

ROSIKRUUCIAN DIGEST

JULY 1963 • 35¢

Featuring:

- *Mysticism*
- *Science*
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**Everyone
Called Her Cleo**

Her last words were,
"I love you all."

▽ △ ▽

**Tolstoy's View
of History**

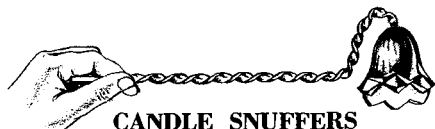
The portentous
epilogue of *War and
Peace* explains it.





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of the
Earth . . .

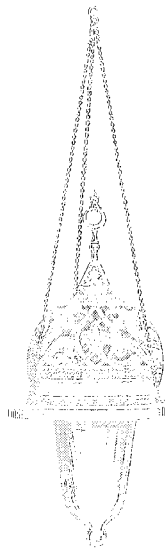
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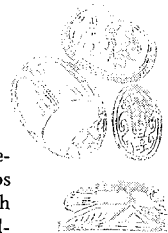
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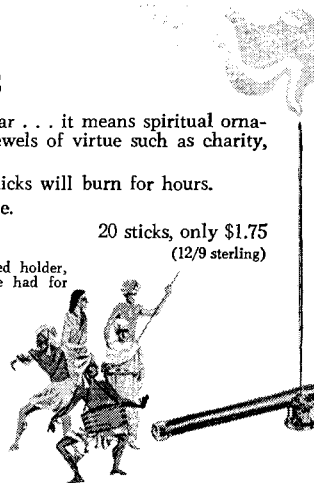
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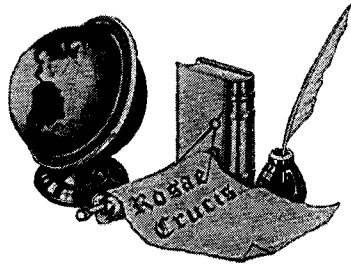


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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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Rosicrucian Order, AMORC
San Jose, California, U. S. A.
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No. 7

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DR. H. SPENCER LEWIS

The first Emperor of the Second Cycle of the Rosicrucian Order, AMORC, was Dr. H. Spencer Lewis. To him goes credit for the excellent foundation of the present Order throughout the world. August 2 is the anniversary of his transition, which occurred in 1939. (See Page 246.)

THOUGHT OF THE MONTH

By THE IMPERATOR

PERSONALITY DISTINGUISHED FROM CHARACTER

A PLEASING PERSONALITY and a disreputable character can be manifest in the same individual. One is primarily inherent, and the other is acquired. Frequently, the terms *personality* and *character* are interchanged, but the fact is that they are basically different.

Personality alludes to the expression of *self*. It is the composite of the *psychic*, *emotional*, and *intellectual* functions of self. By *psychic*, in this sense, we refer to the subliminal urges of the instincts and the particular biological tendencies which the individual has inherited.

There are basic instincts such as self-preservation, sex drive, and curiosity, which every *homo sapiens*, or rational man, exhibits in varying degrees. These variations are due partly to hereditary controls and restraints, but in other instances they are evidenced by less inhibition. More subtle psychic influences are the esthetic qualities, the love of beauty or harmony in its various forms, such as a strong attachment for the arts.

What is usually referred to as *conscience* or the *moral sense* is also an attribute of the psychic quality of the personality. This does not mean to imply that conscience and morals, as a definite code of conduct (either prescription or mandates), are inherited factors; but rather that the sense of rectitude, the motivation toward what the individual may conceive in terms of right and wrong, is of the psychic nature. In some, it is a pronounced quality of the personality, and in others it is conspicuously absent. The individual with the so-called fair sense of justice is one whose psychic impulse of rectitude or moral motivation is strong.

Other factors which may be classified under the designation *psychic* are preferences and dislikes which cannot be attributed exclusively to any habit

formed by the individual. The love or dislike of animals, tendencies toward extroversion or introversion, mechanical aptitude, and the religious spirit are examples. This latter, of course, includes devotion to mystical study and practices.

Religion and mysticism are dual in their function. One aspect is the *psychic*; it is the impulse to seek out what is believed to be transcendent, God or the Absolute, and to bring the self into harmony with it. The particular emotional satisfaction derived inclines some individuals to certain rites, rituals, practices, creeds, and institutions. These are the objective, the material aspects, of religion and mysticism. Many who are followers of religious systems are more influenced by the objective aspects than by any psychic impulses.

The *emotional* aspect of personality, of the self, is displayed by the extent and intensity of the emotions. We are to ourselves what we *feel* ourselves to be, as well as what we think. Regardless of all else, our *self* is very definitely our moods and our temperament. These are aroused by our psychic inclinations and the stimuli of our environment upon us. We love, hate, fear, or are happy, angry, or sad because of the inner and outer impulses acting upon our being. One or more of these emotional states may ordinarily prevail, giving substance or a distinct quality to our personality. Thus one may have a melancholy, jovial, fearful, or belligerent personality.

The Intellect

The *intellect* also contributes to the elements of personality. It is definitely a part of self. In some religious doctrines and mystical philosophies, however, the self is defined as a psychic element or entity quite distinct from the intellect. It is asserted to be predominantly an immaterial essence in

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contradistinction to the body as a material substance. The intellect is then said to be wholly a function of the material organism, the body.

However, in the sense in which we have here defined psychic and for the purpose of our subject, the intellect is an attribute of it. It is not completely the effect of the development of the brain subsequent to birth but is the *capacity* of intelligence. It is the responsivity of the brain to perception, as well as the power to utilize and organize the mental faculties.

Knowledge is primarily the consequence of experience. But the general activity of the brain, or what is ordinarily termed mind, of comprehending and converting the impressions received into knowledge, constitutes intelligence. The noticeable variations of individual intelligence are accepted to be the influence of hereditary factors—a psychic aspect of the personality. Certainly, we recognize the intelligence of a person as one of the qualities by which we distinguish his personality.

Character

A person is not born with character. Upon first blush it may seem that this statement can be refuted. We often speak of nobility of character as being inherited. Actually, there may be hereditary factors which as psychic impulses and inclinations motivate one to adopt a personal code of living that in certain society could be esteemed as *good character*. For analogy, suppose one has a strong, instinctive, or psychic sense of rectitude. He is then particularly sensitive and responsive to whatever behavior in his society he may conceive as unjust.

Such an individual will then express and conduct himself so as to oppose all unjust acts. In doing so, he is acquiring and developing those qualities that are the construct of a particular character. Consequently, character is the mode of adjustment in behavior and attitude of an individual in relation to the customs of his society and the conditions of his environment.

In modern progressive society, we consider one who is reputed to be honest, true, and loyal as being of good character. But honesty and truth, for

example, are not inherent qualities. They are ideals that society has established in relation to certain necessary and beneficial ends.

The one who exhibits such virtues has been motivated psychically and instinctively in accordance with the elements of his personality to select a course of action and certain ideals of his society to conform to his impulses. Character, therefore, is the thoughts and actions of the individual that represent his *psychic* feelings and his interpretations of them in the light of his understanding and social relationships.

Types of personalities having certain impulsations of self-dominant will exhibit a similar character. How much so will depend upon the social or religious ideals and doctrines to which they have been exposed. For further analogy, reference is often made to the term “a Christian character.” This alludes to the moral precepts founded upon the teachings of Christ. These people have a framework of character patterned after Christian precepts.

Where the motivation toward right, or a socially accepted conduct, is a weak element of the personality, then what may be termed a good character may be lacking. In fact, the evil character, so-called, may actually have a strong personality but it will be dominant in the more primitive instincts. The more sensitive emotions will be repressed or deficient.

A ruthless person, one who might be termed a selfish character, can be a dynamic personality in the sense of exhibiting a drive to further his physical being regardless of circumstances. This would be the unrestrained instinct of self-preservation further intensified, perhaps, by certain inherited qualities.

Character is not sincere if it does not conform to the personality. The personality draws those factors of habit and thought that mold the character. One can *guide* character, but he cannot make it. It is the *self* that compels man to make the outward acquisition of that which will become the character. This psychic tendency toward nobility can be developed. Those with this tendency can be introduced to a philosophy or code of living that will constitute a representative character.



IN MEMORIAM

Great men are usually known by some single achievement, some great contribution to mankind in the arts or sciences. Unfortunately, the approbation they receive from the masses is often a recognition of just this single worthy creation. We say "unfortunately" because the greatness of one accomplishment may adumbrate other outstanding talents and attainments of genius.

In a study of the lives of these great contributors to humanity, we find that they were exceedingly versatile in their abilities. They brought forth many things of a diverse nature, each worthy of praise and each capable of adding another jewel to their crown of fame. Among the many things that a man may bring forth, *one* is likely to capture the imagination or seemingly serve mankind more than others. Yet these other often unsung achievements reflect the magnitude of the mind of the man.

Worthy of this status is Imhotep, vizier of Akhnaton, great architect, physician, and statesman; also Aristotle with his encyclopedic mind. Rembrandt, master painter, who was also an authority on anatomy, belongs to this class. Leonardo da Vinci, whose intellect and genius spread equally over the arts and sciences, is an excellent example. One must also include in this category, with a host of others, the eminent Sir Francis Bacon. Perhaps it is this breadth of genius and talents *integrated* that resulted in the greatest of the single enterprises for which mankind remembers them most.

We sincerely believe that Dr. H. Spencer Lewis, Emperor of the Rosicrucian Order, AMORC, for the second cycle of its modern existence, had a mind of this caliber. His intellect and creative powers were like a ray of generating energy. Whatever they touched became outstanding and excellent. His mind was flexible, plastic, able to mould things and conditions to whatever it conceived. Dr. Lewis was an orator of note and an author well known for his writings, a designer of mechanical and scientific apparatus, an artist whose paintings received recognition, a photographer, and a musician, to name a few of the fields in which his mind was dynamic and creative.

Though he will be principally recognized for his achievements in the Rosicrucian Order throughout the world, yet these versatile talents made possible his greatest work.

Dr. H. Spencer Lewis passed through transition on August 2, 1939. In accordance with his wishes, his earthly remains were interred in the Akhnaton Shrine in Rosicrucian Park. Every year, on the anniversary of his transition, a brief ceremony in commemoration is held in Rosicrucian Park, with officers and members of the AMORC present.

This year it will be held as usual on Friday, August 2, at 4:15 p.m., Pacific Daylight Time. Members near Rosicrucian Park are cordially invited to attend the brief ceremony. Other Rosicrucians throughout the world are asked to stand in a moment of silent tribute to Dr. Lewis at a time in their area corresponding to the above mentioned hour, *if such is convenient*.

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THE WRITER of an historical novel needs no final flourish any more than a good play needs an epilogue, as Rosalind reminds us in *As You Like It*. That didn't satisfy Tolstoy, however, for after spreading himself over a thousand closely packed pages in *War and Peace*, he still finds he has much more to say.

He wants the reader to pay special heed to his thesis that divine intervention in human affairs provides a rational explanation for major events. He has supporting arguments to advance but no room for them in the course of the story.

The vivid account of Napoleon's disastrous retreat from Moscow having been completed, the indomitable author continues his discussion in a greatly expanded epilogue. In a profound treatise on psychological forces motivating the high points of history, he maintains the impossibility of such forces being at the disposal of a Napoleon or any mastermind in human form.

In example after example, he insists that historians have left a much distorted picture of the past by laying full responsibility for major events on a single crowd-compelling leader.

His account of Napoleon's arrival in Moscow shows the man of many victories already beginning to feel that events are getting beyond his control and that his word is not finality itself.

His generals draw plans which miscarry—not because of the Russian army (its generals represent the epitome of incompetence), but because of circumstances completely unforeseen. Moscow has been captured, evacuated, and burned; yet Napoleon departs to lose all but a few hundred of his 280,000 men in the 30-below-zero cold of the steppes; and the Russians return to their beloved city, rebuild their homes, and settle to their normal way of life.

The strange turn of events is written of with much passing back and forth between the fighting front and family life in the residential sector of the city. The intention is clearly to keep us closely in touch with the thoughts and emotions of individual Russians. If the divine afflatus is present, who can tell how or where it may be working? There is a lack of continuity, but the

GILES CROFT

Tolstoy's View of History

*The portentous epilogue
of War and Peace
explains it*

epilogue yet to come is where the story is to be brought into focus.

We see much of the well-to-do families, the aristocracy, who were leaders of thought in Romanov Russia. Count Pierre Bezuhov, the great, good-hearted, slow-moving and slow-thinking young patrician, the inheritor of large estates, wanders here and there, looking for something that will put meaning into life.

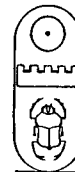
He realizes that Napoleon and his forces will soon reach Moscow, and the thought occurs that he could do his country the greatest service by waiting along Napoleon's line of march and emptying his revolver into the conqueror as he rides past.

A New Concept

Meanwhile, he meets the young Polish Count Villarsky, an ardent initiate of Freemasonry, who escorts him to a Masonic Temple where his eyes are opened to the concept of love as a condition necessary for the experience of divine support.

This was something new in Bezuhov's experience, for Russian at that time did not lend itself to the expression of abstract ideas, and cultured Russians spoke French. Bezuhov left the temple with much to think over. Meeting his friend, Prince Andrey Bolkonsky, an officer on his way to join his regiment, he mentioned the prospects of the invasion.

Prince Andrey observed: "The French have destroyed my home and are coming to destroy Moscow. They are my enemies. They are all criminals to my way of thinking. What is the sense of taking prisoners? They must all be put to death." And Bezuhov,



seeing no purpose in argument, agreed. So Prince Andrey went off to the front.

