

# ROSIKRUUCIAN DIGEST

JANUARY  
1963

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- *Science*
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The cosmic gyro-  
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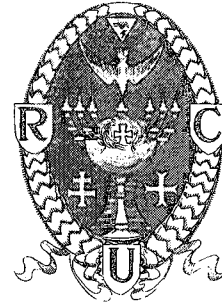
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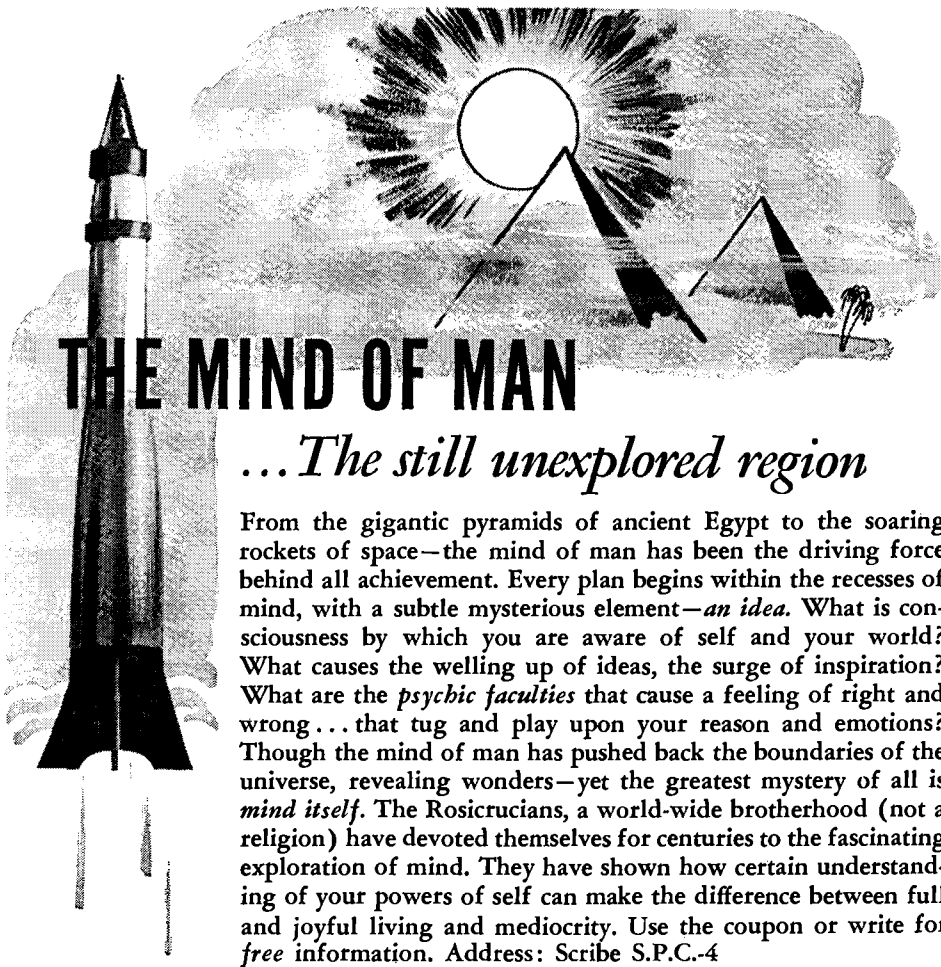
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Ralph M. Lewis, left, the Emperor of the AMORC, confers with Raymond Bernard, Grand Master of the AMORC of France, on affairs of the recent European Rosicrucian Convention. This conclave, successfully held in Paris, with hundreds in attendance from throughout the world, is being discussed in the Grand Master's office in Villeneuve Saint-Georges.

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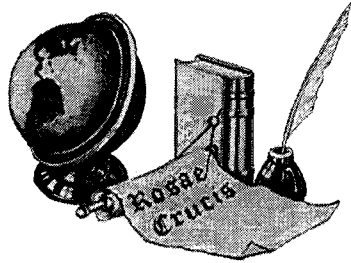
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# ROSICRUCIAN DIGEST

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AMORC**

Rosicrucian Park San Jose, California



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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Volume XLI

January, 1963

No. 1

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## KEEPING ABREAST OF THE TIMES

THE AVERAGE person is aware of the increasing sophistication of our culture. The extensive opportunity for education is everywhere apparent. Persons are also aware of the great diversity of knowledge today, its myriad categories and branches. The progressive individual wants to keep abreast of his times. But how can he prevent being overwhelmed by what is available? To pursue a single interest that appeals may be satisfactory. However, it may also constitute the sacrificing of some other information, something else that one should know.

Here is one way to approach this problem. Consider all available knowledge collectively, regardless of its numerous subdivisions. Then divide this body of knowledge into a few broad classifications. For example, we propose the following general classifications: History, arts, communication, religion, philosophy, science, and sociology. One may wonder why we suggest this particular order or arrangement. It is because, so far as is known, this order follows generally the line of learning and human experience.

We should start with *history* because it immediately opens up the pages of the past. It extends our mental vision. It takes us out of the confines of our present era. It reveals how human nature is basically the same. In the events of the past we see roots of much of our current thinking. Human error repeats itself.

In history, the shadows of such errors are cast upon our times. We learn from experiences, our own and those of others. History is a collective experience to draw from. In suggesting history, of course, we include biography, the history of the individual. We can read what famous men have contributed to human welfare.

The next in line of our divisions of knowledge is the *arts*. This concerns the beginning of man's accomplishments. It is how he made his hands obey his mind. It is how he converted ideas into objective realities. The arts disclose the long and fascinating process by which man bent his environment to his will. It is not necessary to pursue a single fine art as painting or music. It will suffice for our purpose to read about the origin and development of all of them.

Include with this classification of the arts, the crafts. Learn how and when man first made implements, the early beginning with prehistoric flints. Thrill to the first cave paintings, examples of which have been found in France and Spain.

Likewise, include with the arts the beginning and evolution of architecture, the origin of columns, their design, and the first structures of masonry. These make thrilling adventures. Trace certain customs in design to our modern buildings, from Roman and even earlier beginnings. These are the first steps to mastery of environment.

The next classification we have proposed is *communication*. In this category, we learn how man first began to communicate his thoughts. We learn how vocative and written symbols began to express his ideas. It is revealed to us how hieroglyphics and pictographs, or picture writing, evolved into ideographs.

Ideographs are symbols for sounds as well as ideas. Trace the origin of our modern alphabet back to the Latin, the Greek, the Phoenician, the Aramaic, and Egyptian periods. Discover how conquests spread the use of a language. You may be inspired to pursue the learning of another language.

For our next category of investiga-

tion, we have selected *religion*. We find that a cursory study of comparative religions reveals how widespread is the influence of religion. It has inspired or accelerated other branches of knowledge. It was the incentive for much in sculpture, painting, music, and architecture.

In certain periods of the past, it was the preserver of literature. We can learn, too, of the negative aspects of formal religion at times. Its bigotry and intolerance have incited wars in the name of God. It has been jealous of any knowledge which challenged or disproved its dogma.

We find that many religious practices and rituals sprang from primitive magic. We come to learn that what many moderns conceive as their pristine religious beliefs actually are obsolete magical practices. We also discover that no living religion today is entirely original in its precepts or practices.

All living religions are eclectic and syncretic. Each intentionally or unwittingly has borrowed from others. In religion we also discover the true meaning of mysticism. It is because we find that no one is actually a true religionist who does not have a mystical motivation. He must seek a personal union with what he conceives as a transcendent divine or spiritual power.

### **Philosophy**

The next classification in our arbitrary order is *philosophy*. By reading a brief history of philosophy, we learn some vitally important facts. Philosophy is more than man's love and search for knowledge. It also represents his desire to bring order into the cosmos. He seeks to give the universe meaning to himself. He wants to synthesize, to tie together, all the loose ends of natural phenomena. Man seeks to discover in nature some basic, all-embracing laws.

While history concerns the record of human deeds and events, the history of philosophy is a record of what man has thought about himself and his relation to the Cosmic. In this classification of philosophy, we may include something about metaphysics, morals, ethics, and even psychology. Early philosophers speculated on ontology and the nature of reality. From such speculations there

emerged the subject of metaphysics. Philosophy likewise speculated on the processes of the mind. From such speculations psychology, as a science, was born.

The next in order of our proposed study is *science*. Are we each certain that we can definitely distinguish science from some of the other kinds of knowledge? For example, what distinguishes science from philosophy? We hear much of science, of its technical divisions and material accomplishments. But generally speaking, what is the ultimate purpose or objective of science? Such an inquiry can make fascinating reading. It may be called the *philosophy of science*.

We learn that science is empirical, that is, it is concerned exclusively with facts. The facts are those which are said to be verifiable by the senses. Science rejects the infallibility of reason. In some instances, it now questions its own criteria and proofs. We find in such a study that one can have a scientific attitude of mind and yet not be a scientist in the academic sense. Can science make us skeptics? Is it wrong to be a skeptic? Even in general reading about science, these questions are answered to one's satisfaction.

For our last branch of general knowledge, we have selected *sociology*. What are families, tribes, nations, and states? Why have people grouped themselves together? Is such grouping just for necessity? Or is there some *ideal* which society represents? Even a sketch of the theories of sociology brings forth challenging, intriguing questions and many answers.

For example, does society bring out the best or the worst in human nature? Does society represent the higher self of man, the better part of himself? Can man live fully only as a member of society? Should the ideal of society be that man serve the state, and is the state supreme? Or is the state merely an instrument which man evolves and employs to serve him?

These are ideological problems that strongly touch the lives of each of us today. In our times, revolutions are being fought for and against such ideas. It behooves us to know something of



the human relations that constitute the subjects of sociology.

Now, all of this may seem to be overwhelming. It may appear upon first consideration that it is not possible to crowd such reading into your busy life. But you can search in the public library or second-hand bookstores for summaries of such subjects. Avoid textbooks or technical works, at least at first. It is best to begin with popular presentations of the subjects. Next, compel yourself to select an hour's

reading time on certain days or evenings. Make this reading part of your necessary periods of relaxation. Reduce your television viewing by half, and you will find the time for reading, or read briefly in bed before sleeping.

Eventually, you will cultivate the proper reading habit, and find it not an effort but actually entertaining. In this way, too, you will keep abreast of the growing cultural sophistication; current news and events will have greater depth of meaning.



It is not the quantity but the quality of reading that stimulates thought.

—VALIDIVAR



## *A Child Sees Angels*



**W**ITH ALL THE DEVOTION of an eight-year-old, I loved my cousin Myrtle, who lived about a quarter of a mile away, and was critically ill. My mother went to stay there two or three nights a week. I missed her when she was away, and many times I would tiptoe into the hallway, cup my hands against the glass door and watch for her return.

One night, I woke to the sound of soft sweet music coming nearer, and I became conscious of the room's lighting up.

Running to the door and pressing my face tightly to its glass, I looked out on a mystic valley lighted by many colors. I watched and listened as music and light came over the house, completely enveloping it. Then two angel children appeared.

They moved like a summer's breeze, not hurriedly nor slowly but without hesitation, straight to my cousin's house. There they seemed to hover like a bright cloud before sunrise. At last, they turned back towards me, and between them was my cousin Myrtle.

To describe anything so lovely is not possible; shimmering wings, sheer soft robes of mingled colors—all in an oval of transparent light.

They passed above me and slowly ascended. When the music and light disappeared, I crept back into bed and went quickly to sleep.

In the morning, I was told that Myrtle had died in the night; but I knew that she was not dead. She was surely an angel, for I had seen her in their company. M. E. B. ❧

*The  
Rosicrucian  
Digest  
January  
1963*



L. BERGER COPEMAN

## Mysterious Petra

*Biblical Edom's  
Treasure Vault*

**H**IDDEN AWAY within the mountainous regions of Biblical Edom, halfway between the Dead Sea and the Gulf of Aqaba, at the bottom of a deep canyon lie the remains of Petra. This ancient city was the capital of arrogant and powerful Nabataean kings, who once denied Moses and the wandering Children of Israel the right to cross their kingdom.

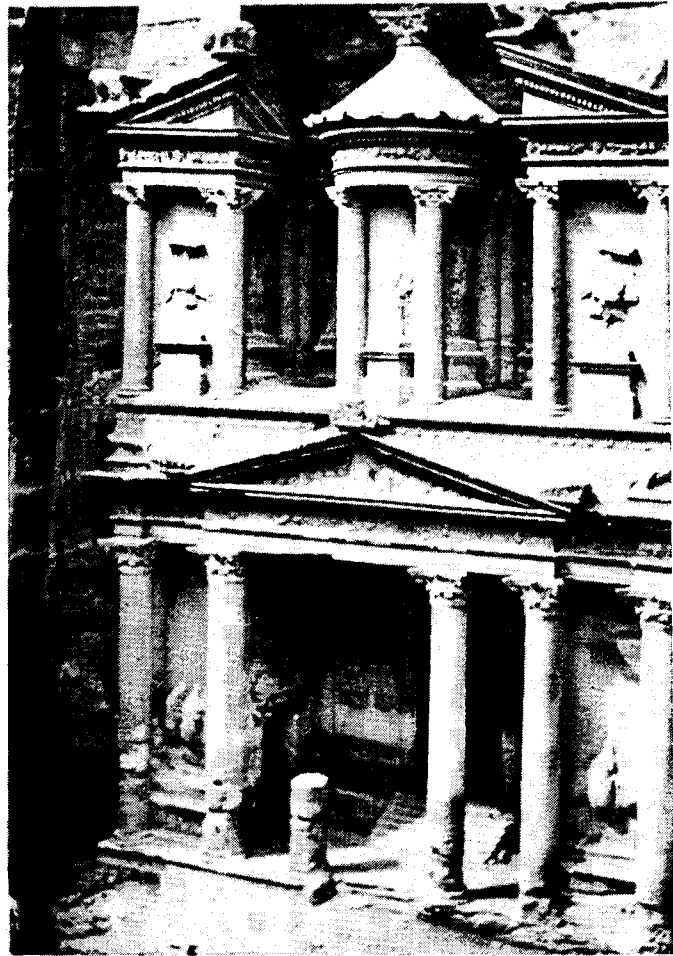
Its history was a tempestuous one. Three hundred years before the Christian era, its inhabitants withstood a determined siege by the hosts of Alexander the Great under the Persian general, Demetrius.

