

# ROSICRUCIAN DIGEST

December 1971 • 50¢



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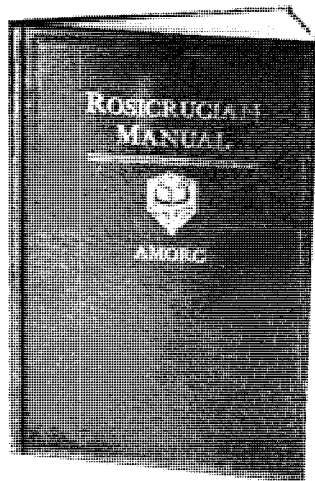
The Great Enigma  
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Camels—Even in  
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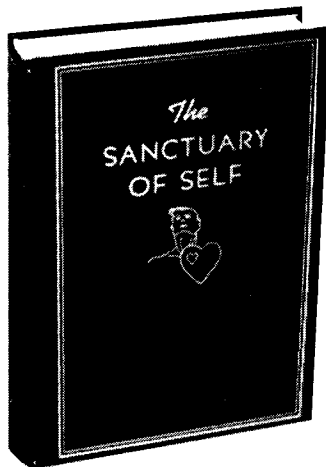
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to that end and, in this festive season, wish  
you, one and all, a

# Merry Christmas

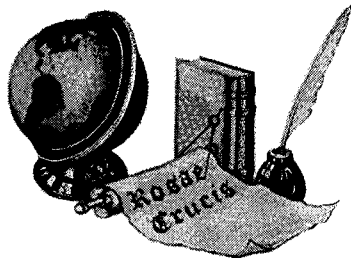


# ROSICRUCIAN DIGEST

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, which exists throughout the world, 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 everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) 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 affiliation write a letter to the address below and ask for the free book *The Mastery of Life*.

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(Photo by AMORC)

### **SOCRATES**

The statue of the eminent Athenian philosopher, Socrates (470?-399 B.C.), who is credited with beginning the ethical system of philosophy in the West. Socrates is also noted for the dialectical method of teaching by asking a series of easily answered questions leading the interrogator and the answerer to an agreeable, logical conclusion. This magnificent marble statue graces with others of classical personages the entrance to the University of Athens, Greece.

## TEMPLES OF COMMERCE

**D**URING the Middle Ages (A.D. 476-1476) the great masses of people in the urban areas lived in squalor and poverty. The cities retained their ancient high stone walls which encircled them. There were but one or two gateway entrances. The pattern of the city most often followed no orderly arrangement but consisted of a maze of winding alleylike cobblestone streets. These streets were often not wide enough for more than two persons to walk abreast.

The houses facing the street were somber and bleak with narrow windows like the slit apertures in a fortress. At night they were closed with heavy wooden or metal shutters. The reason for so doing was twofold. First, there were no law enforcement officers or police. Robbers freely roamed the unlighted streets and murder was frequent. Entrance by thieves to homes that were not barricaded was common.

Another reason for the almost hermetic sealing of the dwelling was the prevalent superstition that the night air was noxious. Disease was thought to lurk in the air, and it was commonly thought that breathing the foulness would thereby cause one to be afflicted with a malady. Further, demons and evil spirits were likewise thought to infuse the night air. As a result, the rooms in the homes were far from hygienic at night. Respiratory diseases occurred from the improper breathing, and this, then, seemed to further attest to the dangers of the night air.

Sanitation was very lacking and human wastes were thrown from the windows into the streets and allowed to accumulate in the heat of the summer. The stench was revolting and the whole contributed to the plague which at one time took the lives of millions of persons in Europe.

What inspiration was to be found in such daily life which at its very best

could just afford survival? Real comfort was infrequent. The eye could rarely rest upon that which was beautiful in form or color. There was nothing that made this life appear worthy, enduring, and that would elevate the human spirit or incite the imagination. Still man hoped and believed that there was an existence for him that transcended this earthly one in every respect.

It was difficult for early Christianity to expound the magnificence of life after death in terms that the masses of people of the time could comprehend. How would one discourse upon grandeur and splendor to a mind that had not perceived any examples of such? How could one form a mental image from words, no matter how eloquent, if they had never had a relatively comparative experience?

*Medieval Cathedrals*

The great cathedrals built by the church became the solution to this psychological problem. In the midst of the squalid, dirty, dismal walled cities, there loomed these "temples of God," so called. They seemed to transcend this world in height and majesty. Their great paintings, sculpture, the gold and silver trappings of their altars, their interior vastness, the soft, almost ethereal light emitted from the stained glass windows depicting Biblical events—all of this composed *another world image*. These great edifices transcended anything that the people had ever seen before. The cathedrals were built at the monetary sacrifice of the masses, the assessment of every copper they could give even when it meant the forfeiting of a day's crust of bread.

When these humble beings entered these stupendous edifices, it gave their morale a tremendous uplift. The drabness of their everyday life fell from them like a shabby garment. Truly,

to them this seemed a house of the Divine. To them, here was a *symbol*, a sign of that beauty, that magnificence and serenity that the next life offered the devout believer. It was a momentary ecstasy, a spiraling of the consciousness that refreshed both the mind and body.

### ***Moral Effect***

All of this had a moral effect. In other words, this kind of splendor was to be a heavenly reward to the virtuous, to those who were faithful to the decrees of the church. The experience to the individual became an ideal, a dream to keep foremost in mind when confronted with the depressing environment and affairs of daily life. One in the midst of discouragement and suffering in his secular life could always look up at the towering cathedral glistening in the sunlight above the murky shadows of the alley streets, and find comfort in the thought that the good were those who would have salvation and reward.

There has been criticism of the exploitation of the impoverished people of the Middle Ages to build these luxurious extravagantly ornate cathedrals instead of using the money to relieve the people of their physical misery. However, the funds collected, no matter how great, could not have substantially reduced the economic situation of the masses at the time. The cathedral would, however, keep alive the flickering spiritual flame. Combined with the dogmatic theology, it gave incentive for a renewed religious spirit. By means of the physical image it created, it suggested a bond with a supernatural power which words alone could never have conveyed in such days of ignorance.

### ***Aspiration To Acquire***

Today there are new temples which in physical beauty often equal or are superior in their appearance to the cathedrals. They, too, have a psychological effect upon the masses albeit quite different. These temples are the elaborate, extensive, ornate *shopping centers*. Their great fountains, pools, colorful lighting, tile floors, carpeting,

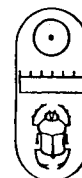
glittering wares, and decorations transfix the visitor. These visitors, too, are inspired—perhaps *tempted* is the more apt word.

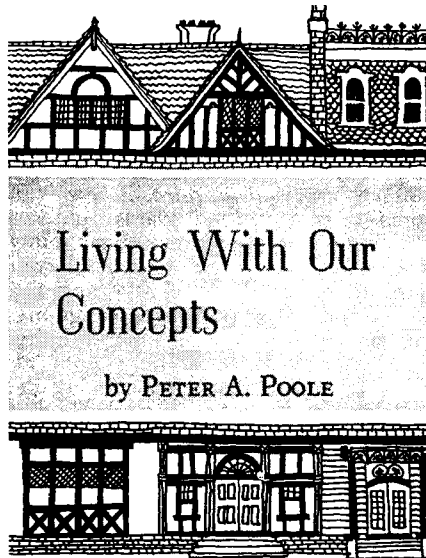
They aspire to *acquire*, if they can, some of the myriad wares that are enticingly displayed before them. However, theirs is not the thought of compassion for others or of attaining personal goodness or that these things may be had as a reward for moral living. Rather, theirs is the inciting of cupidity, the love of possession, and the instilled feeling that happiness is to be had in material resources.

The thought is generated that man has failed unless life can provide things that sensually satisfy those desires that these *temples of commerce* arouse within him. The promises that religion and moral philosophy and metaphysics offer as compensation for one's change in, and evolution of, consciousness suffer by comparison. All such seem vacuous ideals in contrast with the tangible, material things of this life so prominent before them. Here displayed, appears the real something which immediately gratifies. The moral life and even the intellectual one appear useless unless they can be shown to give access to these same glittering objects before them.

In the throng passing through these temples of commerce, one sees persons who relatively are as poor in today's economic world as those in the Middle Ages. They have not the financial means to purchase without incurring great debt any of the baubles dangling before them. Yet inner beauty, splendor, and moral greatness, the transcendency of thought and ideals have a remote worth to them as compared to the finery that fascinates them.

Here, in these temples of commerce appears to be the glorious life, the one to strive and sacrifice for, namely, the gaining of the material. The reverence is for the form that not alone appeases the eye but the appetites. Instead of strengthening the human spirit, these temples of commerce aid in submerging it beneath an engulfing wave of material indulgence.





AS WE LOOK at the world around us, we often perceive it as turbulent and torn with strife. Man opposes man, mind is pitted against mind, and even inconsequential opinions may reach enormous proportions in the conflicts they arouse. We may try to cultivate a tolerant attitude toward others, but this is often difficult when one knows one is right! And yet who has not known something to be *true* that, in the course of time, he has had to alter or change his opinion of completely?

