

ROSICRUCIAN DIGEST

JULY 1965 • 35¢

Featuring:

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

▽ △ ▽

**Hospital
in the Sun**

An island outpost
awaits my return.

▽ △ ▽

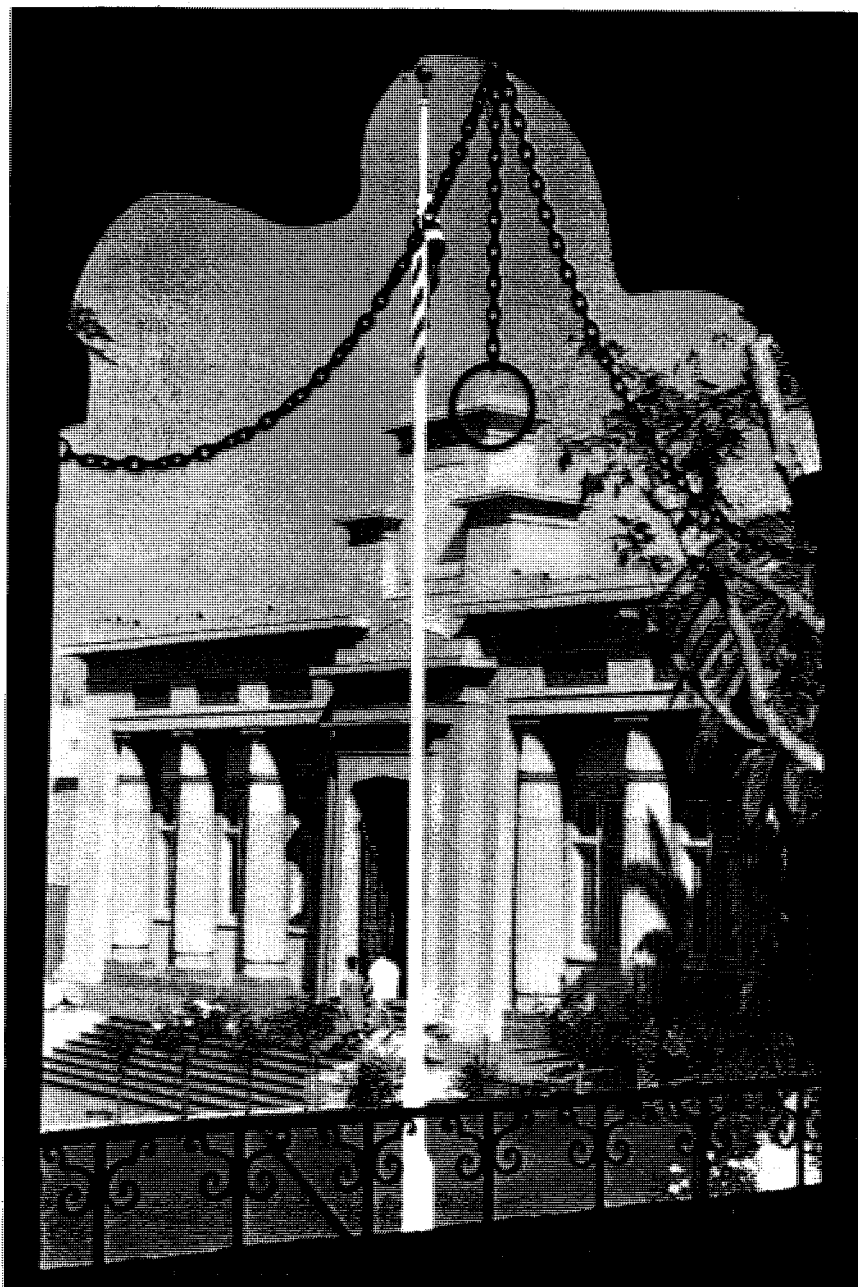
Man Into Bird

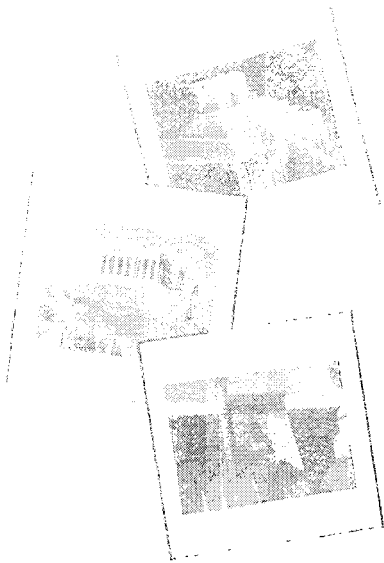
The story of his
attempts to fly.

▽ △ ▽

Next Month:

**Is Mysticism
Dangerous?**





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EDITED BY FRANK GAYNOR

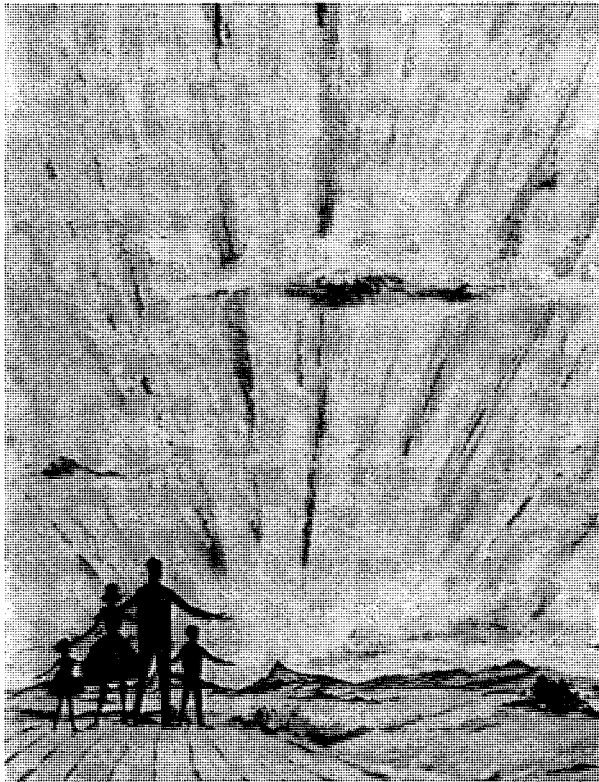
This is a collection of concise definitions of terms used in Religious Mysticism, Esoteric Philosophy, Occultism, Psychical Research, Alchemy, Buddhism, Brahmanism, Sufism, Lamaism, Zoroastrianism, Kabbalism, and Magic. It contains over 2200 terms from these and other schools of thought. It is well printed, hard-bound, and contains over 200 pages.

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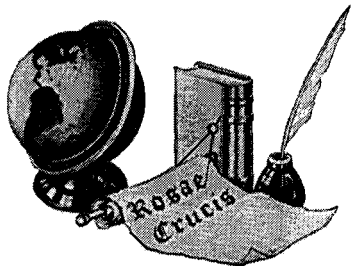
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COVERS THE WORLD



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

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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July, 1965

No. 7

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DR. H. SPENCER LEWIS

August 2 is the twenty-sixth anniversary of Dr. Lewis' transition, which occurred in 1939. He was the first Emperor of the second cycle of the Rosicrucian Order, AMORC. For details of the annual commemoration of the event, see page 247.

THOUGHT OF THE MONTH

By THE IMPERATOR

TOMORROW'S NEED

IN MUCH OF TODAY tomorrow lies potential. What a future shall bring forth is often the direct effect of causes that lie in our present circumstances. Nothing that comes into existence can be proclaimed as entirely original in all of its aspects. The planned future is more commonly the outgrowth of perceived deficiencies and inadequacies of the moment. In man's ideal of perfection, he dreams of creating those things or conditions which in the tomorrow will represent it. Conversely, the neglect of some function or essential need today presages its decline or cessation at some future time. Therefore, can we intelligently and analytically look at today and see the needs for tomorrow? If we can, then the responsibility of what tomorrow will become is ours.

Is our modern civilized society perfect? Does it adequately serve the needs of mankind? What is society? Basically, it is the organized relationship of man. It is not possible for the human to stand alone. He is dependent. Even in the most primitive culture, where the requirements of man are simple, he is aware that his desires cannot be fully realized without the cooperation of his fellows. Further, psychologists, anthropologists, and ethnologists are agreed that man, gregarious by nature, finds his greatest satisfaction and enjoyment of life in associating with other humans.

Society's homogeneity on the one hand and individualism on the other are diametrically opposed. To what extent can one remain an individual and yet conform to the essential demands of society? Man preceded society. He existed before it was conceived. There have been, historically, two ways of determining the relationship of society, that is, the state, to man. One view is that society is an instrument of service to man. He creates it as he would a tool to accomplish what he could not without its aid. It is to provide

him advantages by its collectivity that single human effort could not achieve. In this sense, it is to protect the weak and the aged and, in theory, to afford opportunities made possible by the contributions of service and ability of the many.

Then there is the other and more abstract conception of society. This conception was first expressed by Plato and by the Neoplatonists. This theory contends that society, or the state, is the enlarged, the *greater self*, of man. Man is not living fully, expressing his whole human potentialities, until he participates as a member of society. Consequently, man must live for society, not as an individual but as a segment of the state. In working and striving for the state, he is enlarging his personality. He is calling forth his latent powers. From this point of view, the state, society, is the aura of humanity. It is the complex, the composite, of every element of the nature of man. The state is greater than man, not just in the numerical or quantitative sense, but *qualitatively*. Society is the plethora of mankind. Therefore, man must live so that society reflects this whole quality of mankind. Men must live for the state, for without so doing they are not truly and completely living.

The question of freedom, of course, enters into these two fundamental views of society. Herein lies the problem so current today in our various ideologies. In other words, which political system will afford man the greatest freedom? In the first theory of society herein expressed, where it is conceived as a mere instrument of service, man is to retain all individual self-expression except what must be forfeited to create and maintain the state. Where a state can be simply maintained, where there are not too great demands being made upon it, the individual needs to sacrifice little of his personal initiative and freedom for it. However, the more he expects or

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demands of society, the greater must be his contribution to it. Then the more restrictions that are placed upon his self-expression, the more he is required to transfer added personal powers to the state.

This absorption of the individual's freedom by the state is the result of two basic factors: First, the higher standard of living to which man in modern society aspires—the individual must pay the price for it in limitations, restrictions, impositions, curtailments, and accelerated contributions financially and otherwise. Second, a highly competitive and crowded world society cannot, with the same ease, provide the customary advantages to the citizen. In order to maintain its standards, it must make a further encroachment upon the reserve of freedom which the individual wishes to retain.

The second type of society, which, as said, is intended to expand the personality of the individual, is obviously not popular. It is difficult for the average individual to appreciate what society can afford him that will compensate for his giving nearly all of his so-called personal freedom for it. With the Greeks, who first expounded this idea, the state was conceived as a kind of ethereal entity, not just a legal structure. It was thought of as being a higher state of consciousness for man, a true unity of mind and ideals which men might achieve. Men thought that by living for the state they were creating a *collective image* of themselves.

Today, this conception is either distorted or misunderstood. In fact, it is not practiced today in a way that exactly parallels the ancient Greek idea. Marxism, or Communism, though having a large following, deviates from this early idealistic conception. To most all other peoples, the modern distorted conception of the state as the ultimate attainment of the efforts of man is looked upon as a form of tyranny. It is abhorred as an invasion of basic human freedom.

The need for tomorrow, then, is for man to form a new evaluation of the words *freedom* and *society*. Furthermore, he must find a way to reconcile the real meaning of these two words if he is to hope for a *personal peace* in the future. A personal peace is not just a

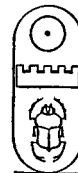
mystical silence. It is not just a meditative concord or attunement with the Cosmic or with one's personal conception of God. In other words, we cannot escape reality by a projection of the consciousness into an abstract vacuum. We are obliged to contend with our environment in which we physically exist and of which we must be aware. Our principal social unrest today, with its peaks of violence, centers around the question of what freedom can we have and yet be true members of society. In other words, which shall be the dominant factor, the individual or society? Until the individual makes this evaluation intelligently, he will know neither a personal nor a social peace.

More, or Less Religious?

Are we becoming more, or less *religious*? Is religion essential to the society of tomorrow, or will it become an obstacle to the accelerated advance of knowledge? Does the present state of religion presage what it will be or *must be* tomorrow? There are various philosophical and psychological definitions of religion. In substance, we may say that religion is man's belief in a transcendent power which by certain means can be utilized for his well-being here and in an afterlife. To avail himself of such power, he is obliged to conform to certain behavior of a moral nature. From this groundwork, this psychic or psychological foundation, there have arisen millions of religious structures, that is, sects and their varied creeds and dogmas.

On a positive side, religion has been a tremendous factor in contributing to the evolution of culture. In the mystical states which it has produced in man, it has brought him *en rapport* with the Cosmic, causing him to have deep insight into the magnitude and majesty of nature and into the infinity of reality. As a result of such experiences, it has stimulated his lofty emotions and sentiments and inspired him to creations simulating the inner beauty he felt and envisioned. Religion, therefore, brought forth magnificent works of architecture, literature, music, and art. It extended the self-interest of many to include the concern and welfare of others, which manifested in humanitarian enterprises.

Unfortunately, however, the positive aspects of religion have often been vio-



lently counteracted by its negative aspects. The religionist has too often failed to realize that the basis of religion is the personal *subjective experience*. It is the subliminal, inner response of the individual to the magnitude of the Cosmos which instills within him the religious spirit. The subjective experience is, then, expressed *objectively*. It is interpreted objectively in accordance with the mundane experience of the individual, that is, his education, his environment, associations, etc. Consequently, the individual having the mystical experience will then gravitate to a system, method, or sect that expresses in words and rites that which seems to harmonize with his psychic feelings and personal interpretations.

The religionist most often judges his conception and interpretation of his religious spirit to be the absolute divine truth. He confuses the *universality* of the subjective religious motivation with his wholly individual construction and interpretation. He thereupon too frequently insists that his conception is the right one, the divinely inspired one, and he will, therefore, condemn and oppose contrary views. This has led to religious bigotry, intolerance, and internecine wars.