In A.D. 105, its broad avenues rang to the tread of Emperor Trajan's Roman legions. In the latter part of the twelfth century, those same streets echoed with the clank and rattle of the armored followers of the Crusader King, Baldwin I, of Jerusalem.

The great city's death knell was sounded by Moslem domination. Age-old caravan routes had been her life's blood, but they began to give way to newer and more accessible ones far to the east, and the glory that had been hers slowly decreased and passed into oblivion.

Gradually, what had once been a teeming metropolis, the center of a flourishing trade that extended to distant Palmyra and Babylon and south to ancient Sanna, became deserted and forgotten. Petra lapsed into a sleep unbroken for a thousand years.

John Lewis Burckhardt, a young Swiss explorer and world traveler, hearing of Petra's story and legend in the year 1812, disguised himself as a Bedouin sheik, and became the first of a later civilization to look upon the ancient city. His long and arduous search, which had taken him to the very fringes

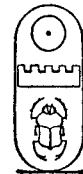


**Tomb or Treasury?**

of the great Arabian Desert, at last brought him to the ruins of this once-proud city.

Temples, palaces, and the mausoleums of kings and emperors lined Petra's long-forgotten streets and thoroughfares. In lonely splendor they stood where skilled artisans of a bygone day had laboriously chiseled them by hand into the face of sandstone cliffs that towered a sheer three thousand feet to the desert-like plateau above. But another hundred years was slowly to pass before the treasure of Petra was extensively known.

Shortly after the close of World War I, in a native village an Arab herdsman paid for his evening's meal with a coin of solid gold and curious and unfamiliar design. Word of the unusual circumstance was not long in reaching the ears



of the British authorities stationed nearby; and the herdsman's coin and some gems he had in his possession were sent to the curator of a large museum. Archeologists determined that the coin and the jewels were of pre-Biblical origin—possibly pirate loot from fabled Tyre and Sidon.

### *The Herdsman's Story*

After a trek across seemingly endless wastelands in search of fresh oases and new pastures, he had stumbled late one afternoon upon a narrow defile known as Be-le-Sac (in Arabic, a *Pass*). He had driven his weary animals almost a mile along its gradually deepening, boulder-strewn path when he came out in the very center of an ancient ruins—a crumbling pile of stone that had been the mighty Petra.

His simple meal prepared and eaten, he decided to spend the remaining daylight exploring the ruins. Slowly, he made his way through age-old rubble, overgrown here and there with dense thickets of oleanders, and entered one of the imposing facades. He found himself in a high-ceilinged room almost forty feet square, with rows of strange inscriptions carved near the base of the far wall.

He was about to investigate further when, without warning, one of the large stones in the floor gave way and the next instant he was sprawling in soft sand. Fifteen feet above him, as he watched, the stone turned again in a full arc to reveal the opening through which he had fallen. He was a prisoner!

When his eyes had become adjusted to the half light of his surroundings, he discovered himself to be in a small cell-like chamber, connected to others by a series of low archways; the whole extending into the far distance.

With fear and anxiety now warring with his curiosity, he made his way cautiously into the next chamber and then on into a third. Eventually, he stumbled upon piles of old coins and jewels. At that particular moment, however, treasure of any kind held little interest.

His thoughts were only of escape. He turned his back on the glittering hoard and trudged wearily on through the maze of interlocking rooms. He had no way of telling time. He merely walked,

rested, slept. He licked moisture from the stone when he was thirsty, and ate handfuls of lichen that grew in occasional damp spots. He felt days going by although there was nothing to indicate it.

To his great relief, the seemingly endless chain of chambers finally came to an end at the base of a long flight of well-worn steps that spiraled upwards. Unhesitatingly, he began to climb, presently coming upon the first of several narrow landings, each with a small alcove leading off from it.

In one of these, a number of partially rotted, wooden boxes were strewn about the floor. Sensing a second treasure, he was considerably disappointed to discover that the few boxes open contained only ancient scrolls inscribed with unknown characters. He left them to continue up the stairway.

The countless steps ended in a long, dark tunnel into which he crawled on hands and knees. A few minutes later, he found himself at an opening in the red cliffs. He was almost a mile above the spot where he had first entered. Later he learned that he had been a prisoner *nearly three weeks!*

Word of the discovery of the treasure and the ancient boxes touched off a feverish search, and in the spring of 1927 a well-equipped expedition set out to relocate the mysterious "moving stone" and explore the labyrinth of subterranean chambers beneath it. Its exact location could not be found. Only once was it ever found again, and then by a second herdsman, whose curiosity led him to enter the long-forgotten city.

His stay beneath the temple floor was short. He did not discover gold and precious stones. Upon being tumbled into the chamber below the "moving stone," he entered a small, narrow passageway, and after a steep climb of a few hundred feet, crawled out of a small opening in the face of the cliff not far above the floor of the canyon.

So, down through the years, scholars have had to content themselves with speculation as to the possible contents of those mysterious boxes. Whether or not they might be "lost books" of the Bible such as the publicized Dead Sea Scrolls is still a question.

Still a question, too, is whether these

same long-forgotten vaults of Petra hold Christendom's most prized relic—the fabulous *Ark of the Covenant*. This bit of sacred furniture was reportedly taken to a place of safety by Jeremiah—many think to Petra—previous to the fall of

Jerusalem to Nebuchadnezzar of Babylon.

No one can say, for it has not yet been found. But today's excavations in the ruins of this ancient city make its discovery an exciting possibility.



The recovery of the past . . . is demanding a new type of investigator—a cosmopolitan student of man, who is alike anthropologist, archeologist, ethnologist, comparative religionist, versed in art and literature and acquainted both with the classical and the leading oriental languages of antiquity.—JAMES HENRY BREASTED



## *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.

**February:** The personality for the month of February is Queen Elizabeth II, Sovereign of the British Commonwealth.

**The code word is: MAAT**

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



**GAMAL ABDEL NASSER**  
President of the  
United Arab Republic

**April:**

The personality for the month of April will be Gamal Abdel Nasser, President of the United Arab Republic.

**The code word will be: DISC**



**QUEEN ELIZABETH II**  
Sovereign of the  
British Commonwealth



# The Happy Life

THIS WAS the greatest question of antiquity, as it is of the modern world. Men and women have gone by many ways to seek a happy life. Some have failed because they set themselves no definite goal, but drifted here and there hoping always to come upon the land of their vague dreams. Along the way they found moments of pleasure and they appeased some desires. But the good life should lead us steadily toward happiness, and happiness is a satisfied self, not merely a succession of gratified impulses and desires.

A writer of the nineteenth century put it bluntly when he said: "Half the evil in this world comes from people not knowing what they like, not deliberately setting themselves to find out what they really enjoy."

Let us say, tentatively, that there are five components of the happy life: health, work, interests, friendships, and the pursuit of an ideal. And note that for a happy life we must realize ourselves as a whole, not in just one or other of the parts.

The sort of life we are discussing is not necessarily that which makes money, causes talk or gets printed in the newspapers. It doesn't consist in winning alone, but in playing the game right. It is not made up exclusively of great events.

It involves an ideal, which is a picture of the place you may never quite reach, but always strive to reach. The wonderful thing is that, though we may not touch our rainbow's end, we attain our ideal in little pieces of trying.

Contemplation of our ideal is never useless; at least it produces improvement. On the other hand, to spurn ideals is to invoke unhappiness, because spurned ideals have a way of avenging themselves cruelly.

Happiness should not be looked upon as a reward for a good life, but as the natural effect of it. You will be happy if you are exercising your vital powers along the lines of excellence in a life which affords full scope for their development.

Nor is happiness a negative or passive thing. It is the outcome of things you

do, the product of positive thinking and active living. It may be made up of little, everyday incidents; of having something to do, something to love and something to hope for. A man who was Roman emperor for twenty stirring years wrote after his retirement: "Could you but see the five cabbages in my garden, which I have planted and raised with my own hands, you would not ask me to relinquish such happiness for the pursuit of power."

Happiness is not the means to something else, but is the end in itself. Every person chooses the stepping stones toward it which will suit his stride, his temperament and his ideals. You do not need to take the word of the philosophers for this: search your memory and you will find that your happy hours were those following an achievement in some area of life where you had made yourself proficient. . . .

While it would be folly to concentrate upon living harmlessly, huddled up within oneself, it is equally wrong to build one's life around external things like rank, wealth, honours, and social glitter. We need new experiences, and they can be enjoyed only in contact with the world around us. We need, equally, a feeling of stability, and that comes from something within us.

The four externals are, indeed, fragile things. To be chattered about in the newspapers, to be fêted and dined, to be sought after because of wealth: these are not vital ingredients in the good life. A disillusioned comment was given us by Collingwood, who succeeded to command of the fleet upon Nelson's death at Trafalgar: "Fame's trumpet makes a great noise, but the notes do not dwell long on the ear." . . .

## *Hindrances*

There are some factors which seem to hinder us in our pursuit of the happy life. High among them we must place love of security. As soon as preoccupation with security begins to dominate our thinking the scope of our life begins to be diminished.

We can go to history for confirmation. The Greeks prevailed magnificently in a barbaric world, then slackness and softness came over them and they sank to their ruin wanting security and comfort more than they wanted the

good life of freedom. The Athenians finally sought not to contribute but to get; the freedom they wished was freedom from responsibility. Athens ceased to be free, and was never free again, and sank into mediocrity.

Poor economic conditions may make more difficult, but should not thwart, our search for the happy life. Webster, the cartoonist, drew a sketch of Abraham Lincoln's log cabin, and under it he wrote this caption: "Ill-housed, ill-fed, ill-clothed."

To measure the goodness of life by its delights and pleasures and safety is to apply a false standard. The happy life does not consist of a glut of luxury. It does not make itself content with commercially produced pleasure, the night club idea of what is a good time, mistaking it for happiness. The happy life is made up of substantial things and attributes and purposes.

### *On Having Principles*

All achievement is perilously fragile unless it is based on fundamental truth; the quiet strength of the happy life rests upon principles.

Because we live in a welter of conflicting interests we need standards to which we can hold fast. Only so have we any scale by which to measure the goodness or the badness of the interests. Otherwise, we are driven to the use of stop-gap expediency, which is a slippery tool.

A principle is not like a rule. The rule asks nothing more of you than that you obey; a principle requires you to do your own thinking. A rule gives you credit only for being a creature; a principle gives you stature as a man.

Principles are mingled with a sense of values. Each enhances the other. Together, they provide the ultimate motive power appropriate to human beings. There can be no purpose in striving toward the good life, nor any way to keep score of our progress, unless we have a scale of values.

This sense of values does not appear suddenly from some volcano-like eruption, but has been built gradually, like a coral reef, during all the years of our lives, and it is still being built. . . .

Those who seek the happy life must have character. This is a word which

is given many interpretations in various settings, but there are two basic needs of the man of character: he must have unity, a well-integrated life; and he must live positively, not negatively. He must be and do things really, as part of himself, and not by way of public show.

It may be that accident of birth will assign a man's duties and his sphere of activity, but his character is built by himself.

A person of character is one who likes and dislikes what he ought. He is honest by habit and as a matter of course. He has been taught this way of living by parents who did not ask him "What will people think?" but "What will you think of yourself?"

To answer such a question involves making a judgment. Part of the continuing happy life is increasing ability to make independent critical judgments concerning the events and trends of life. It is not the events which influence us, but our thoughts about them.

Herein we see one of the trouble spots of our age. People who are incapable of judging causes and consequences become swept by muddled hysteria. After procrastinating in the hope that things will come out all right in the wash, some crisis compels them to make snap decisions. Then they have to cope with adverse situations, and end up in distressing confusion.

To reach a decision, to make a judgment, implies courage. There are some vigorous blows to be exchanged in pursuit of the happy life. You cannot enjoy enterprise without counting upon opposition.

If you pursue a strategy of "least risk" you will not go very far. You need, indeed, courage beyond that required to bear adversity: you need the courage of initiative. When the Thebans were retreating from a city they had failed to capture they were met by the Spartans and someone told the Theban leader: "We are fallen into our enemies' hands." He replied: "And why not they into ours?" He attacked, and won a great victory.

No man or woman pursuing the happy life will turn away from an opportunity or spurn a responsibility. The categorical imperative about which we hear the philosophers talk is the im-



perative of duty. Only very selfish people and people with very thick skins and people who are satisfied with lower forms of life can do what they like always. Intelligent people who are seeking the happy life use all their knowledge to do the best they can in every situation, and they accept responsibility for the consequences.