A few days later, a French officer came to Bezuhov's lodging, looking for billeting quarters. Seeing him, a Russian, working in the kitchen, raised his revolver; but as he fired, Bezuhov knocked up the gun and the shot went into the ceiling.

The French officer shook him warmly by the hand. "You have saved my life," he said. "You are a Frenchman." Introductions were exchanged, and Bezuhov and Captain Ramballe had a heart-to-heart talk on military matters and life in general, as if they were fellow officers.

In the course of the conversation, Bezuhov was informed that Napoleon was to make his entry into Moscow the following day. The news worried him. Since his talk in the temple, his thoughts had been taking a different course. If Napoleon's enterprise was not in human hands, he felt it was not for him to interfere. He had lost interest in his heroic project!

The Enemy Can Be Loved

When Napoleon made his triumphal entry the next day, Bezuhov was nowhere in sight. Prince Andrey, too, had had a change of heart. He had been seriously wounded. He told Bezuhov who sat by his bedside that he couldn't die with so much hatred in him.

"I saw my enemy and yet loved him," he said. "Loving with human love, one can pass from love to hatred. But an enemy can only be loved with divine love, and that was why I felt such joy that I loved that man."

Bezuhov understood and could agree with him. He watched the turmoil of the burning city, wondering how and when the chaos would give place to peace and order. Well-to-do families generally had not waited for Napoleon's arrival, but had loaded carriages with household effects and hurriedly crated belongings for evacuation to country estates.

Into the midst of these carriages, trains of carts carrying wounded soldiers began moving in. Some of those departing gave over their carriages for the use of the wounded, and others opened their houses so that they could

be brought in. The situation was regarded as a natural emergency—an act of God rather than the work of a human enemy.

When the storm had passed and Napoleon's army had gone its way to annihilation, Bezuhov went back to his property, married Natasha Rostov (who had been betrothed to his dead friend, Andrey), and in course of time found the solution to all his problems in a settled family life.

Such life after the ordeal of the invasion is not part of the Napoleonic story, but Tolstoy's epilogue presents a fully detailed portrayal of it seven years after the upheaval. To him, it is important although he gives no reason for the extended sequel. It is his final word on his main theme.

The Foundations of Society

Over this well-ordered life in the home, with its wise parental guidance, its atmosphere of deep affection, and its attachment to traditions well-grounded in faith, there is a sense of security—stronger and more durable than the military might of the invader built on the uncertainties of the human will. Here, we feel, are the foundations of a society that will endure.

Tolstoy takes us back many times from the fighting forces at the front to the life in the home to make us feel the strength of the home front—its courageous response to emergency, the absence of hatred for the invader, even the absence of a residue of ill will that would raise fears and embitter future relations with the French. Russians had much in common with the French culture; and what they had, they retained. In after years, the French responded by showing themselves in many practical ways good friends of the Russian people.

The Psalmist gave us a negative aspect of divine intervention when he sang:

*There is no king saved by the multitude
of a host:
A mighty man is not delivered by much
strength.*

Tolstoy in his voluminous epilogue to *War and Peace* gives a positive glimpse in a home life that rides out the storm and gains strength in the stroke of ill winds.

Are Insecticides Dangerous?

IN HER BOOK *Silent Spring*, Dr. Rachel Carson, a biologist known for her lyrical narratives about the earth and oceans, produced what amounted to a warning to mankind not to tinker too much with Mother Nature.

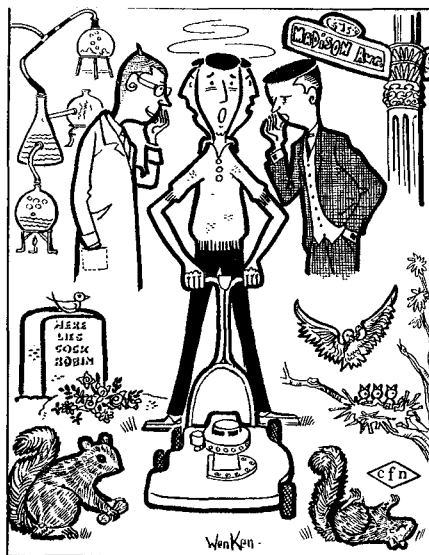
Her primary target was the careless use of synthetic chemical insecticides, which, she said, could knock nature out of kilter and possibly cause genetic damage to animals and humans. Big chemical manufacturers cried "foul," and press, radio, and television played up what was obviously good copy. A shiver of fear went through a public already reeling from the bombardment of conflicting views about radioactive fallout.

Charges and countercharges flew thick and fast—and the facts got trampled in the pandemonium. While cooler heads in the chemical industry attempted to get the complete story before the public, many public relations men, eager to offset "the killer image," went overboard in their endorsement of synthetic insecticides.

There was truth on both sides, but much of it was obscured by platitudes and panic. Actually, Dr. Carson did not call for abolishing synthetic insecticides. She contended only that "we have put poisonous and biologically potent chemicals indiscriminantly into the hands of persons largely or wholly ignorant of their potentials for harm."

In page after page, she presented convincing evidence that the *misuse* of synthetic pest and weed killers was harmful to human beings, animals, fish, and useful foliage. She presented examples to confirm the fact that poisonous sprays *are* getting into our food supply: A recent study indicated a high DDT content in the organs of fish caught off the Massachusetts coast.

The chemical insecticide manufacturers point out that DDT and its more powerful cousins have saved millions of lives by eradicating disease-carrying insects and by ridding fields of crop-destroying bugs and organisms. Some argue that the benefits reaped by using



chemical sprays have outweighed the damage they have caused.

Dr. Carson's discussion of a middle-ground solution to pest control was overlooked in the hullabaloo: Increased use of *natural* pesticides, especially in the home, garden, industrial food plants, and warehouses.

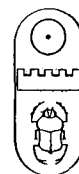
In addition to insects that eat other insects, nature also produces its own insecticides: For example, the pyrethrum daisy of the chrysanthemum family, cultivated principally in the equatorial highlands of East Africa.

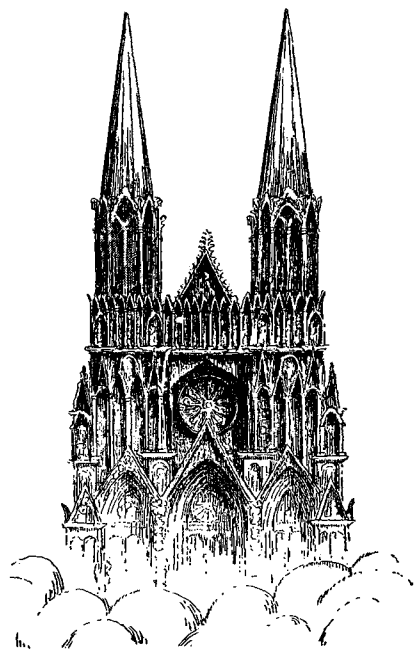
Aerosols, sprays, powders, etc., made from this dried flower kill most common insect pests on contact; yet, according to the United States Department of Agriculture, pyrethrum formulations used according to directions are non-toxic to all warm-blooded animal life.

Sprays made from this bug-killing daisy can be used to control most of the common insects found in home gardens attacking vegetables and flowers. With minimum care, they can also be used around children and pets.

There is no single all-purpose insecticide created either by nature or the chemical laboratories meeting the complex needs of modern life; but in home and gardens, dairies and food plants, natural insecticides—among which pyrethrum is predominantly useful—combine the factors of effectiveness against insects with minimum hazards to man, his pets, and beneficial birds and animals around him.

It is to be noted that a middle-ground position is the one recommended here; but the search should still be for facts.—EDDOR





Cathedral Contacts

THE ESSENCE OF VIRTUE

By CECIL A. POOLE,
Supreme Secretary

"A mind disposed to virtue, maketh great the possessor of it." *Unto Thee I Grant*

VIRTUE IS AN IDEAL to which individuals subscribe and toward which a civilized society encourages its members to direct their efforts. The idea of virtue seems to be so generally accepted in the consciousness of individuals that it has become one of those accepted terms which we sometimes do not know quite how to define.

If we are going to be concerned with virtue, then it is well that we understand its essence, which, incidentally, is the portion of anything that is permanent and unchangeable. We might say instead of the *essence* of virtue, the *substance* of virtue. In this sense we are asking what is virtue and how does it function for the individual and in turn, for society.

He who aspires to virtue is the individual who attempts in action and belief to exemplify moral excellence. Such an individual is one who conceives that he has not only a life to live from which he hopes to gain certain advantages, but he has an obliga-

tion; that is, a duty to participate in the act of living in such a manner that his participation will add to the total good. Any moral quality which is conceived as good is in a sense a summation of all that is virtuous.

There have been philosophical interpretations of virtue. Plato distinguished four cardinal virtues, or, if he had been using the same terminology, he might have said the essence of virtue consists of prudence, fortitude, temperance, and justice. No intelligent individual living in a reasonable degree of civilized society can deny the obvious goodness and value of these concepts. That we should be prudent, that we should have fortitude and practice temperance and justice are fundamentals upon which the intelligent individual believes a worthwhile society is based.

This is neither the time nor the place to attempt to analyze each of these separately. We are concerned here only with the fundamentals of virtue and how they affect the individual human being, or how the human being in practicing these virtues affects society and his own welfare.

There have been attempts to add to these cardinal virtues, as designated by Plato, but it is difficult because in them are many of the concepts that we would simply include in different terminology. Christian moralists, in attempting to effect a control over moral behavior through religious domination and instruction, claimed that the cardinal virtues as enumerated by Plato were natural virtues, or we might say today, objective virtues, those of the human intellect or brain. Therefore, they proceeded to set up as supernatural virtues the concepts of faith, hope, and charity, these being virtues infused in man by God, rather than those developed in man's own mind.

Such a distinction is somewhat difficult to grasp completely. The individual who is prudent, practices fortitude, temperance, and justice, certainly would exemplify the goodness of faith, hope, and charity insofar as these concepts were a contribution to virtuous thought and virtuous behavior. Therefore, it is not necessary for man to attempt to break into additional divisions the virtuous concept that in the whole contributes to the behavior that man

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believes is exemplary and closely in accord with the higher purposes of life.

In referring to the quotation that began these remarks, nothing is said concerning the divisions of virtue nor the rewards of virtue. Relating morality and reward is a concept that may be an erroneous one on the part of the human being. This concept has infiltrated the thinking of many societies.

When society found it difficult to regulate the behavior of all that were associated with it, there were two general trends, one a religious and philosophical type of trend, and the other a political and economic type. The first, mainly dominated by religious beliefs, was to teach moral behavior and a worthiness of virtues by constantly holding before the individual that the reward for living was only obtainable by those who practiced virtue. To reduce this to the simplest elements, those who were good went to heaven. In other words, the reason for being virtuous was to receive a reward.

The other means of coping with human behavior by society from the political and economic standpoint was to provide punishment for violation of moral principles, even though sometimes the moral principles violated were more properly man-made laws to govern the behavior of individuals composing a certain society. Consequently, man as influenced by these two concepts was constantly in a position of being virtuous in order to be rewarded and being virtuous in order not to be punished. That this relationship should still exist in the thinking of many individuals causes many unanswered questions in regard to human behavior and society.

Those who practiced virtue for the reward that would eventually be forthcoming were sometimes disillusioned when they found that among the members of their society were those who might be considered the least virtuous but who seemed to be reaping the most rewards. Such individuals might practice immoral behavior and violate the laws of the society of which they were a part and still enjoy good health, prosperity, long life, and all the rewards that man could want during his lifetime.

Philosophies have been formulated

to explain why such conditions exist, and none of them have provided very satisfactory answers. Those who believe that virtue is the means of gaining a reward are still faced by the unanswerable question as to why those who may do evil seem to gain the rewards that the virtuous may never attain.

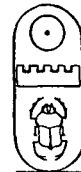
The reason that this question cannot be answered is that it is based upon a false premise. There is no relationship necessarily existing between virtue and reward. Man was not placed in this environment simply for the purpose of directing his moral behavior in such a manner that it would please a human-type entity that ruled over the universe.

Our quotation from an ancient manuscript says that a mind disposed to virtue maketh *great* the possessor of that mind. In other words, it does not say that a mind disposed to virtue will cause its possessor to reap material wealth and eternal bliss but that such a mind is distinguished from the mediocre, the regular, the common. It is the one that is great, and by being great, it is outstanding; it has fit into a purposeful universe and has found harmony with the cosmic laws which are ordained to keep this universe functioning.

Evolution is a process of continued growth. If any one word can summarize the purpose of the universe, evolvement is the ultimate aim of the individual and of society. Those who grow most or grow to the greatest attainments are those who are great, or, to reverse the concept, by being great, we have evidence of growth. If a mind is possessed of virtue, then it is already directed toward growth, and toward attainment of all that is potentially possible within the mind of man.

The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



W. J. ALBERSHEIM, Sc.D., E.E., F.R.C.

Peacetime Benefits of Military Inventions

*They may seem delayed,
but they are certain*

ALL MEN OF GOOD WILL are devoted to peace; but in these times, the propensity is submerged in an aura of war. The threat of actual fighting and the stage-games of cold war permeate all work connected with governments. Regardless of personal pursuits, one must serve his country to the best of his ability; yet he may ask whether it is morally right to participate in defense work that envisages the possibility of total war and total destruction.

The responsibility becomes greater for creative minds—inventors and scientists. Are they misusing the divine gifts of intuition, inspiration, and discovery by applying them to military armament? The greater an invention, the more destructive may be its results. High-minded scientists who participated in the development of the atom bomb felt as if they had committed the original sin. Many of them tried to atone by working for world peace, for international law, for arbitration, and for conciliation.

