

# ROSIKRUUCIAN DIGEST

OCTOBER 1963 • 35¢

*Featuring:*

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

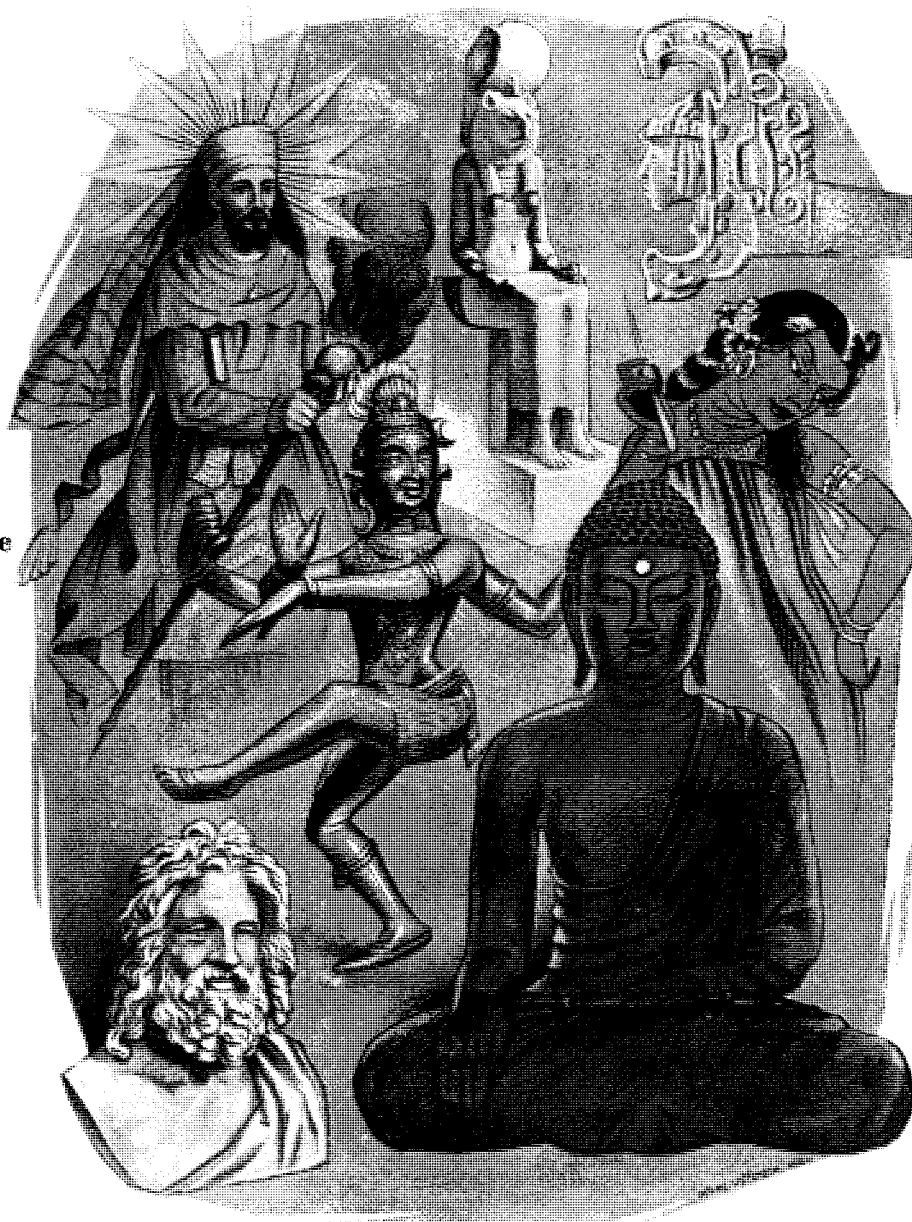
**Chopin: "Apostle  
of Refinement"**

Evolution  
was his way.

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**Does the Self  
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The pros and cons  
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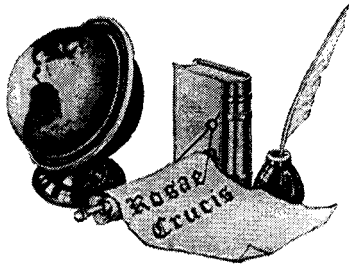
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# ROSICRUCIAN DIGEST

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

## *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**.

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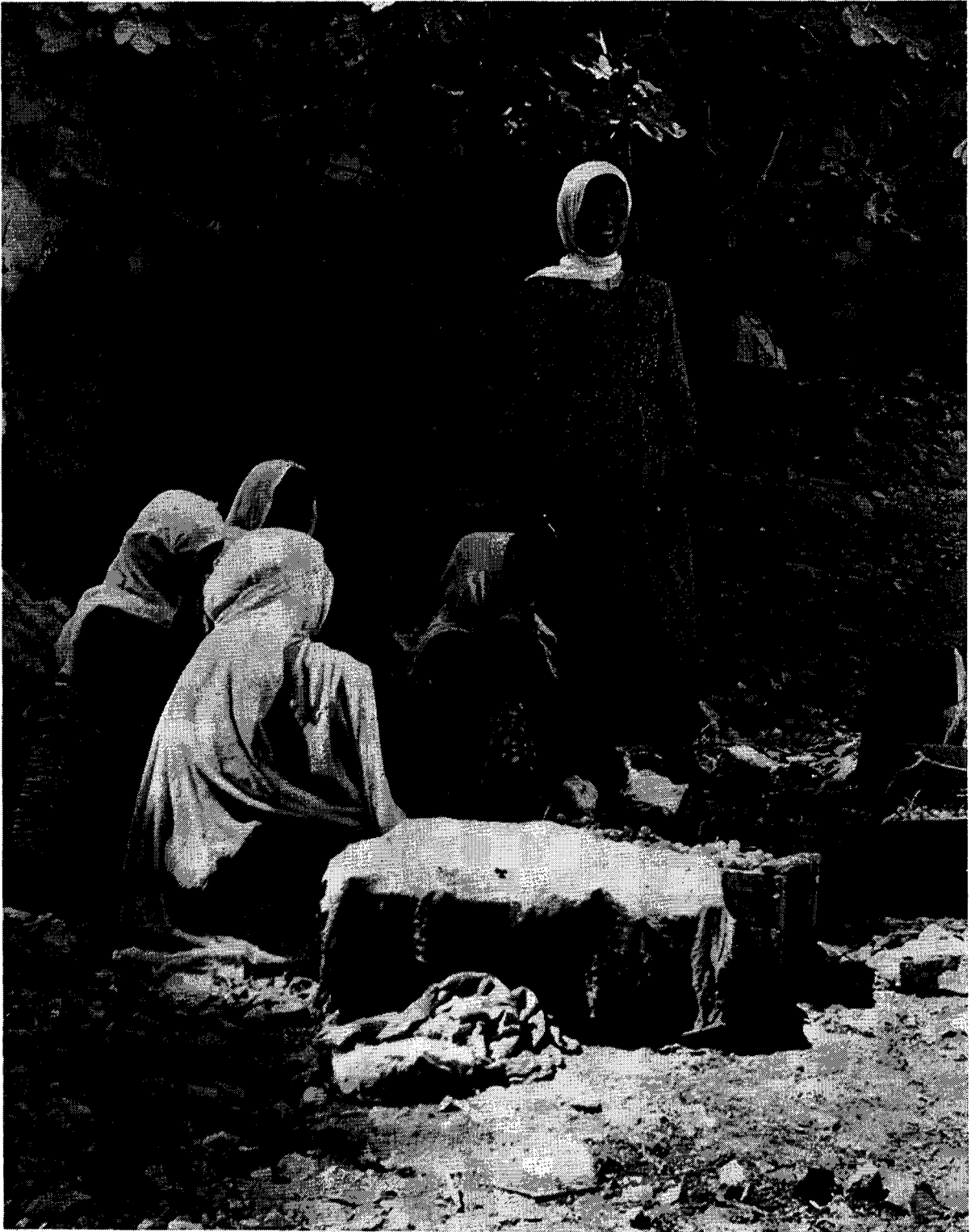
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Vol. XLI

October, 1963

No. 10

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(Photo by AMORC)

### **CITY OF MYSTICISM**

A group of Druse women at a local fruit market in Tsefat, the City of Mysticism, approximately 145 miles from Jerusalem and north of the Sea of Galilee. One of the sacred cities of Israel's history, it reached the height of its fame in the 16th century when the Kabalists flocked to it from exile and converted it into a town of mystic lore.

# THOUGHT OF THE MONTH

By THE IMPERATOR

## ABOUT THIS CHRISTIAN UNITY

THERE HAS BEEN much publicity of late concerning the momentous proposition of Christian unity considered during the Ecumenical Council called by the late Pope John XXIII. We are now informed through the press that the newly coronated Pope Paul VI is to resume the Ecumenical Council and will support the policy of Christian unity proposed by his predecessor.

The thought of cooperation between the splintered sects of Christianity, the ending of bitter rivalry and denunciation, and the ceasing of religious maneuvers for political power and the domination of governments for religious supremacy seemed like the dawn of a Utopia. The announcement was heralded in the world press and featured in periodicals. Millions of words were devoted to relating what was proclaimed as a courageous and liberal act of the Pontiff.

Was it an oversight in not mentioning it, or are we skeptics in venturing to express curiosity about what this *Unity of Christianity* is to consist of? Unless we have been remiss in the perusal of the literature devoted to the subject, we have not observed any explanation of the form which the unity of the Christian sects is to assume.

Logically and philosophically, unity consists of a number of separate elements so coordinated as to assume the nature of *one unit*. From this point of view, all the diverse Christian faiths would be amalgamated into a single Christian movement, institution, or creed.

### *Alternatives*

To accomplish such a thing, there would, obviously, need to be one or two alternatives. One would be the surrender of the independence of all the sects and the formulation of a new one to represent each of the previous ones. The other alternative would be

that all would merge their identity with one of their number. They would recognize that *one* to embody their beliefs and future mode of operation.

Now let us look at these two alternatives critically. We do not believe that any other one is possible under the proposed scheme of unity. If each of the sects forfeits its specific institutional independence or theology, this would require the formation of a new one to which each would voluntarily subscribe.

We could presume that if such is intended for the much renowned *Unity of Christianity* that reference would need be made to the original hagiography of Christianity. All the merged sects would be obliged to come to an agreement upon what the Christian teachings will consist of and uniformly to expound them. This would require unanimous acceptance of interpretations of Christian literature and tradition.

Obviously, pride, tradition, and reverence for centuries-old interpretations and presentations would need to be discarded unless *all* agreed to retain such doctrines, rites, and ceremonies. In the latter instance, there would be little true unity. To bring about the abolition of long-standing antagonism toward opposing theological conceptions which some sects have accepted as "God's word" would, in itself, require a miracle in the transformation of human nature.

Now as to the other alternative: Is the unity to consist of all member sects of Christianity agreeing that the doctrines, creeds, and *modus operandi* of one of them shall become the Christian standard for all of them? If so, which one? Are we to presume, for it has not been defined in either the affirmative or negative, that the *Roman Catholic Church* will require all the sects to merge with her to constitute this unity? Does the unity as proposed by the Ecumenical Council mean the return

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of all Protestants into the fold of the "Mother Church"? Is it to be considered a kind of a compassionate appeal from a mother to what she considers to be her wayward children to return and be forgiven for their transgressions?

If this is the basis of the suggested unity, it is the equivalent of an admission by the other Christian sects that they have been and are in error. It supports the long-established contention of the Roman Church that its traditional, ecclesiastical interpretations of the New Testament and the various books of the Bible, its rejections and acceptances, in fact, its theology, is pristine Christianity!

All else in opposition or different would be false, according to this contention. Are, for example, the Baptists, the Methodists, and the Presbyterians ready to concede this? The press relates that prominent Protestant clergy are *elated* over Pope John's proposal of Christian unity and the fact that Pope Paul VI will further sanction it.

#### *Another Aspect*

There is another aspect of this contemplated Christian unity. If, as we must logically deduce, the unity will mean the abolition of those elements expounded by the sects which brought about their separation, then their pre-

vious teachings were false. Certainly a sect will not abolish what it sincerely believes to be the right construction of the teachings of Christ! Yet there can be no unity unless these theological and traditional conflicts are rectified.

Such rectification means that the specific elements of doctrines or creeds long expounded as truth will have to be rejected or go through such a transition as admits to the same thing. How would the Protestant sects justify their long profession of Christian teachings to multitudes of people in the light of a possible entrance into a unity with those they held as being erroneous in whole or in part?

If it be said that the various Christian sects would not tolerate the abolition of, or a considerable alteration in, their theology or customs, or, on the other hand, a submission to the supremacy of the Roman Church; then how is this unity to be explained? The strength of the non-Catholic sects is not sufficiently great in the present age of increasing materialism to place itself in a position of undue strain upon the faith of their followers. We hope that the intelligent Christian, or even the nonsectarian observer of world events, will demand that this proposed Christian unity be spelled out as to the concrete or realistic *unity* it will assume.



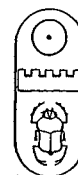
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**by F. C. Happold**

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# 10 Ways

*to make people like you*

**I**N THIS busy world with its tensions and pressures, do you find yourself short-tempered? Are you lonely? Not making lasting friendships any more?

Maybe *you don't like yourself* well enough—losing faith in your own importance and projecting your self-doubts onto those around you. This is the theory of G. H. Montgomery, a student of human behavior.