They make allowances, however, for other people. It is a step toward the good life when we learn to make room for one another's minds. Without an interchange and clash of views the human mind would still be sitting in primitive darkness.

We may develop to the state wherein we like whatever is excellent, no matter whose it is. The Athenians gave us the first surviving instance of the importance of respect for opinions and beliefs. We recall that Paul was mobbed and imprisoned and beaten for his preaching up and down the coast of Asia Minor, but when he came to Athens they invited him to the Areopagus and asked: "What is this new teaching?"

Prejudice is a sign of immaturity. A person is scarcely civilized, let alone cultured, who cannot listen to both sides of an argument. You may not excuse an error, but you are too genial to condemn the man who voices it. He may not be wicked, but only mistaken. It is your part to propose something better to be substituted. Think of this: every business action, every political measure, and every moral judgment, is in the nature of an alternative. It is not to be pronounced good or bad except as it is better or worse than some other equally definite course which might be adopted instead of it.

We who seek the happy life need to be something more than tolerant. It is not enough to go through life keeping our elbows in and being careful not to step on people's toes. Life demands something more from us than acquiescence. We participate in the process of living only through action.

Pursuit of the happy life requires that we keep on learning. You can increase your enjoyment by learning to learn. You will thereby build a sustained intellectual curiosity about a wide range of significant human problems. You will avoid absorbing rubbish, and you will cultivate a thirst for understanding

instead of an appetite for sensation. You will enjoy adventures of the mind.

Most of the bumbling waste of time and the inept decisions that blot the pages of men's efforts toward the happy life can be laid to their naively believing that they could negotiate complex problems by following some book of rules. . . .

### ***Not for Youth Alone***

If yours is not a satisfactory way of life, and if you wish to reach a better way of life, now is the time to start. But do not expect sudden transitions, and do not set your mind on absolutes in an all-or-nothing mood. The principle of relativity applies in a high degree to human affairs. Even in the technical fields it is clear that the truth of today is subject to change by the developments and decisions of tomorrow.

Encourage your mind to produce for you a certain set of views as to your place in life, the contributions you can make to life, and the happiness you may attain from life.

There will come to you, perhaps at once, perhaps after a period, a knowledge of the part you are to play, an assurance that you are doing the work for which you are best endowed, satisfaction because you are filling a vital need and joy in meeting your obligations. Then you will have self-assurance and validity.

The happy life does not beckon alone to youth. It is for people of all ages. Too many of us are given, in later years, to a sort of fantasy in which we look back upon our youth as a Lost Atlantis, the while we indulge in pity for our present drab and practical lives. But the happy life is not ushered in at any age to the sound of drums and trumpets. It grows upon us year by year, little by little, until at last we realize that we have it. It is achieved in individuals, not by flights to the Moon or Mars but by a body of work done so well that we can lift our heads with assurance and look the universe in the eye.

Of this be sure: you do not *find* the the happy life; you *make* it.

Reprinted with permission from *The Royal Bank of Canada Monthly Letter* for April, 1961.

*When a man reaches forth his hand, he cannot see it. He to whom God shall not give light, no light at all hath he.*—THE KORAN

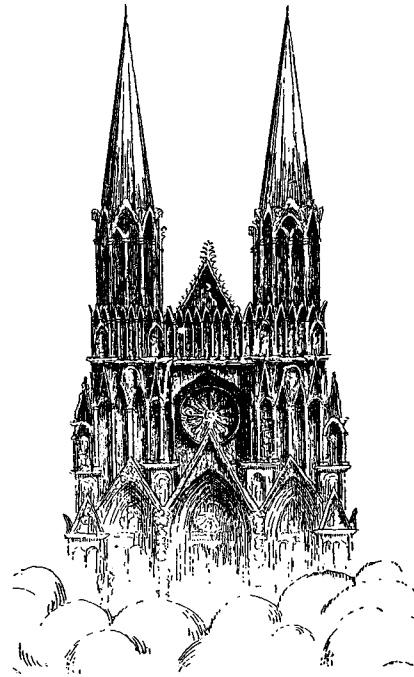
EVERY LIVING BEING, including man, is a material entity. Man is made of the same composition found in all other parts of the material earth on which he lives. He differs from other material in that he has life, and not only does he share life with other living beings, but he has life manifesting to a degree exceeding that found in other living entities.

The excess manifestation of life that makes man different from other living creatures is that the influx of the life force, whatever its nature may be, results in the manifestation of mind, which in man is developed to a high degree. The existence of mind, the resultant effect of life, in turn has the potential of enabling man to be imaginative, creative, and in a degree able to modify the environment in which he lives. This modification is far in excess of that which is possible on the part of any other living creature.

The highest force that exists in the universe, man has looked upon with a certain degree of awe throughout the era in which he has been a thinking creature. He names this force *God, nature, cosmic*, or other terms that in themselves convey the meaning of that which gives life and causes living things to be different from other material entities—the force which supersedes or transcends any other manifestation at the level of the material world in which he lives.

What we call this force or what we believe about it has no effect whatsoever on the force itself. Man has argued, debated, formed philosophies and religions in which he has attempted to set up certain standards of measurement or judgment by which this force can be understood. But whether or not in all his history he had ever given such consideration to the force, the force would nevertheless still manifest, and the manifestation known to man and most perceptible to him would still be that of life and mind.

In a sense, life and its attribute, mind, are reflections of the ultimate or divine force of the universe as found in man.



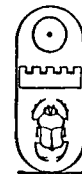
## Cathedral Contacts

### THE GUIDING LIGHT

By CECIL A. POOLE,  
*Supreme Secretary*

Man cannot originate the life source or life itself; at least he has not been able to create it in an intelligent form up to this time. Therefore, what he perceives when he is aware of life is a reflection of this divine force showing through the material composition of his physical being.

On the basis of this concept, life is the closest link which man has with the entire cosmic scheme. It is in a sense a means by which he raises himself above the level of being a material entity only. The highest ideals, beauty and love, are reflections of this eternal force. God is literally the light-giving source of all existence. We use the term *God* because it is as good a terminology as we can conceive as a name for a



force which transcends the physical universe.

God gives the light literally and figuratively. He gives it so that we can see with the physical organs of sight with which we are equipped, and He gives illumination or light which makes possible the ability to reason, to use the mind, to direct to a degree our mental processes.

Without light, man cannot even see his hand extended in front of him, and without light of knowledge, light of inspiration, light of God, man would not have the ability to use his reason, his mental powers, his psychic potentialities, or to perceive anything beyond the workaday world of the environment which is immediately about him.

The light of this highest source, the light of God, is man's guiding light. It directs him to an awareness of the existence of the greater source of life which sustains it. Being alive and the continual thought processes that pass through the mind are constant reminders that there is more to man than a mere material, chemical entity: There are forces which he can use, which he can harness, that will cause him to be in a position to avail himself of the material world in which he is born.

That man has manipulated this material in many ways to his benefit is ample proof of this ability because no element of the material world not infused with this life force has been able substantially to modify its environment.

Man can then consider life as the force resident within him that makes him what he is, that gives him potentialities. As he is aware of his life and the ability to imagine, to create, to direct certain forces about him, he can understand that he has a great blessing. He can look to this guiding light as a means of raising himself still further above the level of merely maintaining a physical entity.



#### **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, SPC, AMORC Temple, San Jose, California, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.*



#### **ATTENTION, HIERARCHY MEMBERS**

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

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

Thursday, February 21, 1963  
8:00 p.m., (your time)

Thursday, May 23, 1963  
8:00 p.m., (your time)

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A VERY OLD FAMILY once possessed a royal heirloom of inestimable worth, a flawless diamond set in a ring.

In that family it had become a tradition respected from century to century to transmit the ring from father to son. Each time the father felt his last hour to be approaching, he called his eldest son and presented the ring to him. With the gift, he transferred his worldly goods and possessions as well as the responsibility as head of the family.

Such was the law of primogeniture by which the family governed itself, with the acquiescence of all and not the least jealousy on the part of any.

There came a time, however, when the head of the family stood before the Thirteenth Portal, troubled in spite of his great wisdom: He had seven sons whom he loved and cherished equally. Only after deep reflection did he arrive at the solution to his difficulty. He called in a skillful jeweler, gave him the heirloom ring, and commissioned him to make six others identical with it.

The jeweler was truly an artist, for he returned in due time with seven rings so alike that it was not possible to identify the genuine one. Thus satisfied, the old man called his sons one by one to him secretly and gave to each, one of the rings. To each, too, he gave the authority pertaining to the eldest under the law of primogeniture. He then consigned his soul to the Divine Spirit and expired in peace.

Each of the seven sons claimed the sovereign authority as head of the family by virtue of his ring, firm in his knowledge that it was the true one; not one being able to believe that his father would have given him a false stone. Nor was any willing to agree to share the estate with his brothers. So heated became the argument that it was necessary to go to the local court to settle it.

The judge, after questioning, weighing of the evidence, and much reflecting, delivered his decision:

"My sons," he said to the seven brothers, "I am not able to judge the motive which prompted your father to give each of you the hereditary diamond. I am not able to pass judgment on him.

"Each of you has received the traditional sign of authority and is persuaded that he possesses the genuine

SERGE PROTO

## The Seven Diamonds

(A Fable)

diamond. Nothing can change that conviction because nothing can be allowed to destroy the confidence and love you each bear to your father.

"Before he raised the question of supremacy, which the conferring of the ring carried with it, you were individually living without thought of the world and your part of the estate because your father supplied your every need.

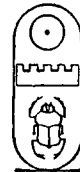
"Go now then in peace, for each of you possesses the ring which he considers genuine. Each of you had it before this dispute arose. Act in that faith and confidence, for it is that which will establish the truth."

The seven brothers acknowledged the rightness of the decision, thanked the judge for his fairness and wisdom, and prepared to go their ways again. As they were leaving, the judge added: "It is easy to leave peaceably since each believes he possesses his inheritance. It is well. Only later a greater judge than I will mold these seven diamonds into one—and at the same time make both the seven and the one genuine."

The rest of the fable concerns the descendants of that family, who through millennia have wished to know the truth. Because it is human for each to believe that he alone is right and the true inheritor of his father's estate, he thinks of all others as being impostors. In this way, errors have multiplied and their blood has turned the diamonds into rubies. Thus, the white rose has become red.

But, friend, you who know the story, you who possess the ring as a mark of your heritage, may you be able to recognize the unique royal stone under its false coloring! May yours be the pure diamond, sparkling with the Light of that Universal One, accepting its rays and radiating them. Thus will the red rose again become white, and all men—yes, all men—live in love and truth—the Love of Truth, and in the Truth of Love!

Translated from the French and reprinted from *Rose-Croix*, Editions Rosicruciennes, Villeneuve-Saint-Georges, France.



## "Dear Reader":

### I saw Egypt dancing

LIKE SEATTLE'S SPACE NEEDLE, Cairo's Tower in the heart of its busy sprawling city is a status symbol. To the daily throngs in Liberation Square, this has more meaning than the Sphinx or the Pyramids—even as a Tourist attraction.

Standing high and graceful, minaret-like in appearance, this tower is far more than a bit of modern Arabic art. It seems rather the embodiment of the United Arab Republic's aspirations: All over Cairo there is evidence of a struggle toward autonomy and self-expression, but nowhere is the reach for it more graceful or effective than in this slender tower which catches the eye from every direction.

Important as tourists and trade have always been, Cairo is by no means completely devoted to them. It has aspirations of its own—culturally and spiritually—toward a city that will be

known and loved for what it *is* rather than for what it *was*.

Its clamor and confusion suggest a city in transition. While the old is studiously being restored and preserved, it is still recognized that the urgency of the living cannot be overshadowed by the dead. The traveler whose attention is turned wholly to the *Egypt eternal* misses much of the significance of the pellmell rush of present-day Cairo life in another direction.

At the Railway Station stands a colossal figure of Rameses II; its mate lies prone in the sand at Memphis where they both once flanked a Temple entrance. Nearby fellahin tug on ropes to pull statues of long-dead pharaohs from the mud in which for centuries they have lain buried.

They heave in rhythm as they pull and sing an age-old work song. It is evident that they are happy but not because they are rescuing the dead past; rather because the present is good and they are living it.

In the same way they are building in Cairo, operating machinery at the new high damsite above Aswan, or cultivating the strips of fertile soil which are now their own along the life-giving Nile.

So, the Egyptian works, and his work is both a dance and a song. He seems always ready to make music and dance. A patch of shade, a flute and a drum—perhaps a crude violin—are occasion enough. The beat begins and a shyly smiling boy in a striped burnoose will begin a slow and graceful turning, pivoting first with one foot then the other. If there is a flute, a charming and plaintive melody curves in the air, matching the pattern of the nimble feet in the grass. Tantalizingly inviting to the observer.

I even danced myself one day coming back across the Nile from the tombs on its west bank. Everyone sat around the boat sucking stalks of sugar cane, and the enthusiasm was rather artificial. The music was not very spirited, heavy hearted rather, like my dancing, for my thoughts were too filled with Egypt's beauty underground compared with the rock and desert of its surface.

Happily, Cairo has at least two professional dance troupes which more per-



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fectly exemplify Egypt's vigor and exuberance. I was able to see only one of them, the *Arabic Troupe of Dancers*, but I saw its offering twice. The difficulties of a tiring sight-seeing schedule and a theatre hour of ten in the evening were almost too much. But managing it once, I was able to do it again on my last night in Cairo. What I gained was worth passing up a few antiquities, for who would not, having the choice, prefer Egypt alive than Egypt dead?

