

ROSI CRUCIAN

DIGEST

JANUARY 1965 • 35¢

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



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Past**

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the Atlantic Ocean's
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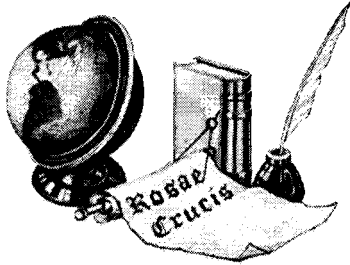
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# ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council  
of

**THE ROSICRUCIAN ORDER  
AMORC**

Rosicrucian Park, San Jose, California 95114



**COVERS THE WORLD**



Subscription to the **Rosicrucian Digest**, \$3.50 (£1/5/7 sterling) per year. Single copies 35 cents (2/6 sterling).

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless declared to be official communications.



**OFFICIAL MAGAZINE OF THE  
WORLD-WIDE ROSICRUCIAN ORDER**

**Joel Disher, Editor**

## ***The Purpose of the Rosicrucian Order***

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

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**Volume XLIII**

**January, 1965**

**No. 1**

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### EUROPEAN CONFERENCE OF ROSICRUCIAN OFFICIALS

Conference of Grand Lodge officers and representatives of the Rosicrucian Order, AMORC, held during the International European Rosicrucian Convention in Paris in the fall of 1964. Seated, from left: Giuseppe Cassara, Grand Master, Italy; Dr. Sergio Sanfeliz Rea, Grand Councilor, Venezuela; Ralph M. Lewis, Imperator; Albin Roimer, Grand Master, Sweden; Raymond Bernard, Grand Master, France; Wilhelm Raab, Administrator, Grand Lodge of Germany. Standing, from left: Allan Campbell, Deputy Grand Master, Great Britain; Mr. Renault, Representative of the Grand Master of The Netherlands; Charles Troxler, Grand Regional Administrator, French-speaking countries; and Dr. Werner Kron, Member Board of Directors, Grand Lodge of Germany.

# THOUGHT OF THE MONTH

By THE IMPERATOR

## MYSTICISM IN THE MODERN WORLD

**M**YSTICISM means different things to different people. It is not that in its true meaning it is difficult to define; rather, the confusion is due to two distinct circumstances, and mysticism is not responsible for either of them. First, there is the etymology of the word: It was originally applied to a particular people. The practices, customs, and beliefs of these people were not primarily mystical. The second circumstance which contributed to the misunderstanding grew out of the first. It consisted of attributing to mystical beliefs, doctrines, and practices quite at variance with its real nature.

Let us return to the first circumstance: the origin of the word mysticism. The ancient Greeks learned of the mystery schools from visits to Egypt. Herodotus, the renowned Greek historian, describes his visit to the mystery schools of that land. He was deeply impressed by what he was privileged to see, but he was apparently sworn to secrecy, for in his history, he says: "I know well the whole course of the proceedings in these ceremonies, but they shall not pass my lips."

Pythagoras was one of several other Greek philosophers who dwelt among the Egyptians. While there, he learned the teachings, the inner secrets, of the mystery schools. Stanley, in his classic history of Greek philosophy, tells of Pythagoras' sojourn in Egypt. Stanley relates of Pythagoras: "In Egypt, he lived twenty-two years in their sacred places." There Pythagoras was solemnly initiated into the Egyptian rites and learned of their arts, sciences, and mysteries.

The Greeks later established their own mystery schools, and those who were initiated into the mysteries the Greeks called *mystai*. The word had reference to the mysteries of Egypt and Greece. It was in no way related to mysticism. However, the name *mystai*

continued to be associated with the mysteries in the popular mind. Both in Egypt and Greece, however, the word *mysteries* referred to a secret and unique knowledge; it did not have any reference to that which is weird and confounding.

The second set of circumstances which caused a misunderstanding of mysticism consisted of all the practices that became associated with the word *mystery*. Mystery, with the passing of time, came to mean obscure, veiled, deceptive, and fantastic. Since the original candidates of the mystery schools, as we have said, were known as *mystai*, mysticism then inherited all of these false meanings.

### *A Religious Individualist*

The mystic is a devoutly religious person, but primarily he is a religious *individualist*. To be a mystic, one must sincerely believe in a transcendent, divine power. To the mystic, this power is the *Absolute*, the *One*, an undivided *Reality*. Further, the mystic is one who is personally convinced that the fullness of God and the Cosmic can never be objectively experienced. He believes that there is no intellectual approach to the Divine. He believes that no one can relate to him the nature of the Divine. Rather, the mystic thinks that God, the Cosmic, are inscrutable in terms of words. He believes that this oneness with the Divine is a personal experience. It is a *feeling*; yet it is more than our usual state of consciousness can perceive. One must attain to a personal union with the Godhead to be a mystic. Consequently, the mystic contends that priests, clergymen, even metaphysicians, are of little help to him.

The mystic, then, is any individual who, by certain practices, evolution, or learning, comes to have an intimate awareness of his relationship to the Cosmic. In every period of history, he is

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the individual who has had an immediate consciousness of the Divine Presence.

Whenever one speaks of Islamic, Christian, or Judaic mystics, he is only referring to the faith of the individual and the mode of his interpretation because the procedure by which the change of consciousness is had and from which the mystic experience results is basically the same for all. The mystic's words and the images of what he strives for are influenced by his religious affiliation and doctrines. The great ecstasy, however, the satisfaction of the subconscious urge for transcendence, may be defined in various ways.

The Christian mystic may define his experience as one of Christ consciousness. The Islamic mystic may declare that in his experience he was contiguous to Allah. However, these expressions are only images of the subconscious impressions had by the individual mystic. They are, after all, the exalted feelings of the individual, framed in studied phrases familiar to him, the result of his experience and background.

To those who have not made any real study of the subjects, magic and mystical phenomena may seem to be related. They have, however, only one point in common. It is that they both attempt to attain a special power. Magic is the conception of a supernatural or subliminal power that can be invoked by man. Magic has as its purpose the extending of man's physical and mental powers by the addition of believed external forces which he can invoke. It has been said that it is merely the process of *getting* in order to enhance material advantages.

The mystic seeks union with the transcendental power of the Cosmic, but he is willing to sacrifice many mortal advantages so as to experience the simple state of *oneness*. He is not attempting to gain but, rather, to return to a sublime state from which he believes that man has descended.

Mysticism and mystical philosophy are not identical. There is a vast world between them. Many mystics have not been philosophers. Few philosophers have been mystics. The mystical philosopher may well know what the mystic seeks and is striving for, and he may

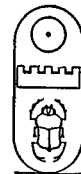
know the certain steps and psychological changes which the mystic must take and pass through. The mystical philosopher may also couch the experience of the mystic in better words than the mystic can himself. But there is a fundamental difference between the mystic and the mystical philosopher. The mystical philosopher knows only of the mystical experience, but the mystic *is* the mystical experience. The experience is intimate to the mystic. In fact, he *is* it.

### *The Thread of Knowledge*

Generally, we can say that all philosophy seeks to remove the veil of ignorance by intellectually unifying all experiences by the thread of knowledge. It tries to forge links of separate knowledge into a chain of usefulness. The purpose of general philosophy, then, is to bring man into harmony with his mortal existence. Mysticism, however, does away with all separateness and distinctions. In the mystic state, the harmonious experience is without any qualification. Its beginning and end are the realization of the *One*. There are no variations, no differences, that need to be equalized. All we can say is that in mysticism there is only the forest, not a group of trees.

There are two distinctive sides to the mystical experience: (A) the vision or the consciousness of absolute perfection and (B) the transmutation, the attempt in living to emulate the vision had. It is in the latter realm that mystical philosophy is important. Mystical philosophy, such as, for example, the Rosicrucian teachings, shows the individual how to transform his experience of the Absolute into terms of everyday living. It delineates how the mystical ideals, had as a result of the experience, can bring about a transformation of the character and personality of the individual. The mystic may expound his experience and his sublime love of the Absolute, but it is the obligation of mystical philosophy to show the manifestation of such love in actual human relationships. Mystical philosophy must point out what conditions between men will most closely emulate the ideal had by the mystic.

Through the centuries, mystical philosophy has established certain rules,



as in the works of Plotinus, for example. These rules are for testing claims to being a mystic. They were not postulated in numerical order; rather, they came about through an analysis of the purposes, preparations, and functions of the great mystics. The persistence of their findings, as a result of this analysis, makes it possible now to put them in the simple order of four rules.

#### **Plotinus' Rules**

*First*, mysticism is practical and active. It is not a passive or theoretical concept. It is a consciousness of the whole self; not just an intellectual opinion. *Second*, the mystic's aims are those which are transcendental; they exalt in their nature and are spiritual in their content. The mystic is not one who is desirous of transforming the physical universe in some way. Rather, he concentrates on the *One*, the whole Reality, which includes what we call the physical, or material, and the spiritual.

*Third*, this *One*, to the mystic, is not simply a unity with reality or merely acquiring a clear perception of it. It is to him an object of love as well. *Fourth*, the eventual union with the *One* in consciousness enhances the mystic's life. This unity is not merely a greater understanding or a subliminal feeling, but it eventually results in the remodeling and refining of the character of the individual.

A person may become a mystic without ever having the ability to define the word. There are, in fact, many who are mystics but erroneously attribute the experiences, the state of conscious-

ness, which they have to some external cause or factor. There are individuals who, when they experience the mystical state, believe that it is due to the fact that they are under the influence of some alien agency. Instead of realizing that they are the active cause of their experience, they consider themselves recipients of some outside force or power. Religionists may often think that the deity or an angelic being has infused their consciousness suddenly when actually they have had a mystical experience. Still others may think that they have unwittingly induced a state of self-hypnosis.

The fact is that mystical experience is a psychological process. The functionings of it are not wholly understood as yet. Mystical experience is not abnormal in the sense of being a mental aberration. It is, however, an uncommon experience because it consists of a penetration of self to the subliminal levels of consciousness. Philosophers, scientists, poets, inventors, housewives, and businessmen have all at one time or another had what actually is a mystical experience.

Perhaps while in deep meditation upon some rather mundane matter, they have been unwittingly drawn upward in the stream of consciousness. They have then had impressions and sensations which are not related to this familiar external world. It is a subtle feeling that consists of more than a profound emotion. It is really unidentified with emotion except as being an exalted happiness.

(continued on page 16)



#### **WE THANK YOU**

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

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

THE ROSICRUCIAN STAFF

**The  
Rosicrucian  
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1965**



A CUSTOM apparently common to many primitive peoples was the yearly gathering on the tribal New Year's days to recall the beginning of things. Rejoicing and pageantry commemorated what was to those ancient peoples the "New Year's Day" of the universe.

The idea may have originated with the Mesopotamians, for their *Enuma elish* has been called the oldest "creation story." The *Enuma elish* in the form of an epic poem predated the ancient Sumerians by several centuries. It had been kept alive and eventually written down in Akkadian cuneiform.

Envisaging the primordial state as chaos, in terms of the Mesopotamian environment, the poem begins:

*When above no sky had yet been  
mentioned  
And below no earth was named, . . .  
No reed hut had been matted,  
No marsh land had appeared . . .*

Marduk, the patron god of Babylon, had come into possession of "the tablets of destiny" and thus was able to devise mankind and the universe. The *Enuma* reaches its climax when Marduk takes "a female being" from the "waters of nothingness" and splits her in two parts "like a shellfish." With one of the halves, he creates heaven; with the other, he makes earth.

As the story was chanted, a company of Mesopotamian youths acted it out in elaborate detail. When the ceremony was finished, the crowd became silent, hoping to hear the god Marduk himself speak. If Marduk were pleased, his voice would be heard and the destiny of the ensuing year would be announced.

#### *Another Creation Story*

The creation story told by the ancient Jicarilla Apache in what is now New Mexico was not as formal as that of the Mesopotamians. It simply related that in the beginning "there were only Grandfather and Dog." As Grandfather created the earth and its various features, Dog followed him, helping with the smaller details. Dog was happy in this; but when earth was finished, the creator said: "Someday, soon, I shall have to live far away."

"Then," said Dog, "will you make

E. JAY RITTER

## Legends of the New Year

*"This is Akitu, the  
New Year Festival,  
a time to hear of  
what we are . . .*

(Mesopotamia, before 2500 B.C.)

me a companion?" Grandfather nodded and began to make Man.

"He's wonderful," said Dog when the first human was finished.

Man was taught to walk and talk, but something was missing. "What?" asked Grandfather thoughtfully; then, suddenly, he knew. "Laugh," he said. Man laughed.

Dog was happy when Man laughed. He jumped the way all dogs do when they are full of love and delight.

"Now you are fit to live," said Grandfather, departing.

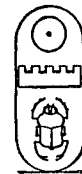
#### *Mawu*

The people of Dahomey in West Africa believe that Mawu is the mother of all. She is also the moon. When Mawu created the universe, she rode on the back of Aido Hwedo, "the great rainbow serpent," who was so big he was able to encircle the sky.

Mountains stood every morning where the two had spent the night. But when the world was finished, Mawu and the great serpent realized that many things were too large. The earth itself was so heavy, Mawu saw, that it would surely topple. "Coil around the earth and steady it," she ordered the serpent. "Bear its weight."

The back-country Dahomey say that Aido Hwedo encircles the earth even today. To keep from slipping and perhaps dropping the earth, he holds the tip of his tail in his teeth. Once in awhile, the tremendous task makes him uncomfortable. Then he shifts a bit to ease himself, and there is an earthquake in the world.

