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March 1969 • 40¢

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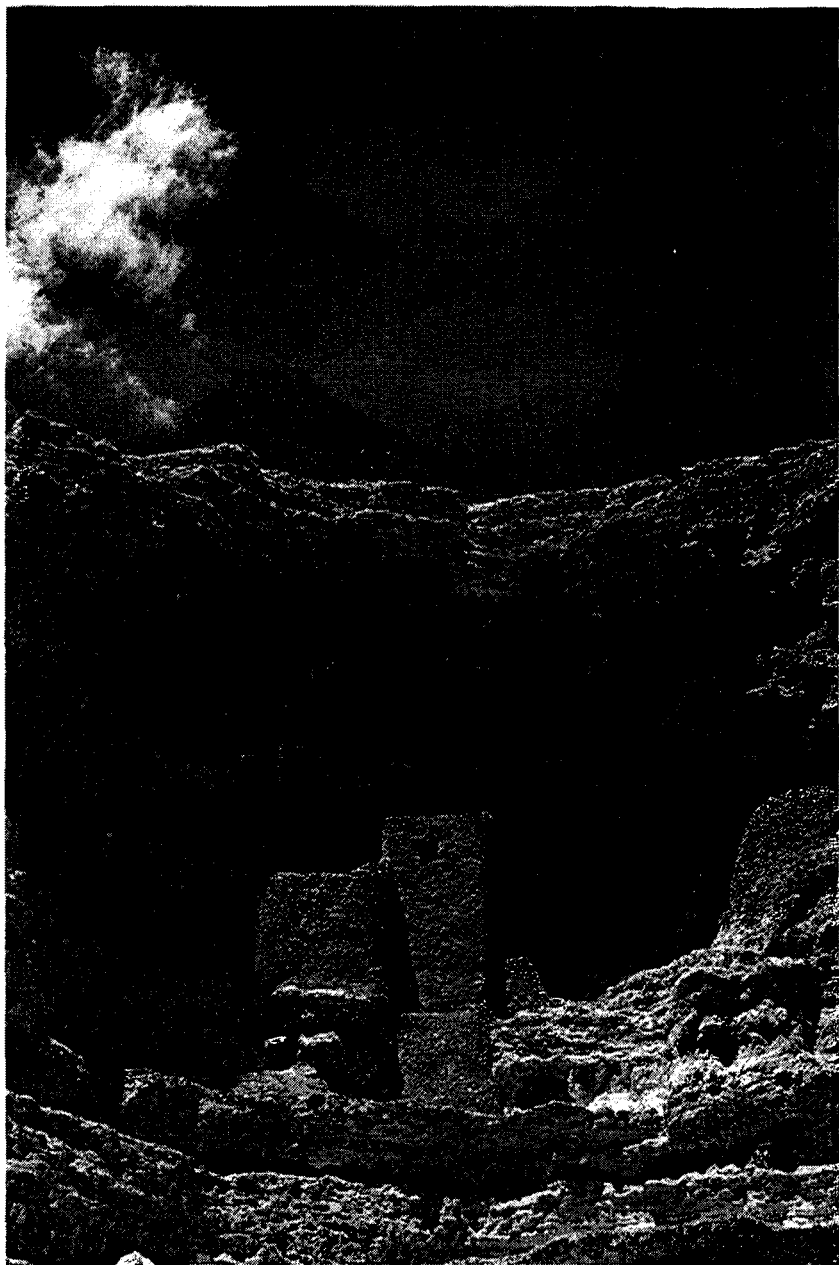
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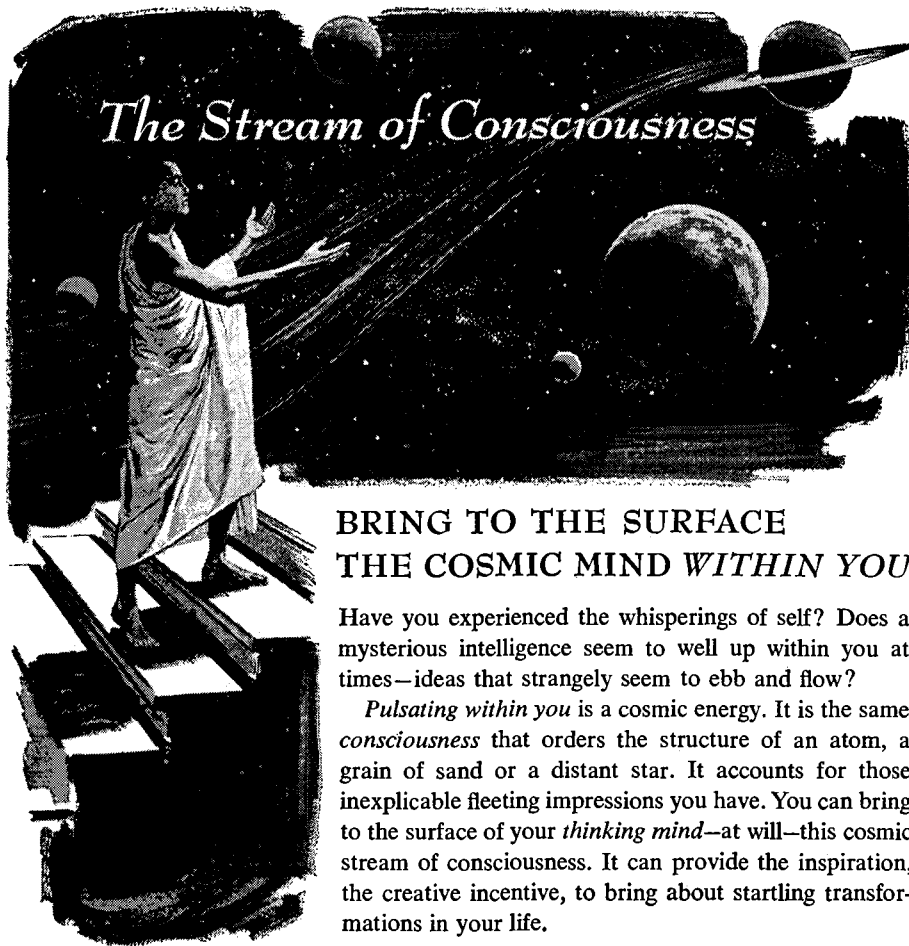
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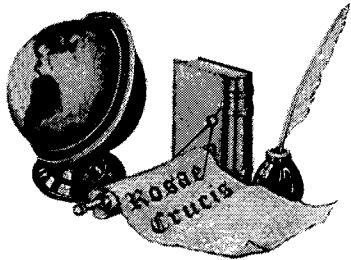
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA 95114, U. S. A.

# ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council  
of

**THE ROSICRUCIAN ORDER  
AMORC**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$4.00 (£1/13/6 sterling) per year. Single copies 40 cents (3/6 sterling).

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

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

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

OFFICIAL MAGAZINE OF THE  
WORLDWIDE 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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## GLASTONBURY AND TOR HILL, SOMERSET, ENGLAND

The legendary *Isle of Avalon* is said to be the Cradle of Christianity in Britain. This little town in England's West Country is steeped in the legends of King Arthur's Round Table Quest, of Joseph of Arimathea's Christian mission, and of more ancient traditions of Druidic and Celtic cults.

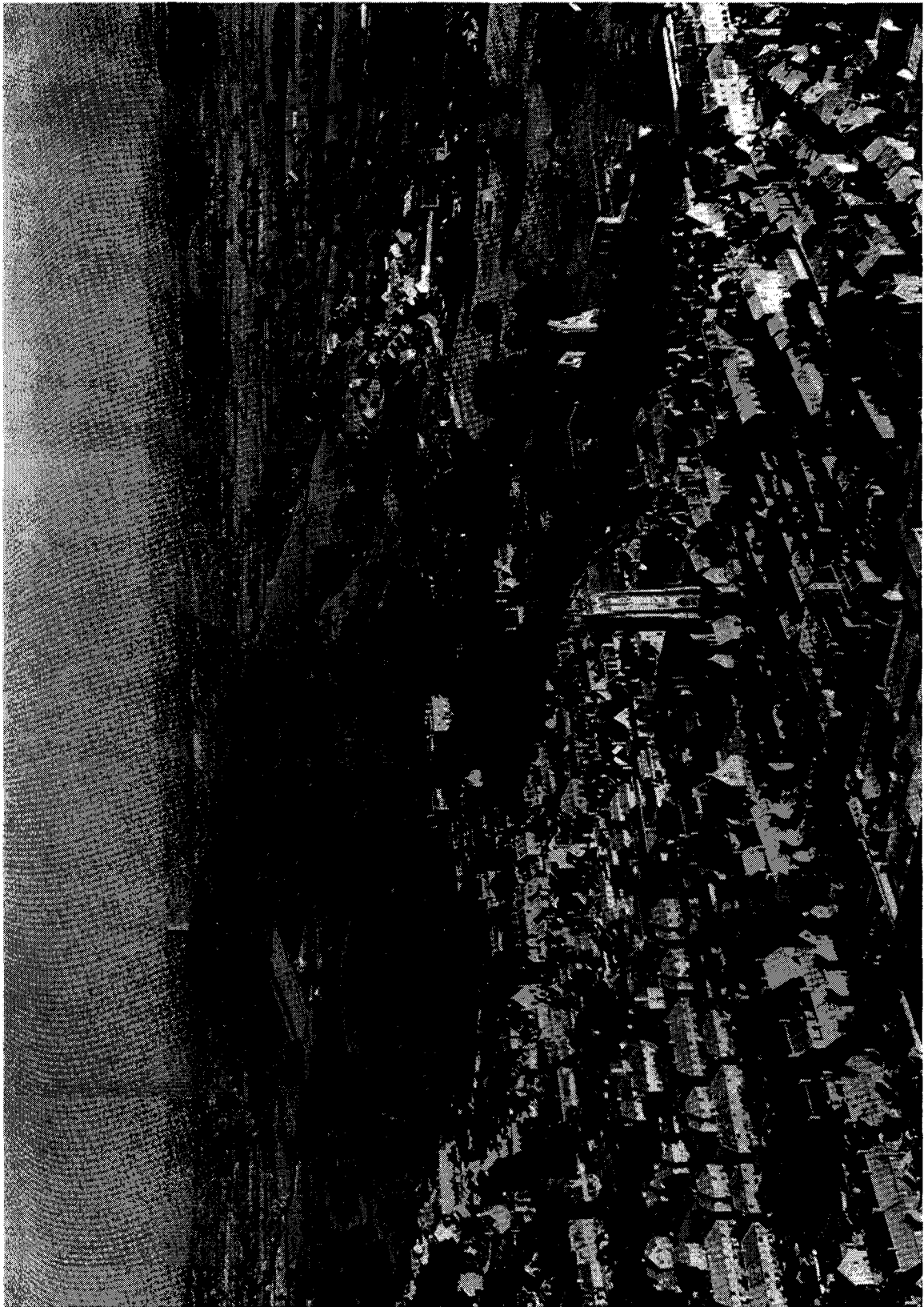
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Volume XLVII

March, 1969

No. 3

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## EXPANDING CONSCIOUSNESS

IN RELIGIOUS, philosophical, and mystical literature the term *Expanding Consciousness* is frequently used. In general the reference implies an extension of knowledge, a greater cognition. Such generalities, however, do not explain the particular relationship of consciousness to the results which are attributed to it. Further, the word *expanding* is most often left unqualified.

It seems appropriate to first arrive at some idea as to the nature of consciousness before expounding upon any variation of consciousness such as is suggested by the term *Expanding Consciousness*. There are two ways in which this subject may be approached. First, what are the effects of consciousness? In other words, what does it do or accomplish for the conscious organism? Second, what is consciousness inherently, that is, of what does it consist?

As to the first of these inquiries, when men speak of consciousness they ordinarily mean a state of realization, of awareness. This awareness or responsiveness is of two kinds. It may be but the protopathic sensations that one experiences such as heat, cold, or pain. Or it may be epicritic sensibility such as finer temperature changes or pressures internally or externally as applied to the body. These relate consciousness to *sensation*. There is no consciousness without sensation. Sensation is the quality of consciousness, that is, a particular manner in which it manifests. Obviously there is some factor, as stimuli, vibrations of a kind received by the receptor organs, the nervous system, and the brain, which translates impressions into sensations. Is there, then, no consciousness extant in the organism until sensation is engendered? This must be considered later.

The awareness of consciousness particularly in the *Homo sapiens*, or man, is more than the sensations of the

senses. It is more than just color, heat, sound, scent, or pain and pleasure. It is likewise *ideation*. It can be an idea associating the sensation with identity, placing it in space and in time. When, for example, one hears a sound, there may be identity, an idea, associated with the auditory impression. One may realize it as a church bell and *know* of its location in the city.

*The Self*

Besides *perception* there is the function in consciousness of *conception*. We can imagine, form varying mental images, of that of which we are aware, that is, of which we are conscious. In such instances internal sensations within the brain processes induce consciousness in terms of *thought*. There is likewise the consciousness of *self*. Although self has many facets of definition depending upon whether it is being considered religiously, philosophically, or scientifically, nevertheless it consists of a *consciousness of the faculty of consciousness*. The organism becomes aware of its ability to have a realization of other than itself. More succinctly put, *we know that we know*. That which appears to know we term *the self*.

The realization of self as here defined would seem to suggest a segregation of the consciousness. This then brings up the other general way in which the subject of consciousness may be considered. This is, as said, of what does consciousness consist? The *substantive* idea of consciousness is perhaps the oldest of all the theories purporting to explain it. This relates consciousness to the doctrine of *vitalism*. It is the notion that consciousness is an attribute of the phenomenon of life. It affirms that consciousness and life are parts of a duality, substances which enter into the animate being. It propounds that consciousness has an actual existence in the organism

with as much reality as any other organ or system in the human. Consciousness, according to this idea, is not just sensation but rather that out of which sensation arises.

To make this concept more comprehensible, we can use the homely analogy of a large gong. The hammer strikes the gong. The hammer, we can say, corresponds to external vibrations impinging upon the auditory system—the sound of the vibrating gong when struck being, in this analogy, the equivalent of sensations; the gong itself representing consciousness. Thus the gong exists at all times whether it is struck with a hammer and produces a sound or not. The gong is, in other words, an actual thing independent of the effect of the hammer which strikes it and the effects which follow from it. The sound is not the gong but a condition coming forth from the substance of the gong.

#### *Vibratory Influences*

This, then, is the substantive idea of consciousness. It is a *something* which responds to certain vibratory influences from within and from without the organism, producing the various sensations of experience.

However, on the other hand, consciousness has never been isolated as a substance, as an entity, to demonstrate this concept. We do know that the principal seat of consciousness is the brain. We also know that the nervous systems and the cells of the organism contribute to that phenomenon occurring in the brain called consciousness. Excising certain areas of the brain and nervous system or anesthetizing them causes a cessation of consciousness. No one, however, has yet extracted consciousness and given it an individual substance, localizing it so that it can be distinguished from the area and the elements in which it functions.

