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APRIL 1963 • 35¢

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- *Mysticism*
- *Science*
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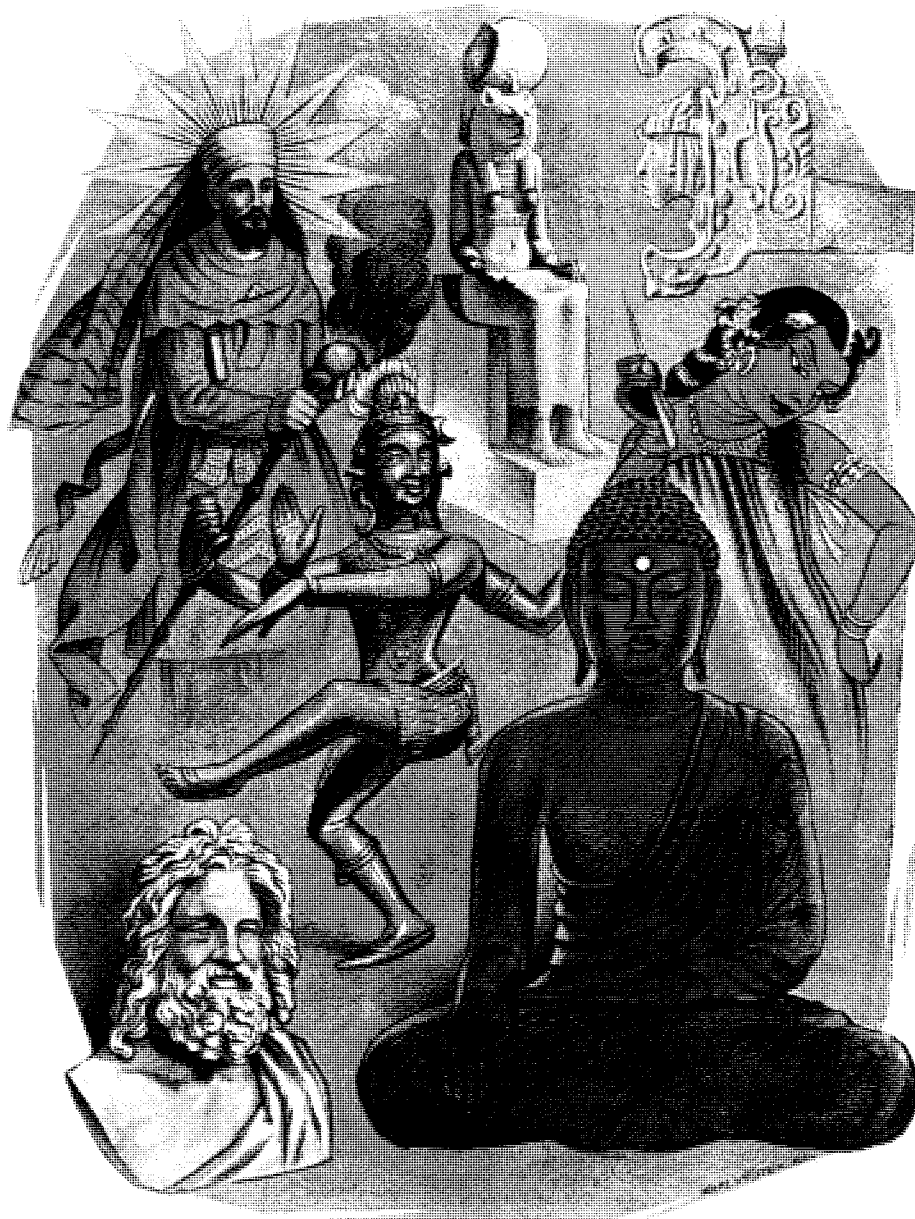
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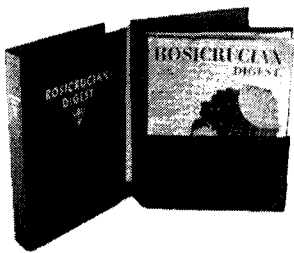
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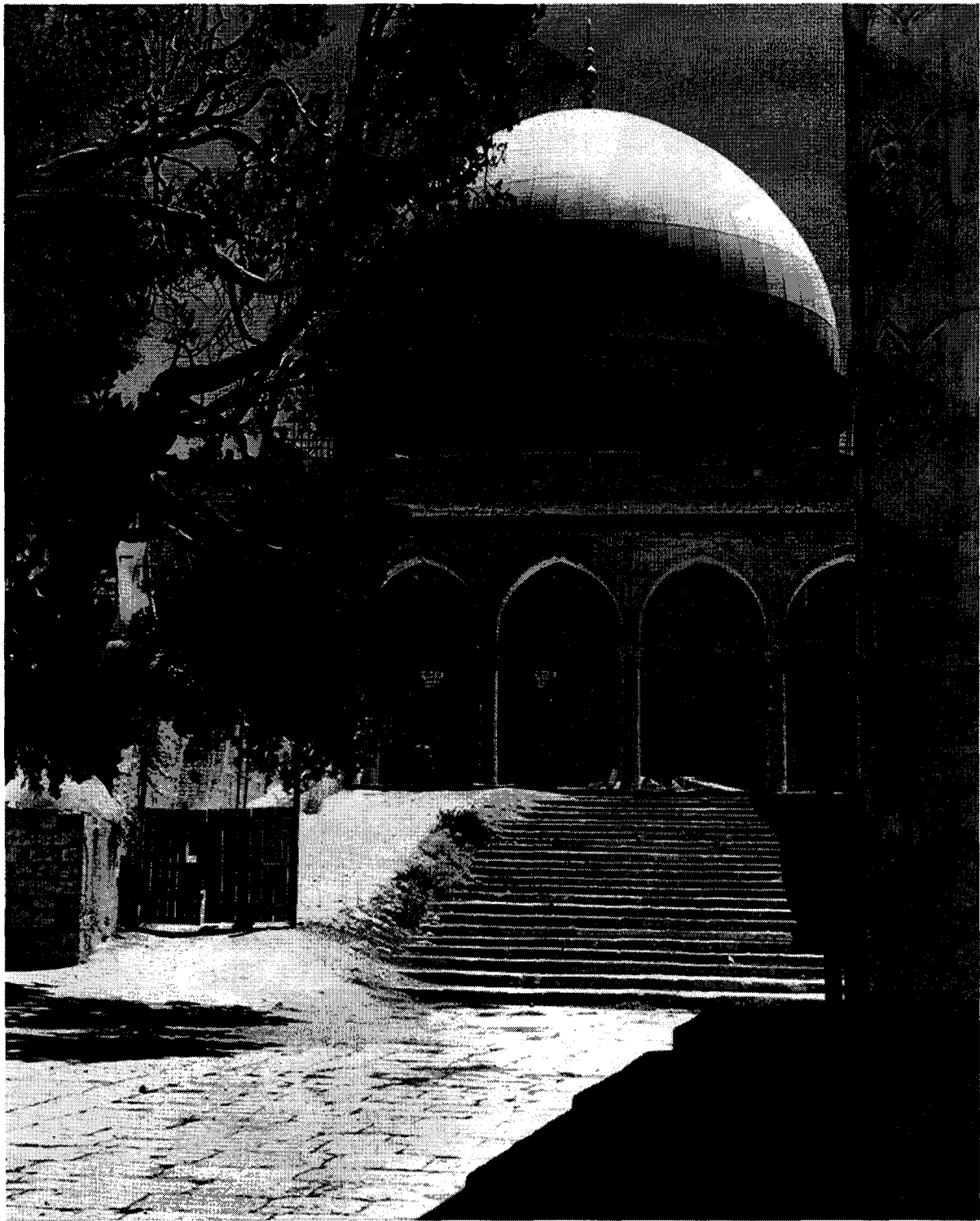
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THE SACRED ROCK

(Photo by AMORC)

This mosque in Jerusalem, known as Kubbet-es-Sakhra (Dome of the Rock), is located on the site of the ancient Temple of Israel. It is popularly called The Sacred Rock or Foundation Stone and is one of the most ancient remains of the great Temple of Israel. The present site, being sacred to both Jews and Moslems, is another example of the contiguity of two great religions, Judaism and Islamism, in the same area.



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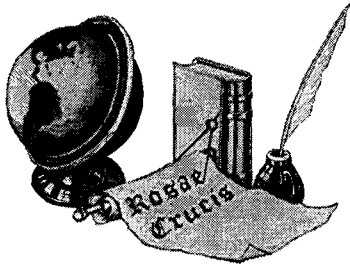
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**THE ROSICRUCIAN ORDER
AMORC**

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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Rosicrucian Order, AMORC
San Jose, California, U. S. A.
(Cable Address: "AMORCO")

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No. 4

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THOUGHT OF THE MONTH

By THE IMPERATOR

THE PSYCHIC EXPERIENCE

WHAT IS A psychic experience? Is it a phenomenon which appears to have no reality, no objectivity, outside of the mind itself? Is it an experience which opposes reason and, therefore, cannot be rationalized—is it ineffable, that is, inexpressible to another?

Every experience falls within the category of consciousness. It must have certain determinate qualities or it cannot be realized. Consequently, a psychic experience is a state of consciousness; but since it is termed *psychic*, it implies a differentiation from the ordinary or subjective experience.

In an objective experience, sentient factors are involved, that is, we are aware of the sources of our perception. We know that we are seeing, hearing, or feeling certain objects, for example. We can usually trace the origin of our sensations to their external causes. We can quite easily verify the empiric nature of an experience by suppressing the sense by which the impressions are received.

If we hear the sound of a ringing bell, we can determine whether it is an objective experience by plugging our ears. If we no longer hear it, it is reasonable to presume that the sound has an external origin: There appears to be some reality apart from ourselves which engenders the experience.

There are, however, other kinds of experience which we may characterize as *subjective*. These are principally cognitive; they consist of our thoughts, recollections, or ideas. We can easily recall conceptual experiences with quite a degree of vividness. They may have to our senses the qualities of colors, forms, and scents; yet we know that they are not an immediate objective experience. We cannot relate them to any impressions received through a receptor sense.

We cannot, of course, deny the reality of such *subjective* experiences. Are

we to consider as reality only that which is external to our minds—or appears to be? If by reality we mean only that which appears to have a separate existence from our own being, then, of course, the objective experience exclusively would be reality. It is not necessary at this time to enter into the old polemic subject of whether the things of our perception actually are as they seem to us, for in our daily life we accept them as such for all practical purposes.

Suppose, however, we assume that whatever we realize, whatever has identity to us, whatever constitutes an image in our consciousness, is a reality. That is to say, are thoughts also things although of a different substance from an object perceived? Our perception of externality, of the particulars of the world, arises in our consciousness by stimuli. The stimuli come to us from outside our being but stimuli arising within our consciousness, as memory impressions, also produce experiences. These elements from this point of view, are also reality; they are *images realized in consciousness*.

Subjective images, the products of our imagination and reason, for example, are personal. They cannot be realized by another unless we objectify them. I have an idea. It has the reality of existence in my mind. No one else can realize it unless I express it in some manner that can be perceived by another and so interpreted as to have a meaning similar to my own. Nevertheless, no one will deny the reality of his own thoughts or that they have a content in consciousness to him.

The designation, *psychic*, however, is commonly distinguished from both objective and subjective experiences. In the psychological, technical sense, it alludes to the subliminal consciousness, that is, that state lying behind or beyond the conscious. It is associated

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with what is referred to as the *subconscious* or the deeper part of the stream of consciousness.

The experiences termed psychic are those which arise in the conscious mind and which the individual cannot associate with the usual functions of perception or with any volitional mental processes such as reason, recollection, or imagination. An example of a common experience that rightly falls into this definition of psychic is the *intuitive* idea. It flashes into the consciousness without any apparent relationship to immediate sense impressions and without any intentional cognition on the individual's part.

A psychic experience, to be realized, as said, has to be embodied in perceptual qualities. It must be something seen, felt, heard, tasted, smelled—or an *ecstatic state*. It can also be that state of consciousness in which there is no image, no differentiated quality, no particular, but rather just the self realized in what we may call its pure state.

There is a state of beatitude, of aloofness from all reality in its particular; it provides instead a sense of unity with the whole of existence. This latter is a *mystical* experience, related by mystics of all religions as well as by those not religiously affiliated. The self acquires a state of consciousness which transcends the objective and the subjective.

Nevertheless the mystical experience is a reality but of a different kind. It is a realization of absolute being, an embracing of the One, of the cosmic unity, yet revealing none of the separate particulars of the objective world or of our thoughts. This is why so many mystics state that their experience is ineffable and cannot be communicated to others in its true nature. They have no objective characteristics by which to describe it as they realize it.

The mystical experience, though psychic, is only one aspect of the psychic. If we may use the term, there is a perceptual faculty of the psychic also. Within the recesses of the subconscious, the self can perceive external impressions that are not related to the receptor senses, that is, which these senses cannot discern. Mental telepathy, which

is more and more engaging the attention of science, is now conceded by many researchers to be a natural phenomenon and is an example of this power of psychic perception.

If we may speculate, it would seem that certain phenomena can be transformed into energy of octaves of extremely high frequency. They are thus transmitted in such a way that they are not affected by temporal and spatial conditions. They are then perceived at the psychic levels of consciousness by those individuals who, in a unique way, may be in resonance or attunement with them.

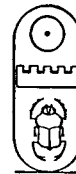
Psychic Perception

This resonance or attunement of the psychic perception of humans is apparently not universal. Many persons have not had a psychic experience other than an intuitive one, or at least have not recognized it for what it was. Many other persons, who claim to have such experiences continually, may instead actually be subject to a dissociation of the mind or to abnormality.

In such latter persons, self dwells periodically in the subjective consciousness to the exclusion of the objective experience. Such persons then are unable to realize their own imaginative processes as such but think of the experience as coming only from the psychic levels of consciousness. Conversely, still other persons confuse such subjective states with external reality.

Is there any criterion for determining a true psychic state? First, we must realize that there are various psychic states, that is, different levels of the *subconscious* from which come those experiences designated as psychic. Some are more subtle and less differentiated than others. The most undifferentiated ones, that is, those having qualities incapable of being described, are, as stated, the mystical experiences. The mystical experience then, we believe, is the supreme state of psychic consciousness.

Mystically, it is referred to in the Western world as *Cosmic Consciousness*. Buddhists refer to it as Nirvana and the Hindus as the One, Brahma. The lesser psychic states fall into other categories such as the phenomena of parapsychology, extrasensory percep-



tion, telekinesis, telepathy, premonition, and the like.

Any experience that cannot be related to immediate perception, that is, something realized through the senses or, we repeat, which is not a volitional, willful process of the mind, is a psychic experience. It stems from the psychic levels of consciousness, and it finally enters upon the threshold of the conscious mind.

Every such psychic experience *does not* necessarily relate to some immediate contact outside our mind. The name of a person that suddenly flashes into our consciousness is not an absolute indication that the psychic self is in contact with some personality of that name. Often our objective perceptions do not register consciously something we may have seen or heard. The impressions register, however, in the subconscious. By an unconscious subsequent association, the impression, a name, for example, is thrust back into the conscious mind with such intensity that we then realize it.

Also there have been transmitted to us by the medium of our genes primi-

tive experiences related to what have eventually become our instincts. These carry over from the dawn of rational man or *homo sapiens*. They are deeply implanted in the subconscious. Occasionally they break through into the conscious mind in the form of psychic symbols, images, colors, sounds, forms, and even strange sentiments or feelings.