Since the devout religionist feels undeviating loyalty to his theology, he likewise believes himself morally right in using all means at his disposal to support it. Though all religions advocate peace among men, too often they define this peace in the particular limited terms of their own religious conception and affiliation. Today, we find different religious sects, as in past centuries, seeking to acquire *political domination*. They strive to control parliaments, congresses, legislatures, educational bodies, and commissions of government. They have as their purpose the legislation and enforcement of such laws as will give them supremacy and *restrict* all views in variation with their own. They construe justice, education, and freedom of thought and expression in the light of their own dogma.

Political candidates, officers of government, and the press are most often directly and indirectly subservient to

the pressure which *organized religion* and the religious institutions bring to bear upon them. Freedom of conscience is often put in jeopardy by religion. The very personal subjective aspect of religion, the religious motivation, is often condemned by organized religion because it does not submit to some outer formality such as a church or a sect. The very sectarianism of religion has become almost an enforced status symbol. Applicants for civil service in a number of countries in the world and in many large public institutions are *obliged* to state their affiliation with some specific religious sect before they will be accepted. The mystic, for example, who may be *nonsectarian* and who has a strictly personal conception of the spiritual or divine and cannot conscientiously conform to a particular sect in many instances is rejected because of his "nonconformity."

Today's Political Scene

As we look upon the political scene in the world today, we often see national disagreements, disputes between nations, even wars closely related to the factor of religious hostility. In the Near East and in the Orient are two such prominent examples of political differences that are initiated by the religious ones. Religion, then, in the future must become private, not public. It should be possible for religion to continue to recruit from the masses for its different sects. But the creeds must be *private* to the sect and not expounded as the necessary form of religious expression for all mankind. No attempt must be made to enforce its views through political or other means. The so-called prevailing efforts toward religious unity are really a farce. There is no real attempt being made at an amalgamation of the beliefs of the different sects. In fact, there never can be a universal religion since, as we have said, the *interpretation* of the subjective response in each individual is different. What religion must strive for is not a unity of creeds but a tolerance of individual belief.

Look closely at today and see what tomorrow should bring forth in the other aspects of our present living.



IN MEMORIAM

FIFTY YEARS AGO this last May 13, a small number of men and women were initiated into the Rosicrucian Order, AMORC, in New York City. They were the vanguard of the multitudes that were to follow them into the cycle of reactivation of the Order in America. But could they conceive of what was to evolve from such a simple beginning? It is true that they were perpetuating an ancient tradition. The ritual and instructions they received also made them especially conscious of the past. About them in their surroundings, however, there was nothing to suggest a fruitful future. There was nothing to inculcate optimism for the future of the Order—except the words of the man whom destiny selected to be their Imperator, Dr. H. Spencer Lewis.

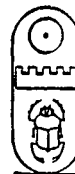
On the screen of the consciousness of Dr. Lewis, there was a definite image of the institution which he was to re-establish in America. There must also have been a vision of its expansion to the far corners of the world. Certainly, too, there was the dominant ideal of AMORC rising triumphantly above all the obstacles that would confront an embryonic mystical and esoteric order in a world of harsh materialism.

Without his inner, subjective conviction that manifested itself in determination, Dr. Lewis, perhaps, would have submitted at an early time to the ruthless confrontations to which he was often subject. In just what manner, form, or type success may come may not always be realized by those who diligently and selflessly strive for it. It is, therefore, quite possible that all of the ramifications of AMORC which exist today were not conceived of in detail by Dr. H. Spencer Lewis. But that the work of the Order would be propagated, that its fount of knowledge would be increased, and that it would stand for and continue to defend the more noble attainments of man must have been included in his vision of success for AMORC.

Certainly, what AMORC is today was not the finality of the dream of Dr. Lewis for his beloved Order. Rather, he undoubtedly foresaw the functions of AMORC today as being but a stage, a phase from which further evolvement must come. It is, of course, regretted that he could not have lived to participate in this Golden Anniversary of the Order's second cycle. But then there will be many other anniversaries of growth and achievement in which he could not have been expected to participate physically—all a continuation of his vision.

On this occasion, we likewise commemorate the anniversary of Dr. H. Spencer Lewis' transition, which occurred on August 2, 1939, at 3:15 p.m., Pacific Time. As has been our custom since then, a simple ceremony is held in Akhnaton Shrine in Rosicrucian Park on each August 2. It is in this shrine that the ashes of Dr. Lewis' earthly remains are interred, according to his wishes. All who are in the vicinity of Rosicrucian Park on Monday, August 2, whether residing here or traveling through, are invited to witness the simple ceremony. It will be held at 4:15 p.m., Pacific Daylight Saving Time.

Rosicrucians who cannot be present are asked to participate at a corresponding time, if possible in a moment of silence, in memory of Dr. Lewis.



MARIE SPINKS

Hospital in the Sun

PEMBA is a backward, primitive island off the east coast of Africa. Cloves are harvested twice yearly for export, and clove picking is one of the few lucrative jobs available. The trees have long, slender branches which break easily under a man's weight.

Abdullah Said, a victim of one of these accidents, was a patient in my little bush hospital. He had not only broken his thigh, but also had suffered a jagged, penetrating wound right down to the injured bone. Serious enough when treated under first-class modern conditions, such an accident was doubly so in our ill-equipped hospital. The doctor and I knew our patient would be lucky to survive. He was acutely ill, and his family squatted around his bed. His mud hut, his wife, two children, and elderly mother were his only possessions except for a few scraggy chickens and a small over-worked plot of land.

At the time, I was the only European nurse in the hospital and, after the Scottish doctor, was in sole charge. Since the local Swahili orderlies were without recognized training, I had to walk over to the hospital at two o'clock in the morning to give Abdullah his antibiotic injection. Surprised to see me, he asked, "Why do you come back at night, Sister? I shall get well if it is meant for me to do so. Otherwise, my time here will finish; so, don't worry about me." Within three months he was fit again, looking forward to the next clove harvest so that he could earn more money.

Although primarily in East Africa for commercial reasons, Europeans had a feeling of responsibility for the natives, especially in poverty-stricken places like Pemba. We did our best with rather limited funds and personnel to provide hospitals and schools. My hospital had only 60 beds; an operating

room with the minimum of equipment and no X-ray. There was a tiny laboratory where only the simplest tests could be done.

Viewed from a distance, the men's long-stay ward, named "The Sheltering Palms," was rather beautiful. A long, single-storied building with a palm thatched roof, standing in a clearing of palms, hibiscus bushes, and other flamboyant trees, it looked like a stage backcloth for a musical comedy set in the tropics.

The shock came when one went inside. There was no water supply, the patients' washing facilities being a solitary tap in the open, and the furniture was crude and well-worn. We had portable bowls of water at intervals in the 30-bed ward. A junior orderly divided his time between emptying and refilling these and spraying with insecticide. There was never an empty bed in it.

The surgical ward in the main hospital had no romantic name, but it gained distinction by having a modern water supply. Our method of sterilization was about as primitive as could be. The gowns and dressings used at the operations were placed in large theater drums on a metal tray over two paraffin stoves. A tin ovenlike structure was placed over the whole outfit. All instruments were boiled in a large enamel bath. The operating room was next door, and we achieved some life-saving results, often when we least expected it.

The chief problem was getting the patients' skins clean enough for operating. Some, like Abdullah Said, came from backward villages in the interior. In these places, with their scanty water supply, the patients' improperly washed skins, already dry from dietetic defect, didn't promise good healing. Surgery under such conditions was a calculated but essential risk. The staff spent days, except in the case of emergency, cleaning, soaking, and scrubbing those who were listed for surgery. Gastric ulcers, hernias, and illnesses peculiar to women were very common. Without surgical treatment, many would have died, and many others would have endured pain for the rest of their lives.

Our extern department was always busy. Since there was nothing approach-

ing an appointments system, patients arrived off and on all day, and the doctor and I fitted in seeing them as quickly as we could. The hospital was pleasantly situated on a hill overlooking the harbor, and most of the patients, especially the children, made full use of their day by the sea.

I supervised a treatment clinic for women and children and was helped by two illiterate female orderlies. One of them, a pretty light-skinned girl named Fatuma, hoped to marry Juma Ali, an attendant in "The Sheltering Palms Ward." The other girl, Mafunda, attractive in a carved ebony statuesque way, also had her eye on Juma.

One morning, I arrived at my desk to find the clinic room uncleaned and no dressing trays prepared. It was abnormally quiet. Fatuma's high-pitched giggle and Mafunda's rumbling laugh were missing. It turned out that Juma had taken Mafunda instead of Fatuma to a dance. For revenge, Fatuma had crept into Mafunda's house, taken her clothes and burned them. Accused and accusing, both girls were at the local court. Meanwhile, I was left alone to cope with over 70 patients.

We also had a maternity department and a welfare clinic where we tried to keep track of the new babies. This work was difficult because the majority of African and Arab mothers could never understand why healthy babies should attend hospital. Indian mothers, however, attended in full force. One young Arab woman in the hospital was delivered of a fine, healthy girl. When it was time for her to go home, we tried to extract a promise to bring the baby to the welfare clinic every week. "Why come to hospital when my baby is well?" she asked. "Hospitals are for sick people." Six weeks later, she returned, her child hopelessly ill with malaria and bronchitis. We did what we could, but it was all over within a few hours.

After this unhappy episode, we intensified our work in the country dispensaries, the little outposts of medicine in the interior of the island far from the hospital. In weekly sessions at three of these places, the doctor and I prescribed for the sick, tried to show the healthy how to stay that way, and ar-

ranged transport for necessary hospital cases.

Transport was a problem. We used any vehicle that we could commandeer, most often a small wooden cart drawn by oxen. No doubt, it was picturesque, with the oxen lumbering along, jerking the cart through the red African dust. The sufferer, however, was bumped unmercifully. Fortunately, more prosaic means of traveling are now available.

A Familiar Figure

A familiar figure in the villages was the witch doctor. Some were skilled herbalists who did much good in districts far from a hospital. Unfortunately, some pretended to occult powers they did not possess. They sold worthless magical remedies and did a brisk trade in so-called love potions.

In this unsavory trade, the big money is in the "death spell" agreement. The "doctor" goes to work on the intended victim's superstitions. With weird chanting and mumbo jumbo outside the victim's house, he tells him it is written in the stars that he will die within a certain space of time. The unfortunate—more often a man than a woman—takes to his bed, refuses all food and drink, and waits for death. In a hot country, three days without fluid are sufficient to alter the bodily chemistry so that death ensues.

When some of these cases were brought to us, we used to run saline fluid into their veins in an attempt to nourish them. Patients cannot be kept alive indefinitely by this method; but it often gave the man's family time to collect enough money to take him to a rival witchdoctor to remove the death spell.

When it became obvious that Europeans in Pemba would have to leave, the hardest thing to bear were the lamentations of the patients and staff who wanted us to stay. Chinese and Israeli doctors and nurses are at present caring for the people of Pemba. However, when the new government has got used to its power, we sincerely hope to be allowed to work in the islands once more.

Zanzibar, now Tanzania, was said to be 50 years behind the times, and



Pemba 50 years behind Zanzibar; but great improvements in the hospital services were being made and some fine research was being done in regard to leprosy. It is my dearest wish to help shrink the lag of years by being one of those to bring more modern hospitals and schools to the islands.

As the motorboat taking me to my ship struggled down the creek, a former patient ran along the quay, pushing two

fat babies in an ancient but brightly painted pram. She had been seriously ill when she had had her twins, but she had made a wonderful recovery. She called to me in Swahili: "Goodbye, until we meet again."

Her cry was taken up by others, and one old Arab shouted, "You've left health to so many, come back and help us keep it." I am only awaiting the chance.

△ ∇ △

First Lady of the Organ to Entertain at Convention

Rosa Rio, long a favorite of radio and television, will appear as organist at this year's convention.

Born in New Orleans and trained at the Eastman School of Music, Miss Rio now teaches organ when not on concert tour. Recently, after a world tour, she played a command performance before the United Nations General Assembly at the request of Secretary General U Thant. She and her husband will fly to Toronto from their Connecticut home to attend the convention.



*The
Rosicrucian
Digest
July
1965*

SOME PEOPLE READ to get away from life; others read to get into life, to experience it more abundantly. . . . Books are not inanimate masses of wood pulp with black marks on them; they are dynamic, vital things, capable of informing and enlivening our minds. . . .

The obvious place to start a discussion is in the happy realm of children's books, not only because that is where we start in real life but because most of us like to go back to them in later years. . . .

Note, first, that children's books remain international in their appeal, so that we are one with all the world while we read them. The Frenchman Perrault, the German Grimm Brothers, the Dane Andersen, the United States Mark Twain, the Italian Collodi, the Swede Selma Lagerlöf, the Englishmen Lewis Carroll and Kipling: these have become the common property of children all over the world. . . .

Many novels are merely costume pieces that entertain us at the time we read them, but there are thousands of novels that have flesh and blood inside their costumes. . . . Merely to copy life, as some novelists do today, is to produce nonsense, something utterly useless. They give us a mass of detail of trivial happenings, or witless cruelty, stupid evil, blind fate.

Go to a well written novel and see the difference. What is the argument, for example, pertinent to our times to be extracted from Victor Hugo's *Les Misérables* published a hundred years ago? Hugo's impeachment is not of men but of man-administered institutions which, he suggests, have become a source of fearful peril by weakening the individual's sense of responsibility.

Or take the more personal narratives which put on record the struggles of men within themselves: Hamlet, Prince of Denmark, whose inward turmoil lasted for two and a half months; Henry Faust, for whom the ordeal stretched over fifty years; and Robinson Crusoe. As J. O'D. Bennett says about Crusoe in *Much Loved Books*, (a Premier book published in 1959): "we are on the Island of Despair . . . for eight and twenty years. It is an epic of competent man, refusing to go mad, refusing to lose the power of speech; ever patient, ingenious, hoping on and on, not for

Adventuring Into Old Books

rescue merely, but for the best as God shall order it, be it rescue or endless waiting, and at the last finding his own soul." . . .

Poetry

Poetry is not to be neglected, whatever our purpose in reading may be. The poets saw things through the centuries in perfect clarity. No man can have any just conception of the greatness, the fullness and the possibilities of life who has not read some of the great poetry.

We sang and chanted long before we reasoned and persuaded, and poetry expresses ideas and emotions that run true to the common experience of humanity. It was said of Keats that his spirit "went flaming through the cluttered world for a few brief years, leaving a cleared path for men's souls to walk in."