(continued overleaf)



### *Among the Melanesians*

The Melanesian peoples of the Banks Islands, northeast of Australia, believed that in the world's first days the total population consisted of twelve brothers. One of them, Qat, started making things—stones, plants, whatever he thought up. There was then neither darkness nor light, and Qat's brothers didn't like the earth this way.

Eons passed and then Qat got an idea. He would make the sun. The brothers in time came to enjoy the bright rays of the sun. One day, the brothers saw the sun moving to the west. "It is leaving us! Can't you make it come back?" they cried.

"This is night," said Qat. "Lie down and keep quiet."

The brothers lay down and in the dark they felt strange and dreamy. Their eyes grew heavy and finally closed. "Are we dying?" asked the brothers.

"This is sleep," said Qat. Thus man came to obtain night and day.

The concept of brothers who held supernatural powers is actually widespread throughout the Pacific. Certain of the Polynesian tribes trace ancestries today back to brothers such as Maui, Limo, and Tane.

### *The Polynesians*

In the first days, according to the Polynesians, there was only darkness and void. Then light was born, growing from a flicker to full day. One by one, the brothers appeared: Maui produced the Pacific islands by fishing them up from the bottom of the sea with his hook and line; Limo noosed the sun and forced it to go slower, making the day "longer even than night." A third brother stole fire and brought it to earth, but Tane was the brother who made mankind. To do this, he first molded a woman figure out of earth. She was called "Woman-pile-of-sand." She married a sand man and eventually became the mother of all Polynesians.

### *Tierra del Fuego*

When Ferdinand Magellan sailed through the archipelago of islands at the southern tip of South America in 1520, he was fascinated by the number of outdoor fires the inhabitants kept

burning. Because of them, he called the islands Tierra del Fuego (Land of Fire) and sailed on. His visit may have coincided with local New Year's festivities. The first peoples there built countless fires the first few days of each year in honor of the powerful god whom they believed to own the world.

The natives referred to this god only as "that one there above." They thought he lived far away, but whoever ate meat late at night threw a small piece out of his hut, saying, "This is for 'that one there above.'"

### *The Northern Hemisphere*

Creation stories in the northern hemisphere contrast with those of Tierra del Fuego and other southern lands in that the creator is often an animal. Among these have been eagles, ducks, and fish. The early Finns, for example, believed the world was formed when a beautiful teal landed on the primordial waters and laid seven eggs. Six were golden, the seventh iron. All but the last egg sank to the bottom of the water and were forgotten. The iron egg, however, broke open, and from its lower shell the solid parts of the earth were formed. From the upper shell, the sky arched itself over sea and land. The yolk slipped into the sky and became the sun. From its white, the moon and stars were formed.

### *The Eskimos*

The small Eskimo village of Unisak sits on a cape which juts out into the waters of Bering Strait from the Chuckchee Peninsula, Siberia. Eskimos there say that "Raven and his wife" created the world. The pair made Unisak from the bill of an eider duck, then Alaska out of a long knife. The island of Imalik, situated between Siberia and North America, was made by Raven and his mate from the button which fastens a knife scabbard around a man's hip.

Most of the heroes in stories of the world's first days were happy gods. The happiest, perhaps, was "Old Man Madumda," father and protector of early California's Pomo Indians.

### *The Pomos*

The Pomos believed that Old Man Madumda took bits of dried skin from his arm and fashioned them into a tiny ball. This little ball grew into the

earth, and Madumda hurled it out into space. Finally, blowing sparks from his pipe into the southern sky, the creator chuckled and started the sun.

Madumda walked around in the world fixing things. "Here a mountain, here some rocks," he said. "Now a valley, a lake, clover growing, acorns on the mountains, juniper, and cherries. There must be potatoes and rabbits," he said. "And on that mountain over there let there be bear, puma, wolf, coyote, fox, skunk; on this one rattle-snakes, king snakes, garter snakes. . . ."

When every creature had been made, Madumda gave the various peoples their languages and dances. "Take care of each other. Live in happiness," he told them, and then went to talk to the animals. He called together the wolves,

the lynxes, pumas, foxes, raccoons, squirrels, martens, and the bear. He told each where to live and where to find his food. He told the elk and the deer to live in the hills. He told the rabbits, the moles, gophers, mice, and badgers to live underground. He instructed the snakes, lizards, and snails how best to get along in the world.

He told the fish, too, how to live. Turtle came ashore with the fishes. "You're not a fish!" said Madumda to Turtle, "but you can catch your food in the water if you want to. Now you, Fish," he said, "must not come ashore. Live in the water."

And so Madumda's work was done, and it was time to go. "Hold together," he told the world as he disappeared. And so it has.



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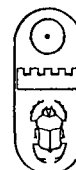
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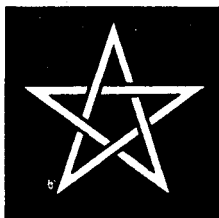
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SIMON KASDIN, F. R. C.



## The Symbolic Pentagram

*Man in balance  
is its theme*

TO THE QUESTION, "To what shall man be likened?" the ancient Rabbi Eleazer replied: "A man whose knowledge exceeds his works shall be likened to a tree whose branches exceed its roots, and shall not see when good cometh, but shall inhabit the parched places. When a man's works equal his wisdom, he shall be likened to a tree planted by the streams of water that bringeth forth its fruit in its season."

Balance between works and wisdom, as balance in so many other aspects of life, is of supreme importance. The laws of balance are symbolized in the pentagram, the *Star of the Microcosm*. It is so universal and so classic a mystical symbol and so ancient that in *The Arabian Nights* the genie was said to have been trapped in the fisherman's flask by the magic Seal of Solomon. This was the five-pointed star, as contrasted to the six-pointed one, the Star of David, known as the *Sign of the Macrocosm*. Goethe's Dr. Faustus used it to exclude the devil from his apartment.

In the pentagram, if the points are numbered 1, 2, 3, and 4 from right to left, beginning at the bottom, they represent earth, water, air, and fire, in that order. Observe the similarity to a tree: The lower parts, the roots, bring up the earth and water, and the upper arms, the branches and leaves, collect the air and the fire. Why then does the oak produce one type of leaf and an acorn for its fruit and the apple produce otherwise? Because the fifth element, the quint-essence, the *mind* of the oak, is different from the *mind* of the apple. It does different work with the same elements!

Let the earth represent the solid structure of our bodies—the bones and even the somewhat solid muscles, arteries, nerves, intestines, glands, organs, etc. They are built and maintained by the foods ingested into the organism, modified by internal chemical processes. Let water represent the free-flowing chemicals coursing through our blood vessels, glands, intestines, and excretory organs. Let air represent our inhalations and exhalations, the taking of oxygen into our bloodstream and the exhalation of carbon dioxide and other waste products by way of our lungs.

In all of these aspects, balance is of extreme consequence. There must be balance between the carbohydrates, the fats, the proteins, the water. There must be properly balanced amounts of minerals and vitamins. Most of all, there must be a proper balance, not an excess, between what we require and what we eat.

Let our vitality, then, be represented by number 4. This is produced by the combustion of the complex food molecules and by catabolism into the products of combustion, carbon dioxide, water, uric acid, etc. To the mystic, there are other subtle energies which our bodies derive from certain energies of a more universal nature, which pervade the atmosphere and permeate the air and our surroundings and are picked up directly.

We need a certain amount of energy for the digestion of our food and our usual physical functions. The amazing thing is that when we expend an extra amount of energy in healthy exercise and breathe in large amounts of fresh air, we have more energy because the natural processes within our bodies provide us with extra energy for properly balanced healthy exercise.

Not all extra expenditures of energy are healthful, however. When we overeat or otherwise overindulge, the energies are not as easily replenished, and we have less energy for our necessary work. Nor are the mere physical functions of the body the only energy needers and users. All mental functions require energy; the more difficult the mental problem, the more energy required.

Healthy mental functions are well and good, but when we indulge in un-

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healthy mentation, such as thoughts of anger, hatred, exasperation, and frustration, no matter how justified, we rob ourselves of our own most precious possession, the vitality that we require for necessary functions.

This is why the wise King Solomon stated in the *Book of Proverbs* that he who rules his own spirit is better than he who takes a city. If we waste our vitality in hating, we will not have enough left to do our work.

Hate and fear upset the bodily chemistry by changing the natural digestive functions, and the chemical products secreted by them can so change the chemistry of the body that ulcers, nervous breakdowns, heart attacks—in fact, practically any disease—may result.

The most important element in these

days of mass hysteria, mass pressures, mass materialism is the healthy balance of our minds. When we are overcome by headlines suggesting war, hatred, the usual syndromes of politics, we can always turn to the great poets and philosophers, to constructive healthy ideas, to the mantras of greatness such as “I will lift up mine eyes to the hills, from whence cometh my help.”

The ancient Spartans, not content merely to exist and enjoy the process, determined to produce a goodly result from this life and to leave the world a little better for their having lived. So might we likewise balance our lives, not wasting our vitality vainly but bringing forth good fruits in their season. This is the lesson of the pentagram.



## Medifocus

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

**February:** The personality for the month of February is Arturo Illia, President of Argentina.

The code word is ANKH

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

**April:**

The personality for the month of April will be Humberto Castello Branco, President of Brazil.

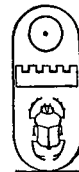
The code word will be SCALE



HUMBERTO CASTELLO BRANCO



ARTURO ILLIA



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



## *Living the Rosicrucian Life*

THERE IS A SECTION in the *Rosicrucian Manual* devoted to the Rosicrucian Code of Living, in which thirty ancient rules for living the Rosicrucian life are presented. Even when they are strictly followed, few outside of one's immediate family would note anything distinctive about the circumstance, for the rules pertain to private matters and not to demonstrable things.

It is easy to recognize by their distinctive clothing those who belong to some organizations: the Salvation Army workers, clergymen and priests of some denominations, and members of certain religious sects. Rosicrucians have none of these distinguishing earmarks; in fact, the ancient rules prohibited the wearing of distinctive clothing except when officially conducting the work of the Order in public or private.

If we review the teachings of the Order, we find that the greatest good that any Rosicrucian can accomplish for mankind can generally be carried on in silence and secrecy from his home. In public, a Rosicrucian can perform seeming miracles without moving his fingers or casting a single glance noticeable

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

to others. So far as the obligations of the Order and the specific promises of its various degrees are concerned, there is none that calls upon the member to reveal his identity or to live in such a manner as to distinguish him either to the casual or careful observer.

In fact, everywhere in the work of the Order, the injunction to each member is to strive to find his particular mission in life and to act accordingly. That does not mean that each must find some distinctive *outward* work to do which will make him a signpost or a signal of Rosicrucian philosophy. Nor does it mean that in finding his mission in life from a Rosicrucian point of view he must abandon or change his present work.

A man who was building a successful leather goods factory in the Midwest joined the Order just as business problems and the rapid development of his interests threatened to tax his capabilities. It was more than he knew how to handle, and he was worried. After uniting with the Order, he found himself meeting new conditions with a power and understanding that surprised many. When the Cosmic pointed out his real mission in life, he was disconcerted since it was not the making of leather goods. Did it mean the abandoning of his new and growing business?

Not at all. It meant only that, when he was not busy with his daily occupations in the material world, there was work he could do in the psychic world. Known to the average member as a businessman, he was, nevertheless, a great psychic healer; yet those who met him on the street or in business did not suspect that he was doing other more important work.

How can we tell what is being done by the truly devout members of the fraternity, who may wilfully or unconsciously conceal what they are doing? By what signs and standards do

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we judge others? We may know a member who seems to be in moderate circumstances, attempting to meet his worldly obligations as best he can but in no way typical of one we consider a master of nature's principles. We may believe that such a person should want for nothing in the material world since he should be able to attract and secure all he requires. He should have no business worries, for some magic should solve all his problems.

It is not apparent that this man's greatest concern is some secret or private work which he pursues with power and success; yet in the material field he is struggling to overcome conditions that might destroy another with no knowledge of cosmic laws.

It may not be known that a doctor, who seems to be only partially successful in his practice, is privately conducting certain biological experiments in his laboratory and devoting to this work more of his time than to his public practice. Or it may be that a factory employee, who as an initiate might be considered to be wasting his time in menial work, has for years been working at night on an electrical device as a contribution to future scientific achievement.

The Rosicrucian knows that fame will be the least or the last reward he should have in mind in considering his mission in life. He knows that he must abide by certain decrees, that he must yield to certain urges from within. Whatever may be his struggles, weaknesses, and problems in life, certain definite things must be attended to at the expense of worldly situations. He may choose to accept all or part of the opportunities opened to him. He must then expect to reap as he sows.

Living the life of a Rosicrucian means following the law as it applies to the individual. When religious institutions attempted to lay down a set of rules of conduct for all, a few adhered to them, even to the extent of martyrdom—in some cases without any real benefit to themselves, the Church, God, or mankind generally. The majority wandered away from the rigid rules because they were not adaptable to all.

No such standard of living is set for the Rosicrucian. As rapidly as he becomes familiar with the cosmic laws and his relation to them as an individual expression of the whole, he is capable of determining what his obligation is. By his decision, he determines his fate in this life and others to come.