There are, in the true mystical sense, no supernatural experiences. The true mystic does not recognize anything separate or apart from nature. To the true mystic, the so-called *supernatural* is that aspect of the natural with which man is not familiar and which, because of his ignorance of it, he considers as transcending the natural.

For analogy, the high notes of the piano keyboard are super only in their frequency, their vibratory rate, as compared with the lower ones of the scale. They are, however, just as much an integral part of the scale as those of the lower octaves. So, too, there is no psychic experience which is of the supernatural. All such are related to cosmic phenomena manifest within *and without* the nature of man.



YEAR-END STATISTICS

In a fraternal organization like the Rosicrucian Order, AMORC, service to members and friends is often taken for granted. Once a year, however, a statistical survey is made of the organization's activities. Hours of service are then transformed into figures, many in the hundred thousands. It is interesting to note that employees at Rosicrucian Park render nearly a thousand hours of service each working day. Daily records kept by each department show an upward spiral in regard to special service. For example, individually dictated correspondence increased by thousands in 1962 as compared to the previous year.

The statistics below give some idea of the magnitude of the service undertaken by the Rosicrucian Order, AMORC, and should prove of interest to its host of members and friends.

Total number of pieces of incoming mail.....	491,598
Total number of pieces of outgoing mail.....	3,515,950
Individually dictated correspondence	105,391
Staff payroll	\$680,071.59
Taxes, utilities, maintenance, and insurance.....	\$ 84,964.95
Printing costs (not including books)	\$174,543.16
Envelopes, office supplies, and stationery	\$ 54,166.83
Postage for the year	\$236,167.50

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DR. ARNOLD TOYNBEE

Man's Sole Surviving Enemy

FOR OUR FIRST million years, we, the human race, fought lions and tigers to win a future for our unborn descendants. Thirty thousand years ago, we won an ascendancy over all non-human nature except bacterial. Since then, we have had only two enemies, microbes and man; and during these thirty thousand years of respite, neither man nor microbes could do more than decimate us. Neither enemy had the power to wipe us out.

The face of this planet is going to be habitable for human beings for two thousand million years to come—two thousand times as long as the age of the human race up to date. If mankind is not now put to death, what might it not achieve before the end of those two million millennia?

But today, once again the existence of our unborn descendants is in jeopardy. Not from the microbes; we have got the better of them in our own time. Today there is only one potential murderer of mankind, and that is man. Man is mankind's sole surviving deadly enemy, and he is the most formidable enemy that mankind has ever had; for mankind's present-day human butchers are armed with weapons that science has placed in their hands.

Paramount Loyalty

This time the human race has a right not only to be given a hearing but also to present a demand. We, the human race, make a new demand upon all human beings now living. Because the survival of the human race is now in doubt, and will remain in doubt so long as pre-atomic age human habits persist, every man and woman is called upon to make a radical break with some of the traditional human ways of feeling, thinking, and acting. Henceforth, we are all called upon to give our paramount loyalty to the human race itself. Our traditional lesser loyalties to tribes and sects must be subordinate to this overriding one. In the last resort they must be thrown overboard, if this proves to be the price of saving mankind itself from shipwreck.

"But what about the values that you are asking us to sacrifice: patriotism, free enterprise, Communism and all the other traditional true faiths?"

Ye foolish teen-age-minded tribes and sects, have you not yet grasped the

truth that all of you are inseparable fractions of the human race, and that you are bound to go down with it? We have to be human beings before we can be either Russians or Americans, either Communists or capitalists. If man commits genocide on mankind, not even a memory will survive of your precious nationalism and ideologies.

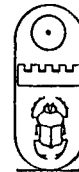
"But these traditional loyalties are sacred to us. I would rather be decapitated than capitalist. I would rather be dead than red."

Well, it is open to any individual who feels that way to act on his feelings. If you find yourself overrun by a capitalist or a Communist regime, and if you decide that life under this regime is unbearable, you have a gas-oven in your kitchen. You can stick your head into it, and this will solve your individual problem for you. Suicide, in such circumstances, is countenanced by the mores of present-day China and Japan as it was by those of ancient Greece and Rome.

It is not countenanced, as you know, by Judaism, Christianity, or Islam. But a religion that condemns suicide condemns genocide *a fortiori*; and genocide is a crime that you have no right to commit—especially considering that you commit suicide without it. What you have absolutely no right to do is to celebrate your own suicide with a human sacrifice on a planetary scale.

Put your own head in that gas-oven, if you feel like it, but do not let loose an atomic war that will slaughter your grandchildren and mine, and will deprive the unborn generations of their chance of life.

Did I hear you say that you are sure that all decent human beings feel as you do, and would therefore be thankful to you for saving them from Com-



munism or capitalism by putting them to death? Then, take a plebiscite. Ask the expectant mothers in that maternity hospital across the street. Ask the children in that kindergarten over there. You know beforehand, as well as I do, what their answer is going to be.

What right have you to overrule their wish to live and perpetuate our race?

And then there is that huge majority of the human race which you and I will not be able to consult because they will not yet have been born by the time of our deaths—which will, I hope, be deaths neither by suicide nor by murder: sixty million generations, with at least five thousand million human beings in each one of them on the aver-

age. For them, the present issue between Communism and capitalism will be as dead as the seventeenth-century issue between Protestantism and Catholicism is for us.

Will you have the presumption to make their decision for them in advance? For them, it is the decision 'to be or not to be.' Haven't they a right to answer that question for themselves—and, as the majority, a right to the last word? What right has our generation to take this unspoken word out of their unborn mouths? Even Cain murdered only his brother Abel.

From *Bhavan's Journal*, Nov. 26, 1961, originally published by the *London Observer*. Permission has also been given by the *Observer* and by Dr. Toynebee.



Medifocus

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

May: The personality for the month of May is Adolfo López Mateos, President of Mexico.

The code word is: **POLL**

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



July:

The personality for the month of July will be Cheddi Jagan, Prime Minister of British Guiana.

The code word will be: **NAT**

CHEDDI JAGAN
Prime Minister
of British Guiana



ADOLFO LÓPEZ MATEOS
President of Mexico

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Digest
April
1963*

MERLE A. ALLISON, F. R. C.

The Founding of The Library of Congress

THE FOUNDATION of any organization must begin in the minds of men giving freely and sincerely of their efforts towards its eventual manifestation.

An organization such as the United States Library of Congress does not spring into existence overnight. Though factual information states that it was originally "founded by an act of April 24, 1800," that founding had to be the culmination of years of thinking and planning.

A library is a storehouse of countless truths that are like building blocks to be cemented together with time and progress. Separate truths are parts of the whole; one mind or one book could not contain them all.

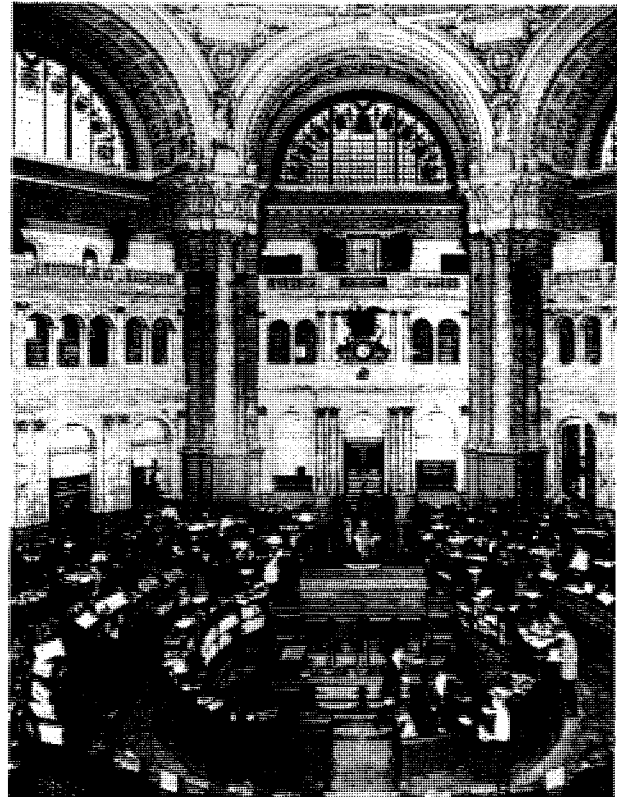
They are like stars in the sky; each has its place in the scheme of things—its own light with which it shines in the night of man's evolution.

And though each truth is like a single star with but a single light, their combined illumination floods the earth and the heavens.

From its progress and experience, each generation has been left its truths. Each has contributed its portion of knowledge and wisdom to dispel the darkness of ignorance that would otherwise compel man to walk as though he were blind.

One is tempted to imagine that the actual beginning of all libraries lay in man's dawning consciousness, when the first spark of inspiration kindled itself within the darkened recesses of his prehistoric mind and the urge possessed him to preserve on the walls of his cave the things he had discovered and the emotions these discoveries brought.

From that moment on, man struggled upward, battling beasts and the ele-



Courtesy Library of Congress

Main Reading Room, Library of Congress

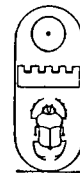
ments, leaving the evidence in his crude drawings and hieroglyphics. Time itself works to complete his greatest library.

No organization today can stand upon its present merits alone, for the efforts and ideas of the minds that have gone before must be given their rightful place.

By 1814, the Library of Congress had grown to a 3,000-volume capacity. Twice destroyed by fire, it boasted, by 1851, 55,000 volumes, and since then has grown without interruption. Over the past century, its number of items has reached nearly astronomical proportions.

As man's consciousness expands, so does his demand for knowledge. When he has used up the resources of his own life and experience, he must turn to the great minds of both past and present for their wisdom.

In time, he finds arising within himself that spark that came to life for prehistoric man, now increased ten



thousandfold by the passing centuries. He, too, must preserve for the future his equations and his discoveries in unknown territories and dimensions.

In the beginning, the Library of Congress was established specifically for use by the members of Congress, but today its influence outside is evidenced by its tremendous activities. Through its varied and extensive departments, one sees a magnificently organized system assisting the educational progress of a nation and benefiting all.

And with the expansion of educational programs, the nation's growth and the necessity for supplementary aid in research projects into new fields of learning, the demands upon state libraries are greater than they have ever been before.

Particular effort is being made by the Library of Congress to give every assistance possible to scholars and students engaged in extensive research projects.

Exhibits Available

Since 1899, when Mr. Herbert Putnam was appointed librarian, the Library has undertaken many important projects specifically for the benefit of other libraries: developing its catalogue cards and their printing and distribution; inter-library loans, bibliographic and reference services. Through these and many other services, the Library has made substantial contribu-

tions to the advancement of library systems in the United States. Exhibits presented in its buildings or loaned for showing abroad make materials in its collection useful to the public.

The purchase of books is financed by congressional appropriations, through assistance of public-spirited citizens, deposits of books for copyright, transfers from other governments, and the operation of a vast network of exchange extending throughout the world. All these combine to make the Library of Congress one of the largest libraries in the world. Two copies of every copyrighted book must by law be deposited with the Librarian of Congress.

As Thomas O'Douglas stated, "A government is no better than its men." A man may possess knowledge yet still not be a wise man. The man of wisdom knows that he must also attain understanding. In understanding himself, he understands others. If he cannot govern himself, he cannot govern a nation. He is no better and no worse than the thoughts he houses in his mind and heart.

Inspired thinking convinces man of the reality of the Cosmic Mind or God and gives him faith in his convictions. Truths revealed in the writings of men of the past and present are to be found ready for man's inspiration and enlightenment on the shelves of any library. And in the United States, certainly on the shelves of the Library of Congress.



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1963*

The Most Momentous Rosicrucian Tour Yet . . .

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TIME IS the raw material of life. Every day unwraps itself like a gift, bringing us the opportunity to spin a fabric of health, pleasure, and content, and to evolve into something better than we are at its beginning.

Success is contingent upon our effective use of the time given us. Whether we succeed in making time for everything we wish to do depends upon the urgency with which we tackle the job. It is fruitless and joyless to complain that our days are short if we act as though there would be no end of them.

The end of a year, like the end of a day, is not a time for melancholy brooding. The year has been long enough for all that was to be done in it. The flowers grew and blossomed, the fruit filled out and ripened, wild creatures fulfilled, in their allotted way, their destiny. Only man feels forlorn at the dying of a year and jubilant because a new year brings him another chance to fulfil his hopes for himself.

The gift of time brings no magic with it. It is only made available. We must study how to get the most out of the passing days.

This learning is an individual thing, but there are some basic tools and ideas of management that can help us. Here are three undeniable facts: (1) Time can be measured, therefore apportioned; (2) time is always passing, and it never returns; (3) time can be wasted, just as we waste materials, money and energy.

Every passing instant is a juncture of many roads open to our choice. Shall we do this or that; go this way or that? We cannot stand still. Choosing between alternatives in the use of time is evidence of one of the highest attributes of humanity: freedom of will.

To us as individuals time is the essence of our being; to the clock it is a measured interval; to the nurse it is a pulse record; to the engineer of conservation dams it is a sedimentation rate. A philosopher may think of it as the past increasing by diminution of the future.

Geologists and physicists compute their accounts in millions of years. Astronomical sums of time are so great that they stagger our imagination. The

Time For Everything

most powerful telescopes reveal objects so distant that we see not what is happening now but what was happening hundreds of millions of years ago.

These immense spaces of time, stretching from mist to mist of our knowledge, may seem irrelevant to our day-to-day problem, but they serve to point up the need to make the most of the little speck of time that is ours. Time is the most precious of all things to those who seek to do things, to enjoy life, to prepare today for better achievement tomorrow.

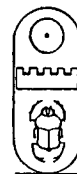
We are now given longer individual time in which to improve and advance than our forefathers had. In the past half century the expectation of life in western countries has been lengthened by twenty years. The work week has been reduced from sixty hours to forty. Over a working lifetime of 45 years, these add up to a gain of almost 40 years of time in which to do what we wish. . . .

Then and Now

The old grandfather clock ticked loudly and lazily, as if it had time to spare, but modern clocks, clicking diligently, seem to say always: "Time to get busy at something." . . .

One way to start is with the old familiar tools, pencil and paper. At the end of every day for a while—until you are sure you have all the necessary facts—jot down everything you did, trivial or important. This profile of the day will show very quickly where you are losing time.

Set deadlines for things you want to get done. The need for meeting deadlines has turned many an average newspaper reporter into an ace writer. It shows him that he can work under pressure. It demonstrates that in the heat of straining toward a point in time that cannot be overstepped his



mind works with greater power. The challenge channels his energy.

In so far as time comes under our control, high on the list of the causes of waste time is poor planning. Basic in our effort to make the most of our days should be these four rules: have in mind what is next to be done; attack the task decisively; resume work readily after an interruption, and forge ahead steadily to the end of the job.

It will help to dispose of certain tasks if we make our motions faster. This is not a matter of driving ourselves, but of working efficiently so as to save time and make way for other things. We work more contentedly and use less effort when we do things briskly.

The only way to defeat the tyranny of time and bring any kind of excellence to our use of it is to break down the barriers of inertia, bad planning and hazy objectives. Get rid of things. Work should go across a bench or desk or kitchen counter. It should be disposed of at once. When bench or desk or counter becomes a storage place for things, you clutter your subconscious so that you slow down. . . .

Getting Started

A common source of unhappiness is the habit of putting off living to some fictional future date. Men and women are constantly making themselves unhappy because in deferring their lives to the future they lose sight of the present and its opportunities for rich living.

