

ROSICRUCIAN DIGEST

JUNE 1965 • 35¢

Featuring:

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

▽ △ ▽

**The Challenge
of Reality**

Knowledge lifts the
mystery to a new level.

▽ △ ▽

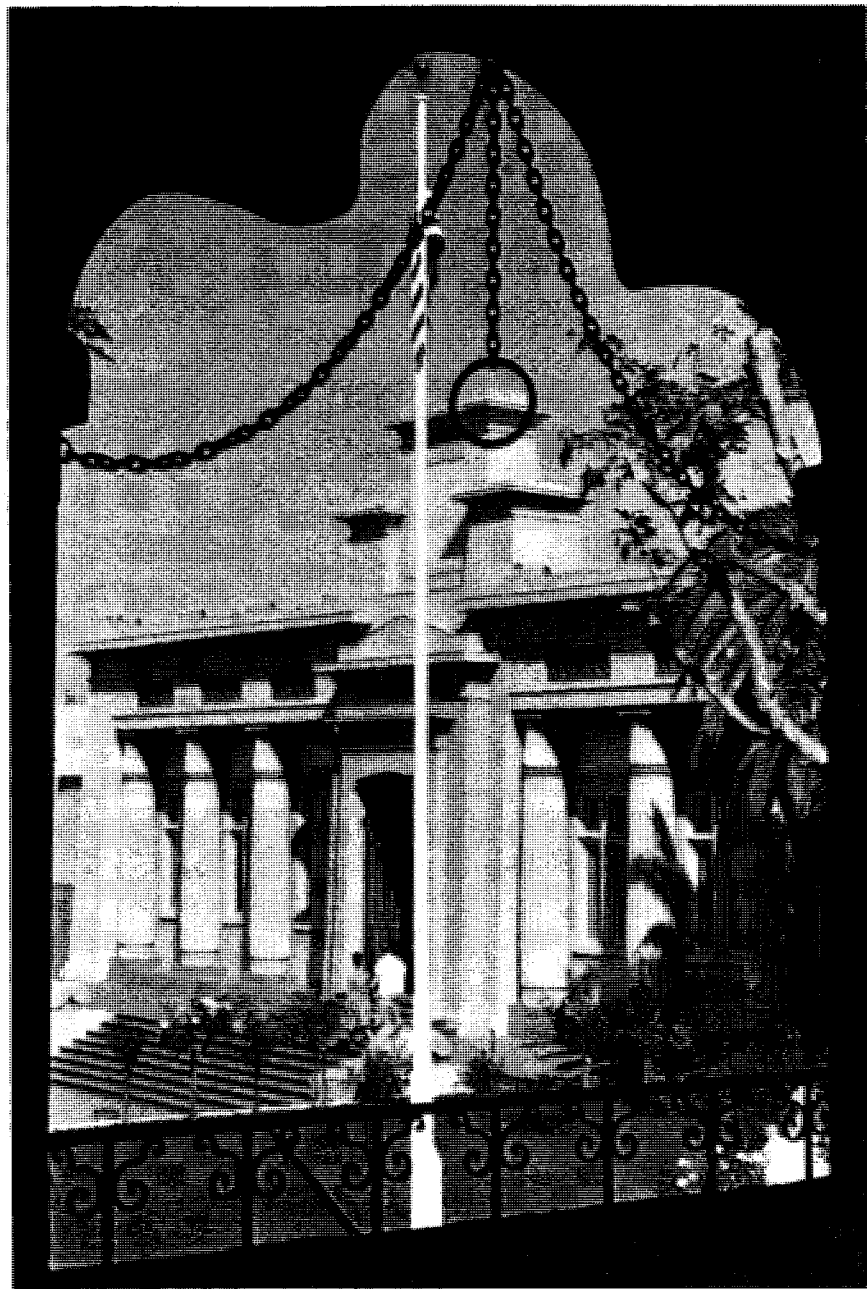
**The Drama of
Self-Expression**

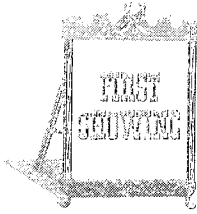
What kind of image
do we project?

▽ △ ▽

Next Month:

**Hospital
in the Sun**





The 1965 International Rosicrucian Convention PROGRAM

FRIDAY

- 9:00 A.M. Convention Registration
1:00 P.M.
to
5:00 P.M. Interviews with Officers
8:00 P.M. Opening Session of Convention

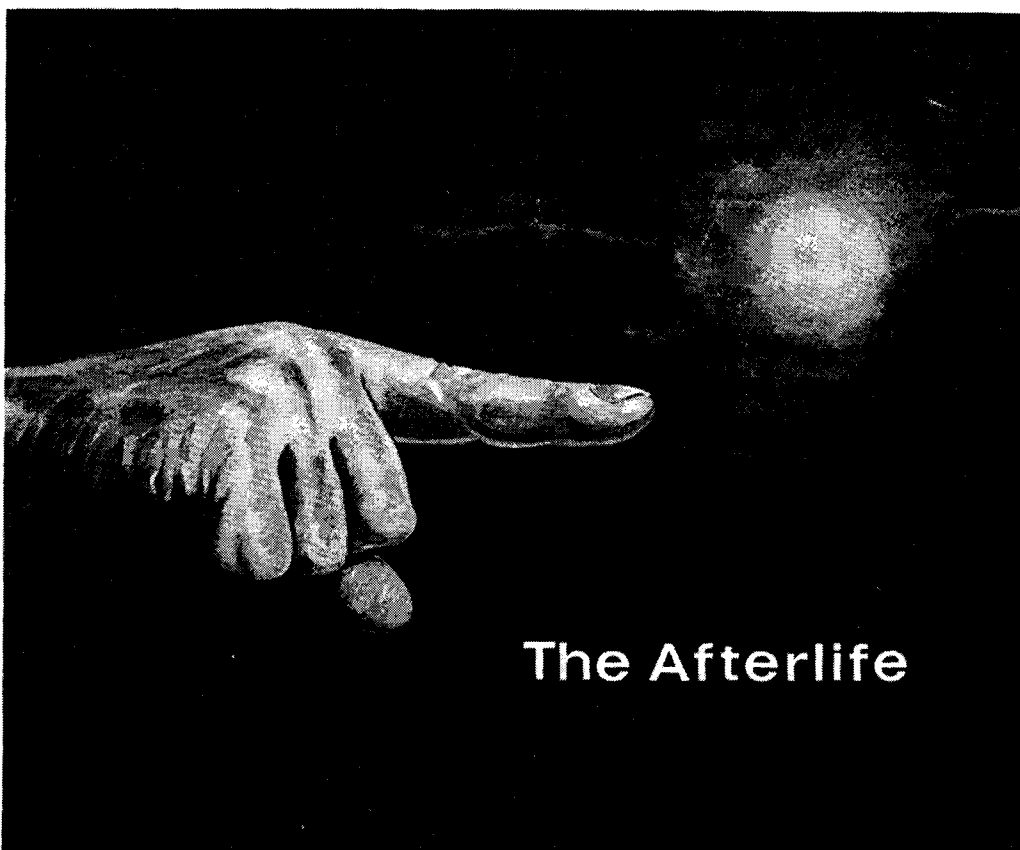
SATURDAY

- 8:00 A.M. Rosicrucian Convocation
8:00 A.M. Neophyte Degrees Class
9:30 A.M. Demonstration—Concentration and Visualization
9:30 A.M. *The God Concept* (color slide-tape presentation)
11:00 A.M. Administrative Session—Officers and Delegates
11:00 A.M. Rosicrucian Convocation
11:00 A.M. First, Second, and Third Temple Degree Class
1:30 P.M. Forum by Grand Lodge Officers with film, *Temple Decorum*
1:30 P.M. Fourth, Fifth, and Sixth Temple Degree Class
3:30 P.M. Ritual Seminar for local officers
3:30 P.M. *Historic Documents* (color slide-tape presentation)
3:30 P.M. Address, “The Voice of Conscience”
4:30 P.M. Mystical Demonstration by the Imperator
7:00 P.M. Convention Banquet
9:00 P.M. Rose Ball

SUNDAY

- 8:00 A.M. Rosicrucian Convocation
8:00 A.M. Seventh, Eighth, and Ninth Temple Degree Class
8:00 A.M. Color Motion Picture, *Harmonium*
8:00 A.M. Meeting of Extension Volunteers
9:30 A.M. Rosicrucian Convocation
9:30 A.M. Tenth and Eleventh Temple Degree Class
11:00 A.M. Mystical Allegory
1:30 P.M. Science Demonstration Session
3:00 P.M. Rosicrucian Convocation
3:00 P.M. Imperator’s Twelfth Degree Class
4:30 P.M. Formal Closing and Première of Film, *Romance of the Rose and Cross*

Royal York Hotel • Toronto, Ontario, Canada • August 6-7-8



The Afterlife

Is there too much emphasis on the afterlife? Are the heaven and hell men anticipate figments of their own minds — and conditions which they create *here*? Are men forfeiting the divine opportunities this life affords by merely making it a preparation for a future existence? Is it not possible that here — on earth — men can become the real images of their god by understanding and expressing the infinite element within them? If deity is universal in its essence, not isolated in remote space, then all the elements of spiritual ecstasy and beatitude are possible in this life.

THIS FREE BOOK OF EXPLANATION

Too long have men placed their god beyond the galaxies and closed their consciousness to the divinity residing within themselves. Not beyond the threshold of death, but in

this world does it lie within the province and power of man to experience that supreme state of peace profound. For those who think tradition should be re-examined in the light of our times, we offer the fascinating free book, *Mastery of Life*. Address Scribe S.P.C.-9

Scribe S.P.C.-9

The Rosicrucians (AMORC)

San Jose, California

Please send free copy of *The Mastery of Life*, which I shall read as directed.

NAME _____

ADDRESS _____

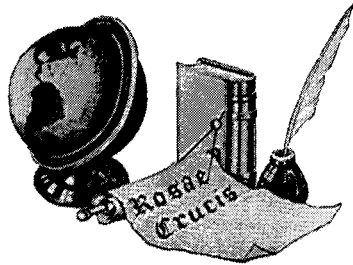
THE ROSICRUCIANS (AMORC) SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
AMORC**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



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

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

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

Statements made in this publication are not the
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cers unless declared to be official communications.



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

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

Address Scribe S. P. C.

Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
(Cable Address: "AMORCO")

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June, 1965

No. 6

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PLANS FOR JAPAN

(Photo by AMORC)

Executive officers of AMORC meet with Rosicrucians in Japan to discuss membership activities in that country. Seated in the lobby of Tokyo's Imperial Hotel are Walter Arnold, Chairman of Japan's charter group; Yukio Yorioka; Arthur C. Piepenbrink, Supreme Secretary; Ralph M. Lewis, Imperator; and Dr. Naoharu Fujii.

THOUGHT OF THE MONTH

By THE IMPERATOR

THE ETERNAL QUEST

ALL LIVING THINGS are impelled to live. The nature of life is *to be*. Life is insistent, demanding that its processes be complied with. The biological urges of the living cell, the protoplasm, are the same in both the simple and most complex organisms. The lower and higher living things alike exhibit the same dynamic manifestations such as irritability, respiration, excretion, nutrition, and reproduction. In the lower order, these manifestations are unconscious motivations. In the higher form of living things, these urges may be realized as desires or appetites.

The human, as a higher organism, is impelled by the same inherent impulse to live. He struggles to meet the demands of life just as does the simplest animate thing. But with man, there is a consciousness of the experiences which he encounters. The things and conditions with which he must contend in order to conform to the necessities of life are realized. Each thing done in order to breathe or to provide nourishment, for example, is evaluated by him. It is considered in terms of his own well being. Every experience is realized in the sense of its relationship to the individual. What does the experience accomplish for him? How does it make him feel? Does it enhance or encumber his struggle to meet the needs of life?

Life to man is primarily qualitative. By life we now mean the experiences which man has. Everything perceived by him may be reduced to two fundamental qualities so far as the effect of the experience on him is concerned. First, there is that which is *pleasurable*. Then there is also its opposite, that which is realized as being painful or *disagreeable*. Man has come to assign various names to these two qualities, *good* and *bad*. But all the various terms to explain the qualities of experience which may be had convey either pleasure or its opposite.

Since the state of living, or life, appears to be qualitative to man, he

assigns to it *purpose*. This purpose is to extract from the essence of every experience that quality which he prefers. The pleasurable qualities of his experiences seem to favor his well being. They appear to further the demands of life. To choose such a quality, then, is natural. To make such a choice an objective, a purpose, in life is likewise consistent with the impelling drives of the life force.

Man often transfers the purpose which he has come to set for himself in life to life itself. In other words, he may believe that God or nature has created life and mankind for those very qualities which he enjoys in his existence. He then conceives the experiences which he prefers, not as being objectives to be attained, but rather as rights to which he is entitled.

The Nature of Good

How does man define this preferred quality in life? What is the nature of that good which he hopes to extract from every experience? What is the *summum bonum*, the highest good, in life for which all men struggle? Of the two qualities of each experience to be had, all agree that one is preferable. There must be something that represents this preferred quality of pleasure. There must be things, conditions, which seem to stand for it. After all, that quality which men desire from their experiences in life is but an effect which their experiences have upon them. Is there a single cause or are there many causes that produce the desired effect?

Forty centuries before Christ, during the Memphite period of Egypt, men were exhorted to live a virtuous life. At that early period, the highest good in life, one that was thought to provide the greatest satisfaction, was a moral one. Even before the actual use of the terms, *good* and *evil*, their equivalent, or self-discipline, was advocated. An ancient vizier who lived in 2700 B.C. told his son: "(As for him) who does

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Rosicrucian
Digest
June
1965*

what is loved and him who does what is hated, life is given to the peaceful and death to the criminal." We are told here that he who by his conduct is peaceful in his relations to others will enjoy life. He who acts so as to be hated will know death. In other words, the principle was that the goodness of life is a behavior that brings social acceptance and internal peace.

The same vizier of this early dynasty stated: "Established is the man whose standard is righteous, who walketh according to its way." Again, we see that the end in life, that which brings the preferable quality of pleasure, is a conformity to the accepted moral and ethical conduct of the time. It implies that to do right is to live right. To live right is to avoid aggravating our natures in any manner by unnecessarily opposing them. The so-called negative confession of ancient Egypt consisted of a series of denials of wrong conduct, which the Egyptians made before their god. Examples of these are "I have not kept milk from the mouths of children" and "I have not added to the weights of the scales . . ." We can see that moral goodness was conceived to be that which brought a personal satisfaction to the individual. In other words, it was the desired quality in life.