#### *Egypt Travel Magazine*

I first learned of the *Arabic Troupe of Dancers* from *Egypt Travel Magazine*, which recorded its successful performances at 26 July Theatre in the Ezbekia Gardens. When I reached Cairo, the troupe had moved to Mohamed Farid Theatre (Emad El Din Street)—a theatre which it is understood the Government has since made available on generous terms.

I knew that Nelly Mazloum, the director and choreographer of the group, had become a force in Cairo's cultural life, and that she had gathered around her a serious-minded and talented group of young dancers.

Seeing her one night at a reception in the home of an acquaintance, I was drawn to her as a sick and travel-worn desert wanderer is drawn by a mirage. Meeting her made Cairo at once welcome and friendly. She left the reception to go to the theatre, and I followed.

The group was then dancing a folk tale *Ayoub the Egyptian*. Apart from its theme of misfortune and suffering and the name of its hero, it had little to do with the more familiar Biblical Job. The story was simply and directly told—a charmingly poetic recounting of young life beset by the vicissitudes of living and brought through love and faith by the path of suffering to triumph. I admit I was in a mood for it. With sensibilities as raw as a safe cracker's fingertips, I was no match at all for the power of the Egyptian harp, drum, and plaintive flute. When the

solo recitative in Arabic began, the enchantment was complete: This was Everyman's life.

#### *Youth and Life*

In the gay and noisy market place, strong with laughter and with youth, all colors are beautiful. Ayoub, a poor young man, finds himself suddenly rich in the love of the fair Nassa. The scene is quickly clouded by the rich and powerful brothers, Hamman and Amar, whom Nassa rejects for Ayoub. The tender plant of love is threatened by the coming storm of malice, jealousy, and passion.

One year of bliss and Ayoub is strangely stricken for seven years. Nassa is driven from him and from her own village by the now evilly intentioned brothers. Ayoub is left to die while Nassa wanders begging. (I have never witnessed a more beautifully moving bit of choreography than that in which Hamman and Amar drag Nassa from the side of the stricken Ayoub.)

To escape their advances, Nassa goes from village to village seeking help and shelter, finally in desperation sacrificing her hair for a loaf of bread.

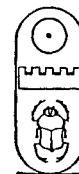
Left to die by the brothers, Ayoub has a vision of healing by means of a plant from the Nile. Superhumanly, he rises, reaches the river, and is restored. Meeting Nassa in a village later, he fails to recognize her with her close-cropped head. No more does she recognize him since she believed him dead. But memory stirs. They recognize one another, and their reunion works a like transformation in Hamman and Amar.

Simple that the alchemy of love and suffering can do so much. Equally unbelievable that voice, movement, color can create the image of life so perfectly that one enters into it and is cleansed by its tragedy. Unaccountably, all true art works in this way on its beholder—and whether it is in one city or another, the effect is the same. I found the meaning of many things—maybe of Cairo itself—that night in the Mohamed Farid Theatre.—EDITOR



Often do the spirits  
Of great events stride on before the events,  
And in today already walks tomorrow.

—SAMUEL TAYLOR COLERIDGE



RODMAN R. CLAYSON, Grand Master

# The Evolution of Writing

*The stages of its growth  
mark civilization's progress*

EDWARD GIBBON, in his *Decline and Fall of the Roman Empire*, states that the use of letters is the principal characteristic which distinguishes a civilized people from a herd of savages.

H. G. Wells, in his *Outline of History*, writes that a graphic system is the true measure of civilization. They are both referring, of course, to a system of writing. Writing as a means of expression and communication developed very early in ancient Egypt, and the Egyptians evolved a true and lasting graphic system of letters and symbols.

Writing seems to have passed through three definite stages of development. First, the pictorial or representative, wherein a picture of the idea to be conveyed is actually portrayed. The animals drawn on the walls of a cave in southern France by Cro-Magnon man of 20,000 or more years ago are an illustration.

Second, ideographic writing, wherein characters or signs rather than pictures represent ideas. The characters in ideographic writing usually lose resemblance to the pictures of ideas for which they stand; actually, they are little more than conventionalized symbols. For people living on islands in the Pacific Ocean, a palm tree as a symbol could represent an island.

Third, phonetic writing, wherein the characters lose all semblance to, or even any association with, the objects they originally portrayed, and denote only sounds. The signs no longer stand for pictures or even ideas; instead, they stand for sounds only. When used in

combinations, they denote combinations of sounds.

Phonetic writing may be further divided into: (1) Syllabic writing, in which the characters represent syllables—that is, compound rather than simple sounds; (2) Alphabetic writing, wherein each of the characters or letters stands for a single sound. Egyptian hieroglyphic writing is an example of syllabic writing. Our modern alphabet is an example of alphabetic writing.

The earliest Egyptians told their story in pictures instead of words. Several hundred years later they were telling their stories in hieroglyphs. James Henry Breasted, in his book *The Conquest of Civilization*, wrote that the early Egyptians “had a simple language with words for all ordinary things they used and did every day.” But there was a need for a means of making records of their business and government. This they evolved.

They apparently began using the calendar of 365 days in each year in 4236 B.C. Next we find lists of year names. When some very important event occurred, the year was given a special name. “The earliest year-list of this sort in human history now surviving, called the Palermo Stone, began about 3400 B.C., and contained when complete the names of some 700 years ending about 2700 B.C.” Later the Egyptians found it more convenient to number the years of each king’s reign and to date events in the first, fifth, or tenth year of that particular king.

## *Hieroglyphs*

Hieroglyphs as a form of writing were used by the ancient Egyptians to date their monuments and temples from the years of the reigns of the pharaohs who erected them; thus, “in the first year of the reign of the son of the sun, Thutmose,” or “in the fifth year of the reign of the son of the sun, Rameses.”

If no monument or temple happened to have been erected during the closing years of any particular reign, these years were dropped from the total of the record; thus the condition was cumulative instead of compensative: In the course of several thousand years of the Pharaonic period, exact dates and reigns became difficult for modern-day scholars to determine.

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Early records such as these were at first only pictures, but as time went on, the business of the government and the people made it necessary to keep records of transactions. This required pictorial symbols. The use of pictorial symbols was the earliest step toward writing. We find pictorial writing in use even today among certain North American Indians. This stage was only a preliminary.

Now two steps had to be taken before the pictorial or representative records could become *real*, as Breasted refers to it, meaning phonetic writing: (1) Each object had to gain a *fixed form*, always the same and always recognized as the sign for a particular word denoting that object; thus it would become a habit for the scribes to draw a loaf so as to be read *loaf* and not *food*; (2) Syllables followed as the natural second step. If the sign for a leaf had always been read as *leaf* and not *foliage*, the symbol could be further used as a syllable wherever needed, for example, in the word *belief*. The bee might become the sign for the syllable *be*. So, with the bee and the leaf symbols, we have a phonetic sign. This was ideographic writing.

The development of phonetic signs among the early Egyptians was what made *real* writing for the first time. At an early period Egyptian writing contained at least 600 signs, many of them representing whole syllables like *leaf* or *loaf*. Egyptian scribes gradually learned many groups of syllabic signs. Writing, to them, became a large number of sign groups, each group being a word, and a series of such groups forming a sentence. There were syllabic as well as verbal symbols.

The evolution continued until the Egyptians finally possessed a series of signs, each representing a letter or alphabetical sign. There were twenty-four letters in this alphabet which came into use before or near 3000 B.C. It was the earliest alphabet known. The Egyptians could have continued with their written twenty-four alphabetic letters if the sign-group habit had not been so strong. Today, the letter-group habit is so strong with us as to prevent the introduction of a simplified phonetic system in English spelling. Thus we should not belittle the Egyptians' cumbersome sign-groups.

Many Egyptian letters represented consonants. The Egyptians pronounced their words with vowels as we do, but they did not write the vowels. Eventually, at least three Egyptian consonants came to be employed as vowels in Greek times.

Convenient equipment for writing was devised. It was discovered that an excellent water-color paint or ink could be made by thickening water with a little vegetable gum and mixing in soot or pure carbon from the implements or vessels used over the fire. By dipping a point of reed into this mixture, writing was executed. By splitting into thin strips a kind of river reed called papyrus, they had material upon which they could write with comparative ease.

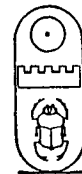
### *Papyrus*

Papyrus was a conveniently portable material. When desiring a larger sheet, the Egyptians found that they could paste their papyrus sheets together with overlapping edges. By pasting two such sheets together, back to face, with the grain crossing at right angles, they produced a smooth, tough, nearly white or ivory-colored paper. Thus pen, ink, and paper were provided.

These language-literary inventions have descended to us from the Egyptians, and paper still bears its ancient name, but slightly changed. In Greek, it was *papyros*; in Latin, it was *papyrus*. "The invention of writing and of a convenient system of records on paper" have without question had a greater influence in evolving civilization and educating the human race than any other achievements.

Egyptian hieroglyphs form a system of picture-writing in which concrete objects were originally expressed as pictures representing such things as an eye, a face, a pigeon, a plow, or the sun. Abstract ideas were represented on the same principle by the use of pictures of objects suggesting the idea to be expressed. Thus, the idea *to rule* was expressed by the picture of a shepherd's crook or scepter; and the idea of *south* by a picture of a lily, which through a period of development came to represent Upper Egypt.

A great advance was made when words for which there were no special signs began to be expressed by the pictures of other and different objects—the



phonetic significance of which, however, happened to be the same. Thus to *go out* was expressed by the picture of a house. The son of a Pharaoh was expressed by the picture of a goose.

In addition, there was another class of hieroglyphics known as determinatives, which were placed after the word in order to give some hint as to its meaning. Therefore, when the picture illustrating *to drink* was written, it was followed by the determinative picture of a man with his finger at his mouth, indicating that the idea expressed had something to do with the mouth. These greatly facilitated the reading of inscriptions and were freely used, especially in later hieroglyphic periods. The hieroglyphic system as we find it in the earlier Egyptian inscriptions was already complete.

The discovery of the Rosetta Stone and the solution to the puzzle by Dr. Thomas Young and Jean François Champollion, shortly after the year 1800 of how to read the Egyptian hieroglyphics, is another interesting story, which we will not go into at this time.

### *The Cartouche of Thutmose III*

Let us take a free reading of the symbol shown in the lower right-hand corner of the pages in this magazine, a symbol which in its time was the cartouche of the Pharaoh Thutmose III of the Eighteenth Dynasty. First there is the circle with the dot, representing the sun, the sun-god Ra. The comb beneath it is the syllabic sign for *men* or *mn*, standing for the word-sign *to remain*. Finally, the scarab, or Egyptian beetle, as used here and known as Kepher, is the word-sign for *to become, to be*. The three figures in the cartouche, then, are read "Remains the being of Ra."

Hieroglyphics were usually written from right to left, sometimes in perpendicular rows, sometimes in horizontal rows. Occasionally, but quite exceptionally and then only for decorative purposes, they were written from left to right. For the sake of convenience, modern reproductions of hieroglyphics are written or printed from left to right. It was almost a matter of course that both the shapes of the hieroglyphics and the orthography of the words should vary greatly in the course of thousands of years during which the system was

used. In the Old Empire, the characters were simple and bold. In the Eighteenth Dynasty, the symbols were more ornate. Much later, during the decline of the Ptolemaic period, the hieroglyphics and the abbreviated handwriting known as demotic were crowded, small, and not so well executed.

When the picture-characters, instead of being carved with a copper chisel, were written with a reed pen upon papyrus or wood, they generally assumed a simpler and more rounded form. In this way arose a system of literary hieroglyphics, which we meet with mainly in carefully executed manuscripts. For the purposes of ordinary writing, this system was still further simplified and abbreviated; and for the sake of speed the separate characters were often united, thus forming a cursive style which is usually termed *hieratic* writing. In this style, a figure which originally literally pictured an owl degenerated into a mere outline, which to us looks like the Arabic figure 3.

Hieroglyphic inscriptions made with copper chisels in sandstone, limestone, and granite were placed on obelisks, boundary monuments, temples, pylons, and tombs. Sometimes the hieroglyphics were painted in lustrous lasting colors. The hieroglyphics not only had to do with word signs but with figures of kings and gods. As a form of writing, it reached a high degree of perfection; and as art, it reached an equally high degree of appreciation. Hieroglyphics were not only incised in stone, sometimes to a depth of five or six inches, but in many instances the work was done in stone relief. A high level of technical and artistic skill was attained. Many were delicate and exact in execution. The pictorializing of human figures was done often with elegance and charming softness of form.

Gibbon and Wells wrote that a graphic system of letters or symbols is a true measure of civilization. A superb example is the civilization and culture of ancient Egypt, with its mature though elaborate means of expression and communication. We are indebted to the Egyptians for an alphabetic system of writing which was to lay the foundation for later alphabets and writing of other peoples.



## A THING OF BEAUTY

By MERLE A. ALLISON, F. R. C.

THE PALACE OF FINE ARTS, the most outstanding structure of the Panama-Pacific Exposition, even in its present stage of deterioration, still reflects the classical features which made it the crowning achievement of that exposition's *City of Jewels*.

Though the Golden Age of man's supremacy over the earth is still threatened by atomic warfare, man is made of such "stuff" that even in the face of ominous shadows, his inner nature demands the esthetic and beautiful.

