

# ROSI CRUCIAN

## DIGEST

OCTOBER 1964 • 35¢

### *Featuring:*

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

▽ △ ▽

### **Collectivism vs. the Individual**

**Your part in main-  
taining human  
freedom.**

▽ △ ▽

### **The Chemical Basis of Life**

**Can silicon be a  
substitute for carbon?**

▽ △ ▽

### *Next Month:*

**Did the Ancients  
Inherit Their  
Wisdom?**





*To Begin With . . .*

Members of the tour will attend the London Convention, meeting with Rosicrucians there and joining in the festivities of the occasion. Outside tours will include London landmarks and Rosicrucian historic sites.

**Then . . .**

On to Switzerland to see places of interest to Rosicrucians, to enjoy the breathtaking scenery; fly to Rome, attend the opera, visit the ruins of the ancient city; on to Athens to view the historic Acropolis, famous Delphi, and other archeological treasures.

**Finally . . .**

Egypt! Birthplace of the mystery schools. The mighty Nile along whose banks lie the monuments to the genius of the early Egyptians. First, Cairo with its magnificent mosques, bazaars, and famous museum. Next, Heliopolis and then on to Gizeh . . . site of the Great Pyramid!

**Initiation . . .**

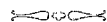
Inside the Great Pyramid, members will participate in a special ceremony in the world's oldest initiation chamber, taking time from their busy schedule to relive the simplicity and grandeur of the ancient rites.

**Akhnaton . . .**

A special side trip to see the ruins and tombs of Tel-el-Amarna, city of Akhnaton and Nefertiti, built in adoration of the one God.

**Thebes . . .**

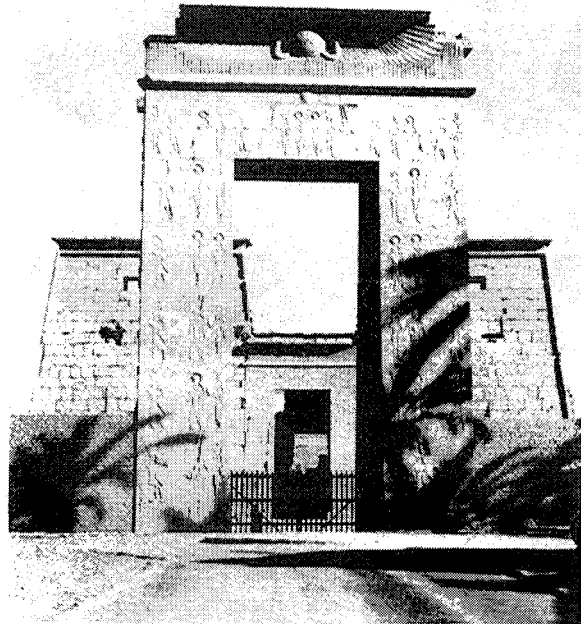
The ancient capital around which lie the great areas of Luxor, Karnak, Valley of the Kings and Queens. The last stopping off place before returning home. From here members can fly back direct on the prepaid fare or make their way back via other historic landmarks with only nominal additional charges.



The Rosicrucian Order, AMORC, in announcing this tour, is cooperating in good faith with the air line and the tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a ten dollar fee per tour member to cover the clerical and printing costs involved in presenting this information to members.

- *The Richness of History . . .*
- *The Enchantment of Egypt . . .*
- *The Fellowship of Rosicrucians . . .*

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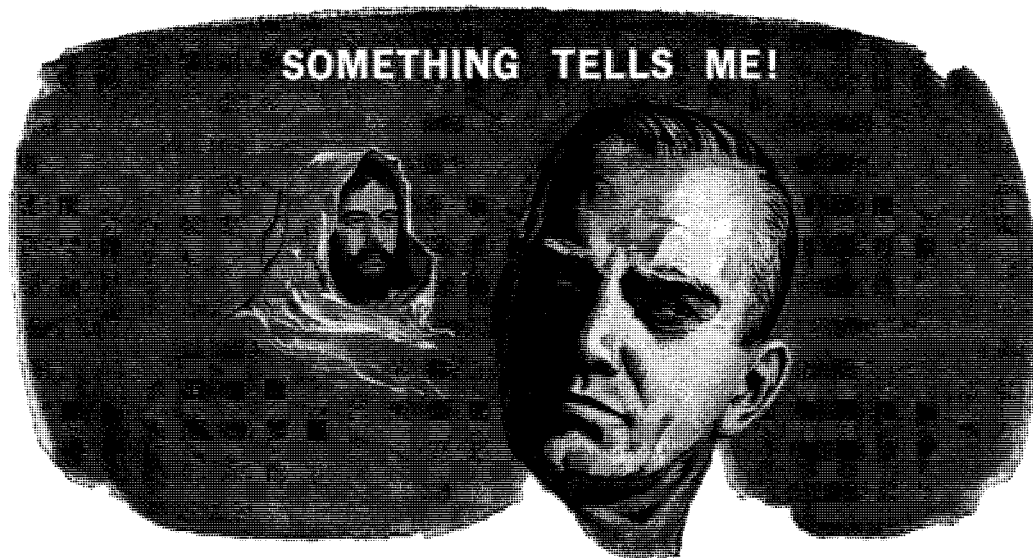
October 14 - November 2, 1965

All Expense-paid Tour - Travel by Jet  
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**For details, write to:**

**Rosicrucian Egyptian Tour, AMORC, San Jose, California 95114. We will send you necessary information on how to proceed. Remember, Grand Lodge staff members will accompany the tour party all the way, relating each event to Rosicrucian interests. Rosicrucian members and their families are eligible to participate.\***

\*Nonmembers will be excluded only from the London Convention and the ceremony in the Great Pyramid.



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**The ROSICRUCIANS (AMORC) • SAN JOSE, CALIFORNIA**



### AMORC OFFICIALS CONFER

At the recently concluded International Rosicrucian Convention in San Jose, California. From the left are Frances Holland, Grand Councilor for Southern California; Harold P. Stevens, Grand Councilor for Eastern Canada and Western New York; and Dr. Lonnie Edwards, Chicago, Illinois, one of the co-chairmen of the convention.

(Photo by AMORC)

# THOUGHT OF THE MONTH

By THE EMPEROR

## IS PREDICTION RELIABLE?

WHAT has inclined multitudes of persons in every period of history to methods of divination, or prophecy? There is both a fear and an intense curiosity about that flow of time called the *future*. Man cannot perceive the future objectively as readily as he can the present or the past. The future constitutes a vast *unknown* to him. What events lie behind its obscurity? Do they portend favorable circumstances? Do they offer opportunities which should be clutched now before they are forever lost? Perhaps this future conceals dire events which may befall the unwary in his innocence or ignorance. To know the future, then, it could be assumed, would favor man and give him a tremendous power to avoid pitfalls and obtain great personal advantage.

The reasons for man's wanting to reveal the future by methods of divination are obvious. Divination, or prediction, implies that the future in the stream of time is an established fact. It is considered as much a reality as either the past or the present. Man conceives a future; he images events that could transpire, and he associates with such concepts the same reality as he does with his recollections and actual perception of the present. Psychologically, to such persons all instances and their causal connections already exist in time. The past projects into the present and the present into the future. To see the future is merely to get a "preview" of a pattern definitely pre-established and unavoidable, which those who seek to reveal it have no doubt exists.

Just what this positive reality, the future, is, the inquirer does not know. He is aware, of course, that his ordinary faculties of perception do not disclose it. The disclosure is thus usually associated with an occult or supernatural faculty.

Under some circumstances the individual believes that he may attain that super-perception whereby he may directly discern the future. Then, again, he may believe that persons or objects under *unique* conditions may cause him to be aware of tomorrow's happenings.

What are the methods employed for *divination*, for prophecy? One of the commonest causes of auguries, or presaging the future, is that of *association*; it is the association of events with some unusual experience. A primitive person, for example, has his attention drawn to a peculiarly shaped stone in his pathway. His curiosity compels him to examine it and ponder why it is so formed and why it evoked his curiosity. Subsequently, while the experience is still vivid in his memory, some exceptional event occurs which has a strong impact upon his emotional nature. By association of ideas, a kind of sympathetic magic, he relates the finding of the stone to the latter occurrence. To him, the stone becomes either a good or bad omen, depending upon the experience that follows.

There are two general types of divination. One of these is the *automatic*. This means that the omen itself, the object, for example, suggests the nature or kind of future event. Simply explained, it is that the object by its shape, color, movement, or other characteristic divines that a certain event will occur and will be either favorable or unfavorable.

The other type of divination consists of an appeal to an imagined superior intelligence, a deity or intermediary such as a priest. It embraces the thought that by some rite performed by the latter the future will be disclosed. The actual practices of divination, of which there are many, fall into one of these general categories. We shall consider here a few of the more com-

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mon ones. Most of them are prevalent today, not alone among the primitive cultures but also among those who are considered to be of today's advanced civilization.

An old custom still practiced in many European countries is *divination from bodily actions*. This refers to forming predictions from the observance of certain bodily movements of human beings. The cracking of the joints, fingers, and knees, which may occur involuntarily, is made to presage an event. All who practice this form of divination, however, do not attribute identical meanings to the same method. Stumbling is considered under this class of divination to portend an unlucky event. Sneezing has been imagined to foretell the coming of some unfortunate, personal event. It is for that reason that the old custom of saying, "God bless you!" to and on behalf of one who has just sneezed was evolved.

There is also the method of *divination by ordeal*. To an extent, this is similar to the old practice of trial by ordeal. The premise underlying this method is that the deity will favor the participant in the ordeal if the desired future event is to occur. If it is not to occur as expected or desired; then the one undertaking the ordeal—whether by fire or water—will experience great suffering or fail in some way. The implication is that the deity shows a sign by aiding or by inflicting suffering on the one undergoing the ordeal.

*Divination by animals* is very common among many peoples of a primitive, simple culture. This consists of observing the movements of animals and interpreting these movements in relation to conceived events of the future. Examples are the direction in which startled birds will take to flight; the crowing of cocks at an unusual hour; the number of offspring that an animal will bear; the pattern of flight of wild geese or ducks.

Divination has existed from the most remote times of which we have historical record. The Assyro-Babylonians had diverse methods of divination although it would appear that some were more popular than others. These peoples assumed that certain individuals possessed the powers of seership. They

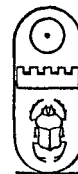
performed such duties professionally for fees. The priests had such a calling and they performed their rites with solemnity. In fact, among the Babylonians, divination was a sort of theurgical practice; that is, the gods were induced to reveal the future to the priests. The rites for such inducement were recon- ditioned and jealously guarded by the priests.

The Assyrian king, Ashurbanipal (669-626 B.C.), collected in his great library at Nineveh numerous clay tablets relating, not only to the practice of divination, but delineating what was foretold. Modern archeologists have translated many of these from the cuneiform inscriptions. The Rosicrucian Egyptian Museum in its Assyro-Babylonian collection has a great number of these tablets and cones.

One apparently popular method of divination was by *oil*, a priest pouring drops of oil on water with the appropriate ceremony. The prognostication was determined from the formation the oil drops assumed in relation to each other. It is comparable to reading tea leaves or even to the formation of ink blots in the Rorschach ink-blot tests. The latter is used to determine an individual's subconscious motivations. Of course, with the Assyrians the interpretation had to do with events of the future.

### *Hepatoscopy*

History more often recounts the method used by the people of Mesopotamia, known as *hepatoscopy*. This method involved the examination of the liver of a recently slain sheep or goat. Ancient historians such as Herodotus relate the process of this form of divination. The various parts of the organ were studied. Particularly, attention was given to the "lower right and left lower lobes of the liver and their appendices." From these, there came forth an association of ideas that eventually became traditional symbols of future events and their relationship to man. "The swollen gall bladder was regarded as pointing to an increase of power; on the other hand, a depression in the lower gate pointed to a decrease in power . . . signs noted on the right side were favorable, on the left side unfavorable." Most ancient peoples of



primitive culture regarded the liver and not the heart as "the seat of life."

Babylonia was the birthplace of *astrology*, which evolved into the science of astronomy. The Chaldeans were considered the foremost astrologers of the ancient world. In fact, astrologers in that period were often referred to as *Chaldeans*, whether they were of that culture or not. The relationship of the planets and the constellations to the earth and to each other were assumed to assert a definite influence upon human lives. At first, the celestial bodies were considered deities, and their movements were thought to impose their will on human action and thought. The priests were the astrologers and astronomers. The practice of foretelling the future by means of astrology still prevails among millions of persons in the modern world. At least, modern *astronomy* owes a debt to these first stargazers because they brought forth man's first knowledge of the heavens, which resulted in useful sciences.

Ancient Egypt was also noted for its forms of divination. Divination by movement of animals was common, particularly the interpretation of the flight of birds in connection with events. The movements of sacred birds and animals, such as the hawk that represented the god, Horus, and the Apis bull, were interpreted most profoundly. Astrology was also practiced in Egypt but not as commonly as in Asia. The Assyrians and Babylonians were more versed in knowledge of the celestial bodies. Egyptology has revealed that the priests also had the people turn directly to the gods for divination. These images of the gods by gesture, by movement of head or hands, would answer questions put to them by the supplicant. It would appear from artifacts found and from paintings that puppets of the gods were used with strings attached. At least, this is what the noted Egyptologist, Maspero, relates. Surreptitiously, the priest pulled the strings to form the gestures giving the answers. This is but another example of the deceptive methods practiced by priesthoods through the ages to appease the curiosity and fears of the masses over which they held dominion.

Children, too, were used by the Egyptians for divination. It was thought that by his innocence a child was a chan-

nel through which the gods would impart their wisdom. So, the children were consulted about the future, and their childish comments were interpreted for the people by the priests.

#### *Oracles of Greece*

In the long period of Greece's history, various methods of divination were used, especially since the Greeks were contiguous to other great civilizations and their practices. "A rumour that spread throughout the crowds" and was generally accepted by the people became officially endorsed as having been sent by the gods. The great oracular shrine to which the ancient world paid much homage for centuries was the Shrine of Apollo at Delphi. The Delphic or Pythian Oracles, as they were known, were specially selected young girls who were obliged to dwell at Delphi in its magnificently rugged setting on the slopes of Mt. Parnassus. It is said that there was a cleft in the rock from which a vapor was emitted. The young oracles sat on tripods placed over these clefts and inhaled the vapors, which, we assume, induced a state of intoxication. Their almost incoherent remarks were interpreted by the priests as answers to the specific questions submitted by the thousands who came annually from throughout the world to hear the words of wisdom. It was believed that the god, Apollo, spoke through these oracles.

Each time, before the Delphic maidens assumed their oracular seating, they had to drink from the sacred Castalian Spring nearby. This was a rite of lustration. The Rosicrucian Camera Expedition, which filmed this ancient site and Temple, likewise filmed the spring. Its staff tasted the cool, pure mountain water as had kings, potentates, and multitudes of the humble ancients who journeyed to sacred Delphi.

The later Christian sects condemned divination. They termed it *magic* and said that it was "a morbid curiosity that excited anxiety." It was expounded by them that such practices "held the will in bondage." Clement of Alexandria declared, "The gates of divine reason are rational and they are opened by the key of faith." In effect, this meant that by religious faith alone man came to know his mission and his future; therefore, he should not try by any artifice

to penetrate what should not be revealed to him. However, in primitive Christianity there are many examples of divination, especially by means of the interpretation of dreams. Such dreams were extolled, however, as "revelations." There are, for example, the dreams of Joseph (Matthew 1:20; 2:12, 13, 22). For further example, there are the dreams of Pilate's wife.