What is it that causes us to hold to our limited concepts of life? We seem to make so many absolute statements about our changeable world and then turn around and narrowly define what we hold as the True Absolute.

We live in a world of change. The different seasons bring about change; scientists study change within the human body; and even our own sense perceptions of these events are subject to change quite regularly. The fact that we live with concepts and theories helps to bring about order in our daily lives. We could not possibly question the many facets of life before our every word or act. Life would become intolerably complicated, and it would soon become difficult to do anything at all!

Instead we rely upon our own preconceived theories and those prevalent within our particular society. Our tendency to do this is not based entirely upon falsehood. We know that we can rely upon many things simply because

they work. In other words, we do something in a certain way because we can expect certain results. We do not, however, always understand why we obtain results, so even here we find a great range for disagreement. Further, many of life's problems are far more highly speculative and open to greater personal interpretation. What can we do to avoid conflict if we are bound to form concepts and theories?

Often the best way to tolerance is in affirming the nature of our existence with broad-minded concepts. In viewing opposing theories we may find both to be extreme opinions and that a moderate view is more nearly correct. Very often we find that opinions held to be opposite need not have been so disposed.

Let us take, for example, an argument on the elements. At one time, earth, air, fire, and water were held to be the true elements. These were the basic nature of matter and could not be broken down. But upon closer study, man found that these were not the real elements. A greater number of elements were discovered, and the old theories were eventually discarded as ridiculous and superstitious. However, it has been found that over a period of time some forms of these modern elements break down naturally and are by no means absolute. Were the four elements wrong? Not necessarily, for they were really a simplification of the modern understanding, which may soon be viewed the same way itself.

A popular argument which was very heatedly debated in the last century was that of evolution versus creation. It was supposed that a person was of one camp or the other. The evolutionists popularly held that the believers in "creation" were superstitious. Those of the traditional view popularly believed the evolutionists to be atheistic puppets of the devil. But think, are the two concepts naturally opposed? It is by no means irrational to believe in both a spontaneous creation of all matter and the continual change—evolution—of that creation.

It is in the field of political theories, which are taught in the schools and saturate the communications media, that we most frequently find disagree-



ment—often to a very harmful degree. The opinion is cultivated that a particular nation is privileged or superior, as if some magic element in the soil exists there and nowhere else. The believer in a certain political theory or economic system may think that his opinions should be the way for all mankind. We should certainly want what is best for our country, but it is obvious that no attempt to place the destinies of one nation or political theory over another people has ever resulted in true prosperity. The institution of the “loyal opposition” is a good example that differences need not breed divisiveness. As a tolerant viewpoint, we could change “What’s good for my country, is good for the world” to: “What’s good for the world, is good for my country.”

Perhaps no conflict is so absurd and yet so tragic as that over our God concepts. Ultimately, God or the motivating force of nature, cannot be grasped completely by the mind of man, and yet mankind has been known to discriminate even to the point of warfare over his religious beliefs. But again, the beliefs themselves cannot be held as wrong. They are meant to show our appreciation of God in the beauties and order of nature and in the life which springs from within us.

Two viewpoints that have often been strongly opposed are those holding roughly to pantheistic traditions and those holding to a more transcendental point of view. *Traditional pantheism* is

a development of Nature worship and holds the belief that the workings or unifying mind of God is inherent in Nature, that is, throughout all matter. The *transcendental viewpoint* is one of a God, completely spiritual in nature, who directs all material affairs; traditionally its God was presented in an anthropomorphic manner. The two can be viewed as remarkably similar if we compare the material expression of the transcendental Creator with the ordered matter of pantheism, and the guiding Mind of pantheism with the transcendent Deity. If viewed only for their differences, what beneficial conclusion could a conflicting argument bring?

And yet, perhaps only in the experience of God can we reach beyond concept into certainty. Our concepts may seem ridiculously small when God is experienced as both an impersonal principle and a very personal warmth of heart! We must understand that we face existence from a human viewpoint and that the universe is often much broader. Our concepts and beliefs may serve us well, but they must not become our bonds. Without them we could not carry on a useful existence; but if we submerge ourselves into them we shall never know what the Indian philosopher Krishnamurti has termed *freedom from the known*. When we fearlessly face existence—the unknown—with an open mind and an open heart, we shall see that the glories of life and the horizons of man are truly without limit.

### ATTENTION, HIERARCHY MEMBERS

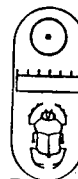
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, February 17, 1972  
8:00 p.m. (your time)

Thursday, May 18, 1972  
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.



# Camels—Even in America

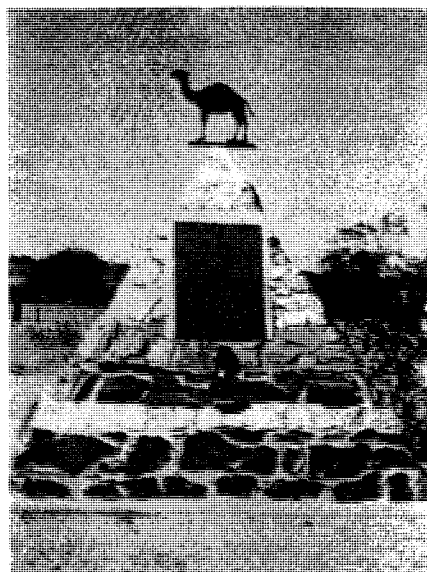
by JOSEPHINE M. OPSAHL

BEING A hang-over from the Pleistocene Age, these shaggy, hump-backed, long-legged creatures are such curiosities they fascinate nearly everyone. Tourists in Egypt enjoy the novelty of a jaunt on their backs to see the Pyramids and Sphinx, and children, even in our sophisticated age, will patiently queue up for rides at a zoo or circus.

But camels should not be such a curiosity to us. They lived on our North American continent long before we or even the Indians did. Today the paleontologists who are excavating fossil graveyards around the Great Lakes, the South Dakota Bad Lands, and even on our West Coast tell us that millions and millions of years ago the camel family wandered about our land. They also say that camels passed through nearly all stages of development here, for nowhere else in the world are such early type specimens found. Some skeletons, no bigger than cottontail rabbits, probably were the first ancestors of this interesting family, while others were huge fifteen-foot giraffelike creatures.

Scientists studying these fossils have pieced together the jigsaw puzzle of the life story of the camel family. In fact, they have learned nearly as much about them as they know about the horse, which also lived here during those early days.

In addition, these scientists report that some 800,000 years ago so many types of the camel family had died out that only the two we know today remained, viz.: the true camels and their humpless relatives—the Camelidae. And during the following centuries, even these wandered off or were driven from their North American homes by the huge ice sheets which pushed down from the north. The true camels found their way across the Bering land bridge which then connected Siberia and



Monument on Hi Jolly's grave at Quartzsite, Arizona. It was erected by the Arizona Highway Department in 1935, about thirty-two years after his death.

#### INSCRIPTION ON PLAQUE

The last camp of Hi Jolly born somewhere in Syria about 1828. Died at Quartzsite December 16, 1902. Came to this country February 10, 1856. Cameldriver—packer scout—over thirty years a faithful aid to the U. S. Government. Arizona Highway Department, 1935.

Alaska, and the humpless Camelidae wandered southward into South America.

Today's descendants of these true camels are the dromedary, which has one hump and is found principally in Arabia; and the Bactrian, or two-humped camel, whose home for several centuries has been the ancient country of Bactria in Southwest Asia. On the other hand, the Camelidae still surviving in the New World are known as llamas, alpacas, and vicuñas. All are smaller and daintier than their prehistoric ancestors; however, like them, they have a cleft upper-lip, soft pleading eyes, and a nasty temper. Nature has provided these members of the camel family with small hoofs and sturdy legs for mountain climbing.

The largest and best known of these present-day American camels is the *llama*. It measures about four feet at the shoulder, weighs about 250 pounds,

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and can travel about twenty miles a day, toting a hundred-pound load on its back. At one time about 100,000 of them carried silver ore from the rich Potosi mines of Bolivia for the Spanish conquistadors. Today millions of them are still owned and used by the Indians living in these rugged mountain areas. The Indians love their animals, hang flower chains about their necks on fiesta days, and lavish a deep sympathetic understanding on them. The llamas, however, seldom if ever return this affection, for they grunt and groan when loaded and may even take a vicious nab at a driver's arm or shoulder if he gets too close.

### *The Useful Camelidae*

The Camelidae are valued for much the same reasons as true camels are. Their flesh and milk are used as food, their wool for making fine cloth, and their hides for shoes and harnesses as well as tent covering. In addition, they furnish the only means of communication these Indians have with the outside world.

Although the llamas are used at the lower elevations, only the alpacas and vicuñas can live in 17,000-foot or higher elevations. The vicuñas, in addition, are particularly prized for their long silky fleece which often reaches to the animal's feet. In fact, this fleece is the finest hair grown on any animal, being only 2/1000 of an inch in diameter, or about half the thickness of the finest sheep's wool. In past centuries, the Inca Indians reserved cloth made from vicuña wool for their royal family. Today, it is known as the "world's finest fabric" and brings top prices in the world market.