Procrastination is the greatest obstacle to achievement, and one of the most common human failings. It is a vice which must be conquered by anyone seeking to be happy.

By putting off until tomorrow the things we should do today, we face a double burden of duties. The thought of having more to do than we have time or strength to do persuades us to do nothing, and the burdens continue to pile up until they seem like mountains. We lose our tempers, indulge in tears or tantrums, or collapse in headaches and illness.

The pity of it is that our reasoning power tells us that we cannot escape by these tricks. It is vain to hope that the tasks will disappear if we ignore them. Eventually, after mental an-

guish, we have to roll up our sleeves and do them.

To get down to work at once is a good efficiency habit. Whatever is to be done can only be done adequately by the help of a certain zest. We need to develop, and to keep on developing, interests, and to touch life at the greatest possible number of points. Perhaps interest may be aroused by the simple exercise of trying something new every week.

The innovations need not be big. The pulse of life is often felt in its trivialities. Put together, the new things we do are like a string of beads, many-coloured lenses which paint the world their own hue, providing variety and interest. The man with zest will live more in one hour than another in two, thus truly making time.

Odd moments, like little things, add up quickly. When we count the blank spaces in our time we are likely to be embarrassed. Some are unavoidable, but many are the outcome of unpreparedness. Most of us, if caught in a traffic jam, for example, fret and fume: Noel Coward took a piece of paper from his pocket and wrote his popular song, "I'll See You Again."

To be prepared with little bits of things to do is to make sure of filling in the gaps, thus using all the time we have. It is not wise to wait for long uninterrupted periods. John Erskine said that he started pressing the odd five minutes into use. In every five minutes he wrote a hundred words or so. The result was his best-selling novel, *Helen of Troy*. Einstein had a dull, routine job in Switzerland, with many idle moments. Instead of visiting other office-holders, he spent that spare time in developing the first of his papers on relativity. A salesman, kept waiting by a prospective customer, used the time to telephone other prospects making appointments.

We can watch for little chunks of time—when the train is late, or dinner is delayed, or a caller is unpunctual—and have a pocket book ready to read.

To be alive is to dream, to plan, to aspire and to act, and time must be apportioned between these as a man sees best for himself. As Sir John Lubbock wrote: "Do what you will, only do something." . . .

Leisure time means different things to different people: time to do what you want to do, time free from work, time for recreation, time for self-improvement, time to be of service to others. It is sad when a person has no other idea than merely to spend it.

About Leisure

More reprehensible are those whose chief idea of leisure is to kill time. Labouring under the thought that work is a curse, they devote themselves to the pleasure principle, and believe that in their leisure periods they should make as little effort as possible, mental or physical. They are like the old gentleman who used to sit alone before his empty coffee cup in a cafe in Venice until well into the night. When asked what he was doing, he replied: "Waiting for it to be late."

Relaxing doesn't mean doing nothing. Not to be occupied and not to exist amount to the same thing. We need plans to make leisure delightful. There is nothing so wasteful of time, so melancholy, as idleness.

Time means different things to us at different ages. Once in a while we see backwards with nostalgia, as if Time had rebuilt his ruins, and we react to lost scenes, but to every part of life its own peculiar period has been assigned. The high spirits of children, the striving of youths, and the stability of maturity, are consistent with nature. Every one should be enjoyed in its own time.

After a certain number of years, depending upon our own characteristics and our physical and mental competence, we may not be able to think of many new things, but we can always find new ways to use what we already know, and this is a sort of newness that can be very satisfying.

The true way to think of our time of life is this: we have reached a stage of life that has a significance no other stage can possess. Time's curtain has gone up on an act toward which our childhood and youth were rehearsals. We can find in this act the joy and exhilaration we found in the earlier acts, if we meet it with courage and give it the best that we have to give.

The purpose of mature people should not be to husband their time resources

in a miserly way, but to use them to the full so as to gain from every day its full quota of accomplishment and satisfaction.

Thomas Mann, the German novelist, wrote: "What I value most is transitoriness." He went on to say that the passage of time is not sad, but the very soul of existence. It imparts value, dignity and interest. It prompts us to feel and answer the newness of every day that dawns.

When we cease peering backward into the mists of our past, and craning forward into the fog that shrouds the future, and concentrate upon doing what lies clearly at hand, then we are making the best and happiest use of our time.

We may suffer setbacks that seem to steal our time irretrievably. So Thucydides might have thought when, for losing a battle, he was exiled from Athens in 424 B.C. Instead, he spent the twenty years in banishment traveling from place to place gathering facts which he used in writing his immortal histories.

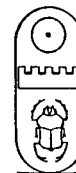
To have time for everything we wish to do we need to measure what we spend our time on in terms of its value in happiness and achievement.

Time moves on with the deliberation of universal processes that can afford to be slow because they have eternity for completion. As for us, we wake up in the morning and our purse is magically filled with twenty-four hours. We need to seek by all means the best ways in which we may make the most of our allowance.

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"Jezebel laboratories started something," Cyril C. Trubey writes, "when they developed *the noise with the built-in buildup*." It's a big noise that you'll remember. Read "The Noise That Couldn't Stop"—in the NEXT ISSUE.



DR. FRED G. BRATTON

The Two Ways

Although the dramatic moment of discovery of what have been called the *Dead Sea Scrolls* lies some fifteen years in the past, the excitement has not in any sense abated. It has rather increased as that discovery and later ones in the same area have revealed the historical importance of the little Essene community at Qumran.

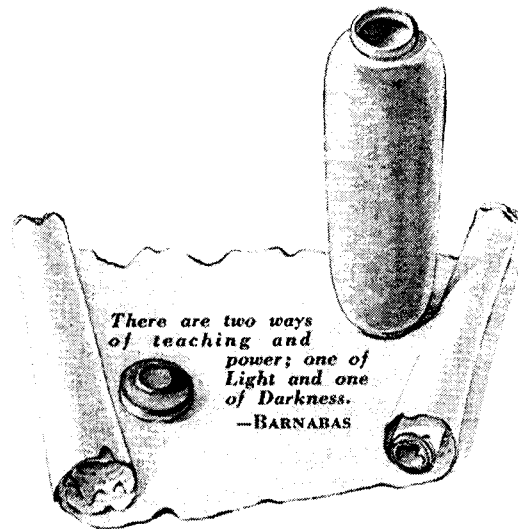
Progressive scholars are already reviewing the great body of literature of the Inter-testamental Period in a new light since these discoveries reveal the great library at Qumran to have been the inspirational storehouse of early Christian writers.

The accompanying article is an example of the light these documents throw on the sources and development of many of the ideas of Christian and Jewish philosophy and dogma—as well as the practices of early Christian communities.—EDITOR

THE CLOSING of the New Testament canon in the fourth century left Christian posterity with the mistaken notion that the twenty-seven books—which we call the New Testament—listed in the Easter Letter of Athanasius (A.D. 367) comprised the entire body of sacred literature for the Christian world.

It is difficult for the twentieth-century person to realize that our New Testament books were merely a *selection* from a much wider collection of literature and that those books, while more historically valuable perhaps and more spiritually inspiring, were actually the nucleus and source of a tremendous literary movement that produced scores of gospels, acts, letters, and apocalypses, many of which are still coming to light.

In 1873, an eleventh-century Greek manuscript was found in the Patriarchal Library at Constantinople. Called *The Didaché*, or *The Teaching of the Twelve Apostles*, it was a com-



posite writing. The first part was called *The Two Ways* and the second contained certain ecclesiastical regulations. In its initial form *The Didaché* may have been written between A.D. 80 and 100, but the recension of which this codex is a copy comes from the year 125.

The Didaché, like the *Epistle of Barnabas* and the *Apostolic Constitutions*, both of which contain the doctrine of *The Two Ways*, was written in Alexandria, Egypt. This little handbook, I consider the most important extracanonical book of the early Christian community. Antedating the period of the canon, the creed, and the episcopacy, and appearing before any ritual or form of worship had been adopted, it was used as a catechetical manual and guide for the church in its services of worship and parish life.

The Teaching begins with the statement that there are two ways: *The Way of Life* and *The Way of Death*; *The Way of Light* and *The Way of Darkness*. Then it lists a series of prohibitions in the manner of the Ten Commandments. The ethical tone of these sayings resembles the teachings of James more than any other New Testament writer, a fact which would suggest Essenic origin. *The Way of Life* echoes the *Sermon on the Mount*, while the precepts of *The Way of Death* follow the negative form of the Decalogue. It admonishes the convert to cultivate the virtues of the one and to avoid the evils of the other.

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This interesting Christian doctrine of *The Two Ways* can be traced back to the ethical dualism of Zoroastrianism. The religion of Persia (reflecting the contrasting elements of its natural environment) was one of fierce contrasts and stern reality—the most conspicuous form of dualism in the history of civilization.

According to Zoroaster, there were two great forces in the universe: Good and Evil, perpetually at war with each other. The good was personified by the god Ahura Mazda, who was opposed by Angra Mainyu, the evil spirit. To enlist on the side of Ahura Mazda meant that a man was committed to do his utmost to create order and stability, to destroy all that was evil or filthy, and to worship the Light.

This dualistic warfare extended to all realms: All things—animals and people—that were evil and unclean were to be destroyed; all holy things were to be protected. Consequently, the followers of the Light could do no harm to cows, dogs, sheep, or any other animal considered sacred. Man's necessity of choice between the malevolent and the benevolent forces was perpetual. A person belonged either to the Children of Light or to the Children of Darkness. Truth is always in conflict with falsehood, life with death, light with darkness. Man must make the choice.

With the conquest of Babylonia by Cyrus in 539 B.C., Palestine became a puppet state of Persia. In the long period of occupation, post-exilic Judaism was influenced greatly by Persian thought. This influence is seen particularly in Jewish literature, in the so-called four silent centuries from 400 to 50 B.C. This impact on Judaism—and also on its offspring, Christianity—has never been fully recognized by laymen or scholars.

During this period of close contact with Persia, the religious leaders of Judaism, who were the Hasidim and the forerunners of the Pharisees, absorbed many of the Persian ideas and taught them to the people. The principles of Mazdaism, transmitted to the Pharisees by the Hasidim, therefore, became an integral part of the intellectual climate of Judaism in the Inter-testamental Period.

The dualism thus adopted was both apocalyptic and ethical: We hear much of Satan and his kingdom of evil as the adversary of God and the heavenly hosts. For the first time in Judaism, we find ourselves in a world of angels and archangels, Paradise and Hades, Light and Darkness. The present and the future life, the material and the spiritual, the body and the soul, are fundamentally opposed to each other. All this clearly shows a continuity with Zoroastrianism.

This brings us to a consideration of Essene dualism which also took two forms: cosmic (or apocalyptic) and personal (or ethical). The Essenes saw themselves caught in a great cosmic conflict between the powers of Light and the powers of Darkness. There were two warring spirits in the world: The spirit of Truth and the spirit of Perversity.

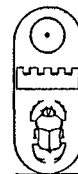
The Spirit of Truth

The spirit of Truth was the Prince of Light and the spirit of Perversity was the Prince of Darkness. All men belonged to one or the other of these warring powers; they were either Children of Light or Children of Darkness. In the spiritual dualism of the Qumran Rule, the Children of Light have a special knowledge which helps them to distinguish between good and evil.

The Prince of Light is the advocate or helper of the Children of Light, an idea which is reflected both in the later Fourth Gospel and in Gnosticism. In the war between the "powers," we also see a possible source for Paul's reference in *Ephesians* to the war "against powers, against the rulers of the darkness of this world."

God's will in the end will prevail and the powers of darkness will be destroyed. The Essene ideas of world judgment, immortality, punishment of the wicked and reward of the righteous, the belief in angels and demons, the necessity of one's commitment either to the Spirit of Light or to the Spirit of Darkness, and the coming Day of the Lord all bear witness to the Persian character of Essene thought.

In the *Testaments of the Twelve Patriarchs*, which was held in high esteem among the Essenes, there is a



similar ethical dualism: In each man there are two spirits at war and the individual has the power to choose which he will follow. There are numerous references in the "Testaments" to *The Two Ways* and man's freedom to choose between them.

According to this literature, man is potentially good and also potentially evil. Both inclinations reside within each person, but being wholly different from God, man is inherently sinful—a principle reappearing in early Christian theology.

Pursuing the development of dualism still further, we see its continuation in Gnosticism and early Christianity. Gnosticism was a Christian *heresy*, but its roots go back to Qumran thought. The chief theme of the Gnostics was the conflict between the Spirit of Light and the Spirit of Darkness in man and the necessity of freeing the soul from the domination of the Evil Spirit by bodily discipline and through revealed wisdom. Those who possess this divine insight or knowledge are redeemed and inherit the blessed life.

Gnostics and Essenes

The *Dead Sea Scrolls* continually emphasize knowledge as a divine illumination necessary for salvation although it was not the *sole* key to salvation. The chief similarity between Gnosticism and Essenism was the juxtaposition of light and darkness, but the dualism of the *Scrolls* was an ethical one (*good* versus *evil*) while the Gnostic contrast was metaphysical (*spirit* versus *matter*).

Whereas the dependence of Gnosticism upon Essene teaching is only partial, the discovery of the *Dead Sea Scrolls* has confirmed the belief, long held by progressive scholarship, that *early Christianity was a direct continuation of Essenism*. The Graeco-Roman world in the first three centuries was in a state of religious flux; there were many sectarian movements and mystery religions.

Christianity, being a part of this milieu, must be studied against the background of its Jewish inheritance and its Hellenistic environment. Paul was a Jew, but the chief influences playing upon his teaching were Greek.

When he tells the Colossians to "set your affections on things above, not on things on the earth," he is echoing the philosophy of the Orphics and the Pythagoreans, the first groups to express the antagonism between flesh and spirit.

The metaphysical element in Paulinism cannot be ignored. The Persian-Greek dualism runs through all his letters: God and Satan, the church and the world, the first and second Adam, the present age and the world to come, the cosmic conflict of good and evil, spirit and matter, life and death.

The Persian-Greek dichotomy of body and soul, matter and spirit, good and evil, and light and darkness finds complete expression in Hermeticism and Manichaeism, two systems of thought that were prominent in the third and fourth centuries. But the culmination of the doctrine of dualism is to be seen in Christian monasticism with its fanatical attempt to subdue the flesh and elevate the spirit.

Space has not permitted documentary evidence confirming the continuity of the dualistic principle from Zoroastrianism down through all subsequent religious systems, but it is present in abundance for those who wish to view religious history in an objective manner.

Characteristic of all these philosophies was the centrality of the principle of Light, an idea which may be traced to early Egyptian thought as seen in the Pyramid Ritual, the *Book of the Dead*, and the Osirian-Solar faith. The possibility of Egyptian influence upon later Jewish and Christian thought, particularly in the *Dead Sea Scrolls* and extracanonical Christian literature, is a theme which deserves special treatment.

Should you care to read more on the subject:
Edmund Wilson: *The Scrolls From the Dead Sea*, New York, 1955.
A. Powell Davies: *The Meaning of the Dead Sea Scrolls*, New York, 1956
Charles F. Potter: *The Lost Years of Jesus Revealed*, 1958
Millar Burrows: *The Dead Sea Scrolls*, New York, 1955, and
More Light on the Dead Sea Scrolls, New York, 1958
A. Dupont-Sommer: *The Jewish Sect of Qumran and the Essenes*, London, 1954

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In My Opinion

There Is Magic in Mushrooms

Dear Sir:

In the last few years, the very word *mushroom* has been enough to brighten the eyes and sharpen the ears of many who not too long since would have considered the subject limited to culinary discussion.

