

ROSIERUCIAN DIGEST

MARCH 1965 • 35¢

Featuring:

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

▽ △ ▽

**Probability of
Life in Space**

Scientists offer some
supporting viewpoints.

▽ △ ▽

**Ancient Egypt's
Concept of
Immortality**

It conditioned man's
behavior for four
thousand years.

▽ △ ▽

Next Month:

**Scriabin,
Innovator in
Sound and Color**

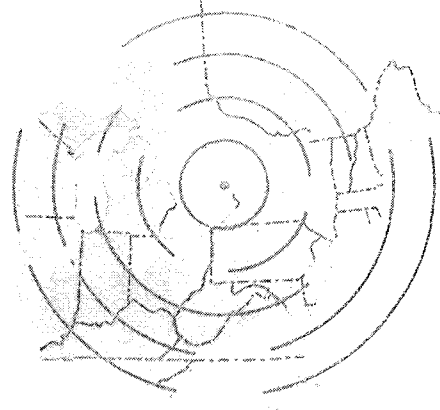


1965

THE

International Rosicrucian Convention

To be remembered always!



UNIQUE: As the Fiftieth Anniversary Convention, this event will never be repeated in this cycle.

The entire Convention to be held on one floor of the fabulous Royal York Hotel, largest hotel in the British Commonwealth.

HISTORIC: For the first time in 30 years, an International Rosicrucian Convention of this jurisdiction will be convened away from Rosicrucian Park in San Jose.

UNUSUAL: Large facilities for single sessions.
A complete Convention program in three days, with nothing omitted.

CONVENIENT: Hundreds of members enabled to attend who could not journey to California.
May be combined with a visit to the World's Fair.
An opportunity, also, to see and enjoy magnificent Canada.

Headquarters: Royal York Hotel

Place: Toronto, Ontario, Canada

Date: August 6 - 7 - 8

ACT NOW! Send your registration to Rosicrucian Park NOW! See Convention Application and details in the October, 1964, issue of *Rosicrucian Digest* or write to Convention Secretary, AMORC, San Jose, California 95114, U. S. A.

IMPORTANT: Absolute Deadline for banquet reservations will be
JULY 15

IS THE
CANDLE
SNUFFED
OUT?

Does Consciousness Survive Death?

Is immortality an obsolete tradition? Will the advance of science prove — or disprove — the afterlife? As music ceases when the instrument is done, is the *self snuffed out* when the body is no more? Can the consciousness realize itself after death? Orthodoxy stands at the crossroads. Heaven and hell as places — and torment after death — will be challenged by the facts of the space age. What is truly immortal about man? It is time for thinking men and women to

learn the *truth* of their cosmic relationships.

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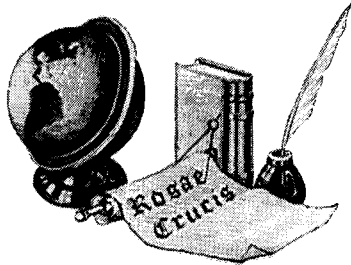
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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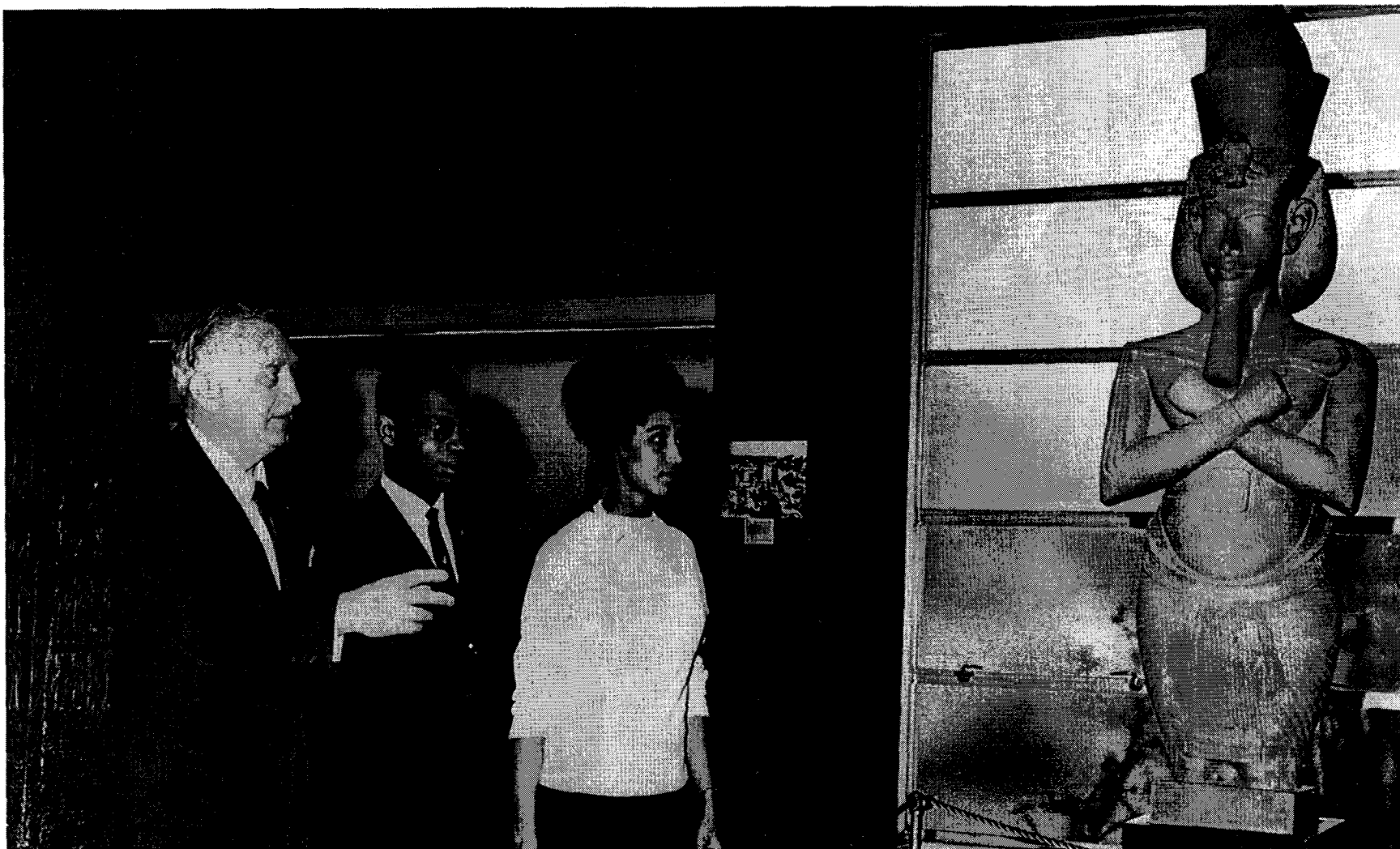
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CONGO DIPLOMAT VISITS ROSICRUCIAN PARK

(Photo by AMORC)

Albert Kalonji Ditunga, center, Minister of Agriculture under Moise Tshombe, and his wife are shown chatting with Imperator Ralph M. Lewis in the Rosicrucian Egyptian, Oriental Museum. Mr. Kalonji Ditunga is a member of the French jurisdiction of AMORC. He made the special journey to Rosicrucian Park after attending a session of the United Nations in New York.

THOUGHT OF THE MONTH

By THE IMPERATOR

INTUITION, IDEALISM, AND ILLUMINATION

MAN HAS SEVERAL lives linked together in his mortal existence. This should not be construed as referring to reincarnation, or rebirth. Rather it is meant to be understood in the sense that each of us in our physical existence may experience various states of consciousness which constitute different aspects of life. Each in itself is lived separately at the time. However, there are those who never experience some of these states of consciousness. Their entire mortal existence may be confined to but one limited view of life. For them, it is like looking out upon the world through the same window—continuously.

These lives we live are determined by psychic and mental motivation. The choices and actions that comprise our social and private lives are principally the result of decisions which we make and which, in turn, are the consequence of our thought processes and emotional states. Admittedly, environment, too, has a tremendous influence upon us; that is, the circumstances into which we are precipitated daily. But the way in which we react to such stimuli, how we interpret and attempt to adjust to them, is the result of our psychic and mental life, the states of consciousness through which we perceive and conceive the particular experiences.

There are three principal states of consciousness, each characterizing a phase of life. They really are the motivating forces that determine the direction that our lives take. These states of consciousness are *intuition*, *idealism*, and *illumination*. The first two are rather commonplace with most persons and though often referred to are infrequently understood. The third, *illumination*, is difficult to attain and even when experienced is often endowed with some other meaning. Therefore, many have been illumined but have not recognized the experience as such. A plenum of life, that wholeness of human

existence to which we consciously or unconsciously aspire, can only come from a coordination of these three states: intuition, idealism, and illumination. An unrelated spontaneity on the part of the first two can never lead to the third.

What is intuition? For centuries, philosophy and metaphysics have given various and often conflicting definitions of this experience. In relatively modern times, psychology has also given its version. Usually, works on psychology describe the phenomenon of intuition under the heading of "Instinct." The experience of intuition is commonly realized as an *unreasoned knowledge* or *guidance*. It is a form of ideation which flashes into consciousness without our volition and often when apparently quite unrelated to our thoughts at the time.

We say that intuition is unreasoned because its impressions do not emerge as a related, immediate conclusion from any proposition we have in mind at the moment. There is also a distinctive characteristic about the intuitive impressions. When we experience one of these, it has an obvious clarity, carrying the conviction that it is self-evident. In fact, we would designate as *intuitive knowledge* that impression about which we have no doubts. In other words, we may often question the validity of our judgment when reasoning. But at the time we experience intuition, we never doubt it.

It is for that reason that intuition has so often been accepted as a kind of immanent knowledge, that is, an innate wisdom which transcends the knowledge usually acquired. In fact, intuitive knowledge has often been associated with a religious or spiritual connotation as an attribute of the soul. Immanuel Kant, in his *Critique of Pure Reason*, said that time and space are forms of intuition. And intuition, in turn, he declared to be *a priori* knowl-

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edge. In other words, he considered it to be a kind of knowledge that precedes the knowledge gained through experience. This *a priori* knowledge, he stated, is part of the real nature of man. However, it needs phenomena or the experiences of our senses to be expressed. But it does not need such experiences to exist.

Psychology places intuition in the category of instinct. It is knowledge acquired historically; that is, the human organism has had to adjust to many and varying conditions in its long evolution. These adjustments have become established, permanent records in the genes, a kind of memory impression. Whenever, therefore, similar circumstances arise which are related to such memory impressions, they are released instinctively as intuitive ideas and instinctive actions. Psychology further states that intuition is only reliable in matters of our survival, protection against danger and threatening conditions to the life of the organism itself.

Opposed to the explanations of psychology are the numerous instances where ideas have come forth from seemingly nowhere into the mind. These ideas have been inspiring and have resulted in solutions to perplexing problems. Although it may not have been related to a chain of thought indulged at the time, the intuitive impression in most instances did have a relationship to some previous cognition. The intuitive idea always has an affinity to our interests, mental activities, desires, and experiences either of the present or the past. We venture to say that rarely is the intuitive idea completely foreign to our conceptions, interests, or talents.

For analogy, we may think of ideas as being like objects that are polarized, that is, having separate polarity which attracts or repels. In our usual objective mental process, we may not be able to attract all those ideas which are related to the particular thought which is dominant in our mind at a certain time. In fact, in our reasoning process, ideas that we consciously call forth may often clash with or oppose each other, resulting in no satisfactory conclusion.

Subsequently, minutes, hours, or days later, from out of the depth of the stream of consciousness there will suddenly emerge a composite idea, scintillating in its perspicuity, a perfect

harmony of thought. It would appear, then, that there is a *subconscious judgment* that carries on after the reasoning mind has stopped or failed. This, it would appear, is a superior intelligence that is able to evaluate all the accumulated ideas of experience that are stored in memory and find a harmonious relationship between them that eventually constitutes the released intuitive impressions.

Is the intuitive impression infallible in all instances? Everyone who has followed his so-called "hunch" has not always been successful. But these instances may not be indicative of the failure of intuition. Failure could be due to the manner in which the individual applied the intuitive impressions to his affairs. It may have become distorted by his trying to make it conform to some plan or purpose.

The Cautionary Sense

Intuition is best relied upon in the *cautionary* sense rather than as a positive suggestion initiating a new action. Thus, for example, when we are intuitively warned *not* to proceed or to take an opposite stand, it is advisable to heed intuition regardless of how it may contradict reason. To disregard intuition entirely is to deny an evolved faculty that has been inherent in man throughout his ascent from a primitive state.

The second motivating force that constitutes an important phase of life is *idealism*. Perfection and idealism are related. Of course, every ideal is not perfect by all standards. In fact, ideals held by some may be counter to those held by society generally. For example, the ideals of a communist in the capitalistic society or vice versa. An ideal is an abstract objective, a state or thing which is considered to transcend everything of a related nature. Something can only be an ideal by comparison with something else whose context stands as inferior.

Our ideals, however, can be intrinsically false. We may aspire to that which violates natural law and which has no possibility of ever manifesting as we conceive it. Then, again, even though an ideal itself may be rational, it may not lie within the capabilities or potential of the one visualizing it.

There are two measuring rods for idealism: One is *reason* and the other is



intuition. An ideal may be transcendent, may be something to be attained. Yet it must be contiguous with the present: There must be some link between *what is* and *what is desired to be*. There must be a way, a chain of causality, by which the ultimate effect or ideal can be realized. To avoid mere idle fancy, an ideal should be analyzed by the reason. What possible approaches there are to it should be determined. This method will often disclose that an ideal is false or that it is not within the realm of probability.