We can never know how greatly an individual may have changed the course of his life. We cannot know the extent of his suffering, struggling, and battling against odds that we might consider insurmountable. We can never know what he may be sacrificing to maintain even a partial contact with the Order and its teachings. We cannot know what the Cosmic is directing him to do.

Let each of us make sure that he is doing what the Master within has pointed out for *him* to do. Let each live according to his own Light, doing what he feels the divine urge to do even though it be menial or casual work, seemingly unimportant and unrelated to the work of the Order. Then we can be sure of truly living the Rosicrucian life. There will be no time to note whether others are living the life as we think they should. By our fruits shall we be judged—and the Masters will do the harvesting, not we.

*Mystic Triangle, October, 1927*



### ROSICRUCIAN DIRECTORY

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



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



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

## The Message of Art

RECENTLY, the writer was privileged to visit Mediterranean regions, the center and meeting place of ancient empires and cultures. Like a pilgrimage, the travel was through the shrines of manifold races and religions—temples, mosques, churches, museums, and theaters.

The austerity of the Spaniards; the exuberance of the Italian Renaissance; the enduring aloofness of Egyptian pharaohs; the poised elegance of Greek gods: Each seems to express a different attitude. Where there is speech, there must be a message. What is it, then, that all these various art forms have to tell us? What is the message of art itself?

Originally, the Latin word *ars* meant an ability, a technique, such as the *art* of government or even the *art* of deception. Ancient universities taught the liberal arts, those higher arts reserved for free men. Eventually, the arts, without any qualification, signified a group of activities called in English the *Fine Arts* and in French and German the *Beautiful Arts*. These are generally understood to comprise painting, drawing, sculpture, and architecture—and, in a wider sense, poetry, drama, dance, and music. Since art is thus set apart by fineness and beauty, we must seek a definition or a standard of beauty itself. We may not be able to add to the numerous treatises on esthetics written by philosophers; but we can acquire a feeling for the essence of beauty.

Before investigating man-made beauty, it may help to look for beauty in nature. We speak of the blue sky, the flash of pure color in a sunlit raindrop, the clear tone of a bird's song. These are all simple phenomena, regular expressions of natural law. Beauty emerges from the turbulence of sense impressions like an island of signifi-

cance and order. It leads from chaos to cosmos.

There is a limit, however, to the degree of order and regularity that appears beautiful to us: The brilliant flash of a crystal is entrancing, but seen too long a single hue becomes oppressive. After gazing at the blue sky for hours, we long for contrasting clouds. A prolonged tone becomes a noxious whistle; it must be enriched by overtones, modulated by vibrato, or broken up into rhythm. Sophistication demands complexity, a counterpoint of multiple forms. It loosens the severity of order and reintroduces an element of freedom.

As a principle of esthetics, this leads to a twofold polarity: 1) chaos versus cosmos, cosmic order appearing as the positive, desirable pole; and 2) freedom versus restraint, the positive aspect seeming to have crossed over to the other side. One can find similar ambivalences in many fields; for instance, in the opposing political ideals of liberalism versus authority. In every case, it is impossible to prove the absolute superiority of one side. One well-known school of philosophy interprets the seemingly antithetic opposites as obverse and reverse sides of a single coin so that coexistence and synthesis are foreordained.

### *Bipolar View*

Applying this bipolar view to art, order and regularity consist in conformity to a norm, a canon. In representations of the human figure, the canon of beauty is related to desirability. Desirable features include sex and strength: Stone-age idols of the Mother Goddess have broad hips and huge breasts, signifying ability to conceive, bear, and nurture offspring. Advancing culture shifts the ideal to balance and symmetry, to attributes of health, skill, agility, and intelligence, exalting the individual rather than the tribe.

Architectural beauty, too, is largely functional: A temple and a palace must be fit for worship and for royal living. Continued adaptation leads to conventions of proportion and ornament. In all art forms, the archaic phase stresses convention, regularity, and stability. The classical phase infuses the canon of beauty with animation and individ-

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uality. At last, in periods of decay, canon and organization succumb to excess of motion and arbitrariness of design—relapsing into chaos.

So much for the forms of art works. What about their content? In architecture and applied arts, we might suppose that the function itself is sufficient content. If a house protects us from the elements and provides comfortable space for living and working, it fulfills its functions; but this alone makes it a work of craftsmanship, not a work of art. The function of the visual arts is illustrative; but it is not the sole objective of the artist to portray a person, a landscape, or an event. Description alone is not art. The content of a picture insofar as it is a work of art is not identical with its subject matter. Its beauty is not related to the beauty of the model. Its greatness is not merely a matter of technical skill.

Rembrandt painted an old woman paring her fingernails and portrayed himself as an ugly, disillusioned old man; yet his pictures are considered beautiful. Art appeals not only to our senses and minds, but also to our emotions and instinctive insight. We learn more about the essence of steel or lace when a great painter sketches the high lights of a harness or a woman's ruff than if we held the objects themselves in our hands. Contemplating a picture of a drunkard, we know how the man feels; how he became what he is. Art bridges the chasm between individual and group, between accident and fate. Like natural beauty, it affirms that this chaotic world is meaningful and intelligible.

In poetry and drama, where materials are words, the story content may seem more important; but storytelling alone is reporting, not art. Even craftsmanship with words is not enough: Good verse does not make a good poem. Great art uses form and content to express an inner experience.

The same argument applies even more compellingly to music. Pure music has no factual content at all. Admittedly, there exists great music inspired by outer events; but if a composer slavishly imitates the sound of a dripping faucet, a crying baby, or a bomb exploding, he is a reporter and no longer an artist. Pure music can

make us experience the feelings of a hero or a wailing child.

In any specific cultural group, pure music is subject to conventions which make its language familiar to the members of that group. However, its nearly universal appeal seems to indicate that its rhythms and scales find an echo in the physical and emotional structure of man. Centuries of concerts evoke again and again in millions of listeners from all walks of life the feelings of long-dead composers. It is a matter of viewpoint whether this is regarded as a miracle or as a proof of inner kinship.

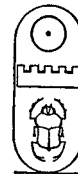
### *Information Theory*

This ability to speak directly to the emotions and the inner understanding seems common to all art forms and may serve as a definition. It may also guide us in our quest for the message of art. A message implies the imparting of information and, therefore, is subject to the laws of the *Information Theory*. This theory states that information can be imparted only by means of a language or "code" known to both the transmitter and the receiver.

The existence of this common code establishes some degree of order and of relatedness between the communicants. It also imposes a restriction on the form and content of the message. If a faster flow of communication is desired, the code must become more complex and seemingly more irregular until it appears like noise and gibberish to the uninitiated. Completely rigid order has no message content because it is predictable. As an example, so-called computer music conveys no message except the computer code itself. Insofar as this code is freely chosen, it may contain some musical invention; but its repeated application becomes analogous to the identical repetitions of a wallpaper design.

At the opposite pole, unrestricted freedom is equally devoid of message. Faddists who "create" pictures by randomly splashing paint upon a canvas tell us nothing except the physical laws involved—and the sterility of their own hearts. The intermediate state of restricted freedom is the domain of true art, as of all message transmission.

The message of each individual artistic creation is primarily a communi-



cation formed by the artist's intention. In addition, it communicates and induces in receptive beholders the psychic state of its creator. Whether this state is entirely individual or partly a channel of superpersonal influences is not relevant to the present discussion.

True works of art speak not only to initiated fellow artists, but to all sensitive art lovers regardless of race, creed, and time. Therefore, the code or language of art is not based on artificial conventions alone, but is rooted in a common heritage.

The message of art in its totality lies in the fact of its universal appeal. Art proclaims that beneath the cultural, social, racial, and religious differences, all men of good will are brothers. It proclaims that our fellow creatures and the common universe sheltering them are intelligible and that our understanding is enriched by every creative work. Whether classicist or rebel, every true artist strives toward this understanding and thus contributes his own share to the message of art.



## MYSTICISM IN THE MODERN WORLD

(continued from page 6)

In true mystical experience there is no loss of consciousness. It is, rather, a *change* of consciousness. In other words, there is an emergence to a new level of consciousness. If one suddenly breaks into a run when he has been walking, all he has done is to change his gait. He is still in motion. Persons, who have stood before a majestic display of nature, perhaps in deep reflection, have been brought into unity with the *One*. There, for the moment, was the supreme ecstasy of mysticism for which they knew no words.

Then they were mystics in fact, if not in name. Kant said he found evidence of God in contemplation of "the starry heavens above."

### Phases

There are phases of the mystical life through which one must pass before ultimately escaping the objective and experiencing unity with the Cosmic. These are the steps of the *mystic way*: First, there is the *awakening*. This is a gradual consciousness of impressions and sensations which seem to emanate from the depths of self. It is also a growing realization of a vaster reality than that with which we are ordinarily familiar, a growing realization of the Cosmic. The final awakening is the climax of a series of lesser ones. It is an abrupt experience; it consists of an intense feeling of joy and exaltation.

The second phase of this mystic way is *purgation*. The experience one has during the awakening inspires an ideal-

ism. There is then a profound realization on the part of the individual of divine beauty and cosmic perfection. This, in turn, causes a great awareness of one's own imperfection by contrast. From this there follows a contriteness and a desire to purge oneself of the foibles that he believes he has. This manifests as a greater self-discipline.

The third phase is known as *illumination*. This is when the individual is able to free himself from the influences of the objects of the sense to which most of us are tied. During this third phase, one seems to perceive what to him is the Cosmic. That is why this phase is called *illumination*: It is only had after a serious contemplation of the noble ideas inspired by the awakening and the act of purgation.

The fourth phase is the *Dark Night of the Soul*. Once the individual has had the first great illumination, the contrast between it and the objective world is rude. There is apparently a great void between these two states of consciousness. There is an awareness of his separateness. The Cosmic, as experienced, then seems more remote than before he had the illumination. This notion is accompanied by a great feeling of loss and abandonment. This is the Dark Night of the Soul. Mystics have often referred to it as the "spiritual crucifixion."

The fifth and final phase is known as the *union*. This is not just a perception of the Cosmic. It is not just a visual image that one has or even any feeling

that is possible of expression. It is a complete merging of one's being with the infinite octaves of cosmic energy. This is accomplished through the quickening of the sensitivity of the consciousness. It is being impervious to certain levels of stimuli and especially responsive to others. This union is not passive but active. It is a passing from an objective level of consciousness to the deep recesses of the subconscious self.

Once this unity has been attained, its aims fulfilled, the whole function no longer commands the focus of one's attention. Once the unity is had, it infuses his being as a power and that power motivates him, his thinking, and acting. The cosmic connection is then made subsequently without ideation, without prolonged thought or effort. Louis Claude de Saint-Martin, eminent mystic philosopher, said: "All mystics speak the same language, for they come from the same country." He meant, of course, that all mystics have had the ultimate intimate experience of cosmic unity.

#### ***Mysticism Is Practical***

Mysticism is commonly thought to be wholly idealistic, ephemeral, and unrealistic. But quite to the contrary, mysticism is *practical*. It is not hearsay. Further, it is not just a tradition. It is not a religious doctrine, nor is it faith; that is, it is not a reliance upon the authority of some individual or institution. Mysticism, instead, is thoroughly grounded in personal experience. Josiah Royce, noted American philosopher, stated: "The mystic is a thoroughgoing empiricist." In other words, he is one who relies upon personal experience; but it is a transcendental experience, one on another level of consciousness. The mystic is not one who wishes to escape all kinds of reality. He wants to ascend to a new world, to find orbit, if but for a moment, in that existence, or that world, called the *Absolute*. By doing this, he extends his mental perspective, just as one increases his visual perceptions by climbing a mountain. He does not do so necessarily to escape the valleys, but in order to see beyond them.

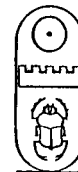
The terms of the mystical experience, the frame of ideas into which the mystical experience may be placed, have not

come from the Cosmic. They do not arise in the Cosmic. The phraseology of the mystical experience reflects the background of the individual. After all, one can only express himself in the language and with the ideas associated with his society and customs. The full reality of the mystical experience possibly no man may ever know. The experience which one objectively recalls is never beyond the limits of his own personality. It is expressed in the substance of the personal background and influence. Therefore, the mystic is practical because his experience must necessarily be centered finally in the substance of this world if it is to be expressed at all.

Have the psychological factors of mysticism and its principles any place in our modern world? Any intelligent observer today is aware of the increasing disintegration of self. Diversified interests and appeals make the unification of self, the coordination of all one's faculties, difficult if not impossible. Hedonism is on the ascent. It consists of sensuous appeals, pleasures which are principally related to the appetites. By the subtlety of modern advertising and general propaganda, they are being made to appear as the very *summum bonum* of life.

Concomitant with hedonism is the framework of glamour in which the material intellect is placed. For example, the astute specialist in some branch of inquiry devoted to the knowledge of the physical universe is the hero of the hour. This glorification of the intellectual self is concerned principally with utilitarian and hedonistic ends. In effect, this glamour proclaims a mastery of the material world and a securing of one's physical being, thus creating a greater assurance of appeasing the appetites.

These two selves, the sensuous and the intellectual, are being made to serve each other. As a result, they are so dominant as to make all the other aspects of man's being, his other possible selves, subordinate and repressed. We speak of the decline of morality and spirituality today. In fact, to many persons the moral and spiritual aspects of consciousness are but mere terms. They have never subconsciously experienced morality or spirituality; therefore, they



are easily displaced by the more intense appeals of the sensuous and intellectual selves.