The future is continually being created. It is the result of a succession of circumstances and events of the so-called *past* and *present*. There is a concatenation of causes and effects. Actually, causes and effects are not separated, one merges into the other in the flow of time. The only way truly to determine what may succeed the present moment is to come to know the *now* as thoroughly as we can. By that means, we can project much of the *now* into a possible succeeding period of time. To illustrate, if we throw a rock into the air knowing the force of gravity, we may with accuracy predict that the rock will fall to earth in a future moment. It is not that we have had the future disclosed to us; rather, it is that we know that the phenomenon which we now perceive extends beyond itself, beyond the present moment of our consciousness, with certain results which must follow. In making a study of natural

phenomena, science can predict what may be termed a "future." What is being done actually is to perceive one aspect of a phenomenon and know by past experience that other phases of it will follow.

The best way to prognosticate tomorrow with any degree of certainty is to make a thorough study of now, of *today*. One should become as familiar as possible with natural and cosmic laws. In doing so, he learns of the past, the present, and of a possible future, for there is no real separation between these dimensions of time. As historians know, there can be no future whose shadow does not exist in the events and circumstances of today. Further, it must be realized that change is an inevitable factor in all nature. A present condition may be modified by some other concomitant factor which we do not realize. Consequently, events of the future are not absolute. They come about as the result of changing conditions of the present.

It is fortunate that the future in its instances and events is not an absolutely fixed thing. It is even more fortunate that man cannot know his personal future exactly as it will be. It would many times be more disturbing to him than it would be to his advantage if such knowledge were possible.



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JOAN CAMPBELL, F. R. C.

## The Breadth of Mysticism

THE TEACHINGS of the Ancient Mystical Order Rosae Crucis are broad and comprehensive, but often the student emphasizes certain aspects at the expense of others and then criticizes the studies as not being profound enough. This is a superficial judgment. Actually, an expansive approach to knowledge is stressed. The teachings are never dogmatic; they leave students free to find their own way.

Mysticism is as wide as it is deep. It goes to the roots of human existence and seeks a synthesis of science, philosophy, and religion. It attempts, as well, to provide a path for the practical application of such knowledge in daily living for mastery of the circumstances and problems that arise.

It is not an abstract philosophy to which one can merely give lip service and expect results; nor does it posit a narrow code of life or system of ethics. There is no "abracadabra" for solving everything out of the blue without hard work, hard thinking, hard striving, and hard lessons. It is a wonderful and magical way to those who can use the *keys* that are so liberally given them. The alchemy of thought, based on the teachings' concepts and precepts of *good thoughts, good deeds, and good motives*, can ultimately surmount all tests and trials.

There is no *one* way on the mystical path: One student's way to success may be another's failure. The goal is to find and understand oneself and to expand one's consciousness, thereby coming to understand his relationship to the universe and his fellow creatures. Despite the many different ways of attaining this goal, however, the results are the same and the landmarks remarkably alike.

The more one studies the lives of the mystics of the past, the more he sees

the things they had in common. They were idealists but also practical people. Very rarely were they recluses. Notwithstanding calumny and slander and the opposition from those who did not understand their work, they found a way to bring their ideals into practical effect for the good of all, knowing fully that they would not receive praise or honors in their lifetimes. What they accomplished they did with authority and courage that could not be deflected by public opinion, group morals, or set social patterns.

Such persons rise in the midst of humanity, sometimes predictably and at other times unpredictably. They belong to no specific class or creed. They can transcend the normal differences and prejudices that exist between race and race, nationality and nationality. They represent the universal brotherhood of mankind.

There is a wide and fine literature on the subject of mysticism, some dealing specifically with the Oriental, others with the Christian mystics. Professor F. C. Happold's paperback, *Mysticism\**, is an excellent introduction to the subject. He deals more with Christian mysticism and gives his reason why. Others, such as Rudolf Otto, compare the two to show how they agree in basic concepts.

The phenomenon of the mystical experience presents a wide vista for students. Dr. Richard Maurice Bucke in *Cosmic Consciousness\**, describes the similarities of experience and manifestation of the higher consciousness in the lives of those whom the world acknowledges as having left it a record of works to marvel at and aspire to.

Some psychologists attempt to explain mystical phenomena in practical and scientific terms, and many eminent writers and thinkers are looking deeply into the subject. Many will be led to the portals of our Order. They must find us ready to help them in simple and practical ways. By broadening our knowledge, we can open doors for others. — (Condensed from *Liverpool Chapter Year Book*)

\*Obtainable from the London Administration Office, 25 Garrick St., London W.C. 2, or the Rosicrucian Supply Bureau, San Jose, California 95114, U. S. A.

THROUGHOUT the month of October, at the Nicholas Roerich Museum in New York, the paintings of Nicholas Roerich will be on exhibition in honor of the ninetieth anniversary of his birth in St. Petersburg, Russia, October 10, 1874.

His father, an attorney and a man of property, was descended from the ancient Scandinavian family Rurik, and his mother was of pure Russian stock. As a boy, Roerich spent much of his time at the old family estate at Isvara. Here he early became interested in archeology. There were many strange mounds on the property and he was convinced these covered ancient sites. Exploring them, he found this to be true; and the thrill of discovery led him to pursue this study so that, while still a young man, he became one of the world's best known archeologists.

His father wished him to study law, but the boy had already beheld an image of beauty and longed for a life of its creation. He could not deny his father's wish, however, so he dutifully went to the university and was graduated with honors. Then, as throughout his whole life, he possessed an energy and a mental breadth which enabled him to reconcile the most widely varying activities.

While at the university, he simultaneously attended the Academy of Arts where his genius soon became evident to his teachers. That their opinion was well-founded was proven in 1896 when, at 22, he held his first exhibition. On this occasion, his painting, *The Messenger*, was immediately purchased by the great connoisseur, Tretiakov, for his own collection—the greatest honor Russia could bestow upon a young artist.

Because of this auspicious beginning, it became evident to young Roerich and to his family as well that the call of his artistic genius could not be denied. Painting became his major interest and he developed into an outstanding painter. His touch was so sure that he would finish in days a masterpiece that a normally gifted artist might labor over for months. The quality of his work, largely done in tempera—over 7,000 finished paintings—mark him as one of the greatest artists of all time. While yet a young man, his genius had met with world-wide recognition. His paint-

JOSEPH J. WEED, F. R. C.

GRAND COUNCILOR FOR  
NORTH ATLANTIC STATES

## Nicholas Roerich: Practical Idealist

ings were sought by the cultured and discriminating in all parts of the world, and today more than 800 of them hang in the museums of twenty-six different countries. But his artistic ability was only one facet of his genius.

Not the least of his gifts was his ability to communicate. He seemed able to reach into the innermost beings of those with whom he came in contact and pluck there the most responsive chords. More than that, he spoke and wrote eloquently and persuasively. In 1923, he wrote: "Art will unify all humanity. Art is one—indivisible. Art



has its many branches, yet all are one. Art is the manifestation of the coming synthesis. Art is for all. Everyone will enjoy true art. The gates of the Sacred Source must be wide open for everybody, and the light of art will influence numerous hearts with a new love. At first, this feeling will be unconscious; but after all it will purify human consciousness. And how many young hearts are searching for something real and beautiful. So, give it to them. Bring art to the people where it belongs. We should have not only museums, theatres, universities, public libraries, railway stations and hospitals, but even prisons decorated and beautified. Then we shall have no more prisons."

This plea did not go unanswered. Roerich's reputation in the art world was such that he spoke with authority. His ideas created a special flow in human thought and its effects were many and widespread. With Roerich, it was inevitable that his yearning toward beauty should express itself also in words. Beautiful as his poems are, only a relatively small number have been preserved. In them are captured his personal thoughts and sentiments and through them shines his veneration for hierarchy and his great love for people. The following short poem shows the richness of his thought and his remarkable facility of expression.

*TO THE BLESSED ONE*

*Thy benevolence fills  
My hands. In profusion it is pouring  
Through my fingers. I shall not  
Keep all. I am not able to distinguish  
The glowing streams of richness. Thy  
Benevolent wave pours through the hands  
Upon earth. I do not see who will gather  
The precious fluid. The tiny sprays,  
Upon whom will they fall? I shall not  
have time  
to reach home. Out of all the benevolence  
In my tightly holding hands I shall bring  
only Drops.*

No doors were closed to Roerich. He had friends in all countries and moved equally among the high and the mighty, the poor and the unknown. In his earlier years, he worked in Paris with Stravinsky, and in 1913 designed the sets for the first production of *Le Sacre du Printemps*. Diaghilev did the choreography, and Nijinsky was the featured star of the ballet. A formidable quartet indeed. Coming to New York in 1920

for his first exhibition in the United States, he soon moved in the same high artistic circles as he had in Europe. His range of interest was boundless and among his close associates were men like Millikan, Einstein, Compton, Julian Huxley, Deems Taylor, and Claude Bragdon. His mission was vast and embraced concepts far broader than art alone.

He was at home in many languages. He favored progressive social reform and maintained that the present way of life demanded perfecting by modern man. His will power, indomitable energy, and amazing capacity for work enabled him within a few years to achieve goals impossible to the average man in a lifetime.

*The Banner of Peace*

For example, one of his projects was the creation of a Peace Pact and its accompanying Banner of Peace. Within less than five years, he successfully persuaded every republic in North, Central, and South America, twenty-one in all, to agree to the pact and to adopt the Banner of Peace. This was an agreement to recognize and respect all cultural institutions in the participating countries and to preserve inviolate in war and peace all buildings and their contents which flew the Banner of Peace above them. In all, thirty-seven countries approved the Peace Pact and agreed to abide by its provisions. Just as the Red Cross is internationally recognized as marking centers of mercy designed to save lives, so the Banner of Peace was intended to preserve the treasures of the spirit.

Dr. H. Spencer Lewis, former Imperator of AMORC, who knew Roerich well as a brother Rosicrucian, referred to him as "a Legate of the Great White Brotherhood." Leonid N. Andreyev said of him: "The world of Roerich is the world of Truth. His works link mortal souls with the world of unearthly revelations." In 1920, in London, Roerich stated: "Modern life is filled with the animal demands of the body. In the pursuit of things, the achievement of which has not yet been destined to mankind, the fundamental steps of ascent have been destroyed. Humanity has tried to lay hold of treasures which it has not deserved and so has rent the

benevolent veil of the goddess of Happiness. . . . The path of animosity, roughness, and abuse will lead us nowhere. . . . The real guide would be the universal language of Knowledge and of the beauty of Art. . . . An arduous trial now awaits the whole world: the trial by assimilation of truth." Though written over 40 years ago, these words still challenge our thought. We still have not passed the trial of the assimilation of truth.

In a different vein, he wrote in 1920: "Know that the achievement of the life of the spirit is not the privilege of hermits and anchorites alone. It may be achieved here, in our midst . . . and the consciousness of the achievement of life will open out to you new and daily possibilities of creation. . . . Remember that the time has now come for harmonizing the centers. This condition will be of the first importance in the conflict with the mechanical civilization which sometimes is erroneously called culture. The spirit, buried under the petty details of everyday life and barbarously ground down, is already raising its head." Do not such words have the ring of knowledge and authority?

In New York, in 1923, Roerich stated: "Silence acts; speech gives the impulse to action. Silence compels, speech persuades. The immense and inscrutable processes of the world all perfect themselves within, in a deep and august silence, masked with a noisy and misleading surface of sound. The greatest exertions are made with the breath in-held, the faster the breathing, the greater the dissipation of energy. He who in action can cease from breathing—naturally—spontaneously—is the master of the world energy. . . .

"But there are two kinds of stillness, the helpless stillness of inertia which manifests dissolution and the stillness of assured sovereignty which commands the harmony of life. It is the sovereign stillness which is the calm of the ruler. The more complete the calm, the mightier the power, the greater the force in action. In this calm, true knowledge comes. The superficial activity of the mind must cease and a silence succeed the restlessness—then in that calm, in that voiceless stillness, illumination comes upon the mind."

Is it not obvious that such statements have as their basis personal experience? The advice of Nicholas Roerich was extremely practical. He was no dreamer, no exalted mystic, floating on a cloud. His feet were firmly upon the ground. Roerich held to the reality of matter and maintained that in all history on this basis alone has there been built a platform for true knowledge and vital creativeness.

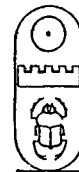
Understanding the laws of matter, he maintained, leads to the gates of infinite knowledge, whereas denial of the reality of the material world leads to an agnosticism which only disputes but does not create. Ignoring the laws of matter and the reality of their influence on human life has never in any way contributed to the evolution of humanity. "The spirit is rejected and matter is forgotten—what remains is only a bazaar." Precisely in this he sees the greatest evil in past and present generations. Human knowledge, he maintained, is real, but because it expresses itself through parts, it finds it impossible to encompass the whole, or absolute truth.

### *The Prophet*

In addition to his roles of archeologist, artist, poet, exponent of beauty, philosopher, teacher, this many-faceted being shows us yet another side, that of prophet. He writes: "All is being tested, all the worlds are on trial. This need not be frightening, rather regard it as a source for the broadening of consciousness and a key to valor and success. It is beautiful to be garbed in courage and to recognize the grandeur of thought and all those energies which are brought into action by thought. Even though it be through mechanical measures, let people hurriedly approach to thought in all its powers and significance."

This prophetic quality is seen, also, in his paintings. In one, he paints St. Sergius, the great educator, among the pine woods of Maine; and in another, he portrays the Messiah, the Maitreya, coming in a cloud over an Arizona landscape, with the Grand Canyon in the background. Is this significant?

For the last 18 years of his life, Nicholas Roerich made his home at Naggar, in northern India, close to the



borders of Tibet. Here, in a beautiful secluded garden in the Kulu Valley, surrounded by mountains, Roerich lived within sight of some of the highest peaks of the Himalayas, the mountains he loved so well. After his transition on December 13, 1947, his ashes were placed in a crypt on the grounds of this home and marked with a simple stone. From all over India and the East, pilgrims come to visit this site and pay homage to the memory of the beloved teacher.



## Little UN of Science

THAT traditional ritual, the "coffee break," is observed at the Institute for Muscle Disease in New York City as it is elsewhere throughout the land. Nothing unusual in that except, perhaps, the prevalence of laboratory coats.

A closer look, however, reveals some interesting variations: colorful saris beneath several of the white coats; a wide range of skin tones; an oriental cast to some faces. And, amid the chorus of voices and the sound of that universal language, laughter, a number of different accents can be detected—now and again a bit of French, Hungarian, Japanese.

Only five years old, the Institute for Muscle Disease, sponsored by Muscular Dystrophy Associations of America, Inc., has become a mecca for topflight scientists from all parts of the globe. To Dr. Ade T. Milhorat, chairman of MDAA's Medical Advisory Board and director of the 11-story laboratory complex, it is the culmination of years of hope and planning, a scientist's dream come true. And to the researchers themselves, it is an unsurpassed concentration of superb laboratories and fine equipment, with the added satisfaction of working in the first center in the world devoted exclusively to research into muscle and its pathologies.

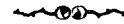
Besides the United States, the countries "represented" at this little UN of Science include China, Japan, Germany, Czechoslovakia, Hungary, India, Austria, France, Canada, Sweden, Pakistan, and the Philippines.