The hobby of mushroom hunting is one of pure joy whether the object is to fill the cook pot or just to hunt and classify. At almost any time of the year at least one variety is up and waiting for the collector's basket. In most countries of the world, some species can be found—on sand dunes, in damp woods, in conifer forests, and in fields.

If countryside is inaccessible, a number of species may be found in the city! A friend in Chicago frequently comes home with *morels*, *coprini*, *collybias*, and others (all edible), which he finds at the foot of trees, in vacant lots, and near the railroad tracks. (Good hunting spots are never definitely disclosed except to one's immediate family.) One farmer near us has a woodland area completely surrounded by barbed wire, carrying the warning: "NO MUSHROOM HUNTING."

As happens now and then (remember *rauwolfia*?), science suddenly takes an interest in a drug or cure known to simpler people for centuries, and finds itself surprised that something long ridiculed by the professions has a good foundation of truth. More than that, in the case of mushrooms, many interesting doors may be opened, for mushrooms are connected, however tenuously, with art, religion, witchcraft, science, history, and the practice of medicine.

Research centers generally are at work on one type of mushroom or another, all with the ultimate aim of aiding suffering humanity. The University of Oklahoma is reportedly studying puffballs. This white ball-shaped fungus has been shown to produce a potent anti-cancer drug called *calvacin*. Clinical trials on humans were expected to begin within the year.

Dr. Howard Fabing in Cincinnati, Ohio, has done considerable work with the *Amanita muscaria* because of its effects on the mind. He has found a common denominator in *muscarine*, *mescaline*, *bufotenin*, and *lysergic acid*, all of which produce reactions similar to schizophrenia. He and his colleagues hope eventually to use the information gathered in the treatment of mental disorders.

It is not the *Amanita muscaria*, however, which is referred to by R. Gordon Wasson or by Robert Graves in their discussions of hallucinogenic fungi. The Mexican *psilocybe* bears no physical resemblance to *Amanita muscaria*, and its effects are vastly different.

In Siberia, certain tribes use the *Amanita muscaria* not only for its intoxicating qualities but also for its side effects. One such effect is to enable its user to perform unbelievable feats of strength and to do far better than usual anything he chooses, be it dancing, singing, or playing an instrument.

Most ancient cultures believed that the plant bestowed immortality upon those who ate it. In China before the Buddhist era, the mushroom called *lung-chih* was believed to be the mushroom of immortality, and another called *hsiao-i-hu* (the "laughing mushroom") made those who ate it hilarious.

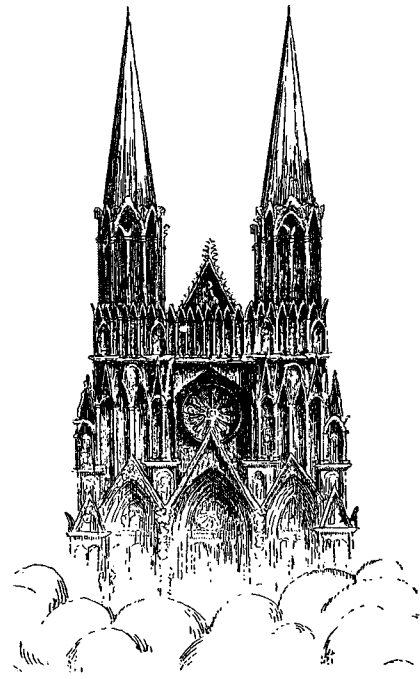
As early as 2,000 B.C. the mushroom was in use both as an inebriant and as food, with a religious aspect. When the great Montezuma celebrated his accession to the throne in the 15th century, it was reported that an inebriating mushroom was served to the guests. This, Spaniards called *nanacatl*. In the 16th century, it is recorded that mushrooms were used for oracular purposes even as they are today in remote regions of Mexico.

Nearly 5,000 years ago, Tehuti (Thoth), the Egyptian god of writing, described the *Amanita muscaria* of the Middle East. He called it "the plant of life."—VIRGINIA I. LANDRUM

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Anyone interested in knowing what occasioned Virginia Landrum's remarks on Mushrooms should refer to "Mind-Changing Drugs" (February 1963 *Digest*) and to "Medicine and the Mushroom" (May 1961).





Cathedral Contacts

STANDARD FOR LIVING

By CECIL A. POOLE,
Supreme Secretary

WE HEAR THE PHRASE, "standard of living," almost every day. This phrase has become a part of our modern vocabulary. It is used by politicians, by those who work in various social fields, and in economics. As well as being used in these fields, we read in the newspapers, or we hear in our homes through the medium of the radio and television the statements of those who refer time and time again to the modern-day standard of living. This reference is usually either specifically implied to be a measure of our modern way of life or to be considered as a standard which we may hope to achieve in the future.

Far less frequently do we hear a phrase modified only by one word, "standard *for* living." The human race today is carrying on the age-old effort of adapting itself to the circumstances in which life is found. In order to ful-

fill the requirements of life, there are certain minimum necessities. These are primarily those associated with food and protection of the living entity, but in addition to the necessities of maintaining ourselves as physical entities, there should also be aims and purposes which would serve as standards by which men live.

In referring to the standard of living as it is used today, we can ask ourselves just what does the phrase imply in the mind of the person who reads or hears it. I believe that it is not an exaggeration to say that the immediate response to the phrase, "standard of living," brings to mind a new automobile, or perhaps a new piece of furniture, or new clothing in the latest and most modern style.

Perhaps other concepts flash through the mind as an immediate response to the phrase "standard of living." It could be a new radio or hi-fi, a television set for the family room of a new and larger house; some mechanical appliance—to be used in our work for saving toil—perhaps in the home or in the office, or a labor-saving device that will multiply the productivity of the individual.

The utilitarian inference of the latter is not always completely the summation of the concept of a standard of living. Frequently our thoughts are directed toward those gadgets and mechanical contrivances that give us pleasure, which for children would be classified as toys, but for adults such as sports enthusiasts, would be considered the tools of leisure.

It is interesting to reflect upon these reactions and to realize that "standard of living" in today's concept is almost synonymous with mechanical achievement. Certainly, there is no moral wrong in taking advantage of these inventions and applications of mechanics which can be utilized both for benefit and pleasure. Every human being in today's society should be appreciative of the fact that our age is one which has made it possible for so many material blessings to be available to mankind.

We have no reason to excuse ourselves for associating these achievements with the opportunity to own, possess, or control them. At the same

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time, a more serious approach to the question of man's place in modern society will cause him to realize an age-old principle that every achievement or benefit also brings certain responsibilities.

Let us take the automobile as an example. It has become a status symbol of the standard of living, particularly in the United States. While the automobile has provided good and adequate transportation for millions, its benefits have not all been positive: Many deaths today result from automobile accidents.

Medical science has progressed a great deal in the last few decades in its research and its hope to save lives and to prolong life, but its race to achieve these ends has been in competition with continually increasing deaths as a result of traffic accidents. While I do not have actual statistics readily available, I do not believe that I would be exaggerating to state that traffic deaths have almost equalled or possibly even surpassed the lives saved through the advancement of therapeutic means of prolonging and preserving life.

The use of the automobile has therefore produced certain problems that were not anticipated by its originators, nor are they taken into serious consideration when the average individual first drives that bright new automobile out of the garage.

This parallel can be continued into other facets of modern technology. For example, we now have through the medium of radio and television the opportunity to hear and see in our homes much that was unavailable to our predecessors. Through these media, programs of inspiration, of music, of worthy messages and good entertainment have been made available to almost every individual. But in some places, these same media, when not directed by those with the highest ethical and moral principles, have brought into the home much that is cheap and degrading.

These media of communication have made it possible to refine and develop the art of propaganda, and when propaganda has been improperly used, there has been dishonest presentation of ideas that confuse and contaminate the minds

of individuals exposed to this source of information.

These ideas should convince us that we cannot measure the standard of living solely by the advances of science, and by the availability and convenience of gadgets. There is more to life than the utilization of our material environment. Even prehistoric man, while finding value in certain parts of his environment, must have realized at times of reflection that there might exist other forms of values.

The stones which they made into crude instruments, or the metals which they were able to forge into useful forms did not satisfy their needs completely. It is written that man cannot live by bread alone, that the fulfillment of his desire for all the material values of the universe will not in itself give him a standard for living.

Intangibles the Standard

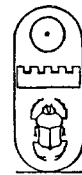
If man is to have a standard upon which to base his life, a standard which is to be his goal, his motto, and his aim for life; then the measure for such a standard must also be directed away from the physical possessions and physical objects toward certain of the intangibles that are also a part of environment.

Among these intangibles we should immediately think of common decency, temperance, sincerity, devotion to an ideal, to the improvement of human relations, to the obligation of family ties, to the acceptance of our responsibility toward others, particularly toward those younger or weaker than ourselves.

Furthermore, high among the standards for living should be a charitable attitude upon the part of those who are strong and rich. They should deal with those who are weak and poor from a charitable point of view in order that through their effort the weak at some time will become stronger and the poor be able to support themselves.

And further, possibly above all things upon which a standard for living should be developed is an attitude and basis of action of an unselfish nature. To live to his fullest, man should put into practical manifestation what is good for the community and society rather than what is profitable for himself.

(*cont'd. next page, 2nd col.*)



JOSEPHINE S. HUFF, F. R. C.

Easter Meditation

THE CHURCH was small as churches go. The sun was warm and bright, bringing out all the color of the stained glass windows. The candles on the altar were lighted. Lilies gave of their perfume. The congregation was assembling. Soon the processional would begin—the crucifer, the flag bearers, the choir, singing and marching to the music of the organ. The priest would ascend to the altar and the service would begin.

My thoughts flew back to Egypt and I stood again in the ruins of an ancient temple. The walls with their pictures in color and chiseled stone were crumbling. The great columns were broken. The sun streamed in relentlessly to the sandy floor.

My thoughts went further back to that glorious Egypt pictured on the walls of the Temple. Those walls were high and thick. The great columns supported a domed roof that shut out the hot sun and shaded the polished floor. The rooms of the gods and the sanctuary were tightly closed. The people were gathering in the outer and inner courts.

Soon the procession would begin, banners flying, torches burning, music of string and reed. Through the Pylon into the outer court into the great Hypostyle Hall. As the psalmist has said, "Enter into His gates with thanksgiving and into His courts with praise." The curtains of the sanctuary parted and the priest entered alone. The great ritual of Osiris began, and then I started comparing these ancient worshippers with those around me. How different—how alike!

They came with their bodies oiled and perfumed, in colorful robes and veils, rings on their fingers and in their ears, gold chains around their necks, in their arms the fruits of the field as an offering. We come, our bodies bathed

and perfumed, new clothes and hats, rings on our fingers, jewels in our ears, beads and chains around our necks, and in our hands the fruits of our labor.

Are we the same people as they in another time, another age, another incarnation? Perhaps. We are all of the same common clay, imbued with the same Spirit. That Spirit that has led man through the ages to the great festival of Resurrection.



CATHEDRAL CONTACTS

(continued from previous page)

Personal gain is a natural desire, and we might say a natural right of all individuals, but with gain comes the responsibility of sharing that gain whether it be wealth, experience, or knowledge, in a way that will make better the society as well as the individual who accumulates such values.

In these concepts we find the true standard for living. These are the values which supersede those related to the modern technological manipulation of materials to form useful and interesting gadgets. We can enjoy the fruits of a technological world, but our lives will become shallow and the future more insecure if we do not see beyond the limitations of our material environment.

There will be few values that will endure if we do not make ourselves conscious of the fact that although we may gain all the gifts of the physical world, without ideals, without decency, temperance, and unselfishness, all else is but a shadow of a standard and not a standard for living.



The Cathedral of the Soul

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

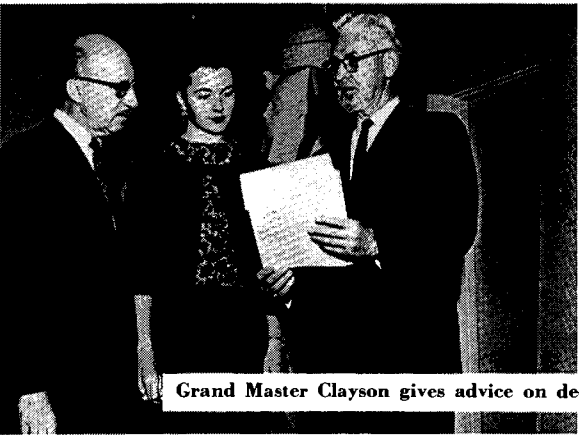
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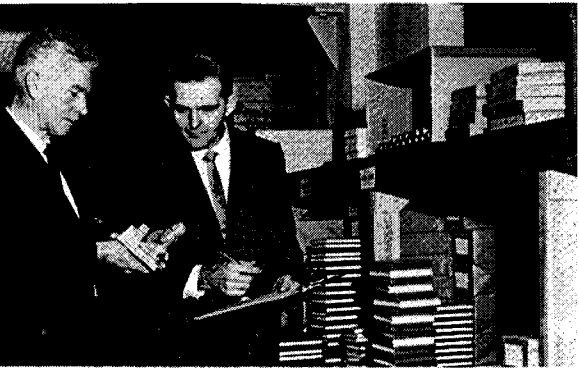
Imperator Lewis reports on world tour.



Supreme Secretary Poole conducts your forum.

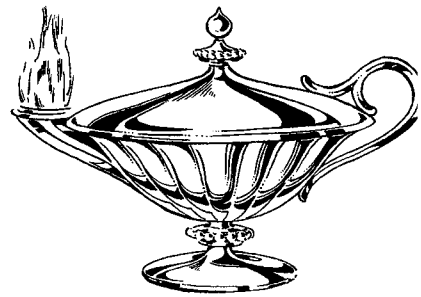


Grand Master Clayson gives advice on decorum.



Grand Treasurer Whitcomb checks items for convention display.

THE 1963
INTERNATIONAL
ROSI-CRUCIAN
CONVENTION





These Are The People...

People are what make a convention. People talking to people; people doing things for people; people teaching; people learning. The nicer the people, the nicer the convention. Getting to meet and to know other Rosicrucians; to have personal contact with the officers and staff of AMORC—is a major emphasis in Rosicrucian conventions. The interchange of ideas and culture is enormously beneficial.



These Are The Events

A Rosicrucian Convention provides members with the opportunity to see and use the facilities at Rosicrucian Park—facilities which have been made possible over the years by your generous contributions. Large workshops permit us to build exhibits and demonstrations to enhance the presentation of Rosicrucian thought—to keep in repair the equipment and instruments which are loaned to Rosicrucian lodges and chapters throughout the world; a bright and cheery library offers thousands of volumes of good reading; classrooms and laboratories furnish the tools for research into the wonders of the universe; and administrative offices serve as the private retreats wherein the counseling work, the business, the instruction, and direction of the Order take place.



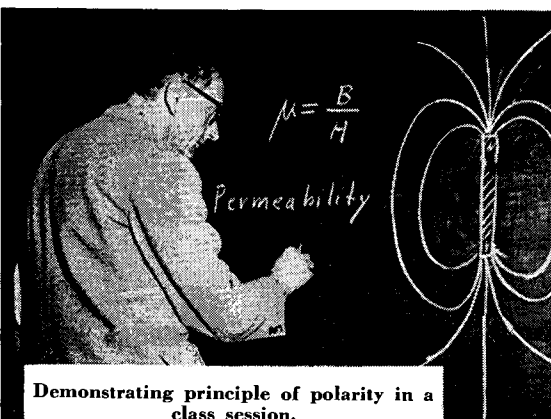
Hertases welcome you . . . with badge, program, and cheery smile!



