

ROSI CRUCIAN DIGEST

SEPTEMBER
1962

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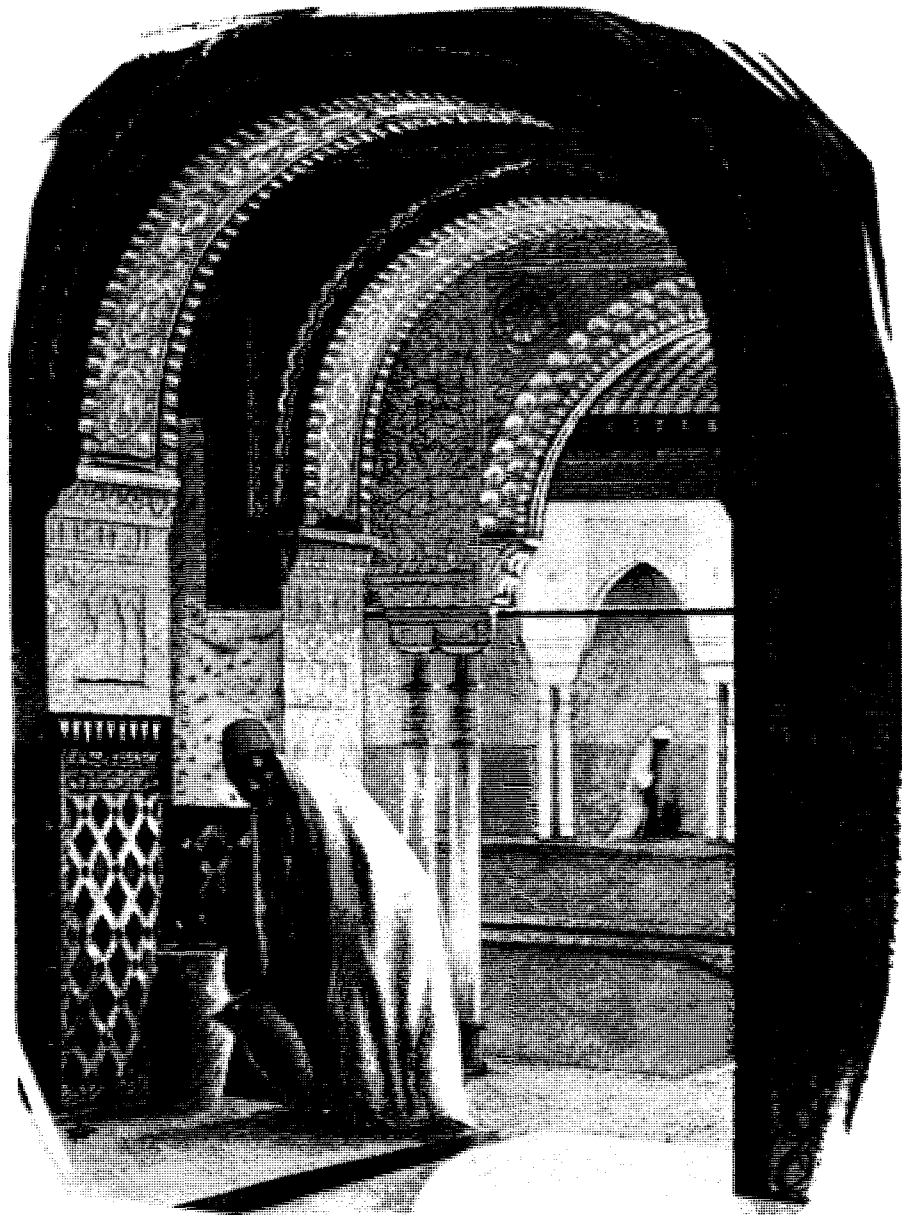
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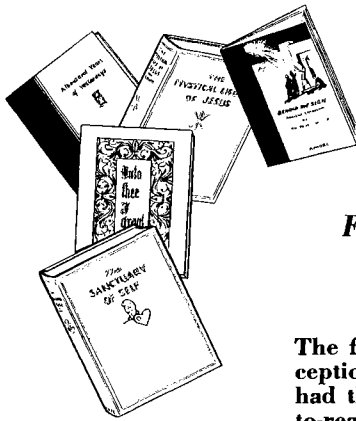
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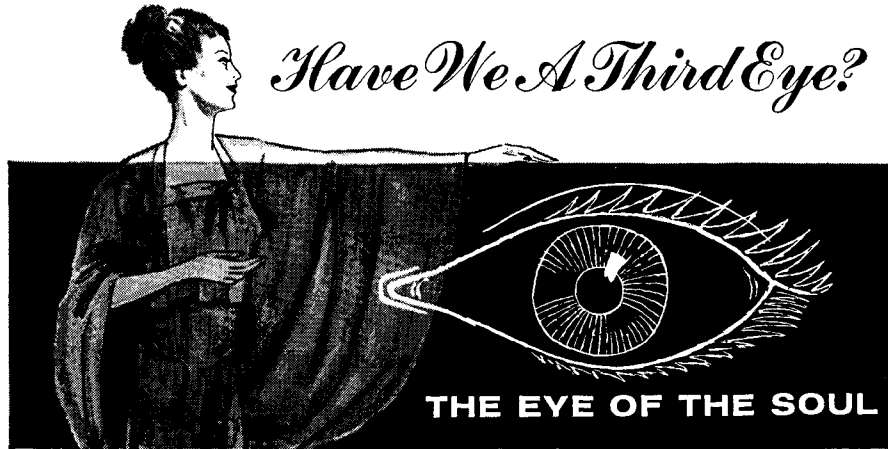


PYRAMID OF THE SUN

At San Juan Teotihuacán, not far from Mexico City, are a complex of mounds and two of the largest pyramids on the American continent. Above is shown the one commonly referred to as the Pyramid of the Sun. Aztec tradition relates that these pyramids were built by the Toltecs of an earlier culture. The Aztecs of a later period resorted to human sacrifices when dedicating their pyramids, which were similar to those of the Toltecs.

(Photo by AMORC)

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COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XL

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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, AMOBC, San Jose, California, U. S. A. (Cable Address: “AMORCO”)

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THOUGHT OF THE MONTH

By THE IMPERATOR

IS LEVITATION POSSIBLE?

Is it possible for a material substance to be moved without the aid of any visible or discernible physical agent? It has long been claimed, even since antiquity, that it is. In the realm of psychical research and parapsychology, there is the investigation of the phenomenon technically known as *telekinesis*. Literally, this means the movement of bodies by other than physical means. Related to this subject is the elevation or ascent of the human body without the physical effort of the individual or of any other agency. This phenomenon appears to counteract gravity and is known as *levitation*.

In levitation, human bodies have been reported to rise from a few inches to a few feet from the floor or ground and to float about a room as though lighter than air. To those who have never witnessed or experienced such occurrences, these accounts seem mendacious or at least enshrouded in trickery.

Overcoming Gravity

For centuries, man has sought some way of overcoming gravity, not by the use of a relatively greater force or thrust as, for example, in aviation and with rockets, but by mitigating the pull (or push) of gravity.

In fact, there is an almost frantic search today on the part of physicists (principally for military reasons at the moment) to find the nature of gravity and the means to control it. Since this has not been accomplished in a purely scientific manner, all references to levitation of the human body are generally relegated by the average person to the status of myth or fraud.

Accounts which may be attributed to, or associated with, the notion of levitation go back to ancient Egypt. The early Christian Period is replete with them. Jesus' walking on the water is

given as an example of the counteracting of gravity. Rising in the air is recorded in the lives of a number of saints or ascetics. Levitation of only a few inches to several feet has been credited to such personages as Saint Dominic (1170-1221); Saint Thomas Aquinas (1226-1274); Savonarola (1452-1498); Saint Ignatius of Loyola (1491-1556).

Saint Joseph of Copertino is said to have experienced fifteen levitations in front of images of the Holy Virgin—"his ecstasies and ascension were witnessed not only by the people and the members of the Order but Pope Urban VIII saw him one day in this state and was intensely astonished. Joseph, bethinking himself that he was in the presence of the Vicar of Christ, fell into an ecstasy and was raised above the ground."

Eunapius, the Platonic philosopher, who wrote in the year 380 A.D., relates that Iamblichus, a philosopher-priest of Alexandria, Egypt, "was often raised ten cubits in the air and was surrounded by a bright light." The accounts of levitations from centuries past come from many apparently reliable and authentic sources. In the records of the Bibliothèque National of Paris, there is a report which recounts that "Françoise Fontaine, a young servant of Louviers, exorcized in 1591, was three times raised before the altar and the third time was carried through the air head downwards."

Levitation demonstrations are not all of antiquity, or even all of the early Christian Period. One D. D. Home was a modern medium who willingly revealed his psychic powers before the most skeptical and analytical, including noted scientists. An account of one of his demonstrations appeared in the *Hartford Times*, of August 8, 1852. "Suddenly and without any expectation

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on the part of the company, Mr. Home was taken up in the air. I had hold of his hand at the time and I felt his feet—they were lifted a foot from the floor . . . others touched his feet to satisfy themselves.”

There is also the case of a reverse phenomenon, that is, the increase of the weight of the body. One Alberto Fontana, a medium, after a demonstration of levitation remained, it is related, as if he had been nailed to the floor.

Sir William Crookes, noted English physicist, was a man of science and naturally one who sought an empirical explanation of all phenomena. Sir William became interested in the field of psychic phenomena. He was determined either to reveal that the occurrences were all fraudulent, or that there were some unknown natural laws operating in the performance of mediums.

He narrates one of his experiences with levitation as follows: “On one occasion I witnessed a chair with a lady sitting on it rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such a manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds and then slowly descended.”

Another investigator was William James, the celebrated American psychologist and philosopher, who established the first laboratory for research in the field of psychology. His texts are still frequently quoted as classical works. In New England, he visited a group of people who had been conducting experiments with telekinesis. He relates that he found them to be solid, reliable citizens, sincerely interested in investigating psychic phenomena.

At that time, among numerous other occurrences, he witnessed the movement of a four-legged wooden table which weighed thirteen pounds. He relates that there was no evidence of any physical force employed other than the finger tips of those seated about the table. James assured himself (as a scientist of his status would) that no devices or implements of any kind were used to move the table. Further, he

reports that the occurrence was in a fully lighted room.

Sensations During Levitation

What are the experiences of those who perform feats of levitation? What sensations do they feel when their bodies seem to be free from gravitational attraction? In other words, what are the psychological effects upon the persons participating? Mr. Home, the medium, some of whose feats we have here recounted, tells of his sensations during levitation.

He says: “During these elevations, or levitations, I usually experienced in my body no particular sensation other than what I could describe as an electrical fullness about the feet. I feel no hands supporting me, and since the first time, have never felt fear, though if I had fallen from the ceiling of some rooms in which I had been raised, I could not have escaped serious injury.”

Another who had the experience, wrote of it in August 1872, saying: “I was carried up. I made a mark on the wall opposite to my chest. I was lowered very gently until I found myself in my chair again. My sensation was that of being lighter than air. No pressure on any part of the body, no unconsciousness or entrancement.”

Part of the descriptions of the sensations in this account seem similar to a modern astronaut's description of *weightlessness* encountered in a capsule rocketed beyond the earth's atmosphere and into a field of lessened gravitational attraction.

What are the theories, the explanations offered or speculated upon, as to how such a phenomenon can occur? Putting aside any superstitious notions of supernaturalism, how does a human body counteract the normal gravitational attraction for itself? The Hindus have long been noted for their performance of feats of levitation. Of course, we may assume that some of these are trickery created by inducing illusion. However, some also have been reliably recorded as being free of any fraud.

The Hindus professed that their feats of levitation were accomplished through specific breathing exercises. These ex-



ercises, they claimed, generated a certain force within the human body. This force functions, they said, as "a seeming repellent character." By this, they meant that it counteracts the pull of gravity.

Other theories advanced suggest that the force of gravity is not actually eluded or mitigated, but rather that there is generated a contrary *upward* power, that is, a thrust of some kind which is stronger than the gravitational force. Captain J. Alleyne Bartlett, in a lecture before a psychical research society in London, on May 3, 1931, stated that he often had the feeling that he could lighten his weight at will.

Getting on the scale of a weighing machine, he willed that his weight should be reduced, and the scale indicated, in fact, a loss of several pounds. It has been surmised that the loss of weight is due to the effect of a generated lifting force that momentarily makes the body buoyant. This theory contends not that gravity has been affected but that another force levitates the body; therefore, it does not rest so heavily upon the scale. The lifting force opposes gravity as does the thrust from a jet plane.

Other Explanations

We must not overlook the possibility of mass hypnosis that can occur during the rapture and ecstasy of a religious ceremony. In such a state, the emotional nature of the spectator is greatly affected. The extreme emotional state induced would cloud the reason and produce a visual illusion to the extent that some might have imagined perceiving saints ascending into the air before the altar.