### *The Integration of Self*

The integration of self, letting consciousness of our being manifest along its ascending scale, rising upward, if you will, begins with contemplation and meditation. This requires being alone with self. It means periodically living in the world of reflection, contemplation, even if briefly. This analysis of one's subtle thoughts and feelings during such a period of contemplation is becoming a lost art.

Just recently an advertisement appeared in a national magazine with the caption: "Have you often wanted to be alone—an hour with yourself?" The theme of this advertisement was that a certain insurance policy would make it possible for the individual eventually to retire and acquire that needed hour. The whole theme of the advertisement was really a sad commentary on the lack of opportunity today for the average individual to unify his various

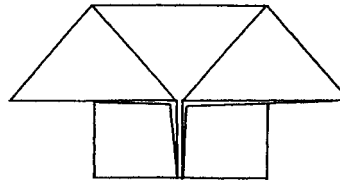
selves through meditation and reflection.

The teachings of mysticism, the various phases of the mystic way, are essential if we are to save our civilization. After the mystical experience is had, the self is obliged to employ a symbolism to express its experience. Thus those who have such an experience turn to music, art, literature, design, and humanitarian acts to give reality to their mystical experience. Consequently, it is these modern mystics, who by converting their experiences into creative realities, advance not merely art and science, but the whole of humanity.

Sir Arthur Stanley Eddington, British physicist and astronomer, in one of his texts states in defense of the modern mystic: "And so it seems to me that the first step in a broader revelation to man must be the awakening of image-building in connection with the higher faculties of his nature so that these are no longer blind alleys but open out into a spiritual world. . ."



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THERE IS NOTHING so wholesome and invigorating as expressing our convictions effectively, for by so doing we encourage cooperative understanding and broaden and advance our concepts of life. The fire which burns within radiates outwardly. If repressed, having no outlet, it tends to destroy the inner walls of one's personality.

Therein lies the challenge: How can we express our inmost convictions freely, spontaneously, and never evoke resistance or misunderstanding? Should we express our convictions only to some and not to all? What criterion should we choose? Would hiding our convictions ever make for mutual understanding or give our inner selves the much needed satisfaction?

Fear of evoking animosity may seem to offer no other choice, but that disappears when we discern the basic laws which motivate human responsiveness. We probably can never altogether avoid misapprehensions, but we can surely mitigate them if we realize that the matter of people's being "ready" or "unready" to understand is dependent on whether or not our convictions are expressed so as to be freely and readily acceptable. The oft-repeated truism, "Molasses catches more flies than vinegar," is still worth remembering.

People resist whatever appears to be an attempt to "force" ideas on them. They really crave to think freely. When we become fully aware of the existence of self-defensive reactions against the unknown, the seemingly oppressive, and directives from others, we not only avoid various frustrations as a result of others' "unreadiness," but we also strengthen our own freedom of thought by granting the same freedom to others. We can at least make our convictions acceptable by stating them from the levels of others' concepts.

Above all, we can discover that the laws of human response serve as a solid foundation in proportion as we seek to understand their functioning—seeing with the eyes of others, feeling their experiences, understanding their reasons for responsiveness with regard to expressed convictions.

The saying that "a fool learns only through experience and a wise man seeks other ways" should be qualified.

ADRIAN WALDO SASHA

## Saying What We Think

*And making our  
convictions acceptable*

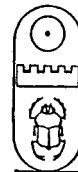
Unless someone's expression of conviction points out a direction, even the proverbial fool cannot learn from experience. Even reading can enlighten only inasmuch as it carries some understandable directive. Convictions should never disregard modes of thinking and levels of concepts in order to be understood.

We interfere with others' lives when we express our convictions so forcefully and positively that we lead them entirely in our way. According to the laws of destiny, we should merely help them to go their own way constructively.

What are the *laws of destiny*? Experiences involve directions. How true it is that a sad experience in some situations may make us avoid them for a lifetime although they may be of great worth! Also, we may find our redemption through and in some things that appear entirely implausible, especially from the standpoint of objective logic. Who knows what kind of situations—big or small—a person should face in order that his soul may flourish?

Therefore, even our most ardent convictions must be given mainly as if they were opinions. Opinions are like waves of the ocean, and convictions are like deep and guiding currents. Yet the universality and impartiality of justice demands that we merely show how things look to us.

Every application of force over one's fellows is an open declaration of failure to express convictions understandably and acceptably. The more developed our ability to express convictions freely and acceptably, the less force is needed for carrying out measures deemed worthwhile. It will be a Golden Age when expressing our convictions is natural and effective.



MILTON KAUST

## Man's Cultural Past

*Will exploration of the  
Atlantic Ocean's floor reveal it?*

Not all questions have immediate answers, especially when they concern the races of man. Who could imagine a relationship between peoples so widely scattered as the Cro-Magnon man of Europe, the Berbers of the Western Sahara, the Guanches of the Canary Islands, and the inhabitants of tiny Easter Island in the South Pacific? It is thought by many ethnologists that Plato's fabled Atlantis held the answer to the meeting, mingling, and dispersion of many racial elements. Archeologists in the main have held Plato's accounts to be fiction, but today the tide of opinion turns to the possibility of a sunken Atlantic continent. The author poses some intriguing ethnological questions and suggests that submerged Atlantis may provide the answers if and when the ocean's floor is explored.—EDITOR

ON EASTER DAY, 1722, the Dutch explorer, Admiral Roggeveen, sighted an island in the eastern Pacific and in honor of the day named it Easter Island. His description of its people and the huge megalithic statues they worshipped started a controversy which has not yet ended.

To answer the question of the origin of their culture, it is necessary first to look at another extinct culture which closely approximates that of Easter Island. And to follow that culture from its source to the present.

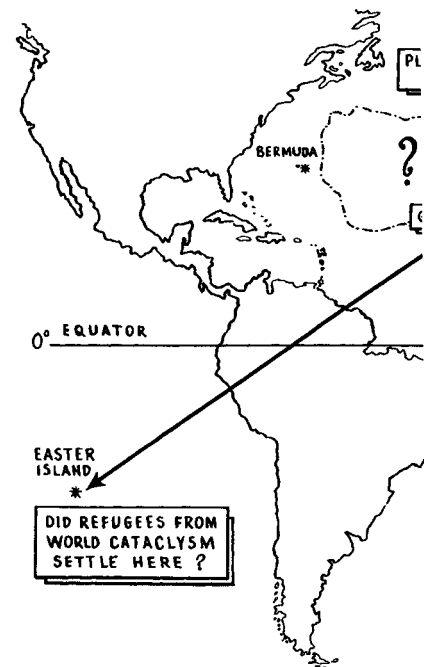
Lying off the west coast of Africa are the Canary Islands. The inhabitants were known as Guanches. The most outstanding thing about them was that they were a fair-skinned, blond, blue-eyed race living in a geographic locus predominating in dark-skinned peoples. This fact presented the ethnologists with the problem: Who were the Guanches?

Cave drawings, megalithic stone work, mummified burials, and many other forms of culture pointed to the North African Capsian culture of the late Ice Age. The dominant type of man in this culture was Afalou Man,

a North African type identical with the Cro-Magnon of Western Europe.

Cro-Magnon also lived in caves and developed some rather elaborate cave art, especially the multichrome compositions of the Magdalanian culture of La Madeleine and Altamira, done rather more than ten thousand years ago in France and Spain. It is to this culture zone that the Guanches were tied by many anthropologists, including Pritchard, one of the greats of the English School, and Ernest A. Hooten, of America.

Herbert Wendt, the German investigator, in a work published in 1962, advanced proof that the Guanches and the blond-haired, blue-eyed Berbers of North Africa are definitely related. He quotes Eugen Fischer, a fellow German anthropologist, who carefully investigated the Guanches, Berbers, and ancient Libyans, and offered conclusive proof that there was *no* relationship whatsoever between these three peoples and the Mediterranean types found elsewhere on the North African and southern European continents! The latter, said Fischer, were rather small



*The  
Rosicrucian  
Digest  
January  
1965*

and slightly built, while the Guanches, Berbers, and Libyans were possessed of broad-angled jaws, broad cheek bones, high-capacity skulls, and massive, heavy-boned skeletons, indicating heavily built figures.

These statistics point neither to the Mediterranean peoples nor to the blue-eyed blonds of modern Europe. Wendt then states that only one type of man qualified for relationship with the Guanches of the Canary Islands and that was the Cro-Magnon-Afalou type of the Upper Paleolithic. This, of course, does not solve the problem, but it raises a second interesting question: What was the origin of Cro-Magnon-Afalou?

For many years, it was theorized that Cro-Magnon-Afalou evolved from Neanderthal man of the old Stone Age. This concept had several drawbacks, for while the former was *Homo sapiens*, the latter was not. It is now accepted by modern anthropologists that *Homo sapiens* did not evolve from Neanderthal at all, but came from "elsewhere."

Frederick Zeuner of the University of London has shown, via Swanscombe

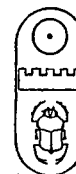
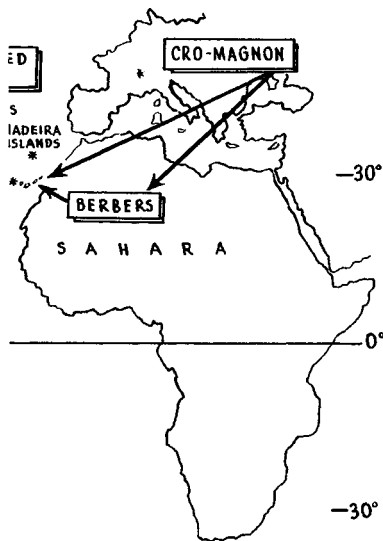
Man, that *Homo sapiens* antedates the entire time-range of all Neanderthals. Swanscombe lived at least—perhaps more than—a quarter million years ago and was quite definitely *sapiens* in type. This places him some hundred thousand years before the first Neanderthal! Zeuner, in his excellent work, *Dating the Past*, makes the very suggestive statement that *Homo sapiens* was well established as a species long before he re-entered Europe in the Upper Paleolithic.

From Swanscombe, we know *Homo sapiens* was here a quarter million years ago; yet there is a hiatus of some two hundred thousand years between him and the next *sapiens* find! How to account for the gap? It is almost as though the earth had opened up and swallowed all the previous evidence of man's cultural past. Such a concept would explain why nothing tangible exists between Swanscombe and Cro-Magnon-Afalou. But what of the evidence of Swanscombe? How explain the presence of *one* person in all of Europe?

Let us postulate a highly civilized culture in Dr. Zeuner's "elsewhere" of *Homo sapiens*' origin. (Exactly where, we'll learn later.) Is it not almost a *sine qua non* of civilization to practice exploration of nearby lands? Explorers sometimes lose their lives in the pursuance of their trade. It is not too improbable to attribute to Swanscombe the role of explorer, one who died in a foreign land.

As for the probable catastrophe which destroyed the land of Swanscombe's origin (and man's), it is necessary to assume destruction on a continental scale. (For evidence of such a disaster within the time of man, see "When the Earth Died," *Rosicrucian Digest*, May, 1964.) When such a catastrophe struck, the people in the disaster area would assume it to be the end of the world. One can well imagine the result of such an occurrence. The shock of seeing their world crumbling and sinking into the bowels of the earth would drive all semblance of sanity from their minds. Wild, unthinking flight would be the order of the day.

Such catastrophes can easily unbalance the finest minds, as modern warfare has taught us, and it is not



inconceivable that the few survivors would be victims of total amnesia. During the flight, some would tend to flee farther than others, depending on the extent of the traumatic shock. Those suffering most deeply and possessing only the memory of the terror, would flee headlong, continuing their flight indefinitely. When they finally stopped, they would have become hereditary wanderers with no memory of their past, much like the early Polynesians!

Those who retained some degree of sanity would realize that the disaster was not as universal as it had at first seemed and would settle on land masses nearer home. This would account for the presence of Cro-Magnon-Afalou in North Africa and Europe and the Guanches on the Canary Islands. Their weakened culture is easily explainable: Select a small group from any random population and count the number of scientists present. The chances are against there being a single one. Such a group, then, could not recreate the Industrial Age.

#### **"Iko's Earth-Oven"**

Now back to Easter Island: The earlier of the two recognized migrations to that island would be the hereditary wanderers, finally run to ground. Evidence that the members of this migration reached Easter Island in the fifth century lies in the Carbon-14 dating of the fortified defense work known as "Iko's Earth-Oven." There is no date this old anywhere else in the Pacific Ocean. If, as some have assumed, the inhabitants of the Pacific were originally from the Orient and diffused over the Pacific in waves of peaceful migration, Easter Island would be the last settled island, not the first.

Comparative blood typology confirms the thesis that the Polynesians are not descendants of Mongoloid peoples, but rather spring from the same stock which populated North Africa and Europe. Raymond Dart, the South African anthropologist, in his work on human blood types, has shown that there is a definite geographic distribution of blood types. The peoples of Asia are predominantly of Type B, while those of North Africa and Europe are mainly Type A.

Applying this blood-group analysis to the inhabitants of the Pacific, we

find Type A, not B as we would expect if they had originated in Asia. Their blood type makes them as foreign to the Orient as Swanscombe seems to be to Europe. To see the direct tie-in of the blood type with what might be expected from climatic influence (the phenotype), we need only recall the descriptions of the earliest visitors to Easter Island. Roggeveen said the natives were fair like Europeans; Don Felipe Gonzales reported inhabitants who were tall and fair and whose hair ranged to cinnamon; so did the Frenchman, La Perouse.

