

ROSICRUCIAN DIGEST

OCTOBER 1965 • 35

Featuring:

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

▽ △ ▽

Johnny-in-the-Sky

A dreamer in a
workaday world.

▽ △ ▽

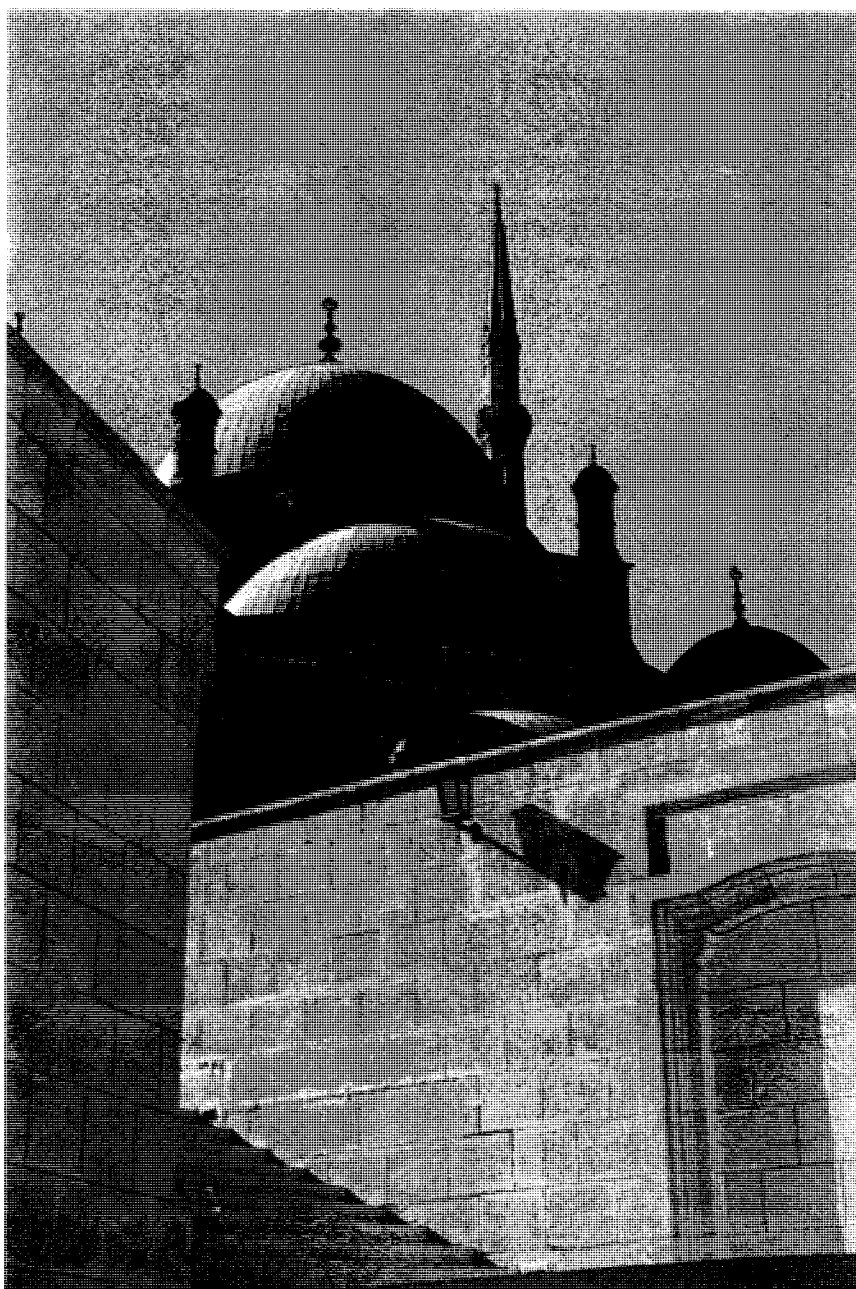
**Water Is
Common—**

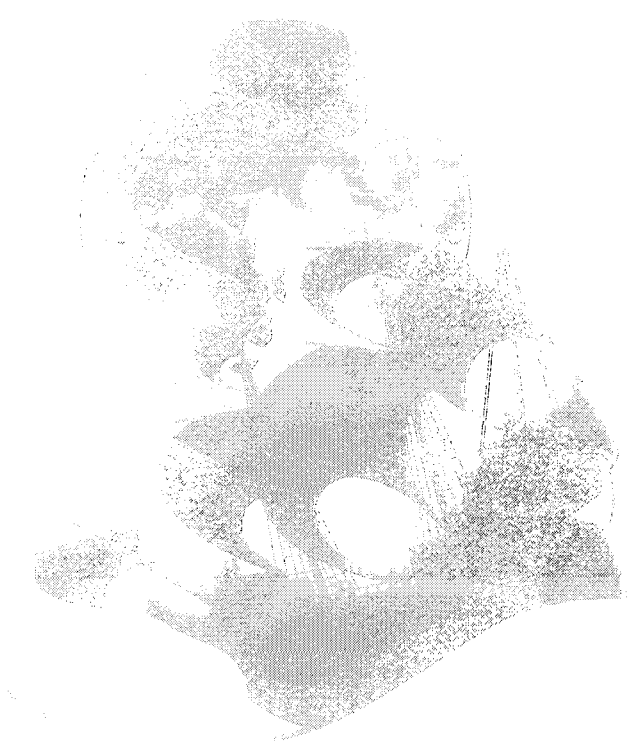
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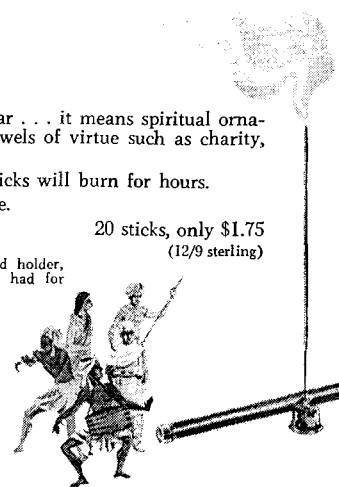
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SAN JOSE, CALIFORNIA

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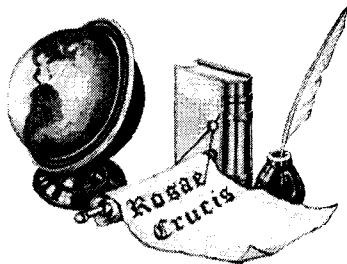
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

Address Scribe S. P. C.

Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
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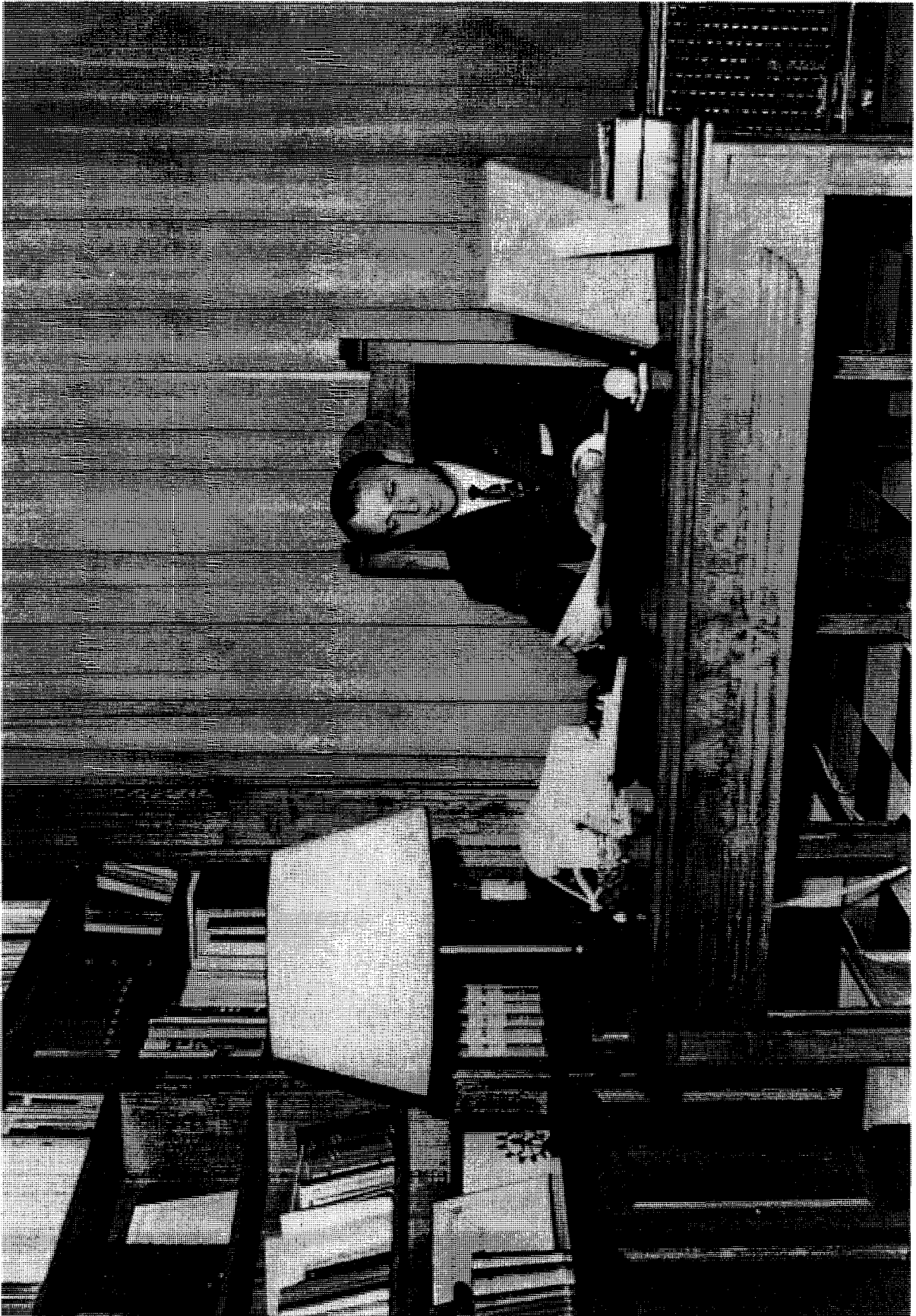
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GRAND MASTER OF AMORC FRANCE

Raymond Bernard, Grand Master of France, is shown in his new executive office at the extensive Grand Lodge facilities at Villeneuve-Saint-Georges. The Grand Lodge of France is a far-flung jurisdiction, whose membership includes all French-speaking countries. The work of the Order is excellently administered by Frater Bernard, who is acclaimed by the thousands of members under his direction. AMORC France has grown through close collaboration with the Supreme Grand Lodge.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

INFLUENCING DESTINY

DESTINY is a fabric of events woven on the loom of time. In every age there have been men who believed that the future was predestined. The course of life was conceived to be established for each man. There was thought to be a cosmic plan, or scheme, with each thing that exists having an integral place and function in it.

Those who believed this way did not think of nature and life as a continuous chain of causes and effects. Rather, they thought that there had been but *one* cause, that cause having been a single divine purpose, all there is being the effects of that purpose. The effects, as things and events, were thought to have come into existence at one time, including the order in which they were to occur. In such a philosophy, the past, the present, and the future are fused into one great panorama. Man is thought to have no part in its making. He is allowed only to review his relationship to it as it passes before his consciousness.

Millions have sought to know such a destiny. They have desired to pierce the veil of time. They have consulted oracles, seers, and prophets—as they still do. Yet this is paradoxical, for if, as such men believe, the future has been predestined, then it is not in their power to alter it. Still other millions have surrendered to their particular idea of predestiny. Let come what will has been their personal philosophy. Destiny, however, is a misconception when it is thought to be predetermined.

Actually, destiny has no fixed form or quality. It is plastic. It is shaped by two great variables: *the forces of nature* and *the human mind*. The forces of nature have no intent within themselves. They are neither benevolent nor malevolent. Both their thunderous clashes and their rhythmic harmony arise out of their existence and function. Nature neither tries to placate man nor to harass him with her phenomena.

Nature, figuratively, is a sea of currents, tides, and waves. In this sea are deep chasms and mountainous crests alike. As a conscious being, man comes to realize himself as being in this sea of natural forces. His destiny is the course his life takes through this sea. His only guide is his power of self, which is his cosmic gift. He must at all times pit this power of self against the indifferent forces of nature in order to shape his destiny.

So far as man is concerned, destiny is his conscious attraction and repulsion of nature's forces, depending on how they affect him. It is the assimilation into himself of what is in harmony with him and the rejection of that which is not. Physically and biologically, he has no difficulty in determining what is harmonious to him. Disease and injury bring pain; mental distress brings anguish. The gratification of the appetites, the fulfillment of bodily functions, on the other hand, bring pleasure. But it is in his concepts and objectives that man exercises his greatest influence upon nature. It is in these that destiny may assume a shape to his liking. The concepts and objectives he has are of two general kinds. They are *positive* and *negative* insofar as their effect upon him is concerned.

Positive Concepts

Let us consider some of these positive concepts that influence man's destiny. The concept he has of his relationship to life is important. First, it is essential that he realize that the phenomenon of life does not exist for him alone. Man is but one of life's myriad creations. Everything has not been designed exclusively for him, as the old theologies would have him believe. The fact that he is born does not mean that there is any obligation due him. God, the Cosmic, or whatever we conceive as the basic cause of all, has no debt to man.

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Most of us want to presume, from the philosophical or religious viewpoint, that the primary cause of all reality is *mind*, this universal or Cosmic Mind being a consciousness. We cannot separate mind from consciousness. This mind, or consciousness, call it God or the Cosmic, is likewise an energy. It pervades everything, for everything is of it. This Cosmic Mind is *self-conscious*. By this, we mean that it is aware of itself. Since all being or creation is of it, obviously, then, it is aware of everything that exists.

Mystically, every atom is inspired with this self-consciousness to a degree. In inanimate matter, as the Stoics said long ago, this consciousness manifests as what we term the physical laws of nature. It constitutes what men define as order although this order is not as fixed and unchanging as has often been presumed. In living things, the self-consciousness is more extensive. It is not simply an awareness of its own nature; it also is a gradual relating of the self to the other things of existence.

In man, this self-consciousness gradually takes the form of an increasing inquiry into the nature of the universe. This consciousness of man rebels against isolation. More and more, he wants to realize and know himself as part of the whole cosmos. This he can do only by understanding more about the cosmos. Man only becomes the true image of his God by expanding his individual consciousness. We have said that the essence of the universal consciousness, or God, is the complete realization that it has of its own nature. Consequently, the more that man tries to embrace an understanding of what he is and the universe about him, the more Godlike he becomes.