Again, we must not overlook the mystical phenomenon known as *projec-*

tion. Persons closely attuned in a religious or mystical ceremony could perceive the projection of the psychic consciousness of an individual. This consciousness can extend from the body. It can be psychically perceived by those in attunement with the personality. Those who do not understand could think it to be a physical body that momentarily is ascending.

However, it is probable, though still in the realm of further empirical or objective investigation, that the mind of man can produce a psychic force within and around him that can affect gravitational attraction. It may actually change internal molecular structure, the field of attraction and repulsion, so that gravity has a lesser effect upon objects. We, as Rosicrucians, know that the psychic forces within man which are *natural*, not supernatural, can engender many strange phenomena—strange in the sense of being unusual.

Science today, in its liberal investigation of telepathy, thought transference, and related phenomena, recognizes all this. The human aura is no longer a scientific mystery. It at least, is accepted by science that a kind of super-electromagnetic field (for want of a better term), a kind of energy, surrounds the human body. With some individuals this field may be so intensified as perhaps to alter the effect of gravity upon the human body or objects which they touch. It is here the realm of investigation begins: One sincerely asks, Is this so, or is it not?

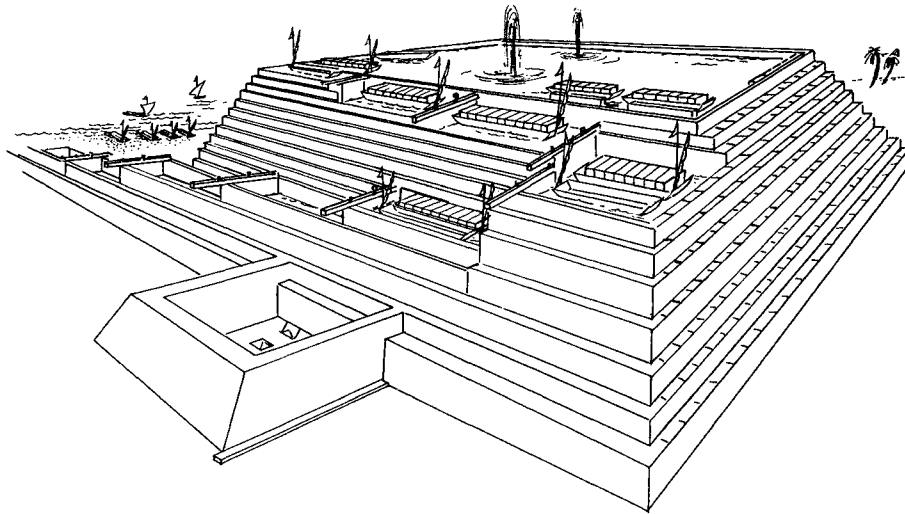
Only fools will scoff that all of it is impossible. The serious-minded person will be skeptical, that is, he will not affirm nor deny offhand that these things can be. Rather, with an open mind, he will want to make further investigation.



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SUPREME TEMPLE CONVOCATIONS

Supreme Temple Convocations for members of all Degrees will resume on Tuesday, September 18, and continue until spring. Members residing in this area or visiting Rosicrucian Park are cordially invited to attend these weekly Convocations and enjoy the ritual and discourses. Convocations begin promptly each Tuesday evening at 8 o'clock.



A Pump Built the Pyramid

By EDWARD J. KUNKEL

The mechanically minded ancient Egyptian builders had the "know-how" to devise a means of using the Nile's abundance of water for erecting the pyramid.

IN the early thirties while I was listening to a talk on Egypt, a rather startling idea crossed my mind: The Egyptians used a water pump to build the Great Pyramid. That idea provoked a series of questions; and in my attempts to answer them satisfactorily to myself, I came to a demonstrable conclusion which for me is the only acceptable one.

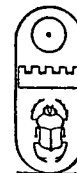
My first question was: How could hydraulics be applied in such a project? Water was extremely important in a land of practically no rainfall. Being mechanically minded and having an abundance of water in the Nile as an available source, the Egyptians, it seemed logical to think, would devise

All cuts courtesy of Edward J. Kunkel. Illustration above is author's conception of the building operation in progress, with barges, locks, and fountains playing their interrelated roles.

means for putting it to work. The shadoof and water wheel were simple examples of this use. My particular concern, however, was the use of water in building the pyramids—principally the one at Gizeh.

Although it took thirty years to erect this pyramid, only the three months when the Nile was at flood (and when no other work could be done) were spent in its erection. That in itself suggests a relationship between water and building. Significantly enough, around the base of this great pyramid there remains in the parabolic walls a hint of an ancient catch basin. [These walls made of loose earth apparently were built up one section at a time, each section forming a cone-like mound. Hence the name parabolic walls.]

In starting a pyramid, a level platform was first cut in the rock; then



shafts and passages—or perhaps better, tubes and chambers—were cut in the solid limestone. Over these, granite masonry was added to form a kind of case around which the structure could be built.

Not an odd procedure at all, but acceptable engineering practice: The machinery first. In this case, I believe, a water pump. Before you dismiss the idea as impossible, imagine the pyramid already completed to a working level of 200 feet.

Water supplied by two fountains—one on the north side and one on the south—forms a shallow pool. On the north face of the structure there is a series of locks which ascend to the pool in zig-zag fashion. The water from the pool fills these locks, which extend right down to the Nile bank.

By means of these locks, stones could be transferred from the river to special “barges” and so lifted by this artificial waterway to the shallow pool at the working level. Here they could be floated to their proper positions in the wall and fitted with no great difficulty.

Carriage Road or Lock System?

What has been called “the remains of an old carriage road” may still be traced on the north side. The eight-inch holes regularly spaced along the route, however, suggest more logically that the remains are not of a “carriage road” but of a “lock system,” the holes indicating anchorages for the lock gates.

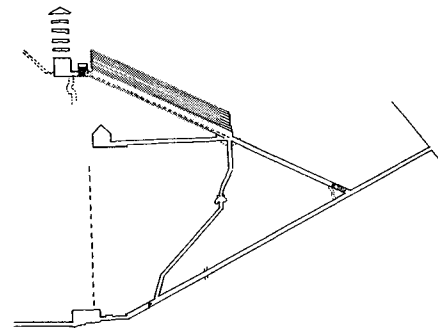
But the operation of the fountains of water is as yet unexplained. To understand that, it is necessary to examine the interior of the structure. Here we find two diagonal tubes, one cut into the solid limestone below ground, the other made of ponderous masonry above ground level.

At the lower end of each is a chamber. The lower one cut in the solid rock, I have called the Compression Chamber. The upper one is referred to ordinarily as the Queen’s Chamber.

The diagonals are connected by a third tube which meets each of the others at its lower end. The upper end forms a kind of funnel while the lower end is like a jet. Today we should call this kind of joining a lateral connection. A crude spiral hump in the jet would

cause water passing through it to twist or spin.

In the Queen’s Chamber the roof is made up of blocks $5\frac{1}{2}$ feet thick while the north and south walls consist of wedge-shaped blocks with the thick side of the wedge to the inside. Pressure inside the chamber would thus cause the wall wedges to tighten.



Scheme of Passageways

The upper diagonal, which Egyptologists have named the Grand Gallery, also exhibits noteworthy peculiarities. It is 156 feet long, less than 7 feet wide at the bottom, and tapering to a width of some 2 feet at the top. Its ceiling is 28 feet high. The blocks forming the gallery walls are not laid in a horizontal plane but are pitched inward 5 degrees.

Such a long sloping passage seems designed to withstand outside atmospheric pressure. A fire burning in an airtight chamber at its top would form a partial vacuum, reducing atmospheric pressure and causing water to rise in the connecting tube.

Originally, this diagonal could have been sealed off from the King’s Chamber by means of a granite shut-off mechanism in what is known as the Antechamber. Here may still be seen grooves and slots, also semicircular cuttings above—possibly bearings for a round shaft to raise and lower slabs in the grooves or guides. One slab remains *in situ* today. It could be what is left of the original counterweight. It is my guess that originally this mechanism was operated automatically by a float.

A Check Valve

Near the upper end of the lower diagonal is what undoubtedly was a check valve. A door must have swung inward to close on a granite seat. The door is gone but two holes above the seat are such as could have held a round shaft to support the hinged door. Similar holes in the tube leading to the Queen's Chamber suggest a like arrangement there.

At the ground level in the connecting tube there is a cavity as large as a small bedroom. If a buoyant valve hinged at one end with a hole in its center had been placed here, it would remain open as long as the water was at rest. When the water moved downward, however, it would slam shut creating a water hammer to prevent most of the water from escaping. Its action would be similar to a waste valve in the common water ram.

It seems evident to me that the pyramid builders were demonstrating a physical law: Water at rest in a vessel exerts a pressure on the bottom of the vessel equal to its height, regardless of the shape of the vessel. Should water in a diagonal tube move, however, it becomes a moving mass and its work must be computed by mass and velocity. Accordingly, the lower diagonal tube would have a capacity of about 80 tons while that of the upper one would be 300.

Fire creates a vacuum which causes water to rise. When the vacuum is released, water flows down through the connecting tube and through the lateral jet connection. This causes the water in the lower diagonal to move against the compressed air in the rock-hewn Compression Chamber. When the flow stops, the compressed air forces the water back up the jet to the higher level. Repeated action builds a sufficient level in the upper diagonal to allow water to be discharged at the top.

In the pyramid operation, the Queen's Chamber is the primary Compression for the upper diagonal, the King's Chamber a secondary one. It is in the King's Chamber that the discharge tubes are found.

Air is soluble in water. Its rate of solubility is increased by air pressure upon its surface, and still further

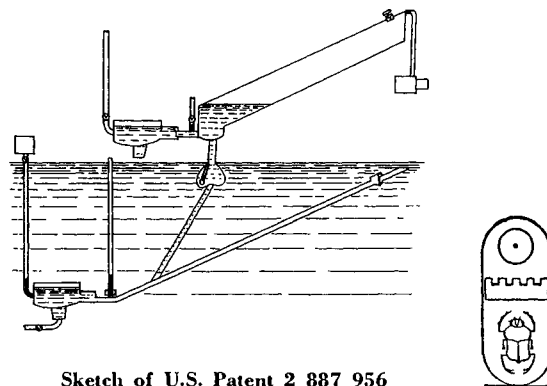
increased by turbulence of water. It follows then, that if the air in the Compression Chamber is not constantly replaced, the pump would soon cease to function.

A simple experiment will prove a telling demonstration of what might be expected of a practical application: Fill a lavatory bowl with water; remove the plug and as the whirling water starts down the drain hold a lighted match near the center of it. The flame will be carried downward with the air being drawn into the drain. The average drainpipe is about one inch in diameter. In a "drain pipe" 5 feet in diameter and a "lavatory bowl" almost 20 feet across, the amount of air would be increased phenomenally.

This whirlpool, it should be remembered, is induced by the spiral hump in the lateral jet at the bottom and the funnel at the top. The floating valve gate would stay closed although the hole in it would allow air to pass through. Thus, combustion gases would be removed and the fire at the same time be supplied with fresh air.

Another very remarkable feature of the lower Compression Chamber is that in the floor is a saucer-shaped cutting with a pit in the center. The opening is in the northeast corner. Water entering this orifice would set up a rotary motion in the saucer, creating a whirlpool with its vortex in the pit.

Such action would reduce the water pressure at the corner opening, making it possible for water from the diagonal to continue to flow into the chamber,
(continued overleaf)



Sketch of U.S. Patent 2 887 956

at the same time increasing its velocity. The force of gravity pumps the water, and it is augmented by the water spinning in the airtight chamber.

The Standard Short Tube

It was one of the famous Bernoulli family who discovered that if an orifice of clean, sharp edges be attached to a tube no longer than three times its diameter, the discharge from such a tube will be increased by more than twenty-five per cent. This has become known as the principle of the standard short tube.

The clean sharp edges are much in evidence, and the horizontal connection which joins the lower Compression Chamber to the lower diagonal is just such a tube, although it is 9 times longer. It must be remembered that the ancients were working with a hundred-foot head of water and a mass of 80 tons plus.

It is on the basis of such facts that I contend that the interior passages and chambers of the Great Pyramid of Gizeh were designed to be a water pump to provide water for the pools and locks whereby the immense blocks of stone could be floated into position and fixed.

It is now thirty years since this idea in more or less random fashion intrigued my interest. In May of 1955, I received a United States Patent (2 887 956) for a hydraulic ram pump based

on my study of this ancient Egyptian model. Only a few months ago I made what I considered a complete explanation in a little booklet with some 60



The Principle Demonstrated

illustrations called *Pharaoh's Pump*. It is merely a more detailed explanation of the outline given here. I have in all these years never ceased to be grateful for the letter Dr. George Washington Carver wrote me in 1934. In it he said, "Your explanation, I believe, is the solution of one of the greatest mysteries of the ages."

Pharaoh's Pump. Edward J. Kunkel, Peg's Print Shop, Columbiana, Ohio. \$1.75 postpaid.

