

ROSICRUCIAN DIGEST

January 1968 • 40¢

Featuring:

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

▽ △ ▽

**Individual and
Group Morality**

Standards should
apply to both alike

▽ △ ▽

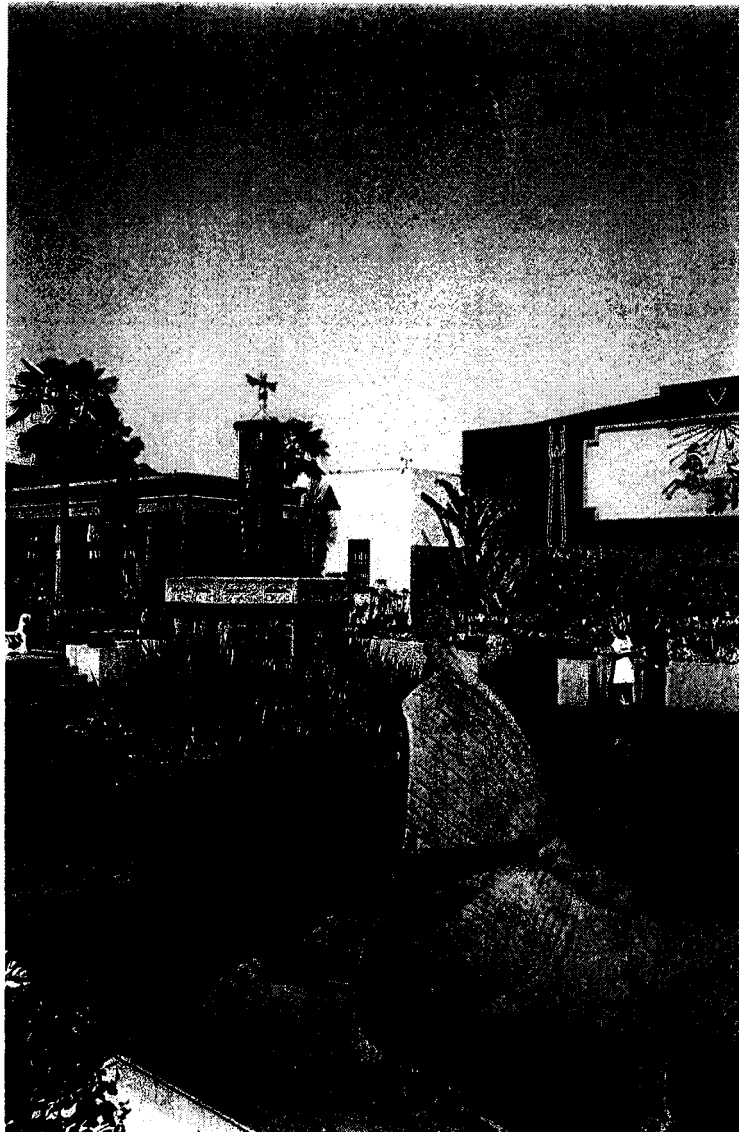
**Hidden Springs of
Creative Action**

Man can become a
channel for light-
filled ideas

▽ △ ▽

Next Month:

The Immigrant





ROSE-CROIX UNIVERSITY

June 17 - July 6

AMORC's Summer Study Program

Classes at Rose-Croix University are perhaps the most satisfying and appealing learning situations in which any member could take part. Free from the pressures and complex schedules necessary to the objectives of academic institutions, these classes are an experience in the free exchange of ideas, facts, and opinions. *The pace is relaxing.* Skilled instructors relate a wide variety of fascinating subject matter to the more intimate needs of the member. Grades are not the objective. It

is rather that the member, already mature and keen in his perspective, is given an opportunity to know and understand more of the intricacies of his existence.

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The fraternal aspects of a summer program at Rosicrucian Park cannot be minimized. The spirit of brotherhood, the invigorating beauty of the Park itself, the opportunities for meditation and contemplation in the serene atmosphere of the Supreme Temple, Research Library, and Akhnaton Shrine all contribute to a complete experience.

The Rose-Croix University weekly sessions begin: June 17, June 24, and July 1. Write now for full description of the 1968 Summer Study Program. Address: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95114.

THE 1968 INTERNATIONAL CONVENTION — July 7-12



Can You Explain...

Your Intuitive Impressions

ARE YOU EVER A HOST TO STRANGE IDEAS? Do amazing thoughts suddenly enter your mind in the still of night? Have you ever experienced a curtain seeming to rise in your mind and then, for the flash of a second—on the stage of your consciousness—is portrayed a dramatic event? Perhaps at such times you see yourself in a strange role surrounded by unknown personalities. Who has not awakened some morning with a partial recollection of a provoking dream which clings to the mind throughout the day? There are also times when we are inclined by an inexplicable feeling to cast off our obligations and to journey to a distant city or to visit a friend. Only sheer will prevents us from submitting to these urges. What do these intuitive impressions, these impelling *strange feelings*

mean? Should we interpret these impressions as originating in an intelligence outside of us—or are they merely organic, the innate functioning of our own mental processes? Do not labor under superstition nor disregard what truly may be *Cosmic Guidance*. Learn the facts about these common experiences.

Accept This Free Book

Every inclination of *self*, which you sense, has a purpose. Nature is not extravagant. Every faculty you possess was intended to be exercised—to be *used* for the mastery of life. There are no mysteries in life—except those which prejudice, fear and ignorance keep men from understanding. Let the Rosicrucians (not a religion), a world-wide fraternity of men and women, reveal astounding and useful facts about *you*. Write for the free fascinating book, "The Mastery of Life." It tells how you may share in this age-old helpful knowledge. Address SCRIBE: S. P. C. 27

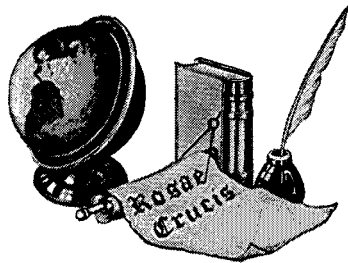
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
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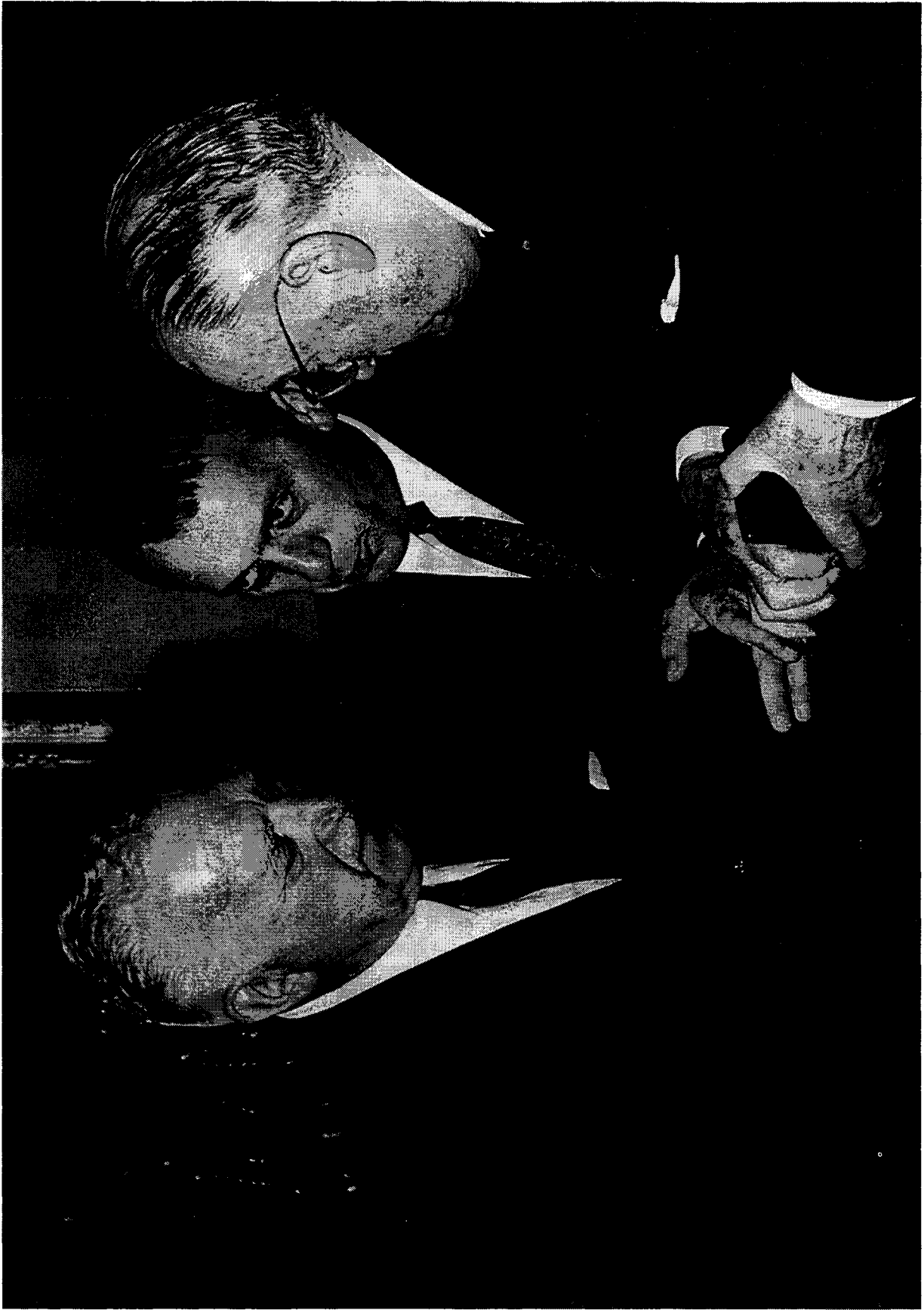
January, 1968

No. 1

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ACCEPTANCE OF HONORS

Imperator Ralph M. Lewis, left, and Raymond Bernard, Grand Master of AMORC France, center, are shown receiving a silver medallion from the City of Pau, Southern France. The presentation is being made by Lord Mayor Sallenave. The Imperator and Grand Master were received in the offices of the Mayor in the City Hall. Subsequently they were interviewed by the press on the activities of the Rose+Croix. Publicity and photographs were run in the local newspapers.



THOUGHT OF THE MONTH

By THE IMPERATOR

COSMIC MASTERS

THE TERM *cosmic master* is intriguing to the imagination. It excites notions of superbeings who like genii can and do possess certain universal powers. It has a further appeal in that it suggests that such Cosmic Masters constitute a reservoir of power and wisdom to be drawn upon by mortals when confronted by obstructions which they cannot surmount.

The psychological aspect of religion from its inception, as magico-religious rites, has been the proffered dependence upon a transcendental power that could be invoked to come to the aid of man in distress. At a very early time in his personal development and cultural advancement, man must have realized his limitations. There is nothing quite so futile and demoralizing as the realization that one has exhausted all human effort to achieve a need without success. The last resort then is an appeal to a conceived supernatural power.

What man may need or believes he needs may lie beyond the scope of human accomplishment. But the transcendent power, whatever man terms it—God, master, saint—he conceives as a being able to go beyond the limited mortal faculties and resources—in other words, capable of seeming miracles.

Some persons may look upon this notion as a pusillanimous trait in human nature—a specific frailty. The fact is, whether one denies or accepts that there are supernatural beings to which man can appeal—the belief in such constitutes an ideal which furthers human determination. To believe that you have the support of goodness and right on your side, no matter in what form you envision it, is a mental, a physical, and a moral stimulus.

As pointed out by Dr. H. Spencer Lewis in one of his writings, small children believe in the existence of

Santa Claus or Father Christmas. Adults know better, but the child in his innocence is given an incentive that has a beneficial influence on his character. An imaginary being of kindness and benevolence is established that sets certain standards of human behavior for which the child thinks he will be rewarded if he adheres to them. When the child grows into maturity Santa Claus becomes a rejected myth. But other more complex myths are substituted by his philosophy and possibly by the particular theology to which he subscribes.

“Court of Last Resort”

Are some of these notions in which we believe *idols* even though we may abhor the word? To an extent they are, on empirical grounds, that is, insofar as proving their existence objectively. But, whether they are or not, they are necessary to humanity. Raw life, stripped of the romance and poetical embellishments that man’s mind has placed about it, is not very inspiring. Life gives and takes according to its own inherent natural law. Standing aside from the romantic terminology in which man has placed life’s functions, we see it as quite indifferent to the goals and ends which man has set for himself. It then seems psychologically necessary for man to have a “court of last resort,” a power he believes supersedes the raw, materialistic, indifferent workings of natural phenomena.

How do Cosmic Masters fit into this idealistic conception of man? What are they? There are many interpretations by those who accept the idea. However defined, such a definition is bound not to be accepted by some other school of thought. In the broadest sense a Cosmic Master is one who has attained *Illumination*. This can be construed as one who has a profound comprehension

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of cosmic and natural laws. His knowledge is of such superiority that he is able to avoid unnecessary conflicts with natural phenomena and, moreover, he knows what to do and how to attain a personal Peace Profound.

Naturally, such cosmic mastership presumes as well a high degree of morality. This is particularly stressed as a compassion for the whole of humanity, for those less fortunate in their confrontation with life. To be more explicit, such Cosmic Masters in their compassion, it is believed, will guide and aid those mortals who seek their assistance—and who are worthy of it. Consequently, morals and ethics play a prominent part in any solicitation of the assistance of such Masters.

How do such Cosmic Masters acquire their superior gnosis and puissance to surmount obstacles? There are those who think they have been especially divinely endowed humans, a sort of demi-god. The ancient gnostics believed such beings possessed powers descending to them by emanation from the Divine Source. Each level lower than the Divine was called an *aeon*. On each aeon was a kind of intelligence possessing powers greater than those of mortals. This intelligence emanating from its source downward to each lesser aeon diminished in profundity and power in the beings who dwelt there. Mortals, under certain conditions, could then appeal to these levels of lesser beings.