Intuition is a reliable guide in determining the feasibility of an ideal. If we do not give way to emotionalism, to excessive enthusiasm, but rather ponder upon some objective first, we shall usually experience an intuitive impression of value in relation to it. Most often this superior judgment of intuition is a valuable link with idealism.

Illumination

The third motivating force and the one which provides the most exalted experience of life is *illumination*. The mystics were the first to use this term in connection with mystical experience. In the broadest etymological sense, *illumination* refers to an exalted enlightenment of the mind. In other words, the mind is illumined with a unique light of knowledge and understanding. From the mystical point of view, illumination is "a freedom from the attachments of this world." Thus the mind, the consciousness, is liberated to experience "the united life," a life of unity with God, or the Absolute. More simply stated, man knows himself but not just as an individual. He discovers his cosmic relationship. To use the words of a mystic, ". . . he sinks into his divine element, like a wave into the sea."

Dionysius, the sixth-century Syrian monk, said that illumination by which one knows the wholeness of his being is a gift of goodness. It restores the unifying power of man by which he realizes the *oneness* of all of which he is a part.

If illumination is an aspect of mystical experience, what then is the whole consistency of the mystical experience? Where does illumination fit in? Generally, there are three recognized stages of the mystical experience. They are

purgation, illumination, and perfection. The first, purgation, is an admission of our foibles of character; it is an attempt at self-analysis and inner refinement and a desire to remove obstacles of our own doing such as are represented by habits and customs, both mental and physical.

Out of this purgation, we are told, there gradually emerges illumination. There are states of gradual separation from objective consciousness. Degree by degree, we free ourselves—even though it be only momentarily—from having our consciousness solely bound to externality, the world of things. We develop a sensitivity to more subtle impressions arising within ourselves and composing the inner world. This is something infrequently accomplished by the average person. It is only partially attained when we can tear ourselves away from the television set and sit in meditation or even in abstraction for a few minutes. If we can do this each day, even for as short a time as fifteen minutes, we can realize the first steps leading to illumination.

Is it possible to outline these steps by which this illumination, this great enlightenment of the consciousness, can be experienced? The following is a brief summation of the stages through which illumination has been attained by those who have sincerely sought it.

(1) The awakening of the self to a consciousness of a divine or absolute reality. This is the personal conviction that there is an actual supreme power that pervades all. This awakening provides a feeling of joy as in the discovery of an amazing and pleasing phenomenon.

(2) The self becomes aware for the first time of cosmic beauty, that is, it experiences the harmony of pure being. At the same time, one realizes his own imperfections; he attempts to eliminate them by discipline, and this constitutes purgation.

(3) When purgation is completed, there comes illumination, which is had by degrees, or stages.

(4) The final test has been termed the *Obscure Night*, or the *Dark Night of the Soul*. It is a test of the individual's determination. It is a challenge to him to make drastic changes in his way of

thinking, his habits, and way of life. For example, one cannot be sensual to the extent of giving himself over entirely to the physical senses and appetites and yet expect to be responsive to the inner light of illumination.

(5) The fifth stage is when the Absolute is not merely enjoyed as an experience, nor when it is just a matter of illumination, but rather when one feels his *oneness* with all being. It is when one realizes that he *is* and yet is *not*. This means that one knows he is a mortal and yet realizes the immortality of the essence within him.

In practical living, illumination follows both intuition and idealism. Our intuition helps us to form a series of steps to climb. Each step, in turn, is an ideal; each ideal is more advanced, more humanitarian, more all-embracing, and more satisfying to our highest psychic self. An ideal may start with health, with personal well-being. Then it may advance to a consideration of the welfare of others, the service of society, and then gradually broaden with greater understanding. The idealism prepares the consciousness for illumination.

Illumination is not a mere abstraction. It is not an eventual isolation of self from the world. Rather it is a *synthesizing* of all of our faculties and powers so that we can derive the utmost from our mortal span here on earth. For example, it provides a clarity of vision with regard to phenomena, the experiences of life. The self perceives an added significance in all the experiences in and around it. The infinity of illumination is a penetration of the natural world to a greater depth in one direction while at the same time penetrating the Cosmic in another direction. Yet these two directions are like lines curved to meet. Thus they form a whole, or circle, of more complete living.



The *Rosicrucian Digest* welcomes suitable material at all times; however, manuscripts must be accompanied by return postage (or equivalent international coupons). Rejected material is returned without critical comment.

PEARL E. GEROW, F. R. C.

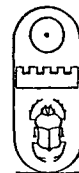
Are Men Born Equal?

WHY ARE MEN so different, each one so unique and unlike another? When Lincoln in his Gettysburg Address spoke of "the proposition that all men are created equal," he was voicing questionable philosophic thought. Certainly, they are not *born* equal! Not in mental capacity, health and physical fitness, moral fiber, nor opportunity. Such vast inequalities as are known to exist preclude any assumption that men are born equal. He would have been more nearly right to say with Ingersoll that only "in the democracy of the dead, all men at last are equal."

Is the matter of difference to be accounted for by heredity or environment? In any large family, the children are all different. Some brothers and sisters are so unlike that it seems incredible that they have the same parents. I once knew a family where there were three children. Two were washed-out, spiritless imbeciles; the third was beautiful, talented, vivacious, and charming. The parents were average, intelligent persons. Did one child get the good genes and the other two the bad? If so, why?

Is heredity the determining factor of personality? Or is environment? Criminals and ne'er-do-wells often come from homes where there was an amplitude of opportunity, love, and encouragement. Great men have just as often come up through exceedingly difficult circumstances. George Washington Carver was born a slave but he made his own opportunities and became great. At about the same time, a boy was born in a New England family of intelligence, good repute, and ample means. He was so brilliant that he was offered work under the supervision of Thomas Edison. He rejected it, ran away, destroyed his health with drink, and spent his last years in a mental hospital. Had environment been the deciding factor, the slave would have been the failure, the other man the success.

Is it possible that another, unknown



factor—one that has been forgotten—accounts for moral and spiritual differences as well as for artistic and mental variations? The Christian religion advances the premise that life is eternal. *Eternal* signifies no beginning and no end. What occurred before man was born is given no explanation.

But this could be—in fact, must be—the clue to the inequalities among men. Somewhere, sometime, each one must have earned the life he receives and must by his own effort have developed the talents and abilities he displays. Only a previous life or lives can explain this one's inequalities.

This is not a new theory or explanation. It is older than Christianity. The law of rebirth reconciled and gave an explanation for the seeming injustices of life. It stated that the spirit or soul is deathless, that it is attracted to the situation and circumstances where it can best develop. Talents and abilities are the result of former efforts and habits; attractions and repulsions the result of previous associations.

In the light of such an explanation, the logical conclusion would seem to be that heredity—our inherent aptitudes and abilities—is the set of tools we bring into life with us and that environment is our “field” in which we learn our lessons and do our work. What we have done and have been in previous lives determines our character and what we are.

This is not to say, however, that the person having a difficult life may be paying for past sins, nor the one having a life of ease be reaping a reward. Just as the exceptional student may be promoted to a grade where his studies are more difficult or a workman who does a satisfactory job may be given greater responsibility; so life gives us circumstances that test our capabilities. The difficult life may be the triumphant one. Each person has created his own life. Not heredity, not environment, but his own consciousness—the inflorescence of all his thoughts and deeds in former lives—makes the differences in opportunities and blessings.

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.

April: The personality for the month of April is Humberto Castelo Branco, President of Brazil.

The code word is SCALE

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



HAILE SELASSIE

June: The personality for the month of June will be Haile Selassie, Emperor of Ethiopia.

The code word will be TOLL



HUMBERTO CASTELO BRANCO

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Paris Likes Children

PARIS welcomes a million visitors a year and, like many European cities, considers children quite special. Many activities are clearly marked for them: Punch and Judy shows in the Luxembourg and Champs-Elysees gardens as well as six other parks scattered about the city; donkey rides, swings, and sandpiles in most parks; even sailboats in the Tuileries and Luxembourg. In the Jardin des Plantes and also the Bois de Vincennes, there are zoos where children can play with pet animals.

When animals lose their charm, there is an amusement park with miniature rides and railroad cars in the Bois de Boulogne. Jardin d'Acclimatation has playgrounds, a pets' corner, and an amusement park, and the Musee France d'Outre-Mer has a large aquarium. On the Boulevard Rochechouart, too, there is the Cirque Medrano and in the Rue Amelot near the Place de la Republique

... and They Love It

the Cirque d'Hiver, for a circus is always an attraction.

Among many other sights of special interest to children are the open-air stamp market, the bird and flower markets, the catacombs, the waxwork museum, and military exhibits at the Invalides. To dissipate pent-up energy, there is roller skating in the Square de l'Observatoire and ice skating in the Palais de la Glace near the Champs-Elysees.

Two-thousand-year-old Paris is modern, too—according to Mlle. Collette d'Orsay, Special Travel Adviser for Air France, Fifth Avenue, New York—and always friendly. Anyone running short of ideas to amuse youngsters needs only to drop a *jeton* into the telephone and dial an Air France Welcome Service Center or Paris Welcome Information Center. There'll be an answer to almost any question. To the one, should you bring your children to Paris, the answer is always an emphatic, "mais oui!"

Cuts, Courtesy of Editor's Digest



E. JAY RITTER

Harnessing Wind and Water

CLOSE TO THE WATERS of the Tigris, at the edge of the city of Samarra, 70 miles northwest of Baghdad, the boy Dejem sat motionless, looking at an object in the river. His eyes, wide with inner imagery, burned with the red reflection of that winter's sunset of 4,000 B.C. An idea had just come to him.

A light wind in the past few minutes had ruffled the surface of the water and raised a little sand dust. It did something else, too, something the wind had done for thousands of years: It propelled a floating palm leaf *against* the river's flow. Dejem went to the foot of the date palm near by and picked up a fallen frond—big, shiny, and strong, with its edges curled in a little toward the spine.

He carried it to the water's edge, loaded it with three small stones, and set it free on the water's face. *And the wind pushed the freight-laden leaf upstream against the current.*

Dejem scanned the wide expanse before him. Down the river traveled a variety of boats and rafts made of wood and goat skins, most in search of fish, some taking cargoes to markets downriver. After their journeys were over, these little vessels would have to be carried by animals and men back upstream.

Dejem thought a spread area of palm matting or animal skin attached somehow to the boats could employ the power of the wind to great advantage. Aflame with excitement, he started for home. He wanted to tell his father all about it.

Although Dejem's story is pure speculation, it has a basis of high probability. The Middle Eastern countries of the great rivers—Egypt and Mesopotamia—are generally credited with pioneering in the principles of shipbuilding. Because papyrus reeds grew in profu-

sion along the banks of the Nile, the early Egyptians began to make boats by tying three bundles of reeds together lengthwise, using one as a keel and the other two as sides.

Mesopotamian fishermen with no reeds available turned in their inventiveness to other objects that floated down the great river. Drowned goats and other animals because of gas inflation floated high in the water. With strips of palm leaf as thread, goat skins were sewed together and inflated to form airtight bags. Of course, employing air to push water aside and enable man to float is the same basic principle used in today's wooden racing yachts, steel-hulled passenger ships, and nuclear-powered submarines.

Although the Egyptian boatbuilder eventually began to use wood in his craft, his wooden vessels were for a long time based on the early reed design. Mesopotamians used a framework of local woods, strapping a number of inflated skins underneath. Such rafts were capable of carrying heavy loads.

From such a raft to the idea of the framework of the first coracle was a short step. It was a logical progression from the simple skin float to a skeleton "basket" of pliable wooden staves over which animal hides could be stretched. The flooring of the coracle—forerunner of the *quffah* still used today on the Tigris—was originally two staves crossed at right angles and bent upward to form the sides. These two staves were soon multiplied in the design to give a vessel of great strength and carrying power. Eventually, the skins were discarded and the spaces between the wooden staves caulked with pitch.

The heavily staved coracle was probably the prototype of the planked boat. Though both Egypt and Mesopotamia in time began to build with planks, such boatbuilding in Egypt does not appear earlier than about 2,600 B.C. and excavations at Ur uncovered a model of a plank boat in common use in Mesopotamia about 3,500 B.C. Judging from the model, the boat itself was 25 feet long and wide enough to accommodate three persons sitting side-by-side on each of the six board seats placed across the vessel as in a modern rowboat.

The bottom of this boat was a flat plank tapered at the ends. Thwarts, or

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cross-pieces, were nailed to the bottom with copper nails or wooden pegs and planks nailed to the thwarts to form sides.

Although many believe that the idea of a keel could have originated only from the early dug-out canoes of richly wooded countries, the notion of a keel as the backbone of a boat may have derived from the wooden spine of the coracle. If such is the case, Mesopotamia has prior claim to having originated this principle of shipbuilding as well as that of water-displacement by contained volumes of air.

First Use of Sails

As for the first use of sails, Egypt had been given this honor until the discovery at Eridu a few miles south of Ur of a small clay model of a sailboat dating from about 3,500 B.C.; thereby pre-dating previous evidence of Egyptian sails. Although there is no sail on this clay model, there is a socket in the center of the flooring, forward of amidships, and holes in the gunwales on either side of the socket, obviously for a mast that could be supported by stays. Although the site of Eridu today is well inland from the head of the sea, in 3,500 B.C. the city was on the shores of the Persian Gulf.

To build such planked sailing vessels, the Mesopotamians must also have developed accompanying technologies such as tool-making, nail manufacture, rope and mat weaving. Adzes, axes, chisels, and hammers of native copper were made in that land as early as 4,500 B.C., also copper nails and drills with copper bits. The working of wood included the cutting of mortises, sockets, and dovetail joints. The weaving of high quality matting was a mastered skill in Mesopotamia by 5,000 B.C., and excellent rope of various diameters was available by 4,000 B.C.