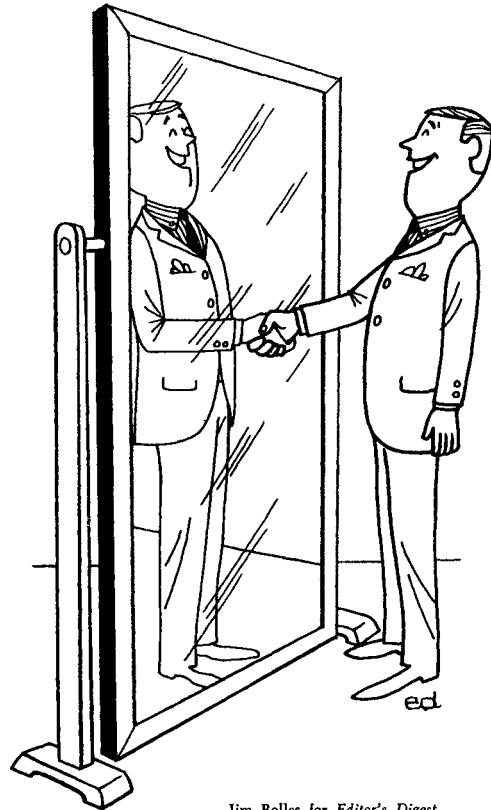
“We need to be loved and we need to give love,” he writes in his new book, *Why People Like You* (Taplinger Publishing Co., Inc., New York City, \$4.50). “When we are thwarted in this, we suffer terribly.

“Look at what happens in a family when one or another member feels that he isn't loved. Look at what happens when we can't find someone on whom to bestow our love.”

There are definite ways, according to the author, which will make it *impossible* for another person *not* to like you . . . or for you not to like him! He describes in detail 10 ways to make and keep friends.

Briefly, they are these:

- 1) Show a healthy regard for the other person's ego.
- 2) Practice putting yourself in the other person's place.
- 3) Learn to appreciate people who *differ* from you.
- 4) Realize that happiness is as contagious as any mood.
- 5) Help others to forgive and forget.
- 6) Sacrifice the minor satisfaction of proving yourself to be right before men.
- 7) Give others the benefit of the doubt even when you disapprove of their actions.



Jim Bolles for *Editor's Digest*

- 8) Be patient with your own faults; accepting yourself with all your shortcomings will help you accept others more easily.
- 9) Be modest.
- 10) Cultivate the ability to laugh at yourself occasionally.

If you put these principles into practice, you will mature spiritually and emotionally. You will come to like yourself and to like others so well that people will find your personality enormously attractive; they will discover countless reasons for liking you!

## YOUR CONSTITUTIONAL RIGHTS

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

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THIS IS PERHAPS one of the most difficult of subjects on which to express an opinion. The only certainty is that no matter what position is taken one is sure to arouse controversy. Since the content of the topic is so intimately related to religious doctrine, any opposing answer, no matter how innocuously presented, may offend the religious beliefs of someone.

Perhaps the greatest factor in the development of the religious spirit has been the desire for *immortality*. The instinct of self-preservation is basic. It is part of the activity of the life force itself. The self is identified with life force. In other words, to the average individual the consciousness of self and of life are synonymous. Even when one is unconscious, it is presumed that self lies just behind the curtain of awareness, waiting to express itself again.

The early human minds, where we have any account of their thoughts, recognized a duality in human nature. There was the physical awareness, the body itself, on the one hand; and, on the other, the intangible self which was experienced during dreams. This intangible self was likewise, to the primitive mind, associated with the force of life which, in turn, was related most frequently to air. Breath is air: the dead body does not breathe; and so, when the breath departs, the self also must be carried away on the wings of the breeze. That is why the soul was associated with *pneuma* by the Greeks since this corresponds to breath and air. The equivalent in other languages has the same meaning in the doctrines of several early religions.

#### *Primitive Man*

Primitive man, through experience, learned of the transition of the physical body. Its impermanence and decay were all too evident. Air could not be destroyed. All around man there was air, invisible and apparently immune to any of the forces that affect matter. The self, the inner man, so closely related to breath, air, and life, was also as invisible as the air and must then be immune to the causes of death. In other words, the conclusion was that the self must survive death.

This, in turn, helped to mitigate the instinctive terror of death. Particularly

SAMUEL RITTENHOUSE, F. R. C.

## Does the Self Survive Death?

did it satisfy the latent desire to continue to live. Death became but a transition, a change from one form of expression of the self to another. Man continued to live as man, it was thought, but in another world.

Many of the ancient religions considered that the surviving self continued to have a body. The self was not wholly abstract; it had a form, looked as it did on earth, and even conducted its affairs in a manner not wholly unfamiliar. It is for this reason that the Egyptians, Etruscans, Cretans, and those of other early cultures buried with the dead their favorite possessions. It was expected that in the next life the deceased would use his jewelry, implements, weapons, and even furniture.

In drawing this parallel between the existence of the self in its physical form in this world and its existence in the eternal life, the ancients likewise conceived all experiences to be similar. From such a line of reasoning, it seemed logical to deduce that each individual in the afterlife would recognize himself; that is, his identity would not be lost. Further, he would retain a full memory of all his life's experiences. He would have free intercourse with all relatives and friends who were also in the other world. Obviously, this inclination for a most complete afterlife was made to include a facile exchange of ideas and communications between those who remained behind—both loved ones and enemies.

Psychologically, man was trying to create an ideal world for himself. He was peopling it with those he loved and establishing in it those things and conditions that gratified the earthly human appetites and desires. The world hereafter was a transference of the conditions and enjoyments of this life but without any of the aggravations, restric-



tions, or limitations. The afterworld thus became a place where man could do what he wanted to do in accordance with what he thought was best. This kind of conception of the next life made death but a momentary break in the continuation of existence although the existence that was to follow transcended this one in the happiness which it would provide.

### ***The Body A Prison***

It is interesting to note that man readily associated pain, evil, suffering, denial, and all limitations of personal power with the earth. The world and the body itself were confining; in fact, as the early Greeks thought, the body was a prison of the soul. When the soul or self, which was identified with it, departed, it was thought to be stripped of all such encumbrances.

It never seemed to occur to most of these early thinkers that almost all of the pleasures they anticipated in the next life were physical and psychological, related to the body which they were casting off. To leave the body behind was not only to leave suffering but joys and sentiments, as well, the experiences of friends and relatives, and all sensual gratification, whatsoever. Even when the self was considered an ethereal body like the air itself, these believers expected it to possess faculties and attributes common to the body and the mental self. There would be ambition, love as human beings know it, and interest in many of the ideals which the mortal mind had conceived.

This kind of thinking is interrelated with the *instinct of survival*. Life to most men is not a force, an energy, an abstract cosmic phenomenon. Rather, it is principally a *state of living*. This state consists of a matrix of experiences, such as men are familiar with in this existence. Survival after death would mean, then, not just a continuation of life or of a kind of awareness but, as well, most of the state of living with which we are familiar.

Most persons in the advanced civilizations and religions of our era tenaciously embrace these same ideas. They cling fervently to such beliefs. To explain *immortality* from any other conceptual viewpoint seems to them to

attack their eternal security. The Biblical adage, that the Kingdom of God is within, should most certainly apply to these believers. If their self finds satisfaction and they enjoy peace profound in such conceptions, by no means should they be disturbed, no matter how implausible their beliefs may be to others. Conversely, their beliefs should be no reason for suppressing the conceptions of those who think differently.

As one understands more of the processes of mind and acquires a more profound philosophical and mystical insight into reality, his conception of survival after death changes. He can no longer believe or find satisfaction in the thought that self has experiences in the next life as one knows them here. Further, he cannot accept the idea that self, in the sense of personality, will be as we know it in this mortal existence.

The real mystic knows that self is im-mured within a framework of certain components. The self as we know it, the commonly expressed personality, is but a phase of the various manifestations of consciousness. As ordinarily comprehended, self is a combination of the perception of will—that is, the realizing of our agency of choice—and the perceptions we have of externality. It is, in other words, a joint awareness of the phenomenal world and that faculty by which we are able to distinguish our organic inclinations and preferences as apart from all else.

Consequently, self manifests as the separation of reality into *I am* and *I am not*. Since self arises out of consciousness or that sensitivity which the life force has to its organism and environment, a transition of the sensitivity, a change in the nature of consciousness, will affect the content of self. The consciousness is like a vast stream and the realization of the ego, or the awareness that the consciousness has of itself, varies as it progresses more deeply into this stream.

We have said that the self that we are most familiar with arises from our distinguishing between will as the power of choice and our perception of the external world. When we move farther into the channels of the stream of consciousness, we entirely lose our awareness of the external world. We also

no longer exhibit the faculty of memory by which to recall images of the outside world.

Does this mean, then, that since there is no externality remaining to contrast with will, self must fail to exist? No, the duality still exists, but it is of another character. The self of will subdivides into new elements as does, for example, the living cell in the process of reproduction. Will or desire are stripped from consciousness because there is nothing to desire. Sensual experience is gone. As a consequence, each former manifestation of self stands in the same relationship to the next higher aspect of it as does the external world to what we call the ego. Thus the self becomes more and more *exalted* until there is absolutely no similarity to the normal self.

In mysticism, the individual strives to express self in these higher or deeper realms of consciousness instead of in the objective and subjective spheres only. *Cosmic Consciousness* is an awareness of the universal consciousness. What attains such realization is *self*, too, but not that aspect of self of which we are normally conscious. All the determinate qualities of the world—form, dimension, desire—are stripped from self in that state of consciousness.

Mystics and students of mysticism who have experienced Cosmic Consciousness usually refer to it as an ecstasy, a sublime pleasure. The word *pleasure*, however, is a misnomer. It cannot be pleasure, that is, sensual or emotional. It is difficult to explain. We can best say that it is like a state of imperturbability; that is, it has no positive nature but one that is free of all sensations and thus creates a kind of experience in itself. Or again, to use an analogy, it is like saying that nothing is the absence of something. One can only describe nothing in *terms* of something, that which it might have been but is not.

If Cosmic Consciousness can produce such an exalted self, are we to presume that a self that would survive transition or death would be of any lesser nature? Certainly the self that could persist after death would be of the highest aspect of consciousness. The whole prem-

ise "that there can be life after death" rests on the foundation that there are universal forces in nature which go through change but are immutable in essence.

### *Life Force*

We believe that life force—and we have much assurance for our belief—is an attribute of a universal cosmic force. When united with that other force which produces what we call *matter*, we have that miracle or phenomenon of animate and *conscious* beings. With the development of the organism, the consciousness becomes more complex, resulting in the self-awareness of human beings.

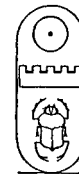
There is and must be, though we shall not take the space here to give our reasons, a universal consciousness that is associated with the whole spectrum or keyboard of cosmic energy. With the transition of the human organism, the life force and its inherent consciousness is freed into the universal consciousness of which it is a part.

Is it absorbed like a raindrop falling in the sea? Or does its interval in the human organism cause it to retain an individuality of a kind, like a speck of oil floating upon a stream? Mystics take this latter view that there is a slight alteration in the consciousness, which characteristic is retained as the personality in the Cosmic after death.

The more profound thinkers, even though regarding this personality existing in the Cosmic as the self, cannot confer upon it the functions and kind of awareness that we know here or that most religionists like to believe.

Why should we insist upon the same ideals of affection, the same standards of happiness for the Cosmic as we experience here? As Seneca, Roman philosopher, so aptly said: "What is death? A tragic mask. Turn it and examine it. See, it does not bite. The poor body must be separate from the spirit either now or later as it was separated from it before.

"Pass, then, through thy little space of time conformably to nature, and end thy journey in content, just as an olive falls off when it is ripe, blessing nature who produced it, and thanking the tree upon which it grew."





## Battle Over Columbus' Birthplace

LT. COL. W. MANSFIELD

To read a book about Columbus is to know an opinion contrary to that of another book. . . . Ninety-five percent of the historians who write about Columbus have not mastered the enormous bibliography that exists nor have they penetrated to the point that is dealt with.—DR. DE GANDIA

### *In Genoa?*

**I**N 1578, eighty-five years after Colón's discoveries, a commemorative stone was laid in Genoa in a house in the *Vico di Mulcento*, supposed to have been the dwelling of Colón's father, Domenico. HARRISSE, the American scholar, after an exhaustive search, wrote that "there is no evidence to show that Domenico ever lived in this street, let alone in this house where the inscription had been placed."

In 1887, another house, No. 37 in the *Vico Dritto di Ponticello*, also sup-

The little village of Portosanto near Pontevedra in Spain's northwest province of Galicia, which in the author's opinion was the true birthplace of Columbus.

posed to be the house of Colón's father, was provided with the following inscription in Latin:

*No house is more worthy of the name than this one. In his parents' home Christophorus Columbus spent here his childhood and first youth.*

Thatcher in his monumental work wrote that the house mentioned in the so-called Italian documents is not the same as the one containing the inscription.

HARRISSE points out a good deal more about the mistakes made concerning the houses. He also mentions that Joseph Ha-Cohen, a fine Oriental writer who lived for twenty-seven years in Genoa

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after 1501, wrote about the discovery of America but does not suggest by a single word that Colón was a Genoese.

#### *Was It Calvi?*

In 1880, the Curate F. Martin Casanova de Pioggiola put forward the claim that Colón was a compatriot of Napoleon because Colón was also born in Corsica, in the town of Calvi.