Does mysticism have an answer for this dilemma? Let us keep in mind that change, evil, and death are inherent in creation and that it is futile—even arrogant—to attempt the avoidance of all sin and all destruction. Man cannot live without feeding on living cells of animals or vegetables.

How consistent is a person who, while using leather and fur, condemns the killing of animals for food and for medical research? May not the brooms of the truly pious Jain in India, sweeping the ground in front of his steps, kill more insects than would his feet? As long as he is on this earth, man cannot

help killing or destroying. Still, one asks, are we not doing the devil's work by participating in military preparations?

Consider the Biblical Job and Goethe's dramatic poem *Faust*: In both, the Lord is on friendly terms with the Tempter. He calls him one of His sons and servants, who stirs up mankind to keep it from stagnating. Goethe's devil calls himself "a part of that Power which ever strives for Evil, yet ever creates the Good." In the struggle for survival, basic inventions (born of battle) have helped to raise mankind from brute savagery to mastery of the earth.

The first distinguishing mark of man was his use of tools: A fallen branch became a club, a rock was a missile, a mallet, and eventually chipped to serve as a knife or an axe. These were all weapons before they were used constructively.

Man's first encounter with fire, no doubt, was frightening and harmful. Fire caused by lightning and volcanic outbursts destroyed shelter, food supply, and even human beings. Starvation forced man to devour what the fire had cooked, and he discovered a taste more pleasing than that of raw meat. He also found the smoldering fire a source of warmth and comfort.

Wheeled chariots were first used in battle and only much later for peaceful transport and industry.

Tubal-cain, the Artificer

The Book of Genesis tells of the inventor, Tubal-cain, artificer in brass and iron. Gunpowder may have been used for fireworks and rockets before it propelled bullets; but dynamite and TNT were deliberately devised for destructive bombs. Alfred Nobel, the inventor of dynamite, felt so guilty about his product that he endowed prizes for achievements in culture, science, and the promotion of peace. This beneficent use of "tainted" wealth is symbolic of our theme.

An abhorrent weapon during World War I was poison gas. Mustard gas, the most corrosive of gases, is now used as a cancer remedy. The tough, hard steels developed for the armorplate of Dreadnought ships and armor-piercing

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shells found peacetime application as high-speed tool steels. Tanks were a formidable improvement upon the ancient battle chariots; the caterpillar tread invented to carry them over shell-pocked battlefields became invaluable for agricultural tractors.

Airplanes were a peacetime invention; but their decisive progress began when they were applied to reconnaissance, bombing, and fighting during World War I. Civilian jet planes could not have been financed were it not for military grants to develop bombers, transports, and cargo carriers.

The most conspicuous and typical electronic invention of World War II was radar. It made world history by enabling British night fighters to repel the onslaught of Hitler's bombers. Now it guides passenger flights past thunder squalls and helps land them in fog and darkness.

Kits to desalt sea water were developed for the survival of sailors and airmen on life rafts in mid-ocean. The ability to make fresh water out of brackish or salt water may become a boon to untold millions. Vast stretches of land bordering the sea are often barren deserts, but with water even they may become fertile.

The mass-destroying atom bomb and its improved versions, the hydrogen and cobalt bombs, have constructive uses. German physicists, who gave no thought to military possibilities, discovered nuclear fission. Its industrial exploitation might have been indefinitely delayed had not President Roosevelt foreseen the danger of Hitler's being the first to adapt it to war use.

Russian and American tests have shown that nuclear blasts can be utilized to excavate tunnels, harbor channels, and subterranean vaults for energy storage. The less spectacular atomic reactor has broader applications. The radioactive material it creates as by-products serve as tracer elements in medicine, in industrial development, and as controlled and specialized substitutes for radium in cancer treatment.

The future use of these reactors will in the main be as a compact power source. At present, they propel greater numbers of submarines and warships

than commercial vessels. Eventually, they may bring the advantages of industrial power to countries lacking coal, oil, and waterpower. Ultimately, nuclear power is the only power source suitable for long-range space travel.

Missiles, Satellites, Spaceships

This brings up the matter of intercontinental ballistic missiles, satellites, and spaceships—all products of the cold war. They were, and are, being developed as demonstrations of military technique and as a direct threat; but already meteorological and communication satellites foreshadow their use for weather control and for intimate contact with distant continents—perhaps even with remote planets.

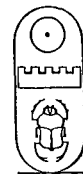
A prodigiously wasteful amount of rocket power is needed at present to boost small payloads against the pull of gravity. Ancient legends tell of winged shoes and magic carpets; modern ones, of flying saucers. Many religions claim for their saints and ecstasies the ability to levitate. Probably, inventors and physicists—employed and financed by the armed forces—in both capitalist and communist camps are already at work to solve the riddle of gravity. What if it were overcome and neutralized altogether?

Should gravity be overcome, the potentialities for destructive abuse are tremendous; but so are its potential benefits to mankind in material comforts and in the understanding of natural law. Any scientist and inventor approaching success in this undertaking may be forgiven if he shrinks from the responsibility.

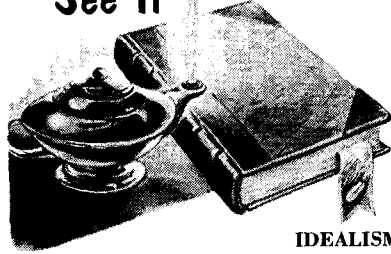
But let him take heart! First, a thought and a fact once realized in a human mind cannot long be withheld or suppressed. Aspiring mystics have reason to believe in the universality and contiguity of Mind. If a thought is kept from proper use and application, it is likely to be sensed, rediscovered, and possibly put to worse use by another. One cannot forestall evil by shutting it out. In Goethe's *Faust*, the angels proclaimed redemption for those who keep striving.

As a last example, one may consider the alleged objective of military re-

(Continued 2nd column overleaf)



As Rosicrucians See It



IDEALISM

IN POPULAR TERMINOLOGY, the idealist is frequently confused with the dreamer or the individual who does not seem to have either the innate ability or the intelligence to convert his thoughts into practical actions.

Idealism is frequently associated with the individual who lacks stamina, character, and ability to judge his relationships with his environment and his fellow men. Actually, it has a far richer significance: Idealism is a theory of reality. According to Rosicrucian principles, the idealist is one who finds ultimate purpose, reality, and value outside the field of physical phenomena.

The materialist, on the other hand, believes that the material is the ultimate and most valuable component of creation and that all things can be explained in terms of materialism. While the idealist acknowledges the existence of the physical world, he states that there are deeper causes than may be measured, weighed, or modified physically.

The ideal as exemplified in the dialogues of Plato was the perfect representation of anything we can conceive. Plato claimed that the idea *preceded* and *transcended* the thing itself. The idea of a triangle, for example, exists in the Infinite, and every triangle we might make is an imperfect representation of the idea itself, for the idea always *has been* and always *will be*.

In this age of technological concepts, the idealist sometimes feels that materialism is gaining the upper hand. He realizes, however, that if all that is material were lost, those possessions man has accumulated within his own being, within his mind, would remain. These are the values of love, virtue, sincerity, good will, and the realization that man can relate himself to the energy that causes the ideals and even the material universe to manifest.—A

search—communication with isolated outposts or agents hidden in enemy territory. Some military planners are naive (or wise) enough to consider means flatly denied by others. They are said to be experimenting with direct mind-to-mind contact by telepathy or similar extrasensory communication.

Would it not be ironic if militarists should achieve success with nonmaterial forces whose demonstrated existence would vindicate the mystical viewpoint? If military evidence should prove the oneness of mind unrestrainable by distance, electrical countermeasures, Iron Curtains, or security locks and prisons, would it not unwittingly proclaim the brotherhood of man and the absurdity of war? Would that not be the greatest possible example of the power of evil achieving the good?

The cases of beneficial use of wartime inventions cited are necessarily few and chosen at random; but completeness is not required to draw the conclusion that researchers and inventors should have the courage of their discoveries. No knowledge, new or old, should be suppressed for fear of abuse! Knowledge is a gift of the great creative mind force, and knowledge *will* set men free.

What does it matter that we live in a time of crisis that to our short view seems monstrous and unprecedented? Crisis and danger have always been. Mystics must believe that the world survives, not by accident, not by probabilities nor by security measures, but by an inherent drive and by an eternal source.

We cannot be assured that inventions will not be used for selfish and hateful purposes, but we can overcome those purposes in ourselves. Religions of East and West agree in this: If we detach ourselves from the outcome of our actions; if we labor and invent for the sake of the work rather than for personal or collective advantage and glory; then we are guiltless. Hostility to the needs of the material world and of one's own country is as wrong as blind subservience. Even if constructive thought is at first abused in the service of national rivalries, it will ultimately help to guide mankind toward freedom from want—and thus, to peace.

RAYMOND BERNARD, F. R. C.
Grand Master of France

Ecstasy or Cosmic Communion

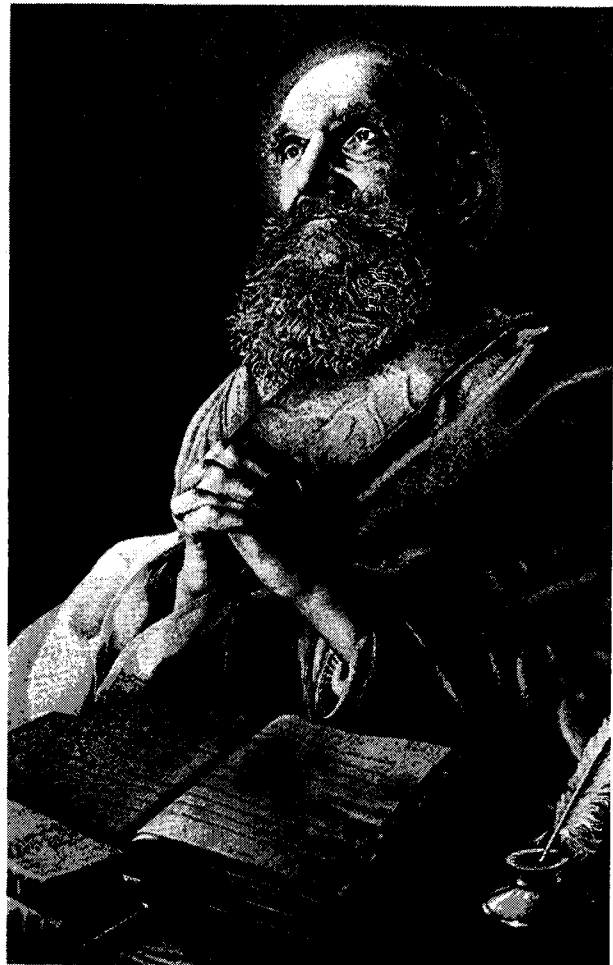
*It is the
miracle of unity*

COSMIC COMMUNION is a state of being. It is a flight of the soul-personality to the highest summits where individuality becomes integrated into the whole, the ego transformed into the super-ego, ceasing to be merely a segment of the One but in truth becoming *the One*, outside of time and space, in the eternal Present.

Philosophers speak of the objective and subjective minds and the subconscious. Thanks to such classifications, an understanding is gained of the great phenomenon that constitutes consciousness. But as in all of our being, from its most subtle to its grossest physical aspect, no difference exists except that of vibratory frequency; so it is between the different forms of consciousness where a difference can be seen only in intensity and gradation. During our stay on this physical plane, our wills must be exercised to decide which state of consciousness we should adopt.

During our working hours, that time we call *exteriorization*, our existence is divided between the objective and subjective consciousness, with emphasis upon the first. In the graduated scale of consciousness, our perception will be pinpointed on the lowest level. As the heartbeat does not cease because it is not perceived; so the superior flow continues although under the control of the subconscious. This is the state of man generally.

The mystic, through his own efforts, becomes an expert, or more appropriately a technician: His perception



THE UNSEARCHABLE RICHES OF CHRIST
A pen drawing by Nicomedes Gomez, F.R.C.,
celebrated Spanish artist and Rosicrucian. (A
biographical note appears on page 274)

moves constantly from the lowest to the highest level of consciousness. For this reason, his existence is abundant and useful. He is alert and awake, experiencing a permanent cosmic communion which accords him benefits above all men and makes his entire life one of dedication.

He is a man; yet his existence is impersonal. To others, he is a distinct personality, possessing tastes, inclinations, habits which are obviously imperfect; but within the universe he is a vehicle of the Cosmic, a channel through which the Divine Force expresses and manifests.

It is certain that cosmic communion has its degrees: The mystic's permanent



communion is less apparent because of this. It is like happiness to which one becomes accustomed and takes note of only when it is no longer felt. Because of this, periods of meditation are important, for man can thus naturally, without destroying a harmonious contact with the Cosmic, discover during a single moment that he possesses it already and accentuate his conscious perception of it, realizing an ineffable Peace Profound and obtaining a glimpse of what can be the reward of a consecrated life.

Communion with the Cosmic is thus like the merging of mere drops of water with the universal ocean: There is no petitioning, no murmuring of words meaningful only to ourselves—objective and limited; only abandonment, entrusting ourselves completely to the All without a single effort, mental or otherwise.

Whether we are standing, sitting, or lying down matters little. It is helpful to have the body as comfortable as possible, to be relaxed and undiverted, with the mind stilled. Then the soul can reveal itself. One can ascend to the All and participate for a few seconds in the life of the universe.

