laid down a concept which has weathered thousands of years, but which even now is not universally accepted. It is assumed that this philosophy was accepted by the Babylonians. It is known, however, that such an idea was not accepted by peoples in other states.

The culture of the Babylonians was prevalent about 4,000 years ago. In excavations at Ur, baked clay bricks have been found carrying dates as far back as 2200 B.C. It appears that a large number of religious cuneiform texts were made around 2,000 B.C.

Hammurabi's Code

Hammurabi endeavored to codify existing customs. He laid down a regular legal code, giving the rules which were to be followed. Hammurabi tells us that he received his laws from the god of justice, and on the famous stele which contains his code he is pictured in the act of receiving instructions from the god. His people understood that the god gave to Hammurabi sufficient wisdom to make a selection from the existing customs to produce a Code of Law which would be acceptable and fair to all.

The ancient Babylonian story of creation was a cosmogony or view of the beginning of the universe. After order was brought out of chaos, they had a perfectly solid sky like an inverted bowl, under which the stars, the

sun, and the moon moved according to plan. The sky curved over a beautiful arable surface floating on water. The next step was the creation of plants and animals. When this was done, man then was formed as a sort of crown to the whole work of creation.

Over the ages, the place called Babylon, which meant *the gate of the gods*, was the site of many cities, the capital of many half-remembered kingdoms. Babylonia, later known as Mesopotamia, lay between the Tigris and Euphrates Rivers just north of the Persian Gulf. Its earliest inhabitants were the Sumerians and the Akkadians, who built the first walls and held them for centuries before men and their monuments surrendered to time and passed away.

In 2057 B.C., the Amorite king, Sumu-abum, established Babylon as a new city, and Hammurabi, his fifth successor, brought it to a peak of glory it would not see again for 1,000 years. The city rose and fell numerous times as various races struggled back and forth for domination of the Kingdom of Babylonia.

Following the collapse of the Assyrian Empire about 626 B.C., a Chaldean prince, Nabopolassar, ascended the throne of Babylonia. He and his son, Nebuchadnezzar, created the neo-Babylonian Empire and raised Babylon to its final heights of glory. In 539 B.C., the city fell to the Persians.

Violent as its history had been, each race and each ruler in turn had made a contribution to the progress of mankind: cuneiform writing; the birth of the alphabet; a system of irrigation canals, which made fertile fields of desert wastes; the code of Hammurabi, the first great body of law, which was not only a remarkable outline of human rights but a precise set of rules for the

(Continued on Page 236)

*The
Rosicrucian
Digest
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1962*

FIRST TEMPLE INITIATION AT HERMES LODGE, AMORC

148 North Gramercy Place, Los Angeles 4, California

PART I: Saturday, June 16, at 8:00 p.m. — PART II: Sunday, June 17, at 8:00 a.m.

Grand Lodge Members welcome. Please bring Grand Lodge dues receipt and latest monograph.

The Escape of Marshal Ney

By I. M. FRESSON

(Reprinted with permission from *Past and Future*, "The history magazine with the forward look," London, Nov.-Dec., 1960.)

EARLY on 7th December, 1815, a tall figure, standing stiffly erect, faced a firing squad of picked men. With head held high, he himself gave the fatal command.

"Soldiers, straight to the heart. Fire."

Simultaneously, the big man struck his heart and, as the muskets roared, fell onto his face and lay still.

This was the scene in the Luxembourg Gardens, and the man executed was Marshal Ney of France, Napoleon's "Bravest of the Brave." Michel Ney had forfeited his right to live because he had failed in allegiance to Louis XVIII.

When Napoleon escaped from Elba, and with stirring words called upon Frenchmen to follow him to victory, Ney rejoined his old leader, but he knew from the moment of the Emperor's final defeat that he himself was a doomed man when the Bourbon King returned to the throne.