This personal development of the human consciousness is left entirely to man. It is a human responsibility. It is an ideal that man has set for himself and must realize for himself. He is not privileged to have a unique kind of consciousness. The consciousness he has is in accordance with cosmic order. In other words, man has reached that stage of organic development where he has a great degree of self-consciousness. He knows because he has attained this status that there is yet more to know. Consequently, seeking to learn more

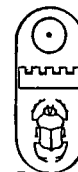
and how to go about it is every mortal's mission on earth. It would likewise be the mission of every intelligent being that might exist elsewhere in the greater universe.

The extension of the consciousness cannot be confined to merely explaining the physical universe. Man must, as well, probe rationally into what has been termed the *psychic* and spiritual world. In one respect, he can follow the example of modern science in this regard. Science is not only concerned with the macrocosm, the expanding universe of galaxies, stars, and systems. It is also probing the microcosm, the universe that can be put on the head of a pin. Such is the invisible universe of the atom and its subparticles. Consequently, no man is really properly influencing his destiny who neglects the expansion of his consciousness *inwardly* as well.

Religion

Another positive factor in influencing destiny is one's concept of religion. Religion can be the greatest source of inspiration for experiencing that other aspect of reality, the universe within. But it can also become the most degrading human influence because it can evoke all the lower emotions of man's animal nature. It can cause him to pervert his reason and his slowly evolved mental and psychic faculties. Where religion is the primary objective of an individual, it becomes possessive, especially if it is confined to dogma and tradition. Such an individual thinks that his ideals and his beliefs are the absolute and true nature of God. If others think differently, he may consider such a sacrilege and an offense against his faith.

There are certain psychic and psychological characteristics by which the true religious spirit is recognized. First, there is a profound admiration for the majesty of nature. Next, there is a deepening sense of humility, which is not, however, a sense of insignificance. Man has pride in the fact that he can use and direct certain phenomena of nature, but he is likewise aware of his inability to comprehend all that he perceives. This is then followed by an awe of an overwhelming power. He assumes that behind all nature there is



a supreme transcendent directing force. He experiences an inner desire to attach the self to this power. It is a feeling of wanting to be recognized. It is a desire to have the assurance that he can commune with this supreme power. Thus the religious spirit is, first, a combination of awe or fear, followed by the desire to be ensconced by the goodness of the conceived supreme power.

This religious spirit has to be objectified in various ways if its desires are to be satisfied. There is no single objective form of religion that will satisfy the religious or spiritual consciousness of all. The varying expanding consciousness of men is symbolized by their different images, customs, and practices. It is part of the destiny of each to find his own god. He must realize that the religion which he chooses reflects only his personal conception. To attempt to enforce a universal religion is to interfere with the destiny of others.

There are also *negative* concepts that have a tremendous influence upon man's destiny. There is one in particular that casts a great shadow over the lives of many people. It is the fear of the *afterlife*. It is instinctive to fear death. It is inherent for life to strive to *be*, to strive to continue. Death is the violent rupture of life and all those values that men have come to attribute to it. Millions do not fear death as much as they fear what they imagine

follows it. The whole of existence after death they consider as one of retribution, punishment, or reward. This life, the one here and now, should be considered a glorious opportunity to mirror in our consciousness the grandeur of the universe. But to most, this life is only a fearful preparation for the next one. It is made fearful by the thought that they may not be able to expiate for their sins. Actually, some are so in the grip of this fear that they live more in the next life than in this one.

We should realize that *here* is where the great judgment takes place. Here is where heaven and hell principally are experienced. We have been given the faculty of creating bliss or torment for ourselves. Every thought and act is a cause. The effects of such causes rebound tomorrow. That tomorrow may be this life or another existence here. How these effects are to be experienced is determined by the causes we establish. This life is to be lived properly. It is no less important than any other existence. We must not consider our destiny here as limited in the anticipation of a better one elsewhere.

In conclusion, I should like to quote from the writing of Dr. H. Spencer Lewis: "The first requisite for happiness in later years is a philosophy of life—an outlook comprehensive enough to include every aspect of life in all its fullness."



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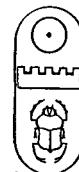
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**GRAND COUNCILORS OF A. M. O. R. C.
1965 - 1966**

Members elected to serve as councilors of the Grand Lodge may be contacted in their respective territories concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California 95114.

At the 1965 Convention, the following persons were elected to the Grand Council of the Order for the term ending with the annual Convention of 1966:

NORTH ATLANTIC STATES	Joseph J. Weed 535 Fifth Avenue New York 17, New York
EAST CENTRAL STATES	Harry L. Gubbins 2609 Woodmont Drive South Bend, Indiana 46614
OHIO and WESTERN PENNSYLVANIA	George E. Meeker 1537 Sussex Road Troy, Ohio
WEST CENTRAL STATES	George Fenzke P. O. Box 302 Wauconda, Illinois 60084
SOUTHWESTERN STATES	Camp Ezell P. O. Box 366 Beeville, Texas
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland P. O. Box 269 Escondido, California
EASTERN CANADA and WESTERN NEW YORK	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
WESTERN CANADA and NORTHWESTERN STATES	J. Leslie Williams 3282 West 27th Avenue Vancouver, B.C., Canada
NORTHERN MEXICO	Jaime J. Garza Apartado 2017 Monterrey, N. L., Mexico
LATIN AMERICA (other than ARGENTINA, VENEZUELA, and CARIBBEAN AREA)	Carlos Nuñez A. Apartado 26009 Mexico 12, D.F., Mexico
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Service, Inc. P. O. Box 1236 Port-au-Prince, Haiti
CENTRAL AMERICA	T. Calix Moncada Colonia Palmira Tegucigalpa, Honduras
ARGENTINA	E. G. Starke Casilla Correo 2829 Correo Central Buenos Aires, Argentina
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INDIA (Bombay)	D. D. Patell Rustom Baug, No. 3-3 Victoria Garden Road, Byculla Bombay 27, India
AFRICA (below the Equator)	Roland Ehrmann Box 44, Snell Parade Durban, Natal, South Africa
ENGLAND (London Area)	W. G. Bailey 12 Cleveland Court Kent Avenue, Ealing London, W. 13, England



E. JAY RITTER

Water Is Common —

But full of surprises, too

BECAUSE water is probably the most important single chemical in the world, people have always sought new ways to use and improve it—and to understand just what it is. The ancient Egyptians used crushed almonds to purify and sweeten muddy river water; and the Indians, so a 3,900-year-old tablet in Sanskrit informs us, recommended dipping a piece of hot copper seven times in it to give water “a wondrous and different new taste.” Many cities add chlorine to water to kill bacteria and fluoride to reduce tooth decay.

Aristotle in 335 B.C. attempted to explain the nature of water in his *Theory of Matter*. According to him, every substance was a combination of four basic elements—fire, earth, air, and water. This idea kept alchemists busy for centuries, trying to change common metals into gold by rearranging their “elements.” They were not too successful, however, since none of them was able to break a substance down to find out just how much fire, earth, air, and water was in it. Not until the 18th century did scientists decide that air, earth, and fire were not really elements at all—and, in 1781, a British chemist proved that water wasn’t an element either.

That year, Joseph Priestley exploded a mixture of air and hydrogen in a bottle as “a mere random experiment to entertain a few philosophical friends.” He noted with interest that the explosion caused moisture to condense inside the bottle. He kept repeating the experiment until he was certain that the moisture was produced from the reaction of air and hydrogen; thereby proving that water itself was composed of other chemicals and was not a basic element.

In 1783, the French chemist, Antoine Lavoisier, elaborating on Priestley’s ex-

periment, discovered that the water formed was not the result of the hydrogen’s combining with air but with the oxygen in air. Further experiments determined that a molecule of water contained two atoms of hydrogen and one of oxygen, a chemical combination which gave rise to the symbol H_2O .

The discovery that water was H_2O , or “hydrogen oxide,” raised more questions than it answered, for chemists learned that despite its apparent simplicity, water is actually a most puzzling and paradoxical substance, seemingly defying the rules of chemistry. Unlike other liquids, water requires a great deal of heat to raise its temperature even a few degrees, and, once it is warm, it loses its heat slowly.

This ability to “store” heat enables water to modify the world’s climate. Oceans do not warm up as fast as the coast lines they touch, nor do they cool off as fast; so coastal areas usually have milder winters and cooler summers than areas inland. Bismarck, North Dakota, for example, has average temperatures of 8 degrees in January and 70 in July; while Seattle, Washington, at the same latitude, has averages of 41 and 66 degrees for the same two months.

Liquid, Solid, Gas

Water is the only substance found abundantly in all three natural forms—liquid, solid, and gas; and in changing from one form to another, certain peculiarities become evident: One of its most paradoxical being that when it changes into a solid, it expands and so becomes relatively lighter for its volume. Other substances, with the exception of bismuth, contract or condense and so become relatively heavier.

If water condensed when it froze, the world would have some serious problems. Because it would be denser and, therefore, heavier than liquid water, ice would form on the bottom of a lake and there, growing upward, would kill all marine life. Shielded from much of the sun’s heat beneath the surface, it would melt very little in the spring; and, eventually, rivers, lakes, and seas in cooler parts of the world would become solid ice.

The world would have even greater temperature problems if there were no

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water vapor in the air to absorb the sun's heat during the day and to retain it during the night. Daylight hours would be miserably hot, and nightfall would bring freezing temperatures. In southern states, where winter crops are grown, farmers dread a cold, dry, clear night for this same reason. Without clouds and moist air to act as insulation, the earth's heat quickly escapes, permitting the temperature to drop unusually low and sometimes ruining citrus fruit and tender plants with frost.

Water's peculiar way of expanding when it freezes gives it another important but little-known role in agriculture. Because it collects in the minute cracks of rocks, it gradually breaks them up in the process of alternately freezing and thawing and thereby assists in the lengthy weathering process that reduces rocks to soil.

Water not only refuses to obey the usual rules of chemical behavior in freezing and melting, but it also sometimes defies even its own rules. For example, it can be cooled below its freezing point of 32 degrees Fahrenheit without freezing. If kept absolutely still, it freezes instantly. Similarly, it can be heated above its boiling point of 212 degrees Fahrenheit without turning to steam. Under laboratory conditions, it has been heated to as much as 380 degrees. When it finally does boil, however, it boils with explosive violence.

Water's solvency gives it another unusual property. Most people consider water a good conductor of electricity, but, in fact, it is the reverse and a good insulator. When someone standing in water gets a shock, it is not the water that conducts the electricity but the impurities dissolved in it. Pure water does not carry current, but it is such a good solvent for other substances that any moist surface is usually a good conductor.

Water's ability to dissolve most substances makes it a highly corrosive liquid; yet it not only is harmless to plants and animals but is highly essential to their lives. It assists in all body processes, lubricates the joints, and is the key to the cooling system that keeps the human machine at just the right working temperature. In fact, the human body is nearly 60 per cent water,

and a person drinks about 20,000 gallons of the liquid in an average lifetime.

Oxygen and hydrogen, water's component parts, are interesting in themselves. Oxygen is a colorless, odorless, tasteless gas and by far the most abundant element. It can combine with practically every other element. Oxygen composes 21 per cent of the volume of the atmosphere, about 90 per cent of the weight of water, and about half of the weight of the rocks in the earth's outer crust. Because it supports both respiration and combustion, it is the world's chief source of energy.

Hydrogen

Hydrogen, also a gas, is the lightest and simplest of all the elements. The ordinary hydrogen atom contains a single proton and electron, which puts it in first place on the atomic chart of elements. Because the gas is so light, it was once widely used in balloons; but because it was so inflammable and resulted in some disastrous explosions, balloons today are filled with inert helium.

Hydrogen, however, is not quite the simple element it was once thought to be, and because of this scientists have made another surprising discovery about water, whose chemical formula is not always H_2O . In 1934, the American chemist, Harold Urey, discovered a second kind of water that contained deuterium, a special type of hydrogen. Instead of containing the usual one proton and one neutron, a deuterium atom also contains a neutron, which nearly doubles its atomic weight.

Thus water made of deuterium and oxygen is called "heavy water" and is given the symbol D_2O . Heavy water exists in ordinary water at a ratio of about 1 to 7000, or about one ounce in fifty gallons, and it has slightly higher freezing and boiling points. It has proved extremely valuable in atomic research as a moderator to slow down nuclear chain reactions by absorbing the free neutrons that keep a chain reaction going.

Surprisingly, seeds will not sprout in heavy water, and rats will die of thirst rather than drink it. According to a report in the Soviet newspaper *Izvestia*, the Russian biophysicist, Boris Rodymov, made "pigs grow fatter, cows



give more milk, and chickens lay more and bigger eggs" by watering them only with melted snow, which contains less D₂O than ordinary water.

After scientists adjusted to the idea of two kinds of water, English and United States researchers discovered a third. This was "super-heavy" water, containing tritium, which is a hydrogen atom with two additional neutrons in its nucleus. Tritium oxide is extremely rare, only one part occurring in one million million million parts of ordinary water. Tritium is radioactive and is important in the making of hydrogen weapons and in atomic research.

The newest discoveries about water have been as curious as ever: Corn may show frost effects when the tem-

perature is as high as 40 degrees, eight degrees above water's usual freezing point. Natural gas pipelines can become clogged with a slushy "snow" containing water, even though natural gas is practically insoluble in water. Stranger yet, such inert gases as argon and krypton, which do not react chemically, can sometimes combine with water to form what resembles a chemical compound.

Thus, water seems to have an unlimited amount of surprises for chemists and other scientists working with it. Common and simple enough when Joseph Priestley amused his friends by exploding some hydrogen in a bottle a century ago, water has not ever been that way since.



JENSEN EXHIBITS PAINTINGS

Throughout October, the paintings of Robert E. Jensen will be featured in the Rosicrucian Art Gallery. Native of Orinda, California, Mr. Jensen has been teaching art in an Oakland, California, high school for a number of years. He has also been popular as a lecturer-demonstrator of the subject. This is Mr. Jensen's first showing in the San Jose area.

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THE AVERAGE rural African is family conscious and reluctant to leave home, but the mining towns with their promise of wealth and adventure draw him like magnets. The poverty of some villages and the never very fertile earth, rendered nearly useless by primitive methods of crop growing, make booming towns like Mufulira especially attractive.

Northern Rhodesia, now known as Zambia, is without the verdant greenery and flame-bright flowers of the African coast. Its barren landscape is relieved only by scrawny trees, their leaves gray with dust. Except for small areas, mostly around the Victoria Falls, the countryside looks as if nature intended to make a desert; then tired of the idea. It turns its dried-up face to the sun as if hoping to absorb and reflect some of the life-giving heat and energy.