No doubt, all the necessary skills were well developed in the Middle East when the principles of the planked sailboat were discovered. The Mesopotamians had such progressive ideas regarding shipbuilding that, by the third millennium B.C., they had established a great merchant fleet that spread trade to Arabia, Africa, and India.

▽ △ ▽

What You May Expect . . .

on the Egyptian Tour

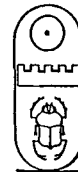
DR. H. SPENCER LEWIS personally conducted the first Rosicrucian tour of Egypt in 1929 with over one hundred members in the party. In an early Rosicrucian publication, he graphically describes the occasion of departing from a Rosicrucian ceremony in the Great Pyramid and returning over the desert. We quote him: "The winter sun beginning to set in the West, and rapidly reaching the edges of the huge hills of desert sands, like rolling, mountainous waves of the ocean. The red glow of the fiery sun ball tinting the sands, while the sky was travertined and streaked with purple and gold. Before us passed the long parade of camels, each guided by an Oriental in bizarre costume, chanting and singing while one of our members rocked from side to side upon the camel with the rhythm of the camel's movement. Soldiers, police, and Arabian out-riders as escorts moved rapidly up and down the line."

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▽ △ ▽

PROGRESSIVE PERSONALITIES

You do not believe in progressive personalities under the pretext that you remember nothing of your previous existence. Yet how many vanished centuries remain graven upon your memory when you no longer recall the thousand and one scenes of your present life? Since 1802 there have been ten Victor Hugos within me. Do you think that I remember all their deeds and all their thoughts? When I shall have passed the grave to find another light, all these Victor Hugos will be in some degree strangers, but it will always be the same soul.—VICTOR HUGO



DR. MAX GUILMOT, F. R. C.
Belgian Egyptologist and consultant to the
Rosicrucian Egyptian, Oriental Museum

Ancient Egypt's Concept of Immortality

*It conditioned man's behavior
for four thousand years*

I

Someday, a supplementary history of Egypt will undoubtedly be necessary—one which will disregard the patterned rise and fall suggested by the changes of dynasties and which will instead take into account the deep current of Egyptian mentality during four millennia. Such a history, whose unfoldment will be psychological, will have apogees and periods of decline which will not necessarily correspond to those of the traditional plan demanded by classical works.

*The cast of thought will not be the same as that exhibited by kings, nor will the quality of mind manifested be that of politicians. If ever such a sketch along these general lines is attempted, particular attention will have to be paid to the changes in religious feeling because in a very decisive manner it is religious feeling which has determined the spiritual destiny of the Nile Valley.**

IN EGYPT, nothing can be truly explained if the compelling faith which conditioned all the forms of its existence is disregarded. That faith directed artistic creation, made possible the development of scientific ideas, brooded over the growth of institutions, and presided over the very historical process. One who confines his examination to only one of these domains will simply run into a maze of phenomena. He will not perceive that the remote reflections—artistic, cultural, or political—resulted in large part from a fundamental faith. Furthermore, Egyptian religion has too often been reviewed without knowledge of its secret springs. The divine figures, the complex of theologies and rituals,

*Exact and numerous scholarly references have been omitted for the sake of the general reader. This article was translated from the French especially for the *Rosicrucian Digest* by Frater Ettore Da Fano.



what are they if not the expression—sometimes naive and spontaneous, sometimes learned and sophisticated—of fundamental tendencies which are to be discovered?

It is not enough merely to come in contact with the outer boundaries of Egyptian civilization, where social phenomena strike against each other and die. It is necessary rather to penetrate to the inner circle, which rules the creative faith, and there attempt finally to discover, behind the last barrier guarded by the gods and their myths, a central reality: the consciousness of Egyptian man laying hold of the world and his long effort to make it his and to find a place in it.

The extensive research necessary for a better view of the inside of things and the clarification of creative evolution of a whole people may well be imagined. It is not the purpose of this study to initiate such a task but rather simply to bring to light a single aspect of the relationship between Egyptian man and the world: *his hope of immortality*.

All living beings are in some way related to the world, but for man this relationship is profoundly altered because *only he knows that he will die*. He faces this unpalatable evidence with all the resources of his intelligence. Sometimes, he denies it; sometimes, bypasses it, and, sometimes, overcomes it.

In this unending battle, the Egyptian never lost out completely although he realized that victory was never assured. Because the contest was continuous, therefore, the hope of immortality was one of the major themes which in Egypt especially conditioned the behavior of man. This hope, which endured through four millennia, was one of the determining factors in the awakening consciousness. By studying its changes, one aspect of the ultimate reality which gave an-

cient Egypt the impetus that was its greatness is clarified.

"The Gift of the River"

It was not possible for any inhabitant of the Nile Valley to be unaware of a spectacle whose mysterious phases struck his imagination and were renewed every year. Beginning in June, the water of the river starts to surmount the rocky barriers of the cataracts; submerges the dry and dusty banks, even the plains of the Delta, and quenches the thirst of the soil and of all forms of life. Not without reason did Herodotus declare that Egypt was "the gift of the river."

But if one departs from the Valley, leaves the vicinity of the miracle of the swelling waters with their fertile silt, and climbs the rocky cliffs dominating the Nile, then a larger view presents itself: a living but uncertain water—like a thread of slender hope, ceaselessly threatened by a desert of death. Confronted by such transience, the Egyptian from the beginning must have been impressed by human frailty. If the Nile, constantly endangered after a happy swelling, hurries on to its own depletion, what is life itself if not a gift that may be withdrawn?

Yet the river does not die; its weakness is only momentary. Soon its renewal will come and with that its youthful vigor. The menace of death hangs over the whole of nature, but the evidence is that total death is illusory. Nature presents solid ground for full confidence in a natural and supreme order: The swelling of the Nile, the regular march of the stars, and the yearly victory of vegetation speak to man of eternity.

This is why the Egyptians more than any other people were deeply concerned to prepare themselves for a resurrection after a moment of sudden weakness put an end to existence. It is moving to trace the assurance of this effort toward eternity, from the humble graves of prehistory through to the colossal affirmations of faith evidenced in geometrical form in the royal pyramids of the Old Kingdom.

But to conquer annihilation and to affirm an end to death is not yet to understand what the transition is. Pre-

cisely how should this moment be conceived in which man loses his breath and at the same time his motion and his consciousness? Is it the sign of an irreparable end? Or only the announcement of a mysterious passage and the promise of a marvelous change of being? The Egyptians, for the most part, chose the latter solution; and, in order to remove all stigma of frightfulness from the passing, made a pathetic effort to liken death to situations familiar in everyday existence.

Death strikes unannounced. Nobody "knows his death." Its intrusion resembles that of an illness—a disorder, a defilement, an accident. But has not man already found remedies for ridding himself of his miseries? Death, too, like other suffering, will be banished. "Ill" of death, one may be healed by appropriate rituals as Isis healed the "illness" of the body of her departed husband Osiris.

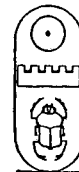
Cords of A Dream

Even so, having been saved, the departed remains unable to speak or move like other men. Unlike other ills, it must be admitted, death plunges its victim into endless sleep: The departed seems tied with the cords of a dream which keep him a prisoner and remove him from the affection of his kin. The "imprisoned" soul is taken from the community of the living, and abandoning everything—relatives, home, possessions—departs for an unknown land, a mysterious voyage without hope of returning.

One sees how these attempts at explanation reveal a behavior: The departed may be ill, a sleeper, a prisoner, a traveler, but never a *dead* man. Thus, immobilized and imbedded like ores in a veinstone of familiar concepts, death becomes, so to speak, inoffensive—forced into a reassuring role among other less dramatic situations imposed by everyday experience.

If life and death, then, are two manners of existing, is not man when entering the grave (which is a border zone) nevertheless undergoing a profound metamorphosis? If to be dead is to exist differently, how do the elements of human nature behave before and after the great transition?

(continued overleaf)



A Precise Teaching

On this point, Egypt transmits a precise teaching: Whoever enters into death experiences a modification of the balance between the elements which compose his person. In the perishable body (*khet*), there is a spiritual part (*ka* and *ba*). Transition, then, is the sign of a variation in the relationship between the physical being and its spirituality: "The body is for earth, the spirit for heaven." Even if there is no death when one dies, there is, nevertheless, at that moment a modification of the vital harmony. Henceforth, the body will dwell in the grave, while the spiritual part, quitting the unreal land of the living, will join the only desirable reality, the world of the gods.

Among all people, the Egyptians are the ones who most forcefully have believed in immortality. It was self-evident to them. It did not require proof.

Death, instead of being an irreparable separation of the elements of the person, was more than anything else a change of quality in the human amalgam and the beginning of a new mode of existence.

Still, it would be necessary for the body, that element of a former harmony, to maintain its integrity. The departed could not sleep peacefully if death were to be thought of as corrupting his quiet appearance. Thus we see in the Egyptian mentality a firmly established conviction: The spiritual part needs the body in order to have existence; the spirit setting forth on its way would be subject to annihilation if it did not recognize something more than a decomposed body.

To prevent so grave a danger, the practice of embalming appeared at the beginning of historical times, was progressively perfected, and the mummified

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ALLENTOWN, PENNSYLVANIA, April 25. Contact Mrs. Bernadette Lambert, 120 South Second Street, Slatington, Pennsylvania 18080.

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MIAMI, FLORIDA, April 24-25. Guest speaker, Frater George Lea of AMORC's Department of Instruction. Contact Mrs. Leo Toussaint, 7500 S. W. 82nd Avenue, Miami, Florida 33143.

NIAGARA FALLS, NEW YORK, April 24-25. Third Annual Niagara Regional Conclave. Contact Mr. LeRoy V. Mills, 424 North Greece Rd., Hilton, New York, 14468.

CHICAGO, ILLINOIS, May 1-2. Twenty-fifth Annual Midwest Conclave. Guest speaker, Frater Chris. R. Warnken, Grand Regional Administrator. Contact June Horwitz, Nefertiti Lodge, AMORC, 2539 North Kedzie Boulevard, Chicago 47.

BOSTON, MASSACHUSETTS, May 1-2. Johannes Kelpius Lodge. Contact Otto Ciegler, 28 B. Roberts Drive, Bedford, Massachusetts 01730.

LANSING, MICHIGAN, May 16. Guest speaker, Frater Chris. R. Warnken, Grand Regional Administrator. Contact Mrs. Clyde Olin, 945 Audubon Road, East Lansing, Michigan 48823.

KANSAS CITY, MISSOURI, May 15-16. Guest speaker, Frater Harvey Miles, Grand Secretary. Contact Mrs. Mildred Hutchison, 3114 East 68th Street, Kansas City, Missouri 64132.

DENVER, COLORADO, May 22-23. Guest speaker, Frater Harvey Miles, Grand Secretary. Contact Mr. Johnson E. Turner, 547 Toledo Street, Aurora, Colorado 80011.

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bodies in their wrappings made incorruptible. Even to the profane, this is one of the symbolic characteristics of the Egyptian civilization.

It is important to remember that the tomb represented more than a mere refuge: It was a "castle of eternity"; not a dungeon, but a true habitation where the whole personality of the departed resided—his image in the form of statues—his life history, his deeds, and his merits. In this manner, the *spiritual* part would find itself in accord with all that was formerly the *ephemeral* part of its being.

It is possible from the earliest epochs to trace the increasing assurance which attests the perfecting of the weapons of faith. A good many centuries before the appearance of the first written documents, the graveyards of prehistoric communities yielded various significant objects: food and tools, bearing witness to the departed's desire for survival and activity; mats or animal skins, insuring his rude comfort; flowers or insignia of command (wooden scepters, for instance)—all to remind one that even in the grave life continues in pleasure and honor. It is the task of archeology or the history of art to study the evolution of the increasingly advanced techniques used to assure immortality.

What has importance here is the fact that 1500 years before the beginning of its history, Egypt already possessed a mass of archaic beliefs so complex that it is impossible as yet to trace the process of their development and that even then its people had already conquered death by successfully inserting into human existence a general world conception which justifies it.

Unshaken Confidence

No matter how far back one follows the course of the centuries, the neolithic faith bears evidence of a confidence in immortality, which remains unshaken throughout the ancient Egyptian empire. It is to our purpose to reflect upon those prehistoric graves, where, like simple sleepers, the dead, their knees upraised to their breasts, their faces hidden in their hands, and their thoughts beyond time, looked toward their family dwelling places. Were they really dead? Or perhaps living, still inhabiting their village and carrying on

at its periphery a slower paced existence? In addition to food, arms, and toiletry articles, figurines of women, servants, and guards near them instill a feeling of ease and security.

Can those places, resembling simple homes, be called tombs? They were dug in the village itself, near the huts or gathered into a single necropolis located near the village and sheltered from the flood. It is easy to think that the care taken to keep death within the circle of daily life likewise grouped the dead in the vicinity of the living. Thus the near-by dead, as if by the gift of life of the village, earned the right to live, too, only differently.

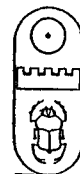
The New Life

What exactly was this new life? It can be imagined, I believe, as a function of psychological trends similar to those which rendered death inoffensive by forcing it to wear the mask of life and by equipping the graves with the conveniences of real homes. Everywhere the same pathetic effort was made to suppress death or to submerge it, if we prefer, under a mounting flood of conceptions poured forth by triumphant life.

Nor is it surprising to discover even in the time of Egyptian prehistory and that of its first dynasties a Beyond whose usages strongly resembled those of the world of the living. After the short interruption caused by death, each departed, finding a situation analogous to that before his passing, would be able to "do what he was wont to do before." The Beyond would reveal seas, continents, rivers, and canals. The other world with its earth, sky, fields, and its Nile would, all in all, be the faithful replica of his dwelling place while living.

