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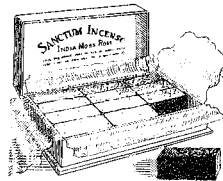
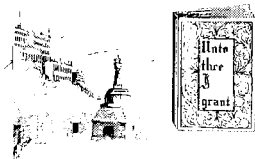
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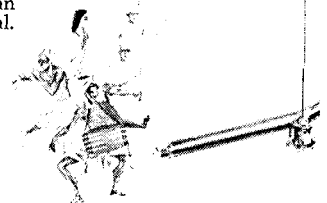
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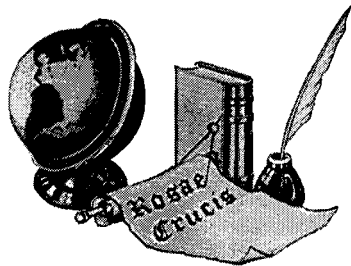
CALIFORNIA 95114

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
AMORC**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$4.00 (28/7 sterling) per year. Single copies 40 cents (2/10 sterling).

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

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

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



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

Gerald A. Bailey, Editor

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

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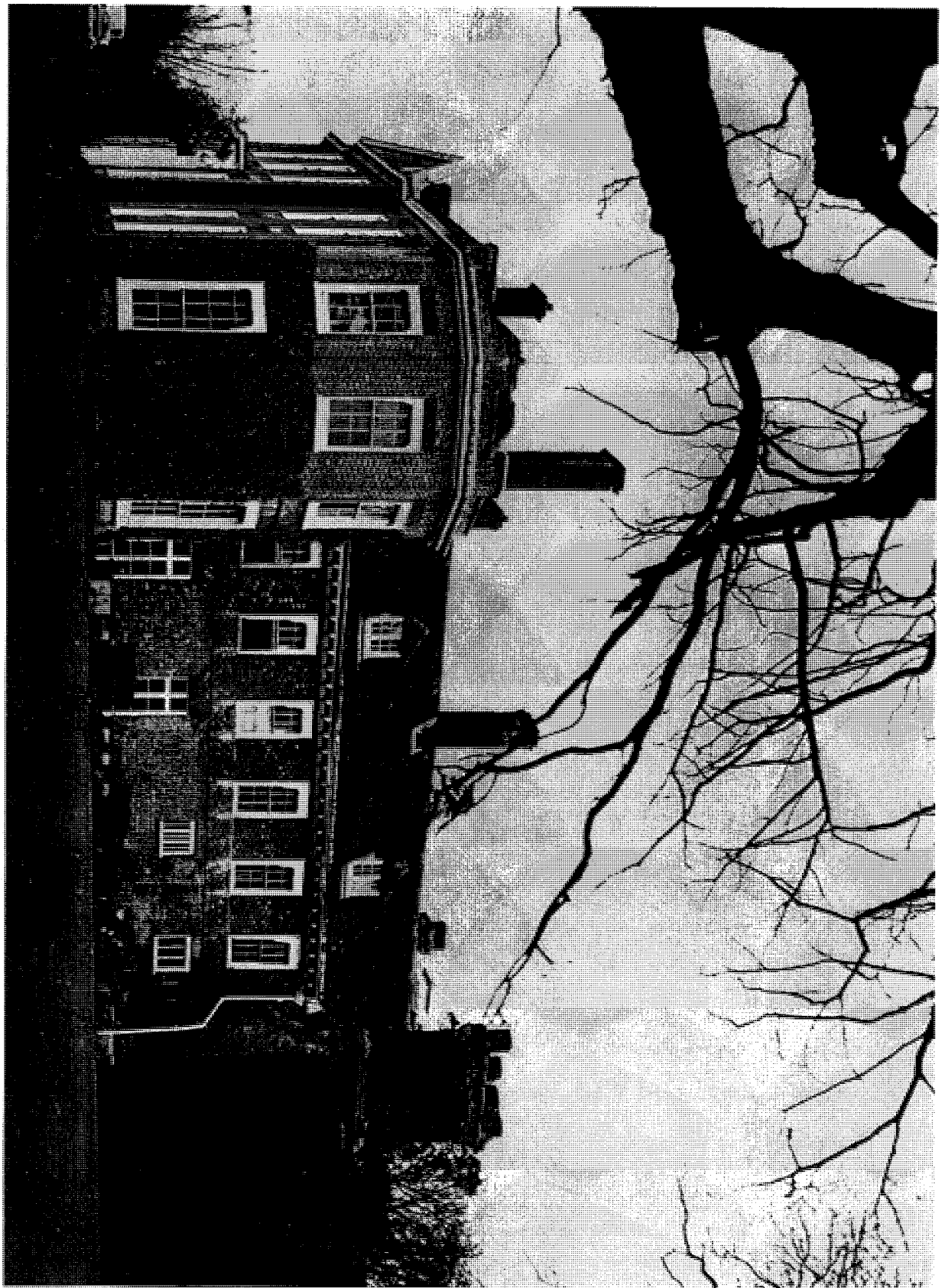
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HOME OF ROSICRUCIAN MASTER

The well-preserved manorial home of the eminent Dr. Robert Fludd (1576-1637) is shown at right. It is located in the beautiful countryside of Kent near the old town of Bearsted, England. Robert Fludd is known as a Rosicrucian apologist because of his noble defense of the Order. He was an officer of the Order, an eminent medical doctor, and philosopher. His Rosicrucian literary works were considered masterpieces.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

THE NATURE OF VALUE

IN EVERY ASPECT of human thought and experience value plays a very prominent part. Consequently, a philosophical inquiry into the nature of value, what it is, is as old as the history of thought itself. Therefore, an appropriate beginning for a consideration of value will be certain conceptions of it had by the ancients.

Among certain philosophers of the past, all reality, all being, was divided into two main categories. These were called the *macrocosm* and the *microcosm*. Literally, *macrocosm* means the great universe. At that time it generally referred to our solar system in particular. By that is meant the sun and its planets. In later centuries, man came to learn the relationship of these bodies to one another. The sun maintains this macrocosm, this greater universe, by the attraction of its satellites to it. According to the universal law of gravity, every material thing in this macrocosm attracts and is attracted by each other material thing.

The other division of reality to which the ancients referred, the *microcosm*, means the small universe. The philosophers designated this lesser universe as man himself. Its sun or center, they declared, was the self, the *human consciousness*. Actually this sun or consciousness is the center of both universes, the large and small, so far as man's realization of them is concerned. Consequently, the forces of attraction in this microcosm, the one of which man consists, are his faculties of *perception* and *cognition*. They are, in other words, his power to perceive, to be aware, and to know.

It is by this attraction, by this means, that man draws reality into his understanding and creates the universe of which he is a part so far as his comprehension is concerned. Of course, all reality, with its various attributes, would nevertheless exist independently of

man's perception and faculty of knowing, but they would not exist to man. He would have no awareness of the universe without such faculties.

Though the sun remains as the center of our solar system, it and its satellites move through space as a unit in the galaxy of which they are a part. Likewise man's personal universe, the microcosm of which he consists, is always limited to the unity of his consciousness. The universe that man realizes of himself depends upon the application of his consciousness. The world that man perceives is made up of facts or abstractions which are theorized from facts. But everything that we perceive is not always fully cognizable, that is, meaningful to us, just because we see it.

Related to Self

For example, we may see a cube which is so many inches square and of a certain color. But what does it mean? Has it any purpose or function? Does it have any specific effect upon us? Something more than its color, its shape, is needed to give it meaning. These realities that man experiences around him do not just compose a world of things, they also compose a world of *value*.

A thing *is* and yet it *ought to be* as well. A thing is, of course, if it is realized by us and yet it *ought to be* in the sense of being related to the self. Such a relationship as value is necessary, if we are to properly order our lives. It is the reaction that experiences produce within us which gives rise to the notion of value. If there be such a thing as wrong values, obviously then life's adjustment to them could be harmful to the personality. Consequently, value is important to our lives.

Let us consider *self* for a moment. We have stated that the significance of value is the relationship of certain experiences to self. Our consciousness is

more than an aggregation of external impressions and internal feelings. We cannot say, for example, that self-consciousness is but a collection of sights, sounds, pains, pleasures, and emotions. Nor is self-consciousness just the sum total of our judgment. What we come to distinguish as *self* from all else that we experience is the realization of our power of volition. It is the awareness of our own will. While we may be conscious of impressions, things outside ourselves, or of our own inner feelings, we are likewise aware of our own power of preference.

Choice of Action

We have, therefore, what we might call a *consciousness of consciousness*, and it is this which gives rise to the nature of *self*. It is this will or choice of action of our mind and body that confers values upon what we experience. But, in exercising choice, we even come to put value upon will. We call the function *will* but attribute to it a preferred quality which we name *self*. Value, then, we see, is essential to our very self-consciousness.

How do we determine value? Everything that we experience falls into general classes of hedonic value. By that we mean all of our experiences fall into sensations of varying degrees of pleasure or pain. Some sensations are so intermediate between the two extremes as to seem neither to our consciousness. These different sensations become *values* to our organic being, to our mind and body. Pleasing sensations are desired and sought. Pleasure, therefore, is rightly considered a *positive* value. It is positive because it engenders action on our part to seek and acquire it.

Pain, the antithesis of pleasure, is regarded as a *negative* value. Pain is not sought by a normal being. However, it may move man to action but only to avoid it. Pleasure, biologically and mentally, always furthers some aspect of our being and of self. In its abuse, however, it is no longer pleasure but retrogresses to pain.

The facts which we experience in life do not always bring an immediate response of value. As Josiah Royce, the American philosopher, said: "Facts are realities. They can be described but they may bring no appreciation of

them." In other words, facts may at times so react upon our beings as to give rise to no sense of value. Facts are, of course, that which is always objective. They are that which our sense receptors perceive, as something seen, felt, heard, and so forth. But the value of facts of experience is had only by *reflection*. It is a subjective process of weighing the percept in connection with what it does to self. In other words, what effect the fact may seem to have upon our unitary nature constitutes its value to us.

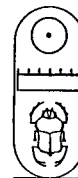
In this consideration, we are reminded of Plato's doctrine of ideas. To Plato, objective experience, things of the world that we perceive, become real to us only as they participate in certain innate ideas which all men have. It is these ideas, then, which confer value upon experience.

Is value ever inherent? Are there things which in themselves as facts contain the ingredients, the essence of value? In other words, are there things in which value is as objective as their shape, weight, or color? Value is never an ingredient, that is, a property of the objects of experience. Value follows as an effect of something acting upon man. It is an estimation and appraisal of the experiences had, the sensations and thoughts which such experiences invoke within us. Reality, of course, is always valid in itself. It is as tangible and as definite as the degree of accuracy of our senses. But reality has no value except in terms of human relationship.

Judging

In our judgments we have come to set up a series of wrong's and right's, good's and bad's. These judgments have no separate existence. They are always necessarily related to things and events. Both the realities, things of experience, and values are attracted to each other. The word *wrong*, for example, cannot be properly understood without referring to some thing or circumstance which gives rise, in turn, to some thought or feeling related to it. If we understand what is meant by the word *wrong*, it is only because we have recalled some past experience or precept to which we formerly applied the word.

Many of our values, however, are not personal judgments. They are not the



consequence of direct experience. Rather, they are inherited as traditions and customs. We come to accept such values on faith, that is, reliance upon the responses of other men to events and things in their lives and which they have passed on down to us. There are many social and religious taboos extant, whose values we accept. For example, not to fast on certain religious holidays has the value of sin to persons of some sects. Such persons may not have experienced personally any adversity by not fasting, but it is a value which they accord fasting upon faith alone.

Kinds of Values

There are various kinds of value. There are biological values that stem from self-preservation. There are also moral values and these are principally religious dogma. They may also come from what men call the dictates of conscience which, in turn, is our understanding of right and wrong conduct. Aesthetic values pertain to a personal sense of beauty in its various visual and auditory forms. Utilitarian values are expressed in terms of usefulness, something that is practical or that may be worthless to serve a need. Economic values are related to the utilitarian ones. Economic values have to do with that which contributes to our financial well-being.

In the realm of moral values, or the category of good and evil, religion and theology have tried to establish absolute ones. They have expounded that there are *universal* and *eternal* values. These they have defined as a kind of divine influence which, like some mysterious radiation, reaches down and puts its stamp of good and evil upon particular thoughts and actions of men in this world. It is contended that these universal values do not spring from, that is, originate within, the mind of man. Rather, these religionists conceive these universal values as being independent of human influence but constraining man to either accept them or suffer penalty.