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## ROSICRUCIAN CONCLAVE IN DALLAS

THE ANNUAL SOUTHWEST CONCLAVE of Rosicrucians will be held November 7 and 8 in the quarters of Triangle Chapter, AMORC, 1921½ Greenville Avenue, Dallas, Texas. Guest speakers include Grand Lodge representative, Frater Erwin Watermeyer, Director of the AMORC Technical Department; Grand Councilor Camp Ezell; Inspector General Hugh Brooks; and Rose-Croix University instructors A. A. Taliaferro and William Clark. This promises to be an unusually inspiring and informative session. For advance registration and other details write to: Mr. Charles Watkins, Chairman, AMORC Conclave, 1921½ Greenville Avenue, Dallas, Texas.



## CHRISTMAS—A TIME FOR REMEMBERING

For countless persons, Christmas provides an opportunity for a once-a-year contact by means of a greeting card. This contact should be a treasured part of each Christmas season, for it is a means of keeping together an ever-widening circle of friends—people with whom you can share special moments in your life.

For these special contacts, an unusual card helps your message stand out. The Rosicrucian Supply Bureau always has such a card for its members and readers of the *Rosicrucian Digest*. This year's cards are large, beautiful, deckle-edged, and french-folded. Available in boxes of 12 cards at \$3.00. Two boxes, or 24 cards, only \$4.80. (£1/2/- and £1/15/- sterling, respectively.) Order from the ROSICRUCIAN SUPPLY BUREAU, Rosicrucian Park, San Jose, California 95114, U. S. A.

ALL LIFE ON EARTH, vegetable or animal, has the element *carbon* as a basis. Food supplies the carbon; the oxygen breathed keeps it burning; and the burning keeps one warm. The mixture of carbon and oxygen is exhaled as a gas called *carbon dioxide*.

Science knows of no life with any other basis; but because the element silicon so nearly matches carbon, science fiction writers often invent a silicon-based life for their stories. The implication allows them all sorts of "way-out" life possibilities. Readers generally enjoy the stories and the imagination, forgetting the implication.

Is a silicon-based life really possible? Five research chemists at the University of Pennsylvania answer, "Yes, but not on earth nor on any planet with a high oxygen-content atmosphere" . . . because silicon and oxygen have too great an affinity for each other.

"Life as we know it" is a good phrase but dangerous, too, for it can blur our vision and crimp the edges of our logic. Because man's own particular kind of life is carbon based and because carbon chemically compounds more than a quarter million different ways, we have sought for life outside earth *only as we know it*—and so far have been disappointed. Research into the vagaries of carbon is at least 150 years ahead of similar research into the vagaries of silicon. When they meet, we should not be too surprised to find many differences as well as similarities between life as we know it and life as we don't.

### *The Role of Silicon*

Even so, silicon does play an important role in the functioning of life as we know it since it has much to do with the conservation of the structure of our organism. This element exists in great quantities in the endocrine glands and acts as a catalyst in the protoplasmic miscellanea. It plays a considerable antitoxic part in man's system and influences the mechanism which keeps the cholesterol in balance. Lack of silicon in our bodies produces sclerosis in the tissues; so it is no stranger to the operation of human beings or life.

Atomically, silicon and carbon are much alike in structure. They are among the least complicated atoms. Carbon is number six on the list of ele-

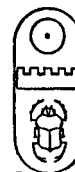
GASTON BURRIDGE

## The Chemical Basis of Life

ments called the Periodic Table. That is, it has six electrons in two orbital shells around its nucleus; two in the inner shell, four in the outer. Silicon, number 14 in the same list, like carbon is considered one of the "non-metallic" elements, along with boron, phosphorus, and sulphur, which are neither liquids nor gases. Silicon has 14 electrons in three orbital shells; two electrons in the inner shell, eight in the second, and four in the outer. It was discovered in 1823 by Jöns Jakob Berzelius (1779-1848). Silicon is the second most abundant element in the earth's crust. Earth scientists calculate that it makes up about 28 percent of the earth's crust by weight or about 277,200 grams of silicon to each ton of earth crust material.

As far as we know, the manifestation we call *life* is expressed on earth within the same general limits as all matter here, namely, in a condition of or surrounding a group of atoms. Atoms are the building blocks of all matter. Life seems to need matter for expression although its essence may be apart from it. All atoms appear to be made of three basic *parts*, electrons, protons, and neutrons—except hydrogen which has no neutron—along with the forces holding them together in their proper place and relationship. The only difference in atoms seems to be in the *number* of electrons, protons, and neutrons each kind of atom claims. Thus a carbon atom commands six electrons, a silicon atom, 14, an oxygen atom, 16, a hydrogen atom, 1, etc., whether the atoms are used in a life expression or in a nonlife one.

All the electrons of all these atoms are alike. If we knew how to take matter apart and put it back together, it appears that we could transfer electrons from one stuff to another without any fundamental or noticeable change in any of the stuff. The same situation



seems to exist with protons and neutrons making up each atom's center, or heart. If we were able to disassemble these parts safely, to separate the electrons, protons, and neutrons into individual piles, there seems little reason why we could not recombine any and all of them and create any other stuff we might choose. The difference in matter—whether regular or touched with the magic of life—rests at least in the *numbers* of electrons, protons, and neutrons making it up, not in the *kinds* of the three parts.

Probably, though, life is not so much a condition of atoms as of molecules, a molecule being made of two or more atoms, generally more than two. The "something different" between life molecules and ordinary matter molecules may lie in arrangement. The main difference—which remains in dispute—is the ability of the life entities to reproduce themselves over and over.

Again, life may be a condition peculiar to a group of compounds which are yet more complicated than molecules. A compound is made up of two or more molecules, generally more. If the University of Pennsylvania chemists have been able to produce silicon compounds and carbon compounds of great similarity, whose structures are an exact counterpart of one another, we can begin to see how their predictions of a possible silicon-based life form can be made safely.

Silicon life forms have not yet come to us alive or fossilized from outer space. Nor have we discovered such entities here on earth. What, then, is the basis for belief that silicon-based life can or does exist? Such predictions at present rest wholly upon the general similarity found between *some* carbon and silicon compounds. Extensive silicon studies have been made by M. Abedini, A. D. Craig, A. G. MacDiarmid, B. Sternbach, J. V. Urenovitch, and L. G. L. Ward of the University of Pennsylvania. Their conclusion that a silicon-based life is possible is based upon the great similarity they were able to create between carbon and silicon compounds they produced. They prepared for the first time *silicon compounds whose structures were the exact counterpart of carbon compounds!*

Glass-eating worms, recently found in Florida, demonstrate an interesting phase of the silicon matter. These six-legged, monster-resembling bugs actively devour glass, which is mostly silicon—the union of silicon and oxygen called silicon dioxide. Melt silicon dioxide with soda and you have glass. The bugs got no apparent nutrition from the glass but did appear to use the material in spinning their cocoons. The insects had discovered a roll of fiberglass screening material and chewed their way through four layers. Silicon-eaters are frequently featured in science fiction stories, but this is the first time they have been known in actuality. They are commonly called *bag worms*, order of *Lepidoptera*, family *Psychidae*. Another branch of the same family has been a deadly foe of pine trees, but their glass-eating relatives have stolen the headlines. In reality, glass is *not* a solid at all—only a very viscous liquid. True solids are always crystalline, but glass is not. So maybe the bag worms were only taking a drink!

#### **Another Silicon Compound**

Another type of silicon compound is called *fluoridated silica aerogel*. Silica aerogel kills insects by drying them up, termites, cockroaches, silverfish, fleas, bedbugs, etc., being literally dried to death. It removes the waxlike material covering their bodies and allows the body moisture to escape into the air faster than it can be replaced. The above examples show how wide the application of silicon can be in life as we know it as well as hint that silicon-based life may well produce some strange life forms.

Life as we know it is ordained to cease when temperatures rise to a little over 212 degrees Fahrenheit. A new type of rubber in which silicon plays an important role, however, can withstand temperatures up to 9,000 degrees, a temperature which will pierce and cut steel in seconds. On a planet devoid of free oxygen, then, even though of high surface temperature, right proportions and use of silicon would allow a kind of life to function where a carbon-based life like ours could not.

Can a silicon-based life house intelligence? There seems little reason to suppose against it although, of course, the

question cannot be definitely answered now. But are we certain intelligence is strictly a *life* property? As those who have experimented with growing crystals know, there is a strange "force" active in crystals which appears to direct repairs to their damaged parts if materials and other proper physical conditions are available. Is this a manifestation of intelligence? Is it the same as the essence exhibited in life processes but appearing to operate in a stronger, wider, and more versatile manner?

The human brain is a computer of wondrous proportions: On the one hand, it has enormous capacity and wide range; on the other, it is of small physical size and weight. Man-made computers have been growing smaller physically and larger in capacity. Speeds the merest breadth of a second per item are attached to the latest designed computers. A disk of very pure silicon about the diameter of the letter "o" of this type and five thousandths of an inch thick (not quite the thickness of two average human hairs) is the heart of the device. Attached to this disk are what are known as *integrated circuits*, made up of impurities placed upon the surface of the pure piece of silicon. These respond differently to small electric currents. This mechanism has reduced the size of a computer unit to shoe-box proportions.

Such adjuncts make us wonder what role silicon may play in the human brain. Does man have his own sort of integrated circuits pooled in a disk of pure silicon molecule size or perhaps atom size? Brain waves are measurable. They appear to be in the electromagnetic range. There are many who believe a human body is an electrical machine—perhaps the acme of miniaturization.

Life with carbon is very real as *we* know it. But on Planet X some silicon-based entities may, in turn, be speculating as to what carbon-based life is really like—and *if it can really be!* Their scientists may even have decided that carbon-based life is impossible. How, they may be asking, could anything *live* in an atmosphere where free oxygen is so plentiful? And, also, the cold would be too intense. What is more, the results of the burning would soon produce an "umbrella" of carbon dioxide. This would produce a greenhouse effect, which, in turn, would raise the surface temperature until it would require a silicon-based life to exist there. No, they quite possibly may conclude, a carbon-based life has *too many counts against it*. And, anyway, such creatures it produced would be a strange lot—probably of a very low order.



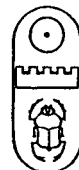
**ROSICRUCIAN CONCLAVE IN PHILADELPHIA**—October 24 and 25 at 26 S. 20th Street, cosponsored by Benjamin Franklin Lodge and Atlantis Chapter of Washington, D. C. Contact Chairman Yolanda Q. Gilardi, 101 N. Broadway, Camden, New Jersey 08102.

**ATTENTION — AMATEUR RADIO FANS**

Would you enjoy establishing contact with your fellow Rosicrucians who are also "hams"?

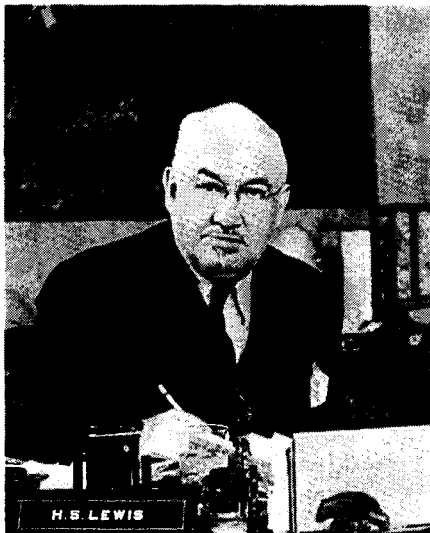
A network of our amateur radio operators throughout the world would have a tremendous potential for better understanding among ourselves and for promoting the interest of others.

If you are a qualified operator and interested in this project, write to Frater Walter N. Chisholm (W4FGO), 1429 S. W. 2nd Street, Miami, Florida 33135, U. S. A.





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



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

## *True Equality*

AS THE YEARS pass, I have become more and more impressed by the fact that the Rosicrucian Order is universal not only in its appeal but also in its attitude. We are surrounded by organizations—religious, scientific, philosophical, social, and fraternal—which appeal to classes or exclusive sects and denominations. One organization or group appeals exclusively to the masculine, another to the feminine sex. We find any number of organizations appealing exclusively to the white race; to men and women of social standing and financial repute; to those who are well dressed and well recommended.

Upon closer examination, we find many of these organizations limiting their membership and outer activities to persons of certain definite religious convictions, philosophical tendencies, or politico-social standards. But the Rosicrucian Order throughout the world seems to have made an almost universal appeal and consequently has not limited its activities or its beneficence to any limited or exclusive class of beings.

I often meet in our various branches those who feel the Rosicrucian teachings should be limited to certain classes or standards. Generally, their conversation

reveals that they are using their own position as the standard by which they would gauge the fitness or unfitness of those whom they contact. To them, the sincerity and loyalty possessed by the average member in our organization, and the hunger of the soul for knowledge, mean nothing.

Their arguments constantly remind me of those used against the Master Jesus when he was accused of disseminating his knowledge and practicing his principles among publicans and sinners as well as among the idle rich and the socially elite. My answers to these persons have been always the same: The kingdom of heaven is open to all; the path to success and happiness, peace and power, is likewise an open highway.

Those who argue against the universality of the organization fail to discern the changes in regard to distinctions and classifications that are rapidly taking place in the world. They fail to realize that kings have lost their thrones, emperors their empires, and that money and social position are rapidly yielding to the power of the mind in man, regardless of any other element in his physical or material status.

In the book of Matthew, Jesus is quoted as saying to the Pharisees and the Sadducees: "O, ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" There are those today who believe that they are superior in reading the signs of the heavens and in reading human nature. They believe they have become expert in the art of psychoanalysis and boast of their ability to judge conditions in the business and social world. They praise their own methods whereby they select their employees, their friends, and even their acquaintances.

They point to the seeming success in their lives as evidence of their ability to rise above the commonplace things and especially above any form of association with those of lesser power and

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position. But with all their wisdom, they fail to discern the fact that human nature at the present time is passing through the great melting pot and that an equalization is taking place which is rapidly reducing all human beings to one standard in the sight of God and the mystic.

Our Order has members of every social position and financial standing. I have been particularly pleased to see how comfortably and contentedly men and women who are bank presidents, physicians, railroad directors, or presidents of colleges or universities can sit in our lodge room side by side with those who are workers in the trades or otherwise socially undistinguished.

I have come in contact with many interesting stories of life through the reports from our subordinate bodies regarding the universal attitude our Order takes in this matter. In many cases, persons of apparently humble position in life and vocation have been admitted into the Order on terms equal

with those accustomed in all worldly affairs to receive homage and adulation. After months have passed, it has been discovered that those who were believed to be of lowly station actually were important in worldly affairs. They frankly admitted that they had found true brotherhood at last and could enjoy the common touch without ostentation and the annoyances and hypocrisy which they had to bear daily in their regular affairs.

Let us remember that in the sight of God all beings are His children. There are neither good nor bad, poor nor rich, weak nor strong, black nor white among them. They are all simply different. They are different in various degrees of development and evolutionary advancement. As we extend the hand of true fellowship to those seemingly below us or those of lesser development, we will attune ourselves with the Consciousness of God and keep our place in the scheme of things.

*The Mystic Triangle, January 1929*

## Medifocus

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

**November:** The personality for the month of November is Raul Leoni, President of Venezuela.

The code word is MAAT

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



ARCHBISHOP  
MAKARIOS

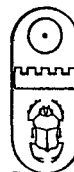
**January:**

Archbishop Makarios, President of Cyprus, will be the personality for the month of January.

The code word will be VICT



RAUL  
LEONI



GEOFFREY LEYTHAM

## The Psychology of Mature People

WHAT ARE mature, unprejudiced people like?

Freud studied neurotics, using the free-association method, and threw much light on man's biological needs and the workings of his unconscious; Adler helped us to understand the influence of social forces on the development of personality and demonstrated the need for vocational guidance; and Jung spent much of his time helping discontented adults who had adjusted to society but not to their own inner requirements. His method of "individuation" sought to encourage the process of self-realisation—the actualisation and development of innate potentialities.