Nevertheless, it hides many gifts within itself, the greatest being copper. There is a lot of it, but the difficulty lies in getting it. Not only does it have to be mined, but also it has to be blasted out of the earth. The fuel used to feed the mine furnaces is wood; therefore, a countryside never beautiful has a strangely denuded appearance where greedy hands have felled thousands of trees.

In a mining town such as Mufulira, strange tongues are heard, from obscure European dialects to any of the 70 native languages. Most people get by on English, Afrikaans, and an ugly mixture called *Kitchen Kaffir*.

Johnny Barsote came from a village about 200 miles from Mufulira. His father had died some three years before, and he had been left to look after his mother and younger brother. His mother's uncle was head of the family, and that was mainly the reason that Johnny was eager to leave home to try his luck as a miner. He and his uncle never saw eye to eye, for his uncle was a practical man—and Johnny was a dreamer: Johnny-in-the-Sky everyone called him.

Once the scanty crop on the family's plot of land was in and growing, it was Johnny's job to keep the fences mended to protect it from the hordes of monkeys which devoured all the fruit, vegetables, and maize they could find. He also had

MARIE SPINKS

Johnny-in-the-Sky

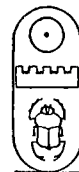
to collect the firewood to cook the evening meal of vegetables, cassava root, and a little dried fish.

But all this Johnny-in-the-Sky found himself unable to do. He told me about it whenever he came to my office in the Welfare Department, his face lit by a gay, thick-lipped smile, his walk a little labored because of his newly acquired taste for heavy shoes. Standing before me in his smart uniform, he was always ready for talk to improve his English. Often when I interrupted to ask what he wanted, he'd admit that he had forgotten, and then he would have to go back to ask whomever had sent him.

Instead of getting on with his work at home, Johnny would sit throwing stones in the stream, away in a world of his own where he was a wealthy and successful miner, a car owner, and the husband of the prettiest girl in town. When he got around to gathering wood, the best had been taken and he had to walk far to find as much as was needed.

Coming home in the brief, purple African dusk, he dragged his tired feet and shifted the heavy wood from one shoulder to another, his ragged shirt giving his sore flesh little protection. Once he sat down to rest, he was in the sky again. This time, he was a career man, dreaming of the day when as a skilled worker he would qualify for his blasting certificate. (Blasting copper is dangerous and no job for a boy whose head is always high in impossible clouds.)

By the time he arrived home, he found his uncle and his whole family mending the fences he had been told to fix. Worse still, he had only one bundle of wood. He had gathered two; but when he had rested, he had put one under his head for comfort, leaning back on its springy twigs. This bundle he had forgotten; so there was barely enough fuel for the fire that night. His



uncle beat him, his mother wept, and the next day the family met in council.

Since Johnny had long wanted to go to Mufulira, it was decided to let him go. His mother pushed a few shillings into his hand and gave him the best blanket she could find. So Johnny had set off with his small bundle of food, his blanket, and the shillings tied in a little bag round his neck. A lorry delivering dried fish to the villages carried him most of the way; but he had to walk the last 40 miles.

When he finally got to Mufulira, he was tired, his money spent, and the grapelike bloom of his skin filmed over with dust. I had seen many country boys arrive in town like this, carrying their most precious possessions, their blankets, in neat bundles on their heads.

He was directed to the Employment Office to wait to be interviewed. Since mining carries a risk of the lung disease known as silicosis, all newcomers have to have medical examinations.

More Dreams

While he waited, Johnny-in-the-Sky began once more to dream—of the money he would take home, the wonderful parties he would give, the sensation his clothes would cause among his friends. His dream was suddenly shattered by the bad-tempered German doctor from South Africa, saying harshly, “Hi, you there. Get cracking, dopey, and take off your shirt.”

Being strong and healthy, Johnny was passed for underground work and sent to another office to get mining kit, helmet, lamp, and suitable clothes. The welfare department fixed him up with accommodation in the African compound—a small concrete hut in the bachelor quarters with an adjacent cooking annex. Simply furnished with a camp bed, table, and chair, it was much better than anything Johnny had had at home. Food was issued daily and had to be collected before going to work. It was a generous ration, for it was in the company’s interest to keep all miners in good health.

Johnny told me of his fright when he was taken down the mine shaft for the first time. His black eyes bulged at the memory. “It was terrible; ten of us with the English overseer, all in this

tiny cage going deep into the ground and no way of getting back except by being imprisoned in it again.”

He got through his first few days, all right. After that, his head was in the sky again. Leaning against the wall, his head thrown back and a smile on his broad face, he dreamed of the time when he would become a blaster. He never heard the thick voice and strange accent of his boss telling him not to load the trucks so full.

The boss shouted again, his voice more blurred than ever, and Johnny thought he wanted him to work faster. He heaved a large lump of rock onto an already full truck. The rock fell and caught the man on the foot, and Johnny was dismissed after only two weeks underground.

He lost his job. He couldn’t go home to face the chorus of, “Here comes Johnny-in-the-Sky with his head in the clouds and his feet in the mine.” He wandered about Mufulira, spending what little money he had on football matches and in the beer hall.

Having no home, he drifted into the loafers’ camp lying outside the township—shacks built of petrol tins and sacks. He lived as the others did by casual labor. When that was unobtainable, they turned to petty crime. It was a shame in a country so rich in copper as Zambia that so little was done for natives who fell by the wayside. The copper mining towns were always full of rootless people. Nobody bothered about creating anything permanent, and nobody tried to solve the problem of the loafers’ villages.

One group, however, did take an interest in the inhabitants of these miserable places—unscrupulous politicians. Johnny still worked when he could find a job that needed no particular skill. He still dreamed but his head was a little less often in the clouds. There was now no strict uncle who would beat him but never let him starve.

One day, a man, a politician, asked Johnny to drop some leaflets. This was forbidden, but Johnny was offered double money and warned to see that he didn’t get caught. The leaflets were meant to stir up trouble in the mine and cause the miners to strike. Not the

least interested in politics or industrial disputes, Johnny wandered around, strewing the leaflets along the main streets. He was easily traced, arrested, charged, and held in custody as a member of an illegal organization. This time, he was lucky. A message was got through to his uncle to come and collect him.

When the uncle got to Mufulira, the police and the chief employment officer held a conference. The uncle said there was no work for Johnny back home, but since he could read and write, there must surely be some suitable work to be found for him in Mufulira. The employment officer was surprised.

"You never told anyone you could read!" he said to Johnny.

"But nobody ever asked me, sir," Johnny answered.

A literate messenger was urgently needed to work between the various departments of the copper mine and Johnny was given the job. As an employee of the company, he was again given daily food and a house in the compound.

He was still working when I left—a big, good-natured, dreamy boy, making his way against the hurly-burly of a very multi-racial, hard-hearted mining town. Fortunately, his village was soon to be made the center of a tree-planting project and much labor would be needed. I hope Johnny-in-the-Sky went back to do his dreaming at home—under his uncle's watchful eye.



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 Harold Wilson, Prime Minister of England.

The code word is **DISC**.

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



HO CHI MINH

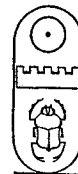
January:

The personality for the month of January will be Ho Chi Minh, President of North Vietnam.

The code word will be **VICT**.



HAROLD WILSON



JEAN MCGILL, F. R. C.

Elusive Freedom

WAS THERE EVER an ideology which did not possess the much-banded word *freedom*?

The difference between the two major world ideologies today is that one effects on its people a state-imposed discipline, while the other expects its people to discipline themselves in most areas. The latter are even *free* to exercise or not to exercise self-discipline; so their "freedom" has an added dimension.

In a communist, fascist, or nazi state, everyone must contribute to the state. In a monarchy, republic, or socialistic system of government, the individual can sometimes evade contributing to the general welfare—may even lean on the state through unemployment.

In a democratic society, that one is most free economically who has the most skills. Given normal intelligence, a man through the self-discipline of study and practice can fit himself for a variety of jobs. His self-discipline gives him a freedom of choice as to the work he will do and the salary he will earn. In almost any society—democratic or totalitarian—the service a person renders society or the state will be recognized and rewarded. This man will be wanted.

Self-discipline, or *self-mastery*, is a gateway to a variety of freedoms. The maintenance of basic good health—the discipline of eating, exercise, rest habits, and the provision of moderate conditions or environment—gives the vehicle of expression, the body, its major opportunity for freedom. Like a well-looked-after piece of machinery, it hums happily. It is alert, eager to work, ready to adjust or to take on extra loads temporarily, and willing to put the mind's commands into practice at once. This is freedom.

No ideology can control man's mind. Certain fixed ideas may be implanted

under constant supervision, but the objective mind can always be reached by the inner self.

This area of freedom is a sadly neglected one under the hypnotism of today's mass media. The self-discipline required to "think" takes longer, for together with a thousand distractions pressing from outside, there are negative emotions within.

Incidents occur in every normal day whereby the primitive instincts of self-defense rise to do battle when no battle is required. The retraining of the mind to take umbrage only as a last resort is a lifetime task. The race beliefs carried for thousands of years do not suddenly die but require dispelling from generation to generation. Mankind has feared too long to trust love overnight. Even yet bombs are used in the name of *freedom*.

It might be thought that he who loves freedom and his neighbor might find himself inundated with companions, for the beginning point of loving thy neighbor is the continually persisting thought, "No man has anything to fear from me." This also incurs the self-discipline of man's dogmatic will. Love is the opposite of fear. People living in an atmosphere of real love would not cling together *ad nauseam*, for this would not be freedom but bondage. Rather, each would feel the freeing of the inner self to express.

Such is the feeling of those who have achieved self-mastery and oneness with the Cosmic. Never alone, they are not hampered. They are not obstructed in their pursuit of whatever contribution they set out to make to their society.

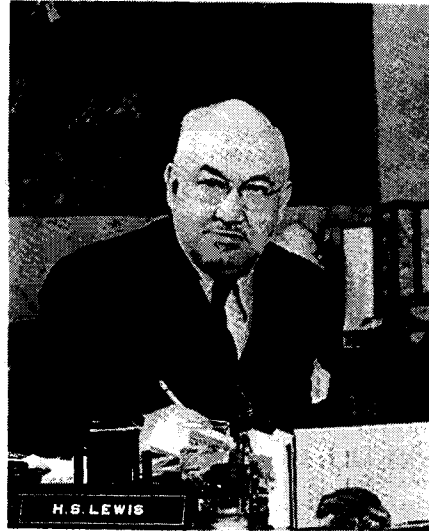
This is a freedom worth achieving. It has made possible scientific discoveries, mathematical discoveries, revelations in religion, the arts, and other fields. Without an awareness of cosmic forces and attunement with the *One World* to which all mankind belongs, the loneliness and disappointments preceding such insights would have been unbearable. All of us have some work to do for the inner self's satisfaction and as a contribution to society as a whole. Self-discipline is the initial step to unlimited freedom.

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

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



A FEW WEEKS before Elbert Hubbard sailed for Europe on the *Lusitania*, I heard him say at a public meeting: "The things we [of East Aurora] value most are the things we have given away." To my mind, that is a terse expression of a fundamental truth. The greatest happiness is that which comes as a reflection of the joy that one has given another. That joyous service which gives another unbounded happiness is an invaluable asset. There are those who are ever searching for pleasures less real, less divine, less satisfactory. The humble of spirit, mind, and heart are the truly contented. Life for them holds no inducement or anticipation greater than the consciousness of living. I have seen the delusion of wealth, power, position, and material inflation. It is as empty, as forlorn, unsatisfactory, and inane as it is contagious and ever deceptive.

Contentment in Life

I have occupied the most expensive seat, or chair, in the most expensive box in the Metropolitan Opera House in New York—that owned by the Astors. I have also sat upon the cushioned seats in the "rival" boxes of the Goulds and the Vanderbilts. At such times, I have tried to enjoy my beloved *La Traviata* and *Il Trovatore*, but was conscious on all sides of the vibrations of wealth, show, pomp, and self-aggrandizement.

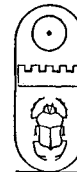
of living manifest itself in beautiful simplicity. I have taken advantage, too, of the privilege and means at my disposal to spend a day amid the conditions of the first and "de luxe" cabins. There vanity, rivalry, jealousy, envy, and hatred stalked with spiked heels and unmerciful steps.

At other times, I have walked into the same grand auditorium and without ticket, ceremony, or special dress have slipped into an empty seat among simple music-hungry souls and found peace and quiet, reverence and love. And, what is more, I have found a few hours of happiness and contentment unknown to those whose principal desire was to enthrone wealth as the king of happiness.

I have ridden through the streets of both Paris and London in elaborate coaches where every form of ceremony was forced upon me by those whose wealth and social position held sway as tyrannical dictators. But I have also passed through those same streets atop buses for a three-cent fare. In such humble and natural circumstances, I enjoyed the grandeur of living and seeing, both of which were stifled when humbleness of spirit was crushed by wealth.

I have sailed on the ocean's great boats and have gone from the humble atmosphere of the second cabin to the more humble atmosphere of the third and spent hours there watching the joy

I have traveled through foreign lands with the financial means of the world's most wealthy at my disposal; and everywhere the simplest pleasures of life and even the humblest necessities were



denied me because of the substitution of tinsel, diaphanous, pompous things regarded by part of the world as necessary to its happiness. Only by disguising my associations, hiding my resources, and denying my station in life, did I find the happiness, the beauty, and the real delights of foreign travel.

I have entered the magnificent hallway of the costly palace of an American millionaire on Fifth Avenue, New York, and ascended in a white and gold elevator past gorgeous living rooms to a private library on an upper floor, where a coldly indifferent servant escorted me into the presence of one who tried to find happiness amid such surroundings. I have sat in such a room, in such an august presence, for an hour or more while every spoken word rebounded from the costliest fittings and fell lifeless. I have seen the rich man's heart bleed for a few minutes' enjoyment of the simple things of life and the opportunity to do those things that make for peace and contentment. It was a relief to leave such a home and go to one where the most valued asset was love and where smiles and contentment took the place of gold.

I have spent hours with William Howard Taft when he was at the height—or, should I say, in the depths—of great dignity and pomp, busy with the ceremonies and functions of the high offices he held. Likewise, I have been with Theodore Roosevelt when he, too, because of worldly power, was denied the opportunity to enjoy the simple things in life. Both of these men manifested every desire to cast aside the false formalities of the artificial life

they were living. I never knew Mr. Taft to appear happier or to enjoy the goodness of living more than when in working clothes we crossed the East River together on an old ferryboat, prepared to spend a day free from all limitations of office and titles in the fields of Long Island.