Louis, however, in sentencing Marshal Ney to death, had reckoned without the people of France. The legendary figure of Ney was beloved by everyone. He had not earned Napoleon's name of the "Bravest of the Brave" for nothing. He was valiant and fearless, fighting magnificently throughout the campaigns. Such a man would hold the hearts of the people, and when the result of his trial was known, consternation reigned throughout France. Government ministers feared what might happen if the death sentence were carried out.

Petitioned, the King declared: "I pity Ney. I have no hatred against him. I would gladly preserve a father to his children. . . ." But these sentiments did not deter him from ordering Ney's execution.

So, on that cold grey morning of 7th December, the romantic figure of the great soldier fell and lay still.

But did he die?

The official report of the execution says he did, but this report differs from eyewitnesses' statements.

Robert Laird, an English soldier in the Peninsular War and at Waterloo, kept a diary in which he says that, while with the army of occupation in



Courtesy Mansell Collection

Marshal Ney by Maurin

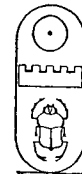
France, he was appointed as one of the soldiers representing the English Army at Ney's execution. Laird states definitely that Ney was not shot. The official report recorded that—as was usual after such a shooting—the body lay for fifteen minutes before being removed by stretcher to the Hospice de la Maternité.

Quentin Dick, a man of irreproachable honesty, who witnessed the execution, states that the body was removed *immediately* after the shooting. This opinion taken in conjunction with that of Robert Laird, who also attended the execution, must surely bear some weight.

Wellington

Wellington was opposed to such a death for a gallant enemy, but was insulted by Louis when he asked for a repeal of the sentence. He was not the man to suffer such an insult lightly and it has been said that it was the King's insolence which spurred him on to unofficial action in aiding the Marshal's escape. Though probably not capable of proof, reliable people have stated that Wellington gave instructions for an escape to be carried out.

(continued overleaf)



At his trial, Ney made it clear that he thought himself no traitor to France. Admitting that in rejoining Napoleon he had been carried away on a wave of hysteria, he contended that this did not constitute treason. Awaiting trial, he said: "I have many friends watching over me." Did he know of the plan to save him?

The execution, officially planned to take place on the Plain of Grenelle, was actually carried out in the Luxembourg Gardens, earlier than the time originally arranged, and the facts do not agree with the official report.

It is also an odd fact that Madame Ney, a devoted wife, did not attend his funeral. In addition, his grave was neglected through the years. Undeniable mystery surrounded his death.

The night after the shooting, a horseman rode from the Hospice de la Maternité and arrived at Madame Ney's house on the Rue de Bourbon. Soon after, the lone horseman rode off into the night.

Such a rider appeared before sunrise at a small inn eighty miles from Paris. Some days later, he waited at Bordeaux for a ship to America.

Is there anything to connect this man with Marshal Ney?

During the first few days at sea, he and two other men—army friends of Ney—kept to their staterooms. One of them, when he eventually came on deck, was recognized by Philip Petri, a deserter from the French Army. Seeing the passenger, Petri exclaimed excitedly.

"But don't I know you, Monsieur?"

"I think not."

"But I do, Monsieur. I thought you were shot, and here you are."

"Who do you think I am?"

"I know who you are, Monsieur. I should know you anywhere, but without your uniform you seemed a little strange. You are my old commander, Marshal Ney. Thank God, Monsieur le Maréchal, I thought—"

"You are mistaken. Marshal Ney was shot by a firing squad in Paris. You are badly mistaken."

From then on the man who had been recognized kept to his room until he landed at Charleston on 9th January when, for some time, the man from Bordeaux disappeared. But not before

once again, he was recognized by a Frenchman.

The French Schoolmaster

In 1819 a certain Colonel Rogers met a French refugee, Peter S. Ney, a schoolmaster, with whom he was so impressed that he persuaded him to start a school in the Colonel's own small community of Florence in South Carolina. Mr. Ney boarded with the Rogers family, who became greatly attached to him and were fascinated by his stories of France.