It has remained for an American psychologist, Maslow, to study people who have reached this level of self-actualisation, and who are making full use of the talents they have been given. They are not only not neurotic but through the harmonious satisfaction of all their human needs they are also positively healthy and psychologically mature. These people do not form some special elite in the sense that they are regarded as outstanding by society. Society uses other norms to judge success, such as status and wealth. Mature people are first and foremost good human beings and come from all walks of life. They are people who are fulfilling themselves and doing the best of which they are capable.

It is interesting to note that when Maslow made his first study of mature people in the 1940's, he felt that it was so much out of keeping with orthodox science that he did not feel it wise to publish the results until about ten years later. There are traditions in science which can make research along new lines very difficult.

Maslow did not find anyone under the age of 35 who had reached a stage of psychological maturity. Those he did discover were studied in their everyday

life, and by asking them and their friends various questions about their experiences and behaviour. Although each subject was a unique individual and typical only of himself, nevertheless they all had certain things in common and in considering these we may tentatively regard them as the characteristics of psychologically mature people.

As you may have guessed, one attribute which stands out about these healthy individuals is their independence of society and their resistance to enculturation. But although they are not concerned with what the neighbours think, nor with keeping up with the Joneses, they do not go out of their way to be different. They do not make a parade of unconventionality but observe sensible conventions and avoid actions which might hurt others. They are not "outsiders" in the Colin Wilson sense of the word, but many of them were radicals in their younger days, before they came to realise that change, while necessary, was a slow process and could not take place overnight.

### *Acceptance*

This acceptance of things as they are includes their own present state and that of others. It is an active acceptance and not a passive resignation or apathy—a synthesis and transcendence of the preservation-change polarities more akin to the Eastern Wu Wei or non-striving than to a neutral and inert compromise. Such people feel that to change society they must be part of it, and cannot help by rejecting it and standing outside it as angry rebels.

It is easier to fight against social evils than it is to promote social benefits. We know what we don't want but are not always sure what we do want. We spend more on weapons of destruction and research into disease than we do on constructive gestures and studies of health. Science can help us to live longer but we must turn to philosophy to justify such extended physical existence. . . .

We are all born with a different genetic inheritance, for Nature likes variety, but we are all in danger of ending up the same because society likes conformity. It is obvious though that we pay dearly for burying our talents under the social bushel. T. S. Eliot asks "Where is the life that was lost in the

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living?" and Freud said of his father that he had stopped living long before he died.

If the study of people who are positively well tells us anything it is that maturity is an ever-evolving process and not a static goal which we reach and then sit back contented. A mature person is one who continues to grow; who, in Allport's phrase, is in a continual state of "becoming." He has a freshness of appreciation and every day is for him a chance for new experiences or for seeing old things in a new way.

To the healthy growing person the past is not fixed—so many memories about which he reminisces—but is always open to new interpretations as fresh experiences are added to it. The old patterns have to be changed to accommodate the latest information and new wholes, new *gestalt* have to be formed. Similarly with life—the individual who is expanding psychologically is always achieving new syntheses—much as science does—and he is continually becoming more and more himself as he climbs the infinite spiral of progress.

Positive health is not just the absence of illness, any more than happiness is the absence of misery or pleasure the absence of pain. Positive peace is more than not being at war as we have good reason to know, and who would regard love as the mere absence of hate? Relatively speaking, few people are mentally sick, but few are mentally well—the vast majority of people (the "over-domesticated" normals)—are neither sick nor well, they are just not hungry. Somehow in the competitive struggle for social existence the appetite for life has become dulled. It is as if the delights of childhood had been swamped by the cares of the adult.

In the mature person, on the other hand, the wonderment and excitement of a child are combined with the experience and wisdom of an adult. The healthy person is creative, in the sense that everything he does bears his own individual stamp—he is a craftsman in the art of living. St. Augustine said "Trust God and do as you will": the self-actualising individual lives according to the maxim—"Be healthy and do as you please." He can be spontaneous

because he is growing towards the future and is not at the mercy of impulses stemming from the past.

### Humor

Typical of their spontaneity is the humor of healthy people: it is not planned but arises out of the particular situation and usually it cannot be repeated. It tends to produce a smile rather than a laugh; to be philosophical and not based on hostility, aggression, or superiority. Their jokes are rather like parables—they teach as well as amuse—and rarely hurt anybody. If they poke fun at others or themselves it is not due to sadism or masochism, but as a way of keeping things in their true perspective.

Allport has suggested that both religion and a sense of humor can help us to cope with our feelings of insecurity when we consider our littleness in relation to the vastness of the cosmos. Religion helps us to feel part of a pattern—to have a place in the scheme of things which are united by Divine Providence, while a sense of humor helps us to keep things in their correct proportion.

Healthy people are very good judges of others because they don't see them through the distorting spectacles of their own deficiencies. In this sense they are truly democratic because they regard each person as a unique individual and treat him as such. They judge him in his own right as a fellow human being and are not influenced by his membership of a particular race, nation, or social group. They can see beyond the external superficialities of skin color, clothes, and mode of speech, because they have themselves grown beyond them. . . .

Mature people, despite their benevolence, seem to have few friends—perhaps because others of their kind are so rare—perhaps because of the time required to form the lasting and deep attachment of which they are capable. In healthy relationships we see the essential difference between love and lust, between wanting a person for what he is—an individual in his own right—and using him as an object to satisfy personal needs. In marriage, a healthy couple find that love and sex satisfactions both improve as the relationship



matures, and the idea that there is some intrinsic antagonism between the sexes is contradicted by this study of men and women freed from social and personal bondage.

Defences are dropped and there is a willingness and an ability to surrender without reservation. The unity achieved in such a marriage is one that transcends individuality but does not involve the loss of it—rather does it enhance it. In a very real sense these partners appreciate the truth of the injunction: "You must lose yourself in order to find yourself." . . .

A healthy person is capable not only of giving love but of receiving it and this reciprocal relationship can produce a transcendence of self which has much in common with mystical ecstasy. Maslow's subjects reported fairly frequent occurrences of what Freud called "the oceanic feeling"—the feeling of limitless horizons opening to the vision, of loss of place in time and space, and of being more powerful and yet more helpless than usual. They also said that the experience was not an all-or-none affair, but varied from mild to highly intense. Perhaps religious experiences follow a similar gradation, and are more frequent in their less dramatic forms than we realise. . . .

In a way, the life of healthy people is itself paradoxical—for they are the most individualistic and at the same time the most socialised people that have as yet been studied. When a sub-

jective truth and an objective truth are stated together, the resultant paradox appears contradictory if taken literally, but not if apprehended intuitively. Thus religious experiences and scientific facts come together when viewed on a higher plane than the usual mental one, and we can agree with Gilbert Ryle that the body-mind problem is merely a Cartesian myth. Arguments about Materialism versus Idealism dissolve in this solution, and it is comforting to know that there need not be any battle of the sexes, nor, for that matter, any wars between nations. . . .

Knowledge is power but only wisdom can set us free. Science creates weapons of destruction, but man decides what shall happen to them. The greater the number of psychologically mature people in the world, the greater will be the chance of a positive and healthy peace. Man and society can only achieve lasting happiness when all levels of need are met: it is very difficult to become mature while "starving" for food, protection, love, friendship or approval. We can all contribute to the positive goal of raising the level of maturity of mankind by helping others to satisfy their basic human needs, and by encouraging them to become more and more their own individual selves. Everyone would benefit from and be ennobled by such contributions.

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## Questions:

**Is conscience "a divine inclination"?**

**Are we headed for a coldly efficient society?**

**Is man what he thinks?**

For answers to these and other questions, subscribe NOW to the *Rosicrucian Forum!* (A private publication for AMORC members only.) Ask that your subscription begin with the August issue in which the above questions are answered. Annual subscription only \$2.50 (18/3 sterling). Address the Rosicrucian Forum, AMORC, Rosicrucian Park, San Jose, California 95114.

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1964*

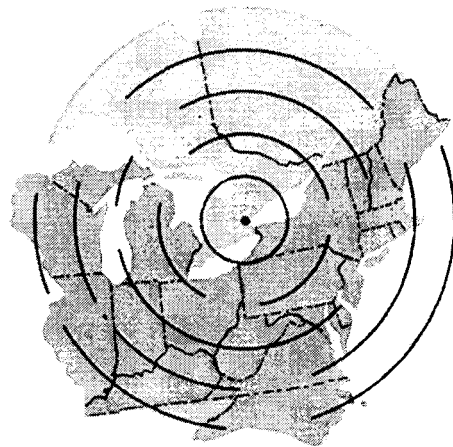
# Announcing . . .

## The 1965 International Rosicrucian Convention!

**Place:** Toronto, Ontario, Canada

**Headquarters:** Royal York Hotel

**Date:** August 6-7-8



### ***Respected Member:***

The year 1965 will be the 50th year of activity in the present cycle of the Grand Lodge of AMORC for this jurisdiction. Among numerous outstanding events scheduled is the International Rosicrucian Convention to be held in Toronto, Ontario, Canada. This Canadian metropolis is central to most of the large population areas of eastern United States and Canada. It is thus ideally situated for this auspicious event.

For those members who have never been able to make a trip to Rosicrucian Park,

we hope that this occasion will present an opportunity to attend an International Convention for the first time.

The magnificent Royal York Hotel will be convention headquarters. Its ample facilities will make it possible to have all convention activities on one floor. A large block of rooms is being set aside for Rosicrucians on that weekend so that the convenience of convention activities can be enjoyed at your doorstep. Members are not required to use these accommodations, of course, but those who wish to do so will

**A FIFTIETH ANNIVERSARY EVENT**

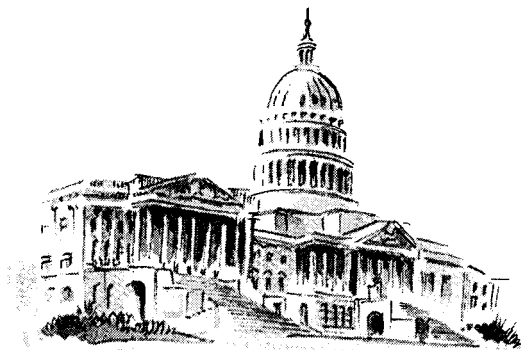
find it a great convenience. For room accommodation details write directly to the Toronto Lodge, AMORC, 831 Broadview Avenue, Toronto 6, Ontario, Canada.

To give you an idea of the scope of the program, early arrivals can have interviews with Grand Lodge and Supreme Grand Lodge officers on Friday afternoon, August 6, from 1:00 to 5:00. Beginning Friday at 8:00 p. m., and continuing through Saturday and Sunday, August 6, 7, and 8, there will be a full program of activities.

On Saturday and Sunday, there will be class instruction in all degrees; mystical convocations, presided over by Grand Councilors; a forum by Supreme and Grand Lodge officers; science sessions, showing the application of Rosicrucian principles in a graphic way; a mystical allegory; a ritual seminar; special instruction for lodge, chapter, and pronaos officers; and a demonstration by the Emperor of the highest principles of Rosicrucian work. Added to all this, there will be the grand banquet and the annual Rose Ball.

Economy-minded members will find this one of the greatest convention values ever. Transportation costs for those east of the Mississippi will be far less than that for a California convention. Living costs in Toronto can be calculated for a minimum of three days. Westerners will find the convention a good inducement to visit the East—to visit old friends or family in the historic heart of the nation—to see Niagara Falls—to be close to the New York World's Fair, the Capitol of the United States in Washington, D. C., and historic Rosicrucian landmarks in eastern Pennsylvania.

Plan now to attend. The sooner we know how many intend to participate, the better we can plan the pattern of events. Use the reservation form below to assure yourself a place in this historic event. Send it, with your remittance, to the Convention Secretary, AMORC, San Jose, California 95114, U. S. A.\* We will validate the stub of this form and return it as a receipt for your deposit. No further acknowledgment will



be made at this time. Your convention credentials and banquet tickets\*\* will be presented to you at the registration desk on the convention dates.\*\*\* Upon request, refunds will be made after the convention

for those not attending. A one-dollar deduction will be made on all refunds to cover handling.

All active members of AMORC are eligible to attend.

\*Reservations by mail should not be made after June 15, 1965. Registrations after June 15 can be made at the Royal York Hotel on the dates of the convention itself.

\*\*Nonmember friends and relatives may attend the banquet and Rose Ball.

\*\*\*Please bring your 1965 membership card and your last monograph or monograph envelope to prove eligibility for degree Class Sessions!

SEND THIS FORM WITH YOUR REMITTANCE

## 1965 Rosicrucian Convention Registration Form

CONVENTION SECRETARY  
MORC  
San Jose, California 95114, U. S. A.

DEAR SIR:

I plan to attend the 1965 Rosicrucian International Convention, August 6, 7, and 8, at the Royal York Hotel, Toronto, Ontario, Canada.

Enclosed is my remittance for \$..... to cover the following:

CHECK ITEMS  
YOU PLAN  
TO ATTEND

..... Convention Registration (\$9.00 each, members only).

(Companion members, kindly include both names below and remit twice the specified fee for each event.)

..... Convention Banquet (\$5.00 per person). Nonmembers may attend.

..... Rose Ball (\$2.00 per person; \$3.00 per couple). Nonmembers may attend.

Name..... Key No.....

Address.....

Refunds, less one dollar, will be made upon request, between August 8, 1965, and August 8, 1966, for all reservations not used.

This portion will be returned to you. Please fill in your name, key number, and amount remitted.

**Registration Receipt**

Name.....

Key No.....

Amount remitted.....

**VALIDATED:**

P. S.—Be sure to arrange for living accommodations by writing direct to the Toronto Lodge, AMORC, 831 Broadview Ave., Toronto 6, Ontario, Canada.



# Here Is Your Christmas Card

**T**HOUGH Christmas cards may be far from your mind at the moment, the cards you'll mail this Christmas have long since been shipped to shops in your neighborhood. As a matter of fact, the basic designs and verses for 1964 were determined by survey two years ago.

One of the largest companies in the field, American Greetings Corporation, spends about \$250,000 annually to find out, for changes in styles in home furnishings, fashions, and attitudes toward world affairs are factors to be considered.

This year, for example, there'll be 50,000 designs to choose from—more religious and studio cards than ever before. In the higher priced racks will be cards with pop-out scenes of winter wonderlands and the traditional manger which can be placed on the mantelpiece. In the middle price range, the familiar symbols of the season, arrangements of candles, Santas, bells, bows, and trees in all sizes and shapes.

If your heart is overflowing with human kindness for your butcher, baker, or candlestick maker, you'll be able to select a special, personalized card for him. Should your favorite nephew have his birthday on December 25 along with a case of the measles, let nothing dismay you: There's bound to be a suitable card. According to Irving I. Stone, president of the American Greetings Corporation, personalized cards show a return to the days when living was more gracious and there was time to write individual personal notes for the holidays.



Editor's Digest

## SEASON'S GREETINGS

Actually, the tradition of sending Christmas cards is only a hundred years old. The first one appeared in England during the reign of Queen Victoria. Those early Christmas cards often looked like valentines—replete with summer flowers, fairies, or kittens, with nary a Santa Claus in sight. A best seller in the 1880's wished, "A most consummate Christmas and an utterly, utterly New Year."

This year verses will be longer, but not too flowery. And all 50,000 of them will be wishing—in their own unique way—that same consummate Christmas and an utterly, utterly New Year.