Potential Mastership

The other concept and certainly the most accepted is that a Cosmic Master is *self-made*. He is an individual who, by his living on earth, by diligent study and stringent adherence to his spiritual self, has evolved his consciousness. In fact, he is thought to be able to use more fully those powers and levels of consciousness that are in the reach of every mortal. From this point of view, then, every human has the potentiality of becoming a Cosmic Master. This mastership lies dormant within the individual, waiting to be awakened.

The Cosmic Masters of this later conception are therefore mortals of superior excellence, superior spirituality, and having knowledge of the application of

cosmic and natural laws. They are *not* an exception to natural law. They must eat, drink, sleep, and eventually complete the natural cycle on earth as does everyone else.

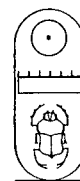
Herein is where controversy may arise with those who have built up a particular fantasy about the idea of Cosmic Masters. There are those who think that Cosmic Masters are immortals existing on *earth*, and that they possess the power not only to mitigate but also to suppress all laws which other living beings are exposed to. Such believers make of these Masters divine beings who figuratively sit upon a cloud surveying all human action, as traffic officers in a tower survey the flow of traffic. Such believers have given this type of master various names which are now historical and were, in many cases, invented along with the fantasy attributed to this particular idea. They select the traditional description of a Master that best appeals to them, and such is then adopted as their *personal master*.

Fatalistic Concept

This, unfortunately, often becomes a kind of fatalistic concept. The individual comes to imagine that his personal affairs are exclusively under the direction of this kind of Cosmic Master. He thinks that like a puppet the Master will motivate his life along the most favorable path. When adversity strikes the individual, then he assumes that it is not really such, but rather some plan which this Personal Master has for him and which will mean ultimate success and happiness.

It is regrettable that such believers often reject their own reason and psychic faculties when a momentous decision arises in their lives. They refuse to meet reality square on. They avoid this effort by shifting the responsibility to their Personal Master. In fact, they think: "If the Master wishes, it shall be done." In other words, "Let events take their course. I will do nothing personally to master my own life and affairs."

As to the other class of Cosmic Masters, it cannot be denied that some humans have gained such enlightenment and consequent power as to be



worthy of the title *Cosmic Master*. They are not to be considered supernatural beings, however, and they would be the first to deny the fantasies that many persons attribute to the title. If such persons attaining that excellence are personally approached, they would then, as true *humanitarians*, give advice and such aid as it is proper to give.

It is quite right to say that these Masters would be more inclined to help certain persons than others. In other words, they would be more willing to help a striving aspirant to illumination than to help one whose only interest lies in the material, sensual things of life. But such assistance would not constitute a continual guidance of any individual's life. It would not be a virtual hovering over him or being contiguous to him like his shadow.

Attunement

Do these Cosmic Masters survive transition or death, and are they able to be contacted by mortals who seek consultation with them? If a person believes in immortality, the survival of the personality after death, then obviously these Cosmic Masters, as other humans, would survive also. It is held that attunement can be had with such minds, if a certain level of consciousness is attained by the one seeking attunement and his purpose is proper.

This idealistic concept has often been degraded into a myriad of superstitions. Again there are those who believe such disembodied minds are virtually genii to obey human demands. Further, when attempting to meditate, some individuals assume that their own subconscious impulses and random thoughts are directions from "their Cosmic Master." They then seek to justify the most absurd actions and statements as the fiat or mandate of a Cosmic Master.

What they attribute to the Cosmic Master is an insult to that intelligence a Cosmic Master is presumed to have. Certainly any true attunement with the Cosmic Intelligence or one in the cosmic realm would produce results consistent with natural law. Actually, some persons claiming communications from Cosmic Masters relate things which are in violation not only of common sense but natural phenomena as well.

Cosmic Masters, as masters of natural and cosmic laws, dwell among us as advanced, intelligent, self-disciplined, enlightened beings. They do not resort to strange customs or roam about in white robes, flowing beards and hair, and sandals. Most certainly they do not acclaim themselves as masters. They may be in some profession, as a physicist, lawyer, philosopher, or businessman. They are distinguished by their character and success, not by exotic dress or verbiage.

In attunement many persons have had intuitive flashes that were so enlightening and so possible of application to the practical affairs of today that they attributed such inspiration to contact with the mind of a Cosmic Master *dwelling here*—and it probably was. The intuitive knowledge gained was not related to any past experience of the individual, his personal study or learning—lending credence to the fact that it was attunement with another mind. However, such an experience usually follows a sincere effort on the part of an individual who first has exhausted his own reasoning and personal powers in solving a problem or in achieving an end. Further, such help would be desired for unselfish ends, that is, would be for the benefit of others as well and not opposed to any natural law. In other words, no exception to natural law was asked or expected.

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WE THANK YOU

We deeply appreciate the many Christmas messages, calendars, and other greetings that have come to Rosicrucian Park during the Holiday Season. These have brought joy to the officers and staff of the Supreme Grand Lodge. We wish to thank our members and the many *Digest* readers for their kindness and thoughtfulness.

We would like to send each of you a personal acknowledgment, but instead we take this means of thanking you. May you have a very happy and successful New Year!

The Rosicrucian Staff

Everything Can Be Better

by HARVEY H. BOWERS

*Toward a higher purpose
and value*



EVERYTHING, including people, has the possibility of becoming better. A generation ago a college professor, Dr. Henry Drummond, stood before his class with a handful of mud to illustrate the truth that the lowliest things can be transformed into something having a higher purpose and value.

He said the mud in his hand was composed of water, carbon, and sand. The water could be changed into snow crystals, the carbon into diamonds, and the sand into expensive porcelain.

The sand, which a child scoops up from the beach with his tiny shovel, has now found an even higher use. Modern science, by a new technological process, changes sand into silicon, which has very sensitive electric conductor qualities. This makes silicon ideal for building miniature transistors, which are used in making radios and television sets and largely control our intricate communication systems.

These in turn have resulted in the manufacture of the marvel of modern science, the *computer*. This miracle machine now virtually directs our vast transportation complex on land and sea, solving many problems in business and manufacturing.

If common sand has such possibilities, how much more can human life be uplifted? A great educator, asked what field of knowledge held the greatest possibilities, replied, "the field of human personality." Improvement of human beings is more important to the future of the race than technology. Otherwise, man will become a slave to, rather than a master of, his mechanical devices.

The hope of advancement is possible

for all who are willing and courageous enough to try. But if we are to step from a lower to a higher stage of life, we must be realistic in evaluating ourselves. Self-appraisal involves facing life at its worst.

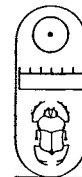
For instance, what are our handicaps, shortcomings, and failures? This could involve a number of things—unfounded fears, overweight from gluttony, alcoholism. It could be an uncontrollable temper or a compulsion to self-gratification of one's impulses or desires, or there may be some physical handicap to which we must become adjusted.

By such a realistic evaluation of ourselves we can get a rational estimate of our limitations and set a goal that is possible of attainment. This done, we can rightly weigh our possibilities and lay plans to overcome or bypass our shortcomings.

Overcoming Handicaps

Many people today, with what seems hopeless handicaps, are overcoming or bypassing them to make a better life for themselves. An excellent example of this is Robert Charles. He was an outstanding student, popular athlete, and president of the student body of a large high school in the Southwest. In his senior year he contracted polio, which seemed terminal for a brilliant career. But Bob did not quit. He continued his studies, attending classes in a wheelchair, graduating from high school and later from college. So it was no surprise to receive last year an invitation to his graduation from medical school. Now, though still on crutches, he is a full-time practicing physician in a large Midwest city.

Racial discrimination is a severe handicap which thousands of young



people are seeking to surmount today. This was emphasized by a recent news item. It told about a fourteen-year-old Negro boy who walks six miles daily to a Memphis high school. He said what helps him most is "a determination to be somebody."

Perhaps the worst handicap of all is the stigma borne by ex-convicts, yet it is not insurmountable. While visiting a friend in Oklahoma a few years back, he introduced me to the mayor of the town. The distinguished appearance and sincerity of this man impressed me very favorably. Afterwards, my friend gave me a great surprise. He said the mayor had once been a member of the notorious Dalton Gang of bank robbers. After serving a prison term he came home a changed man, lived down his past, and made good.

The next step upward may be one of *faith*, a belief in something better for ourselves. We must look forward not backward, upward not downward. Looking downward one day a young man saw something green near the path: it was a five-dollar bill. From then on he seldom looked up. Wherever he walked he kept his eyes glued to the ground from which he garnered a collection of shining pebbles, a ball of bright string, and a few pennies.

Of course, much of life is steeped in drudgery. Our daily tasks keep us tied down to the hard grind of toil, but there are always a few minutes for an upward look in the most crowded day. Attending a national convention at Atlantic City, the hourly attention to business was very exhausting. One day, leaving the convention floor, I discovered a small window overlooking the ocean. Each day afterwards, when the

tension of business became too pressing, the little window invited me back for a vision of rolling waves and a breath of salt-filled air, relieving the monotony of hourly routine.

The *last step upward* involves *effort*. Daily brooding can end in fruitless daydreams and procrastination. We must take the first step, difficult as it may seem.

This week I read again Lord Byron's sonnet, *The Prisoner of Chillon*, showing that imprisonment cannot destroy man's desire to be free.

The sonnet begins: "Eternal spirit of the chainless Mind!" and tells of the footprints of the prisoner Bonnivard in the cold pavement of his lonely cell.

The story back of this poem is that François de Bonnivard, a Swiss patriot, was imprisoned for his political beliefs. His dungeon had only one small window at the top, which he could not reach. One day he heard a bird singing near this window, which gave him a longing to see the world outside again. He laboriously cut steps in the wall with bits of broken glass and metal, and climbed up daily to the tiny grilled opening to look at the Alps and breathe the fresh air of freedom.

The ladder of success is not easy to climb. Sometimes there is no ladder, and we, like Bonnivard, must *build* one.

A well-known picture shows the log cabin where Abraham Lincoln was born. Above on a high cliff stands the White House, with a ladder between. The inscription below the picture reads: "The Ladder Is Still There."

For most of us the ladder leading to better things still stands. We need only put our feet on the first rung and climb.



ROSICRUCIAN DIRECTORY

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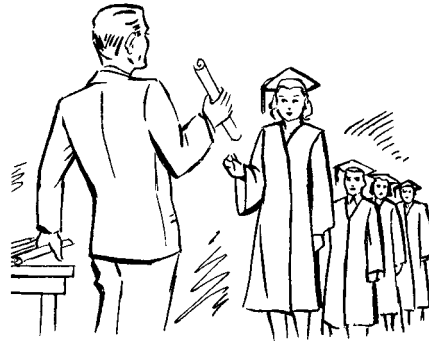
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually. See the *August* issue for a complete listing—the next listing will appear in *February*.

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Education of Youth

by S. BALAKRISHNA JOSHI

*Not mere instruction
but influence*



EDUCATION AND YOUTH are closely interlocked like fragrance and flower. Education is primarily meant for youth, since youth is the springtime of life when an individual has to blossom in terms of knowledge, wisdom, and character. A person devoid of education is no better than a biped. In the present democratic set-up of our country, it is as much the duty of youth as it is their right to receive proper education which will equip them for a good life and enlightened citizenship. It is a pity, however, that the purpose and philosophy of education are not properly understood.

Education is not the mechanical acquisition of the dry bones of factual knowledge, entombed in books; and superficial success at examinations with all their inherent defects is not the goal of educational endeavour. Education is a comprehensive and synthetic process which addresses itself to the development of the body, the nourishment of the mind, the sublimation of the emotions and the regeneration of the spirit, and its fulfillment lies in the unfolding of an integrated personality. The foundations for the realization of this ideal can be well and truly laid only in schools and colleges which are specific agencies set up for the purpose of training the young. A sense of discipline, based upon an enlightened comprehension of moral and ethical values, is the crying need of the hour all over our land.

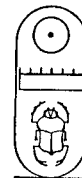
It is a tragedy that, with the frightful advance of science, man is progressively deteriorating into a state of civilized savagery, murdering those basic virtues which lend dignity and charm to human nature. Our education will be a colossal waste and a huge

mockery if it does not inspire in the young an abiding faith in the Eternal Verities and if it fails to inculcate in them a truly aesthetic sense which looks upon life as a magnificent opportunity for the attainment of perfection. It is well to remember that schools and colleges are not mere brick and mortar structures set up to house thousands of teenagers with ebullient energies during the best part of the day. Schools and colleges are workshops of wisdom, seedbeds of character, citadels of discipline, arsenals of democracy and nurseries of the nation, nurturing

*Great hearts, strong minds,
true faith and willing hands,
Men whom the lust of office
cannot kill:
Men who have an opinion
and a will.*

Hence our educational institutions, if they are to fulfil their lofty purpose, have to be transfigured into centres of culture.

Education of the youth is a corporate responsibility to be shouldered by different agencies. Teachers have naturally to play a vital role in it. An educational institution is what its teachers make of it, and teachers are what their Principal or the Head Master inspires them to be. It is not always right to blame youngsters if things go awry in educational institutions. Teachers have to realize that they are not animated textbooks whose business is to communicate to the young ill-assorted bits of information encased in cold print but that they are live wires whose mission is to transmit moral and spiritual energy through the medium of enlightened instruction and personal influence. The



mind of the young is not a hospitable dustbin into which heaps of knowledge may be conveniently emptied, but a live organism which has to be quickened into creative activity. Teaching is thus not mere instruction but influence.