But no account of America's camels would be complete without also mentioning those which our government brought here just prior to the Civil War. It began in the cabinet of President Franklin Pierce when Jefferson Davis, as Secretary of War, sold Congress on the idea of using camels for patrol duty along the Mexican border as well as for carrying mail, passengers, and freight across the desert wastes of our Southwest.

Davis and his supporters felt that the camel's ability to travel for days with

little food and water would give it a big advantage over mules and horses in this area where grass was sparse and water holes miles apart. While they were told that the animals were mean-tempered and tricky, they felt American ingenuity would be able to cope with the problem of handling them. In fact, they figured camels could not be so bad, for the Chinese and Arabs had used them for centuries. A few officials even pointed out another possible advantage. They felt the sight of the huge awkward beasts silhouetted against the skyline would frighten the superstitious Indians who were raiding frontier settlements and wagon trains en route to California. In fact, these men felt that our government's need for better transportation across the Southwestern desert was so urgent they were willing to try anything, even camel trains.

### *Approval of Congress*

But Congress did not jump at the idea immediately. They debated the pros and cons of the matter for a number of years. Finally, in 1855, they appropriated \$30,000 for the project and sent Lieutenant David Porter and the U. S. Storeships *Supply* and *Suwanee* to Egypt and Arabia to buy camels.

Lieutenant Porter made two trips, landing seventy-four of the animals at Indianola, Texas. They were accompanied by fifteen cameleers, of which Greek George and the Arab Hadji Ali (called Hi Jolly) became well known in the Southwest. The camels were driven immediately to Campe Verde, near San Antonio, Texas. In 1857 Lieutenant Edward F. Beale, who had been stationed at Fort Tejon, California, took over the project and set up our country's first Camel Corps. After a few months of training, he used a number of the animals to survey a wagon route between Fort Defiance, New Mexico, and Fort Tejon, California. The California fort not only became the permanent headquarters of our government's camel project but the western terminus of the Camel Trail. (Part of this trail is known today as United States Highway No. 66.)

Lieutenant Beale was thoroughly sold on the shaggy beasts. They performed



well. He found they could indeed go without water for days and would eat cactus, thistles, and other desert vegetation which even mules would not touch. The camels could travel about sixty-five miles a day with a thousand-pound pack on their backs. They even swam across the Colorado River without difficulty.

### *Difficulties*

But Lieutenant Beale was nearly alone in liking camels. The soldiers and others who handled the beasts hated them. While a mule or horse would not retaliate if made to carry too heavy a pack or was occasionally kicked in the ribs, the camel always did. He might not only spit out his foul-smelling green cud into the worker's face but might rip his arm open with his strong yellow teeth or even knock him down with a sidwinder kick from a hind leg. In addition, the mere smell of a camel so frightened mules and horses they bolted and ran away if they met one on the highway. Consequently, many communities passed laws prohibiting the use of camels on public roads. Even cattle owners living along a camel route claimed they stampeded their herds.

On the other hand, the camels themselves did not stand up well for use in our mountainous Southwest because thistle and cactus thorns as well as sharp rocks cut their soft cushioned feet which were accustomed to traveling on desert sand.

Although camels proved satisfactory in many ways, enthusiasm for their use dwindled. A few die-hards, however, did not give up. They claimed that the dromedaries which our government had imported were the wrong type of camel—that the stronger, more sturdily built Bactrian should have been chosen. And to prove this point, a San Francisco mining official ordered twenty Bactrians from China for use in Nevada mines. But those handling these camels did not understand that camels doing hard work

in hot climates needed more water than those working in cooler regions. Consequently, unbelievable as it may seem, many of these Bactrian camels actually died from thirst.

But as conditions were then shaping up for the outbreak of the Civil War, Washington officials had more important things to think about than the camel project. Also, the North's dislike for Jefferson Davis, who later became President of the Confederacy, did not help matters. These government officials mustered out all of the cameleers except Hi Jolly from the Army's Camel Corps and ordered all of the remaining camels—the corps was now reduced to about thirty for many had died and others had been permitted to wander off into the desert—auctioned off at the arsenal at Benicia, just north of San Francisco.

Following the Civil War, there was again talk of reviving the Camel Corps. Railroads, however, had penetrated the area where it had been contemplated to use camel trains. But as no animal, not even a camel, could compete with the iron horse, the camel project was dropped. Some of these government camels were sold to zoos and others were purchased by private individuals who thought they could profitably operate camel caravans of their own. In a few years, however, they too turned their camels loose to “hump” for themselves in the desert. So for many years travelers were not “just seeing strange creatures” when they reported seeing wild camels foraging in out-of-the-way areas of our Southwestern States.

The last official report concerning this most unusual government activity is the stone and concrete monument, topped by a metal silhouette of a camel, which was erected over the grave of Hi Jolly at Quartzite, Arizona. The faithful cameleer was a United States Army Scout for more than thirty years. He died in 1902 at seventy-nine years of age.



Some say that ever 'gainst that season comes  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long;  
And then, they say, no spirit due stir abroad;  
The nights are wholesome; then no planets strike,  
No fairy takes, nor witch hath power to charm,  
So hallow'd and so gracious is the time.

—WILLIAM SHAKESPEARE  
(from *Hamlet*)

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1971*



O. Abbatecola

## THE HALO IN ART

by ORONZO ABBATECOLA

TRINITAS

HAS SPIRITUAL light different qualities? Did the early artist attempt to define these qualities by portraying them in his works as aura, nimbus, aureole, or halo? Light was a natural force; yet symbolically it stood for spirit. Its beams in art took on the characteristics of those inner powers of comprehension which arose within man and enabled his perception to orient the things of earth. Unlike the light of reason, which merely disciplined the viewpoint, this spiritual "sun" became a force, like the magnet, which drew all things to its center and governed the whole life of man. In much the same way, the totality of all universal impulses impressed the artist and led him to attempt in his work to match the spiritual radiance and serenity of nature.

Few places in the world are so rich in memory and beauty as the convent of St. Mark in Florence, Italy. Here lived that incomparable artist, Fra Angelico, distinguished for his paintings depicting the halo, and here are still exhibited his most notable works. More than all others, it seems to me, this artist approximated the grandeur and divinity suggested by the aura. For nine years this convent was his only home. From its severely plain surroundings he drew the inspiration for his masterpieces. Its walls today still carry many of his frescoes as evidence of his stay there.

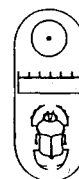
Although he was fifty when he entered the convent and left it virtually only at death, we see in these products of later life the prodigious enthusiasm,

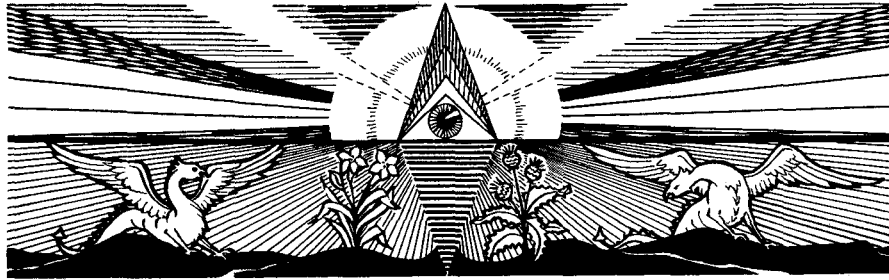
imagination, and vitality of youth. Viewed chronologically, the work of Fra Angelico displays a mysterious—one might almost say miraculous—unity. How he arrived at this comprehension of universality and from what source he drew his inspiration is still a lively and intriguing question. His mastery of form and color creates equal comment. Balance and harmony of proportion prevail in all his work and every figure and object is bathed in an aureole of light, creating a sense of solidity and roundness almost sculptural in effect. This was a new aspect in Florentine painting, since, until this time such sensitivity of color had been found only in miniatures.

Other painters, too, such as Duccio di Buoninsegna, Simone Martini, Sassetta, Giovanni Bellini, Carlo Crivelli, Andrea Mantegna, Tintoretto, as well as a few of the Flemish school, notably Hans Memling, depicted the aura in their works—although with Memling this was merely a series of golden rays instead of the conventional circle, either empty or full, used during the Florentine Renaissance. Fra Filippo Lippi, Verrocchio, Botticelli, Perugino, Raphael, and Michelangelo all used the aura in their works, and Rembrandt van Rijn, according to the practice of his time and in order to express this spiritual condition, painted the aura to satisfy the conventionally minded of all races.

Since only in Angelico is to be found that suffused effulgence we call the aura in all its freshness and purity, we may assume it to be the cause of his greatness and the signature of the genuineness of his relationship with the Divine Source of all inspiration. Thus, the simplicity and completeness of his dedication to light immediately gave him entrance into the realms of light. Light begets light and, being wholly submerged in light, it was abundantly reflected in his work.