Nearly half a century ago, when the clouds of the First World War hung over Europe and America, the 1915 World's Fair was born in San Francisco. Then man's love of splendor and magnificence created a wonderland that even in the teeth of war could not be denied its right of birth.

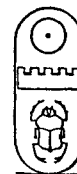
Through the passing years, the words of Ben Macomber, author of the *Jewel City*, have stirred the memory: "If everything else in the beautiful architecture of the 1915 Exposition were forgotten, the memory of the Palace of Fine Arts would remain."

The citizens of San Francisco in 1959 voted to restore the Palace. A thing of

exquisite beauty, the Palace was only of plaster and precast pieces over a steel and wood frame. It was predicted that it would not survive more than a season or two, but such is the nature of beauty and the nature of the Berkeley architect, Bernard Maybeck, that even today it echoes the power and strength that Maybeck originally created into it—a testimony to his love of beauty, harmony, and of nature itself. The deterioration of time cannot destroy these facts.

Maybeck had a theory that architecture to be beautiful should be designed as an effective background for a beautiful landscape. And this he proved. Framed by the mirror-like serenity of a lagoon, with trees and plants on terraced walls and pergolas, the Palace will no longer be a legend of the past but a glorious monument to man's great love of beauty. Bernard Maybeck's fabulous Palace of Fine Arts will live and breathe again.

The world today has need for beauty. Together with his own spiritual evolution, it will lift man above hate and mistrust. Even one little piece of beauty can be "a joy forever."



MADELINE ANGELL

## Are You Lucky?

*You will be IF  
you prepare*

LOUIS PASTEUR said, "Chance only favors the mind that is prepared." The person who seizes an opportunity and capitalizes on it reaps the benefits of his previous preparation, whether it's a matter of science, success in one's job, aiding a friend, serving a community, or assuming leadership.

You have to make preparation to be lucky. Such preparation has brought knowledge, wisdom, and skill to countless individuals, has made them successful and of service to others, and has set them down in history as worth-while examples to be followed.

Preparation often means present sacrifice for the sake of the future. Jim Bridger, "the Daniel Boone of the Rockies," is a good illustration. At thirteen, he found himself the sole support of his sister and his aunt, all that remained of his family as a result of the hardships of the frontier. One day in a blacksmith shop watching the smith at work, he began to help, pumping the bellows and holding the horses.

His help was appreciated, and when he asked if he could continue as a helper, the blacksmith replied, "On one condition: No pay unless you really earn it." In a few months Jim was earning wages and thought himself fortunate. Most boys were apprentices until they reached eighteen.

That same willingness to sacrifice the present led to Jim's next "break." He was eighteen now and wished to join the Ashley-Henry fur-trading expedition. He applied for a place in the expedition but was told that there was a waiting list and no expected vacancies. Still, he went to the wharf next day where the expedition's boats were being

loaded. "If I serve without pay unless you find my services worth something, will you allow me to go along?" he asked.

Impressed by the boy's eagerness and persistence and his five years' experience as a blacksmith, the supervisor said, "Go sign the roster. You are the expedition's blacksmith now."

Henry Ford was another who knew the value of sacrificing the present for the future. He was once offered the superintendency of the Edison Company if he would give up working on his gas engine and apply his energies to something more practical. Although he had no money saved, he decided to forgo the superintendency and go into the automobile business for himself.

Everyday life provides numerous examples of people who have achieved success because they made sacrifices for the future. Young people work their way through college, forgoing luxuries which many of their friends think necessities. Married couples do without things they would like to have in order to buy a home and provide for their children. People who might content themselves with things as they are often go back to school to learn new developments in their special fields or to earn advanced degrees. Such "luck" as comes has thus been prepared for.

The girl who concentrates on making herself the sort of person who would be a good wife is more likely to be "lucky" in marriage than the one who concentrates on finding herself the perfect husband; and the person who devotes his attention to giving his job the best he can is more likely to have the good "luck" of a promotion than the one who grumbles over the unimportance of his position.

### *Persistence and Humility*

Persistence and humility are assets in the preparation, too. Joseph Lister tried for twenty years to find an absorbable ligature for surgical use before he was successful. His great persistence, he believed, was an acceptable substitute for lack of brilliant talent.

Hans Christian Andersen at seventeen started school again to remedy his lack of education. He was far older than his classmates and larger than

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most. Without humility he could hardly have survived that situation or the humiliation of finding that they knew more than he!

Preparation for good luck cannot be effective without the initiative to act when opportunity presents itself. A classic example is Thomas Edison's being able to fix a New York Stock Exchange ticker during an economic crisis. It was directly responsible for his being appointed general manager of the Gold Indicator Company.

Lew Wallace, remembered primarily as the author of *Ben Hur*, was also a Civil War General—the result of his own initiative! War with Mexico threatened when Texas was annexed to the United States. Wallace set up his own recruiting office. He hired a drummer and a fifer. He advertised: "For Mexico. Fall in." In three days he had a full company. He was made a second lieutenant. Later, with civil war a distinct possibility, he organized a military company known as The Zouaves. After Fort Sumter was fired on, he commanded the Eleventh Regiment of Indiana Volunteers as a colonel.

Joseph Pulitzer showed similar initiative. One day, while still a youth, he was asked to run an errand for a lawyer. When he received payment, he requested permanent employment as the law firm's errand boy. He proposed to run errands for two hours every day in return for law instruction under members of the firm. His proposal was accepted, and he obtained an education in law.

Certainly, curiosity and imagination

cannot be counted out of thorough preparation. Because he asked why chickens remained healthy when injected with cholera culture, Pasteur discovered that an organism can build up an immunity to a disease by inoculation. Because he asked why a magnetic needle brought near a conductor of electrical current moved, Oersted discovered the magnetic effects of electric currents. Because he asked why a streptococcus culture contaminated by mold from an open window began to lose its potency, Fleming discovered penicillin.

Looking beyond personal ends, one can see the same preparation holds in the luck of helping others. Therese von Kleinert, a blind pianist, after a recital attended by a large number of the intellectuals of Paris, was given a tremendous ovation. She seized the opportunity to ask the audience to applaud the man responsible for her being able to give the recital: Louis Braille. The Braille system for the blind, then practically unknown, could be successfully used, she told her audience, for reading music as well as words. Newspapers played up the event and The Royal Institute, which had previously not been impressed, dug Braille's report from its files and gave it serious consideration.

To be of great service to humanity may not be given to all. Most of us may have to content ourselves with contributing whatever we can within rather narrow limits. It is well to remember, nevertheless, that we can always prepare so that when luck strikes, we will be ready.

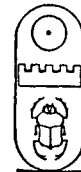


### WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank the thousands of Rosicrucians and the many *Digest* readers for their warm and thoughtful greetings of the Season.

*Personal* acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally it would not be possible. Thus, we take this means of thanking each of you. May you have a very happy and successful New Year!

THE ROSICRUCIAN STAFF



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



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 Year Ahead*

*An open door to  
rich opportunity*

THE BEGINNING of the new year is like the opening of a great portal that has been closed and sealed for many ages. None of us knows completely what lies beyond it, and much that may be there will be as strange and new to us as the things beyond the closed and sealed portals of an ancient tomb in Egypt.

Standing upon the threshold of this portal, however, we are sure of one thing, and that is that the door will be opened for us to enter. All the experiences of life that fill the twelve alcoves of the chamber of mysteries will reveal their startling surprises and marvelous benefits as we pass through each of them in succession. Even those who may pass through transition on the very eve of entering the portal will find it still open to them.

One other thing we may be sure of, also. As replete as this new chamber

may be with surprises and startling revelations, new lessons to learn, and trials and tribulations, it is also filled with *opportunities*. The opportunities which a new year offers to each individual are things that are free to all and are not limited by political influence, religious censorship, financial, or social restriction.

The poorest of the poor and the wealthiest of the wealthy will find their opportunities awaiting them. The only requirement is that the one who walks through the portal of the coming year be keenly alive to the subtle appeals and whispered beckonings, the quiet calls that may come from each corner, from each little part of the great chamber, so that no opportunity will be missed and no advantage passed by.

If this coming year were likened to a great museum in which the opportunities, lessons, and experiences of life were on display for each to see and understand, I would say that the most necessary prerequisite for those who would enter is *preparation*. Preparation to see and understand, preparation to hear and realize, preparation to sense and inwardly comprehend.

So many of us go through life and miss the most beautiful and the most important things that are of benefit and satisfaction to us! How many will pass into life's museum of this year and exit again next December without having learned all of the lessons and derived all of the benefits that are possible!

In many ways, the new year is fraught with possibilities that have not been so completely offered to mankind for many centuries. New opportunities unheard of in the past, new methods, new standards of living, new ways of doing business and directing the affairs of human life will be shown to the careful observer during the next twelve months and will afford him the long-sought-for way to happiness and prosperity.

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Freely we may enter this new chamber and cross over the threshold of the open portal, and freely we may leave it when the year is done; but while we are within the chamber everything that it has to offer is ours for the asking if we but know *how* to ask and how to *appreciate* what is offered.

The ancients had a way of making the months of the year of particular interest to them through studying the lives of the Saints and of great and learned persons associated with each month. As each month came, its special purposes were studied, and persons of prominence connected with it by tradition were analyzed in order that the keys to success for each month of the year might be discovered.

Taking the month of January, therefore, as the first of these twelve alcoves, we find that it was called the month of statesmen. It was anciently represented by Moses.

If you were born during January, the January influence will awaken and quicken in you some interesting facts hidden in your consciousness. Thus you and all who make of January a month to read biography turn this alcove of the museum into the first of a number of intellectual benefits.

Therefore, enter into this first alcove of the museum and awaken the statesmanship qualities within your consciousness in preparation for your visit to the second alcove in February. In this way, from month to month, you will make your journey through the year a complete course of preparation for the recognition of the opportunities it has to offer.

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**NEXT MONTH:**

**"The Significance of Indian Architecture."**

Overlook this cover's announcement; *we changed our mind.*

T. C. LENGYEL

## *A Promise Is A Promise*

EVERYONE in a little mountain hospital where she was a patient loved Larque—French-Canadian, seventeen, with auburn curls and eyes as bright as glowing candles. She had the fresh and delicate coloring of early Spring. And when the sun smiled through the open window on the little gold ribbon she wore in her hair, her curls lit up like embers.

I was an orderly, a gangling youth of eighteen, and Larque became the queen of my heart. Every morning, I filled a vase with wild flowers for her. She touched them with delicate fingertips, and her face took on a lovely look of happiness and longing. There was a kind of communion between us even though we seldom talked.

As the weeks dragged on, it became evident that the young girl was nearing transition. One night, she turned to me, her eyes deep and unfathomable, and asked, "Do *you* think I might recover?"

I attempted to reassure her, but she only laughed at my feeble efforts. "You know, Mon Dieu and I have a little understanding. Come closer, I'll whisper it to you."

Two nights later, Larque died.

Every night I placed wild flowers in the vase above her bed in the empty room.

One night, a young man suffering a broken neck and multiple internal injuries was wheeled into "Larque's" room. For three days he hovered between two worlds; then *he recovered*.

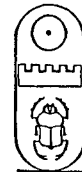
Months after that, while skiing, I broke my back. Unconscious and barely breathing, I was brought back to this same little hospital.

In my delirium, I saw Larque laughing and running toward me, her auburn curls flying. Days later when I had recovered consciousness, the doctor said, "You'll be all right now."

It was then the nurse told me I was in "Larque's" room. There were wild flowers in the vase near my bedside.

I smiled, remembering Larque's whispered secret, "No one will ever die in this room after I am gone."

*Le Bon Dieu* had promised her that. And God always keeps His promise!



OSWALD J. RANKIN

# The Human Trinity

*Three-in-oneness is in  
the nature of things*

THE HUMAN is threefold: *body, soul,* and *spirit*. The atom is known as a trinity of particles: proton, neutron, and electron. Our planet even is a sort of giant atom consisting of an outer crust, an intermediate concretion of minerals, and a presumed core of metal in fusion.

The biological cell is a trinity: exterior membrane, intermediate protoplasm, and innermost *something* best described as etheric vibration. So is a tree with its bark, wood, and sap; the apple with its skin, pulp, and pips; and the egg with shell, white, and yolk.

Innermost and finer elements are separated and apparently protected from the outer and coarser by intermediate ones, and the human being—the aggregate of all phases of natural evolution—is the fullest expression of this universal threefold principle.

One may therefore ask: Is the soul the intermediate element between body and spirit—a sort of dielectric, insulating the two polarities, negative matter and positive spirit?

Although St. Paul's assertion respecting a natural body and a spiritual body suggests a *twofold* human constitution, he must have known that two points only could never be a triangle. In a letter to the Hebrews, St. Paul spoke of "the dividing asunder of soul and spirit," and further stated that "the natural man receiveth not the things of the spirit but he that is spiritual."

"Things of the spirit" are known when the resultant expansion of consciousness opens the way to the higher phases of psychic perception. It is then that the difference between soul and spirit is rightly understood, and one dis-

criminates between common psychic phenomena and the higher "spiritual" experiences—the difference being, of course, not of kind.

## *The Intermediate*

The intermediate condition between spirit and matter, being psychic, of the "ethereal" (semi-spiritual and semi-material), corresponds to the nature of the astral or psychic world. Thus, the three worlds or planes of consciousness are: the physical (material), psychic (astral, or intermediate), and spiritual (celestial).