▽ △ ▽

The advantage of advancing years lies in discovering that traditions are true, and therefore alive; . . . It is great fun to find out that the world has not repeated proverbs because they are proverbial, but because they are practical. . . . It is something to come to live in a world of living and significant things . . . to see that everything means something and that life itself has never died.

—G. K. CHESTERTON

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ROSICRUCIAN DIRECTORY

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

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PHILOSOPHY'S ADVICE is basically simple: "Do your own thinking." But in our daily living, who can claim such attainment in full measure? How many independent thinkers are there in the world today?

No matter from what angle you look at it, our procedures are never fully our own, never fully in accord with our potentials, never fully free from what the world wants to make of us. We cannot live in isolation; so we cannot fully escape the impingement of other people's ways of living and thinking.

No more can we escape personal interest in other people's integrity, in their freedom and progress—even if only for our own self-protection. To the extent that humanity constitutes one great and indivisible unit, the falsehoods of one bring harm to all, the accomplishments of one bring blessings to all, and the concern of one is the concern of all.

While we thus share much in common, there are still margins of living which we cannot share, at least not in our present stage of evolutionary development. There are areas of the unique and the different in each of us. We are social, but because of our uniqueness, we are also solitary: with people, yet alone; united, but separated.

In some of our decisions, no one can participate. A *sanctum sanctorum* is in every heart and mind: Outside suggestions have no bearing. Each person's uniqueness is strictly and entirely his own. In this phase of personal living, there is no choice other than to be resignedly self-motivated and utterly self-directed. Therein is man's great aloneness.

To some extent we are like the proverbial assembly of porcupines: In order to keep warm, it was necessary for them to keep close to one another; but coming closer meant being pricked with another's sharp quills. Wisely their leader advised: "Keep close—but not too close."

Some seeming expulsions from what some would call *divine protection* really waken us to a greater awareness of our own abilities and responsibilities. We enjoy the sweet feeling of inner freedom; realize that a tendency to overemphasize the creative role of environment is partly rooted in a desire

ADRIAN W. SASHA

Do Your Own Thinking

What Lies Behind Your Solitary Efforts?

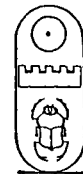
to shift responsibility from ourselves and from our need to learn, to grow, and to advance.

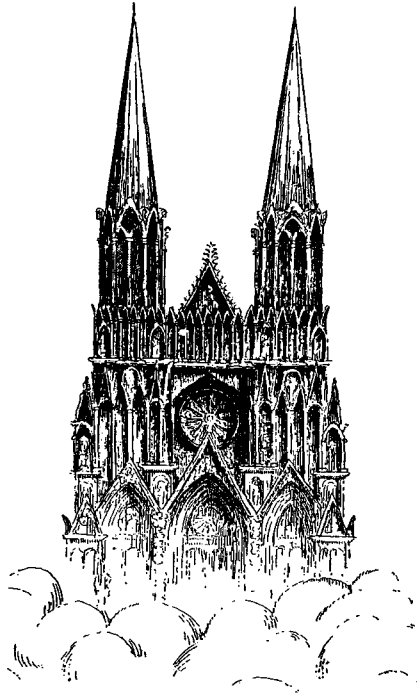
Aloneness A Reservoir

Our aloneness becomes a reservoir of strength and creativity. Paradoxically, it draws us closer to the general scheme of things; gives us a "sense of unity with universal intelligence." In philosophic language, it is a *dichotomy* which is also an *epitome*. We sense that back of our solitary efforts stands the power of universal intelligence—a cushion to every fall, a corrector of errors.

Always present, it is always elusive, apparently not wanting us to be too conscious of its presence lest overconsciousness detract from our developing self-reliance. While standing back of us "this power" leaves the road ahead fully open, requiring us to go forward alone.

This is one source of our joys and our sorrows; our tears and our laughter; our failures and our accomplishments. On the whole, we enjoy in proportion to our doing our own thinking. As we are interested in others, they are interested in us. As we give freedom to others, we can with greater justification claim freedom for ourselves. We are working out the great paradox of being an independent unit in an interdependent society. The maturing mind delights in receiving and evaluating life's experiences.





Cathedral Contacts

UNDERSTANDING OUR WORRIES

By CECIL A. POOLE,
Supreme Secretary

IT IS THE PURPOSE of this organization to teach its members how to apply Rosicrucian principles to their daily lives. Members are invited to ask questions concerning the teachings and their application, but many ask questions which are outside this scope. Such questions include: Will I be able to hold my present position? Can I successfully solve my financial problems? Will my family troubles be corrected? Will we all be destroyed by an atomic bomb?

While these questions may seem to be different, and of course represent very specific problems in the mind of the individual, analysis will show that they are all based upon fundamental human emotions. These problems remain the same for all individuals. They are concerned with basic instincts of self-preservation and love. Nothing can

interfere more with happiness or peace of mind than difficulties in our day-to-day economic situations or in our relationships with fellow human beings, whether they be our immediate families or our associates. There is, as well, our concern with self-preservation and the hope of a future situation more stable than that of the present.

Emotionally, all of us are at one time or another affected by problems that cause us worry. It is perfectly natural that from time to time these questions should be in our minds, and they need serious consideration and sympathetic advice so that we may be better able to cope with them. At the same time, we must realize that there is no specific and immediate remedy available for every individual personal problem. When we are concerned with basic, emotional problems, no answer to questions arising from them will ever be completely satisfactory until it comes from within the individual himself. Guidance may be given toward this end, but the ultimate solution is the responsibility of the individual.

We must never lose sight of the fact that as long as we live as human beings there will always be problems. No one reaches a state or condition where these basic questions of life and their relationship to environment do not raise troublesome problems. It is natural for such to exist. It is furthermore natural for each human being to strive toward the solution of them.

To go one step further, man has the natural potentialities to deal with these problems, at least in a degree, as he lives out his normal span of life. This does not mean that ultimate, final, and satisfactory solutions are always reached, but it does mean that the possibilities for the improvement of conditions are always present.

Concern over these matters is natural. However, the danger in connection with such problems arises when basic emotional conflicts become a dominating part of our thinking process. When one reaches a point in his consideration of personal problems where he thinks of them to the exclusion of most other thoughts, particularly constructive thoughts, then another problem arises in addition to the original one.

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At once a doubling effect begins: Problems grow out of problems, and life becomes more and more confused. For this reason, too, the attempt to reach a basic solution is increasingly involved. A constant dwelling upon any series of normal human problems will develop this condition. An individual, therefore, should try to reason that the problems at hand are such as face all living beings, and that he must deal with them as best he can. The individual who has gone beyond this point where the problems and questions have become confused must make a careful analysis and get down to the basic issues and work upon them.

To return to our problems, may we not, after all, be placing too much emphasis upon their answers? Have not most of us lost positions in the past and probably will do so again? Are life and death tied up with our occupations, professions, or jobs? Will not family problems usually and eventually be adjusted in one way or the other? Does it make any particular difference, in so far as our life of this moment is concerned, whether or not an atomic bomb will eventually destroy civilization?

Fear, the Source of Worry

When one series of problems is compounded by another series of problems, we call this *worry*. Worry is a small stream of fear running through the mind. If there were no fear, there would be no worry. If this stream of thought, constituting worry or a constant reiteration of problems going through the mind over and over again, continues without any relief, we are performing the same act as when we form a habit; that is, an impression is made upon the mind that becomes permanent.

In other words, this small stream of fear that was the beginning of worry becomes larger. It creates a channel in the mind through which our thinking passes and into which more and more thoughts find a place. The person who is a chronic worrier unconsciously relates every experience, every activity, to his worries.

It is easy to say, "Don't worry," but it is hard to put this injunction into practice. As explained above, the reason is that worry is actually based upon

fear—fear of the consequences of our immediate economic, social, or family position, or fear of the eventual ending of life. If we want to terminate this tendency of a growing stream of worry, it is necessary to eliminate fear because, after all, being afraid of consequences is again a process of compounding or elaborating upon our already existent problems.

To eliminate fear is to go contrary to a basic human instinct. All animal life is equipped with the instinct of fear closely related to its glandular and physiological system so that it may protect itself in the event of danger. Therefore, fear is, in a sense, part of the mechanism of self-preservation.

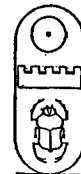
When a fear is rationally explained, or rather, when the cause of fear is made clear, its hold over us is lessened. We can be startled by an unexpected happening to exhibit a manifestation of fear, but the fact that the happening is explainable in terms of our knowledge immediately releases us from the fear.

We must constantly strive to understand as best we can the situation in which we are placed. We need not fear the end of life. It is inevitable. As it has to come to every one who has ever lived, it will come to us. Socrates, in the *Apology*, was convinced that the hereafter could only be good or a state of nonexistence, and he pointed out that neither should trouble us.

We need not fear the future. On the basis of the law of karma, the hereafter can be no more and no less than the tomorrow of life. What we make of life and the laws with which we work and cause to manifest will result in a future which we have brought about by our own volition.

Whether we shall still be in our physical body or out of it makes no difference. Any change will be a continuation and, we fervently hope, a condition that offers opportunity for rectification of errors of the past. The important point is that it is inevitable. Furthermore, those who are actually dying are the ones who fear death the least.

If we can, through our philosophy, make clear in our minds that there is to be no fear of the ultimate end of life, we will not worry as to how and when



it will come. If civilization can be destroyed through its own stupidity, then our problem is not to worry as to civilization's destruction, but to do our small part in attempting to give it an enduring value so that it will not come to a tragic ending.

Insofar as our day-to-day problems are concerned, we cannot minimize those problems having to do with our economic, social, and private relationships, but we should remember that they do not contain the full matters of life and death. Men have lived after disappointments; they have lived in poverty after having lived in wealth. The adjustment may not be one of their choosing, but it can be done quite successfully and without worry.

Tomorrow should not be feared. We must live the best we can today, and the future, whatever and wherever it may be, will be better because of what we do now.

The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunement are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. *Liber 777*, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe SPC, AMORC Temple, San Jose, California, enclosing 5 cents to cover mailing, and stating that you are *not* a member of the Order.

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.

October: The personality for the month of October is Mao Tse-tung, China's Communist Party Chairman.

The code word is: VICT

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



MOÏSE
TSHOMBE
President of
Katanga Province
Congo

December:

The personality for the month of December will be Moïse Tshombe, President of Katanga Province, Congo.

The code word will be: NEO



MAO TSE-TUNG
China's Communist Party
Chairman

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MY IDEA is that culture should not be monopolized by one nation; it should not benefit one nation alone but others as well. In 1956, I left Japan for America with the hope of introducing Japanese culture to the American people through brush painting.

I feel encouraging progress is being made. My experience leads me to believe that in ten years the method will have been mastered and westerners will be using the technique on themes familiar to the Western world. It takes six months to achieve fair success in the Japanese brush method, but at least twenty years to become a good teacher. Twenty years is hardly enough, but I do not wish to discourage.

A teacher must not be just proficient in the technique; he must be well-trained spiritually, too, for his knowledge must extend in many directions. What he teaches each day depends upon his understanding of the season, the day's weather, the interest and knowledge of the student, his character and family conditions. These the successful teacher must know.

One of my most difficult problems as a teacher of Americans is the fact that so many are left-handed. Few are so in Japan. In teaching to draw a fish, I usually draw the stroke for the body from right to left. For left-handed students, I must reverse the stroke. It offers me an opportunity to practice, and that illustrates the fact that teaching is also learning.

American students have given me some other surprises, too. They all seem to be rich. They make a few brush strokes on new white paper and if those strokes are not good, away goes that paper at once and a new piece is taken.

TAKAHIKO MIKAMI

Culture Should Be Shared

*Brush Painting in the
Western world*

In Japan, as long as there is any white space left, the paper is used for practice; and when there is none, the paper is turned over!

Almost the first question I am asked is whether the paintbrush hair is dog, rabbit, sheep, or badger. In Japan, this does not matter, and I doubt whether any but a very few are troubled by it. I have been painting for thirty-five years, and I do not know.

The most surprising of all my experiences, though, is to find that people in the Western world buy paintings according to the color of a carpet or a wall. As an artist, I object, for that forces inspiration, and the result may be unsatisfying. Since I have adopted some Western ideas, I accept the fact—along with the commission—that the customer is always right! But against my better judgment, for as an artist I feel I am cheating myself. It would be more to my sense of fitness for the customer to buy something he loved for the sake of its beauty—and *repaint a whole wall if necessary!*



**ROSICRUCIAN INITIATION AT
VAN NUYS LODGE, AMORC**

Fifth Temple Degree, Sunday, September 23, at 4:00 p.m.
7257 Woodman Avenue, Van Nuys, California



RUTH FARRER FORD, F. R. C.
Convention Secretary

Rosicrucian International Convention — 1962

*¡Tantas actividades enterasantes—
So many interesting activities!*

THESE WORDS expressed the reaction of the Latin-American members in anticipation of the program of this annual conclave handed to them on Sunday, July 8, the first day. Increasing attendance of Spanish-speaking Rosicrucians accounted for a program including more events especially for them.

