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SEPTEMBER 1966 • 35¢

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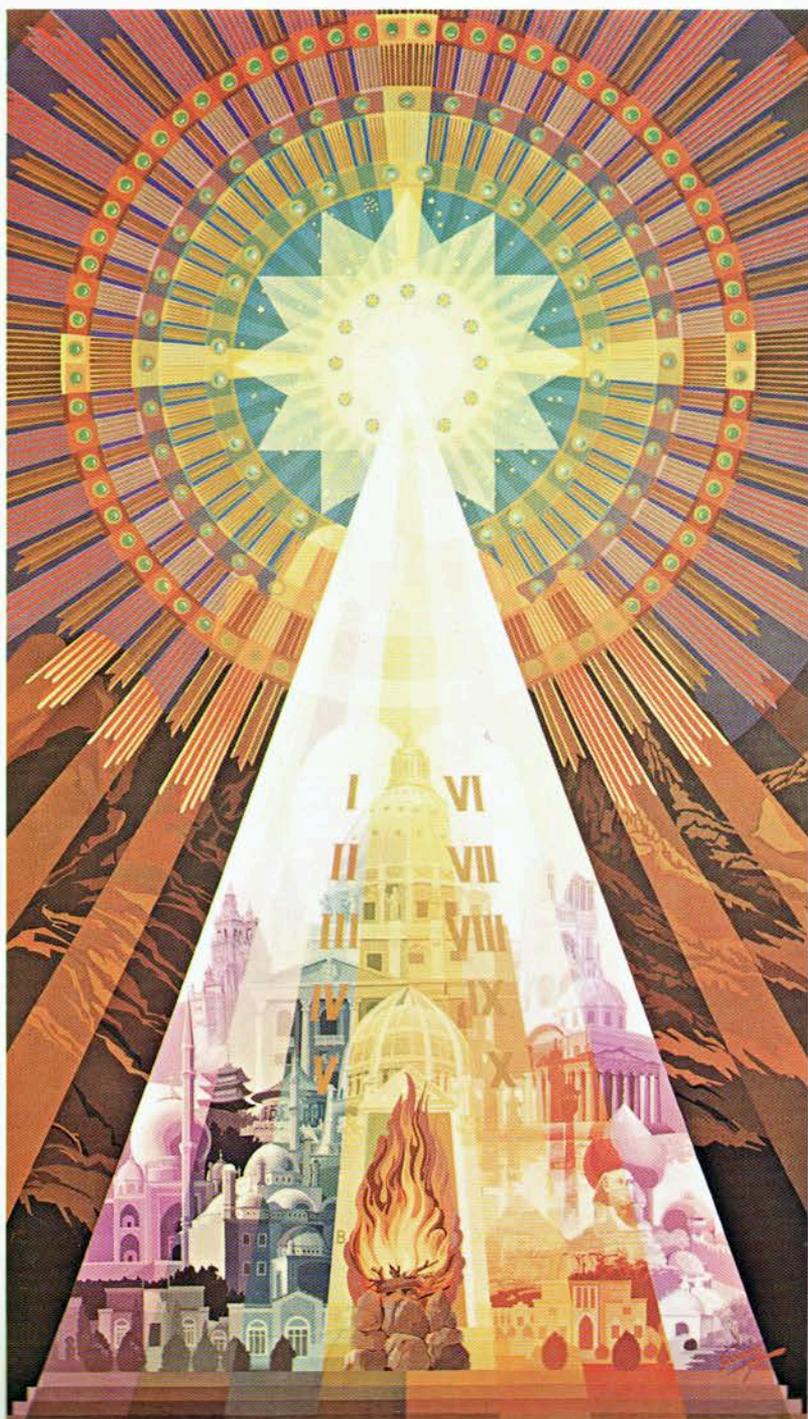
Hands

Working in a
cosmic enterprise.



Next Month:

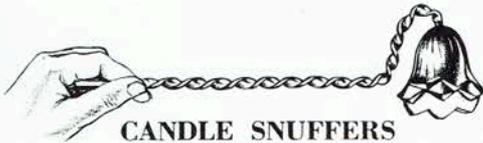
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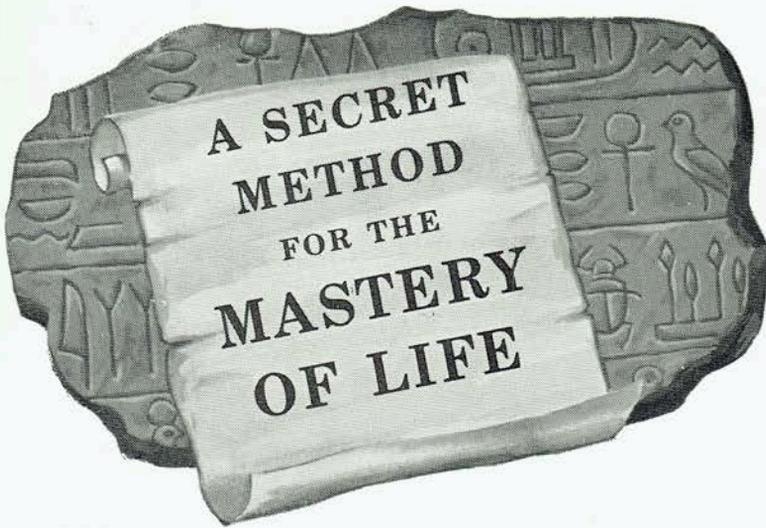
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THAT HAS
ENDURED
WITH THE
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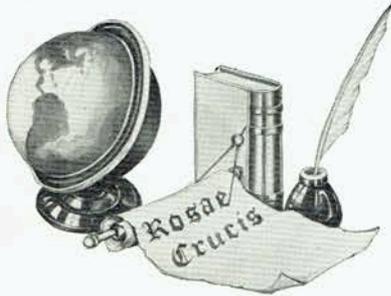
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AMORC**

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COVERS THE WORLD



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

Gerald A. Bailey, 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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Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
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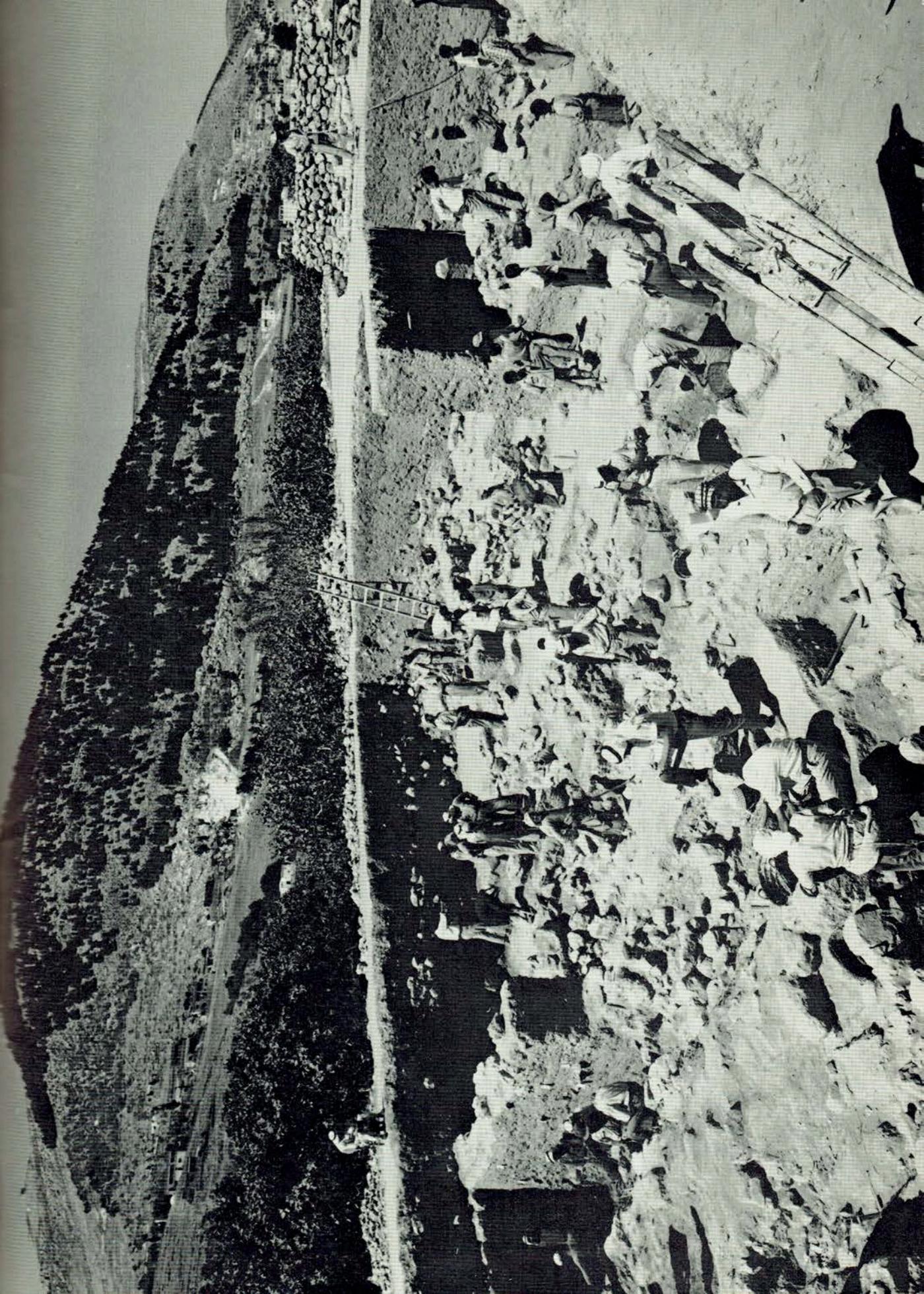
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EXCAVATING A BIBLICAL SITE

Opposite are shown archeologists and their crews of the Drew-McCormick Expedition. The site is the ancient Canaanite city, Shechem, in Samaria, northern Palestine. Abraham mentioned this city as early as 1900 B.C. In the distance is Mt. Gerizim, considered by ancient Samaritans as the most holy place on earth.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE EMPEROR

THE TEST OF PERSONAL PHILOSOPHY

ACADEMICALLY SPEAKING, philosophy is the love of knowledge. Generally, however, it is considered to be a reflective attitude of mind or a reasoned conclusion about some subject or circumstance. In this latter sense no person is devoid of a personal philosophy. Every individual, through knowledge born of experience or mere opinion, has certain ideas regarding affairs or circumstances that touch his life or arouse his interest. In his conduct or behavior in relation to these matters he responds in accordance with this personal philosophy.

Most of this personal philosophy does not extend from intimate experience. The majority of things that come to our attention and which we feel inclined to pass judgment upon for our own satisfaction are too extensive for us to have been actually personally engaged in.

There are, for example, political and academic affairs of foreign nations, ethics and morals of groups of people beyond our circle of contact, legal opinions or matters of jurisprudence not directly concerning us, all of which, nevertheless, evoke our opinion. As we read or hear about them, we are intellectually moved to take sides; that is, we mentally accept the position taken or we oppose it. Theoretically, then, such results are our personal philosophy, our assumed or actual knowledge concerning such affairs.

All of our personal philosophy, however, has not stood the test of crisis. It is perhaps intellectual only; it has not been subjected to emotional ordeal. We may affirm that we believe this or that, or that we would respond in a certain way under the impact of particular conditions. But we do not *know* what we actually would do in a crisis.

Religion is an excellent example of the *untested* personal beliefs of many persons. *In fact, for many individuals*

the dogma of their religious sect is actually more a personal philosophy than a devout unquestioned faith. Their church has certain decrees, a traditional theology, to which they subscribe. This subscription of the individual may be nothing more than implication. In other words, the individual may be a member of a denomination only because his parents were, or for social reasons it is advisable for him to have such a religious affiliation. It implies that in doing so he has a proper moral standing in the community. Being a member of a certain sect signifies that he has accepted the specific theology, the creed which it expounds.

Often such church members are unable with any degree of clarity to relate just what their denomination stands for in particular as distinguished from certain other ones. Nevertheless, the individual by his religious affiliation purports that the doctrines of his church are his personal philosophy. This action suggests that he is intellectually in accord with what his church expounds, that such is part of his mental and emotional life.

We may cite some examples to show that often this philosophy of the individual is not truly intimate to his real self. Unwittingly perhaps he is living a sham. What should as a true personal philosophy support him in a crisis dissolves and often leaves him helpless and hopeless.

Many orthodox religionists recite a doctrine of their sect to the effect that this life is only a preparation for immortality and eternal happiness after physical death. However, their casual church attendance and extrinsic adherence to religious tenets trouble them not at all. They have their *philosophy* of immortality and eternal happiness in the life to come. But when they are confronted with actual death, this assurance in the joys of a heavenly existence is often found to be absent.