### ROSICRUCIAN DIRECTORY

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



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



ROBERT K. NEWELL

## Collectivism vs. the Individual

*Your part in maintaining  
human freedom*

CONCERN is increasing over the steadily worsening prospects for mankind. The politico-military complex which continues to dominate the delicate balance of human events has reduced life to an impersonal statistic and stripped it of value and significance. The constant lessening of human worth and the erosion of moral values are problems that ethics surveys with justifiable apprehension.

The international politico-military complex and its apparently reckless handling of human affairs, however, are only the manifestation of a far more insidious disease that is attacking humanity. Over-organized societies are destroying individuality and with it human dignity, the cornerstone of ethics. Without human dignity, any concept of human morality is cut loose from its mooring.

As collectivism engulfs the individual, it destroys the capacity for self-direction and moral growth and precludes humanity's rising to a higher moral plane. Although collectivism triumphantly poses as the champion of moral justice, externally applied ethical concepts have never been successfully substituted for personal responsibility and moral self-direction.

Consider the relaxing human standards of our own society as individuals abandon their personal identity and begin identifying with groups. Social and political philosophy that will participate in the conduct of later life take root in the open minds of children. Grading on class average and other dead-leveling devices of equalization subtly teach that any attempt to excel will quickly incur the hostility of the crowd.

When effort and indolence, efficiency and inefficiency, justice and injustice are

equally rewarded, the seed of excellence within the individual succumbs to mediocrity. Collective pressures gradually destroy faith in self-direction and interest in challenging opportunities. Human retrogression continues as enforced mediocrity and indolence, and gain derived from collective injustice becomes firmly entrenched as the way of life. Convinced that human responsibility requires no participation on the part of the individual and that man's best hope for the future lies in coercing individuals to subserve the needs of humanity, the young citizen becomes an impersonal drop in a vast sea of collectivized humanity.

Social custom—average standards of ethics—the traditional judge of youthful behavior, sanctimoniously points the finger of censure at all failings in moral character. Children are a product of their environment. They do not fail society; their faults merely reflect those of the society that has failed them. Moral conformity to common denominators is highly contagious, and, being especially susceptible to social pressure, young people accurately reflect the ethical standards provided by their elders. When the young become so disillusioned with the outlook for effective living that they no longer respect themselves, it is a tragic indictment against the society that molded them.

### *The Promises of Collectivism*

Collectivism proudly promises the citizen that life will continue on the same basis. The human cost: self-respect and the lowering hope for self-justification. Having lowered the yoke of stagnant conformity and obstructed normal channels of self-expression, social custom views the results with stunned consternation when enforced mediocrity finds expression in the exotic and perverse. Previously censured aberrance becomes commonplace as new generations become incorporated in society.

Social custom easily accommodates the lowered standards, making greater transgressions necessary in the future to produce the same amount of astonishment. When moral fiber is completely dissolved and the citizen totally dependent upon a welfare state for the necessities of life and moral direction, a

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once-proud human being becomes putty in the hands of political totalitarianism. No longer capable of functioning as an individual, conscience, self-direction, and the desire to serve as the architect of his own future vanish.

Collectivism grows relentlessly. The individualism that once stood resolute now finds sanctuary in whichever collective haven offers the least moral resistance and provides the best opportunity for illicit gain. By using collective autocratic powers to gain an undesired end, the fear of the autocratic powers of other groups increases and necessitates more and greater authoritarian organization. The compounded effect presents a world beset by suspicion and the chaotic results of mob insanity.

On all sides of the world, collectivism has fallen pitifully short of human requirements. Its morality continually adjusts to the demands of expediency. Collectivistic, politico-military government equates power with justice and nostrums with moral wisdom. It issues commands that serve no lasting purpose; produces wars that have settled nothing; causes immeasurable suffering that has contributed nothing to the moral progress of mankind.

Collective politics audaciously proposes that increased power will ultimately bring social strife to an end and insure better men through stronger government. But mass formula that so completely ignores the individual can never provide a hopeful future. Men will not live together in quiet confidence until ethical standards are based entirely on human worth.

Humanity is not without hope. If collective politics has learned to exploit human insecurities, individuals have

come to experience love and compassion. If collectively man has allowed himself to be led blindly, individuals have paused to ponder justice, integrity, and the metaphysical mysteries of human existence.

If collectively man views human understanding in terms of mass retaliation, mega-corpses, and mathematical tolerances of over-kill, individuals, left to their intrinsic nature, desire only peace with their fellow man. If collectively man has delighted in political and military injustice, he has also erected cathedrals and aspired to the heights of individual idealism. The tragedy of the human situation lies in collective inhibition that prevents mankind from translating thousands of years of laboriously acquired knowledge into tolerance and mutual understanding through the fellowship of individuals.

Collectivism poses a far more serious threat to humanity than its more obvious economic failings. It kills the germ of greatness in individuals, ignominiously retreats from the challenging problems of civilization, and paves the way for moral retrogression. Technology has always gone—and will continue to go—unencumbered with conscience, wherever discovery leads it. While discovery adds refinements to nuclear technology, human morality alone must determine whether technology will serve or destroy mankind.

If mankind is to survive, it must turn to the judgment and moral standards of free individuals to secure peace, order, and good will among men. Freedom and human worth complement each other in every way; and when freedom becomes universally recognized as the catalyst of moral growth, the prospects for humanity will be less bleak.

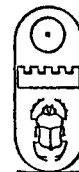


## WILLIAM G. BAILEY

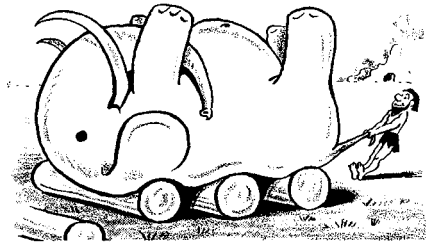
### Grand Councilor for London and Southern England

The name of Frater William G. Bailey, Grand Councilor for London and Southern England, was inadvertently omitted from the list of Grand Councilors elected to serve the Order for the year 1964-1965. (*September Digest*)

To remedy that oversight and emphasize properly the fact that Frater Bailey is the Grand Councilor for that area, the Grand Master has authorized this means of apprising the jurisdiction.



# It Started With the Wheel



—Central Feature News

WITHOUT the wheel, our streamlined age would grind to a halt: Automobiles, trains, streetcars, farm machines, wagons, and nearly all factory and mine equipment would be useless. And, on land, men could move loads only by carrying them or by using sleds or the backs of animals.

Wheels are at the heart of all modern lifting and transporting machinery; and lifting and transporting machinery is at the heart of every modern industry. Take steelmaking, for instance: Every inch of the way from the iron mine to the user, huge tonnages of material have to be picked up, moved, and put down scores of times. Studies have confirmed that 70 tons of raw materials and by-products are handled, lifted, and carried in the production of one ton of finished steel.

Yale & Towne, manufacturers of materials-handling equipment since 1875, says that, in spite of our dependence upon the wheel, no one knows when it was invented or by whom. The best guess is that it happened in Asia about 10,000 years ago.

The oldest wheel known was discovered in Mesopotamia and is about 55 centuries old. Early man found that a heavy load could be moved if a roller were put under it. He also discovered that runners under a load made it easier to drag; so the sledge was invented.

Combining the roller and the sledge for heavy loads was probably the next step. After long use, the sledge runners wore grooves in the rollers, and the next step forward was the all-important change of the roller into the wheel. The wood between the grooves of the roller

was cut away to make an axle, and the runners on each side of the axle were secured with wooden pegs. Voila! The first primitive cart.

Wheels have come a long way since they were simply sections cut from logs. The first wheel with hub, spokes, and rim made its appearance in Egyptian chariots of about 2,000 B.C. The hoop of iron or steel bound around the rim of the wheel came centuries later. There were very few more improvements until the modern invention of ball and roller bearings; and apparently, there were no wheels at all in the New World before the arrival of white settlers.

Lifting-and-transporting machinery has always depended upon the wheel. The first really revolutionary machine of this type was George Henry Hulett's clamshell bucket, set at the end of a steel column. It was used to unload iron ore from ships for the first time in 1898. It unloaded iron ore at an unprecedented rate, in eight hours moving as much as 100 stevedores with backbreaking wheelbarrows could handle in a week. The unloader's design was so sound that it hasn't changed much—except that modern versions have increased its lift capacity to as much as 100,000-pound loads.

Universal use of lift trucks in industry dates to the production surge of World War II. One high-ranking German general called the lift truck "America's secret weapon," and thousands of GI's who saw them hustling war materials in depots and on beachheads came back to introduce them at all levels of American industry.

The ultimate goal of the still-developing science of materials-handling is the efficient use of human energy, both physical and mental. The many makers of steel who move hundreds of tons of materials daily without using muscle to lift anything heavier than their lunch boxes occupy a unique place in human evolution.

They are direct heirs of the wealth of hard-earned knowledge of mechanized lifting we have accumulated since a primitive hunter dragged his game over loose logs on the way back to his cave and, ultimately, uncovered the principle of the wheel.

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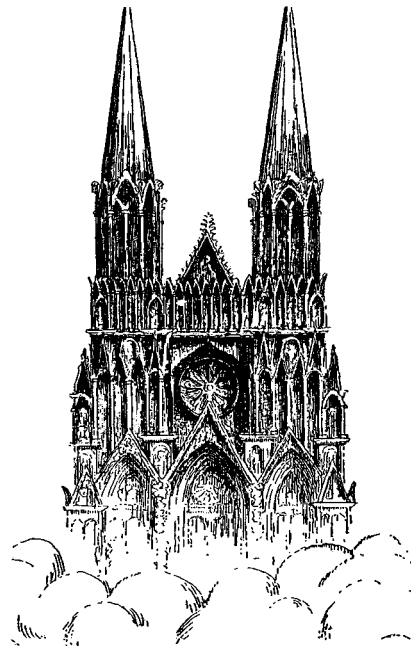
IN THE PRESENT age, we are probably witnessing a period when the human race is better informed than in any other time in history. In practically every country of the world, there are various means of disseminating news. In addition to newspapers, radio and television have become important factors in the dissemination of news. There are practically no major events occurring anywhere in the world that remain unknown for more than a few minutes at any point where there are concentrations of population. The only exceptions are in sparsely populated areas where there are not the facilities for receiving the news immediately.

Almost everyone in the Western world has had the experience of a radio or television program's being interrupted to bring immediate notification of what is considered by the news agencies to be important happenings. These practices contribute to an informed society. Today, we are more knowledgeable of the world and its events, as well as the activities of our fellow human beings, than in any age in history.

Frequently, this is beneficial. Only this spring, a major earthquake occurred in Alaska. I happened to be looking at a television program that was interrupted to give the first announcement of the disaster. It was within a matter of minutes after the quake occurred. Hearing this news was beneficial to me in that I immediately set into operation means of contacting members of this organization in Anchorage to determine what their needs might be.

The average individual enjoys being informed, whether or not the news has personal importance. We take a certain pride in having information immediately available to us. I can remember when all news that I received was dependent upon a newspaper from the nearest major city, about a hundred miles from where I lived. Only during certain hours, might unusual news come into the railroad station by telegraph. Otherwise, news was delayed from twelve to twenty-four hours or more.

Today, a large percentage of the population of many countries receives either a morning or an evening paper delivered to their homes. The daily press provides additional news to that



## Cathedral Contacts

### THE NEWS OF THE DAY

By CECIL A. POOLE, F. R. C.

which may come as limited bulletins on radio or television.

Recently, I have been more and more conscious, not of the news itself or the efficiency with which it is reported in so many parts of the world, but rather of the *kind* of news that is reported. A few days ago, I examined the front page of the evening newspaper published in the city where I reside. Of all the items on that front page, there was not one that was of a nature that I would call *positive*.

The front page was devoted to items concerning crime, delinquency, law-breaking, riots, wars, rumors of wars, political upheavals, and political promises. There was not a single word concerning anyone who was happy, who had done anything of a constructive nature that day, or who was doing research to solve some of the most pressing problems facing humanity. There was nothing about any accomplishment that might in some way brighten the



corner where each of us lives or contribute to our future health, security, welfare, or economic condition.

In other words, I classified every single news item on the front page of the particular newspaper that I read that day as being *negative*. This is not a criticism of the newspaper because probably every other major newspaper in this country carried substantially the same news item that same day. Elsewhere in the newspaper, I found articles of a more positive nature: acts of heroism and sacrifice; reports about the work of people who are devoting their lives to a constructive cause or purpose; reports upon a degree of success in the healing of a disease, the search for new information, and the improvement of living conditions. There were other similar types of news that are a *plus* in the story of civilization rather than a *minus*.

It is true that journalism takes a position that news is to be reported whether it is good or bad, positive or negative. I do not deny that it is both the obligation and the right of those who are engaged in the art of journalism, in news gathering and its dissemination, to report the news without prejudice and without attempting to decide what news should be reported. But I do not believe it would be contrary to the general principles of journalism to distribute the news within the publication where it appears so that both constructive and destructive news would have an equal opportunity of being seen by the reader.

This raises a question as to whether the type of news that makes the headlines and receives the most prominent position is due to the type of news or to the demands of the readers. In other words, do the news-reporting media affect the type of news reported, or do the people who read the news demand a certain type? To put it another way, is society today influenced by the news

that is brought to its attention, or does society influence the news? This is a question that will probably become more acute as more efficient news gathering and dissemination agencies and methods are perfected. One thing every serious-minded person can do, which very few actually do, is to praise those news agencies, publications, radio and television stations that give fair, honest, and adequate coverage of the news.

Some publications are more prone to emphasize constructive phases in the daily news. Everyone who seriously considers his position in the universe and his individual life as a force that may in some small way contribute to the culture of the times should, from time to time, express himself by making his wishes and reactions known to his local newspaper or to the news media which he follows most. If news dissemination agencies believe that their readers are more interested in sensational crimes, politics, war, and delinquency than they are in research, development, study, and achievements, they will continue to headline the news that they believe their readers want first. We are the readers. Our voices should be heard.



### ***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.*

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### **YOUR CONSTITUTIONAL RIGHTS**

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

**K**NOWLEDGE is power, says the adage—but, it might be added, not until it is rightly evaluated and practically applied. Too many give lip service to knowledge without knowing what it is. And too many have something called knowledge, which is a burden rather than an asset because they do not know what to do with it.

To have value, knowledge must consist of something related to man's experience. In addition, man himself, as an unfolding or evolving human being, must have the ability to apply what he knows to the experiences that are daily his.

No man can be a mystic (any more than he can be a whole man) until he is certain of the worth of what he knows and equally certain of how to use what he knows in whatever situation he finds himself. Just as a machine capable of generating so much power cannot be said to be perfectly justifying itself except when it is producing at the level of its capabilities, so man may be said to fall short of manhood except when he is expressing in the fullest measure his potentialities.

Man, therefore, can certainly not lay claim to being a mystic until he is striving at every turn to better his evaluation of what is called *knowledge* and, likewise, to better his ability to put it to right use. The mechanics of this process is exceedingly simple, but years of experience in living often leave one uncertain as to what is required for satisfying success and progress. For that reason, it is necessary to reconsider the matter in the hope of learning what is required and how thoroughly one is able to perform it.

After all, the thing sought is the proof of the applicability of mystical principles to everyday problems. We all want to know how to state every problem to ourselves so that we can immediately see its cause and how to remove or change it. First, we must recognize that whatever appearance the situation seems to have has been given to it by our thought or judgment about it. If it is a sorrowful affair, our thinking about it has made it so. If it is to be anything other than that, it is only our thought that can bring it about. Mystic instruc-

PATRICK DELANEY

## Using What We Know

tion is explicit: Experience which stimulates thinking brings knowledge.