What impressions are to be obtained from such communion? How can the inexpressible be incorporated in the imperfections of our words? It is impossible, even foolish, to attempt to give an impression or to speculate regarding the grandeur, beauty, and unique quality of such communion. To understand it, it must be experienced. Perhaps basically it is better so. Such a treasure is not to be exposed to public curiosity. To meditate upon it becomes a privilege; but the privilege lies within the reach of everyone, and everyone if he wishes can share it.

Cosmic communion is the dependable reward of whoever studies and guides his life according to the principles to which he has given his faith; but whatever favor he receives, however merited, must be shared with his fellow man. The benefits of cosmic communion cannot be the heritage of only one individual or of a few. Absorption into the All, whether or not a conscious contact with the universal Supreme Force of which we all partake as thinking human beings, regenerates the faculties, restores inner harmony, enlarges the vision of things, and purifies our diverse vehicles. This purification always must be considered a preparation. Properly considered, it is the state that precedes action. This action is service to God, and the essence of Godly service is serving one's fellow man.

Through cosmic communion and its visible and invisible effects within, the mystic (having become a channel consecrated to the Cosmic) directs his will to transmute that power and to place it at the level of those who can be assisted by it. His sensitivity permits him to take into account various psychological elements of other personalities—to share with them the way to the spiritual life within. A fraction of a second of consciousness of the Infinite has, then, incalculable consequences for one, and for all as well.

Since "As above, so below" and its reverse are the law and evident truth, he who devotes himself to cosmic communion contributes equally to the vibrational recharging of the world's aura and to giving the constructive forces of the Cosmic more strength and efficacy. It is the miracle of Unity. It is that which permits an understanding of the reaches of a simple thought.



1963 NEW ZEALAND ROSICRUCIAN RALLY

The 1963 New Zealand Rosicrucian Rally will be sponsored by the Auckland Lodge of AMORC at the Y.W.C.A., Queen Street, Auckland, Saturday and Sunday, October 26 and 27. All active Rosicrucians are cordially invited to participate. For advance information write to the Convention Chairman, AMORC, Box 5118, Auckland, New Zealand.

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SANCTUM MUSINGS



THE EYES OF A MYSTIC



THE EYES have often poetically been called the *windows of the soul*. This phrase implies that the profound moods of the individual are reflected through the eyes.

They are exceedingly expressive because of their sensitivity. They react to high frequencies of energy such as light and to delicate nerve impulses as well. The muscles of the eyes are mobile and responsive. It requires a considerable force of will to cause them not to blink, or the lids not to close partly or to open widely in response to various emotional changes.

Psychological experiments in universities and clinics have demonstrated the reaction of facial muscles to various stimuli and their effect upon the shape of the eye. The tightening of the jaw muscles, the grating of the teeth, the opening of the mouth, the slight flaring of the nostrils are all indicative of emotional stimuli.

We know, for example, that "hard" expression that comes over the face when one is angry. This is an involuntary emotional response carried over from early times when the angered man had to prepare for personal combat. He tensed his muscles so as to be ready to spring into action to repel attack. The facial muscles likewise were tensed, following a familiar pattern and indicating that the individual was angry.

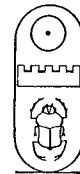
The opening of the eyes in wonderment, the contraction of the pupils in terror, the welling up of tears, all of these depict emotional states. The intelligent person in good health usually manifests a penetrating gaze, not ob-

jectionable but easily noticeable. It is primarily the result of the habit of acute observation, the involuntary focusing of the visual consciousness, causing the individual to be alert and to have a penetrating glance. The energy of the glance is subtly felt as a radiation from the eyes.

Many have commented about conversations with especially intelligent persons, saying that their glance seems to pierce their very being. It is because they have the faculty of excellent concentration when in conversation or observing something. The whole power of the consciousness is brought to focus upon the object of interest. This intense energy radiates its vibratory force and can be detected by the aura of others when they are in close contact with it.

According to physiologists and neurologists, the human eyes consume about twenty-five percent of the total amount of nerve energy expended. Through the sympathetic nervous system, they are more responsive to the psychic self and its forces. Anxiety, fear, tranquillity, and inspiration are reflected not only in the forms which the eyes assume and the facial muscles about them but in an intangible radiation from the eyes detected psychically by a sensitive observer.

An observer may think that he sees changes in the eye which he identifies as the reflection of the individual's emotional or psychological state. More often, what he experiences is the vibratory energy which is involuntarily



transmitted to him and which his own psychic self interprets.

Psychic Force Tested

The question as to whether the eye actually transmits an intangible psychic force as the ancients claimed was investigated years ago in the laboratories of the Rose-Croix University. In one of his lectures, Dr. H. Spencer Lewis related the nature of the scientific experiment. Members of the faculty, with recognized degrees in physics and psychology, directed the experiments.

Water was placed in a small glass bowl, filled to the top. A small metal ring about one inch in diameter was suspended by a thread into the water. The lower edge of the ring barely penetrated the surface. It was then slowly raised. As the ring was lifted, the viscosity or adhesive qualities of the water caused it to adhere to the ring—the water surface was raised along the lower edge of the ring.

It has often been observed that water seems to cling to the surface of objects suspended in it and lifts with them as they are slowly raised. By means of a delicate instrument, the tensile strength, to use a technical term, of the water was determined before it freed itself from the ring and fell back into the bowl.

After the preliminary experiment several people standing close to the bowl were requested to concentrate upon the surface of the water. It was then noted that the instrument for testing the water tension registered various changes. The water had become charged as with a magnetic force. Its viscosity or stickiness was increased so that the ring could be raised higher, with the surrounding water still adhering to it.

As Dr. Lewis stated, the changes were minute. The variations of the lifting of the water's surface were really only perceptible by means of the instrument. However, they were *positive* enough to indicate that whenever the concentration occurred, changes that were not an illusion were produced in the phenomenon.

Further, a sensitive galvanometer was used later to determine a slight electrical charge in the water beyond what had been present before the period of concentration. The experimenters

were convinced that they had substantiated by these physical means the traditional claim of mystics that the eye transmits a power into space.

The will likewise radiates energy from the eyes. Will consists of mental desires. When we exercise will, it means that we have singled out some end which we wish to realize. This desire supersedes all of our natural desires or appetites, which are then made obedient to the will. The whole of our mental power and the force of our concentration—the sensitivity of our nervous system and of our brain, at least of our objective faculties—are made receptive to whatever is the objective of the will. Since sight is the most common and most important of our objective receptor faculties, this concentrated energy of will radiates through the eyes.

The "Third Eye"

There is still another eye whose energy radiates into space with even greater efficacy. It is known as the *third eye*. It is not visible in the face. According to tradition, it was at one time an actual eye although now it is but a vestigial eye, a remnant of the earlier one.

It consists of a small organ in the center of the head, technically known as the *pineal gland*. Before birth, it is quite large in proportion to the size of the head. After birth, the rest of the body grows, and for some time the gland remains about the same size. However, as known among physicians, this gland or *psychic organ* gradually diminishes. By the time one has attained the age of forty-five or fifty, it is considerably smaller than at birth.

The function of this third eye is that, shall we say, of psychic sight. It causes us to have sensations or impressions which are like those of intuition when realized. Like sudden intuitive impressions they manifest as visual images in the consciousness. The ancients called this *psychic sight* because the third eye could apparently perceive as monitions things at a distance far beyond the range of physical sight.

Actually, however, this organ does not see in the sense that our actual eyes do. It is, of course, not exposed to light

waves and does not detect light impulses at all. What it does perceive are ultrafrequencies, vibrations which fall in the range of higher cosmic octaves. We may best term them *psychic forces*. As an organ it is apparently quite sensitive to transmitted thought impulses. These impulses are transformed in the consciousness into visual images. Thus we have the term *third eye*.

It is doubtful if there is any characteristic about the eyes of a mystic that makes them different from those of any other spiritually motivated, intelligent, thoughtful person. Because of the intensity of the mystic's thought, one becomes conscious of the radiated power of his eyes. It draws attention to them.

Further, the radiation of psychic force through the third eye, the pineal gland, may also affect the aura of those near him and cause them to focus their attention upon his eyes. This suggests that their attention was aroused by a magnetic attraction from the eyes when at times it may not have been so.

However, thoughtfulness, intelligence, and the calling forth of one's latent psychic forces by the use of the mind do give the eyes a luster, a sparkle, vivacity, or life. Radiant health of body and mind does likewise. What we notice about the eyes of a mystic is more the consequence of our superconscious attraction to them than an actual difference in their appearance.—X



An eye can threaten like a loaded and levelled pistol, or can insult, like hissing or kicking; or in its altered mood, can, by beams of kindness, make the heart dance with joy. Some eyes have no more expression than blueberries, while others are as deep as a well which you can fall into.

—RALPH WALDO EMERSON

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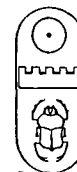


A History of Alchemy

A clear, enlightening work on one of the most endearing subjects to all students of mysticism. The author, Serge Hutin, is a prominent French writer and a Rosicrucian. He has performed a marvelous analysis of the meaning of alchemical terms and has made clear the association of the alchemists to the revival of learning in the Middle Ages. Alchemy had a marked influence on art and literature—on science and technology—on religious thought and philosophy.

We highly recommend this book. It is brief—to the point—illustrated—and gives a tremendous picture of the early alchemists and *Rosicrucians* developing the program of living we enjoy today.

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Phantoms of the Airwaves

THERE IS A PHANTOM called radio frequency interference, or RFI, which has endangered life and property, garbled communications, and hampered missile launchings: It entered a young man's tape recorder and played back amateur radio signals that he had not taped; it hampered the tracking of a U. S. space satellite last year by throwing in interference from a radio station in Spain and almost causing a National Guard plane to crash.

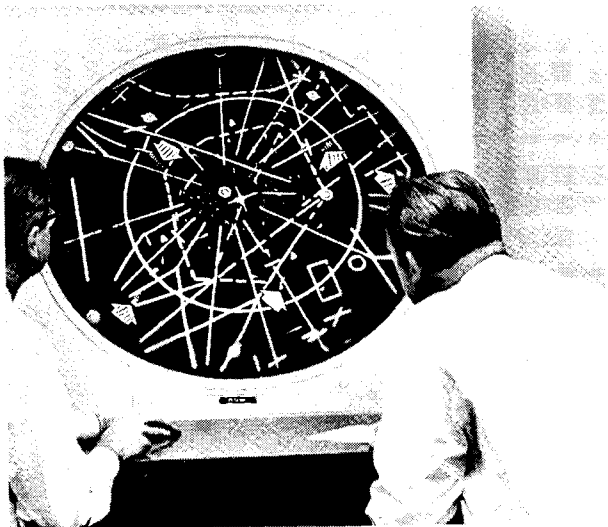
In hundreds of instances, the major accidents nearly caused were averted only because someone substituted his own judgment for that of the badly functioning electronic equipment. Nobody is certain, though, that the phantom has not struck undetected in other situations.

Investigators say that the RFI phantom is invisible electrical energy given off by electric or electronic devices. In some circumstances, it steals into the operating pattern of other electrical or electronic devices and causes them to

THE PHANTOM FOILED

A metallic mesh that acts as a gasket to suppress unwanted radiation interference protects this radar system against the phantom RFI at one of the nation's largest airports.

Industrial Public Relations, Ltd., New York 22, N. Y.



behave erratically—or to go completely out of control.

In the case of the Boston National Guard plane, it was learned that an electric "death ray" unit to kill ordinary house flies had been installed in a nearby restaurant. As a fly landed in the unit, it set up a signal that garbled landing instructions being radioed by the ground control operators to the hapless plane.

RFI can be caused by many simple electrical devices, even the worn contacts of a household doorbell. With myriads of electric gadgets now in use—factory machines, home appliances, automobile parts, broadcasting and radar equipment—RFI's potential for doing damage is great.

Fortunately, the Federal Communications Commission has set up a network of eighteen long-range detection stations, as well as mobile and hand-detection units, operating out of 31 field offices. The FCC is constantly on guard to detect the source of RFI and eliminate it.

The brightest news in the scientific war against this phantom enemy is a shielding material which can be installed in the majority of electrical and electronic equipment now in use.

Shielding such as that manufactured by Metex Electronics Corporation of Clark, New Jersey, takes the form of a fine mesh knitted from wire, in much the same way that nylon is knitted for women's hosiery. The mesh can be supplied in many forms, lengths, and sizes to act as a gasket or trap around RFI-producing equipment. It keeps the equipment's RFI locked in, and at the same time it keeps other RFI out.

The Metex material is protecting guidance and tracking systems for the Minuteman and Polaris missiles, as well as the Gemini and Apollo man-in-space equipment. "Shielding is becoming more and more an Armed Forces requirement," says A. H. Cohen, vice-president of Metex. "To insure against the possibility of a runaway missile, rigid specifications concerning shielding against RFI have been established.

"As scientists and developers of intricate materials, we are aiding the U. S. Government in eliminating wherever possible the effects of RFI. However, until RFI shielding is used by *all*

manufacturers of every type of electrical and electronic equipment, both for the consumer and for the industrial market, the phantom will continue unchecked as a threat to human life and national security."

Until something is done, everyone, according to Mr. Cohen, may be subject to such pranks and perils of this Phantom of the Airwaves as the family in Eastern Pennsylvania who watched

while the picture on its television screen faded and a pilot's voice came through the speaker asking for navigational help. Or, the father in Mount Arlington, New Jersey, who made a tape recording of his infant son's voice, and playing it back got a bit of a shock. The voice he heard was the gravel-throated voice of a radio car patrolman—picked up from a short wave RFI emission.