Discipline and Character

The painful degeneracy in standards of work and conduct so much in evidence among the youth today is due to a great extent to the fact that the teacher has abandoned or abdicated his moral leadership. Most of the teachers are not able to command the respect which is their prerogative by virtue of their noble work. The students of today are in a real sense the builders of tomorrow, in whose delicate hands trembles the future destiny of the land. It is, therefore, the duty of teachers who have undertaken the important task of fashioning the embryonic citizens to train them in discipline and character, so that they may shoulder their responsibilities worthily when the time comes.

It is a moral duty, enjoined upon teachers to keep the young under healthy control. It is quite possible for them to be strict without being harsh, to be firm without being cruel. It does not mean that they should brandish their authority and cow the young into submission. Fear can never make an honest convert: it makes the strong rebels and the weak cowards. Teachers have to invoke in the young a holy awe which springs from reverence and not a craven fear that stems out of helplessness. They can do this if they are quite sincere and earnest in the discharge of their elementary duties and sympathetic and impartial in their attitude to the students. When the young realize that the teachers toil lovingly for their all-round progress, they will idolise the teachers, and indiscipline will never rear its ugly head.

The teacher should be a sober model to his pupils in all respects. His words, gestures and actions should all be suffused with a sense of discipline so that his transparent life becomes a luminous text-book on dynamic ethics. Students who grow in the image of their teachers will then imbibe unconsciously the essential elements of a noble character. The teacher's responsibility in this direction has become very much magnified now because of the intrusion

of several unhealthy agencies that seek to corrupt the minds of the young and neutralise the wholesome influence of organised instruction.

Teachers of the right temper and calibre can alone vitalise education into a potent influence for good. It is true that teachers' lot has to be considerably improved as a matter of bare justice; but it is not right to imagine that their emoluments should be enhanced in order to "attract" the right type of men and women into the profession. 'Attractiveness,' calculated to excite base cupidity, has in it an element bordering on vulgarity. On the contrary, if education is to be galvanised, men and women, imbued with faith and fervour, should 'gravitate' to the profession in a spirit of dedicated service. The danger is that, when only the material prospects of the teacher are brightened, there will be a scramble for the profession and the really good may be elbowed out in the race. Education in the hands of those who have no faith in the calling but who have jostled their way into the teaching profession by means of adventitious aids on account of the glittering baubles dangled before them may prove to be a curse rather than a blessing.

Home and School

It is unfortunate that parents very often forget that they have to play an important part in the education of youth. The home has to be as much a replica of the school as the school has to be an extension of the home. Parents are the first teachers even as teachers are the second parents. They have, therefore, to extend their enlightened co-operation to the teachers and fortify the influence of the school by a vigilant watch and effective control of the young at home. More than that, the example of their conduct must be worthy of emulation.

If education of the youth has to be a beneficent influence, the powers that be should also extend to the teachers all protection and help. They should arm the teachers with adequate power to deal *appropriately* with cases of juvenile indiscipline and stand by the teachers at all costs. Woe unto education if people in power become panicky under the morbid influence of callous criticism and desecrate the image of the teacher's

majesty. It is a sad fact that, out of a false sense of democratic chivalry, youngsters are given much too great a measure of freedom and are invested with an unnatural importance.

It is not for the youth who repair to schools and colleges for education to question *why* but to *do* and *develop* into fine specimens of cultured citizens. They have to realize that, however precocious they may be, they cannot lay claim to the mature experience of age which comes only through exposure to varied and numerous situations in life, spread over long years. Humility is the hall mark of culture; self-restraint is the essence of discipline: and education becomes a bright asset only when it is illumined by character. If the young have the requisite mellowed wisdom to decide upon the course of action the Government has to adopt with regard to important national issues with far-reaching consequences, the type of individuals that should man educational institutions and lay down policies, the manner in which tests to determine the worth and diligence of students should be conducted and the formulation of principles for the evaluation of academic progress, then there is no need for them to go to educational institutions for instruction, wasting their time and energy.

Hence, if youngsters, out of indiscretion of incitement, deviate from the path of approved conduct, the Government has to exercise its authority and power to reclaim them to sanity and sobriety without yielding to weak sentimentality which hesitates to curb capricious liberty of misguided individuals. It is sickening to note that the unseemly acts of youth are glibly explained away by a plethora of jejune arguments. If conditions were ideal, tolerable standards of behaviour deserve but little commendation. Only when circumstances are not favorable and when severe handicaps discourage honest effort and tremendous odds try patience should a sense of discipline assert itself and illumine conduct.

Therefore the young must needs be taught with a deliberate effort good manners, decorous behaviour and right attitudes. With all the persuasive effectiveness of gentle authority the young have to be helped to understand the suzerainty of the moral law and the need for obedience to it. Ethical training, organised on disciplined lines and leading to the discovery of the Spirit, which is the ultimate Reality, should be the backbone of all instruction if education is to be a benediction to youth.

(Reprinted from *Bhavan's Journal* of July 16, 1967.)



Tea and Culture

by MICHAEL RYAN

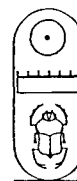
WHAT DOES nearly half the world offer to both friend and stranger? A cup of tea. The English have their four o'clock tea, though not limiting tea-drinking to one time. The Irish and other Europeans also drink tea often. The weary traveler finds a large pot of tea in a hotel in the suburbs of London or the cottage of an hospitable Irishman.

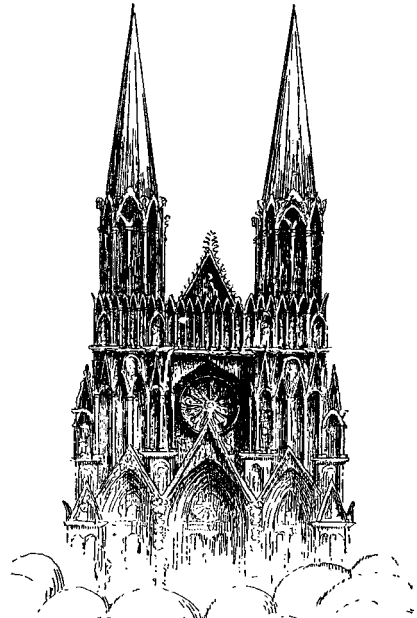
Whether tea or *high tea*, which becomes a fourth meal, it is the way many greet others or just pass the time.

In Asia, where tea-drinking began and spread, eventually reaching around the world, it is also the solvent of friend-

ships and the favorite pastime. Among the Japanese it is sometimes the ostensible center of a quieting and refined ceremony but more often an ordinary social activity. Tibetans pour cup after cup until the visitor either resolutely holds his hands over his cup or bowl, turns it upside down, or hides it under the low table (they sit cross-legged on rugs). Tibetans—monk, tailor, official—sip tea all day whenever they are not active, whether it be the enforced idleness of a winter day or a sedentary occupation.

It is also important to note that the tea trade encouraged interchange between remote regions. This eventually expanded to the trading of all kinds of goods, giving all areas variety in products and stimulating curiosity which led to the development of cultures.





Cathedral Contacts

INDIVIDUAL AND GROUP MORALITY

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

THERE ARE those who judge that the trend of morality is toward a lower state than what may have existed previously. This statement would apply to almost any age in which man has lived. One generation always looks to the next generation, hoping that the standards of morality and of other virtues will improve, but almost always each generation finds that the behavior of the new generation is different from theirs. Frequently, the difference is interpreted as a change not for the better, but one which is actually an indication of degeneration. It is true that moral values fluctuate rapidly. This is because we do not have an absolute standard upon which to base the moral order and the moral values or behavior of the entire human race.

Ancient man established the concepts of good behavior based upon his knowledge and experience, and what he thought would appease the powers that existed over or above him. Furthermore, he made these norms or principles to be a part of his superstitious practices. In other words, the concept of taboos developed in the same concept of the control of behavior. It was taught and believed that the violation of the norms

or the established practices that had been accepted by a group, whether that group was a small family, a tribe, or a nation, would have the power to make for good luck or favorable experiences. The ignoring or the violation of any of the established principles or concepts would, on the other hand, bring trouble, bad luck, and even pain and death to those who violated the general ideas and traditions established for the group. Because of the tremendous hold that the so-called medicine men or religious leaders held over the minds of the members of the group of which they were a part, the concepts of morality to which they subscribed were supported through fear on the part of each who might believe or desire to violate them.

When an individual fears that his behavior might result in pain or punishment, there is a strong detriment to doing something different from what one is instructed to do or even questioning the validity of the principle with which he is told to abide and conform. There have always been a few hardy souls brave enough to ignore the instructions of their elders, or of their superiors, and experiment to determine what would happen if they violated a certain principle. Many of them found that nothing happened. In this way, during the gradual advance of civilization, many superstitions were broken and many traditions no longer had effect.

As man reached nearer into an era which we know as a civilized state, much of the enforcement of the morals was assumed by religion, so that, in a broad sense of the word, the violation of codes of practice or behavior fell into a similar circumstance as it did among ancient, primitive people. There were individuals, many within the current century, and probably many living today, who would not violate certain moral practices and traditions for fear that it might lead to eternal damnation and suffering in an afterlife. These individuals believed that there is a close relationship between religion and morals and that the moral code is actually not a regulation for the behavior of men developed by other men but rather laws ordained by a god who rules and judges every human being.

Probably all children have had the experience of not conforming to some

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instruction and finding that no serious consequences were immediately forthcoming. Such experiences naturally detracted from the power of religion to control morality. Morality has also been a political force. Nations have legislated, or rulers have put into effect, laws that denied the practicing of certain codes in violation of the accepted moral standards of the time.

But in spite of political or religious enforcement, there have in all ages been those who did not subscribe to the highest ideals of morality that a good society should uphold. It is impossible to define exactly what the moral code is for a good society, but most will agree that the golden rule can serve substantially as a basis for the moral code as well as the basis for many other codes of behavior. The taking into consideration of the rights of another, together with giving as we would receive, is the basis upon which a moral code has validity, because then it affects the individual directly. Anyone who realizes that his own privacy and his own rights are something that he values and holds sacred does not want anyone to interfere in any way with those rights, and he in turn should conduct himself so that he will not interfere with similar rights of anyone else.

Today, as in all ages, we are faced with many changes in morality. Individuals who were born near the turn of the century and, therefore, affected by the Victorian traditions that dominated much of the Western world at that time would truly be amazed at some of the moral standards that exist today that would not have been tolerated in that age of less than a century ago. But while I do not agree with many of the practices of the present time, I should be broad-minded enough to realize that these practices are not necessarily all wrong. They are only different. This has been true in many ages. When I remember the restrictions that were put upon many in my generation, I cannot but admire some of the laxity that exists today in the relationship of younger people with each other and the freedom of expression that they have in all phases of behavior and life.

What is important, it seems to me, is for individual and group morality to be put on an equal basis. The problem

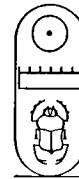
today is not so much the problem of what morality should be or accomplish, but rather that all standards of morality should affect all individuals and groups of individuals alike. How can the principles of morality which are upheld by modern civilization be made mandatory and worthy of imitation for individuals if they are not equally accepted and enforced upon groups?

Our concept of morality is more or less consistent with the ten commandments; that is, man should not kill; he should not steal; he should not covet that which other individuals have. Yet nations under the name of war kill. Nations under the name of the preservation of their rights and property confiscate property of other individuals, either through directly assuming it or taking it in the form of taxes and levies to be used for purposes that the person contributing the levy may not be in accord with, in his fundamental philosophy.

Therefore, today, if individuals are going to gain a higher concept of morals and put into effect an improving code of morality, these same principles must also be effected by nations. Nations that would not have murder in their country should not have murder in the name of war. Nations that would not have their citizens be guilty of theft should respect the rights of each individual to his own property and to his own convictions. An individual should not be deprived of that which he possesses physically, or the ideals which he possesses and convictions by which he lives.

Freedom of the individual, upheld by the group, the rights of all to live in accordance with their own concepts and convictions (as long as they interfere in no way with the rights of other individuals to do the same) should be an important part of a moral code on the part of each nation in this modern world. If nations will respect the lives of individuals, the property of individuals, and the behavior of individuals, then individuals may gain more respect toward the property, behavior, and rights of their fellow associates and also give more value to their own endowed attributes and privileges, which they can express as living entities.

(see page 36)



Leonardo da Vinci— A Master Mystic

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

IT SEEMS to be the common practice in biographical and historical sketches to praise a man for his scientific attainments, but merely to accept the fact of his greatness in art or music. The human mind seems to look upon greatness in music and art as a gift of the gods, not necessarily implying any effort, preparation, or worthiness to receive that blessing; whereas greatness in the sciences is considered an attainment through personal volition, effort, and extreme sacrifices of time and thought.

For this reason, many writers speak only casually of Leonardo da Vinci's artistic abilities. While they acknowledge that some of his paintings represent the highest degree of mastership, they marvel more at his achievements in science and lead one to think that he was more of a scientist than an artist. On the other hand, the average person is usually surprised to learn that one whom he had learned to love and admire as the master painter of the *Mona Lisa* and *The Last Supper* should have known anything at all about the sciences.

What will probably interest our readers more than the fact that he attained mastership in art and the sciences is the fact that he attained mastership in mysticism. It is the latter fact that is unquestionably more responsible for his unique mastership in art and science than any other. Granting that a previous incarnation had established the foundation for both his artistic talents and his scientific knowledge, we must realize that it was his further development in the field of mysticism that enabled him to achieve the unique place he holds in both the others.

Leonardo da Vinci was born in 1452 at Vinci, a Tuscan mountain town. Be-



cause of his father's great wealth, he was given an excellent education in Florence, which at that time was the intellectual and artistic center of Italy. In his youth, he was extraordinarily impressive, handsome in appearance, powerful in physique, and a very fine conversationalist.