Were one to travel the world over to discover the myriad forms in which that divine and universal light garbs itself, only in art would be found that quality called *aureate*—golden.





## The Great Enigma Called Evil

by CHARLES GETTS

IN NEW YORK, a financier makes a shrewd business deal and defrauds another man of thousands of dollars; the same day, at night, a juvenile steals a car that is parked at a curbing. In London, a sudden wave of jealousy sweeps over a jilted lover and he stabs his rival; a half-hour later, a bandit holds up a bank and shoots down a guard that tries to stop him. In Paris, a quiet, churchgoing storekeeper learns that he has an incurable disease and only a few months to live, while a woman who is his neighbor loses her only child as her house burns down. These actions and events are known to man as *evils*.

In the decade from 1960 to 1970, it is claimed that man's knowledge doubled; yet it is doubtful if he has come any closer to an understanding of the nature of evil or how to destroy it. In this article, we shall attempt to briefly review this enigmatic power that, in some form or other, confronts every man in every day of his life here upon earth. We shall begin with a short description of what the early civilizations thought about the origin of evil.

In ancient Egypt we find the legend of the ruling god, Osiris, who was looked upon as being *good*, slain by his brother, Set, the personification of *evil*. This event was portrayed in the Osirian mystery pageants presented yearly at Abydos. As a further indication of the Egyptian acknowledgment of evil are the instructions in the *Book of the Dead* given for the soul to use in the Hall of

Judgment as a defense against charges that it committed acts of evil while upon earth.

In Babylon, there was also the recognition of the force of evil as being present in man's life. This was revealed in an ancient song directed to the stars and which contained the words, "you bright ones, to destroy evil did Anu create you."

The Persian conception of good and evil is seen in the sayings of Zarathustra which make up part of the *Zend-Avesta*. This is a collection of hymns, prayers, and teachings that is to Persia what the *Upanishads* are to India. *Yasna 30* of the *Zend-Avesta* relates that in the beginning there were two spirits as close as twins, one good and the other evil. It is curious to compare this with an early Hebrew manuscript that spoke of Satan and Christ as brothers. The *Zend-Avesta* (sixth century B.C.) reveals a high level of thought and is a forerunner of the Golden Rule of Christianity in the statement, "that nature alone is good which will not do unto another whatever is not good unto its own self."

In India, Buddhist philosophy (of the Tantric School) holds good and evil to be inseparable and resulting in the appearance of being opposites only because of varying mental conceptions. As an example, fire can be looked upon by one man as being a good because it affords him light and warmth, while to another man it is an evil because it has destroyed his home.

This idea of the unity of seeming opposites is also held by some Chinese

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thinkers. Lao-tzu states that high must stand upon low, for one conditions the other. Without low, how could there be high? A growing tree gives an example of duality in that while the roots grow downward, the branches grow upward. Thus there is an opposition of force in one thing—the tree.

Gautama, the Buddha, taught orally as did most of the seers, and among the sayings attributed to him is one dealing with our subject: "Nowhere can any cover up his sin. The Self in you, man, knows what is true or false." Another Oriental saying along the line of evil's being a mental concept is the following: "If thou hast not seen the Devil, look at thine own self."

Coming now to Christianity, everyone is familiar with the legend of Adam and Eve being driven out of the garden of Eden and bringing about the *fall of man*. Evil, in the Bible, is given such terms as Satan, Devil, Lucifer, Adversary, and the like. An early Gnostic-Christian writing describes good and evil as coming from the right and left hands of God.

Looking back at the various cultures and ancient teachings which were intended to lead man away from evil, we see a connecting thread. This is revealed in the Hebrew book of *Proverbs* in which the wisdom is identical with that found in the *Maat*, or Truth, which Akhnaton introduced for a short period of time in ancient Egypt. It is also the same as much of the Egyptian work entitled *The Wisdom of Amen-em-apt*. Even more curious—this same wisdom goes back through the teachings of Persia to a Babylonian writing, *The House of Wisdom*.

#### **Western Philosophers**

We will now glance briefly at the opinions of the nature of evil that were held by a few of the Western philosophers. Plato held man responsible for evil when he affirmed in the *Republic* (Book II) that God is good and never the cause of evil. Plotinus also spoke of God as the Good but related a fall of souls into matter which became the source of evil. "The human soul, placed in a body, is subject to evil and suffering."

Augustine regarded evil as the corruption of a substance that is good or a

privation of the good. He accepted the Adam legend and the *fall of man* in which he declared man lost his freedom "not to sin."

Thomas Aquinas said that there is an Intelligent Mind that directs all finite things toward attaining their good in the achievement of their final purpose. Evil, to him, was a lack of something that belonged naturally within all men.

Spinoza gave his theory in saying that man's judgments of good and evil came from the relation of things to his desires. (This recalls Shakespeare's "There is nothing either good or bad, but thinking makes it so.")

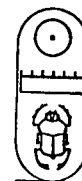
Coming now to a modern philosopher, Alfred North Whitehead held man responsible for evil which he created in "revolts of destructive evil" against the good in life. This viewpoint, it will be noted, is the same as was held by Plato.

#### **Modern Psychologists**

Most modern psychologists are of the opinion that good and evil are simply judgments made by man concerning his relationship to other men. This is also the Eastern idea that it is the motive and intent that initiates an action which determines its goodness or badness. The same action might be done by one person with an altruistic motive, making it good, while another man, doing it for a selfish reason, would make it evil. Therefore, we come to two major premises: First, that God, being good, could not create evil; and, second, that man creates what Jung calls "the colossal role evil plays in the world."

Let us presume, then, that we have found the source of evil. We have not as yet found out *why* man creates evil. The reason is usually simply to attain personal pleasures. Then *how* will men be forced to abandon evil actions?

They are compelled to give up evil through the inexorable law known as *karma*, that Emerson called the law of compensation and which is given in the Bible in the words that as men sow, so shall they also reap. It has been said that the evil actions of a man leave scars upon his very soul that are only removed by his payment in retribution through suffering of some nature. This,



in the theory of reincarnation, does not always come about in the evildoer's present lifetime but often in a future one.

Following this philosophy, man is engaged in a continual karmic struggle against the mental forces of good and evil which are within him. If this be true, What is his final goal?

His goal, in which there is no evil, is the ultimate reality for all men and is a supreme state of at-one-ment, that is, union with the One Cause. It represents a transcendence of thought over the erroneous concepts of good and evil that were once his problem. In this state there are no dualities, as all is manifested in one Cosmic Unity.

### *The Meaning of Repentance*

While the East offers the greatest store of information on this theme, there is a lost key to it in the New Testament. Man is many times told to *repent* his evil actions. This word now is used to mean a feeling of sorrow, to seek forgiveness, but this was not the original meaning. The word comes from two Greek words, *meta* and *noieo*, which, when used together, mean "to think differently . . . to exercise the mind . . . to comprehend or understand." Therefore, man was advised not to simply feel sorry but to change his way of thinking and reach out for understanding.

What practical steps are there for a man to carry out to begin his long, arduous struggle to free himself from evil? Evil being of a mental nature, the forces and characteristics of the mind must be observed, studied, and brought under control. The Inner Self of man, under the proper training, can direct his mind into the correct channels of thought leading to evil's destruction.

For example, evil comes from an idea which, in turn, usually comes from a desire. While the actual evil thought such as "I am going to steal John's car" can be changed and destroyed by the thought, "I like John, so I will not steal

his car," this is clearly only a *temporary* means of control. Therefore, when the desire to do evil is destroyed, all ideas leading to the actual deed also are destroyed. It is the desire, or will, that must be discovered and trained into right manifestation.

Man must seek an understanding of the ancient truths as once taught in the mystery schools and dealing with the unity of the Cosmos and the brotherhood of all men. Even as the countless leaves of a huge oak tree are individual yet joined through a system of branches to each other and to the one tree, so too is the race of mankind joined together and related to the one divine Cosmic Mind.

Man must learn to lift his thoughts up out of the petty and material things in his daily life to look out beyond his world at the wonders of creation. This does not mean by any extension of his eyesight, as for example a giant telescope. It means that he must seek and learn to *see the miraculous in the commonplace*.

Where is the man living today who can explain the mystery of how all the beauty and varied parts of a simple flower came from a tiny seed? Where is the sage who can describe the meaning of a bird or of any of the multitudinous variety of life in the sky, on the land, and in the oceans? Where is the scientist or the computer that can create one more dimension beyond the three found in the shape of a cube?

When man learns to awaken from his apathy and begins to see the unexplainable marvel of his universe, he will find that his heart will fill with new, strange, and wonderful emotions. One of these will be a love for all of his fellow-men that will make it forever impossible for him to think of defrauding, slandering, envying, hating, or killing anyone.

He does not have to wait to go to some legendary place in which to do these things. He can do them right now on this earth and in the marvelous body which has been given to him.



If you are not a pauper, then good health is equivalent to a thousand blessed gifts from God.