If rational men cooperated and used their scientific knowledge to the full, they could now secure the economic welfare of all.

—BERTRAND RUSSELL



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.

August: The personality for the month of August is Ahmed Ben Bella, Premier of Algeria.

The code word is: **JOLE**

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



DR. SUKARNO
President of
Indonesia

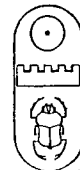
October:

The personality for the month of October will be Dr. Sukarno, President of Indonesia.

The code word will be: **SCALE**



AHMED BEN BELLA
Premier of
Algeria



LOIS BAKER MUEHL

Should Women Have a Chance?

FOR GENERATIONS men have worked toward the brotherhood of men. Perhaps a fresh approach might stand a chance: the sisterhood of women.

Women everywhere naturally share a basically sympathetic world. They bear and care for children, juggle husbands, families, homes, communities, and more and more jobs; so they *should* know each other's roles. Language barriers, climate and cultural differences, political ups and downs can never fully sever their close understanding of each other.

Doña Maria in Toledo, Spain, knows as precisely as does Mary McDonald in Toledo, Ohio, how good it feels to start a household task early on a sunny morning. The Paris dressmaker enjoys the material under her needle no less than the young girl in Tokyo. The music student in a New York cubicle senses with the performing artist in a Moscow concert hall how *clean* music feels beneath the fingers. These are common feelings and *feelings in common*.

Women also share the uncommon peaks of living. What adolescent Swedish girl doesn't know exactly how her contemporary in Samoa tingles to that first notice from a young man? What woman, having loved, can ever lose memories of that event, or can ever forget the hours of travail in silence or in protest, when a baby is born?

A mother in South America loosens her serape. A mother in Alaska pushes back her parka. The outward trappings do not matter. What has meaning is the common bond—the identical re-

sponse to sudden thirst, the same clamping pull, the absorbed, purposeful drift of quiet moments as the baby pursues its hungry rhythm.

Every woman's private world moves into a public one full of demands, fears, work, dreams, love, fatigue. With children or with any other adult job, she learns the meaning of responsibility. Life is no longer simple—or separate.

Every woman, married or single, comes to recognize her own changing cycle of energy: the unmistakable spurt, the sudden organization of things and routines, the upsurge of restlessness, even the swift anger—all giving way to restored serenity as the flow of periods brings its soothing calm. It happens every day, in Bangkok, Siam, as well as in Bangor, Maine.

So do hunger and the search for beauty. Women of every race and age are sensitive to loveliness; they seek to bring it into their homes, onto their persons. When no longer possessing in full measure the means to loveliness, memories take over. The mind lifts, drifting back from duties or surroundings to a young family, the white curve of a quiet road, or a lone tree.

Not everyone has met with sorrow, but when it comes, woman's role is much the same whether the skin be dark or light, the place a mine pit in Pennsylvania, a heavily draped bed in Rome, or a funeral pyre in India. Death—not always the greatest of sorrows—does not touch lightly. The heart scars and where happy fullness was, there intrudes—no matter how deep the faith—a sense of loss.

All this, from joy to sorrow, is woman's lot; and from one struggling continent to the next, women know it. Mutual understanding makes it possible for them to move freely into each other's country with nothing more than a sympathetic smile.

When all the implications of the sisterhood of women are realized, a larger peace than man has yet achieved alone may follow.



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NEXT MONTH—A speculative article on the background of miracles. You won't want to miss it: "Miracles in the Making."

T. C. LENGYEL

Everyone Called Her Cleo

Her full name was Cleopatra Octavia Marie—and that was none too regal, for enthroned upon her divan she had a queenly bearing, her 250 pounds poured into a vintage gown of the twenties and a gardenia in her hair. That first day when I arrived at dinnertime looking for a room, she called out, “I like you; come and have dinner with us.”

I couldn’t resist the warmth of the invitation, and two helpings of homemade ice cream later, I signed on as a regular. Her “family” consisted of five roomers. I had intended to stay a week; five years later I was still there.

When I offered my last bill in payment, Cleo waved it away: “Pay me later. Until you get a job, your meals are free.” She was that way with everybody. “The only people I *don’t* love,” she used to say, “are the ones I haven’t met.”

She meant it, too, for early and late, in spite of a chronic heart condition which confined her largely to her divan, Cleo mothered everyone. She was always ready to help with a neighborhood problem.

PEOPLE AND PLANTS “There are only two kinds of people,” she’d say, “the ones you can get along with and the ones you can’t. You can always love them, though, for people need affection like plants need water—and it takes no more effort to love than it does to hate.”

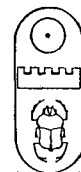
She proved it with Jack, just 21, married, the father of a baby—and never able to hold a job. She fed them all for weeks while Jack lost one job after another; and finally she worked out a plan for Jack to learn a profession at night school. That did it.

ANIMALS, TOO It was the same with cats and dogs: The strays of the neighborhood lined up every night for her handouts. Tuffy, a kitten, was usually first, but a skinny mongrel pup that Cleo named *No Good* was always a close second.

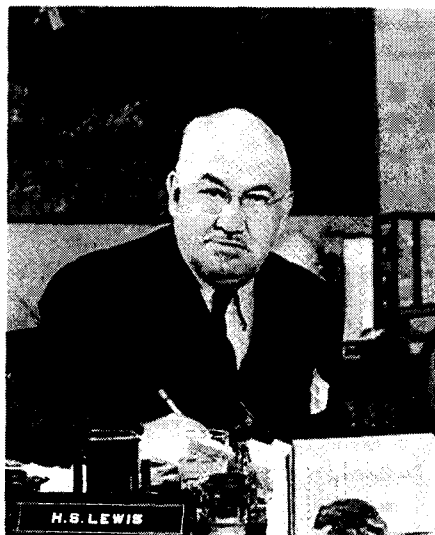
“He reminds me of a man I used to know.” When *No Good* was run over sometime later, Cleo was inconsolable. “I tried to be extra nice to him,” she said, “because he couldn’t seem to take care of himself.” I guessed it was the man *No Good* No. 1 she referred to, but I couldn’t be sure.

WAR ORPHANS AND MR. WONG *No Good* No. 1 had died as had his doggy namesake, but Cleo found others to love. She adopted two orphans, one a little Chinese boy to whom she wrote long letters. When his replies in Chinese came, she was naively delighted even though she couldn’t read the beautifully formed characters.

She turned to Mr. Wong of the neighborhood Chop Suey Palace. And that is how her romance with Mr. Wong began. Night after night, they sat silently on the enormous divan, Mr. Wong beaming seraphically and sedately holding Cleo’s chubby hand. It might have gone on forever had not the large heart of Cleopatra Octavia Marie finally stopped beating. Just before it did, she said, “I love you all.” She meant it.



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



The Alchemy of Marriage

*Opposite polarities
further creation*

MARRIAGE, DIVORCE, and the many problems associated with them are currently under discussion throughout the civilized world. These subjects have been approached from the moral, ethical, religious, and legal points of view; and from each of these angles there is much to consider.

The Rosicrucian viewpoint is not usually considered when the subject of marriage is discussed and is not covered by any of the usual arguments. It may be considered the fifth, the metaphysical, or cosmic viewpoint. It was always given prominence and first consideration by mystics and metaphysicians in remote times, especially in the Middle Ages.

Today, it remains the code by which modern Rosicrucians view both marriage and divorce. It enables us to

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.

understand marriage, its real relationships and problems, in a way that makes the entire matter of greater importance to the individual and to society at large.

In the Middle Ages, when mystics were writing prolifically about the alchemical laws that govern all manifestations in the universe, books on the subject of alchemical marriage became very popular. Between the lines was presented the profound thought that through the unity or marriage of opposite polarities, all things in nature reproduce themselves and make the manifestations which we witness.

We understand that every manifestation throughout the material world is the result of the sympathetic uniting or bonding of the negative and positive, the like and the unlike, the male and the female elements. The mystic realizes that only through the coming together of two separate but sympathetic and dissimilar elements do we have the manifestations of life and form.

This is geometrized in the statement that the number one signifies but half of any manifestation; the number two represents two elements of unlike natures necessary for a unity of expression; the number three symbolizes perfect creation. This is so because the third point is the result of the unity of the one and the two, which by their blending or association produce a third manifestation.

It is further elaborated mystically by the triangle bearing a word at each of its three points: thesis, antithesis, synthesis. The first two, being opposites, dissimilar but sympathetic, unite to produce the third. This principle, demonstrated by the alchemists, has, in fact, by controlling the processes of natural manifestations become the modern chemical law responsible for what is known as synthetic chemistry, or synthetic production.

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Man is dual in his elemental composition in every essential. The cells that compose his material body consist of two polarities of dissimilar nature, united by an alchemical process to make a perfect manifestation. As a sentient being, he consists of a material body imbued with the essence of the soul of the universe, and these two manifest life. It is a fundamental law of nature and a fundamental principle of mystical knowledge that neither of these two necessary elements representing a unit can manifest or function separately.

The ancient mystics claimed that the stress found throughout nature, the activity manifested by the spirit essence throughout the world, was due to the inherent restlessness of elements seeking their sympathetic partners or affinities. Until each found its complementary part and united with it, it was not only an unmanifested, imperfect, and incomplete creation of nature but also a restless element in the universe.

Life Originally Bisexual

Experimental science has found what is clearly indicated by passages in the sacred writings of the East—even in many of the passages of the Christian Bible—that all animal life, including the first human form, was originally bisexual. It was indicated that the sexual natures were separated, not through some blind process of mechanical evolution but rather by a decree of God; in the case of human beings, woman as separate from man, possessing elements, functions, and a nature distinct from man.

This left divided forms with distinct polarities of opposite natures, but established a third condition which may be understood as sympathetic attraction. The two separated complementary parts of the unit were subconsciously aware of their former relationship and sought to re-establish the union.

We realize by this that fundamentally and solely from a metaphysical or alchemical point of view there is a true complementary half for every living being. Broadly understood and often misunderstood, this notion led to the popular idea of the existence in the

human world of an affinity for every being, as well as a chemical affinity in the chemical world for every one of nature's elements.

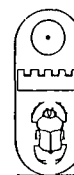
If we view marriage, therefore, as the coming together by a natural alchemical law or principle of two separated but sympathetic complementary parts of a predetermined unit, we can understand that under such conditions marriage is an ideal state. In fact, it is the only state in which two beings will find that degree of perfect manifestation decreed by God and nature.

These are the principles involved, but unlike the manifestations which occur automatically or naturally in the chemical or elemental world, among humans there is interference and arbitrary misdirection caused by man's willful insistence upon supplanting the cosmic or spiritual mind with his own.

Only in the alchemist's laboratory and under conditions favorable for cooperating with nature's laws is man capable of directing and controlling the natural processes of attraction to bring together complementary elements. Yet in the marriage of two complementary beings he does not hesitate to exercise his will, his discretion, and his selection to a degree that would seem a sacrilege to the alchemist in his laboratory.

Man has developed the idea that he is capable of interpreting the various emotions of his being and deciding which are pure, alchemical, and natural attractions and which but passing chemical attractions. He interprets the illusions, impressions, and transitory emotions as the permanent, proper, and cosmic cry of a separated being for its partner.

Chemists are aware that elements of nature not united with their complementary parts cannot be forced into an unnatural, unsympathetic, or unattuned combination with other elements. Biologists know that the unnatural unification of two unsympathetic or unattuned elements will produce an inharmonious, subnormal, or abnormal product—far from the perfect creation represented by the third point of the triangle. But this fact, known to the chemist and biologist and so definitely understood by the mystic and the Rosicrucian, is neither appreciated nor



given consideration by the average man and woman today.

It is said lightly that marriages are made in Heaven, and from the alchemical point of view this is perfectly true. From the point of view of the biologist and chemist, it is a sound principle; but it does not apply in the case of those combinations of individuals brought together by arbitrary decision and willful and ignorant misapplication of natural law.

Mystics have always claimed that the true marriage of two human beings can only result from a careful study of their characteristics and natural elements. To be truly an alchemical marriage, and therefore a cosmic and heavenly one, the divine essence of each of them must be united by natural attraction before the physical bodies may be united or bonded properly.

Ancient Ceremonies

In all ancient ceremonies conducted by Rosicrucians, the rite for the physical marriage was never performed until after the two inner selves had found perfect union, sublime attunement, and natural unity. This ceremony was performed only to comply with the ethical, legal, or religious customs of the land, for it was looked upon as a formula to be completed prior to the natural union.

As time passed, the soul ceremony, the alchemical process of marriage, was entirely overlooked. Man-made formulas increased to the point where man believed that he not only decreed the physical marriage to be proper, complete, and in accordance with natural law, but also in some way forced nature to sanction and synthesize the soul marriage that should have taken place.

In some cases, such marriages are perfect inasmuch as a natural marriage of soul essence has taken place long before the physical marriage. The physical marriage is but a result of what has been experienced inwardly and divinely.

In the majority of cases, however,

the physical marriage has been entered into before there is any soul union. Marriage in the soul or alchemical sense is impossible because of the lack of attunement between two people thus united. In such marriages, no sympathetic blending of nature takes place; there is no alchemical or cosmic attraction, but only a chemical, physical, and transitory one.

Mortal things constantly change, bringing a realization sooner or later that the couple is not properly mated! Even in the minute forms of the material chemical world, wrongly united elements always vibrate inharmoniously and separate themselves from the union.

It is no wonder, then, that men and women wrongly united seek not only outwardly but also through their soul essence and inner natures to separate and free themselves from the narrow limitations into which they have been forced.