Though always cautious about his past life, it became clear that he had fought in all Napoleon's battles, also that he had known the Empress Josephine. He made no secret that he longed to return to his wife and sons, but told them that this was impossible while Louis reigned.

One morning in his classroom, a pupil brought him the newspapers. On reading the headlines, Peter Ney fainted. The rest of the day was spent in his room, and when, the next morning, he did not join the family at breakfast, he was found lying across his bed with a self-inflicted throat wound. Had not the knife blade broken in the wound, he would have died. He had just read the report of Napoleon's death. With that news, Peter Ney lost hope of a return to France.

Is there further proof that Michel Ney lived? To close friends, Peter Ney admitted that he was the Marshal and that now all his hopes were centered in young Napoleon, who he expected would one day seize the throne. When the young man died, Ney never again mentioned returning to France.

Only if he were the Marshal could Peter Ney have possessed such detailed knowledge of the Napoleonic campaigns. It was obvious, too, that he had been on close terms with Napoleon and all his Marshals.

In 1829 the schoolmaster, returning from Baltimore, told friends that he had met his son, Eugène. It is a proved fact that this son of Marshal Ney's travelled to America about this time.

In connection with this, in 1900, Dr. E. M. C. Neyman claimed in an interview with the *New York Sun*, that although very young at the time, he distinctly remembered his father, Mar-

shal Ney, coming disguised late at night, kissing his family, then riding off again into the dark. He also said that Peter Ney had sent him to a medical school on his arrival in America.

The Plan

If Marshal Ney's execution was a farce, how was the escape carried out? This the schoolmaster explained to various friends. To Mrs. Mary Dalton, a former pupil of his, he described how the firing squad was chosen from his own men, how he was given a small sack of red fluid to conceal in his breast and instructed to strike this as he gave the command to fire. He said that he was told he must fall immediately. His body was at once put into a carriage by the soldiers and taken to the Hospice de la Maternité, where he remained until nightfall. Then, disguised, he rode away, pausing to take leave of his family before riding to a small inn eighty miles from Paris.

This description tallies with other eyewitnesses' accounts.

Another strong reason for supposing Peter Ney to be the Marshal is that

wounds on his body corresponded exactly with those of the soldier. The schoolmaster described the campaigns in which he had received them, and these checked precisely with those of the Marshal.

Surely all this is too much to be merely coincidence, especially when it is remembered that at no time did Peter Ney stand to gain anything from such an impersonation and only admitted his identity to his closest friends.

At no time was it safe to send for his family, since it would involve those who had helped him escape. Madame Ney constantly endeavoured to procure a reversal of Ney's death sentence, but because they feared another revolution, the French nobility refused, and not until after 1848, when Peter Ney died, was the Marshal's name finally restored to the roll of the Legion of Honour.

On his deathbed Peter Ney, when asked by Dr. Locke for his real identity, said: "I am Marshal Ney of France."

Surely no man of the schoolmaster's character would die with such a lie on his lips.



SPECIAL ROSICRUCIAN CONVOCATIONS IN AFRICA

Special Rosicrucian convocations are being held on the following dates in Ghana and Nigeria, West Africa. They will be attended by Emperor, Ralph M. Lewis, accompanied by Mrs. Lewis. The Emperor will address the sessions. All active Rosicrucian members wishing to attend these interesting events are requested to write at once to the address of the Rosicrucian body nearest them for details of time and place. Every active member is eligible to attend:

ACCRA (Ghana)—

Sunday, September 16
 Mr. E. N. K. Parkins, Master
 Accra Pronaos, AMORC
 P.O. Box 22
 Tema, Ghana

LAGOS (Nigeria)—

Wednesday, September 19
 Mr. John O. Ogunsalu, Master
 Isis Chapter, AMORC
 P.O. Box 745
 Lagos, Nigeria

PORT HARCOURT (Nigeria)—

Friday, September 21
 Mr. Chike R. E. Ogbonna, Master
 Thales Chapter, AMORC
 P.O. Box 600
 Port Harcourt, Nigeria

KANO (Nigeria)—

Monday, September 24
 Mr. IHEME U. OSUAGWU, Master
 Empedocles Chapter, AMORC
 Box 235
 Kano, Nigeria

Rallies elsewhere in Africa will be announced in the July issue of this publication.