Such dicta or fiat, however, as: love thy God, honor thy parents, destroy no life, confess sin, are actually not universal values. They have neither a divine nor a worldly existence independent of

mortals, as religionists proclaim. They are, rather, objective mortal creations, man-conceived rules and regulations. Each is born out of the mind of man from some actual or imagined effects of a deed or event upon his life. Each such conceived universal value has an antithesis, that is, a contrary or negative state. These negative values are the things which it is believed befall man if he denies the positive ones. They tell of punishments and penalties producing pain, remorse, and anguish.

Apparently such values as the moral and religious good originate in human judgment and sentiment. They are interpreted by man as that which constitutes the *right*. Almost all moral good is the human insight, called intuition if you wish, as to what behavior will put man *en rapport* with his surroundings. The moral good is conceived as that which brings peace and harmony to the emotional and psychic self. Such behavior, then, may be presumed to be a divine and universal value. In fact, it has been aptly said: "Morals are dependent upon values."

Diversity of Dogma

Proof that there are no universal moral values is found in the great diversity of religious dogma. As John Locke pointed out, there are no moral rules or regulations that are not violated by some nation thinking itself equally circumspect. Each people finds a kind of spiritual satisfaction in the behavior that it has been conditioned to accept.

If it be contended that there are such universal values as divine good, then all that which is not embraced by it and which is contrary to it must be evil. This notion then makes evil a definite creation. Such a claim goes back to the old theological theory that God has a satanic rival. This rival created fixed universal negative values called evil. Man is obviously put in a perplexed position by such a doctrine. On the one hand, he has to try to find facts of existence to fit into a category of good. On the other hand, he is obliged to try to escape the influence of so-called universal evil which competes. But the fact that some men select a course in life called evil shows that the values

are human and arbitrary, and not universal.

There is a philosophical doctrine called *meliorism* which has a very important significance to value. Meliorism is derived from the Latin word *melior*, meaning better. William James, the philosopher, says: "Meliorism treats goodness in the world as neither necessary nor impossible. It treats it as a possibility which becomes more probable, the more numerous the actual good conditions become." In substance this means that the world, the Cosmic, is neither bad nor good. The world, however, has the potentiality of good exceeding the evil by man's will motivating him in the right direction.

Positive and Negative Values

But the world can only be made better in relation to self. A good world is one that contributes to those positive qualities that make for the whole self of man. Let us consider man as a triune being—three fundamental selves merged into one. These are the *physical*, *mental*, and *psychic*. Each of these has a positive and negative value. What these values are depends upon the responses of the self to impressions received by it.

With the physical self, health is the positive value. It is positive and it is called good by man because health is satisfying to the physical being. Disease, then, is contrary, a negative value. The mental self has its inspiration, its satisfaction, in accomplishment. This, then, is its positive value. The negative value of the mental self is frustration, with its aggravations.

The psychic self, another aspect of this triune nature of man, has its higher sentiments or feelings, as the aesthetic qualities of beauty. These feelings are quite apart from the appetites and are found in such pursuits as the arts and moral values. These are the positive values which are established by the

psychic self. That which is ugly, distressing emotionally, is the negative value of the psychic self. Such, of course, are the deficiencies of the positive; it is their lack which makes them relatively negative.

No value must be accepted of itself. It is always imperative that man first weigh a proclaimed value against the elements of self. Nothing should be declared a positive value unless it contributes to those positive values of the aspects of our being which we have briefly considered. Does this make each man, as the ancient sophists said, the measure of all things? In his estimation of personal values, man is, however, compelled to consider certain relatively *impersonal* conditions. Man is a member of society which is pragmatically necessary for his well-being. Society, then, becomes man's enlarged personal self. Consequently, man is obliged to ascribe a positive value to whatever contributes to the benefit of society. In doing this, it, in turn, advances man's personal self.

The primary duty which is incumbent upon each human being is that of assaying traditional value in relation to his personal existence and the times in which he lives. He must determine that traditional values have the essential qualities required by self.

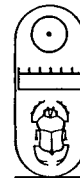
Good and ideals are always related, that is, the ideal always appears as the good to the individual who has it. Each ideal, in fact, is conceived as a potential betterment of some aspect of self or it would not be held as an ideal. Ideals are motivations. They only need complementary conditions in our surroundings and way of living to make them become a reality having the same value as the ideal. We further expand our intimate world if our ideals have a practical good. The world, then, is as good as man sees it, and goodness is only as man values it.



IN APPRECIATION—

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

RALPH M. LEWIS
Imperator



The Incas

by RAUL BRAUN, F. R. C.

PART I

"WHERE DID they come from?"

I remember asking this question of my history professor when, in an unforgettable talk, he spoke to us at length about the points of similarity found in the cultures of six of the nations of antiquity: the Egyptians, Babylonians, Sumerians, Incas, Mayans, and Aztecs.

"The day we know positively from where they came," he answered with a twinkle in his eyes, "we will have to discard all the history books and write new ones, because the historical panorama of humanity will surely have changed fundamentally."

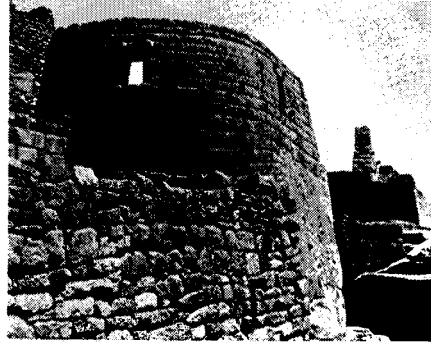
So it was that my history professor, touching precisely on that weak part we all have and always hide, began the so oft-repeated relation which attributes the origin of the civilizations of antiquity to *certain individuals who migrated from Lemuria to Atlantis and from Atlantis to other points of the globe before the horrible cataclysm which supposedly sank those two continents beneath the sea forever.*

Historical speculation is fascinating. Man delights and amuses himself bending history in his own manner. Right now, for instance, I would like to let my imagination run away and embark in narrations in which the most outrageous of fantasies could play an important part. Unfortunately, I lack the necessary space and, what is even worse, do not have anyone in front of me to bombard me with questions.

Undecipherable Enigma

The intent up to this point has been one: to establish that, even after all investigations, it cannot be ascertained from exactly where the Incas came—

This is the first of three articles written by the Editor of El Rosacruz, the Spanish-language counterpart of the Rosicrucian Digest. These articles are brief accounts of the customs, culture, and religion of three admirable peoples of America: the Incas, the Mayans, and the Aztecs.—EDITOR



An example of the excellent masonry and craftsmanship of the Incas. It equals the masonry of the ancient Egyptian temples and the fabled temple of King Solomon.

not even who their immediate ancestors were. Because of this, we can, regretfully, only go as far back as five hundred years before the moment when Pizarro, the Spanish *conquistador*, set foot on Peruvian soil for the first time.

Once, I was assailed by a doubt shared by many: Perhaps Tiahuanaco? Could the first Incas have been the remains—later to be the organizers of a nation—of the mysterious and unknown people who built Tiahuanaco, the most astonishing city of all time, and who vanished, nobody knows how, when, or why, without leaving any identifiable trace?

Apparently it would seem that this is not so, either, because the Incas themselves said nothing about this. In fact, it is supposed that *they* were the first to discover Tiahuanaco, already abandoned; that they were not interested in living there, and that the name given to that silent, dead, and empty city which the Incas found a few kilometers away from Lake Titicaca on Bolivian soil, comes from them.

The Incas, to define the term with precision, consisted only of the ruler, his family, concubines, and children. Therefore, in reality, what one speaks of is the Empire of the Incas, or the nation that the Incas governed. Thus, the thousands of thousands of persons who formed the heterogeneous conglomerate composed of races of different origins, names, customs, habits, and religions were not Incas. They were, all of them, conquered by the Incas during their campaigns of expansion

*The
Rosicrucian
Digest
March
1967*

which culminated in their absolute dominion over an extensive territory.

The majority of historians concur in the assumption that the Empire of the Incas was founded by Manco Capac with his sister-wife, Mama-Oello. It was they, it would seem, who gathered the barbarian and semi-barbarian tribes that peopled the surrounding areas of the place where they began their campaign, established a system of government, and assigned to themselves the condition of "Sons of the Sun," proclaiming that they had been sent by that god to establish an empire on the lap of the Andes Mountain Range. A similar story had already been told, a long time ago, by the Tahuantisuyus kings, who inhabited the bordering zones, and also were rulers of a race of unknown origin, from which it may be affirmed that the Incas did *not* descend.

Manco Capac and Mama-Oello

Manco Capac and Mama-Oello began their reign in the year 1021 of our era, and ruled until what has been established with accuracy as the year 1062, when they were succeeded by the second Inca about whom there is record: their son, Sinchi Roca.

Legend tells that Manco Capac had a magic rod of gold, given to him by the Sun-God, "as it shone over Lake Titicaca after the Deluge"; it was supposed to have served him as a guide to locate the exact place to found his empire. Manco Capac received the charge of trying to drive one end of the rod into the ground wherever he wandered in his pilgrimage after the place designated by the god. The rod was finally driven into the soil at the site of Cuzco, the capital of the Inca Empire, until it fell into the hands of the Spanish invaders.

Manco Capac extended his dominions piecemeal, absorbing the populations encountered in the way of his conquests. He is said to have founded over one hundred towns, taught his subjects to till the soil and cultivate the arts, while legislating severely to govern and dominate them. Notwithstanding his great vision for the future, he could never have dreamed that his Empire would cover, in the 16th century, the enormous territorial extension surveyed by Pizarro.

Customs

The government of the Incas was characterized by the iron-clad discipline imposed by its sovereigns and the officers who had the responsibility of enforcing the law. It is undisputable that this was imperative in an Empire that was almost constantly extending its frontiers and annexing human elements of widely different origins and idiosyncrasies. The people, speaking in general, were divided into two groups: one dedicated to the cultivation of the soil, and the other to military activities.

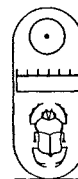
Submission to this authoritative, feared, and often distant central power—most of the time unknown—produced a type of human being who was melancholic, fatalistic, and resigned, disposed to obey the orders imposed upon him as originating from a divine power acting through the Inca, who was also divine, since it was affirmed that he was the Son of the Sun.

This Son of the Sun, this being who was almost a myth to his own people, appeared very rarely for the admiration and respect of his fearful subjects. When he did, in solemn occasions, he boasted clothing and ostentation which raised him even more in the concept of these submissive people who lacked racial unity, who were mixed in customs and religion, and who found themselves forced to forget their past in order to perform their duty in the present, the duty imposed upon them by the will of the sovereign.

The same ostentation surrounded the palace group, especially the Inca's relatives. Chronicles relate that the Inca married his sister—usually the eldest—besides having several concubines. His successor, whom he would choose from among his legitimate sons, was generally a good choice, since the admired and undeniable talent and energy shown by the majority of the Incas cannot be explained in any other way. From these conditions sprang the territorial and cultural greatness of the Empire.

The center of the national life—to describe it in modern terms—was in Cuzco, city of the palaces, temples, nobles, military chiefs, priests, and seat of the government.

Vegetables and fruits were the main diet of the population. Very little meat was eaten, and it was supplied by the



Lama vicugna not over three years old. The royal family followed essentially the same diet, though infinitely more varied. At its table were victuals composed of maize, *quinua*, *cañahua*, kidney beans, sweet potatoes, yucca, and aji-peppers; partridges, mushrooms, frogs, snail, fish, and sea food from the Pacific, etc. The preferred beverage, often abused, was *chicha*, which never failed to be on the Inca's table, as well as on that of the most humble of his subjects.

Apparently the Inca, as well as the people, spoke *Quecha* and *Aymará*. The former is still spoken among the tribes of Peru, Bolivia, Ecuador, and the Argentinean Northwest, with its eight known dialects: *Lamaño*, *Quiteño*, *Chinchaya*, *Cuzqueño*, *Boliviano*, *Tucumano*, and *Ayacucho*. The origin of the *Quecha* language is another of the mysteries yet unsolved. There are, however, certain words similar to, and others exactly like, Maori. Among the latter ones, we will mention as an example the following: *inca* (emperor); *papi* (humid); *kaka* (descendants); *raku* (snow); *uno* (water); etc. As a solution—though not a very convincing one—to this mystery, some historians have speculated with the possibility of reciprocal migrations made in unknown periods.

Another interesting aspect of the customs of the Empire of the Incas was their concept of private property. The nobility and privileged classes (the latter attaining this condition due to the generosity shown towards the Inca through gifts) acquired permanent title over lands which were indivisible and not transferable and were willed in plurality to their heirs to be exploited by them exclusively for their benefit; and to be willed again to the next generation.

The dwellings of the people were very primitive, being made mostly of dirt; in rare exceptions, of bricks; and sometimes of stone. They lacked windows, and their small entrance door was covered by a tapestry.

The expectant mother in no way altered the rhythm of her daily chores, and, because of this, childbirth would surprise her almost anywhere. The child was generally born painlessly and rapidly, and the mother would cut the umbilical cord with her fingernails; then she would bathe herself and the newly-born in the cold waters of the closest river.