He early manifested a natural ability to express the dreams of his soul and consciousness in music and was known as one of the most marvelous improvisers in the musical circles of the city. On the other hand, at odd times he manifested the ability to sketch and to express his thoughts in quick and deft strokes of pencil or crayon.

But there was also born in him to be a companion of his genius an insatiable desire for extraordinary knowledge, or that knowledge which was then considered arcane and secret. It was said of him that whenever he went to a library or the reading and reference room of an academy to seek facts pertaining to one of the academic subjects he was pursuing, he was always tempted by some casual subject in some forgotten book that required further research or more extended investigation. Long before he thought seriously of developing his natural artistic talents, he was deeply involved in the subject of natural sciences and especially in natural and spiritual laws.

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After the development of his artistic talents, Da Vinci was commissioned by king and court, by church and state, to produce certain paintings, which for spiritual significance have never been equaled. Because of the wide range of his work in painting and the great amount of it accomplished, few knew that he was interested in anything other than his art.

But to him there was another art as great as that which he had carried over from the past, and it was not long before his cosmic inclination in this direction brought him in contact with the art of the Rosicrucians; then he began the dual career which makes him an outstanding character in mystical literature.

His first contact with the Rosicrucians was in Florence at about the time he was completing his academic studies. A few years later he made a number of journeys to a monastery believed to be situated in what is now known as Amalfi, where he came in contact with one of the secret schools of the Rosicrucian mystics.

Recorded Manuscripts

At any rate, at about this time he became initiated into their arts and mysteries, and was gradually prepared to be proficient in the use of their manuscripts and their laboratories. There began his experiments, which he recorded in manuscripts now known to be the secret writings of a great master.

In an appreciation of Da Vinci written in German by the student of philosophy, Houston Stewart Chamberlain, we read: "No greater painter ever lived; and this great painter was like Dürer, and even more than Dürer, a preeminent mathematician and mechanic. At the same time—as we see every day more clearly—a man of an all-embracing intellect, a Seer who penetrated all that his eyes saw, a Discoverer so inexhaustible that the world has perhaps never seen his like, a deep, bold Thinker."

Many of Da Vinci's unpublished manuscripts are carefully preserved, waiting the proper time for publication. They contain scientific facts now se-

cretly known only to the higher workers in the Brotherhood. Other manuscripts, published centuries ago, deal not only with cosmogony and physiology, but also with astounding observations in meteorology, the moon's influence upon the tides, the manner in which to figure the elevation of continents, the laws and principles pertaining to fossil shells, and the like.

Inventions

It was Da Vinci who originated the science of hydraulics and invented the hydrometer. His plans for the canalization of rivers are of great value in modern irrigation. He invented a large number of laborsaving devices and machines, many of which are remarkable for his period.

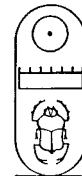
In keeping with the old arcane schools and their systems of study and writing, Da Vinci adhered to the mystic principle that "in the beginning God geometrized." Therefore, all of Da Vinci's manuscripts are filled with geometrical symbols, and every law and mystical principle is worked out in mathematical harmony. Across the top of one of his most important manuscripts were written these significant words: "Let no man read me who is not a mathematician." In other words, let no one attempt to read and understand my writings who is not a mystical geometer.

Looking at his achievements broadly, one may ask what it is about his art that makes his painting so attractive, so impressive, and so distinct as to put it in a class of its own. Unquestionably, it is the mystical element.

The picture, *Mona Lisa*, is probably the most mysterious and most difficult of any portrait to analyze. Even those unacquainted with the technique of art are held in a spell of fascination although they cannot explain the evasive smile on the countenance of the woman.

In the case of the famous painting in Milan, known as *The Last Supper*, many thousands have stood before it in awe and spiritual humility, unable to determine what it is that makes it seem to be a thing alive—with a spiritual, mystical story that tells itself to one's very soul.

(continued overleaf)



I have analyzed the painting carefully and found at least seventeen mystical principles; yet I sense that I have not discovered others far more important. If one asks what it is in his scientific achievements that made him famous as a scientist and, in fact, the foremost revealer of nature's great laws, one must admit that it is the mysticism which he revealed in those things usually considered grossly material and purely scientific.

One of the foremost contentions of Da Vinci was that not only the objective senses but also the psychic or spiritual senses, and especially the eye and its functioning, were ideal channels for the reception of universal truths. He argued that the eye first, and the ear second, were the most important in this regard.

The Artist's Advantage

He claimed, however, that the poet failed to reveal the great truths which the artist could reveal, and that the musician came nearer to revealing them than did the poet. The artist, in his estimation, was the most capable of all. His explanation for this is purely mystical, truly sound and rational.

He contended that the poet was able to give only one impression and one idea at a time, for he was limited to words which had to be seen by the eye individually and which could convey only a limited impression at one time. Therefore, the ideas suggested in words were always lacking in that harmonious grouping and relationship to other essentials which made a harmonious composition.

The artist, on the other hand, was able to paint or depict his story in such a manner as to convey one central idea to the eye with a proper grouping of secondary essentials so related to the primary one that all of them formed a harmonious group, giving the mind a harmonious impression or a complete concept. The musician was able to do this same thing but perhaps to a more limited degree.

As an accomplished musician, Da Vinci was competent to criticize and comment upon musical compositions. He declared that in a simple melody,

consisting of one note played at a time, we have the *one idea impression* which the poet finds as his limit. In a chord, we have a composition of harmonious impressions conveyed to the ear at one time—thereby giving to the spiritual and psychic natures a central idea, the related and harmonious elements of the chord establishing a background and a more perfect picture.

With the proper harmonic notes played by a second hand giving us an additional chord, we add to the complex impression on the ear; for the tone colors and details of the composition cause an impression that is no longer a simple idea but a composite one, almost as complete as a picture.

In this argument we discover some of the mystical principles which Da Vinci used, *not unconsciously*, but masterfully in his paintings—principles which the technical critics of art have failed to realize since they are not students of mysticism. Every mystic and everyone spiritually attuned will sense them, though, when he stands before Da Vinci's pieces.

True Understanding

Like the true mystic, he warns of the work performed by those who have merely an imagination as a foundation for their creations in contrast to those who have *lived* and *experienced* the things they portray. He constantly refers to the fact that *experience* is the only foundation for true understanding, and that we must come to experience the things of life, both good and bad, joyous and sorrowful, if we would develop the true understanding of life. No amount of imagination or impersonal logic can supplant actual experience.

Therefore, he exhorts us to put no faith in authors, who have sought by the force of imagination alone to make themselves interpreters between nature and man. He warns us, too, not to give ourselves to those things of which the human mind is incapable and which cannot be demonstrated by natural example.

The whole life of Da Vinci proves that he adhered to his injunction which he proclaimed should be the law of

every artist, poet, sculptor, and scientist: "You must compete with nature!" He claimed that the artist in painting must learn how to give that harmonious arrangement of essential elements in form, perspective, and color which nature presents in her inimitable way.

While no artist can successfully compete with nature in such compositions and portrayal of colors, he must constantly attempt to do so. So with the sculptor and the writer as well as the musician. In his scientific experiments, Da Vinci constantly sought to duplicate nature's constructive processes, and therefore experimented with transmutation and with spontaneous generation and other processes whereby nature created and produced the marvels which we witness. It was in such experimentation that he learned the

truths which made him the greatest of all scientists.

Naturally, in his *esthetic mysticism*, and in the nobility and spiritual beauty of his life, he attempted to imitate the Christ Spirit and to duplicate the spiritual, creative processes of the Cosmic. This made him a man beloved by his friends and at the same time feared by the enemies of Light and Knowledge. As the greatness of his career has become known, his whole life has been seen to be one of spiritual nobility and mystic sublimity.

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.



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.

February: The personality for the month of February is King Hussein I of Jordan.

The code word is **EXPED.**

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



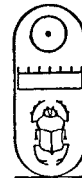
KEITH J. HOLYOAKE

April: The personality for the month of April will be Keith J. Holyoake, Prime Minister of New Zealand.

The code word will be **JOLE.**



KING HUSSEIN I



The Mayan Civilization

PART II

by RAUL BRAUN, F. R. C.

Like the Egyptians, the Mayas wrote in bas-relief on their monuments, and in a manuscript form on a kind of paper they made out of vegetable fibers. Three of those manuscripts have been preserved until today: the *Codex Peresianus*, which is at the National Library at Paris; the *Codex Dresdensis*, possibly the oldest of all, and the *Codex Tro-Cortesianus*, which is made up of two codices: the *Cortesianus* and the *Troano*, the first of which is in the Palace Library in Madrid, and in the same city is the second, but in the library of Juan de Tro y Ortolano.

The deciphering of these manuscripts, after the arduous and patient work of specialists, gave insights into certain aspects of Maya culture, especially those related to their knowledge of astronomy and mathematics.

It is known that the Mayas calculated by twenties instead of by tens, and that they represented numbers by dots and lines, the first having a value of one unit, and the latter of five units each. There were other signs: twenty glyphs which corresponded to divisions of the religious calendar; nineteen for the eighteen months and the period of five days which completed the solar calendar, and nine for as many other periods of time; one for Venus, one for the Moon, nine for the divinities of the underworld, and four for the cardinal points. Maya writing was ideographic, and, until now, only some 150 hieroglyphs have been deciphered.

The Maya year lasted 365 days in the solar calendar, but their sacred calendar had only 260 days divided into twenty groups of equal duration.

Small-scale Maya sculpture made use of calcareous stone, rock, and like that of the Greeks was always painted. Their most outstanding monuments are the stelae that were built in the cities



MAYAN OBSERVATORY, YUCATAN

every certain and determined number of years—five, ten, and twenty. Stelae are stone monoliths, completely engraved, some of which reach a height of almost seven and a half meters. Throughout their whole existence, the Mayas worked stone for their monuments and buildings.

It is calculated that this people's civilization had its beginnings some time during the dawn of the Christian era, in the vicinity of Peten. Before that time, it is believed that they wandered in a disoriented manner through that area, and others close by, for some three thousand years. Their most important periods of civilized life are three: the first from the years A. D. 310 to 640, the second from 640 to 740, and the third from 740 to 987.

Maya painting deserves special attention. It was used to decorate exterior and interior walls, codices, small sculptures, and ceramic creations. The frescoes that still exist bring out the artistic characteristics seen in the bas-reliefs and constitute a marvelous combination of colors, among which green, red, blue, yellow, and black predominate. In 1946, Healy discovered the famous frescoes of Bonampak, which are considered the maximum expression of Maya painting that has survived until today.

Their ceramics are very personal and of very good quality. This artistic facet gave them an opportunity to express, in color, their pictorial disquietudes; it is because of this that each piece of ceramics that has been discovered is a true archaeological treasure.

Other not so outstanding aspects are to be found in the cloth, mosaics, wood

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etchings, bird feathers, etc. With the latter, they made wigs, knee adornments, belts, etc. Their rudimentary metallurgical work and objects made out of flint should also be mentioned in passing.

Religion

The religious emblem that identified those dedicated to this activity was an ornament decorated with two human heads, worn hung from the chest.

Religious power was hereditary. Besides acting as soothsayers, priests were very good astronomers and were in charge of all the rituals. Those who specialized in divination were in charge of the human sacrifices and tearing the victims' hearts out. The people contributed to the priesthood's maintenance.

The idea persists, considered by many authors, that the Mayas were polytheists; however, they believed in a Supreme Being, whom they called *Hunab*, and considered him as the creator of everything in existence. Because of this, I tend to believe that they were monotheists, since all the other gods that were adored were something like "accessory gods," the "good" ones depending on the Supreme Being, and the "resentful" ones on the demon. The latter supposedly caused all calamities such as wars, storms, droughts that destroyed crops, misery, etc., while the "good" ones favored plantings, produced the rains, and did not let the people suffer hunger.

Mayas believed in the existence of several worlds, each with its heaven and its god. The highest world of all, which was very far away in the infinite reaches of the universe, was considered the dwelling of the Supreme Being. There existed, of course, several inferior worlds, each of them inhabited by a special god. The lowest of these worlds was the abode of the god of death.

The people made offerings of food, agricultural products, tobacco, incense, etc., to their gods, and the quantity and quality of the offering was in direct relationship to the importance of the request. It could be said that practically every supplication had its preset offering, corresponding to each particular god. There were also blood offerings, which the supplicants provided from self-inflicted wounds made in the nose,

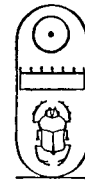
legs, ears, forehead, and other parts of the body.

Religious ritual included dances in which men and women participated, separately, with their faces covered by masks. The music that accompanied these dances was produced by means of percussion on the most varied objects: wooden drums, sea shells, turtle shells, etc., and these were accompanied by the sound of typical wind instruments and small bells.

As it happens in every religion, that of the Mayas gave death great importance. From this sprung their belief in a Beyond, a region destined to be the dwelling place after death. Those who had been good went to a realm of pleasure and abundance, while those who had been evil went to a sordid region of eternal suffering. It would seem that they either did not know of, or never believed in, an intermediate place of punishment, an expiatory place, a *purgatory* from where one would go to heaven after having paid penance. Death was feared, but it was affirmed that he who committed suicide went directly to heaven.

If not precisely as a god, Mayas adored maize as a prize of the gods. This cereal, base of their nutrition, product of their work, merited the most heartfelt prayer on the part of the farmer to the good gods. Maize, therefore, was somewhat of the "son of some good god," and revered because of this. The farmer had, in his heart, a sanctuary to adore it in, and the harvesting of maize gave him the opportunity of showing his gratitude by the celebration of several religious ceremonies and rites presided over by the priests; during these occasions there was dancing, singing, and all kinds of offerings were made.