Paracelsus wrote: "The astral body is the ethereal counterpart of the body, illuminated by the spirit, and it therefore resembles man." Gregory the Great said that "Saints . . . frequently deceived themselves by mistaking for a divine light that which was merely the *effect of the activity* of the human soul."

The soul is the psychic body of astral matter, not the spirit that illuminates it. It is not itself the light, but a *photosphere* of the light of spirit shining from within. Unfortunately, many deceive themselves and others for want of a clearer understanding of this.

In *Revelation*, mention is made of a "second death." Does this refer to the subsequent death of the psychic body of astral matter on the astral plane, or to the transition from the astral to the celestial plane? Is it not synonymous with St. Paul's "dividing asunder of soul and spirit?"

This could mean that the soul, so long venerated as pure spirit, is the *vehicle* of spirit and not the angelic and immortal entity arbitrarily created by religious thought. It is a filter or insulating medium between body and spirit, just as the white of an egg insulates the yolk from the shell.

It may be that the constitution of the average human organism could not otherwise withstand the strong regenerative forces of spirit continually playing upon it.

The psychic plane has been described as the great invisible universe within the visible one—a world of causes contiguous with a world of effects. The two are *one* in duality, and perhaps the orthodox religious concept of the Trin-

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ity could be better enunciated in plain language as God (spirit) and the duality (soul and body) in *one*.

### *The Trinity*

The trinity of body, soul, and spirit is comparable with what might be termed the trinity of matter: solids, liquids, and gases. The difference of degree between soul and spirit is made clear at once by considering soul-substance as a liquid and spirit as a gas.

The difference, of course, is a difference of vibration, or more precisely, *freedom* of vibration: the atoms of a liquid being less dense and of higher vibration than those of a solid, and the atoms of gas being freer still and vibrating at a rate higher than those of a liquid.

In Genesis, the soul of the world is symbolized as a liquid. ("The Spirit of God moved upon the face of the waters.") Coming down from spirit to matter there is absolute non-density, semi-density, and density, the "semi" being the intermediate state between spirit and matter, characterizing the intermediate (astral) world. Thus, the soul may be compared with a liquid, an intermediate state between a solid and a gas.

I speak of *my* body and *my* soul. Both are my possessions, and it follows as a logical conclusion that I, the owner, must be distinct from both. Who, then, am I?

I die, and my *remains* are disposed of. But I still am because the remains

are what I leave behind at transition. It is said that I lost my life; that I was carried off by a disease; that I had nevertheless a peaceful passing. The life commonly supposed to be "lost" formerly animated the body, which is now an insensible mass of inert matter. Therefore I must be the life that leaves or loses the body, not the body that leaves or loses life.

Being "carried off" would mean arriving eventually at a definite destination, for I could not be carried off from *somewhere* and left *nowhere*. And a "passing" naturally implies a change of environment. I would have to pass *somewhere*.

At physical transition, I leave the body as I would a dwelling no longer habitable. This is the passing, the impression of being carried off. *Who* has this impression? It can only be I, the entity undergoing the experience. But since I still have a soul, I must be distinct from that soul because it is something yet belonging to me. How, then, can I be other than a spiritual being, living in a spiritual universe, in a soul incarnate in a body of matter belonging to a material world?

The bark of a tree is not the tree. An egg is much more than its shell. The human body is not the whole self; it is merely one third of the entity, the other two thirds being hidden from worldly eyes. Like all else in the material world, the physical eye has its limitations. It is the inner eye that discerns "the things of the spirit."

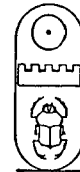


### ROSICRUCIAN DIRECTORY

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



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



JOHN D. ENGLE, JR.



## It's About Time

**I**N CONSIDERING time and change, the question arises as to whether time is a never-ending straight line (eternity) or whether it is a closed, curved line (a circle). Conjecture would lead to two concepts of time—God's and man's. God's is the straight, never-ending line. Man's is the circle.

In this circle concept, time in a sense is continuous but its continuity is one of repetition. That may explain why everything man knows has a beginning and an end. Everything runs in cycles—things, individuals, nations, and civilizations, as well.

Here we have the basis for their rise and fall, the cycle of birth and death, of seasons, ages, eons. It is on this rhythm that man has based his calendars and clocks.

If we accept the closed circle as man's only concept of time or change, we must accept a monotony of repetition rather than a variety of change. As we move on the line of this circle, we experience discoveries that seem new but are so only in the sense that we ourselves have not known them before.

They are not new, for others before us have traveled the same part of the circle, had the same experiences, and

made the same discoveries. Accepting this, we agree that there is nothing new under the sun.

The circle of time on which we travel is like the tape on a tape recorder. Although we use a tape that already contains the recorded words of someone else, when we press the "record" button and speak into the microphone, we record our words and erase those of the previous speaker. On the circle of time, the same thing occurs in the lives of individuals and even nations.

There are times when we may pause and play back the words of the preceding speaker. (This is recorded history—the record of man's past thought and action.) However, we are still limited in that we use the tape previously used and use the same words. For though languages vary, the words in essence are always the same. And though men may vary, in the aggregate of thought and emotion they are much the same.

The question now is, must man of necessity retain this circle concept of time? Or is it a matter of choice? Or perhaps of habit? Being capable of recording thought and experience, man can look into the past, and since he revolves on this circle of continuous repetition, he can look to the past and accurately predict future events.

He bases much of his reasoning on the law of cause and effect, both on the moral and the physical level; therefore, he knows that certain actions will produce certain reactions, the nature of which can be more or less accurately predicted. Yet, his ability to predict a repetition of a past action, even if the action is catastrophic, does not cause him to alter his course or deviate from his fixed position on the circle: It seems that he does not learn from his mistakes.

Humanity, as a whole, apparently clings to the circle concept of time from habit and tradition, not from necessity. Rare individuals do sometimes break away from it to discover the God concept of time—the straight, unbroken line of endless variety leading to immortality. There are in every age a few dreamers and a few thinkers—rarely those who are both. These few, however, are the ones who transcend time as we understand it and reach time as God knows it.

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FOR OUR ORIENTATION and guidance in the physical world we establish reference points and directions—to know where we are or which way we want to go. Chief among these reference lines are the cardinal directions: north, east, south, and west. These are conventional devices; that is, they are matters of common agreement, whether or not we recognize the underlying principles. They are not entirely arbitrary because they are rooted in fundamental facts which the wise in all ages have understood.

In the same way, for our orientation and guidance in the world of consciousness we have collected various principles and assumptions not entirely consistent for all places and times. These, too, relate to deeper underlying facts which wise men understand. However, our local morals and mores are not themselves the basic principles. The fact that they differ so much in various cultures indicates that they are adaptations or translations of basic principles—like stories adapted for telling to children. At best our inherited precepts and maxims for daily guidance are diverse and confusing. At worst they are no better than superstitions and old wives' tales.

In the physical world there are some who can tell intuitively which way is north; but their explanations and precepts do not transfer this knowledge adequately to others. The underlying facts are there, but not everyone interprets them easily.

The basic reference fact, of course, is the axis of the earth's rotation, which we accept as our actual north and south; but the sun and stars that give evidence of it keep changing even while we investigate. It is no small feat to locate precisely on earth that point which represents the ultimate of north—the North Pole. And where in space does it point? That, too, slowly but constantly varies in a vast complex rhythm of which we observe only a small portion.

Ages ago, man discovered that the *lodestone* has an intrinsic relation to the magnetic field of earth, which in turn has an imperfect relation to the axis of rotation and true north. It took centuries to develop the lodestone into the modern compass. Now anyone can carry in his pocket his own duplicate

EDGAR WIRT, Ph.D., F. R. C.

## Which Way Is North?

of the lodestone as a handy device to indicate approximate north.

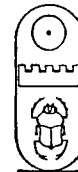
Unfortunately, the compass is variable: It points east of north in some places, west of north in others. It is influenced by local conditions—a mountain of iron, a steel automobile, an electric power line. It tries to point to a specific spot on earth but that spot is shifting. It serves fairly well if the user understands it well enough to be able to compensate for its inaccuracy.

People the world over relying on their own compasses could dispute endlessly among themselves and never agree as to which way is true north. It is much the same with moral precepts and principles. Underlying them one might discover an orientation more or less common to all, but their use demands careful compensation.

In the modern space world it has become necessary to supplant the compass. Where is a more reliable guide to be found? No place, surely, except in the heart of the underlying principles. Earth, spinning on its axis, is a giant gyroscope; its own intrinsic motion provides the stability of its axis. We pattern a mechanical gyroscope after it and impart to it its own constant spin. Mounted so as to be free from interference, it will go on forever—always in the same direction.

The compass is oriented to a spot on earth, but the gyroscope is oriented in the larger scale of the Cosmos—to the stars. Such a gyroscope can yield practical information about location and direction on earth; but because it is independent of earth, it is not limited to application on earth. One could learn from it how to reinterpret traditional compasses in accord with more fundamental facts.

Mystics in all cultures and religions  
(continued on page 31)



ADRIAN W. SASHA

# Effective Thinking

*The positive and negative  
elements which make  
it a whole*

THERE ARE THOUGHTS which bring constructive guidance; but there are also those which bring destructive upheavals. Some appear plausible but are like the Trojan Horse: Instead of men-of-war, they loose whirling tornadoes or imperceptible will-o'-the-wisps.

It has been pointed out that thoughts can build or wreck, direct or misdirect, strengthen or discourage. But how can one differentiate? Men of great achievements encountered every thought with the question: "Is it really so?"

Galileo apparently asked this question when he compared Ptolemy's system of astronomy with that of Copernicus. For an answer, he gained the conviction that "the earth still turns," which served him even after the Inquisition had forced him to denounce such knowledge.

Thomas Jefferson surely asked the same question when he pondered "the divine right of kings," and then wrote into the preamble to the Constitution the answer that there was no such right.

Albert Einstein tells in an autobiographical note of questions asked as he studied Euclidean geometry and Newtonian physics, and of his resulting discoveries that motion, time, and space-distance are relative according to points of reference.

Some took this as proof that nothing is anywhere absolute, but it emphasized the fact that in the manner in which the movements of cosmic forces and properties of matter are related there are absolute laws (for example, the law

of identity) provable experimentally as well as through accurate mathematical equations. There are absolute values for human advancement in practically all cosmological and knowledge-gathering concepts.

In like manner, the immigrant student Selman Waksman applied the question "Is it really so?" to the established findings about bacteria in the soil. He discovered streptomycin and established the science of microbiology, giving impetus to the entire field of antibiotics. Incidentally, he received the Nobel Prize for physiology and medicine.

During the time of Nazi tyranny in Germany, theories of possible nuclear fission were being developed, but the leaders did not ask themselves, "Is it really so?" Luckily for the world, they did not discover the know-how for an atomic bomb; so the world had a narrow escape.

## *A Criterion for Ordinary Use*

Not only in scientific discoveries and world affairs, however, can the question "Is it really so?" lead to correct thinking, but also in all the ways of ordinary living. For example, there are times when jealousy and envy tempt one to assume that the other fellow is better off and probably has been unfair or shady in his dealings.

To prevent misdirection, abolish false rumors, dispel superstitions, correct false notions, and confirm the truth, positive thinking is not all that is required. The simple question "Is it really so?" should be added as a safeguard. Who can claim that he never needs negative thinking as a thought cleanser? There are occasions when facing events with just positive thinking is like expecting electric power from only the positive current. Only when both currents are applied can power be produced, in thought as well as in electricity.

One should fear negative thinking only as it tends to get out of hand. This applies to every kind of thinking. As a rule, one should never demolish a structure unless he builds a better one, but in the vitality of the human thought process there are times when a vacancy left to itself is sufficient for activating the inner forces of regeneration. Outside interference, however, may block

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the way because the Unfolding Self is unpredictable.

What some people call "divine omniscience" cannot be omniscient if any knowledge is excluded. Humans would remain hopeless fools forever if they refused to become aware of inadequacies. "He who controls the heights, controls the valleys" is a military saying that can be applied to progress in our modes of thinking. The kind of height which keeps one from seeing the lower valleys is an illusion and not indicative of mastership.

A modicum of conflict in one's thinking, like a norm of tension in one's emotions, is necessary for the activation of thinking and living. To be merely positive or merely negative is a form not only of boredom but also of illness. To live with someone who always says "yes" or always says "no" would be bewildering. To close one's eyes to imperfections in our developmental world is to eradicate the mind's ability to improve and grow.

The ability to understand what is wrong is inseparable from the ability to understand what is right. One without the other is as impossible as a coin with only one side. Complete unanimity is a blank. Complete sameness is a vacuum. Life is interactive differentiation and harmonization in endless multiplicities of uniqueness.

Philosopher George Santayana acknowledged that he owed to his doubts not only his positive conclusions but also

his ability to refute what is false. A positive attitude by itself could harbor falsehood without knowing it. The appreciation which comes through critical judgment is the most valuable.

To the executive, noticing flaws is a step to improvement; while seeing flaws, he never loses sight of positive values. Even in his extreme criticism, one can sense an inspiring appreciation. Because it is common, we seldom give thought to this interplay of the two mental currents.

If it were not for the kind of negative thought that reveals needs and shortcomings, positive thinking would have nothing to do. Carlyle said something to the effect that when an author thinks he has written a perfect phrase, it may prove the dullest. Only when he is not satisfied, may there be some value in it. Every reader's experience will bear out the fact that quite frequently he finds his closest identification and deepest sympathy in an author's incomplete or even awkward phrase.