It therefore seems far more plausible to think of consciousness as a *function*. Life force is a state of equilibrium within the living organism. Science, according to the latest biological research reports, is somewhat divided on the concept of the physical nature of life. Previously, the principal concept was the *electrical* quality, so-called, in the phenomenon of life. Now, since the dis-

covery of the DNA and RNA molecules, the emphasis is placed on the *chemical* qualities of the parts of the cells as being the basis for life.

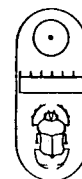
Regardless of which or if neither of these theories is proven true, the phenomenon of life nevertheless strives as an impulse to preserve its relationship to matter. It continually adjusts to environmental and other conditions which would disturb this equilibrium. This adjustment causes the organism to either *accept* or *reject* the stimuli acting upon it. This reaction in man causes him to be conscious of degrees of pleasure when a condition is in harmony with him, or pain if inharmony is produced.

#### *Response to Stimuli*

Consequently, it would seem plausible to postulate that: consciousness is the direct consequence of a response of the equilibrium of life to vibratory stimuli that act upon it—the response being the sensations that are induced in the organism, the living thing.

In this regard the nature of consciousness, that which gives rise to its function, is the *vital force* in all living things. Consequently, all living things have the function of consciousness, even single-cell organisms such as the amoeba. But why the differences in the effects of consciousness, that is, the kinds of awareness? As the organism becomes more complex it is capable of producing sensations and states of realizations which are far more expansive. The single-cell organism, the amoeba, for example, is incapable of having self-awareness or of distinguishing between its own being and all else external to it. This inability is *not* a deficiency in consciousness. Rather, it is the inability of the life force to express any more expansive sensations because of the lack of the physical mechanism to do so.

Permit us to use another analogy to clarify this statement. A 115-volt alternating current can produce a light of 5 watts capacity if that type of lamp is placed in the circuit. It may also produce a light of perhaps 500, 1000, or far greater wattage if the proper lamps are connected in the line. In all such instances, however, regardless of the sizes of the lamps used, the electrical current is the same. It is the *lamp* that



makes the difference, not the line voltage in this analogy.

So do the states of realization, the kinds of consciousness which the organism has, depend upon its physical structure. With an *expanding* brain and nervous system, man then has the *potential* of expanded consciousness. He has inherently a greater awareness possible.

The mechanism of the human organism is capable of producing states of consciousness which exceed by far what is ordinarily experienced. This possibility mystics have long postulated. Psychology and psychiatry have said the same in comparatively recent years in such terms as *the preconscious, subconscious, subjective, and the unconscious*. The great interest now evident in ESP (extrasensory perception), which is but one form of psychic phenomena, is reflected in the academic courses in

universities today entitled *parapsychology*. In effect this implies that the human organism has depths of consciousness. It implies that man can have sensations and states of realization which are far more expansive than those possible in his objective state.

"To expand the consciousness" is to know how to reach, by certain methods, areas of the mind and its related systems by which these states of greater awareness are possible. We actually do not develop the awareness but rather those things and conditions which bring it about.

When we use a telescope we say that we have expanded, enlarged our vision. That is true insofar as our personal experience is concerned. But *actually* we have only enlarged, increased, by the instrument, the magnification of light which enters the eyes. The faculty of sight itself has not been expanded.



### LONDON INITIATIONS — 1969

First Temple Degree .....	April 13
(11:00 a.m. — Part 1)      (2:30 p.m. — Part 2)	
Second Temple Degree .....	May 11
Third Temple Degree .....	June 8
Fourth Temple Degree .....	July 13
Fourth Temple Degree (London Conclave) .....	September 12
Fifth Temple Degree .....	August 10
Sixth Temple Degree .....	September 28
Seventh Temple Degree .....	October 12
Eighth Temple Degree .....	November 9
Ninth Temple Degree* .....	March 28
Ninth Temple Degree .....	December 14

\*At the UK Temple, Bognor Regis

**Place:** Gregory Hall, Coram's Gardens, 40 Brunswick Square, London, W. C. 1.

In order to be eligible for these initiations, one must meet the following requirements:

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- SECOND:** Reservations must be received two weeks in advance. Address Rosicrucian Order, AMORC, Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- THIRD:** The nominal fee of one pound (£1) must accompany your reservation. Checks are to be made out to: Rosicrucian Supply Bureau.
- FOURTH: IMPORTANT—**For admission into the Temple the day of the Initiation, you **MUST** present:
  - 1) your membership card
  - 2) the last monograph you have received.
 (Please keep this schedule for reference.)

*The  
Rosicrucian  
Digest  
March  
1969*



# The Initiatory Drama

by DR. GERTRUDE SPENCER, F. R. C.

*Its Symbolism and Significance*

## Part I\*

WHEN we talk about initiation, we talk about a phenomenon which seems almost synonymous with human growth and human existence. Initiatory procedures are universal, are found in all cultures, and are an outcome of two particular human qualities: man's instinctive urge to analyse himself, his environment, and the unknown, and his inherent drive to acquire a higher mode of being.

The term *initiation* comes from the Latin word *initium*, which means *beginning, training, or the commencement of preparation*. What the initiate trains for, what he is about to begin, and what he is being prepared for, depends upon the *type* of initiation. In general, initiation has two aspects: it reveals knowledge to the candidate he has not been aware of before, and it makes him act in accordance with this knowledge.

Traditional initiation, which is the *prototype* of all initiation, imparts a certain type of knowledge in a specific way. Its aim is twofold: adjustment to the visible and invisible world, and self-realization.

Initiatory procedures take many forms, determined by the needs of the culture concerned and by its degree of evolution. The archetypal constituent, however, remains the same and exerts its peculiar influence in this age as it has in ages gone past—apparently being a vital constituent of the psychic life of man.

### *Type of Knowledge*

The type of knowledge traditional initiation imparts concerns itself with the

\*This is the first of a four-part series.



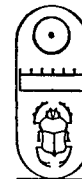
following three areas of man's existence: the invisible Cosmos; nature; man.

*Revelations pertaining to the invisible Cosmos* deal with the story of creation and certain fundamental cosmic laws underlying this creation, such as the law of cosmic rhythm as applied to nature and man; the law of duality; the unity of Being in the five kingdoms of existence—mineral, plant, animal, human, and superhuman.

*Revelations about nature* treat of cycles, fertility, and renewal.

*Revelations regarding man* deal with his creation; the nature of his being on both the visible and invisible planes of existence; his relationship to the Cosmos, to nature, and to society; the technique of assuming a spiritual mode of existence by developing certain latent qualities of a higher nature that make it possible for him to operate in the invisible realms of the Cosmos, thereby enabling him to control his environment; and, most important, the necessity for conquering his lower nature, uniting the opposites and consequently receiving the reward of immortality.

We should remember that the three kingdoms of man, nature, and the Cosmos were never separated in the conscious mind of ancient man, just as much as they are not separated in the collective unconscious of modern man. Therefore, activity in one area was seen to have a corresponding effect on the other two. Puberty rites, initiating a renewal of the candidate's personality, do at the same time initiate a renewal of nature and re-enact the creation of the world. The division of the Cosmos



into separate compartments is an artefact of the intellectual functioning of modern man and is not a part of his universal nature which, as we know, enjoys a much freer expression in primitive man.

#### ***How Knowledge Is Conveyed***

So much for the *type* of knowledge imparted. Let us now look at the specific way in which this is conveyed.

Initiation is a ceremonial occasion during which the knowledge to be imparted is moulded into a ritual drama in which the candidate takes the principal part. External features and ritual are especially designed to induce that particular state of mind in which the candidate, in addition to external perception, is also raised to an emotional plane on which a deeper experience becomes possible. In this way, certain information is conveyed in a most dramatic and effective manner.

The initiatory drama often re-enacts the lives and accomplishments of various mythical figures which are symbolic of the human personality as such, and certain creative powers in nature.

After being instructed in mythology, genesis, and certain other factors that are part of the cultural heritage of the particular group, the candidate, by reliving the deeds and adventures of a culture hero or of some mythical figure, actually goes through the symbolic steps of transforming his profane nature into a higher mode of existence—the scenery symbolizing the battleground within his own personality.

The most significant and the most important information imparted to the candidate is about his own being, and as we follow the initiatory pattern from archaic society to the very sophisticated scenario of the Greek or Egyptian Mysteries, we find that initiation answers five fundamental questions that man has asked himself since the dawn of consciousness:

Who am I? Where did I come from? What am I doing here? Where am I going? How can I transcend the limitations of being human in order to become Godlike?

#### ***Fundamental Principles in Initiation***

Before discussing actual scenes of initiation ceremonies, let us first look at

the fundamental principles which find expression in initiation:

From the inception of time, man has had certain ideas about divinity, the creation of the world, and himself. Those ideas have constituted the great Mysteries which were regarded as the sacred treasure of his heritage. The mysteries were guarded from the profane, taught in secret societies and Mystery Schools, and imparted during initiation.

The basic principles of those Mysteries seem to be archetypal, as they occur with remarkable similarity in the esoteric teachings of early cultures and in the collective unconscious of modern man. Despite the various local dressings, variations of initiatory patterns, and emphasis on some factors at the expense of others, there is a significant uniformity in man's conception of the Cosmos and of himself.

#### ***The Universe***

From the earliest sacred writings such as the *Rig-Veda*, we observe that the universe was conceived as spreading from a central point, which was looked upon as the creative source and the centre of Divine Consciousness. In the Egyptian hieroglyphs the universe was symbolized by a circle with the creative source as a dot in the center. From the dot the creative force was seen to radiate throughout the universe until it reached the outer layer representing the earth.

The universe was seen as a large cell with a center, like a hollow sphere with a nucleus. The periphery of the sphere farthest away from the center represented the surface of the earth.

This cosmogony has little to do with the physical composition of the universe. It simply represents a concept of the various levels of creative energy and consciousness, as they proceed from the highest or innermost point to the lowest and densest level of manifestation.

This emanation of power and consciousness has often been symbolized by a row of concentric circles which is a pattern frequently seen in Australian aboriginal designs and is closely associated with their initiation ceremonies. Or, the emanation from the center has been symbolized by a spiral.

Cut from the bark of a tree, this is also used in Australian initiation ceremonies, and in Japan is seen on the top of pagodas.

Sometimes, in the remotest part of history, this spiral was symbolized by the Sacred Mountain which was said to extend from the earth into the center of the universe. It was in the shape of a pyramid whose circular base was the surface of the earth and whose summit was either called *the center of the universe*, *the center of the earth*, or *the navel of the earth*. And one can see why, if the circle represents the earth, the dot will be its center. So the center of the universe and the center of the earth become synonymous.

This Sacred Mountain is a cosmic axis which connects Heaven, Earth, and Hell—its base actually being situated below the level of the earth. Along this axis man's consciousness can either ascend to Heaven or descend into Hell. Sometimes this mountain was divided into seven or nine stories, representing the planetary heavens.

The summit of the mountain was invested with the symbolism of the Temple, the Sacred City, the Holy Land, and the Garden of Eden (*Syrian* tradition) in many cultures, ancient and not so ancient. In our own tradition, Jerusalem was not submerged by the flood because it was situated at the top of the Cosmic Mountain.

#### **Man**

So much for the universe. Now what about man? He too was created at the very top of the Cosmic Mountain. In *Mesopotamian* tradition, for instance, we find that man was formed at the navel of the earth.

As the symbolic concepts of *Judeo-Christian* tradition are more familiar to us than the ones expressed in more ancient or Eastern writings, let us see how our own tradition has interpreted the archetypal principles in the story of man—principles that are expressed universally in all cultures and, as it seems, during all stages of evolution.

#### **Interpretation of Archetypal Principles**

In *Judeo-Christian* tradition (Orthodox Russian), Adam was not only created in Jerusalem, on the top of the Cosmic Mountain, but he also died

there. His skull was buried at the foot of the cross of Jesus, Golgotha also being situated at the top. So, birth and death take place at the same level. And, as the blood of the Saviour falls upon Adam's skull, he is redeemed.

Now then, what does this story tell us? Adam, or man, being created in Paradise—at the highest level of existence—comes down from the summit of the mountain to the densest level of consciousness to function on the earth plane. In order to be redeemed, he must leave the earth plane, ascend the Cosmic Mountain once more, and bury his skull (which is symbolic of intellect and man's physical nature) just below the top, at the foot of the cross, at which moment he is redeemed by the Christ and resurrected in the Divine Consciousness.

The principles involved in this story can be found in the most archaic religions and in the most sophisticated ones. Buddhism, Hinduism, the Greek philosophers, and the New Guinea native express the same concepts. And here emerges a particular pattern:

Introspection and segregation or isolation from the world (ascending the mount); mystical death; resurrection; revelation.

As instructions concerning man himself constitute the most important and the most universal revelation of initiation, we find the last pattern to constitute the basis of the initiatory drama. By taking part in a specially devised ceremony that symbolically takes the candidate through the stages of separation, death, resurrection, and revelation, he not only intellectually, but emotionally and spiritually experiences those important principles within his own Being.

In an ancient oriental text, we find this type of instruction:

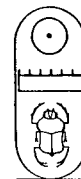
*Before you can act, you must be.*

*Before you can be, you must be born.*

*Before you can be born, you must die.*

*Before you can die, you must be awakened.*

The last line gives us the clue that this text neither deals with physical death, nor with reincarnation, but with an initiatory theme.



# World's Greatest Sailor

by JOSEPHINE M. OPSAHL

## *Voyages of James Cook*

JAMES COOK, without a flying machine or today's scientific instruments, charted approximately one quarter of the earth's surface. He placed Australia, New Guinea, Fiji, Samoa, New Caledonia, the Hawaiian Islands, and dozens of lesser island groups on the map of the world's largest ocean. Also, he broke world records by sailing farther south into the Antarctic than any other person had. He crossed the South Pacific, not only from east to west but from west to east, at different latitudes so many times he proved to all doubters that the legendary Terra Australis Incognita did not exist. In addition, he charted the western coast of the North American Continent in an effort to find the much sought passageway across its top.

Even though he did not have a chronometer to calculate longitude on this first expedition, all of James Cook's maps were so accurate we still can rely upon them today. In fact, unlike Columbus, Wallis, Tasman, and other early-day adventurers, James Cook knew exactly where he was at all times. Eliminating guesswork, he began a new age of exploring.

During the next nine years, the world will be honoring its greatest sailor on the two-hundredth anniversary of Cook's achievements, which began in 1768 when he was selected by the Royal Society of London and the British Admiralty to command an expedition to Tahiti for the purpose of observing the transit of Venus. This was to be part of a number of such studies made at various places around the world, from which astronomers hoped to calculate the distance between the sun and its earth satellite.

James Cook was selected for this job partly because of a report he had made on an eclipse of the sun a few years before, while he was surveying the



coast of Newfoundland, and partly because he was one of the most knowledgeable young men in the British Navy at that time. He had entered his country's service after completing a three-year apprenticeship on coaling ships carrying cargo from Northumbrian mines to London and sometimes more distant places.