They look with instinctive, primitive fear upon the cessation of this life. The religious promise of a next life free of tribulation and of dwelling in the presence of exalted divine personages does not comfort them or appease their terror of death.

It is, of course, natural that man should have a horror of death; it is an inheritance of eons of time. It is the life impulse for *survival* asserting itself instinctively. It requires a strong rationalization and imagery for one to supplant his *realistic* experience of forfeiting this life for the mere happy expectation and belief in a life to come after death. Yet millions of people have been able to accomplish this emotional transition. They have been fortified by an intimately acquired and developed personal philosophy. They have come to *feel* what they believe.

There is an old and often proven aphorism that "every man has his price." This implies that every man's virtue and honesty will dissolve if his temptation is great enough. The common virtues are generally accepted as being part of the personal philosophy of life of the average man. But again, more often these virtues are but figures of speech. They are social and moral symbols to which he gives but lip service. He, of course, will resent aspersion on his morals and ethics; nevertheless, they often do crumble before the onslaught of temptation. The daily press frequently recounts "reputable men" who have faltered; their implied "personal philosophy" failed the test.

How should a true personal philosophy be established? How can one be assured that it will withstand strong opposition to its principles?

For example, consider the cardinal virtues such as truth, honesty, justice, temperance, etc. One should ask himself *why* they should be accepted. The fact that they are included in most all religious, moral, and ethical codes is not sufficient for personal justification. Are your virtuous acts a *personal conviction* or a mere compulsion of social force, customs, or religious tradition? If you cannot bring to bear sufficient reason as to the personal necessity for such virtue regardless of any material or personal disadvantage

or inconvenience they may cause you, then they are not part of your nature. They certainly do not then constitute your real personal philosophy.

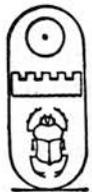
Belief alone does not represent an actual personal philosophy. You may not be able logically to refute a proposition, and therefore you accept it as a relative truth. However, unless it incites you to *action*, compels you to live and act in accordance with the proposition, it is not your personal philosophy. How many persons have sincerely agreed with you on some principle of life because they cannot offer any counter-statement; yet, personally, they do not conform to it in their own living?

It must be remembered that nearly all of our conscious actions, those of our own will, follow our thoughts and real convictions. We cannot split a personal philosophy down the middle. Intellectual acceptance and corresponding behavior must go hand in hand.

A personal philosophy is best formed out of the benefits and adversities we learn from actual experience. If an experience is adverse it should be analyzed as to the factor that caused it. If the individual himself contributed in any way to the unpleasantness he experienced, then he can set up a code of avoidance. This code becomes a principle and a behavior founded on experience to avoid recurrence of the undesired acts and circumstances. The same with certain qualifications can be said about experiences from which we derive benefits. One should establish causes which will again redound to one's benefit.

However, the important qualification in this regard is that man must realize that he is a social animal. He does not live for himself alone. A personal benefit accruing to someone may have been at the cost of severe hardship and unjust sacrifice to someone else. To found a personal philosophy on such a principle will not stand the social test of public condemnation and possibly legal prosecution.

There are also *abstractions* in life to be taken into consideration. These are ideas which we form or traditionally expound and which we cannot empirically, that is, objectively, experience. They are, if we sincerely accept them,



beliefs. Such then are a kind of knowledge which likewise becomes an important element of our personal philosophy. Many of these beliefs are related to religion. They are postulated in sacred books or creeds which are not evidential; that is, they cannot be supported in fact and are accepted on faith alone. Certain political ideologies are also of this nature. An individual may have certain concepts regarding government which are not possible as yet of being substantiated. To him they are logical, sound, and can become part of his personal philosophy.

Such abstractions as personal philosophy may be satisfying, yet ultimately, of course, could become a disillusionment when and if they are reduced to

a practical test. A dangerous personal philosophy is the inflexible one. It is the one that refuses to entertain contra ideas. It is the attitude of mind that one's own conception must be right and, therefore, no opposing ideas will be considered. Such a philosophy might eventually be proven false if the individual were liberal enough to make an honest comparison and evaluation of divergent ideas. Conversely, of course, his ideas might be proven right in which event he would be spared disillusionment.

A personal philosophy consists of established concepts that arise out of an *open mind*. A man's best friend is his convictions that stand the test of time and circumstances.



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.

October: Aleksei N. Kosygin, Premier of Russia is the personality for the month of October.

The code word is NAT.

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



THANOM KITTIKACHORN

December:

Thanom Kittikachorn, Prime Minister of Thailand will be the personality for December.

The code word will be MAAT.



ALEKSEI N. KOSYGIN

IN THE LIQUID depth of hydrospace is a mystery of great fascination. Navy men call it "The Thing." Near Puerto Rico, American research ships were cruising on the open sea, while scientists aboard them made a variety of oceanographic tests and measurements. In one ship the sonar operator suddenly tightened his earphones in place with a gesture of disbelief as he stared intently at his instruments. The sonar "sighting" had picked up the sound of an unidentified flying object, driving swiftly through the sea. It was very deep. The sonarman could scarcely believe the evidence of his equipment. The object moved with unbelievable speed. It sounded like the noise of a single mighty propeller pounding through the pressure of great depth.

Immediately every ship in the group was ordered to shut down its engines, and on every ship the scientists trained their instruments toward the great undersea object. All of them picked up the invisible target, traced the sound and tracked it with precision. The instruments gave a definite crosscheck. There were startled exclamations; the throbbing sound was coming from a depth of 27,000 feet!

Whatever it was, the thing endured a pressure of nearly 2 million pounds per square foot. Its speed was equal to that of the fastest known submarine. For several days they heard and tracked the device—or creature. Then it was gone.

The scientists concluded that five miles deep into the realm of hydrospace there existed a form of life having a physical strength and driving energy beyond the understanding of man.

Or perhaps it was a super-submarine. If so, what country developed it? Is there, after all, a world within our world? Are there people living at the bottom of the sea, or below, who have occupied our "liquid" planet since time immemorial?

Actually there have been many such "sightings." If the *thing* is a live creature, it is a form of life beyond the ken of man.

Could surface men exist five miles down in the ocean? On January 23, 1960, the *Trieste* eased to the bottom of the Challenger Deep, near Guam, at

CYRIL C. TRUBEY

Mysteries of the Deep

*Strange sounds and
unidentified objects*

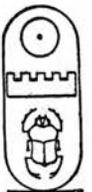
the greatest depth yet known, 35,800 feet. It rested on the bottom for 20 minutes, and was brought to the surface with its two occupants, Lieutenant Walsh and Dr. Jacques Piccard, unharmed.

In 1960, a prominent scientist said that the United States Navy is moving toward operation in full depth of the ocean. An economical cargo-submarine is possible because the drag of a submerged hull tends to be lower than for a surface vessel. Perhaps a tractor-trailer combination in which the powered tractor can be kept in continuous use, while the trailer hulls are lined up for loading would be feasible. Could this be the experimental thing the sonar men have "sighted?"

Such a craft would not necessarily be ours, for, in 1964, Russia reputedly had 450 to 500 submarines and a capacity to build 100 more each year.

Soon we may have reenforcements in our deep sea Federal Bureau of Investigation. It is now suspected that dolphins can communicate with each other. Researchers are now trying to translate the dolphin sounds into English and, in turn, to translate human communications into sound patterns that will carry understandable messages to dolphins. Just imagine carrying on a conversation with whales and dolphins while at work! As sea scouts they could render invaluable service to the Navy, for animal sonar gear appears to be next to impossible to block.

It is also considered that if we can establish verbal contact here on earth with alien creatures, it will help in developing communication with other extraterrestrial beings. Then perhaps



we could learn what the wild goose knows.

Listening to sounds rocketing through the undersea jungle is said to be quite an experience. Whales often emit high-pitched squeals or whistling sounds. After that, some of them (the white whales) transmit squeaking sounds which resemble the noise made when doors swing on rusty hinges. No one knows how these sounds are made.

The sea bottom of the Pacific Ocean covers an area much greater in square miles than the entire surface of the moon. In fact, its wild and rough floor and high mountains may perhaps be compared with the lunar surface. Until recently it has been about as remote as that satellite and its mysteries as secret.

"Living Mines"

Now, the ocean bottoms will be searched for minerals and oil. Vast oil deposits are known to be there. Some will be mined by horizontal drilling into the side of a mountain range—like inserting a hollow needle into a blister.

Mysterious accumulations of mineral nodules lie on the floor of the ocean. They contain cobalt, magnesium, copper, and nickel among others. Some average 20 per cent manganese, and 15 per cent iron; some 45 per cent manganese, and 1 per cent cobalt.

Baseball-size nodules found on the

sea floor southwest of Bermuda appear to be rich in oxides of manganese, cobalt, and nickel. What puzzled many scientists was how such nodules could really be possible. How these metals were produced and concentrated in nodules was a mystery.

But the Woods Hole Oceanographic Institution provided the fascinating answer. The metal nodules were created by living organisms!

At the center of each, the shell of a minute, one-celled animal called a foraminifer may be identified. When the foraminifers died, a still tinier organism settled on its shell, drawn by the protein inside it. This new organism, drawing in the sea water in its life processes, derived valuable metals from the water and deposited them in and around itself. Therefore such molecules are rich in minerals.

These "living mines" along the sea bottom also produce some of the rarer metals such as vanadium and molybdenum. Some scientists feel that when the growth of such nodules from living organisms can be better understood, it will be possible to plan for mines of living cells to produce minerals for the future.

To the adventurer who fears that living on the moon might develop a bad case of nostalgia, perhaps the mystery and excitement of exploring the ocean depth would be as rewarding.



A LITTLE OLD-FASHIONED . . .

but warm, endearing, and full of the joy and nostalgia that is Christmas!

That in short is the story of AMORC's 1966 Christmas card. Its traditional, family-around-the-fireplace theme features an art cover of classical grace. Inside, an inconspicuous emblem of the Order adds a meaningful signature to the thoughtful verse that faces it.

French folded, with deckle edge, these cards with envelopes are available in boxes of 12 for \$3.00, or in boxes of 24 for only \$5.20. Order early and avoid the Christmas rush. Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California 95114, U.S.A.

(£1/2/0 and £1/18/0 sterling, respectively)



Hands

*Working in a
cosmic enterprise*

I DO NOT RECALL much about my operation because I was under anesthesia. All I know is that when I opened my eyes, I was in a room painted green, and was surrounded by doctors and nurses wearing green gowns and masks.

I remember, though, that I had a comparatively lucid moment, during which I was telling—or imagined I was telling—a story which I had heard long before and only then recalled.

During the last war, a town somewhere in France was heavily damaged by bombardment. A statue of the Savior in front of the only church was toppled. The Allied soldiers helped to clear the debris and repair the damages. The group that worked on the church placed the statue back on its pedestal after cementing its broken pieces together. Only the two hands were never found, and the statue was put back without its hands. A tablet was placed on the base with the words, *Let all of us be the Lord's Hands.*

While I was lying there immobile under anesthesia, hands had been busy with instruments made by still other hands. I felt most keenly that they were God's hands, and later, when the nurses fed me, adjusted the sheets on my bed, gave me back rubs, and performed other tasks, I continued to feel that God's hands were at work.

This is not to boast about any extraordinary experiences I have had. All of us have been sick or in distress at one time or another and, in our helplessness, help has been recognized as coming from the universal source. Then

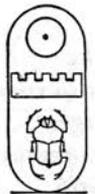
we were impressed by the nobility of the medical and nursing professions, as well as by the work of the laboratory technicians, the X-ray machine operators, and even by the lesser skills of those who contributed to the smooth functioning of the organization.

At such a time, the hospital becomes a world to us. Outside is another world which we are preparing to re-enter. If we learn the lessons sickness can teach, we shall be purified a little and perhaps somewhat wiser. Then pain will have fulfilled its purpose, for pain is the tuition fee that must be paid for the instructions we receive.

All the things we have learned and must learn over and over have a dual aspect. Any invention or skill can be used for war or for peace. Steel is made into swords that wound and kill, but it also is used for making the surgeon's life-saving instruments. With our limited personal interests and problems, we sometimes forget that we are extensions of a universal power and serve a purpose greater than our individual selves.

We are all working hands in an immense enterprise, and all of us are on God's payroll. We may be dissatisfied workers, eternal complainers about the task given us, the working hours, or the wages. We may not know exactly what we are doing or why. Yet we are working in a cosmic enterprise.