Garcilaso de la Vega, in his *Comentarios Reales*, tells of the existent custom of deforming the skull of the children, carried out through the application of pieces of wood on the forehead and the back of the head, tied with vegetable fibers. The mother would adjust daily the tension of these fibers, so that the child's skull would acquire the desired shape before the age of three. The mother would breast-feed her child only three times per day—in the morning, afternoon, and night.

The family was normally constituted, monogamy being practiced only because of practical reasons, since the land which each worked could not feed too many persons. Matrimonial union was not subject to any religious formalities; it was, exclusively, an obligatory civil union since celibacy was against the law.

For entertainment, the people would take part in popular dances and games during the many holidays. Other than these diversions, life in general did not offer the people opportunities for self-expression.

When transition occurred, funeral rites were carried out in slightly different fashions, depending on the particular sector of the Empire. In the central regions—closer to the government—the family and friends would gather around the body to eat, drink, sing, and dance. The belongings which the deceased could not carry with him to the Beyond were divided, and he was buried wearing his own clothes—in some areas, also inside a coffin. He was placed in the grave with his tools, beads, talismans, a little maize, and a jar of *chicha*.

JOAN GANONG

Thoughts Have Wings

*The fascinating communication
of mental telepathy*



A RECENT ARTICLE on mental telepathy shores up its dignity by concluding that it "apparently exists."

I have no idea of what made it apparent to the author of that article, but I can guarantee that something fascinating exists. My sister and I were so enmeshed that it positively cluttered up our lives. Frequently it was fun, sometimes annoying; but we could not get away from it.

For those with similar experiences to muse on, here are a couple of ours.

My sister Carmen was a warm-hearted, observant, vital lassie, eager and well read. She had a sense of humour which could make her laugh at her own extravagances as quickly as at any other's, and was most unapt to be carried away by any eerie notion, for its own sake. She was many years my senior, yet we were close to one another with a bond of affection and communication difficult to describe but delightful to live, which strengthened with every passing year until the moment of her death two years ago.

Since my teen-age years we have lived apart, as her home was in Arizona, but we wrote almost daily and met yearly; and it was on those meetings that one of the amusing exasperations occurred.

We always met, dressed the same. Oh, it might not be exactly the same, but it would be as close to it as possible. This was not intentional, we tried to avoid it. We never could. With different tastes and styles in clothes, different enthusiasms, we would yet appear as echo to one another, on that first meeting.

This sometimes proved expensive. I once flew into Tucson wearing a green

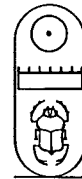
corduroy suit, to be met by Carmen in green corduroy, same colour though different cut. But that was not all. I was sporting a pair of shoes which had nothing to do with green corduroy.

"I cannot imagine," I announced to Carmen as I climbed into the car, "whatever possessed me to buy these shoes. I couldn't seem to resist them, in Kansas City yesterday, but they're awful!" The shoes in question were red, with bows, a type of playshoe, but certainly not co-ordinated with anything I had on.

"Yesterday?" asked Carmen, and giggled. She thrust forth her own foot, trim in a really beautifully red spike-heel pump, with bow; a shoe of which mine was a cheap imitation. But why was she wearing it with green? Because, the day before she had twisted the heel off her brown shoes, and these were the only others she had along. At just the time she was donning them in Tucson, I, in Kansas City, was developing and succumbing to a violent and illogical urge for . . . red shoes. Why?

Carmen also was occasionally so caught. We met one day in New York, wearing similar suits, I with a roman stripe blouse which was the joy of my life, that vivid season.

"Oh!" said Carmen, on meeting. "So it's *your* fault!" She, too, was wearing a striped blouse, but not her type at all. She had seen it when coming out of the hotel, bought it, and gone back to her room to change. As with the shoes, it was an item she would never ordinarily have bought, and which she



never wore again. Only that day had it been, literally, irresistible.

We eventually learned, of course, not to invest on the day we met; but always there was the similarity. I once met her in Boston, wearing a simple tan dress (hers was like it), but my arm seemed bare. Before going to the airport, I twisted two necklaces into a bracelet, then ran a large pin through the clasps, so that it hung down like a bangle. On the aircraft, merely killing time, Carmen took off the double strand necklace she was wearing, twisted it into a bracelet, felt it needed something more, and ran an Indian pin through the clasp.

Neither of us ever wore that sort of bracelet, before or afterwards. Only that day.

Some of our friends were so curious they tried to figure out how it happened, while the family merely took it for granted. We were interested, but too busy to think about it much. It was just part of life. Incidentally, it was only on that day of meeting that we dressed the same; when we were *coming* together, never when we were.

Then there was the matter of the figures; that was Carmen's favourite. In that, it was as if I was the sending station, she the receiving. I could sometimes catch moods from her, but never figures. She did get them from me.

The first time we noticed was when she wrote a five-figure number across the top of a page in a letter, remarked below that she had had to write it down to get it out of her mind; it must be someone's phone number, but she couldn't remember whose.

It was indeed someone's phone number; it was a number which I was using regularly in New York, and which Carmen had never heard in her life. Later, she picked up phone numbers I used in London, the number of my bus there, and of my hotel room in Dublin. This is contrary to the popular notion that thoughts only travel impelled by extreme emotional force. I was neither intending to send these numbers, nor especially interested in them; it was my continued use of them which apparently sent them coursing across Carmen's mind, thousands of miles away.

It was she who received from me, four times out of five, but although I have tried to send messages deliberately, they have never succeeded. There was only one deliberate one between us, when Carmen was in danger once, and sent for me, and I came.

Some of the things, indeed, were not even direct thoughts.

One of the most spectacular occurred on a Sunday morning, years ago. I was in Sharon, Connecticut, staying at an inn, and on Sunday morning, when the innkeeper returned from church, I paid my week's bill, and stood laughing with her, jingling two dimes in my hand. The two dimes were my total cash, until the Friday to come. As my board was paid up, and my credit good, it was not a serious situation, nor was it being treated seriously. The chief discussion was a matter of teasing about my probable shortage of evening coffee at the local drugstore, for the week to come.

At that precise hour, and it was very early morning in Arizona, Carmen was driving across the desert to a breakfast party at the ranch home of a friend, when she suddenly pulled the car up, thinking, "I should have gone into Yuma, to mail that ten dollars to Joan." Then, stopped, she thought, "*what* ten dollars?"

Even realizing that she might have picked up an idea from me, it still did not make sense. If I needed money, I would have wired for it; if I needed it I would need more; if I didn't need it, why should she drive the ten miles to Yuma and be late for the party? No arguments would do; she remained convinced that she should mail me ten dollars, mail, not wire, and at great inconvenience drove into Yuma so to do. The letter which contained it, scribbled in the car, was quite irritated, and demanded an explanation of this intrusion into her Sunday morning.

When I showed it to the lady with whom I had stood discussing the two dimes, with the time and date on it, she threw her hands to her head, announcing "That's--That's--Oh, I don't want to think about things like that!" So, I assume she did not. Carmen and I could not help it. They were a part of our lives.

No, she was not in the habit of sending me odd bills, but it did happen two other times, and in each case, she, from a distance, tided me over an incident the details of which she could not possibly have known. In one of the episodes, Mother also played a part. (The telepathic streak is strong through Mother's side of the family; it merely hit an exceptional expression, with Carmen and me.)

That time, I was in London, and had an opportunity for a side adventure which would have been interesting, but which would have set me back £33. Understand, I was not in need of it, there was no urgency in the thought, no emotional impact behind it, I was simply pondering the question of whether I should use the pounds for that just then; but the number would have been running through my thoughts, all one afternoon.

Three days later, a letter from Mother, sent that afternoon from St. Stephen, arrived with a draft for £33 enclosed, and a note, "Thought you might need this. Why?"

I was lunching with a cousin that noon, showed him the note, told him the story, and added, "But this isn't the half of it. If Mum caught it, Carmen will. But mail takes longer from Arizona." He—he comes from the other side of the family—he looked dubious. He looked downright distracted when, two days later, I showed him Carmen's note. They had been mailed the same day; but Carmen had caught the number, not the currency.

"What did you need this for?" she asked. "I started to send an even thirty-five, but couldn't get thirty-three out of my mind. What gives?" Enclosed were dollars; thirty-three.

"All I can say," said my nerved-up cousin, "is that if you can do this regularly, you'd better form a company and sell shares!" I probably would have, if I could have done it regularly, but I couldn't do it at all. I had not done this, and a loan, alas, is a loan; but the interest derives from the fact that it happened at all.

Those letters, dated, exist; but more vivid yet are some of the undocumented incidents. Still, I think our favourite

was the one of the only other remittance; the affair of the pingpong balls.

We needed a loud off-stage popping sound in a play I was producing in St. Stephen. It was supposed to be a champagne cork, but must be heard by the audience, and no pop which we could create would penetrate scenery and curtains.

The question of that pop had become a major problem, when to my rescue came my nephew David, with a rifle which would shoot pingpong balls, and which let them go with just the plosive sound we needed. I was delighted with the pop, and the cast were delighted with the gun, and spent idle moments backstage at rehearsals shooting pingpong balls at one another. There was a consequent grave expenditure of balls.

The day of the dress rehearsal, I was standing on the side steps at the house, when the mail was delivered, and David came out the door, holding the gun.

"We're all out of pingpong balls," he announced, as I stood slitting open the mail. "Want me to run down the street and get some?"

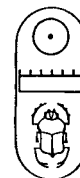
"I haven't a cent," I answered. "Bought too many thumbtacks. But wait till I finish this and we'll do something." A second later I laughed, handed David a dollar, and said, "O.K.—go get our balls. But first look at this."

The letter, from Carmen in Arizona, had included a dollar bill, but that at which David and I grinned appreciatively was the opening sentence. "This," she said, "is for pingpong balls. Don't know why, but I thought you might want some today. Could it be for the cats to play with? I keep thinking, pingpong balls!"

No, it wasn't for the cats; though we gave them the spare ones. Nor had she known anything about the gun, nor the need of a pop, let alone the balls. But the real thing which enthralled us about this letter was the timing. To fill the chance need of a moment, she had had to write the letter three days before the need arose.

So what was that? It can't have been direct telepathy. What was it? We have our ideas and conjectures, but did not

(continued on page 116)



Albert Einstein

Master mystic of science

by WANDA SUE PARROTT

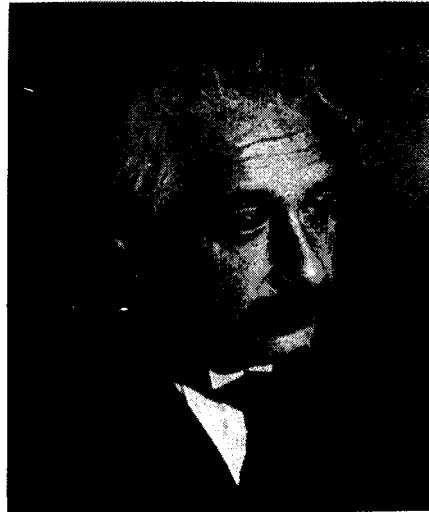
TOO OFTEN we think of scientists as being purely materialistic. Albert Einstein, whose theory of relativity enlightened scientists around the world, was far from being a materialist. He called himself a theoretical physicist.

Webster's Dictionary defines physics as the study of matter, "natural philosophy," and Einstein was truly a philosopher in the esoteric as well as exoteric sense. Placing little value on himself, Einstein often was apologetic about his demeanor and means of expression. He never credited himself as being great because of his unified field theory but humbly explained, "In the light of knowledge attained, the happy achievement seems almost a matter of course . . . but the years of anxious searching in the dark, with their intense longing, their alternations of confidence and exhaustion, and the final emergence into light—only those who have experienced it can understand."

Albert Einstein was born in Germany in 1879. He died in 1955. By birth he was a Jew. From early childhood he desired to know what man's position was regarding creation: What was life? What was matter?

In one of the few essays he wrote, Einstein explained his views on religion by stating that he could only consider denominational traditions historically and psychologically; since they had no other significance for him. But he was far from being an atheist or agnostic. He believed that scientific research could reduce superstition by encouraging people to think and survey things in terms of cause and effect; that a conviction, akin to religious feeling, of the rationality or intelligibility of the world lay behind all scientific work of a higher order.

Einstein's longing to know his relation to God and creation led him into the world of physics. Science was to



him a great Temple, which he described as having many mansions. Also he explained why men devoted their lives to the pursuit of scientific truth: They try to make for themselves, as it suits them, a simplified and intelligible picture of the world; they then try to substitute this Cosmos for the world of experience, and thus *they overcome it*.