There was supposed to exist in Calvi, in the possession of a certain Mr. Giubeja, prefect of the Island, the baptismal certificate of Colón, but nobody had seen it. HARRISSE points out the impossibility of such a baptismal certificate existing ninety years before the Council of Trent (1549). Inquiries disclosed that neither Mr. Giubeja nor his family had ever seen or heard of such a document.

Notwithstanding this, much was made of Casanova's statement. On August 3, 1882, the President of the French Republic signed a decree authorizing the erection by public subscription of a monument to "Christophe Colomb on one of the public squares of Calvi."

In 1886, a stone was placed in a house of the Carrugio del Filo (Thread Street), with the following inscription in French:

*Here was born in 1441*

*Christobal Colombo*

*Immortalised as the discoverer of  
the New World*

*At the time that Calvi was under  
the domination of Genoa.*

*He died in Valladolid 20 May 1506.*

#### *Placencia?*

Under the able pens of Tiraboschi and Ambivary, Placencia put forward such persistent claims to being the birthplace of Colón that the Academia de Ciencias y Literatura of Genoa in 1812 appointed a commission to investigate the matter.

The foundation of the claim was that Bertolino Colombo the supposed great-grandfather of Cristobal Colón had held property in Pradello, which was leased out, and that the rental had been paid regularly to Nicolo and to Domenico Colombo in Genoa, and after Domenico's death to his sons Cristobal and Bartolo-

meo. *As it was admitted that neither Domenico nor Cristobal had ever lived or been in Pradello, its claim of being Colón's birthplace fell to the ground.* Notwithstanding, there is a Colón house in the *Via Diritta*.

#### *Cuccaro in Monferrato?*

The same commission investigated another claim ably advocated by Galeani Napione, which was said to be better founded. It seems to have originated with Antonio de Herrera in his *Historia General de los Hechos de los Castellanos*, 1601, in which he refers to the Columbus family of Cuccaro and says that it is identical with the family living in Placencia: "*Los Colombos de Cuccaro, o Cucureo i Plasencia eran unos mismos.*"

It was also stated that one Domingo Colombo was at the time of the birth of Colón the squire of the Castle of Cuccaro in Monferrato and that Colón, the son of Domingo, was born in the Castle. The commission found against this claim, . . . when it was found that three important witnesses stated that they had obtained their knowledge from one Bangiovannia Cornachio di Vignale, who, they said, had sailed with Colón: The witnesses, speaking of events a hundred and fifty years earlier, differed in their evidence about what they had heard.

One witness told the Court that Cornachio was 126 years old when he died. Another said that Cornachio had told him that when he was 20 years old he had sailed with Colón and that he had been discharged on account of seasickness! A third witness stated that Cornachio had sailed with Colón on his first journey of discovery! Needless to say, no record of such a name appears in the lists of the crews of the three ships.

#### *Cogoleto?*

Cogoleto, a small town 15 miles west of Genoa, is sometimes called Cogoreto, Cuchereto, Cugureo, Cogorero, or Cujurgo. This town also aspires to the honor of being the birthplace of Colón.

In Cogoleto, there exists a small house in the *Contrada Giuggiola*, now a shop, over the entrance door to which can be found the coat of arms of Colón and



underneath can be read the inscription placed there in 1650:

*Stranger! Stop! Here Colón saw  
the first light.*

*The greatest man of the world  
lived in this small house.*

The claim of Cogoletto was put forward by Lorenzo Gambarra, Felizio Isnardi, and G. C. B. Fazio, but has been contested by Sabazio and Centurini. Besides the claimants already mentioned disputing the rights to the Colón heritage, there appeared at the time in Spain also another Italian aspirant, Bernardo Colombo of Cugureo. The judgment in the great case declared that this Bernardo had in no way whatsoever proved any family connection with Cristobal Colón and therefore had no case. At the same time his argument stating Cugureo to have been the birthplace of Colón was proved to be groundless.

The "Colombo School" advanced a number of documents to prove that Colón came from Genoa, where according to these papers he must have spent at least twenty years amongst his many relatives. There are supposed to be at least three uncles and aunts, five first cousins, many second cousins, many nephews, two grand uncles, and all their descendants. Amongst so many, if any of them had been really a relative, the speculators could have found a suitable claimant; more especially as a number of these people are claimed to have been property owners and the "father" is supposed to have twice held the honorable position of Tower Warden and seems to have been in continuous legal troubles.

He is also said to have been sent to Savona as a representative of the wool-workers of Genoa; so this Colombo family must have been fairly well known both in Genoa and in Savona. The speculators did find a Baldassaro and a Bernardo Colombo; but they did not unearth a single claimant from amongst this large so-called widespread "family." That proves better than any argument adduced that these people were not only *not* related to the real Colón, but already in those days could not prove any relationship whatsoever.

### **Catalunia?**

Mr. Luis Ulloa claims Colón to be a Catalán. Owing to the extreme bias displayed in his book, it loses considerable value. Notwithstanding, it is worth while to look at this claim somewhat more closely.

The Spanish newspaper, *A. B. C.*, had arranged a competition and offered a high prize for the best work on "Colón A Spaniard," and the details of the competition appeared in many newspapers. The competition arose out of the dispute going on in Spain between the Colombo and the Colón "schools."

Then suddenly appeared in No. 40 of the French monthly periodical, *Le Monde Colonial Illustré*, of June 1927, on page 138, an article filling the whole page, signed Luis Ulloa, and headed:

How I discovered him who discovered America.

The Catalán Jean Colón.

This article appeared in many large periodicals throughout the world, but Mr. Ulloa's claims have remained unsubstantiated.

### **Finally, Pontevedra?**

During my years of continuous research, evidence has mounted that the discoverer of the New World was a Spaniard from Pontevedra, *not* an Italian from Genoa as is commonly supposed.

Contemporaneous writers, Italian, Spanish, Portuguese, and others are so confused and contradictory that nothing definite can be learned from them. Later writers simply copied from earlier ones, and so mistakes traveled on, becoming more numerous.

The late Don Celso Garcia de la Riega was the first person to put forward the theory that Colón was born in Pontevedra, or Pont Vedra as it was called in the 15th century. De la Riega was an advocate of the High Court and had held high government appointments, having been, for instance, at one time Governor of the Province of León. He lectured in 1898 in Madrid about his book *Colón Español*, the final proofs of which he read in January, 1914. He died a week later.

His book was bitterly attacked by several members of the Royal Academy

of History in Madrid who styled him a deliberate forger although the photomicrographic investigation and research which I made substantiate Señor de la Riega's conclusion.

Galicia, in the northwest corner of Spain to the north of Portugal, at one time was an independent kingdom. It consists of four Provinces, one of which is Pontevedra with its capital of the same name. The inhabitants are Gallegos. They are unlike Spaniards, their language is Gallego, quite different from Spanish and, generally speaking, not understood in Spain.

From one of the terraces of the house I occupied for almost a year, situated 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 exists that the "Discoverer of the Americas" was born and spent his youth. His

house now in ruins is pointed out by the fisherfolk.

After almost thirty years of research and investigation, the conviction is forced upon me that "Colón," the Discoverer of the New World, was not only a Spaniard but a Gallego, hailing from Pontevedra. This conclusion has been arrived at *after* investigating the claims put forward by the various towns that aspire to be the birthplace of the Italian "Colombo"; *after* studying the so-called Italian Colombo documents; *after* considering the deeds and documents written or signed by the Spanish Colón; *after* making an inquiry into the Spanish Colón's knowledge and use, not only of the Gallego language, but of the special local dialect of Pontevedra; and *after* finding that Colón had an intimate knowledge, not only of Pontevedra, but also of the coast of Galicia.

The foregoing is drawn from the unpublished manuscript of Lt. Col. Mansfield, which incorporates his conclusions.—Error



### ROSICRUCIAN RALLIES

All Rosicrucians are cordially invited to attend any of the following Rallies scheduled during the months of October and November. You may secure additional information by writing directly to the sponsoring Lodge or Chapter.

**DALLAS, TEXAS:** Southwest Rally, sponsored by Triangle Chapter of AMORC, 1921½ Greenville Avenue, November 9 and 10. Frater Arthur C. Piepenbrink, Grand Regional Administrator, will be the principal speaker. Rally Secretary: Nancy Fallon, 4926 West Purdue, Dallas 9.

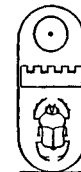
**DAYTON, OHIO:** Tri-State Rally, sponsored by the Chapters in Dayton, Columbus, Cincinnati, Ohio, and Indianapolis, Indiana, at the Stratford Motor Hotel, October 25, 26, and 27. Rally Chairman: George F. Gates, 6369 Harshmanville Road, Dayton 24.

**LOS ANGELES, CALIFORNIA:** Southern California Rally, sponsored by Hermes Lodge and subordinate bodies of Southern California, October 19 and 20, at the Hollywood Masonic Temple, 6840 Hollywood Blvd., Hollywood. The Imperator, Frater Ralph M. Lewis, will be the principal speaker. Rally Secretary: Mrs. Lois E. Brockett, 1256 E. High St., Whittier, California.

**MINNEAPOLIS, MINNESOTA:** Sixth Annual Rally, sponsored by Essene Chapter of Minneapolis, October 26 and 27, at the Dyckman Hotel. Rally Chairman: Mrs. R. H. Reimer, 4926-42nd Avenue No., Robbinsdale, Minnesota 55422.

**PHILADELPHIA, PENNSYLVANIA:** First Regional Rally sponsored by Lodges and Chapters in Philadelphia, Baltimore, Maryland, and Washington, D. C., November 2 and 3. Rally Secretary: Tillie Fineberg, 5028 Walnut Street, Philadelphia 39.

**VANCOUVER, B. C.:** Pacific Northwest Rally sponsored by the Vancouver Lodge, October 11, 12, and 13, 805 W. 23rd Avenue, Vancouver. Principal speaker will be the Imperator, Frater Ralph M. Lewis. Rally Chairman: Mrs. E. Kildetoft, 1969 West 45th Avenue, Vancouver.



# New Theory of Matter

*There's Nothing  
but Electrons*

IS MATTER really made up of thirty or more different pieces? Or are there only a few basic particles? The physicists are now completing a cycle. Once they talked about a few particles—mostly protons, electrons, and neutrons; then they added mesons, hyperons, antiparticles, and others to their lists; now they're back to a few again—*positive* and *negative* electrons.

In recent years, large-scale atom-smashing experiments have uncovered evidence for hosts of atomic particles and antiparticles. The new, heavy, building blocks have so complicated the originally simple concept of the atom that many physicists believe matter cannot be as complex as it now appears. One of these, Dr. E. J. Sternglass, Westinghouse Research Laboratories, suggests that two familiar, lightweight particles—the electron and the positron—may be the raw material from which mesons are put together. Mesons, he says, can be explained as pairs of positively and negatively charged electrons, arranged in various combinations, but always in high-speed rotation.

## **Grouping the Pieces**

Simplest grouping is a single electron-positron pair, whirling around at nearly the speed of light in a tiny orbit about 100,000 times smaller than the diameter of a hydrogen atom ( $4 \times 10^9$  in.). This system, first proposed by the Westinghouse physicist in July, 1961, can be shown to have the basic properties of the so-called neutral pi meson, including its mass, decay behavior, lifetime, size, spin and parity. This meson is considered a key particle in explaining nuclear structure. It is thought to be present in the nucleus of the atom, supplying the "glue," or nuclear force, which holds the nucleus together.

Recently, Dr. Sternglass reported an extension of the earlier work which sheds light in two important areas: 1. It

explains that the nuclear gluing force is created by electron-positron pairs. 2. It extends the electron-positron pair concept to other nuclear particles.

Dr. Sternglass explains the great strength of the nuclear force by the extremely high velocities and close spacings of the electron and positron in the pi-meson system. These charges, moving at extreme speeds, create very strong magnetic fields which can attract a similar system only at close range. The force, however, is some 500 times stronger than the attraction of similar charges at rest. Nuclear forces thus would be understandable in terms of ordinary electromagnetic attraction, analogous to the forces that bond molecules together.

Once the nature of the forces is established, it is possible to construct systems of two or more electron-positron pairs and to compare them with the newer, heavier mesons. The simplest such system (two electron pairs, or two pi mesons) mathematically accounts for the masses and internal spins of two additional particles, the K and rho mesons.

## **Pairs Match Mesons**

Other systems, made up of 3, 4, and 5 electron-positron pairs, account for the masses of all recently discovered heavy mesons to within a few per cent of observed values. Other more-energetic mesons are predicted and should be observed experimentally when more-powerful atom-smashing experiments are performed. Finally, combinations of electron-positron pairs with the proton explain the properties of hyperons—unstable particles which break up into mesons and protons.

Dr. Sternglass points out that the electron-positron model has not yet been extended to explain the structure of the proton and neutron. However, both particles are now known to annihilate into the mesons, with no other kind of entity left over, so there is hope that all matter may eventually be understandable in terms of electrons and positrons alone.

Dr. Sternglass presented the extension of his work to the American Physical Society, January 24.

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*The  
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October  
1963*



IN TIMES OF SORROW, many have questioned the justice of God because a state of happiness which had been attained was interrupted by a cause considered to be external from those concerned. Why, they ask, does a just God permit such happiness to be interrupted?