Brilliant minds have attempted to discover how this great universe is operated. The fact that the mysteries grow deeper does not prove that the quest is futile. Some things we have



learned and—most important—we have discovered ways to use our hands.

There is no task less noble than another, for in the cosmic workshop there is no unessential job. The success of our individual missions depends only upon the dedication and devotion we give to them. Our loyalty to a task brings a promotion, and then our hands are taught a higher skill, for we are trainees who are destined for better jobs as soon as we qualify for them.

The labor shortage is greatest in the higher cosmic ranks. But whether in a high place or a low, our hands are

tools to be utilized in the service of all.

I thank you, O God, for the realization that in my lifetime I have held in my hand a thousand other hands, and each of them has done the same with as many hands; so that a chain of hands has formed, spanning the globe across the seven seas, right through borders and all the artificial barriers, through all the ages that have been and those which will be: a huge network of joining hands and human brotherhood, in face of all pretended divisions.



ROSICRUCIAN CONCLAVES, OCTOBER AND NOVEMBER

Following are dates, names, and places for annual conclaves of Rosicrucians in different areas. Every member who lives in the vicinity of a place where a conclave is to be held should make an effort to attend, for here are Rosicrucians banding together to live and demonstrate the principles in which they believe.

Only representatives attending from the Grand Lodge are mentioned here, due to space, but in most cases Grand Councilors and Inspectors General will be on hand for information and counsel.

ALAMEDA, CALIFORNIA: October 8-9. Central California Conclave. Fratres Clayson, Whitcomb, and Warnken will represent Grand Lodge. Special guest will be J. Duane Freeman, emeritus member, Board of Directors of AMORC. Contact: Jessie B. Ritter, Coordinator, 1025 Cummins Way, Broderick, California 95605.

BOSTON, MASSACHUSETTS: October 15-16. Contact: Roberta H. Deerfield, 231 Fox Hill Road, Burlington, Massachusetts 01803.

DETROIT, MICHIGAN: October 22-23. Great Lakes Conclave. Contact: James S. R. Johnson, 46301 Ryan Road, Utica, Michigan.

HOUSTON, TEXAS: October 29-30. All-Texas Conclave. Grand Lodge represented by Frater Cecil A. Poole, Supreme Treasurer. Contact: Mrs. Elizabeth Levy, 7930 Glen Vista, Houston, Texas 77017.

LOS ANGELES, CALIFORNIA: October 15-16. Southern California Conclave. Grand Lodge represented by the Imperator, Ralph M. Lewis and Erwin Watermeyer. Contact: Robert W. McKinney, Chairman, P.O. Box 4393, Pasadena, California 91106.

PHILADELPHIA, PENNSYLVANIA: November 5-6. Pennsylvania-Maryland-Washington, D.C., Conclave. Contact: Margaret M. Wolfe, Benjamin Franklin Lodge, AMORC, 5120 N. Camac Street, Philadelphia, Pennsylvania 19141.

ST. LOUIS, MISSOURI: October 22-23. Contact: Mrs. Thomas H. Johnson, 1024 Curran Avenue, Kirkwood, Missouri 63122.

Psychic Sensitivity: Blessing or Curse?

by

Erwin W. E. Watermeyer, F.R.C.

MANY STUDENTS upon commencing their mystical studies believe that now they are entering upon a new way of life, a life of continuous happiness and harmony. The mistakes of the past have been overcome. They have found the way toward evolution of consciousness and initiation. The Dark Night has passed. The Golden Dawn of a new day has arrived.

I can imagine you smile as you read these words, because through personal experience you know: Little do these beginning students know what kind of fate awaits them. Little do they realize—nor can they realize at this stage of their development—that it requires tremendous stamina, endurance, willpower and just plain, ordinary *grit* to see things through to the envisioned end in order to be a fit vehicle, a proper channel of expression for the Cosmic Will.

Furthermore, when these students advance in their mystical studies and notice that the number of obstacles facing them is beginning to mount rather than to decline, when instead of increasing clarity of perception there is, seemingly, increasing obscurity, when instead of increasing peace there is increasing struggle, when instead of the anticipated state of harmony, they find themselves in fields of increasing dissonance, then these students become discouraged with mysticism. They begin to feel that perhaps the mystical ideal is a delusion. They accuse their teachers of having misled them. They accuse their fellow workers of crass hypocrisy. Finally, they abandon their mystical studies altogether.

This situation is common. All of us are acquainted with it to a degree. In fact, let us be honest: We all have experienced it at certain periods in our lives, but we outgrew it. We were young, and we thought we knew everything. Now we are older and we now

know that, at that previous time, we did not know any better.

There are, of course, many reasons for this situation. We could not possibly exhaust them in a single article. Therefore, it is my intention to single out a few of these contributing factors and examine them in detail.

The Neophyte, starting his studies, enters upon a period of intensive training. He is entering a new world: the world of man's Inner Self. The training which he receives is designed to acquaint him thoroughly with this inner world. An important part of the Neophyte's early training consists of a series of carefully graded exercises designed to develop and sharpen his faculties of interior perception, his psychic senses. Through actual experience he learns that there exists a vast inner world, which is just as real as the outer world, and that he possesses organs of perception with which he is able to experience this inner world just as definitely as he possesses objective sense organs with which to experience the outer world.

Thus the early lessons contain extensive instructions which, when properly followed, will develop and unfold the student's psychic senses, in particular, his sense of inward seeing, inward hearing, and inward feeling. The acuity of these senses is continuously being sharpened: The student becomes aware of impressions which never before reached him. And as he continues, his sensitivity to psychic impressions continuously increases. The worlds surrounding him—the inner world as well as the outer world—are becoming increasingly enlarged and enlivened. This is, of course, what is meant when it is said that a student is becoming "increasingly sensitive to vibrations."

However—and this is not always realized—such an increasing sensitivity to psychic impressions brings with it



certain problems. We shall now consider them.

The Initial Situation

Through proper exercise and practice the student becomes increasingly aware of very subtle impressions. Such impressions reach him from everywhere, from objects, people, situations. They reach him from the outer world as well as from the inner world. To such impressions he naturally responds. However, his response must be based upon understanding. If he does not understand that which he perceives, then his response to it will be inadequate and his errors in interpretation will lead him astray in his development. Consequently, performing exercises and becoming sensitized is not sufficient. Paralleling sensitivity there must grow comprehension and understanding. The student must be trained to understand what he perceives. As a result, paralleling the exercises are detailed explanations, which place the experimental results into their proper psychological and philosophical frame of reference.

However, lack of understanding is not the only difficulty which the student faces as a result of sensitized psychic perception. Naturally, having become very much aware of his perceptions, he expects other persons, his fellow-students, to be equally as sensitive. He expects them to perceive the same as he does. This is a mistake: The persons around him are *not* as sensitive. They do not perceive as he does, either in quality or in quantity. This gives rise to many misunderstandings. The persons around him do not understand when the sensitized student speaks about his experiences and, in doing so, believes that everyone around him sees, hears, and feels—inwardly as well as outwardly—as he does. Unfortunately, it takes a student a long time to discover this. Meanwhile, there is much misunderstanding between the student and his fellow workers due to lack of proper communication.

Living Situations

We thus see that increased psychic sensitivity brings with it certain problems. But there are more. An important difficulty is this: Every living situation involves both positive as well as nega-

tive elements. For example, an artist plays a violin. We hear the musical notes, positive elements. But at the same time we hear something else, the scratch of the bow against the string—a negative element. Thus our sensitivity to every vibration leads to a realization of two elements, a positive element as well as a negative element. Another example: We look at a beautiful painting. We note the beauty of design, form, color, the positive elements. But at the same time we also note its negative elements: brush strokes, irregularities in paint and in color. Again: When we are sensitive, not only do we perceive positive elements but also at the same time we perceive the co-existent negative elements or components in a given situation.

This fact becomes important when we become sensitive to vibratory elements—say, auras from other persons, such as our friends and associates. Not only do we perceive the positive elements in a person's aura, we also perceive its negative elements, for example, those elements which analytical psychologists call the "shadow" elements of a person. But keep this in mind: Nature acts according to the Law of Duality. All living situations contain *both*, positive elements as well as negative elements.

A positive element, alone, by itself, does not exist. Together with a positive element there is always associated a negative element. Every sound follows a silence. Every light casts a shadow. But as every sculptor knows, it is the shadows which give three-dimensionality to an object in space. Without shadows an object remains flat, lifeless. It is duality which gives life to a living situation. It is this very duality, the combination of both positive and negative elements, which makes for perfection.

Mental Alchemy

It follows that a student who has become sensitive to psychic impressions will become increasingly sensitive to both, negative as well as positive elements in any situation. And here is the trouble area: Perception of negative elements may completely obscure or overwhelm a perception of positive elements. In fact, if a sensitive person

does not carefully train himself properly—and does so continuously—using the principles of mental alchemy—it easily happens that wherever he looks, the negative elements may eclipse the positive elements and may do so continuously.

Sensitive persons are continuously affected by this phenomenon when they are confronted with living situations, individually or collectively. For example, we meet a new acquaintance. At first we are aware only of that person's positive qualities. But, as we get to know him better, we become increasingly aware, also, of that person's negative qualities. If, now, we do not watch ourselves carefully, we can become so preoccupied with the negative aspects of that individuality that we completely ignore the co-existing positive qualities, even if such positive qualities are present overabundantly. If we are very sensitive psychically, then we are in real difficulty. Our extreme sensitivity will make us that much more aware of the negative qualities than would normally be the case, and these strongly perceived negative qualities will hurt us severely.

At this very moment we are likely to forget that man at all times is both, positive as well as negative. The negative is just as much an integral part of man as the positive, and therefore cannot be eliminated nor ignored, either within ourselves or within others. What we must do is recognize its existence, redirect its energies into constructive channels, practice the art of mental Alchemy.

At this point, many students try to escape from the situation by passing judgment upon it. "This person is not worth the effort," they will say, and believe that such a negative value judgment will permit them to escape toward someone else. Such action shows that these students have learned nothing, and that they are as yet too immature for positions of real responsibility.

The following should now be clear: Becoming sensitive to vibratory impressions is relatively simple. The world of actualities is supplying man with vibratory raw materials. Man sensitizes himself and becomes aware of them. This is merely the preliminary step. Now begins the real work, the next

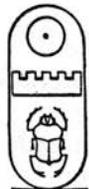
step: How will constructive action proceed from their perception?

Proper Perspective

Two abilities are necessary for further advancement, both important. The second follows logically from the first. Both are required, not merely one or the other:

The first essential ability or capacity which a student must possess at this stage is to have developed a sense of discrimination and balance. Two factors are involved: First, as already discussed, the student must recognize and accept the fact that every living situation involves *two* elements, a positive and a negative. Both aspects, negative as well as positive, must be clearly seen in every situation. We must not shut our eyes to one aspect of this duality—say, the negative—or try to eradicate that particular phase of the duality which displeases us. It cannot be overemphasized: Every living situation contains *both*, the positive as well as the negative. We are too prone to look only at the pleasant, positive side of things and shut our eyes to the unpleasant negative. Both aspects are always present, everywhere. Both are important. Neither can be eliminated. Hence, elimination or eradication of the negative side is not the solution to a problem. We must do more: We must *accept* both sides and place both, negative and positive, into proper relationship to one another. To do this properly, it is necessary to develop a sense of discrimination. The opposing polarities must be viewed in proper perspective.

In certain situations the negative aspect sometimes is more valuable than the positive. In other situations the reverse may be true. Hence, sensitivity to impressions must be followed up by understanding, discrimination, and balance, resulting in a perspective from which to view their totality. Such perspective enables us to realize first that negative aspects cannot be eliminated, and second that they are not going to be permitted to hinder or cripple us. As a result we may now proceed to the resolution of the problem: a redirection of the negative elements through our deliberate efforts, a redirection of the negative toward the goal



of positive good. But realize clearly that when we do so, then *we* become responsible for the results. We become involved with the problem. We increase our karmic load. And by doing so we advance.

Constructive Action

There is still another point to be considered: We have become sensitive, have become aware of both positive and negative elements in a situation and have evaluated them. Now we must act. This leads to the next step, the most difficult step, which one may, for brevity, call the "follow-through." Realization must be succeeded by action: We have envisioned the goal. Now we must act to attain it. In doing so, it is necessary to follow through *both* aspects of the total situation, the *negative* as well as the positive. This requires great strength. As you well know, it is relatively simple and pleasant to follow through a positive aspect. It gives joy and happiness. But—at the same time—following through the coexistent negative is another matter indeed.