In the quest for mastery, Einstein outlined his belief that, with knowledge of physical laws, it ought to be possible to arrive at the description, the theory, of every natural process, including life, by means of pure deduction. But he also upheld the belief that deduction alone could not give man the answers he sought since he felt there is no logical path to these laws—but "only intuition, resting on sympathetic understanding of experience, can reach them."

In speaking of all truly devoted scientists, he said that the state of mind which enables a man to do this kind of work is akin to that of the religious worshiper or the lover; and that the daily effort comes from no particular effort for achievement but straight from the heart.

As a youth in Germany, Einstein did not exhibit particular characteristics of genius. His grades were often lower than average. It was during young

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adulthood, when he was free of the shackles of formal education, that he began to evolve into the mathematician who later gave the world the Theory of Relativity, which he explained as being relatively simple. He believed that somehow all creation was unified; that there was a physical side of creation, and an intangible side, as well, for "nonphysical thought knows nothing of forces acting at a distance; . . . and scientific thought is a development of pre-scientific thought."

To enable people to grasp the nature of his relativity theory, he felt that one should first become acquainted with the principles on which it is based—dual principles, and he equated them with a two-story building.

Intuition

Einstein acknowledged that all natural laws had existed before he discovered his theory but also stated that history proved the human race to be poor in independent thinking and creative imagination, and men had to almost stumble upon an idea before it would manifest itself. His *discovery* came as intuitive enlightenment after years of contemplation on the how's and why's of creation. Logical deduction followed the intuitive burst of insight that led him into the light.

Most of Einstein's work was impersonal. He once stated that when a man is talking about scientific truth the little word "I" should never be used. But he believed that a man should also speak for himself about his beliefs since no man experiences aims and desires so immediate as his own.

Einstein paid little heed to his appearance. Often his clothes were rumpled, and his long hair stood out at angles, but his face bore the radiant glow of a man who has found the highest peace within himself. He loved mathematics and felt that through it man could justify all natural laws. Mathematics was not a cold, hard number game to him but was an embodi-

ment of his love of science and his search for truth.

He likened his restless drive to explore creation to the motivating drive that creates poets and artists since he said, "I believe with Schopenhauer that one of the strongest motives that lead men to art and science is escape from everyday life, with its painful crudity and hopeless dreariness, from the fetters of one's own evershifting desires. A finely tempered nature longs to escape from personal life into the world of objective perception and thought."

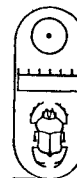
He paid highest respect to man's mind, as being part of an infinite, superior mind. It was his belief that man's greatest triumph was the achievement of a reasoning state of mind.

Of intuition, he concluded that "pure logical thinking cannot yield any knowledge of the empirical world. All knowledge of reality starts from experience and ends in it." He claimed that intuitive reality is the first step to comprehension. From that point, it is the duty of reason to construct the system or theory which supports the intuitively perceived theory.

His mystical-materialistic theory can be summed up by his statement, "Furnish a key to the understanding of the existence of two sorts of elementary particles, of different ponderable mass and equal but opposite electrical charge . . . since according to present day notions, the primary particles of matter are nothing but condensations of the electromagnetic field . . . and they may be causally connected as namely . . . space and matter."

Einstein deeply believed that nature worked for harmonium. . . . "Today, we have less ground than ever before for allowing ourselves to be forced away from this wonderful belief."

In 1954, Einstein, the master mystic of science, received one of the highest honors given by the United States, when the Atomic Energy Commission announced discovery of element atomic number 99. It was named EINSTEINIUM.



The Hero of Mythology

by SIR GEORGE TREVELYAN

THE HERO of mythology and allegory is a figure who stands for something quite special in human development. To understand him we must appreciate that the inner core of man is an eternal being belonging to the timeless world and descending to the world of matter in order to break through its deceptions and make good his path of return. The hero is one who undertakes this goal consciously and makes it the deliberate purpose of his life. His decision to do so brings upon him trials and ordeals, turning his life into an allegorical journey, the end and purpose of which is discovery of and union with his own higher Self symbolised by marriage with his Lady (Penelope, Ariadne, Portia, Rosalind).

Every great myth is concerned with this timeless theme. It is the eternal allegory and any soul at any time or place can choose to set forth upon the quest, knowing that the decision will call down ordeals and tribulations upon him. The goal of every hero is the same, however variously symbolised, as Golden Fleece or Sangraal, lost heritage or Beloved: the mountain has only one peak. The trials will vary according to the needs of each life: the mountain path can begin from any point around its base. The path of regeneration is always a heroic way even if the setting of life is humble.

The essential thing is to recognize the existence of the Higher Self with which each one of us must sooner or later unite, no matter after how many births. But 'only the brave deserve the fair'; the hero is he who is prepared to waste no more lifetimes but sets forth deliberately and valiantly in his very life to achieve the Supreme Goal. Our civilization has forgotten the existence of the Goal and therefore lost the true concept of the hero and his task.

We need to remember Plato's view that true education of the adult de-



mands "the habitual vision of greatness." I will quote here a verse from Yeats' 'Sailing to Byzantium' which gives the real inspiration for our later years:

*An aged man is but a paltry thing,
A tattered coat upon a stick,
unless
Soul clap its hand and sing,
and louder sing
For every tatter in its mortal dress,
Nor is there singing school but
studying
Monuments of its own
magnificence;
And therefore have I sailed the
seas and come
To the holy city of Byzantium.*

Byzantium for Yeats represents the realm of higher knowledge and intuition, and the voyage to it is the quest for attainment.

Fuller understanding comes if we grasp the idea of repeated earth lives. When, after the death of the body, we move into a realm of expanded consciousness, we shall have a vision of the life we have led. The Soul will then experience how it has fallen short of what it should have achieved, how it has hurt others and by its selfishness has done harm and thereby hindered its own possibilities of growth. An inner

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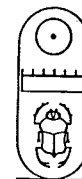
impulse is thus implanted in it to set right the wrong and harm for which it is responsible. This will be impressed into the soul as a trait of character, an urge to overcome the flaw in the personality. Before descending again to earth it will be shown its task and urged to 'remember.' In the obscurity of earth it will forget, but the trait of character will, out of a subconscious drive, draw the person into situations of suffering and temptation where the flaw can be mended. In this sense the sorrows and calamities of our life, with the people and events who are involved in them, will be seen to be brought upon us by our own inner planning.

But there is more to it than this. If on a higher level we plan our ordeals and trials, it follows that there must also be implanted in the soul the power necessary to overcome them. This is axiomatic and to recognize it is most essential. Our sufferings and trials are not the meaningless blows of chance, but a destiny planned and directed by our own higher selves for our essential character-therapy. As we face each trial in the allegorical journey through dark forest or perilous sea, we are given strength to overcome it, tapping springs of eternal power. The power may not be apparent until facing the ordeal. Our conscious mind will be unaware of it, but, if we can react with joy and affirmation to a trial, the power will be forthcoming, as by magic. This is cooperation with a higher world. It is a technique of 'heroic' action. To quote Hopkins: "I did say Yes to lightning and lashed rod." If we do not grasp the deeper meaning of the soul's trials, we may indeed fall into despair and imagine that all is meaningless hardship, "A tale told by an idiot, full of sound and fury, signifying nothing," as Macbeth found it after his failure. For to say that the strength to overcome is implanted in us does not mean that everyone must overcome. There are many who fail on the quest—heroes who are vanquished, weaklings who are daunted by perils they might have overcome. He who achieves is indeed a hero. He learns to say 'Yes' in positive and courageous reaction to opportunities offered where before he might have held back in timidity. It is a way of valour and joy, adventure and explora-

tion into the unknown. Every myth, every fairy story, most great drama and all epic poetry is concerned with the symbol of the 'hero.' The myths speak to us in symbolic form of timeless truths intensely relevant to our life, far more so than any of the academic philosophies we elaborate.

Shakespeare's plays, if we look at their hidden allegory, all reveal the same truths. All the old plays are concerned with kings and princes. The heroes are all noble. This is because all old drama is concerned on the allegorical level with man falling from his divine origin and seeking to return, like the prodigal son, to the world from which he had fallen. His essential royalty and nobility is symbolised outwardly. Each one of us is called upon to become royal within ourselves. The temple is our own body into which the Spirit can descend. The kingdom which we are called upon to rule is that of our own life. The true nobility is of those who have consciously set forth upon the mountain path.

Let us look briefly at the tragedy of Hamlet as the hero who failed. But let it be clear that this is only one of many possible interpretations. A symbol can have manifold different meanings. If for you it hold some life-enhancing significance, who can say that your interpretation is wrong, even if it is different from that held by someone else. He is a highly self-conscious intellectual summoned to undertake the path of regeneration. His task is to take over a kingdom occupied by a usurping monarch and thereby revenge his father and free his mother from domination by the usurper. Seen allegorically, the kingdom is himself. "Something is rotten in the state of Denmark"—in himself. The false, un-aspiring aspect of the personality rules, wedded to his mother, that is to the instinctual nature which is debased and calls for regeneration. In interpreting a myth we must see the whole setting as the personality and all the characters as themes or aspects of it. The temptations and trials reflect the flaws of character to be overcome. Hamlet, a university intellectual, is summoned by an exalted being from the other world. His noble father's spirit in arms (that is his earlier untutored spiritual intui-



tion that was once wedded to his instinctual life before he fell into sophistication) tells him of his warrior task to avenge the murder and redeem his debased mother. Hamlet was 30, that turning point when a man so often begins to see the meaning of life. In an overwhelming flash of vision he sees what he has to do, what is the purpose of life for him; he sees before him the hero's path of self-regeneration. The ghost calls on him to "Remember me!" He cries:

*Remember thee!
Yea from the table of my memory
I'll wipe away all trivial
fond records,
All saws of books, all forms, all
pressures past
Which youth and observation
copied there,
And thy commandment all alone
shall live
Within the book and volume of
my brain
Unmixed with baser matter,
yes, by heaven!*

And then what does he do? He reverts to the logic of the sophisticated university intellectual: "My tables, Meet it is I set it down." When his whole soul is fired by a visitation from the spiritual world, he has to make a note of it in case he forgets it! He complains that:

*The time is out of joint, oh
cursed spite
That ever I was born to set it right!*

Already forgetting that he has just been shown that it is precisely for this that he has been born.

Here is the clue to the play. Living on the level of rational intellect, out of touch with intuition, he is thrown into doubts by "thinking too precisely on the event. Thus enterprises of great pith and moment, through this regard, their currents turn awry and lose the name of action." He then rejects Ophelia (in Greek the name means 'aid'). She represents his higher faculties of intuition and love—his higher self. She could have saved him and led him with her deeper wisdom through the crisis in his life. Her desperate sorrow comes from her knowledge that, left alone to his rational mind, he will lose himself and end in disaster.

*Oh what a noble mind is here
o'erthrown.
The courtier's, scholar's, soldier's
eye, tongue, sword,
The expectancy and rose of the
fair state,
The glass of fashion and the
mould of form,
The observed of all observers,
quite quite down . . .*

She knows the essential royalty of his nature. Her sorrow drives her to madness and to death and Hamlet's rational mind prevents him from going forward to his cathartic task of purging his kingdom. He doubts the ghost, kills Polonius, is exiled to England. With Ophelia's death it is as if a new power pours into him. He becomes a man of action. "Examples gross as earth exhort me . . . I do not know why yet I live to say 'This thing's to do,' Sith I have cause, and will, and strength, and means, To do't." And yet this is the ranting of a man who has already lost his mystical understanding. He can succeed now, if at all, only on a lower, exoteric, moralistic plane.

When he sees Ophelia in her grave, he is filled with a realization of his love for her and knows too late that he has thrown away his most precious treasure, the power needed for the hero's quest. Resolute too late, he steps forward to face the mourning court with the words: "This is I, Hamlet the Dane." Shakespeare's plays turn constantly on such a line. This is the 'I' conscious now of its power, as it takes over its kingdom. Now the "readiness is all." In the final scene he is brought face to face with his evil uncle Claudius. We could perhaps interpret Claudius as . . . that hideous being made up of our own evil thoughts and impulses, which must be purged and killed before we can be allowed to go forward to a higher state. Hamlet kills him, but only as the last action before his own death. Then:

*Let four captains
Bear Hamlet like a soldier to
the stage
For he was likely, had he been
put on,
To have proved most royal.*

In this lifetime he has failed; he has failed like a hero, even though he
(continued on page 114)

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When you belong to an organization, it is always to your advantage to know as much about it as possible. And firsthand knowledge far outweighs vicarious knowledge—that which you know through reading and hearsay only. As surely as you are talking to someone about the Order, questions will come up regarding the nature and organization of the Order's physical structure.