Colombes prepare for solemn duties, with a helping hand from Colombe Counselor.



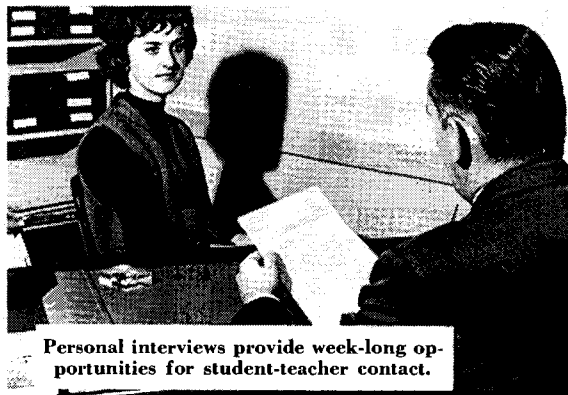
Preparing sets for theatrical performances.



Demonstrating principle of polarity in a class session.



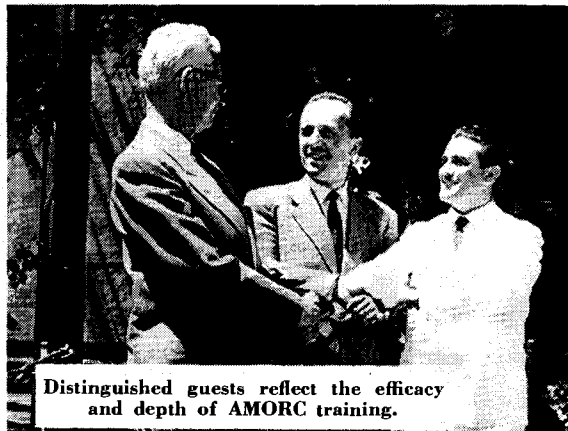
Members mingle between sessions in the lovely setting of Resurrection Park.



Personal interviews provide week-long opportunities for student-teacher contact.



Subordinate bodies send delegates, and report to Grand Secretary.



Distinguished guests reflect the efficacy and depth of AMORC training.



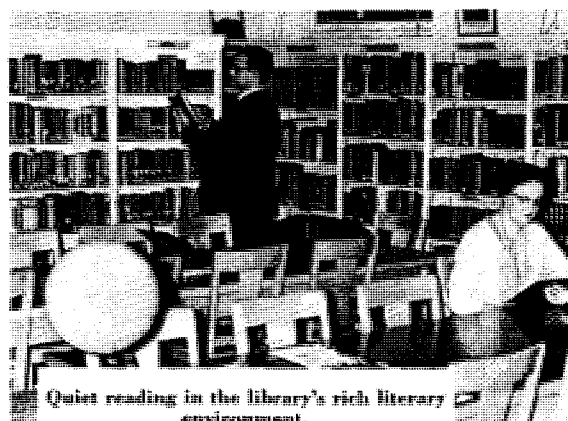
Sound, hearing, and consciousness are science emphasis this year.



Behind the scenes are the busier-than-anybody technicians.



Dramatic productions on stage portray challenging ideas.



Quiet reading in the library's rich literary environment.



"The Welcome Mat Is Out"

THIS IS THE BIG YEAR!

Plans are being made to bring sizable delegations from many distant points to this year's convention. We look forward to having representatives from every state in the United States of America, from every province in Canada, from every country in Central and South America, from Europe, Africa, and from every part of the British Commonwealth.

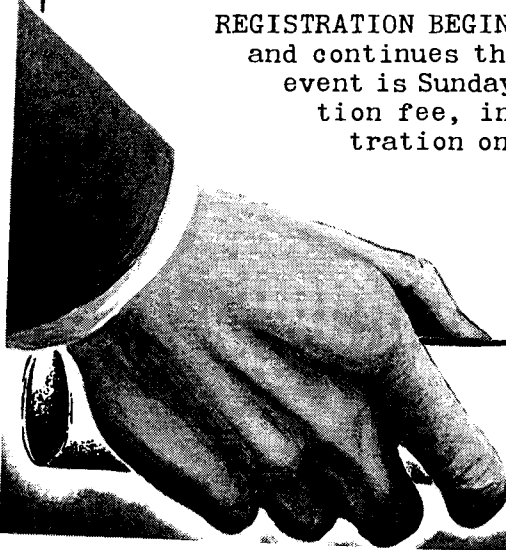
New and exciting features—a change in pace—time for relaxation in the tranquil environment of Rosicrucian Park—these mark this year's convention.

There's plenty to see; plenty to learn; and plenty of sunshine and laudable climate. The days' and nights' activities blend into each other in a succession of inspiring and forward-looking sessions. New areas of thought are courageously explored, and the controversies surrounding the philosophical concepts of our day are penetrated and clarified. This is indeed an environment charged with the spirit of inquiry and brotherhood.

Plan now to attend. Be one of this mighty throng.

May we advise that you write for hotel and motel reservations early. Lists of accommodations will be sent to you on request.

REGISTRATION BEGINS AT 9:00 A.M., SUNDAY, JULY 14, and continues throughout the convention. First event is Sunday evening at 8:00 o'clock. Registration fee, including banquet: \$9.00. (Registration only: \$7.00; or banquet only: \$4.00.)



July 14-19

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.

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



THE SPRINGTIME of the year is close at hand, and it makes one realize that the freshness of the coming life and the vitality that is in the air signify a period when we should cooperate with nature's processes of rebuilding and re-creating and become new men and women.

I like to think of the picture that one of the old mystics painted when he said that when springtime came he wanted to plant in the garden of his soul a seed of life, a seed of kindness and tolerance; that he would watch it carefully through the spring showers and high winds; mature it until summertime, then protect it against the heat of the sun and the great showers.

In the fall, when it had become a great thing, he would bless it and enjoy its beauty and magnificence throughout the winter months, taking it closer to his bosom, keeping it warm, and letting it vitalize him during the close of the year.

Each one of us can plant such a seed at this time of the year by knowing that with the coming of spring come many opportunities to attune ourselves with the changes that are taking place. We can change our natures, our dispositions, our ways of thinking and doing things, and become new in many ways.

We really can clean house this springtime and get rid of many superstitions and false beliefs, many habits and traits of character that clutter like weeds in a garden and keep new plans, new thoughts, and new ideas from growing strong and beautiful.

Man is constantly evolving, and it is for this reason that systems, doctrines, dogmas, and creeds, which served so well in the past, seem to be obsolete now.

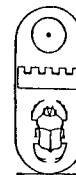
It is not because we are less considerate of the higher things of life; it is not because we are less religious, less

Another Spring

devoted to high ideals and principles, or less moral; but it is because we have evolved to a different understanding. We feel sure that it is this higher understanding of those things necessary in life that builds character and makes for right living and divine attunement.

Man is different from what he was a hundred years ago; he is not less religious but more religious; he is not less devoted to principles and ideals but more devoted to higher, broader, more understandable ones.

In these clashes between the customs and thoughts of the past and those of today there is more than the mere difference of opinion; there is the difference of continued evolution. Yet evolution is not only a thing of great cycles or eons of time, but of days, hours, and minutes. In the twinkling of an eye, we are told, many wonderful things can occur. In the passing of a few hours at night there may come a change in the life of any of us—through a dream, a vision, or just a good night's rest. And truly in the passing of a year, with its cycle of ma-



terial changes and the effects of nature's process of unfoldment, there can come to each of us modifications of understanding and viewpoint which will broaden and enlighten us and make us conscious of the grander aspects of life and our relation to the universe as a whole instead of to only a small part of it.

Therefore, I plead for the rebirth of thought and character at the springtime of the year. I plead for a conscious, willful agreement with nature's processes and a determined change in our individual natures. Let us rise above our local environments and find in ourselves a divine attunement with the entire universe so that we will not remain merely a part of the place or condition in which we happen to exist.

This is my thought these springtime days, and this is the thought that I would have you take under consideration for weeks to come, until it takes root in your consciousness and manifests in everything you think and do.

With a change of thinking and a broader aspect of consciousness will come a widening of your ability to live with understanding. You will find that there is a broadening of your whole life, that you are becoming more receptive to the blessings of the universe, more successful in your undertakings, more enlightened in your aspirations, and more truly inspired in your conceptions. Such a change in your nature, outwardly manifesting in many ways, will be noticeable and will attract to you those who are like yourself, repulsing in a passive way those who cannot agree with you.

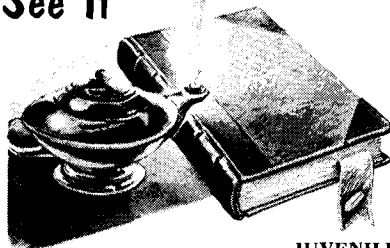
Soon you will find that the rebirth of the springtime has brought you into the summertime of joy and peace profound. Then through the fall and winter you will enjoy life as you have never enjoyed it before. With the ambitions, anticipations, exhilarating introspection known only to the true mystic, one who has passed through self-crucifixion and self-resurrection, you will look forward to the coming of another spring.

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The Mystic Triangle, April 1926

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As Rosicrucians See It



JUVENILE DELINQUENCY

AS WITH MOST social problems, if you stick to generalities, there are simple causes, and simple solutions. Juvenile behavior in any given era can be said to be a direct reflection of adult behavior. Extremists say there are no delinquent children—only delinquent parents. The truth of the matter is that there is usually an equal portion of both. The simple cause is lack of constructive activity. The simple answer is more activity. An ancient truism pinpoints the sore spot more succinctly: *The idle mind is the devil's workshop.*

The lack of constructive activity can be attributed to our times. Mechanization and organization have created an abundance of leisure hours. Where there was once a balance between man's needs and the work required to satisfy those needs, there is now an imbalance to which society has not yet adjusted.

The hours of the day must be filled with constructive mental or physical activity. New responsibilities must be created. Challenges must be placed before youth. This in turn would require some regimentation—a community-backed drive to provide youth with ACTIVITY.

There is enough to be done in every urban and rural area to keep youth occupied *ad infinitum*. For a starter, they could be engaged in *Beautifying the Community*. Participation in this effort should be a requirement for *all* youth. It would not only help to fill idle hours but would instill in the youth a sense of community service and earn such added satisfactions as achievement, creativity, getting along with others, and experiences upon experiences that would make for character development and the love of living. Cleanup details, planting of flowers and shrubs, painting, creation of their own recreation areas, youth choirs, and youth orchestras are just a few of the possibilities for this program.

Added to this must be a reorientation of information outlets; newspapers, magazines, radio, and television. Environment is a tremendous influence in the development of youth. Emphasis on delinquent behavior by these media only adds to the problem. Not only does it suggest nonconformity to the uninitiated, but it gives unwarranted *recognition* to the deviate as well. (B)

Is Religious Unity Possible?

THE CHRISTIAN CHURCH has been divided against itself for nearly 2,000 years. Emanuel Swedenborg over 200 years ago was deeply disturbed by sectarian differences when Christian sects could share a fundamental credo in three essentials: Acknowledgement of Divinity, the holiness of the Word, and the life called Charity. His understanding of the oneness of Christian aims foreshadowed the same general purpose as the current ecumenical movement.

Swedenborg, the son of the King's chaplain, was born in the bosom of the Lutheran Church; but in his own bosom was born a bigger church, which encompassed the world as it was known in the 18th century. Although he remained a Lutheran, at the age of 59 he declined the post of Councilor of Mines in order to devote all of his thoughts and energies to being "the servant of Christ."

He believed that his vision of renewed Christianity would be the salvation of the world: He felt that man is as much a part of the spiritual world as he is of the physical. The comments of his contemporaries do not always convey the significance of the man; but today ecclesiastical and lay scholars alike study his works. For well over 100 years The Swedenborg Foundation, a New York publishing body independent of any church organization, has supplied Swedenborg's Writings to students of all faiths throughout the world.

Swedenborg's main concern was for the Christian Church although he was not unfamiliar with non-Christian religions. All religions offer spiritual fulfillment, but where is the meeting point?

For Islam there is a single, all powerful God who controls the destiny of every human event; Jews recognize one omnipotent God but still await the Messiah's coming; Christians believe in the same omnipotent God but ac-

knowledge Jesus Christ as the Godhead revealed. Buddhism—believing human perfection attainable only through supplication and devotion—expresses its belief in a single ideal.

Doctrine Divides; Charity Unites

Swedenborg wrote: "The church is within man and not without him; and every man is a church in whom the Lord is present in the good of love and faith." Can there be division in unity?

Thoughtful seekers of religious unity realize that progress will be impeded according to the degree of dogmatic insistence on doctrine: Man's freedom of thought must be respected and preserved to surmount that obstacle.

If a new organization is to become the "Crown of Churches," it must be built on the foundation of the three essentials as distilled by Swedenborg. Recognizing the soundness of his aphorism "Doctrines divide but Charity unites," it may become recognized that doctrinal divisions "may be compared with so many jewels in the King's Crown."

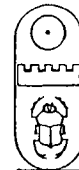
Church leaders are now getting together, theologians realizing fundamental similarities among all the world's great religions. Perhaps in the eternal struggle for unattainable perfection lies man's fulfillment and ennoblement.

Members, PLEASE Note

When writing to us, please place your key number, name, and address in the upper left-hand corner of the envelope. This will help us to give your letter immediate attention.

We now have a zone number; therefore all mail to us should be addressed, as follows:

**Rosicrucian Order, AMORC
Rosicrucian Park
San Jose 14, California**



Jonathan Swift: Master Satirist

JOHN LE ROY, F. R.C.



From an early edition of *Gulliver's Travels* by Dean Swift. Courtesy Routledge & Kegan Paul, Ltd., London

Gulliver at Lilliput: or Contemporaries Cut to Size

Satire should.

*Like a polished razor keen,
Wound with a touch
That's scarcely felt or seen*

—LADY MARY MONTAGU

READERS OF SATIRE are not too plentiful these days, especially when the satire is of a time long passed and wrapped in baffling names and strange circumstances. Once there was more leisure to read as well as to write such matter. Perhaps more necessity; those times were such that carping comment on those in authority brought sudden and devastating reprisals.

The politics and social ideals of two hundred years ago seem dull and dead enough in our times to make the whole matter—when discussed at all—a thing of the classroom and for those who devote themselves to the literature and history of the past.

Periwigs and sedan chairs and their association with great talk and a romantic past have little appeal outside the movies, and sardonic comment is publicly indulged only vicariously. We leave such foolery to professionals.

Even so, it is possible that children still read one of the greatest satires of all times and love it: *Gulliver's Travels*. Tell them that they are being gulled by Gulliver, that it is, a bitter diatribe

on political shenanigans and chicanery during the rule of the German George in England, though, and they will shrug it off, lose all interest, or merely sigh, "Oh, yeah?" and go back to reading.

Half a century ago, it might have been somewhat different although it is to be doubted. The universities then offered extensive studies on the age of sanity and order in the English scene without causing a stir unless the youngster were a political science major and felt obliged to know as a part of his cultural background something about the way government was handled in a purer age. But it could be argued that he never got too far—unless he was Irish and rebellious at heart.

The Irish knew Gulliver's author, Jonathan Swift, and loved him not so much as a man and a human being, perhaps, as for the fact that single-handedly through his tiger's heart wrapped in a cleric's garb, he saved the country.