What may wealth give me that I do not have now? Could all the money in the world give me more than a good appetite? Could great wealth give me more than a satisfactory meal? Have I not all the air to breathe necessary for health? I can walk under the same blue heavens, enjoy the same bright sunlight, and see the same stars at night. I enjoy good health, the love of children, and a loyal wife. I still have two affectionate parents, the exclusiveness of a sanctified home, the respect of my neighbors, the trust of my business associates, the good will of every co-worker and employee, the love and friendship of hundreds of men and women in America, and the enmity only of those few whom I have exposed in their attempts to injure friends or harm the innocent. And—greatest of all—I have God's great force, His very essence, vibrating in my body, as I have His love in my heart.

Can the powers, influences, and the black magic of wealth give me any greater gifts than these? And can I have greater pleasures than I now enjoy, devoting my contented life to helping others, realizing that these simple, inexpensive, yet priceless things make for real happiness and contentment in life?

—
The American Rosae Crucis, July, 1917



*The
Rosicrucian
Digest
October
1965*

ROSICRUCIAN CONCLAVE IN LONDON

October 16 and 17

ASSEMBLY ROOMS, ST. PANCRAS TOWN HALL, EUSTON ROAD
Grand Master Rodman R. Clayson, Grand Secretary Harvey Miles, and other members of the European-Egyptian Tour will attend.
Address inquiries to Conclave Secretary, Mr. H. Rolph, 36, Penberth Road, Catford, London.

TO ONE COMMITTED to unity, the division of learning into several branches—art, science, philosophy, religion—is an error. Such division, however, is unavoidable in the world of manifestation.

The following comparisons of astrology and astronomy, magic and physics, and alchemy and chemistry as points of a triangle will indicate significantly the connection and structure of learning in these realms and make plain the diversification to which downgrading has given rise. From unity, complication produces diversity and multiplicity in the same way that a number of branches may spring from the trunk of a tree and become weakened in the process.

Astrology and Astronomy

In the first comparison, the original astrology should not be confused with the downgraded reflections of it appearing in the popular viewpoint. As with all esoteric arts, it constitutes a means of approach, indicating only the direction to take, the symbols being only beacons along the way.

Originally, astrology was included in the whole and was thus inexpressible, as were all the arts. Only in the degradation, the partition or specialization, is it possible for the human intellect deprived of superreason to make a beginning. Reason and ordinary language, being of finite compass, are never able to comprehend the infinite.

In the second stage, after its differentiation and “fall,” astrology appeared as a study of cosmic influences in the plan of evolution. The Cosmic possesses a finality which appears in good time as the result of becoming aware of it: It initiates laws which in successive stages bring about agreement with the past while preparing for the future. The influences display themselves in cycles of extremely slow vibration, and these guide the universe.

With astrology, as with all esoteric arts, two methods of approach are necessary: symbols and meditation. For everything which transcends physical concepts, the only material expression possible is a symbol, and symbolism can be studied only by passive meditation. On the contrary, astronomy, like all matters in the domain of the intel-

JEAN DUBUIS, F. R. C.

Involution and Evolution of Consciousness

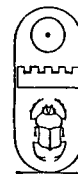
*Diversity from one;
unity from the other*

lect, concerns itself with activity on the physical plane.

Cosmic influences make themselves felt by the media of astral personifications of which the planets are the material symbols. The positions of the planets indicate the cyclic phases from which interest derives in certain mystical relationships to the movements of the body. This interest is linked to the free will and pleasure of man; and these, according to their privilege, pose the possibility of choice between two options. If the choice is good, evolution is furthered; if bad, there is stagnation. Knowledge of the influences and of cosmic intentions makes for a better choice and constitutes as well an effective key to the evolving process.

It is useful to attempt to penetrate arcane astrology to the extent of gaining a better idea of the mechanics of the world and of evolution—in a word, of a certain mystical culture. The difference between this and popular astrology may be seen by recalling the Chinese proverb: “Stars control the fool, but the wise man controls his stars.” Astral influences only incline one to certain courses; they never compel, and they can always be mastered. In order to dispel the idea of fatalism, one must understand that astral influences do not go beyond the astral plane and the astral body. Therefore, it is necessary to transcend that plane in order to overcome the karma written into the planetary configurations.

Because profane science voluntarily ignores the astral body, it is necessary to understand and admit astrological influences upon man. Nevertheless,



certain indices cause us to believe that astrology's period of involution is at an end and that of its true evolution recommencing. Lately, lunar influences are no longer being systematically contested, at least not in the vegetable and animal kingdoms; and certain works, now fairly generally accepted, confirm planetary influence upon the inclinations and tastes of men.

Astronomy is astrology devoid of substance: the end and the instrument confused. In fact, astronomy comprehends only two important parts: the study of the movements of heavenly bodies; the study of the nature of those bodies. The movement of the planets, which was only the *instrument* of old mystics, has now become one of the *ends* of astronomy. . . .

The study of the apparent movement of the stars is based upon the hypothetical existence of a straight (or nearly so) line and of three dimensions such as might be conceived of as a human ladder. It is probable that in a relatively short time present astronomical concepts will appear as outmoded as those of Ptolemy. For present astronomers, the two former basic concepts are accepted without the verification by mystic experiment.

In the matter of what astronomy has to say as to the nature of the planets, their atmosphere, and their possibilities of sustaining life, it is sufficient to follow that for only a matter of years to discover that its judgment has wavered continuously. It is safe to say that the position which astronomy advances at the moment regarding the planets is only an hypothesis, without any direct knowledge of the body, and that the smallest supposition put forward presupposes experiments made on earth to be valid on the body examined—something not at all certain.

When the day comes that we are assured that one solitary planet is inhabited, we shall then see science and religion compelled suddenly to modify their statements. With regard to mystics, who know that life is universal and exists because *Nous* sustains it, such an occurrence will neither be embarrassing, nor will it call for any revision of their teachings.

For the second comparison, that between magic and physics, a definition

of magic and the adjacent realms of occultism, mysticism, sorcery, and superstition must first be attempted. For the materialist, everything that is not open to view—metaphysics and religion, which are inexplicable from the standpoint of the physical world—is superstition. We must be more prudent, for facts due to unknown laws should not be rejected as superstition. Superstition begins when the influence of the creative powers of the spirit cease.

For example, we may discover in the formulae of occult works preparations intricate and highly improbable which seem to defy all logic; it is after all in that sense that they have been conceived because, in adhering literally to that which seems illogical, the intellect is humbled, thus giving proof of its submission to the inner being. That inner being, then, brings into action hidden laws and effects a magical operation.

Magic and Physics

Sorcery is the use of powers generally unknown to man. It needs neither mystical knowledge nor even general training. It is not a mystic art, but a simple technique. Sorcery's maximum possibility is in the astral realm, and black sorcerers transmit orally efficacious secrets of which the results are astonishing and confound Europeans who view them. It is true that a Western mystic is not astonished by such occurrences which he understands and is able to reproduce or neutralize.

Sorcery is a primitive occultism. The occultism of the West is more systematic—in a word, more scientific; but it always remains simple occultism if it is not in the service of evolution.

True occultism, of which magic is a part, is the use of psychic laws in the service of mysticism; that is to say, in the service of research into the interior contact and that of reintegration. The magic of early mystics gives a power of command over nature and its laws because it is the means by which man transcends the settled limits of the physical world. It is useful, if not necessary within certain limits, in order to cross certain evolutionary thresholds.

It is from this science that modern physics is drawn, not to serve evolution

but merely the practical life of man. Physics is the application of known laws of nature and, as with magic, submission to such laws produces a mastery of the matter, a power of realization.

The amateur who builds a wireless, or radio, gets a result which demonstrates his mastery of matter if his plan and its realization conform to natural laws. One does not demonstrate one's mastery of nature's laws other than by submission to them. This is a notable fact which permits us to distinguish between the wise man and the sorcerer or the natural philosopher.

The natural philosopher uses the laws of nature, and the results are independent of the operation: His intellectual knowledge and his manual skill suffice. It is the same with the sorcerer except that he uses secret laws which concern the body of man. With regard to the wise man, he must be trained: Magic is an art which demands knowledge and development, and the combination of these two elements is the sole key to his command over nature. The wise man is an initiated mystic; the sorcerer and the natural philosopher are not.

As in the preceding domain, we have here the same process of downgrading. Knowledge which in the beginning is a unity which contains everything, with involution begins the descent from plane to plane—specialization and the preponderance of one direction appearing with magic as its end. The science of the word is made to serve practical ends and no longer that of reintegration. Man's life becomes more and more subject to egoistic interests; until, finally, true knowledge of the whole is lost in the multiplicity of physics, which concerns only secondary causes since it cannot reach up to first principles.

With evolution, little by little, the dematerialization of science begins. The next step is the exclusive use of reintegration, the return to unity being achieved through a fusion of knowledge.

The third part of our exposition leads to the spagyric art, alchemy, essentially an art serving evolution but difficult to define in two aspects although appreciably suffering less downgrading than the two preceding ones. The art of philosophy gave birth to profane chemistry, but like astrology and magic it exists only as a deviation of inferior

occultism. The spread of the art in the quest for such base ends as the philosopher's stone has ceased in our day.

Alchemy, nevertheless, has hierarchical aspects which correspond to different ends. True mystical philosophy is the transformation of man's faculties by which the *son of man* may become the *son of God*. The final goal of all the esoteric arts being identical, a meeting near the summit is a necessity, each art constituting a different path which leads to the top of the same mountain—that of illumination.

True Alchemy

As with the two preceding arts, true alchemy is interior and its only *athanor* (furnace used by alchemists) is the body of man. In the two previously mentioned arts—astrology and magic—we have seen the progressive debasement provoked by the loss of original knowledge. Likewise, here that debasement exists, but it must be considered (more than in the other cases) under two headings: a debasement due to external interpretation and misconception which has led to chemistry. And, on the other hand, a hierarchical and voluntary debasement which in the fall through successive planes makes possible a way for the adept to reascend them.

The result, then, is one alchemy under several diverse aspects. The highest is that of the transmutation of man's faculties—that transmutation of illumination, by whatever means accomplished, which confers extraordinary powers of healing and of operation of the laws of nature and which brings the realization of unity in him and for him. It is operative alchemy of which the process constitutes the way or instrument of illumination.

But aside from these mystic and evolutionary aspects of alchemy, that of its work in nature compared with the limited concepts of profane chemistry must be examined. Chemistry states that each time like bodies are brought together, the same results are obtained. This is true within the limits of our common experience, yet false in principle. In fact, evolution is general in nature.

Symbolically, we may compare the cycle of water with that of man. Rain



is the birth of water which penetrates the inferior world, after which it evaporates and returns to the superior world. This is its transition. After an invisible sojourn, clouds form and new rain falls on the earth—its reincarnation. Each particle or drop of water is not identical with the drop which fell one, two, or three years previously, for the recurring cycle has advanced a rung in the ladder of chemical evolution.

The fusion of lead, following its solidification, likewise follows a cycle in which the repetition brings about an evolutionary acceleration in the same molecules of the metal. Perseverance in this manner leads to the initiation of the metal, that is to say, its transmutation.

After the first process that we grant to be brought about in a purely physical manner, we must understand that which an adept is able to accomplish by concentration and meditation during such an operation. It furthers evolution by bringing the adept's superior faculties to bear upon the work—at first, in hardly noticeable fashion; then, by a kind of positive karma. The adept's aid is reflected in a like response from nature, until little by little the process is accelerated and a reciprocal transmutation results.

From the foregoing, we have seen that, at the height of involution, chemistry is merely alchemy deprived of its most important part. Chemistry ignores the evolution of matter and its spiritual properties. On the other hand, alchemy

calls into motion the interior powers of man—both magic and an immediate knowledge of favorable cycles of operation, which is the domain of astrology. It is that knowledge which tends toward a return to unity.

Certain books speak of it as *The Royal Art*. It reflects from the outset the equilibrium of the whole. It is not necessary to accept such works as true and complete in knowledge. They constitute only a method of approach. True knowledge is not transferable. All teaching is able to show only the means of approach. Each must make his own entry. There exists in each teaching a seed, which germinates only where the soil is good and the climate favorable.

It is our conclusion that profane sciences are derived from the esoteric arts and are practical and useful in the material world; but in each case they are only an approach to knowledge—or the finality of evolution.

One may say, too, that the understanding of mystics permits them to pluck the quintessence from the labors of profane scholars. The esoteric arts are paths to the ultimate goal, even though sometimes they have been used for material and practical ends.

As to knowledge, it is and always has been preserved from degradation; but it is and will remain the natural attribute of a small number who persist to the end of the road.

Translated from *Rose + Croix*, AMORC France, Winter issue, 1964



CONVICTIONS

Most of us cling to our convictions whether they are right or wrong. To those who say there is no God, there *is* none. If the inner doorway to the Infinite is locked, nothing can come through and what is on the other side does not exist. Such an attitude may well be the ignorance of babes.

Those who search on faith alone may find the door but still fail to discover what lies beyond it. Some look at their brothers and think, "How superior I am!" That is like the toenail saying to the toe, "I am above you. I am the ultimate! There is nothing beyond!"

That toenail is ingrown. Shall I turn it out slowly, or shall I have it removed and let it start again?—Francis M. MacConnell

*The
Rosicrucian
Digest
October
1965*

ART MUST CONTAIN a human experience and through the personality of an artist, skillfully communicate this experience in an understandable language to the greatest number of thinking people for the longest length of time.

Art is man's responsibility to man. Since it is the recording of human experiences, man must then first experience before he can share with others. Its subject matter comes from man's observation and imagination. Its moods and feelings come from man's emotions. It is creative. It inspires and exalts. It preserves nature and Godly creations. Art is for the many, not the few.

Art being creative and an emotional experience, expresses mood and feeling, but always through the eyes of a particular artist. It operates through a personality, which is a personal kind of thinking developed by skilled practice. It is related to the love, urge, and sustained interest of the artist to express himself and his times. It is good taste and selectiveness acquired through a background, an education and an environment, with insight to the heritage of the past and a plan for the future. It is the result of a skilled artist with something to say.

Art is human ingenuity, backed by skill of execution, acquired through knowledge, related thinking, and constant practice. Art's techniques come from the execution of man's skill and the development of craft. It includes the mastery of a medium of expression.

Art while personally creative, and inventively skillful, must always be understandable. To be universally understood, it must be a language of visual expression. Its modes, manners and functions may change, but its natural visual factors never change, and its impact is strengthened by a thorough understanding of these factors. Art's visual factors are: position, line, pattern,

FRANK REILLY, A. N. A.,
President, *Council of American
Artist Societies*

What Is Art?

value and color. These factors when used in various manners can produce form, imagery, design and composition. Art is a branch of learning that appeals to the sensitive minds of men, and learning is knowledge gained by study.