Divorce, therefore, is inevitable as long as the present form of marriage is tolerated. As long as man arbitrarily directs the coming together of his nature and that of another, so long will he seek to undo the error that is a sin against nature and a violation of cosmic principles.

As in ethical and moral considerations of the problem, so, too, is the question of the offspring to be considered alchemically and mystically. If man assumes the responsibility, he must assume the consequences. To the mystic, two improperly mated elements is a sin and a violation of cosmic law, which should be corrected before there are offspring. In the world of human affairs, the error in most cases is not discovered before such consequences occur. Until man sees God's decree of nature manifesting in the principles involved, he cannot claim that marriages are truly alchemical or made in Heaven.

Rosicrucian Digest, February, 1945.



That alliance may be said to have a double tie, where the minds are united as well as the body, and the union will have all its strength, when both the links are in perfection together.

—CALEB COLTON

WHEN SCIENTISTS began to notice an apparent relationship between mental or psychic radiations and some rather unique electronic circuits, the word *psionics* was born ("psi" from *psychic* and "onics" from *electronics*).

The De La Warr Laboratories in England were one of the first to experiment with psionics. It was found that an apparatus could be manufactured to diagnose with the aid of a suitable operator certain illnesses from a drop of blood.

Basically, the apparatus consisted of a series of rotary switches calibrated from one to ten. The blood sample was placed on a collector plate, and the operator placed his hand on a receptor plate. Each switch in turn was rotated until the operator noticed a sticky sensation under his fingers resting on the receptor plate. After completing the process for each switch, the numbers noted were the particular resonance of the illness. It was discovered, also, that plants responded with prodigious growth to radiations of the apparatus.

Perhaps the most astounding thing about it was that in terms of conventional electronic circuits, *this apparatus was utterly ridiculous*. The rotary switches were short-circuited together; odd coils and condensers were "hay-wired" to nowhere.

The question arose, how did the device work? That secret lay within the mind of the operator. Through experience it was found that it would work only with certain operators. Imagine a radio that would work for Bill Smith but not for John Jones! Ordinary electronic circuits are impersonal but psionic circuits are otherwise. Evidently the De La Warr device used some process of which we are not yet aware—a process which would work only in conjunction with the human mind.

Ordinary light is noncoherent: As it radiates away from the point of origin, it diffuses or spreads out, decreasing in energy as it travels. Coherent light does not diffuse. It stays in a narrow beam, losing practically none of its energy.

Infrared energy, for example, is slightly lower in frequency than visible light. We cannot see infrared, but we feel it as heat. As light (visible) can

COLIN MCCARTHY, F. R. C.

New Science Mysteries

*Psionics and
Coherent Light*

be made coherent, so can heat (infrared) be made coherent. It does not take much imagination to see that if a source of infrared at 3000 degrees centigrade were generated on earth, it could be beamed coherently at the moon to vaporize rocks on the lunar surface. This is one of the more horrifying aspects of coherent light.

A Constructive Purpose

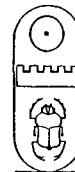
A more constructive purpose would be communications. Coherent light carrying messages could be beamed practically anywhere in our solar system. This method would be far superior to conventional radio communication which diffuses.

It is natural to ask how coherent light is manufactured. Science has discovered a device which it has called the *laser* (Light Amplification by Stimulated Emission of Radiation). Its predecessor, the *maser* (Microwave Amplification by Stimulated Emission of Radiation), could not amplify light itself. However, it could amplify very small radiated energies possessing high resonant frequencies.

One *laser* consists of a pure ruby, which is bombarded by ordinary visible light. As the bombarding energy increases, it causes the electrons in the ruby to change their energy state: They are suddenly forced to occupy a different energy level. This change results in a beam of pure coherent red light being ejected from the end of the ruby.

Recently a coherent beam of light from a *laser* was projected toward the moon. As the beam was reflected from the lunar surface, the resultant flash

(Continued 2nd column overleaf)



RALPH M. LEWIS, F. R. C.

To Prevent Animal Torture

HUMAN LIFE has great value—particularly to humans. Research for the elimination of human diseases requires medical laboratory experimentation. Animals are used for this purpose. They are subjected to all kinds of injections, trial-and-error conditions, and forms of vivisection.

It is controversial whether experimentation on live animals to the extent that it is now practiced is absolutely essential for the advancement of medical science. However, if animals are used, at least *humane treatment* of them should be expected from human experimenters. As it is, in many laboratories animals are given no anesthetic and are subjected to excruciating pain over long periods of time. Actual photographs of what dogs, cats, and monkeys must often endure for hours—and even days—are revolting and horrendous.

In the United States, Representative William J. Randall, of Missouri, has introduced in the House of Representatives a bill to protect laboratory animals from cruelty. The bill will require rigid enforcement by the Department of Justice, with criminal penalties for willful violation. Millions of animals each year are being subjected to suffering because there is no law to protect them. The Randall Bill, H. R. 4856, would stop this cruelty. *You can help.* Get the Randall Bill enacted.

Write to your United States Representative and both of your United States Senators, urging them to work and vote for the Randall Bill, H. R. 4856. Ask your club and fellow church members and other animal lovers whom you know to do likewise on the basis that other pending bills are not satisfactory.

Our members and friends outside the United States are urged to support in their own countries any legislation that will afford the same protection for animals.

NEW SCIENCE MYSTERIES

(Continued from page 267)

was plainly visible through a small ten-inch reflecting telescope. Science, therefore, is on the brink of major discovery. By using *lasers*, astronomers will be able to amplify small energies of light from distant stellar objects.

Many primitive races have legends and taboos concerning crystals which may relate to psionics. The Australian Aborigines used various crystals in their magic ceremonies. The old men or medicine men of the tribe used them as focal points of concentration, enabling messages to be sent by telepathy from one tribe to another.

The ancient Egyptians believed in the magic properties of certain crystals and precious gems. Even today, some Indian women wear a pure gem stone over the pineal gland or "third eye." Researchers in parapsychology are beginning to wonder if these "seeing crystals" actually do amplify or channel telepathic impulses from the human mind, even as the *laser* ruby channels visible light into a coherent beam.

In the future, perhaps every man will have a crystal cut to his own particular frequency; then telephone companies may be out of business. A crystal held in the warmth and pressure of earth's womb for countless years may someday serve man in his search for knowledge, truth, and God.



ZIP

The Zone Improvement Plan being instituted by the United States Post Office will, after July 1, affect addresses in the United States. As announced in a recent issue of the *Rosicrucian Digest*, AMORC was assigned a zone number. Now the zone number will be included in the new Zone Improvement Plan code. You will help speed mail by using the ZIP Code numbers for all your correspondence. To conform to the recommendations of the Post Office Department, the ZIP Code number should appear on the last line of addresses following the city and state, with a space intervening, as follows:

THE ROSICRUCIAN ORDER, AMORC
ROSICRUCIAN PARK
San Jose, California 95114

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THE MAYAN CIVILIZATION of Yucatán continues to be somewhat of an enigma to archeologists and historians. One of its mysteries has to do with the stone glyphs, which remain still largely undeciphered. It is said that the secret, if it was ever known in recent times, was lost in the fifteenth century, when the Christian bishop of Yucatán, Diego de Landa, ordered the destruction of the Mayan inscriptions. His desire was to stamp out what he felt was paganism. He succeeded to some degree in destroying the history of one of the most curious and fascinating of all ancient civilizations, one that flowered and matured during the first thousand years of the Christian era.

There are known to be only three illustrated manuscripts of Mayan writing in existence. They show that the Mayas had achieved a knowledge of astronomy and mathematics apparently far superior to what was then known in Europe. One authority has written that if the glyphs represent a phonetic system, the language can be determined if an interpretation can be arrived at.

On the other hand, if they represent an ideographic system, as seems to be the case, the difficulties of interpretation become insurmountable: We may never know the true meaning of the system. There are those who believe that another Rosetta Stone may be found in Yucatán to provide the key for interpretation.

There is much, however, that is known about the Mayas and their culture. The round calendar stone discovered some years ago is known the world over. A solar calendar, it determined that there were eighteen months of twenty days each in the Mayan year, followed by a year-end short month of five days.

The Mayas were excellent stone-masons; the incised carvings are of fine workmanship. Sculptured figures on stone temples and pyramids bear this out, an example of which is found on the columns of the Temple of the Warriors at Chichen Itza in Yucatán.

Historians say that a development of writing is an indication of civilization, and point out that the Mayas were the most civilized people of the new world since they alone developed an original system of writing. The stone hiero-

RODMAN R. CLAYSON, Grand Master

The Mayan Civilization

glyphic writings seem to represent ideas rather than pictures or sounds, and pertain primarily to astronomy, chronology, and religious matters. They tell no story of individual achievement or kingly conquests.

Known History

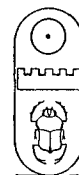
The known history of the Mayas covers about fourteen centuries. The earliest dated monument was erected in 328; while the concluding phase of the new empire appears to have been far advanced by 1717. The fourteen centuries of Mayan history are divided into six periods: The first ended roughly around 633, a period which introduced Mayan culture to the northern half of the peninsula of Yucatán.

This was the early period of the old empire. Prior to its beginning there was no stone architecture; no early pottery of that period has been found. Agriculture, however, was introduced then, with the invention of the calendar and hieroglyphic writing coming later.

The middle period ended about 731, and what is known as the great period of the old empire around 987. With the beginning of the new empire, a chieftain, Kukulcan, was active, building temples and the astronomical observatory at Chichen Itza.

The first phase of the new empire, or the fourth period, ended about 1194. The second or middle phase in 1441. It was during this period that the Mexican influence became predominant. As we have said, the final phase of the new empire, or the sixth period, was in disintegration by 1717. It is known that the first Spaniards appeared in 1511, forcibly substituting their religion for the old pagan beliefs and practices of the Mayas.

The ancient Mayas occupied not only the Yucatán Peninsula but parts of southern Mexico, Guatemala, and



what are today the Republics of Honduras and British Honduras. There seems to be no question that they introduced corn, or maize, to the Western world. They had other fruits and vegetables, such as squash, beans, tomatoes, and yams; and raised cotton, tobacco, and, in the earliest times, gourds for kitchen utensils.

Culture would seem to have reached northern Yucatán as early as the fifth century, probably by way of the east coast of the peninsula. The extension of Mayan culture to the north by groups from the south continued through the eighth century. There are indications that culture rose and then declined during the ninth century, rose again during the eleventh and twelfth centuries, to fall into decay in the fifteenth century and suffer final loss of independence at the hands of the Spanish. The beginning of the end started with the conquest of Yucatán by Cortez.

It is not known definitely whether the Mayan civilization had its beginning near Vera Cruz, Mexico, or in the north-central part of Guatemala at the ancient cities of Tikal and Uaxactun. It is known, however, that during the last half of the tenth century groups of closely related peoples, probably of Mexican origin, entered the peninsula from the southwest and assumed political direction of northern Yucatán, establishing Mayan-Mexican dynasties at the capitals of the three leading city-states of Chichen Itza, Mayapan, and Uxmal.

Stone monuments, known as stele, were erected every twenty years for nearly twelve centuries. The erection of one of these at the end of each chronological era was one of the fundamental facts of ancient Mayan life. Later on, stone markers were erected every ten years; and toward the end of the new empire, every five years. There is some conjecture that the gradual collapse of the old empire occurred because of the agricultural system's failure to provide for the ever-increasing food needs of the growing population.

Architecture reached its most magnificent expression at Uxmal in the Palace of the Governors, as well as exhibiting new levels of attainment at Chichen Itza. The followers of Kukulcan, the founder of the dynasty,

built in his honor imposing pyramid temples with feathered serpent columns. Later, the feathered serpent, patron deity of the city, was commemorated with vast colonnaded halls and the high round tower of the astronomical observatory. With the Mexicans came Quetzalcoatl, whose name means *plumage of the serpent*.

As far as can be determined, the Mayan empires were never at any time ruled by an emperor or king, but were composed of city-states, each with its ruler or chief, who undoubtedly formed policies with the aid and advice of a council composed of leading chiefs, priests, and counselors. The Mayan priesthood must have been of equal if not greater importance than the lords and lesser chiefs, and it is apparent that there was a close relationship between the culture, language, religion, and political institutions.

Operation of the great temple establishments and management of the monasteries where the many priests lived were as big a business as directing the affairs of state. These were ceremonial centers of the old and new empires, with manifold ritualistic activities characterized by sacrifice and divination. Here astronomical observations and chronological calculations were made, hieroglyphic writings prepared, and religious instruction given.

The Priesthood

In addition to their religious offices, these high priests must have been able administrators as well as outstanding scholars, mathematicians, and scientists. It is known that one class of priests functioned as oracles or mouthpieces of the gods; another had the responsibility of conducting human sacrifices. It is said that the custom of human sacrifice was introduced to the Mayas in Yucatán by the Mexicans; also the introduction of idolatry. In Chichen Itza, human sacrifice was made at the Well of Sacrifice. Here the victims, usually slave girls with feet and hands unbound, were thrown into the well at daybreak. If, by chance, they survived the plunge, a rope was lowered at midday to haul them out. It is doubtful that this provision was utilized many times. In the sacrifices, slaves and orphans were commonly used.

The priesthood was an influential class, probably more powerful than even the nobility. The priests' knowledge of the movements of the heavenly bodies—the sun, the moon, Venus, and possibly Mars—and their ability to predict both moon and solar eclipses, along with their influence in every phase of the life of the common people, made them feared and respected.

Before the beginning of the old empire, the Mayas apparently followed a nomadic life. With the beginning of the old empire, a sedentary life based upon architecture began. The religion underwent many changes.