Reading books or hearing sermons and lectures with sympathy while maintaining within one's own mind the interrogation "Is it really so?" is a thought habit which leads to knowledge by which to build or discern good realities.

By such practice, one can clarify perceived intuitions as well as perplexing worries so that they either fade away or are resolved into acceptable directors toward worth-while goals.



## WHICH WAY IS NORTH?

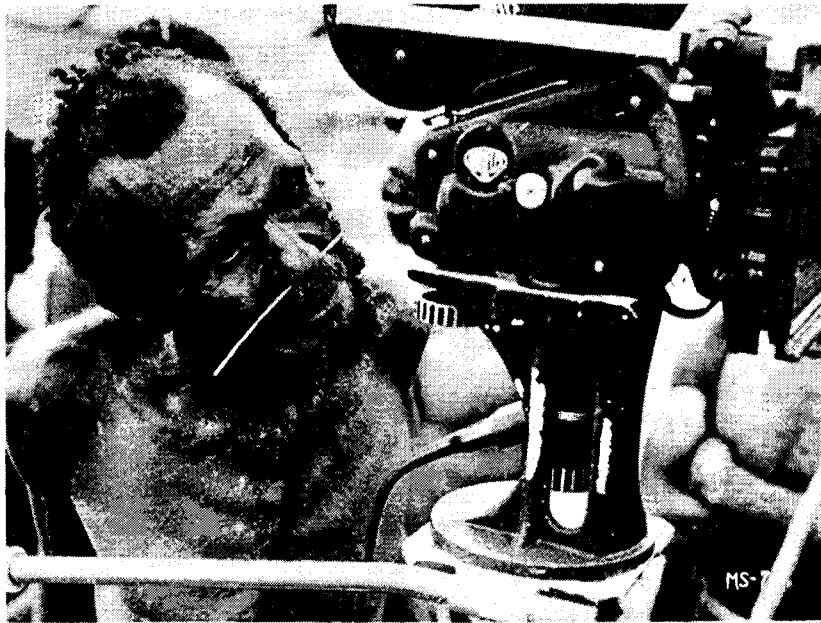
*(continued from page 29)*

have found the way into their deepest selves, where each beholds his own elemental orientation to the Cosmos. They have tried to explain this indescribable experience—not by precepts and postulates but by mapping the way for others to follow.

The uniform testimony of mystics is that each individual "gyroscope" is actually a counterpart of the grand cosmic gyroscope. Each can sense his own

basic "balance wheel," oriented not merely to this era and this life but to its own giant rhythm and phases. In that vast arena all is *one*. This knowledge, independent of creeds, dogma, or systems of thought, is accompanied by the surety that "passeth all understanding." Wherever disclosed and taught, this ancient *law of one* has prepared men and women for spiritual reorientation.





## Journey Into the Stone Age

The Past Examines the Future

© 1962, Embassy Pictures Corp.

**I**N 1959, when rockets were already whizzing to the far side of the moon, seven French and Dutch explorers were fighting their way back into the Stone Age. They wanted to fill in the last blank space on the map of the world—that 150-square-mile area in the heart of Dutch New Guinea where the inhabitants are living exactly as their forebears did 7,000 years ago.

Although it is only 435 miles (less than an hour from Dutch New Guinea's south to north coast by plane), the party on foot took seven grueling months to cover 1,000 miles. Only Pierre-Dominique Gaisseau, the 38-year-old expedition leader, his radio operator, and a handful of native bearers finished the tortuous trek.

The story is told in the Academy Award-winning movie, *The Sky Above—The Mud Below* (released in the United States by Joseph E. Levine's Embassy Pictures Corporation).

A man to whom modern civilization is just a bus stop between expeditions to primitive areas, Pierre-Dominique Gaisseau says: "The astronaut learns where we are going. I want to know where we come from. An expedition is like starting life all over again, ignorant of what lies ahead, not even sure if you are properly equipped. But once

you start there is no turning back." So it proved on this expedition: Exhausted and hungry days on the trail without sufficient sleep or rations.

Every foot of memorable film meant days of monotonous slogging through leech-infested swamps and over rocky mountains where at times the party's daily progress was measured only in the hundreds of yards. Once two days were spent building a bridge to cross 20 yards of surging rapids.

Weeks were spent in the village of cannibals, headhunters, and pygmies, who never before had seen men from the outside world. The party's only link to the 20th century, besides a radio, was two pilots based in Hollandia, who dodged mountain peaks and skimmed tree tops to drop food, medicine, and supplies.

"Once," Gaisseau said, "they dropped a newspaper, telling of the Russians' hitting the moon with a rocket. We looked around at our surroundings—at natives who spurned our cameras and radio but thought our shirt buttons the most beautiful inventions in the world. The men who sent rockets to the moon and the Stone Age savages belong to the same species—but it is difficult to believe."—*Central Feature News*

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# In My Opinion

Dear Sir:

This letter is in reply to Mr. Oswald Rankin's article "Is It Music?" published in the September issue of the *Digest*.

The very first question he poses obviously demands basically three definitions, none of which he attempts. These are, What is music? What is dissonance? and What is noise?

Music is not natural. Music and Nature are not synonymous. Man's mind and intellect create music, which we respond to not with our ears but with our minds. To respond fully to the songs of birds, we would need the mind of a bird. To elaborate the qualities which constitute music or any other work of art would be an article in itself. But music is an organized succession of sounds intellectually contrived; whereas noise is generally unwanted sounds, without order and without conscious manipulation.

Every period in musical history has had its characteristic forms. Consonance and dissonance are purely relative terms varying from age to age, consequently they cannot have ethical qualities. Ninth century organum we now consider very austere, but at that time intervals of thirds and sixths were not permitted. Later, thirds and sixths were permitted, but sevenths and seconds were not.

Monteverdi changed this although in his day, he was regarded as radical and dissonant. Bach freely uses dissonant intervals as do all classical composers. Debussy and Ravel introduced ninths, elevenths, and thirteenthths, which now are quite normal to us.

Surely, Mr. Rankin doesn't object to Debussy. Schoenberg evolved atonal music (without a key center) and serial music, in which the twelve semitones are treated with equal importance.

Thus, change is very evident in musical history; after all, change is the most natural phenomenon. John Tasker Howard and James Lyons, the American musicologists, in their book *Modern Music*, talk of dissonance as the salt

and pepper of music. Salt in itself is not palatable (certainly not evil) but is an essential ingredient in food in order to contrast the different flavors. They also say that "dissonance in its most commonly accepted meaning is that of a harsh sounding combination of sounds, but of course the degree of harshness will vary according to the experience and taste of the listener." The words *consonance* and *dissonance* are derived from the Latin *consonare*, to sound together, to agree, and *dissonare*, to sound apart or disagree in sound. Dissonant chords are usually resolved or complemented by consonant chords —this is the ebb and flow of music. Consider dissonance as equivalent to an adjective in language. How dull and tedious prose would be without adjectives. Music is impossible without dissonance. Imagine painters using only primary colors.

The function of an artist, whether painter, writer, or musician, has always been to interpret the "Zeitgeist," not merely to present an Utopian paradise. Music is a language with a grammar, but there is more than one language in the world. Of course, the experience and integrity of the listener is most important. How could anyone derive enjoyment from watching a game of chess unless he understood the rules of the game. We enjoy music with our minds. Can it be that the music to which Mr. Rankin refers seems unrelieved in its dissonance, and it is to this he objects? There is not a single work by an atonal composer in which there is not some ebb and flow, tension and relaxation.

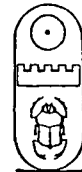
Personally, my only concern is that this article may cause some confusion or adverse bias to some of our readers or members. I await your reply.

—EDWARD A. ALDEN



The article drew an intelligent response—and that we are grateful for. Since Mr. Rankin lives in France and has another article in this issue, we felt certain he would see Frater Alden's comment if it were printed now.

—EDITOR





# Rosicrucian Activities

## Around the World

**I**F YOU'RE just too far away from Melbourne, Australia, to make it to Harmony Chapter's rally on January 19, send a thought for its success anyway, won't you? It's going to be an interesting and instructive occasion, and you'll want to share in it.

▽ △ ▽

Italian-born San Francisco artist, Othello Michetti's "Paintings" were featured in November in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. One of the West's finest artists in watercolor and casein, he has exhibited widely. November's display consisted primarily of paintings never shown before—landscapes and seascapes completed during his recent year-long painting excursion throughout Europe.

▽ △ ▽

Any Spanish newspaper readers about? They will be interested in *La Estrella de Fresno*, edited by Frater Raul Braun. This weekly periodical, serving the Spanish-speaking people of the San Joaquin Valley, is said to be the largest of its kind in northern California. Want to see it? Send 10 cents to La Estrella de Fresno, 1374 Linden Avenue, Fresno, California, for a sample copy.

▽ △ ▽

Frater Alvin E. Brown of Lockheed Missiles and Space Company has been playing "bat" for a few weeks. With the assistance of Don J. Hodgson and Edward R. Holland, he has been concerned with developing a radar device to aid the blind. The bat radar, powered by dry-cell batteries, it is hoped, will make walking safer and more sure for those who do not see.

The story appeared in *Science News Letter* of October 6, 1962.

▽ △ ▽

Salt Lake City, Utah, Chapter's new bulletin *Illuminator* is now out in exceedingly attractive format. Equally striking and significant is *Aurora* bulletin of Kroomata Chapter, Enugu, Nigeria.

▽ △ ▽

Sunrise Chapter on Long Island, New York, gave itself a birthday party on October 28—its tenth. Members and nonmember friends attended. According to Soror Stephanie Maneri, Master, it was just the kind of party one likes to give oneself.

▽ △ ▽



The San Mateo, California, Astronomical Society makes a practice of visiting planetaria on the Peninsula. Heavy weather was against its scheduled stop at the Rosicrucian Science Museum on October 12. A few members and their families came, however, and saw *Exploring the Unknown* in the museum's Theatre of the Sky. They are shown here with Frater Harry Kellum (at top of stairway), museum host and lecturer.

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Such was the success of the ritual drama *The Asian Brother* that turn-away crowds were on hand both days at the Southern California Rally in October. That led Director Frater Ken Lawrence to the decision to put the show on the road: It will tour Southern California subordinate bodies during the next few months.

▽ △ ▽

Colombo Pronaos, Colombo, Ceylon, is interested in Lodge, Chapter, and Pronaoi bulletins. Those willing to send their bulletins to Colombo Pronaos should address them to: Mr. A. S. A. Jansen, Secretary, Colombo Pronaos, AMORC, 228 Hill Street, Dehiwala, Ceylon.

▽ △ ▽

Did you hear that Oakland Lodge's *Mile of Pennies* (Oakland, California) is going a second mile? That means it is more than a mile nearer its Building Fund site. And another thing, it is using so many slides with its tape recordings that it *needs* a slide projector (500 watts, 35mm). If you know of such a projector willing to serve, please pass the word along to the Lodge.

▽ △ ▽

MILLICENT BANNISTER'S "I Like It Not" in the November issue brought the following:

June 8, 1962  
 762 N. 19<sup>th</sup>  
 Philadelphia, Pa.  
 11 9 '62

To The Editor:  
 Who is Willicent? Where is she?  
 "I shudder" to think of Willicent! Only Willicent? is right? or might? in this age of Modern Art? In this big motion world what has kept Willicent? her star-like brilliance from the world; in which such monsters as "artists of Today" have shown so brightly-?  
 Surely the editor published Willicent's agony with tongue or brush? in edzick!  
 This is the least I've seen yet in your Digest and I'm embarrassed at the arrogance of the magnificent I must protest. Sincerely,  
 June 8, 1962



The third Ephrata Pilgrimage last August drew some four hundred Rosicrucians, including the Grand Master, Rodman R. Clayson, and Soror Ruthe Clayson, to the site of early Rosicrucian activity. Our photo shows a group at the graves of Peter Miller and Conrad Beissel. A musical program and a play *Vorspiel* (A Way of Life) were featured. Dr. John Palo of the New York City Lodge was M.C. for the occasion.

▽ △ ▽

The annual dinner tendered by the Emperor to those serving in the Supreme Temple activities during the year was held early in December.

Each year the number attending grows larger. An occasion always looked forward to, this year's is looked back upon as the best yet.

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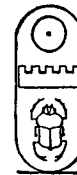
Late in November, the Emperor spoke to a large audience in Francis Bacon auditorium about his recent trip. Many slides were shown of the African section of the journey, which in addition to visits to Morocco, Ghana, and Nigeria included a safari through Kruger Park.

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The pictures of places in the Near East that have appeared in the *Digest* recently are some of the results of last year's AMORC Camera Expedition. Fratres John Mee and Peter Falcone of the Rosicrucian Park Staff spent some weeks in the area building up AMORC's picture collection.

▽ △ ▽

Ruth Phelps, librarian of the Rosicrucian Research Library, completed her two-part lecture study of Carl von Eckartshausen's *Cloud on the Sanctuary* on Saturday, December 1. The next of the series of library talks will be held in February.