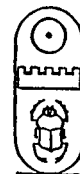
A book of poetry is not a collection of flowery and vague words put together in an undisturbing way. The value of a poem lies in the intensity with which the writer has encountered an experience and the accuracy with which its consequences have been recognized and expressed. . . .

Some people look upon plays as something to be seen on the stage, and not read, but they are missing one of the great pleasures of reading.

That there are many more people with different views is indicated by the fact that the greatest single author to spin money for publishers, booksellers and other authors all over the world has been William Shakespeare.

His plays continue to be best sellers because of the intensity of the life in them and because of their inexhaustible wealth of perception of how people talk and act and think. We quote his lines, read him for pleasure, and study him for ideas applicable to our time.

And so with Molière, Marlowe, Shaw, and Ibsen: they mirrored their times and scrutinized the spirits of men and



women as truthfully as did Aristophanes, Euripides, Aeschylus and Sophocles. Re-reading them in the light of life experience, one comes upon flashes of inspiration that make one want to squeeze the very type for pleasure.

History and Biography

It may seem strange to put forward as a recommendation for reading history that it destroys the urgency of such words as "now, today, this year". It does so by widening our horizon and increasing our sense of perspective. It makes us part of the thousands of years past and to come.

In our histories lies the soul of past time. The material substance of nations, cities and people may have vanished, but here is their audible voice. In reading Toynbee's *A Study of History* it is as if Time had rebuilt his ruins and were re-enacting the lost scenes of existence.

Some historians write for historians, but those who have written for the man in the street have shown the possibility of making the facts of life clear. Macaulay's *History of England* outsold the best-selling novel of its day.

The history of the world is the biography of great men. This is the literature of superiority, just as surely as journalism is the literature of mediocrity.

It is necessary for us to read great lives, because in every one of them there is something to learn. Collectively, they give a measure of what human life may become. . . .

Reading philosophy, like reading biography and history, helps to give us a sense of proportion. To the old-time Greek the unforgivable sin, whether in art or in morals, was the violation of proportion. An overbearing man, a man who was presumptuous, or vainglorious: these men were brassy offenders.

Philosophy, besides keeping us in our place, broadens our taste and makes us more ready to recognize that even our favourite beliefs may have flaws. It deals in principles, the most hardy, convertible and portable of all literary property.

Consider *The Prince*. It cannot be dissociated from the period in which

Niccolo Machiavelli wrote it, and yet it contains lessons for all times. And what of Machiavelli himself? He wrote in a letter: "I go to my study; I pass into the ancient courts of the men of old where, being lovingly received by them, I am fed with that food which is mine alone; where I do not hesitate to speak with them, and to ask for the reason of their actions, and they in their benignity answer me."

One may go to the philosophers for answers to questions, or for thoughts that are pertinent to the pressures of life, or merely to enjoy being with men of stature who took the trouble to write down their thoughts for us.

At one time every myth was a valid truth, the most accurate statement possible on the basis of the facts then known. Mythology is an intuitive way of apprehending and expressing universal truths. It is a dramatic representation of the inward or outward experience of the men who fashioned it. The great feature about reading a myth is not what wild hunter dreamed the story, or what childish race first dreaded it, but what strong people first lived by it and what wise man first perfectly told it.

A myth perceives, however darkly, things which are for all ages true, and we understand and enjoy it only in so far as we have some perception of the same truth. . . .

The great books deal with the knowledge of all time and with problems which are problems for everybody today. They provide bridges by which their readers may communicate agreeably across the barriers of specialization with other men and women who are looking for the same opportunity.

These books are not too hard to read. They were not too difficult for the school children of former ages or for the people who are leaders today. They are, in fact, so truly basic that no deep or specialized knowledge is needed in order to understand them.

No one who reads the great books will find in them the way to make or ban the bomb, but he will find an explanation of the thought processes which make bombers or banners. The root problems of good and evil, of love and hate, of happiness and misery, and of

life and death, have not changed very much. By learning about these things one approaches in some measure the knowledge of the common heritage that underlies the one world men and women dream about. . . .

After reading a good book we feel well above our normal best. Lifted on the shoulders of great writers, we catch a glimpse of new worlds which are within reach of the human spirit. A luminous hole has been knocked in the dusk of our knowledge, and we rise from the book with wider horizons, broader sympathies and greater comprehension. . . .

Reading is not a passive experience, but one of life's most lively pleasures.

It has been said that the great books constitute a transcript of a great conversation across the ages, and we share the thoughts, emotions and observations of the writers as if we were sitting with them around the fire. . . .

What these men say may be provocative, discussing as they do the persistently nagging problems of men and bringing forward many conflicting thoughts concerning their solution. But the conversation will be clear, deep and diverse. And it will, in times of crisis, conflict and confusion, serve our nostalgic yearning for the old civilities.

From *The Royal Bank of Canada Monthly Letter*, Vol. 44, No. 8.



WHAT ARE THESE SIGNS?



DID YOU KNOW THAT—

- concentration and meditation upon certain signs in the mystery initiations of the Egyptians and Greeks brought about *Illumination*?
- the word *miracle* in the secret teachings of the ancients meant *sign*?
- there is a sign for the coming age, whose meaning is known?

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SERGE HUTIN

The Authenticity of The Rosicrucian Order, AMORC

(A Golden Anniversary Special)

THE MYSTERIOUS "Brethren of the Rosy Cross" are spoken of with veneration or awe even by those organizations claiming their initiatic heritage from them. The words are like magic, calling up all sorts of ideas directly associated with the miraculous, evoking wonderful and fascinating images.

To the merely curious, they suggest the extensive publicity given in newspapers, revues, and magazines, French or foreign, to the modern international brotherhood called AMORC. This word so strongly alluring is quite simply the conjoined initial letters of the words Ancient and Mystical Order Rosae Crucis—the two Latin words meaning of the Rosy Cross.

It is not amiss at the outset to inquire frankly into the meaning behind such a designation. How is one to appraise the Rosicrucian Order, AMORC? Is it a commercial enterprise as some think,

launched by able businessmen overseas? Or is it an eminently respectable fraternal organization that is linked by initiatic heritage to the ancient mystery schools, reaching back, finally, to those initiations carried on in ancient Egypt and perhaps even to others before them as its source? Indeed, it is allowable to push discovery back of the Egyptians (as back of the Mayas of America) to a fascinating civilization now lost, that of Atlantis, the sinking of which Plato describes in two dialogues, *Timaeus* and *Critias*. . . .

The Mysterious "Rosy Cross"

One beautiful morning in the year of grace 1622, Parisians awoke to discover posters as mysterious as one could wish in the midst of the busy thoroughfares of their capital: Mysterious masters of the secret sciences were offering freely to share their heritage with all found worthy. The announcement of the secret college of the *Invisibles* (another appellation of these enigmatic instructors) rang through the city: *We the delegates of our principal college of the Brethren of the Rosy Cross reside seen and unseen in this city by the grace of the Most High toward whom the hearts of the just turn.*

Who then were the Rosy Crucians? According to the texts, the public was at least to suppose them to be the high unknown members of a magic, mystic, and alchemic community—mistress of the active totality of the highest hermetic secrets—even of the philosopher's stone, of the elixir of life, of invisibility, and of the power of direct communication with unseen realities.

Such, in effect, were the magical powers attributed to those Rosy Crucians by the abundant traditional out-of-the-way literature concerning them—powers, let us specify, formerly considered only as the *masks* of spirituality not generally possessed. An echo of that attitude appears in the notable initiatic novel by Sir Edward Bulwer Lytton: *Zanoni* (reissued in 1961 by La Colombe Press, Paris), of which the hero is one of the immortals.

The Rosy Crucians who announced themselves so unexpectedly to the Paris public in the reign of Louis XIII referred to an enigmatic personage: Christian Rosencreutz, or Rosenkreutz, a

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German, born, tradition affirms, around 1378. In early youth, he had gone to the Middle East in search of initiation and on his return to Germany lived as a recluse until 1484, surrounded by a handful of chosen disciples.

The tomb of Rosencreutz was discovered in 1604, exactly 120 years after his death and at the time he had predicted to his loyal disciples. The allusion here is to the cyclic periods of inner and outer revelation of the Rosy Crucians. As a matter of fact, Rosencreutz seems not to have been an historical personage, but a mystical hero, the embodiment of the whole traditional symbolism of the fraternity.

These obscure Brethren of the Rosy Cross did not speak of a hero only, but also of a particular symbol, that of the Rosy Cross—a figure formed of a rose at the intersection of the arms of the cross. That symbol today plays a central role in the traditional Rosicrucian organization, which is the A.M.O.R.C. . . .

One might expand at length upon the symbol which carries the name of the legendary hero of the fraternity so precisely: In German, Christian Rosencreutz is “Christian Rose Cross.”

First of all, the Rose Cross is indicative of the intimate bond existing between traditional alchemy and Rosicrucian mysticism. One of the etymologies of the name *Rose Cross* derives it from the Latin words *ros*, dew, and *crux*, cross. In the 17th century, the alchemists because of their utilization of dew in the laboratory were willing to be styled “Brethren of the Dew Smelters,” according to Mosheim’s remark: “Among all the bodies of nature, dew is that which possesses the greatest power of dissolving gold.”

In alchemical language, the cross represented light, *lux*, because all letters of the word were to be found in the figure of the cross. Light was called the seed, or the *menstruum*, of the red dragon, for gross and material light, digested and transformed, produced gold. In this sense, then, a Rosicrucian philosopher was one who searched for light, or the philosopher’s stone, by means of dew.

A very curious passage, drawn from one of the collections of Renaudot, founder in the 17th century of the

Gazette of France, might also be cited as still more positive. It appeared in the first issue of that publication: “Dew, the most potent solvent of gold, existing among natural and non-corrosive substances, is nothing more than light congealed and rendered corporeal. When it is skillfully matured and regulated in its own vessel for an appropriate time, it is the veritable *menstruum* of the red dragon, which is to say, gold, the true matter of the philosophers.” . . .

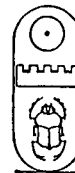
Alchemy is not only a technique, but also and above all a spiritual viewpoint. According to the English physician, Robert Fludd (died 1637), the symbol of the Rosy Cross represents the wood of Calvary made living by the blood of Jesus. The Christ in the impressive mystical exposé by Fludd and other contemporary initiates is identified as the philosopher’s stone—the cornerstone of all that exists. One finds the same esotericism displayed, too, by St. John the Evangelist, with the Word as the central theme and Light as the organizer of Chaos.

Book of Nature

Above all, in the *Great Book of Nature*, as also in the heart of man, the Word divine is found at work organizing, sublimating, purifying. From the grand mystery flow the highest secrets enumerated by Fludd as follows: “To be able to command demons, to see the sky open, and the angels of God ascend and descend is to have one’s name written in the Book of Life.”

What is equally important is that the symbol of the Rose and Cross results entirely from the combination of two extremely old and traditionally honored symbols: the *rose* and the *cross*. Their combination is somewhat remarkable and, without pushing the investigation, their symbolism as applied to human life has meaning for everyone: The cross represents trials of all kinds which must be faced, willingly or not; the rose indicates the unfoldment possible when the true secret of evolution has been finally mastered.

The rose, as remarkable as a symbol as its visible reality, is mentioned as follows (the *Rosicrucian Manual* by Dr. Harvey Spencer Lewis, French edition published by *Editions Rosicrucciennes*, 1958, Villeneuve Saint-Georges): “Its



fragrance, its cycles of budding into life, maturing into full bloom and sweetness and then dropping to decay and dust, represent the Cycles of Life—even human life. That the seed of the disintegrating Rose should drop to earth and in earth find again the opportunity to be reborn, typifies the Mystic's understanding of the *continuity of life*, or reincarnation." [page 43 in the English edition] The symbolism of death followed by resurrection is always the core of mystical initiation.

As to the mysterious Rosy Crucians revealed to the Parisians of 1622, they represented themselves as master adepts, capable of disclosing the secrets of the *Liber Mundi*, those of the *Great Book of Nature*. Here is suggested an ideal experiment of the kind so dear to Francis Bacon, the Rosicrucian philosopher and possibly the true author of Shakespeare's plays.

Those hidden teachers made themselves known at a crucial time (that of the Thirty Years' War) and proposed a plan of universal reform capable of bringing about an active unity among all men before the close of that present cycle—a noble design which continues to be more than ever a genuine concern.

In the full and strict use of the phrase (and this is important), the Rosicrucian was one advanced beyond all the limiting fetters of poor humanity's condition. To employ Buddhistic terminology, he was a *released being*. According to the traditional pattern, the Rosicrucians were complete masters, having finally attained the crown of adeptship. This is why they made use of powers clearly beyond those open to ordinary mortals.

The state of the Rosicrucian was always associated with ideas of immortality *attained*. . . . One of the best qualified contemporary authors in matters of traditional esotericism, René Guénon,

characterizes that state beyond the limited human one thus: "The Rosicrucian is free from conditions of individual human existence as well as of all others, particular and limitive. He is an omnipresent consciousness, manifesting transcendent faculties."

At that level, all possibility of objective verification is obviously out of the question—and as obviously beyond the point of view of science. Using a rather inadequate theological analogy, it may be said that between those Rosicrucians—risen to the state beyond all limitation and endowed with *interior* characters permitting them from time to time to communicate with one another without bodily form—and those simple Rosicrucians (and comprising naturally the most important *visible* dignitaries of an organization such as AMORC), there is as much difference as between the Saints and Blessed Ones and the faithful and visible Catholic clergy.

Cagliostro

Cagliostro, or rather the Unknown Master, who made use of a human vehicle (we are quoting Marc Haven, the eminent biographer of the *Grand Copht*), wrote in the *Memoir of Count Cagliostro, accused, against the Attorney General* (Paris, 1786): "Chevaliers of the Spirit [he is speaking of Rosy Crucians] reveal only the Spirit, and the Spirit frees them from all limitation, elevates them above every circumstance. It nourishes, inspires, comforts, and restores them after each of the innumerable deaths which constitute mortal existence. . . .

"They adopt the customs of the country in which they find themselves and, in fact, are able to live in the midst of men without risking their identity since only their peers recognize them by a certain interior light. . . . They are able to adapt to all conditions, to all circum-

Rosicrucian Members in the United States Armed Forces Stationed in Europe

are always welcomed by subordinate bodies of AMORC in England, France, Germany, Scandinavia, and Switzerland.