In the beginning, the major religion was probably a simple nature worship, a personification of the natural forces such as the sun, moon, rain, lightning, winds, mountains, forests, and rivers, which influenced and shaped their lives. Such a religion required little formal organization. It did not need a priesthood to interpret it, or any set ritual or elaborate practices. There were not even specialized places of worship such as temples.

With the coming of agriculture came permanent dwellings and leisure time. Religion became organized, and the gods became more specialized. A priesthood grew up whose business it was to interpret the will of the gods to the mass of the people. The need for more formal sanctuaries and temples arose. Religion became a business for the few and a need for the many. Fixed homes made possible more permanent ceremonial centers, encouraging elaborate ritual and the erection of ambitious sanctuaries.

Later, with the introduction of the calendar, chronology, and hieroglyphic writing, all of which were of priestly invention, the Mayan religion became more complex and formal, built around the increasing importance of astronomical manifestations, the development of the calendar, chronology, and associated deities.

Religion

In their cosmogony, the Mayas believed in a creator of the world. This creator-god was far above ordinary mortals, so far, in fact, that he figured very little in the everyday life of the common people. It was believed that

there had been several worlds previous to the present one and that each had been destroyed by a deluge.

The Mayan religion had a strong dualistic tendency, depicting the eternal struggle between the powers of good and evil over the destiny of man. There were benevolent gods and malevolent ones. The Mayas conceived the world as having thirteen heavens arranged in layers, the lowest being the earth itself, with a god presiding over each.

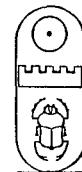
The object of religion and worship was to procure for themselves life, health, and sustenance. They believed in the immortality of the soul and a life hereafter, where the soul enjoyed an abundance of good food and drink in a kind of paradise. Here there were many delights, and there was no pain or suffering. Although possibly of late Spanish influence, it is believed also that the Mayas had another world, the opposite of paradise, for those who had lived evil lives. The common people were buried under the floors of their houses, but nobles were cremated and their ashes placed in great urns over which temples were built.

In the Mayan pantheon there was the god of rain, the god of corn, the god of the north star, the god of war and human sacrifice, the god of wind, the god of the moon and pregnancy, and so on. There were ceremonies for a great many things and a great many events. As a matter of fact, there were not only a year-end or new year ceremony but a ceremony for every month of the year.

The new year ceremony was distinguished by the renewal of all utensils. One ceremony had to do with seeking the blessings of the idols; another with making new idols of the gods. There were ceremonies "to be victorious in war" and "to receive adequate rain for the corn."

Every month had a patron. For instance, the patron of one month was a jaguar; the patron for another a serpent; patrons of other months were the Sun, Moon, and Venus. Every one—priests, lords, and the common people—had his own private collection of idols.

Apparently, everything was recorded on stone monuments. Astronomy was important to the Mayas, as was



their calendar. It is believed they were efficient in sighting celestial bodies from perpendicular lines or crossed sticks. The north star was of great importance to them, as was also the Great Dipper. They had interesting names for constellations, such as the Scorpion, the Tortoise, and the Rattlesnake.

In the old empire, the chief centers of Mayan civilization were at Tikal, Copan, Chichen Itza, and Uxmal. At Tikal are five great pyramid temples, the highest of which is 229 feet. At Copan is an archeological complex of pyramids, terraces, and temples with no less than five courts or plazas. At Chichen Itza are pyramid temples with feathered serpent columns. The principal one is known as the Temple of Kukulcan; another is the Temple of the Jaguar. There are seven ball courts of considerable size, and the previously mentioned round tower of the astronomical observatory. A natural well north of the city is the Well of Sacrifice. In the new empire, Chichen Itza became the mecca of the Mayan world.

At Uxmal there are no serpent-column temples and no colonnades. However, the architecture there is otherwise distinctive. For the most part, the walls of buildings are vertical instead of slanted; in most cases they are two or three stories high and cover a tremendous area of ground. One is called the nunnery quadrangle. Here, also, is found the house of the magician, a stone building with a steep towering stairway.

Colonnades appeared only in the new empire. Ball courts were used in both the old and new, although dance plat-

forms were used only in the latter. Structures for vapor baths were available everywhere. What is said to be the most beautiful Mayan building is the Palace of the Governors at Uxmal. The Mayas were famous for their craftsmanship in ceramic pottery—bowls, vases, urns, tripods, and jars with impressive engraving. Colorful painting and basket weaving were not overlooked.

Sylvanus G. Morley spent many years in Yucatán. He stated that although in the closing years of the new empire the Spaniards forcibly substituted their religion for the old pagan beliefs and practices, the substitution was not generally accepted. The people for the most part went back to the old simple gods of nature, the rain gods, the little people in the cornfields. In his book *The Ancient Maya*, he writes: "The homely everyday beliefs of the common people about nature have outlived and outlasted the more formalized gods of priestly invention."

Archeologists continue to remove the earth which has covered many of the temples and pyramids in Yucatán in recent centuries. There is continuous effort to cut back the jungle growth which would otherwise cover the monuments.

With the passing of years, interest in the so-called enigma of the Mayas has increased, and more tourists are visiting Yucatán and Guatemala to see the ruins and the excellent stone carvings. Archeologists and historians are learning more about this ancient culture. Perhaps they may yet be able to interpret the stone glyphs.



ROSICRUCIAN DIRECTORY

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



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

*The
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July
1963*

SCIENCE IS NOT the be-all and end-all of life. You may know all about the sun and all about the atmosphere and all about the rotation of the earth, and yet miss the radiance of the sunset.

Culture has to do with the less material aspects of life, like intellectual proficiency and the love of beautiful things. It includes knowledge, belief, art, morals, and other attributes acquired by man in the shared existence we call society.

It is false to think of culture as something we seek merely as a distraction from the workaday world. Neither is it a craving for sensation, a fastidious search for strange refinement, or a jealous cultivation of art as a thing preserved for the elite.

Walter Herbert, Director of the Canada Foundation, wrote in his essay on "The Cultural Pattern," which he contributed to the United Nations Series book *Canada* (University of Toronto Press, 1950): "The cultural pattern of a nation is a mosaic of many intricately adjusted parts, touching almost every aspect of the national life." It is, collectively, the sum of special knowledge that accumulates in any large united family and is the common property of all its members.

Culture is also an individual thing. Man does not live by bread alone. He turns from labour to look inward, examining himself, and outward, speculating on life and what is beyond life. These thoughts he expresses through speech and drama, music and ballet, painting and sculpture, poetry and literature. These are the things which give us our status as human beings. . . .

Darwin claimed that the power of producing and appreciating music existed among the human race long before the power of speech was arrived at. Shakespeare, when he had to express the inexpressible, laid down his pen and called for music. And Friedrich Nietzsche, author of the creed of the superman, wrote in 1910: "Without music, life would be a mistake." Music is not alone an instrument of entertainment, but also one of personal development. . . .

Language is indispensable to culture. Individuals die, but the culture which

Culture For Everybody

flows through them, and which they help to create and to change, is all but immortal. Without literature the flow would cease, the culture would wither. A static world has no need for new writing, but if men are to take part in a process of progressive self-liberation, a process of culture, then an expanding literature is a fundamental necessity. . . .

Trans-Cosmic Flight

In an age of trans-solar-system pioneering, we may wonder what use it is to go back to the trans-cosmic flights of Dante and Milton. We do so simply because the germ of our ideas of the nature of beauty and the drama of existence are to be found in the ancient world. And meditation upon the great speculative questions concerning man and the universe produces culture. . . .

Some things offered as cultural seem not only miles but light years away from what we are accustomed to, but we must keep in mind the fact that culture means change. Ours is no guarded citadel in which to dwell, but a road passing into wider fields, leading to things more and more wonderful and strange and unknown. . . .

We may, if we wish, disregard this or that sort of cultural expression if it does not appeal to us, but we must not, on that ground merely condemn it. In any event, let us make sure that there is music somewhere in our lives—the music of orchestras, of poetry, of the dance, of color. Thus, by participation as an artist or by being part of an appreciative audience, we contribute to an eager, more vivid, way of living.

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NICOMEDES GOMEZ, F. R. C.

NICOMEDES GOMEZ, born in Cartagena, Spain, November 16, 1903, first pursued his artistic studies in his native city and later completed the special studies necessary for entering the Spanish Navy. He was graduated from *Alférez de Fragata* in 1930. As the author of various works on nautical art, he was awarded numerous medals, one the Silver Cross for Naval Merit and another that of Knight, first class.

He was editor-in-chief, artistic handicrafter, cartoonist and designer for various Spanish reviews, and also director and professor of preparatory academies for War Seamanship.

Abandoning the arms of war, he assumed others as an exile in France: those of peace to carry humanity toward enfolding beauty, light, moral and spiritual perfection.

He completed 200 paintings inspired by the masterpiece of Cervantes. One French authority said with conviction that if the honest one-handed man of Lepanto was the author of *Quijote*, Gomez was his true illustrator; 200 paintings which unfold a profound philosophy.

His esoteric, symbolic, philosophic, and religious works all have the same objective: to give reflective men an opportunity to meditate upon man's true destiny.

The pen drawing *The Unsearchable Riches of Christ* of Saint Paul, which recently was awarded First Prize in the 34 *Salón de Ontoño* of Madrid, is a work that surprises not only because of its artistic worth but because of the ecstasy that radiates from the face of the Apostle and fills the human soul and heart with peace that soothes and blesses.

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Rosicrucian Activities

Around the World

More and more, lodges, chapters, and pronaoi are being recognized in their respective communities as constructive and worth-while organizations representing a truly humanitarian fraternity, the Rosicrucian Order, AMORC. On special occasions, it is not unusual to have guest speakers who are eminent in their fields and generous with their time. In March, Dr. Aubrey Russell, of Jamaica, W. I., visited New York Lodge. In his native parish, he carries on a general practice in medicine, is active in social work, does farming on an experimental basis in the interest of nutrition, and in the field of real estate develops land for new farms. In connection with his medical studies, his interest has extended to population control. His paper on the subject of "Family Planning in Jamaica" appeared in the August 1, 1962, issue of the *New York State Journal of Medicine*.

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The Niagara Regional Rally, held May 11 and 12 at Niagara Falls, New York, was the *first* Canadian-American rally. Hosted by Hamilton Chapter, Hamilton, Ontario; Niagara Pronaos, Welland, Ontario; Rama Chapter, Buffalo, New York; and Rochester Chapter, Rochester, New York, this rally was truly international. There can be no more effective way to foster friendship and brotherhood between nations than by joint enterprise, and no greater spiritual communion can be engendered than by shared demonstrations, lectures, and mystical convocations. It is hoped that a successful *first* will lead to a *second* equally successful next year.

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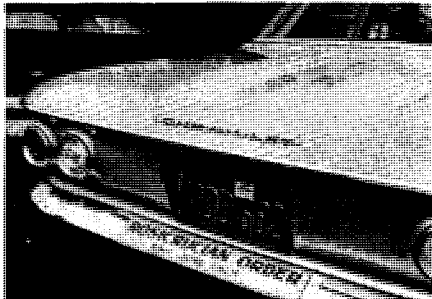
Dr. Fred Bratton, whose article on "The Two Ways" appeared in the April issue, will also be remembered for his "Akhnaton and the Space Age" (Nov. 1962). Readers will be interested to know, too, that his book *The First Heretic* has now been published in England by Robert Hale Limited under the title *The Heretic Pharaoh*. It was given a very favorable review in *The London Times Literary Supplement*.

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"Lodges are run by cliques." That is true—we read it in one of our Masonic-exchange bulletins. Further, we read that the clique consists of members present at every meeting, who work on committees, give their time to performing lodge ritual, visit the sick, and are otherwise active in service.

Strangely enough, such a clique is easy to join. All you have to do is be on hand, show an interest, accept a little responsibility. Before you know it, you'll be a member of the clique and it'll be mighty pleased to have you!

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Frater Rodolfo Robles of Los Angeles, California, wanted the world to know he is a Rosicrucian. He couldn't shout it from the housetop nor advertise in a newspaper, for that would be neither ingenious nor dignified. He could—and he did—solve the problem with a do-it-yourself bumper strip. He purchased a kit containing reflective trim and a stencil with all the letters of the alphabet. By tracing out and painting certain letters on the strip of reflective trim, he produced an announcement for all the world to see. The photograph may give you an idea for your bumper, too.



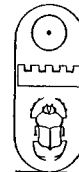
(Photo by AMORC)

SILVER MOON ROSES

From May 1 through June 12, the Art Gallery of the Rosicrucian Egyptian, Oriental Museum displayed "An Exhibition of Paintings" by Nell Walker Warner. Acclaimed by many as America's foremost painter of flowers, Mrs. Warner (in private life, Mrs. Emil Shostrom) has exhibited in most of the large cities of the United States. Her paintings are included in many public and private collections throughout the world. In addition to paintings of flowers, such as *Magnolia*, *Jubilant Summer*, *Japonica*, and *Silver Moon Roses* (reproduced above), this exhibition contained a sprinkling of land- and seascapes. *Clam Digging*, *Antiquity*, and *Marine* brought to mind one critic's comment that Nell Walker Warner's harbor scenes "all but breathe the odor of flying spray and blown spume."

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Charles Dana Dean Chapter, Winnipeg, Manitoba, Canada, recently conducted a survey at a gathering of fratres and sorores. Each was asked where he was born. It was found that twelve countries and four continents were represented. The countries were Canada, the United States, Brazil, England, Scotland, Ireland, Germany, Italy, Poland, Switzerland, Czechoslovakia, and Ghana. An international gathering that percentagewise sets a record, we believe. Can any other lodge, chapter, or pronaos beat it?