It was heart warming to see visitors from Mexico, Venezuela, Puerto Rico, St. Vincent, England, Canada, Panama, Brazil, and Cuba. The well-kept grounds of Rosicrucian Park provided the background for impromptu treats such as group singing to a stringed accompaniment, and Frater Ayo Ogunninyi's bongo drum, beating up a rhythm from his native West Nigeria. Inspector General, Rosa de Toledo, brought a color motion picture of Puerto Rico. Long to be remembered was the talk given by Frater Allan M. Campbell, director of the Order's London Office. He presented a vivid picture of the work of the office in England, adding personal reflections of his and Soror Campbell's first visit to the United States.

Possibilities

Had you visited the Convention, the following possibilities might have intrigued you: The class for your particular degree in the Rosicrucian studies where you could ask questions. Visiting members, Fratres Ettore Da Fano of Belmont, California; Dr. Albert T. Doss of San Jose; and Dr. A. A. Taliaferro of Dallas, Texas, assisted the AMORC staff in these specialized review classes. Guest speakers at Spanish classes were Dr. Sergio Sanfeliz Rea, Grand Councilor for Venezuela; Frater Pedro

Gonzales of San Francisco; Soror Rosa de Toledo of Puerto Rico; Dr. Ismael Vilaplana of Tijuana, Mexico.

Or you might have heard Frater Erwin Watermeyer, director of the Technical Department, discuss and illustrate the important Rosicrucian techniques of concentration and visualization. With the aid of slides and his assistant, Soror Edith Schuster, he provided an excellent atmosphere in which to visualize a picture, even to the point of projecting into it.

You might have visited the Rosicrucian Science Museum and Planetarium where Frater Ellsworth Ogram presented a taped discourse by the Grand Master. "Spaceward Ho!" was the theme in the *Theater of the Sky*.

Again, you might have attended the illustrated narrative, "Alpha to Omega," given by Frater James Morgan of the International Research Council. Recorded voices and special music presented ancient and modern concepts of the universe—a wealth of information regarding hermeticism, Mosaic traditions, and the findings of modern science.

If an officer of a Rosicrucian Lodge or Chapter, you might have attended the Grand Master's special Seminar, as well as the general conference directed by the Grand Secretary, Harvey Miles, which followed.

An open Forum in Spanish included in its panel Frater Mario Salas, AMORC's Spanish lecturer; Dr. Sergio Sanfeliz Rea of Caracas, Venezuela; Dr. Ismael Vilaplana of Tijuana, Mexico; and Frater Henri Huber, Convention Co-Chairman and Past Master of Quetzalcoatl Lodge, Mexico City. Frater Cecil A. Poole, Supreme Secretary, was the moderator.

Also, you might have found fun and inspiration in the musical program given by Frater Myron Floren, accordionist and arranger with the Lawrence Welk television program.

Had this been your first visit to Rosicrucian Park, you certainly would have visited the Egyptian, Oriental Museum and the Rosicrucian Art Gallery, where the exhibit *Exotic Places and People* featured the photographic art of the Emperor, Frater Ralph M. Lewis. You would have made a point,

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too, of viewing the painting by Dr. H. Spencer Lewis of the Master Jesus, displayed in the Threshold Chamber of the Supreme Temple, and examined the small and distinctive collection of Dr. Lewis' personal effects in the Research Library.

While in the library, as a bibliophile, you might have enjoyed the exhibit and explanation of certain rare Rosicrucian books, among them two new acquisitions: a 1682 edition of Jacob Boehme's works and a first edition (French) of *Le Comte de Gabalis*. If a Colombe of the Order, you could have joined other girls in a luncheon given by the Colombes with the help of Colombe Counselor, Soror Josephine Warnken.

On the Formal Side

Nearly nine hundred were present when the Convention was opened with a musical prologue by Frater James C. French, playing a rare 1704 Stradivarius violin, accompanied by Soror Mildred French at the piano and Frater Iru Price at the Hammond organ. Past Co-Chairman, Dr. Martha Pingel, officially opened the conclave, introducing the permanent Chairman, Frater Edward Russell, an officer of Michael Maier Lodge, Seattle, Washington. Frater Russell then introduced the Co-Chairman, Frater Henri Huber, of Quetzalcoatl Lodge, Mexico City.

The address of the evening, *Why Be A Rosicrucian*, was given by the Imperator, Frater Ralph M. Lewis. Welcoming the members in Francis Bacon Auditorium, Frater Lewis, after commenting on the various ideas held as to why we are here, reviewed the Rosicrucian viewpoint—the desire to create an intelligent purpose in life and to learn to live in harmony with cosmic laws.

He stressed two negative concepts to be discarded: the fear of death and the belief in racial supremacy. He spoke of the mystical concept of God as an intimate and individual experience, differing for each. Truth to the Rosicrucian, he brought out, is ever changing, for if truth were absolute there would be no advance for man. He stated that the Rosicrucian formulates ideas which lead to wholesome, personal happiness, emphasizing that no greater ideals than these are possible in life.

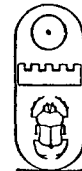
After the Imperator's discourse, in addition to the officers of the Supreme and Grand Lodges, the following were introduced: Grand Councilors Frances Holland of Southern California, Dr. Sergio Sanfeliz Rea of Venezuela, Frater Camp Ezell of the Southwestern States, and Frater Harold P. Stevens of Eastern Canada and Western New York. Soror Adelina Graham, director of the Latin-American Department, welcomed convention members in Spanish. Frater Allan M. Campbell, director of the AMORC London office, and Soror Campbell were then introduced.

Messages were read from the Grand Lodges of France and Germany; the Durban Chapter, South Africa; the entire membership of the Republic of South Africa; Frater Carlos Nuñez A., Grand Councilor for Mexico; and a rally gathering at South Kasai Bakwanga in the Congo at which the Grand Master of France, Frater Raymond Bernard, was present. Additional messages were from the Rio de Janeiro Lodge, Brazil; the Aruba Chapter in the Netherlands Antilles; the Pronaos of Bombay, India; the newly organized pronaos in Uyo, Nigeria; Frater Stephen Kowron, member of the International Supreme Council in Sydney, Australia; and Frater J. Leslie Williams, Grand Councilor for Western Canada and the Northwestern United States.

Formed early in the week, the Administration and Resolution Committee, representing the members at large, was most active during the Convention. As provided for in the Constitution, these members examined the Order's functions, its financial and other affairs, and made constructive resolutions based upon their observations and interviews. Their complete report, presented at the final business session of the Convention on Friday, attested to their satisfaction with the operation of the Order. It was read by their Chairman, Frater Kenneth S. Crittenden, of Sherman Oaks, California, and unanimously approved by the Convention.

Solid Fare

AMORC officers, when not occupied with membership interviews and other duties, delivered lectures and even repeated them so that all might hear. The



Imperator's *Mystical Night* included a discourse on the importance of the human consciousness, its limitations and its possibilities on various levels. His remarks led to audience-participation experiments in which members were personally able to attest to the actuality of the principles discussed.

Frater Cecil A. Poole, Supreme Secretary, in *The Riddle of Immortality*, spoke of the limitations and possibilities of this subject. Cautioning members that the best preparation for understanding immortality is to live so as to gain knowledge of the life force through the channel of intuition, he suggested that the ego created in earthly life be looked upon in the light of the universality of the Cosmic Mind. There was, he said, the possibility that at the very source of all energy and force each personality may have a function as do individual parts of a physical apparatus. It is possibly a delusion, he brought out, to think of the human ego as the true self. Admittedly, the study of the human ego and consciousness is a virginal field whose frontiers will be pioneered by the dedicated mystic.

Frater Rodman R. Clayson, the Grand Master, addressed the members on *It's A Do-It-Yourself Job*, pointing out the necessity of organizing the interpretation of life's experiences into workable form. They are important in providing new knowledge. In addition to the studies provided by the Order, personal experience must follow. He pointed out the necessity of the member's working at this in order to acquire a more meaningful life. Rosicrucians must profit by their knowledge and experience. This synthesis is a personal, do-it-yourself job, with AMORC providing only the tools, the information, and the opportunity for counsel.

Aesthetics As A Transition was the subject of an illustrated lecture by Soror Elaine S. Michelsen. Head of the Art Department of Westminster College, Salt Lake City, Utah, and a former exhibitor in the Rosicrucian Art Gallery, Soror Michelsen spoke of the need for good art and the various expressions of it, regretting the present emphasis on function rather than on beauty.

On Friday, the members enjoyed a panel discussion, *TV—Boon or Bane*, conducted by Frater James Crawford

of the Department of Instruction. Developing this subject were: The Reverend W. H. Clark, minister and teacher at Wayland Baptist College, Plainview, Texas; Soror Margaret McGowan of San Jose; Professor Harold Venske, teacher of mathematics in Dunn's School, Santa Barbara County, California; and Frater George R. Lea, a technician at television station, KTTV, in Hollywood, California.

The drama of the week, *The Enigma of Mind*, was a compelling portrayal by members of the Grand Lodge staff of the intricacies of the human brain and soul. This dramatic feature, written by the Imperator, was repeated later in Spanish.

The Children's Hour

A Wednesday feature was the history and work of the Rosicrucian Children's Hour, a local project dealing with the application of Rosicrucian principles in the training of children. Soror Dorothy Muttkowski with her assistants gave a demonstration of the typical activities of the weekly Children's Hour group. In addition, throughout the week there were displays related to their work in the art room of the University building. Frater J. Duane Freeman, director of the Sunshine Circles and of the Junior Order of Torchbearers, lectured on these subjects at different times during the Convention.

From the laboratories of AMORC, Frater Erwin Watermeyer drew the materials for his lecture and series of demonstrations presented on Tuesday in the Auditorium. To illustrate the *Mystery of Color*, he used various diagrams with lighting effects and music. The use of colored light was emphasized in connection with color psychology, associations, consciousness, and in personal and intimate demonstrations.

The well-attended open forum session was moderated by Frater James R. Whitcomb, Grand Treasurer. The panel included: Frater Ralph M. Lewis, Frater Cecil A. Poole, Frater Harvey Miles, Frater Arthur C. Piepenbrink, and Frater Rodman R. Clayson. Subjects aired ranged from the "secret" passages of the Great Pyramid; the possible hierarchal nature of planets; the importance of vowel sounds; marriage and the assumption of karmic responsibili-

ties; moon travel; physical regeneration; the cycles of AMORC; dreaming in advance of happenings; to the authorship of Shakespeare's plays.

Two of AMORC's newest motion picture films were shown: *Valley of the Nile* and *Domain of Destiny*. These, as well as a number of tape recordings, phonograph records, and slides, were prepared in the Studio building in Rosicrucian Park. One example of this constantly expanding activity was the slides shown on Friday, which included photographic reproductions of AMORC's historical documents.

This new series, now being circulated to Lodges and Chapters, acquaints the members with the significant documents of authority issued by affiliated sources and from the Order in Europe. During Friday's showing, a Spanish commentary was also presented. Only recently completed in English and Spanish, the illustrated discourse, *Man Contemplates the Cosmos*, is now available throughout the world. At this Convention, the Spanish edition was given. The colored slides make clear ideas, ancient and modern, which relate to the expanding world.

Time precludes mention of all of the events which made this conclave a period of mental and spiritual fortification. Those who took part in the Temple Builders' Initiation will never forget this once-in-a-lifetime experience, given to those who contribute to the maintenance of the Temple, grounds, and structures of Rosicrucian Park.

As in previous years, the Convention ended on a lighter note—the Banquet and the Colombes' Rose Ball. The spacious accommodations of the New Pavilion at the Santa Clara County Fairgrounds lent themselves admirably to these final events. Relatives and nonmember friends joined in the feast and the entertainment which followed. All were delighted with the Spanish-type dancing provided by Miss Shirley Alves and Ilario Galvan. The Rose Ball provided merriment and the occasion for friendly chats while strolling in the patio between dance numbers. Though good-byes were said, memories of the busy week will remain in the hearts of those who attended the 1962 Rosicrucian International Convention.

▽ △ ▽

"Dear Editor":

Do you know what it feels like to be dead?

IN the course of a lifetime, all of us have reason to think of death at one time or another. What is it like? Are we aware of those about us? What is our relationship to the living?

I had often pondered these questions until a few years ago when I found out for myself. I was one of a group at the home of a mutual friend. Conversation flowed as freely as drink, and in the midst of the enjoyment, I fell asleep in my chair. I was soundly asleep yet fully aware of all that was going on.

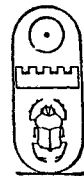
My spirit seemed to disengage itself from my body, and I found myself standing in the midst of my companions although they were not aware of my presence. As the animated talk continued, I tried to take part in the conversation. Meeting with no response, I began to observe my sleeping form.

I was fascinated; I had never realized how large I was. I studied the shape of my head as if I were looking at a stranger. I took notice of the hairline and features: "So this," I thought, "is what I look like to my fellows."