Consult the Directory of Lodges, Chapters, and Pronaoi in the February, May, August, and November issues of the *Rosicrucian Digest*.

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stances, to speak to each in his own tongue.”

The extraordinary powers obtained by these beings are not demoniac but, on the contrary, natural to their majestic personal evolution, liberation, or deliverance, which coincides elsewhere with the exercise of a superior mission not less exceptional (see in this regard chapters xxxvii and xxxviii of René Guénon's *Ideas on Initiation*). Again, speaking through the mouth of the celebrated Cagliostro, the Unknown Master wrote: “I came to the north, to the fog and the cold, leaving everywhere in my passage some part of myself, giving myself, lessening myself at every turn, but shedding on you a little light, a little warmth, a little power until finally I am stopped and arraigned—an end brought to my career, in the hour when the rose flourishes on the cross.”

It is because of the untiring devotion of the great liberated ones that it is possible to carry on the progressive work of the reintegration of all which is manifested. It is upon such a pyramid of many levels that simple Rosicrucians are at work; at the summit the invisible masters themselves preside over the evolution of the earthly cycle.

The ways are fixed in all worlds, and each family of beings has its own path, and the members of a family the same path. Each creature must travel his own path, and it is different for each. What concerns us here is not the hope (a thing beyond believing) of becoming Rosicrucians delivered from death, set free from good or evil, but of becoming simple and loyal Rosicrucians, each according to his capacities.

We should not forget that in such an undertaking, that of erecting a grand cathedral, no human activity is without significance. Through humble and persistent effort, all things will be realized. What is the value of the architect if there are not at his disposal a company of artisans, overseers, and apprentices?

Differences of a social or intellectual kind are given no consideration in the matter of initiation. According to Sedir: “It is not only among those of superior intellectual capacity that the secret societies recruit new members; the great part of their adherents come from more widespread layers; . . .”

It aspires to be nothing more than precisely one of the ways in which, as good Rosicrucians, we may work conformably to plans resolved upon by the invisible masters for each period where members of the visible are needed. We are definitely in such a period now, characterized by the Rosicrucian alchemist, Michael Maier, in his *Silentiū Post Clamores* (published at Frankfurt in 1617): “The medicine of the adepts is threefold—for the body, soul, and spirit. It is administered whenever humanity has need of it, and after the therapy has been effected, withdrawn until new medication may be necessary.”

Not An American Society

The fact that the AMORC is an organization formed in 1916 by an American, Dr. Harvey Spencer Lewis (1883-1939), and that its Supreme See is situated in San Jose, California, does not at all imply that it is an American society. Would the idea be valid that the Catholic Church is Italian simply because the Pope and his predecessors for a long time have been chosen from the Italian prelates?

The simple fact is that an American in the 20th century found himself entrusted with a specific traditional initiatic mission. This is the whole secret: a *transmission*. . . .

Although every member is expected to devote a special evening each week to the teachings of the Order, the Rosicrucian way of the AMORC is neither wholly theoretical nor speculative. In reality, it aims at a personal creation, a work to be effected upon oneself. (This is the reason why the Rosicrucians wear an apron during their sacred convocations: They are spiritual workers.)

Thus, little by little, the member is able, thanks to the aids given him, to develop to the full the dormant spiritual possibilities within him. “When the soul is thus prepared, science comes to his aid, life is rendered more vibrant, the feelings more sensitive, the spirit more active and open. The elements themselves, the air, space, become by certain procedures of high science more palpable and distinct.” This statement, also from *Zanoni*, characterizes amazingly exactly what is realized in the

(continued on page 272)



Mount Rushmore's Faces



IN THE 23 YEARS since Gutzon Borglum's masterpiece on Mount Rushmore in South Dakota was completed, nothing has been found to equal the sculptor's original sealing compound of linseed oil, granite dust, and white lead. Cracks in the stone faces of Presidents Washington, Jefferson, T. Roosevelt, and Lincoln, sealed during the sculpturing process in the 1930's, have required little retouching.

Remains of flax plants have been found in Stone Age ruins of Switzerland, according to the National Flaxseed Processors Association. When in Egypt

mummies were emblamed, their wrappings (made from another flax product—linen) were rubbed with flaxseed to provide a preservative coating. The cases themselves were decorated with linseed oil-based paints.

South Dakota is one of the few states that grow oil-bearing flax. It is, therefore, appropriate that this versatile plant—which provides the protective oil for paints, varnishes, linoleum, and oil-cloth, as well as medicines and protein for farm animal feed—helps insure the life of this memorial, which may outlast the mummies and the Sphinx.

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ONE AFTERNOON in A.D. 875, before less than a dozen people gathered on a hill in Andalusia, Spain, history was being made. From a wall built high over a valley, a man jumped in an attempt to "ascend like the birds." That "flight" may well have been man's first.

According to some of the scholars who witnessed it, this is what took place: The tiny group had been called together by Abdul Qasim Abbas ibn Firnas. Most were his friends and used to being startled by the antics of this Muslim physician who practiced at the court in Cordoba. This day, however, one of them wrote, "We thought ibn Firnas certainly mad . . . and we feared for his life!"

He met his friends in a suit of feathers, with the actual wings of two large birds attached to his arms and legs. After being helped to the top of the wall, "several times the height of a man," he addressed the spectators below: "Presently, I shall take leave of you. By guiding these wings up and down, I should ascend like the birds. If all goes well, after soaring for a time, I should be able to return safely to your side."

When a favoring wind appeared, ibn Firnas jumped. The onlookers gasped. They were certain the doctor would fall straight to the floor of the valley below. Manipulating the two sets of wings in movements he had worked out on paper days before, ibn Firnas flailed his way to an altitude somewhat higher than his starting point. Gliding for several hundred feet, he turned, soared back, exactly as he had promised, and landed on the wall.

Eyewitness Account

"He flew a considerable distance as if he had been a bird," recorded one of the witnesses, "but in alighting again on the place where he started from, his back was very much hurt. For, not knowing that birds when they alight come down upon their tails, he forgot to provide himself with one."

Despite the accident, the performance was extraordinary; but then ibn Firnas was no ordinary man. In the best traditions of his period, he brilliantly spanned the worlds of art and science. In addition to his medical duties at the Cordoba court, he was a poet of fair ac-

E. JAY RITTER

Man Into Bird

*The story of his
attempts to fly*

complishment, a scientist of note, a student of music, and the inventor of a simple metronome.

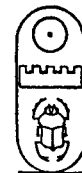
In his home, he had built a room in which, thanks to mechanisms hidden in the basement, spectators saw stars and clouds and were astounded by thunder and lightning. The attempt to fly was only one of his experiments. After he had successfully demonstrated his theory, he quickly turned to other quests.

Those who had seen the flight, however, regarded ibn Firnas as a famous man—all but one, the minor court poet, M'umin ibn Said, who resented him. He criticized ibn Firnas' metaphors and disapproved of his artificial thunder. Even so, in 886 (in a poem which scholars today regard as important scientific evidence), he wrote of the doctor that *he flew faster than the Phoenix in his flight when he dressed his body in the feathers of a vulture.*

Not long after the death of those who had seen the flight, ibn Firnas dropped out of history. In the seventeenth century, the noted Moroccan historian, al-Maqqari, collected and published most of the evidence of Firnas' rare accomplishments; but Maqqari's work went untranslated for over 200 years. The result is that today remarkably few historians have even heard of this versatile Muslim scientist.

Certainly, thousands of men before ibn Firnas had had the same dream. Even though it was not an easy dream to catch and hold, there was always something about flight that piqued man's imagination. "What man-made machine will ever achieve the complete perfection of even the goose's wing?" The gods themselves were not permitted to take the power of flight for granted.

Mexico's "gods of the air" were prone to fall into volcanoes. Crete's famed



Icarus tried to go too high with his feather-and-waxen wings—and crashed. Mortals were warned again and again that the egg of the fabulous roc that carried Sindbad was the symbol of “something unattainable” to gods and mortals alike.

After ibn Firnas, the next recorded attempt at flight was made in 1003 by the great Iranian student of Arabic philology, al-Jauhari. Attempting to fly from the roof of the old mosque of Nishapur in Khorasan with the aid of an unknown apparatus, he met his death.

In 1010, came the flight of a British Benedictine monk, Eilmer of Malmesbury. Eilmer’s first—and last—flight featured a set of rigid wings built of an unknown substance. After jumping from a high tower, he reportedly glided 600 feet to a disastrous landing. Like ibn Firnas, Eilmer had lacked the stabilizing tail structure found on modern aircraft.

Next came a tragic Saracen, who in 1162 stood on a column in the Hippodrome of Constantinople equipped with a sail-like cloak. He gathered the air for flight and jumped, only to crash to his death. There followed Father John Dampier, an Englishman, who, said a contemporary, took off from the

wall of Sterling Castle “on hen’s feathers without fatal consequences.” Kaspar Mohr, the flying priest of Württemberg, also flew, but no one is sure of how he came out of it.

Marco Polo wrote of man-carrying kites he had seen in the East. His story set many in the Middle Ages to pondering the secret of human flight with kites and similar apparatus, none of which worked. It remained for Leonardo da Vinci, in the sixteenth century, to lead scientific thought around that particular impasse and back to the sounder thinking of ibn Firnas.

Like ibn Firnas, Da Vinci felt the answer was locked in the mystery of birds. Although he himself did not attempt to fly, he did spend a number of years studying and dissecting various fowl. On paper, at least, he invented a bird-winged machine designed to be strapped to a man’s back.

Perhaps the most glorious moment in the history of human flight by machine came in December, 1903, when on another hill far from Andalusia, two American brothers named Wright contrived in their machine to stay up in the air for 12 seconds and fly 120 feet. Theirs was a fitting link in the chain of airborne courage pioneered by an inquisitive Muslim doctor in A.D. 875.



**INITIATIONS TO BE CONFERRED
At the International Rosicrucian Convention**

The Ritualistic Officers of the Toronto Lodge, AMORC, will confer the First and Ninth Degree Initiation in the Toronto Lodge, 831 Broadview Avenue, Toronto, during the 1965 International Rosicrucian Convention.

Members taking initiation must present proper credentials plus the last monograph envelope or monograph. Those who have studied to or beyond these initiations are eligible. Advance notice of intention to participate is necessary.

FIRST DEGREE (Temple)

Friday, August 6, at 10:00 a.m.

Fee: \$2.00

NINTH DEGREE

Sunday, August 8, at 8:30 p.m.

Fee: \$1.25



Toronto Lodge invites all early arrivals for the Convention to attend its regular convocation on Thursday, August 5, at 8:00 p.m.

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Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first 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.

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



MANY HAVE ASKED what advantage to the individual himself and to humanity generally there is in devoting one's spare time to the study of mysticism. They ask why attempt to comprehend the mysteries of life, especially the deeper spiritual values affecting and determining the real course of existence.

Such persons evidently have in mind direct results such as those attained by the one who studies law, art, music, engineering, or other practical subjects. Looking at the matter broadly, they wonder whether the time and effort put forward in the fascinating though arduous study of mysticism and its allied subjects repay the individual and contribute to the advancement of civilization to the same degree as does the study of these other subjects.

In the first place, it is not fair to compare the study of mysticism and life's problems with that of any of the sciences or arts. In the one case, the student is seeking to contribute to the spiritual and cultural development of himself and others; in the other, to employ his abilities and services for the more material and human development of our earthly existence.

Furthermore, in the one case, the student finds relaxation, personal inspiration, and pleasure in his studies; in the other, he often sacrifices pleasure and personal interest to prepare for a more successful position in life. The interesting fact remains that a great many students of one class are also students of the other; thereby proving that comparison is impossible on the assumption that students of mysticism constitute a distinct class.

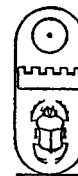
An examination of our records shows that the more inclined to study a person is, the more inclined he is to understand himself and his relation with the universe through delving into the mysteries of life. Any real student may be safely

The Life of A Mystic

approached and quickly interested in the study of Rosicrucian subjects.

It is not necessary to argue with such a person regarding the fascination and attractiveness of good reading, the attainment of new knowledge, and the benefits to be derived from acquiring a broader viewpoint in all fields of endeavor. The real student, one who has developed the habit of study along any line, soon learns the power of knowledge. In his contacts with others in business and social conversations, in his comprehension of the activities around him, in all the fields of human effort, even in the casual indulgence in moving picture travelogues or historical plays, he is more keenly impressed because of the additional studies which increase his enjoyment and understanding.

An eminent linguist said that once a person acquires a working knowledge of a second language, he becomes a potential linguist inasmuch as the knowledge of a second language always presents the temptation to acquire a third. Having acquired a third language, acquiring



a fourth, fifth, or sixth is a simple matter.

The man or woman who has taken up as a hobby the study of astronomy, one of the most popular of hobby studies for both young and old, is one who is ready to study cosmology, followed perhaps by ontology and biology. These would lead naturally into the study of psychology, and the combination would bring the student constantly so close to the border of Rosicrucian teachings that, when approached in this regard, there would be a ready response.

The student of chemistry or physics is easily drawn into listening to any revelation regarding the mystery of being and of one's hidden talents and abilities. The fact that there are in the human body certain forces and energies which can be made manifest in the laboratory of physics or chemistry in other ways is sure to attract the interest of any student of these subjects.

The Inactive Mind

It is the one who is not a student, not inclined to study, investigate, inquire, or search for new knowledge or greater light, who is the most difficult to approach. It is not the inactive mind continuously at rest and unburdened by deep thoughts that will find inspiration and personal pleasure in the study of mysticism or in the analysis of human spiritual and physical powers.

Unfortunately for the world, there are too many who take the attitude that life is a mystery that cannot be solved; that there are veiled facts regarding man and his possibilities which God did not intend for him to comprehend and that he should not attempt to lift the veil or peer behind it. Many such persons are quite satisfied with their position in life. They want to acquire only those things that are of immediate and material benefit to their worldly existence.

The person inclined to mysticism, however, is not a fanatic or extremist. He is generally a wide-awake individual who is keenly appreciative of the fact that he can make the utmost of his life only through knowing the utmost about

it. Even when such studies are relegated to the purely pastime periods of the day and classified solely as being for relaxation, he believes that the time and effort expended bring a much richer reward than mere amusement or relaxation.