In every respect, the universe was considered as the juxtaposition of two hemispheres separated by the immobile terrestrial plain. The latter concealed a reverse of the landscape familiar to the humans—a nether world called *Douat*, which possessed an anti-heaven.

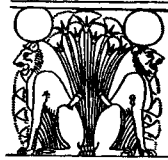
What more restful image than that of such a foreseeable Beyond, a spiritualized copy of the whole of Egypt, where would be met again those whose limbs would be rejuvenated and who,



“verdant like a living plant,” would become after death, “spirits, eternally”?

The picturesque and infinitely varied details which define the outlines of the nether world are evoked in all works on Egyptian religion. It suffices to remark here that it would be erroneous, nevertheless, not to see in this archaic Beyond the exact replica of the world of man—something more than the mere creation of a religious mentality deprived of imagination. If, after death, all must begin again in the same way, it is because nature teaches that it cannot be otherwise.

In a universe where, under a heaven and an anti-heaven, everything has two aspects, one of the faces is always the exact duplicate of the other. Does not the sun after its course over the earth begin its mysterious nightly course below it? Likewise, man in the Beyond must relive the life he knew when living. Each face of destiny is the copy of the other. This is why *Aker*, ancient symbol of the earth, is always flanked at each extremity of his body by two lions, like perfectly matched bookends, to suggest that man and the universe have a double destiny.



In a second article, Dr. Guilmot will discuss the period of Egyptian history following the decline of the Ancient Empire, when confidence in life after death began to be undermined by the revolution which persisted from the end of the Eighth Dynasty to the beginning of the Twelfth.—EDITOR



ANNIVERSARY IN TIJUANA, MEXICO

On the occasion of the first anniversary of the dedication of its dignified and beautiful Egyptian temple, Cosmos Lodge played host to a large and important gathering of members from the United States and Mexico. The Emperor and Soror Lewis were the guests of honor. They were much impressed with the hospitality shown them as well as with the evidence of the devotion to the work of the Rosicrucian Order displayed by Frater Ismael Vilaplana, Inspector General, and the officers and members of Cosmos Lodge.

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CARL E. HIRSCH, F. R. C.

Mysticism and Pessimism

*An ethics based on
sympathy unites them*

ARTHUR SCHOPENHAUER (1788-1860) remains to this day the most notable representative of a so-called systematic, philosophical pessimism, largely developed in Germany during the 19th century. Schopenhauer seems to have been a mystic of sorts although his way of life was a rather curious mixture of a cautious hedonism and an equally cautious asceticism.

His numerous writings contain arguments in favor of a pessimistic attitude which the individual reader may or may not accept as objectively valid—at least, to the extent of the reader's own personal experience or his observations of the experiences of others. Schopenhauer addressed himself to the individual reader, particularly in the series of informal essays entitled *The Wisdom of Life, Counsels and Maxims, On Human Nature, Studies in Pessimism*, and others.

In these works, he claims the attention, not of professional philosophers and scholars (whom he frequently ridicules), but of the private person, the layman, who, precisely because he is a layman, seeks wisdom and knowledge for their own sakes. The question has often been asked: As a writer who specifically addressed himself to the lay public, was Schopenhauer a mere poet or rhetorician whose lamentations possess great literary merit and persuasive force but no philosophical merit at all? In any case, our chief concern here is whether or not Schopenhauer's contentions have ever really been proved invalid, illegitimate, or unsatisfactory.

As one might well suspect, denunciations were leveled against him—charlatan, dilettante, second-rater, usurper of the halls of philosophy, and less communicable epithets. But, as he himself remarked late in life (and this is a

*The
Rosicrucian
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1965*

theme on which he delights to fashion many variations): "After one has spent a long life in insignificance and disregard, they come with drums and trumpets and think that is something."

His biography shows that he was lauded and lionized by his contemporaries and, although the general furor has long since died away, his name still remains a byword for that peculiar, caustic, sometimes crotchety attitude that immediately appeals to the disillusioned teenage idealist and the "hard-headed middle-aged realist."

However this may be, in an essay called *Human Nature*, Schopenhauer writes: "The readers of my *Ethics* know that with me the ultimate founda-

tion of morality is the truth which in the *Vedas* and the *Vedanta* receives its expression in the established, mystical formula *Tat twam asi* (This is thyself), which is spoken with reference to every living thing, be it man or beast, and is called *Mahavakya*, the great word."

"Actions which proceed in accordance with this principle (his ethical principle of sympathy), such as those of the philanthropist, *may indeed be regarded as the beginning of mysticism.*" Sympathy, the awareness of being identified in some inexplicable way with one's fellows, provides a major foundation for the mystical experience. Yet, what is this feeling of sympathy for others but a clear, pene-



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trating feeling of the suffering and misery of others?

And, further, how may one entertain such a feeling for others without first feeling his own misery and depravity? Clearly, one cannot even so much as feel *sorry* for others if one does not first feel *sorrow* as such, which then serves as a criterion for comparing the two distinct feelings. Commiseration for suffering cannot be said to be a religious sentiment, for the latter is an emotional relationship between creature and creator, not between creature and creature.

Besides, how can a creature feel sympathy for its creator? Nor can it be called a mystical sentiment, for this again is a peculiar emotional relationship between what may be described as a whole and its parts—a whole, incidentally, often conceived pantheistically with no attempt to construct a dogmatic concept of a personal God.

Sympathy

Sympathy, then, must be designated as pre-eminently the clear, immediate realization that life is suffering, and what is this but pessimism? One may, of course, criticize Schopenhauer for not emphasizing the feelings of *contempt*, *disgust*, and *aversion* as the invariable concomitants of sympathy. To be sure, he does prescribe contempt, at least as a provisional attitude toward "ordinary" life; but his ethics is based, first and foremost, on sympathy.

Yet, why cannot an ethics be just as well based on contempt? In the above-cited essay on *Human Nature*, Schopenhauer writes: "When you come into contact with a man, no matter whom, do not attempt an objective appreciation of him according to his worth and dignity. Do not consider his bad will, or his narrow understanding and perverse ideas; as the former may easily lead to hate and the latter to despise him; but fix your attention only upon his sufferings, his needs, his anxieties, his pains. Then you will always feel your kinship with him; you will sympathize with him; and instead of hatred or contempt, you will experience the commiseration that alone is the peace to which the Gospels call us.

"The way to keep down hatred and contempt is certainly not to look for a

man's alleged 'dignity,' but, on the contrary, to regard him as an object of pity." Without pressing the matter further, let us simply state that there is no reason why contempt cannot be made the foundation of a perfectly legitimate, valid, and often quite enlightening ethical viewpoint. As a matter of fact, contempt may well save the mystic from becoming inextricably involved in an ethical situation which, if approached from a commiserative or sympathetic attitude, would be of no benefit whatever to him.

As we continue with this line of thinking, we encounter a paradox pointed out by Eduard von Hartmann (1842-1906), a younger contemporary of Schopenhauer and one of his ardent disciples. In his now classic work, *The Philosophy of the Unconscious*, Von Hartmann devotes an entire chapter to mysticism, in which he writes: "So long as it keeps free from sickly and rank outgrowths, mysticism is of inestimable worth. For we, in fact, see that all mystics have felt exceedingly happy in developing their mystical tendencies, and have cheerfully endured all sorts of privation and sacrifice in order to remain faithful to their bent.

"One has only to think of Jacob Böhme and the inexpressible cheerfulness which accompanied him through all his trials, which yet certainly arose from a pure source, and neither withdrew him from his civil duties nor was troubled by foolish self-tormentings. Think of the mystical saints of antiquity as Pythagoras, Plotinus, Porphyry, etc., who certainly practised extreme moderation and restraint, but no self-tormentings.

"Genuine mysticism is then something deeply founded in the inmost essence of man, *in itself* healthy, if also easily inclining to morbid growths, and of high value both for the individual and for humanity at large." Von Hartmann here indicates the distinct incompatibility between an essentially healthy mysticism encrusted, it may be, with "morbid growths," and that mysticism which is frankly and honestly pessimistic.

Realistic Mysticism

In view of the constantly increasing spread of human rashness and violence in today's world, we need not in the

least trouble ourselves about which of these two types of mysticism is the more *realistic*. For is not pessimism the immediate realization (either as sympathy or contempt) of the suffering (and folly) of others, and is not mysticism, at least in one of its many forms, the firm determination to free oneself from the trammels of ordinary life? Finally, if we concede the identity of life and suffering and further admit that these form the chief *motive* for attempting freedom, are not then pessimism and mysticism one and the same?

The average person, who to all intents and purposes is entirely satisfied with life as he usually finds it, cannot possibly wish to free himself from it. He may be confronted by daily anxieties or failures of one type or another; but, undoubtedly, he will rationalize and say that "in the long run," "sooner or later," "in due time," everything will be all right; that all problems, great and small, will be resolved.

To our genial, long-suffering *meliorist* (who, perhaps, is not quite so stupid as to declare himself an out-and-out *optimist*), we may reply with the inevitable question: But will it *really* be so? Was it ever so with those . . . that stand remembered in the known accounts of time? And what of those who are not remembered at all? "Gravestones tell truth scarce forty years. Generations pass while some trees stand, and old families last not three oaks." (Sir Thomas Browne)

The mystic cannot console himself by casually brushing away a sudden disturbing thought as if it were a mere transitional interval between two otherwise happy thoughts. Nor can he look upon his daily life as an essentially instructive encounter with a fragmen-

tary anxiety here, a slight ache there; but the whole round itself is a continuous feeling of grief and disgust.

The mystic cannot be put off with bland excuses and thoroughly inconclusive rationalizations, much less with vague promises of a future felicity. He seems to be a kind of amphibian, with one foot in heaven and the other on earth. In climbing a hill, the climber must always keep one foot below to serve as support and the other above to push himself upward. Even on a gently sloping hill, the earth beneath his lower foot may at any moment give way and the climber fall to his everlasting embarrassment.

It is quite different, however, with mountain climbing, for here the climber is dealing, not with a gently sloping hill covered with brambles and bushes which he may grasp for safety, but with a sheer vertical surface of solid rock. Both feet must serve as support, and the actual scaling of the mountain be accomplished by pulling himself upward with his outstretched arms.

So, too, the mystic who attempts to scale the treacherous Mont Blanc of life must never allow himself to be distracted by the seductive, though sometimes barely audible, whispers from the "kingdom of heaven" or a "better world." He must know that a "better world" can exist only as the counterpart of a "worse world," and, in turn, that the "best possible world" can only be the obverse side of the "worst possible one."

Which of these two worlds is the real and which the reflection is the insoluble dilemma that must perpetually haunt the dualistic being whom we may call for want of a better name the *pessi-mystic*.

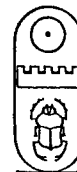


ROSICRUCIAN DIRECTORY

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



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



CYRIL C. TRUBEY

Bumblebees and Red Clover

DARWIN pointed out that the greatness of the British Empire depended on spinsters—because spinsters keep cats. Cats keep down the population of mice destructive to bumblebee nests. When bumblebees flourished, there was an abundance of red clover to feed cattle, which meant meat for Her Majesty's soldiers and sailors.

In New Zealand, when red clover was introduced there, it was impossible to grow good seed crops until the British bumblebee, *Bombus terrestris*, was imported. One would scarcely expect the bumblebee to be a liaison officer in the matter of the production of red clover seed; yet in the pattern of nature, each creature has its particular use and is necessary to the success of the whole.

Pollination of flowers is achieved in ways too clever to be attributed to happenstance. Cross-pollination is insured in fireweed, *Epilobium*, by rendering self-pollination difficult through having the stamens reach maturity before the pistil does. A mark of intelligence, certainly.

Again, how can intelligence in the night-blooming *Cereus* be ruled out when it unfolds for one night only to the administrations of the Hawkmoth? Who spoke the magic word to prepare one for the other? They do not even belong to the same kingdom! It would be difficult for the naturalist to side with those who turn up sophisticated noses at the very idea of Creation.

That there are male and female in plants as well as in animals was known in the days of King Ashurnasirpal (884-859 B.C.). In the Leiden Museum of Antiquities is a Mesopotamian relief of

two deities holding male inflorescences of the date palm, engaged in the artificial pollination of a female tree. In an apple orchard, it is common practice to have several trees of a different variety as pollinators to furnish the male ingredient for the cross-pollination accomplished by the wind and by bees.

Perhaps it was because they were impressed with the magical ways of bees that the kings of Lower Egypt chose the bee as their symbol. The Egyptians were particularly keen observers and possessed the ability to see divine principles in everyday things. The scarab beetle rolling its ball of dung reminded them of the movement of heavenly bodies; so it was raised to the ranks of the sacred and its image replaced the heart of the mummified dead.

In the year 1787, Sprengel observed the hand of the Creator in the minutest details of a wild geranium, *Geranium sylvaticum*. On the hollow inside and also along the margin at the base of each petal, he noticed a number of small soft hairs. He suddenly realized that there must be a connection between the drops of sweet fluid, one on each petal, and the attraction of insects. If so, such hairs would need to be protected from rain, which would dilute the nectar.

In a variety of ways, unbidden guests are kept out of the bird-flowers, but lack of a landing place is one of the simplest. Among insects, only the "humming-bird" moth can poise in the air with beating wings while reaching for nectar in the flower.

Even the common specimens of flora have their places in the scheme of things. Cross-pollination is insured in the Pink Lady's Slipper by making it difficult for the bee to enter, and—to compensate for the rarity of the occasion—by producing seeds so minute that hundreds are cast from a single fertilized blossom. What but intelligence could accomplish this? This is nature's mystery.



*The
Rosicrucian
Digest
March
1965*

IN APPRECIATION—

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not otherwise possible to acknowledge all of the kind thoughts personally.