Our human nature dislikes the negative. We oppose it. But it must be accepted. It cannot be eliminated because it is a necessary part of the whole. As the popular saying goes, we must "accept the bad with the good." This requires real strength—not only strength but firm determination. It requires real stamina to do so. Following through something positive is easy. We fall right into it. But following through—simultaneously—the coexistent negative, knowing that it is a necessary part of the whole, following it through for the sake of the positive takes strength. It requires the ultimate in our powers of perseverance, because due to human nature we permit ourselves to be too easily overwhelmed by negative forces.

It is at this very point where most students fail. They cannot take it. They give up. They lack the necessary sense of discrimination and balance to see the situation in proper perspective. They lack determination, strength, and just plain ordinary *grit* to carry the project through, despite all adverse influences. They forget that only by fighting opposition one gains strength.

And so they follow the easy way: They give up, and in doing so they fail, usually miserably. They are looking for an easy way. There is no easy way.

Do not forget that man has been brought into this incarnation to gain experiences in order that he may evolve. Experiences are acquired through man's action and interaction with living elements, namely, his fellow men. Such interaction is always painful. The existence of pain proves that we need these trials. Sitting upon a mountain top in solitude and meditating will not provide the necessary vital experiences. It will not teach any lessons. Hence, retreating from this material world into the solitude, locking oneself up within an ivory tower is merely an escape from necessary action. A person who does so is *not* a true mystic, but is, instead, a coward.

Examine the lives of the mystics. They had to fight their way upward through seemingly endless adversities, through petty gossip, jealousies, fears, and obstacles thrown into their way by those very people who, logically, should have been their staunchest supporters.

Sensitivity to psychic impressions is not enough. Sensitivity has to be coupled with understanding. A man of my acquaintance had a remarkable experience, the kind which occurs only once during a lifetime: He experienced the living *Prima Materia* symbolically in all its divine splendor.

But this experience reached him totally unprepared. Therefore, it did not help him. He did not understand it. He could do nothing with it. The result was bewilderment and confusion. He realized, of course, that a very great treasure had been given him. But it was a treasure locked within a strong-box, lacking the necessary key that would unlock the box. Hence, at *this* stage of his development the treasure was of no constructive use to him. The treasure lay ready, waiting for him to use, not now but at some future time.

To summarize: Sensitivity to vibrations is not sufficient for anyone who wishes to make psychic progress. Sensitivity is merely the initial step. It must be coupled with understanding, and in addition there must exist discrimination and balance to separate the negative from the positive and let the

positive carry through. Finally, most of all, the student must be possessed of grim determination—real grit—to follow through the realizations attained and push them toward their logical goals. Without discrimination and balance, the realizations of the negative may totally overwhelm the positive. Without *grim* determination, none of the inevitable obstacles of progressively increasing magnitude which present themselves can be successfully overcome.

Thus, without discrimination and without great inner strength, high sensitivity to vibrations is not a blessing but is a curse, overwhelming the individual and crippling rather than advancing him.

Proceed slowly. Do not hurry. Let events develop. Let the proper aptitudes unfold within you. Do not ask merely for one of them. Ask for all. Only then will you become a director of the forces surrounding you for constructive good, an instrument of the Cosmic Will.



BITS OF INFORMATION

SYMBOLS, SIGNS, AND SIGNALS have been defined in many ways. The following is suggested as being useful in that it covers a wide variety of symbols, signs, and signals, whether they are linguistic, artistic, or other types.

A symbol is an object, percept, action, mental image, emotion, or idea which represents something else. That which it represents, or the referent, may also be an object, percept, action, mental image, emotion, or idea. The symbol and the referent may be expressed overtly or simply realized in the mind. The symbol consists of form and meaning which are related by association, suggestion, or correspondence.

A sign is a symbol which indicates or identifies something perceived or conceived either in the objective world or in the mind. It tends to identify rather than represent.

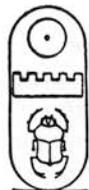
A signal is a sign used to imply or induce a particular reaction or response on the part of the perceiver of the signal.

For example, the word *red* meaning a color is a sign; used to represent anger or heat, it is a symbol, but when it is employed in traffic lights, it is a signal.



SUPREME TEMPLE CONVOCATIONS

Supreme Temple Convocations for members of all Degrees will resume on Tuesday, September 20, and continue until spring. Members who have studied all the Mandamus lessons and reside in this area or are visiting Rosicrucian Park are cordially invited to attend these weekly Convocations and enjoy the ritual and discourses. Convocations begin promptly each Tuesday evening at 8 o'clock.



Lamps of the Dead

by Gaston Burrige

Do they burn forever?

FOREVER IS A long time. Anything lasting forever indicates a condition of little or no change. Today's knowledge points strongly in the direction of constant and great change in all known things—universe or atoms. Therefore, an ever-burning lamp of any sort lies beyond our ken.

However, there seems little doubt that early Egyptian, Greek, and Roman peoples—and probably many others—sealed lighted burial lamps in the sepulchres of their dead, especially of their prominent dead. Presumably, these lamps were placed there to light the departed souls through the Valley of the Shadows. As decades passed—sometimes centuries—and these tombs were opened—accidentally or otherwise—reports began to accumulate that the openers found many of the burial lamps still burning! In some cases the tombs were known to have been sealed hundreds of years and believed untampered with in the meantime. Immediately our interest asked, 'How did they do it—if they did?'

Tomb thieves have existed rather plentifully since earliest history—probably long before history—because much important and valuable material was most always buried with the person's remains. The custom is still practiced among many peoples to some extent. Because grave thieves were rather common, grave *guards* of one sort or another became important. Most frequently, guarding burial places of kings and other high ranking personages fell to the priestly orders. It seems quite possible that methods of keeping the burial lamps burning via secret passage or outside means was also part of the priestly duties. But even such an explanation does not seem to adequately cover all known circumstances.



Creating light by burning or combustion, as far as we know today, requires two materials be present at the site, a fuel to burn and oxygen to burn it. This is a *chemical* process for creating light. It produces "hot" light. There are other chemical combinations, the reactions of which also produce light. They make what is called "cold light," cold light being that which emits from fireflies, glowworms, some spiders and fish—"luminescence."

There is another kind of light-producing means, a *physical* one. This process takes place in our sun and in other stars. It can be termed *nuclear transmutation*. In this type of reaction, one element transmutes to another, the difference in their atomic compositions emitted as radiation of several types including light. Electrical energy can be transformed into light energy. But the means of making the transition, as far as today's science goes, are quite complicated. So far, our knowledge has not presented us with any known means of producing light energy from magnetic force or from gravitational

force. If there are other kinds of forces or energies at work in the universe than those listed above we have not come upon means for measuring them. This is *not* to say such do *not* exist, however.

Endless Flame

Examination of the lamps and their refuse by those early writers investigating the subject would appear to indicate that of the types of light-producing means mentioned above chemical combustion was the most likely used in them. Some lamps were enclosed by a circular vessel. This seems to have been for their protection against something, just what, there is no sure answer. Liquids also remained in a few lamps when discovered. It appeared to be a kind of oil. How long it had been there remains an open question.

With today's methods of analysis at least an approximation of its age could be gained. From smoke and other encrustments on the lamps and adjacent walls there seems little question about the lamps' being lighted when the tombs were sealed. Evidence points to their continued burning for considerable time afterward. How long afterward, of course, remains controversial. Some investigators believe the priest-chemists knew how to prepare a burnable material which could replace itself quickly. This seems touched with more than a bit of the "philosophers' stone." What appears more likely, these lamps were provided with a secret means of being replenished from outside and that air was furnished them by a similar means.

A chemical called methyl nitrite, after once being lighted, is said to burn without air until consumed. Supposedly, if the supply were kept constant, or were originally large enough, its flame might also remain constant endlessly. But methyl nitrite proves a complicated compound to make and the amount necessary to keep even a small lamp aflame a hundred years builds quite a pile. If facilities for making such quantities of this material, or any other material, were available to early peoples, some record of them, one way or another, should have come down to us. Many less important ones have.

In an extensive article covering ever-burning lamps, Egerton Sykes writes in

The Pendulum, June, 1958, that many other writers have delved into this matter. Sykes relates that writer Wynn Wescott believes more than 150 persons have given it study. Madame H. P. Blavatsky, author of the extensive work, *The Secret Doctrine*, has compiled a list of 173 sources. Of these, only a very few maintain the lamps will burn or have burned forever. Others seem to think the lamps remained aflame for several centuries.

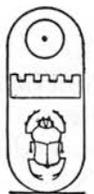
Some early writers attribute the ever-burning qualities of these lamps to the Devil! Athanasius Kircher, a German priest, scholar, and mathematician (1601-1680), in his work *Oedipus Aegyptiacus*, relates two points of view. A free translation of his thoughts on this subject runs something like this:

"Some of these ever-burning lamps have been found works of the Devil. I would assume that all such lamps found in tombs of the Gentiles to be of this nature, not because they burned with perpetual flame but because the Devil set them there with malicious intent, thereby to obtain fresh credence for false worship." Thus satisfying that side of his picture, Kircher continues, "In Egypt there are known rich deposits of petroleum. What did the clever priests do with these? They connected the deposits by secret ducts to one or more of the burial lamps whose wicks were made of asbestos. That, in my opinion, is the answer to the riddle of the ever-burning lamps!"

Mechanical Contrivances?

Another early writer, Bernard de Montfaucon (1655-1741), relates in his *L'Antiquité expliquée et représentée en figures*, (15 volumes, 1719-1724) a close agreement with Kircher that the lamps are, at least, cleverly designed and had mechanical contrivances which could be *humanly* maintained over long periods. Montfaucon further points out that when some tombs containing the lamps have been first opened, quantities of smoke poured from them. On entering these sepulchres, visitors encountered shattered lamp pieces on the floor and in some cases even fresh-spilled, unburned fuel.

While most ever-burning lamps have been found in Mediterranean countries, others have been noted in India,



Tibet, China, and South America. Because of the wide separation of these finds, they may be a wedge holding the door open for consideration of evidence that a civilization of much advancement existed on earth long prior to presently known history. For instance, there are some men of stature in antiquities who profess to believe the Egyptian pyramids are much older than the 7,000 years our history ascribes to them—putting the date of their construction beyond 30,000 years! Further, any person who has visited the Great Pyramid and noted the erosion of its surface and stones, especially toward the apex, will wonder if so much “whittling away” could take place in only 7,000 years in so mild a climate as that of Egypt.

If, someday, the true birthday of the pyramids is learned, and that date proves to be much more ancient than now generally accepted, it will establish the fact that earth’s civilizations are built on far deeper foundations than presently believed. If so, then we may indeed have to change our minds relative to ever-burning lamps and as to many other matters as well. One thing seems certain, we will never know what books the great library of Alexandria contained!

Historic References

Following are a few other interesting ever-burning lamp instances which have survived the patina of time. Plutarch (A.D. 46-125), the first century’s great biographer, writing in his *On The Cessation Of Oracles*, makes mention of a lamp which burned over the entrance of Egypt’s Temple to Jupiter Ammon. According to the temple priests, this light had burned for centuries without having to be relighted. But it should be noted this lamp was located outside.

Saint Augustine (A.D. 354-430), traveler, teacher, and writer, describes an ever-burning lamp which guarded the Temple of Isis. He says this lamp could not be extinguished by wind or water—and he believed it the work of the Devil!

About A.D. 527, Emperor Justinian found an ever-burning lamp in a niche

over the gate of the city of Antioch, also known as Edessa. The lamp was enclosed to protect it from the elements and, according to a date said to have been found on it, had burned some 500 years. Justinian’s military men destroyed the lamp.

Perhaps a pretty myth about a pretty miss relates to the opening of a tomb on the old Appian Way, during the Papacy of Paul III. This burial place was said to contain the body of a beautiful girl named Tulliola, the daughter of Cicero by Terentia, who was supposed to have died in 44 B.C. The body was preserved in a tank containing a “bright liquor” which had preserved it in a life-like condition. The room was lighted by an ever-burning lamp which extinguished itself when the tomb was opened.

In Sealed Tombs

Among the several tombs found near Memphis, ancient city of Egypt, and in Brahmin Temples of India, ever-burning lights have been reported found. These were sealed in chambers and vessels. When opened, the sudden exposure to the air immediately extinguished their flames and the fuel evaporated very quickly.

In England, a tomb was found which contained a curious and interesting mechanism. When certain floor stones were stepped upon, the mechanism was actuated. The contrivance appeared to be connected to an ever-burning lamp hung from the ceiling. Upon opening the tomb, the visitors found it lighted by the lamp. But when they advanced through the doorway their weight on the floor stones powered the mechanism. In turn, it knocked the lamp from its hangings and totally destroyed it. How long this lamp had been burning is not known but consensus was, many years.