Three colorful, interlocking heads of Nefertiti, representative of man's three-fold nature, appropriately decorate the new cover of Chicago, Illinois, Nefertiti Lodge's bulletin. Designed by Soror Elaine Michelsen, Salt Lake City, Utah, Chairman of Art at Westminster College and an internationally recognized artist, the new cover reflects the Lodge's plan for *Triune Expression* throughout the year. There will be four periods of three months each. For each period there will be a mystical theme, a color, and a musical selection. The theme for the first period was "Creative Utilization of the Physical to Transmit and Express That Which Lies Behind Its Nature." The color for this period

was green, and the musical selection Beethoven's *Sixth Symphony*.

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The May issue of the Abdiel Lodge Messenger contained the following appeal:

HELP WANTED: Openings available in Abdiel Lodge Kitchen, June 1 through October 31 and December 1 to the Rosicrucian New Year. Excellent opportunity for personal advancement. Good hours, fine equipment, highest class clientele. May serve one or more months in each assignment. Apply to John R. Hall, Master. (No pay—Ed.)

We are certain the response has been overwhelming. Fratres and sorores, the line forms at the left.

▽ △ ▽



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*The
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1963*



(Photo by AMORC)

JURISDICTIONAL CONFERENCE

From left to right, are seen Frater Pierre Guyon, Grand Councilor of AMORC, France, for Morocco; Arthur Piepenbrink, Grand Regional Administrator, AMORC; and Imperator Ralph M. Lewis, assembled in the Imperator's office. Frater Guyon journeyed from North Africa to confer with Supreme and Grand Lodge officers at Rosicrucian Park on the affairs of the Order. He also brought the greetings of the Nova Atlantis Lodge of AMORC in Casablanca to the Supreme officers.

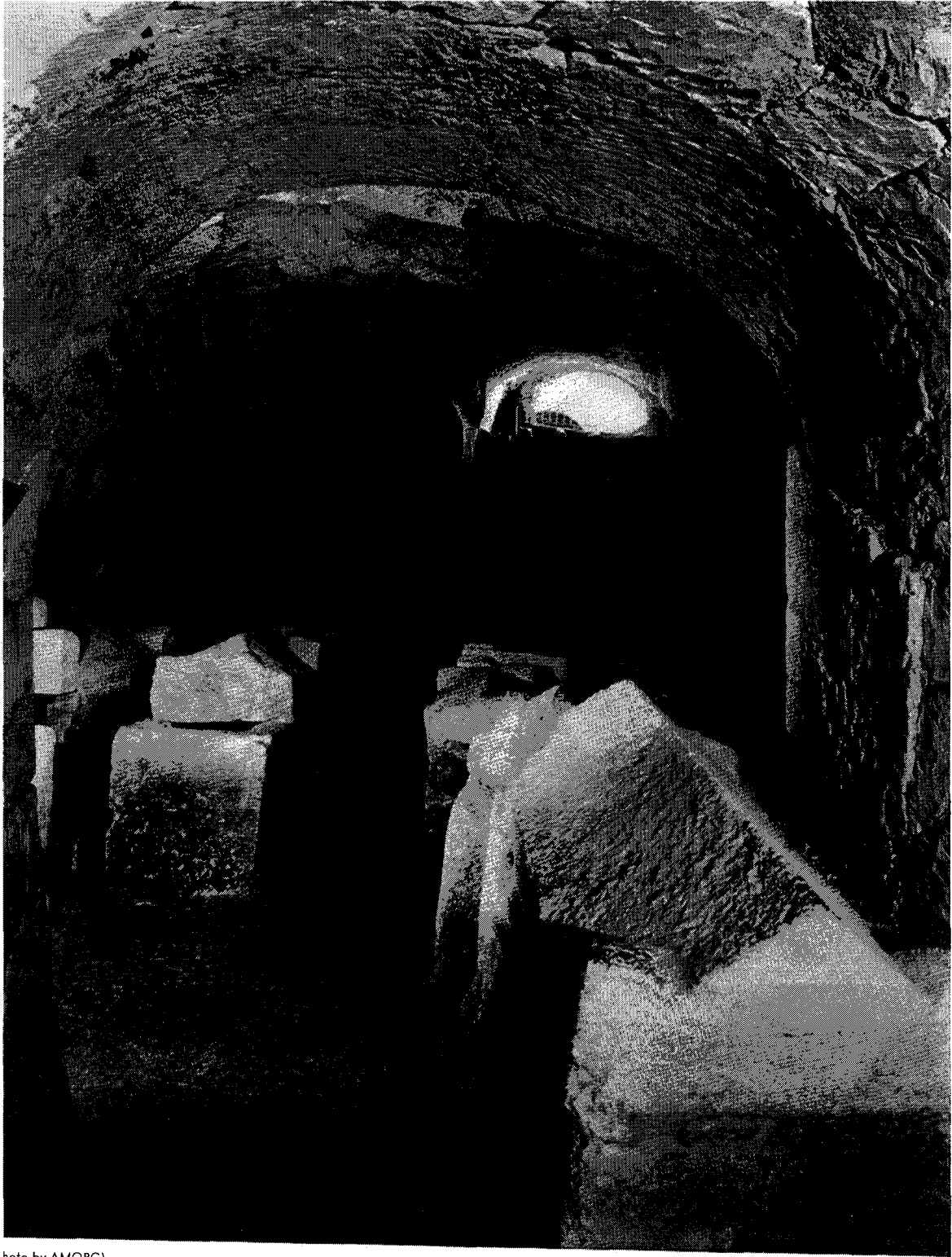


photo by AMORC)

ANCIENT CATACOMBS

The catacombs of Beit-She'arim Israel. The town in which the catacombs are located was important in the second century. The Sanhedrin, or the Supreme Court, once sat within the walls of this city. The compiler of Mishnah literature, Rabbi Yehudi, Ha-Nassi, the Prince, and his sons were interred in these catacombs. The town was destroyed about the fourth century and its name forgotten until comparatively recent archaeological excavations.



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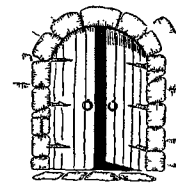
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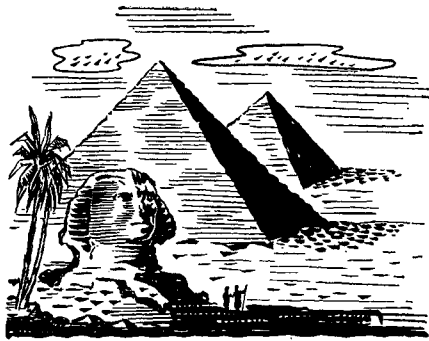
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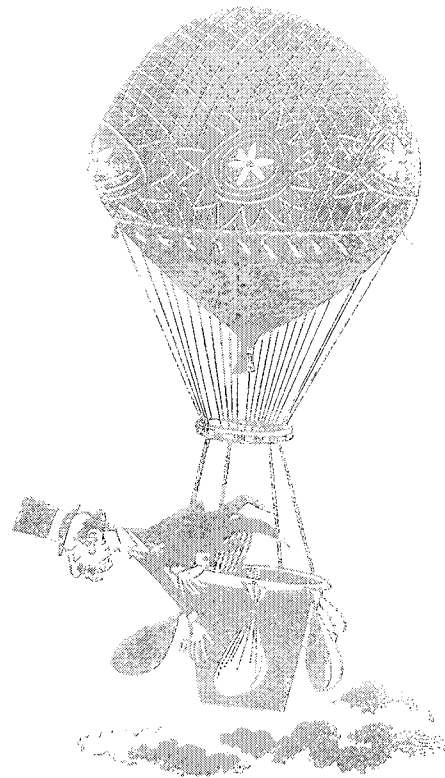
Along Civilization's Trail

METHUSELAHS AGAIN? — Increasing longevity in man is one of the most exciting frontiers of science today. And somehow, as breakthroughs in this age-old dream occur, people are beginning to warm up to the idea. Up until now, in the face of consistently negative results in this direction, the gallery section of humanity was all for calling it a day, crying *sour grapes*, or ending with the old refrain "Man wasn't made to live forever." There are, indeed, countless philosophical aphorisms detailing the blessings of death, or transition; why it is necessary, why it is good, why man should welcome it.

Why people are essentially pessimists in their outlook on life is a yet-to-be-discovered function of man's *psyche*. But pessimists they are—always ready to predict failure in the enterprise of others or of society as a whole.

What are the chances for increased longevity? Civilization's most prominent thinkers, from far back along the trail, had high hopes for it. The fountains of youth and philosophers' stones were signs of this optimism, and though these notions possessed a magical quality, they reflected man's determination to conquer death.

There seems, upon reflection, little reason why death cannot be postponed for a longer period of time. There is no lack of *life force* waiting to manifest itself whenever and wherever possible. Man has only to develop more durable, more long-lasting channels for its expression.

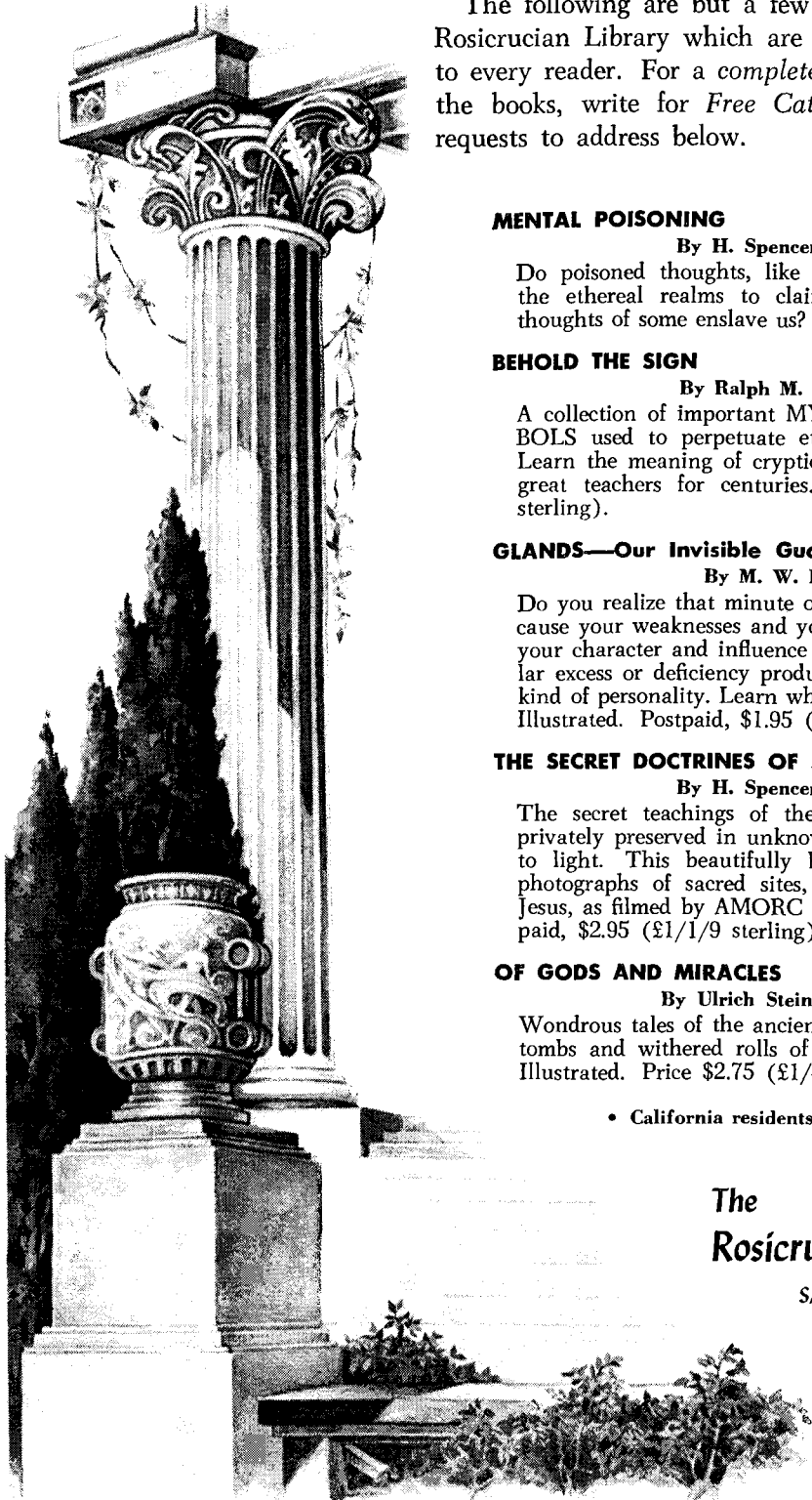


A parallel to this problem can be drawn in the field of incandescent lighting. Electricity is a force similar to *light*, in that it is universally present, waiting only for channels through which to find expression. Man's first incandescent light bulbs burned out quickly, but through refinements and new developments, a light bulb today will burn indefinitely.

In plants and animals, strains have been scientifically developed to resist disease, cold, heat, aging, and other environmental conditions against which their progenitors had no resistance. It is not beyond the realm of possibility that man can develop tissues and nerve fibers that will carry the *life force* through a much longer period of disease-free expression.

After eons of "letting God's will be done," man is awakening to his responsibility as a segment of the cosmic mind. As part of the greater *universal mind force*, man not only has the right but the responsibility to mold the raw material of nature into as refined a state as the mind can conceive.

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