RALPH M. LEWIS, Imperator

SHOULD WE WAKE tomorrow to learn that intelligent creatures from outer space were on earth for a visit, what would be our reaction? Perhaps we should prepare ourselves for such an event, *for it is inevitable*.

Interest in the subject is not new, and it has been piqued or satisfied in the past for most of us mainly by science fiction writers. But scientists who have been probing deeply into space matters have not been wanting either.

Nicolas Camille Flammarion, the French astronomer (1842-1925), for one, was convinced that life on other planets was a fact. (*Dreams of An Astronomer*, translated from the French by E. E. Fournier D'Able, D. Appleton & Co., New York, 1923, out of print.) He wrote, "Life may be but one phase in a primeval law—the law of progress." He also quoted extensively from the 17th-century German astronomer, Christoph Scheiner, who believed a silicon-based life was possible.

Should earthmen be interested in whether or not intelligent space-life exists? And are we at present mentally, morally, or physically able to meet the challenge if it does? Man's knowledge of the universe is considerable—enough, some researchers think, to allow us now to decide whether or not there is other space life.

Several books written by scientists or science teachers have helped us as first steps into the subject. None is science fiction, none wholly "technical." There is yet much that we do not know; still we have found out enough to allow intelligent guessing about much which so far has eluded us. The relationships we know something about point to others about which we are not certain. Using them as a basis, we should not expect to find space creatures much like ourselves. This, perhaps, will be our major difficulty.

We must not expect more advanced individuals, intelligence-wise, necessarily to be less aggressive, more compassionate, less predatory toward us, our rights, feelings, and desires than many of our own kind. There is evidence that they will not be. Small differences in planetary gravitational force, surface composition, make-up of atmosphere,

GASTON BURRIDGE

Probability of Life in Space

Scientists offer some supporting viewpoints

etc., can create vast differences between individuals there and here.

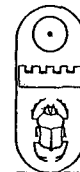
As an example, take the human head. Lengthen the nose half an inch and widen the mouth to the same extent a quarter inch on each side. Slant the eyes downward to the degree that an Oriental's slant upward. Increase the size of the ears a quarter inch all around and set them forward or backward, up or down half an inch. Arrange them at right angles to the head instead of the normal acute angle. Change the hair line as you will, broaden the jaw a quarter of an inch, and what sort of "human" individual will you have?

These are minor changes; yet there is little similarity in appearance between the changed face and the original. "Man" can hardly be the ultimate expression of intelligent life, nor his present form necessarily the pattern from which the ultimate is to be cut. The species *Homo sapiens*, Flammarion thought, was very unimportant universe-wise; yet Flammarion was a staunch believer in other-space life. The bulk of his thinking lay along the lines of life on other planets in our own solar system.

Degrees of Impossibility

He believed "life" to be a cosmic phenomenon, coming, growing, then going on in ordinary evolutionary processes throughout all parts of the universe. He thought of it as a part of the infinite and eternal, inhabiting certain places in the past, others at present, still others in the future. So, it might be said, he envisaged life as the "due process of law"—universal law.

Our present knowledge permits us to recognize degrees of impossibility. A few years ago, it was impossible for



man to reach the moon, but in the early 1970's it will be possible *if he still wishes to!* Impossibility diminishes as knowledge expands. Kenneth Heuer, who like Flammarion confines most of his space-life thinking to earth's solar system, in his *Men of Other Planets* (The Viking Press, New York, 1951) even allows inhabitants on our sun.

Men of Other Planets wades ankle-deep in imagination, especially with its "thinking trees" of Venus. Our natural inclination is to limit "thinking things" to mobility only. The concept of thinking plants proves startling—but some scientists hold that man is but a highly modified plant—and with that a whole new panorama begins to roll into view.

Before the year 2000 tingles into the till of time, man will have journeyed to the nearest planets and will have learned firsthand how right or wrong some of our writers have been. If we carry our space-life seeking no further than the confines of our own solar system, however, we shall still be a long way from our ultimate goal, for there is an untold number of galaxies, and the solar system's dimensions are about as important to our galaxy as a flick of dust in the middle of the Pacific Ocean.

As we step out into the utter magnificence of these vast reaches—measured in thousands and thousands of light years (a light year is six trillion miles)—we must forget "life as we know it" because, if it be there at all, it nestles comfortably beyond our finding unless merest chance discovers it.

Sir Harold Spencer Jones points out in *Life on Other Worlds* (The New American Library of World Literature, Inc., New York. Paperback) that there are millions and millions of stars—suns—like ours. Since our sun is but an "average star," some of these others must have "familiar" planets of their own. Numerous of them undoubtedly have conditions similar to earth's, providing both for life as we know it and for life as we don't. But until we or the inhabitants of those planets find a method of bridging the vast distances between us, ages will have to pass before any handshaking takes place.

Life on Other Worlds is both optimistic and pessimistic: Optimistic in that as an astronomer, the author is convinced of the existence of locations in

space where life might reside; pessimistic in that these locations are so distant from one another and from us that there seems little likelihood of physical contact for a millennium.

Few persons live 100 years. Man's earthly written history dates back less than 10,000 years. Thomas Tsung very conservatively estimates in his book, *Is There Life Beyond the Earth?* (The Exposition Press, New York, 1963) that there are at least 100,000 planets in our galaxy "just right" for intelligent life to be maintained.

A hundred thousand planets similar to earth is hard to imagine. Set edge to edge, 100,000 planets the size of earth would stretch eight hundred million miles. Traveling at the speed of light (186,000 miles a second), more than 70 minutes would be required to get from end to end of such a row. Mathematician Tsung concludes that life has found a pleasant home on these 100,000 other planets for many millions of years!

Although mathematics may tell us to expect life elsewhere, it cannot tell us much about *what kind* of life to expect. Science can only give us hints as to what life on other planets may be like—unless we can learn something about them. So far, we haven't been able to learn enough.

Up to this point, we have been looking for life, any kind, already established in other space places. We have had to decide whether our knowledge is sufficient to allow us a "yes" answer to the question, "Are there other planets like ours near other suns like our own?" With that answered in the affirmative, we can begin stretching our mathematics to justify the conclusion that not only life as we know it, but life in other forms is possible.

Approach Pattern

In his *Habitable Planets for Man* (Blaisdell Publishing Co., New York, 1964), Stephen H. Dole almost completely changes our whole approach pattern. We begin searching for planets throughout the universe where man as we know him today may migrate and live comfortably. Are there such planets? If so, how many and where are they located?

Mr. Dole believes scientific research

to date easily allows us to conclude there are a few other earth-like planets in the universe. Quite a few, in fact. About 600 million! Where are they? All over the cosmos, at least one or two not far away—astronomically speaking. How can we get to them? That is something else. Without a great deal more knowledge, we shall find these planets, numerous though they may be, beyond our present physical reach. We must also consider that other intelligent creatures, not necessarily similar to us at all, are thinking about these very same places. Many are already much closer to these planets than we; hence they will get to them long before we do.

If there seems little immediate opportunity of any physical contact with outer space intelligent life—save that of our own solar system—what chance have we to communicate? How does one begin when he does not know anything about the others or even that they exist? How do we know they are not already attempting to contact us? How do we communicate with a dog, a horse, an elephant, or a monkey? How frustrated do they become in their efforts to communicate with us?

Many of these problems are discussed in *Interstellar Communication*, edited by A. G. W. Cameron (W. A. Benjamin, Inc., New York, 1963), a collection of scientific papers on kindred subjects by various research people. The science of radio-astronomy is only slightly more than 30 years old; yet remarkable strides have been made in this field, resulting in valuable additional knowledge. The discovery of the laser beam and its applications makes it difficult even to keep abreast.

Radio waves are electromagnetic in composition. They travel at the speed of light. Our present most powerful electromagnetically generated waves are believed capable of reaching into space about 10 billion miles—not far by astronomical standards. The universe is already filled with “radio noise”—waves transmitted from various *natural* sources. These lack “pattern” and scientists think intelligently sent radio waves should follow definite patterns though they have little idea what those patterns should be. Naturally generated waves do not follow patterns; they have no general repetition or sequence so far

discoverable by any computer we have. It is a repetitious sequence which our scientists seek.

The silvered glass reflectors behind the chimneys on some old-fashioned “coal-oil” lamps were part of a dish-shaped geometrical figure called a parabola. Headlight reflectors on automobiles come in parabolic shapes. Radio-telescopes lift giant parabolic structures capable of being focused upon a star or other space noise and of following that noise across the arc until it passes below the horizon. The waves generating these noises are caught by the dish, focused on a device above its center, then electronically recorded by proper storage equipment for future study.

Radio-telescopes have discovered space activity which the most powerful visual telescopes have not been able to record photographically. Radio-telescopes have assisted the visual ones in “discovering” space objects unknown before. (Cf. “Galactic Object No. 3C273,” *Rosicrucian Digest*, February, 1965)

“Project Osma”

“Project Osma” has been a diligent search of space by a large radio-telescope at Green Bank, West Virginia, for possible “patterned space noises.” None has yet been discovered. That does not mean necessarily that none exists; our receiving methods may yet be too crude. Or “the senders” may have concluded that there is “nobody down there” because previous signals have not been answered and have temporarily stopped transmitting. They may be too far away; or, again, they may be so far advanced that they no longer care whether there is anyone else out this way. We may have become decidedly “uninteresting” to them by now.

It is possible to believe that our nearest neighbors, space-wise, can grow from a different type of life and that there is no way yet to communicate even though both are highly intellectual. This is the thought of Poul Anderson in *Is There Life on Other Worlds?* (The Crowell-Collier Press, New York, 1963). Several possibilities loom: First, there is the distinct likelihood that other planets have developed a life form having a basis different from the element carbon, the basis of our earth life form. Already, our scientists have come very



close to developing a silicon-based life form right here on earth—but only in the laboratory, of course. (See “The Chemical Basis of Life,” *Rosicrucian Digest*, October, 1964)

At present, we have little idea what possible make-up might be needed to support a silicon-based life; but among the non-metallic elements silicon plays an important role in human operation. So does phosphorus. Boron, in small quantities, is highly important to the proper growth of all plant life. Lack of it, even when all other essential growth materials are present, stunts plants badly. Sulphur and iodine in small amounts are necessary in human metabolism. Thus we should not be surprised if all the non-metallic elements play essential parts in any life form, regardless of which may act as the basis.

Further, we should not be surprised if other-world creatures possess greater intelligence than we. They will probably have larger heads, or “brain boxes,” and may exhibit more fingers, too, and those more adept than ours. They may have eyes—or a single one—in the back of their heads. Examination of our complete literature discloses records of abilities termed *psychic*. These should not be cast aside even though much of present-day science does not recognize them, for otherworld beings may possess functions whose bases are

unknown, unacceptable, or not understood by us.

Our scientific knowledge is advancing fast. It has come far in the last 100 years, the last 50, the last 10. Presently, we are at that place where scientists encounter extreme difficulty in keeping up with advanced research in their own lines. Knowledge cannot be used generally until it has been recorded and disseminated. Even then, it must be digested before it can be decided which piece of information is most important and most applicable.

So far, only the first steps have been taken into space life. They are only to prepare us for the eventuality of meeting other forms of life from outer space. As Poul Anderson says, “When scientific imagination does not go too far beyond scientific fact, its conclusions are often more or less right.”

For further reading:

Life in the Universe, Patrick Moore, F.R.A.S., and Francis Jackson, F.R.A.S., W. W. Norton & Co., New York, 1962

Life in the Universe, A. Oparin and V. Fesenkov, translated from the Russian by David A. Myshme, The Twyne Publishing Co., New York, 1961

There Is Life on Mars, Earl Nelson, Werner Laurie, Ltd., London, 1955

Life in the Universe, Michael Ovenden, Doubleday, New York, 1962

Life Beyond the Earth, V. A. Firsoff, Basis Books, Inc., New York, 1963



ONE DROP OF WATER

Individually, drops of water are not very impressive. A drop has but a minute surface for reflection, scarcely any pressure, practically no color, and contains only microscopic nourishment. But added together, drops can form an ocean.

The ocean can reflect miles of sky patterns; its currents, waves, and tides are possessed of tremendous power. The ocean is a built-in cooling system for the earth, a creation area for the human race, a feeding station for plants and animals.

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Human beings are individual drops of water, and the ocean is the whole of humanity. By oneself, a human being represents something, true; but he can never achieve beyond limits set by his nature. Yet how mighty he becomes when his potential is added to the ocean of humanity!—EVELYN DORIO

THERE is impressed firmly in my mind a picture of desolation which I saw during the mid 1930's in the Mid-western section of North America. The period was that of the dust storms and the Dust Bowl crisis.

Driving across the State of Kansas, I experienced one dust storm after another, and I distinctly remember driving into a city in central Kansas late in the afternoon when it was impossible to see well enough to be able to drive safely. A night of extreme discomfort was spent in the attempt to secure fresh air to breathe, which most of us take for granted in our daily lives rather than as something which we have to make an effort to obtain.

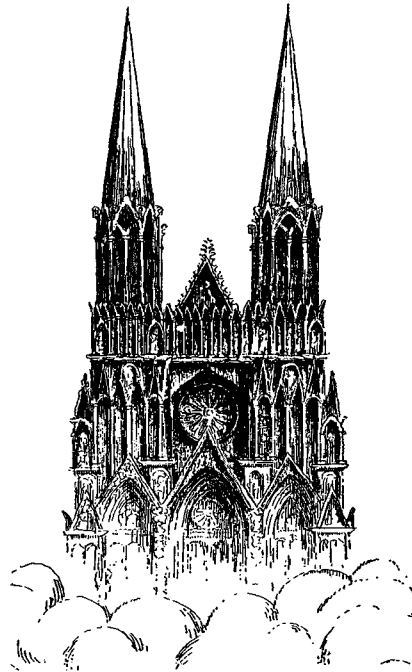
The Dust Bowl, as it became known throughout this country, was the result of the indiscriminate use of land over a period of many years. Originally, the land was held in place and protected from erosion by the natural coverage that grew upon it.