All this is about what we would expect to find left of the tall, blond inhabitants of the mid-Atlantic continent. Constant migrations and intermingling with indigenous peoples across Asia Minor would darken the phenotype of the wanderers, yet allow recessive genes for the traits to show up from time to time as they do in the present Easter Island natives.

So, the final question arises: How do we know such an island as postulated existed in the Atlantic? To answer this, it is necessary to look into the nature of the earth's rock formations. The thin rock crust of the earth is composed of two main types of rock: the "continental," mostly silicon and aluminum salts (*sial*); and the basaltic rocks, predominantly silicon and magnesium salts (*sima*), which lie on the ocean floor.

So rigidly is this distribution adhered to by nature that when geologists find *sial* on the ocean floor, they tend to suspect that a large land mass once existed in the area. Until recently, opponents of sunken continents have used this fact to bolster their otherwise untenable positions. Nowhere on the floor of the Atlantic or the Pacific east of about Fiji had any *sial* been found. Therefore, they theorized, it was impossible that any large masses could have existed in these areas.

Then, in November, 1949, Professor Maurice Ewing of Columbia University published the findings of a geological expedition exploring the floor of the Atlantic. Some very significant facts were uncovered by the expedition: *Large masses of sial were shown to be present over wide areas of the East-Central Atlantic!* And in the direction



of the Azores, not too far north of the Canaries, a deep hole was found—the remains of a gigantic volcano which had exploded and fallen in upon itself.

Applying the laws of geology, we can only conclude that a large land mass of continental size did once exist in the Atlantic Ocean “beyond the Pillars of Herakles.” This is about where Plato placed the Atlantis spoken of by Solon. And nine thousand years before Solon’s time places us well within the range of Cro-Magnon-Afalou populations.

In deciding whether or not Plato’s information was authentic, we must consider the physical description he gave of the Atlantic island empire and its environs. According to him, the Egyptian priest at Sais told Solon that the island was larger than Libya and Asia Minor, that beyond the main island lay smaller ones; and, finally, that there was a huge continent which surrounded the entire ocean. It remains to ask how anyone *two thousand years before Columbus* could so accurately describe the Caribbean islands and state unequivocally that the North and South American continents formed a western wall, hemming in the Atlantic. Unless, of course, someone had been there and seen it!

The conservative opinion is that the story came wholly out of Plato’s imagination. The kindest judgment of such an opinion is, “balderdash!” Plato’s knowledge of the entire western Atlantic is too great to attribute to guess work; he knew too accurately of what he wrote. One might be justified in asking how much evidence is needed to rescue Plato from the fiction department. For generations, that’s where Homer and the story of Troy were

kept; and then one day Heinrich Schliemann came to the rescue. It’s about time someone rescued Plato.

#### Geological Evidence

We have, then, geological evidence to support the thesis of a large land mass in the Atlantic; blood typology has tied together the Easter Islanders, the Guanches of the Canaries, and the Cro-Magnon-Afalou peoples of North Africa and Europe. Such evidence explains why there is no cultural confirmation of Swanscombe in spite of the fact that anthropological dating places it some two hundred thousand years before Cro-Magnon re-entered Europe.

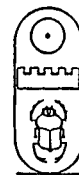
For generations, man has made ineffectual attempts to explain the paradoxical confrontations met with in the investigations of his cultural past. It is an anthropological axiom that culture steps from one level to the next and makes no leaps from nothing to something. Yet we quite often find this, as in the cases of Cro-Magnon-Afalou being compounded by Easter Island and the Egyptian hieroglyphics and the megalithic structure of Tiahuanaco, Peru—the list is nearly inexhaustible.

In the face of present geological and anthropological evidence, further and closer scientific investigations must be made into the floor of the Atlantic Ocean. There is no other place man hasn’t looked; so the search for his cultural past must lead there, beneath the sea.

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TIJUANA ROSICRUCIAN CONCLAVE. On February 6 and 7, Cosmos Lodge of Tijuana, Baja California, will hold a two-day conclave. The Emperor, Ralph M. Lewis, will be the principal speaker and guest of honor. Soror Lewis will accompany him.



CHARLES R. CARRUTH

## The Mind Is A Computer

MAN IS THE ONLY creature on earth capable of abstract thought. He carries something akin to a ten-billion-tube computer behind his forehead. Science estimates that the human brain contains some two-billion cells. Each cell has a possible interconnection with 25,000 others. The conceivable number of interconnections leaves astronomers speechless. The latent power staggers the imagination.

A dog will move closer and closer to the fire as it burns lower and inevitably goes out, but it cannot visualize the relationship between the fire and the woodbox. It is capable of learning and can be taught to replenish the fire upon command, but it has to *be told*. This is the difference: Neither a dog nor a mechanical computer can think abstractly.

This miraculous ability to think in the abstract is man's greatest asset. A profound and thorough alteration of the inner life seems to be required as the world moves swiftly into an automated age. Man must change himself to cope with the changes being made in the physical world. The task is not to prepare for life; in large part, it is life. A rebirth, not in things, but in values is needed. A painstaking reappraisal is overdue.

Servile work can be performed much more efficiently by machines. They can respond 1,000 times faster than a neuron in the brain can act on an impulse. Besides, they have an excellent memory and are capable of learning. They can run rings around man in the performance of mundane tasks; but due to their inability to think abstractly, they are robots.

Man is not a robot, bodily, psychologically, or socially. His ego, in essence, is his consciousness. Science claims that it is a biochemical electrical process located in the nervous system. An increase in personal efficiency lies in the direction of raising the level of that consciousness.

It is a sad fact that man knows more about the workings of his automobile, television set, power mower, and other material possessions than he does about his own body. Yet within this superb structure, whose basic unit is the cell, lie all the secrets of the universe. Down the ages, he has been admonished, "Know Thyself." This is why physiologists are not impressed by mechanical computers.

The physical frontiers of our planet are being pushed to their inevitable limits. The new frontier lies in the exploration of that ten-billion-cell galaxy—and the nervous system, which cannot be measured, replaced, or understood by any objective method. Man's overwhelming superiority over physical limitations is directly connected with the awesome powers of his mind.

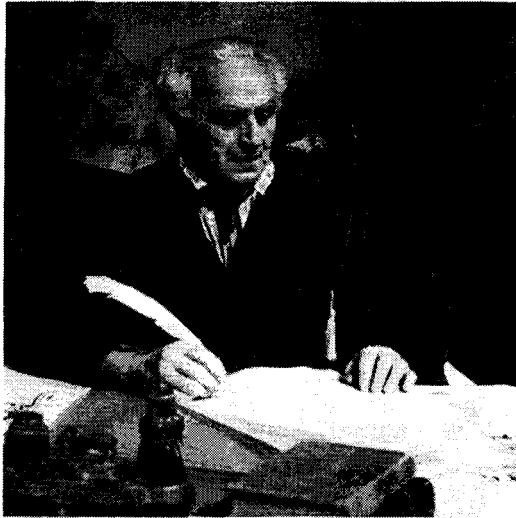
There is grave danger in rigid patterns of thought and feeling. If the necessary changes are to come at all, they must come quickly. Increase of mind power begins, first of all, with the realization that traditional methods of dealing with problems are no longer adequate. Purely conscious calculation has never produced a work of art or a revealed truth. Man must explore, experience, and be ready with spiritual faith for the next step.

Change is the one certainty of life. One may want to believe that it will come gradually so that he will have time to adjust. However, history and personal experience prove that this is not always true: The dodo bird is the symbol of unbending resistance to change. Because it refused to evolve, it is today seen only in museums. Man's right use of mind power can save him from the dodo's fate.



ISRAEL HAS TWO INSPECTORS GENERAL. Fratres J. Liebermann and A. W. Cohn have been appointed as Inspectors General in Israel. Frater Liebermann will serve Haifa and the northern area; Frater Cohn, Tel-Aviv and the south.

[ 24 ]



(Photo by AMORC)

"Paracelsus" from the AMORC documentary film *The Romance of the Rose and Cross*.

ONE OF THE MOST AMAZING characters of his times, Paracelsus fanned the flames of the revolt against Arabic and Greek shibboleths. He publicly burned the "Canon" of Avicenna and the works of Galen in front of the University of Basel. Described by some as a drunken quack of an alchemist and by others as a prophet and genius, Paracelsus advocated personal opinion and independent judgment.

One cannot ignore him and understand the Renaissance. To all physicians, his approach to the problems of health and disease is interesting. In his efforts to form a philosophy of medicine, he attacked problems that are still unsolved. If we are basically rationalists, we may feel closer to Cartesian dualism and the seventeenth century; but Paracelsus was a mystic, and it cannot be denied that he drew attention to many questions that needed investigation.

He applied his chemical knowledge to therapeutics, and to him we owe the introduction into medicine of many mineral drugs such as calomel and other compounds of mercury, zinc, sulphur, iron, and antimony. He even imported from the East tincture of opium or laudanum as a "pain reliever."

In the days of Paracelsus, supersti-

WILLIAM S. KEEZER, M. D.

## Paracelsus— Physician and Humanist

*His science of medicine  
was based on the Book of Nature*

tion, mysticism, and false theories were the cornerstones of medicine's structure. Medicine was still a pseudo-science based on the teachings of Hippocrates of Cos, Avicenna, the Persian Prince of Physicians, and Galen of Pergamos, gilder of pills and dissector of swine and apes.

The Paracelsian concept of the world centered around his basic concern with man's relation to God. "His basic motif is man as the beginning and center of all creation. In man all life culminates. He is the center of the world; everything is seen in terms of man."

In man, God and nature meet and, since man is the image of God, he holds the highest rank in the cosmos. The great aim of Paracelsus was to break the bonds of ancient authority and accepted dogma and open the way for a science based on open-minded experience, experiment, and observation—or, as he would say, "on the light of nature." His opposition to Galenism was threefold: (a) It was intellectual (rationalistic and not naturalistic). Galenic psychophysiology was definite and systematized; (b) Paracelsus was humanistic and never lost sight of the patient as a human being; and (c) he was a man of the people and Galenism was a kind of stamp of professional respectability.

To our modern view, much of Paracelsus' works would be occult or supernatural since they deal with the influence of the stars upon the life and health of men, as well as with many other mystic and mysterious phenomena. For him, the phenomena of nature, whether seen or hidden, were the reve-



lation of God and God's will. Though his natural philosophy was deeply rooted in the neo-Platonic philosophy of the Florentine Academy, Paracelsus was too much an original thinker to be a strict adherent to this or any other form of philosophy. One of the fundamental concepts of this neo-Platonic philosophy was the interrelationship of all phenomena.

#### *Man the Microcosm*

As the earth was thought to be the center of the material universe, so man was considered the center of the external universe; man being the microcosm with the rest of the external universe the macrocosm. Through their spirits and occult properties, all things in the external universe—sun, moon, stars, planets, animals, metals, and water—exerted definite influences upon man.

The opposite was also thought to be true: Man through knowledge and wisdom was able to exert an influence on the powers of nature in marvelous occult ways. Jacobi quotes Paracelsus as saying: "The created world has been given over to man in order that he may fulfill it. More than that: man's original and specific mission is to lead it to perfection: he has been placed in the world solely for this purpose."

The medieval hermetic alchemy of the transmutation of metals was not only a chemical process, but, in addition, a spiritual and psychic one, symbolic of the pattern followed by everything in creation. The four main pillars on which Paracelsus founded his science were *philosophy*, the science of the material and elemental aspect of creation; *astronomy*, the science of the sidereal aspect of creation (these two in their interrelations and their essence are the prerequisites for penetrating the structure of man); *alchemy*, the science of the natural phenomena and their inter-meanings; and *virtue (proprietas)*, the fourth pillar which gives the necessary support without which the other three could never stand.

This resolves itself, in the hands of Paracelsus, into a recognition of and obedience to the will of God and to His direction of the universe through the powers of nature and the teachings of Christ. No man can be a good physi-

cian unless his concept of the medical mission is based on ethics. He rejected the four Aristotelian elements of fire, air, earth, and water and substituted for them his three alchemical elements: *Mercury*, the principle of liquidity and volatility; *Sulphur*, the principle of combustibility; and *Salt*, that which is permanent and resists the action of fire.

Water was the matrix (womb) of the world, and it became a matrix of man. God created man to give his spirit a dwelling place in the flesh. God made a body from the trinity of Mercury, Sulphur, and Salt, and after it was created endowed it with the spirit of life. From this it can be seen that for Paracelsus man has an animal body and also a sidereal body that gives it life.

The main interest of Paracelsus lay in medicine and, since he rejected the ancient authorities in both theory and practice, he made great effort to harmonize his philosophy of nature and the results of his experience and observations. On the question of the causes of disease, Paracelsus distinguished five. They might be called powers or realms:

1. *Ens Astri* (influence of the stars, astrology);
2. *Ens Veneni* (influence of poisons);
3. *Ens Naturale* (influence which exists in the nature of the individual, the microcosm);
4. *Ens Spirituale* (influences acting not directly upon the body, but through the spirit);
5. *Ens Dei* (influence of the will of God acting directly to produce illness by way of warning or punishment).