The circumstances seem tame as we read them today: George the First, Hanoverian King of Great Britain and Ireland in 1714, being German and very unEnglish, had little use for that strange breed of men with their parliamentary bent. He wanted money, and to those who would help him to that end, he gave great leeway. Among

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these were his ministers, Stanhope, Townshend, and later Robert Walpole; also, the Duchess of Kendall. She figured heavily in the fiasco of one Wood's attempt to introduce £108,000 of English half-pence and farthings into Ireland.

This naturally got the natives' Irish up, and Jonathan Swift in a series of anonymous pamphlets, *The Drapier's Letters*, made them to a man against the monetary invasion. The matter ended, the scheme fell through, and the Duchess lost face. Swift was regarded as a hero, and everywhere extolled in the universally quoted forty-fifth verse of *I Samuel*, fourteenth chapter, "Shall Jonathan die, who hath wrought this great salvation in Israel? etc."

This was rather a feat for a spiteful young man whose disappointments continued in one way or another throughout his life and all came out in ascerbatious writing. That it accomplished certain ends that were good may indicate that even our weaknesses may at times be made to serve worthy ends in a situation where they are wisely directed.

We should certainly never have had *Gulliver's Travels* nor the hours of innocent pleasure its reading have brought but for Jonathan Swift's peculiarly misanthropic view of life. He knew the reason for Gulliver, whether the general public ever did or not.

He is said to have written Alexander Pope to that effect: "I hate and detest the animal called man, and upon this great foundation of misanthropy the whole building of my *Travels* is erected."

It was while the Irish uproar was still fresh in his mind that *Gulliver* was being written and, were we interested, it is likely we could untangle from it this particular bit of English history—the Duchess of Kendall included. We need consider only the episode of the political acrobats during Gulliver's stay among the Lilliputians to assure ourselves of that fact:

This diversion is only practiced by those persons who are candidates for great employments, and high favor at court. . . . When a great office is vacant, either by death or disgrace, (which often happens) five or six of

those candidates petition the Emperor to entertain his Majesty and the court with a dance on the rope, and whoever jumps the highest without falling, succeeds in the office. . . .



From an early edition of *Gulliver's Travels* by Dean Swift. Courtesy Routledge & Kegan Paul, Ltd., London

The Treasurer Demonstrates His Skill

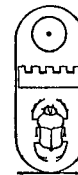
Flimnap, the treasurer, is allowed to cut a caper on the strait rope at least an inch higher than any other lord in the whole empire. I have seen him do the somerset several times together, upon a trencher fixed on the rope, which is no thicker than a common pack-thread in England.

My friend Reldresal, principal secretary for private affairs, is, in my opinion, if I am not partial, the second after the treasurer; the rest of the great officers are much upon a par.

How many in later years reading these strange and all but idiotic tales of *Gulliver's Travels* penetrate their original intent or sense at all the acrid wit which went into their contriving? Swift took care to mask his victims in fanciful names; so we regard them humorously, as very funny little people capering through life—managing its business with as much aplomb and as little knowledge as an ant might tackle an oyster.

Yet bitter Jonathan Swift was in deadly earnest and was (with almost a witch doctor's intensity) cutting political figures down to size. *Reldresal*, the treasurer, and *Flimnap*, the minister, must have been recognized by some although they themselves would have been burned to cinders had they suspected the full extent of the ridicule.

Most of us have read *Gulliver* out of context, and probably would like it less as a socio-political document. We are surface dwellers because our equanimity is thus better preserved. It may be harder, too, for us to focus attention on



the earth when everyone else seems to be staring fixedly into space.

What happens here, what has happened, and what may happen seem less important than the prospect of getting into orbit and putting it all far, far behind.

This could be the better way: Things so much out of hand might better be left to get worse on their own. A new start somewhere else—Venus, Mars, some yet undiscovered star in that beautiful somewhere of outer space—

might well be our Utopia. At least, it might furnish us the opportunity for muddling nearer heaven.

It is a temptation; but before we go, there may be time for another chapter of *Gulliver's Travels*. It will help us pass the waiting hours pleasantly, fill us with prospects of what lies ahead, or even bring us to the decision to remain where we are and live like human beings.

An article on Swift and his anagrams appears on page 152 of this issue.



No pleasure is comparable to the standing on the vantage-ground of truth.

—FRANCIS BACON



For the Prospective Mother

DURING the Golden Age of Pericles in Ancient Greece, there were conceived many ideas which were to shape the course of human society. It was during this period of enlightenment that the doctrine of *prenatal influence* was introduced. The prospective mother in ancient Greece was obliged to be exposed only to a pleasant environment and cultural influences. Each day, for a certain length of time, she must listen to music, read passages from the great poets, or indulge in something which appealed to her aesthetic sense. It was affirmed that such indulgence had a definite influence upon the unborn child and tended to

fashion its personality. If a prospective mother is continually distraught, depressed, agitated or harrassed by negative thoughts, certainly such are not conducive to a beneficial psychological influence upon herself or her unborn child. Years of study have confirmed many of the original conceptions of prenatal influences and further experiments have added information. These principles have been introduced to many hundreds of prospective mothers throughout the world by the Child Culture Institute. They have written letters attesting to the excellent results derived from the use of these principles expounded by the Child Culture Institute. If you are to be a parent, write to the address shown below and ask for the *free booklet* telling you about prenatal influence and child guidance. You cannot afford to neglect investigation of that which concerns you and your child

CHILD CULTURE INSTITUTE
Rosicrucian Park, San Jose, California

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The Open Mind

MANY CONCEPTS which we hold to with great tenacity are in truth mere opinions, no more, no less. Reluctance to part with former beliefs may be of a deep-rooted psychological nature, or it may be only the result of mental lassitude. The new concept demands further thought: We hesitate because we derive a feeling of security from the old belief. However, intellectual advancement, like any form of progress, demands change.

The captain of a fishing schooner promoted to the executive staff of his company must bid his seamen good-by. Our faith and trust in our old beliefs may be such as the captain had in his men, but the day will come when to serve in a new position on the ladder of involvement we must give them up.

We would never challenge a new thought, though, without *doubt* and *skepticism*, which serve as a defense. Their nature is negative, but without them the positive would have no negative counterforce to maintain a balance. Excess defies balance; so our negative guardians must be aided by two of a positive nature: *faith* and *trust*.

If doubt and skepticism are overly conscientious, they will inconsiderately deny entrance to *any* new thought rather than challenge it. *Faith* and *trust* will no longer be assistants but prisoners. They will maintain a closed mind.

An intelligent person establishes a point of balance: an open mind. The guardians are not banished, for new and foreign ideas should not be permitted to enter completely unchallenged. Neither should they be accepted merely because a recognized authority advances them. Otherwise, students of one school would believe ideas advanced by one authority and those of other schools place blind faith in another.

Perplexing Situation

This perplexing situation often tempts the immature thinker to eliminate the authority altogether and leads to intellectual anarchy. It would be catastrophic in any educational system: the word of a poorly prepared or fanatical teacher having equal consideration with that of recognized authority.

The solution lies in a vigilant guard.

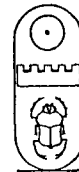
Doubt and *skepticism* should permit the entrance of new concepts as visiting guests, with *faith* and *trust* keeping an eye on family heirlooms; yet stand ready to turn them out at the first sign of their being more than scintillating company. It is impossible to study the opinions of all authorities simultaneously; thus the necessary temporary entertainment of ideas. Eventually after sufficient study, the guardians will single out their favorites: This process is thinking for oneself.

When a new concept is discovered to outweigh an old, it is accepted and the old idea discarded. At times, indecision will arise, but *faith* and *trust* are not fickle by nature. A stubborn concept injected in youth is buried; worse still it is often insidiously planted with fear techniques. Then reasoning below the level of objective consciousness makes one afraid to discard the old belief, despite the fact that it is out of harmony with the present sense of values.

The only solution to the conflict is an open mind. The easy course is to reject immediately the new concept which is creating a mental turmoil; but such resistance is too often ignorance. If *faith* and *trust* consort with stronger truisms, their strength will maintain a position of prestige. On the other hand, the strange concept may prove eventually to be the most valuable.

Almost as difficult is the belief which gains strength through tradition. We cling to many erroneous concepts because of misplaced sentiment. A false feeling of security is thereby derived: for instance, that the story Columbus sailed over the horizon to prove the world was round instead of flat. Schools now teach a more truthful version, but there are still those who cling to the old notion.

Another example, less popular but more current, is the widely entertained



belief pertaining to the American raccoon. Texts elaborate the cleanliness of this animal because it washes its food before eating. Recently, it has been discovered that the raccoon does not salivate readily and in reality is softening his food prior to consuming it.

However, I have failed to educate my friends on this score, and if *doubt* and *skepticism* had prohibited me from experimentation, my *faith* and *trust* would still be entertaining the fanciful but far less logical older concept.

Entertaining A Theory

Some people have difficulty treating a theory only as a guest. This is a result of habit. We have become accustomed to dogmatic statements of fact! Two and two always equal four. The child mind is not burdened with the binary system or theories of relativity, and knowledge presented in this manner does not require him to think for himself. We must realize that everything we believe will eventually be replaced by a deeper or more encompassing understanding. It is imperative that we maintain an open mind.

Regardless of motivation, when the guardians, *doubt* and *skepticism*, are permitted to be overzealous, we fail to maintain an open mind. Arguments are advanced immediately to bar entrance to the unfamiliar stranger—more often than not, arguments which have no real basis in logic. For example, it may be claimed that some scriptures do not say we live more than one lifetime on earth. There is a failure to observe, however, that the same scriptures do

not state that we do not! Nor do they state that man incarnates only once.

A man once informed me that he would not even consider the concept of reincarnation because he did not *wish* to live another earthly existence. The fact is that universal law is uniform: We either live one earthly existence or many. If reincarnation is the law, man could no more defy it than he could repeal the law of gravity.

The doctrine of reincarnation lends itself to this discussion because it is a concept difficult to prove empirically. Libraries can provide information concerning those who have recalled former incarnations and cases which have been investigated by reputable authorities. Still, the average person has no such memory nor the opportunity to engage in psychic research, so he must rely upon his own resources of intellect if he wishes the question answered to his personal satisfaction.

To do this, it may be necessary to entertain the concept as a guest. If we reject every new idea immediately, we will never acquire new knowledge. It will then be impossible for the intellect to progress. The philosopher Kant said, "There is more doubt based on ignorance, than skepticism based on knowledge."

The one who develops the ability to keep *doubt* and *skepticism* from callously closing the door to new and perhaps strange thoughts is maintaining an open mind, and the influx of knowledge will not be impeded. Nor will *faith* and *trust* be imprisoned with no better company than bigotry and prejudice, or dull and outmoded ideas.



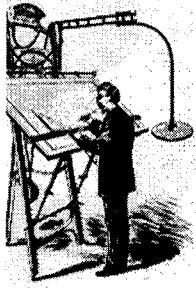
ROSICRUCIAN DIRECTORY

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



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

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Yesterday's Draftsman, and Today's

Charles Bruning Company, Inc.
from the Bettmann Archive

THROUGHOUT history, draftsmen have made construction drawings from which historical edifices were built; yet, how infrequently we consider their importance: From their drawings come colossal buildings, rocket ships, nuclear submarines, and jet aircraft.

An army of draftsmen, at least 365,000, plans for the wonders of the 20th century. In the Marina City Complex of Chicago, with its 60-story circular apartment towers, an average of 25 draftsmen have been busy for a total of 97,555 man-hours since its inception in 1960. Before the project is completed, an estimated 110,000 man-hours will have been spent in construction drawings.

In the early 20's, the Ford Motor Company's Model T kept five draftsmen busy for a total of 2400 hours. In 1959, its compact Falcon required a total of 1,200,000 man-hours for engineering—the time divided among 270 engineers and drafting personnel.

The world's first nuclear-powered aircraft carrier, the *U.S.S. Enterprise*, required 915 draftsmen and 16,000 drawings.

Today's draftsman operates with adjustable drafting tables, feather-touch drafting machines, electric erasing machines, and a variety of space-age equipment designed to make his job more efficient and accurate. But not so the "draftsman" in the age of the pyramids.

Not much is known about the early forerunners of today's modern drafting implements. History does give the list of materials—palm leaves, bark, clay

and wax tablets, papyrus and parchment—which have felt the imprint of early drafting tools.

Egyptian papyrus was developed as far back as 3500 B.C., and parchment was first used by the Greeks. Paper, as we know it, was made from rags by the Chinese in A.D. 105. An Englishman, in 1770, made the first drawing paper, but tracing papers did not appear until almost a hundred years later.

But what of the many other drafting materials—pencils, compasses, T-squares, and drafting machines? The Germans made the first graphite pencils in 1760. Over the years, hundreds of variations on the first simple pencil have evolved, erasers for one thing, and multi-colored and mechanical pencils.

The Chinese are generally credited with the development of the compass. The Greeks used stakes and ropes to form circles, and the Romans are credited with forging the *circuns*—a metal tool with two sharp pointed legs, stiffly hinged together by a rivet.

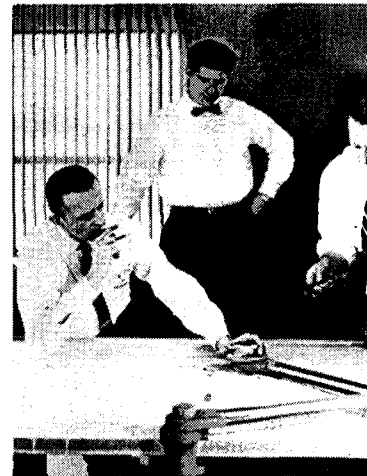
Early T-squares, like the drawing boards, were made of mahogany and pear wood, preferred because it was less likely to warp.

Ink was used by the Chinese as early as 2600 B.C., and manuscripts were written in ink as long as 4,000 years ago. The Swedes came up with the idea of the *ruling pen*.

Probably the most important single modern tool is the drafting machine which combines a T-square, triangle, and a compass with great mobility.

In the late 1890's, many draftsmen had a wheel-lift for raising and lowering the table top. The unit consisted of a rack and pinion movement operated by a large wheel, "so simple and easy to operate that a lady or child can handle it."

The Charles Bruning Company of Mount Prospect, Illinois, introduced the first band-type drafting machine in 1932, and pioneered the development of many drafting aids—even electric erasing machines.



Charles Bruning Company, Inc.

SERGE HUTIN

European Alchemy

Its historical status

ONE MAY CONSIDER the sixteenth century as the apogee of European alchemy. At the beginning of the seventeenth century, the magic spell of hermetic aspirations depended very largely upon the general scholar. This was the epoch of Jean-Valentin Andrea's famous *Rosicrucian Manifestoes*, which were disseminated throughout the whole of Europe, and of the researches of Michael Maier, Robert Fludd, and others, whose works appeared under the aegis of the Rosy Cross.

One notes, however, around 1640-50 the beginning of a gradual disaffection in the intellectual world regarding the ends of alchemy, a disaffection which soon became quite general, little by little establishing alchemy as a "mysterious science"—cultivated, to be sure, even to our own times by the initiated, but impressing the informed middle class merely as an historical curiosity or even simply a literary enterprise.

The English alchemist, concealing himself under the pseudonym *Philalethes*, is still an adept in the Grand Tradition, but the example of the German Glauber, for instance, demonstrates well enough that in the second half of the Grand Century the noble savants (contrary to genuine alchemists) tended, in the majority of cases, to reduce the ends of alchemy to operations which were already *chemical* in our modern understanding of the term. Yet the true nature of traditional alchemy was not necessarily lost sight of: It merely confined the search for salvation and the practice of the Great Work to the laboratory.