In the latter part of 1964, floods again devastated portions of the coastal region of Northern California. This is the region famous for the giant Redwood groves, which includes some of the oldest living trees that we know of on the face of this planet. In areas where the Redwood groves had not been disturbed, there was little flooding; but where lumbering had been extensive and there was nothing to impede the water run off into gullies, creeks, and rivers, the flood became the most devastating in recent years.

The late Rachel Carson, in her dynamic book, *Silent Spring*, presents another picture of man's dealing with nature through a promiscuous use of poisons, which in the end may defeat the productivity which he seeks to encourage. The use of poisons as a detriment to insects and other forms of life may in the final analysis destroy man's food production.

We can trace these three apparently unrelated circumstances to man's greed. He takes from the natural resources what he wants for himself rather than acknowledging that he also owes nature some degree of consideration and respect. In addition, he owes posterity some of the blessings which he has shared.

What man owes nature is greater



Cathedral Contacts

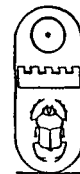
MAN'S DEBT TO NATURE

CECIL A. POOLE, F. R. C.

than many might believe. Nature is the system of all phenomena in space and time. It is the universe, the Cosmic. It is in a general sense considered to be the physical world upon which man depends. Without the functioning of the laws of nature, he would be helpless. He would have no earth to support him, no air to breathe, even if there weren't dust storms. He would have no pure water to drink or food to eat. He would have no environment to bring him pleasure, good fortune, or wealth.

In other words, nature is the physical essence from which man gains his physical being. He owes everything that he is physically to nature, to the Creator's manifestation of the physical universe. It is his obligation to use nature well, to benefit by it, and to enjoy its riches; but it is also his obligation not to exploit it.

There is a vast difference between use and exploitation. Man could have had ample supplies of meat and hides from the bison that ranged the Great Plains



without slaughtering practically all the herds until today there are only a few left in National Parks. He could have had sufficient timber to build the structures that he needs to build with wood without denuding the forest-growing lands of our continent. He still can enjoy the bounties of the sea and the fresh-water streams and lakes without leaving them contaminated from his refuse and without edible fish.

The intelligent use of nature's bounties is man's acknowledgement to nature of his debt for his sustenance. Man has drawn upon the resources of nature for his own physical body—for his food, oxygen, water, and all the other things necessary to sustain it. In order to continue to benefit from what nature can provide, he must not only acknowledge his debt but pay it back. He must be aware of what he owes and realize that although nature is abundant, it is not limitless. There are sufficient resources on this planet to maintain a good life for a long period to come, but not if man takes it all greedily and does nothing in return to preserve the natural resources.

There are intelligent plans for reforestation, for the proper use of land, for the maintenance of clean water, for the

preservation of wild life; and there are many worthy organizations and institutions that direct themselves to this purpose. Man's debt to nature can be repaid by proper conservation of natural resources and acknowledgement of his debt.

His obligation to nature should sharpen his awareness of the fact that the Creator who gave him life and soul also gave him a physical existence in which he can gain experience and a comfortable life if he will use nature's gifts judiciously and preserve some of its bounty for those who are to follow him.



The Cathedral of the Soul

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



CONVENTION CHARTER TRIPS

Members from the areas listed below who are interested in traveling as part of a chartered group to the 1965 International Rosicrucian Convention in Toronto may contact the individuals listed under area headings for full information.

WEST COAST

(Mrs.) Margarette B. DeLucia
764 Asbury Street
San Jose, California 95126

(Mrs.) Eva Marie Venske
San Luis Obispo Pronaos, AMORC
520 Dana Street I.O.O.F. Hall
San Luis Obispo, California

MIDWEST

Dr. Hugh M. Brooks
1129 St. Clair Avenue
East St. Louis, Illinois

Mr. George Fenzke
Nefertiti Lodge, AMORC
2539 North Kedzie Avenue
Chicago, Illinois

SOUTHEAST

Mr. William H. Snyder
Atlanta Chapter, AMORC
155 Garnet Street
Atlanta, Georgia

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THE TELEPHONE, telegraph, and radio have drastically altered our lives, but greater changes are to come through the medium of communications satellites. The first of these, *Early Bird*, is scheduled to handle up to 240 telephone conversations at once or alternatively to relay telegraph, television signals, and other communications traffic.

The full impact of communications satellites made itself felt on August 12, 1960, when the recorded voice of former President Eisenhower was heard from California to New Jersey via a giant-size balloon, *Echo I*. *Telstar I*, put into orbit on July 10, 1962, demonstrated that wide-band radio signals could be relayed by an active satellite. On May 7, 1963, *Telstar II* was launched to gather additional information.

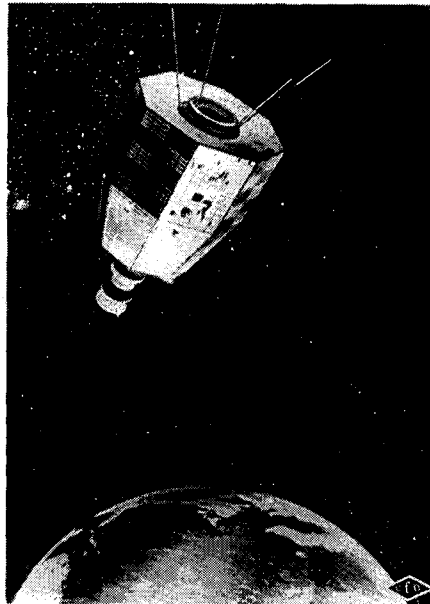
Telstar was made possible with the help of modern welding techniques. Its inner container, housing electronic gear, is a dramatic example of the use of dip brazing to create high strength joints without distortion. Dip brazing was used because of the thinness of the aluminum alloy parts and the inaccessibility of many of the joints. Up-to-date welding methods are also playing an integral part in *Early Bird*, which will link North America with Western Europe by electronic circuits from a stationary position over the Atlantic Ocean.

The design of *Early Bird* is an outgrowth of the Syncom satellites launched by the National Aeronautics and Space Administration. However, unlike any of the Syncoms, it will have two wide-band *transponders* able to transmit commercial-quality television. *Syncom III*, the most recent Syncom to soar heavenward—launched August 19, 1964—is in “stationary” orbit over the Pacific Ocean, its orbit synchronized with the rotation of the earth.

In the meantime, the United States Air Force is going ahead with a program to orbit 24 satellites for a communications system. This will provide reliable, world-wide circuits for carrying essential military communications in time of crisis, free from jamming and physical attack.

The first launching of the military communications satellites, according to

Happy Birthday... by Satellite

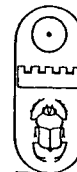


Pentagon reports, is scheduled for early April, 1966. Eight satellites will be launched by a single *Titan III* booster. The remainder will be launched later.

There are two kinds of such satellites—passive and active. Passive communications satellites such as *Echo I* reflect signals flashed from the earth, sending them on to their destination. They need no complex equipment that could go out of order and render them useless. They do require, however, large transmitters on the ground.

Active communications satellites such as *Syncom* and *Early Bird* contain both receivers and transmitters; consequently, much smaller ground transmitters are needed.

No one can yet foresee all the possible uses of communications satellites, but this closer contact between people, it is hoped, will lead to increased understanding and better handling of crises in this exciting and complicated space age.



RODMAN R. CLAYSON, Grand Master

Ancient Athens and Pericles

ROSICRUCIAN travelers to Greece this year will see among other things the ruins of stately ancient temples and the site of the Delphic Oracle. Many of these magnificent stone-columned temples were built or started by Pericles in the fifth century, B.C. The rebuilding of Athens followed the burning of the city by the Persians during one of the many wars of this period. Prior to the time of Pericles, there had prevailed such philosophers as Thales, Anaximander, Anaximenes, and Pythagoras. History records that Pericles was taught philosophy by Anaxagoras.

The practice of the ancient Greek city states of having kings was abandoned. Democracy was established and a council of representatives elected to direct the affairs of man and the state. Pericles developed what in Athenian democracy became a philosophy of lasting humanitarian and political value. He was a statesman and an orator. It was in this period that Socrates began to meditate upon the value of life. This period also produced the Greek philosophers Empedocles, Democritus, Anaxagoras, and Parmenides. In time, they were followed by Plato and Aristotle.

With the coming of the fifth century, B.C., temples which had been built of sun-dried bricks were rebuilt of stone. Limestone and marble came to prevail. The King's Castle on the Acropolis had been vacated and long since fallen into decay. The shrines and holy places were still protected and revered as religious buildings. They were rebuilt as stone temples, including the famous Parthenon. The Temple at Delphi was built of marble. At no other time, before or after, were so many temples erected in the Greek world. The architecture of Greece became famous the world over.

The thinking of philosophers such as Thales and Pythagoras of the previous age continued to prevail. Centered upon

a new world of thought, which we call science and philosophy, the concepts of Thales and later of other men of the Ionian cities of the time remain what has been referred to as the greatest achievement of the human intellect.

In ancient Athens, the philosophers were orators. The people quoted their sayings such as "Know thyself," a proverb carved over the door of the Apollo Temple at Delphi, or the wise maxim usually attributed to Solon and sometimes read as "Overdo nothing" and, again, as "Nothing too much." It is said that this advice was inscribed on the other end of the Temple of Delphi.

Pericles, who lived from 495 to 429 B.C., will always be associated with the height of ancient Greek civilization. The higher life of Athens continued to unfold and a new vision of the glory of the state, discerned nowhere else in the world before this age, caught the imagination of the poet, painter, sculptor, architect, artisan, and tradesman. Music, art, and architecture were inspired by the new and exalted vision of the state.

Above the city of Athens towered the Mount of the Acropolis, its summit the dwelling place of Athena, whose outstretched arm protected her beloved Athens. Pericles undertook the restoration of ancient shrines on a scale of magnificence and beauty never before known in the Greek world. The Parthenon, with its imposing marble columns, was constructed on the summit of the Acropolis and dedicated to the goddess Athena.

Pericles' architect was Phidias, the greatest of architects and a splendid sculptor as well. Inside the new temple gleamed the colossal figure of Athena, wrought by the hand of Phidias in gold and ivory, and in an open area behind the colonnaded entrance another statue of Athena by Phidias in bronze and seventy feet high.

Art and culture bloomed. There were painters like Polygnotus and dramatists like Sophocles and Euripides. On the Mount of the Acropolis other beautiful temples such as the Erechtheum were built. It ranks as one of the most beautiful. The best known portion of this building is its exquisite porch at the southwest corner, the roof of which is supported by marble figures of Athen-

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ian maidens. It is called "The Porch of the Maidens." The temple of Theseus, at the foot of the Acropolis, was built of marble and finished a few years after the death of Pericles. Known as the Temple of Victory, for Theseus was the hero god who once united the peoples into a single nation, it is well preserved.

The ancient Greek temples were rectangular with a peaked triangular gable at each end. Many had a porch with a row of pillars. In the triangular gable end, figures of the gods grouped in scenes representing incidents in the legends of that time were sculptured in relief.

On the lower slopes of the Acropolis was the theater, its wooden benches now replaced by stone. Here the great tragedies were presented in the morning and the less serious entertainment in the afternoon. Dramas were presented each spring for the feast of Dionysus, whose temple stood just outside the theater proper. Greek theaters were always open to the sky and were constructed in a semicircle.

One of the things which tended to unite the Greek people was athletics. Held at stated seasons in honor of the gods, athletic contests came to be celebrated as public festivals at Olympia and were repeated every four years.

Religion had a strong influence on Greek unity. Different city states formed several religious councils made up of representatives from various Greek cities. They met at stated periods to allow each city a voice in the joint management of the temples. These councils were among the first approaches to representative government. One of the most notable was that devoted to the control of the Olympic Games for the famous sanctuary of Apollo at Delphi and for the great annual feast of Apollo on the Island of Delos. As early as the seventh century, B.C., Delphi was the national sanctuary for the Greeks. Even foreigners came here to hear the oracles of the revered Apollo, whose temple was rebuilt many times throughout the centuries.

More than ever, at this time men turned to the gods for knowledge of the future. It was believed that the oracle voice of Apollo revealed the outcome of every untried venture. Apollo was closely connected with the artistic, in-

tellectual, and spiritual development of the Greeks. The Delphic oracle was a great influence for good; its responses tended to point out the just and honorable course of action.

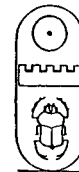
The Doric Temple of Apollo at Delphi was faced with fifteen columns. To the right, as high as the temple structure itself, stood the statue of Apollo. Here was also built one of the stone-columned treasuries of the Athenians. In all of their architecture, the two prevailing Greek styles were Doric and Ionic.

Delphi, on the slope of Mount Parnassus, was the site of the most celebrated oracle. Apollo was its patron, or god. His priestess and prophetess, or oracle, was Pythia. The oracles were consulted as to the future. The word *oracle* means *answer*. Priests might speak with the god through the pythia, the female oracle.

In a crypt at Delphi stood the image of Apollo framed by laurel. When the oracle was to be rendered, the pythia, sitting on a golden tripod, moved closer to the steaming crevasse. Soon she was overcome by what was thought to be a divine delirium. Those who beheld this spectacle were filled with religious awe. To the ancient Greeks, any religious ecstasy was believed to be divinely inspired.

It has been concluded that natural and perhaps undetectable gases or vapors issuing from a fissure in the rocks of a natural grotto induced a trancelike state in the female oracles. In this condition of intoxication, their ideation rambled when they were questioned. As a result, it appeared as though a supernatural intelligence was conversing through them. The fact that the oracles gave no sign of knowing what they had related when they recovered from the effects of their inhalation heightened the belief in their powers.