The birth of a child had a particular religious importance which was manifested in a special ceremony of "baptism," or something analogous to it, in which the parents, godparents, and a priest participated. The object of the ceremony was to remove the demon from the child's body. The striking similarity between this ceremony and that of the Christian baptism which liberates the soul from the burden of original sin should be noted—two different ideas,



but more or less parallel, allegorically speaking.

Illness called for the presence of the priest, who came in the company of a "doctor" who, more than that, was a sorcerer. The most important remedies were ceremonies, prayers, bleedings, and herbs.

Cremation was a religious rite of importance, but a privilege of only the well-to-do. The ashes were gathered and deposited in an enormous receptacle that existed for that purpose in the temples. Other bodies were shrouded and the mouths filled with grains of maize and small pieces of jade. These were then buried in the house where the deceased had lived, or close to it. The grave was marked with pieces of pottery, made of clay, depicting figures and objects related to the activity that the deceased had carried on in life.

It is very appropriate to underscore the fact that the Maya was convinced that the god to whom he prayed would not grant anything without first receiving something in payment. First of all, offerings were based on sacrifice, which meant one had to be deprived of something, such as food, incense, or blood. There are those who affirm that this last offering degenerated into human sacrifice which, it is known, was practiced by the Mayas during almost all periods of their history. One of the most frequent was that of taking the victim's heart out. Previously, the victim was tied to a wooden pole, and they would dance around him while piercing different parts of his body with sharpened sticks.

The victim, who was then aware of the death that awaited him, began the dance before being tied to the stake. The kinds of human sacrifices practiced by the Mayas were innumerable, and some historians say that this rite became bloodier and more frequent after the Aztec invasion of Yucatan. This custom prevailed even after the Spanish conquest, proof of this being the martyrdom suffered by two Dominican friars, whose hearts were torn out in the climax of a religious ceremony carried out in the month of March, 1696. They were Jacinto de Varga, who was killed in the valley of Usumacinta, and, at Peten, Cristobal de Prada, who met the same end.

Immediately after the human sacrifice had been carried out, the corpse was sectioned, and the pieces were handed out to the participants of the ceremony in strict accordance with protocol. Generally, the head was given to the priest, while the feet and hands went to his closest assistants.

The priesthood had almost absolute power. Each city and those hamlets, existing within the jurisdiction of the governing chief, usually had their own priestly organization, which was operated along hereditary lines—headed by a chief and a great number of assistants.

The clergy's influence affected education, since it was completely in their hands. It was they who taught hieroglyphic writing, the cure of disease, astronomy, mathematics, etc. They also were counselors, via divination, in questions of war, government, conjuring, and prognostics. For the latter, almost always they used their astrological knowledge and consulted the religious calendar.

Among all this swarm of beliefs, the average Maya, as it happened with the inhabitants of Peru before the conquest, searched for a divinity in all things and in all the happenings of daily life, the difference being that the clergy maintained, through fear, a constant vigilance over the form of adoration to the gods, and over which gods were to be revered. But that vigilance could not stop the Maya, in the silence of night, the solitude of his fields, or while he sowed his beloved maize, from praying to the god who dwelled in his heart. The missionaries sent by Spain were the first to learn about this intimate secret of the Maya, which the proud priests in charge of the complicated religion of the time did not even suspect.

So it was that this people, so outstanding in the history of pre-Columbian America, disappeared from the wide territory that was the stage of their life, without any apparent cause to justify it.

This is the second 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

Self-Development

by BRIAN DOYLE, F.R.C.

One's own contribution to the upliftment of mankind

MAN IS the product of a unique history. Since the beginning of human evolution, his efforts to protect and evolve himself and improve his knowledge of the world around him; to organise community life; to establish laws and a well-ordered society, have all been the subject of a singular tale.

From his paleolithic state to the dark ages; from the stone age to the space age, man has struggled for survival. In order to survive he faced many tasks and physical trials; his awakening to ideas of beauty, law and order, and esthetic ideas, lead him to perpetuate the race and to contribute to human evolution.

We are now born into an organised society, with established laws and modes of living; a superior level has been attained. The struggle for survival now becomes the struggle with ancestral instincts. In the past man has been pre-occupied by the domination of his universe. In the future he will have to learn to dominate himself; to understand the complexities of his own nature and learn to fulfill his mission as a man.

The progress man has made with regard to the world about him has proven easier of attainment than it has been to conquer certain aspects of his behaviour. The conquest of space has taken precedence over the conquest of self.

In our society today there is an emphasis on science and mathematics; the rapidly ascending role of applied science and technology will bring changes in the world around us more swift and far reaching than ever before. But the still territories of the mind wait to be explored and their riches discovered.

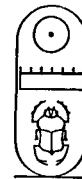
The application of scientific discoveries enables us to predict the movements of the planets; it alleviates human

suffering and has considerably lessened human effort, lightened our burdens and improved communications. Man is able to measure the universe, but he is a stranger in the world of his own nature.

Why is it that knowledge of our environment has grown more quickly than the knowledge of ourselves? Our ancestors employed their intelligence to secure food and shelter, to manufacture weapons for fighting and tools for farming, to develop trade and build communities. It would seem that knowledge of the world was immediately more useful to man; his environment demanded the conquest of the outer world. Although he believed in the existence of soul or spirit, he neglected to give the same attention and study to his own inner world.

The common task of humanity is to raise the consciousness; that is to approach within one's ability the most perfect human ideal, for the purpose of acquiring a more evolved personality by harmonious fusion of all the human qualities.

The promise of evolution is a superior race. If the individual aim identifies itself with others of the human race who likewise aspire to rise above the human weaknesses, modern man will prove that he is the archetype of



the future race, the ancestor of the spiritually perfect man.

It is the opinion of some leading biologists that evolution on the morphological plane has ceased. The struggle for morality and spirituality has replaced the struggle for life.

The knowledge we have gained of the physical world makes it essential that we seriously consider the moral and spiritual implications of our actions.

In the development of the human race, humanity has presented a spectacle which, with a few beautiful and glorious exceptions, has been exceedingly difficult to understand. When we try, we are faced with a dilemma.

The source of much of the evil in the world is not exogenous, but endogenous—it arises from within oneself. To extirpate this evil, man must learn to neutralize the degrading instincts, as well as the superstitions he harbours and the misguided ambitions which colour his attitudes. It is not an easy task; it will be acquired only at the cost of personal sacrifice and sustained effort.

In his aspirations, his flight to spirituality, he will undoubtedly become absorbed in the very fine literature dealing with philosophy and the religions and, at some time, seek the help and guidance of the established schools and fraternities that teach the ideals of mysticism. How can he distinguish between the authentic teachings and those of a false school? The false teachings

preach a doctrine that is opposed to evolution, a doctrine which ignores human dignity and value of freedom.

The spread of cultural activities has increased man's comprehension of himself and his fellow man. He is now more conscious of the spiritual side of his nature. Numerous schools of thought offer careful guidance and lift the aspirant to transcendental heights. One of the greatest advocates of self-development that has been instrumental in making a worldwide contribution to the upliftment of mankind, is the Rosicrucian Order.

The responsibility for development, however, lies within man himself. Mystical aspiration is like a muscle of the body, it slumbers awaiting the man capable of transforming it into practical mysticism. It is through personal effort that we grow in stature.

Man's supreme heritage is his brain—that mysterious and convoluted mass of soft tissue which enables him to perceive the macrocosm. It invests him with a power to modify his environment and alter the very course of evolution, making him the master of incalculable forces and arbiter of his destiny.

The processes of evolution will continue to take us through many trials. To pass through these stages successfully we must fortify ourselves educationally, morally, and spiritually. The development of ourselves is both our high obligation and our great opportunity.



NEW GRAND LODGE OF HOLLAND

On August 20 last, the Grand Lodge of AMORC, Holland, was legally established under its new title which is Stichting AMORC, Grootloge von de Aloude Mysticke, Orde Rosae Crucis voor Nederland en de Nederlands-Sprekende Gebieden. This legal corporation protects the name, symbols, rituals, monographs, and teachings of AMORC in the Netherlands. Thus the Grand Lodge of AMORC in the Netherlands is established on a similar basis as that of the Grand Lodges of France, Germany, Brazil, United States, etc. The address of the Grand Lodge of AMORC in the Netherlands is AMORC, P. O. Box 31, The Hague, Holland.

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January
1968*

Initiation

by ROBERTA H. DEERFIELD, F. R. C.

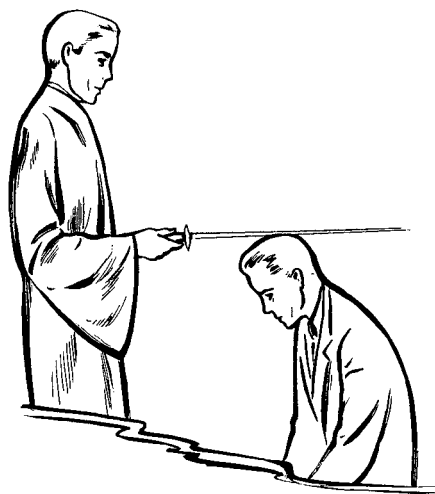
IS INITIATION, as some people claim, a barbaric ritual? Or is it, as the mystics maintain, an illuminating experience which acts as an admission into the higher planes of man's thinking and eventually establishes a communion with his soul? Moreover, what has prompted men and women from time immemorial to attach a rite of a specified nature to the most intimate of relationships?

Baptism, marriage, and the funeral service are recognizable forms of initiation. Birth, propagation, and death, the three most important events of man's physical life, are represented by these rites. Thus each, though ostensibly dissimilar, has the same underlying basic premise: man's need for a sanctification of these acts, or an initiation into a heretofore unknown state of existence.

Basically, there are *three types* of initiation: physical initiation, psychological initiation, and what the mystic hopes to attain, spiritual or cosmic initiation. Each type of initiation is interdependent upon the other, and, like rungs on a ladder, must be attained *one at a time*.

No one knows where in antiquity initiation originated, but in general historians agree that it grew up with the race and probably preceded any other civilized ceremony. One theory is that cataclysmic traumas such as the great deluge were viewed by primitive man as Divinity's attempt to cleanse or initiate man into a new state of being. Thus, out of man's desire to imitate the macrocosm, came the first initiatory rites.

However, most historians believe that initiation originated in man's awe of puberty and sex, especially since most tribal initiations took place when a male child reached adolescence. As tribal life centered around bravery and the ability to survive hardships, tribal initiations were tests of courage.

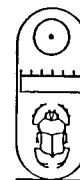


Depending upon the tribal custom, a youth was made to endure extreme hardships and physical abuse by his elders. If he uttered a sound, he was beaten by his relatives and rejected by his bride as a weakling.

When a girl entered puberty, she was confined, for a period of time varying from a few days to four or five years, in dark rooms, cages, shrouds, or special houses. She could not touch the earth nor have the sunshine touch her skin. Very often she was not allowed to feed herself or shift her position in any way from that prescribed by the tribe. If she did so, it was believed she would bring great harm to herself and to the tribe. Her ordeal usually ended in a ritual bath after which she was allowed to enter the tribal community as an adult woman. Because of the brutality of these initiatory rites, many children died or were permanently maimed. This was looked on philosophically by the tribal elders—survival of the fittest was the way of life.

Modern religions keep a vestige of puberty rites. For example, the Christian rite of confirmation and the Jewish rite of *bar mitzvah* both take place at the onset of puberty, and each results in the child's becoming an adult member of the religious community.

Although tribal initiations were purely physical in nature, they produced a psychological result. When



the individual passed the tests, he knew he was a mature member of the tribe and understood exactly what was and what was not expected of him.

Our adolescent children are often confused. One minute we say that they are too old to do "that sort of thing"; a few minutes later, when they attempt to comply with the new standards of their age, we say that they are too young! To the child this ambivalence is a perplexing enigma. In the tribal community the child knew without question when he became an adult; he acted as an adult with the privileges and responsibilities of an adult—the result of having passed the tribal initiation.

Psychological Initiation

Physical initiations exemplified by the chores one must perform in order to enter a college fraternity and also the strict discipline imposed on the lower classmen of the military academies remain with us. However, *initiation* into today's society is primarily *psychological* and consists largely of a youth's personal struggle with his environment. It is his attempt to break free from parental rule and to find a niche for himself in the world. If he succeeds, he has passed the initiation.

Some psychologists feel that, because psychological initiation is shadowy and without sharp lines of demarcation, it is harder to complete. Often, because the step from childhood into adulthood is not clearly made, a transference of emotional dependence takes place when the individual marries and is seen in the clinging wife or the subservient husband. Of course, the opposite can take place and the tyrant then rules.

In certain segments of society, especially among the wealthy, a young man is sent on the Grand Tour for a year or two. The purpose for this is twofold: first, to broaden his outlook so that his perspective encompasses life as it is and not just as it appears to be from his textbooks, and second, so he can make his entrance into society more or less on his own.

The Grand Tour goes back in history to stories and legends such as the mythical labors of Hercules and the adventures of Sir Galahad where the

hero proves his manhood through feats of strength and bravery tinged with the flavor of a mystical quest.

The mystical quest ultimately led to the *third type* of initiation, the spiritual or Cosmic Initiation. Whether conducted in a Tibetan lamasery or a Grecian grotto, all initiatory schools reflect a basic uniformity of method and content. Mystics, those evolved intellects of each era, have developed over thousands of years, through scientific observance of man's nature and his reactions to stimuli, a functional method which they believe leads to Cosmic Initiation.

The initial steps consisted of a purification of mind and body. The body was purified by fasting, sacrifice, abstinence, and baptism or ritual immersion in water. Usually a confession of sins, either privately or publicly, followed by a rigid path of mental discipline, constituted a purification of the mind.