Rosicrucian Activities

*Around the
World*

“PAINTINGS and Drawings of the Indian Country” by the late Frank H. Myers, one of the West’s best known sea and landscape artists, were on display in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum during April. The product of a year’s sabbatical leave from his teaching at the Art Academy in Cincinnati in 1932-33, this New Mexican exhibit is in a sense a memorial to the versatility of a widely acclaimed artist. Equally at home with pastels, water colors, oils, pencil, or ink, he has captured the dynamic spirit of New Mexico in the color and movement of Indian dances, warm earth tones, and dramatic landscape compositions. It seems especially appropriate that this fine exhibition will be shown next at Santa Fe where it originated so many years ago and where, as he often declared, Mr. Myers and his family spent one of the happiest years of their lives.



On April 24, members attending Convocation at the Grand Lodge in San Jose were privileged to witness the ritual drama, “Manabus and the Medicine Lodge.” The simple but effective presentation of a ritual that may be considered fairly representative of initiatory ceremonies among certain northern tribes of American Indians, impressed all viewers with respect for their spiritual life as well as appreciation of the universality of the esoteric laws pertaining to initiation.



During the month of March, Frater Raymond Bernard, Grand Master of AMORC, France, spent exciting days of Rosicrucian activity in Brazzaville and Leopoldville, the seats of government of

Africa’s two new, forward-looking republics.

The Rally was itself extremely successful, with members coming by air, train, and car from all parts of the Congo. Two rituals were faultlessly performed. In addition, a forum was held, which stretched to three hours, because of the searching questions asked. For three days from 8:00 a.m. to 10:00 p.m., Frater Bernard conferred with a steady stream of members who came to extend their greetings and express their gratitude to the Order.

In spite of the tense political atmosphere prevailing, the welcome accorded Frater Bernard as official representative of a nonpolitical world-wide fraternity was open-handed and heartwarming. In both cities every courtesy and consideration were extended and far-reaching plans for the Order’s progress and extension were made. Fraternal ties were strengthened and everywhere members in and out of government were eager to express their appreciation for AMORC and the hope it is holding out for Africa. It is demonstrating in a very concrete way the stabilizing element Rosicrucian philosophy has become in the lives of those who are shaping Africa’s future.

Frater Bernard’s report to the Emperor spoke in highest praise of the Order’s African members and expressed as well their anticipation of the opportunity to greet the Emperor on his next visit to their country.

Among all the other accomplishments was the establishment of an Initiatory Team made up of members from both Brazzaville and Leopoldville.



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1962*

The first organized group of Rosicrucians in Tasmania has come into being. It is the Hobart Pronaos, with Soror Gladys Randell, Master, and Frater Bernard Ludeke, Secretary. The organization of a pronaos did not happen spontaneously; rather it represents the pioneering of its Master and Secretary over a period of several years. Now backed by nineteen enthusiastic charter members, Tasmania's pronaos will surely prosper, and Rosicrucians in Tasmania will have a vehicle for furthering the work of the Order.

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As a footnote to the reprint article on Marshal Ney appearing elsewhere in this issue, it may be of interest to know that writers on both sides of the Atlantic have been intrigued by his life and have written at least a hundred or so books about him. Davidson College, established in 1836 in Davidson, North Carolina, has a great many of the effects of Peter Stewart Ney, among them a history of Napoleon. On its title page there is said to be a sketch of the Marshal under which appears the inscription "Ney by himself."