One cannot approach a single aspect of cosmic manifestation without feeling that he is approaching an inspiring bit of wisdom. In my approach to any new field of mystical thought or cosmic law, I often feel that I am on the upper deck of an ocean-going steamship on a dark clear night, with my face turned toward the heavens.

Unconscious of the invisible borderline between the sea and sky, I seem to feel that I am floating in space. As I look at the stars and notice those which form the various constellations, I wonder what the mystery of their grouping really is and their usefulness and purpose in the scheme of things. This is the attitude with which many approach the subject of mysticism or the study of the Rosicrucian teachings.

The student of mysticism is one who loves knowledge. Concealed facts are magnetic attractions which quicken his mind, fire his spirit, and lead him into the bypaths of investigation. In comprehending the laws of the universe, he understands the real nature of the problems which have confronted him. He finds peace and contentment not simply in the fact that he has learned how to overcome his problems; but also because the unknown qualities in them no longer worry the subconscious part of his being.

The mystic finds happiness in the fact that he can give happiness through knowledge and helpfulness to others. He finds strength in the fact that he can attract that which will bring him physical, mental, and spiritual fortitude. He finds increased prosperity in worldly things because he learns to value all things by a higher standard.

It is all this that makes the mystic assertedly happy in his studies and willing to continue his devotion and investment of time and thought.

Rosicrucian Digest, July, 1934

Spice in Your Life

EACH SPICE TIN on the kitchen shelf has a romantic past, and its flavor promises adventure to man's palate. According to a section on the origin and use of over 96 spices in *The McCormick Spices of the World Cookbook*, there are many ways that spices can give zest and flavor to food.

Coriander, the dried seed of a plant of the parsley family, has a slight lemon taste and a dash of it makes all the difference.

Nutmeg is appetizing not only in sweet foods, but it also brings out the flavor of meat and vegetables.

Rosemary adds flavor to boiled fish and enhances the taste of barbecued meats.

Basil, which the ancient Greeks called "herb of the king," is widely used in most tomato recipes.

Men have long been acquainted with spices, the first known reference to them occurring in the scriptures of the ancient Assyrians. In their version of Creation, the gods who made the earth held a celestial committee meeting before beginning their work. While they discussed the problems of the Creation, they drank sesame seed wine.

Very likely, primitive tribes inhabiting the great forests of Europe found dill, marjoram, parsley, thyme, and other herbs growing in their area. Gen-

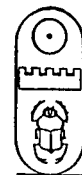
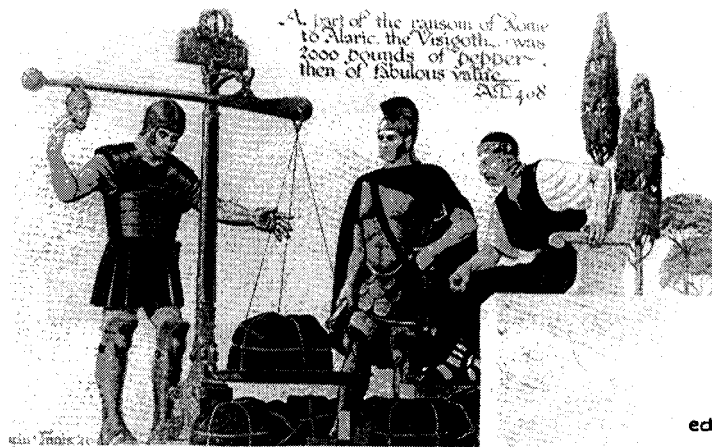
erally speaking, however, the most important spices came from the East, specifically from India, Ceylon, Sumatra, Java, and other Spice Islands.

Greek and Roman colonizers took their knowledge of spices with them. The first mustard seed was brought to England by Roman soldiers in 50 B.C. When Alaric the Visigoth subjugated Rome in A.D. 410, he demanded 2,000 pounds of peppercorns as part of his price for sparing the lives of the inhabitants; and when Moslems brought spices to the European ports of Venice and Seville, a handful of cardamon was worth as much as a poor man's yearly wages.

Beginning with Marco Polo, travelers ventured eastward and organized overland routes to Kabul, Samarkand, Trebizond, Baghdad. By the 17th century, the Dutch ruled the market. If the price of cinnamon or cloves fell too low, they burned them. They soaked nutmeg in the milk of lime to kill the germ and prevent it from being planted elsewhere.

Late in the 18th and early 19th centuries, Americans became directly involved in the spice trade when the clipper ships of New England began to dominate world trade.

In recent times, the increase of international trade recreated the vogue for foods seasoned with spices.



RODMAN R. CLAYSON, Grand Master

They Built for Eternity

WE ARE TOLD that the ancient Egyptians built for eternity. But how, we ask in wonderment. What did they use for tools? This is an enigma which has always perplexed the layman and sometimes even the professional construction engineer. Every visitor to Egypt is in awe of the standing stone monumental temples and pyramids. The fact must be acknowledged that the ancient Egyptian craftsmen had great knowledge of theoretical and applied science and were skillful artists as well. Their masterpieces were built by the simplest methods and with simple tools which were used with the greatest of precision.

Archeologists have revealed what many of these tools were. For the most part, they were made of copper. We know that copper saws, chisels, hammers, drills, and knives were used. There were also copper punches, needles, adzes, axes, and hoe blades. Other implements and instruments were wooden crowbars, wooden rollers and sledges, ropes and levers, and the stone maul. They also used flint to advantage. The copper tools were used in working with stone.

In the Great Pyramid alone there are more than two and a quarter million stone blocks averaging two and one-half tons each. Some of these, however, weigh as much as seven and one-half tons. Herodotus claimed that the Great Pyramid was built in twenty years and that one hundred thousand men were employed in three periods of three months each year. The imagination is staggered by the amount of work involved even if it were to be done with modern equipment. True, the work must have been slow and arduous, but it was effective. Time, patience, and the well-organized use of much manpower made all construction possible.

Copper tools were in use before the beginning of the dynastic periods. In

the Third Dynasty, King Zoser built the first pyramid, the Step Pyramid of Sakkara. By this time, the builders had created a true architectural style. From that time onward, pyramids and temples were constructed out of great stone blocks supported by monolithic columns, roofed with stone slabs, and joined by stone architraves.

The Great Pyramid of the Pharaoh Khufu was built in the Fourth Dynasty. By the middle of the Old Kingdom, the theme, style, and decoration of Egyptian architecture had become fixed. Thousands of tons of stone had been cut, dressed, and placed in position with surprising ease. For us, it is difficult to imagine how they could have built so much and so well without tools comparable to our own. The assumption still prevails that the early Egyptians mastered the process of tempering copper to make it very hard—a process unknown to us. One way, however, in which copper could have been hardened was by hammering.

Egypt possessed only small deposits of copper ore. Most of the ore came from Nubia and Sinai. In later times, additional copper was to come from Cyprus and Mitanni. The copper ore was smelted in the locality in which it was found and the resultant copper transported to workshops in the Nile Valley. All copper tools were cast solid. Open molds for such casting are found today in ancient townsites. Old Kingdom tomb murals show the working of copper. It was melted in a crucible or fire kept at fierce heat by men with blowpipes. After the molten metal had been poured out and cooled sufficiently, it was beaten into sheets of the required thickness by mallets and stone pounders. Egyptians were highly efficient in casting copper.

Tools were cut from the sheets of hammered copper. In shaping the metal, some pieces were hammered cold but others were hammered while the copper was hot. We know, also, that the melted copper was poured into molds for shaping later. In the case of light tools such as saw blades, chisels, and knives, the metal was cut roughly into shape and then cold hammered.

Heavier tools such as axes, hammers, adzes, and hoe blades appear to have been cast roughly to shape and then

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hammered while still hot from the mold. Authorities state that the only way of hardening the cutting edges of copper tools was by hammering. Saws, chisels, and drills were capable of cutting any kind of stone, with the possible exception of granite. We still do not know how they worked granite.

However, as an aid to sawing material such as limestone, a wet abrasive material such as moistened quartz sand was probably employed. For the shaping of the stone to be used in blocks in temples, pyramids, and tombs, as well as for sculptured figures, it has been deduced by studying the marks of the tools that the rough shape was hammered out by means of the hammer and the stone maul. It was then cut with a saw, polished with sand, carved with a pointed copper instrument, and bored with the bow drill, which gripped and rotated a small cylinder when properly weighted. Well-hammered copper helped by an abrasive would have sufficient cutting edge.

In the erection of a temple or pyramid, workmen first smoothed the sides of the stone blocks carefully. After laying the first courses of masonry, a technique was evolved to enable the builders to reach the higher courses. The stones, of course, first had to be cut from quarries and then loaded on sledges for transporting to the river. The stones were placed on barges and eventually floated to the shore of the Nile to the point nearest the pyramid or temple that was to be constructed.

In the building of the temples and pyramids, the successive courses following that of the foundation—the drums of the columns, then the capitals, the architraves, and finally, the ceilings—were raised to their required level on enormous ramps made of brick and earth, leading to the top of the mounds

of sand banked inside temporary walls constructed for that purpose. Wooden crowbars, wooden sledges, rollers, levers, and ropes were used for this purpose. The ramp structure was removed when the work was completed.

In the Quarries

In the quarries, a block of stone was cut away down to the base with chisels and mauls. On each side of the stone to be moved, the workmen chipped the stone downward vertically. A considerable amount of this preliminary work was done in order to allow the workmen to proceed freely. This was necessary so that eventually wooden wedges could be inserted into holes cut at the bottom of the stone in order to make a horizontal split in the rock and free it entirely from its bed in the quarry. With the wedges in place, the split was achieved by wetting the wood so as to cause it to expand.

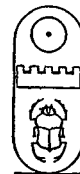
Granite obelisks were shaped and cut loose in quarries in this way. Obelisks for such places as Luxor and Karnak were brought from the quarries at Aswan. We marvel that these early Egyptians were able to transport an obelisk weighing three hundred tons or more by wooden sledges and water barges and then set it upright on its base in a confined space. We have no knowledge of how a one-hundred-foot high obelisk was erected. Apparently, this was such an ordinary thing to do that it was not considered worthy of record.

It is doubtful if the accuracy of the ancient Egyptian engineers could be surpassed today by modern technicians. It has been found that the perimeter of the foundation of the Great Pyramid deviates from a true level plane by only one-half inch. The southeast corner is that imperceptible amount higher than

A VISIT TO THE ORACLE . . .

The ancient Greeks have hardly been surpassed in their development of the arts and sciences. Their graceful structures and exquisite sculptures; their mystery schools and understanding of human nature still set the standards for our day.

Visit the remains of this once great culture. Join the Rosicrucian European-Egyptian Tour, October 14, and see Athens, Hydra, Delphi, and the site of the Eleusinian Mysteries. Write for tour information to: Egyptian Tour, AMORC, San Jose, California 95114, U.S.A.



the northwest corner. No doubt much knowledge was gained from the pre-pyramid age when they prepared their lands for irrigation by means of water conducted through channels and canals from the river.

They used an instrument in the shape of a narrow horizontal bar known as the *merkhet*, which probably functioned in connection with the use of the plumb-line. They used a square just as we do today. Their unit of measurement was the royal cubit, which has been determined as being 20.62 inches. Of course, they knew how to survey land accurately.

Before the Iron Age

All the monumental construction of the ancient Egyptians was completed before the Iron Age. There is evidence, however, that there was some use of iron of meteoric origin. The cedar lumber which they used came from Lebanon. Having no timber of their own, this lumber had to be used sparingly.

Bronze did not come into use until the Middle Kingdom. Tin is necessary for alloying with copper to make bronze. Their source of tin is unknown to us. We do know, however, that in the making of bronze the tin content was from ten to fourteen per cent.

It is known now that the ancient Egyptians used the wheel as early as the Fifth Dynasty. Apparently, however, using wheels as a means of transportation did not come into use until the Eighteenth Dynasty at which time they were used with chariots.

In earliest times, jars, bowls, dishes, and cups were made of solid stone. Perfection was achieved through the use of copper tools. With the exception of granite, no stone was too hard for this purpose. Eventually, pottery making was introduced, as was also glass-making.

The metals principally worked by the early Egyptians were copper and gold. Much of the gold was used in making jewelry, which was exquisitely done. Copper was used not only in making tools but also for vessels. Spouts, handles, and rims were attached to vessels with copper rivets. These people had knowledge of solder, and they were ex-

pert in joining two pieces of copper together or two pieces of gold.

They were also expert in making copper pipes, which were used for drainage from temples even where little rain appeared to warrant this. One such pipeline ran the length of a causeway of more than one thousand feet. This alone is eloquent testimony of tooling and manufacture. They knew how to draw copper in the making of wire. Wire was used principally as handles on utensils.

Egypt's gold was imported chiefly from the south. It is recorded that a Mesopotamian king in addressing the Pharaoh's emissary stated, "The gold in your country is as common as dust." Statues and statuettes at times were made from copper. However, this was done principally in stone. They also made extensive use of unbroken mural decoration on temple walls, ceilings, and columns in figures fashioned in stone. This was magnificent relief work. Their stelae were decorated with some relief sculpture and so were the bases of statues and altars.

Seeing the results of the work of the early Egyptians, the visitor in Egypt today is impressed not only by the massiveness of the monuments, but also by the equally efficient and meticulous attention to minute delicate details such as are found in relief wall sculpturing. The technique of making scenes in relief had been developed in the predynastic period, and it was a mode of decoration destined to live forever. All this was done with fine copper tools. Some of the work is in low relief and some of it is incised, or sunk, relief.

In the latter, the sculptor cut away the background, thus making the figures stand out in the half round. The style of low relief varied from time to time, but it was always delicate. Its skillful execution and dignity is striking. To make incised relief, the artist cut out silhouettes varying in depth in accordance with the details on a well-planned drawing on papyrus. The exterior walls of a monument are decorated in figures of incised, or sunk, relief. On the walls on the inside of a monument, the figures are in raised, or low, relief.

The colossi, statues, ushebtis, hieroglyphs, and even the scarabs were all

beautifully carved. Of course sculpturing to the ancient Egyptians was true realism. The head of Nefertiti, wife of the Pharaoh Akhnaton; the head of Khafre, the builder of the second pyramid of Giza; and Horus, the divine falcon, are excellent examples of beautiful sculpturing and art. The Nineteenth Dynasty is represented by innumerable skillfully sculptured statues of Rameses II. The Egyptian sculptor carved a body intended to live forever, and this admirable work was done with the simplest of tools. We appreciate the geometric beauty of the structures and their rich and magnificent decoration.