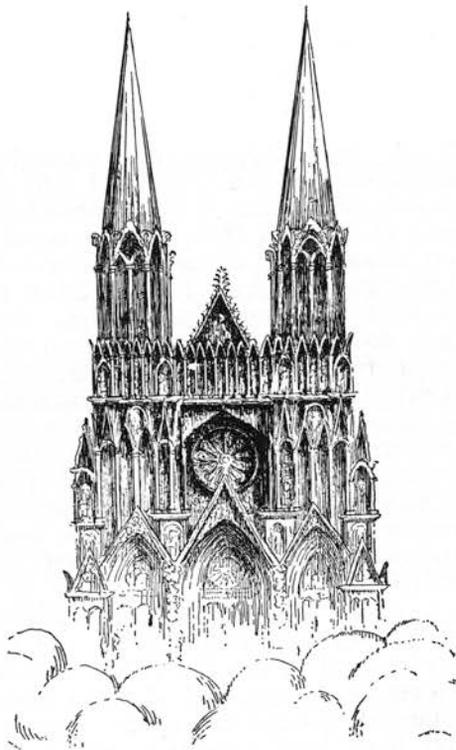
There are scores of questions we cannot answer about ever-burning lamps. There is one certainty concerning them we can say, though. It is, we cannot make one! Whether anyone ever has been able to or not remains controversial—and will remain so until we are able to reproduce one. That, it seems, will be a long time.

RECENT PUBLICITY concerning certain drugs has aroused questions in the minds of many people. Is there a connection between such experiences and true mystical experiences? The mystics have always claimed a certain kind of knowledge. While such experience is a subjective state, and meditation, concentration, contemplation, and removal from the interferences of other environmental events seem to be essential to its full understanding, it is entirely different from the subjective state that may be induced by other processes. In other words, there is no relationship between the subjectivism produced by drugs or hypnotics and that claimed by the mystic in his experience. The subjective state artificially produced, like the ravings of a disordered mind either through illness or narcotics will not come to any purposeful end. There is no knowledge produced.

Those who have participated in the mystical experience always realize and report that revelation is a definite result. There is a report of something actually revealed; there are statements that may not always be understood by another person but which yet indicate that knowledge was forthcoming in the procedure itself. Those who have participated in any kind of psychic experience are fully conscious of the fact that something comes into consciousness—a fact, an idea, a bit of knowledge. It may not be completely understood or readily explainable, but it is a fact, nevertheless, and can be looked upon as something that has actually occurred.

In order to experience this state, it is essential that the consciousness of man be freed from the interferences of the environment that may be directing his consciousness exclusively to the material world—away from the concept of the Divine toward which he is trying to direct himself.

Mysticism is the hope of humanity. Mysticism, freed from any religious doctrine or bias, from superstition or confusion in the minds of those individuals who look upon it as a pastime for cranks or fanatics—if made to stand as a dynamic expression of the power of the individual, as the expression of the soul, of the spirit, of the non-



Cathedral Contacts

THE FUNCTION OF MYSTICISM

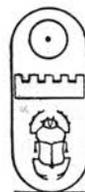
by Cecil A. Poole, F. R. C.

material factors of life—will produce a more satisfactory culmination for a purpose in life and a contact with a source which is more powerful even than the atom.

The most outspoken of the critics who refuse to accept anything so intangible as mysticism as a valid concept of human behavior base their ideas and their criticisms on purely objective arguments. Their whole life is tied up with materialism and is empirical in the extreme. They literally practice and believe in the saying that "seeing is believing." They claim that without objective confirmation of what they experience there is no validity to anything which cannot be proved in terms of objective experience.

These critics hold that mysticism is no more than subjective imagination.

(continued overleaf)



It is, they believe, the unbridled imagination of an individual who is already of a more or less impractical bent of mind—a theorist who merely lets his mind run at random. They further state that there is no validity to mystical experience whatsoever, that such validity is unconfirmed, and the results from such experiences are only as extensive as the somewhat vivid ideas of those who claim to have the experience. Unfortunately, these critics are supported by persons who attempt to make claims of unusual phenomena and unusual occurrences in their own experiences for which they have no grounds or basis.

A strong argument for the validity of mystical experience is a certain fundamental agreement in the various reports of mystics. All of them have a line of thought or certain concepts that have been consistent with each other regardless of their philosophy, their religion, or the age in which they lived. In reporting their experiences, the mystics have seemed to bridge entirely the concept of space and time as well as the limitations of material environment. They go beyond what may be their own prejudices, ideas, and beliefs. Out of the numerous ideas expressed in the lives and beliefs of the many mystics have come certain fundamental ideas that are in agreement and could not have been in agreement unless they came from a fundamental and basic source of information.

In other words, hundreds of individuals who have been taught a different religion, a different philosophy, a different standard of life, who have lived in different countries would not agree fundamentally in their concepts unless there was a thread of fact or truth that runs through all the experiences.

One of the fundamentals they agree on is that the reality with which they made contact in their experience is a form of consciousness. They all report in their attempt to explain the mystical process that they came in contact with consciousness other than their own and different from that of human consciousness. Whether that consciousness seemed to be of a personal or impersonal nature depends considerably upon

the interpretation of the mystic. The fact remains that in the mystical experience a degree of reality is closely tied up with a state of consciousness which we presume to be Divine.

The next point of agreement among the mystics is that this consciousness is a oneness, a unit; it has a finality in the sense that there are no conflicting trends. This unity is in direct contrast to the complex environment of the world, which seems to be a vast multiplicity of many things. The consciousness of oneness is a condition in which the plurality of the objective world disappears and ceases to have validity.

This oneness, this concept of a unity that offsets the multiple complications of material existence, is a principle that the mystic teaches us and which we can utilize to offset the confusion of earthly existence. Furthermore, the mystics agree that this unity is not only a matter of knowledge—that is, something known—but that it is felt. There is an accompanying emotional experience. This consciousness that is contacted is loved and an esthetic delight is found in the experience that, when past, leaves a poignant regret, a desire to return to it. This feeling is an indication to the mystic that he has contacted a reality that is of more value than anything he could attain in the material world.

As he grows in this concept of a consciousness which can be experienced and which can produce an esthetic experience within his own consciousness, the mystic becomes more and more separated from the demands of the physical world. This experience probably explains such a person's apparent unworldliness and why the mystic and the philosopher have been looked upon as dreamers and impractical individuals from the standpoint of the world's standard.

In daily life, we know that there is normally a distinct division between the subject and object. That is, we are aware as human beings that there is a difference between the self and something at which we look. In other words, we do not confuse self with a tree which we perceive. This subject—that is, the self—and the tree which is the

object are easily recognized as being separate and unrelated to each other.

In the reports of the mystics, it is found consistently that in mystical knowledge this gulf between the subject and the object is transcended or bridged. The being of the knower is merged with that of the known, and there seems to develop a type or kind of consciousness that is entirely different from that which is usually experienced in our objective conscious moments. We find in the mystical concept that a new relationship grows out of the experience itself. A conscious state results from the drawing together of the object and the subject of per-

ception and causes them to be perceived as unity.



The Cathedral of the Soul

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



Innocence versus Fear

A small girl's lesson on fear

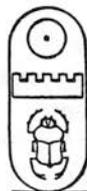
I LEARNED something about fear one night recently, and at the same time was taught a lesson about how far we have drifted from the innocence and open-mindedness of childhood. I learned it from a small girl, the daughter of some friends whom I was visiting. They lived in the forest, in a loft-type house, with one large room and two bedrooms in an open loft overhead. Their three-year old daughter was a beautiful child, and living in the forest had taught her much about the ways of nature.

One night we were conversing quietly, the child asleep in her bed over our heads, when suddenly a large bat flew into the room via the fireplace. Its ugly grey shadow-form shocked us all into shouts of fright. We jumped up screaming, covering our heads, and running about in helpless terror. The

child woke and, standing in her bed, watched the dark form as it soared soundlessly among the rafters, seeking a way out. We finally thought to open the door, and immediately the bat flew back into the night.

We stopped running about, the fear draining out of our faces, and in that interval of silence, the child's voice came to us softly and full of wonder: "A bird! A bird in the house!"

While we adults had been struck with terror at this ugly alien thing, she had seen only another of God's creatures, miraculously flying *inside* the house, which was to her a rare and delightful experience. I made a note to examine my groundless fears and to remember this little girl's lesson on wonder.—VENTNOR W. FISCUS



Should We Scrap Our Calendar?

by Otto Wolfgang

*Astronomically correct but
glaring defects*

AFTER 380 YEARS of using the Gregorian Calendar which was based on the principles set forth by the Romans 2,000 years ago, we could have had a better calendar if the makers had borrowed the Egyptians' of 6,000 years ago. It seems odd that our calendar is still in a state of adjustment, but there is a concerted worldwide movement for another reform.

After centuries of approximation we now know that the earth needs 365 days, 5 hours, 48 minutes and 46 seconds to go around the sun. But the reformers, led by the International World Calendar Association established in 1930 with chapters in 39 countries, insist that although our calendar is astronomically correct, it does have internal defects. "Its most glaring fault," they say, "is that it cannot be cut into equal halves, quarters, months, or weeks."

According to encyclopedic definition, a calendar is or should be a system of establishing the relations between the year and its divisions in such a manner that the seasons occur at approximately the same days each year.

But, besides measuring equal time intervals, argue the reformers, it is used to record historical and civil events properly and, in our business world, to allow proper time intervals on which to base salaries, accounts, and statistical comparisons. It is on this last account that most proponents of a calendar change insist that a calendar adjustment is needed imperatively.

Adjustment of business to the vagaries of the present calendar costs business millions of dollars annually, say the calendar changers. It never contains the same combination of working days, weekends, or holidays; months

and pay dates vary; there is just no uniform pattern anywhere. "You may deplore that we live in an age of statistics," they say, "yet they are vital to our economy and civilization, agriculture, department store sales, public revenue, post office, and transportation; in fact, to every business." One cannot compare what happened in a 28-day month with a 31-day month.

One can find 28, 29, 30, or 31 days in a month. The number of weeks are uneven in the quarter year, half year, and in every month except February. Holidays, although usually occurring on the same date, do not fall on the same day.

The traditionalists oppose any tampering with so sacred a thing as the calendar which contains the Christian and Judaic Sabbath, religious holidays, and patriotic observances which might be scrambled in an attempt to formulize a perfect economic chart out of our precious chronological heritage.

The World Calendar, its champions insist, would clear away all the wandering weekdays and irregular months and quarters. Here is the way it would work: The new calendar, consisting of 12 months, could easily be divided into equal quarters and halves. It would put one month of 31 days and two months of 30 days in every quarter, to equalize both the quarters and the halves. Each month has 26 weekdays plus its Sundays. Each year begins on a Sunday and ends on a Saturday, each quarter also begins on a Sunday and ends on a Saturday, making every date fall on the same day every year.

A holiday, not part of any week, could be inserted at the end of every year called, World's Day, and another one midway of every leap year, called Leap Year's Day.

A study of the World Calendar by

Walter Mitchell, Jr., former director of business surveys for Dun & Bradstreet, shows that its adoption would mean "savings of several hundred million dollars per year for American business and industry." Mr. Mitchell reminds us that one of the most significant things is the curious fact that a year of 365 days is divisible only by 5—not much help in business scheduling. In contrast, the 364 days' operating cycle of the new calendar is divisible by 2, 4, 7, 13, 14, 26, 28, 52, 91, and 182.

Safeguarding the Sabbath

The main objection comes from groups who are devoted to tradition such as the League for Safeguarding the Fixity of the Sabbath representing four million Jews and the Seventh-Day Adventists. These Sabbatarianists insist that the Sabbath must be observed on the correct seventh day, ordained by God in the Scriptures. They maintain that the blank day (Worldsday) will break a traditional continuity causing a constant shifting of every day of the week in successive years.

The new weeks may be the same until the first Worldsday; then the succeeding Sabbath becomes the eighth, not the seventh day after the previous Sabbath. And if the true Sabbath fell on Tuesday, or Wednesday or any other weekday, they could not work that day because it would mean a violation of God's Fourth Commandment.

Israel says this "would bring confusion into the religious and social life of Jews all over the world." Pakistan says, "The dislocation of Fridays would be unacceptable to Moslems."

But the proponents say that our present Sabbath wanders, too, because of the odd days in a year, and besides it is the *spirit of the Sabbath* that really counts. No Sabbath is being left out of the calendar; rather a *new rest day* is being added.

Besides, the Sabbath wanders according to individual faith: the Jewish Sabbath begins Friday evening and ends Saturday evening; the Christian Holy Day is Sunday; while Islam's Sabbath is Thursday to Friday evening.