With Socrates began the ethical period of Greek philosophy. It was not a search for the physical causes of the universe. It was rather an inquiry into man's purpose in life. Why do men choose to live? They could take their own lives. If they do not, it is for some reason. It is for some good that men live, some satisfaction that they derive from it. But their various satisfactions are to be found in their different experiences. Which experience is supreme? From which comes that greatest satisfaction?

Socrates held that knowledge is essential to man in every department of life. All men will always act for their best interests. When one knows what is right and just, he will do these things because they are best for him. Socrates taught that virtue is knowledge. One must have virtue to have a true knowledge of what is right. Such knowledge is the highest and the most enduring kind. To Socrates, then, the ultimate end of life, the greatest good, was knowl-

edge born of the moral dictates of the soul.

Aristippus of the Cyrenaics, a school of philosophers of the fifth century, B.C., asked this question: Suppose men did become virtuous, what would it avail them? It is prated, he said, that knowledge is virtue and virtue is knowledge, but how do they serve men? They must provide something if they are to be sought. Is it not pleasure which they provide? In the end, then, Aristippus concluded that what men want is *happiness*. The ideal of life, he said, would be the gratification of all our senses during each moment of life.

The Cynics, another school, thought that for man to tie himself to virtue so as to attain pleasure was to limit the good that one could get from life. They advocated doing what one pleases regardless of its nature so long as it provides happiness, which is the end men seek.

Epicurus combined the idea of pleasure with the good in life, but he went one step further. He said: "The end of our living is to be free from pain and fear and when we have reached this, all the tempest of the soul is ended."

Happiness As An End

The controversy continued down through the centuries. Whether particulars, things, ideals—no matter what man pursues—his ultimate purpose in life is happiness, and happiness can be defined only by the concrete term of *pleasure*. But, as everyone knows, most pleasures are not lasting. They come and go. Further, some are more intense than others. Is happiness, then, a false end to seek in life? It is necessary to consider the kinds of pleasure which we experience in order to determine whether they may all be adjudged the true end in life. There are the pleasures of the senses. There are those of the appetites. But the glutton can consume only a limited amount of food and drink. He then discovers that his pleasure is in direct ratio to the extent of his appetite.

Epicurus, like the Cyrenaics before him, declared that pleasure is the highest good in life. However, a pursuit of pleasure can become very distracting. Ambition, for example, may become aggravating because of the details it



imposes upon one. The efforts necessitated by ambition may actually mitigate what finally is attained when the ambition is realized. Epicurus said: "When we need pleasure is when we are grieved because of the absence of pleasure; but when we feel no pain, then we no longer stand in need of pleasure."

Epicurus' doctrine was one of *imperturbability*. The quality of pleasure to be found in life was only to be had, according to his doctrine, by avoiding any distraction or grievance. It amounted, in effect, to going around the corner to escape any conflict which might be disturbing to one. According to this concept, pleasure consisted in trying to maintain a state of equilibrium. Let nothing distract one and that freedom from distraction is happiness, the highest good in life.

Kinds of Pleasure

These various kinds of pleasure, which men held to be happiness, fall into two general classes: First, there are *negative* pleasures. These consist of the avoidance of any aggravation. Actually, these negative pleasures exist only in proportion to any disturbance that is experienced. When the irritation is removed, then the pleasure of returning to a normal state, or equilibrium, is experienced. Eventually, however, that kind of pleasure subsides because it is only transitory. For analogy, it is like the pleasure that comes from scratching an itch. When the itch is gone, so is the enjoyment of scratching. These negative pleasures are escapes from life. They are, in fact, nugatory. If men were to have such an ideal, all human progress would be stopped because they would be trying to avoid any distraction that effort and contact with reality might bring about.

The second group of pleasures are the *positive* ones. The positive pleasure is one that is sought for itself. It does not derive merely from one's not being perturbed or aggravated in any way. In fact, the gratification of a positive pleasure exists within the thing or condition itself. It has no relationship to anything but its own nature. Positive pleasures are, therefore, dynamic. They require constant activity of mind or body if they are to be experienced. Also, they do not diminish by the pursuit of them as do negative pleasures.

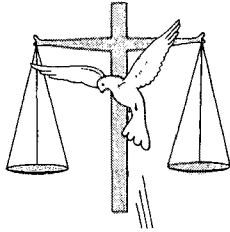
The search for *truth* is an example of that which provides positive pleasure. Everyone must search for truth because truth is reality. But truth is not simply something that may happen to correspond to one's ideas. It is man's practical relationship to his world. It is that in experience which gives substance to his thoughts and expression to his being. Whatever has identity and meaning to him so that it serves him in some manner is truth. Man can make things true by making them have the reality of being practical. For further example, a myth becomes truth if men's lives come to conform to their belief in it.

The content of knowledge is truth. Nothing is knowledge that is not held to be true. What man accepts as truth constitutes his knowledge. As knowledge changes, so does truth. As men's minds expand, the more relationship they find to other realities of their world. New truths as enlarged experiences are substituted for old ones. Knowledge thus gives continuous pleasure by providing them with more useful experiences. By adding to their understanding of their existence, they gain a greater sense of their own reality.

Actually, knowledge provides both negative and positive pleasure. The negative pleasure is derived from the removing of fear. As ignorance is diminished through knowledge, man casts off the shackles of superstition. In direct proportion to that, he experiences that lightness of heart and freedom of spirit which constitute happiness. Wherever there is fear in life, as in some religions, there ignorance is to be found.

But knowledge is also power. It is power in that it provides the extended opportunity for achievement. We may say that knowledge is a kind of potential energy. When man has knowledge, he can *do* things. It then lies within his means to accomplish. He is able to master and to achieve only to the extent of his knowledge.

Every achievement brings its satisfaction. The satisfaction that follows from achievement is the positive pleasure of knowledge. It is a gratification of the higher, the more expanded, self. Just as food feeds the body and titillates the palate, so does knowledge feed the mind and satisfy the intellectual and
(continued on page 211)



CREED OF PEACE

A Personal Thing

I AM GUILTY OF WAR when I proudly exercise my intelligence to the disadvantage of my fellow man.

I AM GUILTY OF WAR when I distort others' opinions which differ from my own.

I AM GUILTY OF WAR when I show disregard for the rights and properties of others.

I AM GUILTY OF WAR when I covet what another has honestly acquired.

I AM GUILTY OF WAR when I seek to maintain my superiority of position by depriving others of their opportunity of advancement.

I AM GUILTY OF WAR if I imagine my kin and myself to be a privileged people.

I AM GUILTY OF WAR if I believe a heritage entitles me to monopolize resources of nature.

I AM GUILTY OF WAR when I believe other people must think and live as I do.

I AM GUILTY OF WAR when I make success in life solely dependent upon power, fame, and riches.

I AM GUILTY OF WAR when I think the minds of people should be regulated by force rather than by reason.

I AM GUILTY OF WAR when I believe the God I conceive is the one others must accept.

I AM GUILTY OF WAR when I think that a land of a man's birth must necessarily be the place of his livelihood.

The true articles of peace cannot be legislated but are drawn up in the personal aspirations and conduct of millions of people. Ignorance provides a dangerous bliss. Real peace is born from knowledge that dissipates fear.

When all men finally perceive their common dependence, an understanding will emerge that will transcend the barriers of time and space, creed and race.

—(AMORC Leaflet. Available upon request.)



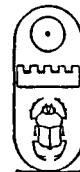
ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, August 19, 1965
8:00 p.m. (your time)

Thursday, November 18, 1965
8:00 p.m. (your time)



PHILIP BISACCIO
Editor, *The Art Times**

The Search for Harmony

CREATIVITY is a quest for order. There is a justness, a necessity, primarily a solidity of construction, within the created thing. When we create we search for a clarity and a completeness. What we are looking for is a skeleton of logic, a design, every part of which seems inevitable.

Excellent illustrations of this can be found in all the arts. One of the most effective creative attempts in music, for instance, is the first act prelude of Lohengrin. The theme of this overture is simple, something in the nature of a short and lovely song, nothing more. The manner of its presentation, however, holds the secret of its effectiveness.

Beginning with very high notes on the strings, it is repeated over and over, slowly, and as it is repeated, more and more instruments are used: cellos, woodwinds, horns, basses, trumpets gradually enter and augment the theme, each instrument or group of instruments slowly and steadily building up an edifice of unbelievable majesty.

By merely repeating the line of the music, yet constantly altering the orchestral color, the composer attains a solidity of expression which binds the music firmly, yet the orchestration is the primary instigator of emotional and aural impact. The effect is so dramatic as to border on hypnosis.

Wagner ends the prelude in the manner in which it began, gradually swinging back up, up, to the highest pitch of strings again, where the music almost disappears, on a high note, into the next-to-nothingness from which it came.

The whole statement is utterly complete within itself. The construction is

**The Art Times*, New York City, is "ideological rather than commercial in its outlook. Its objective is to maintain and improve the standards of excellence in the fine arts." Permission to reprint this article from its October/November 1964 issue has been given.

so sound that one is left with the feeling that nothing could be added to or taken away from the prelude, except to its detriment.

In poetry, one of the most remarkable examples of this skeleton of design, every part of which seems inevitable:

"...And, slowly gazing, find me stripped in sleep.
In the rash lustihead of my young powers,
I shook the pillaring hours
And pulled my life upon me; grimed with smears,
I stand amid the dust o' the mounded years—
My mangled youth lies dead beneath the heap.
My days have crackled and gone up in smoke,
Have puffed and burst as sun-starts on a stream.
Yea, faileth now even dream
The dreamer, and the lute the lutanist;
Even the linked fantasies, in whose blossomy twist
I swung the earth a trinket at my wrist,
Are yielding; cores of all too weak account
For earth with heavy griefs so overplussed.
Ah! is Thy love indeed
A weed, albeit an amaranthine weed,
Suffering no flowers except its own to mount?"

This is an excerpt from Francis Thompson's "The Hound of Heaven" . . . very personal stuff it is, and rare besides, a tragedy that ends in hope.

The construction of the verse is fantastic. The rhyme seems to land with the unerring instinct of a cat, always on its feet. Sometimes there is the familiar in-and-out of odd-line rhyming and sometimes the rhyme as in the first and sixth lines of this randomly-chosen excerpt will appear much later. I say "randomly-chosen" because I wish to illustrate how intact is the skeletal structure of this amazing poem, in that even the arbitrary removal of a part of it shows a completeness and cohesiveness even in dissection.

In these personal hours of deep grief, amidst frightful self-examinations, the man was artist enough to know that even tears must be beautifully shed, sobs musically recorded, if there is to be art. Choosing a most difficult and subtle kind of verse, he spoke his grief, and spoke well, because he was a craftsman, and for that reason, for us, his tears will never dry.

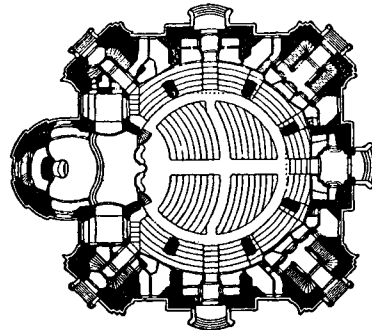
In architecture, a less directly emotional type of creative endeavor we can continue to illustrate the premise that

internal verity of design is the "above all" of art. The plan of the Frauenkirche in Dresden, is among the finest examples of structural design created by man.

Here is a picture of the floor plan and a view of the structure from street-level. First there is the floor plan. Squares, circles, rectangles, triangles, all resolving, all pointing in, even the seating arrangement bends away in semicircular sway almost imploding on an invisible, always maintained central axis, then stairs and chapels and apse and entrance, radiating out again, the centripetal and centrifugal in dynamic, tense resolution.

If ever a man tried for an ultimate in cohesiveness of design, it was Georg Bahr its designer. The vertical extension shows how well this foundation was carried through with a series of small lanterns, alternating elements of fenestration,

The Frauenkirche in Dresden



Floor Plan of Frauenkirche in Dresden

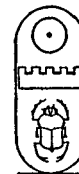
sweeping up to a powerful dome, ending in a large central lantern. This excellent design, without departing from the most delicate aesthetic principles of balance, serves perfectly well the particular needs of a communal structure, seating 3600 people in a concentrated and focused ecclesiastic theatre.

This began with a drawing, from the end of a pencil, which is the extension of the hands, the instrument of the mind, which was the birthplace of the idea. Perhaps no man can tell when an idea comes, but I think perhaps, that when it first occurs, it occurs as a concept which is an immediate visualization of the large over-all scheme.

Later it is improved on by marrying into it, the smaller elements and accessory concepts which grow from its innate cohesiveness, somewhat in the manner in which the twigs of a tree seem to be smaller versions of the main trunk and large branches.

Extending this thesis into painting, I would like to utilize a work by the great Renaissance master Jacopo Bassano: "The Annunciation to the Shepherds." The structure of the painting is dependent not primarily on line but on light. Light contrast, radiance, the use of illumination to forge a continuity of forms and contours, constitute the binding force of the painting.

Light marries the supernatural and terrestrial aspects of the subject marvellously. It is everywhere evident, from the silhouette of the angel which seems to blast the clouds apart with radiance to the glowing marvel of the richly-





Bassano: *The Annunciation to the Shepherds*

robed woman who turns from her task to watch him.

Carefully, gradually, glaze upon glaze, now adding, now eliminating, now restoring, now hushing, now emphasizing, the artist has created a truly great picture. The selection of contrasts and their disposition cause the eye to be taken from point to point.

The wealth of the range of light and dark tones anticipates fully the later Dutch artists, especially the specialized experiments of Rembrandt. The structural integrity of this composition would have made Raphael, that most intuitive of arrangers, envious.

The resolution between the subject and the oblong of the canvas, without

which resolution *there is no painting*, is carefully and thoroughly worked out, in the drape before the figure of the smoking shepherd in the foreground, in the dark-hatted man, turning, just above the cow's flank, in the inbending gesture of the other man who looks at the angel and by the angel himself, centered against a landscape line of clouds and mountains, between the forms of V-shaped shrubbery suggested in the middle ground.