—URDU COUPLET

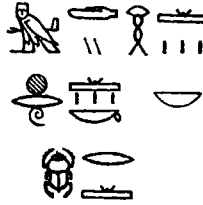


## VOICE OF THE PAST

For centuries the inscriptions in the tombs and temples and on the monuments of Egypt were cloaked in obscurity—no one could decipher them. The learning, customs, and literature of the world's longest civilization seemed to be a voice lost in the brooding centuries of the past. Then came the discovery of the Rosetta Stone (1799) and its **deciphering**. Light shone into the antiquity of Egypt! The portal of its magnificent past was opened!

The reading of the hieroglyphic language of the Egyptians is fascinating. Dr. Max Guilmot, noted Egyptologist of Brussels University, Consultant for the Rosicrucian Egyptian Museum, and a **Rosicrucian**, is going to give an Introductory, simply understood course in reading Egyptian hieroglyphics at Rose-Croix University.

The course is entitled **Voice of the Past**. The date of the course is the week of July 3-8. The Convention follows on July 9-14. Dr. Guilmot, author of many books and articles on Egyptology, will thrill you with his instruction and anecdotes. **Apply now** for this unusual course.



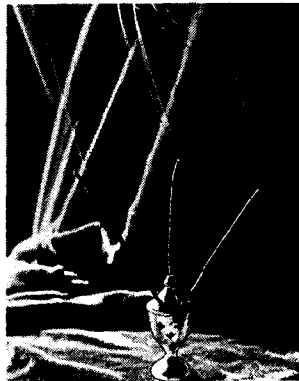
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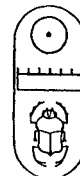
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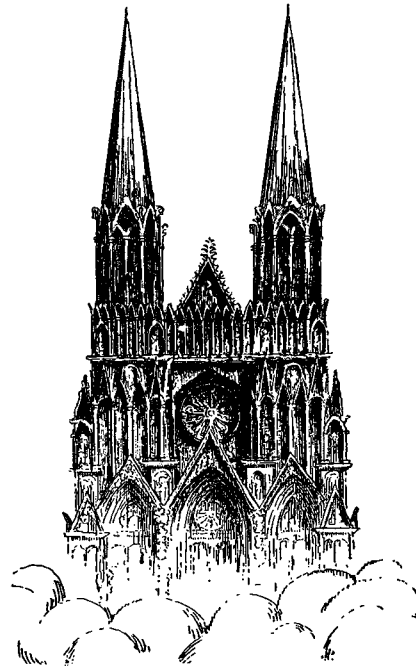


EVERY HUMAN being has a certain degree of psychic development. Exactly what to use as a standard to measure psychic development is something upon which we cannot agree, any more than individuals engaged in the field of education have been able to agree upon the standards of learning. Nevertheless, the person who becomes interested in developing himself psychically looks for evidence that his development is proceeding satisfactorily.

What constitutes psychic abilities? Generally we classify psychic abilities as attributes, or traits, which are not explained in terms of physical and material laws or phenomena. For example, when I speak so that an individual in the next room can hear me, vibrations emanate from my throat and activate mechanisms in that individual's ear. To convey thought in that manner seems simple. We are accustomed to the process of conveying impressions to other individuals through the medium of vibrations registering our voice upon someone else's ear. If, on the other hand, the individual in the next room should perceive my thought without my opening my mouth, we would call the process *telepathy*, a process we might say is in accordance with psychic law. However, the end is the same. The individual in the next room receives the same idea that I had in mind.

In general, we classify anything as being psychic which is not explainable by physical or so-called natural laws. Although sometimes the word *spiritual* is used as synonymous with *psychic*, we usually consider *psychic* in the sense that it is a process or procedure which manifests in a manner different from the manifestation of physical laws. The individual who seeks psychic development hopes to perform acts and gain certain ends and accomplishments without the use of physical laws.

Some things seem best accomplished through physical laws, but the curiosity of human beings has always led them to hope for the miraculous. It is the miraculous that has always fascinated the human race. Individuals sometimes are attracted to religion not because of the high ideals which it teaches but rather to marvel over the supernatural happenings ascribed to the history



## The Celestial Sanctum

### THE PURPOSE OF PSYCHIC DEVELOPMENT

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

and personalities connected with the religion.

Why are people fascinated by what they do not understand? Basically, from a psychological point of view, it is the appeal of the unknown. The average individual from the time he is born is endowed with an innate curiosity. The baby, when it first begins to perceive something around itself, is fascinated by movements or lights about which we would presume it knows nothing. Human beings will continue to be attracted to those things that do not seem to have obvious explanations, that seem instead to be a manifestation of some law or function appealing to them through its being extraordinary.

Anyone who has read metaphysical or occult literature is familiar with the story of a disciple who wished the master to teach him how to walk on water. The master kept postponing the

discussion of the subject. One day in their travels they came to a river, and the disciple said, "Now, here is the opportunity for you to teach me how I may cross this water by walking upon it." The master pointed to a nearby bridge. "Why is it necessary to walk on the water?"

The idea conveyed here is that the difference between the natural and the supernatural world exists only in our own minds. The master knew that it was essential to cross the body of water, and he also knew that the method was unimportant. Whether a man used a bridge built for that purpose or walked on the water made no difference, but as a physical being, the obvious thing to do was to use the bridge because it was there. Similarly, the individual who wants to gain psychic knowledge and psychic ability just to prove that he can ignore or refuse to cooperate with certain physical laws has no real purpose in studying such laws in the first place.

The purpose of any development, whether psychic or physical, is to make us, as intelligent entities, better able to fit into the environment of which we are a part. We are evolving toward a certain point which may not be completely clear to us now. We hope to acquire a better knowledge of the purpose and course of life, but in the process of learning and evolving we cannot forget that we are human beings with certain physical limitations. We must continue to gain experience. If we did not need to use and experience certain physical laws, we would not be here in the first place.

If man's purpose in existence is to master his environment in order to prove his own perfection and ability to return to the source from which he comes, then he must cooperate with all the forces that exist in order to be in complete accord and understanding with these laws. The criterion of psychic development, then, is not what one does outside or beyond physical law, but rather what one does within the scope and limitations of physical law. We cannot measure a person's psychic abil-

ity by how much he claims to be able to achieve in the fields of telepathy, clairvoyance, projection, or other manifestations of a psychic nature, but rather how perfectly he adjusts his entire life to the environment of which he is a part.

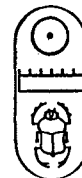
If we live constructively and advance ourselves physically, mentally, and spiritually, we develop psychically as well as physically. Both are important. It should be self-evident that we live in this world and therefore must learn a certain degree of mastery of the laws that govern it. At the same time, it is proper for us to explore the world of the mind and of the psychic faculties. It is our right to learn to use all the powers that are within us, and to associate them with the mental, physical, spiritual, and psychic laws in such a way that harmonious living results.

We are, therefore, students learning the great lessons of life. The soul accumulates knowledge in order to prepare us for that time when we can become aware of the source of this spark of life within us. We should make every attempt to adapt ourselves completely and fully to the circumstances that we find to be a part of this progress, or evolvment.

To live as we were destined to live, we need to study and apply both physical and psychic laws. We need to use them not for selfish purposes nor merely to satisfy curiosity, but rather to become a part of the development of the total whole which we, as living entities, as living souls, should be.

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# Akhnaton's Capital, Akhetaton

by ROBERT G. WAGGENER PH.D.,  
F. R. C.

*The geodetic center of Egypt*

SOME VERY interesting facts concerning the reign of Akhnaton have recently been brought to light by Professor Livio Catullo Stecchini, Professor of Ancient History at William Paterson College, New Jersey. Professor Stecchini, writing in an appendix to Peter Tompkins' recently published book, *Secrets of the Great Pyramid*, Harper & Row, has suggested that the establishment of Akhetaton (Tell el-Amarna) as his capital by Akhnaton was based upon Akhnaton's desire to return to predynastic ideas.

Akhnaton, according to many authorities, was motivated by a desire to conform to his conception of *Maat*. *Maat* has been translated as *truth* or *justice* but has an extended meaning of proper cosmic order at the time of its establishment by the Creator, according to Professor Stecchini. Akhnaton, in apparent rebellion against the authority of the priests of Amon at the Temple of Amon in Thebes, established his capital at a site for reasons that have long puzzled historians. The location of the site of Akhetaton is even used by some writers as proof of the mental derangement of Akhnaton. The site has no apparent virtues, other than isolation and central location, to recommend it as a capital of Egypt.

Professor Stecchini has suggested that a close examination of the site of Akhetaton—Tell el-Amarna—reveals that it was established in conformity with an exact geodetic knowledge of Egypt and is, in fact, located at the exact geodetic center of Egypt as measured by latitude. The Temple of Amon at Thebes had apparently been located as the geodetic center of Egypt in conformity with a measuring system that had been developed in dynastic times.



—Rosicrucian Egyptian Museum  
Model of Tell el-Amarna Estate, Eighteenth Dynasty, approximately 1350 B.C. The model is constructed to scale by Oronzo Abbatecola, noted Italian-born artist. The plan is from the archaeological research by Dr. E. Baldwin Smith, Egyptologist.