This information is contained in a booklet published in 1946 by Charles W. Allison. Therein Mr. Allison refers to correspondence from Dr. H. Spencer Lewis, then Imperator of the Rosicrucian Order, in which are set forth some interesting notes concerning the matter.

Two references may be particularly pertinent: "Napoleon was not only a very sincere student of the Rosicrucian teachings and practices, but was at one time Grand Master and a high officer of the organization in France. Ney was closely associated with Napoleon, not only in military matters but in this fraternity, and in the philosophical, mystical, and semi-scientific researches of this society.

"Among Ney's acquaintances and associates in at least one Rosicrucian initiation in Europe was a certain John O'Donnell, a captain in the East Indies Merchant Marine, and a colonel in the Maryland Militia."

John O'Donnell Lodge, AMORC, in Baltimore, takes its name from this Rosicrucian associate of Peter Stewart Ney.

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The initials *F.I.A.L.* stand for Fellow of the International Institute of Arts

and Letters, an institute incorporated in 1907 in Switzerland for the purpose of cultivating and promoting arts, letters, and science. Membership is limited to 1,760 fellows and corresponding members drawn from countries all over the world who are qualified by special achievements in these fields. In March, Bermudian poet Soror Agnes C. Tucker, whose seventh book of poetry was published in 1960, was notified that she had been made a fellow of the Institute. Nor is the honor of being able to place *F.I.A.L.* after her name the only distinction that has come to Soror Tucker. Last November she was appointed a "Cultural Delegate" for Bermuda by the Academia Internazionale "Leonardo da Vinci," a center in Rome for international studies and cultural exchanges.

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An item in the *Activities* section of our Spanish *El Rosacruz* will surely interest English-speaking members as well. Last October, when the Spanish ship *Bianca C* sank in the Bay of Grenada, Lesser Antilles, with a terrific loss of life and property, two members of AMORC were among the survivors. Although they lost all other personal effects, they luckily retained a camera. With great presence of mind, despite personal danger and the chaos that surrounded them, they photographed the disaster, thus making available a valuable documentary portrayal of the catastrophe.

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In February, Moria El Chapter, AMORC, Flint, Michigan, held its first public meeting. Undeterred by a snow storm and the failure of film to arrive as scheduled, the meeting was held as planned and pronounced successful. Members and visitors braved the storm; interesting films from the Flint library were substituted; and another first became history.

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SUPPOSE

Art Prints of photographs appearing in the *Rosicrucian Digest* were available at a nominal cost, would you be a potential purchaser? Some readers are collectors and some are not—and it would be too expensive to make Art Prints if there were not sufficient interest. Please send a postcard to the editor to indicate your reaction to the idea.



IN THE BABYLONIAN BEGINNING

(Continued from Page 230)

conduct of family, government, commerce, and art. Fine architecture, advanced mathematics, and astronomy were a part of the science and culture of Babylon.

In later years, Alexander the Great made Babylon his capital and attempted to rebuild the Temple and the great walls. However, he merely succeeded in postponing its inevitable fate. The laws pertaining to the upkeep of the canals were not enforced; the cultivated land shrank; well-to-do families moved away, followed by the merchants, for there was no more profit to be had in Babylon.

By the fifth century A.D. the area of Babylon had become a game reserve. And so, the once richly endowed Babylonia was no more. But the admonishment of the goddess Ishtar lives on; for, in the normal course of events, it would appear that no outside force causes man to do what he does. What man does is largely through his own volition and he alone is responsible. He has no one to blame but himself for his trials; and, conversely, he may well be proud of the good things in life that he personally has made possible. As a people, the Babylonians have contributed to our culture just as has the myth of their goddess, Ishtar.



Karmic Justice

Is there a justice that exacts penalties—after some remote time—from those who now violate all laws of decency and escape punishment? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *Divine punishment*, or can it be mitigated in some way? Learn the truth about the immutable law of *Cosmic compensation* known as karma. Write today for the *free discourse* entitled “Karmic Justice,” which, in simple and fascinating style, explains these Cosmic laws of our universe.