The drawing under this painting is undoubtedly superb, but it is the painted lights and darks that so unify it and fuse it together as to make it a masterpiece. The one idea of the picture is light, and the one idea, carried out through a complex of varied elements of subject makes the plastic statement powerful enough to answer that innate craving for order that is a basic need of the human psyche.

Art is art because it enables us to see the order of life, frozen, as it were, focused and made imperative to our sight by the disciplined disposition of a mind objective enough to clarify that which our associations prevent us from seeing. In other words, great design commands us to be attentive to an order which our daily distractions cause us to overlook.

In four examples, in four arts, I have made an attempt to illustrate a principle of creativity and beauty, which, everywhere applicable, seems to be a further means by which we can elucidate the mysteries of true excellence of expression. The subject is vast, so vast that I can attempt here only something in the nature of a stenographic introduction.

This idea occurred last summer, as I lay on the sand watching the surf and the sky. Two young people passed by, a boy and a girl in their early twenties. They walked hand in hand; in the brevity of their costumes, almost naked. They were beautiful, proud and young, "lovely to look upon." Their hands, their legs, their torsos, their faces, and the rhythm of their ambling motions as they moved along the lonesome beach, was a revelation.

In that moment I understood that there is a necessity which underlies beauty, just as there was a necessity which had shaped their hands, their limbs, the erectness of their heads, even of the soft ripples of bodily motion that

resulted from their feet compensating for the shifting surface of the sand.

Perhaps not all the expression of art is beautiful, but I think that even despair and ugliness may derive their force from the *contradiction* of harmony, the regret at the inability to achieve it, or over the loss of it. For the artist, what motive can there be but the search for harmony?

The vision of immortality, of eternal life, would constitute for him not the promise of Elysian fields, nor "the vision

of fulfilled desire" but an unending opportunity to pursue the quest for an ever more perfectly constructed statement. It would be one of those tasks which can never end, and perhaps those are the only tasks worth beginning.

Artists fail because the difference between the apostate and the apostle lies not in faith but in motive. The search for harmony in the area of social justice has now become a matter of life and death. The search for harmony in the arts always was.



THE ETERNAL QUEST

(continued from page 206)

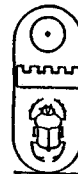
psychic selves. The kind of achievement which is had determines what aspects of the nature are gratified.

The value of knowledge is the enlarged judgment which it makes possible. This judgment permits man to conceive the compensation which he must make in life. What price must he pay for that which is called pleasure? What demands do the negative pleasures, the sensuous ones, make for their transitory gratification? What price in health, self-respect, and loss of real achievement does he pay? Knowledge soon discredits the idea that quantity is of any importance to happiness. Number and variety are not the lasting elements of happiness. Quantity, one comes to find, eventually becomes a burden. The greater the number of things one possesses, the greater is his responsibility for them. The pleasures they once brought or that they implied they could make possible become distractions because of their responsibility. As a result, their luster tranishes with time. Their presence disturbs because it reminds him of a lost glory.

Our present age is one of complexities. Numerous things vie for man's

attention continually. Like vendors in a market place, they shout what pleasures they will afford him if he will but accept their appeal. But with knowledge, he comes to learn that positive pleasure is to be found in simple fundamentals. It is to be found in the harmony of the basic requirements for maintaining health, the sympathetic interplay of the body and mind. It is also found in establishing an accord with his fellows, those with whom he rubs shoulders daily. This harmony is likewise realized in the attaining of a consciousness of his cosmic unity, that is, his relationship with all being. It is found, too, in the creative effort, in objectifying his subjective images and expressing the urges of the larger, or expanded, self. To bring into existence something with the mind or the hands is one of the greatest satisfactions that man can know.

Thus the eternal quest of man is always for happiness; but if happiness is to remain with him, it must be born out of knowledge. It must be *positive* in its content. It must add to his stature as a human. It must not just cool his brow like a passing breeze.



MICHAEL A. PIROT

Mystic Experience

*Its unitive nature can
only be imperfectly expressed
in language.*

MYSTICAL EXPERIENCE has been called ineffable. Only those who have had unitive consciousness can truly know what it is. Language is inadequate to express it. When asked to describe the nature of divine reality, St. Bernard said: "Can I explain what is unspeakable?"

The unitive consciousness, say the Upanishads, is "beyond all expression," and, according to Plotinus, the "vision baffles telling."

Why does the mystic feel that language is insufficient to communicate his transcendent experiences to others? And why, if language is too faulty a vehicle to describe the experience, does he write and speak about his experience with force and inspiration?

In all ages, literature by mystics and nonmystics alike has reported the nature of the unitive consciousness. Such works as the *koans* of the Zen Buddhists and *The Cloud of Unknowing* were intended as guides for aspirants to the unitive state. Still these are only interpretations of the experience, or intellectual pointers.

The usual account of mystical consciousness affirms that the experience is inherently incapable of being conceptualized. It can be known by experience, but not abstracted into concepts for thought. Not capable of being conceptualized, it naturally follows that it is impossible of being verbalized. Thus it is ineffable.

Because the experience is empty of empirical content and formless, there are no distinguishable items or mental objects. It is a vision of the One; concepts are dependent on having at least a duality. For the mind to conceptualize,

similarities and differences must be noted between two or more items.

Were the mystic to have a concept *during* his experience, it would defy his unitary consciousness. As Plotinus said, "the soul misses the One when she falls into number and plurality." Hence, because there is no multiplicity—only a unity—in the mystical experience, there can be no concept and, therefore, no words.

Richard Maurice Bucke in *Cosmic Consciousness* claims that language is a function of self-consciousness; a product of intellect. Linguistic conceptualization is not a function of Cosmic Consciousness in the same sense that the realization of self is not a function of the simple consciousness of a dog. When the mystic then attempts to describe his experience, he never hits the mark because he is using a tool of the lower consciousness to describe an experience of a higher one. For that matter, no symbol can completely represent an object since symbols are merely signposts in the consciousness. They are interpretations of the perception of outside objects or mental objects and are arbitrarily assigned.

The mystic knows, however, that if his mystical experience is to be of use in the time-sense world of self-consciousness, it must be translated into everyday living. And so he interprets his inspirations and speaks and writes his interpretations. This is indeed fortunate for civilization, for mankind would not have advanced to its present state had not the mystic in times past transmuted his experiences into terms of ordinary life.

This makes mysticism the most practical of disciplines. By reaching within ourselves, we find the inspiration to reach out to the fullest life has to offer. It is a sorry thing that some believe that happiness comes in reaching out for material possessions and transitory pleasures when, in fact, only the opposite brings peace and happiness.

Although the mystical experience, then, *per se*, is ineffable, the mystic is selfish if he uses his inspiration as a means of personal advancement only. Interpreting and sharing it contribute to his own advancement and that of mankind.

*The
Rosicrucian
Digest
June
1965*

TRADITIONALLY, the Rosicrucian Order operates in two cycles, an active one for 108 years and a passive one for the same time. Simple calculation from 1909 tells us that, sometime in the last decade of the seventeenth century, the Order commenced activities in what is now the United States of America. What are the details of those activities? Who was involved? Where, when, and how did they start? These are intriguing questions.

The historian Sachse states that on June 24, 1694, Johannes Kelpius and his Chapter of Pietists, or Rosicrucians, landed in Philadelphia, walked to Germantown, and finally settled on the rugged banks of the Wissahickon River. But who was Kelpius and from where did these Rosicrucians come and why?

In conformity with certain plans previously made by Sir Francis Bacon, as well as with the raising of the body of C.R.C. at Cassel, Germany, the various Rosicrucian jurisdictions of Europe were engaged during the years 1691-1693 in selecting from their members those who would make the pilgrimage to the New World. Thanks to William Penn, they knew where in the New World they were going.

Persecution for unorthodox beliefs was rife on the continent. Penn himself had been imprisoned in the Tower of London for seven months for attacking the Church doctrine of the Trinity in an article, "The Sandy Foundation Shaken." While imprisoned, he also wrote, "No Cross, No Crown," one of his most celebrated works.

It is possible that the English authorities hoped to be rid of the troublesome, free-thinking Penn when they granted him land in the New World in payment for an \$80,000 debt owed to his deceased father. The claim had been inherited by the younger Penn, and he accepted the land which included what is now the state of Pennsylvania.

With the land, he was granted the right to found a colony with such laws and institutions as expressed his views and principles. He saw in this his chance to offer a haven to the many throughout the Old World who were under constant harassment due to their religious or mystical practices.

As the champion of religious liberty, Penn was especially sympathetic to the

DR. JOHN PALO, B.S., D.C., F.R.C.

Johannes Kelpius Began the Cycle

(A Golden Anniversary Special)

*The Wissahickon Community
in Pennsylvania*

plight of the Rosicrucians in Europe. These Pietists, or Rosicrucians, who reportedly were mixing Christian tenets with both the practices of the ancient Egyptians and some of the doctrines of the Persian philosopher, Zoroaster, were indeed unorthodox and hence undesirable in the eyes of the politico-religious powers of the day. Penn invited them to settle on his land in the New World.

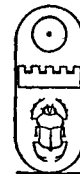
With the pressure of persecution close upon them and the beginning of a new active cycle close at hand, they accepted the offer. Thus it came about that Penn's land served as the birthplace of the American jurisdiction of the Rosicrucian Order.

Officers Selected

At the appropriate time, Rosicrucian officers were selected, with full power and authority to establish the first American headquarters of the Rosicrucian Order. Each member was chosen because of special fitness: There were chemists, botanists, artists, printers, papermakers, musicians, an astronomer, mathematicians, alchemists, artisans of various kinds, and their wives and children.

Aided by Benjamin Furley, Penn's agent in Rotterdam, they chartered a special boat, the *Sara Maria*, and under the leadership of Master Johannes Kelpius of the Jacob Boehme Lodge set sail for the New World. During their long voyage across the Atlantic, they held daily ceremonies. On Saturday, June 23, 1694, they arrived at Philadelphia.

One of their first acts upon arriving is described by the historian Francis Burke Brandt. "On the evening of their



arrival, some of this band of forty enthusiasts, tired as they were, betook themselves to a highland just northwest of the city proper, even then known as Fairmount, and there performed the mystic rites peculiar to St. John's Eve, . . . a rite, indeed, celebrating the summer solstice and symbolizing the waning of the sun's power."

Kelpius was a mere youth of 21. He had replaced Johann Jakob Zimmermann, the original leader, who died at the harbor just prior to their leaving Rotterdam. Though young, the new leader, like Zimmermann, was brilliant. At the age of 16, he had been awarded the degree of Doctor of Philosophy at the University of Altdorf. He had written a treatise on the "Ethics of Aristotle" and had already published three books on religious subjects before he was 17 years of age.

Kelpius and his band of 40 walked to Germantown. It seemed too crowded and wordly to them; so they retired to the nearby Wissahickon Valley along the banks of the Wissahickon River. Kelpius secured the rights to 175 acres of this land and proceeded to supervise the construction of a building upon it. A tower, reputedly built for mystical as well as astrological and astronomical purposes, surmounted it. Brandt tells us that legend has it that "on top of this [observatory] was the emblem of the Rosicrucians, a cross within a circle, so placed that the first rays of the rising sun would flood it with rosy light."

A communal society was set up, dedicated to study, meditation, and the betterment of mankind. Feeling the need for occasional further withdrawal, Kelpius dug out a cave for himself in

the middle of the nearby hillside. He called it the "Laura." Here he could study, contemplate, write, and pray in silence and solitude.

William Penn took a more than casual interest in the Brotherhood. During his 1699-1701 stay in America, he made frequent visits to the Wissahickon mystics.

Through the generous donations of present-day Rosicrucians and the cooperation of the Imperator of the Rosicrucian Order, AMORC, and Pennsylvania state officials, a monolith was recently created and placed near the opening of the cave to serve as a memorial marker to Kelpius' "Laura" and the initiation of the Order's work in the New World.

An Ephrata manuscript relates, "Kelpius, educated in one of the most distinguished universities of Europe and having had advantage of the best resources for the acquirement of knowledge, was calculated to edify and enlighten those who resorted to him for information. He had particularly made great progress in the study of ancient lore, and was quite proficient in theology.

"He was intimately acquainted with the principal works of the Rabbins, the Heathen and Stoic philosophers, the Fathers of the Christian Church, and the Reformers. He was conversant with the writings of Tertullian, St. Jerome, St. Augustine, St. Cyprian, Chrysostom, Ambrose, Tauler, Eck, Myconius, Carlstadt, Faber, Osiander, Luther, Zwingli, and others, whose opinions he would frequently analyze and expound with much animation.

"He was also a strict disciplinarian, and kept attention constantly directed

NIGERIAN MEMBERS, PLEASE NOTE

The following cautions should be observed to help you enjoy your membership privileges without interruption.

1. Please note that when remittances are made through the Bank of America in Lagos for any purpose, even membership dues, the deposit receipt issued to you by the bank *must be mailed to us immediately* in order that your remittance may be credited to you.
2. You are also advised that *air-mail postage* to the United States is One Shilling Nine Pence (1/9). If you affix less postage to your letters, they are likely to be sent by surface mail.

inwards upon self. To know self, he contended, is the first and most essential of all knowledge. . . . He directed a sedulous watchfulness over the temper, inclinations and passions, and applauded very much the counsel of Marcus Aurelius: Look within; for within is the fountain of good."

The surrounding villagers called these mystics many things, among them "Monks of the Ridge" and "The Society of the Woman in the Wilderness." The group, however, sought to avoid the tinge of denominationalism and preferred to be known as "The Contented of the God-Loving Soul." Although much of their time was devoted to spiritual matters, they also cleared ground, cultivated a garden, and planted an orchard.

The range of the subjects studied by these mystics was impressive. They poured their energies into mathematics, astronomy, astrology, philosophy, theosophy, the kabala, and mystical principles and rites. They experimented in chemistry and alchemy. They also conducted pharmaceutical experiments, raising various herbs for therapeutic purposes.

Near the Tabernacle, seven years after their arrival, they again celebrated St. John's Eve as well as the anniversary of their landing in Philadelphia. It is recorded that "whilst engaged in their accustomed services or ceremonies in commemoration of their arrival, which they observed with solemnity, a white, obscure, moving body in the air attracted their attention, which, as it approached, assumed the form and mien of an angel.