Mental discipline in the Pythagorean school entailed a five-year vow of silence during which time the aspirant studied geometry, arithmetic, astronomy, and music. Other schools stressed self-knowledge, maintaining that the student must first intimately know himself before he can know his God. Old beliefs had to be put aside so that new ones could be formulated without the restricting influence of past erudition.

Symbols

To do this, the ancients found that certain symbols represented universal thought forms, hence these symbols were used to stimulate and assist the neophyte in probing his subconscious. This enabled him to examine his hidden thoughts in the light of reason and to lay bare the mind for new learning. Culminating these years of preparation, the initiate underwent a symbolical birth, life, death, and resurrection. Although the substance was the same, each mystery school had its own method of presentation.

In the Osirian cults of Egypt, the neophyte was ensconced in a sarcophagus adorned with painted images of

an afterlife. The priest, then, by use of druglike incenses, hypnotic suggestion, and incantations placed the candidate into a deep trance. In this state the latter experienced a symbolical death, a descent into the underworld, and a rebirth or resurrection consummated by a mystical union with Osiris. After the ceremonies the initiate retained a vivid recollection of his experiences and was convinced of their validity. Extant hieroglyphics attest to the fact that he was also given a new name indicating his status of one *twice born*.

Similarly, the Brahman initiate was led into a brilliantly lighted subterranean temple where carved figures representing beings on higher planes of existence stared down from the ceiling and fragrances of aromatic flowers, incense, and drugs permeated the air. Here the candidate, according to prior instruction, stared into the fire which blazed upon an altar until he saw the great Brahma seated on the lotus, with the emblems of eternity and omnipotence (the circle and fire) in his hands. At the close of this rite, after drinking a fermented liquor, he was presented with a new name indicating his regeneration. The custom of taking a new name after entering upon a new way of life is still prevalent today among Roman Catholic nuns and certain priests who take new names upon entering their various Orders.

Allegorical Dramas

The Eleusinian mysteries of Greece were celebrated during the late summer after the harvest, when the scorched earth seemed barren and dead. Only the external rites are known today, since the initiates swore on penalty of death not to reveal their secrets. In the outer rites, the candidates were instructed through allegorical ritual dramas dealing with the snatching of Persephone by Dionysus, the ensuing search and reunion of the grieving Demeter with her daughter—an enactment of the death, birth, and resurrection of the land. Once the initiate had passed through all the mysteries, he

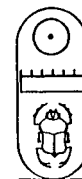
was known as an *epopt*, one already initiated.

Other schools merely used symbols and emblems to stimulate the inner imagination of the aspirant, relying on the will to do the rest. These symbolical rites are the external expression of man's inward desire to unite with Deity. It is an attempt to raise the inner latent faculties of man by artificial means and to turn aspiration into a powerful force capable of reaching the soul.

But what is Cosmic Initiation? Those mystics who have experienced it maintain that it is so intimate yet so impersonal an experience that no adequate description is possible. Nevertheless, many sects have put forth their interpretation of it. To a few such as Kabalist, Moslem, and Zoroastrian mystics it is concerned with the transmission of the ineffable name. From this transmission the initiate is supposed not only to know God but to be filled with the power of the Divine Name.

The gnostic found it to be a revelation in which he experienced God and obtained knowledge otherwise not available to man. He not only was assured of salvation, but he *knew* whence he had come, what he was, and which path he must follow. While to some Eastern sects, as well as to the early Greeks, it is an ecstatic illumination in which one becomes aware of the fallacy of individuality and perceives the totality of God and experiences the unification of God and the soul.

Although the external trappings and interpretations of Cosmic Initiation differ, most mystics agree that Cosmic Initiation can only happen from within by personal contact with the divine force. They also realize that initiatory rites are only a tool which acts as an entrance into the soul. Modern mystics find Cosmic Initiation still transcends the scope of language but know that initiation itself, regardless of which type, is an inescapable process of life, bound irrevocably with the evolution of mankind and the universe.





WILL SCIENCE and technology make obsolete systems of thought which have previously brought satisfaction to mankind? Is metaphysics to be relegated to a realm of abstraction as a mere intellectual stimulus, having no real value in an atomic age? Perhaps an answer to this may be found in the nature and purposes of metaphysics.

The word *metaphysics* came into existence in connection with the works of Aristotle. Etymologically, the word means *over* or *beyond physics*. It is related that one Andronicus of Rhodes, compiling the writings of Aristotle, called the fourth and last part of the latter's works *metaphysics* because it followed treatises on physical subjects. However, Aristotle himself called that particular part the *First Philosophy*.

Subsequently, metaphysics became a name applied to inquiries into particular subjects. Generally, metaphysics, down through the centuries, concerned: (A) ontology, the nature of being and first causes; (B) the nature of knowledge; (C) psychology or an inquiry into the nature of soul. The psychology of early metaphysics is not to be confused with the science of that name today. In fact, the inquiry into that subject of metaphysics would be more appropriately termed *theology*.

These inquiries embraced by metaphysics were not empirical; they were not the objective, the material analyses

SANCTUM MUSINGS



ARE METAPHYSICS AND PHILOSOPHY OBSOLETE?

and demonstrations of a science. They were rationalized processes of logical thinking for the purpose of ascertaining *truth*. The ultimate end of metaphysics was the same as that of pure science, that is, the enlightenment of man. In the realm of ontology or reality, man pondered as to whether there was a *prima materia*, a first matter. Was there, in other words, an ultimate substance from which all else came? Further, did reality have a beginning? If there were an underlying cause behind all being, was it teleological, a purposeful mind, or solely a mechanistic force?

Value of Profound Thought

At the time metaphysics first began the contemplation of these mysteries, the principal instrument employed to find a plausible solution was the mind, reason alone. Chemistry and physics could be, for example, of little assistance in their elementary stages. The atom itself was a theoretical particle for which there was no possibility of substantiation. In fact, it must be realized that profound thought upon these subjects provided to the reason answers having greater perspicuity for the individual than anything that could be introduced objectively. Rudimentary science did nothing more in ancient times than leave the thinker suspended in a kind of vacuum. It tantalized but, because of its inadequacy and limitations, provided little satisfaction.

It is plausible that man began to delve into the subject of epistemology or the *nature of knowledge*. Does our knowledge—our ideas—have any correspondence with the reality outside ourselves? Have thoughts, ideas, as much substance as things? Is that which is indubitable (appears as truth to the reason) an actuality? How do we ar-

rive at our knowledge, and what aspects of it are dependable and what others, false? In philosophy, and metaphysics which became coexistent with it, the thought processes were the essential tools. An inquiry into these processes was an essential requirement. Such an investigation by metaphysics paralleled the early study of the nature of knowledge by psychology.

Psychology itself was for a long time in the category of a pseudoscience. Its activities were definitely held to be theoretical and abstract. There was a paucity of knowledge with regard to the relation of reason, the sense organs and sensations from them to the brain and the mental faculties. Even today, logic, not a physical science, needs to explain not the functioning of mind but the methods by which we arrive at conclusive ideas, that which has the conviction of truth to us. In fact, the problem of truth, what it is, whether there are absolute truths or whether they are merely contingent and relative, falls principally into the realm of philosophy.

Subjective Realms

Metaphysics and philosophy will give way more and more to science—and are doing so rapidly at this time. Generally, of course, metaphysics and philosophy are *subjective realms*. The stuff of which they consist is thoughts, ideas, the result not of induction; that is, not the examinations of external particulars. Much of their subject matter, as stated, was at one time beyond the bounds of perception, of observation, and of physical analysis. Certain phenomena existed in human experience. Man was aware of them but he could not approach an explanation of them objectively. They were intangible in a material sense. Metaphysics and philosophy provided answers.

The human emotions have a tremendous personal impact upon our lives. We know hate, love, fear, sympathy. They have objective relationships; that is, we love or hate them. But how did these things cause us to love or hate? What really are these feelings that we have? Men did not know in the sense of there being any concrete connection between these things and these feelings. As a consequence, philosophy and religion sought to explain them on an

entirely subjective and idealistic basis. They made love a divine quality, an attribute of soul. Hate was also frequently assigned to an infusion of some supernatural agency.

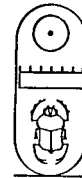
Now, psychology and physiology have introduced hypotheses explaining the emotions on an organic basis. They refer to the nervous systems, the hypothalamus, and so on as causing interactions between external sensations and those set up within the organism itself, the latter being the emotions. Though these explanations are as yet theoretical in part, yet experimentation along wholly objective lines has demonstrated them sufficiently to remove them entirely from most of the early philosophical speculations.

Scientific Explanations

Mind and soul were once the preferred—and privileged—categories of inquiry of both theology and philosophy. Now these subjective ramparts are falling to the objective onslaught of a persistent, material, scientific explanation. Mind has been removed from the substance theory. It is no longer, as most of the classic Greek philosophers thought, a divine substance implanted in man—at least it is no more divine than the functioning of his heart, lungs, or other organic processes. Psychology is now establishing the fact that what most men call *mind* or the mental processes is not an organic substance or essence but rather a series of functions operating on levels of consciousness related to the brain and nervous systems.

Soul and self are, figuratively, at this time under the microscope of science. Even as the Rosicrucians in their advanced teachings have declared for years, soul and self are attributes of man's highly developed *self-consciousness*. In fact, in this regard psychology is gradually objectively proving what many of the modern philosophers, with the exception of the idealists, have expounded.

The classic subjective realm of metaphysics and philosophy is gradually being converted into the objective, into material proofs or disproofs. Metaphysics and philosophy have always had, as their sincere objective, the acquisition of that knowledge having the efficacy and conviction of truth. Therefore, they



lost nothing by having their speculations demonstrated as truth or cast out as misbelief. It is better to have thought wrongly about something than not to have thought about it at all. Philosophy, though it will lose in time a number of its classic *truths*, will never become obsolete. Many philosophers of our modern times concur with the Rosicrucian conception that truth is only relative to the expanding mind of man. Today's *universal* truth may be discarded tomorrow even by science.

Not long ago a noted physicist questioned the universality of natural laws known to man. Professor Morrison of Columbia University pointed out: "The present concepts of the universe are based on the *a priori* assumption that there is a universal symmetry in the cosmos. . . . Yet, one great universal conservation law, known as the law of the conservation of parity, has recently been shown not to be a universal law at all as the result of epoch-making experimentation. . . .

"The first experimental proof that

one of the basic conservation laws, based on the concept of universal symmetry, does not hold true in all cases has led to the casting of doubt on the universality of all other great conservation laws. . . . This does not mean that these laws are no longer true, but it does mean that they may not be universal. There may be exceptions to them under conditions as yet unknown, possibly in some other part of the universe."

But even science must have its philosophy known as the *Philosophy of Science*. It must have, strange as it seems to use the word, its idealism. It must try by abstraction to find reasonable cause for its activities. Man's imagination and reason will always be far in advance of his observation and experience. As his experiments and empirical knowledge push out to new boundaries, there always will be the abstraction, the philosophical speculation, as to what may lie beyond them. These speculations will not be called *knowledge* but they will become a pattern for investigation. They will constitute the new philosophy of *challenge* and *pursuit*.—X



ART EXHIBITION

An exhibition of paintings, sculpture, and jewelry by San Jose artist, Jerry R. Chapman, was presented in the Art Gallery of the Rosicrucian Egyptian Museum during December. Mr. Chapman, noted for the versatility and variety of his works, also gave an interesting lecture entitled "The Modern Artist and the Public," on the first Sunday in December.

Mr. Chapman, shown here, was born in Pennsylvania and has lived in the Santa Clara Valley for nineteen years, except for a brief interruption for a tour of duty as an illustrator in the United States Army. He has worked as a commercial artist and is now engaged in a Masters of Fine Arts program at San Jose State College. At present, he is the staff artist and photographer for the Rosicrucian Egyptian Museum.

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Ancient Submerged Shoreline Found

AN ANCIENT, submerged shoreline similar in topography and parallel to the present New Jersey coast exists about forty miles seaward of the present shoreline, according to new evidence found in a recent oceanographic study. The evidence helps confirm theories about the area's glacial age makeup.

Although discoveries, such as those of Mammoth bones dredged up by fishing trawlers, have reinforced the prevailing theory that the sea level was lower during glacial periods, the extent and topographical makeup of the glacial age coastline—probably existing between 5,000 and 15,000 years ago—has still not been well defined.

An oceanographic survey conducted by the Ocean Cable Protection Group of Bell Telephone Laboratories in connection with burial of undersea telephone cable shows that at one point in glacial movements the coast of New Jersey was forty miles seaward of its present location but looked as it does today—with long sand dunes and associated shallow lagoons perhaps similar to the present Barnegat Bay area. Analysis of the survey data was carried out by Robert C. Allen, an oceanographer at Bell Laboratories.

The continental shelf is a gradually sloping plain extending from the coastline to a nominal depth of 100 fathoms (600 feet). Off New Jersey the shelf extends about eighty miles to a depth of 360 feet. The shelf bottom was found to be flat, with the soil composed of a thin surface layer of sand underlaid with a stiff clay material having the consistency of baked mud.

Clay layers are found in pockets, or lenses, over nearly the entire distance of the present New Jersey shelf. During glacial periods, when the present shelf was exposed, inland streams deposited fine sedimentary material on the surface. This material was alternately baked by the sun and moistened by tidal

action, turning it into hard clay found there today. After the glacial ice melted, the sea advanced to its present level.

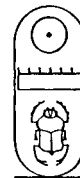
At forty miles out, the Bell Laboratories team found dune-like hillocks. Behind them, on the shore side, core samples of the bottom were taken. The samples contained fossils of simple one-celled animals, or zooplankton, known as *Foraminifera*. A particular variety of these animals is commonly found in lagoons today, and their presence, along with the dunes at a water depth of 150 feet, clearly indicate that a topographical replica of the New Jersey coast existed about mid-shelf during the last ice age 5,000-15,000 years ago.