The Roman Catholic Church has expressed willingness to discuss calendar reform. One spokesman for Rome said

that such faults as odd months, quarters, and halves were not instituted by Pope Gregory in 1582 but were an inherited error of ancient Rome. They would not oppose calendar reform if fixing feasts were left to the Church. Yet, not all religions oppose it. A few years ago, a United Press survey of 1,178 churches found 907 approved a calendar change while 46 opposed it.

The World Calendar is the result of many minds through the ages. Its perpetual feature was first suggested by the Abbe Mastrofini of Italy in 1834.

Shortly after, Auguste Comte, the French Positivist philosopher, suggested a 13-month calendar of 28 days each with one or two open days at the end of the year. Each week was to be named after a famous historical figure.

Around 1919 George Eastman of Rochester, New York, proposed a businessman's calendar based on Comte's version. Opposition was hysterical since it produced 13 Friday the Thirteenth's.

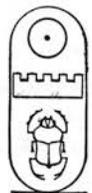
Experimental Changes

In France they actually tried a 10-day week and in Russia a 5-day week. The old League of Nations considered about 500 proposals for calendar revision.

Our calendar has actually gone through a constant adjustment since it was first devised. The Egyptians, in 4236 B.C., had a calendar of 365 days which was quite accurate considering what the Greeks and Romans did since then. The Greek calendar had 354 days, making the year 11 days shorter than the solar year and causing the seasons to occur earlier and earlier each year.

The first Latin calendar about 800 B.C. had only 304 days. By 713 King Pompilius added two months making 355 days. When Julius Caesar came to power in 46 B.C., so many citizens complained about the mixed-up calendar that he immediately went to work with an Alexandrian astronomer, Sosigenes, and repaired the instrument to 445 days which happily became known as the Year of Confusion; then they adjusted it to our present 365 days, including a Leap Year. Today, calendar reformers insist that we are still living in confusion.

(continued overleaf)



Another important feature of the new system is that most holidays would be moved to weekend positions—preferably Mondays. With the present holidays often falling on a Tuesday or Wednesday, a midweek shutdown is necessary which means a subtle loss of money for industry and eventually for the consumer.

A metal-working or machinery plant, for example, rarely gets as good production on Monday mornings or on Friday afternoons as on other days. On Monday mornings, heat-treating furnaces and many types of machines and equipment, especially on continuous three-shift operations, must be warmed up or adjusted before they operate properly.

On Friday afternoon, in many industries, various machines must be cleaned so that paint, ink, adhesives or chemicals will not harden or deteriorate in the equipment during the weekend. When a holiday falls in the middle of the week, these losses may occur twice in one week.

Lockheed Aircraft Company of Burbank, California, reports that when a holiday falls on Tuesday, absentees on the previous day are so numerous that it proves impractical to operate continuous production lines. Lower productivity and potential spoilage of work makes it a lesser evil to operate on Saturday, ten days before the holiday, if the production schedule for the month must be maintained. Overtime for the problem costs \$25,000 per holiday.

In the opinion of a noted industrial economist, Joseph N. Naab: "Take just one small unit of calendar expense under our present system, namely the effect of midweek holidays on business and industry. From my own practical experience in the operation of controlled production . . . I estimate that as much as 1.5 per cent loss may result, in a period of one year, due to starts and stops in the uneven flow of production and distribution. Most of this loss would be saved under a stable and consistent calendar. If a 1.5 per cent loss is charged against the national gross product, you will get from this item alone a saving almost equal to the

present interest charge on the national debt."

The opposition thinks that patriotic observance for a holiday would diminish if it were sacrilegiously jumbled around to fit our economic convenience. Why make Easter always fall on April 8th? But Luther was in favor of a definite date for Easter. And Christmas became fixed on a definite date after four centuries. Others feel that the holiday traffic would be compounded with Monday holidays. With so many Monday holidays, some conjecture, church attendance would lessen.

Also, what of the people born March, May, and August 31st who would lose their birthdays? And so the argument rages.

Approve Changes

Most companies would approve a calendar change. Replies to 1,000 questionnaires came from 538 controllers, working for companies with a total capitalization of more than 20 billion dollars. Over 86 per cent indicated that the present calendar created difficulties and expenses for them.

School administrators know that millions of dollars worth of precious time and effort are devoted each year to annual schedules for schools and colleges—and the schedules have to be discarded every year, never to be used again.

Many United States and world legislative and executive officials have gone on record in favor of a more sensible system. The longer the change is postponed, the greater the loss of money and time, say proponents. There was opposition to Standard Time, the International Date Line, railroads, and even telephones. They opposed calendar reform in the days of the Ptolemys, Caesar, and Pope Gregory. But the World Calendar Association isn't quitting. "Someday, if we can bring the facts in front of all the people, *the calendar is going to be scrapped.*"

Perhaps the Egyptians were smartest; they simply divided the year into 12 months of 30 days each. With the five days left over at the end of the year, they gaily celebrated and forgot about the problem of dividing an indivisible year into universally acceptable portions.

The Divine Comedy

by Daphne A. Dodd, F.R.C.

*In the midway of this mortal life
I found me, in a gloomy
wood, astray.*

—Dante

A STUDY of the *Divine Comedy* cannot be separated from a study of the personal life of its author. Unlike other epic poems, the *Divine Comedy* is an autobiography of Dante Alighieri's spiritual life and thereby becomes inseparable from the man himself.

Dante was born in an era of free thought and speech and of brilliant thinkers who took advantage of such liberal pursuits. Dante himself was a scholar of the classics and drew on the writings of St. Thomas Aquinas, St. Albert, and Richard of St. Victor, among others. His detailed acquaintance with Homer, Aristotle, Plato, Cicero, and Aesop made him a literary prodigy in the eyes of later critics. But of all books, the *Bible* was the best known to Dante.

During his political career and subsequent lifetime exile from Florence, he witnessed a world of tyranny, the oppression of the poor, the hypocrisy and greed of priests. His life of disappointment and struggle in such an environment was the life of humanity. His reflections on his own poor spiritual state and subsequent repentance resulted in a conversion which became a symbol by which he hoped to incite all men to return to a life based on spiritual values.

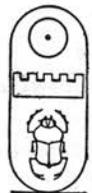
The contemplation of his early life and experiences naturally drew Dante to thoughts of Beatrice, his first and great love. Dante's love for Beatrice was as necessary for the unfoldment of his spiritual nature as were his years of disillusion in a corrupt world. She



acted as the nucleus from which he could move outward and structure his newly found spiritual life.

Thinking on Beatrice's "new life" after her death, Dante envisions three regions in the afterlife which mirror the three states of the soul in this present life: 1) the soul in mortal sin is not only directed toward Hell, it is Hell; 2) the repentant soul is the image of Purgatory; and 3) the soul confirmed in a perfect state of virtue is the image of Paradise. His vision of the hereafter was no new thing in medieval literature, but it had never been made the basis of a work of such universal appeal and significance. Also, Dante was a man who felt much more deeply than other men; his loves, hates, joys, and anguish were intense. This fact coupled with a mastery of his language enabled him to transcend other writers of his era.

Dante's meticulous description of the afterlife was reflected in his method of writing the *Divine Comedy*. He very carefully worked out a numerical scale of the entire work and for each of its three main divisions, Hell, Purgatory, and Paradise. There is a further minute numerical breakdown of the various facets of these regions. This special attention to numerical significance may have been based on the early Christian Biblical emphasis on numbers or upon the art of numerology which was practiced by some at that time. He also made repeated mention of various



planets with a symbolic reference which may have been due to the influence of astrology. There seemed to be a blending of several cultural influences within the *Divine Comedy*.

Dante begins his poem with a scene of himself lost in the woods of error on Good Friday Eve. The allegorical and mystical significance is apparent in that he is describing his soul's wanderings in a world full of human error where the blind are leading the blind. Good Friday itself describes a time when humanity has just crucified the bearer of wisdom who could have led them safely through such woods. In his plight, Virgil's ghost appears and offers to guide him to his destination, but first he must go through Hell and Purgatory. Dante here portrays the cowardice, vacillation, and other human weaknesses with which the reader can identify himself. Virgil represents *reason* and the philosophy by which mankind is prone to guide itself.

His trip through Hell is replete with hideous and terrible detail. He sees and describes actual personages whose sins are known and who must now suffer the consequences of their error. Dante's judgment as he travels through Hell is remarkably free of prejudice. His judgment seems impersonal toward all.

Purgatory next describes a joyful though temporary sad state of the soul. Here there is suffering but it is not without hope. And here again Dante names certain prominent persons who might be familiar to the readers of his time. In Purgatory, Dante feels a closer kinship with some of those who are attempting to refine themselves by the "divine fire." However, when he is told that he must pass through this flame in order to reach Paradise, all his earthly cowardice returns and only the hope of seeing Beatrice again enables him to pass through.

At this point Virgil refuses to guide him any further. Dante supposedly has reached the plane where his inner nature no longer needs the reason or philosophy represented by Virgil to guide him into Paradise. Dante now symbolizes the state every man must attain, a state wherein he must rely on his renewed awareness of spiritual faculties. Virgil then crowns Dante

his own emperor and pope in recognition of his new state of being.

Paradise begins with a strange contradiction. Dante is praying to Apollo for the power to convey to man the vision of the Holy Trinity which he hopes to attain here. This reference seems to be an involuntary reversion to ancient pagan beliefs. Upon Virgil's disappearance, Beatrice comes forth as his guide and as the personification of Divine Revelation. Dante has revealed to him the various ascents into Heaven, on each of which are beings perfected to a particular degree and all of whom are satisfied to fulfill Divine Will.

This entire section is filled with descriptions of superbly inspiring experiences. Dante reveals the sublimity and magnificence of his spiritual impressions and artfully transforms them so that the reader may inwardly share his experiences. In Heaven itself, all the souls are arranged in the form of a wondrous rose from whose center emanates God. Here, of course, all description is superfluous since there are no words to describe such a heavenly experience. In this vision, Dante has achieved the goal of his journey through Hell (a person in error-sin) and Purgatory (Repentance)—for to look upon God, to lose the identity of oneself and merge into the universal soul is the highest mystical attainment of man.

Dante most assuredly fulfills his avowed moral purpose in writing this poem: ". . . to remove those living in this life from a state of misery and lead them to the state of felicity." His allegorical treatment of universal spiritual values has brought enduring fame to both the *Divine Comedy* and himself.

For further reading:

Cary, H. F. (translated by), *The Divine Comedy of Dante*, London: J. M. Dent & Sons, Ltd., New York: E. P. Dutton & Company, Inc., 1908.

Cary, Henry Francis (translated by), *The Vision; or Hell, Purgatory and Paradise of Dante Alighieri*, New York, Hurst & Company.

Curtaene, Alice, *A Recall to Dante*, New York, The MacMillan Company, 1932.

"Dante, The Divine Comedy," *The Continental Edition of World Masterpieces*, ed. John C. McGalliard and others, New York, W. W. Norton & Company, 1962.

ONE MINUTE ESSAY

BEHAVIOR

BEHAVIOR IS the manner in which we act. It is what we do. Two primary motivations are the cause of all our actions. The first of these is *feeling*. On our evolutionary climb we have been more of a *feeling* being than otherwise. By feeling is meant not merely our senses of *touch* and sensation. Emotions and sentiments are also our feelings. Sometimes these emotions are stimulated by something we experience outwardly through our senses. At other times the feelings we experience seem like an impulse originating entirely within us and causing us to act in a certain way.

For hundreds of thousands of years man was motivated primarily by his feelings. Slowly his intellect developed. Eventually his actions were also motivated by thought, by *knowing*. These two, then, *feeling* and *knowing*, shape our lives. Visualize a triangle with the point downward. In the upper left-hand corner is the word "feeling." In the opposite right-hand corner is the word "knowing," and at the bottom point the word "doing." For right living and action we must strive for a balance between feeling and knowing.

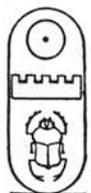


Exhibition In Late Summer

(August 18-September 5)

The paintings of San Francisco-born artist, Vivian Goddard, are currently on display in the Rosicrucian Art Gallery. This noted artist has exhibited in galleries in New York, Los Angeles, Sacramento, and San Francisco. She has lived and worked in Paris and New York; and though she calls San Francisco her home, she maintains a studio in New York.

Miss Goddard is a member of Portraits, Inc., New York, where her work is on permanent display; a life member of the Art Institute of New York and The American Fine Arts Society. She is also associated with prominent art groups of the West. Her exquisite portrait, *Aunt Elisabeth*, is shown here.