"It receded into the shadows of the forest, and appeared again immediately before them as the fairest of the lovely . . . the luminary of the skies appeared above the hills and shed her cheerful rays to renovate the energies of the laboring man; but the bloom of darkness hung upon the waiting hermits." The mystically symbolic figure after three appearances finally disappeared. Seven years later, at the age of 35, when many great mystics achieve the state of Cosmic Consciousness, Master Kelpius died.

Among the notions held by the surrounding villagers was one that these

"Monks of the Ridge" ate their religion. This idea arose from a unique custom among them to raise their moral or spiritual calibre. Each of the brethren carried with him a small basket in which were slips of paper upon which were written numerous Biblical verses or uplifting thoughts. If tempted to anger, envy, or any other forbidden feeling, he would reach in, withdraw a verse, and read it.

If he encountered anyone swearing or otherwise behaving in a blasphemous manner, he would hand the offender one of these slips to read. After the thought was read, the paper containing it was placed in the mouth. This little ritual may have symbolized the further digestion of the thought. The villagers, however, were literal and claimed that the monks "ate their religion."

A Center of Light

These mystics were a center of light. They were willing and eager to share their knowledge with others. All of their services—spiritual, educational, therapeutic, and celestial—were given gratis.

The cave Kelpius had dug out for himself for private meditation may have proved too much for his constitution. He contracted tuberculosis. After 14 years of building a thriving spiritual community in the forest along the banks of the Wissahickon, he lay on his death bed growing weaker and weaker. It had been his firm belief that he would not die, that he would be borne bodily to heaven.

The dying Kelpius turned disappointedly to his servant Daniel and said, "I am not to attain that which I aspire unto. It is that dust I am, and to dust I am to return. It is ordained that I shall die like unto all children of Adam."

He then handed Daniel a sealed casket to throw into the deepest part of the river. Instead, Daniel hid it. When he returned, Kelpius chided him for not fulfilling his wishes. Daniel then rushed back to the casket and heaved it into the water, more than ever convinced of Kelpius's mystic powers. Legend has it that a great explosion, flashes of lightning, and peals of thunder emerged from the spot where the casket struck the water.

Kelpius was buried in the orchard or garden near the temple in an unmarked



grave. This temple has long since disappeared and the forest has reclaimed the orchard and garden. Kelpius's cave, however, can still be seen on a path leading up from the stone bridge at the foot of Hermit's Lane in what is now called Fairmount Park in Philadelphia. And somewhere nearby lie the remains of the body of that master mystic, Johannes Kelpius.

With the death of Master Kelpius in 1708, the first Rosicrucian group to come to America found themselves without a leader. Johann Seelig, Conrad Matthai, Dr. Christopher Witt, Daniel Gessler, and Christian Warner tried to

keep the community from falling apart; but without the leadership of Kelpius, disintegration set in.

It was not until 1720 that Conrad Beissel provided the leadership needed to reorganize and build on the great work started by Kelpius. He came to America looking for Johannes Kelpius, seeking to join the reputedly thriving community of mystics. He found neither. The story of his work at Ephrata and his association with Peter Miller, Benjamin Franklin, and George Washington form a chapter all its own in the unique history of the first cycle of the Rosicrucian Order in the New World.



RESERVATION DEADLINE FOR CONVENTION BANQUET

Reservations for the 1965 International Rosicrucian Convention Banquet must be in by July 15 IF that is included in your convention plans! All *mail* registrations close on this date. Registration after July 15 can be made at the Royal York Hotel on the dates of the convention itself. Here we repeat pertinent facts:

IF you are staying at the Royal York Hotel, the following schedule of prices may help you:

All rooms equipped with bath, shower, television, and radio.	From \$10.00 to \$13.50 Single (one person) From \$14.00 to \$18.50 Double (two persons)
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When writing, include a deposit for at least one night's lodging. Address your reservation to the Royal York Hotel, Toronto, Ontario, Canada.

Convention Registration (\$9.00 each, members only): By mail before July 15 or in person at the Royal York Hotel on the dates of the Convention itself, August 6, 7, and 8.

Convention Banquet (\$5.00 per person): Nonmembers may attend, but reservation for all MUST be in by July 15.

Rose Ball (\$2.00 per person; \$3.00 per couple): Nonmembers may attend. Reservations may be made by mail before July 15 or on the Convention dates, August 6, 7, 8.

When making reservations, please refer to October, 1964, issue of the *Rosicrucian Digest* for registration forms. If this *Digest* is not available, be sure to give your name, address, key number, and the purpose of the remittance. Make remittances payable to AMORC Funds. Send to Convention Secretary, AMORC, San Jose, California 95114, U.S.A.

WE HOPE TO SEE YOU THERE.

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

*The
Rosicrucian
Digest
June
1965*

HOW IS THE SELF EXPRESSED? By the same means that an actor uses: mental attitude, emotion, voice, and bodily movement. On-stage, he tries to project a certain image or stereotype character. As actors on the stage of life, we do the same thing.

Some are overly concerned with trying to project their own image. That may be due to the advertising concepts of Madison Avenue and public relations; but whether we are conscious of it or not, each of us projects a certain image.

Is it our own image that concerns us—our own interpretation of an image—or is it the image which we think others expect? Society requires labels and classifications for ease of identification either in regard to profession or character traits. Professionally, we may be doctor, lawyer, or Indian chief; personally, we may be labeled friendly, easy-going, or stern and difficult to know. Each label evokes a certain image. But, other things being equal, it is the plus factor of our projected image that really counts. The world evaluates us by how we express our personality.

We are all familiar with the statement, "Man, know thyself." We should add to this, "Man *be* thyself." It is impossible to display our "whole" personality at any given moment because we do not have it completely under control at any one time.

Contemporary living forces us to project an ideal personality consciously. We seek to represent ourselves in our social relations on the most favorable terms. We constantly show specific facets of our personality to different people: To our parents we are always children; to our teachers, students; to our employers, employees; and, in turn, to our children, parents.

Each of these "roles" demands a special *persona*, or mask, like those large stylized masks worn by actors in the classic Greek drama to denote that they were portraying gods or superhuman beings. We all put on several masks throughout the day; but is each image we project true to our inner self? If they are all valid, we are emotionally mature.

Today, actors use make-up to alter their appearance and choose facial expressions and bodily movements to

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The Drama of Self-Expression

*What kind of image
do we project?*

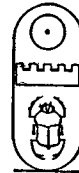
express different character traits. Extremely observant, they learn to watch, listen, and react to others by projecting their emotions through the use of their voice, posture, and gestures to create a character acceptable to an audience. We who are not actors should choose just as carefully those movements and facial expressions which allow our true self to be expressed. We, too, must make our character believable to our audience.

We might approach this problem as an actor approaches his craft. There are two schools of acting. One is the intuitive-emotional, popularly referred to as *method acting*. The actor uses the powers of recall through his memory and intuition to create a character imaginatively, using his own emotions as the foundation. In the final process, he eliminates overdone and false gestures or vocal patterns; thus sharpening his characterization and bringing it into focus.

This will probably appeal to us more than the second school known as *technical acting*. Here the actor consciously starts the mental creation of his character, purposely working on gestures, posture, and vocal inflections in the hope that he can suggest the emotional content.

As individuals learning to project a true image of ourselves, we should take a long, honest look at ourselves in our mental mirrors, observing both our inner self and outer personality. What expression is on our face? Are we projecting sulkiness, worry, and bitterness; or calmness, strength, and serenity? Do we slouch and project defeat; or do we stand tall with confidence? Are our gestures jerky and uncertain; or are they relaxed and positive?

(continued overleaf)



We should examine the positive and negative aspects of our personality; then retain the positive. When expressing ourselves, it is more important how we speak than what we say. A chronic complainer is usually characterized by a whiny, nasal tone of voice; whereas an optimistic person has a pleasant, warm vocal tone. Enthusiasm for a given subject is projected with a positive vocal tone, by erect posture, and with confident gestures.

Thoughts have wings; speech gives them life. Therefore, speech can be considered the quintessence of thought and action. A good vocabulary with emotional meaning behind what we say gives glitter to otherwise dull conversation. Well-chosen gestures can underscore our words. Good posture suggests alertness, assurance, and youth.

When actors use certain techniques of expression, they copy the voice, gesture, or mannerism of someone else, in sport or ridicule, for the purpose of entertainment. For professional actors, this is acceptable; but not for individuals.

Mr. X, who has a moderate rate of speed in his vocal patterns and inflections, yearns to project the clipped speech and faster speed of Mr. Y. How much better it would be if he became aware of his own natural voice, tried to improve it, and projected an image of his own. What is correct for someone else may not necessarily reflect our true self.

Another type of self-expression is impersonation. The dictionary defines impersonation: "To act as another individual or character." Ralph Bellamy, in the play and film *Sunrise at Campobello*, went to great lengths to accomplish an impersonation of the late Franklin D. Roosevelt. Mr. Bellamy made a careful study of recordings, films, and written speeches of the late President; in fact, he almost assumed another personality. But, as individuals, we do not want to be carbon copies of someone else. We may admire his philosophy and ideals; but when expressing them, we must be *ourselves*.

As participants in the "dance of life," we move, speak, and live at the rate that is comfortable to us. However, this rhythm is constantly changing; anger can accelerate our tempo to a staccato.


In discovering our personal rhythm, we must be aware that we are also our own director. In a play, the playwright has selected the words; but the director guides the movement and the actors give it life and emotional depth. Drama recreates virtual life on the stage—what has happened and what is yet to come.

As actors on life's stage, we write our own script, most of it impromptu. We supply our own movements and emotions, and we attempt to make our gestures meaningful. However, since the inner self is using the outer personality as a channel for expression, we must learn to understand and direct our emotions. The two must be made compatible.

Actually, in real life some people act

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1965**

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For convenience, simply cut out your name and address from a recent monograph envelope, write in your ZIP code number, and send it to us with your next correspondence.

more than if they were on a stage. The German critic, Peter Richard Rohden, answered the question, "What distinguishes a character on stage from a *real* person?" by saying, "Obviously, the fact that the former stands before us as a fully articulated whole. Our fellow men we always perceive only in fragmentary fashion and our power of self-observation is usually reduced by vanity and cupidity to zero.

"What we call 'dramatic illusion' is, therefore, the paradoxical phenomenon that we know more about the mental processes of a Hamlet than about our own inner life. For the poet-actor Shakespeare shows not only the deed, but also the motives, and indeed more perfectly than we ever see them together in actual life."

We can reshape our personality to that ideal which we consider our best if there is sufficient interest and motivation. We can contact the inner self, decide which aspects of our personality should be developed, and then project these to our associates, friends, and family. The outward manifestation is a result of what we think, say, and do.

For this reason, it is up to us to overcome whatever is negative in our personality and learn to accept the things we cannot change. The weaker side of our personality, which contains all that we have suppressed into our unconscious, may erupt into our objective consciousness when we unduly criticize others for our own weaknesses.

We cannot expect to recreate ourselves immediately. At best, it is a slow, arduous process. Patience, perseverance, and determination are all necessary to achieve a balanced personality and a dynamic, positive attitude toward life.

Our past thoughts, words, and deeds are present in our personality at this moment. What we shall be in the future depends upon our past and present modes as expressed through our outer personality. The Law of Reversal is immutable. Whatever we release, be it thought or deed, will be returned to us.

A year from now, we may look back, reflect on this moment, and realize that our personal drama of self-expression has brought about a positive improvement in our personality.

DR. MAX GUILMOT, F. R. C.

Belgian Egyptologist and consultant to the Rosicrucian Egyptian, Oriental Museum

Ancient Egypt's Concept of Immortality

*After the decline of the
Ancient Empire, time-honored
beliefs were challenged*

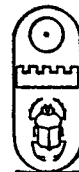
II

IT SEEMS LIKELY that, throughout the Ancient Empire, for most Egyptians death remained the living counterpart of human existence. Nevertheless, in the remotest epochs and especially in the *Pyramid Texts*, a more exacting hope is evinced. Initially poorly developed, it gained force during the whole of Egyptian civilization. Transition does not indicate a journey into a world, even though spiritualized, which merely parallels the earthly sojourn: To die is to enter the luminous dwelling place of the pure spirits and to know the primordial water, the pure water of *Atoum*.

When the soul has freed itself from matter, it will unite with the spirit of the world and will find again its original purity. No Nile, no fields, no canals can be found in this ancient testimony of a refined religiosity of an amazingly high spirituality; no dwelling for the departed in a restful scenery placed under an anti-sky; rather the promise of a return to—and union with—a luminous and pure source.

Nevertheless, it is the exemplary character of the terrestrial life which will permit one to know such happiness. This is why Egypt from the Ancient Empire up to the Greco-Roman period created a wisdom literature for the purpose of shaping men capable of good conduct and conscious of the meaning of their destiny.

"Beware of being pitiless," says the teaching of Kagemna (Fourth Dynasty, 2730 B.C.). "One does not know what



consequences God will stir up when He punishes"; "Do not cause dread among men because God punishes the same way," asserts the teaching of Ptahhotep (Fifth Dynasty, 2450 B.C.).

In these treatises on the art of living, there are numerous allusions to the heavy responsibility of man in this life. His equity, mercy, and generosity will decide the quality of his destiny in the Beyond. Furthermore, these books of wisdom quite rightly by mentioning an anonymous deity do not fail to surprise the historians of religion. That already in the Ancient Empire a nameless god was mentioned so frequently proved how much for the more advanced faith had freed itself from its old points of support. Henceforth, an elite few, remarking that "generations pass among the people" but there remains a "God who is hidden," desired that the sole profound piety be to "worship God in His way, be He of stone or cast in bronze."

Egyptian thought had gone a long way from the archaic belief which assigned to the departed the position of a simple sleeper, who leads a diminished existence in the Beyond, to the affirmation of an eternal life acquired in the luminous dwelling place of the pure spirits. The way had become ceaselessly elevated without in any way losing its assurance.

Egyptian faith, first likening death to life, laying out the graves so as to give them the appearance of true habitations, imagining a Beyond in the image of its earthly character, little by little purified its first reasons for hope until it conceived a supernatural life in the company of a "god who knows those who act for him." As long as the Ancient Empire lasted, this spiritual rise continued—so far as the existing documents permit one to judge. This period of Egyptian history may well be called the *time of certainty*.