Art like all human endeavor is what is right for the greatest number of people. If it pleases only one, it is an individual thing. When it appeals to many, it by its nature is a greater force.

Art should be judged by its impact on sensitive thinking people. It has something for everyone, but as with all human endeavor, the more versed we are in its powers the more it has to offer. Art in its complete form builds confidence and commands the respect of thinking people.

Art, true art, is not a passing whim. It is definitely related to public acceptance over a long period of time. "Art is long, life is short," to borrow a phrase.

Art is sincerity, faith in an ideal, discipline, excellence of execution, dignity of approach, a sense of good taste, and the wisdom to combine all. Art is respect for the past, because you are the future.

Art is a livelihood to those whose efforts are functional. It is a haven of satisfaction, pleasure and relaxation to those who devote only part of their lives to it. It is a religion to those who devote their entire lives to it. Art, be it a religion, livelihood or haven, contributes at all times to our happiness, our progress and our culture.

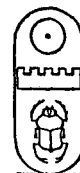
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GERMAN TRANSLATORS NEEDED

Volunteer translators are needed to translate Rosicrucian material from English into the German language. If interested, kindly write:

Attention GGL Secretary

Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, Calif. 95114



DR. MAX GUILMOT, F. R. C.

Belgian Egyptologist and consultant to the
Rosicrucian Egyptian, Oriental Museum

Ancient Egypt's Concept of Immortality

*From the Middle Empire
to the period of decline*

In a previous study of the spiritual destiny of ancient Egypt, I attempted to show the main variation of religious feeling—more specifically, the hope of immortality—in the Nile Valley, from the outset to the time of the Middle Empire. It soon became evident that the continuance of that hope did not necessarily depend upon the strength of the empires and, more importantly, that a second history of a psychological aspect began to emerge as a pattern.*

III

The Return to the Past

LONG BEFORE the height of the Memphite Empire, Egyptian man had developed a perfectly coherent world concept in which his metaphysical anxieties were fully appeased. A good many centuries before the first written documents, prehistoric tombs had sheltered *not the dead but those merely asleep*, surrounded by their weapons and objects of toiletry, their knees folded against their chests. Thus they had led a new existence in the surroundings of their own villages. The moment of death had been only a passing weakness and death itself only another way of existing. All the funerary documents of the Ancient Empire proclaimed this life in death with full conviction—the most impressive testimony of which remains in the colossal affirmation of faith of the royal pyramids.

Only with the collapse of the state in the revolution at the end of the Eighth Dynasty did ruin come to a creed several millennia old. Only then did Egypt, delivered to famine and violence, lose its ancient spiritual heritage. How

**Rosicrucian Digest*, issues of March and June, 1965

could confidence still be placed in a Beyond when the dead, hideously disfigured, remained exposed to everyone's eyes on the banks of the Nile? It was a dramatic time: Death, once overcome, had regained its vigor; it was no longer the living counterpart of human existence; the dead appeared terribly dead!

Political history and spiritual adventure came together in the end of the Ancient Empire, both running toward ruin. The parallelism did not long continue, for there again appeared the divergent lines of what I have called the second history of Egypt. In fact, while the nation was regaining its social equilibrium under the mighty impetus supplied by the Amenemhets and the Senusrets (2000 B.C.) and while the state cults were adorning themselves with new luster, the conscience of the Egyptian man was still the guardian of a ruined creed and would continue to be so for a long time to come.

It is in this light that the pessimism of the famous drinking songs of the Middle Empire must be interpreted. To enjoy life ceaselessly, to feast every day—with the immensity of nothingness without meaning the only boundary—did that not mean the divorce of life and death, which were once unified into a firm context? Was it not a recognition of the fierce recoil of existence upon itself?

It is in the current of the Middle Empire that one obtains a vast connected view of the variations of the religious mentality in Egypt, for there occurred the moment of sharpest anxiety of the human being facing himself—that most critical time when man deceives himself in a ready resort to pleasure. It was for this reason that I suggested that this era of deadlock be marked as the *end of the first psychological cycle of Egyptian thought*.

Yet the acceptance of such a moral code based upon the pleasure of the passing moment was not in conformity with the aspirations of Ancient Egypt, which demanded stability both in its monuments and in its way of life. On the other hand, it was no longer possible to pick up the threads of the past and continue to advance by means of the beliefs which had sustained their ancestors, especially when the impact of scepticism had shattered them. Never-

theless, it was toward this second solution that it was necessary to turn in order to prepare for the birth of a third. And it was the magic of these renewed reminders of the Memphitic Period which gave new wings to faith.

An Exceptional Era

The middle Theban Empire was an exceptional era, one in which after turmoil man sought a basic definition of himself. Although still imperfectly understood, it was a decisive era in which popular stories, moral discourses, and books of philosophical reflection flourished. It was also an era of laborious births in which the faces of the statues, as has often been remarked, seem to retain the imprint of bitterness.

Finally, it was an era of vast reestablishments. Among the structural ruins of the Memphitic faith, there sprang up an ever-growing multitude of religious beliefs. And at the end of this growing complexity, there appeared a new architecture vastly different from that of the Ancient Empire; and yet reembedded in it are to be found—as in reconstructed temples—ancient materials.

After the revolution, it is known that *all social classes* were admitted to participation in the sacred dramas—even in the sudden changes of fortune in the formerly secret Osirian mystery. The practices devised for Isis, Thoth, and Anubis to assure man of immortality were made known to all and engendered a spirit of general enthusiasm.

Osiris at this time became a universal deity whose widely spread rites enabled everyone to hope for salvation in the Beyond. Thousands of inscriptions in necropolises gave evidence of the promise to men of all conditions of entrance into the august abode of the gods and to sail in the solar barge along with Ra. Every Egyptian in death desired to adopt the attitude and emblems of the dead Osiris and to gain immortality by benefit of the rites which he underwent who first guided humanity on the way to eternity.

Nevertheless, if works on Egyptology have reasonably shown what the democratization of religion brought to the Egyptian people, it must not be lost sight of that, in an inverse sense, with its acceptance by the multitude, *the*

ancient creed became overlaid with an extraordinary variety of popular beliefs.

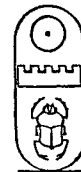
Certainly, in addition to the hope of Memphitic times of entering the luminous abode of the pure spirits, to “renew one’s life” in the grave and to “live in Maat” next to the gods, there remained evidence of the preservation of a high spirituality. But during the Middle Empire and during the whole New Empire after its decline, the paradise of the less demanding of the departed was adorned with a more and more opulent luxury of details.

Thus, in order to reach the place where Osiris resided and to live at his side, one needed to know the mysterious ways leading to the realm of the Blessed Ones. No one could ignore the exact geography of the Beyond and its difficult paths, painted with foresight on the sides of the wooden sarcophagi of the Middle Empire. The black strokes indicated the tracks to be followed by land, the blue ones the network of the river lanes. They skirted a dreadful red zone which inscriptions called the sea of flames. In such a furnace, the dead would perish were his mummy not properly placed on the design of the saving route and in permanent contact with it.

Ere long, the snares of the journey increased. This realm of the dead, called *Douat*, was an underground region, a world where beings were upside down and where things were invisible—a world plunged in darkness and the reverse of that of the living. The perils became so numerous that it was necessary to subdivide them into 12 areas corresponding to the hours of the night, territories charged with terror because of the presence of enemies opposed to the passage of the dead. It was, therefore, no longer enough to know only the geography; one also had to be able to render powerless the monsters of the twelve regions and each time to pass their presences victoriously.

Detailed Instructions

Infalible formulas from then on became the indispensable baggage of all nether-world travelers, and the sides of the sarcophagi appeared too limited to contain their contents in necessary detail. Papyrus scrolls—the *Book of the Dead*, the *Book of the Gates*, of the *Am-*



Douat or of the Night—were now in the New Empire buried with the dead to provide the detailed and saving instructions regarding the Beyond.

The *Book of the Dead*, particularly, was mass produced—complete with blank spaces in which the future beneficiary of the rites might inscribe his name. Where the tomb was sufficiently large, the walls of its chambers and passages, presenting vast surfaces for decoration, became the pages of a gigantic book to alert the departed to the perils to be faced in the land of the dead.

Finally, as if the knowledge of the proper formulas were not a sufficient safeguard, amulets were multiplied in profusion. These minute talismans—scepters or crowns—were added to the mummy to cover it with their mighty power. The dead was thus provided with a circumstantial foreknowledge even in the matter of the tribute that Osiris might personally request in his kingdom. Who does not know of the innumerable statuettes called *ushebt*, frozen in attitudes of submissive attention and ready to obey the dead in performing the services required of him in the Beyond?

Complexity of Faith

Beginning with the Middle Empire, it is striking to find this growing complexity of faith, which more and more is to characterize the Egyptian mentality until the Period of Decline. What is this complexity if not the response to an intense religious uneasiness? What is it if not a means of combat, forever tenaciously perfected and directed against a metaphysical uncertainty which began with the revolution at the end of the Ancient Empire? I mentioned at the outset of this study the necessity of discovering a third solution, which made itself felt after the ruin of the Memphite creed and temporary retreat into hedonism. This is it, then, elaborated in all its learned and anxious bypaths.

Under the Ancient Empire, death was the living counterpart of human existence. Man considered his death only as the second act of a single destiny. Now, as the result of an effort of reconstruction, that second act was brought to life again—but without the

former youthfulness which banished doubt: The Egyptian did not even know in his conscience whether he would ever act it out.

The revolution, it must be repeated, had passed. It had marked in a final manner the psychology of the people of the Nile Valley. Now that the Beyond was again thought of as a means to extend the earthly destiny, it was nothing more than an uncertain bridge built under the pressure of anxiety and supported by certainty only in an extremely limited sense.

If this bridge was unstable, it was because it was not launched as a single span over the unknown. In its architecture were to be discovered various materials of popular origin. Thus, it was inevitable that nonadhesive elements should appear in its complex structure.

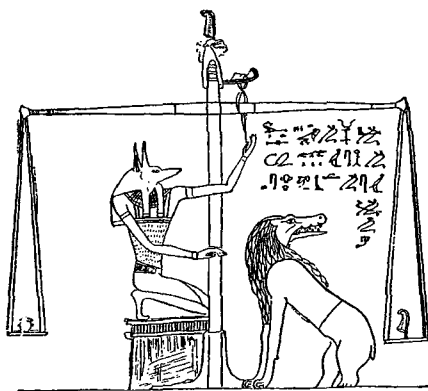
When the departed had followed the recommended paths, won over the monsters by the power of formulas, and passed all the gates of the empire of night, what happiness would he know in the Abode of the Blessed? By the variety of its response, religion confessed its inability to answer: Paradise offered whatever one desired, whether a prosperity strongly resembling that on earth—such as the pleasures to be found in the fields of *Aaru* in harvests seven cubits high; or in the fields of offerings where breads, fruits, and beer came for the asking; or in joys more refined and charged with mystery. The departed would be permitted to take his place in the solar barge, be accepted among the gods, know their names, and, finally, be able as the formulas of the *Book of the Dead* repeated, to assume whatever form (*kheperu*) he pleased.

Beginning with the New Empire, these different conceptions—the products of a lively creative imagination—oriented themselves more and more toward the strange and unexplainable. Everyone, finally, decided what he wanted. Each installed himself as best he could in this ship of faith, which—however beautiful and well reconstructed—was without a rudder.

What could one now believe? That the soul reached heaven and that the body remained in the nether world? Or that the union between them remained and that they would be spared all separation? Even as far as the surest

promises were concerned—for example, that of seeing oneself justified before Osiris' tribunal—thought had to make its way through the maze of complex creed. *It hesitated, wavered, then ended by using cunning to deceive the divine.* In this connection, the Judgment of the Deceased, although so long celebrated, deserves to be analyzed carefully because of its revelation of the instability of religious concepts and their progressive degradation during the New Empire.

The Final Judgment



The 125th chapter of the *Book of the Dead* describes the admission of the departed to the Judgment Hall of Osiris. The great god, seated in his glory, witnesses the weighing of the heart of the candidate for eternity. Thoth, the divine recorder, readies himself to proclaim the result of the test. To counterweigh the best or worst in him, a feather, the symbol of moral law (Maat), is placed on the second scale of the balance while Anubis attentively observes the needle. A hybrid monster with the head of a crocodile and the body of a hippopotamus (whom the texts call the "Devourer") awaits only a sign to annihilate the possible sinner. If the departed passes the test, he escapes this second death, is proclaimed "justified" (maâ kheru), and may stand before Osiris, Master of Eternity.

Such a felicity, however, is not to be obtained without pain, for the court procedure especially involves a questioning. The dead must give answer to such precise questions as: "What is your name?" "Whence have you

come?" "What have you seen?" in order to prove that he knows the secrets of the way of the Beyond. He must also affirm in a series of statements that he has not committed any infraction of the moral rules and has not been charged with any crime.

It is here that serious obstacles arise for religious thought because complete vindication for every deceased would seem difficult to hope for. Who—in the presence of Osiris—would have the audacity to claim to be free of every blemish? Exposure was all the more to be feared since the ancient tribunal of the dead, which seems to date at least from the end of the Fifth Dynasty, took its task quite seriously, according to the famous text of the end of the Memphitic times: "Trust not the length of years (because the gods) see the duration (of a life) in an instant. Man continues to exist after the landing (on the other bank). His actions are heaped at his side. . . . (The virtuous man?) will live forever . . . but he who has been a self-server will be annihilated (?)."

It could well be said that the deceased, faced with such an impossibility of compromise, would not dream of lying before the gods, and so had no other choice but to accept his fate. During the Middle and New Empires, however, the problem was further complicated by the fact that all social classes had become the beneficiaries of Osirian practices. Thus it was a whole nation—a host of big and little sinners—which had to face the terrible scales and become the sure victims of the Devourer! In such a condition, no other way was open to save oneself *than to practice deceit before the tribunal of the gods at whatever cost.* It is with this in mind that the "declarations of innocence" of the dead must be interpreted.

While he claimed himself free of fault, it was certainly not true that he really was. By multiplying his claims to purity, though, he tried *at the moment of the test* to rid himself magically of all the evil he carried with him. In that way, it became possible to come out of the court procedure triumphantly. The purification by magic also permitted one to accumulate other guarantees of success. There is that admirable appeal by the deceased in the form of entreaties addressed to his own heart to



force it into silence and push it to victory in spite of itself: "My heart whereby I came into being! May naught stand up to oppose me at [my] judgment; may there be no opposition to me in the presence of the sovereign princes (*Tchatcha*); may there be no parting of thee from me in the presence of him that keepeth the Balance!"