In addition to the hard training on these coaling ships, James Cook had learned how to make soundings, calculate currents, do surveying and hundreds of kindred subjects relating to the ocean he loved. In fact, he was an expert all-around seaman. And even though the British Navy had a reputation for favoring the sons of prominent and wealthy parents, the poor peasant boy received one promotion after the other, rising from able seaman to master's mate in one month.

England needed capable sailors at that time because she was fighting France not only on the European Continent but in the New World as well. James Cook took part in the blockade of the St. Lawrence River and the capture of Quebec. Having studied map making and sounding, he helped to survey that important river as well as the coasts of Nova Scotia and Newfoundland which England gained by the war. It was while carrying out these duties that he made the report on the eclipse of the sun which so pleased the Royal

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Society. Now its members were greatly interested in the eclipse which would occur June 3, 1769, when Venus passed between the earth and the sun. Even King George III, whose tax policies displeased his American colonists, was so interested in the Royal Society's plans that he offered them 4000 pounds as well as a ship.

James Cook helped to select this ship—a strong, well-built collier, such as he had used in the shallow waters around the English coastline. He named it the *Endeavour*.

#### **Around Cape Horn**

Going around Cape Horn, Cook and his scientists reached the north coast of Tahiti (discovered two years before by Captain Samuel Wallis, a British navigator) in ample time to carry out the project. Although he found the natives friendly, he had so much trouble to keep them from carrying off anything they could lay their hands on that he built a fort to house his equipment on the western side of Matavai Bay, which he named *Fort Venus*. Then on the correct day, Cook and an assistant made one set of observations, while two other groups made similar readings a few miles away.

After completing this work, Cook overhauled the ship to see that everything was in working condition and put on supplies of fresh fruit and vegetables as well as water for his homeward trip. He had instructions from the Royal Society to now sail south and west until he reached Australia—then known as New Holland—which had been discovered by Dutch explorers prior to this. He was also to keep an eye open at all times for other lands having mineral and vegetable resources, as well as ones that might be possible markets for English goods.

Finding the native Maoris of New Zealand very friendly, Cook spent some time with them. He mapped the complete coastline, determining that there really were two islands separated by a strait, which is now named in his honor, and not one as Tasman had reported.

On leaving New Zealand, however, stormy winds blew them off their contemplated homeward course, so that they sighted the southeastern coast of what is now Australia. Cook investi-

gated this, nearly losing his ship on the barrier reef along Australia's eastern coast. Luckily, however, they were able to work their way out of the hazardous spot. Making such repairs as they could, they were able to reach Batavia in the Dutch East Indies where the *Endeavour* was further repaired.

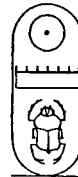
On this trip, Cook also proved that if sailors ate plenty of fresh fruit and vegetables, and if they lived in clean, dry quarters, no one need suffer and die from scurvy. Although many of the old *salts* ridiculed and rebelled against all this fuss, he made them fall in line with his idea.

The Royal Society members were so pleased with Cook's report and with the many unusual things seen and brought back by the scientists who accompanied him that they immediately decided to send out a second expedition. They were now interested in determining whether the legendary huge body of land, then known as Terra Australis Incognita, really existed between South America and Asia. Two ships, the *Resolution* and the *Adventure*, were outfitted and sent this time, so that in case of an accident such as Cook had experienced on the Australian coral reef one could help the other. But the ships became separated en route and the *Adventure* arrived home a year earlier than the *Resolution* which Cook himself commanded.

#### **Record Voyage**

On this trip Cook crisscrossed the Pacific so many times at different latitudes that he definitely proved no such large body of land existed. However, he filled in several more islands on the map of the Pacific. And also on this trip, he crossed the Antarctic Circle, traveling farther south than anyone had ventured before. In fact, his record was not broken for fifty years!

The scientists of the British Royal Society, as well as those of the entire world, were elated over his work. He was elevated to the rank of captain and a well-paying job was offered him in London. But in spite of these and other honors, when Cook heard that the Royal Society was planning a third expedition, he volunteered to again act as its commander. This time, the purpose was to determine if a passageway exist-



ed across the top of the North American Continent. Although many had failed to find it from the Atlantic side, the scientists figured there was a possibility of locating it from the Pacific. If such a route could be found, it would save months of hazardous sailing around either Cape Horn or the Cape of Good Hope.

Again there were two ships, which this time managed to keep together during their entire voyage. Captain Cook visited a number of the islands he had discovered on previous trips to put on fresh supplies of food and water. He also located a number of new ones, among them Fiji, Samoa, and the Hawaiian Islands, which he named the Sandwich Islands for the English Earl of Sandwich. Then sailing northeast from Hawaii, he reached the western coast of the North American Continent at about the present boundary between the United States and Canada. Moving slowly northward, charting the coastline as he went, Captain Cook investigated bays and rivers in the hope of finding one which was not a dead end. But finding none, he turned westward when he reached  $70\frac{1}{2}^{\circ}$  North latitude and followed the Asiatic shoreline southward with the hope that there might be a passageway across the top of Asia and Europe. But as winter had set in in this north country, he decided to sail for warmer climate and continue his search the following year.

Captain Cook headed for Hawaii, where he was joyously welcomed. These Polynesians regarded him as their god *Orono* who had returned to them, as legend said he would. They put on great feasts and celebrations in his honor. After basking in the island's sunshine for some weeks, the travelers again set out. A storm, however, drove them back in two days to repair a

wrecked mast. But this time the people were not so happy to see them. Although Captain Cook did not know it, the natives' food supplies were running short. He had had a hard time to teach these natives as well as those on many of the other Pacific islands not to pilfer and carry off other people's property. A large boat was missing, so Captain Cook personally decided to get it back and punish the culprits. This resulted in a scuffle during which Cook was killed by the natives. In a few days, however, they were sorry, for they really had loved the great explorer, so they sent peace offerings.

The world's greatest sailor was buried February 22, 1779, in the ocean he loved.

Although James Cook's achievements were too big for the people of his own day to fully appreciate and understand, historians now honor him as the *World's Greatest Sailor*. The charts he made while patiently crisscrossing the Pacific Ocean in his little ships are now a part of our maps. Some rivers and bays bear names he gave them, while others have been named in his honor.



The English home of Captain Cook, moved stone by stone to Melbourne, Australia, and reconstructed in a beautiful park.



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### CONCLAVE IN LIVERPOOL, ENGLAND

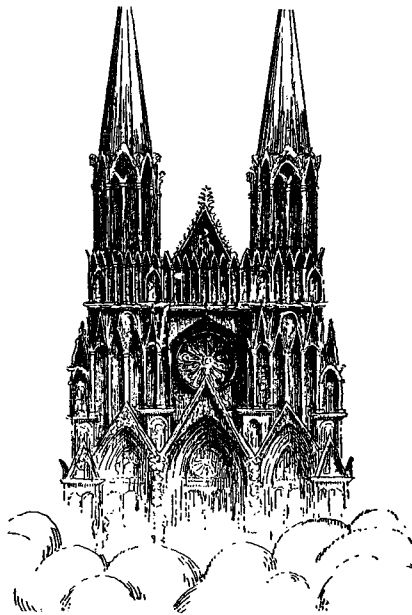
THIS SPECIAL Rosicrucian function will host dignitaries from throughout Europe—May 31 and June 1, 1969. For all particulars write to: Mrs. Flora Edwards, Conclave Secretary, 68 Renville Road, Liverpool L14 3 LW.

MAN IS biologically distinguished from other members of the animal kingdom by his high degree of ability to learn. He grows mentally by his accumulation of knowledge and his experience with that knowledge. Therefore, it is important that man devote a certain amount of his time to learning.

The psychology of education is a complicated study. It is one upon which there is not complete agreement insofar as its methods and its aims are concerned. Generally speaking, mankind has developed a quite adequate system of education in spite of many of its shortcomings and faults. Individuals have been taught knowledge that is of use. In the various fundamental subjects, man learns to read, write, and do arithmetic. He learns history, sociology, philosophy, religion, psychology, and the many other sciences and disciplines that are useful to him and that will in turn help him to evolve more learning, more knowledge, and more experience for the subjects that follow. Consequently, in spite of any defects of modern education, it is doing a quite adequate piece of work, although all educators will concede that there is still room for improvement.

Possibly education has suffered not so much by its faults as by those things which direct man away from the process of being educated. We need certain times to be set aside for learning, and we need to be free of distractions during those periods. Recently, my attention was attracted to a short news item which stated that the average child in the United States spends approximately thirty-five hours a week watching television, while the time he spends in his school classroom totals about thirty hours. If this statement is correct—and according to my experience, I see no proof that it is unreasonable—the average child in the United States, which claims to be one of the most advanced and one of the most highly civilized societies in the world, spends five hours more before a television set than he does before a book or before an instructor.

I do not think this is a favorable sign. In fact, I think it is a very bad sign. I will immediately be criticized for taking a conservative or reactionary stand



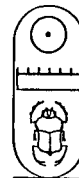
## Cathedral Contacts

TIME FOR LEARNING

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

against scientific advancement. After all, the modern television mechanism is a great achievement. It has brought to the home, particularly to individuals who are restricted in their movements, entertainment, instruction, and beauty. It has also brought commercials, advertising, and attempts of other individuals to force their wills on us who watch.

*Those of us who watch* might be a motto for the modern television audience. In that statement lies the problem of television. The watcher watches in a passive state. He looks and does nothing. Information, pictures, ideas, concepts, prejudices, and opinions are displayed before him. He makes no effort to analyze, but simply accepts. An individual reading a book is at least putting forth some effort of his own. He is discriminatory in that he sorts out the opinions that he reads and puts them together in different forms, but the individual who only looks soon de-



velops into an individual who only accepts but never uses his own initiative or imagination.

I do not believe that the television set is either an adequate medium for education or a substitute for a time of learning. However, I see no objection to a moderate use of television either by children or adults as a form of entertainment. I personally enjoy the variety programs, which are based upon comedy situations, and I probably look at such programs a total of five or six hours a week and find them good entertainment. They are convenient, in my own home, and not difficult to see, particularly if I want something relaxing late in the evening.

But to sit before a television set thirty-five hours or more a week, particularly if the watcher is a child during formative years, being bombarded by ideas that are made by someone else to affect that child's thinking, to direct him through suggestions, subtle or otherwise, to spend his money or his efforts or those of his parents for objects that will bring only temporary enjoyment, is to be mentally poisoned. Such a person may be in a position of being affected by the same subtle type of propaganda that was developed by the totalitarian states which rose to power in the 1930's prior to the Second World War.

Time for learning should be devoted to the assimilation of knowledge through the precepts of those who teach, through the illustrations of those who can ex-

plain, and through the textbooks that can set forth the ideas to be learned. True, we cannot expect a child or an adult to devote his entire time to learning, but entertainment should be selected and not permitted to bombard our senses continuously.

Regardless of whether anyone agrees with my opinions on modern television programing or not, the sensible person today will agree that thirty-five hours of television for a child in contrast to thirty hours of classroom instruction will not place that child in an environment of proper balance and harmony. Surely, the next generation that has received five hours more television per week than instruction is not going to be as adequately prepared as it should be to meet the demands of an increasingly complicated society. Therefore, I think intelligent adults should take some steps to direct the time for learning that should be used by children to fit them for the complex and demanding life we may experience in the future.

#### **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 six cents to cover mailing.*



#### **ROSICRUCIAN CONCLAVE**

KANSAS CITY, MISSOURI: May 17-18. Conclave to be sponsored by Kansas City Chapter, AMORC. For further information contact Chairman, Miss Elsa Krauss, P. O. Box 11372, Kansas City, Missouri 64112.

#### **ROSICRUCIAN DIRECTORY**

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



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

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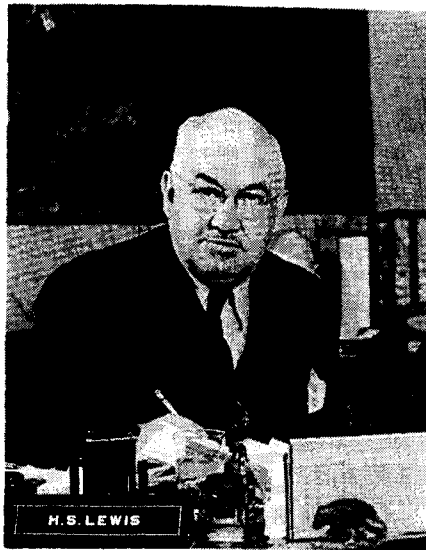
# The Colored Race

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

WHAT IS MEANT by the term *colored race*? Are we, as white people, not also colored? Are not the American Indians called the red race, and the Chinese the yellow race? Are we not white, black, yellow, red, and brown colors? Is there any reason to look upon the black man as the only colored race? I ask these questions just to make you think. For all we know there may be a green race somewhere in the world. Remember, there are parts of the world with inhabitants that have not yet been discovered, tribes that have not yet been revealed to our present-day comprehension. And if there is any truth in the statements regarding the other planets such as Mars being inhabited, may we not find a violet race, or a blue race, or some other colored race in those worlds?

We realize at once that color is merely a distinguishing mark for some outer manifestation of the flesh. We know that this color distinction is not only hereditary but, on the other hand, that it is subject to blending and modification just as are the colors on the palette of a painter. After all, the painter looks upon the materials on his palette as paints. It is all the same paint and all can be blended and taken from distinctive tubes and gradually modified and put upon the canvas in such related patches that the distinctive colors do not stand out and portray anything definite, but the mass formation becomes a harmonious picture in which the colors are more or less secondary and certainly not of primary importance.

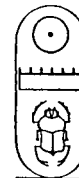
Many years ago I argued with a person who believed that color was an all-important principle in the consideration of nature's beauty. After many days of unsuccessful argument with this person, I happened to spend an evening in the moonlight in a large boat on a river. As I sat on the deck and watched the changing scenery as the boat passed along, it dawned on me that every-



thing I looked at and all of the formations and beauty of nature's expression were depicted to me in shades of one color.

Several days later I painted a picture, using only the tones of one color, a grayish-blue. I showed this to my friend and, after he had admired it and expressed the fact that he could feel himself being carried along on the surface of the water past the trees, shrubbery, and shadowy buildings of the shore in a cool and really intoxicating manner, I called his attention to the fact that even though the picture depicted all of the beauty and grandness of nature there was but one color on the canvas. After all, do we not look with admiration at beautiful half-tone pictures in the magazines that are printed all in black, or occasionally in a deep blue? Is all of the beauty of nature lost because many other colors are absent?

We cannot look upon any one of the colored races as so distinctive and so separated from the mass of humanity as to be either superior or inferior to others. In an intellectual sense many of the Negroes may be less intelligent, but that is not due to their color but to their lack of opportunity and their environment. Certainly we can find members of the white race, red race, and yellow race in various parts of the



world who are just as lacking in intelligence as any of the Negroes of this country or any other. On the other hand, there are so many notable exceptions in this regard and so many members of the Negro race who have attained eminence in intellectual fields that everyone must pause before even thinking inwardly or silently that the Negro race is in any cosmic sense set apart to be inferior to the races of other colors.