Religious Confusion

This confidence without restriction brought about in man a monumental but inflexible belief. What would become of such a faith if Egypt were one day shaken in its political structure, whose venerable age strengthened its assurance in the eternity of the race and of the individual?

The decline of the Ancient Empire was the very circumstance which challenged the Egyptians' developed faith regarding life after death. The revolution which ravaged the country from the end of the Eighth Dynasty until the beginning of the Twelfth (2360-2000 B.C.) has been cited so often that it is unnecessary to retell the events of it. It is enough to recall that the long rule of Pepi II left royal authority much weakened, and the government passed into the hands of feudal and hereditary princes.

Crumbling power everywhere incited internecine strife, bringing insecurity, work stoppage, and famine. Spirits became disheartened, appetites unleashed. It was no longer possible to govern a nation undermined by epidemics and threatened with death from foreign invasion. The distressed cries of the Egyptian people, plunged into a catastrophe without precedent, are a matter of record.

The texts, however, reveal facts still graver than political upheavals. The very foundations of faith were threatened by revolution. What support could be given a land which the gods themselves seemed to have abandoned? "We do not know what is happening in the land." "We no longer sail toward [Byblos] today. How then is it possible for us to have the pine cones for our mummies, the products with which the pure ones are shrouded, the oils with which the great ones are emblamed?" "Those who possessed pure places [tombs] remain exposed on the sand [of the desert]." The dead are cast into the river: "The Nile is a burial place." "Great and little [say]: 'I wish to die.' Small children [say]: '[My father] should never have begotten me.'"

The revolution not only degraded social values; it also ruined respect for the human person: the respect for life (because "everyone murders the other") and also for death (because "Egypt fights in the necropolis"). It was a dramatic time when the alliance between life and death was broken, when their metaphysical continuity was shattered, when the deep meaning that one imprinted on the other was taken away. The inevitable then prevailed: If "the back is turned to all that was respected," faith will not be preserved either.

Indeed, the religious confusion spared no one, and the very gods suffered because of the general impiety: "The butchers cheat [the gods] with geese: they give them these instead of oxen." When man used deception so shamelessly with the divine, when the dead were left on the banks of the river and only "the fish of the river speak to them," death seemed no longer a living counterpart of human existence. Transition showed a loathsome face; life lost its meaning, and in such a pass, then, was it a misfortune to die?

Never in its history had Egypt known such a formidable crisis. For the first time, death was, alas, *merely death* and existence only a succession of brief instants lost in an immensity without explanation. It even appears that the abandonment of ancestral belief was more total than the former faith had been integral.

A Collapse of Values

This collapse of all values gave rise in the best minds of the time to meditations which were copied by the learned of the Middle Empire and transcribed by the clerks of the Eighteenth Dynasty. The most poignant are those of the Disheartened. In this controversy between a man tired of living and his soul (c. 2200 B.C.), the disheartened one, finding life not worth living, decides to put an end to the bitterness of his existence. But within this man, divided against himself, an appeal arises, a debate between the voice of reason and that of feeling.

It is the first known example of introspection: It is desirable to die; the Beyond will open itself to the finally freed man. But what if the belief in eternal life is only a lure? What if leav-

ing the earthly miseries is more to be feared than the miseries themselves? The anxious being must choose between an existence in a world where there are righteous ones no longer and a destiny beyond the grave of which nothing can be guessed.

Ah, well, better it is to accept the transition and so escape the "evil which hits the land" and "has no end": "Death appears to me today like the healing of a sick man. . . . Death appears to me today as when the sky clears. . . . Death appears to me today as when a man ardently desires to see his homeland again after having lived for many years in captivity."

In order to evaluate the new consciousness issuing from the revolution, I believe it is best to remind ourselves of the ancient conception, dating from the Memphitic empire. Then to die was to fall ill of death and by appropriate rituals possibly be healed of the disease; that is, be granted survival into eternity.

On the contrary, in the dialogue of the Disheartened, the healing by a precise ceremonial immediately after death is no longer promised. The only healing offered is death itself: The passing would appear "like the healing of a sick man"; and the sickness—supposed in the Ancient Empire to be death—is rather *existence on this earth!*

So, the departed, who in former times was lifted out of his family and imprisoned in his death, is now—in the eyes of the Disheartened—*delivered by his passing* "after having endured well his years of captivity." For him "the sky clears." *A terrible clearing, in truth:* Everyone living is sick or a suffering prisoner; and to die is to be

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healed, or saved—to attain to a serene nothingness.

Comparisons between the texts of the revolution and those of the Ancient Empire might be multiplied to measure more fully the overthrow of faith. It would then be seen how death, formerly paralyzed in a conglomerate of familiar concepts, was a rude liberation. It was a departure from reassuring surroundings which mingled it with infinite forms adopted by existence. Since that time, life had found itself dangerously alone confronting itself.

To say that the Ancient Empire ended in a period of demoralization and disenchantment would be superficial. It was the collapse of one of the most coherent metaphysical constructions ever erected by man in the face of reality. After the catastrophe, nothing remained but this cry of desperation: "Ah, if I knew where God is, I would certainly make him an offering."

On these ruins, the pharaohs of the Twelfth Dynasty (2000 B.C.) found it necessary to establish a new human ideal. The Amenemhets and the Senuserets developed an active social policy, a true state socialism, to return the country to solid foundations. The monarchic centralization was accompanied by a strong religious centralization. However, in this task of reconstruction, so it seems to me, it was not possible successfully to restore one aspect of the past: the psychological structure of the generations of the Ancient Empire. If royal authority did give a new luster to state beliefs, the inner man, the guardian of a ruined creed, remained for a long time incapacitated.

Since life had lost the efficacious counterweights of death, since existence had been lifted out of a firm metaphysical context and had become nothing more than a series of brief instants deprived of perspective, was it not better to make the best of it? Already in a letter of the Eleventh Dynasty, there appeared a first trace of this new desire to exist: "To live a half life is better than to die at one blow."

A Timid Answer

This was an answer, still timid, to the violent affirmation of the Disheartened: "Death appears to me today as when the sky clears." The Disheartened

ran to death; now one avoids it, and soon will no longer wish to be concerned with it. What counts now is only the joys extolled by the famous drinking song, whose compilation dates from the beginning of the Middle Empire: "The bodies disappear and pass . . . be joyous; follow your heart as long as you live . . . celebrate the happy day and do not tire yourself because it is not granted to anybody to take his goods with him, and not one of the departed ever comes back."

So, in the face of an end deprived of meaning, the ideal of a life recoiling upon itself is vigorously asserted. To such an existence, which no longer understands what death is, nothing more is left than to be gay and, in the face of nothingness, to feast without cessation through joyous days. One senses the bitter taste of such happiness and the pall of such pleasures, which endlessly continue without purpose with "bodies which pass away" and the flight of time.

This new morale isolated the individual. The appeal to immediate rejoicing troubled human relations and compromised the simple confidence in one's fellow man. Each, in his life, took his pleasures where he desired and, in his death, saved himself as well as he could. So it was that certain graves of the Middle Empire were used twice; that simple individuals dared to cover their sarcophagi with venerable texts, the magic of which had formerly been the prerogative of kings; and kings themselves began to build their own tombs out of the material from the funerary monuments of their predecessors.

More than death, it was the living which the dead had to fear. Precautions for the protection of tombs multiplied in the New Empire—uselessly because graves seldom remained unviolated. Each wanted his to be respected even while knowing that the time of respect had passed. It was no longer enough to say that, with the ruin of faith, the living retreated within themselves; the dead, too, retired within their often premature sepulchres and experienced all the uncertainty of a fragile Beyond.

So ends, in the psychological evolution of ancient Egypt, a period which to

my view represents a first cycle of its history. The man of the Memphitic era, builder of the royal pyramids, had become a restless being, concerned only with his pleasure and uneasy about death.

To understand this drama, we must remind ourselves of the consequences of the downfall of the Ancient Empire. Before its downfall, death had seemed like a second aspect of existence. Life and death resembled two acts of a single destiny. Man knew he was eternal, as much as were the Nile and the stars. Beyond the passing, beyond the mysterious eclipse, lay the promise of a new vigor. Death, therefore, was prisoner to the forces of life: To die was to sleep. The grave was a home, and beyond the grave a foreseeable voyage into a second Egypt, through fields without surprise, under a familiar sky.

The revolution that ruined the empire pronounced the divorce between life and death. War, famine, epidemics—the corpses tossed into the river—showed the terrible countenance of human misery and of transition. Life, grown fierce, retired within itself. Suddenly isolated between two voids, it sought to save itself, sometimes through pleasure, sometimes through suicide. Henceforth, death was to be faced. It had become a stranger. Confronted by it, there was nothing left but to divert oneself while waiting for its coming.

Such a precarious way of life, nevertheless, was not befitting to the Egyptian mentality: Too much solace had formerly been derived from the beliefs of the Memphitic era. Even if Egypt was unable to restore those beliefs to their ancient vigor, at least it made the attempt after such a total ruin to find a different and dynamic interpretation of the facing of life with death. In the course of the Middle Empire, then, began a second psychological cycle requiring further consideration for its development.

In an earlier article (*Rosicrucian Digest*, March, 1965), Dr. Guilmet traced the growth of the idea that death was only a temporary end to mortal existence. In that article as well as the present one, exact and numerous scholarly references were omitted for the sake of the general reader. Both articles were translated from the French especially for the *Rosicrucian Digest* by Frater Ettore Da Fano.—EDITOR

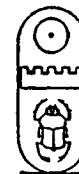
DR. H. SPENCER LEWIS, F. R. C.



Is Worldly Success Contrary to Spiritual Attainment?

HOW FAR worldly success and wealth have interfered with the spiritual development of men and women is a much mooted question. There are sound arguments, or, shall we say, examples, presented to us from both sides. At times, it would seem that the sudden attainment of wealth by those who have been spiritually inclined has tended to check the further development of this attribute. On the other hand, there are notable cases where even enormous wealth has enabled some to pursue their course of attunement with things spiritual with more concentrated satisfaction.

We believe a most important point is overlooked in many of the arguments touching upon this question—especially by those starting upon the path of mysticism or spiritual development. They continually hear the old argument that one must be humble, *poor in spirit*, and of lowly station in life in order to reach any high degree of spirituality.
(continued overleaf)



That the argument is old and generally accepted does not make it true. In fact, it is not retold in its original form nor with its original meaning.

It is true that the ancients contended that great wealth and political power seemed to prevent an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of ancient times. But these eminent persons, under whose despotic rule and inconsiderate hand others lived, were born without interest in things spiritual. From the first days of consciousness, they were inhibited by the idea that political power and material wealth were the only powers to depend upon—these and fear.

If we scan the pages of history, however, we shall find that many eminent men and women, who were born with a desire to know of the spiritual side of life or acquired such a desire, did not lose it or set it aside when material prosperity came into their lives. There are many notable examples of religious leaders, devout mystics, and truly sincere religious thinkers who attained wealth and worldly success along with eminent success in their spiritual campaigns. In many cases, these persons found that their material wealth and worldly power could serve them well in furthering their religious ambitions.

There is a vast difference between the man who has never contacted the spiritual world and is quite satisfied with such pleasures of life as he can buy or command and the man who in prosperity still clings to the sublimer things of life. In the one case, we have those who are often used as examples of how wealth is incompatible with spiritual development; in the other, those who refute the misunderstood injunctions of the ancients.

The world of nature is bountiful, giving freely of every form of material as well as spiritual wealth. All is intended for man to use. To say that man should plant seeds in the earth to reap crops of grain for his physical nourishment but must not delve into the bowels of the earth to secure the minerals—gold, silver, copper, iron, platinum—is to present an unsound argument. It is as unsound to argue that man should labor diligently to earn only enough

to maintain his physical being and must not be concerned with devising ways and means of securing enough from physical *and mental* exertion to obtain a surplus to put aside against emergencies or the proverbial *rainy day*.

The goal of existence should not be great material wealth and worldly power; it should be health, mental alertness, and Cosmic Consciousness. But can man be truly healthy, alert, and peaceful without the necessities of life? And can one safely draw a line between the actual necessities and those which border upon luxuries or special indulgences?

What constitutes great wealth to one person may be but normal possessions to another, depending upon how that person is living and using his possessions. The miser, living upon five cents a day, would consider he had suddenly attained great wealth if he secured a thousand dollars in gold. That same amount to one using a hundred dollars a month for humanitarian purposes and living in conditions of affluence and influential social standing would be too small to call *wealth*.

Missionary Work

Missionary work must be carried on in high places as well as low. A man, living in very humble circumstances with but a small salary, may be able to preach sermons to the poor and lowly and live a life leading to great spiritual awakening. But the wealthy, the worldly powerful, must be reached, also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living.

This requires material means. It necessitates living successfully and prosperously. Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated, he believed that he should give up his titles of nobility, his palaces, and wealth. Then he found that among the high social sets of Europe wherein he had been an idol there were as many needing salvation as among the poor. He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the frivolities of the social circles of England, France, Russia, and Germany. He even

exaggerated his interest in everything that interested the shallow-minded members of royalty. As he contacted persons who were bored with life or were seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and at times set an example of action.

For years he carried on in this way; then suddenly he disappeared and it was learned that Saint-Martin had passed to the beyond. Then the fruit of his quiet and disguised efforts became appreciated. All Europe paid homage to him. To this day, his memory is honored in Europe, not only as a Rosicrucian mystic, but as a missionary of better living and thinking.

The mystic has every right to give thought to his daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace in material as well as in spiritual things is not inconsistent with the high ideals of mysticism.—*Rosicrucian Digest*, February, 1942

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.



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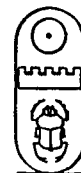
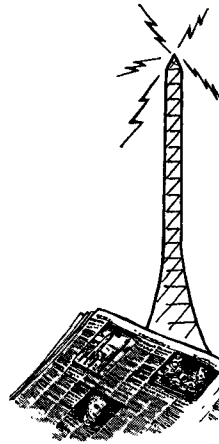
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Let us hear from you if you hear and enjoy the program!



Homer Played the Guitar

*Bach and Handel
composed for it*



THE AMERICAN MUSIC CONFERENCE in Chicago estimates that 6 million Americans play guitars today. When one remembers that the first American guitars were the work of an immigrant German instrument maker and made their appearance in 1833, that is significant. As the pioneers moved westward via horseback, stagecoach, and Conestoga wagons, the guitar went with them.