Finally, in case the powerful formulas as well as the plea to the heart for complicity were not enough—there was the supreme consolation which the deceased did not neglect: the funeral rites. Since the burial—well in advance of the test of personal weighing—had identified him with Osiris, *he had already become an Osiris, an indisputable "justified one."*

What then should one think of the supreme tribunal? The august Hall of Truth was nothing more than an easy step toward eternity. Its gods? Members of a jury *forced* into compliance, who did *not* want to move against a probable defendant armed with magic and before whom nothing could be done other than to grant a certificate of safe conduct. In such a way, the ideal of a firm divine justice was distorted. The gods yielded; and in their yielding, the belief of the men faltered.

To me, the spiritual evolution of the New Empire must be understood in the light of this increasing complexity of faith. Such complexity engendered a certain metaphysical uneasiness, which was followed by confusion in which a crafty magic abused the weakened power of the gods. Using force against them, man learned how to rely more upon himself, and the ancient sheltering faith irrevocably declined.

A final article in this series will appear in the near future. This translation from the French has been made especially for the *Rosicrucian Digest* by Frater Ettore Da Fano.
—EDITOR

PHILADELPHIA'S
3rd Annual Regional Conclave
October 30 and 31
BENJAMIN FRANKLIN HOTEL
Conclave Chairman: Howard W. Morgan
Box 504, R. D. #3, Reading, Pennsylvania

*The
Rosicrucian
Digest
October
1965*

To Catch A Leprechaun

RECENTLY, on one of the Trans World Airlines' jet flights to Ireland, a tourist returning for a second visit remarked that the reason was not only the country itself but also the wit and charm of its people: "Their sense of humor is so off-beat, it just doesn't conform to any rule of thumb."



The epitome of the verbal doubletake, Irish wit has tickled the world for centuries, and much of the country's charm derives from the fabulous lore of its "Little People"—said to live in the lakes, glens, and forests.

First, there is "Bean Sidhe," a white-clad woman with a pale face and long flowing hair. She floats along above the ground, emitting a woefully sad cry that can be heard only by persons on the occasion of the death of a relative.

Then, there is "Jacky-the-Lantern," alias "Willy-the-Wisp," a shade of a misguided human who sold his soul for money and was condemned to wander through the marshes holding a burning wisp. "Puca," in the form of a black horse, is said to haunt the areas around certain pools and gorges.

"The Mermaid" and "Each Uisce" are two completely different kinds of water creatures. Mermaids are either fish-tailed or are fully amphibious, wearing a seal skin in the water but removing it on land to appear in complete human form. "Each Uisce," which inhabits lakes, is a ferocious-looking creature fond of horseplay. Most of them cannot leave the water, having been confined to the lake or river pool by a saint or other qualified person.

But the best known of the "Little People" is the Leprechaun—a little man about two feet high, clad in bright clothing. Usually engaged in making shoes for the "Good People," these humanlike fairies live underground and strive for peaceful co-existence. Known to possess hoards of gold coins, they are a good catch, for once you have one, he has to share his treasure with you.

DURING THE PERIOD of history since the invention and practical use of the printing press, there has been intermittent controversy in regard to the nature of the literature that has been printed on it.

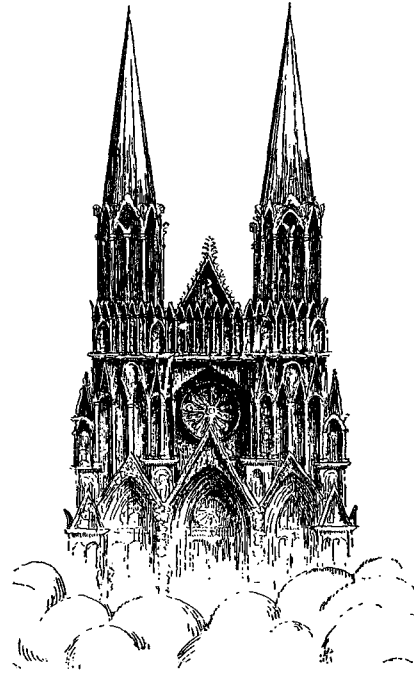
Political tyrants have attempted to control what could or could not be printed and made available to the public. In the name of religion, certain subjects have been denied freedom of expression through the medium of the printed word at various times in history. Those who would limit knowledge and gain control of the thoughts and actions of certain individuals have also stepped into the picture on occasion and have drawn a line stating what might and what might not be printed.

Today, at least in many parts of the free world, we find that the freedom of the press has reached the point where very little restriction exists as to what may be printed. In fact, it is so free that many feel that what may be said about them is reaching the point where personal rights are invaded. In the name of freedom, almost anyone can write and report what he thinks, regardless of the consequences or the effects that may be felt by someone else.

It has been a desire of man in modern civilization to be free. Freedom of speech, freedom to write, and freedom to do what he wants have been considered synonymous with the heritage of liberty to which each human being has a right, according to many political traditions. It is true that every man prides his right to express himself; but those who temper this realization of right know that a freedom also demands an equal responsibility.

Personal Privilege

If I buy an automobile with my own money and am a reasonably good citizen, then I have the right to drive that automobile on public thoroughfares; but I do not have the right to use my privilege to the detriment of another. My right does not give me license to ignore the rights of others. Because I have an automobile and access to public roads does not mean that I can drive my car at excessive speeds. Neither do I have the right to drive one that is in poor mechanical condition. I do not have the right to use an automobile in



Cathedral Contacts

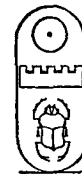
RESPONSIBILITY AND CENSORSHIP

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

any manner that may threaten the lives of others—though it would seem from traffic statistics that there are some who do not assume this responsibility.

The responsibility that goes with the right of ownership of an automobile and the use of public highways places upon me a restriction which I should accept because this restriction that keeps me from doing anything that would endanger someone else is reciprocal. It also places the responsibility on the other person not to perform acts that would put my life and property in jeopardy. Therefore, any right, any gift of freedom, also entails the good judgment, good sense, and the awareness of the responsibility of the person who exercises it.

Because I have the right to print anything that I care to express does not permit me to ignore my responsibility and print material that will incite riots, cause suffering on the part of any in-



dividual, or present half-truths or outright falsehoods that will be detrimental to those who are as deserving of freedom as I am. I have no more right to print such falsehoods or inferences than I have to drive a poorly equipped car at excessive speed on a crowded highway.

The question of censorship of written material is a delicate one. Good taste and judgment should be the basis, but they are not always practiced. There is much discussion today of literature claimed to be obscene and not appropriate for an indiscriminating public of all ages and backgrounds. Still in this age in which freedom is emphasized, there has been a continual reappearance of books forbidden or banned in the past. It is evident that today there exists a code less rigid and possibly more expressive of broadmindedness than that of some periods of the past.

When we examine some of the books labeled obscene or which have placed excessive emphasis upon sex, it is interesting to see that some of them are old—many of them very old. It is true that recently published books have been banned, also. Of greater significance, however, is the reappearance and popularity of a number which in the past were considered immoral. General acceptance of them would seem to indicate that a more broadminded society is permitting their circulation. The question is whether broadmindedness is always synonymous with the right, or proper, procedure.

A Social Question

There is a social question that is prevalent in the minds of many as to whether individuals, and especially the young, are being emotionally handicapped as the result of some of the literature so readily available today. If that is so, if many are emotionally disturbed as a result of reading either modern or older writings, then certain books should be censored or suppressed. Possibly, this conclusion may bear further investigation.

Many writers only report. Their reports are based upon their own reactions, it is true, but many report only the actual phenomena of human behavior. Writers who have written books that have been considered obscene and have had their books censored have de-

fended themselves on the basis that they only reported what already existed. Therefore, it may be worth considering as a possibility that in spite of the fact that promiscuous conduct seems to be more prevalent now than in some other ages, it is not the books that produce the conduct. It is, rather, that the conduct produces the books.

The world is not substantially better or worse for much of the literature that has been published; but, certainly, we live in an age that takes a free and easy attitude toward human behavior and is not too much concerned with social statistics. The rate of illegitimacy and divorce has shown some upward trend, but not an extremely alarming one. Whether literature has had anything to do with the trend is difficult to say.

For a considerable period of time, the thinking of the Western world was dominated by a puritanical sense that did not permit the freedom of thought and action that is common today. Now we have gone to the other extreme, and freedom of thought and action is prevalent. The world seems to be no better or worse as the result, and probably the pendulum will swing again to a time when puritanical philosophies will be dominant.

The point is that we are not going to control human behavior by censoring speech and writing. *What is needed is for every human being to be taught his own responsibility.* He must be made to realize that the full meaning of freedom is not the freedom that permits him to interfere in any way with other human existence, that freedom is a sacred trust that permits each to live to the fullest extent of his potentialities.



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., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.

**The
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Digest
October
1965**

THE JUBILEE MEMORY of this unique conclave will never fade away: It will live forever in the minds and hearts of one thousand five hundred and two Rosicrucian students who participated in the largest assembly ever held, on August 6, 7, and 8, at The Royal York Hotel, Toronto, Ontario, Canada. Fraternal love, genuine happiness, and divine inspiration permeated the entire convention.

And so for those who could not attend in person but participated in spirit, I shall paint this picture story. The name of this painting could be *Illumination by Personal Development*.

Throughout 5 convocations, 6 classes, 4 films, 1 forum, 1 mystical allegory, 3 demonstrations, and 3 administration sessions, students learned how to awaken and develop latent, personal faculties in order to gain illumination.

Official Opening At 8:00 p.m., Friday, August 6, students from 19 countries assembled in the beautiful Canadian Room for the Official Opening of the 1965 Convention of AMORC. Background music and seven lovely floral arrangements enhanced the setting's charm. One of the arrangements, *Fifty Red Roses*, was sent by Soror Marty Lewis in memory of the first Imperator, Dr. H. Spencer Lewis, on the occasion of this Fiftieth Anniversary of the present cycle of the Order, which he founded.

Supreme Colombe Judy Hille, Supreme Temple, Rosicrucian Park, led the ritualistic processional composed of 28 Colombes. They encircled the audience, bearing their lighted candles, and then took their places at the front.

The convention was called to order by Frater Harold P. Stevens, Grand Councilor for Eastern Canada and Western New York. He introduced the Imperator, Frater Ralph M. Lewis, who extended a sincere welcome on behalf of the Supreme Grand Lodge. The Imperator traced the traditional and chronological history of the Order, citing the outstanding events that led to the beginning of the first cycle of the Order in North America.

The Co-Chairman, Inspector General Bruce Quan, welcomed all to Toronto; and the Chairman, Frater Chris. R. Warnken, Grand Regional Administrator, extended greetings on behalf of

JOANNA P. STEWART, F. R. C.
Convention Secretary

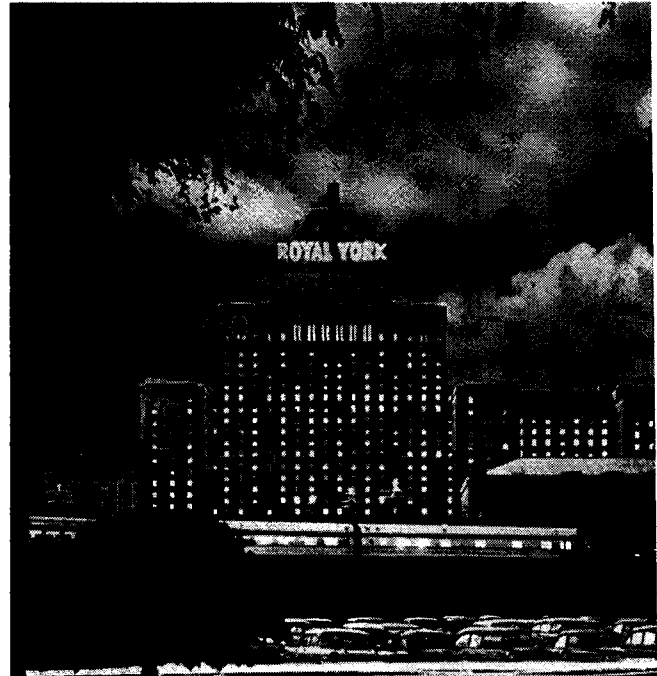
Rosicrucian International Convention-1965

*Golden Anniversary
High Lights*

Grand Lodge on "this memorable occasion of the Golden Jubilee of our beloved Order in its second cycle."

It was moved by Soror Helen E. Jackson, New York City, New York, and seconded by Soror Eva Marie Venske, San Luis Obispo, California, that the Suggested Rules for the 1965 Rosicrucian Convention be adopted as circulated. The motion was carried.

The following officials were presented: Frater Arthur C. Piepenbrink,



Supreme Secretary; Soror Gladys Lewis, Member, Board of Directors; Frater Rodman R. Clayson, Grand Master; Frater Harvey Miles, Grand Secretary; and Frater James R. Whitcomb, Grand Treasurer.

Then followed the introduction of the Grand Councilors, the largest number ever to attend a convention: Frater Joseph J. Weed, North Atlantic States; Frater Camp Ezell, Southwestern States; Frater J. Leslie Williams, Western Canada and Northwestern States; Frater Sergio Sanfeliz Rea, Venezuela; Frater Harry L. Gubbins, East Central States; Frater George E. Meeker, Ohio and Western Pennsylvania; Frater Harold P. Stevens, Eastern Canada and Western New York; Frater George Fenzke, West Central States; and Frater Clifford Abrahams, Caribbean Area.

Next, Dr. Stephen L. S. Kowron of Australia, Dr. Werner Kron of Germany, and 10 Inspectors General were presented.

Cabled greetings from around the world came from: Frater Cecil A. Poole, Vice-President and Supreme Treasurer of AMORC, and Soror Poole; Frater Raymond Bernard, Grand Master of AMORC France, and French-speaking AMORC members; Grand Lodge of Germany; Aruba, N. A., Chapter; Inspector General for Australia; Commonwealth Administration Office, Bognor Regis, Sussex, England; Logio Cosmos, Tijuana, Mexico; Grand Lodge of Brazil; Durban, South Africa; Roland E. Vigo, Australasia Administration; Lemuria Pronaos, Perth, West Australia; Carlos Nuñez A., Mexico; Kephher-Ra Club, San Jose; Salisbury Chapter, Southern Rhodesia. A letter from Soror Marty Lewis, expressing her love and sentiments on this glorious anniversary, was read by the Supreme Secretary.

Prior to the Official Opening, seven officers from the Supreme and Grand Lodge granted 130 interviews. Later the Emperor commented, "We know many of you now as personalities."