During the convention we urge you to take a guided tour of the administrative facilities of the Grand Lodge. Notice the system and order with which your membership is handled. Become familiar with the entire chain of events between your letters and our replies. Meet the people who deal with your problems and welfare—from the official who signs your letter to the postal clerks who see it off.

There are many departments to see and ample time to see them, of course; departments such as the Supply Bureau and Editorial shown at the left. Then, too, there are the Technical, Visual Aids, Research Library, Studio, Statistical, Advertising, Printing, Recording, Data Processing, Central Files, Registration, Reinstatement Departments, and numerous others. And this is just *one* reason for attending a convention, outweighed in large part by the highlights of the Convention program shown on the next page.



The Busy, Happy Days Ahead for You

Imagine the thrill of starting each day with a Rosicrucian convocation held in the quiet beauty of the Supreme Temple. Such an early morning inspirational moment sets the tone for the activities to come. Next, on each day's agenda, are special features which may include a journey through time in the pleasant environs of the Egyptian Museum, Science Museum, or Planetarium; or a meeting of officials from Rosicrucian groups throughout the world; instructional films; a meeting on the extension and growth of AMORC; or a session with the children in the Junior Order Program.

Before lunch each day there is a major event, the subject of which ranges from a mystical demonstration by the Emperor to an experiment in the nature of consciousness by the Technical Department. Your consciousness is enriched by an allegorical play or by the artistry of a musician, painter, or singer.

The midday interludes offer those precious moments when you can meet with others of like mind—share your philosophies, experiences, and opinions. Here there may be the moment you sought most—an interview with your class master, or an officer of AMORC, or one of our department heads. These often offer solutions to problems or questions that have plagued you for years.

In the afternoon, conventioners settle down to participation events; classes in their own degree; forums by AMORC officers; or workshop sessions where they can further clarify points of study.

And finally, in the evenings, members gather for lectures or forums conducted by officials of the Order in the pleasant atmosphere of either the Supreme Temple or the Francis Bacon Auditorium. At week's end you have a wealth of experiences which will enrich your life for months to follow.



The Supreme Temple



The Akhnaton Shrine



Student and Instructor Meet



Exploring Principles of Harmonics

To Avoid Delays - You can register now

Like most conventions, our registration procedures take time. There are the credentials to be checked, forms to be filled out, name tags to be typed, and packets to be assembled. Standing in line to register *can* be done, but registering early is better.

If you complete the form below and send it in with your remittance between now and July 1, it will insure your credentials being ready for you when you arrive. Reservations by mail should be sent so as to arrive here before July 1. Registration after that date can be made at Rosicrucian Park any time during the Convention week.



Make Travel Plans Early

Summer is a time for many conventions in San Jose, and so it is necessary to make reservations early. Hotel and motel lists will be sent on request. Make plane, train, boat, or bus reservations early. Ask your travel advisor for connections to San Jose. If we can be of any help, please do not hesitate to write. Address: Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A.

SEND THIS FORM WITH YOUR REMITTANCE

1967 Rosicrucian Convention Registration Form

CONVENTION SECRETARY
AMORC
San Jose, California 95114, U. S. A.

DEAR SIR:

I plan to attend the 1967 Rosicrucian International Convention, July 9-14, at Rosicrucian Park, San Jose, California.

Enclosed is my remittance for \$..... to cover the following:

CHECK EVENTS
YOU PLAN
TO ATTEND

..... Convention Registration (\$6.00 each, members only).
(Companion members kindly include both names below and remit twice the specified fee for each event.)

..... Convention Banquet (\$5.00 per person). Nonmembers may attend.

..... Rose Ball (\$2.00 per person; \$3.00 per couple). Nonmembers may attend.

Name..... Key No.....

Address.....

ZIP CODE

Refunds, less one dollar, will be made upon request between July 17, 1967, and July 1, 1968, for all reservations not used.

This portion will be returned to you. Please fill in your name, key number, and amount remitted.

Registration Receipt

Name.....

Key No.....

Amount remitted.....

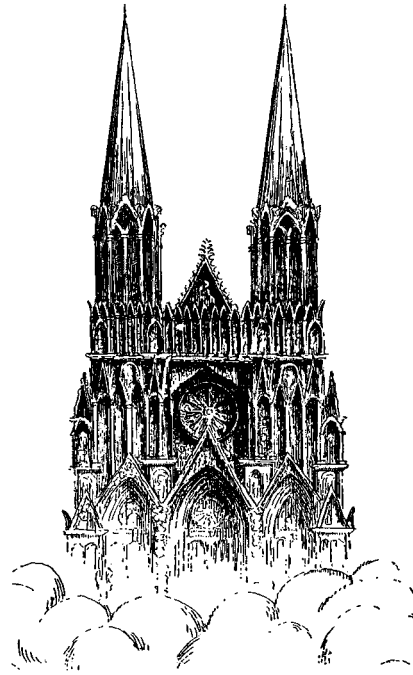
VALIDATED:

MAN is well aware of the fact that his life is affected by his environment. The question which frequently faces man is how he in turn can affect the environment. In other words, man and environment are in a continual state of interaction. Sometimes man feels that environment is aiding him to accomplish whatever may be his immediate purpose or aim. At other times, man feels frustrated and thwarted by the effect of the environment in which he lives. Regardless of how man may interpret this environment, he cannot deny its existence and the fact that it is always there. He is constantly placed in a position where he must cope with that environment, whether he is satisfied with it or not.

Generally, we apply the word *nature* to the physical universe. Nature has various meanings, but our reference to it is usually the condition which pertains to the physical universe, or is the study of the universe. Nature, then, might be considered in a broad sense of definition as the all-inclusive term which applies to the entire physical universe with which man must deal because his environment is a part of the universe.

The question which is worthy of some consideration is man's relationship to nature. How does man consider nature to be related to him as an individual? Basically, there are two ways that nature can be interpreted. The first is that man is a part of nature, that he is merely one item in all the multiple forms in which nature expresses itself. This is a logical conclusion because man, while he lives on the earth, which is one phase of the physical universe, is also a physical entity like the rest of the environment of which he finds himself a part. Therefore, it is logical for him to presume that he is a part of nature, that in fact nature's over-all function and purpose includes the existence of man as a phase of its essence or being.

The other attitude of man's relationship to nature is the consideration of man as more or less isolated from the total of nature and being a recipient of all that nature has to offer. In this sense, man looks at nature as offering him the means by which he can exist,



Cathedral Contacts

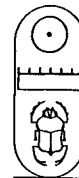
MAN AND NATURE

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

have his well-being, accumulate those parts of nature that he believes to be agreeable and to be a part of his wealth, or those items that benefit him.

Such a view of nature is to consider nature as a giver and man as a receiver. When man places himself in the position of being no more than a receiver of what nature may offer to him, he becomes very indignant and concerned when what he wishes to receive is not immediately forthcoming. Under such circumstances, or under the pressure of such a philosophy, man considers himself as being in a position to have a right to demand from nature what he likes and what will be conducive to his health, happiness, and security.

Whenever anything happens in man's environment that does not contribute to his well-being and to his desire to accumulate the goods of nature, then man is resentful. He feels that he is



being cheated and is not receiving all to which he is entitled. This concept causes man to be in a state of constant conflict with the forces of his environment. He considers nature a challenge in the sense that it will produce what he wants, or he will refuse to cooperate. Such an attitude naturally is frustrating, because man learns, or at least he should have the intelligence to learn, that he cannot cope with all the manifestations of his environment and is therefore placed in a position of constant irritation because of the environmental factors that surround him.

Returning to the first point of view, we should realize that it means that progress and advancement can take place on the part of man, or within his consciousness, if he accepts the fact that he is merely one phase of nature, and that all that affects his environment and that is the manifestation of nature as a whole is also a phase of his own existence. The second point of view, that man is merely a recipient and nature is a giver, places man in a position where he can only stagnate, provided that he does not receive everything he wants.

The concept of advancement and involvement is completely wrapped up in the first concept of the relationship of man and nature. Man can only evolve to the extent that he is willing to acknowledge that he is dependent

upon nature, and that he is a phase of nature, so that in his lifetime he may gain knowledge of the functions, aims, and purposes of nature and therefore gain a better understanding of its purpose.

Man is not an isolated entity in creation. He partakes of all that is nature and all that is the force that causes the physical universe to be. His destiny is as a participant in nature. To the extent that man acknowledges his place in nature, he will at the same time acknowledge his realization of the fact that when nature seems unco-operative, or seems to cause him inconvenience and pain, it is his challenge to learn how he should fit himself into this natural phenomenon or function to the point where he can be an intelligent part of nature.



The Cathedral of the Soul

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



CANDLE SNUFFERS

Mystically, candle illumination depicts the Greater Light that permeates the Universe. Snuffing candles symbolizes, mystically, the merging of their flames with the energy of light everywhere. Handsome imported brass—length, 12 inches.

Candle Snuffer\$2.00 (14/6 sterling)

Order from:

ROSICRUCIAN SUPPLY BUREAU, San Jose, Calif. 95114

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Rosicrucian Philosophy

An art and a science

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

PART II

Methods and Attitudes

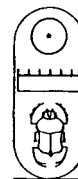
Some criticism has been made regarding dues connected with the Rosicrucian work, and the persons who make these criticisms bluntly proclaim "spiritual truths should not be sold or paid for, and a religious teaching should be given freely." That idea is entirely wrong and is based upon the assumption that Rosicrucian doctrine is a religious or a spiritual school of religious philosophy. The Rosicrucian institution is a practical university teaching the practical arts and sciences. It is dealing with the material welfare of life more completely and more intimately than it is with any phase of religious philosophy. Furthermore, the dues do not pay for the teachings, but for the many other benefits of membership; the teachings are held as wholly independent of any fees or dues. But even if the teachings were put upon a tuition basis, it would not be a matter for criticism since the Order does not claim to be and has never attempted to be a school or seminary of religious or spiritual thought.

Neither Jesus nor any of the great Masters before or after him ever manifested any of this modern attitude of discrimination on social or material lines. To these Masters the least of our brethren was equal with all of us in the need for and the worthiness of receiving the practical help which such an organization as the Rosicrucian Order can give. The parable of the ninety and nine is an old one and constitutes one of the foundation principles of the Rosicrucian Order. He or she who is so weak, so humble, so low in the scale of worldly recognition as to be



a mark of pity or criticism is one who is truly worthy of all the help that our organization can give; and that is why we are proud of the fact that not only in the present cycle, but in previous cycles, the work of the Order continued in asylums, institutions, prisons, and places where the so-called sinful and illiterate are to be found.

Another criticism made by those who do not understand the real principles of the organization is that today it is flooding the country with too much literature, too much propaganda, too much talk about itself, and its plans and ambitions. These persons forget that since the art of printing was made practical, the Rosicrucian Order was the first to use printing in a national sense, for the early pamphlets of 1610 and 1614 were translated into many languages and scattered broadcast like seeds blown over the entire continent of Europe. To these were added other pamphlets of explanation and endorsement. For fifteen or twenty years the whole of Europe read and heard more about the Rosicrucian organization than it had ever read or heard about any other worldwide movement in the whole of the history of civilization. These pamphlets were addressed to all of the people of the world regardless of distinction or position. The pamphlets announced "a worldwide reformation,"



and these pamphlets undoubtedly constituted the largest individual system of propaganda ever instituted by man. Is that not a precedent by which we can gauge our present activities?

There was no attempt to hide the existence of the Order or the nature of its activities, hopes, and ambitions from the public mind. Everything was done to make the organization become talked about—over the breakfast cup of coffee and in the twilight hours around the fireside. The fact is that the fulfillment of the desires of the Rosicrucian organization can be added only by the worldwide publicity and by the enrollment of the interest, if not the active participation, of entire nations of people.

Those who think that our present propaganda—that is, distributing tons of literature weekly into every part of North America—is an astonishing violation of the supposed rules of conservatism will learn that it is nothing compared to the propaganda that will take place in this country before another twenty-five years have passed. By that time, even the most conservative churches will be carrying on similar forms of propaganda, and we will have entered into an age of nationwide discussion of existing organizations, with a realization that only a nationwide comprehension of the activities of any group will bring about the possibilities of its fundamental plans.

Desire for Improvement

Real Rosicrucians are never concerned with what an individual has been or may be at the time he makes application for membership into the portals of the fraternity. The primary thing to consider is his worthiness to enter because of his sincere desire to improve himself. If sincerity and honesty of purpose marks the motive back

of his application, he is truly worthy, regardless of his social or financial position in life. The important thing for us to consider is what the individual becomes after being in the Order a certain length of time. If the individual becomes illuminated, reformed, redeemed, regenerated, reborn, and re-established in the divine harmonious relationship with the Cosmic in which he was born into this life, then the organization can consider that it has done a noble work.