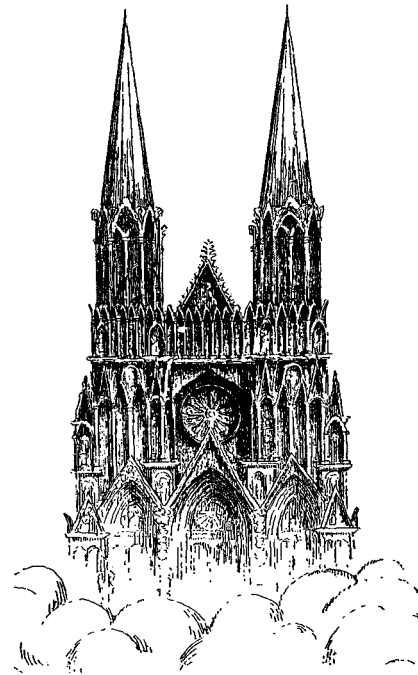
The answer to the question is far more profound than the effects in the immediate life of an individual. The basic point is whether or not happiness is a direct manifestation of God; or, we might put it in a different way by asking—Is God's presence evidenced only by a state of happiness?

It is hard to accept the idea that the state of happiness of any one individual is always directly related to a belief in God. Those who seem to be the most God-fearing may have, in accordance with the normal measurement of things, a small amount of happiness. There have been those who because of their belief in God have purposely denied themselves the opportunity for happiness in the belief that a state of happiness of itself would detract from belief in God rather than add to it.

This concept is the basis for various peculiar practices in some parts of the world where persons have been known to torment themselves purposely or bring pain to their bodies in a physical effort to avoid happiness and comfort and related conditions usually associated with these states of existence. This practice is founded upon the principle that such an attitude toward the body helps direct the individual nearer to godliness.

In a smaller measure, we find these practices manifested in other ways, as by those who fast and believe that by denying the human appetites they attain closer relationship to God. Other manifestations not quite so complicated are also evidenced by those who will not practice certain things which might be morally acceptable. By denying themselves the advantages, comforts, or satisfactions that such practices might bring, they believe that they are maintaining better contact with the God of their beliefs than they would otherwise.

It is not for us to say whether such individuals are actually more godly than those who temperately and moder-



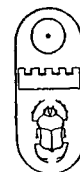
## Cathedral Contacts

### THE SOURCE OF HAPPINESS

By CECIL A. POOLE,  
*Supreme Secretary*

ately satisfy the demands of the body. From a logical standpoint, it seems that there must be a midway step or position. It is logical to believe that those who give full release to the appetites of the body and do nothing but seek their gratification can have little thought for God or self. On the other hand, those who go to the other extreme and deny themselves a normal physical life are certainly abusing a vehicle of manifestation, which, it must be conceded, was provided them by the very God they seek to know.

Until we see clearer or know better, it is reasonable to assume that temperance and tolerance should be the key as to how far to go in either direction. We will notice that the person with



ascetic tendencies, who might even go so far as to abuse the body in a belief that it brings him closer to God, is not very much concerned with happiness. He is usually more interested in his relationship to God. How far he achieves his end is something that is difficult for a third person to determine.

It is true that there have been saints and holy men and women who have denied themselves every physical appetite and desire and have led godly lives and left in the world an example of their saintliness; but there have been others who have made no impression upon the passing of time and have appeared to be wrapped up only in the self-satisfaction seemingly afforded them by their denial of pleasure and happiness.

#### *A State of Adjustment*

The normal individual looks upon happiness as a manifestation of a state of adjustment between himself and the rest of the universe, or, we might say, between everything that is himself and everything that is outside himself. Absolute adjustment to the universe, including God, is certainly a state of happiness, but this state, as a permanent thing, is rarely manifested. It does not seem illogical to believe, however, that it is a state or condition worth trying to achieve, and that to the best of the knowledge of most of us, happiness is a worthwhile aim in life. By this we mean true happiness, not simply the sensual gratification of the appetites of the body.

Since few people give much consideration as to what happiness is, or what may be their general relationship to God, why is it sometimes conceded that happiness is a gift or manifestation of God's intervention in life, or that evil and all that goes to indicate the opposite of happiness has its attributes in another source? Is God the giver of happiness?

The answer to this question would be dependent entirely upon man's consideration of God. If God is considered as an all-pervading force manifesting in all things, including each individual, it is doubtful that this concept of happiness can hold true. This concept of God cannot include a personalized being

who would pick out one human and direct forces to him in such manner that happiness would enter his life, and who then, acting very much like a human being, would suddenly lose interest and take that happiness from the individual. If we are to consider God as *just*, then we cannot conceive of a God who frequently changes His mind and determines to whom happiness should be meted out and for whom ill fortune should be the lot.

Actually, if we attain a state of happiness, we do so ourselves even though we may not completely understand how. In other words, the justice of God is illustrated by the fact that the laws which He has ordained to be in effect are unchangeable and continue to exist regardless of what you or I or any other power lesser than God may wish.

Supplication on our part will not influence the laws of God because to change the laws ordained by Him as they might affect you or me as individuals would mean that many others would also be involved. Even though we were affected favorably, many more would be affected adversely. Certainly, our concept of God could not be made greater if we considered Him to be an individual who would hear one person's supplication and alter his laws to satisfy that person and at the same time bring ruin to many others.

If we learn as best we can to utilize the laws which God has made to sustain us and the universe, and if we are able to direct them constructively in our lives, we may achieve happiness by ourselves. If this happiness does not endure, it is not necessarily an example of the suspension of God's justice or goodness, but is due rather to our lack of complete understanding of the manifestation of the laws which we have only begun to comprehend.

Upon honest analysis it seems that, within the state of happiness itself, God is either forgotten or that only a negative concept of God is considered when happiness ends. Persons who bewail their lot or question God when a period of happiness is brought to an end are those who usually fail to thank Him while happiness exists. We are usually self-satisfied within our own happiness and only tend to condemn if something

goes wrong with that state. In reality, we should seek in happiness the key to its perpetuation and the elimination of selfishness, envy, greed, hate, and other manifestations of an evil force that would hinder us from maintaining the good state which we have achieved. If this state is not permanent, we are to realize then that its interruption is due to a manifestation of laws, the consequence of which we see merely in part and the explanation of which will come only with further understanding.

**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 attunements 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 S. P. C., AMORC Temple, San Jose, California 95114, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



God does not control men, for man has freedom of choice. Within each of us is a complete universe. Every act sets up a reaction and when there is sincere appreciation for others, we become easier to live with and consequently get along better with ourselves.

—JESSIE J. PARSONS, F. R. C.



*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.

**November:** The personality for the month of November is Dr. Adolf Schärf, President of Austria.

The code word is: GRANT

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



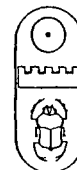
DR. ADOLF SCHÄRF  
President of Austria



DAVID  
BEN-GURION  
Prominent  
Israeli Leader

**January:**  
The personality for the month of January will be David Ben-Gurion, Prominent Israeli Leader.

The code word will be: VICT





American Music Conference

## Soul Harmony

**E**DUCATORS recognize that music and science enhance each other. They know that students who learn to make music learn more than just "how to play an instrument." That's why along with Space-Age emphasis on technical subjects has come an increase in music's place in the classroom.

"Musical training is a more potent instrument than any other because rhythm and harmony find their way into the inward places of the soul." The words are Plato's but many modern educators agree that the analysis is as true today as it was more than 2,000 years ago.

"Scientifically minded students often benefit from learning to play an instru-

ment and developing artistic interests. When the technical student learns only rules and regulations, his mind becomes static, scientifically dead," says Dr. Hobart Sommers, a consultant to the Manpower Training and Development program of the United States Department of Health, Education and Welfare.

Another educator, Dr. Dwight W. Batteau, assistant professor at Harvard University's Division of Engineering and Applied Physics, says: "It is imperative that we educate our youth to become skilled scientists, engineers, and technicians. But in doing this we must not forget that their value as scientists is directly related to their stature as complete individuals—cultivated, imbued with purpose, with sensitivity of outlook, and faith in the importance of human life. Through the arts, and particularly through active participation in music, our youngsters have the opportunity, even in the earliest grades, to begin acquiring this vital element of balance."

In a survey conducted by American Music Conference, 32 of 46 respondent scientists and deans of technological institutes agreed that music study helps lay a foundation for scientific thinking, and two-thirds of them admitted to being amateur musicians on the side.

Happily, statistics show that music-making is on the upswing in American schools. Interestingly, they don't end at the door to the music room. Sometimes they go right into the science lab, further emphasizing a link between science and music.

As part of a study of sound waves, seventh graders in White Plains, New York, designed their own musical instruments. Guided by the science instructor, they learned the basic principles of sound and acoustics of modern orchestral instruments, using, among other things, paper-tube trombones, glass and straw clarinets, and oil-can banjos.

With music and science actually being opposites that attract, one might almost give a new interpretation to the late Albert Einstein's mass-energy equation— $E = MC^2$ : Enrichment = Music x Character x Culture. (Einstein wouldn't mind: He was an amateur violinist himself.)

*The  
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NO TERM more precise than *Romantic* has been found to embrace such disparate composers as Mendelssohn, Schumann, Liszt, and Chopin. Although the first three were loosely all-rounders, essaying most kinds of music, including sacred, with varying degrees of success, Chopin alone musically speaking—the hybrid with a Polish mind and a French mode of expression—specialized for the most part in a steady stream of peerless music for the pianoforte that has never been equaled, let alone excelled.

The English composer, Cyril Scott, regarded Mendelssohn (like Beethoven) as one who “instilled sympathy into the human soul in terms of music, Chopin as the apostle of refinement, Schumann the true poet of the child-soul.” (Cf. *Music: Its Secret Influence Throughout the Ages*, Rider & Co., London, New York, Melbourne.)

Beethoven died while this quartet of Romantic composers were still in their teens: Beethoven, whom Scott described as “direct and ruthless, with his psycho-analytical powers, had liberated a multitude of repressed passions from the subconscious, but apart from sympathy he had, so to speak, left nothing in their place—his had been an emptying process, to Chopin it was allotted to fill the void.”

There is no longer doubt about Chopin’s respect for Beethoven, but the fact often overlooked by his denigrators is that he was a natural heir of Bach and Mozart. Chopin was not content with the existing musical forms he found. The natural springs of rejuvenation to which he turned were the Polish dances handed down from time immemorial, spanning the gamut of human emotion from inconsolable tragedy to wild gaiety and broadly channeled between plebeian mazurka and patrician polonaise. These were the strongest rhythms injected into the blood stream of classical music up to 1850, and he was writing them before any of the works now listed as his “official” output were published.

His life and work bore all the signs of solitariness that mark the path of the divinely inspired. After his formative years, he unassailably ploughed a straight, unique furrow. He made an unforgettable impression upon his con-

W. G. LYLE, F. R. C.

## Chopin:

### “Apostle of Refinement”

temporaries, following always the urges of the inner consciousness and bringing to the task remarkable qualities of precision, dedication, and ever-deepening articulation. That much is evident from the finished products.

One has only to study his works in chronological order to become impressed by the way each is complete in itself; yet a springboard for something more novel yet more complete to follow—a sort of perpetual working-out in cycles that only transition finally encircled. Examples of this are numerous, and only two need be cited: the *Grand Fantaisie* Op. 13 and the *Krakoviak Rondo* Op. 14, both for piano and orchestra and both containing embryonic ideas for perhaps his greatest single achievement—the volume of twenty-four Studies Opp. 10 and 25(\*), themselves the technical keys that unlock the doors to the majority of his works.

The *Fantaisie* and *Krakoviak* also mark the end of his first period, the first point of the triangle of his creative output. They were also the first works of his to be published simultaneously in Germany, France, and England, an indication that his fame at the age of eighteen had already spread beyond Poland.

#### *The Promise of Paris*

In 1830, he left Warsaw for Vienna en route to France in search of recognition and professional status. He left behind forever everything hitherto known, loved, and held dear. Thenceforth, he was an exile, hating and fearing the Russian enslavement of his beloved country no less than do today’s Polish exiles. It makes no difference that then it was a Czar, now a Communist dictatorship.

The state of Europe then bears strik-

\*Chopin’s opus numbers and order of composition do not tally.



ing resemblance to the one witnessed since 1939; so it is not difficult to put oneself in Chopin's place as he languished for eight months in Vienna, unable to move forward or to turn back, all the time suffering acutely the travail of his beloved Poland as its vain attempt to regain freedom was slowly crushed with terrifying brutality and carnage.

His letters at that time and more especially his diary have been ransacked by ardent biographers bent on explaining the temporary loss of charm and urbanity by one who had hitherto shown as much breeding and refinement as a Mendelssohn. Alfred Cortot, whose well-merited advocacy of Chopin's music was always admirable but whose amateurish efforts at psychiatric deduction became so wild in his *In Search of Chopin* as to draw a smile from the reader, is only a more recent instance of a man who served the master better at the piano than with a pen.

To the mystic student, all the portents of those eight months of agony in Vienna coincide with the experience spoken of as the Dark Night. Only against the background of that most searing, awesome experience does every known detail fit into place. And from afar the student marvels at the divine process under which the young musician was involuntarily and rapidly brought to maturity for the mission Scott aptly called "the apostle of refinement." Almost midway through his sojourn in Vienna, he became twenty-one, heralding in "the period of creative existence, when the foundation for the future work, occupation and place in life is laid." Only in Chopin's case, initiation was swift and acute because there was no time to lose.