With respect to the first principle, he recognized the influence of the stars without admitting their control of the destiny of man. In his discussion of the second influence, he pointed out that the body was given to us without poison, but that we must give the body food, and food contains poison. In the body, the food and poison must be separated. This separation is effected by the *Archaeus*, a directing force or spirit situated in the stomach. As long as the *Archaeus* performs properly, the body thrives; but should it become ill or incapacitated, the separation is incomplete and the body suffers.

The third influence or principle (*Ens Naturale*) is somewhat more complicated. Man, the microcosm, was for

Paracelsus the epitome of the Macrocosm, and the counterparts of all the external universe were to be found in man. Just as the external universe has its sun, moon, and planets; so has the microcosm. For example, the brain corresponds to the Moon, the lungs to Mercury, the liver to Jupiter, the kidneys to Venus, the gall to Mars, and the heart to the Sun. Each of these, like the heavenly bodies, has its predestined and pre-determined courses.

The fourth influence present-day thinking would consider fantastic and fanciful, but in Paracelsus' day witches and sorcerers were things to be reckoned with. The *Ens Spirituale*, however, was to Paracelsus neither the soul nor the devil nor any of the devil's effects. In short, it encompassed the diseases of mental disarrangement. In the *Ens Dei*, he recognized the will of God upon the health of men; but (rather than accept the theology of the time) he emphasized the idea that God preferred to work through nature rather than miraculously by a direct interference.

#### Mental Disease

Mental disease at the time of Paracelsus was a branch of theology and not a branch of medicine. This was due to the weight of the Galenic tradition inasmuch as the study of mental illness was the study of demonology. Galenic psychophysiology was definite and systematized, and man was but another anatomico-physiological apparatus. All of this was in direct opposition to Paracelsian humanism and the biological concept of man.

In his book, *The Diseases That Deprive Man of His Reason, Such as St. Vitus' Dance, Falling Sickness, Melancholy, and Insanity, and Their Correct Treatment*—written when he was about thirty—Paracelsus anticipated descriptive psychiatry by about fifty years. Certainly, it would not be presumptuous to say that he was ahead of his time and not “chained” to any of the established medical principles of his day. He wrote in more detail than Agrippa, who has been thought of frequently as the “father of psychiatry.”

Paracelsus was aware that mental disease was and is highly individual and not due to possession by “ghostly beings.” There can be no doubt that he felt all mental illness to be a disturbance of what he called the *spiritus vitae*, and that it in turn produced the physical symptoms. This was his way of presenting a concept of psychological illness and conversion symptoms. Mental illness spelled out a victory of the “animal nature” of man over the “divine spirit” by which he was able to transcend the stars.

In his treatment, he had much alchemical and hermetic lore, but when this failed he recommended the Ten Commandments, the words of Christ, and only as a last resort did he recommend that the mentally ill be locked up. There was much confusion, ambivalence of attitude, and inconsistency in his thinking. His therapy was mainly a kind of “shock therapy” (the lancing of the fingers and of the toes), sleep and sedation, and suggestive “sympathetic” methods.

In some of this, there is a “modern” progressive ring although Paracelsus was a true child of the Renaissance. He illustrates its independence, its self-confidence, its boldness of thought, as well as its confusion of old and new. His was a struggle to free himself from the bondage of tradition. Although his concepts were poorly defined and his language showed a struggle with words, Paracelsus belongs to the great men of history. He explored darkness and struggled with truth before scientific knowledge and language had ripened enough to formulate “protocol sentences” regarding their validity.

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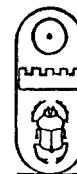
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The book of Nature is that which the physician must read; and to do so he must walk over the leaves.

—PARACELSUS



RODMAN R. CLAYSON, Grand Master

## The Royal Tombs of the Pharaohs

ONE OF THE FEATURES of this year, the fiftieth or *golden anniversary* of the Rosicrucian Order, AMORC, in its present cycle of activity, will be the sponsoring of a European tour to historical Rosicrucian sites and a visit to Egypt. In Egypt, our members will gaze upon some of the most magnificent temple and tomb monuments of antiquity. Today, as in the past, when princes, ambassadors, soldiers, merchants, and private travelers came to Egypt to see the monuments created by a remarkable ancient civilization that must be seen to be believed, we look with awe upon the same pyramids, temples, and tombs of a glorious and magnificent past.

Egypt is more than 6,000 years old. Thirty dynasties of pharaohs have ruled it. There, perhaps, are the most grandiose stone monuments in the world, in a setting of apricot-colored desert sand and green fields, with stately royal palm trees silhouetted against a blue sky—all made possible by the life-line of this fabulous country, the green Nile, presided over by the radiant solar disk, Ra, as in the past. This is the sacred land of the Bible and the famous historical personalities of Cleopatra and the Pharaohs Rameses, Tutankhamen, Akhnaton, and Thutmose III. This is the land of the sun-kings.

The early Egyptians accepted the sun-god Ra as their chief deity and the pharaoh as the "son of Ra," or "son of the sun." He ruled as king and god in one. To comprehend this, one should try to understand the religious background of the pharaoh, for the office and power are likewise inexplicable. Such a background helps to explain the seventy or so man-made mountains of stone known as the pyramids, which extend in a long irregular line set back

some distance from the banks of the Nile, beginning just west of the city of Cairo and continuing southward. They are pharaohs' royal tombs.

Some authorities have suggested that the pyramid shape was adopted because it resembled the slanting rays of the sun shining down through a break in the clouds. There are those who believe the pyramids represented the primeval hill so important in the ancient Egyptian stories of creation. Others have said that the pyramids were intended as mountains in miniature.

The pharaohs' custom of having their tombs in pyramid-like mountains was followed by later kings, who chose the natural mountains at Thebes in Upper Egypt, where are found the Valley of the Kings and the Valley of the Queens. Apart from their religious significance, the pyramids are a lasting testimony of the power of the pharaohs, such as Zoser, Snefru, Khufu, Khafra, and Menkara of the early dynasties.

### *The New Capital at Thebes*

At Thebes, one marvels at the tremendous spread of Egyptian antiquities. Here, in ancient days, were the 100 doors celebrated by Homer. Thebes was the new capital of the pharaohs in the Middle and New Empires, which steadily became more splendid and opulent during ten successive dynasties. The tomb of King Tutankhamen was found in the Valley of the Kings. In this valley, the walls and ceilings of the tombs are adorned with religious scenes and inscriptions of great beauty and interest. The valley itself is an awe-inspiring scene of natural rugged grandeur. Even the tombs of the nobles have panoramic scenes representing the incidents of daily life and the events in the careers of their owners.

In the Old Kingdom, large pyramids were built as tombs for the pharaohs. As time went on, customs changed and tombs were made in the mountains to the west of Thebes and elsewhere. They, too, were lavish. Prior to the Pyramid Age, it was customary to construct tombs on the level land in rectangular shapes, such as those found at Sakkara. They were called *mastabas*. First made of dried mud-brick, they were later made of stone; but always the pharaoh saw to it that he would

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have what he felt would be a proper resting place.

For the Egyptian, the soul of the dead continued a new life exactly as it had lived the old one, the tombs containing all the things that had been used in daily life—even meals for the future. The mummies were preserved in their sarcophagi—at least, until the tomb robbers found them later. The coffins were beautifully decorated with important symbols. Some were of gold. It is known that ebony and gold inlaid furniture such as was found in the tomb of Tutankhamen was placed in the tombs with the sarcophagi, along with jewels, polished silver mirrors, rings, and necklaces with gold pendants shaped like lotus flowers—all this surrounded by immense treasures.

Three of the largest pyramids are found at Giza, west of Cairo, the largest and perhaps the best known, of course, being the Great Pyramid of the Pharaoh Khufu, whose reign was the beginning of the Fourth Dynasty. A huge pyramid would be conspicuous throughout the land. As a tomb it was a fitting tribute to the king. In his book, *The Pyramids*, Ahmed Fakhry wrote that when the sun-god Ra arose each day, his first rays would greet the summit of the eternal abode of the divine pharaoh.

The pyramids were once sheathed in dazzling white limestone. Associated with each and standing at its base were two or more temples. One was known as the mortuary temple; another, the valley temple. The valley temple stood near the edge of cultivated land. It was the entrance to the pyramid complex,

and a stone causeway connected it with its pyramid. In it stood statues and stelae. Sometimes there were small chapels.

#### *The Temple of the Sphinx*

Visitors to Egypt will find the valley temple of the second pyramid at Giza, that of Khafra, with its long connecting stone causeway, standing beside the sphinx to the east of the pyramid. As a matter of fact, this is often called the Temple of the Sphinx. The sphinx, a monumental figure of a man-headed lion, guards the eastern approach to the pyramids at Giza. There is no question that all pyramids, except perhaps the Great Pyramid of the Pharaoh Khufu, were built as tombs. For the last hundred years, there has been much controversy as to whether this pyramid were actually the tomb of Khufu. Archeologists say that it was; romanticists doubt it.

In all pyramids, the burial chamber was at the ground level or below it. The Great Pyramid is the exception. It is known scientifically that the plans for its construction were altered several times. It is believed that in the beginning the burial chamber was to have been in a deep shaft in the ground under the pyramid. This shaft was later known as *the pit*. The plans were changed, however, and a chamber was constructed in the central upper portion. Although never completed, it is known as the Queen's Chamber.

The plans apparently were changed again, and the King's Chamber in the upper higher reaches of the Great Pyramid was constructed. This chamber was completed, and in it is to be

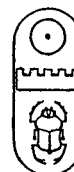
## **PLAN AHEAD!**

### **Mail your 1965 Convention Registrations NOW**

On August 6, 7, and 8, the officers and members of the Grand Lodge of AMORC will assemble in Toronto for the principal session of this Golden Anniversary Year. On these dates, the whole inspiring function and purpose of the Order will be unfolded in drama, ritual, discourse, and demonstration.

Don't fail to attend! Enjoy the convenience and facilities of Toronto's Royal York Hotel convention headquarters. Refer to your October, 1964, *Rosicrucian Digest* for a registration form or for additional forms write to the Convention Secretary, AMORC, San Jose, California 95114, U. S. A.

Banquet registration deadline is July 15.



seen the granite sarcophagus. There is no doubt that Khufu built this pyramid because his cartouche has been found in an area above it. Here huge stones were placed in such a position that they would relieve the pressure of the weight bearing down upon the chamber from above. Quarry marks are still to be found on these stones.

#### *The King's Chamber*

No other pyramid had a burial chamber high up in it. There is little evidence that the King's Chamber was used for the burial of Khufu. Perhaps he built the Great Pyramid as a cenotaph, a monument to himself. Perhaps he was buried elsewhere. It is now known that his father, Snefru, built two, possibly three, pyramids for himself to the south. Two of these, obviously, were cenotaphs. In any event, almost everyone is familiar with the dimensions of the Great Pyramid, its chambers and passageways—an engineering achievement of no small means.

The royal tombs can be understood only in the context of the beliefs of the ancient Egyptians. They believed in life after death. They did not feel that

their future life was to be essentially different from their life on earth although they felt that it would be more comfortable and elaborate. They sought to preserve their bodies, believing them necessary to the well-being of the *ka*. *Ka* seems to correspond to what we define as the personality of the soul. It was considered necessary for the *ka* to recognize its body after death in order to be united with it. This was why the ancient Egyptian felt it was important to have his body preserved. It is well known that the Egyptians excelled in the embalming and mummifying of bodies. Death was life prolonged forever. The colossal monumental tombs were constructed to “make his name live.”

There are still a great many things that we do not know about the engineering feats of the Egyptians. The more we learn, however, the more we admire their science and skill. The royal tombs, the “eternal house of the Pharaoh,” will without a doubt stand for another 5,000 years or more, outlasting anything else ever built or created by man. The ancient Egyptians truly built for eternity.



#### ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, February 18, 1965

8:00 p.m., (your time)

Thursday, May 20, 1965

8:00 p.m., (your time)

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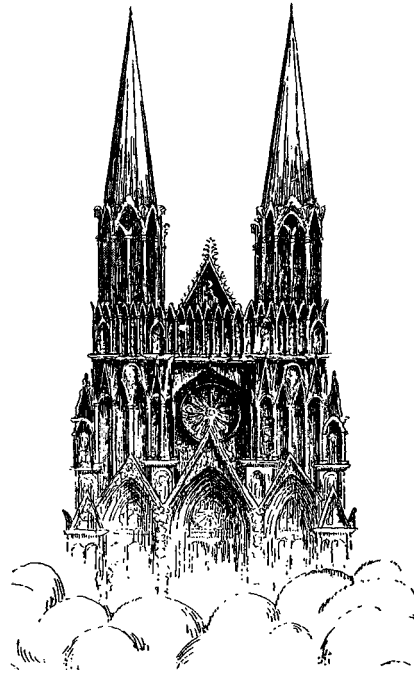
ANYTHING NEW carries with it a degree of hope. To have something which is unused and with which we are unfamiliar implies some type of change. The implication of change encourages us to believe that whatever use can be made of a new possession will help us to satisfy a desire for better things or better conditions in comparison with others we have experienced in the past. In that sense, it is most appropriate to think of the New Year as offering new hope.

A well-known phrase says, "Hope springs eternal . . ." This confirms the idea that hope is a continuing and permanent trait of the human being. We also know that hope is an attribute of life because we associate our hopes and our desires with a belief or premise that life will continue. Without life, hope would have little meaning or be incapable of fulfilling the desires that have produced it.