Akhetaton, according to Professor Stecchini, was located and laid out by a measuring system developed in predynastic times and was more accurate than the dynastic measuring system. In accordance with the predynastic measuring system, Akhetaton and not the Temple of Amon at Thebes is the geodetic center of Egypt. According to Professor Stecchini, in locating Akhetaton at the geodetic center of Egypt Akhnaton was conforming to his conception of "living in *Maat*," and the accuracy of the predynastic measuring system is not excelled by the system in use today.

These ideas, as set forth by Professor Stecchini, suggest a rational, scientific side of Akhnaton that is totally at variance with many of the theories currently in vogue among professional Egyptologists concerning the mystic pharaoh. The idea that a scientific measuring system was developed in predynastic Egypt as good as the ones in use today is startling revolutionary in its impact on historical thought. Perhaps our conception of the scientific naïveté of the ancient Egyptians will undergo a change.

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Rosicrucian  
Digest  
December  
1971*

# Which Love Is Proper?

by RALPH M. LEWIS, F. R. C.

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LOVE is a desire for which one conceives will satisfy the desire. Consequently, there is a hierarchy, or scale, of the emotion of love. Simply, there is a variety of loves. Each may be equally intense, yet its objective, that upon which the desire is centered, is different. The most common example of love, that associated with romance, is biological in nature. It is the love motivated basically by the sex impulse. It stems from an attraction for another human, which fundamentally appeals to the sex instinct. This is *physical* love.

Related to this physical love is *paternal* love. This likewise is instinctive, biological—the love of parents for their children. The affection for the child, the desire to protect it, is a strong phase of the emotion of love. The desire is directed toward a different objective than the sex motivation.

There is also the *intellectual* love. This is the true love of knowledge, of wisdom—the very basis of genuine philosophy. To the one principally motivated by physical love, it may seem that the other loves cannot be so intense. However, to the person as a scientist imbued with a profound and intense emotion to enter into an intellectual pursuit, this love is just as enthralling. Such a person would make physical love a secondary matter. He would, perhaps, have the same biological urge of sex love as well, but it would be subordinated to his intellectual one.

Such intellectual love also includes the aesthetic ones. This is the deep love for music and art which has dominated the lives of some of the world's great geniuses. True, such artists also had many romances—physical loves. Very infrequently, however, does history relate them completely abandoning their aesthetic love for a physical one.

There is also what may be termed the *moral* or *spiritual* love. This may be an intense religious motivation, such

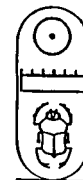
as a saint has for his god. Such an emotion or desire can be so dominant, as history has related, that many humans have sacrificed not only all other loves for it but even their lives for the ideals which represented it.

Consequently, then, we have a spectrum of loves. Most men express two or more loves. Ordinarily they are equal in the demand which they make upon the individual. However, they may vacillate in their dominance; at one time one love may be more demanding, and at another time the other. For analogy, a man may love his wife and yet have an intense emotional motivation in some intellectual creative pursuit, as in a field of science. Yet, let his wife become seriously ill or in any other way her life be threatened, then there is a shift of desire, in other words, making her the focal point of his love.

## Complex Nature of Man

Has one love greater value than another? All are essential to what man is as a physical, emotional, intellectual, and moral being. The animal physical nature of man is commonly the strongest in its desires and appetites. It is because nature requires this if the organic being is to survive and reproduce itself. The more elementary and primitive the emotional function of the individual and the less intelligent and sensitive he is, the more dominant will be his physical love. It will manifest as only centering upon that which satisfies the appetites and passions. However, with refinement of the personality and if there is a higher degree of intelligence and sentiments, the other loves then become more prominent.

The transference of a love from one category to another is not a simple matter. Intense physical love cannot easily be supplanted by, for example,



an intellectual one. Such an individual may throw himself into some profound study. He may become a recluse with an attempt to reject the world. But this does not necessarily repress the intense physical love. It may suppress it temporarily, have it become subliminal. The great physical love, its dynamic force, if transferred to some creative channel as the intellectual or artistic, does not necessarily always further such activity. In fact, it may bring about a frustration and melancholy, which would actually interfere with success in the creative channel.

Transference to another type of love may help one to endure the suffering experienced in an unrequited physical love; in other words, it is far more beneficial than brooding and consequent depression.

The so-called higher loves should be cultivated by man, that is, his intellectual and spiritual ones. These loves are never satiated as is the physical love.

Once the desire is satisfied in physical love, it is then immediately abated. If it is continually aroused and gratified, it may become satiated. On the other hand, for example, intellectual love is not related to the appetites and passions, and it is therefore never really satisfied. It leads the individual on from one greater realization or satisfaction to another.

The wise man will understand his love nature. He knows the purpose of each of such evident motivations. He will see that each contributes to the fullness of his nature. He will not let one negate the others. He will never consider any one love, kept within its proper bounds and for its natural purpose, as being evil. After all, what is of man's nature—which love is—as his emotions and desires, has a purpose and is for his advantage. But it must be properly disciplined and not permitted to either pervert him or lead to the degeneracy of society.

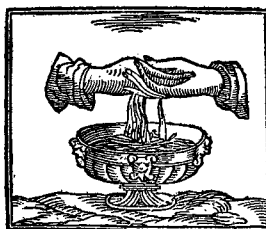


## ANCIENT SYMBOLISM

Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light.

### Friendship

THE SYMBOL shown here is a compound one. The clasped hands allude to friendship, brotherhood, fraternalism—and are used as a symbol having this same significance by societies and fraternities today. The flames, seen rising from the chalice, depict the holy fire of purification, the temptations and trials of life, which we



must go through. The combined symbol represents friends who together have passed through such fires and have had their minds purged of any jealousy and envy of each other. It also means that their friendship has been molded by the flames through which they have passed.

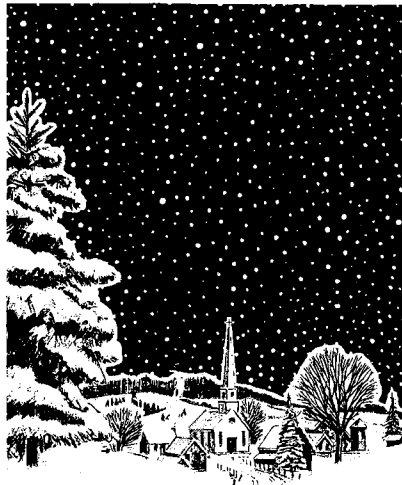
For further information on symbols, write for details about the book, **Behold the Sign**.



Piety to thy God, and benevolence to thy fellow creatures, are they not thy great duties?

—UNTO THEE I GRANT

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## A SCENE TO REMEMBER

by ALICE E. LESLIE

### *The joy of observation*

those rolling hills, or could not come for their mail.

Many bright sleighs, or cutters as they were called, were drawn by horses covered with bright-colored blankets. At a little distance from the sleighs, many children with warm jackets and colorful homemade stocking caps and mittens pulled sleds and made snowballs. As usual, a free-for-all hustle was going on. On the frozen river, merry skaters glided up and down, circled and cut figures to show off their skills. Over the river was a small bridge which had to be crossed as folks came in from the hills.

I watched these happy people as they climbed into their gaily colored sleighs, arranging their packages and making room for the women and children. A dog barked, a horse snorted, and soon they were away. Smoke rose straight up from the post office chimney, and the Christmas wreath over the door spoke of cheer within and peace without.

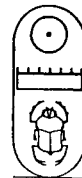
In thought I followed these village folk as they returned to their homes. No doubt Christmas preparations had been going on for some time—mincemeat, preserves, pies, fruit cakes, all carefully stored away. On the morrow the church bells would ring from the steeple of that meeting house I could see as my eyes followed the river. Regardless of the work at home and the excitement of Christmas morning, they would wend their way to the village church and in singing the familiar carols they would give thanks for their numberless blessings.

My sleigh was ready and soon I was on my way, a richer and more thoughtful person for having sat in an old rocker and watched the happy people of this village.

ON the morning before Christmas, in the year 1911, I was nearing a village when the runner on my sleigh caught on an unseen object and was ripped away from the wood. Calling to a man who was just coming from his house, I asked him if he could perhaps direct me to a blacksmith's shop where it could be repaired. With an interested smile, he pointed up the road. "Just a piece ahead, you'll meet up with the blacksmith." The "piece ahead" was not far, and soon my sleigh was awaiting its turn at the forge.

"You'll have to wait some time," said the blacksmith kindly. "Why don't you move on down the road a bit and wait at Mrs. Brown's? You'll be more comfortable there. I'll send word when your sleigh is ready."

So, some ten minutes later I found myself sitting in a comfortable rocking chair in Mrs. Brown's best parlor. The window faced the small wooden post office and store. Its porch had a wood frame roof, now covered with snow. There were people coming and going, carrying bundles and mail. A woman, wearing a very large hat, was talking with a man who was carrying a basket from which dangled the head of a turkey. In front of the building was the covered wagon that would soon go the R.F.D. route to deliver the Christmas mail. Some folks lived far away, near



# An Initiatory Drama in Ancient Egypt

by DR. MAX GUILMOT, F. R. C.