Class This was the opportunity for students to refresh their memories, participate in exercises, and receive answers to their questions. Frater Chris. R. Warnken encouraged 500 neophytes to strive diligently to master the essential experi-

ments. Frater James R. Whitcomb reminded students that the first three Temple Degrees contain the basic principles of the Order's teachings. He urged all to review these monographs periodically and apply the principles in everyday living. Frater Harvey Miles told those of the Fourth, Fifth, and Sixth Temple Degrees that the mind is the supreme power of man's being and that they should apply the principles of health and practice the breathing exercises and experiments. Frater Rodman R. Clayson reviewed the Seventh, Eighth, and Ninth Temple Degrees, with special emphasis on the glands; and Frater Arthur C. Piepenbrink discussed projection and immortality. Students must draw upon their intuitive knowledge and learn to apply it, he stated.

The Emperor, Frater Ralph M. Lewis, presided over the largest group of students ever assembled for review of the Twelfth Temple Degree. He discussed the highest principles of the teachings, the essence of which were then portrayed in a ritual drama presented by the San Jose Grand Lodge officers.

Films and Forum Films, presented and produced by the Rosicrucian Order, AMORC, and narrated by the Emperor, were well attended. *The God Concept*, slides dealing with man's development from primitive times, emphasized that the belief in the Oneness of God can free man from the bondage of hate, fear, war, and all the other negative aspects of life which man himself has created.

Temple Decorum, presenting the Supreme Temple and including many views of Rosicrucian Park, depicted the rituals as performed in the temple. *Harmonium* illustrated how the Rosicrucian can bring health and vitality to the body by maintaining an harmonious condition.

The premiere showing of AMORC's newest film, *Romance of the Rose and Cross*, was a final event. As this historical romance of the Order's development and expansion unfolded, we were made even prouder of our Order's international solidarity and more aware that we must strive for greater accomplishments during the next fifty years.

The open forum conducted by a panel

of Grand Lodge officers was, as always, stimulating and helpful. The Imperator stated that the Order is more widely recognized than ever before and called attention to the new, revised edition of *Rosicrucian Questions and Answers with Complete History of the Rosicrucian Order*, which is now available from the Rosicrucian Supply Bureau.

Science Demonstrations Two lectures, "The Human Aura" and "Sound Vibrations," complete with visual aids, were delivered by Frater Erwin Watermeyer, Director of the Technical Department at San Jose. The entire body of students participated in the vital experiments during both demonstrations.

Administration Sessions Many problems and questions relating to Rosicrucian pronoi, chapters, and lodges were resolved in these sessions, and both officers and students were urged to refer often to the *Administrative Folio*.

The Grand Master clarified questions pertaining to ritualistic matters. Various Historic Documents in the official files since 1915 were described.

In her address, "The Voice of Conscience," Soror Josephine Warnken, Colombe Counselor in San Jose, stated that a Colombe, the guardian of the flame, must possess noble characteristics and the spirit of sacrifice.

Approximately 30 Extension Volunteers exchanged views on problems related to modern extension activity, including the taped radio program series, the best approach to broadcasters, the most suitable type of station, the favorable change in the public's attitude toward the Order, the proper selection of literature, and the necessity for more individual effort.

Convocations More than 550 students attended each of the five mystical convocations. Frater Harold P. Stevens' message was on "Contemplation." In his lecture, "The Ray of Hope," Frater George Fenzke asked, "What is your personal highest hope? Is it limited or cosmic?" Frater Joseph J. Weed stressed that good thoughts can be sent as a benediction into the world, and Frater Harry L. Gubbins declared that Rosicrucians

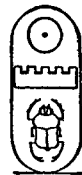


A rare photograph of Dr. H. Spencer Lewis from an early film.

have a responsibility for leadership in their community. Frater George E. Meeker reminded students that they can experience peace and true brotherhood only when they become aware of their at-one-ness with their fellow man.

Banquet and Rose Ball The banquet and Rose Ball provided fun and relaxation for members, their families, and their friends. The high light of the evening was the scintillating music on the Hammond Organ by Soror Rosa Rio, who with her husband flew from Connecticut to the convention to add musical harmony to the Golden Anniversary. The Rose Ball, sponsored by the Colombes, delighted one and all.

"The Secret Assembly" Members of Toronto Lodge presented an allegorical play portraying the pilgrim in search of illumination. In the allegory, the conductor led the pilgrim to the Inner Temple, where he learned that he must possess peace, love, harmony, kindness, and health in order to receive illumination. Beyond the Inner Temple, he learned he must travel



alone in search of his own divinity. When he discovers that, the allegory alleged, he will realize that he is the reflection of his own image.

Official Closing At the closing session, the Emperor declared that this year's convention was outstanding. "What an inspiration this magnificent assemblage would have been to Dr. H. Spencer Lewis if he had been here to witness the fruits of his efforts," he commented. He expressed his gratitude and that of all from the

Grand Lodge to the faithful officials and the excellent committees who had made the convention possible.

The Chairman, Frater Chris. R. Warnken, bade all farewell and expressed the Order's wishes for Peace Profound.

And as the students of LIGHT, LIFE, and LOVE departed, each knew in his own heart that his personal development and illumination would grow in direct proportion to his devotion to the teachings of the Rosicrucian Order.



Rosicrucian Activities Around the World

THE familiar obelisk with its two guardian sphinxes has changed its location in Rosicrucian Park—not by means of teleportation but by giant crane. Sidewalk superintendents had a field day during the process, and AMORC's staff came out at intervals for look-sees, too—even Editorial. Things have settled into shape again, and now, at the Park-W. Taylor corner, one sees beyond the pylons the obelisk and its flanking sphinxes, still beckoning the passer-by for a closer look.



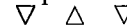
AMORC's studio has been the scene of great activity recently, for Frater John Mee, Director of Cinematography, has been filming a sequence of Takahiko Mikami's brush painting instructions. These will be released for educational purposes later. Mr. Mikami has been a popular exhibitor in the Rosicrucian Art Gallery for quite a few years.



San Jose Postmaster, William H. Lawrence, spoke on the 4th anniversary

of Nationwide Improved Mail Service to a group of the area's best customers. A jolly way to start the day, said he, is to mail a letter—if you mail early, chances for early delivery are better!

Incidentally, the Postmaster said the Rosicrucian Order is the largest single user of the Post Office. It surpasses by a large majority the second largest and has done so for many years. Its publications go to all parts of the world.



World-wide Rosicrucian activity continues unabatedly. Recent word from the German Grand Lodge advises of the formation of two new pronaoi—the Pythagoras Pronaos at Trogen, Switzerland, and the Descartes Pronaos at Saarbrücken, Germany—and even now plans are under way for the establishment of a pronaos at Graz/Steiermark, Austria.

We have heard, too, that the German translation of *Unto Thee I Grant* (*Fernöstliche Lebensweisheiten*) has been enjoying a good early sale. (Obtainable from the German Grand Lodge, 12 DM = \$2.96.)



Johannes Kelpius Lodge (Boston, Massachusetts) writes that it has scheduled increased activities in the fall, with a public lecture in October and an Orientation discourse planned for November. The lodge is looking for new quarters in a better location and with better facilities for parking—so, perhaps, the excitement of moving is imminent, too.

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THE FAMILY is concerned with all the great crises of life. It is the centre of the most intimate relationships. In it are enacted the greatest events imaginable to mankind: birth, marriage, death, and the initiation of children into society.

This key association is being subjected to strain and stress in a changing world. . . . The mobility given us by science in space, on land, and in work, has brought with it mobility of thought and desire, with consequent fragility of assurance and loss of safe anchorage.

More important than these results of science has been the surge toward democracy. In the old time family the father was the sole economic provider, the religious leader, the ruler, protector and lawgiver. As we have tended toward political democracy there has grown up a desire for democracy in the home, and democracy is a very difficult way of life. It requires not only rules of behaviour but unselfishness, good temper, forgiveness, tolerance and humour. . . .

Prominent Factors

The prominent factors in the companionship family of today are: demonstration of affection, the sharing of experiences, mutual confiding, sharing in the making of decisions, and gradual but quick growth of children into acceptance of adult responsibilities. Throughout all this the family must try to maintain the ideals, standards and sanctions which the past has found to be good and which the present believes valid. . . .

People do not come to marriage like newly-hatched chickens. Each one has a history which colours life. . . . Every human relationship has problems, and marriage is no exception. For example, on this continent today many families might with truth be called child-centred. As Dr. Stuart E. Rosenberg, Rabbi of Beth Tzedec Congregation in Toronto, wrote in *The Road to Confidence*: "The 'cult of the child' has reached such proportions that in many ways our children are no longer children. They are wilful dictators, pint-sized Caesars, little Napoleons, who have become the important decision-makers of family life."

It is, of course, easy to poke fun at earnest mothers and fathers who come

The Family in Changing Society

together to study the psychology of the child, but it is not right to do so unless they lose their sense of proportion. People who have a healthy respect for themselves, who think sensibly about themselves, are quite right in seeking to extend their knowledge so as to encompass the needs of their children in this new sort of world. . . .

Up until not so very long ago women walked in very narrow paths set for them in remote ages. Their revelation to themselves as persons has done more than the Industrial Revolution and automation to give a new aspect to all their relations. Today, they are pulled in many different directions, free to make choices about many important things formerly decided for them by others.

Victorian age men thought they were flattering their wives as well as wriggling free from a duty they did not like when they made their wives subcontractors for cultural activities. Suburban wives of this age resent being regarded as merely decorative additions in the home or cultural representatives in the community. . . . There is a widespread idea that labour-saving devices have relieved women from the laborious treadmill of housekeeping, and that women should be content with their new-found leisure. Despite the aids to housework provided by inventors, there remain a thousand trivial tasks quite unworthy of an educated woman's ability and training.

This raises two important points: there is a split between what a wife is capable of doing and what society has made available for her to do; and at the same time the change raises a great problem in the training of children because the discipline of working together in household tasks and of playing together in the family circle have been lost.

A wife cannot devote herself wholly to husband and children, but they are



still her first and most important responsibility. She is still the hub of the family. She is still the centre of education. She must be patient, loving and understanding. She must be strong enough to bear the weight of family troubles, while retaining her glamour and attractiveness. . . . Most discussion of home-making seems to refer to wives, but husbands also have responsibilities in the home. In times of strain and uncertainty the husband's role takes on undoubted significance. . . . In our western culture of today the patriarchal powers are largely dissipated, but the father still stands as the symbolic head of the family. One of his difficulties is that while he is still held responsible he is expected to share his authority among all members of the family. . . . A man's experience in the competitive world of business does not prepare him to participate in the home as husband and father. He does not enter readily into the children's world of fantasy. He finds difficulty in "make believe" games such as a tea party with imaginary cups and cookies. Because his realistic values cannot be carried into the home, he tries to develop the idea of the division of labour to the point where he earns the money and his wife brings up the family.

That does not work out well. A woman can provide the heart values in family life, but she cannot train her sons in the special male attitudes necessary to their success as men, nor can she provide the training for sons or

daughters that provides a link between the oneness of the family and the gregariousness of the wide world.

There is another reason why husbands need to participate in family life: their emotional security is in the home. The contact with many sorts of people and events in factory or office makes a man wish for a haven where he may ease his mind and spirits. Here is a split equally worrisome as his wife's division between what she is capable of doing and the outlets provided for her. The husband has plenty of outlets, what he needs is a place to recuperate.

If parents have their troubles, so have their adolescent children. It is part of youth to be vigorous, flexible and enthusiastic, and sometimes these lead a boy or a girl into what has been labelled "adolescent rebellion."

As children reach adolescence the parents are charged with handling their changing status in such a way as to cope with the problems of individuals without allowing any open breach to occur in family solidarity.

Children should be helped to grow from stage to stage in confidence, skill, affection, responsibility and understanding, expanding their thoughts year by year and, during the crucial period, from month to month. Don't give them cut flowers instead of teaching them to grow their own plants.

Children are maturing when they begin to think through the tangle of their conflicting desires and the perplexity of conflicting advice toward a set of per-



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*The
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1965*

sonal convictions of good and bad, right and wrong. Their assumption of responsibility and freedom should be gradual. While pulling away from the close association of the family they should have at the same time a feeling of increased importance and significance in the family group.

How are children to be guided through the surges that accompany their search for independence, and into the age when they realize the need for interdependence, except by principles they have imbibed in the family circle? How are they to take over from their parents—as they must do—the duty of self observation and character training unless they are given gradually increasing responsibility? If you feed an infant who is already capable of feeding himself you are putting love of power before the child's welfare. Children who are not taught to assume responsibility will remain dependent until they are in a position to rebel. . . . If we are to lead young people into maturity in such a way that they bypass delinquency there are certain qualities that we must have and display. These include sincerity, shared experience, unselfishness, kindness, humour, gladness and courtesy. . . .

Sincerity in family living carries with it the best sort of sympathy, which is the quality of reproducing in our own minds the feelings of another person, whether of indignation, love or approbation. Genuine deep sympathy is characteristic of all that is noblest in human beings. Everywhere, but particularly in the family, it should go beyond "How can I show fellow-feeling?" to "How can I help?" . . . Another quality needed is unselfishness. People should learn from childhood that to be dubbed selfish is the worst thing possible. A self-centred person is conscious only of his own unsatisfied needs, whereas the unselfish member of the family expands through all other members to touch life at a multitude of points.

A Place for Gladness

The home is a place for gladness. It isn't enough to feed and clothe the children and send them to school. They need some poetry in their lives, some inspiration. If parents have been effec-

tive in coping with the ills of the family, they are equally obligated to show joy on joyous occasions and to think smiling thoughts as the background of their actions.

This may seem to some to be flimsy counsel, but it is pertinent because its acceptance will put us in the mood to meet even unexpected challenges serenely. Everyone, young and old, is plagued by the conflict of two generations. We need to realize—hard though it may be—that customs which were right twenty or fifty years ago do not fit the young people of today. The environment has changed.

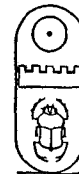
There are few gifts that one person can give to another as rich as friendly understanding. This sometimes entails, but does not always demand, the giving of advice. It is necessary to take into account the point of view, the motives, and the prevailing folkways of young people. Adolescents are likely to be bored by their grandparents' tales of how they got up at four o'clock in the morning to milk the cows and how they squeezed nickels so as to buy a book. It is trying enough to be laughed at, but much more afflicting to be yawned at.

Courtesy, of course, would require the children to listen patiently, but it also requires grown-ups to talk in terms of the children's interests. Their superior knowledge should be blended with gentleness and free of arrogance.

There are few prerogatives in family life, prerogative meaning a right without corresponding duty. To learn of the obligation to be useful and to bear one's share of the load is one of life's great lessons.