When the Dark Night had run its course, he could move on to Paris (then the artistic Mecca) to resume his mission. There the flow of his second period settled into a comparatively easy pattern. He became uniquely established as teacher, performer, and composer; a man much sought after by society. Even so, his evolution was marked by solitariness. No other composer could influence him for his good or otherwise. He met Mendelssohn, Schumann, Liszt, and rated them much

as the world rates them today. To him Bach and Mozart stood supreme.

#### *No Lack of Pupils*

He never lacked pupils by means of whom he largely maintained himself; but coming as they did almost entirely from wealthy society, he never established a school of pianoforte playing such as Liszt did at Weimar. Solitariness showed itself in his dislike and avoidance of public appearances; yet his reputation as a pianist was second to none—not even Liszt. In paying tribute to his prowess at the keyboard, more than one of his contemporaries drew attention to the remarkable independence and interdependence of his fingers.

Because of this facility, he was the first keyboard composer to write music in which the left hand was more than just a harmonic accompaniment with, for a change, the repetition of figurations first heard in the treble or in unison. No one can rightfully claim to be a Chopin exponent in the top flight whose left hand is in any way technically inferior to his right. In Chopin, the left hand has a distinctly separate life in its own right, for all that it belongs to the treble in an indissoluble whole. When, rarely, as in the last movement of the *Funeral March Sonata* Op. 35, they do come together in unison, the result is unique, electrifying.

Joseph, elder brother of Karl Filtsch, who is generally rated Chopin's most gifted pupil, wrote to his parents in March, 1842: "It is marvelous to hear Chopin compose in this way: his inspiration is so immediate and complete that he plays without hesitation as if it had to be thus. But when it comes to writing it down and recapturing the original thought in all its details, he spends days of nervous strain and almost frightening desperation. He alters and re-touches the same phrases incessantly and walks up and down like a madman. What a strange unfathomable being! What an eloquent poet, noble in his every expression! What a tireless and patient master when his pupil interests him!"

From a study of all available facts, it seems the compositions of his first period were written down quickly and easily while, as it has been said, he was

still exploring "the Aladdin's cave of piano decoration." The works certainly bear the transparency of texture of Mozart as well as his own youthful individuality. Besides Polonaises and Mazurkas, he tried his hand at forms like variations, rondos, and sonatas, all common to Mozart and Beethoven. He even wrote waltzes before ever he saw Vienna.

He took the *nocturne* from Field and by the fourth example had, as Ernest Newman once said, surpassed Field himself. Thereafter, the Nocturne became Chopin's own, evolving into a distinctive genus capable of much new expression, beauty, and power. The early variations finally crystallized years later into that uniquely subtle entity, the *Berceuse* Op. 57, surely, in the words of Jacob Boehme, one of "God's miracles of wonder."

The Polonaise went from strength to strength and pride to pride, culminating in the supreme mature example of Op. 53. Thereafter, the form restricted his powers of mediumship; hence the *Polonaise Fantaisie* Op. 61 which, after inhabiting a strange ruminating world of shadows and half-lights, only on the last page finally bursts into the full glory of his serene heroic key of A flat rather as had been done five years earlier in the third *Ballade* Op. 47.

But the Polonaise could not really contain all the fire and nobility of so rich a mystically obedient being. Thus, back in the agony of Vienna can be traced the simultaneous beginnings of the first Scherzo and the first Ballade, not completed in final forms until three and five years later respectively.

The impassioned agony of the Scherzo is Chopin's own. In its opening chords no greater cry of anguish had ever before been heard on the piano, not even by Beethoven. They are the searing cry of suffering of all humanity, not just of one Polish exile. And it is characteristic of his deep conviction that in the middle of this storm-tossed work we hear, like a deep pool of serene contemplation, a sweet Polish carol.

Never before had the Scherzo (Ital.: "joke") been so used and so transformed beyond its original meaning. Three more were to follow, each dis-

tinctive, characteristic, and completely satisfying.

Chopin's second period took him to the age of thirty-five and to the second point of his triangle of creative output, spanning the years 1831 to 1845. The works of the seven years, 1838-1845, are a perfect example of "the preliminary stage of both psychic and worldly attainment," when men and women "are truly at the height of their creative and constructional existence."

### Fulfillment

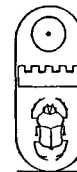
Only in the light of mystical knowledge can it be seen how wrong Chopin's early biographers were to regard his transition at the age of thirty-nine as a tragic event that deprived the world of much more music from this fount. The works of 1838-1845 are themselves tremendously vital, assured, built on the rocklike foundation of all that had fructified before.

That is not to say they were easily wrought. After the first point of the triangle had been passed, Chopin no longer wrote effortlessly. Thereafter, between first draft and final manuscript, much revision took place, sometimes consuming years. Nor can it be said what time elapsed between the initial stirrings of inspiration and the first draft itself.

In a lesser man than the "apostle of refinement," such processing and re-processing might have robbed the music of its initial impetus, its sparkling freshness. It is a tribute to Chopin's utter dedication no less than to his superb craftsmanship that vividness and skill characterize all that *he* finally published. This searching meticulousness marks him out in strong contrast to the impetuous Schumann whose piano works bear so many traces of lack of final editing.

The last side of the triangle spans a mere four years: four somber years of ever-increasing frailty. The works are small in number but significant to the searching student. The *Barcarolle*, the *Polonaise-Fantaisie*, the *Sonata* for 'cello and piano, the Nocturnes of Op. 62 (of which the first, in B major, is the most ethereal of them all, a handful of Mazurkas, the three Waltzes of Op.

(Continued overleaf)



64, and one of his best songs *Melody*, published posthumously as ninth in the collection of seventeen.

It would be wrong to suggest that Chopin was still journeying into new territory, but he was still saying new things that emerged naturally out of that which had gone before. Whatever his physical condition, his powers remained unimpaired to the last Mazurka, beyond which he was unable any longer to compose. Transition was near.

In company with all the truly mystically inspired, Chopin has suffered much misrepresentation and disparagement. Yet there never was an instance where speciality carried a richer harvest for humanity than this by one who

may well be called the Leonardo da Vinci of Music. For all the self-imposed restrictions, his influence was destined to be felt by composers who came after and in forms other than keyboard music. Now over a century since his transition, Chopin can be seen in perspective, not as the revolutionary for which he was once mistaken, but as essentially an evolutionary. As such, his work is classic in all but name.

Those who see Chopin as the dilettante of soft Parisian society or respond only to the tender aspects of his output, have neither seen the full face of the master nor glimpsed the divine process of art itself made manifest as "God's miracle of wonder."



(Photo by AMORC)

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**SALVAGE**

**A seascape by Joseph Bennett in the one-man showing of his work in the Rosicrucian Art Gallery during September.**



DUALITY IS ALWAYS one, a dual expression of one whole. To consider polarities as two separate entities or expressions is false. Yet with the material, objective self human beings must think and understand by abstracting unity into parts.

Two polarities constitute one whole. The principle, *as above so below*, is true. But from the mystical point of view, *above is below*; *below is above*. To put it in different terms, not only is the axiom, *as within so without*, true; but *within is without*; *without is within*. The individual self is as Absolute Being; but also self *is* Being. The objective self is as the subconscious self; but the objective self *is* the subconscious self.

This can be true and can be realized only by the psychic or subconscious mind. To the objective mind, it is a paradox. Separateness exists only because we divide Absolute Being and fail to realize Infinite Being through our own and Its positive, cosmic polarity.

The negative polarity of self, the objective part of man's nature, realizes only finiteness and separateness, self, other selves, and parts. The positive polarity of self, the psychic part of man's nature, alone can realize both separateness and unity, both individuality and oneness, both self and Being. Only through his own psychic being can man realize that *below is above*; *within is without*.

From this follows the mystical psychology of man's nature. He receives a stimulus; the mind forms a perception of it, and it arouses emotions and thoughts. Finally there is an overt response. A boy sees a ball coming toward him; this is the stimulus. He catches the ball; throws it at a basket. He is thinking how to avoid the boy guarding him, and he feels emotions about the play.

To the objective self, the series is a chain of separate parts. To the psychic self, the series forms a unity, a wholeness. One may surmise any part or the whole unit through the boy's response or his facial expression. He himself may realize any part or the whole series through realization of any part. Through his emotion, he may realize the overt behavior or the facial expres-

RUBY DELACROIX

## Oneness of Duality

sion. But he can do this only through his psychic self and its intuitive nature.

It is necessary but false to speak of man's duality or of attributes and functions of human beings. Analysis inevitably consists of classifying separateness, of dividing what is essentially undivided. The answer to the mind-body problem is the realization that union and separateness *are* in the same way that any positive and negative polarities are separate and one at the same time. Thus the functions and attributes *are* and *are one*.

Any function or attribute is not the same as another; nor is it the same as the whole. The emotion, words, or gestures are not the same as the mind which thinks and feels. But any one of them can be known psychically through any other, and the whole unit can be known through any part. Knowledge of any one part is a means to knowledge of the whole. So, too, knowledge of self is a means to knowledge of Absolute Being or the Cosmic. We not only know the whole by means of the part, but we evolve the whole through the part.

There are two requisites for this: The individual must know the situation as it is and himself as he fits into it. He must know what he wants to change, and how he will change it. He must first understand the problem, and then decide what to do about it and where to start.

We can speak of the body-mind relationship only in terms of metaphors; hence we say the mind is *in* the body, using a spatial reference to apply to something that is non-spatial. The mind is not in the body in the same sense that air is in a balloon. They are a duality whose interrelationship is expressed in symbolic form.

The mind is not the body; nor the body the mind. The object is not the image in the mind; nor is the word signifying it the object or the image. Any part of the process may be known through any other, and the whole may be realized as a manifold union.



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



## *Ethics of Mysticism*

MAN KIND HAS BEEN endowed with *mind* and *will*. These are God's greatest gifts to living, conscious beings. Furthermore, God intended Man to use his mind, to exercise personal will and determination and become master over the inanimate things of the earth and over his own evil designs as well.

Each one of us is not yet infallible in his comprehension and understanding. It may be that we believe we are right in our judgment of persons and conditions, but just because we have an honest belief in that regard does not make our judgment correct. And, while we make occasional mistakes in judging others and their affairs, we do not make many mistakes in the judgment of our own selves and our own affairs. Naturally, we are biased in our favor, and most naturally we believe that we understand our own selves so well that we can see many reasons for condoning, excusing, and overlooking essential points.

Perhaps the one great error in regard to the application of mystical laws is

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

the effort made to *force* certain conclusions on the minds of others. For instance: to make someone agree to or concede some point contrary to his belief. Here we have a serious problem indeed. It may be that one is seeking a certain privilege, a grant, a concession. It must come from some person in power or with legal authority to give it. That person, for certain definite reasons, refuses to comply. Now, should the mystic use some occult powers to *make that person* do as desired, even against his desires to do so?

Let us say that *A* is seeking a loan on fair security from the bank, and the bank president, *B*, after due consideration declines to comply. Not expecting such a result, *A* makes further pleas, and the bank president promises to look into the matter a little more, but again refuses. Now *A* wonders if he can use any mystical principle to make *B* comply, even against his decision. Naturally, *A* is told that it cannot be done—and, furthermore, that he should not try to do it.

AMORC's teachings are intended to help men and women to make their minds stronger in their ability to hold fast to convictions and conclusions, and to so educate men and women that they will be able to judge properly, reason, and come to fair and honest conclusions. If occult or mystical training and development were to give to one person the power to override the decisions and *will* of another, or to inhibit the faculties of reason of another, it would be the most unfair, unjust, and ungodly principle to be found in the whole universe. Fortunately, it is not so. Man's mind is just as safe in its sovereign domain against the domination of other minds as is God in His domain against the domination of evil.

I have said that it is not *possible* for one mind arbitrarily to control another against his will, and therefore it is use-

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less for the student of mysticism to think of trying it. I must say, however, that from the Rosicrucian point of view, it is also a serious matter to try to do so. It is a *violation of the ethics* of Rosicrucian mysticism for any Rosicrucian to attempt, by any process that is occult, to refute the honest decision another mind has reached.

#### ***Cosmic and Man-made Laws***

Who established such ethical laws? The Cosmic! Perhaps you have never realized that there are ethical laws in the mystical world and that it is more dangerous to attempt to violate them than it is to violate any of the man-made laws of this earth.

The cosmic laws say that a man's personal, private affairs are to remain private and personal so long as he chooses to have them so. Any attempt on the part of another to use mystical or occult methods to pry into those affairs is a violation of the *ethics of mysticism*.

The cosmic laws also say that whatever a group or body of men or women have agreed upon as sacred, private, and limited to certain times and conditions must remain so, and any attempt to use occult or mystical laws to thwart that decision is also a violation of the ethical laws of mysticism.

The cosmic laws state, too, that a man's ability and divine gift to reason, analyze, and decide for himself shall remain his privilege and prerogative, and he shall also have the right and will to *carry out his decisions*—whether wrong or right—without any occult means being used to inhibit that power. Any attempt to interfere by occult or mystical means is a violation of the ethical laws. All violations of the ethical laws are punished automatically by the laws of karma or compensation, as are all other violations of natural or divine laws.

God has given man a mind that can reason and a memory that can bring to his aid all the experiences and lessons learned in order to make proper and logical decisions. *Man is most certainly free to choose*, and is a free agent in all his acts; but he must compensate if he makes a wrong decision and acts accordingly, just as he receives reward for deciding and acting correctly.