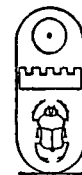
If we can grasp the fact, therefore, that the experience exists only because our thought has accepted it in the particular aspect that we see, we shall recognize that something of our own thinking has taken form and shape and is coming back to us in the guise of an independent thing. If thought created it, then surely thought can uncreate it—or modify it in a way to make it serve a purposeful end rather than a lugubrious one.

Man is a creator: He not only shapes the world in which he lives, but he also peoples it with fragments of his own thinking. Many times, he finds it hard to accept his own responsibility and takes an ill-advised attitude of blaming God, fate, or his neighbor for his misfortunes. He even mistakenly calls upon God, the Cosmic and mystical Masters to save him—and is ready to blame them for failure when the condition remains unchanged.

If he persists in such an attitude, he completely negates all the good that might otherwise come. As the Chinese say, when the wrong man uses right principles, they inevitably operate in the wrong way.

Recognizing the fact, however, that what is or appears to be has been brought about as the result of thought's operating at a certain level—or, we might say, vibrating at a given rate or rhythm—we realize that our own chickens are merely coming home to roost. To correct any situation, then, we must seek a new and better rhythm and open our thought creatively to it.

There is no need to inveigh against fate or cry out because things are always going wrong. There is no need to affirm feverishly or deny with vigor. There is only the necessity to adjust our



thought to wave lengths better suited to the production of acceptable results.

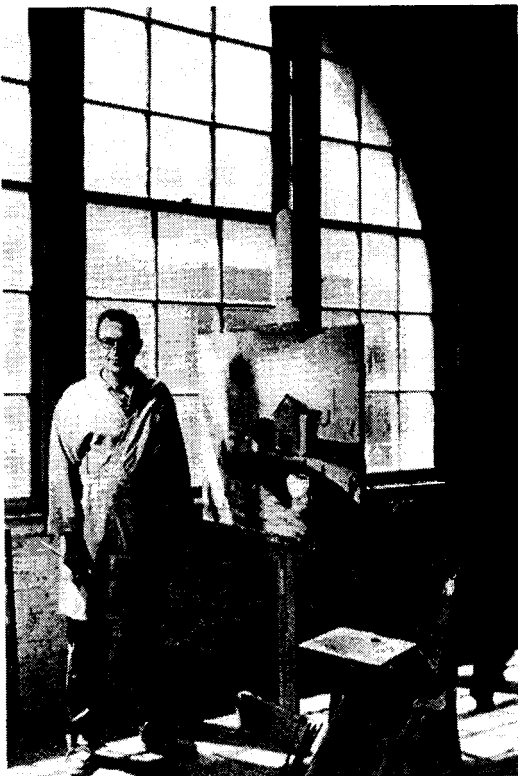
A woman once said that as a child she was unhappy and perplexed by the fact that her sister always appeared with a scratched face, black eye, or bloody nose. For a long time, she set her sister down as being quarrelsome and always ready for a fight. Somehow, it was borne home to her that maybe something else was the cause. When she learned a little more about self-control herself, her sister's bruises and scratches miraculously disappeared. Salve and patches could never have done for her sister's appearance what her own common-sense change of mental rhythm effected.

What would you say to a person who continually complained about his inability ever to get anything but static or snow on his radio or television set and yet never made the attempt to use the tuning knob? Perhaps sometime we shall have perfected the process of automation so that it will apply in the field of metaphysics. Then we shall find

our spiritual evolution and salvation achieved on the cosmic assembly belt without our individual effort. It is an event rather too far off to trust waiting for, especially when we can do everything necessary now by using what we already know.

Experiences will be presented fresh every day. They are merely the result of the wave length on which our thought is operating. If they are not to our liking, let us then by the divine attribute of thought, with which we are all endowed, attune our consciousness to a new rhythm. In so doing, we shall immediately experience results more in keeping with our mystic goals.

Would you like to be assured that your life is worth while? Would you like to have a glimpse into the world as God knows it? Do you want to compose a sonata, write a poem, perfect an invention? Then you need only to raise your consciousness to a new level of operation and establish this new rhythm to make your desires a reality. You may begin now.



### WARREN BRANDON'S ONE-MAN SHOW

The paintings of Warren Brandon are being featured in the Rosicrucian Art Gallery during October. A native of San Francisco, Mr. Brandon has held 24 one-man shows in the United States and Canada; but the present one is his first in the San Jose area.

Distinguished as a teacher and lecturer, Mr. Brandon has regularly exhibited at the De Young Museum in San Francisco since 1959. His various honors and awards in exhibitions throughout the States attest not only his acceptance with judges, but also with gallery visitors. Seven of his major paintings hang in the Kaiser Building in Oakland.



# The Invisible Handicap

**M**ANY kindergarten and lower-grade youngsters are classified as dull, emotionally disturbed, or even mentally retarded when they simply do not hear normally.

Of the 18 million people in the United States who suffer from impaired hearing, at least 3 million are children. Eight out of ten of these youngsters are afflicted before the age of five. This invisible handicap has become a prevalent chronic disability.

Hearing loss imposes a double handicap on its adult victims. It frequently denies them a normal personal life and condemns them to a life where employment must be fitted to their limitations and not to their talents.

Scientists believe that progress in ear research depends to a large extent upon obtaining inner-ear structures for study. Because of this, the Temporal Bone Banks Program for Ear Research was established by the Deafness Research Foundation in 1960, in cooperation with the American Academy of Ophthalmology and Otolaryngology.

The delicate inner-ear structures encased in the hardest bone in the human body, the temporal bones, cannot be ex-

amined during life because of their inaccessible location, nor can they be transplanted to living persons. The Deafness Research Foundation, established in 1958, is the only national voluntary lay health organization devoted to furthering otologic research. Its laboratory scientists study the inner-ear structures which have been bequeathed. Supported by a grant from the John A. Hartford Foundation, it is conducting a national public education program, appealing to those with ear disorders to bequeath their inner-ear structures for medical research.

Anyone with an ear impairment may bequeath his temporal bones for research by requesting pledge forms obtainable without obligation or commitment from the Deafness Research Foundation, 366 Madison Avenue, New York 17, New York. Removal of temporal bones causes no facial change or disfigurement and involves no cost to the donor or his survivors.

In addition to the Laboratories, a Temporal Bone Banks Center was established by the Deafness Research Foundation in January, 1961, at a major university in the Midwest. It maintains the pledge forms and medical histories of those who bequeath their inner-ear structures. The Center also coordinates the acquisition and distribution to research laboratories of the temporal bones, following the donor's terminal illness.



## SIGNS OF THE TIMES

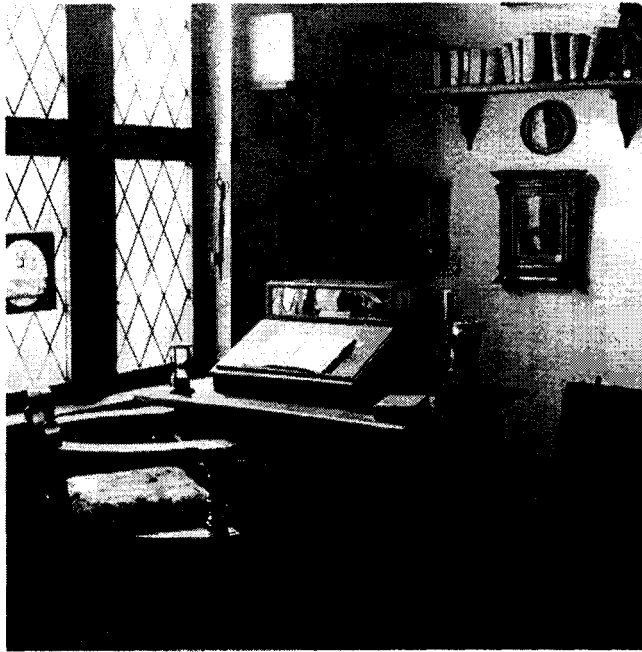


These are the times for AMORC to be "seen." During our 50th Anniversary Year, it is important that the name and symbol of AMORC appear *everywhere*. You will want to do your share in this program, for we know that you, too, are proud of your fraternity.

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## SANCTUM MUSINGS



### SYMBOLISM OF THE SNAKE

contrast to that of most animals and birds and of man himself, was mystifying to the simple mind and engendered the idea that the serpent embodied a divine wisdom and power.

Added to the serpent's fascination and mystery was its ability to disappear suddenly as though it had been transformed into an invisible entity. The beady eyes of the reptile with their glint also intrigued the imagination, as evidenced by the numerous myths which concern "snake's eyes." The beauty of the colorful and geometric patterns of the snake's skin appeared to the primitive mind a distinctive attribute, lending the snake a kind of supernatural importance.

The aborigine, nonetheless, was impressed by the strength of the larger reptiles and the ability of many to inflict great harm and almost instant death upon man. The strange phenomenon of the serpent's casting off its skin implied that it had the faculty of renewing its life and thus was immortal. That the serpent was able to accomplish these things signified that it was imbued with a wise spirit. Some came to believe that the serpent was beneficial to man in devious ways.

The disappearance of serpents into holes or crevices in the earth caused them to be thought of as having a chthonian characteristic, that is, a relationship to the nether world or the subterranean regions. With many ancient peoples, being a dweller of the regions below the earth did not imply an evil association. Entities in the world below had their virtues and were often thought of as beneficent beings. In myths, serpents have been said to be "guardians of hidden treasures." This notion probably arose from their chthonian characteristics and the belief that the nether

**T**O MOST PERSONS, a snake is revolting or a thing to be feared. It seems, therefore, incongruous that a snake should represent the highest spiritual attainment of man. The snake or serpent in symbolism, mythology, and religion may be traced to the custom of primitive peoples of ascribing to animals powers and attributes which their appearance or habits seemed to suggest.

In civilization, man creates artificial surroundings in which are centered most of his life and interests. As a consequence, he is less conscious of the elements of nature. The primitive man, not being beset by a vast number of products of his own creation, had his attention centered upon natural phenomena. The sun, moon, and stars, the seasons, as well as the functions of animals, reptiles, and birds, fascinated him. Thus he was a greater naturalist, insofar as his observations were concerned, than is civilized man.

The observing aborigine notices in which manner the functions of other living things equal or excel his own. Whenever their virtues or powers exceed his, his admiration and awe are elicited. The serpent in primitive culture was thought to be possessed of great wisdom and cunning. This was suggested by its silent, quick, gliding movement, without either wings or feet. This unique power of locomotion, in

*The  
Rosicrucian  
Digest  
October  
1964*

world possessed treasures equal to or greater than those found upon the surface.

Numerous snake cults have existed throughout the centuries in which either the serpent was worshipped or was symbolic of a god or a supernatural agency. They have frequently been identified with cults of ancestor worship. This conception probably arose from the fact that serpents were often found to inhabit the abandoned places of the dead. Extant myths also connect snakes with the formation or creation of bodies of water such as lakes, rivers, or seas. Since some areas inhabited by primitive peoples contained large marshlands in which serpents flourished, by association of ideas they became the dominant spirit of water.

As one studies the various myths in which snakes play strange and fantastic roles, it may seem difficult to comprehend just what gave rise to such conceptions. These ideas are not rooted in any observation of nature by man. They are principally the product of his imagination and dreams. Primitive man's fear and awe of snakes caused him to dream of them frequently. Their dreams, even as are our own, were often but mere random ideas without causal connection. The snake was the central idea of the dream. Concomitantly, the emotion of fear called forth irrelevant experiences which became associated with the snake in the dream.

An example of this is found in the myths of certain tribes, which relate that a giant serpent came forth from a volcanic eruption and created the world. Man's fertile and unbridled imagination concerning what a snake might do or had done became a reality to the primitive mind when incorporated in a dream. The dream state was the spirit side of man. Its experiences were thought to be those of his invisible self. Consequently, the dream was transferred to objectivity as an actual event and included in the myth.

Nearly every culture and civilization has made use of the serpent in its religion and mythology in one way or another. In ancient Egypt, the snake was worshipped, particularly during the decline of that great civilization. Earlier, among the priesthood, the cobra and asp

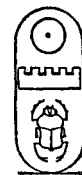
were symbolic of the powers and virtues of gods.

The uraeus, or cobra, so frequently used in the Egyptian decoration of wearing apparel, statuary, and architecture, was a symbol of fire or the solar disk. It was also representative of the great heat and creative force of the solar deity. Thus the uraeus commonly appears on the crowns of statues of the solar god and his representatives, the Pharaohs and high priests. Goddesses of fertility, such as Isis, are frequently shown with the uraei, and this caused the snake likewise to become the symbol of fruitfulness. (Statues in the Rosicrucian Egyptian, Oriental Museum show the uraei.)

### *"The Eye of God"*

The asp is often referred to in ancient Egyptian inscriptions as "the eye of God." The glint of the serpent's eye, the fascination or appeal which it often has for man, seemed to be an effusion of a subtle intelligence or force which the Egyptians related to the eyes of their gods. It is doubtful if the priesthood actually thought there was any nexus between the asp's eyes and the god. More likely, the eyes were conceived as symbolic of divine sight and power of supernatural vision. Symbolic, or otherwise, the snake was given a place of importance in ancient Egypt. Snakes, like other animals and birds, were embalmed and placed in their own little sarcophagi (mummy coffins). In the Rosicrucian Egyptian Museum may be seen one of these little ancient wooden coffins with an embalmed asp in it.

The Egyptians, as did other peoples who followed them, connected serpents with healing and with life itself. Just how this conception arose is speculative. It might have been attributed to the shedding of the snake's skin, to which phenomenon primitive peoples attached much significance. Since the snake seemed to die because of its periods of semi-dormancy and then, after shedding its skin, became vigorous again, great restorative powers were ascribed to it. Snake flesh was eaten by the cruder peoples so that the snake's virtues could be transmitted to the sick or the afflicted. An oil or grease made from the snake was applied to the af-



flicted parts of the human anatomy and were thought to have effective curative properties.

The Biblical account in the Book of Genesis reveals that the snake was associated among the ancient Semites with great power by which it could accomplish anything it desired. It was an agency of a supernatural being or had such a being embodied within it at times. However, the snake was not always a symbol of evil but often one of benevolence and virtue.

According to the interpretation of one prominent ethnologist, there were two trees in the garden in the original story of man and the serpent: One represented *life*; the other, *death*. God be sought man to partake of the fruit of the tree of life. The serpent reigned over the tree of death and induced man to eat of its fruit. The temptation, therefore, according to this version, was not one of iniquity and immorality, but a choice between life and death. Among many of the ancients, including the Babylonians, death was a condition of horror and associated with all of those attributes which man later assigned to the evil snake. This is perhaps the reason why eventually the snake was associated with Satan.

The snake as a symbol was prominent in the ceremonies and initiation rites of the Greek mystery schools. According to Clement of Alexandria, noted theologian and historian, in the Dionysian mysteries a golden snake was let down the bosom of the candidate and removed from the lower parts. The exact significance of the rite is not known, but we may presume that the snake denoted godly and sexual power. Its gliding over the bosom indicated the marriage of the candidate to the spiritual principles or divinity recognized by the mystery schools. It was undoubtedly an experience that would test the nerves and fortitude of the candidate. Also, according to Clement, in Eleusis, the site of the renowned Eleusinian mysteries, an object was taken from a kiste, a small basket carried on the wrist, and put into the bosom. This was perhaps an inanimate representation of the serpent.

In one period of Greek history, snakes were kept in a shrine or sanctu-

ary and fed by priestesses. They were thus preserved for the omens of health and plenty which they would display. Certain natural movements of the reptiles were interpreted as suggestions of cures to the sufferer or as an indication that a woman would be fruitful.