In the grand scenery of the mountain gorge at Delphi, a great ledge of rock held the temple, the theater and stadium, and the cleansing sacred spring. Surrounding boulders gave back a wondrous echo. The attending priests who interpreted and gave out the oracle's replies must have acquired a fund of deep knowledge which they used to good purpose, for they advised shrewdly and often influenced foreign policy for their



country. They replied ambiguously, too, for uprightness was always intended to prevail.

There was irony, also, because the admonitions, "Know thyself" and "Nothing too much," were ever present. An old Greek word for virtue referred to kindly and unselfish conduct toward others. Right conduct was even required by the gods. These two precepts were perhaps all the oracle really had to say; and they remain a good guide for us today and for the future although in our sophistication we may be amused at the ancient belief in oracles. Man is armed against the future when he knows his strength and weakness and desires nothing beyond the just limits of the good.

Among the Greeks, as with all peoples, religion merged with magic. Regarding this, we ask ourselves what the ethical implications were. If history indicates that the outcome was not evil, the practice of magic possibly can be justified. Doubtless, the magicians and priests were earnest men who believed in what they professed.

Homer, to whom the *Illiad* and the *Odyssey* are attributed, became the religious teacher of the Greeks. Homeric songs presented a vivid picture of the life of the gods. The story of the Greek expedition against Troy was contained in the *Illiad* and the tale of the wanderings of the hero, Odysseus, on his return from Troy in the *Odyssey*.

In Homeric songs and in the primitive tales about the gods, which we call myths, the Greeks were told how the gods dwelt in veiled splendor among the clouds on the summit of Mount Olympus. There in his cloud palace, Zeus, the sky god, with the lightning in his

hand, ruled the other gods like an earthly king. But each god controlled as his own a particular realm of nature or a certain aspect in the affairs of men.

Apollo, for instance, the sun god, whose beams were golden arrows, was the deadly archer of the gods. He also shielded the flocks of the shepherds and the fields of the plowmen. Above all, he knew the future ordained by Zeus and could when properly consulted tell inquirers about what the future had in store for them.

Athena, the greatest goddess of the Greeks, seems in the beginning to have ruled the air and swayed the tempests that swept the Greek lands. For a time, she was looked upon as a warrior goddess, and the Greeks loved to think of her protecting them with shining weapons. But she held out her protecting hand over them in times of peace, also; and thus she became the wise and gracious protectress of the peaceful life of industry and art. Of all her divine companions, she was the wisest.

Poseidon ruled the sea. Dionysus was the earth god. Hermes, with winged feet, was the messenger of the gods. The protection of every household was in the hands of Hestia, the goddess of the hearth. Symbols of the gods were in every house. Now and then, some men were thought to possess rare knowledge of the desires of the gods. They were consulted regarding the proper ceremonies of worship and often became priests.

The ancient Greeks relied on inductive reasoning, which framed politically the somber images of mythology and phrased their philosophy. Natural phenomena were approached from the higher realms of the mind, which was thought to partake of the divine. Mind

A PLEA FOR INTERNATIONALISM

Philosopher-President Dr. Radhakrishnan, of India, recently declared in an address urging international cooperation: "The twentieth-century man, who is already probing the mysteries of the universe, cannot restrict his horizon on matters affecting his very existence to a narrow corner of the world in which he happens to dwell. Our true nationality is the human race, our home, the world.

"The main purpose of the International Cooperation Year will be to remind people of the extent to which they are already living as members of a single world community. Who knows, from this realization may spring the desire and the demand to make this world a single home for humanity."

[110]

subjugated matter. The Greeks were masters of logic. They indulged in "the unreserved acceptance of the authority of reason." They also believed in personal greatness.

Pericles was a student of this philosophy. In speaking about the democratic way of life, he said, "The individual Athenian . . . seems to have the power of adapting himself to the most varied forms of action with the utmost versa-

tility and grace. This is . . . truth and fact, and the assertion is verified by the position to which the qualities have raised the state . . . and we shall assuredly not be without witnesses; there are mighty monuments of our power which will make us the wonder of all ages."

How true are these words of Pericles. The ancient Greek philosophy and the monumental temples of stone are truly the "wonder of all ages."



COMMITTEE CHOOSES PICTURES FOR MUSEUM SHOWING

Light and Shadow Camera Club offerings have become favorites of visitors to the Rosicrucian Art Gallery. The current show is a "best work" one of local members and will be on view until March 24. On March 7 and 14, slides will be shown in Francis Bacon Auditorium at 2:00 p.m.

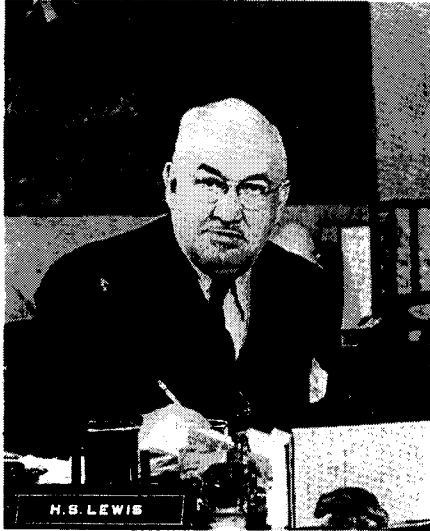


**BRIAN FIRTH
FRANK SPECHT
ROY GAMBELL**

**TOM MERCHANT
RON IRVIN
JEFF OMODT**



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



The Problem of Money

IT IS STRANGE how we always think of a revolution as something that starts suddenly, revolves fast, and causes more destruction than construction. Perhaps this is because most of them have been of that nature. We do not think of evolution as being rapid and destructive. As a phase of evolution, a revolution is certainly no different.

The wheel on an automobile revolves slowly or rapidly; yet its revolving does not necessarily bring destruction or injury to anything. The earth is revolving, and we speak of its revolutions as something good and peaceful. Science has passed through revolutions as well as evolutions, and so have art, music, and many other phases of civilization.

But the revolution of the future will be different from those of the past. It will be constructive; and destructive only in that it will eliminate many things with which we are familiar and create many others that are new and beautiful.

One of the problems that face the future is the monetary system. Rosicrucians have understood for centuries

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.

that one of the evils of civilization is the arbitrary establishment of money in the form of paper and coin, which is used as a reward for labor, services, and mental efficiency.

We can all agree that the rapid development of machinery has enabled a few to control many features of the present economic and monetary systems. We do not say that machinery itself is responsible for these conditions; but we do say that the existence of machinery has enabled the wicked men of the world to do things they could not have done otherwise.

Certainly, we would be wrong in calling natural or artificial gas a dangerous thing, condemning it or forbidding anyone to make or use it merely because some have used it for criminal purposes or to commit suicide. Gas can be used constructively as well as destructively. Therefore, it is neither an evil nor a good thing except in accordance with the manner in which it is used.

The same is true of machinery. It can be used to solve many of our economic problems instead of to increase them. It has aided civilization by helping everyone to live more comfortably and happily. It can be made to serve the same purpose in the future.

The great problem is to find some way of rewarding man for his services. The use of money permits too much crime and places an artificial value on things. Money in and of itself should have no power. But it does; and when this power is in the hands of the wrong person, it becomes dangerous. It is not in accordance with karmic law that man should be paid for his services, labor, and devotion with something wholly artificial which he can use to injure others or himself.

Think of those who have not labored at all but are living on the artificial rewards accumulated by their parents or

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forebears. With this unearned and undeserved power in their hands, they can live lives of idleness while others who labor do so without proper reward. Money can be used to destroy friend and enemy. For this reason, Rosicrucians have long advocated that some other means of reward be found.

If I may venture a suggestion, it is this: A certificate based upon units of service should be substituted for money. As a basis for the system of measuring service, that of the farmer might be taken as the standard. Since his service represents the strength and power of man's life on earth, one day of his service could properly be called basic.

Taking the farmer's average day and making it the standard unit, some form of script could be used whereby the services of every human being could be properly rewarded. The professional man might receive a script equal to three units of service, the clerk, a unit and a half. Younger people or those contributing less important service might receive script equalling half of the service rendered by the farmer in one day.

All of these scripts representing various units of service could be cashed at stores or exchanged for food and necessities, and even small fractions of a single unit might be used for exchange purposes. This script could not be given away, banked, nor saved for the future since it could be exchanged only for necessities and service by the person to whom it was issued.

In this way, all would receive the necessities and even the luxuries of life in exchange for the services they render. Those who labor in a productive capacity would be assured of sufficient script to reward them adequately and know that no bank failures and fluctuations of stock markets or gold standards could affect it. Even the housewife would receive such script for her services in her home.

Such a plan would bring about universal employment and prosperity and, in addition, would eliminate bank failures, false investments, and artificial inflation of values and securities. A service unit is the only standard that could be made universal.

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In My Opinion

"Monsters" Serve A Purpose

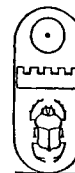
SCIENTISTS are accepting the probability of extraterrestrial life in some form and, sooner or later, human contact with such alien life forms is inevitable. One of the major nightmares of science fiction followers, therefore, could become a reality at any time: This concerns the earth-landing of alien beings.

The recent popularity of a "monster cult"—toys, television programs, and current movies featuring the unworldly, abnormal, or downright gruesome—seems to reflect that concern. Although vicious behavior in these activities can be harmful, that the monster concept is of itself undesirable is open to debate. Nature may be making minds ready for a specific purpose—another step in the process of mass evolution.

Is it not possible that as humanity slowly develops the skills necessary for space exploration, it is also developing a state of mind sufficiently open to accompany it? May nature not be preparing us for acceptance of forms of life that would previously have been classified as monstrous and fearsome?

Many of the "monsters" represented are in fact humanoid—just slightly different either in appearance or in abilities. Children accustomed to playing with or watching artificial monsters may grow up more able to accept the "abnormals" of the human race.

Logically, intellectually, and compassionately, physical abnormality is not a sign of mental or spiritual incapacity. Let us hope that the strange beings currently so popular, with their unusual powers and appearance, are a further part of nature's education. Through them, perhaps, mankind may take a few more wavering steps forward on its evolutionary journey.—D. M. ROBINSON.





Rosicrucian Activities

*Around the
World*

THE EMPEROR'S visit to Nigeria with Soror Lewis in September of 1962 was recalled by the recent Bulletin of Isis Chapter, Lagos. A fine account of that historic occasion appeared as an editorial. More than a thousand persons came to the airport to witness the Emperor's arrival. Said the editorial: "After the introduction, which took about 45 minutes, our beloved visitors went into the car, which was led by two Frater Motor Cyclists who dressed in white and followed by what can be termed 'an endless' procession of AMORC members' cars heading to the Federal Palace Hotel at the Victoria Island, Lagos, where a great number of AMORC members who could not go to Ikeja Airport were waiting to give honour to whom honour is due."



The first of a series of talks for members took place in the Rosicrucian Research Library on the afternoon of February 6. The subject was "Thomas Vaughan's Spiritual Magic"; the speaker, Soror Ruth Phelps, Librarian.



The December issue of *Das Rosenkreuz*, the publication of the Grand Lodge of Germany, featured an article written by Frater Erwin W. E. Watermeyer, head of the Technical Department at Rosicrucian Park and member of the Board of Directors of the Grand Lodge of Germany.



A convention of Certified Public Accountants brought Frater Antonio Pellon Ramirez, Chairman of the Board of AMORC Lodge of Lima, Peru, and Soror Mercedes Choy Chong, also of Lima, to Chicago.

Chicago seemed so near to San Jose—nearer than Lima, anyway—that a trip to Rosicrucian Park suggested itself. Somewhere in all this, the thought of marriage entered the minds of these two. Through the efforts of the Emperor, the Grand Secretary, and the Buildings Superintendent, matters were arranged and on Saturday, January 2, the marriage rite was performed in San Jose at St. Leo's Roman Catholic Church. Father John Kilcoyne officiated, Emperor Lewis was best man, and Soror Gladys Lewis stood with the bride. Frater Harvey Miles and Ellsworth Ogram were witnesses to the ceremony. A pictorial snap of the occasion appears below.



A trifle ambitious, some might call the inspiration of Frater and Soror V. Marr of South Australia, but it brought results. The AMORC leaflet "Creed of Peace" was sent to members of the Senate and House of Representatives of Australia's Parliament.

A surprising number wrote to express their appreciation to Frater and Soror Marr.

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ANN GUTHRIE NORTH

Humanity in the Machine Age

MACHINES and robots are changing our civilization. The tempo of life has been quickened by technological development, but somewhere along the way the nostalgic melody has been lost. The old frontier spirit of rugged vitality and abundant generosity is gone.

In its place, mechanization has brought us perpetual overstimulation. We are now at war with mechanization, which, right or not, is pushing us. Our institutions, social, political, and economic, have not yet caught up with our technology. Machines do away with jobs or change them with such rapidity that most of us live in a state of constant confusion.

One part of us dwells in a modern age; the other in an age long past. Arthur Koestler, in his book *The Lotus and the Robot*, says, "We live in a state of cultural osmosis where influences percolate across the porous frontiers; native traditions wane, and the movement towards a uniform, mechanized, stereotyped culture pattern has become irresistible." Is it any wonder we are confused?

As automation progresses, man loses his freedom of decision and becomes a baby-sitter to a computer. What if he really wants to exercise his own powers of higher thinking? Will there be a haven anywhere that is not overrun by autonomous production and computer culture? In this era of steel-hearted machines, our greatest concern is to keep humanity human; to keep the human heart from becoming like steel.