God might have arranged the scheme of things so that man would have the mind of God and the love of God in his heart and being, and could do no wrong or even think no wrong. In that case, man would not have been a free agent and he would have no need for a mind that can reason, a consciousness that can choose, or a will that can determine what to do.

Man has ever had the ability to discern between the urge to do evil and the urge to do good; he has always had the mind to analyze, reason, and reach an *independent decision of his own*, with the still greater power and ability to *carry out his decision*. God does not attempt to stop man when he reaches a wrong decision and is about to yield and carry out an error. Instead, man is permitted to work out his decision, discover his error, suffer the consequences, and learn a lesson that will enable him to make a better choice the next time he is confronted with the same problem.

If God does not attempt to use his omnipotent powers to stay a man in his decisions, or checkmate his determination to commit an error, *it is most certainly not within the power of an earthly mortal* to do it even in the name of mysticism; and any attempt on the part of man to do so is an attempt to use a power not even assumed by God. Therein lies the ethical violation. It is an attempt on the part of man to assume that he is greater than God or more privileged than the Father of all.

Can no laws or principles be used to help ourselves, in such cases as the one cited? Suppose that the loan from the bank was an absolute necessity and not wholly a selfish need; and suppose that the security was good, my motives right, and I knew that I could repay the loan in the proper way. Can I do nothing to make that bank president see the truth of the matter and agree to the loan?

Here we have another matter altogether. The very wording of the question suggests the answer. It is one thing to convince a man that his reasoning is faulty, his decision unjust or unfair, and have him agree to your proposition. It is an entirely different thing to attempt to inhibit a man's reasoning, so that while he still believes he will be doing the wrong thing, he



will submit to some psychological or mystical power and agree to what he believes is wrong. Do you see the point of difference?

We may use every means to convince another of a sound argument based on truth. In fact, it is our duty to use every method available to help another to reason properly and reach a correct conclusion. But the conclusion must be reached after free and independent reasoning. The conclusion must be the result of analysis and study.

In the case of the bank president, he may be laboring under false impressions which he would quickly cast aside *if he knew the truth*. But it is his inalienable right to reason freely and exercise his reasoning powers without external inhibition. He may be prejudiced against the person seeking the loan, and every reasonable method should be used to help him see that his prejudice is unfounded. He may not see or realize the safety of the security offered, and every reasonable method may be used to help him see that point.

Mystical methods may also be used to help in these matters by concentrating on the *true facts* as you know them, but not attempting to force him, even in your thought, to make his decision. That he must be allowed to do of his own accord *after* you have given him the facts for his consideration.

I know only too well that some systems of occult or mystical philosophy try to make the student believe he is justified in using any occult method he thinks he knows, or any psychological trick to make himself master of the minds of others. But it is a false system, it is a harmful system, it is a failure in producing results and a harm in the reaction it brings to the student himself from the Cosmic.

#### **Rosicrucian Teachings**

In the Rosicrucian teachings, we try to make every member understand the proper process of reasoning. We try to show him how he can get facts to use

in his reasoning. We attempt to show him wherein he has been misled and mistaught in the past in regard to many things which have an important bearing upon his reasoning. This will eventually prevent him from reaching erroneous conclusions and acting in error. We also teach him how he may transmit to the mind of another the impressions he wishes to transmit, but we constantly warn him that to attempt to transmit falsehoods, evil, and unjust thoughts will not only *fail* in its sinister purpose, *but bring a Cosmic reaction* upon him.

To the Rosicrucian of sound training, there is no need for moral laws made by man, nor legal rulings by the courts of the land. If he cannot ethically do anything, he cannot do it at all. The cosmic code of ethics will cover every act of man, and man-made laws are simply attempts to interpret the cosmic laws. The interpretations are generally crude, and do not serve the mystic as well as do the ethical laws of the Cosmic.

To the mystic, the ethics of mysticism and of life generally, constitute the principles of every religion, of every code of law that man has made. He knows that he dares to do many things *if he is willing to pay the price of the cosmic laws of karma*—but what a price!

Many have been willing to *pay the price that man demands* but would never agree to pay the price that the Cosmic inevitably and relentlessly exacts.

Men who are ignorant of the cosmic laws and the price exacted or the reward bestowed for their actions are willing to take a chance with man-made laws and often succeed in evading punishment at the hands of man. But the mystic knows better than to attempt any violation, for he knows also that he can never evade a just compensation—never in his whole life, eternally or forever.

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*Mystic Triangle*, March 1928.

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Mysticism is splendidly generous. It brings to man the fulfillment of his highest desires. Inner strength, spiritual light, divine love, ineffable peace.

—ALEXIS CARREL (From *Man, the Unknown*)

ARCHITECTS—like astronauts—are striving to conquer space. They seek to enclose and control it with structures that are symbols of the human spirit. Their conceptions are now taking form in a new world of building materials and techniques: Concrete, glass, and, most importantly, steel make possible not only monumental structures but also smaller ones as well. According to the Committee of Steel Pipe Producers, American Iron and Steel Institute, new and vigorous forms are springing up from sites where crumbling buildings and slums had threatened to infect entire cities. Sports stadiums with push-button grandstands, office buildings with steel and glass skins, accordion-pleated roofs, and spiraling walls testify in the United States to an architectural rebirth.

In the search for strong, durable, and versatile building materials, engineers and metallurgists have pounded, twisted, and coaxed steel into every imaginable form. One of the great breakthroughs in its application was the design and manufacture of the butt-welded pipe—durable, strong, seldom out of sight or use in daily life.

Subway strap hangers depend on it for support; suburbanites trim grass with mowers fashioned from it; jungle gyms are erected from it, and nearly

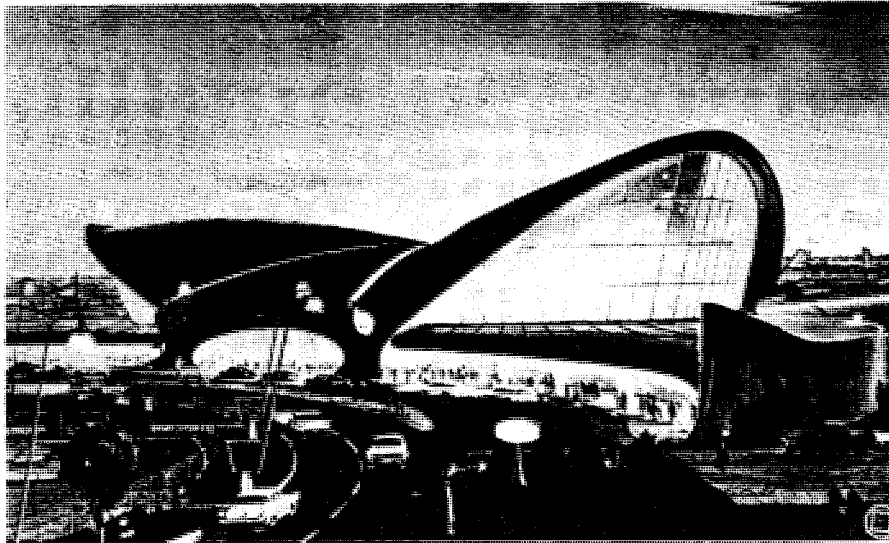
## Architects In Space

everyone depends on it for water, gas, oil, and steam. Without steel pipe, the most modern building would be little more than an empty shell.

Motorists on many super highways are protected by steel guard rails, and construction workers hundreds of feet off the ground at work on the buildings of tomorrow rely on steel pipe scaffolding.

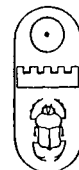
Structures of tubular steel sections have enabled farmers and cattlemen to operate and expand at a fraction of the cost needed to erect conventional buildings. In urban areas engineers are finding more and more uses for steel pipe: Trans World Airways' new terminal at New York City's Idlewild International Airport is girdled by railings and ringed with light standards formed from reliable tubular steel; miles of steel pipe were used in Pittsburgh's new civic auditorium.

As architects foster new living patterns aimed at controlling environment, they *enclose without confining* and rise above the functional to the poetic. Ever evolving fresh designs, they erect structures which have been likened to the classic simplicity of ancient Greece.



TWA'S NEW IDLEWILD AIRPORT TERMINAL

Trans World Airlines



WILLIAM L. ROPER

## Let's Face It!

*Creative thinking can outweigh our handicaps*

WHATEVER at the moment seems an insurmountable barrier to the achievement of our fondest dream may prove a blessing. Apparent handicaps often provide the stimulus we need to make our dreams come true; and sometimes they force us into bypaths that lead to far greater accomplishment.

Daily newspapers provide the proof: The story of Birgitta Ahlberg is a case in point.

One day in 1958, 23-year-old Birgitta, a Swedish medical student just arrived for a tour of the United States, walked into an airplane propeller at a Greensboro, North Carolina, airport. Surgeons at the Greensboro Hospital said it was almost certain she would *not* be able to continue her medical studies.

Less than four years later, newspapers reported that the courageous Birgitta had won her Doctor of Medicine degree, and was planning to specialize in psychiatry. "I determined I wanted to be like other people and not a person to be pitied," Birgitta said, and she continued to study even while eleven plastic surgical operations kept her face swathed in bandages.

Behind her success was still another equally heart-warming story—the generous way people contributed to her medical care. "I am almost glad I had the accident," she said. "If it had not happened, I would never have known how generous and kind-hearted Americans are."

Another woman, who was badly scarred in an automobile accident, recently achieved her dream of becoming a fashion model and beauty specialist. She is Mrs. Ruth Johnson, who, trying to undo the results of the accident, began to study the art of facial make-up and modeling. Today, she models both high fashion gowns and sportswear.

R. G. LeTourneau, inventor and manufacturer of giant earth-moving machinery, found himself through misfortune. During World War I, he went to work as a welder in the Navy yards. When he returned home at the end of the war, he found his business in ruins and himself \$5000 in debt.

A few days later he took a job overhauling tractors and keeping them in repair for a rancher. He devised a way of substituting electricity for compressed air to control the scraping blade of a tractor-scraper. This was the beginning of his success story.

### *The Pulitzer Story*

In 1869, a half-blind newspaper reporter for the St. Louis German-language daily, the *Westliche Post*, seemed to have a special genius for exposing graft. The boys in the pressroom decided to play a joke on him at a Republican convention which he was attending: They nominated him for the State Legislature from the Fifth District of St. Louis. Shocked at hearing himself nominated and knowing the smart boys were trying to make fun of him, he yet accepted the challenge.

He announced his acceptance of the nomination and immediately began a vigorous campaign. Instead of handing out cigars and kissing babies, he launched an exposé of graft in the construction of public buildings in St. Louis. When the votes were counted, Hungarian-born "Joey" Pulitzer was the winner.

Later, he was elected a police commissioner of St. Louis. Then as editor of the *St. Louis Post-Dispatch*, he won national recognition by crusades for good government. In 1883, he purchased the *New York World* and became known as one of the United States' all-time greats in journalism. Although totally blind at 43, he had demonstrated that genius recognizes no bars.

Louis Braille, blinded for life at three, devised a system of punched dots by which thousands of blind have learned to read.

Sequoya, whose lameness gave him time to think, invented the Cherokee syllabary that provided his people with a form of written language.

Because of his deafness, Thomas Alva

Edison, conducting an experiment in sound vibration with a needle and a piece of moistened paper, accidentally pricked his finger with the vibrating needle. An idea was born: If a sound wave could make a needle prick a finger, then it could make a record. Edison's inventive mind devised a machine to do just that—record sound and reproduce it from a wax cylinder.

These people, you say, were geniuses. Yes, but they didn't sell themselves short with negative thinking. What

others have done, we can do. The trick is in capitalizing on our handicap: When Edwin Wendell Pauley, associate professor of economics at the University of California, suffered a broken neck in an airplane crash in 1928, he began thinking about making more money to pay his hospital expenses. Today, he is one of California's multi-millionaires.

So cheer up! If we have the determination and the will to think creatively, we can make a dream come true.



## "Handle With Care"

**I**F YOU were a freight handler and came across a box with that label, would you try to be the most efficient box-breaker-upper in the business or would you consider every box fragile whether so labeled or not?

And what if the label read, "Handle With Care—there's a person inside"? Did you ever think that people are the most important "freight" handled? Piled on docks, stacked in baggage rooms, shunted about on railroad sidings, we are all "freight," sharing the same accommodation, bashed about and sworn at. Strange and wonderful as the hu-

man crates, packages, and bundles may be, all are going somewhere.

Maybe not all are neatly wrapped and carefully labeled, but even the "crummiest" which remains unclaimed will eventually be auctioned off and started afresh somewhere else.

Both as freight and as freight handlers, we all deserve priority handling. The same firm is involved in getting each package to the right destination; so wouldn't the whole business of life be a little smoother if everybody was labeled, "Handle With Care—there's a person inside"?—T. J. B.



NEXT MONTH: Extracts from a doctor's correspondence in answer to the question, "Can Antibodies Counteract Cancer?"

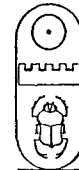


### ROSICRUCIAN DIRECTORY

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*.



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





# SANCTUM MUSINGS



## MYSTERIES OF PSYCHIC PHENOMENA

THE REALM of the psychic and its related phenomena is large, embracing not only such subjects as levitation and telekinesis but also such effects as have been called *supernatural*. It is not, however, our desire here to relegate the *psychic* to the *supernatural*, for it may be truthfully said, in fact, that there is no supernatural. There is nothing which is outside or beyond the scope of nature. All that occurs does so by cosmic and natural laws.