Hope is essentially a phase of desire. It is desire with the expectation of obtaining what is wanted or, we might say, it is the belief that something we want is obtainable. In this sense, we cherish hope as a means of coping with the hard facts of life. The actuality of the environment in which we live and the actuality of life itself make certain demands upon us, that is, there is the need to adjust constantly to the circumstances under which we live and have our being.

Life is harsh. It is a school to produce the situations that will cause us as participants in life to gain knowledge through experience. The accumulation of experience cannot always be pleasant because it must deal with the situations that actually exist. Hope is the means by which we are able to see beyond the oppressive and harsh demands of the immediate present.

It is perfectly natural that we should desire for our lot to be better, our conditions easier; but merely to desire to be relieved of responsibility and pressure is not enough. By the very nature of the life essence that causes man to be, we have within us a creative ability that challenges us to use to the fullest extent possible the mental and physical abilities that were given us to cope with the problem of living. It must not be forgotten that we are living souls in



## Cathedral Contacts

### HOPE SPRINGS FROM LIFE

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

physical bodies, and we live in a physical universe. Hope is purely a mental state. It is a phenomenon within the mind and has no physical parallel. Hope is an accompaniment to and is inherent in life and continues to exist as long as there is conscious life.

When he was past eighty, the naturalist-philosopher of the latter part of the last century and early twentieth century, John Burroughs, told in his *Journal* of his visit to the cemetery where his parents, brothers, and sisters were interred. He was the last living member of the family. As he contemplated their lives and their passing, he thought to himself that he could not be here for very much longer.

He recorded that it is a peculiarity of the human being to continue to plan ahead as long as there is life. He reflected that a man of his age should cease to contemplate even the immediate future, knowing that the future could not be very long. Yet as the



heavy thoughts of visiting in the cemetery faded from his mind, he returned to a contemplation of the physical enjoyments that were his and the environment in which he lived with much of the same attitude that he would have done ten, twenty, or even thirty years before.

In other words, the saying that hope springs eternal is true because hope springs from life, and as long as life endures we shall continue to have hope. Even the hope of immortality is based upon the concept of a continuation of life. It is the manifestation of hope within consciousness that has probably caused us to contemplate the possibility of a survival of the ego, the continuation of an existence of the self as we are conscious of it during our lifetimes. Hope gives us courage and fortifies our efforts for the events of the next hour, the next day, and the year to come. Even more, life holds out the possibility and—to the extent that we believe in it—the promise that it is a force that never began and will never end, a force closely related and linked to the cosmic force that is the essence of the universe.

Man has often been credited with having an instinct of self-preservation, that is, a built-in reservoir of strength to help him preserve life. Consequently, to most living things, life is considered to be its most important and valuable possession. One reason for value being placed upon life is hope. Without hope, there would be no way for us to see beyond the limitations and restrictions of the present moment; but hope opens up a whole new horizon before us. Those who toil, who are restricted or in captivity, or who suffer physical pain or illness can always lift their eyes toward the future with the hope that tomorrow will be better than today.

Surely, we were given this attribute of hope in order that we might find some basis to sustain us when faced by hardship, discouragement, or pain. We are fully justified in placing confidence in hope; but, as with many other attributes, it must be tempered with reason. We should not hope for the impossible. We should not hope for those things which our own effort can bring about. We cannot hope to be fed,

clothed, and sheltered if we make no effort on our own behalf. The intelligent man tempers hope with reason and finds that it is a basis for optimism and encouragement, a valuable possession if he does not let unbridled hope blind him to his own responsibilities. In *Unto Thee I Grant*, it is written, "Fix not thy hopes beyond the bounds of probability."



### **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 attainments are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.*



### **GRAND COUNCILOR WRITES FOR PROGRESSO**

The 1964-65 issue of *Progresso*, an annual devoted to Latin-American development, contains an article on *Telecommunications* by Frater Carlos Nuñez A., AMORC Grand Councilor for Latin-America.

As *Progresso* states in this issue: "Carlos Nuñez Arellano is an authority on all aspects of telecommunications, from the local telephone service to space explorations. After completing his studies on communications in his country, Mexico, and in the United States, Dr. Nuñez has occupied several positions in the Mexican telephone industry, finally being assigned as Head of an agency for the Planning and Special Studies of the Board of Telecommunications. At the present time, he is president of a committee on the Telecommunications Plan for Latin America of the International Union of Communications."

JUST A YEAR AGO, Frater Gerald A. Bailey of the AMORC International Lecture Board flew with the Imperator and the Supreme Secretary to New Zealand to open a Rosicrucian Center there. He is now surrendering that post to Frater Roland Vigo, formerly Inspector General for Australia. In his turn, Frater Earle de Motte, Past Master of Harmony Chapter, Melbourne, will succeed Frater Vigo as Inspector General for Australia.

As announced in the December *Digest*, from January to May of 1965 Frater Bailey will lecture in Australia, South Africa, and Southern Rhodesia.

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To paraphrase Margaret Mitchell, Rosicrucian activities in Atlanta, Georgia, are *going like the wind!* There is now a chapter where a few short months ago there was only a pronaos. There has already been a series of lectures on Rosicrucian subjects open to the public and a second series has been announced. A Rosicrucian radio program has been on the air for a matter of weeks. A chapter bulletin has made its appearance. And if all that doesn't leave you breathless with excitement, this will: A chartered bus will leave Atlanta next August filled with Rosicrucians on their way to the Rosicrucian International Convention in Toronto, Ontario, Canada. (August 6-7-8)

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Today, Sussex, England, has its first-ever Labor MP as a result of October's election. It was an overwhelming and decisive victory in spite of the fact that it took seven—that's right, *seven*—recounts to establish it. The first count showed a difference of only eight votes in the final tally, and so a recount was called for. That didn't change the results or the determination of the trailing candidate. Another recount was demanded; and another; and then another. Seven in all; but in the end, Frater Dennis Hobden, standing for Kemp Town, was declared the Member of Parliament from Kemp Town, Brighton. Commendation for his splendid work as a sincere and persistent campaigner was forthcoming from all sides. Good show!

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## Rosicrucian Activities

*Around the  
World*

The accompanying picture appeared in the *Terre Haute Tribune*, Terre Haute, Indiana, on October 14 of last year. The story behind the picture is this: Michael Buzash, owner and operator of a garage in Terre Haute, where he has lived with his wife and two children for about twenty years, has a long history of good-Samaritan deeds to his credit. Obscure artists, those in unfortunate circumstances, especially the foreign born in need of comfort and counsel, have always found him ready to help. Finally, a few of his numerous humanitarian activities were ferreted out, enough to establish his right to public recognition as a Humanist.

At the forty-sixth anniversary dinner of St. Andrew's Rumanian Orthodox Church, the Rosicrucian Order's Humanist Award was presented to him by Dr. Hugh M. Brooks, Inspector General of the Order for the St. Louis, Missouri, area. In the photograph, left to right, are Mr. Buzash, Dr. Brooks, Mr. Leonard Conrad, toastmaster, and Dr. Edgar Wirt, Master of Terre Haute's Franz Hartmann Pronaos.



Chas. L. Strausburg, Terre Haute, Indiana





TAKAHIKO MIKAMI

JAPANESE BRUSH PAINTING

CONTRIBUTIONS entered in the Fourth National Japanese Brush Painting Contest constitute the January offering of the Rosicrucian Art Gallery. Sponsored by the Japanese Art Center of San Francisco under the direction of Takahiko Mikami, the exhibition features original work in black ink or black ink and water color—without restrictions as to subject.

All entries are of uniform size and awards have been made by Mr. Mikami, who for the past eight years has promoted this art through classes as well as on television. His personal demonstration is a feature of the show.

Members of Bombay, India, Pronaos recently visited Bel-Air Sanatorium at Panchgani and viewed a *Donors' Plaque* containing a list of those who in the past have furthered the work of the sanatorium. The pronaos has for some years interested itself in such activity.

It is now planning a charity film showing for the benefit of child polio victims. According to Frater Dhanjishaw D. Patell, Grand Councilor, such activity has been enthusiastically endorsed and supported by pronaos members.

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AMORC France announces that Claude Debussy Pronaos in Nimes (Gard) has become a lodge as has the former Jean-Baptiste Willermoz Chapter in Lyon (Rhône). Pronaos Verseau in Beaune (Côte d'Or) now has attained chapter status.

The southeast of France now has a Grand Councilor: Frater Marcel Maynard, Sathonay Camp (Ain).

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AMORC Germany announces the appointment of two Grand Councilors: Dr. Carl-August Pauly, Hamburg-Grossflottbek, for the northern area, and Frau Anny Schobert, Aschaffenburg, for the area of Frankfurt-Heidelberg-Nürnberg.

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On the very first Sunday in November, 300 bank employees in Oakland, California, were present at an unusual meeting of the American Institute of Banking. They listened attentively to a lecture entitled, "AMORC: The Path to Success." The speaker was Soror Margaret McGowan of the Order's Instruction Department in San Jose. At present recording secretary of the Willow Glen chapter of Business and Professional Women's Club, Soror McGowan was formerly an executive of Crocker-Citizens Bank in Oakland as well as a Master of Oakland Lodge, AMORC.

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While traveling recently with a group of other physicians visiting various hospitals throughout the United States, Dr. Ernesto Rios M. took time out to come to Rosicrucian Park. As Master of the AMORC lodge in Lima, Peru, Frater Rios conferred with Imperator Lewis and Grand Secretary Miles as well as with Director of the Latin-American Division, Soror Adelina Graham, regarding lodge matters. On his way home, Frater Rios will visit AMORC subordinate bodies in Mexico and confer with Frater Carlos Nuñez A., Grand Councilor for the Order in Mexico City.

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Triangle Chapter, Dallas, Texas, is meeting these days in a virtually new temple. Frater and Soror Hugh and Mary Sims, with the help of their son, Ken, and many other assistants,

have brought about a complete transformation. Inspired by a visit to the Supreme Temple in San Jose and guided by photographs, they have achieved a setting authentically Egyptian. Since it has to be seen to be thoroughly appreciated, visitors are cordially invited to drop in for a con-  
 vocation.



Over his desk in the Rosicrucian Egyptian, Oriental Museum, Frater James French, the curator, has hung a recently acquired plaque of which he is justly proud. It reads:

Light and Shadow  
 Award of Appreciation  
 to  
 James French  
 Rosicrucian Museum  
 for  
 Ten Years' Service  
 to Light and Shadow  
 International Exhibition  
 1954 - 1964



Frater Ted Hartwig's admonition "Be Good to Your Eyes" in this issue comes from the heart. Some twelve years ago, he himself was the recipient of a cornea transplant after having been blind for thirty years. Both before and after his transplant, Frater Hartwig was active in work for the rehabilitation of the blind. Although he retired in 1957, he has continued his efforts on a voluntary basis. In reference to his article, he commented, "If only one person is benefited through it, I will feel it is very worthwhile."



Last September 20, the Bethlehem Baptist Church of Beeville, Texas, in a special service dedicated a 4 by 8-foot mural of the *River Jordan*. The mural, the work of Soror Helen Ezell, was painted especially for this church and was her gift to the church. Soror Ezell, wife of Frater Camp Ezell, Grand Councilor of the Order, is an accomplished artist whose sensitive and imaginative touch has created a trail of beauty through the years.



## To Pick a Lock

FICTIONAL Jimmy Valentine was supposed to have a feather touch, and to crack safes he needed only a small piece of sandpaper for sensitizing his fingertips. The urge to steal seems to be an ingrown vice, and the search for a really foolproof lock is as old as civilized man.

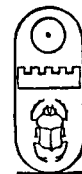
The oldest lock known was found 20 miles north of Nineveh, the ancient capital of the Assyrian empire, where the palace of Sargon once stood. The pin-tumbler cylinder lock so widely used today is based on the same principle as this 4,000-year-old lock. The pin-tumbler cylinder lock, as it has since been developed, is the most secure key-operated lock system ever devised.

The famous Yale Lock Collection, an amazing exhibition of locks, keys, and door ornamentation covering 4,000 years of mankind's development of lock protection, is presently attracting visitors to the Better Living Center of the New York World's Fair.

All sorts of devices have been designed to thwart burglars. The Greeks developed a lock with a key the size and shape of a reaper's sickle, which had to be carried over the shoulder. There have also been locks that shot blank cartridges, locks with hidden keyholes, and locks that rang bells when opened. One ingenious lock drove a punch marked with a brand on the thief's hand, which made it easy for the authorities to identify him.

Oddly enough, although the ancient Romans apparently used many types of locks, including those of their own invention, they all were fashioned of iron and only a handful have resisted the ravages of time.

The finest artisans fashioned locks for the powerful emperors of antiquity. Massive and beautifully wrought by hand, these locks were opened with keys that were heavily impressive. But, today, the average homeowner carries a small key that provides more security than those worthy ancients ever believed possible.



## BE GOOD TO YOUR EYES

You, no doubt, have heard this advice many times. Are you heeding it?

In spite of constant improvement in eye surgery and aftercare, and frequent efforts to inform the public as to proper eye care, the incidence of blindness is on the rise. In the United States, figures recently released number the blind at upwards of 310,000. Each year, some 18,000 either are born blind or become so through accident, lack of proper hygiene, carelessness, or improper diet.

*Retrolental Fibroplasia*, which caused so much blindness in incubator babies due to excess oxygen forced into the incubator, is fast being eliminated. Unsanitary conditions, the cause of contagious diseases of the eye, in particular Pink eye, is being quickly cured by proper medication. But still improper diet, neglect of professional examination, and poor lighting for work or reading lead to impaired vision or blindness.