Inwardly, the colored man is a human soul of definite origin with the same potential possibilities and the same high tendencies unawakened as we find in the soul of any other being. My sympathies, personally, extend to the so-called Negro race because of the things they have had to suffer, just as the Jews in the early days after the Christian period had to suffer the loss of their land, their country and estates, and their high standing because of prejudice, intolerance, and misunderstanding. If past persecution for many centuries has left a trait of bitterness, of cynicism, suspicion, and craftiness in the hearts of some of the Jews, certainly we of other religions and classes of men are responsible for it. We cannot blame them for having acquired that which was their only means of protection against its continuance.

If the Negro race is suffering from a lack of development, the men of the so-called white race are to blame. In every cosmic sense they were created and born equal with men of any other race. If inequality has developed among them or among their race and other races, it is not of their own making nor of their own desire. Among these Negro people are many who suffer keenly from the unfair discrimination that is often made against them. I want to tell you a story that will probably bring closer to your hearts the Rosicrucian attitude more than anything else.

#### **The Story**

In the city of Philadelphia a large theater orchestra of a very high grade had among its first violinists a man of thirty-five who was highly intelligent, highly cultured, and highly respected. The theater did not admit colored people to its performances and every member of the staff saw to it that Negroes

never came in contact with any part of their theatrical activities. This particular violinist was not only highly skilled in his art but a great student of humanity. He was much respected by all of the men in the orchestra, and as various orchestra leaders came and went throughout the years this violinist was promoted to a higher and higher position in the orchestra until he finally was made the leader. Under his leadership, the orchestra for many months did the very best it had ever done.

Then the men began to talk among themselves and wonder why John, their leader, held himself so aloof and so separated from them. He was a good fellow in every sense—kind and considerate—but he did not mingle with them between acts nor visit at their homes nor invite them to his home. There was lacking that comradeship and that degree of equality that professional men love to see among the people of their class when they are not before an audience.

The men were willing and anxious to pay respect to their leader on public occasions and in their estimation of him from the point of view of ability, but they were beginning to suspect that he had some secret complex or superiority which made him feel that he was better than his men and could not drop the professional dignity and be one of them. For weeks this disturbed them. It affected their playing and gradually threatened to disrupt the entire orchestra. Finally they went to him one day and told him of their viewpoint of his actions. It was between the second and third act of a play that called for a great deal of high-class music. He broke down and wept and told them in some such words as this:

“My God, men, you do not know how I am suffering and how I have suffered for the years I have been with you. Now that you have brought the matter to a crucial point let me end it all and go out of your life forever at the close of this performance, for I must admit that half of my blood is colored. I am tainted with the blood of the black race.

“My skin does not show it for I am as white as everyone of you. I have

been educated in schools among colored persons and among white persons, but all my professional life I have tried to keep away from embarrassing those of the white race who are in my profession. I have come to love each one of you as no man could love others, and it is out of my love and high respect and regard for each one of you that I have wanted to keep from embarrassing you and placing you in the predicament of having your friends some day criticize you and cast you aside for associating with one of the black race.

"How my heart has cried out to be with you on the festive occasions, to visit your homes, and to have you come to my home where my wife, who is quite dark, would have gladly entertained you with meals and with a reception and with all of the joy that any man could give in a place to his invited guests.

"But I dared not invite you, I dared not go out with you, I dared not be seen on the streets with you for fear that some day my national distinction would be discovered and, while to me it would only mean a removal from this orchestra, and I could find many other positions among colored orchestras, to each of you it would mean a disgrace or perhaps a humiliation that you would wish had never occurred.

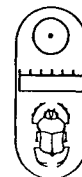
"Now that you know my secret, let me go out of your life and away from here before it is too late. I will go out there with you now and we will finish our performance. Then, one of you shall take charge to finish the term of my contract. I will go on my way realizing once more the awful penalty and the high price that must be paid because of prejudice on the part of some. I hope that each of you will appreciate what I have had to suffer while none of you even suspected the cross I had to carry."

They went out to play the remainder of the performance, and it is said that they had never played so well and with such hearty and perfect cooperation with a leader as on this occasion. Even he whose eyes were filled with tears throughout the playing realized that something of a divine emotion had entered into the music and brought out the soul of the harmony as it had never been brought before.

After the performance was over, the leader tried quickly and unobservedly to steal away from the men, but they surrounded him at the exit of the theater and insisted that he go with them. They took him to one of the largest hotels and asked for a private dining room. There the men gave him the finest banquet he had ever had in his life. They assured him that his words had awakened in them something they had never realized before and that the unity of mankind, the universal divinity of all human beings, and the suffering of a valiant heart had been impressed upon them in such manner that every theme and passage of the music they had played seemed to be the cry of a soul hungry for companionship. They said that they were willing to face all the future criticism and embarrassment that might ever come to them for the sake of having the companionship and high esteem of one so greatly advanced in music, but even more greatly advanced in the understanding of the human soul.

I knew this man, who was the leader, for many years. His whole family were born musicians, as were many of his ancestors. The only way in which I have ever thought of his color has been in connection with the idea that possibly God selected him and the members of his family as special channels; that God put more music into their souls than into the souls of many white persons for the purpose of proving to many of us that God's great harmonies and laws and great beauties of expression can come through the soul of any channel that He has created; and that in His consciousness there is neither distinction of race, creed, nor color. If it can be this way with God, it must be this way with every Rosicrucian, and some day it will be this way with every human being on the face of the earth.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.



## BORN AGAIN

Reincarnation, the belief that human beings are born a number of times in human form, has been held in both ancient and modern times. Iamblichus, the Neoplatonist for instance, states the concept clearly.

What then shall we say concerning the next inquiry to this, viz. "*why the powers who are invoked think it requisite that he who worships them should be just, but they when called upon to act unjustly do not refuse so to act?*" To this I reply, that I am dubious with respect to what you call acting justly, and am of opinion that what appears to us to be an accurate definition of justice does not also appear to be so to the Gods. For we, looking to that which is most brief, direct our attention to things present, and to this momentary life, and the manner in which it subsists. But the powers that are superior to us know the whole life of the soul, and all its former lives; and, in consequence of this, if they inflict a certain punishment from the prayer of those that invoke them, they do not inflict it without justice, but looking to the offences committed by souls in former lives; which men not perceiving think that they unjustly fall into the calamities which they suffer.

—IAMBlichus, d. c. A.D. 333



### Medifocus

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

**April:** The personality for the month of April is Dr. Emile Zinsou, President of the Republic of Dahomey.

The code word is SCALE.

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



GEORGE PAPADOPOULOS

**June:** The personality for the month of June will be George Papadopoulos, Prime Minister of Greece.

The code word will be TOLL.



EMILE ZINSOU

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# Infinite Compassion

by DR. DONALD H. BISHOP, M.A., PH.D.

. . . . As we reflect on our own lives and look around us, we see suffering on all sides. It takes several forms—physical, mental, emotional and spiritual. We suffer from illnesses and bodily disturbances. We suffer because we desire more than we can get. We suffer because we are sentient beings and let our emotions overpower us. We suffer because we have a thirst for knowledge which is greater than our capacity. . . . No one is exempt from suffering. Everyone experiences it to one degree or another.

Since suffering is universal, the problem facing us is how to deal with it. How, for example, are we to react to the miseries and misfortunes of others? In the din and tumult of life we find three responses. One is contempt. There are those who, when they see others in distress, look upon them with disdain and contemptuousness. Their reaction is characterized by coldness and hardness. As a result they do things which intensify rather than alleviate the misfortunes of others. In such people there seems to be a streak of sadism. Theirs is a calloused and insensitive nature. They seem to almost take pleasure or find satisfaction in hurting others or seeing them in a state of helplessness. They smash the fingers of him who is clinging to a log to keep from drowning.

This reaction of contempt is found among those who view and use others solely as means to their own ends. It is present in those who believe that the only way they can raise themselves up is by pushing others down. Such people completely disregard the rights and dignity of others. Their contempt springs not simply from a lack of concern but from a denial of the essential humanity of others. We find many examples historically and contemporaneously of such people—the feudal landlord who kept his peasants in a state of serfdom, people with political power who use it selfishly and against any who stand in their way, the owner who

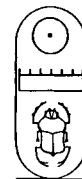
charges exorbitant rents and then evicts the poor tenant who cannot pay, the usurer who charges as high interest rates as he can get away with when there are no regulatory laws, the person who says that if a man is poor it is his own fault. Often the strong are contemptuous of the weak, the rich of the poor, the learned of the untutored. Such a reaction, . . . is almost unforgiveable. It is to be condemned because it is wrong done intentionally, because it comes from an attitude of total callousness and insensitivity.

## *Indifference*

A second reaction to suffering is indifference. Indifference is an attitude of neutrality, of non-identification. It is an attempt to remain aloof from the stream of life and be unaffected by the suffering of others. It is the way of the mock Epicurean who withdraws into his garden. It finds opposition in Christianity in the classical New Testament parable of the Good Samaritan, and the weaver's Daughter parable is but one of numerous parables found in Buddhist literature.

Some people are indifferent because it seems their nature to be. Others are because they are afraid of being hurt if they become involved in the tribulations of their fellows. Some are indifferent because they fear becoming involved may take too much of their time, energy and attention. Many, however, are indifferent because of the circumstances they live in. Smugness and complacency is more often the ailment of those who are well off, who have few worldly concerns, whose bread and butter is assured. Having never suffered themselves, and often sheltered from those who do, they find it hard to imagine that suffering exists or is a reality in the lives of many.

Modern industrial, urban societies are especially susceptible to the disease of indifference because of the impersonal nature of much of the human activity therein. We do not know the man who delivers our milk. The clerk behind the desk is a stranger and but a number. The fence separating our lawn and our neighbour's becomes [an] impregnable wall. Indifference is not as culpable as contempt. It is more forgiveable. It does less harm. No evil intent is in-



volved. Yet indifference cannot go unjudged. If it is amoral, it is also immoral. Further, it is impossible or unrealistic in the kind of world in which we live today. Technology constantly brings us closer together making it impossible to live alone or to ourselves. John Do[n]ne's words are becoming increasingly true—"No man is an island entire unto himself; every man is a piece of the continent, a part of the main. . . . . . ." If contempt is the reaction of an inhumane person, indifference is the response of one who is basically selfish.

#### *Aspects of Compassion*

Since contempt and indifference are wrong responses, we must ask what the right one is. . . . There is but one answer, compassion. . . . It is a feeling of sorrow that life is as it is because it could be so much better. It is a sense of regret stemming from a realization of the tragedy and waste of unfulfilled lives both to the individual and society. It is a recognition that, while some is inevitable, there is much unnecessary suffering because of man's inhumanity to man. Compassion is a result of a realization of the impermanence of all things and the unfortunate consequences of man's failure to recognize this, and it results in a determination to do all one can to alleviate grief and misery in the world.

. . . compassion is both an absence and a presence. It is an absence of malice, hatred and hard heartedness and the presence of good-will, love and gentleness. The latter cannot enter until the self is stripped of the former. One must empty oneself of selfishness, niggardliness, and vengefulness so that one can be filled with unselfishness, liberality and forgiveness. One must be purged of greed, self-centeredness and envy.

The Buddha declared that the abode of compassion is threefold—in the mind, the mouth, and actions. If we think compassionate, loving thoughts, we will speak kind and sympathetic words and perform humane and compassionate deeds. The Buddha pointed out several prerequisites of compassion. It requires the capacity to share in and not be jealous of the joys and successes of others. One must be able to look be-

yond the bad and see the good in other people. It also requires the ability to identify completely with others, to lose oneself in the suffering of our fellow-men. It involves bringing others up along with ourselves and the rejection of pleasures which come at the expense of others.

. . . compassion works. . . . It absolves all hatred, envy and anger in him on whom it is bestowed and "the charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it". Thus it blesses both the agent and recipient. It should be underlined however that compassion is genuine only if it is bestowed without thought of reward. He who is compassionate because he will gain merit from it, the acclaim of others, material prosperity, acts from an impure motive and his compassion is tarnished.

When rightly motivated one is compassionate for its own sake. One is compassionate because one should be. One is compassionate because the situation requires it. One is compassionate because he is genuinely touched by suffering. Of course good consequences to oneself follow compassionate acts because of the principle of karma, but that is not the reason for performing them.

#### *To the Four Corners*

An important consideration . . . is whom to be compassionate to. Buddha's answer is unequivocal. "Even as a mother watches over and protects her child, her only child, so with a boundless mind should one cherish all living beings, radiating friendliness over the entire world, above, below, and all around without limit; so let him cultivate a boundless good-will towards the entire world," he said. Our compassion should go out to the four quarters. It should go out to foe as well as friend, to those we dislike as well as like. In fact this is where the real test comes.

It is easy to be compassionate to those we like, but it is genuine only if it includes the second category also. It must go out to strangers as well as acquaintances, to the distant as well as to the

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near, to those we do not see as much as to those we see. We must have as much compassion for people in other nations as for those in our own. We must have compassion for the unlovely as much as the lovely, for the unlikeable as well as the likeable. Our compassion must be impartial and unbounded. It must not be limited by race, colour or creed.

To the thoughtful person it is obvious that compassion is the great need of the world today. It is sadly lacking in our age of callousness, indifference, impersonalism and worldwide antagonisms. Yet it is the only catalyst which can save mankind. The word compassion is formed from the Latin "com" meaning together and "pass[u]s" meaning step. Thus it implies walking together or in unison. This is what compassion does. It unites rather than divides; it binds rather than separates. It can break down the curtains between men whether bamboo or iron. It can reduce the distances between us and others. Occa-

sionally we meet people who say they are incapable of compassion, but they are deceiving themselves. Every one is capable of compassion.

Unfortunately we are extensively conditioned to the opposite by radio, movie and television, but this only proves the point. If we can be conditioned to violence, we can learn to be compassionate also. What we need is to start, to take the first steps. To Rahula the Buddha said, "cultivate the meditation on compassion, for by cultivating compassion harm and cruelty are banished." To Anathapindika he said, "we reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity." Compassion is the attribute which makes us human rather than sub-human. It is the quality which makes us divine. Only compassion can bring unity or make us one with another, and it only comes by trying.

Reprinted from *The Maha Bodhi*



### *Thoughts from Francis Bacon*

It is true, that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.

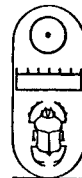
. . .

They that deny a God destroy man's nobility; for certainly man is of kin to the beasts by his body; and, if he be not of kin to God by his spirit, he is a base and ignoble creature.

—*ESSAY Of Atheism*

A man's nature runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other.

—*ESSAY Of Nature in Men*



# The Big Question

by CHRIS. R. WARNKEN  
Grand Master

## *A search for answers*



AS THESE THOUGHTS find expression on paper, three human beings are sealed up in a relatively small capsule rushing through space on their way to the moon. So far as recorded history of man is concerned, these are the first human beings to penetrate so deep into outer space. All the world has its attention focused upon them and prays for success in their brave venture and for their safe return. In any case, it is now acknowledged that in a very short period of time other human beings will make the same journey and land upon the moon to explore it. Such an accomplishment leaves us awestruck, and we marvel at the magnitude of the brave venture.