What man may term *supernatural* is that which at the time is mysterious to him and for which he can find no natural or physical explanation. Many things believed to be supernatural in the past, we now consider superstitions. In our more advanced knowledge, we have found natural causes for them of which past intelligences were ignorant.

Consequently, we use the term *psychic phenomena* to mean that which has to do with those natural human powers transcending the ordinary objective faculties. There are innate powers and forces which commonly are not objectively perceived.

We do not, for example, consider the functions of the subconscious mind as supernatural. They are psychic, however, in that their phenomena are not physical or material.

Telekinesis may be defined as the movement of objects without any physical contact, or a mechanical action at a distance without contact with a human being. True telekinesis could thus be demonstrated by the moving of tables or objects in a room without their being touched by human hands, even

without their movement being the result of any mechanical means under the direction of human intelligence.

Have the phenomena attributed to telekinesis actually been observed by intelligent observers with scientific training? One of the foremost collectors of case histories on psychic phenomena of this type, and an eminent researcher himself, was Dr. Charles Richet. Dr. Richet collaborated in the field of psychical research with such men as Sir William Crookes, the notable British physicist and chemist.

It is appropriate to relate a few of many such phenomena investigated by these eminent men and set forth in Dr. Richet's now classic work on the subject. Dr. Richet quotes the investigation of a Judge John W. Edwards of a supreme court: "I had recourse to every expedient I could think of to discover imposture and to guard against trickery. . . . I have seen a mahogany table, with a central pillar, and carrying a lighted lamp, rise at least a foot above the floor in spite of the efforts of those to prevent it. . . .

"I have seen a mahogany chair turn on its side and move backward and forward along the floor without being touched by anyone, in a room where at least a dozen persons were sitting, without any of them being touched by it. It often stopped a few inches from me, having been moved so quickly that, had it not stopped, my leg would have been much bruised."

Then, again, there are the researches and investigations of a Professor Thury of the University of Geneva. In a pamphlet written by him, Professor Thury says: "Two persons by themselves, Mme. de Gasparin and Mme. Dorat, drew along a small table without touching it. The table turned and

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1963*



swayed under their hands held about one inch above the surface. I saw the space between the hands and the table during the whole time and I am certain that, during the four or five revolutions made, there was no contact . . . whatever . . . no doubt was possible."

Could trickery, deliberate fraud, and deception enter into such a demonstration? Many times investigators of psychic phenomena did expose fraudulent mediums. Dr. H. Spencer Lewis was one of the first executive officers of the New York Psychical Research Society some forty years ago. He, with his colleagues, consisting of scientists, newspaper reporters, university professors, and serious investigators of psychic phenomena, attended many such demonstrations or so-called seances.

The ignorant and credulous who might attend such sessions were often deceived by skillful devices. The members of the Psychical Research Society, Dr. Lewis has related, were often skeptical but, because they were searching for knowledge, kept an open mind. Many of the phenomena, they openly admitted, were not due to any trickery but were obviously the result of a force that could not be explained upon physical grounds.

#### **Precautions Against Fraud**

What precautions were taken during such investigations to preclude any fraud in the apparent movement of heavy tables or other objects in a room by mere touch or without any actual contact at all? Mediums often had their hands and feet tied and, at other times, their hands and feet were held by members of the investigating group. Still other methods consisted of tying threads to the finger nails of the medium or fastening threads to their hands with wax, the other ends of the thread being held by the researchers.

Sir William Crookes explains a scientific method which he used in a demonstration of telekinesis: He had a heavy board balanced on a "knife-like edge." To the top of this board was attached a spring scale. The scale, in turn, was connected to a stylus so as to produce a graph for any movement of the scale.

The medium was placed at a distance of a yard from the balanced board. He

was observed by all to cause the board to swing up and down gently at his will on its knife-like balance. Even when the movement was gradual, the degree of the motion was registered on the graph.

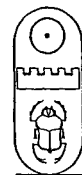
The Rose-Croix University, as have some other institutions of learning, has conducted a course in *parapsychology*. This includes investigation into the psychic powers of man. A similar course, in which experiments with telekinesis were performed before a large number of students, was given several years ago on winter evenings. Since I participated in this series, I hope to be pardoned for the use of the personal pronoun in describing these experiments.

A large oak table was placed on the floor of the amphitheatre classroom. The table weighed, as I recall, about forty pounds. First, I pressed the finger tips of both my hands firmly against the top of the table. I requested that those present remain passive. They were asked not to attempt to assist me mentally in any way. I had tried the experiment several times previously before very small groups and with varying degrees of success.

I next concentrated intently on the table with the desire that it should move toward me, that it should glide in any direction which I chose. After three or four minutes of intense concentration, an emotional state was developed: I felt a sense of excitement and exhilaration. Then the table seemed charged, became almost vibrant to the touch.

I could actually lighten the pressure of my fingers on the table top because the table seemed to adhere to them as if with an adhesive of some kind. At that moment, I realized that I was in command. I could move backward slowly or quickly and the table would glide along the floor as though on ice. It never, to my knowledge, left the surface of the floor, though some of the observers said that one leg of the table seemed to rise a fraction of an inch.

After this demonstration, I was extremely fatigued, as though having gone through a severe emotional ordeal. Trying the experiment in telekinesis again a few moments later, I was not successful. I attributed this subsequent



failure to two things: First, temporary fatigue from intense concentration and, second, distraction caused by the rather large audience. Though they were quiet and attentive, I felt the impact of their thoughts during the experiments to be a disturbing factor.

In previous experiments with only two or three persons present, my efforts with telekinesis were more successful; the results were accomplished more easily and quickly. In these other experiments, three persons stood at the other corners of the table. We all pressed the fingers of both hands firmly against its surface. When successful, the table would move smoothly and quickly in my direction after a few sudden preliminary jerks.

The others would have to follow quickly in order to keep their fingers on the table top. However, after the table was in motion, the removal of their fingers apparently had no effect upon the phenomenon. It would appear that, if one person is able to manifest sufficient force, a number of persons, at least in our experiments, were more of a hindrance than a help.

#### *Types of Telekinesis*

There are types of telekinesis other than the moving of objects. These consist of *noises* and *raps*. Dr. Stanhope Speer, a physician in England, quoted in Richet's work on his investigations of this particular type of phenomena, says: "Often we heard knocks on the door, the sideboard and the wall at a distance from the table where we were sitting. They could not be produced by any human (physical) means. I satisfied myself of this by every possible method."

This phenomenon has often been associated with what is popularly called "haunted houses." In them have been heard loud creaking in the walls and what sounded like knocks on doors and snapping in floors and ceilings. Careful examination of the materials indicated no flaw in them that would cause such conditions. Most often such conditions occurred only when certain persons occupied the premises.

A few years ago, such a phenomenon occurred in a house in Oakland, California. Detailed accounts of the circumstances were related in the daily press.

It was said that chairs moved across the room by themselves, shutters on the windows flew open, doors slammed shut, and shingles pulled loose on the roof when there were absolutely no observable physical causes to account for such happenings.

Scientists from nearby universities, expecting fraud, made careful investigation without revealing what was termed "natural causes." The conclusion by the skeptical investigators was that it was the result of some form of clever trickery. Such, however, was an entirely inadequate explanation. Fraud was never proved. If it existed in such a manner that these trained observers could not perceive it, it was certainly not to the credit of their intelligence or ability.

#### *Suppositions As Explanations*

What are the theories that have been advanced as explanations for telekinesis? One ridiculous statement made by an investigator is that the loud creaking, when several persons are assembled in a room, is due to "creaking of knee joints." As to the moving of objects by the touch of the hands, it has been theorized that this is due to the conscious or unconscious contraction of the muscles causing the pulling or lifting of objects. It is assumed that the individual, having entered into a semitrance state, is not aware of the pressure he is exerting on the object. They further contend that an unstable object, such as a table in perfect equilibrium, could be easily moved by muscular contraction.

It has been further related in these suppositions that the varying emotions of the subconscious mind are transformed into minute muscular responses. The table, then, in moving seems to be an intelligent entity. It moves positively in one direction, or it may quiver as if in hesitation, making a start in another direction, then changing and returning to its previous position.

Others have admitted that, in some way which they do not understand, "mechanical vibrations can be produced in matter at a distance and without contact with a human." In other words, innate human powers and intelligence can act upon inanimate matter. It is further agreed, however, that the pres-

ence of a certain person is usually necessary for such phenomena.

What is our opinion? We believe that there are definite *natural causes* for such phenomena; that they are psychic only in the sense that they are subliminal powers not ordinarily realized or used by man. It would appear that certain human beings, under emotional stress which they induce in themselves, can radiate an energy, or a force, that can affect the gravitational attraction of material things.

This human phenomenon can lessen the gravitational attraction upon an object so that its weight is materially reduced, or for the moment it becomes "weightless." We may use the analogy of an object's becoming statically charged so as to adhere temporarily to another object.

In the experiments at the Rose-Croix University at the close of the winter series of classes, the attempt was made to attach a scale to an object to be lifted to determine its weight before and after being moved during telekinesis. The term, however, ended before any conclusions were reached.

Our further opinion is that an object under the influence of "psychic" force would have less weight than otherwise. This would indicate that the phenomenon affects the molecular structure of the object insofar as its relation to gravity is concerned. This would, if conclusively proved, rationally account for the mystery of levitation.

We know that man does radiate a psychic force related in some way not entirely understood to the electromagnetic spectrum of energies. Also, we know that this psychic (and natural) power is far more developed in some individuals than in others and has no more relationship to the intelligence of the individual than have the faculties of sight and hearing.—X

▽ △ ▽

There are no cosmic secrets except as man is ignorant of cosmic phenomena or unable to perceive them.—VALIDIVAR

# Rosicrucian Activities Around the World

A NEW COSMOLUX, an improvement over the original shown several years ago, has been designed and constructed in the electronics laboratory at Rosicrucian Park. Its circuits are different and are transistorized, making the unit compact as compared to the original design.

Its new form is due to Fratres Alvin Brown and Mahlon Cain, who worked many evenings and week ends to design and construct it.

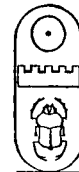
The purpose of the Cosmolux is to show the relationship between sound and color by physical demonstration. It is so designed that when a sound of any kind is sent into the instrument through a microphone, a colored light in response to the input sound will appear on a triangle screen. For demonstration purposes, vowel sounds, musical instruments, and tape recordings were used.

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Joseph Bennett, a seascape painter who is a native Californian, held his first show in this area in the Rosicrucian Art Gallery during September. Mr. Bennett has been painting for thirty years, but earlier he had established himself as an etcher. In 1938, he studied oil painting with Armin Hansen and Arthur Hill Gilbert. About 1955, he went to the east coast, studying marine painting there with such teachers as Harry Ballinger, Stanley Woodward, and Emile Gruppe.

During his long and successful career, Mr. Bennett has been a constant exhibitor, associated with the Carmel, Laguna Beach, and Oakland Art Associations, as well as the Society of Western Artists. His present exhibit drew praise and enthusiastic comment from all who saw it. On page 382 of this issue is a reproduction of one of his oils in the present exhibit.

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Oakland Lodge held its seventh annual Homecoming Day on September 29. A fine program, an enthusiastic attendance, and the presence of the Emperor and Mrs. Lewis made the occasion memorable.

\* \* \*

Ottawa, Canada, Pronaos sent special invitations to Mt. Royal Chapter members to visit them during the holiday months of July and August, offering overnight accommodations and the opportunity to participate in pronaos proceedings and picnics.

\* \* \*

The Akron, Ohio, Pronaos played host to members of Youngstown and Cleveland Chapters at an early August picnic.

\* \* \*

Members of Michael Maier Lodge of Seattle, Washington, gave themselves an eight-hour cruise on Puget Sound on August 25, according to information in *The Mirror* of Michael Maier Lodge. Leaving at 2:00 p.m., the group circled Seattle's harbor, went down the East Passage to Tacoma Harbor, through Tacoma Narrows, and returned via Colvos Passage on the east side of Vashon Island.

\* \* \*

Haifa, Israel's Pronaos, on the verge of the second year of its existence, issued its first bulletin. According to it, the interest in the Order there has prospered to the extent that a pronaos in Tel-Aviv is now a fact. Much of the enthusiasm and accomplishment in both Haifa and Tel-Aviv have been engendered by the tireless efforts of Frater A. W. Cohn.

\* \* \*

News from Port-of-Spain Chapter tells of the successful rally held in Trinidad and Tobago on September 28 and 29. Well attended, it featured demonstrations, experiments, and educational films.

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The student body of the recent Summer Study Program of Rose-Croix University very generously donated a sum of money to the Order. Each year some unexpected and spontaneous gesture of gratitude is forthcoming from students who find a period of study at Rosicrucian Park rewarding.

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Frater Paul L. Deputy, long associated with the Department of Instruction at Rosicrucian Park, was honored at a dinner in mid-September. Some half a hundred of his friends and colleagues were on hand to wish him well in his new role as "Rosicrucian in Retirement." Before coming to San Jose, Frater Deputy had served both Hermes and Abdiel Lodges in various capacities, and, in addition to his departmental duties here, he ably filled the post of Supreme Chaplain in the Temple.

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"Forward ever, backward never, within ourselves our future lies." It's an excellent motto and may be useful to everyone. Officially, it belongs to *Girls Nation*—a youth citizenship program, sponsored by the American Legion Auxiliary. The program functions at the state level, too, where a week-long workshop in government functions and procedures is held.