Further evidence of an ancient shoreline's existence was found at a depth of forty-three fathoms during recent operations. The soil there consisted, in part, of a rock-like material that contains fossils of marine animal life and is similar to material commonly found on beaches.

In addition to using standard oceanographic techniques, a Bell Laboratories team used a specially designed Ocean Bottom Survey Vehicle which permitted continuous measurements of the engineering properties of the bottom for the first time. The vehicle is equipped with TV cameras, 35 mm color cameras, hydrophones, pitch and roll sensors and devices to measure the consistency and pliability of the ocean floor.

The main purpose of the survey was to learn more about the soil of the continental shelf so that ocean cable can be buried to protect it from damage caused by fishing trawlers and dredges. Relatively little has been known about shelf areas because most oceanographic research is carried out in the more scientifically interesting deep ocean areas.

Reprinted from Bell Telephone Laboratories
News of July 20, 1967.



Hidden Springs of Creative Action

by SIR GEORGE TREVELYAN

*Man can become a channel
for light-filled ideas*

WE ARE CALLED ON these days to act into realms of experience we do not know. The *New Age* is upon us and it is certain we shall have to go through experiences we can hardly imagine. Each needs his guide. Never before did we so need Ariadne's thread to lead us through the maze. We are called on to creative action and must find the hidden springs of creativity within our threefold selves in our Thinking, Feeling, and Willing.

It is within our thinking that beings from the higher planes can speak. The question put to a discarnate friend may well be answered at the moment of waking within our own minds as if we had spoken it to ourselves. All ideas from these realms are given us within the clarity of our own thinking. This gives the clear possibility that groups working on those planes can be creative through men here. The barrier is our own disbelief. Until men recognise and acknowledge the reality of higher worlds, the beings therein cannot fully work in human thinking. They can suggest and influence, but the process is lamed.

The *free will* granted by God to man will never be violated, at least by the forces of Light. The gentle process of spirit speaking in word or image within thought is no constraint. Therefore man must first acknowledge the world of Being; then invite and then listen within his own thinking. We tend to flatter ourselves that we produce our good ideas. Rather should we give thanks to the spiritual source from which these ideas really flow. Then could come a creative flow through man which could express itself in creativity never before seen on earth. When full co-operation



between the planes is consciously accepted, artistic and social creation would pour through conscious thought.

Our thinking can carry spiritual beings. We are on the edge of the greatest revolution of all times. All revolutions are brought about by ideas which light up in one mind and so flood to others. This could come about in these immediate months and years. Living ideas are waiting the opportunity to break through with transforming force into every aspect of our life, to work in our thinking in the arts, religion, sociology. Yet the flow cannot fully begin until we acknowledge the source and allow the beings in the spiritual world to live in our thinking.

Man is called on to take a step, in full responsibility, into his own higher thinking and allow this to become a channel for light-filled ideas.

The centre of the heart can become the fountain through which love can be allowed to flow. If we are to become creative, we must jettison the negative emotions and step clear into the "here and now" in which positive emotions can live. The Christ Being is found in the immediate moment. He has undertaken to guide us and bear our burdens for the unit of the waking hours of the day. He did not contract to carry our "past regrets and future fears," and it needs our own choice to obliterate these. Gurdjieff declared that the last thing a man will sacrifice is his own suffering. By a kind of perverted pride we stick to our own pain.

*The
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The new psychology calls on each to take this step of creative imagination so as to allow the heart to be filled solely with the positive emotions, which in essence are Love, Tranquillity, Joy, and Courage. Perhaps the biggest single step any of us can take is to decide to adopt the *Language of Risen Thinking*. We can as from now decide to stop using the words and concepts of negative emotion and use only those concerned with the positive emotions. We can recognise that a man is actually made by the vocabulary he uses.

If he chooses to use words of denigration, criticism, cynicism, thus he will become. If he chooses only to use words and thoughts of light and love, sympathy and compassion, thus will be his nature. We can each of us choose whether we project upon the world jets of darkness in our thinking and language or use our expressions for the light. This language of light is truly seen as a channel for actual forces of light. It has been called the Perfect Language and it is recognised that it is truly a dispensation from higher worlds.

The use of this Heavenly Language gives a vehicle for the entry of the light through our creative powers.

Then the creative Christ can live within us. Then the *free will* can be dedicated as a channel for divine action. Then, if we choose to act solely from the dictates of our own consciences, each man can become his own ethical standard and can truly give himself as a conscious tool for something far greater than himself. Recognise that evolution does indeed progress in leaps. Man is now called on to take an evolutionary step in full consciousness.

Accepting Total Responsibility

He must take "the longest stride of soul men ever took," and this is into total acceptance of responsibility for his own thinking, feeling, and acting in the immediate moment. Then, while he feels that he is acting solely for himself, he will know that spiritual beings from a higher frequency are working through him and spiritual activity is thus seen as the essence of freedom. The *free will* of man is not violated and yet he acts

as a channel for a creativity which is far beyond his personal self.

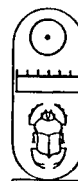
This will involve our ability to follow courses of action which for us have no precedent. To cope with the New Age we shall each of us have to be adaptable moment to moment. Never before have men been called upon to adjust and adapt so quickly. The pressures of life and change are so tremendous that those who are tied to old thought forms may well break. Totally new thought forms and ways of acting must be allowed to flow through us.

A New Spiritual Consciousness

It is not for nothing that Englishmen are a nation of amateur actors. Give an Englishman a broad, plumed hat and he will begin to strut like a cavalier. There is no country in which the little theatre flourishes so prolifically. And this is not just chance. England has a task of bringing to birth a new spiritual consciousness. Shorn of our imperial place and power, we can take a new role of discovering the Christ Impulse and allowing it to flood into the world. If this is to happen, each individual must begin to allow his higher self to work creatively in him. This involves creative imagination, a holding of a course of action consonant with our higher self as we have envisaged it.

What is this other than the acting of a part in an allegorical drama? We are each of us every moment taking part in a Shakespearian or Ibsen play or plot, only there is no means of conning our parts beforehand. They are given us moment by moment and our only guide is the imaginative picture we can make of our own higher self. Yet in moments of crisis we will constantly revert to the old pattern set in our psychology and so revert to the low-self reaction. Each crisis is like a temptation to revert to the old brain-track.

To overcome needs genuine and true powers of acting, and for this Englishmen are well equipped. We can learn to carry ourselves over into what is for us a totally new quality of creative action, knowing of course that we are backed by worlds of being, which are equivalent to founts of creativity. If we chose wrongly we shall be gently



corrected. If rightly, then a flood of waiting spiritual power could pour through.

We must face it that for most of us, being all too human, the undeniable regrets at poignant loss are a great stumbling block in the way to achieving risen thinking. Loss is the character of life here and often it drags upon the soul. Obliteration is difficult when we know of great opportunities untaken. Here a creative transformation can be achieved. We need not merely, with puritanical repression, strive to stamp out the regrets. It was said to Faust "Entbehren sollst Du, Du sollst entbehren"—"Thou shalt forego." But to forego a thing creates a longing, and the sense of longing makes us conscious as to where our real love lies.

We recognise that all on this plane is but a reflection of higher planes of being. Everything has its permanent reality on the celestial planes. We can consciously transmute the sense of loss on this plane into aspiration for the ethereal counterpart of the being, person, experience or thing lost. We shall find it all again after so-called *death*. Foregoing, consciously accepted here, discovers to us the lasting love in the heart and this longing can be transmuted into a light-filled pilgrimage to find again that which we have missed.

There is one great loss which includes all others, one sundering which redeems all other loss and this is the sundering from the Christ, inevitably part of the experience of man's descent to earth. Once this sense of loss is really recognised, then can awaken in the soul the great longing and aspiration for reuniting with Him in the heart. When this is achieved it includes all creativity.

Here the great symbol of England's

coat of arms speaks to us. The shield is supported by the lion and the unicorn. The rampant lion suggests the knightly courage, and, crowned, he was looked on as image of imperial power which has now passed. On the sinister side (sinister in the heraldic sense, as representing the more receptive 'feminine' role) stands the unicorn, his crown fallen round his neck. This is a wonderful symbol—the white horse of purified intellect with the shaft of higher knowledge streaming out from the point of the third eye.

You know how to capture a unicorn? Take a virgin and tie her to a tree in the forest and the unicorn will come and lay his head in her lap and then is easily caught. This is not simply a Freudian symbol. It means of course the transmuting of the sexual power by lifting it to the higher chakra of spiritual thought and it implies that every soul can make itself virgin again, achieving its own pristine virginity if it can clear itself of the besmirching of the lower self. Then will the higher knowledge come to it. England has now the task of making herself the channel for the flow of the Christ Impulse. Are we not now called on to re-crown the unicorn, a great spiritual task for an awakened nation?

Truly this is the second Elizabethan Age, when we are setting forth on uncharted seas to find, not the gold and silver of the Indies, but the spiritual gold of higher planes of consciousness. Our world is to be transformed by the flooding in of light and each man can become a conscious instrument. There is no limit to creative action, since all the Hierarchy of the Divine is ready to pour love and power into the earth—to the degree that man is ready to invoke and receive.



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THIS ATTRACTIVE CATALOGUE . . .

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The Spirit of Giving

by EDNA L. COWAN, F. R. C.

IN LATE DECEMBER we wake the shepherds, wise men, angels, and donkeys from their long sleep in cotton batting and proceed to reenact the greatest story ever told—for about a week. Then we put these little symbols back in their boxes, along with other Christmas baubles, to await next year's resurrection.

We have just passed through this exciting, gift-giving season, but in reality the season of giving is now and forever and should be a constant condition with us all. There is no greater gift than that of service. In the act of service we learn and earn more than by any other way. Each of us has his own unique, individual gifts to bestow on society. To withhold our personal efforts because we seem to be unappreciated, criticized, disliked, considered inadequate or inferior by others, or to feel above menial chores and cast them on another's shoulders when they are clearly our own responsibility results in the damming up of that wonderful



good will toward men much touted in late December!

If we are waiting for perfect conditions to manifest in our lives, if we are waiting to become accomplished, wise, witty, poised, and perfect in ourselves before we give of our services, we will never acquire these enrichments of character, for only by the experience of giving do these things come to us.

So in early January, when we pack away the crèche, let us be careful not to put away the spirit of giving also, for when we stop giving we stop loving, and when we stop loving we stop living.



7

The Magic Number 7

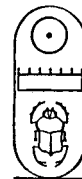
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Here is something new about the strange powers of 7

Recently you were advised of a change in your AMORC key number. Regardless of your number previously, it was increased to seven digits thus: X-XXX-XXX. In the computer age, this is a "magic" combination. Unless you designate *all* digits in your remittances, reports, and correspondence, it will not "open sesame"—IT WILL NOT WORK! Help us to help you by using all *seven* digits—in the correct sequence.

7

7



Rosicrucian Activities

*Around the
World*



DURING OCTOBER and November the Grand Master, Rodman R. Clayson, and Soror Clayson paid an extended visit to New Zealand, Australia, Singapore, and Honolulu. Wherever they went, they received a most friendly and cordial welcome.

The picture above shows the Grand Master being received by The Right Honourable John I. Armstrong, Lord Mayor of Sydney.

In recognition of her outstanding efficient services as an Inspector General of AMORC, Soror E. Rosa Hards was appointed in mid-October to the office of Grand Councilor for the Midlands and Northern England.

On the evening of December 15, those who served in the Supreme Temple during the past year joined the Imperator at a special dinner at the Sveden House Smorgasbord in San Jose. This enjoyable event, in recognition of faithful service, was appreciated by all.

The Rosicrucian Choral Group, under the direction of Soror Katherine Williams, presented a delightful program of Christmas Music for members and friends on Sunday afternoon, Decem-

ber 10, in the Francis Bacon Auditorium at Rosicrucian Park.

Overseas visitors to Rosicrucian Park in November have included Frater Fayed Massond and Soror Simone Massond of Paris, France. Both Frater and Soror Massond are members of the Jeanne Guesdon Lodge of Paris and are interested and experienced in the art of sculpturing.

Dr. Gustav R. Siekmann of Kent, England, paid a four-day visit to Rosicrucian Park. Frater Siekmann, a physicist and member of the Francis Bacon Chapter in London, has been active with the Order's extension activities in England. While in the United States he also enjoyed visits to many parts of the country.

Inspector General Hubert E. Potter of Seat Pleasant, Maryland, was recently honored for thirty years of continuous service to the Federal Government by being awarded a gold lapel pin and a certificate of service. In addition, Frater Potter was elevated to the position of Assistant Chief, Historians Branch, The Historical Unit, United States Army Medical Service, and was designated the senior historian for a volume being written on medical service rendered by the United States Army in the European Theater of Operations during World War II.

Frater Albert Ferber, concert pianist of London, England, who delighted members and friends with a recital in the Francis Bacon Auditorium at Rosicrucian Park in November 1963, has been traveling extensively and performing before large and appreciative audiences. Word has just been received of his recent performances in England, Wales, Germany, France, the United States, and Jamaica.

The new Santa Cruz Chapter held its initial convocation November 10. Frater Arthur C. Piepenbrink, Supreme Secretary of AMORC, dedicated the new Temple and addressed the convocation. Many members attended from the Central California area to extend congratulations and best wishes.

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The Rosicrucian Humanist Award shown here is being presented by Mr. S. E. Gray to Mrs. Gladys Berridge of Selby, Yorkshire, England. Consistently, Mrs. Berridge has devoted her time to the welfare of others and has helped especially the blind and the underprivileged youth in her area.



A Rosicrucian Information Booth was sponsored by the Past Masters Association of Vancouver Lodge, AMORC, at the Pacific National Exhibition. It was an outstanding attraction, with its colorful decor and discreet presentation of the purposes and activities of AMORC. The response of the public was very gratifying as there were hundreds of direct inquiries and requests concerning the work of the Order.