EDITOR'S NOTE: Dr. Max Guilmot is a noted Egyptologist of Brussels, Belgium, and consultant of the Rosicrucian Egyptian Museum. He is also a member of AMORC of France.

## Part I Esoteric Filiation

WE FREQUENTLY hear it said that since the most remote antiquity an uninterrupted succession of initiatory organizations has transmitted its secret knowledge to the men of today. Under such circumstances, our contemporaries would be assured of possessing doctrines, rites, and symbols, the worth of which would be guaranteed by a reliable "tradition."

The problem of esoteric filiation is capital. In fact, if a secret knowledge has truly been preserved from generation to generation, if the original legacy has truly survived the fall of empires, then, with the same costumes and in the same settings, we still perform the effectual acts of old—we are the keepers of a tested knowledge; we are the links in a chain that spans centuries, from the dawn of civilization to the present day, which guarantees the amazing worth of our knowledge.

### *The Gaps of History*

But the study of the history of the Mediterranean world does not at first suggest this ideal continuity. The famous Egyptian "wisdom" especially—the remains of which were gathered by the Greeks, the Copts, the Byzantines, and finally by the medieval West—has suffered such deformations that one wonders what authentic souvenirs of a great knowledge our modern world was really able to salvage from the land of the Pharaohs.

Most assuredly, the four millenniums of Egyptian civilization did not disappear without leaving any vestiges behind. Rome still exhibits the obelisks that the Caesars had transported there. The astrology of the Nile Valley, through the medium of Byzantine works, has reached medieval Europe.

The magical practices, through the intermediary of the Greeks and the Arabs, have penetrated the West. It is almost certain that the great Pharaonic myth regarding the creation of the world by the Word has influenced the Judaeo-Christian theology of the Logos—the creative Word; and that Christian baptism has imitated the aspersions of vivifying water practiced by the priests of Egypt.

However, such survivals do not necessarily imply the transmission of an esoteric knowledge. It was most natural, for example, that early Christianity borrowed, where it was born, certain Egyptian myths and rites indispensable to its rapid development. But later these borrowed forms were assigned a complete new meaning, and one wonders what is left, in this transfer of legacy, of the ancient mystical Egyptian meaning?

Despite all, it is still affirmed, without any really valid proofs, that Egypt was the main cradle of contemporary esotericism. We invoke an uninterrupted spiritual tradition without providing any conclusive evidence of such. To recover such evidence would mean to renew with the past, to restore the authority of a lost filiation, and to add an immense prestige to our present teachings and techniques.

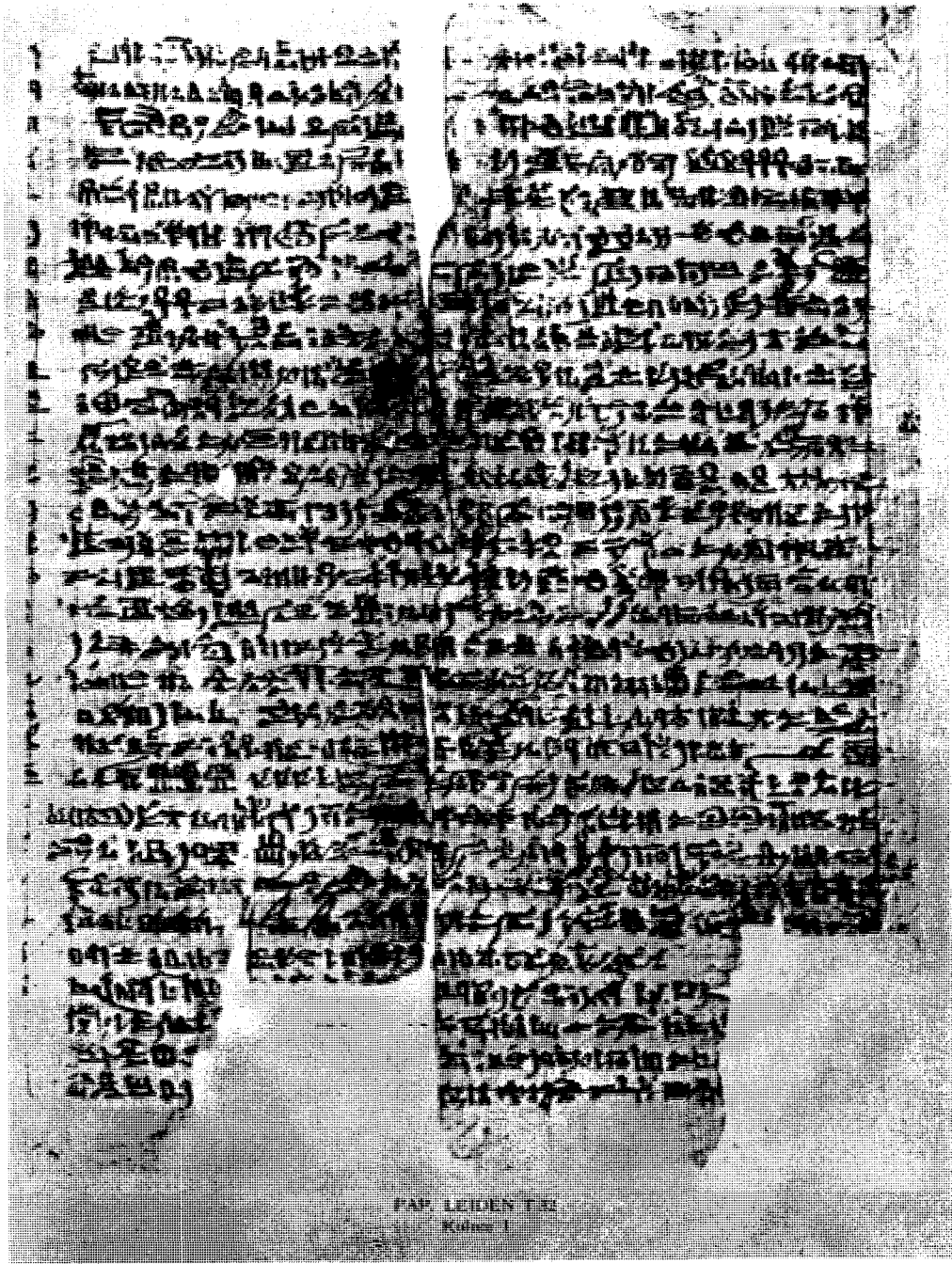
### *Reestablishing A Broken Tradition*

Among the secret techniques, the more stable are those practiced during initiations. From century to century, words and symbols may vary, but the initiatory process—a long journey through darkness accompanied with trials and followed by a sudden illumination—remains unchanged. It cannot vary in its general scheme since it always intends to regenerate the human being and to lead him to supreme Knowledge. It must always evoke a step toward Light.

Consequently, if we intend to discern the most stable and also the best part

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of the secret heritage that Egypt has supposedly bequeathed to the world, and to give a solid historical foundation to our teachings, we must start with initiatory techniques. Their ground is firm, since the fundamental idea—progression toward Light—remains the same throughout the ages.

But here arise various difficulties, since the Egyptian texts pertaining to initiations are, by definition, secret; that is, they are concealed. Also, up to now no Egyptologist has pursued such matter exhaustively. These documents go unnoticed, drowned in heavy funerary compilations; and even if they were discovered, their interpretation would escape the too rationalistic mind of today.

Therefore, the question remains to bring these writings to light, to decipher them, to translate them, and to attempt their synthesis—a solitary work of long duration—from which a book that will try to reestablish the broken tradition will finally come out<sup>1</sup>.

#### ***The Papyrus of Leiden***

This work has been started for a long time, and rather than waiting to finish it, here is one of these fascinating documents, among the texts already worked upon, the correct interpretation of which has never been attempted before and which will be studied here without its philological commentary.

It concerns a papyrus dating back to Roman times and preserved in Leiden<sup>2</sup>. It was written about thirty years after the Crucifixion of Jesus on behalf of a certain *Horsiesis*, priest of Amon-Ra and “Master of Secrets” (Egyptian: *hry sst*<sup>3</sup>).

In a pacified Egypt conquered by Rome, this important figure was probably neither aware of the events that were then happening in Palestine, nor of their immediate and formidable

repercussions throughout the Greco-Roman world. Remaining faithful to his ancestral religion, *Horsiesis* had deposited in his tomb, among other scrolls, this papyrus that a recent trip to Leiden allowed us to examine thoroughly.

Its hieratic writing is neat but very small and sometimes difficult to decipher<sup>4</sup>. The text relates all the sacred ceremonies in which the deceased had participated while on earth; it is an inventory, if you wish, of his pious actions—a sort of complete “biography,” likely destined to justify his entrance into the Hereafter.