A New Ontology

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

THE OTHER DAY I read this paragraph in an interesting book: "Something in us believes the Beatitudes, even though as a matter of business we should never dream of putting them into practice."

The thought expressed by the writer of this paragraph challenges the Rosicrucian or the mystic. He naturally agrees that there is something in each of us that believes the Beatitudes and revels in them; but the modern Rosicrucian would instantly say that the writer of this paragraph was wrong when he said that as a matter of business we should never dream of putting them into practice.

Nearly everything else in the world of business has failed, and all that is left for the average man or woman to do, in order to be successful in business at all, is to idealize it and to bring the Beatitudes into his business methods.

The real trouble has been that man has feared to bring the ideal, the mystic, the metaphysical into his practical

affairs. Fear of some unknown result, or of the operation of some unknown principle, has held him in bondage. This is because man has had essentially a materialistic training and has become almost an unconscious slave to the materialistic ideas of life.

For centuries man's mind has educated itself in the belief that certain effects noticed by him are due to certain material causes, and that these effects are inevitable. He has come to believe that matter in its gross or refined form has the ability to develop its own discords, independent of any thought or action on the part of mind. He has come to believe that matter is the channel for the expression of mind. The idea that mind may manifest through mind, or that the mind of man can affect that which is not matter or produce a demonstration or manifestation not wholly of the material realm, has been reluctantly accepted by the average human.

Man has tended toward thinking that every exertion of mind must leave an impress solely upon matter, and then if its impress is not upon matter, it has made no impression at all. We find this materialistic idea expressed even by such an eminent authority in physiology as Dr. William M. Sadler. In one of his books, he said:

"Mind never fails to impress itself upon matter. For every mental process, there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some sort of material movement." . . .

What man needs to learn today is that matter does exist, but that its existence is not an independent one, as the Rosicrucian teachings state. In the desire to place matter in its proper category, some of the metaphysical schools of today attempt to say that matter has no real existence, with the result that the student who is not analytical in his thinking believes that the statement means that matter does not exist at all.

The Rosicrucians, realizing that such a statement is not fair and not explanatory, say that matter has no independent existence, but that its existence is dependent upon our realization of

it. Therefore, even if we assumed that matter is a real substance, with body, weight, hardness, and other objective qualities, we must admit also that without mind in man, matter could not exist to us or have any manifestation to our consciousness.

Furthermore, the teachings of our higher grades show that these qualities of matter which our mind seems to accept, such as weight, size, hardness, softness, opaqueness, and so forth, are not really qualities at all. We find as we develop our comprehension, our consciousness, and our mystical understanding and relationship of nature's higher laws, that matter is not opaque, that it is not the many things that we have attributed to it. The gradual discovery of these mistakes in our understanding reveals to us that the material qualities of matter have been accepted by our materialistic mind while the Divine or Spiritual Mind within has no comprehension at all of these materialistic qualities.

This brings us to what is looked upon as the highest revelation that ever comes to the mystic, namely, that only in mortal mind, or only in the materialistic mind of our objective consciousness, does matter exist with all of its limited and limiting qualities. The important discovery is made that matter exists in a material sense only as a mental concept on the part of the material mind. In the mind, as a mental concept, exists the human body and all of the other material manifestations of this earth plane. To the Divine Mind, or spiritual mind in man, matter is nonexistent. The limitations of the material world cease to be, so far as the consciousness of the spiritual mind in man is concerned.

Two Concepts

And so the mystic comes to learn that he is living in a world where two classes of humans attempt to live and become happy, healthy, successful, and prosperous. The one class consists of those who have a highly developed mortal mind, with a keen objective mortal consciousness, and a consequent materialistic concept of all that exists.

The other class is composed of those who have developed the spiritual mind to its normal degree of comprehension and understanding, freed from the enslaving dominancy of the materialistic mind. These persons, in the latter class, conceive matter with the materialistic mind at the one moment, but instantly have the spiritual concept of these things as a companion concept. Such persons are masters of both the visible and the invisible, the material and the spiritual, the higher and the lower forms of universal existence.

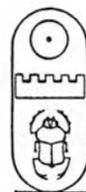
Man may become the master not only of his own environment and of his own present and future place in life, but he may also become the master of the creative processes of God that operate through the spiritual being, the real part of him. Just as matter in its gross, material form has no other existence except in a materialistic concept of the mortal mind in man, so many of his problems and most of the obstacles which prevent his progress and advancement are things which have no existence other than in the concept of the mortal mind.

To the Spiritual Mind, there is no body of flesh, no death. To the spiritual conception there can be no failure—only joy and peace. There can be no limitations—no staying of progress, no prevention, of the onward march of civilization, no closing of the book, no limitation of time, no end of space. To the spiritual concept, life is continuous, eternal, and beautiful.

With such conceptions, man may bring the Beatitudes into the practical things of his life and find a place for them, and through them he will be inspired and helped toward the goal of his ambitions.

From the *Mystic Triangle*, November 1928

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.



Psychotherapeutics in Ancient Egypt

by Nancy Wilson

Medical papyri tell an amazing story

ONE OF THE MORE astounding aspects of medical and surgical skills in ancient Egypt was the knowledge of the value of psychology and psychosomatic medicine. Many of the medical papyri from the early Dynastic Periods of Egyptian history contain what have been analyzed as "magical" incantations that were designed to drive forth from the bodies of patients suffering from internal disorders an extensive array of *demons*.

Some scholars have considered it strange that a people so highly skilled in surgery should still believe in magic in connection with ailments of an internal nature. They have tended to detract from the surgical knowledge of the Egyptian physicians, theorizing that they must have been working on a hit and miss basis since their therapeutics for illnesses of an unseen and unknown nature was pure ritualistic mumbo jumbo.

A study of the medical papyri, however, will show that they were no more superstitious animists than is the modern physician who refers the psychosomatic patient to a good psychologist or psychiatrist. Consider, for example, the two major works from which the magical aspects of Egyptian medicine are derived. The *Ebers* and the *Hearst Papyri* contain incantations haranguing the demon to leave the body of the patient, which it is assumed it inhabits. If the magical spells do not work a cure, the next step is to fill the unfortunate patient with concoctions so vile as to force the demon out. Superstitious balderdash? Hardly!

To realize just how misleading such an accusation is, we need only to study to what degree other phases of Egyptian medicine were advanced, even as far back as the Pyramid Age. The oldest papyrus and the oldest textbook in the world is the *Edwin Smith Papyrus*, dating from the beginning of the New Kingdom. In methodical order, it lists

forty-eight cases of physical injury, commencing with the cranium and progressing down to the lower spine.

Each case is preceded by a diagnosis, a prognosis for correction and recovery, and, in many of the cases, the therapy itself. Most of them have notations added by later physicians to interpret difficult passages or to bring up to date words and phrases which had become obsolete since the original of the manuscript was compiled. It is these annotations which tell us that the original must have been many centuries older than the *Edwin Smith Papyrus* because portions of a language, at least on so extensive a level, do not become obsolete except with the passage of many generations.

From this magnificent work of medical arcana, we know that the Egyptians of thousands of years ago were able to perform delicate surgery on the brain. Skulls have been found which show concrete evidence of trepanning, and the instruments which were used by the surgeons of that time are very much the same as those that are used today. True, surgical steel was not yet in existence, but the Egyptians had bronze. Although the bronze implements lacked the keenness and long life of modern surgical steel, they certainly sufficed for a short while. The Egyptian surgeon may have used a scalpel once or only a few times; but one thing is certain: He did use it, along with drills, surgical saws, and multi-shaped knives.

The methodology used by the Egyptian surgeons is evident from skulls which have been unearthed.

Whereas the modern surgeon may drill tiny holes in the cranium and insert a Gigli saw through them two at a time to remove the portion of skull desired, the ancient Egyptian surgeon had of necessity to saw downward toward the brain. Any modern surgeon can attest to the extra delicacy of procedure required to perform such an

operation. With a Gigli saw, the modern surgeon slips the saw inside the drill holes and saws away from the brain. The Egyptian surgeon was not so fortunate—his hand had to be surer and slower.

Once the skull had been opened and the piece of the cranium removed, the surgeon then incised the membrane surrounding and protecting the brain. When this was done, he cleansed the area and removed any clotted blood from the brain tissue itself. Then he stitched the membrane back together, replaced the bone, and encased the skull in such a manner as to hold the fragment of bone in place. The patient then proceeded to heal and usually could look forward to a long life.

Dental Skill

Dental technology was another area in which the Egyptians were quite proficient. A skull was found in a tomb dating from the Fourth Dynasty which attests to this fact. During his lifetime, the skull's owner had undergone a successful operation for an abscess of the first molar. The abscess had been incised and drained of its poisonous fluid. Another skull had a tooth which had apparently become loosened by accident. The corrective treatment in this case had been to bind the tooth to its neighbor with a fine gold wire. That the operation had been a success is evidenced by the fact that the owner carried the tooth to his grave.

One theory concerning the magical portions of Egyptian medicine is that since the Egyptians practiced embalming, they also had an intensive knowledge of the internal organs of the body and realized that certain wounds would tend to produce certain logical results—as, for example, a blow to the head might cause paralysis of the limbs, which, they knew, could be relieved only by removing the pressure caused by the portion of bone or the hardened

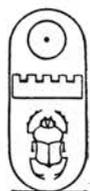
clots of blood which were pressing against the brain. But for internal ailments such as dysentery or stomach disorders, they resorted to magic because they didn't know what caused them, such was hardly the case.

Although it is true that the ancient physician recited spells over the body of the sick person, it is equally true that he also administered medicine which had a definite therapeutic value. However, unlike the doctors of today who have such modern devices for diagnosis as the X-ray, they had to rely on pragmatism. Unable to ascertain which patient was really ill and which was the psychosomatic sufferer, they first subjected the patient to magical medicine.

If he were only mentally ill, the incantation might work a cure, much as psychotherapy does today for the mentally disturbed sufferer of an imaginary illness. If, however, after the application of magical therapy, the patient continued to suffer the same symptoms, medicinal treatment was then administered. More often than not, such medicinal treatment had genuine therapeutic value even by modern standards. Ancient Egyptians who suffered from upset stomachs, for example, received castor oil or sodium carbonate or bicarbonate. Things haven't changed much, at least for an upset stomach.

Doctor P. G. Sobhy Bey, Professor Emeritus of Medicine and History of Medicine at Fouad University, reports that one of the medical papyri contains a prescription for the treatment of open wounds and sores. This treatment consisted of the direct application to the wound of a type of fungus which grew on still water. If this researchist is correct—and we have no reason to doubt the interpretation of so brilliant a scholar—the ancient Egyptians had penicillin along with their other medical wonders.

A prescription for driving inflammation from the eye.





SANCTUM MUSINGS



MAN VERSUS MACHINE

replaced by machines in industry will later be absorbed by some new gainful employment? For example, we shall presume that one hundred men were previously needed to perform a service or manufacture an object. Automation, a machine, disposes of ninety-eight of them. What shall these ninety-eight do to gain a livelihood?

Upon first consideration, the problem seems serious and without solution. We think, however, that compensating factors should be taken into account before there is any hysteria which might obstruct further technical development. First, engineering achievements and the progress in the field of electronics make possible devices, instruments, and equipment for reducing time-consuming labor in the home. It likewise provides pleasurable diversions not previously conceived or possible. Consequently, such mechanization does not just replace men in the production of existing commodities. It likewise creates new appeals. Though much that is so manufactured might be termed gadgets or luxuries, their very existence establishes a demand for them—people want them.

As an example, consider the average American kitchen with its increasing number of appliances. These are not all essential, but they are *desired* because, to the average housewife, they are *symbols* of modernity. Automation has brought most of these articles within the purchase range of the average-income family in the United States. It takes men from one job and employs them on another.

Automation is being used more extensively at present in producing basic materials, rolled steel, cheaper production of coal and plastics. With the reduction of cost of such substances, articles once just dreamed about, or previously only in the drawing-board stage, can now be manufactured. The

THE WORD *automation* is comparatively new in popular usage. It generally signifies the increased mechanization of work once done manually and formerly requiring the employment of one or more persons. Automation has made considerable strides, particularly in recent years. This is due principally to electronic control devices commonly called *brains*. These devices can, for example, *detect* characteristics of materials and utilize them for a specific purpose beyond the capacity of the human being to do so by his own faculties. In numerous industrial organizations throughout the world, and especially in the United States, automation has, consequently, reduced employed man power. The rising scale of wages, combined with increased taxation, has made automation seem economically advisable to many industries.