Legend has it that early folk music started as a journal of world events for illiterate mountaineers. Many in the Blue Ridge mountains, for instance, heard of the death of President Garfield in 1881 through the lyrics of the *Ballad of Charles Guiteau*, Garfield's assassin. That the music was made on the guitar

was partly due to the inclusion of that instrument in the catalogue of a large mail-order house in the 1890's: A three-dollar model made this native brand of music nationally popular.

This instrument, leading in a worldwide amateur music-making boom, however, is no new plaything. Its earliest ancestor, the lute, first appeared among the Indo-Europeans of Central Asia in approximately 3000 B.C.

Wherever they went, the lute went with them—to India, Egypt, and China. An Egyptian obelisk that antedates the Great Flood (3000 B.C.) pictures a lute-type instrument. In 1100 B.C., Homer sang his epics of the Trojan War to the accompaniment of a lute. Known then as the cithara, it was the national instrument. Socrates (469-399 B.C.) was said to have learned to play it in his later years—even in prison while awaiting the hemlock.

Troubadours brought the guitar to England in the 13th century. They called it the "gittern," "geterne," "gyt-tren," or "gythorn"—suggesting that all the early forms were "gut-horns," instruments that made music from plucked strings instead of blown air.

The conquering Moors, meanwhile, had also reached southern Europe and brought their "El-Oud"—mispronounced "lute" by Europeans—with them. Arabian minstrels taught guitar throughout southern Europe, aided by writing methods that allowed them to transcribe their music. Such methods were unknown to Europeans. The Crusaders, too, had brought guitars back with them from the Holy Wars of the 12th and 13th centuries. Martin Luther (1483-1546) played a guitar as a divinity student.

Contemporaries of Shakespeare (1564-1616) played the gittern. It achieved such great popular appeal throughout the 17th century that it was known in court circles from Italy to England. It was the Italian "cetera," the direct ancestor of the English guitar, that was the favorite of Henry VIII.

Composers of guitar music of that era included such musical notables as Bach and Handel. In the next century, Beethoven called the guitar "a miniature orchestra in itself." The famous violin-maker Stradivarius (1644-1737) made

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guitars, and Paganini (1782-1840), generally regarded as the greatest violin virtuoso of all time, was adept on the guitar and composed for it.

The guitar has taken several musical trails through the years and has made history both as a classical instrument and as an important rhythm component of dance and show bands.



Illustrations from *The Showcase of Musical Instruments*, by Filippo Bonanni, Dover Publications, Inc., New York.



ROSICRUCIAN CONCLAVE

Eldorado Chapter, AMORC, Georgetown, British Guiana, announces a Rosicrucian Conclave for July 11 and 12. Address B. M. Francis, Chairman, 203 Charlotte St., Lacytown, British Guiana, for details.

One View of History

THE LATE Sir Winston Churchill once said that true greatness in man is rarely achieved until he knows his history. His own life was an example of this dictum, for he was an accomplished historian. He fully realized that the key to the present lies in a knowledge of the past.

Yet he cautioned that if the past interferes too much with the present, we may lose the future. He was pleading for an historically knowledgeable yet flexible view geared to the best interests of man's future.

To the mystic, history is a study of karma, both national and personal. What happens to any human being in some measure happens to all, for regardless of race, creed, or riches, all are tied to each other in brotherhood. History teaches karmic causes and effects. The pattern in which present unresolved situations will manifest in the future can often be seen from past karmic occurrences. A study of these forces can lead man away from the pitfalls of the past into a better tomorrow.

A mystic has the distinct advantage over others in not being puzzled as to why he should be born into and often have to adopt the tragic history of man as his own. He knows that he does not come to this world lily white and that he is not soiled by the history of his predecessor's misdeeds. Nor does he feel that he comes with a silver spoon in his mouth. Progress in the arts and sciences and learning are not automatically his by the incident of his birth. Others may be thoroughly puzzled as to why the karma of the world, both good and bad, is thrust upon the infant child; mystics are not.

The child does not come from nowhere as the rank materialist believes; nor is he merely the result of an as yet unexplained combination of chemicals as scientists contend. The infant is an *old* soul personality come back again. He is not brand new. He is not starting



from scratch! The world he faces is a world that he has helped to make.

History attracts the mystic even in his early years. It soon becomes obvious to him that there are considerations which historians have overlooked: Karma and reincarnation are keys to the clarification of many conflicts of science, sociology, psychology, and religion. He scans not only the books and films on world history, but also gives thought to his own past lives. History becomes a personal matter. Those aspects in which he played a role interest him particularly. In the light of historical records, he searches out his own ancient contacts with his fellow men and derives a better assessment of history. His past historical experiences give him greater insight into the wrongs and rights involved in the history of mankind. As he grows mystically, this consciousness grows to include more and more of the human race.

Whether one takes a literal or an experiential historical point of view, it behooves him to follow Churchill's admonition to know the past. But what of Churchill's caution not to let the past interfere too much with the present lest the future be lost? This is to say that the present and future are not completely fated by the past. Man's free will can determine whether he will stand by idly and watch havoc occur.

Even if havoc is karmically warranted, it is to man's best interests to assist his fellow men in transmuting bad into good.

If anything is to be learned from the past, ideas and attitudes that no longer fit into the present condition must be given up. This involves a breaking down of false and inadequate concepts to make room for better ones. The mystical inheritance of knowledge of past lives is absurd if ancient ideas are merely clung to and forced onto a world where they no longer apply. We should not be 12th-century souls in 20th-century bodies. Past knowledge should be used as a background for more efficient knowledge and ways.

How many times do we let past hurts and prejudices affect the smooth running of nation, state, city, neighborhood, family, or fraternal organization? Are we inadvertently permitting the personal hurts of the past to interfere with the efficient operation of the things we love, and are we thereby stifling their future? Are we guilty of being the proverbial "enemy within"?

Churchill would steer us away from the pitfalls of an "eye for an eye" type of karmic relationship into working diligently in the present to bring improvement upon the beauties of the past to assure a more glorious future.

—J.P.



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IT IS POSSIBLE that *mass* as a term of basic theoretical physics may be replaced by *electric charge*. Since this possibility is now receiving definite experimental support, the inquiries of the early cosmologists as to a basic "stuff" take on a new significance.

They were on the right track after all. Even if the basic stuff of physical reality is decided to be electricity, this will not tell us *what* reality is. Electricity is itself a mystery.

Many modern physicists, being positivists, consider it somewhat naive to speak about the "true nature" of anything. They appear to have established the fact that physical reality is neither metaphysical nor mechanical; it is fundamentally dynamic. The reality seems to be that the exciting and determinative events take place in the realm most inaccessible to ordinary experience.

Plato believed that the senses supply opinion rather than true knowledge. Modern physics seem to substantiate it, for science has demonstrated that reality is fundamentally different from the traditional concept of it. Being dynamic in character, it is neither inert nor rigidly determined by nonphysical forces but seems to contain within itself a surprising capacity for change and transformation. Whether in the form of matter or energy, reality takes on some of the characteristics of spirit.

Knowledge does not always dispel mystery, but it can elevate it to a new level, transforming mere wonder into the wondrous. Once *process* as a fundamental concept of physics was considered inseparable from the idea of reality. Then the mechanistic approach which repressed the sense of selfhood was ousted by an interest in creativity and personal values.

The ruling principle on which atomic processes are based is called indeterminacy: Both the speed and the position of the electron cannot be determined at one and the same time. This unpredictability about the movement of atomic particles injects the element of chance into physical reality. In spite of this, the unity of the natural world is emphasized by mathematical representation.

However, in the natural order there is mystery freely acknowledged as a

CYRIL C. TRUBEY

The Challenge of Reality

Knowledge lifts this mystery to a new level

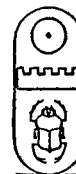
constituent element in physical reality, and it limits the scientific approach. The transmission of light is one of nature's supreme mysteries. Scientists do not truly understand it. But to be accepted as real, reality does not have to conform to the demands of our logic.

Neither can indeterminacy, quanta, complementarity, or relativity stand as a satisfactory or even comprehensive world view because each is vulnerable. As the geologist discovers ever deeper mysteries concerning the creation of the earth, he is impressed by the reality described by John, "In the beginning was the Word." The Greek *logos* means word that is law, defined in Webster's dictionary as the word, or form, which expressed a thought; also, the thought. Under philosophy, it is defined as the rational principle in the universe; in theology, the *Word* (that is, the actively expressed, creative, and revelatory thought and will) of God is at once distinguished from and identified with Him.

The discipline of scientific research is not merely the accumulation of facts. Reality is a challenge; for the scientist, it frequently takes on the character of encounter. And if he is lucky, he may discover that nature has the capacity to respond. Albert Einstein remarked: "The most beautiful emotion we can experience is the mystical. It is the sower of all true art and science. . . ." The scientist may well feel that unless all existence is a medium of revelation, no particular revelation is possible.

The demand for meaning increases with scientific knowledge as does also the search for control of achievements of science. A grasp of reality is not easy in the world of relativity, quanta, and the hydrogen bomb; but the dynamic view seems the best approach.

(continued overleaf)



All reality has a miraculous quality. The trouble seems to be that every event has a double-sided character, depending on the event itself and the perspective from which it is viewed. Will it disclose order more than the dispensation of Providence—or are they the same?

The *Word* made flesh reveals a definite relationship between creation and incarnation. Reality in a physical sense is difficult to see, for the astronomer looking outward into the three dimensions of space is also looking backward in time because the light which he sees from the stars left them years ago. Nevertheless, as far as the elements are concerned, the universe is physically homogeneous.

In 1916, we were told in *College Physics* that everything was either matter or energy and that it was impossible for matter to be converted into energy. How did the Sun produce heat continually? Nobody knew. Probably by virtue of contraction. Expanding objects absorbed heat; contracting objects gave off heat. It was as simple as that! Our textbook boldly presented the atomic "theory."

Today, there is much more space than matter—and perhaps there really isn't any matter, for subdivisions of atoms produce smaller and smaller particles, which in the final analysis are simply energy. It is providential that man has the capacity to confront reality with a variety of viewpoints. If what one sees is not real; then what one does not see must be the only reality.

The scientist finds himself in the midst of a reality that startles him by its magnitude and mystery. Man, being created of the dust of the ground, has unity with physical reality; but physics bears its own witness to the basic uncertainty that besets the physical order.

Has science destroyed the sense of purpose in history and in all reality? Not if we decide that the value of Creation in the Biblical account of exalting God by whose creative *Word* the whole universe came into existence transcends in importance the knowledge of *how* it happened. It may be said that Creation is merely the backdrop against which history and the existence of men are set forth: The responsibility for the use of nature's endowments belongs to man and society.

Birth of Aquarius

Gomez painting explained

THE SPIRITUAL symbolism of the New Age and the new man concerns the artist Nicomedes Gomez (see illustration on page 238).

The cosmic egg is his starting point, suggesting the emergence of man, the microcosm, out of the eternally evolving macrocosm. The upper part of the egg embraces the whole planetary system established in divine light—a sky brilliant with stars, holding out the promise of spiritual evolution.

In the center stands a cross, symbolizing man with his arms outstretched. It is surrounded by circles of yellow, green, and blue (colors whose vibratory quality suggests spirituality), and a yellow spiral of creative energy appears.

The constellation Aquarius is represented by the Waterbearer. From a jug held in his right hand, he pours water upon the earth. The jug has been taken as representing the purified heart; and the water, the blessings which flow from it.

From the violet star, as from the mouth of the Waterbearer's jug, a fountain of water flows in a golden stream, spreading over the thirsty earth below. The light is a living light which sparkles like an illuminated fountain—a beneficent shower falling on the earth to purify and fecundate.

The deep colors at the bottom of the painting correspond to the lower vibratory frequencies of matter. The human faces in that area bear the marks of brute instinct but become more attenuated and refined—*El Grecoesque*—as they move upward into the light until, as mystically impregnated souls, they move in enraptured flight toward the violet star.

The painting is as equally arresting for those who appreciate only the exterior form as for those who read its deep philosophic intent. Such is the opinion of R. A. Costins, art critic and man of letters.

SCOOP UP A HANDFUL of sea water and what have you? Only sparkling water with the salty tang of the sea? Nothing more? Friend, in the hollow of your hand you hold an entire world; a world of miniature, as populous as any great city on earth.

It is a world of plants and animals, with the environment necessary to sustain them. It is the mysterious *World of Plankton*.

Plankton, "that which is made to wander," is the microscopic dust of the sea, at the mercy of wind and current and tidal flow. Part of all plankton is animal, part vegetable; 99 per cent of both invisible to the naked eye. Seen from below, plankton resembles nothing so much as the motes in a shaft of sunlight; but no net will ever be fine enough to trap the tiniest of its millions of creatures, no man-made device rapid enough to snare the swiftest. Professor Alister C. Hardy, the renowned zoologist of Oxford University, in his book *The Open Sea* says that "just trying to record the number would wear out the naughts on a typewriter."

Shallow seas are the richest in plankton. They are blessed with the full benefit of unshaded sun; receive carbon dioxide and oxygen from the air; and are constantly infused with the salts, nitrogen, and the minerals seeping from the land.

Technically known as *phytoplankton*, plant plankton inhabits only the upper hundred feet of ocean, for it must have sunlight in order to survive. It is only the plant life of our globe which has the ability to take the energy in sunlight and transform it by a process not completely understood into the various sugars, starches, and proteins which all animals need to live.

Single-celled algae called *diatoms* make up more than three fifths of all plant plankton. Diatoms live directly off the salts and minerals found in ocean water. In certain areas and at certain seasons, when sunlight has been prolonged and when winds and storms have raked up the nutrient ocean bottoms, conditions are particularly favorable to a spectacular growth of diatoms.

Now they multiply in such quantity that they may be seen with the naked eye, and the sea appears to bloom in

JOHNATHAN FIX

World in Miniature

great meadows of yellow and brown and green as each diatom makes its contribution of a microscopic fleck of color. During the population explosion of diatoms, the sea life which feeds directly on plant plankton moves in unerringly to gorge itself.

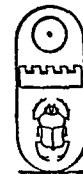
First come the one-celled bits of protoplasm known as *dinoflagellates*, most of which measure less than one one-thousandth of an inch in diameter. They are equipped with tiny feelers, which give them some independence of movement; but they are too small to be able to do more than drift. It is the dinoflagellates which give off the phosphorescent flashes visible in nighttime waters although what we actually see is the chemical reaction.