I felt as if I were attending my own wake. Then someone remarked that I should be awakened; but another said, "Let him sleep; he's had too much to drink." I laughed, and again attempted to join in the gaiety.

When a little later, someone suggested we all go to a nearby tavern, I agreed, but I couldn't leave my body asleep and alone. I decided to awaken myself. I approached my still and rigid form appalled by the whiteness of my face. A feeling of apprehension shot through me. I grasped my shoulders to shake myself awake: My body was stiff and hard.

"My God," I shouted in horrible panic, "I'm dead!" And then I thought, "So this is what it feels like to be dead!" I was terrified and began shaking myself again and again. "Wake up, for God's sake, don't die," I sobbed. Slowly my eyes opened, and my body stretched and yawned. I was alive again, and happy to be so.—JOHN WILLIAM HOLCH



LT. COL. W. MANSFIELD

Columbus Liked Gallego Names

Galician place names abound in New World discoveries. Why did Columbus use them?

OVER and over again during the centuries, explorers and discoverers have named the new lands found by them after those home places that occupied their minds most vividly. For this reason, it is interesting to examine the names given by Columbus to the new islands, capes, rivers, and harbors he discovered.

On his first journey, Columbus set out in his ship *La Gallega* built in Pontevedra, Galicia. It seems that it was dedicated to Santa Maria, and for this reason many writers call the ship the *Santa Maria*. Columbus himself so far as we are aware, did not refer to the ship by name.

Columbus' ship on the second journey was also called *La Gallega* (See his *Report to the Kings* of 30th January 1494, the *Torre Memorandum*); and on his fourth journey, again we find one of the ships called *La Gallega*. Not one of his ships on any of the four journeys was called *La Castellana*, *La Italia*, or *La Genovesa*.

After what must have been a hazardous journey, Columbus on the 12th October 1492 offers prayers to the Almighty and calls the island *San Salvador*, a name which does not appear in the lists of Spanish Saints. As far

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Coastal region of Galicia, Northwest and Vigo. Place names possibly us



gement of the Rias of Pontevedra
us for his New World discoveries.

as can be ascertained, outside of Galicia, it exists as a place name in Spain five times, in Italy once (hamlet near Cogorno), and in France once (hamlet in the Pyrenees); whereas in Galicia proper there are at least twenty-two villages and hamlets known as San Salvador, besides a very large number of wells styled *Fuente San Salvador*.

The hamlet of Portosanto, said to be the home of Columbus, is situated in the Parish of San Salvador de Poyo. In this Parish there also exist a Fuente San Salvador as well as a hamlet San Salvador, about ten minutes' walk from Portosanto.

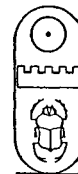
From one of the terraces of a house in the Parish of San Salvador de Poyo near Pontevedra overlooking the beautiful Ria de Pontevedra in Galicia, one sees in close proximity a small hamlet of about a dozen cottages called Portosanto where the tradition persists that the "Discoverer of the Americas" was born and spent his youth. His house, now in ruins, is pointed out by the fisherfolk.

On the 26th November, Columbus named a stream *Rio de San Salvador* and a harbor *Puerto de San Salvador*. Considering the prevalence of the name in surroundings with which he had been familiar since boyhood, it should not be argued that Columbus was thanking the Deity every time he called a newly discovered river, bay, or island *San Salvador*.

Columbus named his second island discovery *Santa Maria de la Concepción*; thereafter, he honored King Fernando, Queen Isabella, and their son, Prince Don Juan, by calling the next islands *La Fernandina*, *La Isabella*, and *La Juana*.

After this preliminary naming, which seems rather a matter of course, other names had to be found. Did Columbus then select Italian, Ligurian, Genoese names? Names conveying associations with Italy or with any of the supposed Italian birthplaces?

Did he use any name reminiscent of Grimaldi through whom Genoa under Sforza fell in 1462? Or of Prospero Adorno who conspired against the Milanese rule and in 1473 restored Genoa to her freedom? Or to the Fre-



gozos? These were all national heroes of Genoa in his time.

No, not a single name reminds one of them; instead the names point to Pontevedra and the country around this town. Did he name any of his islands *La Italia, La Liguria, San Stefano, San Siro*? No, *not one*.

When, on the 1st December, Columbus came across a small bay which resembled the small bay of Portosanto opposite Pontevedra, he named it *Portosanto*. On the 27th November, he had spoken of the unparalleled beauty of this bay, of the clear water, the white sand at the bottom, and the green of the hills around. Eventually, he wrote that this bay was the most beautiful thing in the world.

His description certainly applies to the top of Pontevedra Bay. Standing on the Lerez bridge just outside Pontevedra, one enjoys a fine view of Portosanto, both of the village and of the bay. One can see the clear water flowing under the bridge, silvery sand at the bottom, with the beautiful country around abounding in all shades of green backed by the glorious mountains.

Punta Lanzada

On the 14th December 1492, Columbus named a prominent landmark *Punta Lanzada*. Admiralty sailing directions of various countries have been consulted but only *one* *Punta Lanzada* can be found—in Galicia.

Even today *Punta Lanzada* is an important landmark for mariners making for Pontevedra Bay from seaward. The passage between the mainland and *Isla Ons* is rather difficult, and the *Lanzada* is a great help to navigation.

On the 19th December, Columbus named two capes *Cabo Alto* and *Cabo Bajo*. On our Map is shown *La Cruz*, and nautical charts show at this spot an *Alto de la Cruz* and a *Bajo de la Cruz*. A number of local fishermen informed me that from the time of their forefathers they had called the rocks simply *La Baja* and *La Alta*.

On the 20th December, Columbus called a small island *Islas de Ratas*. A small island of this name lies in the Bay of Vigo just east of *Punta Rodeira*, not far from Cangas. Another island with the same name exists quite close to Pontevedra.

On the 25th November 1492, Columbus named a cape *Punta Moa*. There exists a cape of this name in Pontevedra Bay. Several villages in Galicia, in fact, are named *Moa*, and except for a few in Cuba, no other *Moa* can be found.

Another cape, Columbus named *Punta Buey*—a name found today in Vigo Bay. In Las Casas' transcription of Columbus' *Diary*, a cape *Punte Caxina* is mentioned. This may possibly be an error for *Laxina*. *Caxina* cannot be found in any old Italian, Catalanian, Portuguese, or Spanish dictionaries. *Laxinas* occur in countless numbers around Pontevedra Bay but cannot be found farther afield.

Quite close to the dreaded *Laxina* near *Isla Ons* lies a submerged rock called *Monte Seco* on the various charts, but styled by local fishermen *Seca*. On the 11th January 1493, Columbus named a landmark *Punta Seca*.

Names used by Columbus but not found on charts or maps were indicated by the local fishermen around Pontevedra Bay. They included the following: *Cabana, Leguna, Monito, Paraiso, Pico, Roques, Retrete, Sol, Tajado, and Vaz*. A truly formidable list.

Columbus also used fourteen names of saints for his discoveries. They are also Gallego specialties and constitute a story in themselves. Including these saints' names, Columbus used some seventy-three names for his discoveries, every one of which has a Gallego origin, and a Gallego association—some so peculiarly of the Gallego idiom as not to be understood in Spain.

The author has compiled a map of those parts of the coast of Galicia that comprise the Rias of Pontevedra and Vigo and the names Columbus used can be found on old maps of the 14th, 15th, 16th, and 17th centuries. This map is such a testimony to Columbus' Gallego birthplace that it might well be styled his *Birth Certificate*.

Lt. Col. Mansfield's exhaustive research on the matter of Columbus' birthplace extended over thirty years. Although privately owned, his unpublished manuscript has been made available to this publication. This article is the third on the subject to appear in the *Rosicrucian Digest*. For previous ones, see the October 1960 and 1961 issues.

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

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



THE MIND, A Human Radio

*Mesmer's experiments in
a different context*

IT WAS MESMER who discovered a method of proving the ancient mystical principle that all nerve energy is electrical. Up to his time this principle had been set forth in the Rosicrucian teachings, of which Mesmer was a deep student in his country. While the Rosicrucians had means of proving that a nerve impulse was electrical in nature, Mesmer wanted to prove that such impulses set up certain vibrations of an equally electric nature in the field around them.

If Mesmer were living today, he would not have to resort to the involved methods he used to establish the fact. Thousands of electrical experiments in recent years show this fact to be well established. Many electrical devices now in use depend entirely upon the principle that an electrical field surrounds a point of electrical impulse.

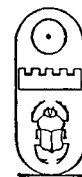
If this were not so, we would have no telephone, radio, or many other things in common use. However, in Mesmer's time the science of electricity was not greatly advanced except in the laboratories of the mystic, the alchemist, and the free-lance investigator not bound by traditions or principles of science. Many things, therefore, now common knowledge in electricity were not then known.

Mesmer believed that if the nerve impulse in the human body was electrical in nature; then more than just the physiological manifestation would result from such an impulse: There would be put into operation some secondary impulse or radiation of the original impulse which would move outside of the human body.

He came to the conclusion that if the nerve energy in the human body was directed and concentrated to points in the fingers; then, in addition to producing merely a physiological effect within the fingers, a secondary effect in the nature of radiations of that energy would result. This secondary effect would tend to radiate or move outward from the point or place of the original impulse. This led him to believe that there would be radiations from the ends of the fingers in the form of very subtle waves of power or energy which could be detected by sensitive persons or instruments.

Mesmer Misunderstood

It is not my intention to review the experiments of Mesmer although these will be found intensely interesting to every student of mysticism, especially inasmuch as Mesmer was greatly misunderstood by the average person in his time, and absolutely condemned as a



fraud or a person self-deceived by scientists and those who were not ready to accept his discoveries.

It was unfortunate, indeed, that Mesmer's early tests of these radiations took forms that were soothing and quieting to the nervous systems of others, causing them to sleep or go into a quiet, peaceful, relaxed condition. We know today that such conditions not only quiet the nerves and cause a sleepiness, but also tend to cure nervous troubles and establish a condition of harmonium by lessening disease and pain.

That is the reason why so-called magnetic healers have been able to produce such effects by the use of their hands. It explains, too, why many of the great Masters in the past, especially the Essenes, were able to heal by the laying on of hands.

However, the ignorant populace became fearful of this sleeping condition and compared it to a coma or trance. They wrongfully believed that if the "magnetic fluid" which emanated from the ends of the fingers of Mesmer or others could produce a light sleep or a peaceful condition, a little more might cause them to pass into a deep or endless sleep.

Such a conclusion was absolutely false and groundless, as we know today; but in Mesmer's day, fears and superstitions developed easily in the minds of persons ignorant of the facts and were adopted as truths without investigation. Mesmer was, therefore, accused of having devised a method of inducing trance or deep sleep.

This condition, called Mesmerism, was later likened unto hypnotism; whereas, in fact, there was no relationship to hypnotic sleep in anything that Mesmer did. Because his experiments were in this manner wrongly considered, the scientific and medical worlds ridiculed him, and his work ended in disgrace to himself and rejection of the ideas he tried to establish.

Nevertheless, not only is the nerve energy in the human body electrical, but it is also like all other electrical manifestations: It is composed of a negative and positive polarity, and it is a result of the relationship of a negative and positive stress attempting to coordinate themselves in a proper flow through a given channel.

The manifestation of this nerve energy is an alternating one, consisting of phases of rest and action, or inactivity and activity, causing an undulating impulse rapid enough to seem to be a continuous and uninterrupted flow.

I have said that science acknowledges this electrical nature of the nerve energy; yet such acknowledgement is of recent date and was thoroughly presented only a few years ago in some complete textbooks on physiology. Until this fact of the electrical nature of nerve energy was established, no one knew scientifically what it was. Scientists, and physicians especially, concerned mostly with the flow of the nerve energy and its manifestations, did not know or seem to care.

Nerve Energy and Thinking

This nerve energy relates to thinking. The brain is the control board of the electrical system of the body. All impulses move along the nerves electrically as though along electric wires.

When we put our fingers on some things, the contact with matter having a different polarity or potentiality from that of the human nervous system causes them to receive an electrical or reflex agitation. The result is that the contact or impulse is transmitted electrically along the nervous system to the human brain and there is transmuted or translated into an impression: We have a consciousness of what we have touched.

It is like the present-day dial-system telephones: By moving the dial and allowing it to swing backward to rest position, we cause a wheel to rotate and give off a certain number of electrical impulses as it returns to its rest position. These impulses, from one to nine in number, are carried along an electrical wire to the control board of the dial system, like the control board of the human brain, where they register the same number of impulses.

The impulses are transmuted into action which causes other electrical devices to respond, and the circuit is completed. In the human nervous system, a similar operation takes place. A certain number of vibrations traveling along the nervous system to the brain and registering themselves there create impressions or thought forms which are realized by the consciousness.

We see, then, that thoughts are thought forms, and thought forms are electrical impulses. A note on a violin string is composed of a certain number of vibrations, and the difference between one note and another is a difference in vibrations.