Representative high school students interested in state and federal government are chosen to participate. Mary Jo Kennedy of Hammond, Indiana, a Colombe of the Order, who served at the recent International Convention in San Jose, first served the Girls State Workshop at Indiana University as city chairman of her "political" party and mayor of her city.

As outstanding girl of her city and county, she went on to Washington, D. C., for the Girls Nation Workshop July 28 to August 3. There as a senator she was elected national secretary of her party and appointed administrator of the Agency for International Development.

The week was a busy one which included tours of the White House, Washington Monument, Jefferson and Lincoln Memorials, Supreme Court Building, and State Department. The President of the United States received these charming young senators and was made an Honorary Citizen of the Girls Nation.

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Fratres James French and William Saussele of the Rosicrucian Museum staff had their hands full during the showing of the paintings by R. Brownell McGrew. They clocked in well over 21,000 visitors.

IS AMERICA the beginning of a new race which has been in the making for more than three centuries? America, as it melts and mixes in the crucible the different creeds, nationalities, traditions, and races, is disintegrating obstructions to tolerance and understanding and paving the way to a world of universal brotherhood. . . .

Are not the European nations going through the same preparation or disintegration, a melting of many parts and combining again into one unit, or a new race, a new nation composed of nations? . . . The one who understands the ageless, universal laws does not in these critical times raise a voice in denunciation of the noninterference or inaction of the Deity in the present affairs of men, for he knows that divine laws will not and cannot change their course at the insistence of erring men or nations. . . .

The causes of good and evil originated centuries ago. Pure logic dictates that they would arise now as amassed powers, one mass destructive and the other constructive, each constituted of many individuals but under specific leadership. It has been foretold that these amassed forces with their leaders will meet in final battle for supremacy, the "battle of Armageddon," and that the result will end an age and definitely establish a new age, and that if the forces of light win, we may expect a thousand years of peace.

We meditate and see in a vision the sinking of a continent, the dying of a once proudly strong civilization, so long ago that its recollection remains only as a legend. The time came, it is said, for a crisis, a battle between good and evil, and the evil gained mastery and destroyed itself since evil is mortal.

#### *The New Atlantis*

There is the prophecy of the coming of a new Atlantis. That luminous mind, Sir Francis Bacon, European leader of the Rosicrucians, projected this ancient knowledge into a book entitled *The New Atlantis* or *The House of Solomon*, and, in 1693, hundreds of leading Rosicrucians of the old world made a pilgrimage to America to lay Rosicrucian foundations for the future. . . .

Expanding further on prophecies, we

FRANCES VEJTASA, F. R. C.

## America in Prophecy

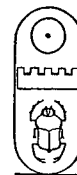
*The Land of  
the New Race*

find that the builders of the Pyramid of Gizeh, the Scripture in Stone, which supposedly has waited 6000 years for a race of people who would understand its language, included within its prophecies the then unknown country of America. The pyramidal prophecy leads us into the year 2001, when it is thought that world reconstruction will have been finished and the new Golden Age definitely established. . . .

Dr. Alexis Carrel, author of *Man, the Unknown* . . . accepted true prophecy as the accomplishment of a mind of such magnitude as to have spanned or mastered time and space. Scientists, including Einstein, have devoted years of effort to bring the truth of time and space into the conscious realization of the human mind. Does not the conception of "no time and space" require a liberation from finite thinking, a goal awaiting each of us in the progress of mental evolution?

Dr. Carrel stated that "in time, as in space, the individual stretches out beyond the frontier of his body." He conceived of Caesar, Napoleon, and other leaders of nations as having grown beyond human stature. "They encircle," he reasoned, "innumerable throngs of men in the net of their will and their ideas."

A study of Michel de Nostredame, born in Provence, in the town of St. Remy, France, December 14, 1503, and presently credited with being the world's greatest prophet, gives definite proof that effects of causes may be foreseen which may not manifest materially until ages later. Many of his prophecies now coming true are more than four



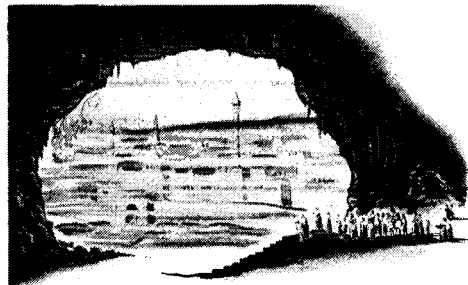
hundred years old, and some may not materialize for hundreds of years to come. . . .

In presenting prophecy, we do not wish to convey the impression that it is infallible. Nostradamus, the most accurate of prophets, himself issued a warning against such assumption. Only as men in the process of evolution develop a knowledge of causes and the ability to foresee effects will they gain sufficient mastery to neutralize the causes and eliminate the consequences.

For the evolutionary role of the

American, our forefathers provided a daily reminder when on the reverse side of the Great American Seal they placed the symbol of the prophetic Pyramid, bearing the motto "annuit coeptis" ("He prospers our beginnings"). In the headstone of the Pyramid is shown the All-Seeing Eye, while at the bottom appears "Novus Ordo Seclorum" ("A new order of the ages").

Extracts from an article in the *Rosicrucian Digest* of May, 1941.



## World Underground

*Lemuria . . . Atlantis . . .  
and ? . . .*

THESE UTOPIAS—lands of mysterious fulfillment—are supposedly of the dim past.

What about now? Is there proof of any such *inner retreat* today—and where does it exist?

Archaeological discoveries and legends in stone relate strange tales. They hint that, in great catastrophes of the past, men retreated to create a world of their own—in the *hidden recesses* of the earth!

Were men once driven underground by the perversity of a lost civilization—or by a quirk of nature? If so, will history repeat itself?

### Accept this *Free Manuscript*

Write for the *free* dynamic exposé of "World Underground." Simply subscribe (or re-subscribe) to the magazine, the *Rosicrucian Digest*, for six months at the usual rate of only \$1.90 (14/- sterling) and ask for your free discourse. Send your remittance and request *today* to the address below.\*

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



### ANCIENT DICTATOR

(Photo by AMORC)

Above is the ruin of a statue of Caliph Hisham ibn al Malik, who ruled an Arab dominion stretching from India to the Pyrenees, A.D. 724-743. The caliph is shown wearing a long red robe, standing on a pair of squatting lions, and carrying a sword. The statue is in the forecourt of the not completely cleared ruins of the palace in the modern Hashemite Kingdom of Jordan. The forecourt at one time extended over 300 meters in length.



(Photo by AMORC)

### THE MOSQUE OF A PASHA

In the city of Acre, Israel, whose ramparts date from the time of the crusaders, stands this mosque erected by Jezzâr Pasha. Jezzâr himself is buried in the court. Although the mosque is very spacious, it is not considered to be in the best architectural taste. The materials of which it was built are principally from the town of Caesarea, named in honor of Augustus Caesar.



His future begins now. . .



## TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry*, *fear*, and *anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

### *Accept This Free Book*

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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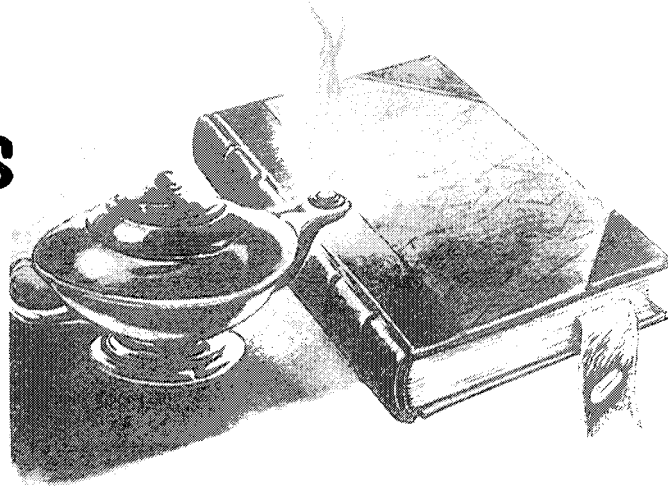
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# As Rosicrucians See It



## Charity

In its moral and ethical sense, charity is the giving of love and affection to others. There is a universal need for charity such as this. In a more popular sense, however, charity is generally associated with the act of giving alms to the poor. This may entail love and affection for others; it may simply derive from a sense of obligation to the less fortunate, or it may be a display of magnanimity on the part of the giver.

A person who *gives* under a sense of obligation can hardly be called "charitable," since his motives for giving are utilitarian rather than emotional. There is usually no sacrifice connected with the gift. It may be an item no longer of use to the person, a deductible expense, or simply a surplus with which to purchase good will. His *gift* is nonetheless valuable to the recipient, whatever his motive, and he is not to be condemned for it.

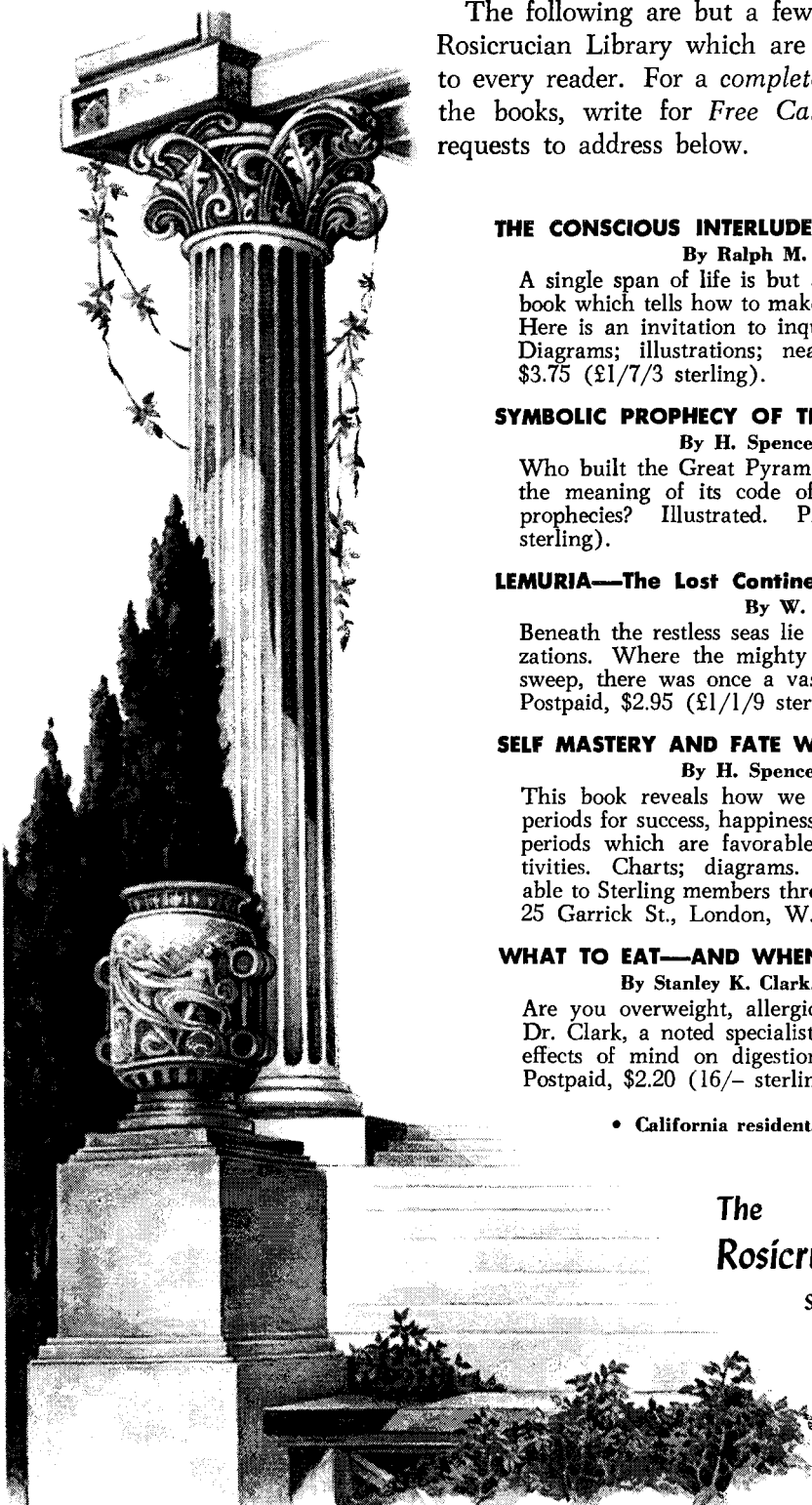
Indeed, there are many who frown on charity under any other guise. To them, no one should be dependent upon the *whims* and *fancies* of others for their very livelihood.

No one should have to beg. No one should have to go hungry or unclothed. If there is need, then the state—society collectively—should insure minimum security against those needs.

This type of arrangement is in a sense collective charity—a sensitivity by society to the needs of others, and a decision to do something about it, collectively. However, it is not yet established in the *mores* of the modern social structure that the welfare of each individual is the responsibility of the whole society. People shun the idea of a *welfare state* in which every citizen is cared for from the cradle to the grave; in which individuality and enterprise are lost.

Those who have real needs, however, are the concern of everyone. To avoid the welfare state, and yet to fulfill society's responsibility to its component parts, safeguards must be established to constantly distinguish between the needy and the parasites; to help the needy to help themselves; to see that the love and affection of society for its fellow men is not so much a crutch as it is a boost to self-reliance and individual dignity.

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

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

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