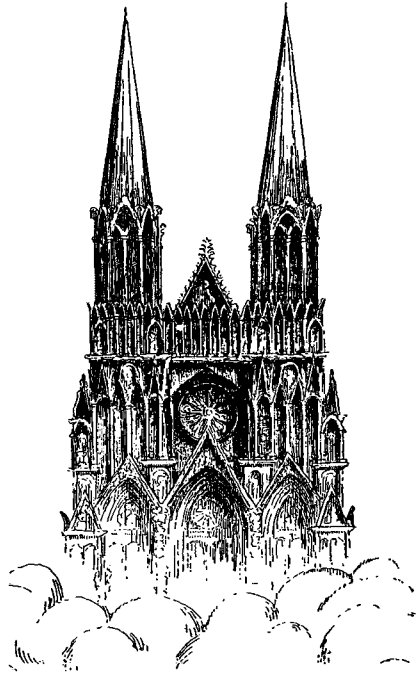
When the diatoms burst into bloom and the dinoflagellates give off their ghostly glow, it is a signal for the *cocopods* to swarm in for the feast. Cocopods, looking like infinitesimal shrimp, are the smallest of the crustaceans and under proper conditions can be seen with the naked eye. In spite of their size, they are a prime source of food for the herring, mackerel, and gigantic basking shark. They are more numerous than all the multicelled animals of earth put together.

Animal plankton is found at all ocean depths. Its dead and dying remains are constantly drifting toward the bottom. Lying in wait, all sorts of sea animals, equipped with an astounding variety of ingenious devices for collecting the rain of food, need only open their mouths to let the food drift in.

Some are rooted to the bottom with spread frondlike collecting arms that cause them to be mistaken for plants. Others, like the shellfish, are endowed with remarkable sieving mechanisms for extracting minute food particles from sea water. The anemone can move

(continued on page 236)





Cathedral Contacts

THE PROBLEM OF SUFFERING

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

SUFFERING IS PAIN or anguish that comes about as a result of external stimulation through our sense faculties or from internal conclusions, judgments, and perceptions. Whatever its cause, it is a state opposite that of contentment and pleasure. According to practically all the religions and philosophies, suffering is a part of the lot of each living being. We have been taught in many schools of experience and thought that life and suffering are synonymous. There can be no life without suffering and, conversely, it would be hard for us to appreciate how suffering could exist without there being a conscious entity to be aware of that state or condition.

Suffering which is the result of the impact of external forces upon the physical body is commonly interpreted as pain and is experienced by every biological organism insofar as we know. Even the very lowest form of life, the minute one-celled animal, responds to external stimulation such as pressure,

an electrical shock, or acid coming in contact with it.

The way in which the living organism responds to pain or to the external stimuli that causes it changes considerably with life itself. The higher forms of life become more sensitive to pain in accordance with all the observable facts that we know. Probably, the human being and a few of the higher forms of mammals are the most sensitive to external stimulation and, for that reason, experience both pain and pleasure more acutely than do the lower forms of life.

Anguish is a form of pain that is not always associated with physical pain. It is the type that comes from worry or concern. In other words, it rises within the consciousness, within man's own mind, as a result of his observations or conclusions. The anguish which he experiences over the uncertain outcome of a condition or event which is taking place or which is imminent can be almost as extreme and some would say more extreme in producing suffering than actual physical pain. Tense situations, such as when life may be at stake or the future seriously affected or threatened, are means of producing anguish which can reach the point of being almost intolerable.

Suffering as experienced by the higher forms of life becomes more acute with man's ability to perceive his environment and reflect upon it. The naturalist philosopher of the latter part of the last and early part of this century, John Burroughs, observed that birds that experienced what human beings would believe to be a form of anguish recovered very rapidly. For example, he told about the nests of birds being destroyed and their young ones killed; yet within a comparatively short time, sometimes only a matter of minutes, these birds would be carrying on normal behavior, even singing and giving the external appearance of being content.

A parallel event occurring to a human would result in a condition of pain and anguish for a long period of time, possibly even for the balance of a lifetime. As man has become more sensitive and acute in his understanding and dealing with his environment, he has also become more sensitive to any conditions that might interfere with

*The
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June
1965*

his adjustment to environmental conditions.

When man lived in small communities or dealt closely with only limited groups of people, suffering was primarily a personal concern although it was observed also in those about him. There were evidently times of relatively little suffering on the part of small groups of individuals. In the complicated society of which we are a part today, we are never far removed from suffering. Not only is suffering in the news as a continuous result of world events, but it is also continually brought to our attention in all that we read and see.

Stories, books, plays, and motion pictures tend to accentuate the existence of human suffering. Turn on your television almost any hour of the day or night and on some channel you will probably find a play, or drama, in which individuals are experiencing pain and anguish. This exists to the point where we have become hardened in our attitude toward those who suffer; yet one of the outstanding marks that sets civilized man apart from other living beings, including other men, is his ability to show sympathy and compassion.

We must all suffer; but we can also be tolerant of those who are experiencing suffering. We should show sympathy and compassion by clearly indicating in our behavior—and I mean our total behavior—that we regret that an individual is undergoing such experiences. We should also make it known that if there is anything we can do to alleviate any of the conditions that cause problems, we shall perform such acts in order to give some relief to the individual who is suffering.

That man is his brother's keeper is a law of the Cosmic. No man stands alone. No individual is an island unto himself. Therefore, that which causes another to suffer also leads to suffering and anguish in me. If I do not try to relieve the suffering of my fellow man, I will be less able to relieve that of

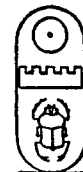
myself. We need not show our compassion and sympathy by extreme overt acts. Sometimes overt acts mean very little. Today the sending of flowers or a card is sometimes a substitute for an indication of real concern. When we are struck by the hand of suffering, we can readily understand those who sincerely sympathize and offer their help. This in a sense is a state related to vicarious suffering. Such a condition is the suffering by one person through his sympathetic participation in the experiences of another person.

We are not going to solve another person's problems or relieve his suffering by assuming his pain; but we do make the other person realize that there is unity in all of life. All mankind is encouraged and helped if each of us knows that the burden we bear is not ours alone. Therefore, while we cannot always ease the suffering of another individual even though we may wish to take away the pain that is his burden, we can practice true compassion. By our attitude, we can show that we, too, are mortal and that we wish to indicate to him who suffers that we have had similar experiences. Each human being should develop awareness that we are trying to move toward a state of perfection in which pain and anguish will no longer be forces with which we must contend.



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.



Rosicrucian Activities

Around the World

The Emperor was away from Rosicrucian Park during the whole of April. After shuttling back and forth between London and the continent on business of the Order, he flew to Egypt to select new exhibits for the Rosicrucian Egyptian, Oriental Museum. Staff photographer John Mee was with him in Egypt.

▽ △ ▽

George Lea, head of AMORC's Sound and Recording Department, leads a busy life at Rosicrucian Park in his two offices in the Studio Building. As class master of the early degrees, his Department of Instruction office keeps in touch with scores of Rosicrucian students in many parts of the world. Down the hall, the scene changes, and Mr. Lea, producer of AMORC's rapidly growing Radio Series, enters another and a long-familiar world. It is here that AMORC Recordings are made; also special music



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arranged and produced for Temple and Auditorium functions.

Mr. Lea became a member of the Grand Lodge staff at Rosicrucian Park a little over a year ago. Since then, he has found plenty to keep him busy, and the future looks even busier! His current project which operates in a considerable area concerns three series of radio programs, initiated about six months ago and currently being presented in eight cities in the United States—and have also been heard in Australia. Inquiries have also been received from Canada.

Produced and presented in association with AMORC's Egyptian, Oriental Museum, the project consists of two *Discourse Series: Mastery of Life* (52 programs prepared and ready for use) and *The World of Man* (13 programs ready that can be extended as the need arises). The third program is classical music, with biographical and historical commentary, entitled *Impressions in Music*. Radio stations in the United States and abroad have been informed of the availability of these programs. Also Mr. Lea makes a significant contribution to the *Rosicrucian Digest* each month with his articles under the heading of "Twentieth-Century Spectator."

Representing the Grand Lodge, Mr. and Mrs. Lea in April flew across the United States and dipped south into Tamaulipas, Mexico, visiting with Rosicrucians and attending conclaves and convocations. ▽ △ ▽

Other Grand Lodge officers and staff members in recent weeks have spread a wide net of contact with Rosicrucian bodies in the United States and elsewhere. At this season of conclaves and special convocations, Grand Lodge speakers are much in demand. Although most of them are in the Park again at present, another exodus will shortly begin when the destination will be Toronto, Ontario, for the International Convention, August 6, 7, and 8.

▽ △ ▽

Fratr Robert Daniels, who has been serving in various capacities on the staff in Rosicrucian Park, has returned to Great Britain where he will have charge of the administrative office. This move will allow Deputy Grand Master Allan M. Campbell and Soror Joan Campbell to come to San Jose for an extended round of service.

JOHN SACKAS IN MUSEUM
from mid-June to July 21

In 1960, it was decided that the Old Produce District of San Francisco would have to be razed to make way for a complex of apartments and office buildings. This gave John Sackas the idea of preserving this bit of the city's past in a series of paintings—each painting to be framed in wood taken from the structure. In three years, his record was well-nigh complete and ready for public exhibition.

The collection will be on view in the Rosicrucian Museum's Art Gallery from June 16 to July 21.



Soror Margaret McGowan of the Grand Lodge Instruction Department finds time outside office hours for more than knitting. A few weeks ago, she was unanimously elected president of the Willow Glen Chapter of the Business and Professional Women's Club.



In London, you can buy a brick for 2/6d if it's set aside for Francis Bacon Chapter's new temple—and it's marked with your initial, too. All on paper, of course, and part of the Chapter's Buy-A-Brick Campaign to speed its building plans.

Accompanied by a visualization procedure at home, the project, although altogether voluntary, shows healthy signs of catching on and making a Rosicrucian temple in London an assured thing in the near future. And who wouldn't want to help, considering the end in view? Brick bats, anyone?



Captain Fred Ladd, general manager of Tourist Air Travel, Ltd., in New Zealand, took time out for a holiday a few short weeks ago—his first in three years.

Frater Ladd went to London to attend a dinner on April 8 of the Guild of Air Pilots and Air Navigators. While there, he was presented the Brackley Memorial Trophy in recognition of his services to transport flying.

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.

July: The personality for the month of July is Gamal Abdel Nasser, President of the United Arab Republic.

The code word is NEO.

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



EDUARDO FREI

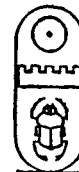
September:

The personality for the month of September will be Eduardo Frei, President of Chile.

The code word will be JOLE.



GAMAL ABDEL NASSER



WORLD IN MINIATURE

(continued from page 231)

slightly from day to day. But the sponges have to stay put and let the food strain through them. They accomplish this by pumping the water in and out of their digestive cavities.

Creatures of the sea destined to remain in one spot on the ocean bed drift plankton-fashion in their larval forms until a certain stage of adult growth. And forever moving in on all of these are the voracious crawling things: the starfish, the crustaceans, the mollusks, and a host of weirdly wonderful ocean creatures that we shall perhaps never learn to identify.

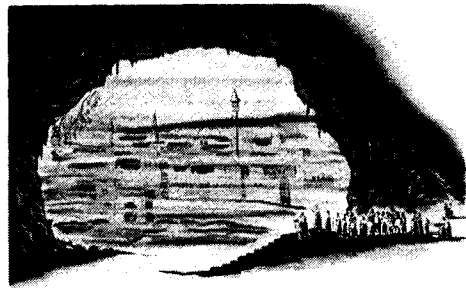
We know so little about our oceans, which cover more than two thirds of the earth's surface. And of this, 86.7

per cent is over a mile deep; half of that more than two and a half miles deep!

Taking their toll of the smaller animal forms are the fish, which in turn are eaten by man. Man completes the cycle by contributing his share of nitrogen to the earth, which eventually finds its way back to the sea.

All life on earth is dependent upon the specks of dust in the shaft of ocean sunlight, the drifting cosmos of microscopic and submicroscopic plant and animal life—the mysterious world of plankton. Scoop up another handful of sea water. Isn't it now quivering with the pulse of life? Can't you actually feel the vibrant world invisible to the naked eye?

▽ △ ▽



World Underground

Lemuria . . . Atlantis . . .
and ? . . .

THESE UTOPIAS—lands of mysterious fulfillment—are supposedly of the dim past.

What about now? Is there proof of any such *inner retreat* today—and where does it exist?

Archaeological discoveries and legends in stone relate strange tales. They hint that, in great catastrophes of the past, men retreated to create a world of their own—in the *hidden recesses* of the earth!

Were men once driven underground by the perversity of a lost civilization—or by a quirk of nature? If so, will history repeat itself?