The difference between one color and another is a difference in the rate of vibrations. And the difference between the sensation of a substance that is hard and a substance that is soft is a difference in the rate of vibrations started at our finger tips and transmuted to our brain control board. At the brain centers the nerves of the body are constantly registering impulses of various rates of vibrations, which in turn produce thought forms.

As I dictate this article, my eyes receive numerous impressions by sight, all of them being transmitted by vibrations to the brain centers where they are translated into thought forms or pictures. I hear my own voice and my stenographer hears my words.

My words are transmitted by vibrations of an electrical nature through space to the nerves attached to her eardrums. The impulses received on her eardrums send vibrations again along the nervous system to the centers of her brain where they register themselves and create thought forms which become sounds.

The same is true of tasting and smelling. During our waking consciousness, we move about, seeing, hearing, smelling, tasting, and feeling. We probably have thousands of impressions transmitted to our brain every second, and these are rapidly translated into thought forms and realized as such by the translating process of our consciousness.

One Additional Manifestation

In connection with the thought forms produced in the human mind by the radiations of these electrical impulses, we should understand one additional manifestation which science generally does not take into consideration. Every time an electrical or vibratory impulse at the brain centers causes a thought form to be created, the impact of it upon the consciousness and the directing to it of the higher vibrations of consciousness, cause that thought form

to radiate vibrations of itself outwardly into space.

These vibrations radiate like those from the antenna of a transmitting broadcasting station. They go into space and impinge upon the receptive nerve centers of others who may or may not be conscious of the reception. But just as a receiving station or set must attune itself so that the slightest change of polarity will be manifest; so must the human consciousness and nerve system attune to the incoming vibrations of thoughts.

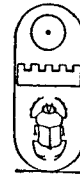
That is why in the Rosicrucian teachings there are so many experiments intended to aid us in balancing, toning, and tuning our nervous systems, especially the psychic part which has to deal with the higher rates of vibrations such as those of thought forms.

This brings me to the concluding and important point regarding thought forms: During the process of translating in the human body the low vibrations of the nerve energy of the nervous system into thought forms which will be recognized by the human consciousness, the vibrations of these nerve impulses must be increased or stepped up to the higher rates within the scale of vibrations of human consciousness.

The human consciousness is a part of the soul energy, and the vibratory rate of this energy is so much higher than the vibrations of the nerve energy that the two sets of vibrations are in entirely different periods of the scale of vibrations. The soul consciousness vibrates in the highest octaves of the scale, while the electrical nerve impulses of the nerve system are in one of the lower octaves of the scale.

The human nervous system is designed to recognize and sense all the impulses of the lower octaves, but it is the nerves of the sympathetic nervous system that are sensitive to the vibrations of the higher octaves. That is why thought waves make very little impression upon the central nervous system, if at all. It is also the reason why we must develop the sympathetic or psychic nervous system to a keen perception of vibrations which it misunderstands or has not learned to notice if it receives them at all.

Psychic development in one sense means the development of the sympa-



Is It Music?

By OSWALD J. RANKIN

ARE DISSONANT SOUNDS produced by musical instruments *music* or noise? Do they represent an attempt to reconcile discord and chaos with harmony and orderliness? Can it be that music, having contributed so much to rescuing humanity from barbarism, is now precipitating everyone back into it? Is music, in fact, a dying art?

Did Beethoven, Mozart, Liszt, and Tchaikovsky reach peak level, and are modern composers spearheading the downward curve? Are they incapable of competing with the old masterpieces, and so deliberately changing music in order to express distorted conceptions of harmony?

One thing is certain: Dissonant music is *modern*, and modern music is dissonant. It may be described as degenerate jazz. Its very name *inharmonious harmony* suggests an absurdity. As well talk of ugly beauty, bad goodness, or negative positiveness. It is nevertheless true that concord and discord are as eternally irreconcilable as good and evil.

A discrepancy in the songs of birds would be cause for alarm; yet similar ravages in music are allowed to pass unprotested. Progress implies change, with the loss of many cherished ideas and habits. But is this progress? Dickens is no longer read because his style is considered too "long-winded"; and Bronte's *Jane Eyre* is relegated to antiquity. Are musical masterpieces destined to share the same fate?

Symphonic music is a spiritual experience, especially when one is quite

alone. "Music," said Beethoven, "is the mediator between the sensual and the spiritual life." Its vibrations link imperfect states of harmony to a state more perfect, lift the lower to the higher in the degree that one realizes his relationship with the Harmonious Whole.

Music goes deeper than most literature. The old Masters considered themselves engaged in a vitally important business. They worked for their art, not for fabulous royalties and early retirement. Today, as one English mystical writer suggests, the only mission dissonant composers seem to have is one of a malevolent nature.

Their affinity for discord and chaos comes, he says, as an inspiration from the Dark Forces of Nature, which find, through such media, a means of expressing their negative and nefarious propensities. Whether one agrees or not, discordant music seems more diabolical than musical.

Symphonic music should nourish the soul and help one keep his head above the flood of discordant vibrations in our troubled world. The ultimate effect of dissonant music is only to depress both the divinity and the humanity in man. Harmonious vibrations are constructive, discordant ones the opposite. Where harmony builds, discord breaks down. If the art of music is dying and humanity deprived of the benefits received therefrom, the moral and spiritual development of generations will be seriously impeded.



THE MIND, A HUMAN RADIO

thetic nervous system to become more and more sensitive to all higher rates of vibrations from within and from without the human body. As soon as this development is underway, we become more sensitive to external impressions of all kinds. We become like a very fine radio receiving set susceptible to close and sharp tuning, covering

a wide scale of frequency. If we stop to realize that the human mind is always a potential radiating station of thoughts and thought forms, we will be more careful of what we think and what forms of thought we allow to develop in our consciousness.

The Mystic Triangle, June 1929

*The
Rosicrucian
Digest
September
1962*

Salute to Ottawa

By STEPHEN GREENLEES

THE GRAY WALLS and pointed towers of the Canadian Houses of Parliament, high on a limestone cliff above the Ottawa River, give the city of Ottawa its dignity and significance.

In the year 1857, Montreal and Toronto were far more important commercial centers, but Ottawa was picked as a compromise site. At the time, the decision was not popular—at best, “the least objectionable choice”; at worst, a “sub-Arctic village” and a place “dismal beyond description.”

The capital has come a long way since those days, the greatest changes occurring since the Second World War. These changes are in line with a master plan for improving and beautifying not only Ottawa itself but the 1,800 square miles surrounding.

Nature had already landscaped the area with a pattern of waterways: the majestic Ottawa, the Rideau meandering in from the southwest, and the Gatineau pouring down from the Laurentian Mountains to the north. Man added a waterway of his own, the Rideau Canal.

The city's parks and parkways are complemented by a wide “Greenbelt” around its perimeter, but Ottawa has attractions even without its landscaping: The pageantry of British tradition in its ceremony of the Changing of the Guard.

The National Art Gallery displays Old Masters and contemporary paintings. A Design Center exhibits craftsmanship, native and foreign, from furniture and kitchen utensils to toys. The Bytown Museum offers a nostalgic look backward to the Ottawa of long ago.

From spring to September the main shopping street, closed to automobile traffic, is transformed with trees, fountains, and gay umbrellas. Shoppers may amble happily about and lunch under the awnings of sidewalk cafes along the Mall.

From the Peace Tower in the Parliament Buildings, visitors get a panoramic view that speaks eloquently of Canada's national capital.

—Central Feature News.



(Photo—Courtesy of Canadian Government Travel Bureau)

GRAND COUNCILORS OF A. M. O. R. C.

Members elected to serve as councilors of the Grand Lodge may be contacted, in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

At the 1962 Convention, the following persons were elected to the Grand Council of the Order for the term ending with the annual Convention of 1963:

NORTH ATLANTIC STATES	Joseph J. Weed 535 Fifth Avenue New York 17, New York
SOUTH ATLANTIC STATES	Albert Moore P.O. Box 33 Jekyll Island Brunswick, Georgia
EAST CENTRAL STATES	Harry L. Gubbins 2609 Woodmont Drive South Bend 14, Indiana
OHIO and WESTERN PENNSYLVANIA	George E. Meeker 1537 Sussex Road Troy, Ohio
WEST CENTRAL STATES	George Fenzke P.O. Box 302 Wauconda, Illinois
SOUTHWESTERN STATES	Camp Ezell P.O. Box 366 Beeville, Texas
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland P.O. Box 269 Escondido, California
EASTERN CANADA and WESTERN NEW YORK	Harold P. Stevens P.O. Box 133 Ancaster, Ontario, Canada
WESTERN CANADA and NORTHWESTERN STATES	J. Leslie Williams 3282 West 27th Avenue Vancouver, B. C., Canada
NORTHERN MEXICO	Jaime J. Garza Apartado 2017 Monterrey, N. L., Mexico
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Service, Inc. P.O. Box 1236 Port-au-Prince, Haiti
VENEZUELA	Sergio Sanfeliz Rea Ave. 12, Quinta Mucalinda Altamira, Caracas Venezuela
LATIN AMERICA (other than ARGENTINA, VENEZUELA, and CARIBBEAN AREA)	Carlos Nuñez A. Apartado 26009 Mexico 12, D.F., Mexico
ARGENTINA	E. G. Starke Casilla Correo 2829 Correo Central Buenos Aires, Argentina
INDIA (Bombay)	D. D. Patell Rustom Baug, No. 3-3 Victoria Garden Road Byculla, Bombay 27, India
AFRICA (Southern Hemisphere)	Roland Ehrmann Box 44, Snell Parade Durban, Natal South Africa

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FOR A LITTLE MORE than three hundred and fifty years, the sonorous rhythms and Tudor cadences of the *King James Authorized Bible* have rung in the subjective ear of the English-speaking world. Unrivaled in beauty and vibrant with religious awe, its language is irreproachable.

It bears the signature of devoted and inspired labor—perhaps of a man haunted by the spectres of death, insecurity, and danger; who toiled and suffered, and walked a precarious way throughout a life of strange vicissitudes.

Robert Graves may have been correct when he said, "A sacred book must be all of a piece, as though written by the hand of God Himself. This can hardly happen unless a man of strong character working only for the love of God—perhaps under threat of death—sets his seal on it."

Spectres of death, insecurity, danger have haunted man always. Today they hide themselves behind smooth expressionless masks of conventionality—their haunting covert and insidiously subtle. Formerly, they were bolder: Death grimaced beside the poor, the weak, and even beside the rich and powerful—especially, the rich and powerful. The least miscalculation, the slightest misstep, and wealth and power vanished; death interposed a violent hand.

The Elizabethan era, removed from our experience by more than three and a half centuries, may now be viewed safely. Behind the rich façade of its court life, undercurrents of intrigue and human passions so complex that even today they have not been unravelled beckon the poet, the writer, the researcher. Too few suspect the truth that would transcend the most fanciful tale.

Behind the brilliant panoply of life in those days, other forces were at work as well—the positive forces of the Reformation. Unobtrusive men, dedicated to the dissemination of knowledge and the upliftment of the common man, toiled—themselves enmeshed in the complexities of the times. The risks they took were incalculable; the price they paid often being life itself. As hazardous as a tightrope, success was for the wary, the intrepid, the utterly self-abandoned.

BEATRICE E. TREAT, F. R. C.

The Bible in Modern Dress

As we move toward a casual Space-Age approach to the Scriptures, it is well to recall earlier translations, especially the incomparable King James Version of 1611.

No life exemplifies this more than that of Francis Bacon, who knew wealth, power, disgrace, and failure; yet quietly with far-seeing eye, he laid the foundation for intellectual freedom.

Foremost in the plan to emancipate man from spiritual and mental bondage was the labor to provide a language facile and comprehensive enough to serve as a vehicle for the advancement of knowledge. To this end, Francis Bacon and his secret society labored throughout the treacherous years of Elizabeth's reign. One project, though—the translation of the Bible into enduring English that would elevate all who read it—did not see fulfillment until after the death of Elizabeth and the accession of James.

Completely reversing Elizabeth's adamant policy toward Bible publishing and her ruthless punishment of those who even presumed to read it, James early declared the need for an adequate and uniform translation.

A Notable Conference

He held a conference of noted Bible students, bishops, deans, and professors, and a list of fifty-four translators was furnished for his approval. Manuscripts connected with the work of these translators, however, are not extant, and only a careful study of the publications of the period and an understanding of



the activities of Francis Bacon and his society reveal the story behind the *King James Authorized Version* of 1611.

Reminiscent of the rules laid down for Bacon's society were those drawn up for guidance of the translators. W. T. Smedley in *The Mystery of Francis Bacon* commented, "These concise rules have a homogeneity, breadth and vigor which point to Bacon as their author."

It is known that Bacon was closely associated with a number of the translators, as well as with Robert Barker, the Bible's printer, who had printed books for him. Thomas Bilson, who with Miles Smith was entrusted with the final revision, had already been permitted the use of the dark and light "A" emblem in his *Sermons*, published in 1599.

This emblem, as well as other distinctive ones, water marks, illustrations, and cyphers, was peculiar to books printed for Francis Bacon. Significantly, many are to be noted on the engraved title-page of this first edition of the *Authorized Version* of the Bible.