According to their conception of things and the needs of their society, the early Egyptians built for themselves. Their creative genius went into the building of pyramids, temples, obelisks, sculptured figures, and tombs. They built ceaselessly and maintained their powerful ritual system in each reign. Every stone structure had its place in the performance of the vital rituals.

In form and decoration, the buildings were representatives in stone of the religion and its rituals. These provided or symbolized life in this world and survival in the next. Everything was according to cosmological order and ritualistic needs. The complex religion determined for them the foreverness of their spiritual destiny—immortality.

A modern Egyptian archeologist has stated that the more he learns about the monuments and the tools which were used, the more he must admire the science and skill of his predecessors. In hieroglyphs, the Egyptians themselves said that the temples and tombs of the Pharaohs were "made of fine stone to stand for eternity."



BONES

Someone has said that membership in every organization is made up of four kinds of bones:

1. There are the wishbones, who spend all their time wishing somebody else would do the work.
2. There are the jawbones, who do all the talking, but very little else.
3. There are the knucklebones, who knock everything that everybody else tries to do.
4. Finally, there are the backbones, who get under the load and do the work.

—Toronto Lodge Bulletin

EDGAR WIRT, F. R. C.

Daydreams Are Only Dreams

A DAYDREAM normally starts with an *if*. It assumes a set of circumstances in which we would do thus and so—and away goes fancy in its flight. To dramatize it requires an appropriate stage setting, but we don't stop to build it visually.

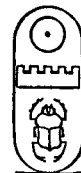
In our desire to act out the role, we drop ourselves into the ready-made situation that imagination seizes on. As director and stage manner of the daydream, we control it, letting it run or redirecting it, even quickly changing the characters or the settings.

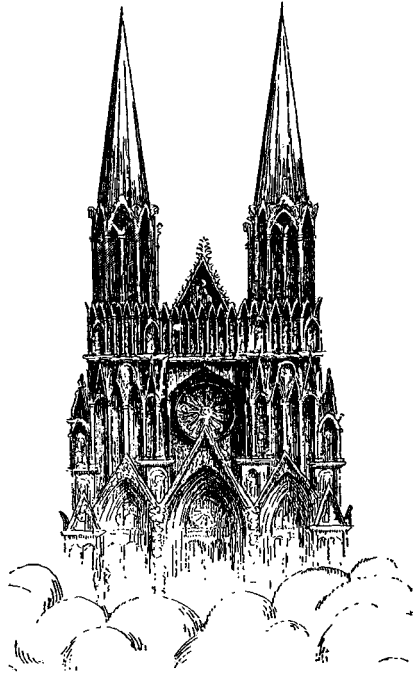
Creative visualization, in which we develop the pattern deliberately step by step with some pains and attention to detail, is different. It is not the same as exploring a new idea, anticipating an experience, or trying out an idea in tentative applications to practical circumstances.

It is different also from a communication that comes complete through the subconscious—the answer to a problem, the significant image or symbol, the directive impulse, the telepathic message. The moment we start to direct or analyze this, we mangle it and forfeit its validity.

In daydreams, however, there is a secondary value that may sometimes be extracted: the *motif* or theme can be viewed as a hidden *motive*. The changing character of these fantasies is evidence of changes below the conscious level and a possible indicator of growth and maturing personality when other indications may be lacking. Some personality trait is being exercised—fictionally.

Diagnostically, daydreams are much like those of sleep. They are fruitless. They do not put to good use any of our psychic energies. They intrude and nibble away more productive forms of imagination. The trouble with them is that they are only dreams.





Cathedral Contacts

MIRACLES—A POINT OF VIEW

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

THE UNKNOWN has always intrigued the intelligent human being, and curiosity is also believed to be an attribute of intelligent animals. I believe that almost everyone has seen a dog or other animal look intently in the direction of a sound with which it is not familiar or watch carefully an object which is new to its experience. In the case of the human being, the appeal of the unknown has been both a challenge and a means by which some have been held under domination through the superstitious belief in the powers of authority of another individual, or some superhuman being.

When anything happens in the environment in which an individual lives and this happening is unexplainable in terms of the knowledge of the individual who observes the occurrence, then the event is sometimes considered to be a miracle—that is, a condition that occurs as the result of some cause or function that is unknown to him. Primitive man

probably considered thunder and lightning to be a miracle because they were unexplainable phenomena in terms of his knowledge. With the increase of knowledge, man became familiar with the nature of the phenomena of thunder and lightning, and they were eventually classified as natural phenomena and no longer as miracles.

Many so-called miracles have been no more than this type of event—that is, the event was interpreted as a miracle because of the point of view of the observer. If an occurrence or condition was beyond the area of explanation within the knowledge and experience of the individual, it was considered a miracle and, usually, the miracle has been credited to the attitude or action of a superbeing.

A short time ago I was closing the windows of my office. They are what I believe are called casement windows with a screen located on the inside of the window. The window sash itself is closed by a crank at its base so that when it is closed there is a space between the glass and the screen on the inside of the window, approximately a quarter of an inch in width.

When I closed the window on the particular evening to which I refer, I noticed that a moth had been on the screen, and with the closing of the window it was confined to that quarter-of-an-inch space. It began to make random movements, just as a human being might if he were to discover that he was confined in a limited area and did not know whether escape was possible. As soon as I was aware of the moth and saw it there, I again opened the window. It flew away, and I closed the window.

As I turned away, the thought occurred to me, What would a human being have thought in similar circumstances? The moth, if we can presume to endow it with human intellect, understanding, and knowledge, just for the sake of this example, would immediately realize when the window was closed that it was trapped. It would also realize that within a very short time, unless it were released, it would probably suffer physical death because of lack of nourishment, inability to move adequately, and the confinement that resulted from the glass pane on one side and a screen

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on the other. Then in that state of struggling to escape the confines of the situation, it found suddenly that by some action it could not explain the window was open and it was free.

What would be the conclusion of a moth if it could reason and think? It would obviously be that a miracle took place, that a superhuman or superbeing performed some action or brought about some condition that released it from what was certain death only a few seconds before.

In this illustration, we see another example that a miracle is a point of view. From the point of view of the moth, it knew nothing of the existence of the screen, the window sash, and the mechanism by which it opened and closed, and the fact that there was a danger of being caught between the glass and the screen.

From my standpoint, the window is a comparatively simple mechanical object, and the release of the moth was nothing but reversing the process of opening the window and closing it again. Such an act, then, may be supernatural to one point of view and a perfectly natural act to another.

Many occurrences and conditions that are believed sincerely by some to be miracles or suspected of being miracles may in the final analysis be only a gap in the consciousness of the individual who attempts to explain the phenomenon. As man grows in his comprehension and in his own evolve-

ment to be aware of his environment and all the factors which affect it, then his expanding consciousness will take in a continuously enlarging sphere of understanding and experience which will provide for him the explanation of those phenomena which are not at one time so apparent or simple.

Miracles, then, are a point of view. They are a degree of judgment, depending upon the ability of the individual making the judgment to determine what the explanation of an event may be. As we advance in knowledge and understanding, miracles will become less and less frequent because they will no longer be needed to fill the gaps of consciousness since man is endowed with the ability to expand his own consciousness to the point where he can have universal understanding.



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.



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Art — for Fun's Sake

EVER TRY expressing yourself in *papier mache*? You don't have to be a great artist to do something that will bring you a great deal of satisfaction. The orientals, who invented the craft, had fun with it for centuries before it was introduced in Europe.

In the mid-18th century, it appealed to the French as an excellent way to avoid waste of costly material, and soon everyone in Europe was fascinated.

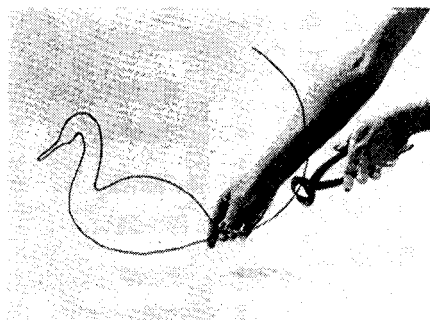
Frederick the Great established a papier mache factory in Berlin in 1765. Henry Clay, of Birmingham, England, perfected the process further and commercially made ornate papier mache tea trays and furniture, among other products—collectors' items today.

Papier mache attracted the early Victorians since it was beautifully adaptable to intricate bric-a-brac. During the 19th century Regency Period, when tea time became customary for the middle classes, the growing demand for tea trays occurred simultaneously with the mass production of papier mache tea trays. Until about 1860, no English drawing room was complete without a set of decorated "mashed paper" tea trays.

Papier mache has become a favorite creative medium for amateur and professional artisan because it uses simple materials—paper, paste, and paint—and takes the shape of anything you choose. The paper most commonly used is newsprint or a commercial shredded paper pulp, both easily available. New quick-drying Hyplar Modeling Paste makes the paper easier to control and provides greater modeling flexibility.

Here are the basic steps to follow: First, keep your work space covered with clean newspaper and gather all material together—paper, paste, paint, and a pan for water—before you start. Get plenty of paper—whole sheets, sheets torn in half, and a lot of strips. Tear the strips from several sheets folded in half into pieces about 2" x 11".

Then mold aluminum wire (about the thickness of light rope and available

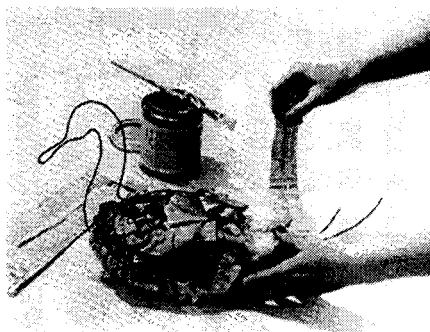


STEP NO. 1

Start with a simple project, making a one-dimensional form with aluminum wire to serve as a guide.

at most hardware stores) into an outline of the object you've chosen. Don't attempt to obtain a three-dimensional form with the wire, but shape it on a flat surface, for it is merely to be your guide. The method shown in the illustrations uses only newspaper. Take a sheet or half sheet, depending on the size of the sculpture, and dampen it with plain water. Just sprinkle the water on with your hands. Crush the paper together and fill in the big masses between the wire sculpture. Gradually, as you add more crushed pieces, your three dimensional object will take form.

Then, in order to hold the large pieces of dampened paper in place, cover one side of the 2" x 11" torn strips of newspaper with the modeling paste and work them around the form, smoothing out wrinkles or creases.

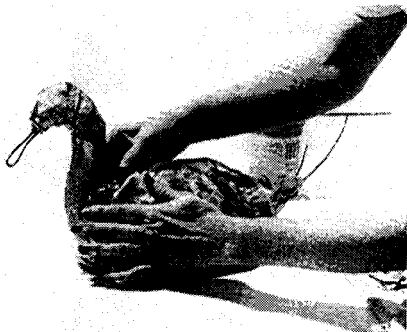


STEP NO. 2

Moisten large pieces of paper with water, crush together, and mold into the body, using the wire as a guide.

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You are now ready to apply the finishing layer. Paper toweling has a stretchable quality and may be torn into pieces of whatever size seems best for your object. Cover the paper completely with the modeling paste and smooth it over the work. After the last coat of paper, the modeling paste can be put on very thick and heavy to create a texture, or "painted" on with smooth even strokes. An ordinary oil painting



STEP NO. 3

Cut 2" x 11" strips of newsprint to hold the masses of crushed paper together. Apply modeling paste to one side and work them on and around the body. The pasted strips can also be used to fill in spaces where necessary.

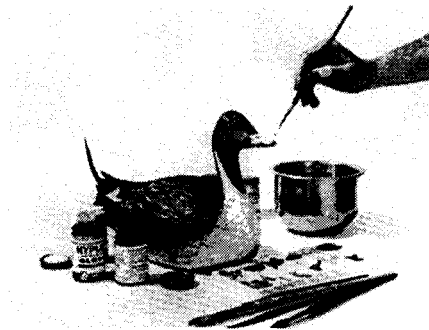
bristle brush works very well. It covers any small imperfections and gives a good surface for painting.

Copolymer paints are ideal in papier mache work. They dry quickly to a tough and lustrous finish and do not

need a protective or sealer coat. They also offer a wide range of vibrant colors. You can even dust papier mache items with a damp sponge when they are treated with these paints without fear of smearing or rubbing off the colors, for they dry water-proof.

Since Hyplar paints are also water soluble, you can thin them easily with water. Or if you prefer a textured matte effect, mix the paint with the modeling paste and use an oil painting bristle brush to apply.

Finally, let your work dry thoroughly, usually from five to seven days. With good materials, knowledge of the latest techniques, and a free-ranging imagination, your urge to express yourself can be satisfied with papier mache.



STEP NO. 4

Painting is half the fun. Apply a fast-drying copolymer paint, which needs no sealer or protective coat.

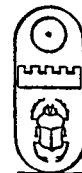
—Cuts, Courtesy M. Grumbacher, Inc.



CONVENTION INTERVIEWS

Members who wish interviews with representatives of the Grand Lodge may make appointments Friday, August 6, in the lobby of the Convention floor. Appointments are available only for those who have registered for the Convention and will be on a first come, first served basis. The period for each will necessarily be limited to make it possible for all who desire to have them.

Supreme and Grand Lodge officers, Mrs. H. Spencer Lewis, Erwin Watermeyer, and Josephine Warnken, Colombe Counselor, will be available for interviews between 1 and 5 p.m. on that day.



THE AUTHENTICITY OF AMORC

(continued from page 257)

AMORC creation. An informative pamphlet issued by the Order states: "The real knowledge of himself and by himself is the greatest power that a man may possess."

The spiritual faculties are dormant because of man's inability to expand them. His soul is like Sleeping Beauty waiting for Prince Charming to awaken her—the emergency, the creation, the spiritual discipline freely assented to bringing the awakening.

To be sure, the AMORC is only one of the ways: All roads which lead to the mountain top—whether they be short or long—have merit. It is acceptable in the language of initiates (the esoteric novels of Gustav Meyrink may be cited as an example) to say that the profane sleep while the initiate is awake.