When one considers the miracles of science which man has developed during the past century—miracles which eliminate much of the guesswork of exploration—we believe that the ancient seamen who sailed out upon uncharted oceans in search of new lands and new routes were equally daring and dedicated. They had no radio or television with which to maintain constant contact with their home port. They did have the same stellar bodies to guide them as are guiding our present explorers.

One cannot help but wonder why? Why do normal, healthy human beings agree to risk their lives by invading the unknown? What makes them subject themselves to the discomforts and restrictions of scientific necessity? If you were asked to make the same sacrifice and to submit to such a voyage, would you answer *yes* or *no*? The overwhelming chorus of the majority would be a resounding *no*! And yet, history tells

us that there have always been those who were ready and willing to pierce the veil of the unknown. The story goes that someone asked, "Why do men climb mountains?" and the answer was, "Because they are there!"

A wise Creator has given man an insatiable curiosity. When we look, listen, smell, taste, and touch, we are almost certainly asking questions. The more literate and educated men are, the more devoted they are to reading—they want to know! The illiterate are usually attentive to the educated because, although they must rely upon the receptor senses, they want equally to know. Who can ask so many questions as a small child who wants so desperately to know?

Most often, our desire to know is for the sake of knowledge itself. It is somewhat akin to the scratching of an itch. A particular phenomenon fascinates us or gnaws at us incessantly until we can satisfy ourselves as to *why?* or *what?* or *how?* Sometimes, if the question is persistently *who?* we may simply be meddling or perhaps envious! But the drive for seeking answers to questions or solving problems is as natural as breathing.

## *Daily Seeking*

Think back over the last twenty-four hours and realize how much of that time was devoted in some way to seeking answers of some sort. Immediately after rising, did you look into a mirror? Did you take a first cautious sip of your morning coffee? Did you reach for the morning newspaper or turn on the radio? Did you perhaps look up at the morning sky before starting out for work? All of these actions were unconscious questions!

Temples and churches are built because people hope to learn the *why* of many of life's mysteries. We visit museums in order to learn what others are doing or have done in the past. All of us attend schools of various types for they are the acknowledged fountainhead of answers to our countless questions. A trusting child looks toward loving parents as the source of all knowledge, where the answers to all questions will be found unflinchingly. For the parents, this is a tremendous responsibility, but also a supreme ex-

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pression of utter faith. Man should rely equally upon the perfection of the Cosmic.

It has been said that the purpose of all knowledge is to know God. When man contemplates the infinity of God and the numerous imperfections of himself, he is convinced that there must be answers. Thus he begins his eternal quest. Despite the many concepts of God, all agree that God is greater than man and the creator of man is that God. The idea of God embodies omnipotence, omniscience, and to most people omnipresence. There are some who conceive their God as possessing several of their own human frailties such as envy, jealousy, and vengefulness. Perhaps they should ask many more questions. Envy is incompatible with omnipotence. Jealousy and vengefulness are incompatible with omniscience.

If God is omnipresent, we need not ask where He is, for there can be no time or space where He is not. Our questioning search could be much more exciting if we would learn to simplify it by merely seeking God within our heart, or in the face of our fellow man, or in the wondrous natural laws which make it possible for human beings to escape earth's gravity and visit the moon. Have you ever tried looking for God in the construction of a honeycomb by a colony of bees? Have you ever studied closely the blossoming and unfolding of a flower? If what we call God is not verily perfection, then He or it is, at least, perfect. In my humble mind there is no doubt.

Without unrelenting questions, man would never have made even the progress he claims; he would still be a beast, or perhaps worse. Many of his remaining imperfections are not the result of

ignorance but rather his irresolution. To his credit it can be said, however, that he keeps trying. Sooner or later, he will seriously ask himself why he fails, for he is aware of his shortcomings and wants that which is best for him, either consciously or unconsciously.

There is not a page of history that does not result from the questions of man. The history of science is the diary of man's unyielding questioning of nature. The scientist has devoted himself primarily to asking *what* and *how*. We owe a great debt to our scientists, for, from their questions and answers have come so many of our evolutionary (and revolutionary) comforts and our advancement. In our daily lives today there is scarcely anything that has not been given to us, or improved for us, by our questioning scientist.

On the other hand, our philosophers have always asked *why* and considered that question equally important to all others. Perhaps they are right. Despite the brilliant accomplishments of science we still have many problems and heartaches. Perhaps the time is near when man will realize that *things* are not happiness and peace; that *things* are not in themselves goals, but that they could be the means toward goals.

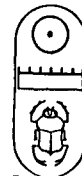
Perhaps, if we all continue asking *why*, we shall learn that what we *should* seek are virtues. They are far more accessible, if we will but try, for they are within. We might even be surprised to learn that with the acquisition of love, compassion, sympathy, and tolerance, we may not need to ask as many questions. We may find that virtues afford us happiness and peace far beyond the power of *things* which we now consider so necessary. Why not ask ourselves the big question, *WHY?*



### IN APPRECIATION

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

RALPH M. LEWIS  
Imperator



# The Mystery of Glastonbury Tor

by GUSTAV R. SIEKMANN, D.Sc., F. R. C.

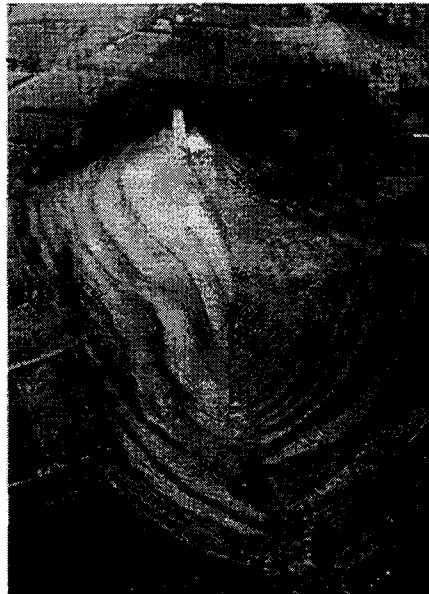
(From research of G. N. Russell and G. R. Siekmann)

THE BRITISH ISLES are strewn with landmarks which bear witness of cults and cultures in ancient times. Best known in the public view are those conspicuous monuments in southwest England: the stone circles of Stonehenge and Avebury in Wiltshire<sup>1</sup>, also nearby the conical shape of Silbury Hill, and Cadbury Castle farther west in Somerset, where recent excavations have attracted much attention<sup>2</sup>. Much scholarly research has been devoted to them<sup>3</sup>, astronomical and mathematical interpretations have provided clues to their locations and structures<sup>4</sup>, and yet a veil of mystery still shrouds their origin and significance.

Fifty miles west of Stonehenge, not so well known but no less mysterious, lies *Glastonbury Tor*. This hill may also have astronomical significance—as recorded by a Dr. John Dee who, in the

time of the first Queen Elizabeth, mentions the Zodiac and astronomical layout of Somerset, referring particularly to the arrangement of prehistoric earthworks in the Glastonbury area<sup>5</sup>, and it may be linked with stellar constellations<sup>6</sup>; but it does not attract the multitudes as Stonehenge does—not yet! Contented with a view of Glastonbury's Abbey ruins—a view of glory past and lost—most tourists are eager to move on to the present magnificence of Wells Cathedral, only five miles away, and a little farther west to the romantic thrills of Wookey Hole and Cheddar Gorge with its caves.

Those tourists who make the effort of climbing up to the empty shell of St. Michael's Tower on the Tor's summit will be well rewarded, if the weather permits, by splendid views all round; but the Tor will keep its mysterious secret from all but a chosen few—serious students of the ancient mysteries and mythologies or inspired mystics—prepared to pierce the veil. Regarding its mystery, an idea recently arose from a view of this massive hill rising five-hundred feet above the Somerset marshland. A strange pattern of terraces surrounds the Tor for which no entirely satisfactory explanation has been advanced, although geological opinion has suggested they are natural strata and



GLASTONBURY TOR; air view from the southwest.  
(Photo for Pendragon Society by Trevor A. Cloke, Bristol)

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<sup>1</sup>) *Stonehenge*, R. J. C. Atkinson, Pelican, 1960; *Silbury Hill*, R. J. C. Atkinson, BBC Publications, London, 1968.

<sup>2</sup>) *Excavations at S. Cadbury Castle*, L. Alcock, *Antiqu. Journ.*, 1968.

<sup>3</sup>) *Stonehenge Decoded*, G. S. Hawkins, Souvenir, London, 1966; Doubleday, U.S.A., 1965.

<sup>4</sup>) *Megalithic Sites in Britain*, A. Thom, Clarendon Oxford, 1967; *New Scientist*, March 12 and July 2, 1964.

<sup>5</sup>) *John Dee*, R. Deacon, pp. 82, 131, 173, 237; Muller, London, 1968.

<sup>6</sup>) *A Guide to Glastonbury's Temple of the Stars*, K. E. Maltwood, pp. 45-48; J. Clarke & Company, London, 1929, 1964.

the Ordnance Survey thinks they are cultivation features, for example, *strip-lynchets*.

I had taken, long ago, an interest in the legends and mythology of England's West Country, visited many of the places thus signified, and climbed Glastonbury Tor more than once. But never had I been struck by the structure of its terraces. The idea came from a man in Ireland, Mr. G. N. Russell who, when visiting the National Museum in Dublin, had seen the *Hollywood Stone* and



THE HOLYWOOD STONE, found in the Wicklow Mountains near Dublin. (National Museum of Ireland)

had wondered about the labyrinthine pattern, or maze, carved onto the flat face of this large boulder.

The consensus of archaeological opinion places the date of this carving to the Middle Bronze Age or earlier<sup>7</sup>. Russell had then begun a study into the symbolic meaning of this maze; he soon found the same pattern recurring in the legendary Minotaur's Labyrinth of ancient Crete. Coins found in the Minoan Palace at Knossos, Crete, bear this same pattern<sup>8</sup>. A rock carving near



COINS OF KNOSSOS. The Cretan Labyrinth. (From K. Kerényi: *Labyrinth Studien*)



COINS OF CRETE. The Minotaur's Labyrinth.

Hopi, Arizona, U. S. A., shows an identical, if misshapen design; in squared



MAZE CARVING at Shapaulave Village near Hopi, Arizona, U. S. A. (Photo by Mr. C. Grant, Museum of Natural History, Santa Barbara, California)

form it is scratched onto a wall in Pompeii; in round form it can be seen at Pontevedra, Spain; it also exists inscribed onto a rock in the Caucasus Mountains<sup>9</sup>.

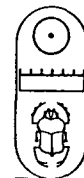
In the Rocky Valley near Tintagel, Cornwall, England, we find the labyrinth in duplicate, two patterns side by side, pecked into vertical rock face, and dated to a period of 1500 B.C. or earlier<sup>10</sup>. Nearby at Boscastle, Cornwall,

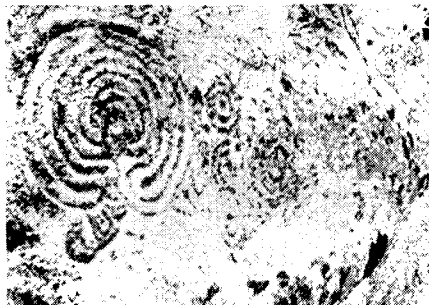
<sup>7</sup>) Our acknowledgement is due to Dr. J. Raftery, Keeper of Antiquities in the National Museum of Ireland, for this opinion.

<sup>8</sup>) *British Museum Catalogue of Coins: Crete*, p. 18ff; Ionia, p. 229.

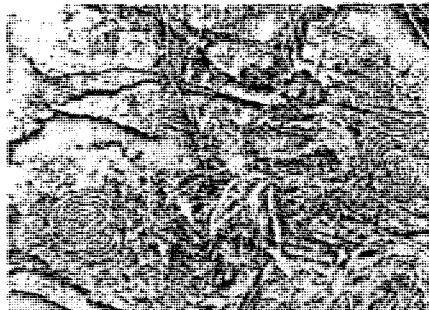
<sup>9</sup>) "Secrets of the Labyrinth," G. N. Russell, *The Irish Times*, December 1964. *Labyrinth-Studien*, K. Kerényi, p. 49 and Abb. 15, Publ. by Rhein Verlag, Zürich, 1950.

<sup>10</sup>) "Rock Carvings Which Link Tintagel with Knossos," A. Gibson, *Illustrated London News*, January 9, 1954.





MAZE CARVING at Pontevedra, Spain.  
(From "Labyrinth Studien" by K. Kerényi,  
Rhein Verlag, Zürich)



Two MAZE CARVINGS side by side in the Rocky Valley  
near Tintagel, Cornwall, England.  
(From Illustr. London News, Jan. 9, 1954)



One of two MAZE CARVINGS in the Rocky Valley  
near Tintagel, Cornwall, England.  
(Photo by Mr. Edwin Gardner)

in the "Witches Museum" a stone tablet is shown, of unknown age, with the maze pattern engraved on it; the card alongside the exhibit reads: "This stone was used by an Irish witch coven. The maze-like pattern is related to the Magical Cult of the Minoan Labyrinth and was used for divination, spellcasting and incantations."

The existence of many more identical patterns is known<sup>11</sup>. Mazes of later date are more elaborated than the basic seven-ring labyrinths of pre-Christian times; we find a very sophisticated elaboration comprising eleven rings in floors of Christian churches in France, Germany, Italy, and Scandinavian countries. The earliest example in Britain is on the *Mappa Mundi* in the library of Hereford Cathedral (A.D. 1289); a fourteenth-century Vatican manuscript shows the construction of this elaborated labyrinth in detail<sup>9</sup>. It also exists in the form of turf-tracks, especially in the south of England, at least eight of which in rural districts are still preserved, since ancient times perhaps, and being kept in shape<sup>12</sup>.

The worldwide dispersion of the labyrinth pattern and an enormous bibliography, ancient and recent, existing about it<sup>13</sup> beg the question: What does this pattern mean? Could it contain a message from antiquity to mankind of our days? Think of Plato's description in *Critias* of the city of Atlantis whose sacred centre was a Pyramid encircled by seven rings of alternating land and water! Hold also in mind the propounded prophecies contained in the Great Pyramid of Gizeh which indicate that a Divine Mind must have originated such earthly edifices<sup>14</sup>.

After the total destruction of the island of Atlantis, bands of survivors may have wandered around the earth, in their minds the memory of what had been the centre of their governmental and religious life—their *Acropolis*. Amongst them, some might have been

<sup>11</sup>) "Labyrinth and Troy Town," J. L. Heller, *The Class. Journ.*, Vol. XIII, December 1964.

<sup>12</sup>) *Zeus*, A. B. Cook, Vol. 1, pp. 481ff.

<sup>13</sup>) *Mazes and Labyrinths*, W. H. Matthews, London, 1922.