Such tendencies as it is possible to evaluate from alchemic documents—especially such of them as appealed only to the Renaissance and seven-

teenth-century periods, which saw physical alchemy reach its heights before it was progressively discredited—now seem to be having a resurgence of popularity in this era of nuclear physics.

Genuine alchemists themselves had roundly denounced the vulgar "puffers"—those who without being acquainted with the secret methods to be followed sought by experiment and happenstance to find the philosopher's stone. The Great Work, then, was no purely mental and symbolic development. Quite the contrary, all the texts, all the iconographic titles, affirm the particular importance of an exact observance of definite laboratory procedures. The alchemist and his assistant producing the philosopher's stone may do so by examination—by the *dry medium* (little used because dangerous) or by the current *wet medium* (progressive baking of the first matter in a special receptacle of glass or crystal, producing because of its ovoid shape the philosophical egg).

The Philosopher's Stone

The philosopher's stone is not a principle purely: It is described as something tangible, being represented at the end of the Work under the form of a crystal or as a sort of illusive particle giving off light.

No more astonishing—it may be noted in passing—than that which the alchemists and still later the *puffers* may have discovered of important chemical bodies in the course of their operation.

But one of the most precise of the symbolic propositions set forth by Khunrath, the celebrated German Rosicrucian alchemist, in his *Amphitheatre of Eternal Wisdom*, was the inseparability of the laboratory from the oratory.

Above the material operations of alchemy there were others in perfect analogous correspondence with them—operations interior, spiritual, by means of which the adept attained gnostic enlightenment. Paracelsus' words were to the point: "He who knows himself knows God implicitly."

Another German Rosicrucian, Julius Sperber, says that the philosopher's

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stone "purifies and illumines the body and soul to such a degree that he who possesses it sees as in a mirror all the celestial movements of the constellations and the influences of stars in his own chamber without ever seeing the heavens, his windows being shut."

This alchemic gnosticism is extended by a *pansophism* or universal science so strange as to seem the point of a very definite departure from the altogether complex theosophic teachings. First of all, one assumes its point of departure to be from that very concrete experience which may be the development of the transformation of natural substances from what is already a kind of metaphysical "dialectic."

Next, the rigorous application of the postulation of exact correspondence between the *Macrocosm* and the *Microcosm*: The larger world (the Macrocosm) shows itself in the work (the Microcosm), the alchemist repeating in miniature the development of material creation. But the Work is as well the human being, corporeal rather than spiritual.

The study of correspondences between the human body and the cosmos has likewise led numerous alchemists, primarily Paracelsus and all his followers, to attempt to apply alchemy—in expectation of a perfect "medicine of the three kingdoms"—to the preparation of particular remedial medications. It is to these alchemists that is due in large part the therapeutic use of metals—notably to the Paracelsian antecedents of homeopathy.

The Doctrine of the Superman

Finally, alchemy under its complete form is always a doctrine of the *superman*: The philosopher's stone and the elixir of life (or what amounts to the same thing, the immersion into Fire—into the igneous source of all life) effect in the adept complete *regeneration*, doing away with the "old Adam."

Invested with a glorious body, the adept, having accomplished his final deliverance, is able in turn to bring about the regeneration of the world and

of all beings under his protection. Contrary to contemporary profane aspirations toward a superhumanity, this process is not one purely of preferment: In alchemy the *progress* is apparently only a reconquest of the glorious state before the *Fall*, a return of man (and the milieu into which he is submerged) to the state of initial perfection.

In conclusion, it is important to remember that traditional alchemy is not simply the forerunner of modern chemistry. Even when the terminology seems similar (as for instance the unity of matter and its transmutations), the ends of this occult science are opposed to the research of contemporary scholars.

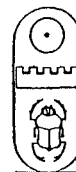
Have the alchemists succeeded in the Great Work? Even if many of them by their own avowal seem not to have accomplished their unbounded ambitions; even if physicians and real chemists make objection on the grounds of principle (the success of transmutation requiring a thorough acquaintance with radioactivity and, above all, the means of eliminating from the process the fatal consequences for the experimenter!), it is evidently impossible to refute unattainable dreams with negative rationalizations.

After 1640-50, alchemy was banished from the domain of science, but nothing will ever prevent man from dreams of conquest of *lost powers*. It is not astonishing, then, that there exist today alchemists—the followers of Fulcanelli, in particular—who are still intent on discovering the philosopher's stone with all its fascinating employments. And we catch ourselves asking, How are we to understand them? To achieve—or better, re-achieve—complete freedom, with perpetual physical youth and inner omniscience. What a beautiful dream! Who knows, perhaps rationalization is not always necessarily reason. *It is at least what the historian surprises himself by wishing.*

This article has been translated from *Rose Croix*, the French edition of the *Rosicrucian Digest*.



You can have a lord, you can have a king, but the man to fear is the *tax collector*.
—Axiom from Babylonian tablet, 3727 years ago.



PIERRE HENRION

Agrégé de l'Université

The Time-Honored Anagram

*Authors have used
it to advantage for
centuries*

ONE OF THE OLDEST plays on words practised by man is a play on the letters composing a word. It consists in shuffling the letters or rearranging them so as to obtain a new more or less fortunate meaning. This universal pastime is probably older than the oldest practisers of it that we know, the Kabbalists. It was sometimes so popular that official anagrammatists worked for handsome salaries by special appointment to monarchs.

They devised flattering mottoes, poetical posies, and also bitterly satirical epigrams. Anagrams have also been traditionally used by writers to conceal their identity or find imaginary proper names. Thus there was a German of

M. Henrion, Professeur Agrégé, is both a secondary school teacher at Lycée Hoche, Versailles, and a professor with university status at the French National School for Agricultural Engineers. He is as well a member of the Board of Entrance Examiners at the École Polytechnique, the leading French scientific school. Among *littérateurs* he has long been recognized as an expert and his books classics. Privately printed, his works are somewhat hard to come by but immensely rewarding to those attracted to literary puzzles. One in French is *La Vertigineuse Virtuosité de Shakespeare*; another in French and English is *Jonathan Swift Confesses Gulliver's Secret*. Inquiries should be addressed to the author, Lycée Hoche, Versailles, France.

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the 17th century, Prince Augustus of Luneberg, who, like a good many aristocrats, did not want to debase his name by putting it on a title-page, a notion that may sound ridiculous now though, after all, one risks one's prestige when launching a book—and it would hardly have done to endanger the prestige of a great name. So AUGUSTUS chose the pen-name of GUSTAVUS.

Now I must request the reader to note Fig. 1 and very carefully check the perfection of the anagram. To each

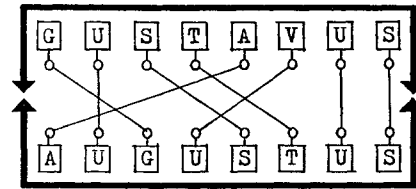


FIG. 1

letter of the diagram corresponds a little ring. The rings are joined by lines so that the displacement of a letter may be quickly followed by the eye. This rapid and sure checking will become important and must be practised first on easy examples.

An apparent imperfection can be noticed: to a V of GUSTAVUS corresponds a U in AUGUSTUS. That is normal. Even at a later date, people who indulged in anagrams kept to the Latin habit of treating *U* and *V* as equivalent as well as *I* and *J*. This must never be forgotten. So the GUSTAVUS anagram is said to be "perfect," having none of the little irregularities or "licences" which anagrammatists often allow themselves.

Next to GUSTAVUS the reader can practise checking on EREWON (Fig. 2), the title of a modern satire by Samuel Butler in the tradition of imaginary worlds. It is important to note that it is sufficient to verify that each ring is at the end of one and only one line to be satisfied without more trouble that the anagram is perfect.

A longer preparatory example is provided by the mysterious ALCOPRYBAS NASIER, the creator of Pantagruel and Gargantua, now known under his real name (see Fig. 3 and do not forget to check each ring). By mixing

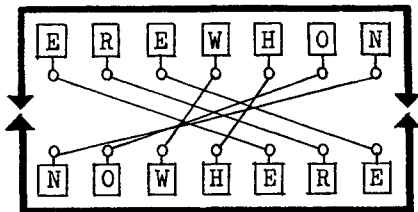


FIG. 2

his surname and his Christian name, NASIER achieved very good concealment.

A Few More Examples

A few more examples may amuse the reader. The French author VOLTAIRE introduces us to regrettable imperfections. His real name was AROUET. We can readily understand that he was hardly pleased with such ridiculously sounding combinations as TOUARE, VATORE, ETRAVO, etc. He needed a few extra letters for euphony's sake. To justify the very felicitous VOLTAIRE he resorted to lame excuses for the additional L and I.

Though his father was not a man of great celebrity, he conveniently remembered he was his father's son and explained L and I as the initials of *Le Jeune* (Arouet Junior; remember that J becoming I is normal). This recourse to initials of words may be considered objectionable as it makes concealment too easy and the proof, if proof is necessary, too little convincing. But it is a fact that the dubious method has been used by many people, even in tricks destined to fool the public.

It is inglorious to launch a hoax and take no risks. *Elegance requires the hoaxmonger to put the truth under people's noses or at least not too far.* We shall see that Jonathan Swift cannot be charged with such lack of ele-

gance. He gave everything necessary to see through his trick, and this at no little risk considering first that the people of his time were far better trained than our contemporaries in devices of concealment and secondly that the disclosure of some of his jests might have entailed the lopping of his ears.

Some Flattering Anagrams

A flattering witty anagram for the French renaissance poet PIERRE DE RONSARD was ROSE DE PINDARE (Pindar's Rose). It was very apt, for Ronsard was often inspired by the Greek poet Pindar and was not unworthy of his classical predecessor.

The anagram shows another frequent type of licence, four R's being condensed into two. MARIE TOUCHET, the favourite of the French king Charles IX, must have been a glamorous woman, her anagrammatic motto being JE CHARME TOUT (I charm everything). CHEERING ANGEL, FLIT ON is an acceptable appreciation of FLORENCE NIGHTINGALE's noble mission.

Some imaginative people, carried away by a mistaken sense of mysticism, if not by a silly desire to mystify, try to extract prophecies or decrees of fate, generally after the event, from the words they work on. Thus REVOLUTION FRANCAISE was turned into UN VETO CORSE LA FINIRA (a Corsican veto will put an end to it, alluding to Napoleon).

Swift and Gulliver

Authors of imaginary travels are devotees of anagrams, which brings us back to Swift. Among the works that influenced the author of *Gulliver's Travels* was *Histoire des Sévarambes*. The highly civilized SEVARAMBES were well-meaning people, in other words

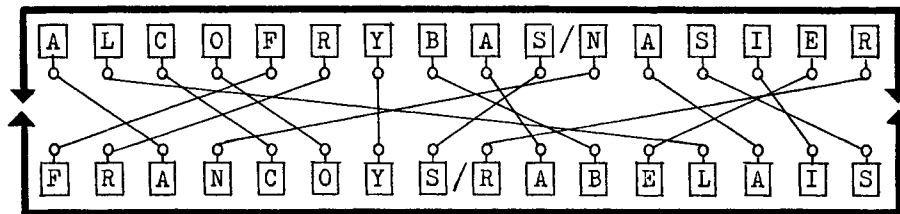
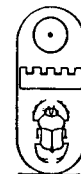


FIG. 3



Rosicrucian Activities

Around the World

BRAVES AMES, kind souls. The author himself, DENIS VAIRASSE, appears in two characters of his narrative, SIDEN and SEVARIAS.

The title of Swift's poem *Cadenus and Vanessa* is anagrammatic. It means DECANUS, the Dean (of St. Patrick's, Dublin) and latinized for symmetry, Es (ther) VAN (Homrigh), that pupil of the Dean's who wished to be promoted to being his wife.

In the *Travels* themselves, we hear of a country named TRIBNIA that its inhabitants call LANGDEN: BRITAIN and ENGLAND appear clearly. Encouraged by these simple examples, critics have looked for other anagrams in the book. They propose that the Emperor of Lilliput's principal secretary for private affairs, REDRESAL, just stands for (R)RED SEALS(S), with some condensation of consonants.

They have fallen into the little trap laid for them by the astute Dean. The Tribnia-Langden example is exceptional, though it is a precious hint to the careful reader. It is only one clue, if an essential one, among the many that must be taken into account to get at Swift's secret.

As a complementary measure, other mysterious words were made to look, but only vaguely, like anagrams to baffle those who lacked in perseverance or in sense of context and to say to the others: you are on the right track, but do not stop here! So we shall have to go further, now that we have firmly established that anagrams, whatever we think of them, have been used traditionally, specially by writers of fiction, notably by Swift himself, outside and inside *Gulliver's Travels*.

For an article on "Swift the Satirist," see page 144 of this issue.

▽ △ ▽

TELEVISION MALADY

Suppose all those television personalities, whose opinions and knowledge the viewers like to quote, watched the television as much as the viewers do? They wouldn't have time to acquire the wisdom they profess. It is interesting to note how many millions of persons admire watching the fruits of the study and efforts of others while doing nothing to improve themselves.

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FRANCIS BACON LODGE of San Francisco, California, held its annual Mystical Festival on Sunday, January 20. The occasion was climaxed by a mystical convocation at which the Emperor, Frater Ralph M. Lewis, gave an inspiring address.

▽ △ ▽

In the Rosicrucian Research Library in April, Miss Ruth Phelps, librarian, will give the second part of her talk on the seventeenth-century Rosicrucian work, *The Hermetic Romance: or the Chymical Wedding*.

▽ △ ▽

During February, the Rosicrucian Egyptian, Oriental Museum's Modern Gallery exhibited the Paintings and Drawings of Jeannette Maxfield Lewis.

The beginning of Mrs. Lewis' national recognition as an artist in oil, water color, pastel, and dry point was her one-man show in the Palace of the Legion of Honor in San Francisco in 1955. She has exhibited East and West and is represented in the permanent collections of the Metropolitan Museum, New York City; the Oakland Art Gallery, Oakland, California; the California State Library; Brooks Museum in Memphis, Tennessee; and in many private collections.

Her showing in the Rosicrucian Gallery was her first in the San Jose area and attracted enthusiastic viewers because of its variety and craftsmanship. On page 156 appears a reproduction of her popular dry point *Long Road*.

▽ △ ▽

Soror Lydia F. Wilkes of Pittsburgh, Pennsylvania, has been appointed Inspector General for the area of Western Pennsylvania and Eastern Ohio.

Soror Wilkes has been very active in Rosicrucian work in the eastern part

of the United States. She has served in various capacities in the Lodge in Pittsburgh, and now she will be co-operating with our Grand Councilor, Frater George Emil Meeker, in the extension work and part of the administration work of the various subordinate bodies in Western Pennsylvania and Eastern Ohio.

▽ △ ▽

Roast pig was the center of attraction at a Sunshine Circle gathering in San Juan, Puerto Rico, staged recently for 75 underprivileged children. They contributed something substantial too: songs, dances, Dickens' *Christmas Carol*.

▽ △ ▽

It's building time for Rosicrucian lodges in several places: The Grand Lodge of France has acquired property

adjoining its present site in Villeneuve-Saint-Georges and will shortly erect a temple to serve the growing needs of the Paris area.