This substitution of machines for men on a large scale has obviously caused alarm not only in labor circles but even in business itself. It is one thing to produce in great quantity more cheaply; it is still another to have a market for the increased number of products. Displaced unemployed persons cannot buy, no matter how much the cost of a product may be reduced because of automation. The paramount question is, Will there be a point of compensation where the persons now

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light industries, making the finished products, will counteract the reduction in employment coming from automation by the labor they hire, at least so it seems from present signs.

This trend in automatic labor-saving devices has still another effect upon the populace. It ultimately means that in each nation of advanced civilization there will come about the near abolition of unskilled labor. The assembly of all intricate machines and devices cannot be done entirely by still other machines. Mechanics are needed, men especially trained for certain functions in integrating the intricate parts that constitute the completed complex machine.

Skilled Workers

As further example, a modern accounting or computing machine can perform a job far more rapidly and with a greater degree of accuracy on the whole than could several bookkeepers or mathematicians. But visit one of the industries that manufactures the complex equipment. There you will see rows of skilled workers seated at benches assembling the multitudes of parts that constitute that mechanical brain. Certainly this number of employees must actually or nearly counterbalance those persons replaced by the mechanical equipment. This increasing number of skilled workers acquiring mechanical aptitude, who work and think in terms of machines, has the psychological effect of inducing inventiveness. These workers will be inclined to envision other products of a mechanical nature for public acceptance. These, in turn, will result in further employment.

A sociological problem connected with automation is whether an ultimate *push button* age will cause a decline of initiative upon the part of the masses of men. Will a relatively few men become the creators, the scientific geniuses, who will provide at least the key to all the material ends of living? Will the rest of humanity become dependent upon the ingenuity of these relatively few?

When any complex society or civilization of the past moved out of the agrarian stage—that is, was no longer principally reliant upon agriculture—men became dependent upon each other. Each man's duties, if he

needed to work for a livelihood, were dependent in part upon what someone else did, the whole constituting the economy of the society of the time. Very few could stand alone, be wholly self-sufficient. They required the services of craftsmen, artists, physicians, lawyers, builders, scribes, teachers, philosophers, and of almost all the categories of trades and professions which we know today as constituting the fullness of living.

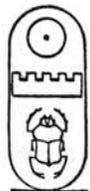
In each age, however, there was always a minority, a few, that *advanced* the culture of the time. Though most people contributed to the requirements of their society by performing some service or by producing something, in the end it was the *thinkers* and *organizers* who brought forth the new developments.

Obviously, however, everyone cannot create something new or radically different; there must be those who reproduce in quantity the new object or service so that others may enjoy it. Consequently, though automation may result in more and more facilities for the masses toward which they contribute little, behind such there will exist individual intelligence and initiative. In other words, in the future, too, there will be the dreamer and creator who designs and brings forth the ultimate push button.

Creative Minority

Ease of living, less demand upon our time for necessary functions, the result of mechanization and automation, will provide more leisure. Therefore, the future will find millions of persons vociferously demanding more and more devices, things for entertainment to ward off boredom. Such persons will, of course, be dependent upon the relative minority to conceive and devise the mechanical and other contrivances to provide the pleasure. This minority, as a result, will create new avenues of production making more *employment*.

We believe, therefore, that automation will not be a threat to the future economy of the world. It undoubtedly will, however, offer further resistance to the impulses of the higher order of the individual consciousness. The tendency will be to become more objective and materially inclined in one's view toward the ends of life.—X



Rosicrucian Activities

*Around the
World*



THE EMPEROR and Soror Lewis are extending the person of the Supreme Grand Lodge to its affiliated groups in South America, beginning with a Rosicrucian National Convention in Brazil, and a stop in Buenos Aires and Santiago. The Grand Lodge in Brazil has grown exceedingly in the past few years, and the Emperor's special mission is to install Soror Maria Moura as Grand Master for AMORC, Brazil. Her able and ardent co-worker, José Paulo, will assume the joint titles of Grand Secretary-Treasurer.



Frater and Soror Piepenbrink are presently on a tour of European Grand Lodges, beginning with a conclave in Sweden, a visit to Denmark and Paris, a stopover at the Grand Lodge of Germany with a speaking engagement at four of its subordinate bodies, participation in the European Convention in London, and a final stop in Holland.

In this way the Supreme Grand Lodge keeps in close touch with the Grand Lodges within its jurisdiction, offering counsel and seeking advice on the problems each body experiences. It is for AMORC a true international relationship, the roots of which extend far below national boundaries, into the innate brotherhood of man.

The frontispiece of the August/September 1966 Bulletin of the John Dalton Chapter in Manchester, England, has a striking illustration of the statue of John Dalton. The issue especially commemorates the bicentenary celebration of John Dalton's birth on September 6, 1766.

The frontispiece is a drawing of the John Dalton statue which stood for nearly 111 years in Piccadilly and is now more suitably sited near the entrance of the John Dalton College of Technology, Oxford Road.

The bicentenary celebration is sponsored by The Royal Society, The Manchester Literary and Philosophical Society, The Chemical Society, The Royal Institute of Chemistry, The Society of Chemical Industry and includes a Civic Reception at Manchester Town Hall.

John Dalton lived in Manchester from 1793 until his death. In 1810 he published his new system of chemical philosophy in which his atomic theory was first propounded.

As the Rosicrucian Chapter is named for this famous scientist and Rosicrucian who spent most of his working life in Manchester, it is very apt that they hold this year's Pyramid Ceremony in one of the city's beautiful parks, *Heaton Park*. This is by the kind permission of the Director of Parks, R. C. McMillan, Esquire, M.B.E., and the City Council.

ROSICRUCIAN DIRECTORY

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



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

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An exhibit of Rosicrucian books and materials in the Kern County, California, public library brought to the attention of the residents of the area both the Rosicrucian Order and the Bakersfield Pronaos. The sign in the case is a statement of the Order's purpose taken from the *Rosicrucian Digest*, and the large book on the left is a copy of the *Secret Symbols of the Rosicrucians*, published in 1935 and now out-of-print. The original German edition, published in the eighteenth century, was taken from earlier works.



Among the busy and dedicated Rosicrucians working for others as well as for their own development is Soror Margaret Ritz of Satellite Beach, Florida, whose good works extend in many directions.

In June 1963, Soror Ritz was appointed project Chairman for a Sheltered Work Shop for handicapped children of the area. Five months later, it was completed and put into use. The work shop program includes garden therapy, sewing and cooking, working with tools, and many other jobs for training the children to live and work happily within their limitations. Looking to the future now, Soror Ritz discusses the preschool nursery and Community Residence House now on the planning board. She says, "A residence house will afford retarded adults an opportunity to live away from home and yet not be institutionalized. They can reside in their community, living independent lives by Sheltered Work Shop employment."



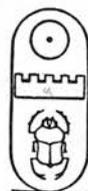
We cannot fail to quote from a letter from Frater Kingsley Etub, a graduate student of the University of Nigeria who will soon be taking postgraduate studies at the University of California. Speaking of his membership he says, "I have had my share of experiences, the result of meeting the trials of this great school *the world*. The contact with the Order these years was an excellent aid in my struggles. I have changed in many ways. I feel more for other people, am keenly aware of the distress and apparent wrongs that seem to be the fortune of others. Beauty, music, art find a ready response in me and from me. For this evolution of my finer instincts and consciousness I am grateful to all those who have aided me through these years from the First Mandamus to where I now am in a higher degree of AMORC."

A New Book in German . . .

SELBSTMEISTERUNG, SCHICKSAL UND LEBENSRYTHMEN

(Self-Mastery and Fate with the Cycles of Life)

This very popular book is now available in the German language through the Grand Lodge of Germany. If you enjoy reading in the German language or if you have friends who would appreciate a German text, order copies direct from the Grand Lodge of Germany, AMORC, 727 Baden-Baden 2, Lessingstrasse 1, West Germany. Price per book is 16 Deutschmarks (\$4.00, U.S.).





MAKE LIFE Worth While...

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ASSEMBLY PLACE OF PHILOSOPHERS

Overleaf is a view of the ancient Athenian Agora, or market place, seen through the Doric colonnade of the Theseum, a temple said to have been dedicated to the Greek legendary hero, Theseus. In this market place, philosophers and political leaders of the time often assembled for a symposium or to address the populace. It was a social and a shopping area of ancient Athens.

(Photo by AMORC)

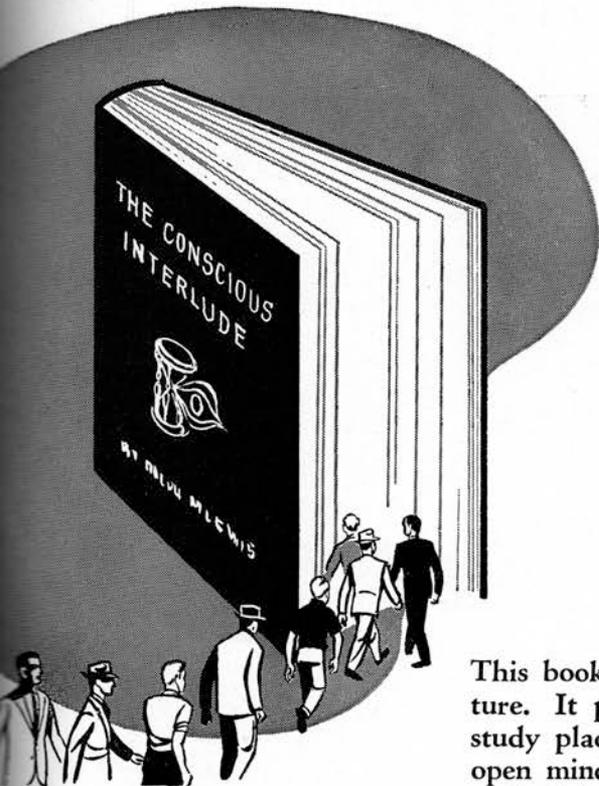


AN ANCIENT SANCTUARY

(Photo by AMORC)

An elderly pilgrim departs the holy *El Kaz* fountain for prayer and meditation in Jerusalem. In the background is the Mosque known as "Dome of the Rock." Centuries ago the Arabs erected a sanctuary on this site, in the center of which is a sacred rock. The Crusaders took the building to be the oldest temple of King Solomon.





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

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IV Nature of Truth	XIV	The Mystical Consciousness
V Will	XV	The Philosophy of Beauty
VI Is Absolute Reality Mind?	XVI	Psychology of Conflict
VII Illusions of Law and Order	XVII	The Human Incentive
VIII Causality	XVIII	Conclusion
		Index

THE AUTHOR

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

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To Our Commonwealth Friends

Our friends in the *British Isles* are permitted by their Government regulations to obtain this book direct from the U. S. A. But it may also be purchased from the Rosicrucian Supply Bureau, AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

\$3.75

Man's Moment In Eternity



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

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

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

Accept This Free Book

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

Child Culture Institute

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BRAVE NEW ERA

In the history of man, it is rare for a single generation to have witnessed the beginning of an age that was certain to change forever the course of mankind's destiny. But the witnessing of the beginnings of *two* new ages, each promising to lead man toward untold heights, is the marvel of our times.

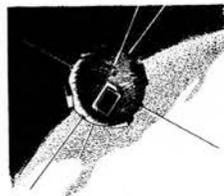
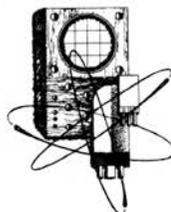
Most of us remember the official debut of the Atomic Age in 1945 and the birth of the Space Age in 1957. Both of these expressions of man's ingenuity followed each other so closely that one complemented the other. Man had begun hesitantly to face the fact that he was beginning to run out of new horizons. The Space Age is providing him now with the means which will allow him to open up another great frontier for exploration. When he is ready, subatomic energies will give him the necessary power with which to propel his ships toward infinity.

Of course, as with everything else, both the Atomic Age and the Space Age have two-sided natures. We all know what the unleashed fury of the atom has done, and we are well aware of what it could

do again if its power were released in anger. On the other hand, the entrance into the realms of outer space promises unlimited expansion and practically limitless resources, or it could end in wars of a type such as this planet has never seen.

The choice, obviously, is man's. However, never before has there been so bright a hope for the future. It is as if man had finally reached the end of his infancy and were slowly venturing into maturity. Apparently, he now is going through a period of self-evaluation and is taking stock of himself, for never has there been so much to gain—or so much to lose. A kind of an inner consciousness is awakening within man: He does not want to turn his back on the stars.

The oft-quoted Confucius once remarked, "Troubled is the life of him who lives during the course of 'interesting times.'" Though this is undoubtedly true, would any of us be willing to exchange this time for another and not see mankind's first faltering steps over the threshold of its Golden Age?



Adventures In Reading



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

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