<sup>14</sup>) *Pyramidology*, A. Rutherford, Harpenden, 1964.

moved to record indelibly an impression of that sacred place on the only suitable material available—rock—thus leaving for posterity that sign which stirred most vividly the memory of their sacred culture<sup>15</sup>. Later continued by megalithic builders, this pattern may have been the model for complexes like the earliest *Stonehenge* and especially perhaps *Glastonbury Tor*, with its pyramidal form, as we shall see.

Contacting Mr. Russell, I invited him on a journey to Tintagel; we saw the carvings and pondered long about their significance in this beautiful, lonely valley on Cornwall's coast. But we found no answer to our question: "Why should this pattern be there? What did the ancients do with it? Was it, in the words of Professor Richardson<sup>16</sup>, a 'visiting card' saying in effect 'We have been here?'"

On our journey back towards London, we stopped at Glastonbury, this little country town so deeply steeped in the legends of King Arthur, the Knights of the Round Table, and their Quest of the Holy Grail; and linked with the story of Joseph of Arimathaea who, after Christ's Crucifixion, had found refuge on the *Isle of Avalon*, the cluster of hills where Glastonbury now nestles. This story relates that Joseph had brought with him a sacred relic—the Cup of the Holy Supper—symbolising to him the Holy Reality, the Final Consolidation of Christ's message to mankind. Close to a spring of abundant water—now known as *Chalice Well* and situated at the foot of Tor Hill—and not far from the site where Joseph built his *Wattle Church*, his sacred relic was then hidden from common sight, not to be revealed again except to men of the highest virtues.

We visited the sad ruins of Glastonbury Abbey, then *Chalice Well* in its peaceful garden, and finally commenced our ascent of Tor Hill. Halfway up the hill we stopped; I looked at my friend and he at me, and instantly we knew each other's thoughts: This strange pattern of terraces! Could it be the same

pattern we had set out to see in Tintagel's rocky valley? We surveyed the hill on all sides with pencil and paper—our only tools.

A return visit some weeks later, this time aided by ordnance maps and aerophotos, gave further support to our idea: This hill, the *Isle of Avalon*, surrounded in early times by the marshy waters of the greater Bristol Channel, had been shaped by men of antiquity as to be ascended by an external passageway of elevated labyrinthine pattern. Resulting from our survey, an idealised sand model of Tor Hill was then constructed, with the labyrinth on it. Stronger than before now sounded the question: "What is this pattern, spread throughout the world and yet so prominently present in this southwestern area of the British Isles?"

There is this system of seven concentric rings linked by seven sharp turns forming a laborious path from an entrance portal to the centre. There is the sign of a cross marking a dividing line between the dual lobes which form the entrance, and the uniform system of the seven rings around the centre.

To those who have studied the works of the late Dr. Carl Gustav Jung of Switzerland, this pattern in its sevenfold simplicity may fulfill the requirements for an *archetype* of the *mandala*, Jung's concept of universal totality<sup>17</sup>. In pictorial form, a mandala symbolically describes a man's visualisation of his inner psychic Self in relation to his image of God. Like a map, it may be a guide to lead man's soul through the complexities of its evolution in life. An archetype mandala functions collectively in relation to a world soul and a universal image of the Cosmic and its Creator<sup>18</sup>.

Again, Plato's work seems suggestive: Preceding the story told by *Critias* of the structure of Atlantis, Timaeus was the speaker. On the subject of Being, Becoming, and the nature of the Uni-

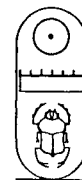
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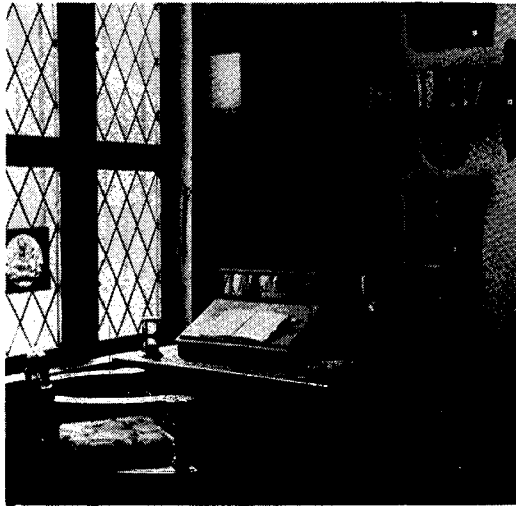
<sup>15</sup> We are indebted to Sir Ackroyd Gibson of Tintagel for his suggestion.

<sup>16</sup> *Proc. of the Cambridge Colloquium of Mycenaean Studies*, L. J. D. Richardson, April, 1965; Cambridge, December 1966.

<sup>17</sup> *Man and His Symbols*, "Individuation," C. G. Jung & M. L. von Franz, Alduous, 1964.

<sup>18</sup> *Die Graalslegende*, Emma Jung & M. L. von Franz, p. 103, Rascher, Zürich, Switzerland, 1960.





## SANCTUM MUSINGS



### WHAT IS FAITH?

eventually is to accomplish, can only inspire my faith.

Let us consider faith from its commonest application, that of religion. A religious devotee has faith in the various pronouncements and promises of his church and its clergy. The church and the clergy both imply a spiritual bond and an authoritative divine insight and relationship. Much of that which is expounded by both is, obviously, unsupported statement from a purely objective or empirical point of view. In other words, the majority of theological promises, made as part of religious doctrine, cannot be verified by tangible proofs. The religious devotee must have *faith* in them. He must accept an implied quality, that of authoritative spiritual connection. This implication, to the faithful, becomes a substitution for knowledge. Faith, then, we repeat, is reliance upon the implied quality of things and conditions.

#### *Rationalization*

All faith is not necessarily devoid of rationalization or of empirical experience. There are at times contributory circumstances which are very strong in their implication and which, though not knowledge, nevertheless justify reliance upon them. There is the faith that a child has in its parents. The father may seem omniscient to the little boy or girl because he is able to solve most of the child's problems. Because of what the father has been able to do for the child, there is the obvious suggestion that he is potentially able to cope with other problems brought to his attention. Then, there is the faith that is exhibited by one who, for the first time, consults a specialist, as a physician, architect, or an attorney. This specialist has the quality of authority as to his capabili-

THE WORD *faith* has an aura of reverence surrounding it. It is used as a mysterious element of encouragement and moral buoyancy for the discouraged and depressed. To many persons it has actually assumed the quality of a phylactery, become a kind of mental amulet. Faith, to have value, must be understood. It is not a thing in itself, but rather a state of mind. There are words which are used as synonyms of faith, such as hope, belief, and confidence. They are not, however, entirely parallel in their significance. Actually, faith can have a deterrent effect upon the life of an individual if it has the wrong connotation to him.

Faith is the reliance upon certain qualities exhibited by a thing or condition. The quality is not self-evident; it does not reveal its nature. If it did and this was perceived, that experience would not be one of faith but of knowledge. To use an analogy, if I have heard someone discourse, logically and eloquently, upon a certain technical subject, I then do not have faith in his ability; rather, I have *knowledge* of it. Let us presume there is a certain popular cause being sponsored. The principles of the cause may appeal to me. I want it to succeed. The cause, however, is as yet an untried one. I have no personal knowledge that it will succeed in fact. The qualities of the cause, what it represents itself to be and what it

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ties. This evokes reliance upon his advice, constituting a faith in his remarks.

The danger associated with faith is the tendency for many persons to let it supplant actual and related knowledge. Some religious sects have made faith in itself dogmatic, that is, an element of their doctrines. They insist and demand for the individual to have no more than faith in their religious matters. They erroneously present faith and truth as being of one nature. Consequently, such religious adherents will, as a conceived moral duty, renounce all facts—refuse even to consider them—if they oppose in any way their faith. There is the particular individual who has faith in the literal meaning of the Bible. He is more popularly known as a Fundamentalist. He adamantly rejects all scientific evidence that reveals the error of certain literal interpretations of the Bible. An example of this is the notation in the earlier version of the Old Testament that genesis occurred in 4004 B. C.! The blind reliance upon implied authority, which is faith at its worst, causes an individual to close his mind. He will not question the source of his information under any circumstances. He will even deny that there is improbability associated with anything offered by the source of his faith.

#### ***The Element of Probability***

This misapplication of faith, reliance upon implied quality, puts men's minds at the mercy of unscrupulous powers. It makes it possible for selfish interests to utilize the credulity of such persons to keep them in ignorance and bondage. The very superstitious person is usually one of strong faith. His superstitions are groundless; they are the assumptions of nonexistent causes and effects. Nevertheless, the individual has faith in them. He has reliance upon their implied authority, that is, the legends and tales in which they abound. Faith should only arise from circumstances of *strong probability*. Current developments in a particular enterprise, we may say, suggest their future continuation. So far as can be determined by observation and thought about them, this probability for the future seems assured. Such a circumstance, then, warrants that reliance that constitutes *faith*. Without that kind of faith all

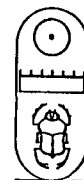
progress, obviously, would be arrested. Confusion and chaos would ensue instead.

Justified faith, such as we have just considered, should, however, be but a temporary measure. The faithful should constantly be alert to replace faith with knowledge. The true mystic, for example, subordinates a faith in God to a knowledge of Him. The most renowned mystics have conceded that it is impossible for the human mind to embrace absolute knowledge of divine reality, and yet they expound that it, the human mind, can experience that union with divine reality which constitutes knowledge.

#### ***Hope***

Though hope is commonly interchanged in definition with faith, there is a definite distinction. Psychologically, hope falls into the category of wishful thinking. It is an anticipatory desire for some thing or condition. I hope it will not rain tomorrow, but I do not necessarily have faith that it will not do so, nor do I know that it will not. One may hope that his economic status will improve in the future, but he may not have faith in his ability to achieve that end. It is to be noted that hope is always related to a future time. We do not hope for the present but always for the future. Conversely, faith may be of the past, the present, or the future. One may have faith in certain events of the past and that they will influence, in some particular way, his present or future status. He may have faith or the implied reliance upon the ability of one of the present. Likewise, he may have faith in the probability of a future occurrence. Of the two, faith and hope, the former is (with qualifications) the more commendable.

In most instances hope is devoid of any actual or implied facts. Faith, on the other hand, if founded upon reasonable probability, as previously stated, justifies our retention of it as a motivating force in our lives. Hope, however, relies upon a caprice of events to bring about the desired end. In other words, the individual who *hopes* is placing his dependence upon indefinite factors to fulfill his desires. The one whose faith is related to probability, in lieu of available knowledge, has centered his



attention upon reality. This reality is the particular object of his faith.

Everyone who has faith has confidence in the object of his faith, even though it may be misplaced. But everyone who has confidence is not necessarily displaying faith. Confidence, too, is a reliance upon a thing or condition. Such confidence, however, can be engendered by actual knowledge quite apart from the implied reliance of faith. I have confidence that a tool which I use will produce like results under like conditions. I have observed its functioning. I know from experience its manner of operation. It is true that it might break, but, aside from such an

event, I *know* how it should and will operate. The operation of the tool is not a matter of faith to me. I am not relying upon any qualities which it may imply or upon the authority of anyone's statement as to its efficiency. I might have faith in someone's sales presentation about a new tool only to discover by experience that it was inadequate.

It is advisable to look objectively and rationally on those faiths which we cherish and cling to. Are they obsolete in the light of newly acquired knowledge? Will they stand this test of analysis? Have we the courage to frankly scrutinize them?—X



*The  
Rosicrucian  
Digest  
March  
1969*

#### EXHIBITION OF MURALS AND HALF MOSAICS

During the latter part of January and early February, a fascinating exhibition of murals and half mosaics was on display in the Rosicrucian Art Gallery. These were the works of Alexandre Noskoff. Mr. Noskoff was born in St. Petersburg, Russia, and later lived, studied, and worked in France, Belgium, and Germany. He studied at the Académie des Beaux-Arts at Tournai, Belgium, and later at the Royal Institute of History of Art and Archeology in Brussels, located in the Royal Museum of Fine Arts.

Later he went to Berlin, Germany, to study under Professor Caesar Klein at the Academy of Arts. He is famous in Belgium and Germany for his murals. Mr. Noskoff now has his studio in San Francisco.

Also included in the exhibition were dry brush drawings, watercolors, and oils. Shown here is a half mosaic entitled *The Poet*.



# Extrasensory Perception

by OTTO WOLFGANG

*A new frontier*

A COUPLE stopped at an Alberta hotel for the night. After they had gone to bed, the wife dreamed that the hotel was being demolished by an explosion. She awakened with a compelling feeling that they must leave at once. Despite the early hour and her husband's sleepy protests, they left. Shortly thereafter, a dynamite-laden truck crashed into the hotel, destroying it.

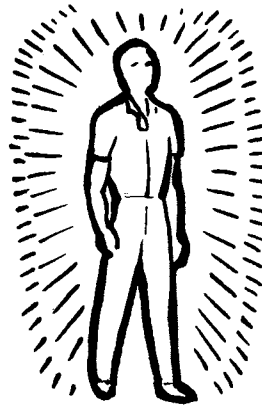
Are some people actually aware of events about to take place in the future or of thoughts taking place in others' minds?

Yes, according to the evidence collected at the parapsychology laboratory at Duke University by Drs. J. B. and Louisa Ella Rhine. Over 8000 letters during the past twenty years have been classified by the husband-and-wife team who have made the mysteries of psychical experiences and extrasensory perception their life's work.

"There is much to be learned from man's psychic experiences, however . . . some of them appear. There is a phase of mental capacity we just don't understand as yet . . . . With the advance of natural science, much of this has been rejected as superstition. Now we have a good chance to find out just how much is superstition and just how much is actual fact.

"Of course, not all experiences we classify are extra-sensory. Some people are over-imaginative; some, credulous; and some, just mistaken. One-third of the cases received are rejected. But the others argue for the operation of some unknown mental technique."

Some of the cases are frightening. One case concerned a married woman whose friend, a nurse, had died. A few weeks after the funeral, the nurse appeared to the woman while she was resting, half asleep. The nurse warned her that she was ill, an expectant mother, and in danger. She then urged her to consult a doctor whose name she gave.



When the woman awakened, she looked up the doctor, found he had been a friend of the deceased nurse, and made an appointment. She learned she was not only to have a child, but that she also had a fibroid tumor!

Another woman awoke with a start, believing she had been hit upon the mouth; two hours later she learned that at that very time her husband had been hit on the mouth by the tiller of his boat.

There are hundreds of similar cases.

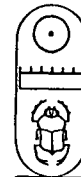
A newly wedded couple was standing at the railroad station, tickets in hand, when the unblushing bride suddenly refused to board the train. She offered no reason except to say that "something told her not to." Two hours later the train was wrecked, killing twenty and injuring hundreds.

Have you ever felt that an event just taking place has actually taken place somewhere, sometime before? Perhaps you had a vision of the future, as the lady in the following case:

"I dreamed one night that someone knocked at my door. I opened it and saw a delivery boy holding a box of flowers. I took the flowers into the kitchen, put them on the table, and burst into tears.

"Three weeks later my husband passed away unexpectedly from a heart attack. The day after the funeral the doorbell rang, and there stood a florist's boy with a box of flowers that had arrived too late for the funeral. I took them into the kitchen and burst into tears. The incident occurred exactly as I had dreamed it."