There are many possible changes in the family circumstances which may make it necessary for individual members to alter their own ways of life. There may be a change in the place of residence; a change in the father's employment; a change due to the mother's taking employment outside the home; unemployment of any member, particularly the father; sickness or disability; death; additions to the household; delinquency of a family member.

All of these call for the utmost expression of loyalty from every person in the family, not only in words but in deeds. There needs to be a spirit of give and take, of rallying round, with readi-



ness to make adjustments in personal habits. . . . There is no more effectual way of clearing one's mind of any subject than by talking it over, and in the family council everyone has the opportunity to talk through problems to a decision. Without the ebb and flow of conflicting opinions and tensions there would be no progress made toward eradicating old evils or opening up new frontiers. The function of the family council is to make possible the orderly management of tensions, and to assure dissenters of a hearing and sincere consideration of their points of view. . . . Long-accepted ideas are not sacred to a new generation. Every new wave of youth selects from the old and forms a

new pattern of its own. It faces new pressures and new problems, and the way in which it adapts to the changing character of the age reflects in part the stage of civilization through which it is passing. . . .

Wisdom probably consists in making such changes as are needed at any particular time and in never making greater changes than are needed. Fidelity in family life is neither the lethargy of custom nor the commotion of change, but the sense of oneness that uses imagination to liven it and the putting forth of effort to build it day by day.

The Royal Bank of Canada Monthly Letter, July, 1963



Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment, or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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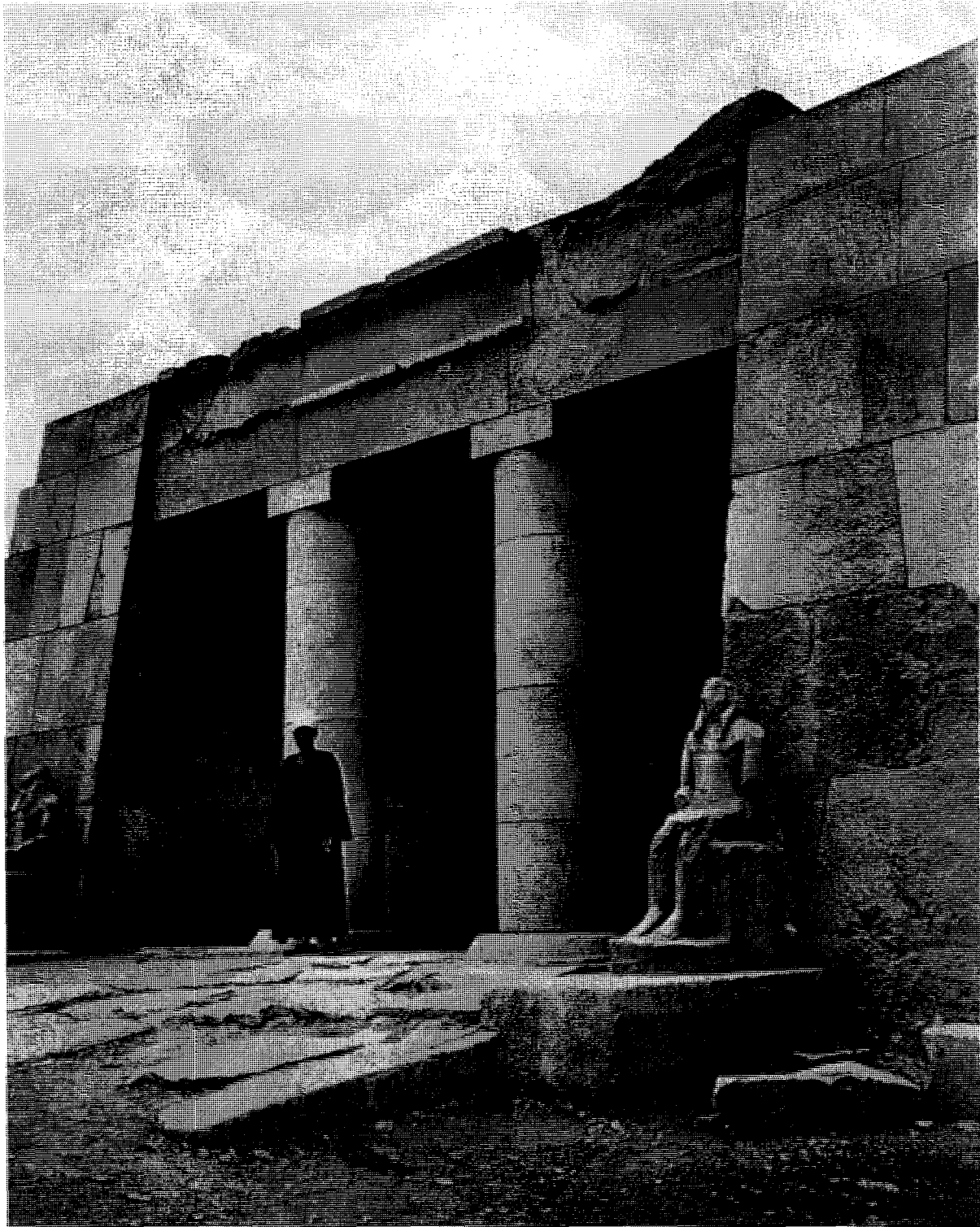
THE PARTHENON

One of the seven wonders of the world! The exquisite architecture of the Parthenon in Athens tells a fascinating story in stone. Notwithstanding its destruction and reconstruction, it symbolizes the beginning of the great civilization and culture of the West. It portrays the ancient Greek ideal of freedom of thought and intellectual adventure and incorporates the vision of a truly great society, which men today hope to regain and preserve.

(Photo by AMORC)

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(Photo by AMORC)

ANCIENT STATESMAN'S TOMB

Adjoining the second Great Pyramid at Gizeh, Egypt, that of Pharaoh Chephren, is this mortuary temple of his Vizier, or Prime Minister. The mummified remains of this dignitary have long since been removed, but the interior chambers of the structure are well preserved. Chephren was the brother of Cheops, to whom the building of the Great Pyramid is credited.

Unmask Your Personality



Learn The *GLAND* Way To Live!

LOOK AT YOURSELF in the mirror. As you search your face you will realize your weaknesses and know your strong points as well, but DO YOU REALIZE that minute organic substances—glands—often cause them? They affect your growth, height, weight; they influence your thinking, your likes, and dislikes; they make you dominant or extremely phlegmatic—negative. These *invisible guardians* of your personal welfare help fashion your character and influence

your personality. Do not be bound any longer to those glandular characteristics of your life and personality which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands—know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.



The thymus gland. Definitely affects the positiveness of the personality. (One of several important "personality" glands.)

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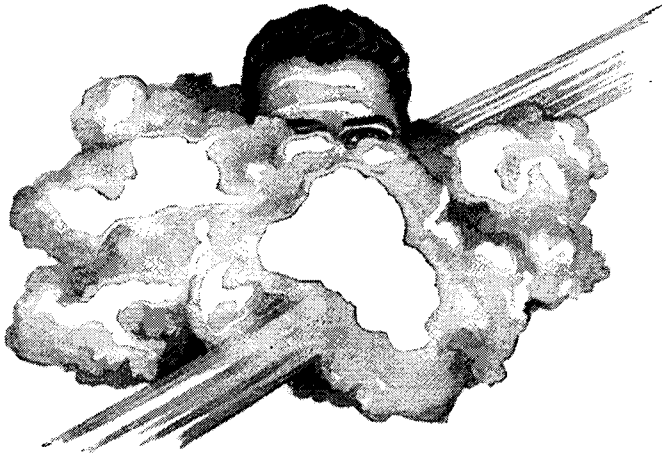
Pituitary gland. Cause of emotionalism and the influences of artistic temperament. (One of several important glands.)

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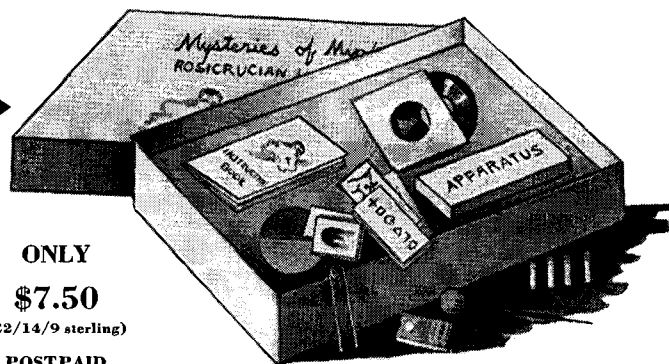
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TWENTIETH-CENTURY SPECTATOR



To Rosierucians, the vibratory nature of the universe, which observed phenomena in the physical universe have begun to confirm, has long been apparent. The change of the seasons, the contrast of daylight and darkness, and even the pulsation of his own heart-beat long ago suggested to man the alternation of waves, or cycles, of change. The rise and fall of ocean tides and the rhythm of waves on the beach seemed to confirm the vibratory nature of all manifestation.

The invention of the telescope and the microscope extended man's ability to observe the workings of nature toward both extremes of manifestation. In both areas, the vibratory nature of the universe appeared to be confirmed. Cosmic waves, light waves, radio waves, and sound waves gradually fitted into the scheme as did the theories based upon observation of the structure of matter.

Research is far from complete, however, and recent evidence of a general tendency in nature toward waves, or vibrations, has been reported in two separate areas of investigation. Scientists participating in a seven-year study of the Great Lakes, sponsored by the United States Public Health Service, reported

that internal waves in Lake Michigan reach as high as 40 feet during summer months. However, these waves are little more than a ripple on the surface. The giant waves, previously known to exist in the oceans, are believed to be the result of temperature differences between layers of water. In addition, the observers reported a current flow at depths of as much as 800 feet and a rotation of currents in circles of up to three quarters of a mile in diameter.

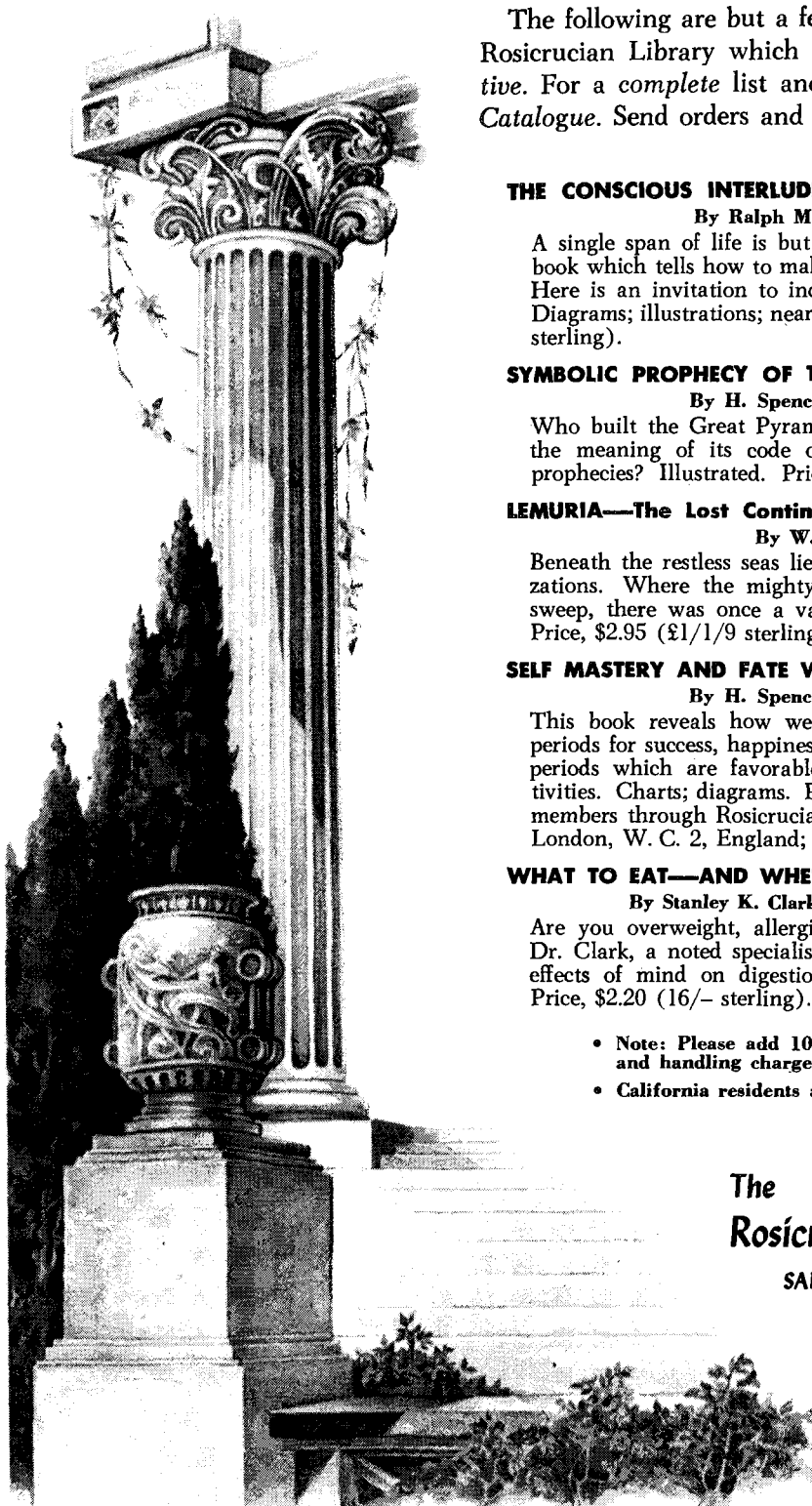
While oceanographers were studying the wave action of Lake Michigan, astronomers were evaluating evidence that the universe may also be subject to waves, or pulsations, but of a much longer duration, or frequency, than heretofore postulated. Dr. Allan Sandage, of Mount Wilson and Palomar Observatories in California, has reported apparent clues that our universe may explode and shrink in a cosmic pulsation once every 82 billion years.

In contrast to a "steady-state" theory of the universe, the "big bang" theory, based on observations of new radio and light sources, holds that all matter once was in one place and was hurled outward by a gigantic explosion some 12 billion years ago.—L



Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library which are *fascinating* and *instructive*. For a *complete* list and description, write for *Free Catalogue*. Send orders and requests to address below.



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

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By H. Spencer Lewis, Ph. D.

This book reveals how we may take advantage of certain periods for success, happiness, and health. It points out those periods which are favorable or unfavorable for certain activities. Charts; diagrams. Price, \$2.85. (Available to Sterling members through Rosicrucian Supply Bureau, 25 Garrick St., London, W. C. 2, England; 16/6 sterling.)

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By Stanley K. Clark, M. D., C. M., F. R. C.

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