▽ △ ▽

Due to the generosity of Frater Charles Troxler, Grand Regional Administrator of the Grand Lodge of France, land overlooking Lake Neuchatel in Switzerland has been deeded to the Order. The property lies at Grandson at the lower end of the lake and will make an ideal building site for a Rosicrucian temple.

▽ △ ▽

Port-au-Prince, too, has submitted plans to the Grand Lodge for a new temple to be erected in Haiti. Again a generous donor is responsible for the sum sufficient for the building.

▽ △ ▽



WHEN SOUL AND BODY PART IS SELF EXTINGUISHED LIKE A SNUFFED-OUT CANDLE FLAME?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. **BUT ARE THESE PROOFS?** Are there any facts which actually support the doctrine of immortality?

An extremely illuminating discourse analyzing all of the above questions has been prepared, and is now available to subscribers of the ROSICRUCIAN DIGEST *without cost*. You need only subscribe—or resubscribe—to the ROSICRUCIAN DIGEST for six months at the regular rate of \$1.90 (14/- sterling). Be sure to ask for your **FREE** copy of the above discourse.*

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





(Photo by AMORC)

LONG ROAD by Jeannette Maxfield Lewis

A dry-point study of southern Italy exhibited in the Modern Gallery of the Rosicrucian Oriental, Egyptian Museum during February

ROSICRUCIAN SPRING RALLIES

Rosicrucian Rallies this Spring will be scheduled in the localities listed below on the dates indicated. Interesting and informative programs have been planned, and all active Rosicrucians are invited to attend any Rally of their choosing. For further information, write to the Rally Chairmen listed below.

ALLENTOWN, PENNSYLVANIA: April 21, Masonic Temple, 1524 Linden Street, Allentown, sponsored by the Allentown Chapter of AMORC. Rally Chairman: O. D. Huffstutler, 728 Tilghman Street, Allentown.

BUFFALO, NEW YORK: May 11 and 12, Niagara Regional Rally, Trinity Temple, 34 Elam Place, jointly sponsored by the Hamilton, Ontario, Chapter, Rochester Chapter, Rama Chapter of Buffalo and Niagara Pronaos of Welland, Ontario. Rally Chairman: H. E. Gibson, 672 Woodlawn Avenue, Buffalo 11.

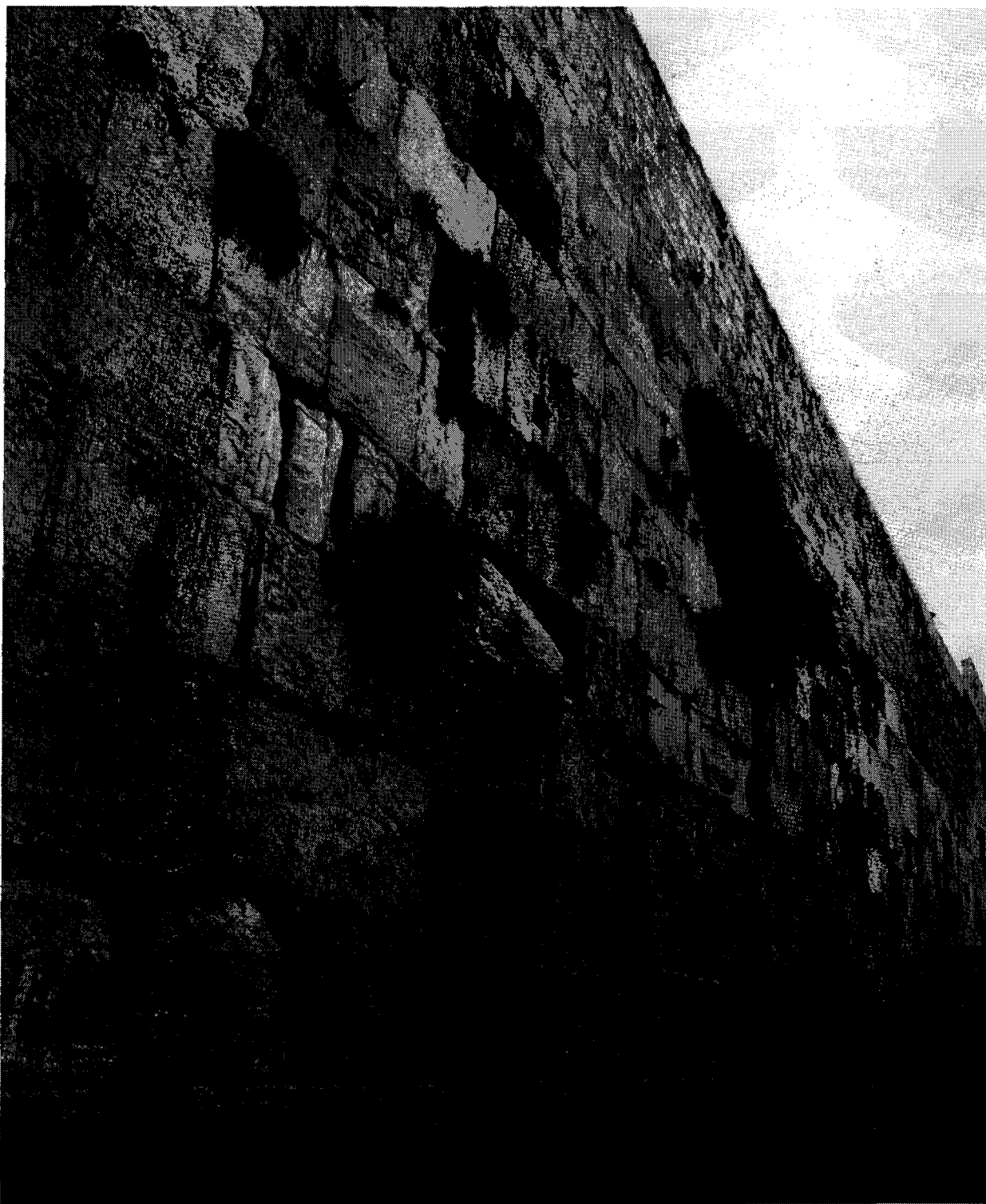
CLEVELAND, OHIO: May 4 and 5, Masonic Auditorium, 3615 Euclid Avenue, the Third Northern Ohio Rally sponsored by the Cleveland Chapter of AMORC. Rally Chairman: Mrs. Julie Bubalo, 15332 Glencoe Road, Cleveland 10.

KANSAS CITY, MISSOURI: April 27 and 28, 1409½ Walnut Street, sponsored by the Kansas City Chapter of AMORC. Rally Chairman: Miss Alice K. Whipple, 422 W. 47th Street, Apt. 403, Kansas City 12.

LANSING, MICHIGAN: May 5, 603 South Washington Avenue, sponsored by the Leonardo da Vinci Chapter of AMORC. Rally Chairman: Mrs. Dorothy E. Schlott, 1209 Whyte Street, Lansing 6.

SOUTH BEND, INDIANA: April 21, State Park Room, Pick Oliver Hotel, sponsored by the Calumet Chapter of Hammond, Indianapolis Chapter, May Banks-Stacey Chapter of South Bend, the Franz Hartmann Pronaos of Terre Haute, and the Fort Wayne Pronaos. Rally Chairman: George C. Becker, 20086 W. Norman Street, South Bend 17.

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THE WAILING WALL

(Photo by AMORC)

A portion of the wall rising sixty feet high—the nine lower courses consisting of huge blocks of masonry of the type used during the time of Herod the Great—which surrounded the Temple of ancient Israel. The Jews called it the Western Wall; the Gentiles, the Wailing Wall since the Jews recite the Book of Lamentations aloud before it. The Temple was situated in the area of the present Haram esh-Sherif (the noble sanctuary) in Jerusalem. Both Jews and Moslems declare it a part of their ancient shrines.



(Photo by AMORC)

WILDLIFE CONSERVATION

In Africa are to be found the largest game preserves in the world. After years of ruthless destruction of such game, conscientious effort is now being made to preserve the fauna of Africa in its natural state. Above is a view in the amazing Kruger Park game preserve, an immense area where thousands of species are protected in their natural habitat.

CAN YOU ANSWER THEM?



Do your friends and acquaintances gather around you with question upon question, when you mention the Rosicrucian teachings? Are you prepared to defend your statements with facts and experiences? Can you present the Rosicrucian viewpoint as clearly as you wish? If not, then you should read

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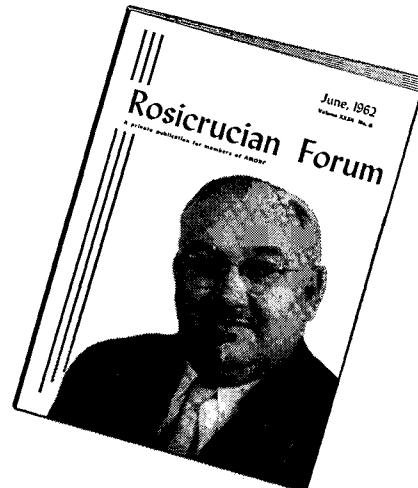
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What Will the Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

From antiquity the strangest of the systems attempting a revelation of the future has been numerology. Is it but a shallow superstition of the ages, or does it provide the means, sought since time immemorial, for a secret insight into the future?

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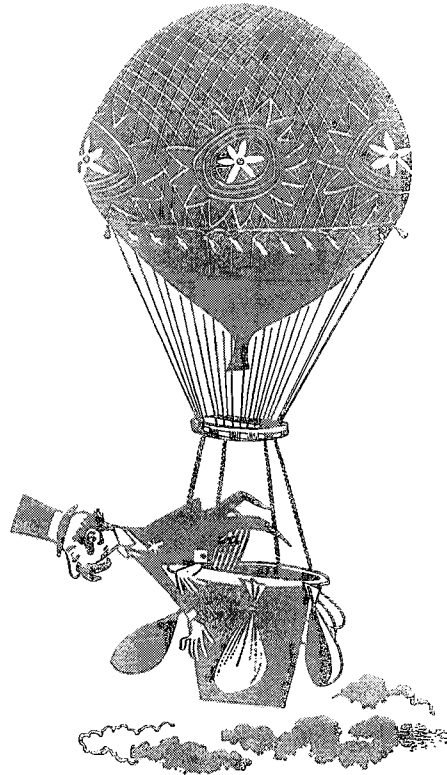
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Along Civilization's Trail

MAN, THE WARRIOR—There are three activities which occupy much of the time of living things. They are urges, of a sort, that stem from the same basic drive, *self-preservation*. There is subsistence, the act of maintaining the species; there is mating, the act of continuing the species; and there is war, the act of protecting the species. For the most part these acts are instinctive, and arise as a deterrent to extinction.

In man, the instinct for survival extends itself into his mental concepts and ideals. Like an animal hunting food, man forages for evidence to sustain his ideas; he woos others and bears offspring to continue his ideas; and he fights to preserve his ideas against the encroachment of others. Thus in his mental life, man is likewise subject to that innate drive to preserve what is his, and the survival instinct becomes a complex operation.

With the warring instinct established as an integral part of human nature, it is interesting to note the various ways in which man conducts war, and under what circumstances he will engage in it. Almost all men will rise to war against an immediate threat to life itself. From a survival point of view, there is hardly an alternative in such a case.



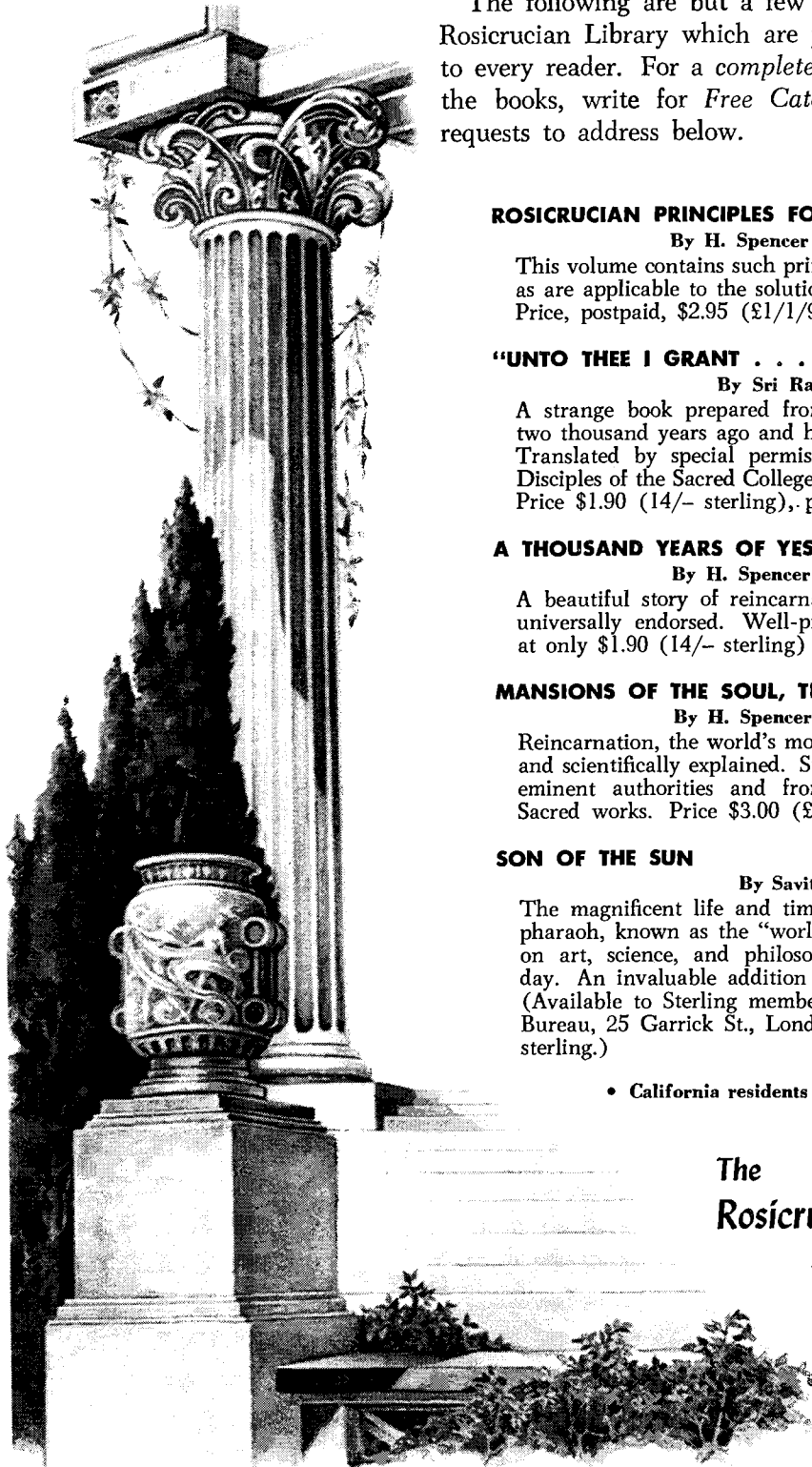
Given time, however, man will reflect on the outcome of war, and will not engage in physical combat without some thought on the matter. As a rational being, he can foresee the possible destruction of self in any clash with his adversary. Man may try bluff—the *threat* of physical combat—with the hope of defeating his adversary through fear, but this too has the potential of self-destruction.

Man next resorts to argument and compromise; or discussion and cooperation. Where life itself is not at stake, man is more prone either to sacrifice a cherished concept, or to permit the existence of an opposing one along with his own.

Down along civilization's trail, wars have mostly been started by people and nations who felt some certainty of *winning*. There could always be a victor and a vanquished. Today, the very absence of this possibility will likely result in the absence of war itself.

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