#### *The Gullible Populace*

We may presume that the sagacious priests did not actually believe that the actions of the reptiles constituted signs having any relation to cures. The gullible populace came to the temples for advice and wanted some sign. Their fear and awe of snakes and the primitive traditions connected with these emotions gave the priests an opportunity to support their own personally expressed views. Priesthoods are not disinclined to resort to similar psychological deceptions today. Instead of snakes, however, they employ inanimate objects, such as amulets and fetishes, which serve the same purpose.

Asklepios, a great Greek physician, appears in some myths as a snake. The snake as a symbol is often shown entwined about his staff. The caduceus, or winged staff, of Mercury, the symbol of the modern medical physician, also has as part of its symbolic form two serpents entwined about it.

In Pythagorean symbolism, the snake, its tail in its mouth forming a circle, depicts eternity—the universe without beginning or end, complete in itself and all wise. In the book *Behold the Sign*, a work on ancient symbolism, is shown an illustration of the serpent forming a circle in the manner described, an hourglass in its center. The hourglass represents time and eternity; the serpent, the universe without beginning or end.

Among esoteric schools, the circle in the form of a serpent is often used to symbolize Cosmic Consciousness. It alludes to the unity of man's mind with the Universal Intelligence. It depicts the completion of a cycle, the realization by the human consciousness of that mind or universal consciousness of which it is an extension. The serpent used in this manner is merely an inheritance of this ancient symbol of wisdom. Its circular form denotes completion or fulfillment.—X



Canadian Government Travel Bureau

#### CUSTOMS OFFICERS ARE FRIENDLY

THAT imaginary line called the border between Canada and the United States splits the Continent in some odd places. It snakes for 4,000 miles through towns, villages, rivers, lakes—even houses and places of business.

At Rock Island on the Tomifobia River, running between Quebec and Vermont, the office of the library is in one country and the books are stacked in the other. (There have been no international incidents over book borrowings.)

In the Windsor-Detroit areas and at the Niagara Falls communities of New York and Ontario, the same easy-going sharing of countries and facilities prevails, many of the residents living on one side and working on the other.

International Peace Parks straddle the Montana and Alberta borders, pushing into the territory of both countries. But perhaps the most recent and impressive example of the two-country cooperation is the St. Lawrence Seaway and Power Development—a huge project that would have been impossible without such cooperation. The bridges crossing the St. Lawrence—the International Peace Bridge and the 1,000 Islands Bridge—are owned jointly by the two governments.

The Canadian-American border is considered the friendliest in the world, and it is probably the easiest border in the world to cross. Americans and

JACK VAN DUSEN

## Just Across the Line

Canadians do not even need passports. It takes only a few minutes to get through customs on either side if you answer these basic questions: "Where were you born?" "How long do you intend to stay?"

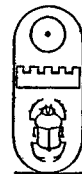
Popular opinion to the contrary, however, Canada is different. There is nothing like Montreal, Canada's biggest city and the largest French-language city in the world outside of France. French-language Quebec is another world with its quaint villages and lovely rolling country.

Ontario's capital city of Toronto, Canada's second largest, with 1½ million, has a flavor of its own, too. Its Canadian National Exhibition, August 21-September 7, is the largest annual fall fair in the world. And Victoria, the island capital of British Columbia, is steeped in English tradition; while in Nova Scotia (New Scotland), you will see almost as many kilts as skirts.

The Canadian Government Travel Bureau in Ottawa, Canada, has a lot more information for prospective visitors.



IN AFRICA'S N'GAMILAND, where Robert Kay and his wife, June, have successfully enlisted native cooperation in the conservation of its wild life, the Kays are known as Ra and Ma Tau—"Father and Mother of Lions." The words have a ritualistic tone and suggest that Ra and Ma, beyond the familiar "father" and "mother," may have a more significant meaning—*symbolic polarity*. If the Kays extend their stay among these tribesmen long enough, it is likely that these words will turn up in tribal chants. If Egyptian vowel sounds have traveled all over the Western world, it wouldn't be too much to expect to find them still used in ceremonies in Africa's Okavango Swamps.



# Rosicrucian Activities

## Around the World

TWO NEW Inspectors General have recently been appointed by the Grand Lodge to serve in widely separated parts of the jurisdiction.

A certificate of appointment to serve the Calgary and Edmonton area of Canada as Inspector General has been issued to Frater Walter J. Pettifor. A similar certificate has been issued to Frater Francisco Velarde R. to serve in the same capacity in Guatemala.

These two excellent and well-qualified fratres will undoubtedly serve the Order with distinction.

An element of surprise was injected into the banquet proceedings at this year's International Convention. Five ornamental plaques in recognition of service to the Order were presented to the following individuals: The Imperator, Ralph M. Lewis, 40 years' service; Soror Winifred Harkness, 35 years; Frater James R. Whitcomb, 32 years; Frater Cecil A. Poole, 30 years; and Frater Harvey Miles, 30 years.

Frater Mario Salas, for many years a popular member of the International Lecture Board, is currently on a lecture tour in Central and South America. Before leaving San Jose, he was honored by the Imperator by being made Deputy Grand Master for Latin America.

The series of tape recordings dealing with *Semantics* is proving extremely popular. Designed to provoke thought and discussion on the conception of certain words used in philosophical and mystical writing, the tapes furnish an excellent means of group experiment. They are moderated by the Imperator.

Did you like this year's kind of convention report, or would you prefer merely a day-by-day recording of what

occurred? Obviously, the desire is to acquaint those who did not attend with the high lights of the occasion. If your preference were known, it would be easier to give you a more satisfactory report. A postcard, please, to let us know.—EDITOR

Buildings and Grounds Superintendent, Frater Ellsworth Ogram, was recently elected this year's president of the Santa Clara County Humane Society. This augurs a good year for Santa Clara animals, for Frater Ogram not only loves bird and animal life (Remember the bird dangling by a thread, which he rescued last year, and the little lost snake he stood sponsor for?), but also has the business and organizational ability necessary to keep the society measuring up to its responsibility.

Soror Frances Vejtasa, who for so long edited the *Rosicrucian Digest*, has since her retirement devoted herself wholeheartedly and with signal success to furthering the work of the LARK Foundation (Literacy for Adults and Related Knowledge) in its efforts against illiteracy. Recently, she has removed to Tucson, Arizona, where she will continue her work on a larger scale in the newly founded World University there.

"Project 1964" for Brisbane, Australia, Chapter included *Unity* as its motto, *Endeavor* as its watchword, and *Achievement* as its goal. Let the following attest how it is all working out: In March, the Chapter decided to purchase its own property. In April, a suitable place was located and approved. In May, negotiations for purchase were under way. And, in September, the dedication ceremony and first convocation in the new quarters were scheduled. In addition, a Rosicrucian convention was arranged for and held there on September 25, 26, 27.

All this should bring a hearty cheer from Rosicrucians everywhere, for it is a splendid example of what can be accomplished when unity and endeavor are combined.

Washington, D.C.'s, Atlantis Chapter Bulletin for August-September appears in a striking new format. Having the

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shape of a long narrow business envelope, it would seem to be more easily handled by postal employees and, opening to 8½" x 11", it provides for two columns that make for easier reading. It will fit the inside pocket of a man's coat, too.

▽ △ ▽

In May, Melbourne, Australia's, Harmony Chapter celebrated its nineteenth birthday. There was a cake in an especially constructed arbor—the work of Frater Dave Carmody. The evening was one of remembrance and amusement. Three Foundation Members, all Past Masters, were present. They were the Foundation Master, Frater Whiteway, Soror B. Tempany, and Frater J. Sestak.

▽ △ ▽

The recent quarterly bulletin received from the Socrates Chapter of Aba, Nigeria, displays the care and excellence of Rosicrucian bulletins generally. In addition, its usefulness is such that the individual member will keep it at hand for easy reference. Roster meetings as well as Degree Forums are carefully listed, and a page is devoted to Daily Service Periods of the Cathedral of the Soul. Frater O. Nyong is the Editor.

▽ △ ▽

During the month of June, New-castle-upon-Tyne Pronaos assisted in raising extra funds for its adopted charity, The National Children's Home, Stelling Hall. On the 6th of June, The Home's Garden Fete Day, £11:12:6 was collected as a result of the sale of articles from their stall and, again, on the 20th of June an additional £9:16:3 was raised by some of the members selling daisies.

▽ △ ▽

Dr. Albert T. Doss, formerly of Cairo and for many years a popular instructor at the annual study program of Rose-Croix University, has recently moved from San Jose to Phoenix, Arizona, where he will undertake special research on the brain.

Together with his wife, Soror Madge Conyers Doss, Dr. Doss for some time operated the Quo Vadis Travel Agency in San Jose. The present move will allow Dr. Doss greater freedom to pursue a study to which he committed himself many years ago.

▽ △ ▽

On Sunday, June 28, the formal dedication of the temple of the Cincinnati Chapter was held, attended by local members as well as those from the Elbert Hubbard Chapter of Dayton, Ohio. Frater George E. Meeker, Grand Councilor for Ohio and Western Pennsylvania, gave the dedicatory address. According to Frater Meeker, the Cincinnati Chapter is the only subordinate body of the Rosicrucian Order in Ohio owning its temple property. Frater Elmer Michael is the present Master.

▽ △ ▽

A British Midlands and Northern Conclave is being arranged for the spring of 1965—the first in the British Isles, with the exception of the annual United Kingdom Convention in London.

According to Frater N. H. Fitzpatrick, Conclave Chairman, all chapters and pronaoi in the area will cooperate in the planning and programming of this event, which will take place in Liverpool. Pythagoras Chapter of that city will be host.

▽ △ ▽

Frater A. Harel, Guardian of Tel-Aviv Pronaos, writes that a farewell party was given for Frater H. E. Paul Taby, who recently left Israel for Congo-Brazzaville, where he is to be ambassador.

▽ △ ▽

Archibald J. Dixon of Bay Shore, Long Island, New York, for 18 years a school guard at Brook Avenue School, Islip, has been interested in children—his own and others—for a long time. He and Mrs. Dixon have seven children and twenty-two grandchildren of their own—and countless "adopted" ones, many of them the unfortunates of the community.

The Dixons' particular project has been looking after the needs of unfortunate children, especially those which organized welfare so often overlooks—like a Christmas party with a program and gaily wrapped gifts. Others contributed money, time, talent; but the Dixons engineered and directed.

They were surprised when Frater Edward J. Schmidt, Secretary of the Sunrise Chapter, AMORC, told them of their being chosen for the Rosicrucian Order's Humanist Award.



## BABYLONIAN INVENTION

ASPHALT is so well known as a paving and roofing material that few may recognize it as the "bitumen," "pitch," and "slime" so often mentioned in the Christian Bible. Floating deposits of it on the Dead Sea were gathered and used for much the same purposes as today.

It is even said to have been used by Noah in caulking the Ark. But did it have other uses which indicate a more extensive knowledge? According to Walter G. Salm, writing in the July, 1964, issue of *Popular Electronics* magazine, the Babylonians made electrochemical batteries in which bitumen played a part.

This fact, so Mr. Salm states, was first made known by a German archeologist, Wilhelm König, associated with the Iraq Museum. What looked like

small earthenware jars, found in the ruins of an ancient town not far from Baghdad, proved to be a kind of battery, apparently used for electroplating. An artifact such as this throws new light on the inventiveness of ancient man.

The *Popular Electronics* article cites proof of the workability of the idea in referring to present-day models of these cells in the Berkshire Museum, Pittsfield, Massachusetts. Mr. Willard F. M. Gray, a General Electric engineer, using an earthenware jar for housing, inserted an iron rod in a copper cylinder. Adding copper sulphate as an electrolyte, he substituted sealing wax for the bitumen stopper, and his dry cell was made! As Mr. Salm concludes in commending Babylonian knowhow: "Perhaps someday our own technology will catch up to theirs."



## I Have Lived Before

*says aged Lama*

**Can we recollect our past lives?**

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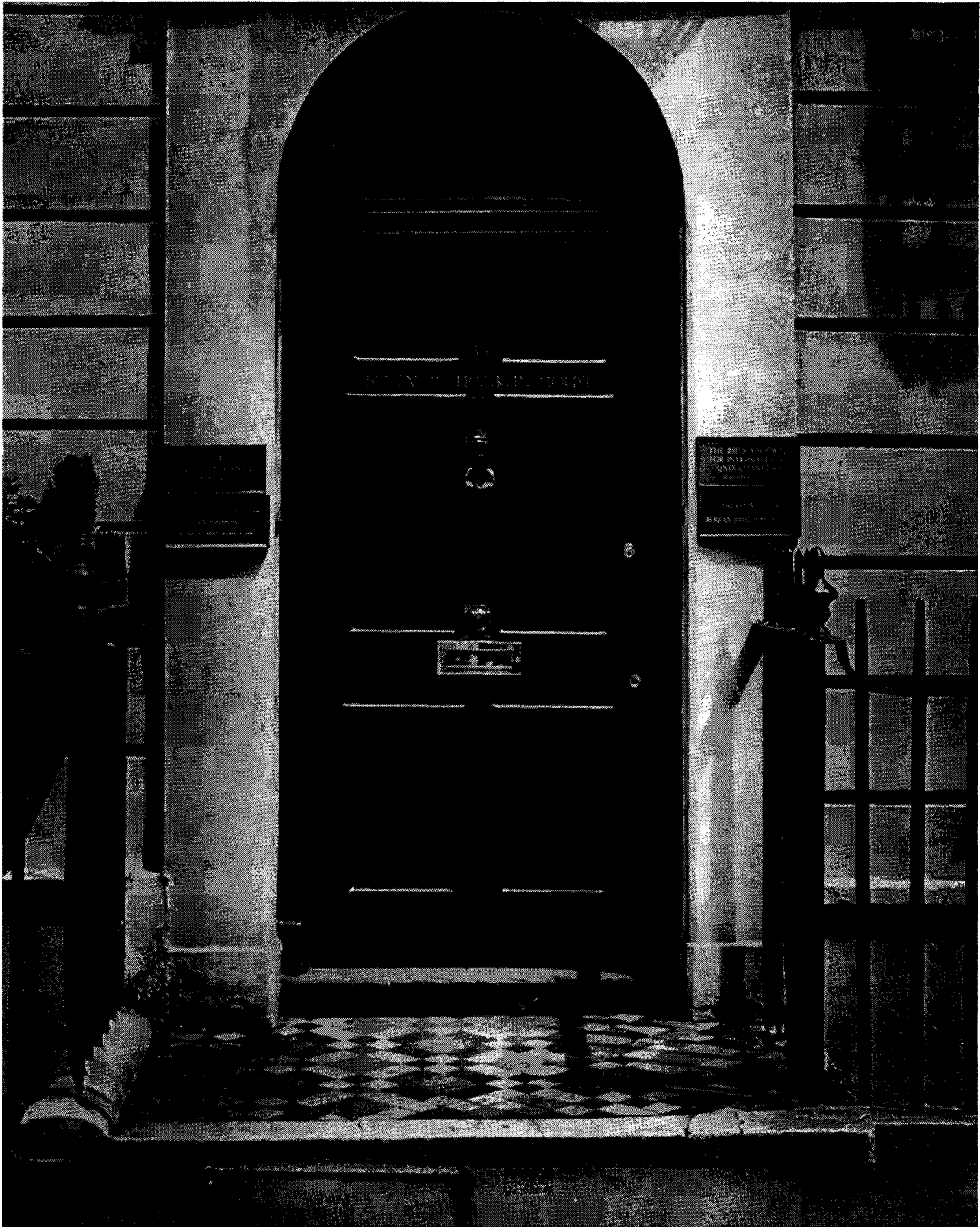
For those who wish to explore the mystery of self—we offer the manuscript entitled "The Soul's Return," postpaid, without cost. You need only to subscribe or resubscribe—to the *Rosicrucian Digest* for six months at the regular rate of \$1.90 (14/- sterling). \*Ask for the free discourse, "The Soul's Return."