The international character of the Order was very much in evidence on Saturday, October 28, when the Francis Bacon Chapter (London), England, held an International Rosicrucian Bazaar at Hampstead Old Town Hall. Members from Africa, America, Australia, Ceylon, West Indies, United Kingdom, and most of the European countries contributed an impressive display of national products and handicrafts. Stalls were also available for the display of extension literature and for the sale of books, Christmas cards, refreshments, and other items. The decorated national stalls, with many members in native costume, presented a colorful sight.

The bazaar was officially opened by Frater Henry Rolph, Inspector General of AMORC, and then Colombe Annette presented Soror Rolph with a bouquet. The bazaar committee was under the

chairmanship of Soror Helen Olver, wife of the Chapter Master. Soror Olver and the many workers who contributed to the success of the bazaar are to be congratulated on their enterprise. The Francis Bacon Chapter is very pleased with the results!

The event was brought to a fitting close by an evening social gathering for members. Entertainment was provided by dancers from the Ceylon Cultural Dancing Society. Members were especially interested in the Kandyar dance which was performed over two thousand years ago at certain Buddhist ceremonies.



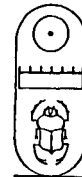
“What is this strange piece of brass from the Congo?” This is the heading of an article appearing in *The Rhodesia Herald* of Salisbury, Rhodesia, expressing much curiosity about the round metal reference indicator that accompanies the AMORC book, *Self Mastery and Fate with the Cycles of Life*. It was found in a burned-out and looted Congo Mission. “What is it?” is the question asked.

Referring to it as a trinket with no religious significance as far as can be seen, a description of it is given: “It is a well-made brass disc, just over one inch in diameter, and weighing less than an ounce. The inscriptions on it make it interesting.” Then, after a detailed description of the letters and figures appearing on the disc, the writer notices that the figure seven seems to enter into it all the way.

A colleague of the writer suggests that it may be a portable sundial. “But a sundial needs a little pointer on it, to cast the shadow. This disc has never had anything of the sort: It is quite undamaged.”

The writer thinks it is the key to a code. “But what code? and for whose use? Perhaps a reader can tell us?” In the meantime, he was using it as a lucky penny for “tossing-up” purposes.

The mystery has been solved. Soror K. I. Wohmar, Master of the Salisbury Chapter, has enlightened the inquirer as to the coin's purpose, and the questioner has also received a copy of the book in connection with which it is used.



The Roger Williams Chapter of Pawtucket, Rhode Island, welcomes donations of books for their book sale. Any member wishing to contribute may do so by mailing books (library rate) to Mr. L. G. Hanson, 58 Union Street, Woonsocket, Rhode Island 02895.



Remember . . .
THE CONVENTION
July 7-12
Watch for February Digest

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



What Happened Beyond This Portal?

The Ancient Mystery Initiations

Men with heads bowed in grief, men burdened with personal problems, cynical and bitter—candidates all, they humbly crossed the thresholds of the ancient mystic temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant*?

Plato said, "To be initiated is to be born again." Do we possess within us the possibility of an unsuspected life here on earth, greater than the one we now live?

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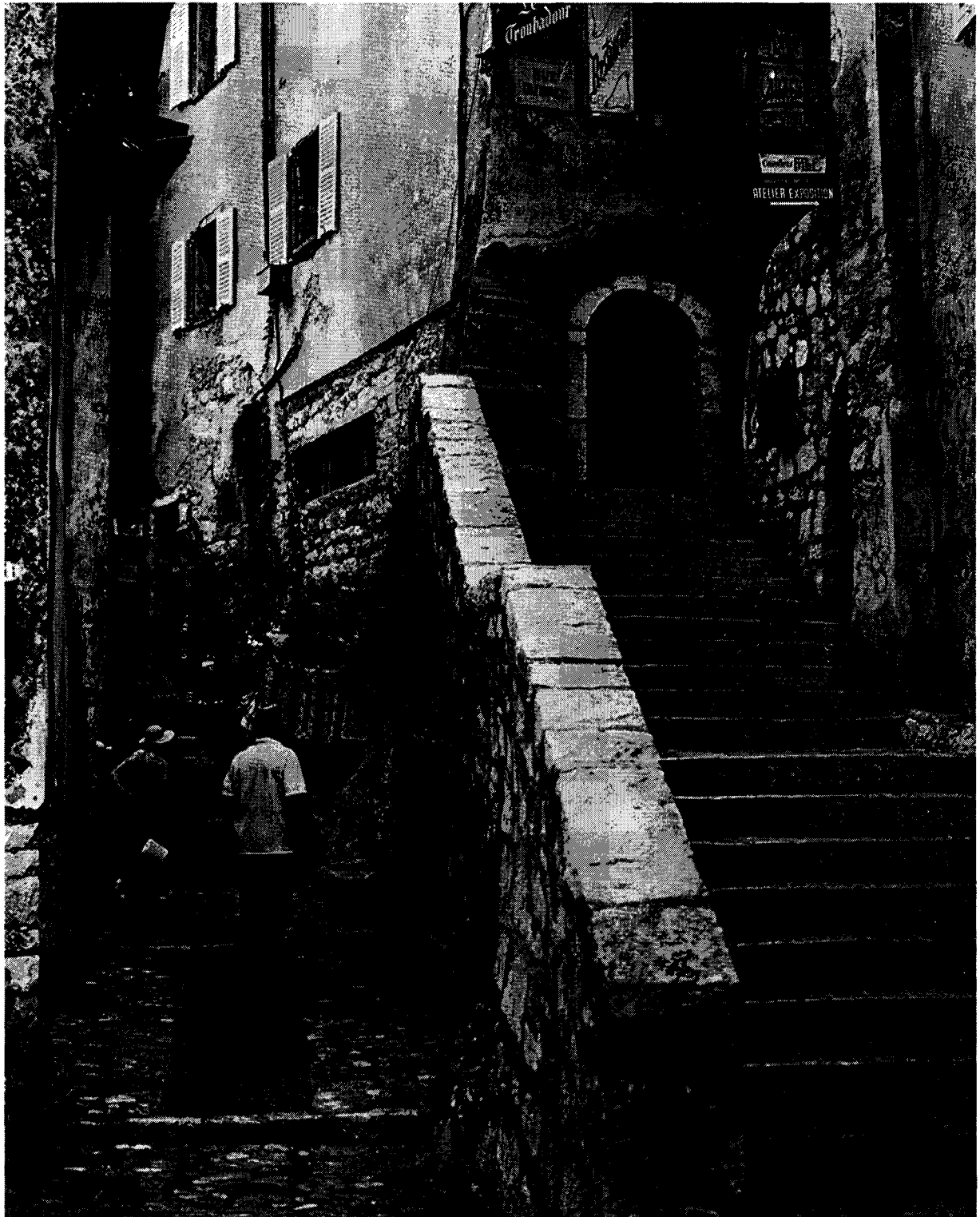
CITY OF FLOWERS



On the slopes above, on which stands the medieval, walled city of Villefranche, Southern France, are raised acres of violets. The violets are used in the manufacture of perfume, the center of which is in the region. The violets are also an ingredient in a special candy which has a wide popularity.

(Photo by AMORC)





WORLD OF YESTERDAY

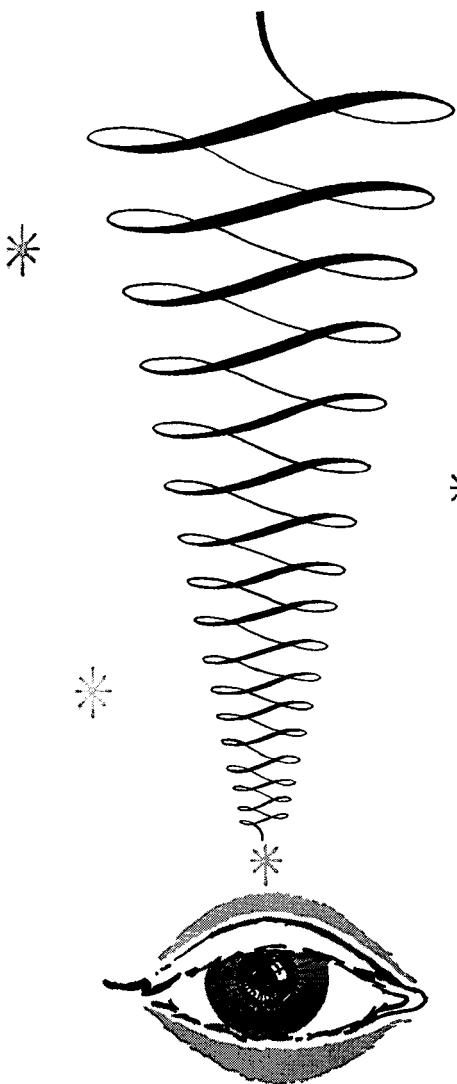
In the jet age with space exploration and computers there are still to be found in Europe well-preserved examples of another age, far removed in culture. Above, in Southern France, is one of the streets in what was once a walled city of the Medieval Age. Still occupied, its only concession to the present is the signs depicting the wares and services of its tradesmen.

(Photo by AMORC)

Mystical Illumination

"ESSAYS OF A MODERN MYSTIC"

By DR. H. SPENCER LEWIS



The inner vision of the mystic
is the eye of the soul.

WHENCE comes this inner illumination? It is part of the Cosmic, the *universal consciousness*. The wisdom of the Cosmic—of the universal mind—descends, expanding outward. Figuratively speaking, it is like a *spiral*. It permeates man's consciousness to become the superior intelligence of his subconscious mind. There it lies ready to be called forth and used by every mortal.

Rationalism and materialism are undermining the dogmatism of many religions today. It is *mysticism* that will be the strong element in preventing further deterioration of morality. This book, *Essays of A Modern Mystic*, will disclose the personal confidence and enlightenment that mystical insight can give to an individual. You will find an inner peace and a sense of security in reading the chapters of this book. Here is a work written without prejudice. It is simple, forceful, and convincing in the truth which it reveals.

LOOK AT THESE CHAPTERS

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| 2. Cosmic Gifts | 14. Sleep |
| 3. Free Will | 15. The Fountain of Youth |
| 4. About Healing | 16. About Hunches |
| 5. Reincarnation | 17. Demonstrating Psychic Power |
| 6. Psychic Centers | 18. Telepathic Communication |
| 7. Psychic Faculties of Children | 19. Swedenborg and Jacob Boehme |
| 8. Prenatal Influences | 20. Mystical Numbers |
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TODAY'S CHILDREN TOMORROW'S CITIZENS

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

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

Accept This Free Book

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

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BRAVE NEW ERA

During the lifetime of most of us, within the next thirty years—barring some unforeseeable circumstances—the world's population will number over six billions. This is a rather grim future to look forward to, when one considers how much hunger there already is in the world today, with a population numbering some three billions less than the predicted number! We are all uneasily aware that literally millions of human beings right now are facing starvation, and that, no matter how rich a country may be, it will not be able to fully avoid the results of overpopulation.

Naturally, the answer to this problem is to produce more food, but when one also considers that the fertile lands of our planet are extremely limited and unevenly distributed, and that even those limited areas are becoming smaller, because of their use for other purposes, the situation takes on an alarming trend.

What can be done to improve the outlook of this not-so-bright future? Experts are now turning their attention to areas that traditionally had been ignored, especially to the vast ocean expanses. An example of this is the work that is being carried on to increase the numbers of the green sea turtle, which poaching and natural enemies have reduced to a point where the whole species now borders upon extinction.

The breeding rate of the green sea turtle, (*Chelonia mydas*), is truly astounding. A female is capable of laying up to 1000 eggs during her breeding season, which comes once every three years; however, only about one percent of the two-inch hatchlings survive to adulthood, due to predators—human and otherwise. If this mortality rate could be reduced to a point where at least twenty percent of the hatchlings survived, a female turtle—

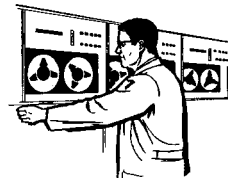
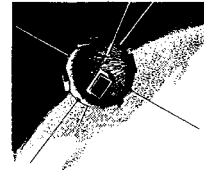
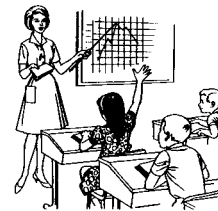
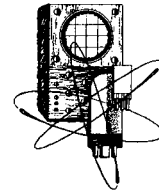
under protected conditions—could possibly produce some 7200 pounds of fine meat per year, since the adult specimen weighs an average of 300 pounds and is able to yield up to 120 pounds of meat.

Naturally, after a little more is learned about the green sea turtle, there is no reason why the survival rate of the hatchlings could not reach the 95 percent mark.

Another of the factors favoring the green sea turtle as a potential source of meat is that feeding would be no problem, since they forage principally on a belt of marine grasses extending from Florida to Brazil, toward which they head as soon as they are released. Also, these animals are appallingly consistent in their habits—a fact which has made them easy prey for poachers—and they will return from great distances to the nesting beaches where they were hatched to breed and lay eggs. The fact that many of these animals have been killed before they have had a chance to breed or even lay their eggs has also helped to decrease their numbers.

Scientists are in agreement that as soon as more data are obtained about the green sea turtle's habits, it is not unlikely, since these animals do breed in captivity, that this could lead to selective breeding and greater weight, plus improved meat and greater egg productivity.

The green sea turtle is not, of course, the only solution to the problem, nor the only edible turtle in the sea. There are several varieties and it is possible that the work being carried out now will be expanded to include those other varieties, and perhaps other equally promising species, thus helping to ward off worldwide hunger, one of the less appealing prospects we have to face 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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