The conference of learned men was held in 1604, but not until 1609 was the final revision handed to the king by Bilson and Smith. Notable scholars they were, but without literary distinction. King James retained their work for more than a year before returning it—completed. (The finger points to Francis Bacon, closer to the king than anyone in England, tutor to the king's son, and acknowledged the greatest intellect and scholar in the kingdom, as responsible for the completed version. He was the acknowledged master of the English language.)

Early Translations

When William Tyndale translated Hebrew and Greek scriptures into English, the Church commanded him to cease. So assured, though, was he of divine sanction, that he persisted. God's Voice was his authority, and he fled to the Continent and from city to city to complete the work he had begun.

Although he did not see the completion of his task, persecution and a martyr's death in 1536 could not resolve his indomitable spirit. His seal rested upon translations of the Bible that followed, and he will forever be remem-

bered as the greatest translator of the Bible into English.

Some one hundred and fifty years before, John Wycliffe had attempted to translate the Latin *Vulgate* into English. The princes of the Church refused to permit the common man a Bible, and Wycliffe's efforts were doomed to failure. Excommunicated, deprived of his living and his work, perhaps death had been better.

Nevertheless, the conviction that it was the right of every man to have the Word of God in his own tongue persisted with a zealous few—devout men who believed that all were entitled to the justice, mercy, and dignity assured them by the Book.

The work of translating and copying by hand was so laborious and slow that probably no more than a hundred Bibles were turned out in as many years preceding Gutenberg's invention of the printing press between 1438-45. His famous Bible, a Latin one which only a few could read, was not completed until 1456. Other Bibles in other tongues followed, among them the *Martin Luther Bible* in Germany in 1534.

Strangely enough, France, Spain, Italy, Bohemia, Holland, and Germany possessed Bibles in the vernacular before a full version in English was completed. Implacable enemies of the Reformation, intent upon suppression of the knowledge of "Goddes Lawe" among the people, wielded an authority too terrible to be resisted by any but the most God-driven zealot.

In 1536, the very year the Church meted out grim "justice" to William Tyndale, the *Myles Coverdale Bible* was published. A mixture of Tyndale and translations from German and Latin Bibles, this first Bible to be printed completely in English was protected by a simple artifice—dedication to the king, Henry VIII. So successful was the ruse that open circulation was permitted and the serious but political-minded Myles Coverdale escaped persecution.

This Bible was noteworthy primarily because it encouraged the publication of others, such as *Matthew's Bible* in 1537, protected as its predecessor had been with the words, "set forth with the kinges most gracious lycence."

Taverner's Bible, actually nothing more than a revision of the former, followed closely on its heels.

It was at this point that Henry VIII himself commissioned Richard Grafton and Edward Whitechurch to print a Bible that would be an example of correctness and workmanship. Known as the *Great Bible* and redolent with the spirit of Tyndale, it was completed in 1539, and went by kingly edict into all English churches. The first of seven editions and the first *Authorized Version*, its advent was accompanied by restrictive measures directed toward all the others.

With the death of Henry VIII, except for a brief respite during Edward VI's reign, persecution of the English Bible and its supporters increased. A blacker period followed Mary's accession. Even Archbishop Cranmer, whose preface to the second edition of the *Great Bible* had caused it to be labeled *Cranmer's Bible*, suffered martyrdom.

When a group of reformers in Geneva produced a Bible in 1560, its convenient quarto size and clear Roman type became immediately popular—so popular, in fact, that despite the penalty of fine and imprisonment, it found its way into the homes of the common man.

The *Geneva Bible* could not be ousted in popularity even when a revision of the *Great Bible* issued by ecclesiastical authority appeared in 1568 as the *Bishops' Bible*. Designed to discourage use of the *Geneva Bible*, this very fine folio failed to displace its rival.

Up to now, translation of the Bible into English had been a part of reformatory movements within the Church. Persistent persecution by the Romanists had proved futile. In Elizabeth's reign, other means to discourage Bible reading were resorted to—"fighting fire with fire."

The *Rhemes and Douai* version was produced avowedly to put an end to "false and impious" renderings. Stiffly literal and Latinized, it never seriously rivaled the magnificent *Authorized Version* of King James, which followed.

Indeed, in the subsequent three and a half centuries, the excellence of this 1611 version has been unmatched. There have been others—phonetic, in

plain English, of innumerable types and description. But James' *Bible* has reigned supreme in the hearts of people wherever English has been spoken. It has even been the basis of translations into other languages. Never until this twentieth century has a *Second Authorized Version* even been considered.

The Second Authorized Version

As early as 1946, the General Assembly of the Church of Scotland proposed a new authoritative translation of the Bible that would attract a "wider public." Accordingly, under the direction of Professor C. H. Dodd, of Oxford University, a joint committee of eminent scholars representing the Protestant churches was set up.

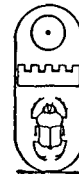
Translating directly from Hebrew and Greek manuscripts and working under rules as rigid as the Baconian ones for the *First Authorized Version*, their work has proceeded slowly. It was only in March, 1961, that the *New Testament* was published. The *Old Testament* and the *Apocrypha* are as yet incomplete.

The reception of this *Second Authorized Version of the New Testament* has been mixed. There is no doubt of its readability and the judicious and conscientious effort expended in its preparation; but that it can ever supersede the *First Authorized Version* is doubtful.

It could be that the labors of the committee were motivated without sufficient reason: To print a Bible that could be read "as if it were a newspaper" is to invite so casual an approach to Bible reading as to permit its being as lightly laid aside.

The archaisms and quaintness declared imponderable barriers to enjoyment and understanding of the *King James Version* may have been less the obstacles than they were thought to be. It is more likely that they have engendered through centuries-old familiarity a reverential awe not to be supplanted by any other approach. It is certain that for liturgical purposes the use of a new rendering in current English would be inappropriate.

To decry the incomprehensibility of the older version is to forget that in eras of few books and small opportunity for education, the Bible frequently comprised the family textbook. Spelled out



painfully with unlettered finger, word by word, it was approached with awe. The holiness of its language and its antique dignity spoke inwardly as well as outwardly. In this literate age it seems scarcely feasible to attribute disinterest in Bible reading to archaism.

The exchange of noble expression for commonplace has reduced the Bible to a mere recountal, a spiritless rendering untouched by inspiration. This points, probably, to the foremost reason for the new Bible's incapacity to replace the old. Its faults are the very ones which

in 1609 called for a master's touch to quicken with holy spirit a first Authorized Version.

No spectres haunted the labors of present translators, however dedicated and capable they may have been. No single individual, because of insecurity, danger, or the possibility of death, placed upon it the signature of his own divinity. The seal of a Tyndale or the spirit of a Bacon have not impregnated this *Second Authorized New Testament* with the essence of holiness. This new Bible is a book but not *the Book*.



No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm.

—JOHN RICHARD GREEN, *A Short History of the English People*



ANNOUNCING . . .

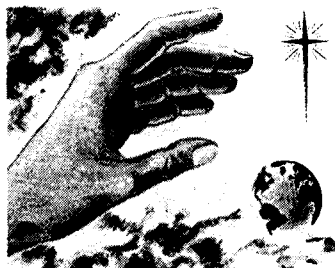
The 1962 Christmas Card

The mystical significance of the Christmas season is beautifully brought out in this year's specially designed card. The drama of Cosmic forces at play in the interest of peace on earth is portrayed in a vividly illustrated cover on a French fold, deckle-edge paper. Its message is clear and plain, positive and optimistic. This above all you will want for your friends.

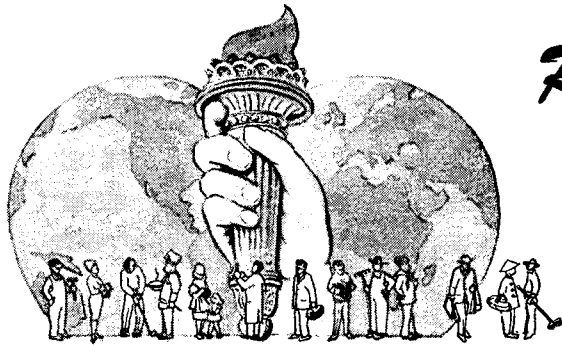
**Box of twelve cards, with matching envelopes, sells for \$3.00 (£1/2/- sterling).
Box of twenty-four cards; only \$4.80 (£1/15/- sterling).**

This early announcement is made for the benefit of members living at some distance from San Jose. Other announcements will follow in succeeding issues of the *Rosicrucian Digest*.

Send orders and remittances to the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.



*The
Rosicrucian
Digest
September
1962*



Rosicrucian Activities

*Around the
World*

ROMANCE struck in the Rose-Croix University class in Philosophy this year—and a classroom wedding resulted. The instructor, Frater W. H. Clark, of the Philosophy Department of Wayland Baptist College in Plainview, Texas, is also an ordained minister. He was, therefore, qualified to perform the marriage ceremony for two of his students, Frater William Hartford and Soror Frances Fernandez. Soror Grace Ghent Dean, Past Master of Helios Chapter, Columbus, Ohio, and Soror Nina Hansen of Nefertiti Lodge, Chicago, Illinois, also members of the Philosophy class, served as witnesses to the simple single-ring ceremony.

This all seems to indicate that philosophy leads not only to love of learning but also to love of one another.

One of the highlights of each RCU session is the presentation of a "reading" by the students of Soror Louise Vernon's Drama Workshop. The story of *Faust* was this year's choice, and each incident like a bead on a string was set forth with ingenuity and high humor while matching perfectly the bead before and the one after.

Through the years, Rosicrucian Camera Expeditions to all parts of the world have supplied an unending series of photographs of exotic places and people. A number of these photographs taken by the Emperor were formed into a collection and exhibited in the Rosicrucian Egyptian, Oriental Museum's Art Gallery during Convention. The response was wholehearted and genuine.

During the year, certain members of the Order carry out self-imposed pro-

grams of education to acquaint the general public with the work of the Rosicrucians. Such members constitute the Extension Volunteers, who work under the direction of the Grand Regional Administrator, Frater Arthur C. Piepenbrink. At Convention time, they devote a session to ways and means of making their work more effective. Frater Piepenbrink reports this year's meeting to have been especially successful.

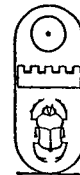
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In point of unselfish service, Frater Earl A. Doersch, M.D., of Sacramento, California, could no doubt match records with the best of Convention visitors. Monday through Friday mornings, he was available from 10 to 12 for consultation on health problems. It would be interesting to know how many Sixth Degree students took advantage of this opportunity to get them over some of the rough spots of their study.

▽ △ ▽

The warning flag is up: The integrity of The International Institute of Arts and Letters has been called in question. The Swiss Embassy in London, through one of its officials, was reported as saying: "Our government treats this organization with very considerable reserve and advises other people to do the same."

The *Digest* has mentioned members whose artistic endeavors have brought them recognition from the I.I.A.L.—recognition, it now seems, worthless and costly. Dr. Helmut Demel, 62 Gaisberg Strasse, Kreuzlingen, head and supposed founder of the Swiss "Institute," should be called to account. Certainly artists should examine more carefully



the nature of the honors his institute is so willing to confer upon them.



You read, of course, of Francis Bacon Lodge's new coffee percolator obtained by saving 750 Folger Coffee stars. You may now be interested in the fact that Van Nuys Lodge of Van Nuys, California, is saving Betty Crocker coupons to exchange for place settings. The Lodge is growing and so is the need for more place settings; so the coupons are still welcome. If you have some and are not interested in knives, forks,

and spoons yourself, send your coupons to Van Nuys Lodge, AMORC, Van Nuys, California.



Mount Royal Chapter of Montreal, Quebec, Canada, in June welcomed its first visitor from the United States, so it is reported—Past Master Preston S. Lincoln of Johannes Kelpius Lodge of Boston. He was given red carpet treatment and classed as a VIP; so everyone was happy. It really was an occasion, both for Mount Royal as host and Past Master Preston S. Lincoln as guest.



ROSICRUCIAN RALLIES

Rallies scheduled in the early Fall months are being sponsored by Lodges and Chapters listed below. Each of these Lodges and Chapters extends a cordial invitation to all Rosicrucians to participate in the programs which they find convenient to attend. Rosicrucian Rallies are, in a sense, regional conventions, and the sponsoring group works to present a program of instructive discourses, initiations, demonstrations, social activities, all of which combine to provide an opportunity for Rosicrucians to meet together and benefit by the programs presented. For further information about any individual Rally, write to the address given.

BOSTON, MASSACHUSETTS: October 6 and 7, sponsored by the Johannes Kelpius Lodge, 295 Huntington Avenue, Room 306, Gainsborough Building, Boston. Walter A. Mascioli, Master, 35 Kenney Street, Canton, Massachusetts.