Then there was the unusual case published in 1922 by the American Society



of Psychological Research in which a hypnotized subject reported a shipwreck, the details of which were only normally discovered years after the statement was made!

Most of the letters come from ordinary people, 75 percent of them from housewives. All the cases are voluntarily reported; motives for lying seem nonexistent. But the letters are carefully screened to determine whether there are strongly subjective feelings, whether they come from mentally unbalanced persons, or whether the premonition concerns a nationally publicized event and sounds as if it were dreamed up after the fact.

All the cases are classified under four categories:

1. Precognition—awareness of future events before they happen.
2. Telepathy—awareness of the thoughts taking place in someone else's mind.
3. Clairvoyance—awareness of events taking place with no help from normal senses such as seeing or hearing.
4. Survival after death—psychic experiences that suggest some kind of permitted influence by the dead.

One fourth of the cases show obvious hallucinations. For example, when a North Carolina schoolteacher opened school one term, she saw a boy who had been in her class the year before. He came in late and asked her where he was going to sit.

She answered him and found the other pupils staring at her in amazement. "I noticed that instead of a solid substance, as he had first appeared, the figure was fading out; and I could see the detail of the room through him."

A few days later she received a letter from the boy's mother telling her the boy had died suddenly that day, at about the same time his apparition had appeared in the classroom.

A great many of the cases seem to show auditory hallucinations—as one letter read:

"Some time after my mother's death I left my young son in the bedroom and started to prepare dinner in the kitchen. Suddenly I heard my mother's voice call my name: 'Go quickly to the bedroom!' When I ran to the bedroom, I

found that my son had climbed on a chair and was leaning over a red hot stove, trying to get something from a mantel."

Another letter stated:

"My aunt had left a few hours earlier to go swimming with a group of friends. Suddenly my grandmother doubled over, clutching her chest in pain. Two hours later the sheriff arrived to tell us that my aunt had died on the way to the hospital after an auto accident in which a portion of a broken steering wheel had completely pierced her chest."

Can such cases actually have some basis in scientific fact? "Perhaps," explained Mrs. Rhine, "if we consider that mental telepathy is an actuality, and that there is some sort of brain radiation between people which we have not yet discovered or diagnosed.

"When I first began filing such cases and data, I thought it was all nonsense. But since we have become a clearing house for thousands of such incidents, we are convinced that there is something in man that transcends the physical laws of matter, and that man has some form of spiritual force heretofore unexplained."

The files at Duke University are invaluable in studying the unknown capabilities of man. The study of intuition has often been discouraged and ridiculed because the exercise of intuition is so fragile and unpredictable and cannot be exercised at will on a specific subject or at a specific time—a catastrophic thought to race tracks and Wall Street.

Yet ever since 1882, when a society for psychical research was organized at Cambridge in London, research has been going on. Similar organizations in other countries led to an International Congress for Psychical Research. Besides Duke, studies are going on in Bonn, Groningen, Harvard, Stanford, and many other colleges around the world. The idea is not new: Aristotle and Cicero discussed the phenomena of it some 2000 years ago.

That intuition, the predictability of events that have not occurred, the communication between minds, does exist is a fact. The *why* and *how* and in whom it operates is a study of serious concern to science today.

## THE MYSTERY OF GLASTONBURY

(continued from page 107)

verse, he talks of a world soul and the soul of man. The "stuff of the soul" is expressed in terms of mathematical harmony. In evolving the soul, says Timaeus, the Creator laid out this stuff in the form of a cross and bent round the ends. The result was seven concentric circles revolving contrariwise to each other, with a spiral twist.

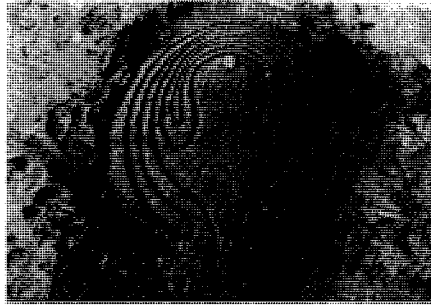
In a cryptic language Plato relates this system to celestial movements. From this and the writings of Jung, it would appear that Plato was trying to describe the construction of a mandala applicable to the Universe at large as well as to individual man. These are points in common with the seven-fold labyrinth, though we have no evidence that Plato knew its true construction. But one wonders whether he knew of the structure of the human brain!

The full mandalic symbolism of the labyrinth must surely be interpreted in terms of mathematics and astronomy<sup>19</sup>. But the archetype mandala, or design of man himself comprising the duality of his being, must have a dual quality—must fit into the astronomic-mathematical scheme and yet have other qualities relating it metaphysically to its cosmic origin. For even without mathematical precision, mystics and psychologists of the Jungian school will understand the significance contained in an archetypal design; and they will comprehend much of the labyrinth's symbolic language.

It may be linked, for instance, with the cycles of Arthurian romances<sup>20</sup>, which are based on the mediaeval poems of Chrétien de Troyes, Wolfram von Eschenbach, Robert de Boron and were, by Sir Thomas Mallory, later summarised, and more recently called back to public memory by Richard Wagner's operas, *Parsifal* and *Lohengrin*, and by the musical *Camelot* in our present days. All these stories relate a search

<sup>19</sup>) *Prehistoric London*, E. O. Gordon quotes p. 90, "The History of the Kymri" by the Reverend R. L. Morgan who calls the Cretan Labyrinth "an exact representation of the stellar universe."

<sup>20</sup>) *Classical Mythology and Arthurian Romances*, C. B. Lewis, Oxford, 1932.



SAND MODEL of Tor Hill, with Labyrinth.  
(Reconstructed by G. N. Russell)

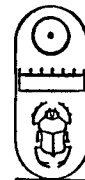
for the Unity of Being through the diversities of earthly life, a quest of the Sacred Reality.

Analysis of an archetype mandala would symbolically resemble such quest; and here the basic labyrinth pattern seems to fit well: It is a laborious pathway guiding the quester from an outer existence to an inner sanctum or a higher level of being. As a whole, its concentric circles linked with the cross—the four points of the compass—represent Universal Unity; its lobes below the cross, Duality—the earthly life with its temptations; above the cross, the two lobes and centre show Trinity—man's spiritual aspirations; the cross is Quaternity—the *solid foundation*, perhaps, the *Fortress* of Martin Luther's celebrated hymn.\* At the first point above the cross, the quester, having traversed the four outer circles and thus covered all areas of the dual lobes below the cross, is now—at the entrance to the fifth circle—facing "due south" as it were, towards all seven rings: the seven steps of the *Ladder of Perfection*<sup>21</sup>, Jacob's ladder perhaps! (Genesis 28: 10-12).

On Glastonbury Tor's northwest slope, at least five steps have endured wind and weather of more than 3000 years (frontispiece); of the two lowest steps there seem to be traces here and

\*Martin Luther: "Ein' feste Burg ist unser Gott . . ." (A Solid Fortress is our God . . .)

<sup>21</sup>) *The Inward Odyssey*, E. B. Schnapper; I, 4 and II, 7, Allen & Unwin, London, 1965.



there, though in the main they long ago fell victim to the plough. Ascending the Tor, scarcely more than a stone's throw away from Chalice Well, one clearly sees the steps along the hill's outline when facing due north in the area where the beginning of the fifth circle must have been.

In this structure, then, we may see the remnants of an ancient temple of initiation, representing by its alternating turns and circles the stages of mankind's evolution, and containing a guiding plan towards the virtues which Arthur's Knights had to attain in their quest of the Holy Grail! Could we possibly reconcile this idea with the story of Joseph whose sacred symbol of Christ's Consolidated Revelation was hidden on the *Isle of Avalon*, near the Holy Chalice Well?

We think we can. We trust that archaeology will confirm these thoughts; but we must sincerely hope that modern civilisation will not overtake them by obliterating the messages which have come to us through several millennia: At the foot of the Tor, not only the plough but residential developments

have recently encroached into its precincts outside the boundaries of the National Trust.

Hopeful that reason will go along with civilisation, we join in with Professor A. Thom who on page 89 of his book<sup>4</sup> says: ". . . the present educated generation driving its tractors and bulldozers through . . . monuments is . . . unforgivable. Today our power of destruction is greater and we remove the monuments without leaving a trace and often without allowing time for a survey."

More than a trace is left on Glastonbury Tor, and we believe that archaeology will find a rewarding task if exploring it with regard to the views propounded here. Scientific studies concerning monuments of antiquity such as this are showing that there were men existing then as they do now, who knew not only mathematics and astronomy, but had also an insight into the metaphysical nature of the Cosmos. They knew how to raise their Selves onto the Way by which alone they could commune with the Eternal Spirit, and wished to share that knowledge with posterity.



### GRAND MASTER TO VISIT CONCLAVES

During the latter part of April and through May, the Grand Master will make his first tour of Rosicrucian Lodges, Chapters, and Pronaoi in the United States since his installation on December 17.

Since there will be no International Convention this year, the regional conclaves will be the high points of Rosicrucian activities in 1969. All active members are encouraged to participate and to support the conclave in their area. The places, dates, and contacts are as follows:

**BUFFALO:** Rama Chapter—April 26-27. For complete information contact: Phillip G. Beith, 324 Seventy-third Street, Niagara Falls, New York 14304.

**CHICAGO:** Nefertiti Lodge—May 2-3-4. For complete information contact: Mrs. Irene Gjonola, 4918 North St. Louis, Chicago, Illinois 60625.

**ATLANTA:** Southeast Conclave—May 9-10-11. The Grand Master will be present May 9, evening, and May 10, morning, ONLY. For complete information contact: Mrs. Betty Snyder, P.O. Box 1057, Atlanta, Georgia 30301.

**ALLENTOWN:** Allentown Chapter—May 11. For complete information contact: Willy Krautter, Conclave Chairman, P.O. Box 217, Portland, Pennsylvania 18351.

**PITTSBURGH:** Penn-Ohio Regional—May 17-18. For complete information contact: Mrs. Mary V. Galuska, R. D. #2, Box 285, Portland, Pennsylvania 18351.

**DENVER:** Rocky Mountain Chapter—May 24-25. For complete information contact: Mrs. Eleanor Woodhull, Conclave Chairman, 3425 Belcaro Lane, Denver, Colorado 80209.

In addition to the Grand Master's visit, there will in most instances be demonstrations, experiments, forums, films, and ritualistic sessions—all related to your progress as a member of AMORC. Do not miss this opportunity for fellowship, inspiration, and instruction.

*The  
Rosicrucian  
Digest  
March  
1969*

# Rosicrucian Activities

*Around the  
World*

SPONTANEOUS were the detailed preparations and gay "subterfuge" that made the Sixty-fifth Birthday Surprise Party for the Emperor, Mr. Ralph M. Lewis, such a success on the part of AMORC's staff. The Recreation Room of the Supreme Temple building was gay with valentine and birthday decorations. By arrangement, the Emperor was led into the then darkened and quiet room to "inspect certain difficulties." He was met suddenly with happy shouts of "Happy Birthday" from the gathering, and then approximately two hundred were served a festive luncheon. Birthday gifts included a loyalty donation of over \$100 to the new Administration Building Fund, a pair of casual shoes, an artistically prepared Birthday Book signed by each staff member, and merchandise orders for camera supplies.

The endeavors of so many and the joyous congratulations made the occasion memorable.



VICE-PRESIDENT & SUPREME TREASURER, EMPEROR, SOROR LEWIS

The Grand Lodge of AMORC, Brazil, is passing on final plans for the construction of its new auditorium and planetarium—is announced by Maria A. Moura, Grand Master and Grand Secretary, José Paulo, of Brazil.



In a ceremony unique in the history of the Masonic Al-Arz Lodge No. 7 in Beirut, Lebanon, Mr. Mardiros S. Boyadjian was presented with the Rosicrucian Humanitarian Award in the presence of members of their Lodge. Frater Ghazaros D. Cheteyan, in his presentation speech in Arabic, spoke of the work of AMORC and the humanitarian activities of Mr. Boyadjian. The Master of the Lodge, Frater Alphonse Harouni, thanked Frater Cheteyan and the AMORC Committee for this expression of appreciation and encouragement.

Shown above from left to right are Frater Harouni, Mr. Boyadjian, and Frater Cheteyan.



An album of photographs in black and white of the newly completed Rosicrucian temple in Pau, France, has been received. The ground for this temple was dedicated by the Emperor, Ralph M. Lewis, in the summer of 1967. Also in attendance at the ceremony was the Supreme Legate for Europe, Frater Raymond Bernard. The photographs were taken by the noted photographer and artist, Frater Nicomedes Gomez.



On January 31, the Emperor, Ralph M. Lewis, appeared on the *Lu Ryden Show*, KNTV Channel 11, in San Jose, California. Frater Lewis brought some authentic antiquities from the Egyptian Museum and discussed these for Channel 11 viewers.



The AMORC radio series, *The Jazz Scene*, is being broadcast over radio station KGNU, 1430 on the AM dial, Santa Clara, California. The program may be heard on Saturday evenings at 10:00 P.M.

## Is Man Subject to Solar Cycles?

DOES light exert a *strange influence* on man's mind? Are wars and large-scale political upheavals the result of subtle cosmic disturbances? Sun spots alter your radio reception—do they also produce aggravating effects upon your nervous system? You are being continually bombarded by invisible radiations from space. Learn about these mysterious energies and how they influence your thoughts and moods.



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### TEMPLE-PYRAMID

A few miles from Mexico City is this relatively newly restored temple-pyramid complex of an ancient culture. The vertical monoliths on top are of a deity revered by these ancient people. The Department of Archaeology of Mexico is one of the foremost of the world in bringing to light and preserving the artifacts of past civilizations.