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June
1962*



A PAST MAJESTY

The ruins of Phaistos, one of the palatial cities of the Minoan Age at the height of its power on the Island of Crete nearly 4,000 years ago. One of its features was a majestic or grand stairway leading up to a colonnaded hall. A large remnant of its people later fled to the area of ancient Palestine where they warred with tribes mentioned in Biblical accounts.



THE FIRE GODDESS

In the corner of a cloistered sanctuary in the great temple of Medinet Habu, built by the celebrated Thutmose III over 3,000 years ago, is this statue of Sekhmet. She represents the fierce heat of the sun and was considered the goddess of fire who annihilated all her enemies. To the priesthood these figures were principally symbolic but by the masses of the common people they were thought actually to possess an inherent power, as many modern religious adherents regard their religious statues.

(Photo by AMORC)

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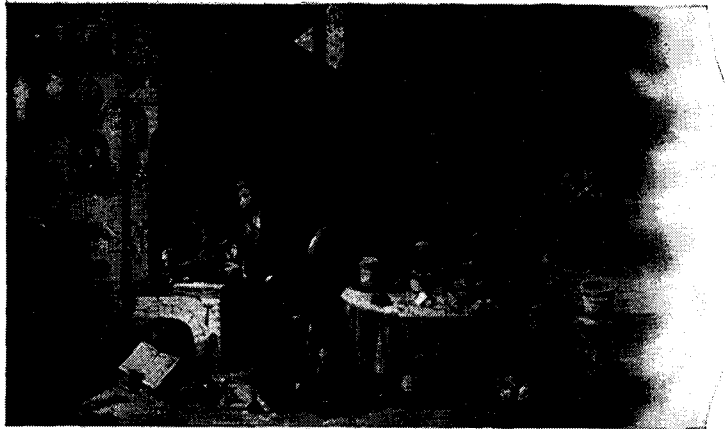


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The **DEVIL'S WORKSHOP**

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

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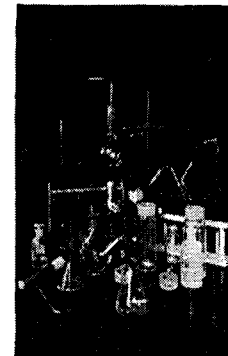
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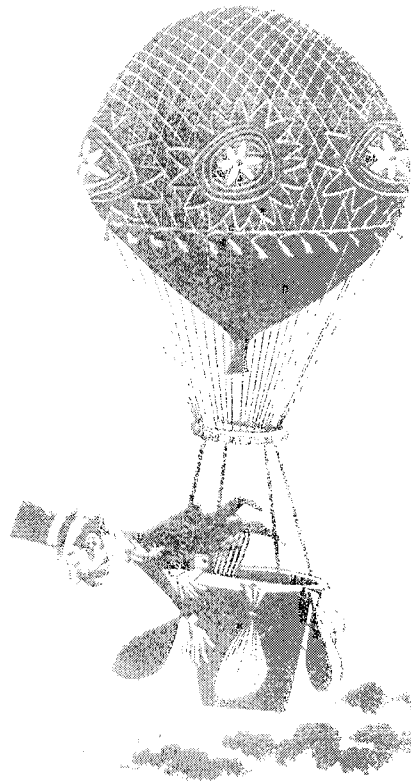
Along Civilization's Trail

DEVIL'S DAY—When a person sits on a park bench in any one of the large centers of culture today and looks about him at the array of grounds and buildings, old and new, he cannot help but wonder at the magnificence of the minds that conceived these works.