DETROIT, MICHIGAN: October 13 and 14, sponsored by the Thebes Lodge, Detroit Federation of Women's Clubs Building, 616 Hancock West, Detroit. Miss Bernice B. Kambol, Rally Chairman, 21201 Briarcliff Drive, St. Clair Shores, Michigan.

FLINT, MICHIGAN: September 16, sponsored by the Moria El Chapter, Downtown Y.W.C.A., 201 East First Street, Flint. Miss Maralyn Isaacson, 7106 Brewer Road, Flint 7, Michigan.

HAMMOND, INDIANA: September 29, sponsored by the Calumet Chapter, 5454 Hohman Avenue, Hammond. Mrs. Russell E. Olson, 17832 Oakwood Avenue, Lansing, Illinois.

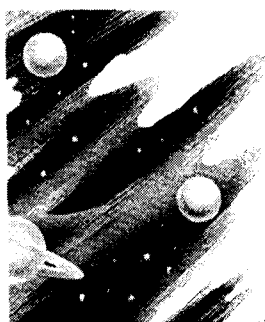
LOS ANGELES, CALIFORNIA: October 20 and 21, Southern California Rally, sponsored by the Lodges and Chapters of Southern California, Masonic Temple, 6840 Hollywood Boulevard, Hollywood. John D. Moore, Rally Chairman, 148 N. Gramercy Place, Los Angeles 4, California.

MINNEAPOLIS, MINNESOTA: October 6 and 7, sponsored by the Essene Chapter, Dyckman Hotel. Mr. Henry Nichols, Rally Chairman, 25 University Avenue, S. E., Room 201, Minneapolis 14, Minnesota.

NEW YORK CITY, NEW YORK: October 13 and 14. The Second North Atlantic States Regional Rally sponsored by the New York City Lodge and other Lodges and Chapters. Ballroom of the Prince George Hotel, 14 East 28th Street, New York City. Dr. John Palo, 33 W. 42nd Street, Suite 841, New York City 36, New York.

PITTSBURGH, PENNSYLVANIA: September 22 and 23, sponsored by the First Pennsylvania Lodge, English Room of the Fort Pitt Hotel. Miss Edna D. Grindle, #55-L. St. Van Buren, Beaver, Pennsylvania.

TORONTO, ONTARIO: September 29 and 30, Eleventh Eastern Canada Rally, sponsored by the Toronto Lodge, King Edward Hotel, 37 King Street, East, Toronto. Mr. Herbert Schellenberg, 33 Copping Road, Scarborough, Ontario, Canada.



What the Heavens Reveal

By E. DOWNEY FUNCK, F. R. C.

ON clear moonless nights most of us see a multitude of twinkling stars. After awhile they seem to arrange themselves into familiar patterns. This group

looks like a kite, that like a milk dipper, another like a man.

To the average person, a few years ago this view of the heavens was about the total of his knowledge of the skies above him. Today, we find the same person pointing out the latest visible satellite and reading books on the nature of the universe in which he lives.

Most of this interest is forced upon him by news of artificial satellites placed in the sky. Rocket probes to the moon and the planet Venus are reported in the newspapers, men orbit around the earth, and the race is on for the control of space.

Astronomy has been called the "Queen of Sciences," for through its study knowledge concerning the stars has been translated into practical applications for the betterment of everyday living. As an example, helium was first discovered in the sun's atmosphere with the spectroscope. Then because scientists knew what to look for, this rare gas was later discovered on the earth.

Many of our basic laws pertaining to nuclear energy were first discovered by astrophysicists. The atomic bomb was in large part the result of these basic studies. The hydrogen bomb is almost a direct copy of the process by which our sun obtains its energy.

Man is fortunate in that he came to walk upright and can easily turn his eyes to the sky. Primitive man must surely have admired the spectacle of the heavens. The daily rising and setting of the sun, the appearance and disappearance of the stars, the Milky Way, and the changing phases of the moon, all must have attracted his attention.

The Calendar

Determining time was perhaps the earliest practical use of such study. Man needed to know when to plant his crops in order to realize a fruitful harvest. He found in the ever-changing phases of the moon a guide to determine the events in his life. Observation showed the interval between one new moon and the next to equal about $29\frac{1}{2}$ days. This lunar period was used as a basis for the calendar.

Babylonian priests were distinguished for their profound knowledge of astronomy. For practical purposes, though, the lunar month had to be connected to the sun, or solar year, in order that the seasons would come at the same time each year. A "lunisolar" calendar, used in the regions of Sumer and Akkad, was devised. This calendar had a year of 12 months to which a 13th had to be added at regular intervals. Later it was discovered that the length of the year could be determined by the heliacal rising of one or more stars.

By contrast, the Egyptians developed a calendar based on the sun. Very early, astronomers of the Delta region had arrived at a year containing 365 days. Their calendar was divided into 12 months of 30 days each, with an extra 5 days added as holidays, making a total of 365 days. Unfortunately, they were unaware that an extra one-fourth of a day was needed to keep the calendar accurate.

That was around 4241 B.C., and that calendar is the very one that has descended to us through more than six thousand years. With only slight modification, it is the one in use throughout the world today.

The starting date for the old Egyptian calendar was the heliacal rising of the brightest star in the sky—Sirius (Sothis). The year began when Sirius first appeared on the eastern horizon at sunrise. In our modern calendar this is July 19th.

Across the Atlantic, the people of the central Americas had developed a fine knowledge of the heavens. The early



inhabitants of Mexico had reached a state of civilization not much inferior to that of the Babylonians, Assyrians, and Egyptians. They had a complicated calendar, and in addition to the solar year used the year as determined by the revolution of the planet Venus. They distinguished the naked-eye planets, and knew the Milky Way to be a great cluster of stars.

The Mayan people, who lived in Guatemala and on the peninsula of Yucatán, developed an even truer astronomical science. Their year contained 365 days divided into 18 months of 20 days each and a short month of 5 days. With elaborate tables for the prediction of lunar and solar eclipses, their computation of the days extends back to 300 B.C. No computation so involved has been found in any other region of the earth prior to modern times.

Through the modern instruments of the astronomer, the universe has been expanded from the small circle of the earth to encompass an area extending six billion light years distant. Man's place in the cosmic scheme has changed from the center of all to a mere infinitesimal speck in the vast reaches of space and time.

Today, astronomers compute the age of our sun and its family of planets, including the earth, at approximately 4.7 billion years.

The sun and the earth have existed together for a long period of time; yet the astrophysicists tell us that the sun should remain constant in its brightness for at least another one billion years. Barring self-destruction, the heavens reveal that the human race should have plenty of time for development to higher states of life and perfection.

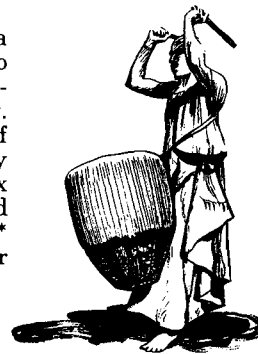


HERALDING . . .

A Message from a Master

Like the wailing of a lost soul from some cavernous depth, resounds the booming of the Tibetan Temple drums. In a setting of God's greatest majesty, foreboding peaks and towering cliffs, men have stood with heads bared, listening to golden gems of truth from an unknown source.

By a combination of strange circumstances a white man in the sixteenth century brought to light and civilization these ancient Tibetan writings, appropriately entitled, *Unto Thee I Grant*. Now in modern book form, these rare works of illumination can be yours at a reduced price by subscribing to the *Rosicrucian Digest* for six months. The six-months and the book are offered for a total cost of only \$3.50. (£1/5/6 sterling).* Avail yourself of this exceptional offer. Send your subscription and request for this book to:



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September
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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



MINOAN BURIAL URNS

These huge ornamental urns were found at Cnossus, ancient city on the Island of Crete. This island's amazing civilization, known as Minoan, was at its height as early as 1200 B. C., when the Greeks were as yet barbarians. The huge urns were used as storage for various commodities as well as for human remains.

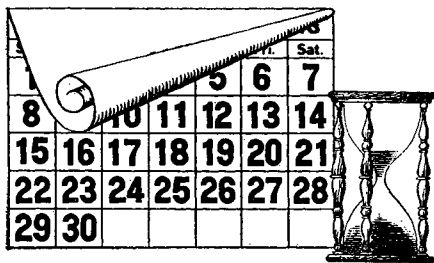
(Photo by AMORC)



HIDDEN PERUVIAN SHRINE

High in the Andes, only a few miles from Cuzco, sacred city of the Incas, is this forbidding rock formation of a semi-circular shrine. It was used by ancient primitive peoples for zoomorphic practices, that is, the worship of animals. Now, native shepherd boys walk indifferently across the once revered grounds. (Photo by AMORC)

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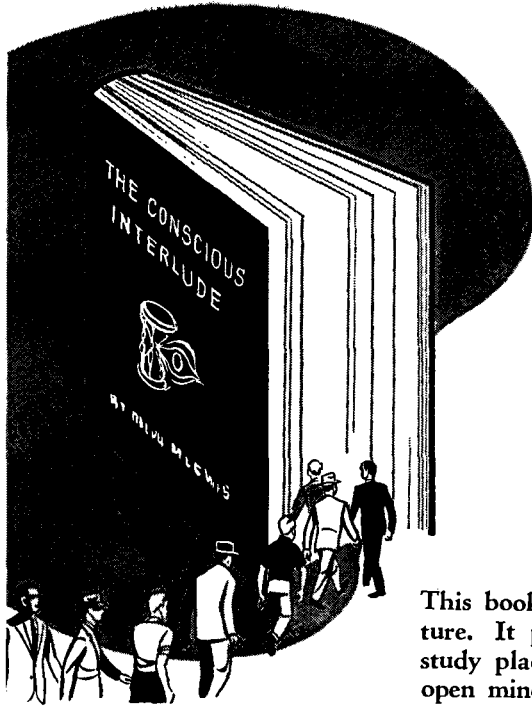
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*This program is a revision of the Rose-Croix University summer session, and remains under the auspices of the University.



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V Will	XV The Philosophy of Beauty
VI Is Absolute Reality Mind?	XVI Psychology of Conflict
VII Illusions of Law and Order	XVII The Human Incentive
VIII Causality	XVIII Conclusion Index

THE AUTHOR

Ralph M. Lewis, F. R. C., Emperor of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

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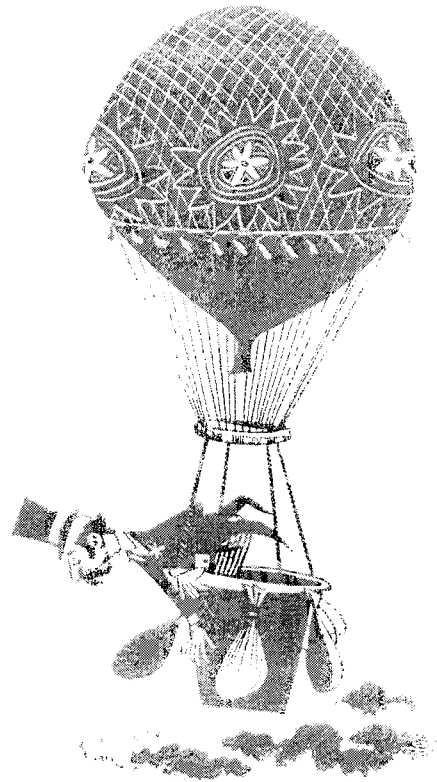
Along Civilization's Trail

THE SUFFRAGETTES—In the long struggle for human rights, people often lose sight of the inequities still imposed upon *women*; inequities ranging from absolute slavery in some parts of the world to bare livelihoods and little recognition in even progressive societies. Although modern constitutions guarantee equal rights, due to the untiring efforts of suffragettes; still the weight of tradition denies many women these constitutional provisions.

Women are somewhat at a disadvantage in fully enjoying a state of equality since they are not always ready to assert themselves at the sacrifice of femininity. Other factors that modify the concept of full equality are the natural differences in the sexes; the responsibility of homemaking and child rearing; all of which deter a woman from entering into all-out competition in a *man's world*.

The suffragettes are not seeking to alter the characteristics of the species, nor to establish that a woman's place is not in the home; but these are aside from her human rights; her right to share in the decisions affecting her home, her family, herself, and the world around her. Women may be equal under the law, but behind many a door they still feel the sting of the *lord and master's* rule.

THE NEW EDUCATION—Modern study methods are being met with mixed emotions by



parents and educators. The biggest complaint to date is that things aren't the way they used to be. Beyond that, it is almost too early to make an objective comparison between what students know now and what students of the same age group knew several decades ago; or too early to see which group will best adjust to world society.

An abstract view of the matter can at least bring one closer to an appreciation of what is happening. Disciplines are in a sense protective; they take people along "tried-and-true" paths of inquiry, of behavior, or of knowledge. And *disciplines* were the keystone of old study methods. However, disciplines are also restrictive. They channel the mind along certain predetermined courses, and it is HAR-R-R-RD to ever get the mind off that course once it has a good start. The cataloguing of information which was so much a part of the old order is giving way to broader perspectives and increased facility for sound reasoning and profound thought.

Adventures In Reading

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

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