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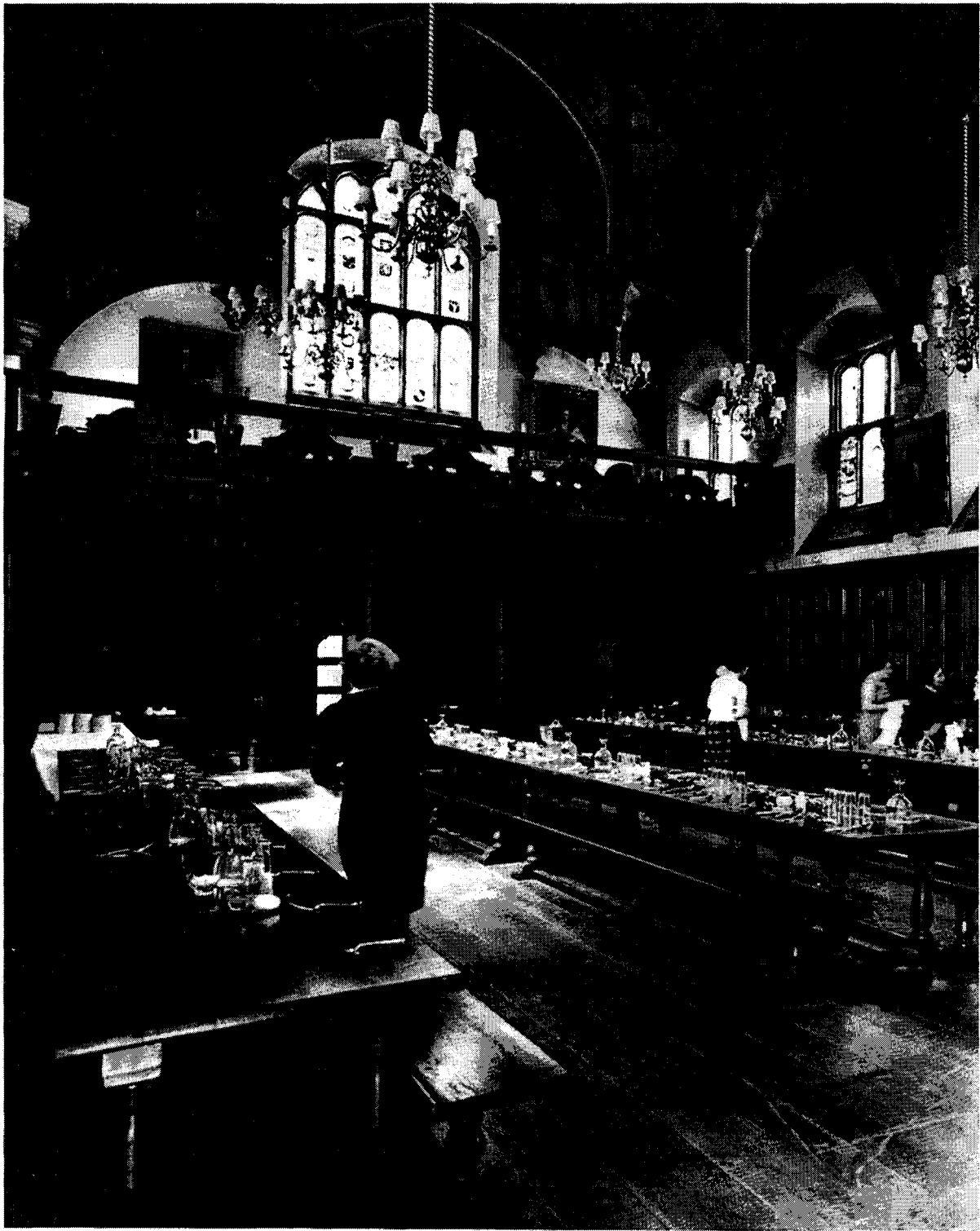




### **BENJAMIN FRANKLIN HOUSE IN LONDON**

(Photo by AMORC)

Here on Craven Street, London, Benjamin Franklin resided for several years when he was the representative to England for the Colonies. Preserved in memory of the eminent statesman and philosopher by the British Society for International Understanding, the edifice is, unfortunately, frequently overlooked by tourists because of its location on this narrow street.



(Photo by AMORC)

### **WHERE FRANCIS BACON DWELT**

Above is the Elizabethan dining hall of the famous Gray's Inn, London, England. Francis Bacon resided here from 1577 until his transition in 1626. The escutcheon in the stained glass window is in memory of the period when he was Lord Chancellor. He is said to have laid out the surrounding gardens.

INDIA

# Incense

*Mystical Aroma  
of the East*

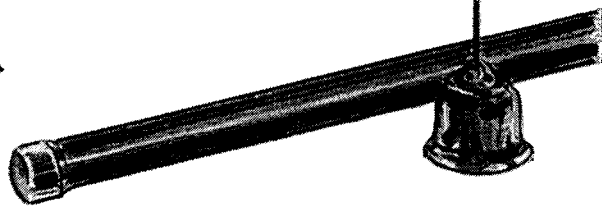
LIKE ancient pageantry the fragrant aroma of this incense seems to capture the mystical spirit of the Far East. It has been especially selected and imported from India by the Rosicrucian Supply Bureau. The name of this unique incense is *Alankar* . . . it means *spiritual ornaments* or the inner jewels of virtue such as charity, humanity, devotion, noble heart, and love.

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# Mystical Illumination

## "ESSAYS OF A MODERN MYSTIC"

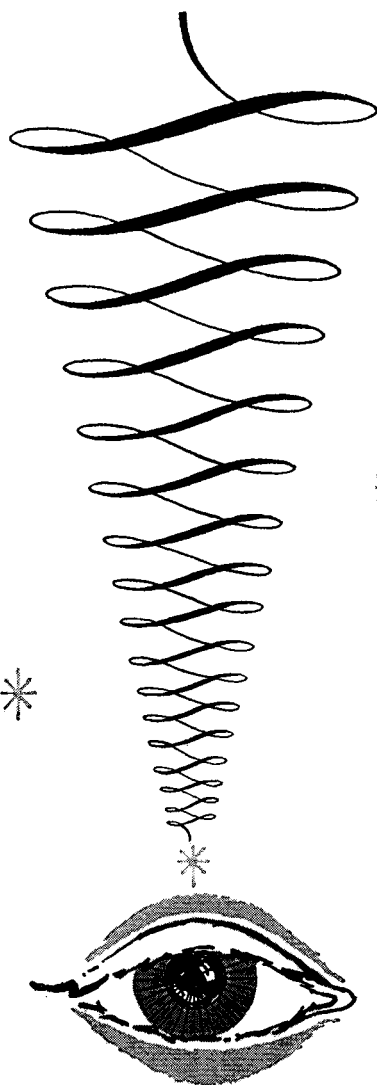
By DR. H. SPENCER LEWIS

WHENCE comes this inner illumination? It is part of the Cosmic, the *universal consciousness*. The wisdom of the Cosmic—of the universal mind—descends, expanding outward. Figuratively speaking, it is like a *spiral*. It permeates man's consciousness to become the superior intelligence of his subconscious mind. There it lies ready to be called forth and used by every mortal.

Rationalism and materialism are undermining the dogmatism of many religions today. It is *mysticism* that will be the strong element in preventing further deterioration of morality. This book, *Essays of A Modern Mystic*, will disclose the personal confidence and enlightenment that mystical insight can give to an individual. You will find an inner peace and a sense of security in reading the chapters of this book. Here is a work written without prejudice. It is simple, forceful, and convincing in the truth which it reveals.

### LOOK AT THESE CHAPTERS

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| 2. Cosmic Gifts                        | 14. Sleep                       |
| 3. Free Will                           | 15. The Fountain of Youth       |
| 4. About Healing                       | 16. About Hunches               |
| 5. Reincarnation                       | 17. Demonstrating Psychic Power |
| 6. Psychic Centers                     | 18. Telepathic Communication    |
| 7. Psychic Faculties of Children       | 19. Swedenborg and Jacob Boehme |
| 8. Prenatal Influences                 | 20. Mystical Numbers            |
| 9. The Soul of Twins                   | 21. Do Animals Have Souls?      |
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is the eye of the soul.

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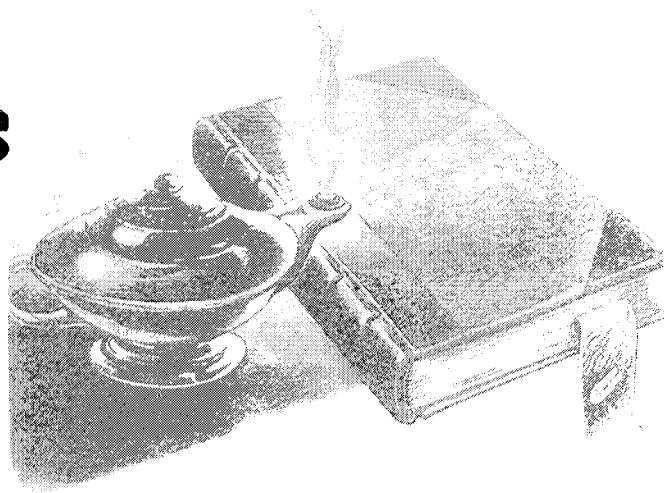
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# As Rosicrucians See It



## Morality

There is great concern today over the lengthening shadow of immorality cast upon the ideals and aspirations of civilized nations. Looseness, laxity, degeneration of the moral fiber; these are all apparent as the wraps are gradually taken off the weaknesses and failings of man. Once carefully guarded, properly frowned upon, and closed to the eyes of children and the public in general, the elements of man's lowest nature are now aired in public, subscribed to and defended by hordes of so-called free thinkers, and they share in attention with man's higher impulses and behavior.

It is true that standards of morality are relative. What men consider immoral in one era may not be considered as such in another. Yet morality has as its basis a real comparison between man's animal nature and his higher thought processes. When the higher thought processes determine that a certain pattern of behavior is detrimental to man's well-being and development, then such behavior becomes classified as immoral. If at any time in the future man should determine that that same behavior is not detrimental to his welfare; then the classification of immorality is lifted from it.

The behavior patterns that are generally classified as *immoral* are those that disregard others' feelings; those that injure the mental or physical health of any person; those that invade or intrude on others' rights and privacy. Keeping these rules in mind, each person can analyze his behavior or the behavior

of others to determine the moral aspects of that behavior. After careful scrutinization, one may find that certain things he now considers immoral are not really so; and vice versa. Man tends to label certain acts as immoral in and of themselves rather than in their relationship to the effects they might have on the persons involved. In the realm of morality, he cannot judge acts, but only the effect of those acts on the well-being of society.

That there is flagrant abuse of today's moral code is due in part to overly stringent definitions of morality based on *acts* rather than on basic rules for morality and in part to man's real disregard for others' feelings, his own health, or for the rights and privacy of others. This real disregard reflects the failure of society to provide training and education in these fields, in contrast, for example, to the time when the Ten Commandments of Hebraic tradition were instilled in every generation from birth.

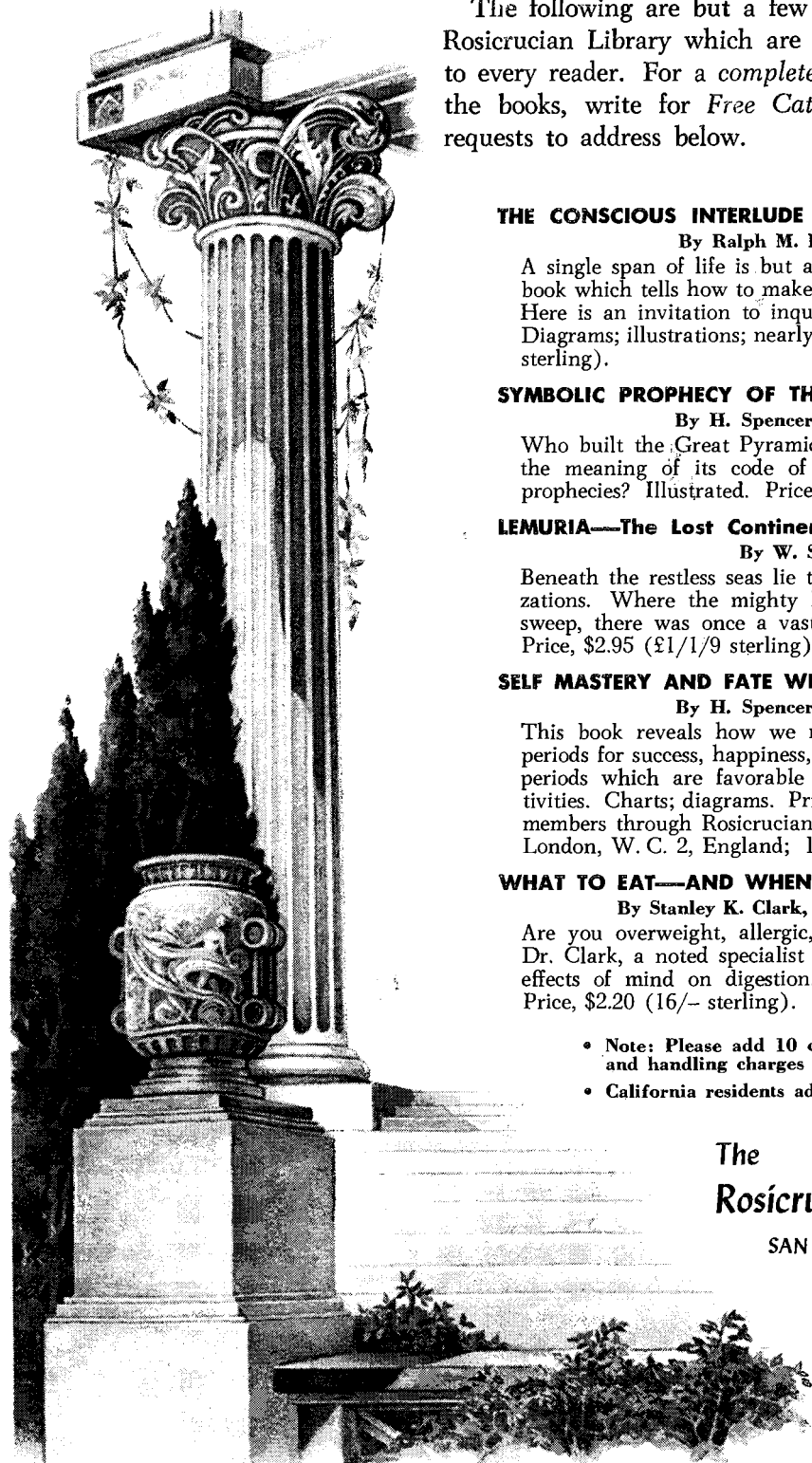
A moral code such as that found in the Ten Commandments was considered a divine fiat which men feared to transgress. Now, in an age where man looks at divine fiats as inventions of primitive man, he should at least try to do as well in establishing moral codes and disciplines with his superior reasoning powers.

Somehow, when the smoke and dust of rebellion have settled, we feel that the modern code will read very close to the ancient one.

—B

# Adventures In Reading

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