A beautifully planned and printed program has just been received, announcing the Benefit Program staged in October by Bombay Pronaos in behalf of the Dadar School for the Blind. The charitable endeavors of this pronaos, working under the enthusiastic leadership of Frater Dhanjishaw D. Patell, F.R.C., Grand Councilor for AMORC in India, over the years have been successful not alone in benefiting certain worthy enterprises but also in calling forth the genuine cooperation of local business concerns and in acquainting a growing number of persons with the work of the Order. This year's benefit, which took place in Sunderbai Hall, featured a play "God Is Great" by Frater Rohinton Mehta. Shri B. K. Boman-Behram, M.A., LL.B., Trustee Parsi Panchayat, and Municipal Councilor, patron of the occasion, was present.

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Just to keep you somewhat up to date on AMORC publications: *Mansions of the Soul* by Dr. H. Spencer Lewis has now been translated into Portuguese.

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Capricious weather in October chose to mingle with Rosicrucian activities on both coasts of North America. In Boston, Johannes Kelpius Lodge held a very successful though slightly damp rally after two days of storm had dumped ten inches of rain on the city.

In Vancouver, British Columbia, where power was lacking for three days, the Vancouver Lodge lost a few shingles from its building and was forced to postpone a scheduled public lecture.

Now some happy wagster concludes: "Since there is much more water than land, it is evident that the scheme of creation was intended to be more fishing—less lawn mowing."

## The Brethren In White

Are there mortals, clothed in a spiritual radiance and armed with a divine insight, who guide our destinies? Are there selfless beings known as the Great White Brotherhood who safeguard the race against itself? No more beautiful tale woven on the loom of fact exists today. Read the inspiring, enthralling discourse entitled "The Brethren in White."



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**ROSICRUCIAN DIGEST Rosicrucian Park, San Jose, Calif., U.S.A.**

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

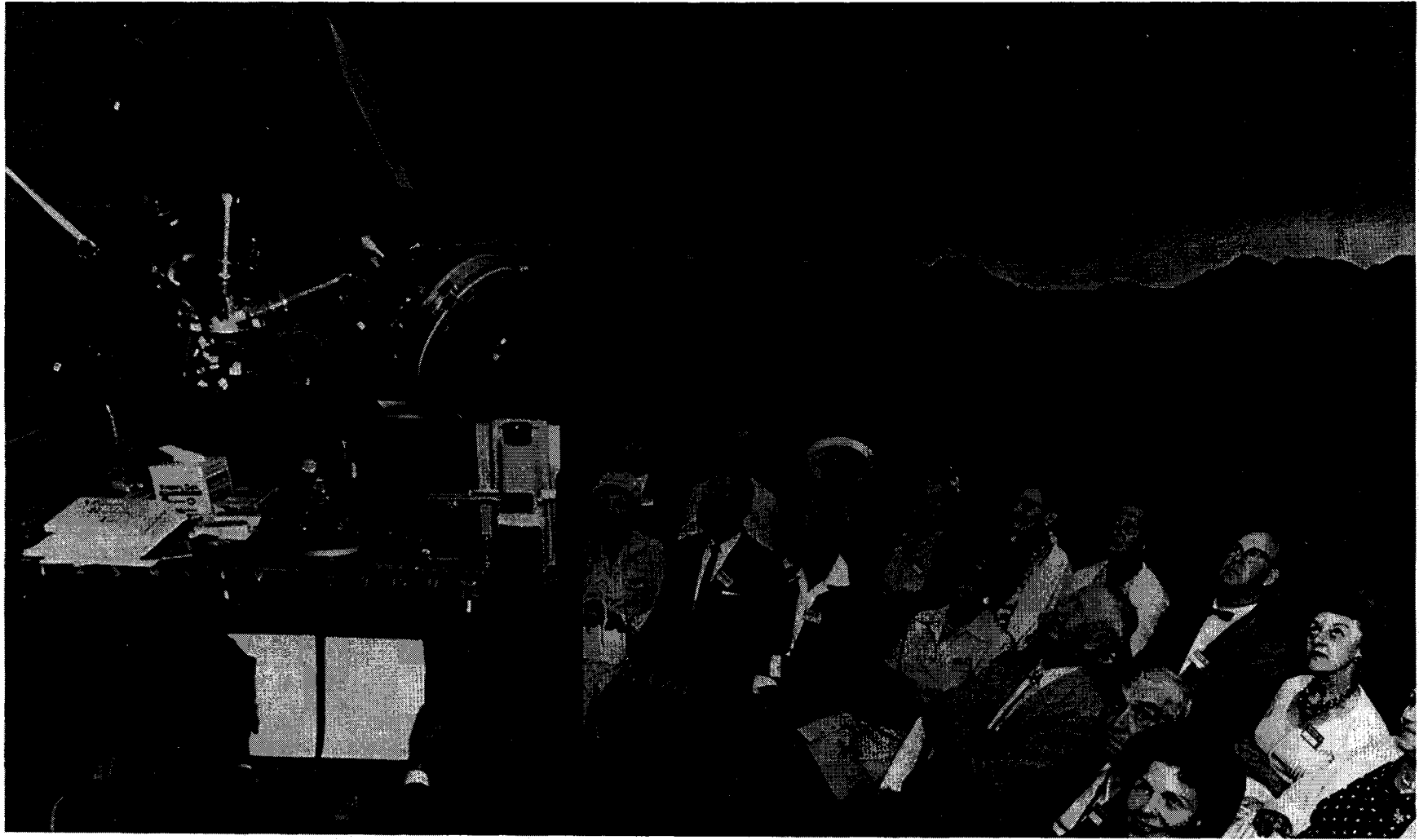
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#### **ROSICRUCIAN JURISDICTIONS REPRESENTED**

Grand Masters and other officers of the various Rosicrucian jurisdictions of the world confer at the European Rosicrucian Convention, recently concluded in Paris. Above are shown these officers, as well as the Imperator (center), preparing to sign official documents referring to the conclave.

*(Photo by AMORC)*



### **ROSICRUCIAN PLANETARIUM**

Known as the "Theatre of the Sky," this planetarium in Rosicrucian Park depicts mechanically in minutes astronomical phenomena that would take weeks, even years, to observe through a telescope. The original planetarium was completely constructed by Dr. H. Spencer Lewis and at that time was the second one on the Pacific coast of the United States.

*(Photo by AMORC)*





## The Seeds of Truth Must be Planted Early

### *Prepare Your Child's Mind*

THE FORMATIVE YEARS—those years when fears, prejudice, misconceptions may creep into the child mind. Notions, like parasites, may cling to the consciousness later to warp the personality. Establish in the young, inquiring mind the proper *positive thoughts* that will grow in breadth—and be a source of right direction all through life.

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and instructive articles.

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and 7 other interesting  
and instructive articles.

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“Mystical Intonations”  
“Donating Our Bodies”  
“Running Away From Reality”  
and 6 other interesting  
and instructive articles.

**Unit 9.**

## The ROSICRUCIAN SUPPLY BUREAU

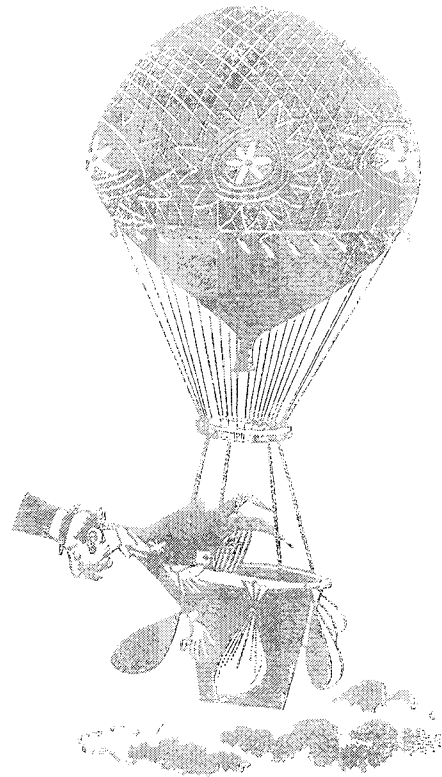
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

# Along Civilization's Trail

**S**OLID MATTER—It is hardly coincidence that scientific findings consistently corroborate philosophic speculation. In the progression of knowledge there is first, *observation*; second, *speculation*; and third, *proof or evidence*. Speculation generally follows on the heels of observation. A man no sooner witnesses some phenomenon than he forms some tentative conclusion as to how or why the phenomenon occurred. If a group of a hundred persons were to hear a loud “boom,” each would immediately hazard a guess as to what caused the noise. These speculations would vary with the experiences and backgrounds of the observers.

The gap between speculation and proof, however, is sometimes vast; covering centuries, perhaps, or even *ages of man*. We are in an age, however, wherein evidence is building up at a rapid rate. One technological breakthrough after another is bringing evidence to bear on the philosophic concepts that have been promulgated by the ancient wisdom schools for centuries. One of the most far-reaching fields of research in which this pattern is clearly reflected is that of discovering the nature of matter.

In the ancient wisdom schools, principally represented in modern times by the Rosicrucian Order, AMORC, so-called *solid matter* had long been held to be an illusion only. It was, they maintained, actually an interpretation by man's consciousness of the impressions that were made upon it in the way



of vibrations of a basic, fundamental universal force or energy. The difference between kinds of matter was only a difference in the frequency or motion of the *same* fundamental energy.

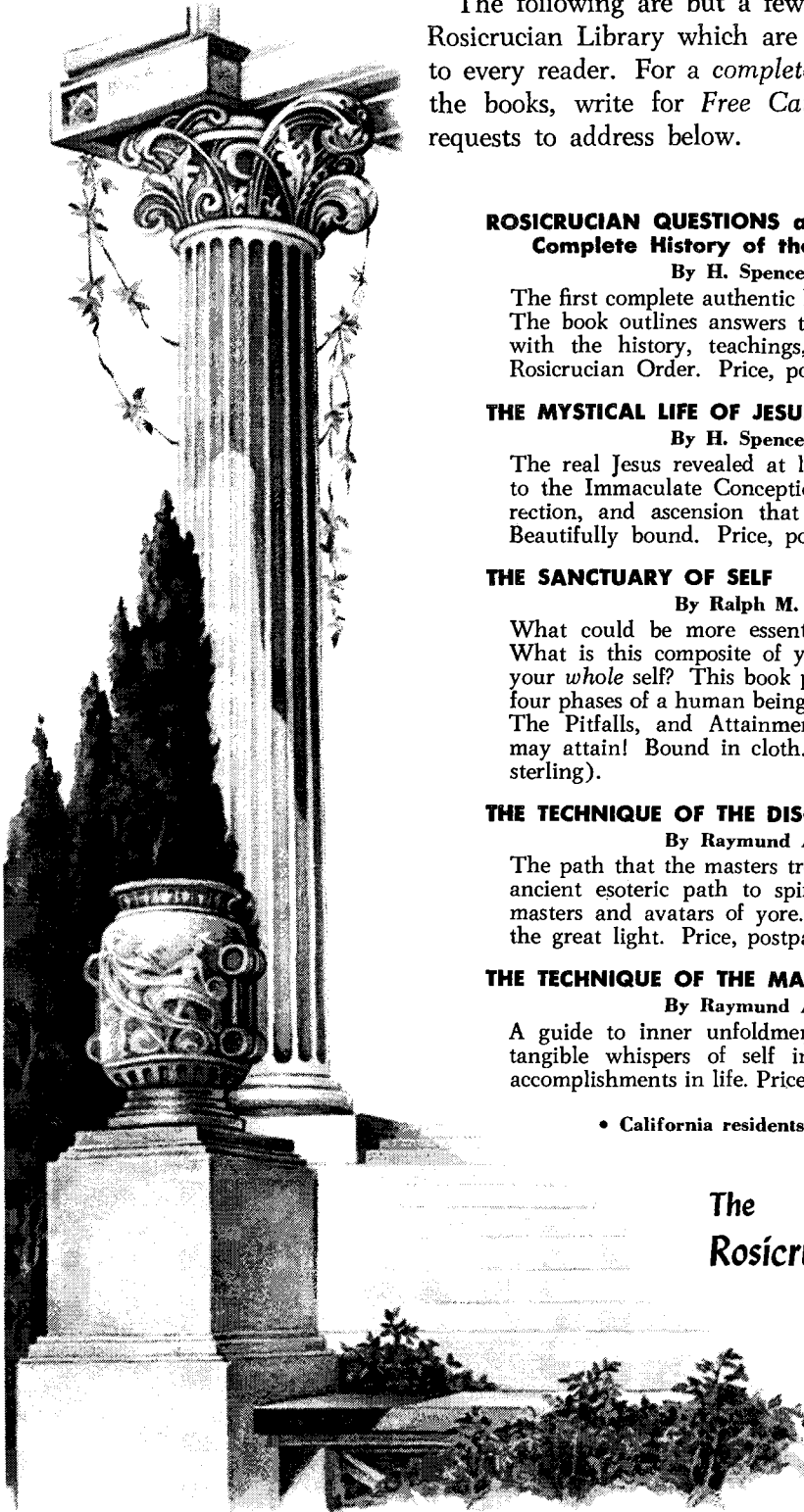
With the advent of nuclear physics, the evidence for this theory has been mounting. Different kinds of matter are now known to rise out of a common energy source. The differences are not in kind, but in the electrical charge, velocity, and other factors characteristic of the energy source.

Latest in the series of discoveries on the nature of matter is the work of two researchers who found that bacteria “eat” electrons. Tiny microbes actually use electrical charges instead of solid foods!

This would be no surprise to the ancient philosophers who saw in all material changes only an interchange of energy. So-called *solid food* is also made up of electrical charges. Even the “most significant energy mystery in the world,” *photosynthesis*, is understandable in light of the above.

# 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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