The roving robots are on the move, promoting a prolific system that upgrades the machine while it mows down man. Is this necessary in the name of progress? Big business and industry may think so; the working man does not.

George Meany, president of the AFL-CIO says, "Automation and technological change are rapidly becoming a real curse to our country, which could bring us to a national catastrophe." His statement displayed a definite break in the attitude of labor leadership toward the subject of automation. Labor has recently come to the realization that it is faced with the heavy burden of unemployment created by automation.

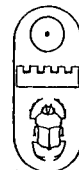
Man is faced with two alternatives: Either he has no job at all or he has one that is a mechanized, uninteresting bore with no opportunity for initiative, responsibility, or a sense of achievement. How can he maintain his dignity? If it can't be done with work, it must be done with leisure.

Hobbies must then furnish the key to the fulfilling of a man's whole personality. He works because of necessity, but he follows his hobby through choice. Satisfying hobbies could counteract the effects of an overmechanized society and the oppression of spirit which it creates.

It is useless to say, "Away with the machines," but we have a right to hope that the machine age will aid humanity. We can demand that its function be to conquer poverty not to increase insecurity. In the name of progress, the mechanized army is rolling along. It can flatten us completely or we can fight back with strategy. We can turn this automated space age into a golden one for all mankind.

Man's spirit was not meant to be oppressed. It was meant to soar like a bright balloon; to roam; to dream; to create. It is in this area that as human beings we place our hopes for salvation from the onslaught of mechanization. We must somehow keep up the human spirit, give hope to the human heart. If the machine age gives us more leisure, as it surely must, then there must be time to devote to the humanities, to the arts, and to the rekindling of the spirit of the old frontier.

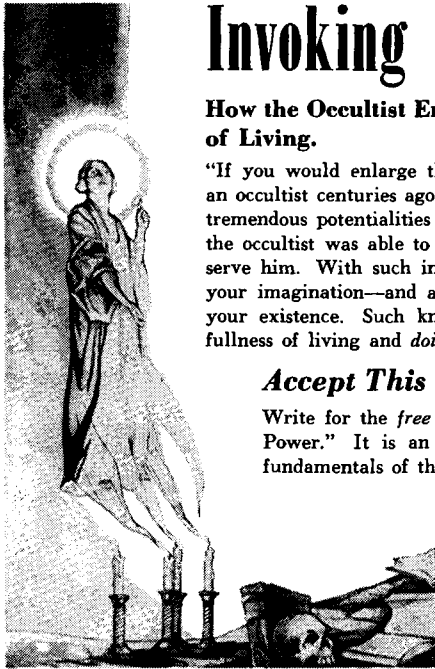
We could use it to search for the rebirth of knowledge, culture, and the creation of dreams that make life worthwhile.



ARTIST EXPLAINS SYMBOLIC PAINTING

I have given the title *Microcosm* and *Macrocosm* to this painting in which I have depicted man made in the image and likeness of God. In the central circle, I have placed a violet triangle (violet in the spectrum representing cosmic vibrations) to express Deity. The hands of Divinity are molding man from earthly clay: the three fingers of each hand transmitting the Creator's substance and will. The index finger implants Light, and the thumbs charge the solar plexus with the positive and negative forces of perfect equilibrium. From the esoteric center, rays spread to indicate its divine origin and its nourishment by the four elements.

By the zodiacal signs above and below, I have intended the two centers of force: the sun, the positive vitalizing consciousness of Nous; and the earth, the negative energy issuing from the earth.—NICOMEDES GOMEZ



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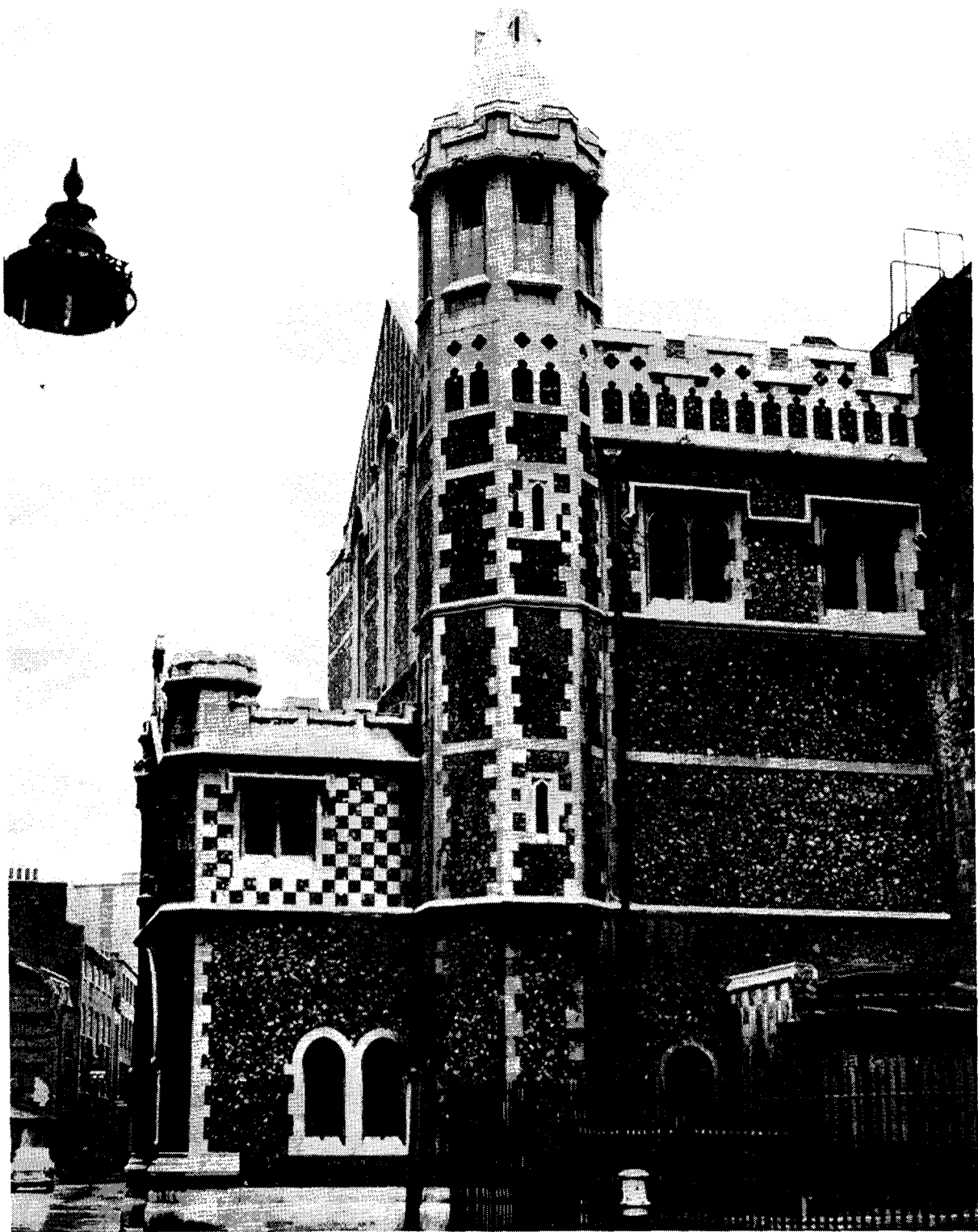
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MICROCOSM AND MACROCOSM

(Photo by AMORC)

Man made in the image of God is the theme of this symbolic painting by the distinguished Spanish artist, Nicomedes Gomez. (For the artist's explanation of its symbology, see page 116.)



(Photo by AMORC)

WHERE FRANKLIN LEARNED HIS TRADE

St. Bartholomew's Church, the oldest church in the city of London (A.D. 1126). Benjamin Franklin lived in the close of the church when he was learning the printing trade. Other famous people connected with the edifice are Milton, Hogarth, and Washington Irving.



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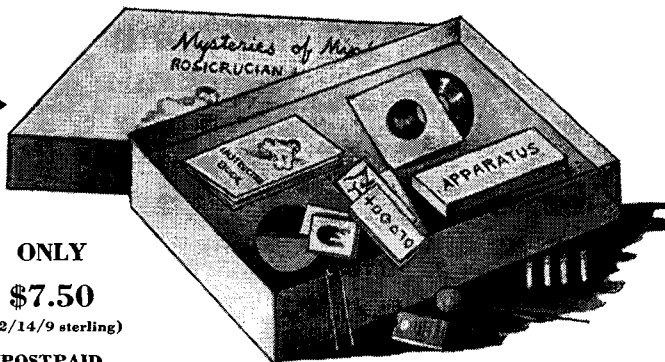
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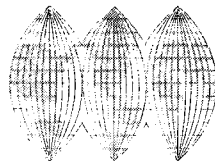


Recent biological studies have shed some light on the mysterious function of an apparently extra eye found in the horseshoe crab. It is reported that most animals with eyes at the sides of their heads have, in effect, another eye—or several of them—in the middle. In nearly all species of vertebrates, this median eye exists only as a pineal body within the brain.

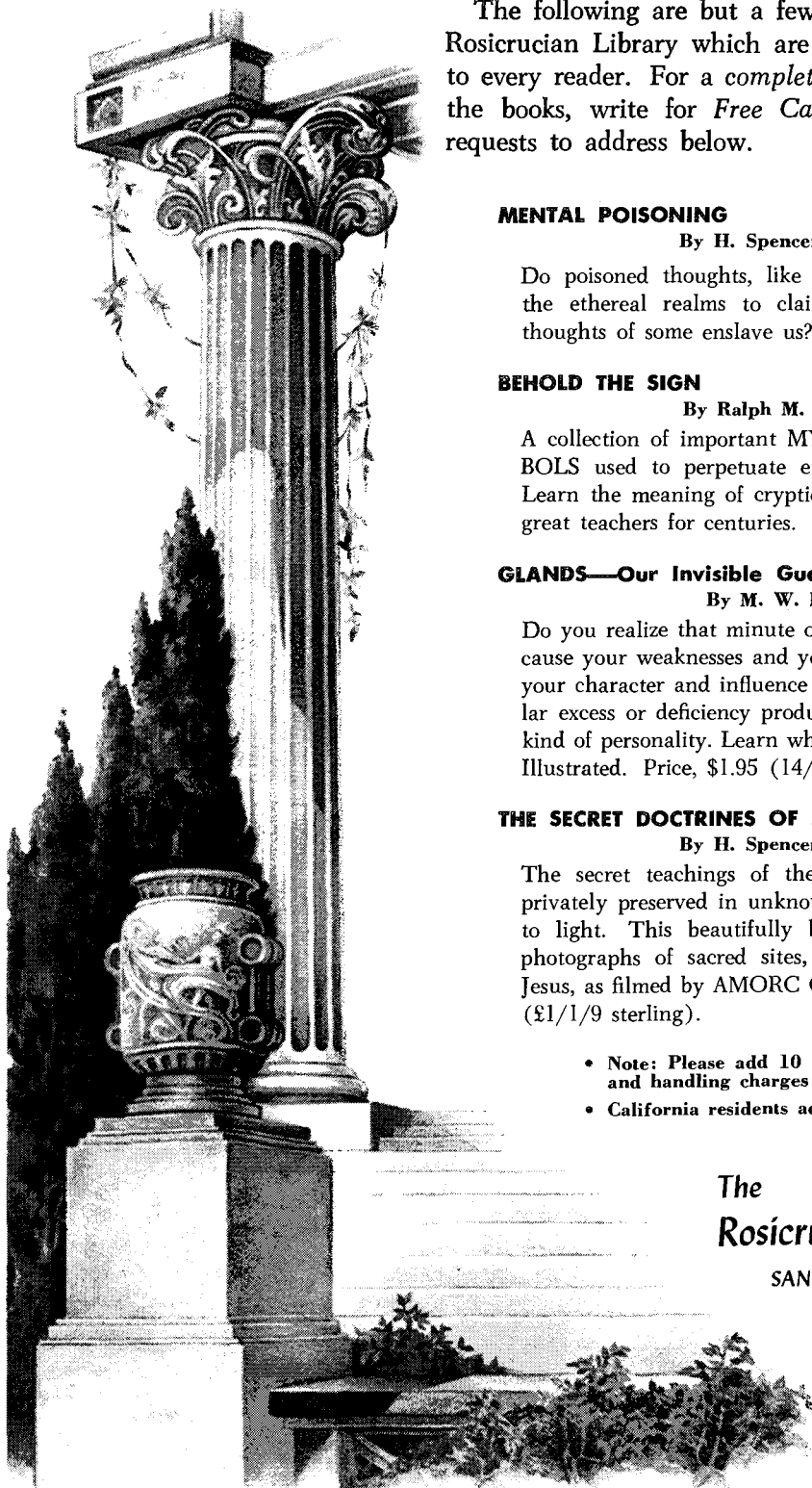
But biologists say there is evidence that in the horseshoe crab this optical organ is a receptor of ultraviolet radiation. They report that this median eye takes the form of two ocelli, each of which has a lens and a retina. In addition, each retina has 50 to 80 receptor cells, each of which ends in a nerve fiber and is connected to the brain. Exhaustive tests have shown that the sensitivity of the ocellus, a part of this *mysterious optical*

organ, is sensitive to frequencies near the ultraviolet wave length. Tests suggest that the organ is a receptor primarily concerned with signaling a sudden increase in ultraviolet illumination.

Rosicrucians are familiar with writings from ancient times which referred to a "third eye." According to tradition, this third eye was at one time an actual eye similar to the other two organs; but with the passage of time it has become vestigial, a remnant of the earlier one. Technically referred to as the *pineal gland*, this strategic center is thought to function as a psychic organ which, according to the ancients, enabled perception of things far beyond the range of physical sight. From the latest studies of the horseshoe crab may come new scientific insight into a heretofore unrecognized faculty.—L



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