Too many of those who criticize the admission of the poor and humble into the Rosicrucian Order are in it themselves only because of the broad-minded, tolerant view that the Order takes of world distinctions; and if the organization were truly as conservative and restricted in its membership as some of these critics now insist it should be, they themselves would not be in it to find out what type of members it has, for they would probably have been the first to be rejected when their applications reached the Board. But we hope in time to change their viewpoint and to bring about a broadening of their vision and a widening of their consciousness, until they develop the true Rosicrucian universal spirit of love for all human beings under the Fatherhood of God.

The overemphasis of spiritual truths is merely a tendency toward religious cultism and finds no response in the heart of the Rosicrucian Order in any land.

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



CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twentieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 40 cents (3/- sterling). Order from the Rosicrucian Supply Bureau, AMORC, San Jose, California 95114, U. S. A.

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The Art of Gratitude

by ARTHUR J. FETTIG

I HAVE FOUND a form of daring that is easy and profitable, and it can be used daily. I dare to give. What do I give? Just myself; that is all. Most of my giving is free. It costs only a five-cent stamp and a little honest effort, and what returns I get on my investment!

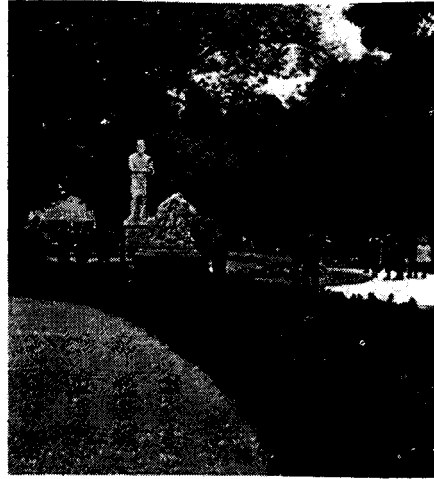
One day I came to the startling realization that most people are not appreciated. They try to please, to do a good job, but no one seems to notice or care. It is hard to go through life unnoticed, and that is where our DARING COMES IN. Just dare to notice; dare to comment; dare to compliment. Suddenly the whole world around us seems different.

Are you a constant complainer? A person who can see a little bad in everything? Well, does that make you happy? Really happy?

Let's look at some examples. A few weeks ago a new department store opened in our city. I gave it a good "look over" and found it clean, well staffed, stocked with merchandise that was priced a little lower than most stores in this area. I was really pleased and so I wrote the president of the corporation that owns the store. I told him what I liked about the store, specific departments that pleased me, and how I hoped the store would retain its present standard of efficiency.

A few days later I received a personal reply from that president. He was grateful. He wrote the local manager and several department heads about how pleased he was with this letter, and I think this will motivate them to continue their good service. Now let's look at this: I wrote *one* sincere letter. It made a half dozen people happy, but most of all myself!

Some time ago the city of Detroit had a beautiful flower display in front of its City Hall. It was a real work of art and love, and I wrote the De-

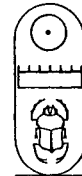


partment of Parks and Recreation about how this floral display had started my day on a happy note and that I wanted to compliment them on their fine work. I received a letter from them stating that they had been presenting such displays for many years and that this letter was the first complimentary one they had ever received. They showed it to all who worked in putting up the display, and they were all filled with joy. So was I.

I played in a polka band at one time and, when it played at weddings, the caterers usually took care of the band's appetite royally. At one wedding I learned that it was the caterer's birthday, and so we took the band to the kitchen and played "Happy Birthday to Martha." Martha had been catering for weddings most of her life, but this was her first recognition. I saw tears of joy on her cheeks, and I was happy that we had dared.

Many times a letter is not necessary; just a word is sufficient. When someone or something pleases you, then dare to say so. Dare to express it to someone, and you will make two people happy: that person and yourself. Tackle one such item each day, and it will make your whole day better—your whole life.

It acts like a charm, but it cannot be faked. It must be sincere and have no ulterior motive. Do not accept anything in return for your kindness; that would spoil the whole effect. You do not need any insurance for this kind



of thing, and your reward is the good feeling that you receive from such effort. If someone appears not to appreciate your compliment, do not be offended . . . it is a rare thing you are doing! Many people go through life without ever hearing that they have done something good or produced beauty. It is a traumatic experience for some people to hear a kind word.

Dare! It takes courage to speak a sincere compliment. It is easy to complain and criticize because you are upset and your anger motivates you, but to stand up and call a good job a "good job" takes real talent. At the same time, remember that it is a truly rewarding pastime. You cannot possibly make another person as happy as you make yourself.



Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

—UNTO THEE I GRANT



Medifocus

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

April: The personality for the month of April is Juan Carlos Onganía, President of Argentina.

The code word is POLL.

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



June: The personality for the month of June will be Kurt-Georg Kiesinger, Chancellor, West Germany.

The code word will be NAT.



KURT-GEORG KIESINGER

JUAN CARLOS ONGANIA

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An interesting exhibition of works by contemporary Japanese artists of both the United States and Japan was held at the Rosicrucian Art Gallery in January. The works included oils and watercolors, wood-block prints, and sculptures.

Included in the exhibition was this modern painting entitled *San Francisco* by the celebrated Takahiko Mikami.

The twentieth century will be chiefly remembered by future generations not as an era of political conflicts or technical inventions but as an age in which human society dared to think of the welfare of the whole human race as a practical objective.

—ARNOLD TOYNBEE

MEET WITH ROSICRUCIANS AT THESE CONCLAVES

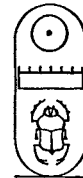
Annual Spring conclaves are being offered by Rosicrucian groups in Chicago, Kansas City, Denver, and Allentown. These are unique opportunities to join with your fellow members in pursuit of Rosicrucian ideals. Rosicrucian officers, both regional and local, are on hand to discuss your membership activities and studies. Films, forums, classes, lectures, dramas, and inspiring rituals are on most programs. For further information, see below.

COLORADO: Rocky Mountain Chapter, AMORC, Denver. May 20-21. Grand Lodge representative, Frater Erwin Watermeyer, Director, AMORC Technical Department. Conclave Chairman: Mrs. Eleanor Woodhull, 3425 Belcaro Lane, Denver, Colorado 80209.

ILLINOIS: Nefertiti Lodge, AMORC, Chicago. May (write to Conclave Secretary for date). Principal speaker will be Frater George Fenzke, Grand Councilor of AMORC. Conclave Secretary: Mrs. Paula Fischer, 1346 W. Jarvis, Chicago, Illinois 60626.

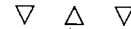
MISSOURI: Kansas City Chapter, AMORC. May 13-14. Grand Lodge representative, Frater Erwin Watermeyer, Director, AMORC Technical Department. Conclave Secretary: Mr. Charles J. Jones, 436 West 47th Street, Apt. 416, Kansas City, Missouri 64112.

PENNSYLVANIA: Allentown Chapter, AMORC. April 30. Frater Joseph Weed, Grand Councilor of AMORC, principal speaker. Conclave Secretary: Mr. O. D. Huffstutler, 513 North 22nd Street, Allentown, Pennsylvania 18104.





SANCTUM MUSINGS



THE MYSTERY OF THE DIVINING ROD

the presence of the water or metal. It would appear that the dowser is not exerting any physical *effort* or *will* to turn the rod.

What does academic science say with respect to this phenomenon? The average physicist will execrate it as either deceit, trickery, or superstition. Such a scientist, however, is actually making an offhand surmise as to the opinion of science on the phenomenon. The fact remains that science *has* made numerous serious investigations of dowsers and their use of the divining rod in locating water and metals. An English professor, Sir W. F. Barrett, was convinced that twisting was not a perfidious display on the part of the dowser. After an extensive analysis of all elements which, at least, were observable in the practice, he said that the phenomenon was due to *motor-automatism*. This means a reflex action on the part of the practitioner in response to some stimulus upon his mind.

Professor Barrett further concluded, and this is quite significant, that the dowser's power "lies beneath the level of conscious perception." It was an admission that there was a mental disturbance of the dowser by some unknown stimulus, and the mental excitation caused him to turn the rod in his hands without realization that he was the cause. It would appear that this particular investigation established nothing more than that no deception was involved and that

- (a) Some force or energy became a stimulus only to certain individuals;
- (b) The force in some way excited the subconscious mind of the dowser, by which a muscular power was generated.

(continued overleaf)

THE PHENOMENON of the divining rod was known in antiquity and was used both for practical and superstitious purposes. The Romans used a *virgula furcata*, or forked twig of hazel or willow, to augur events. The turning of the twig or rod signified to them certain omens. The use of the divining rod was discussed in *De Re Metallica* written in 1546 by G. Agricola. Sebastian Munster's *Cosmogony* in the sixteenth century again mentions the use of the divining rod. The descriptions indicate that it was used for locating metallic lodes or subterranean water.

German prospectors in the fifteenth century used a divining rod to locate minerals in the mountainous region of their country. The Germans brought it to England, history recounts, during the reign of Queen Elizabeth. They employed it to assist Cornish miners in locating mineral deposits. The English are said to have ascribed the name *dowser* to whoever employed the divining rod with success. Today a dowser uses it principally for the locating of streams of water which are subsurface.

The practice consists of holding a twig or rod of hazel or willow in the hands. The hands grip the rod at its extreme ends. When the dowser approaches the hidden source of water or metal, the rod turns vigorously in his hands; the turning of the rod indicates

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This particular investigator further related that his findings revealed that the best dowzers were illiterate. This may have been caused by the opprobrium associated with the practice. In other words, educated persons, being aware that in staid scientific circles the practice was looked upon as a superstition, did not attempt dowsing for fear of identifying themselves with a misconception. The illiterate person would not be so apt to know of such prejudices and would attempt the practice with sincerity of motive.

Academic Investigations

During the middle of the nineteenth century there was an ever-increasing interest in psychical research, and dowsing was subjected to many investigations having a truly scientific approach. The revelations of such investigations, although not satisfactorily explanatory, were very enlightening.

In 1854, after a report submitted by Monsieur Riondels concerning the discovery of a spring by means of the divining rod, the Paris *Academy of Science* appointed a committee to investigate the phenomenon. The report of the committee, instead of being given to the Academy, was finally published as a book. It was averred in the book that the committee learned that the rod was moved directly by the muscles of the dowser and not by any external agency.

These learned gentlemen came to the conclusion that no supernatural force or natural energy was turning the rod in the dowser's hands; his own muscles were doing so. But because of some subconscious suggestion or involuntary action upon the dowser's part, they inferred that he could not resist turning the rod under certain conditions. Somehow, or in some way, a powerful suggestion coming from the subconscious mind of the dowser was affecting the contracting of his own arm and hand muscles.

There are other examples of this action of the subconscious mind and the results of suggestion upon the movements of the body, but they are not identical to the use of the divining rod. For instance, there is the use of the pendulum for purposes of prognostication. A boy of ten or twelve years of

age is made to stand on the floor within the center of a circle three or four feet in diameter, so as to be free from interference. About six inches from his body he holds a cord which is suspended vertically and on the end of which is a small weight. The cord and weight hang free so they may oscillate like a pendulum.

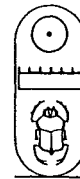
The boy is asked his age. Slowly, almost imperceptibly, the pendulum oscillates the number of times corresponding to the years of the boy's age. The subject is quite certain that he held the pendulum still and sincerely avers that he did not cause it to move.

Psychologically, the explanation is not difficult. His own knowledge of his age caused his subconscious mind, when the question was asked, to respond and move the body slowly in accordance with the proper number of years. Objectively, the boy was not aware that he was doing this. A slight muscular movement caused the pendulum to sway. However, in such an instance the subject already *knows* that which becomes the stimulus of his bodily movement. In the case of the dowser, knowledge of the location of the water is not had, so in fact the phenomena are not parallel as some have believed.

Types of Rods

Further investigation showed eight successes out of eight trials when the dowser used a wooden rod. When rods of other substances were substituted, the successes, out of the number of trials, were not high. With a copper rod the results were four out of seven trials; with the iron, two out of four, and with a glass rod no success was had. Another interesting discovery was the relationship between the weights of metal detected and the distance when the rod was affected. The greater the amount of gold, the further in distance the rod became affected and began to turn in the hands of the dowser. Small amounts of gold, conversely, required the dowser to be much closer before there was any evidence of movement of the rod.

Experimenters also took various metals, which a dowser could ordinarily detect, and wrapped them in heavy sheets of paper, without causing any



apparent different effect upon the movement of the rod or the lessening of the detection of the metals. Whatever the emanation from the metals, it would appear that the paper was no insulation against it. It was also determined that there was a relationship between the direction and strength of the movement of the rod and the depth and location of the water. The greater the depth of the water, the less vigorous was the movement of the rod. Varying the direction of the water caused an alteration in the direction of the movement of the rod, so the investigators related.