If the member of the AMORC does not persevere, continuing his effort, he will obviously not develop. The seed will not germinate. Without sustained effort, the creation will remain a dead letter. The work of the Rosicrucian is to be accomplished *here and now*. . . .

The spiritual work, which should be accomplished by each active member of the Rosicrucian Order, AMORC, is to be done, it must be insisted, under today's conditions, with their duties and demands. The imposition of dues is therefore normal although altogether unthinkable in the case of a spiritual discipline (such as the monks and Catholic religious, for example), which demands the final renunciation of all the conditions of social life.

A fraternal organization, however, made up of those assuming in principle all the normal human obligations—and comprised of those who gain their livelihood by the usual means—does nothing arbitrarily. When we honestly admit what we set aside each month from even a modest personal budget for distractions and small pleasures of the mind, the payment demanded of members of the Order seems, in fact, very small.

Without that financial participation of members, the Order would not otherwise be able to assume its enormous material commitments and would be dependent upon those with capital to

make up the deficit. This would render it highly suspect because there would always be the suspicion of its being subsidized by high international finance.

Another thorny problem often posed is that of the connection of the Rosicrucian Order, AMORC, with religion. Just as it is nonpolitical; so it is *totally independent* of any attachment whatever to church or cult. The organization, AMORC, is a spiritual work, offered to everyone seeking to perfect himself and aspiring to have the divine light radiating from within himself whether or not he is a member of any organized religious group. Contrary to what is sometimes heard in public, the AMORC does not seek to interfere with anyone's religious practice. Nor do Rosicrucians display any sectarianism. Respect is maintained for all religion, for all revelation, in the country in which it is found.

"That Which Rises Converges"

The true Rosicrucian is one who understands all spiritual riches, who sees that "that which rises converges," as Teilhard de Chardin observed. If the AMORC permits men and women to work efficaciously at their spiritual evolution free of all religious attachment, it does not attempt to draw the faithful from their confessionals. On the contrary, it frequently happens that Catholics who have left the Church discover, *thanks to the Rosicrucian teachings*, the traditional meaning of its symbols and rites.

It is also to be noted that a distinction is made between the official teachings of the Order (which have never been commercialized) and the personal opinions of Rosicrucian dignitaries expressed on their own personal responsibility—opinions thoroughly respectable, certainly, but with which members are not obliged to agree. For example, Dr. Harvey Spencer Lewis, in his book, *The Mystical Life of Jesus*, states his own viewpoint as to the manner in which the resurrection of the Christ occurred. One may, nevertheless, advance to the highest degrees of the AMORC, believing in the Catholic

dogma of the Resurrection and Ascension. It is a matter of personal faith.

The AMORC, then, permits us to work upon ourselves first of all. The monthly monographs sent to members are not in any sense a *correspondence course*, which little by little allows one to become a grand initiate merely by passive study. In fact, the monographs permit each, according to the degree of his spiritual maturity, to work in an effective manner to become capable not only of mastering the teachings presented, but also of putting them constantly to good use.

Wherever possible, instruction by monographs is supplemented in the following manner: Rosicrucians group themselves into bands for work in an ascending order, according to numbers—a pronaos, a chapter, or a lodge. These associations operate with special rituals. Nor should the existence of established rituals lead to confusion of the Rosicrucian Order, AMORC, with Freemasonry. There is the greatest respect for that organization—as well as for any fraternity with such ends—but there is not the least direct connection between them. . . .

A misconception often met with concerns the meaning of the *mastery of life*, promised by the Rosicrucian Order, AMORC. Many think it should mean giving the member a series of practical tips for dominating others—hypnotism and magic, which would permit him to succeed rapidly in his affairs, climb the social ladder without risk—in short, become a person of importance without effort.

In reality, *success in life* does not necessarily—or even often—coincide with the true *mastery of life* promised by the AMORC. Particular attention should be paid to a passage in a promotion leaflet of the Order: “Would not your life be completely different if you were able to control your impulses, if you were able to form good habits and give up those which seem to you bad, if you were able to discern in the events surrounding you the direction for tomorrow.” . . .

The Rosicrucian is not free from those tests, small or great, which are the common experience of human be-

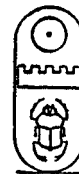
ings, but whatever they are, he deals with them better than the profane. It is, however, perfectly true that all spiritual evolution (and, we repeat, the Rosicrucian Order, AMORC’s, way is not the only one offered to men) tends to work a personal liberation even when the exterior conditions of life are less agreeable.

The Unevolved Being

The unevolved being is always frustrated, even when surrounded by all the good in the world; at least, he is asleep, immersed in total and sanctimonious passivity, plunged into permanent dissatisfaction, a slave of infernal desire. . . . He is the slave of his egocentric tyrant—by definition, everything is due him. On the contrary, the Rosicrucian teaching gradually changes the negative makeup of the personality, for no one . . . can ever aspire to become a Rosicrucian without destroying the egocentric tyrant within himself.

Detachment, illumination, and *love* are always on a par: A Rosicrucian who is not an altruist is a contradiction in terms. In spreading light among a growing number of men and women, the Rosicrucian Order, AMORC, is approaching the final goal of the initiatic work: Building the temple of humanity. The words of Robert Fludd in *Summum Bonum*, a 17th-century Rosicrucian tract, are appropriate: “The Christ dwells in man—interpenetrates him completely. The words of the Savior thus apply to humanity in general. It is thus that the temple is built of which Moses and Solomon were figures. When the temple is consecrated, the dead stones will become living ones, the impure metal transmuted to fine gold, and man will recover his first state of innocence and perfection.”

The Rosicrucian Order invites all those who feel themselves worthy, who feel called to the great work, to associate themselves with it: Each according to his possibilities thus has the faculty of working in a positive manner and of advancing degree by degree, each progressive step being an occasion of greater service. Who knows, certain among them will finally achieve the glorious state of R+C—for which the



attainment of detachment, face to face with their egocentricity, is absolutely necessary.

To be fully illumined, it is necessary to generate in oneself that divine love which responds to all with whom he comes in contact. Such altruism, not imposed from without, results from the changed personal structure. Those who free themselves from egocentric conditions succeed in the fullest measure in the Rosicrucian way, achieving effects prayed for by St. Francis of Assisi:

"Father make me an instrument of

your peace. For hate I shall substitute love, for discord, unity. Where there is offense, I shall give pardon and for despair, hope. For shadows, I shall put light and for sadness, joy.

"Father, may I seek to comfort, not to be comforted, to understand rather than to be understood, to love rather than to be loved."

For the initiate Rosicrucian, every occasion is one demanding love.

Translated from *Rose + Croix*, official publication of AMORC France, Spring issue, 1965.



Rosicrucian Activities

Around the World

Frazer Allan M. Campbell, Deputy Grand Master for Great Britain, and his wife, Soror Joan, arrived in San Jose on May 13 for an extended stay at Rosicrucian Park. After successful service in operating the Order's Administrative Office in London for some years, the Campbells will now be a part of the Grand Lodge staff in San Jose.

As was earlier noted, Frazer Robert Daniels, after a period of service at Grand Lodge, has returned to England to have charge of the Commonwealth Administration office. This new office for Great Britain (replacing the one in London) will be located in the Sussex resort town of Bognor Regis some 28 miles from Brighton. Consult the August issue for the complete address.

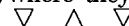


The annual pilgrimage to Ephrata, Pennsylvania, and the tour of the Cloisters is scheduled for Saturday, August 14. An excellent program has been arranged for the day. Undoubtedly, many in Toronto for the Order's International Convention will also want to

visit this spot so rich in early Rosicrucian history. The New York City Lodge is this year's host. Further information may be had from its Master, John N. F. McRae Agard, 1652 Hammersley Avenue, Bronx, New York 10469.

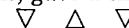


April and May were months of many Rosicrucian conclaves throughout the United States. They are memories now, but very pleasant ones. Those from Rosicrucian Park who participated came back to their desks satisfied and encouraged by the enthusiastic receptions they received and the spirit of progress evident everywhere they went.



Rosicrucians in the San Jose area filled Francis Bacon Auditorium in Rosicrucian Park on the evening of May 21 to see slides of Asian temples and other landmarks of oriental culture. In conjunction was a lecture, "The Fundamentals of Buddhist Teachings," given by Frazer Iru Price, a Buddhist priest.

As a prelude to the program, AMORC's newly formed choral group, under the direction of Soror Katherine Burt Williams, gave a short recital.



Scarcely two years ago, Tel-Aviv Pronaos made its appearance on the Rosicrucian scene and now its substantial bulletin gives evidence of lusty growth. Its members are from 10 countries and 3 continents, and its instructions are translated from English into French and German—an international body in itself.

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Taking hold of its own "bootstraps" with the aid of the "Prosperity Experiment" used successfully elsewhere, the pronaos has lifted itself to a position of self-sufficiency and more: It is spreading the light to others. Mazel tov, Tel-Aviv.

▽ △ ▽

Thebes Lodge, Detroit, is happily dipping into its Colombe Fund this year to send three of its Colombes to Toronto for the International Convention. Colombes Linda Ludwig and Alcine and Nora Perryman have been chosen to represent Thebes Lodge.

▽ △ ▽

Two beautiful clocks—examples of eighteenth century French clockmakers' art—were on display during the social hour in the Supreme Temple at the

final May convocation. They are part of an exquisite collection of antiques belonging to Frater Philip and Soror Antoinette Vadenais.

▽ △ ▽

"Annie Doesn't Work Here Annie More." Aye, and computers are at work among AMORC staff at Rosicrucian Park. Three stalwarts in the Shipping Department have this year reached retirement age. They were the Three P's—Parle, Peters, and Prosser. They all had to do with expediting membership mail. Florence Parle was the first to go; early in May sixty employees farewelled Annie Peters with a dinner; and in July, Ethel Prosser will leave her postal machine to someone else's watchful care. So, even in Rosicrucian Park, *Gloria transits sic!*

▽ △ ▽

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.

August: The personality for the month of August is Leonid Ilyich Brezhnev, Secretary of the Communist Party, U.S.S.R.

The code word is **GRANT**

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



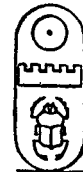
EISAKU SATO

October: The personality for the month of October will be Eisaku Sato, Premier of Japan.

The code word will be **EXPED**



LEONID ILYICH BREZHNEV



CONVENTION CHARTER TRIPS

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

WEST COAST

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

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

MIDWEST

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

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

EAST

Mr. Gilbert W. Bush
Secretary, Atlantis Chapter, AMORC
912 Fifth Street, N. E.
Washington, D.C. 20002

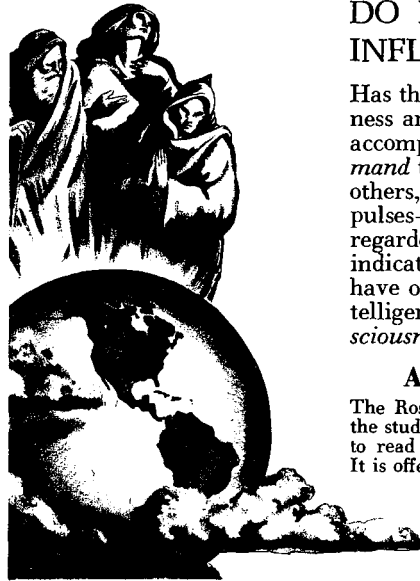
(Mrs.) Olive Hughes
First Pennsylvania Lodge
141-A Watson Drive
Turtle Creek, Pennsylvania 15145

(Mrs.) Yolanda Q. Gilardi
Benjamin Franklin Lodge, AMORC
101 N. Broadway
Camden, New Jersey 08102

SOUTHEAST

Mr. William H. Snyder
Atlanta Chapter, AMORC
Box 1057
Atlanta, Georgia 30301

The Invisible Council



DO PAST PERSONALITIES INFLUENCE OUR LIVES?

Has there ever flashed into your consciousness an amazingly clear plan or purpose—accompanied by a strange, *inaudible command* to act upon it? Have you, like many others, found success in obeying such impulses—and failure, if you scoffed and disregarded them? Do such experiences indicate that, like a musical note, we each have our harmonic—some guiding past intelligence—with which *our personal consciousness* is attuned?

Accept This Gift Discourse

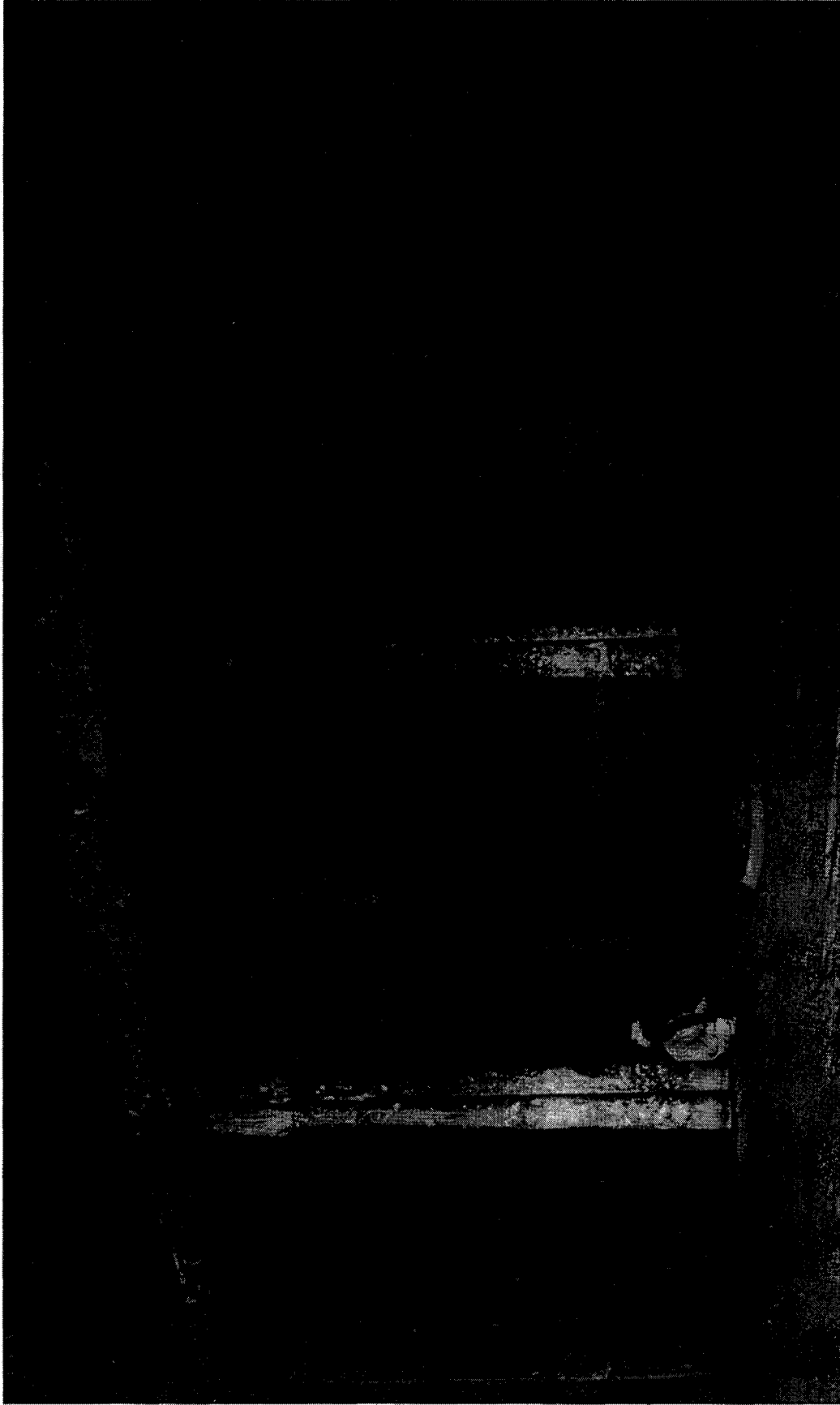
The Rosicrucians, the oldest fraternity devoted to the study of *mysticism* and *metaphysics*, invite you to read a *fascinating discourse* upon this subject. It is offered to you FREE. Merely subscribe to the *Rosicrucian Digest* at the usual rate of six issues for \$1.90 (14/-sterling)—and ask for the *complimentary* discourse entitled "The Invisible Council." *Send your subscription and remittance to:

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



(Photo by AMORC)

ELEVENTH-DYNASTY ROCK TOMB

Above is the tomb of Bekt, an Egyptian noble of five thousand years ago. Located at Beni-Hassan, the tomb is carved into the rock of a precipitous cliff overlooking the Nile River. The much-faded wall murals depict such scenes of everyday life as women spinning and weaving, goldsmiths, herdsmen, and wrestlers.

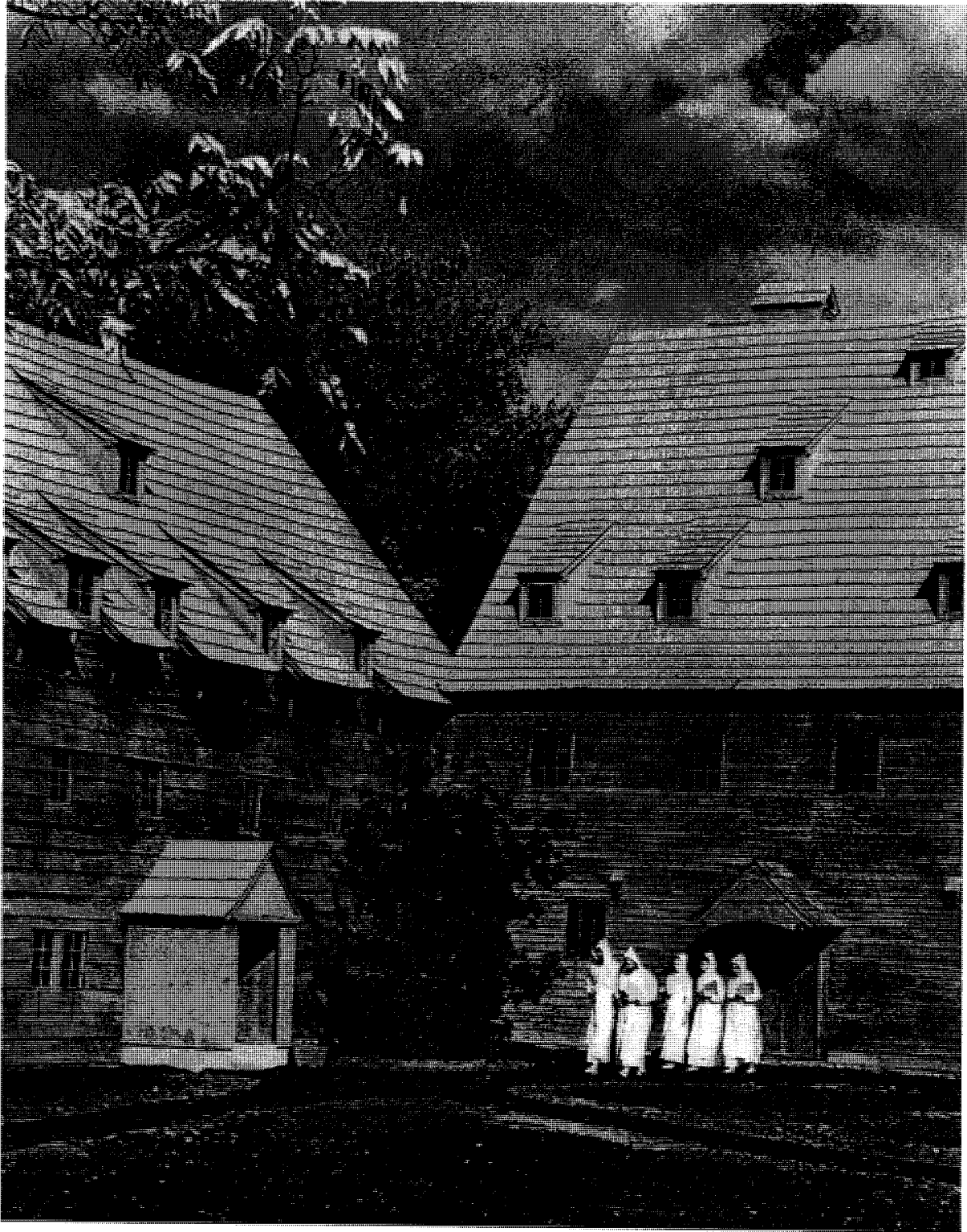


Photo by AMORC]

EPHRATA, HOME OF ROSICRUCIAN PIONEERS

Members of the Ephrata Choir depart the old meeting hall that once belonged to Rosicrucians, who came to America in the 17th century. A specialty of this well-known choir is the inspired hymns written by the Rosicrucian leader, Conrad Beissel, whose story will be featured in the August *Digest*. The venerable buildings comprising the Cloister are now carefully preserved by the Pennsylvania Historical Commission.

CAN YOU ANSWER THEM?



Do your friends and acquaintances gather around you with question upon question, when you mention the Rosicrucian teachings? Are you prepared to defend your statements with facts and experiences? Can you present the Rosicrucian viewpoint as clearly as you wish? If not, then you should read

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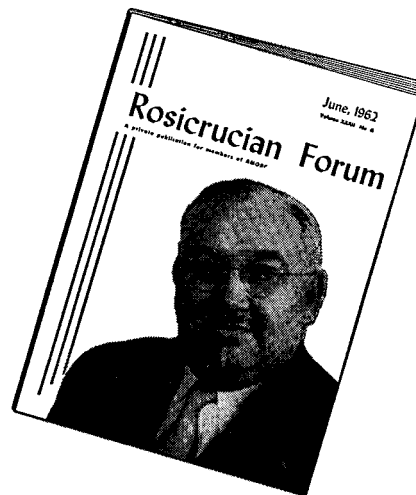
THE ROSICRUCIAN FORUM
Rosicrucian Park San Jose 14, California

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The Seeds of Truth Must be Planted Early

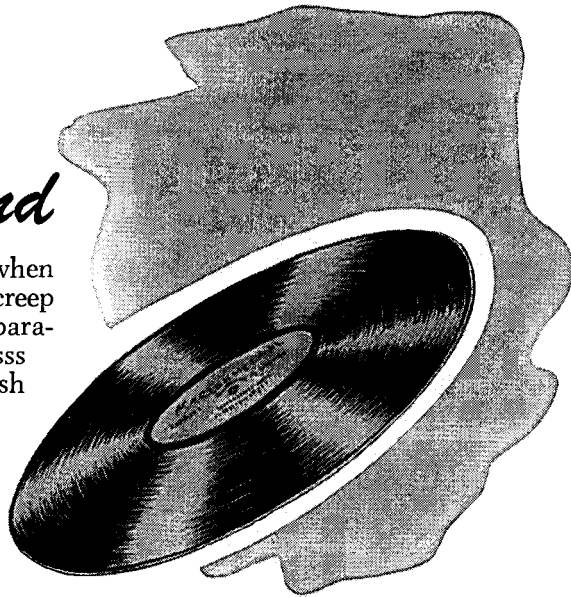
Prepare Your Child's Mind

THE FORMATIVE YEARS—those years when fears, prejudice, misconceptions may creep into the child mind. Notions, like parasites, may cling to the consciousness later to warp the personality. Establish in the young, inquiring mind the proper *positive thoughts* that will grow in breadth—and be a source of right direction all through life.

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TWENTIETH-CENTURY SPECTATOR



Until recent years, smog has been confined to those relatively few American and European cities where peculiar local conditions have led to the accumulations of disturbing and often toxic levels of air pollution. With the expansion of industrialized and motorized urban centers throughout the world, the prospects are an ever-increasing threat to public health and well-being that may, before long, surpass the present levels of atomic fallout.

Recently, European officials have expressed the view that air pollution—either alone or combined with other agents—is a potent cause of a variety of respiratory diseases, including lung cancer. Tests similar to those employed by atomic officials are currently under way, seeking to determine whether meaningful danger levels can be established and whether there is some level below which it is safe to inhale air pollution.

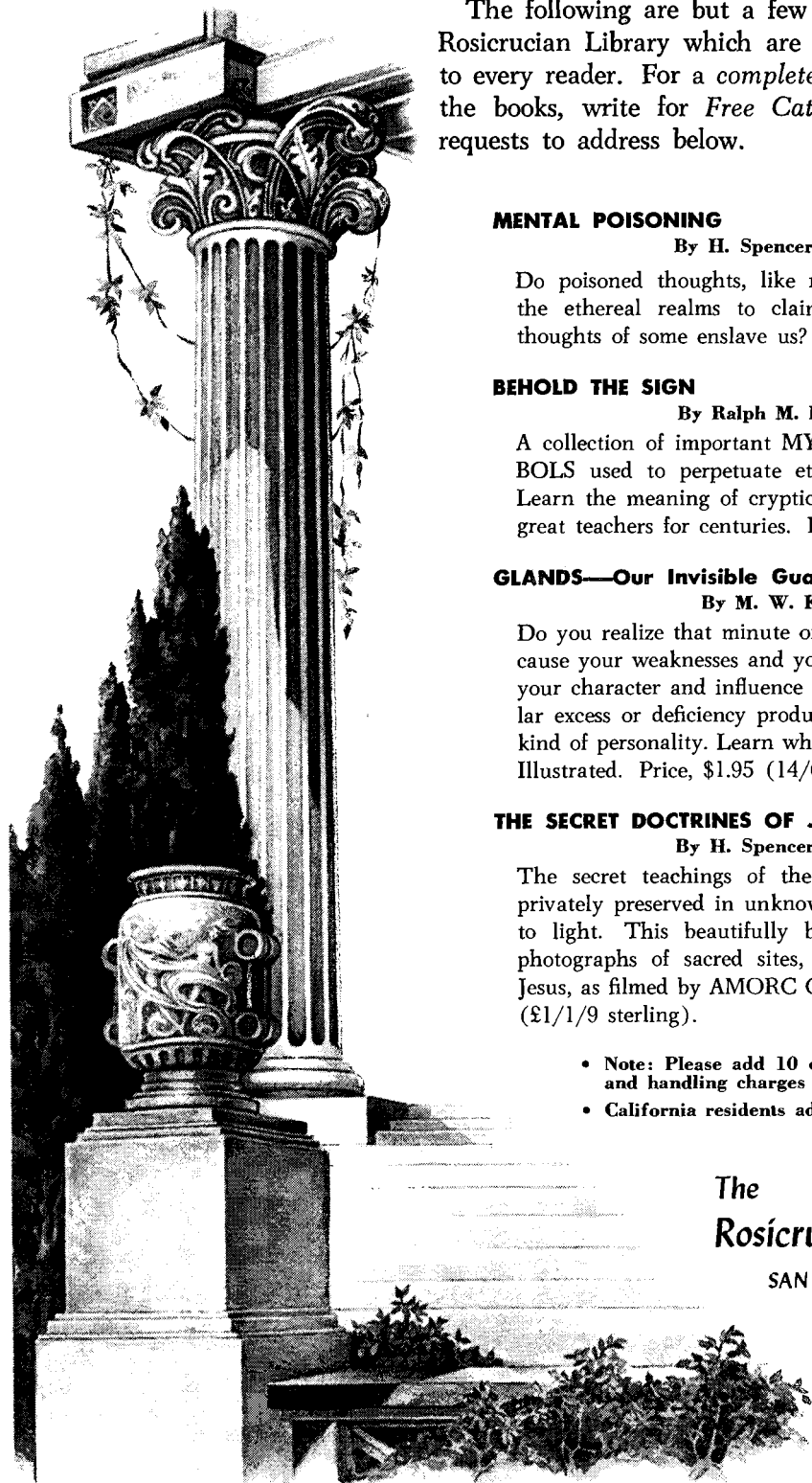
Although “smog,” as such, is a product of the 20th century, air pollutants are not un-

known to mankind—they are, in fact, an old enemy. It has been noted that in ancient times the squalor and congestion in which much of mankind was forced to live produced their share of air pollutants which were a threat to normal healthful living.

Wise men of the time instituted a system of breathing exercises intended to compensate for the conditions. Such exercises were later incorporated as a part of certain religious doctrines. The importance of proper breathing has been emphasized by Rosicrucians throughout the ages and continues to be a fundamental consideration of the contemporary Rosicrucian student. It is realized that regardless of the level of smog in the atmosphere, each of us can carry his own variety of air pollution within his lungs in the form of stale, poisonous, unexhaled air, which can take its toll of vitality and affect the general health.—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.

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By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Price, \$2.15 (15/9 sterling).

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