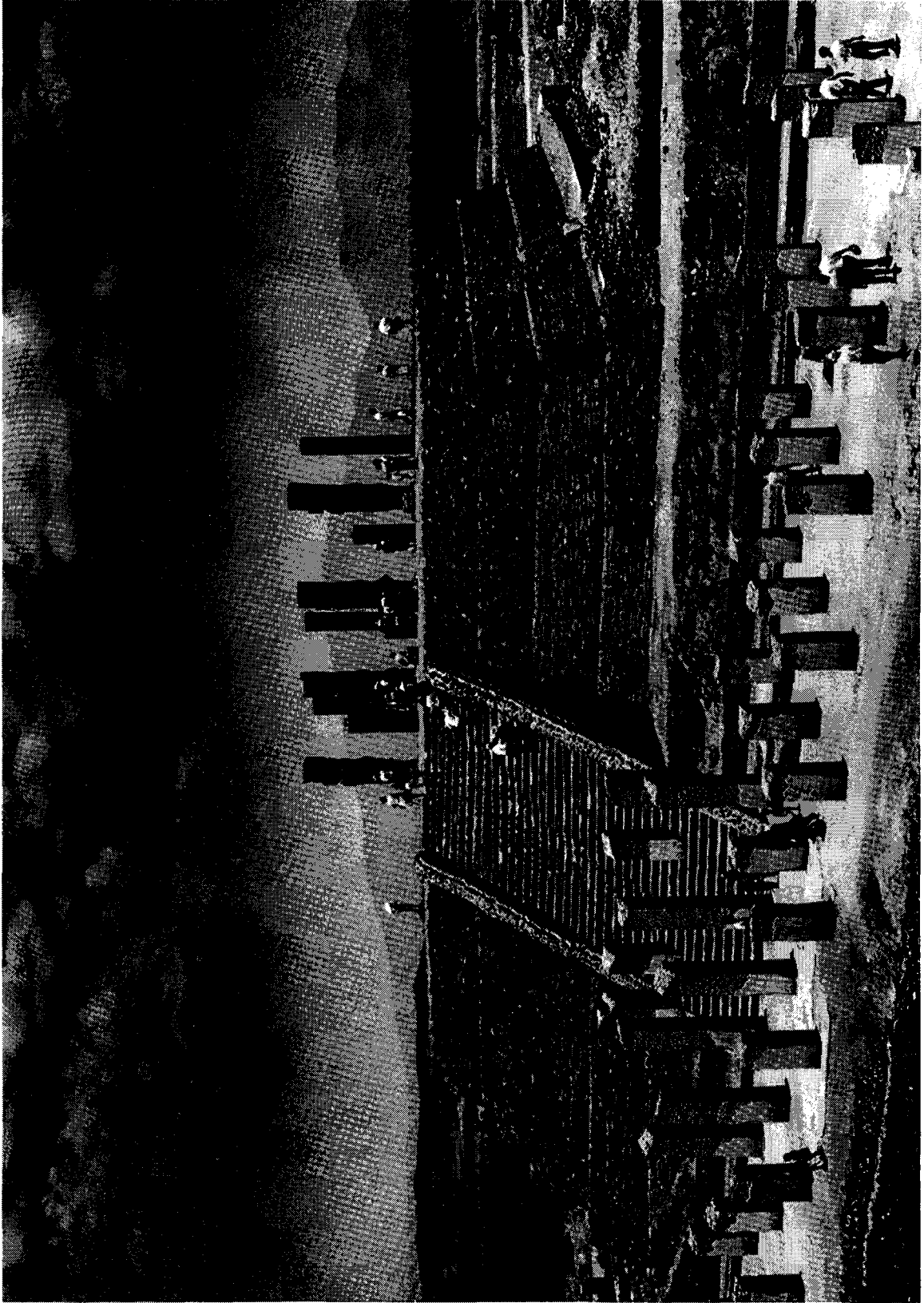
(Photo by AMORC)

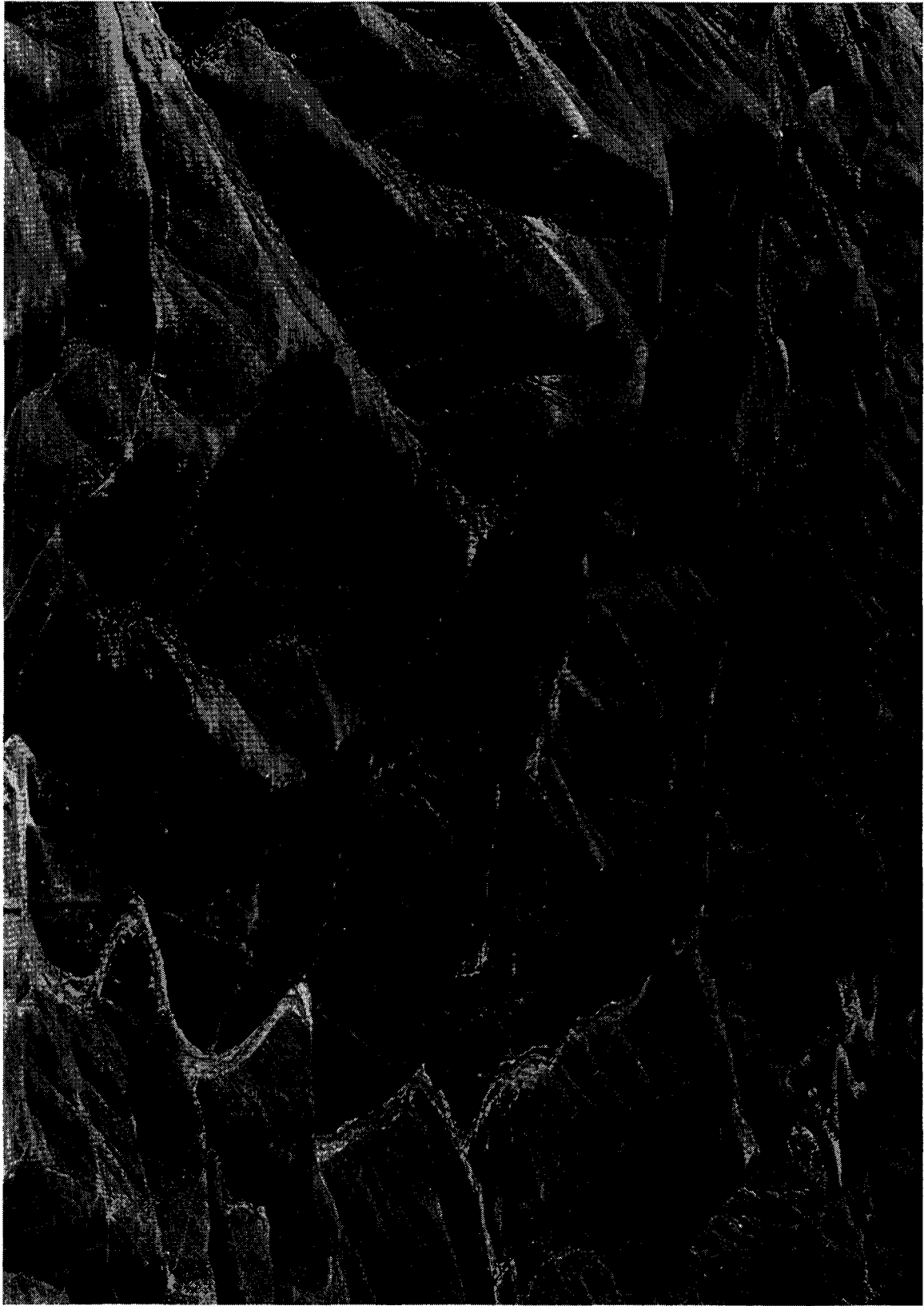
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### GREAT WALL OF PERU (Overleaf)

Wending its way across miles of the Andes is this stupendous wall built by an indigenous civilization of that land. Exactly who the builders were and of what culture has been a matter of controversy among the archaeologists. The Incas, however, are known for their excellent exactness of stone masonry, many known structures of which still exist in the mountain fastnesses of Peru as that in Machu Picchu.

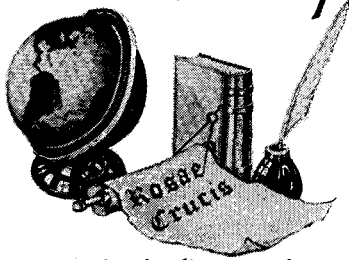
(Photo by Aerial Explorations, Inc)







# The History of Rosicrucianism



The inspiring story of the Rosicrucians from their origins to the present day

HUNDREDS of editors, writers, historians, and publishers, as well as librarians and educators in all parts of the world, wrote and asked for a book such as this one, even before it was written. It has become the most important contribution to mystical literature in many centuries. It is a book that you will read many times and lend to your friends because of the fascinating facts it contains.

## Part I. History of the Order

The first part of the book is really an answer to an age-old question: "What are the origin, history, and purposes of the Rosicrucian Order?" Here this great question is answered completely and authentically in twelve long chapters of human interest.

### CHAPTERS

Preface	
Introduction	
Chapter I	Traditional History of the Order
Chapter II	Growth of the Order in the Orient
Chapter III	The Work of the Disciples
Chapter IV	The 108-year Cycle and "C. R.-C."
Chapter V	The Popular Revival in Germany
Chapter VI	The Birth of Semi-Rosicrucian Organizations
Chapter VII	First Rosicrucians in America
Chapter VIII	The Present Rosicrucian Order in America
Chapter IX	International Jurisdiction of the Order
Chapter X	Development and Expansion in France
Chapter XI	Other Worldwide Activities
Chapter XII	Program of Decentralization

## Part II. Questions and Answers

In this section of the book are answered scores of questions taken from thousands of letters written over the last twenty years by persons from all parts of the world. Many had sought in vain for the answers, given here authentically and completely.

Who were the strange individuals who founded the Order in Egypt before the Christian Era? Who were the Essenes and the other mystic workers of the world? These and hundreds of questions dealing with the principles, ideals, and work of the Order are fascinatingly explained.

REMEMBER—This book was not written by one outside of the Order, but by Dr. H. Spencer Lewis, former Emperor of the Rosicrucian Order for North America, who was also a Legate and member of the Order in foreign lands. Added to by his successor, Ralph M. Lewis, present Emperor of the Worldwide Jurisdiction of the Order, the book also contains extracts from ancient records and manuscripts as well as bits of information, guidance, instruction, and help that every student of the occult, metaphysics, Freemasonry, and Rosicrucian philosophy has desired for many years.

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# DO YOU KNOW THE ANSWERS?



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

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# BRAVE NEW ERA

Within the next ten years it will be possible to supply all the electrical needs of a city the size of New York with a cable three inches in diameter.

This will be made possible by something called "superconductivity," almost a laboratory curiosity a mere nine years ago.

When electricity goes through ordinary electric cables—even silver, which is the best known normal-temperature conductor—energy is required to overcome the material's normal resistance to the electron flow, with the result that heat is produced and energy dissipated. This is why it is not possible to send electricity by cable over long distances without step-up stations along the way, to boost it to destination. But when most metallic materials are cooled to temperatures between 2.4°K to 20°K (about 455° below zero F and 430° below zero F), they suddenly lose their electrical resistance and electrons are able to move through them without any impediment.

If a current were to be applied to a ring of, say, silver, and then its source disconnected, the current would quickly dissipate. But if this is done to a ring of a material made superconductive, not only does the current continue going on after its source is removed, but it continues to do so indefinitely, so long as the necessary low temperatures are maintained.

A group of physicists at Princeton University calculated that current would continue flowing in a superconductor for more than three hundred thousand years and did not care to speculate for how much longer; but it was calculated that after the first three hundred thousand years, *less than half* of the original electric current *might* have dissipated. This is such a generous estimate that all concerned agreed that the actual loss would probably be much less.

What are the applications and uses of superconductivity?

In twenty years, energy consumption will be four times that of today, and by the year 2001, energy needs here on Earth will be at least seven times as great as today's. Superconducting transmission lines could carry electricity where it is needed, with virtually no loss of power, each single line being able to carry ten million kilowatts of power for over 1600 kilometers at 150 kv.

But power transmission, although an extremely important consideration, is not the only application of the phenomenon of superconductivity. Superconducting

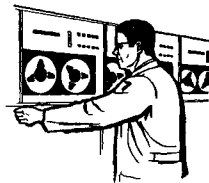
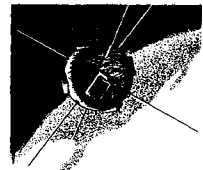
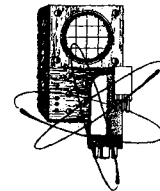
magnets are the key to all high-energy sources for the immediate future.

Spacemen during expeditions, which could conceivably last months or years, will most likely depend on these supermagnets to supply their power needs through their potential capability of containing thermonuclear reactions within a "magnetic bottle"; thus creating within the ship herself a miniature star which could be tapped for power and, by providing magnetic energy-storing devices, whose stored power could be rapidly and efficiently converted into electricity. Also, superconducting magnets could, with only a small fraction of the weight required by conventional protective materials, shield space travelers from the hazards of high-energy particles caused by solar flares, within a powerful magnetic field.

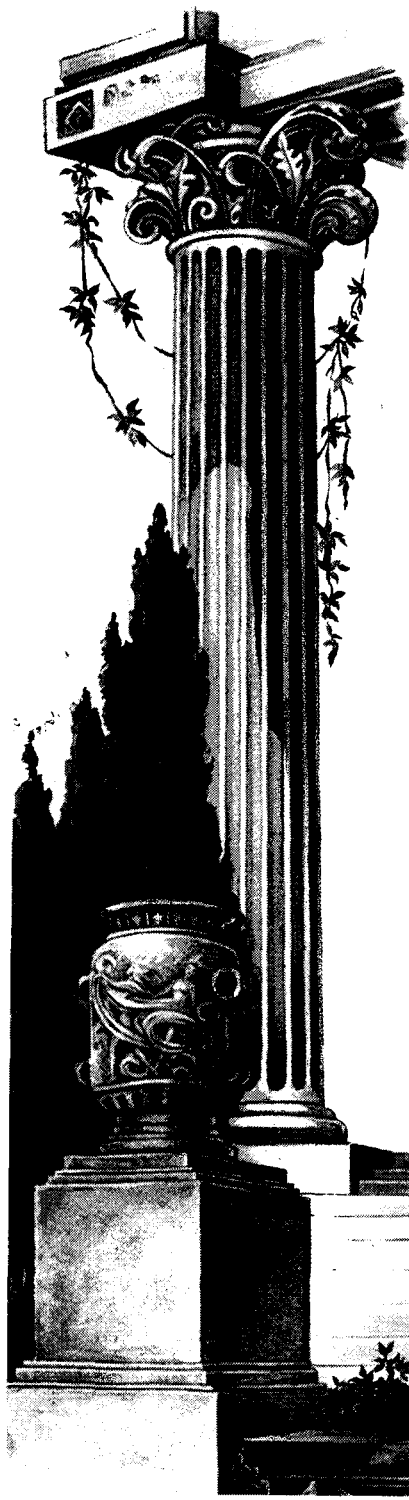
Studies are being carried out for the use of supermagnets for the creation of high-speed trains which will ride in the air, magnetic fields repelling the "track" so that there is no contact as it races along. The estimated speed of such a vehicle would surpass the 480 kilometer-per-hour mark (about 300 miles) and would bring travel costs well below those of air travel and with greatly reduced maintenance expenses due to the practically frictionless nature of its operation. Another of its tremendous advantages is that it would be an almost noiseless and totally clean mode of transportation, which could enter into the downtown areas of cities without causing sonic damage or adding to air pollution. Also, since the terminals for such a system would probably be situated underground, there would be no possibility of creating or contributing to traffic problems.

Some of the other applications of superconductivity are in the production of computer memory units capable of storing over one million memory areas in a space of only 525 cubic centimeters (about 32 cubic inches). It will also be possible to squeeze more communication channels into any given waveband, once cryotons (superconducting switches) become more widely available. Already in design are electron microscopes able to magnify well over the ten-million-time enlargements presently available, and medicine will be provided with a valuable new tool in the pinpointing of X-ray pictures and in the treatment of such sensitive areas as the brain.

Thus it seems that today's widely used admonition, "Keep your cool," has more than one meaning in this, our brave new era.—AEB



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