Muscular Contraction

The conclusions of these later experimenters did not differ much from their predecessors. It was their consensus of opinion that the movement of the rod is the result of a muscular action of the dowser, a contraction of his arm and hand muscles, of which he is unconscious, causing the rod to turn—the muscular contraction being due to some *unknown* external excitation affecting him. The parallel between this unknown external excitation which affects the dowser and that which affects homing pigeons was noted. The experimenters at that time were ignorant of how homing pigeons are able to follow courses that lead them over great distances to return to their homes.

One experimenter cites an instance that would seem at first to oppose the opinion that the muscles of the dowser turn the rod because of a mysterious effect upon his nervous system. In this particular case the rod was placed in a sheath or hollow tube. The dowser's hands gripped the sheath and not the rod. However, the rod was observed to turn in the sheath where it could not have been affected by any muscular action of the dowser's hands. It was then assumed that the rod might turn without the dowser. However, it was found that the rod must be in the hands of certain persons before it will respond. By *certain persons* is meant those individuals having cryptesthetic powers; namely, a certain hypersensitivity.

Attempts were made to determine the nature of the energy or stimulus affecting the rod or organism of the

dowser. Mager conducted experiments with a galvanometer, on the assumption that minute electrical currents were the cause. The needle of the galvanometer was but slightly deflected in comparison to the much more vigorous and uniform movement of the rod. Many dowsers have been observed consciously to try to oppose the turning of the rod in their hands. Nevertheless, the rod would turn. Where the dowser has been successful in some cases of apparent violent movement of the rod, in holding the ends rigid, the center of the rod was noticed to twist and sometimes to break.

Another curious but, I believe, significant fact is that silken or woolen gloves worn by an ordinarily successful dowser immediately will cause the movement of the rod to cease. This would indicate that a natural physical force subject to insulation was being displayed, and this force removes the phenomenon from the category of superstition or a purely psychological manifestation.

Subconscious Mind

It would also appear that metals, and even water, radiate certain energies to which some humans are particularly sensitive. Of course, we are quite aware of the radioactivity of minerals, and we know they *do* affect the human organism. It would also seem that certain subtle energies affect the nervous system of dowsers and, in turn, cause the subconscious mind, by excitation, to produce or exert a powerful and involuntary muscular action. In the hands of these particular persons, the rod becomes an instrument—a form of detector. The rod, placed between two forces, or at least between the mysterious radiation from the minerals or the water and the sensitivity of the dowser, responds. The subconscious intelligence of the dowser then causes the muscular action—the actual turning of the rod.

Such persons apparently develop within themselves, with the uses of the rod, what we might term a human *radar* system. Certain radiations from metals or water impinge upon this magnetic radiation generated by the dowser, possibly in his own human aura, and he reacts to it, indicating by the turning of the rod the location of

the source from which are emanating the radiations.

The homing pigeon, a once mysterious phenomenon, is now believed to carry within its own physiological makeup a natural radar system. In its flights, certain earth and other subtle magnetic currents impinge upon its sensitivity, causing the pigeon to react to them and enabling it to follow a course by reflex action. It thus follows these reactions like a radar-equipped plane, flying through a fog, guided only by the graph and shadows appearing on the fluorescent end of the cathode tube of the radar device.

In the light of what science now knows about the radioactivity of metals and the exceptional supersensitivity of the *aura* of humans, the divining rod is not to be considered a superstition, but a phenomenon worthy of careful scrutiny. In the August 1943 issue of the *Rosicrucian Digest*, we published a photograph that was *officially* taken by the British Royal Air Force, showing officers of the Royal Air Force in a desert of North Africa using the divining rod to locate water successfully.

The early Rosicrucian teachings have long discoursed upon earth rays and

their effects upon living things. When we first introduced these ideas, naturally we were subject to much scoffing and criticism. Time, of course, is substantiating these teachings. Experiments in dowsing (and also telekinesis) have been conducted in connection with psychical research here at the Rose-Croix University, and it has been established beyond doubt that there is nothing supernatural about it whatsoever. It is a *natural phenomenon*. We have certain theories about it which we are trying over a period of time to substantiate. Just what the frequency of these radiations is and what their exact nature is in the field of electromagnetics is not definitely known yet.

We live in a sea of electromagnetic radiations, and we are learning more about them all the time. Many of them truly do "lie below the level of our conscious perception." We are not aware of their direct effect on us, only their secondary effect—the things which they cause us to do and which often seem eerie or weird. We must remember at all times that the so-called supernatural is just that for which man has not yet found the natural explanation.—X

BITS OF INFORMATION

THE WORDS **FORCE** AND **POWER** are used so much, it is necessary to understand them and the concepts they represent.

Power is ability to act. It may be either potential or actual, and either physical or nonphysical.

Force is the use of power, whether physical or mental. It may be constructive or destructive or both.

Violence is exertion of physical force in a destructive way.

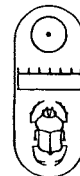
Power may be authority or influence, in which case force is the use of that authority, and violence is destructive use of force.

ROSICRUCIAN DIRECTORY

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



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



THE HERO OF MYTHOLOGY

(continued from page 98)

did not consistently live like one. He has atoned for his weakness and slain the enemy, and in his next incarnation he will enter on his royal destiny, his hero's fulfilment.

All the great tragedies need a sequel in which we can see what happens when the hero returns again to the quest, with the wisdom learned from his failure deeply engrained in him.

Othello and Brutus both brought on to themselves a hero's death. The ordinary death is a fulfilment of a karmic debt with causes in the past. . . .

There is also an initiatic death on the path, the death of the lower self, but this does not involve death of the body and is not failure but the gateway to achievement. This is in accordance with Christ's sayings that a man must be born again of the Spirit and that only he who gives up his life shall find it. The initiatic or spiritual death and rebirth may take place at the same moment as physical death, in which case life's purpose has been consummated and no physical rebirth is needed. There is a great and difficult poem by Manley Hopkins called 'The Wreck of the Deutschland' which describes such an experience. Through the horror of the storm a nun is heard calling "Christ, Christ! Come quickly!" Hopkins recognizes that she had seen the actual presence of the Christ in the wild waters and that He had staged the shipwreck as an ordeal so that this soul could take the ultimate step of surrender to Him. We must understand that the heroic sacrifice of the nun, receiving the Christ into herself in her death, actually helps forward all who came in touch with her or who, even now, read of her deed. Thus in the final verse we read:

*Our King back, oh, upon english
souls!*

*Let him 'easter' in us, be a
dayspring to the dimness of us,
Be a crimson-cressed east,
More brightening her, rare-dear
Britain, as his reign rolls,
Pride, rose, prince, hero of us,
high priest . . .*

Tolkein has created a great and fascinating piece of mythology in his work

'The Lords of the Ring.' It symbolises the conflict between forces of light and darkness and the final volume is called 'The Return of the King.' This is the task for all of us, the ultimate return of the King into his kingdom in our own hearts. That is the end of the hero's fight.

All great mythology and poetry when rightly understood is concerned with the hero myth. If it gave the inspiration for great art in the past, it can do so again. We rediscover the truth that the core of man belongs to a timeless divine world, descends from it into the journey of life and must consciously undertake the great adventure of return. This has been forgotten in our civilization, and a devastation of culture is the result, with all its tendency to denigration and debunking. When rediscovered, this knowledge of the higher self of man becomes not only an inspiration, restoring meaning to life, but a source of power flowing into the heart and mind. Creative activity will result. Once this spiritual source is tapped, it must grow into art form, revitalizing poetry and painting, architecture and sculpture.

The truths of the Spirit speak with power into all aspects of life. The re-emergence of the hero symbol could act with transforming effect through our society. Yet the battleground is within each human heart. Though the soul's trials appear to come at us from outside, as in the events and characters of a Shakespearean tragedy, the conflict and conquest is within. We fight against the darkness in ourselves. As soon as we see life's journey as a living allegory, the emphasis is changed. It is not what happens to us that matters, but the way we respond to it. We learn to say 'Yes' to lightning and lashed rod, and meaning and joy are restored to life. In the long view destiny is always kind. The purpose of it all is the transformation, the metamorphosis of the soul, taking a step onward in consciousness out of its own inner initiative.

Reprinted from *The Mountain Path*, July 1966 issue.



Rosicrucian Activities

*Around the
World*



THE BEAUTIFUL new Temple of Triangle Chapter (AMORC) in Dallas, Texas, was dedicated by the Emperor, Ralph M. Lewis, January 15.

Over the past eight years planning and striving toward this goal have been underway. Members have worked together very closely and have donated many gifts and valuable pieces of furniture. Mr. Jack W. Armstrong, who is responsible for the plans and architecture, gave freely of his time and services. Members from many parts of Texas, Arkansas, Indiana, and California attended.



The opening of the new Rosicrucian Egyptian Museum has been receiving wide publicity. *The New York Times*, in a pictorial article, January 1, 1967, edition, speaks of "a bit of Cairo on the Coast" and this "stately modern structure" as "a handsome addition to Rosicrucian Park." The widely circulated Egyptian illustrated magazine *Images* contains in its December 1966 issue a lengthy account with pictures of the New Museum and opening Art Exhibition and speaks of its location "amid palm trees and papyri that create an atmosphere reminiscent of Ancient Egypt in this modern setting."



A new Pronaos has been organized in Bern, Switzerland, under the jurisdiction of the German Grand Lodge. It is named Ferdinand Hodler Pronaos. Ferdinand Holder was born in Bern, Switzerland, in 1853. He was a renowned artist. His paintings hang in many famous museums in Switzerland. He died in 1918.



Another recipient of AMORC's Humanist Award is Miss Ettie Lee of Los Angeles. After her retirement from schoolteaching, Miss Lee continued her concern and devotion to the needs of underprivileged youths of all races and creeds and was instrumental in establishing ranch homes throughout the United States for boys.

The recommendation for the Award was made by Soror June Horwitz of Chicago.

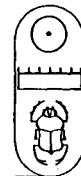
Frater Jose E. Mora, Master of Hermes Lodge, Los Angeles, is shown making the presentation to Miss Lee.



The new Temple of the Southern Cross Chapter, AMORC, in Johannesburg, South Africa, was the scene of its first Rosicrucian Conclave last October, which was sponsored by the three Transvaal subordinate bodies, the Southern Cross Chapter, and the Pretoria and Springs Pronaoi. Members attending from all parts of the country enjoyed a varied and interesting program, and special guests included Frater Roland Ehrmann, Grand Councilor, and Soror Ehrmann of Durban.



An interesting feature of a recent initiation held at St. Louis Lodge (AMORC), Saint Louis, Missouri, was that three generations were represented: the daughter, Soror Lucinda Ostmann, her mother, Soror Jessie Depping, and her grandmother, Soror Elsie Haerberle.



THOUGHTS HAVE WINGS

(continued from page 93)

spend much time upon them. There never seemed much need for definition, when we were having fun with the event.

Muse as you wish. I did not write to persuade, but to tell a story. The story is true. There are others, many

others, also. The experience ran like a thread through many years of living. I am grateful for the glitter and texture which it added to our lives.

Reprinted with permission of *The Atlantic Advocate*

The Invisible Council



DO PAST PERSONALITIES INFLUENCE OUR LIVES?

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

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THE SPLENDOR OF ANCIENT GREECE

Through the great columns of the Parthenon we see a vista of the famous temple, the Erechtheum, popularly known as the Porch of the Maidens because of its exquisite pillars fashioned in the form of gracious maidens. The site of the Erechtheum, according to legend, is one of the most ancient on the Acropolis.