One of the great ophthalmological wonders of modern times is the cornea transplant, or graft, but, in spite of all that has been written, the lack of eye donors is surprising. Many blind persons are waiting for the opportunity to see again, and they have a good chance of doing so except for the lack of donated, or willed, eyes.

All over the United States, there are Eye Banks. They all need donors. After transition, your eyes are useless to you. Imagine what it would mean to some blind individual if you willed your eyes to an Eye Bank. The law of compensation works through all eternity.

Information about Eye Banks can be obtained from ophthalmologists, eye hospitals, eye clinics, or any Lions Club. Use your eyes carefully *now*. Help someone else to see *later*.—T. E. HARTWIG, F. R. C.

### The Art of Mental Creating



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## TOMORROW IS YOURS

What tomorrow, next week, or the years ahead will bring to you in the way of happiness, success, and material goods is largely up to you. *Your mind is creative*. Through proper application, you can in your mind's eye visualize a desired goal and through such visualization actually bring this goal into manifestation. Learn to focus this power! Learn the basic steps of bringing into your life the things you want.

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(Photo by AMORC)

### LONDON ROSICRUCIAN CONVENTION

Some of the dignitaries who participated in the recently concluded Rosicrucian Convention in London, England. From left: E. L. L. Turnbull, Director, British AMORC Initiatory Team; Raymond Bernard, Grand Master, AMORC France; Rosa Hards, Inspector General, Midland and North England; Ralph M. Lewis, Imperator; William G. Bailey, Grand Councilor, London and Southern England; and Allan Campbell, Deputy Grand Master, Great Britain.

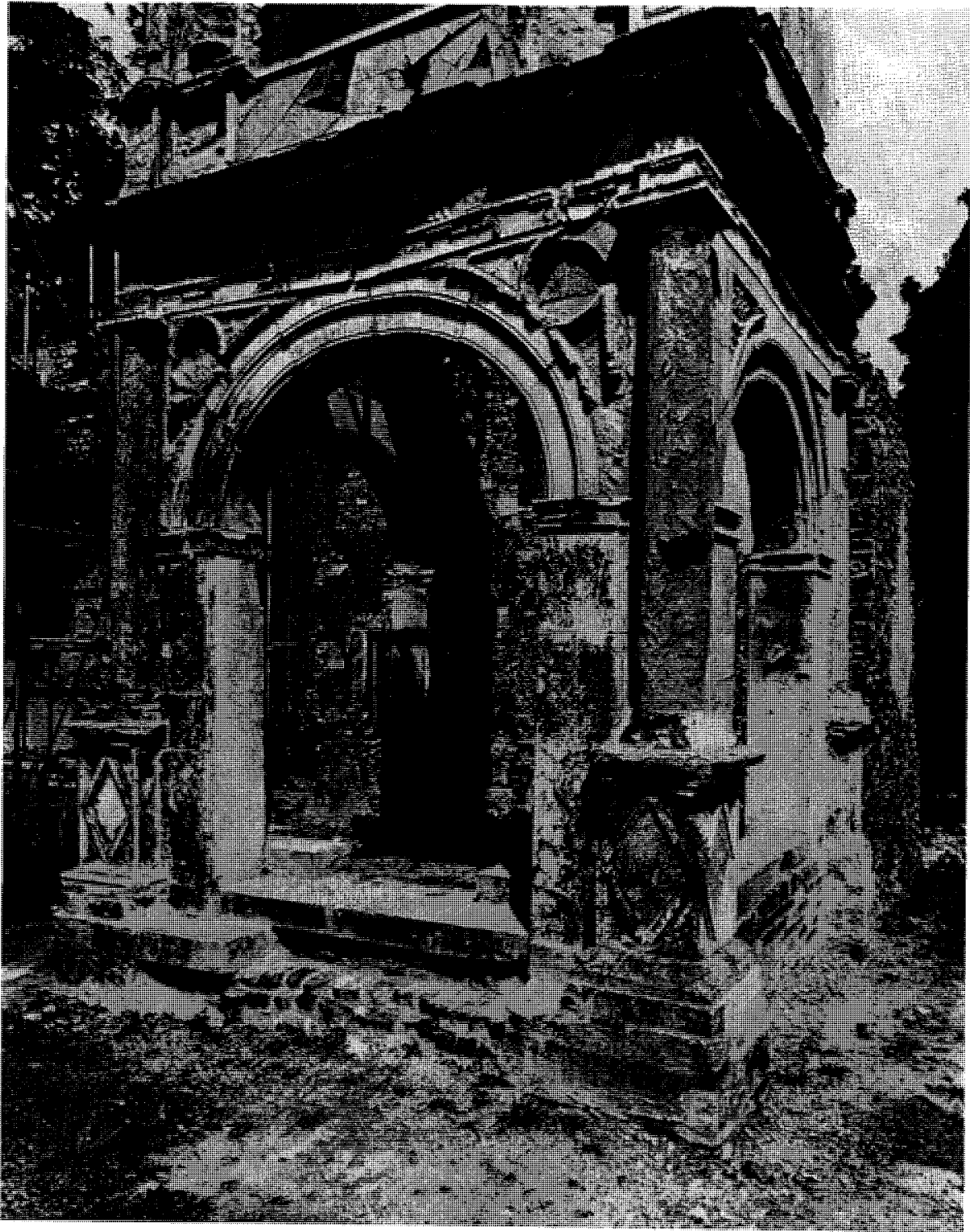


Photo by AMORC)

### **HISTORIC HOME BEING RESTORED**

Gorhambury, the manorial home of Francis Bacon near St. Albans, some eighteen miles northwest of London. Built by Sir Nicholas Bacon when Francis was nearing seven, Gorhambury was visited four times by Queen Elizabeth I on her summer Progress.



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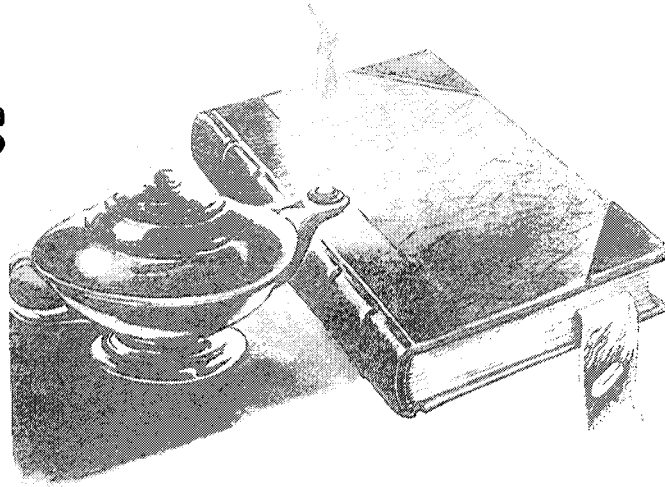
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| <p>“Divine Imagery”<br/>“Understanding Accidents”<br/>“Nature of Duality”<br/>“Sleep Learning”<br/>and 8 other interesting and instructive articles.</p> <p><b>Unit 4.</b></p>                                   | <p>“Sign of the Cross”<br/>“Theory of Ghosts”<br/>“Making Things Easy”<br/>“Are You A Thinker?”<br/>and 8 other interesting and instructive articles.</p> <p><b>Unit 5.</b></p>                      | <p>“Asking for Help”<br/>“Have Our Names Hidden Power?”<br/>“Rosicrucian View of Divorce”<br/>“Exercises to Perform Daily”<br/>and 8 other interesting and instructive articles.</p> <p><b>Unit 6.</b></p> |
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# As Rosicrucians See It



## Origin of Man

Much as it is a philosophical impossibility for man to deal with true origins, it is nevertheless a favorite mental exercise for him to attempt to discover how and where things began. Man does not like to accept a beginningless existence; yet he has little choice, for he cannot imagine a time when there was no existence, no universal principle or substance. However, he must content himself with tracing back particular manifestations of his existence, such as himself, planets or stars, or other stellar bodies. What particular condition in the eternal universal "sea" initiated the manifestation of this or that specimen or element? Most studies in anthropology and other life sciences are devoted to this end.

Thus far, the riddle of man's immediate origin has not been solved. Periodically, new discoveries place his appearance on earth further and further back in time. Who knows how many older specimens the sands and muds under the ocean or diggings far below those now attempted could reveal?

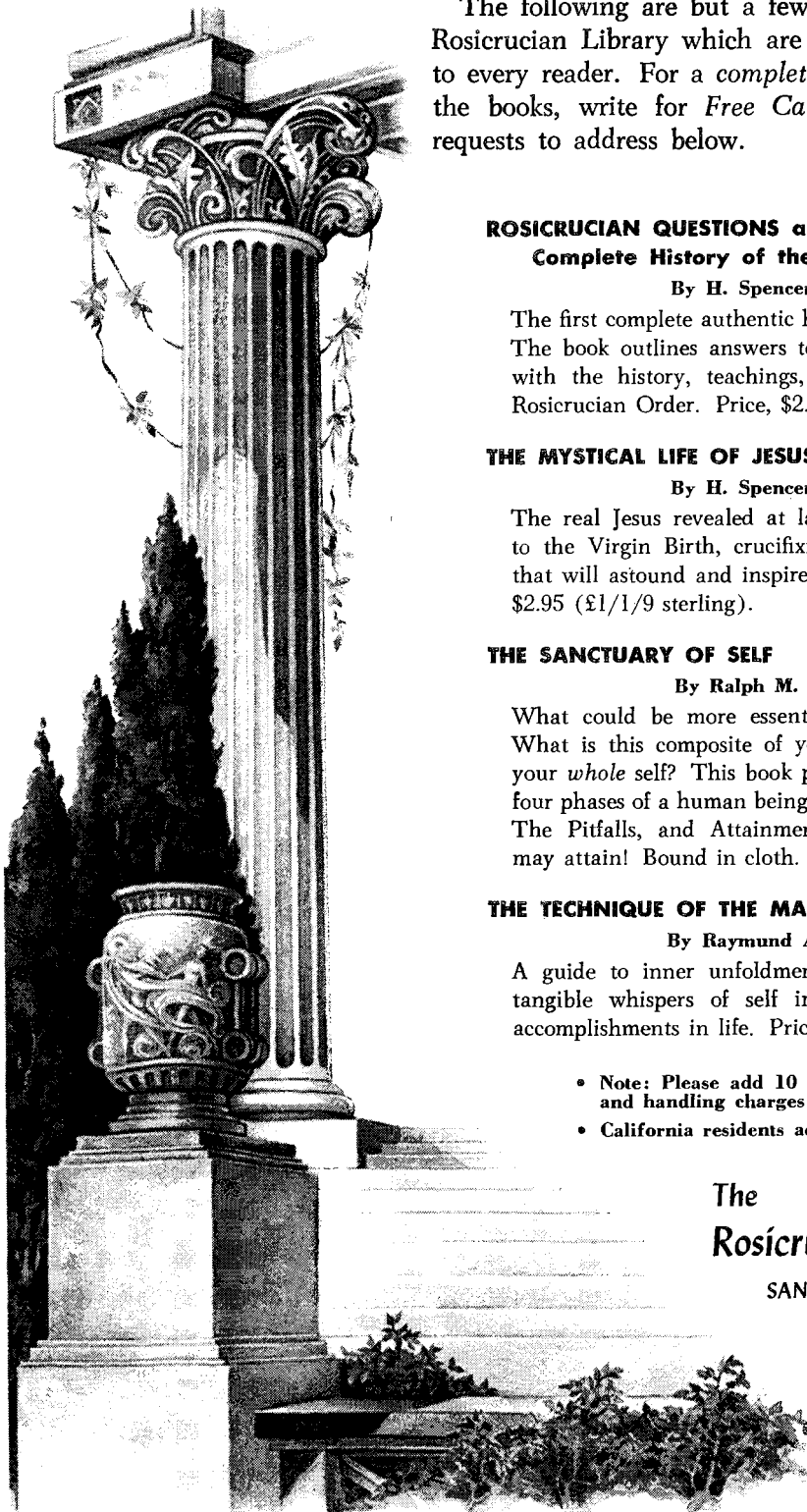
Man's inclination to trace his origins probably stems from his survival instinct. It is seen in his attempts to know about his ancestors—to develop family trees—and to search for knowledge about other incarnations. He is very much aware of causes and their effects. In studying causes, he learns to ward off or bring about certain effects.

He discovers patterns which if properly analyzed will add to his enjoyment and prolongation of life. In causes and effects, too, he discerns a certain continuity which speaks for his continued existence as an individual, with or without a physical body. The more certain he can be of the causes that brought him into being, the more certain he can be about the future.

Of course, the concept of the evolution of the species is wholly consistent with man's concept of an Infinite Principle or Infinite God, omnipresent, in, and a part of all things. To those who accept the concept of an Infinite Principle, all things are ever becoming. Like a giant kaleidoscope, the universe is in motion, each moment bringing about a new manifestation from its set and inherent substance.

Man, rocks, the trees, stars, and even the countless sensations have their seeds in the fragments that are the substance of the universe. At the proper time, each makes its appearance and a new pattern is formed from the same eternal substance, giving way in time to other patterns for as long as the universe shall be. To the fragments of man's existence there has never been a beginning. The seeds for their expression have always been and always will be. And just as eternal is the substance of his soul, the stuff of which ego and "I" are made.—B

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