Behind the facade of grandeur, however, one cannot miss the misery that plagues the populace. Hunger, poverty, sickness, and torture have been the lot of millions for centuries. This may be blamed on the lack of wealth of a country or on the lack of initiative of a people, but a large part of the blame must fall on the *philosophy of life* which underlies a culture, and to the hierarchy that perpetuates it.

If the *philosophy* is "every man for himself," then one can expect the weak to suffer and perish; the animals to live unattended; the products of labor to stagnate. If the *philosophy* is one of "self-denial," then one can again expect the deterioration of self and environment. If the *philosophy* is fatalistic, then little will be done to improve man's lot.

The great controversy that settled around the use of anesthesia only a century ago shows to what extent a philosophy of life, along with a clergy that perpetuates it, can inhibit and restrain the good and bountiful things of life. To quote Haggard in his book *Devils*,

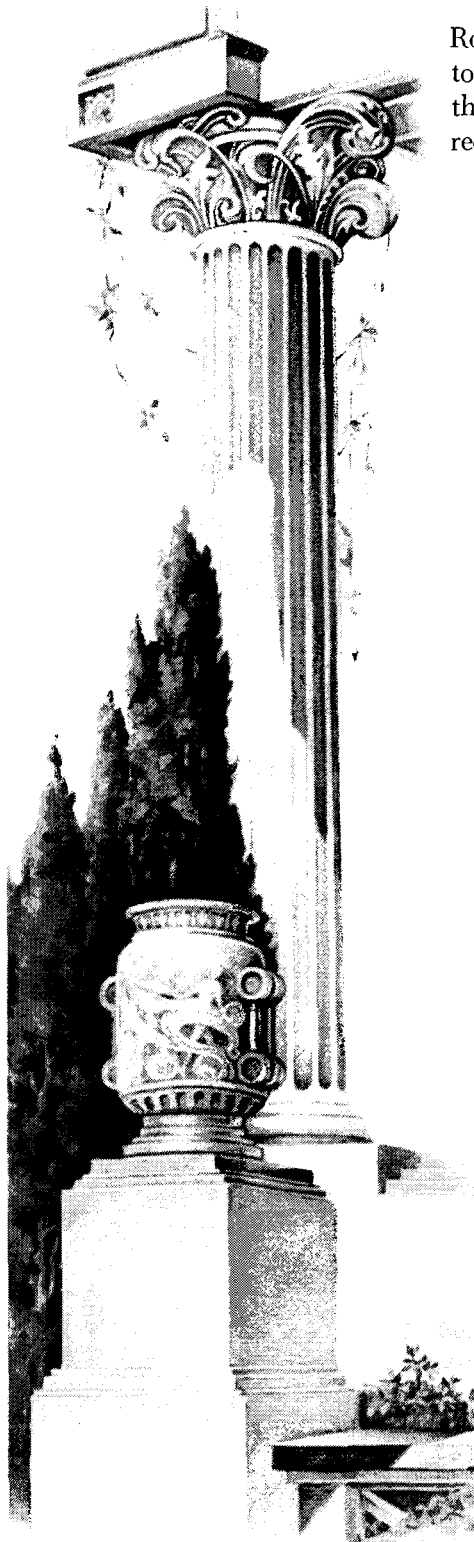


Drugs, and Doctors, "the arguments used by the clergy against anesthesia varied, but all centered around the theme that pain, particularly the pain of childbirth, was the ordained lot of mankind; to prevent it was a sacrilege. As one clergyman expressed it, 'Chloroform is a decoy of Satan, apparently offering itself to bless women; but in the end it will harden society and rob God of the deep, earnest cries which arise in time of trouble for help.'"

Such concepts make us shudder, and our only comfort is to think that the "devil" has had his day. But hunger, poverty, sickness, and torture still exist in the shadow of twentieth century monuments, a reflection still on the underlying philosophy of life that moves a large portion of the world's population. The "devil" has not had his fill as yet, but the lessons of the past should show us that neither poverty, nor disease, nor misery, nor injustice are inescapable factors of life.

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