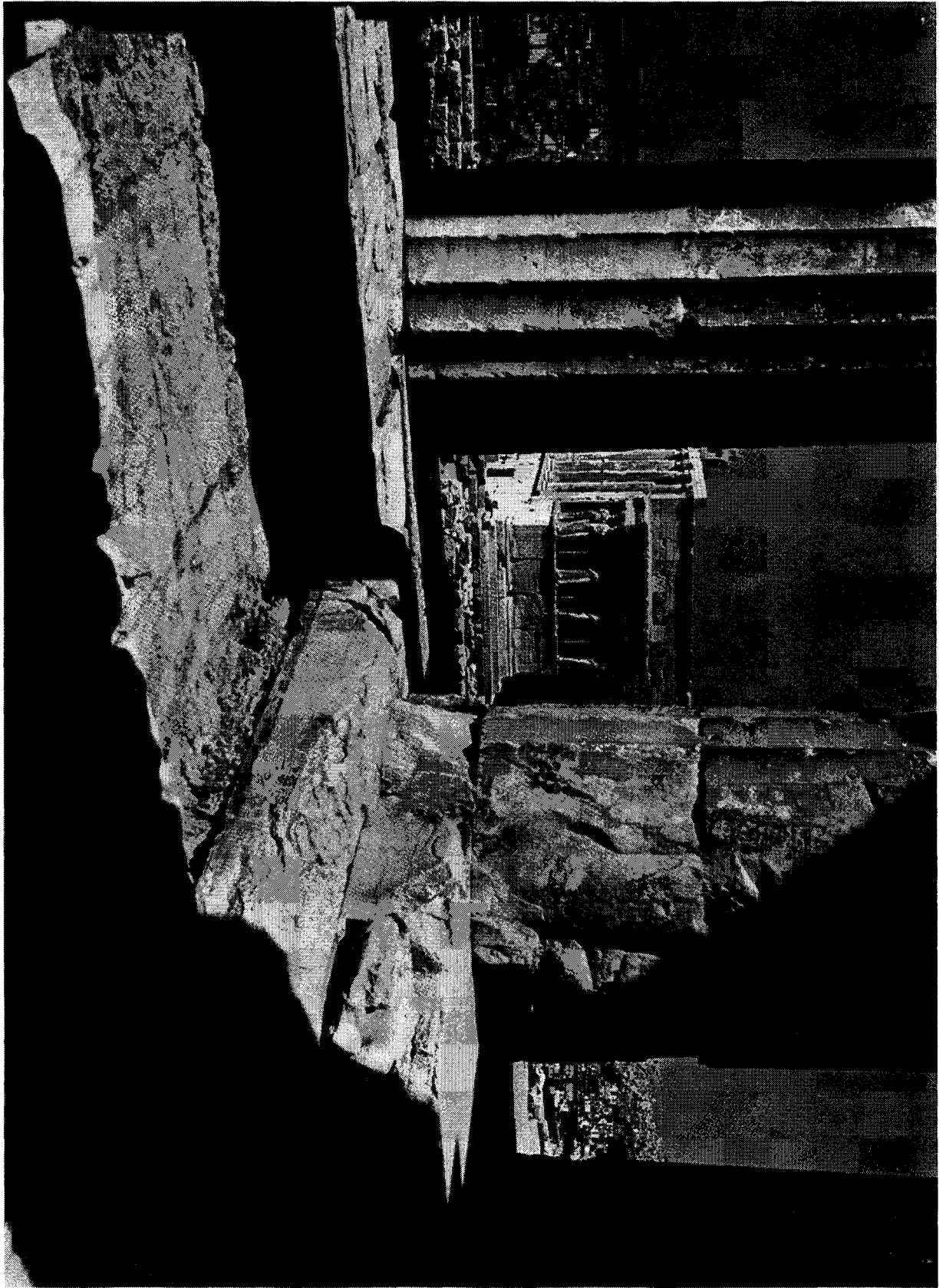
(Photo by AMORC)

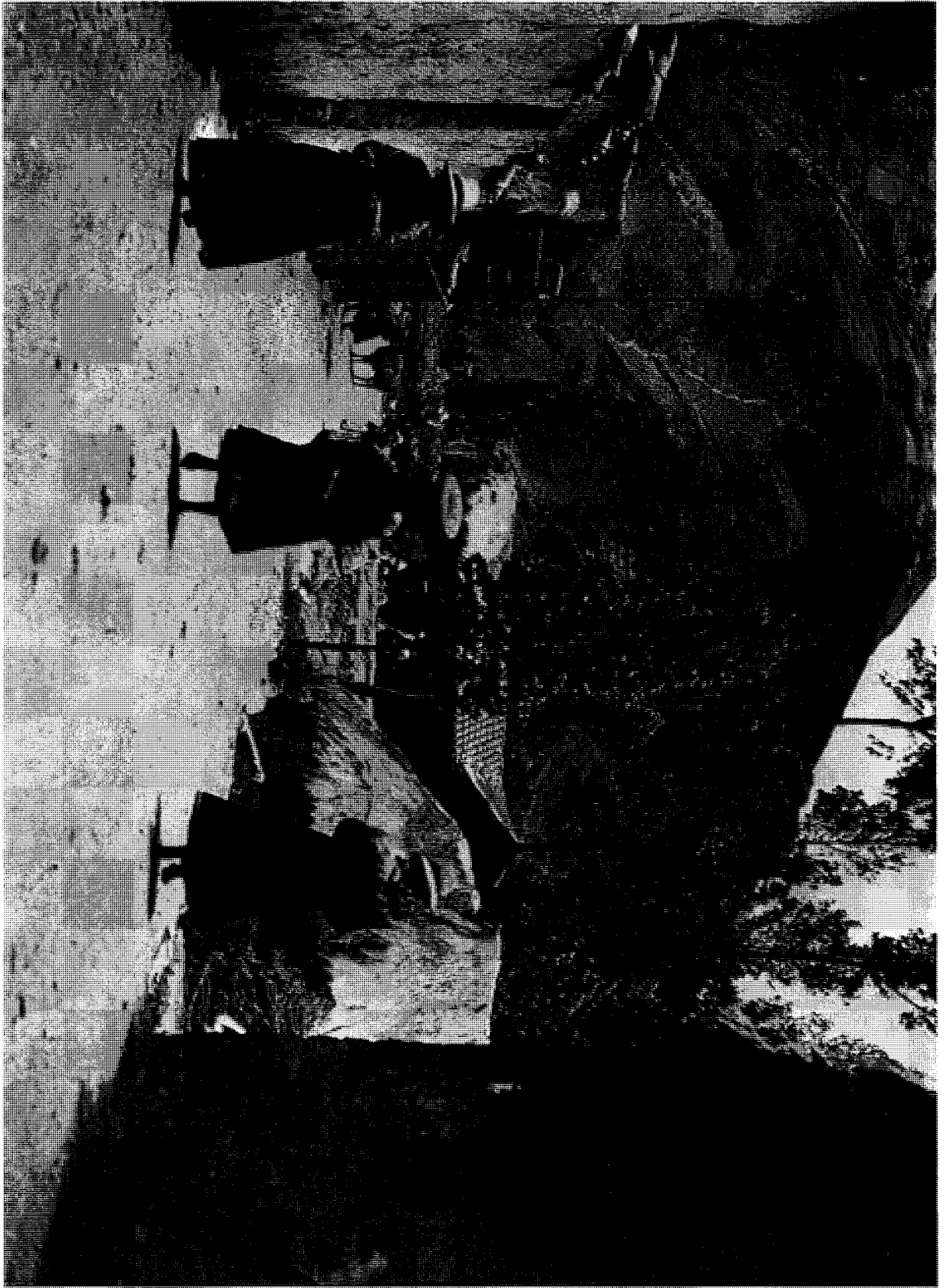
*The
Rosicrucian
Digest
March
1967*

LAND OF THE INCAS (Overleaf)

In the heart of the stupendous Peruvian Andes are little villages like this that seem to cling precipitously to the sides of the stark mountains. These little villages are principally occupied by Indians who are direct descendants of the ancient Incas, for Peru was part of the Inca Empire. They are renowned for their colorful garments woven mostly from the wool of the llama, an animal that flourishes in high altitudes.

(Photo by AMORC)







The Seeds of Truth Must be Planted Early

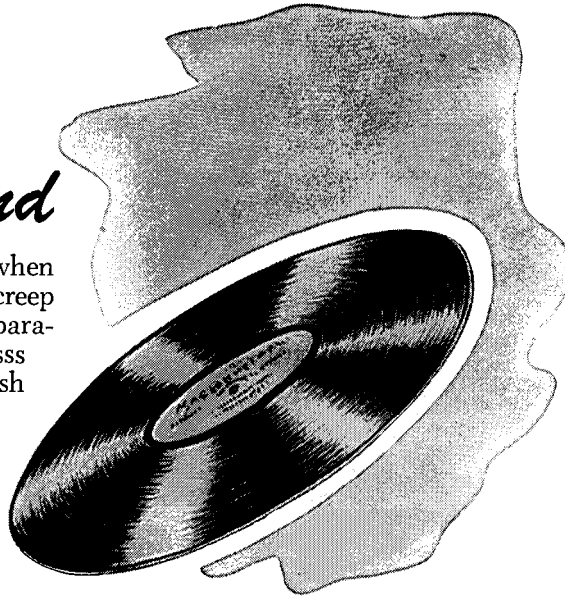
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THE FORMATIVE YEARS—those years when fears, prejudice, misconceptions may creep into the child mind. Notions, like parasites, may cling to the consciousness later to warp the personality. Establish in the young, inquiring mind the proper *positive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

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DO YOU KNOW that happiness begins with yourself? Are you continually torn by a conflict of desires—a restlessness that makes this or that seem necessary to have or to do? Do you find that things once longed for, often fall far short of the *personal satisfaction* you expected of them?

Now you can learn which of your feelings to *discard* as enslaving influences—and which to *retain* as worthy incentives. Here is a book that points out how you can take recourse to your *inner consciousness*. There you may find a sanctuary from the bitter disillusionments that spring from wrong thought and action! *The Sanctuary of Self* is written in an easy-to-read style. It contains both a frank psychological and a mystical analysis of drives that motivate human behavior. This book goes into the mystical value of entering the *silence*—not as an escape from reality and the duties of life, but as a means of discovering *new vision* that makes for accomplishment.

In this book the author, Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, A.M.O.R.C., brings to you the results of his years of experience with the practical aspects of mysticism. The book contains over 350 pages (23 complete chapters); it is beautifully and well bound, printed in large type. The price, \$3.10 (£1/2/9 sterling) per copy.

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BRAVE NEW ERA

How would you like your electric bill to be reduced by twenty percent, have the noise of your city go down from a roar to a pleasant hum, and be able to breathe the air of almost rural cleanliness in our downtown metropolitan areas?

Naturally, the answer to all this is *yes*.

Irrelevant as the above questions may seem to each other, they are nevertheless related. Their common denominator is the automobile. Fully half of the air pollution in the United States is produced by internal-combustion vehicles; that is, vehicles that use gasoline engines. The results of all this waste being released into the air, besides the obvious health hazards, are serious enough to warrant leading geophysicists to issue stern warnings to the effect that if present worldwide motorization of the population continues, in less than fifty years we can expect a drastic reduction of our atmosphere's oxygen content, compounded by deadly concentrations of carbon dioxide and other noxious gases.

What is the solution to all this? Believe it or not, it is one which has been with us for a long time—the electric car.

Recent developments in radically new types of batteries, coupled with the capabilities of already-existing electric motors, promise us cars with cruising ranges of two hundred miles or better, and capable of reaching speeds of one hundred miles per hour; in other words, performance similar to today's average automobile. It is calculated that the electric car would be priced at about one fourth more than a conventional one, but this extra expense would be more than compensated for by its low operating cost. Present-day electric motors require very little maintenance to operate for thousands of hours, and the savings in fuel—over gasoline—would be at least fifty percent!

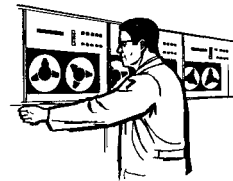
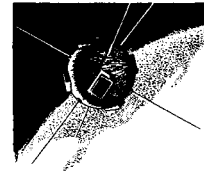
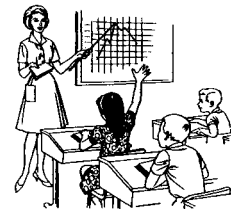
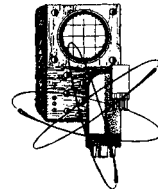
We know that during the last few years, one of the few things that has gone down in price, due to the increase in its use, is electricity. Since the electric car

owner would want to keep it at maximum cruising range at all times, he would plug in his car at night, so that the batteries would be brought to full capacity while he slept. This would end with the nightly reduction in power demand, and electric companies would have to keep working at full capacity and enlarge their facilities, to supply the extra power requirements; this could bring prices down by as much as twenty percent.

Because the electric car would not use gasoline—and electricity is bound to be generated more and more through the use of nuclear fuels—the ever-increasing demand presently draining our limited supply of fossil fuel resources, such as coal and petroleum, would be greatly reduced.

Besides being cleaner, quieter, and simpler to operate than a car with an internal-combustion engine, an electric automobile would offer other advantages: it would not be affected by cold weather, so that starting it even at sub-zero temperatures would require no more than flipping a switch; it would be ready to operate at full power immediately, since it would not require a warm-up period; also, when the car was in use, but not moving, as in a traffic jam or a red light, there would be no waste of fuel, because an electric motor does not have to idle. There would also be the added safety factor of no fumes being produced, which might leak into the passenger compartment, and no matter how serious an accident might be, there could not be a fire, as so often has been the case with a gasoline-powered automobile.

When may we expect all this? Experts predict that because of the experimental status of the batteries required to power it, and of the unfortunate resistance of the public toward new things, it is unlikely that we will see the electric car back again on the highways in less than twenty years; still, it is one of the many things to look forward to in this, our brave new era.—AEB



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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By H. Spencer Lewis, Ph. D.

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

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