Accept this *Free Manuscript*

Write for the *free* dynamic exposé of "World Underground." Simply subscribe (or re-subscribe) to the magazine, the *Rosicrucian Digest*, for six months at the usual rate of only \$1.90 (14/- sterling) and ask for your free discourse. Send your remittance and request *today* to the address below.*

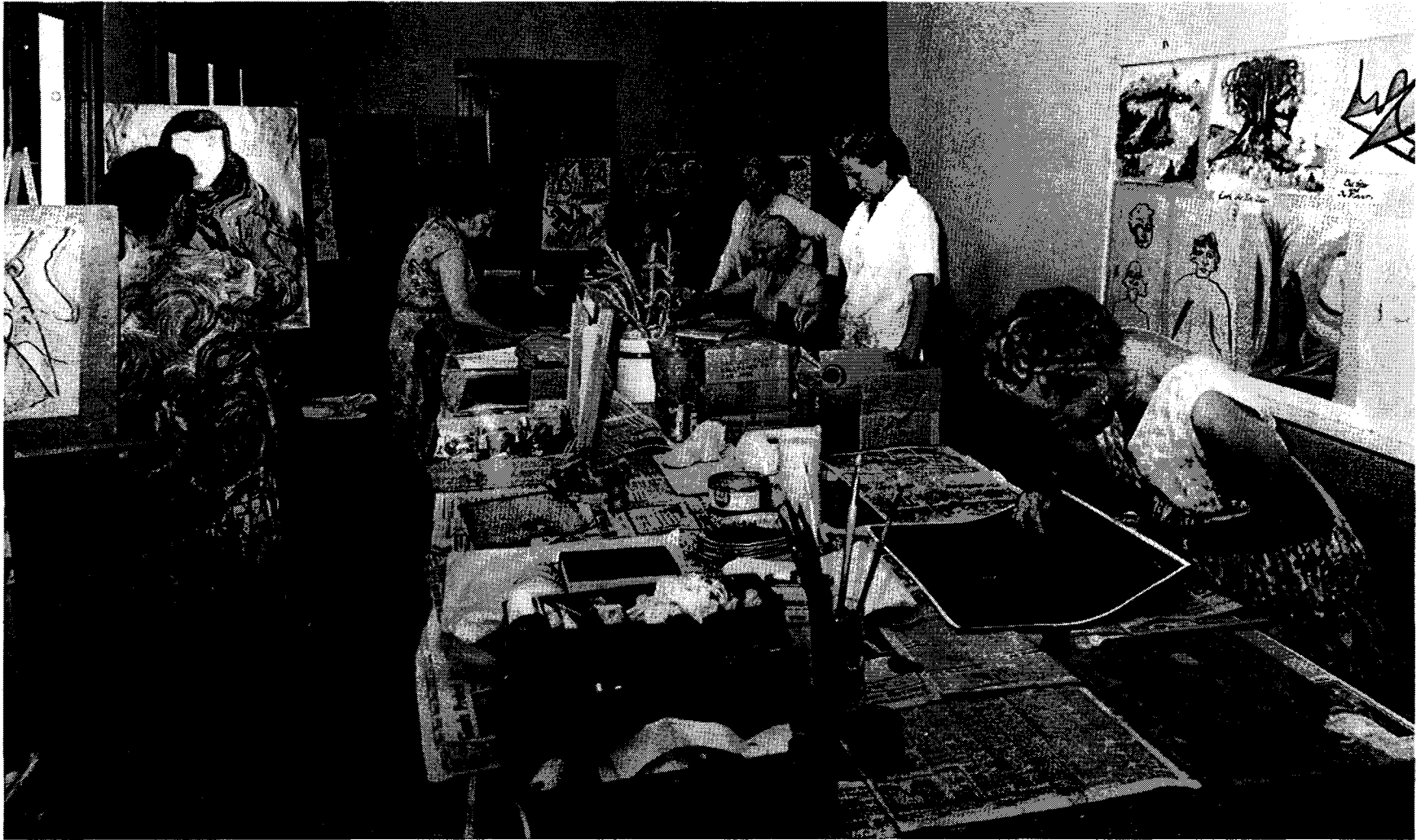
ROSICRUCIAN DIGEST

Rosicrucian Park

San Jose, California 95114, U.S.A.

**The
Rosicrucian
Digest
June
1965**

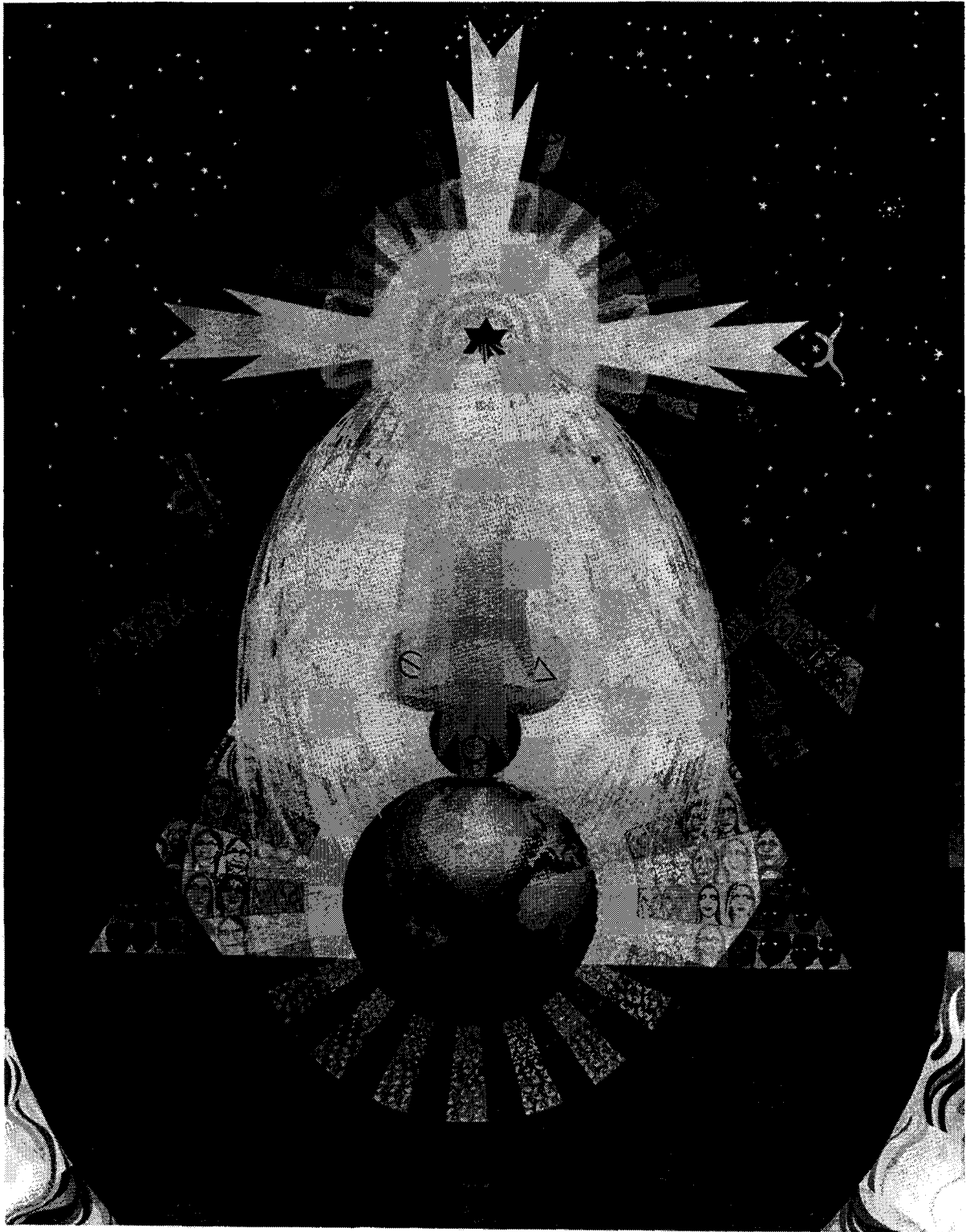
*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



(Photo by AMORC)

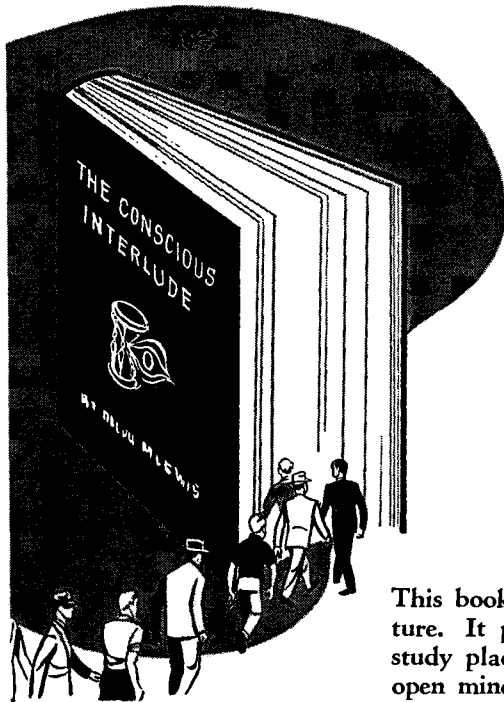
ARTISTS ALL

These busy Rose-Croix students are reminders of another summer term soon to begin at Rosicrucian Park. Creative classes such as this help Rosicrucians to express their latent talents. Generally neophytes in art, such students perform exceptionally well by the end of the 36-hour course.



BIRTH OF AQUARIUS

The zodiacal sign Aquarius has long represented *The New Age of Man's Maturing*. As an artist and mystic intrigued by such matters, Frater Nicomedes Gomez in this symbolic painting suggests aspiring humanity's attainment. A fuller explanation appears on page 230.



A Book That Challenges Belief!

This book, *The Conscious Interlude*, provides stimulating adventure. It presents a liberal philosophy of life. Figuratively, this study places you on the threshold of reality—surveying with an open mind all that you experience. The book opens a world of *radical* thought—radical only in that the author has succeeded in freeing himself of all traditional ideas and honestly reappraises what we have been told and are accustomed to believe.

Consider These Chapter Titles!

PREFACE	IX	Mysteries of Time and Space
INTRODUCTION	X	Fourth Dimension
I Inquiry into Consciousness	XI	Conscience and Morals
II Adventure into Self	XII	Immortality
III Inquiry into Knowledge	XIII	The Dilemma of Religion
IV Nature of Truth	XIV	The Mystical Consciousness
V Will	XV	The Philosophy of Beauty
VI Is Absolute Reality Mind?	XVI	Psychology of Conflict
VII Illusions of Law and Order	XVII	The Human Incentive
VIII Causality	XVIII	Conclusion
		Index

THE AUTHOR

Ralph M. Lewis, F. R. C., Emperor of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

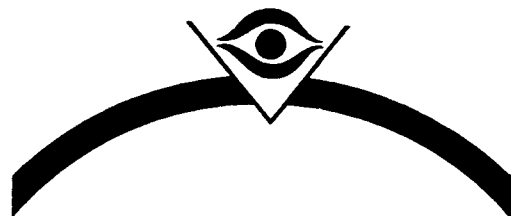
Beautifully Bound and Printed - ONLY

To our Commonwealth Friends

Our friends in the *British Isles* are permitted by their Government regulations to obtain this book direct from the U. S. A. But it may also be purchased from the Rosicrucian Supply Bureau, 25 Garrick St., London, W.C. 2, England.

\$3.75

Man's Moment In Eternity



We stand between two great eternities—the one behind, and the one ahead of us. Our whole span of life is but a *conscious interlude*—literally an infinitesimal moment of existence. How we live this split second of existence depends upon our consciousness—our view, our interpretation of life's experience. The purpose of this unusual book, *The Conscious Interlude*, is how to make the most of this interval of life.

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Gentlemen:

Please send to me a copy of *The Conscious Interlude* as advertised, postpaid. I am enclosing (\$3.75) or (£1/7/3).

YOUR NAME.....
(Write or print carefully)

ADDRESS.....

His future begins now. . .



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry*, *fear*, and *anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before* and *after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

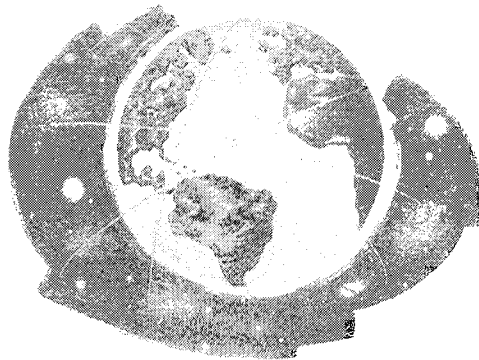
Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

Child Culture Institute

ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA 95114

TWENTIETH-CENTURY SPECTATOR



Throughout the ages, man has watched the flight of birds with envy. The soaring grace and silent glide have been eloquently described by the poet and captured on canvas by the artist. The nesting habits have been studied for days on end by bird watchers absorbed in their pursuit. An explanation of a bird's fascinating ability to navigate accurately over thousands of miles has continued to evade universal acceptance. While theories have been advanced frequently, scientific confirmation has been slow in coming.

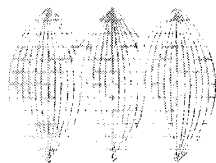
One of the latest postulations on this subject was presented before a recent congress of the American Association for the Advancement of Science and concerns the possibility of an orientation "organ" located in the bird's eye. An organ similar to the optic nerve, it is theorized, leads to the brain and is capable of tuning to the geomagnetic forces which encompass the earth.

While the precise function of this special organ remains undetermined, it is proposed that it serves as a compass to point out the course. Seasonal migrators, homing pigeons,

and even wild birds who have adopted human foster parents and followed them halfway around the world, have all, so far, defied a sound scientific explanation.

Neither eyesight alone nor inner-ear mechanisms are believed responsible for this remarkable faculty, according to a group of scientists which has spent 10 years investigating the possibilities. Equally discounted is the possibility of celestial navigation—visual observation of the relative positions of the sun and the stars.

The latest postulation theorizes that the pecten, or eye organ, is capable of detecting slight differences in magnetic field intensities. The report calls it, "an ingenious invention of nature for detecting changes in the magnetic field as well as a triumph in miniaturized instrumentation." Perhaps subsequent observation will show that man has been overshooting the mark in looking for a physical navigational mechanism as an explanation of such abilities. Instead, he may come to attribute it to inner awareness—a bird's intuition.—L



Adventures In Reading



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

THE CONSCIOUS INTERLUDE

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

A single span of life is but a *conscious interlude*. Here is a book which tells how to make the most of this interval of life. Here is an invitation to inquire into startling new concepts. Diagrams; illustrations; nearly 400 pages. Price, \$3.75 (£1/7/3 sterling).

SYMBOLIC PROPHECY OF THE GREAT PYRAMID

By H. Spencer Lewis, Ph. D.

Who built the Great Pyramid? Why was it built? What is the meaning of its code of measurements and its hidden prophecies? Illustrated. Price, \$2.75 (£1/-/- sterling).

LEMURIA—The Lost Continent of the Pacific

By W. S. Cervé

Beneath the restless seas lie the mysteries of forgotten civilizations. Where the mighty Pacific now rolls in a majestic sweep, there was once a vast continent known as Lemuria. Price, \$2.95 (£1/1/9 sterling).

SELF MASTERY AND FATE WITH THE CYCLES OF LIFE

By H. Spencer Lewis, Ph. D.

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

WHAT TO EAT—AND WHEN

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

Are you overweight, allergic, or suffering from indigestion? Dr. Clark, a noted specialist on stomach disorders, gives the effects of mind on digestion. Food charts; sample menus. Price, \$2.20 (16/- sterling).

- Note: Please add 10 cents (1/-) per item for postage and handling charges on orders less than \$5.00.
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