But in this enumeration of memoirs evoked without any apparent order, a passage more coherent than the others mentions a visit of *Horsiesis* to the temple of Osiris, located at Busiris, a city built in the heart of the Nile Delta. The deceased relates his arrival at the sanctuary, what he saw there, what the officiating priests told him, and what was finally revealed to him.

As we can see, here is no ordinary ritual performed for a god, but a ceremony organized for the benefit of only one man by several actors qualified to celebrate it. The readings of the translation of this most important text will soon reveal that at that particular passage the papyrus retains the memory of an initiation<sup>4</sup>.

But, here is a very strange fact: this initiatory account was not transcribed for *Horsiesis* only! There exist other Egyptian texts<sup>5</sup> that relate almost word for word the same ceremony.

What should we think? That there existed in Egypt “model biographies”—the papyrus of Leiden being but one copy—used by the dead as testimonials to their piety. By having a scribe transcribe this “attestation of holiness,” *Horsiesis* probably followed a common funerary custom.

It does not matter much, moreover, whether he had actually participated in

<sup>1</sup>) Its title will be *L'Initiation aux Mystères en Egypte ancienne* (Initiation into the Mysteries of Ancient Egypt), likely to be published in 1974.

<sup>2</sup>) Papyrus T 32 of Leiden; first edition, with good illustrations, by B. H. Stricker, in *Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden*, Vols. XXXI (1950), XXXIV (1953), XXXVII (1956), Leiden.

<sup>3</sup>) See reproduction on page 463; it represents Column I of the Papyrus T 32 of Leiden.

<sup>4</sup>) See the translation at the end of Part II of this article (January *Rosicrucian Digest*). The initiation at Busiris comprises lines 16 to 26 on our cliché (to be read from right to left).

<sup>5</sup>) For example, stele No. 128 a, in the Vatican (published by W. Wreszinski in *Zeitschrift für ägyptische Sprache*, 45 (1908), pp. 111 sqq.), and a stele from Hawara (studied by G. Daressy in the *Recueil de Travaux*, 36 (1914), pp. 74-75).

all the ceremonies described in his scroll or whether these ceremonies had been to him only an imaginary tale. As we shall see, the vicissitudes of the initiation at Busiris are so concrete and the scenario—performed by plain mortals and not by gods—progresses so precisely that we cannot doubt that at one time its staging really took place. The fact that later the scene became a stereotyped story does not authorize us at all to doubt its effective utilization as an initiatory booklet.

***Busiris, Sacred See of  
Osirian Initiation***

Before progressing with the initiate on the path of illumination, we must first imagine the famous site of Osirian esotericism—Busiris (Egyptian: *Per Ousir*—the sanctuary of Osiris), a large city now destroyed. Fortunately we have a description of Bubastis, a city near Busiris and probably very similar, written by the Greek historian Herodotus in the fifth century B.C.<sup>6</sup>

Without too much difficulty, we can consequently imagine the wide canals shaded with trees that divided Busiris—the Holy—into squares. There the body of Osiris<sup>7</sup> rested, the god of Good, assassinated by Seth and resurrected by Isis, the great magician. We can picture the flagstoned avenues, seventy meters wide, leading to the various palaces of the city and its ancient temples, the foundations of which preceded the historical era. We can mingle with the huge crowds—tens of thousands of people—who, during processions or pilgrimage, walked toward the pylons of the Osirian sanctuary to watch the staging of the god's Passion<sup>8</sup>.

Next month: Part II, *The Initiatory Progress*.

<sup>6</sup>) Herodotus, *Stories*, II, 138.

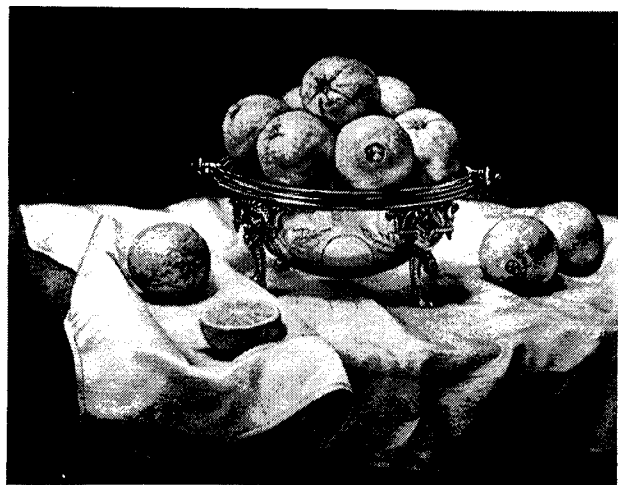
<sup>7</sup>) Plutarch, *De Iside et Osiride*, 21, 359 B.C.

<sup>8</sup>) Regarding this subject, consult the monumental work of J. Pirenne, *Histoire de la Civilisation de l'Égypte Ancienne* (History of the Civilization of Ancient Egypt), Neuchâtel, especially Vol. III (1963), pp. 192-193).

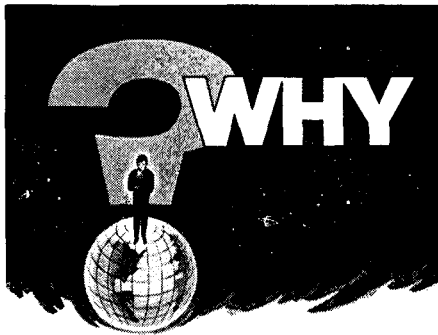


***Exhibition of Paintings***

An outstanding exhibit of realist-impressionist works was presented in the Art Gallery of the Rosicrucian Egyptian Museum during the month of November. Paintings by Ralph Jacobs, of Carmel, California, were on display. Mr. Jacobs is especially known for his still-life studies, and those included in this exhibition fully demonstrated his mastery in this field. Filled with vibrant light and color, his canvases convey a sense of aliveness so real that one can feel copper, silver, or porcelain, and almost taste the fruit. He is a member of the Society of Western Artists and has his own gallery in Carmel, California.



**ORANGES, SILVER, and DAMASK**



Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

**QUESTION:**

Why are all the Rosicrucian teachings sent through the mail and not given in personal sessions?

**ANSWER:**

First, all of the privileges of membership are not and could not be extended through the mail. There are various discourses, demonstrations, exercises, rituals, and experiments that are conducted in the numerous Lodges, Chapters, and Pronaoi of the Order throughout the

world. Several thousand members who have affiliated with these subordinate bodies have enjoyed such privileges and facilities in addition to their private sanctum studies.

Second, it was the members themselves who originated, at a Convention in Pittsburgh, Pennsylvania, in 1917, what was then called the *National Rosicrucian Lodge*. A resolution passed by unanimous vote at that time decreed that the Rosicrucian studies should not be limited just to Lodges as they then were. The reason behind this constitutional amendment was that thousands of persons who wished to benefit by the Rosicrucian teachings could not do so at that time because there was no Lodge in their vicinity.

However, the studies issued to qualified members are never sold to them. There is no price upon them. The member receives such monographs, charts, diagrams, periodicals, and many other features as an incident of his membership. The material so issued always remains the property of the Order. There are many features of sanctum membership, as the member realizes, that are quite apart from the monographs received.

It may be asked, Does the truth, a fact, a point of knowledge have any less value because it is placed in print and issued privately through the mails instead of given orally?



**COVER** The natural-color photograph on the cover of this issue of the *Rosicrucian Digest* is of the Rose-Croix University building. In this edifice are the laboratories and classrooms in which Rosicrucian instruction and experimentation are carried on at different periods of the year.

In the foreground may be seen the plaza and fountain, a popular meeting place for members and for pleasant chats, especially during the summer months when Rose-Croix students and Convention delegates are here in great numbers from throughout the world.

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## The Introspecting Mind

by LEONARD J. ZIEBEL, F. R. C.

PROGRESS is a quality that is inherent in every human being. The desire to forge ahead toward a higher standard of life is the impetus upon which man patterns his ideals and his activities. The goal that each individual sets out to reach becomes his ultimate purpose, and the success of his travail lies in the foundation built from his past experiences and actions.

Progress demands change, for without change everything would become inert, stagnant. Life itself would become drab, monotonous, devoid of challenge. No worthwhile experience could be gained. By refusing to accept change, one closes his mind and denies himself the greatest privilege of life itself—the power to evolve into something better, greater, nobler.

Today more than ever our society is crying for change. Under the fiery impulse of a rebellious youth, everything is being challenged. However, the path of progress, whether it be individual or collective, depends upon the worth of the ideals set by the personalities involved. The strength of man's endeavors is wholly dependent upon his reactions to the frustrations that beset him as he struggles to reach his goal.

In his search for happiness, man has migrated from cities to towns, to villages, and back again, trying to escape from the same dullness that seems to always follow in his footsteps. More often than not, he seeks the material advantages of life throughout his search for progressive enlightenment. The sincere seeker, however, soon learns that

progress is *not* a product of material gains alone. It is also the happiness and contentment that stem from the mastering of prevailing circumstances; it is the acquisition of a chosen goal through determination and directed action.

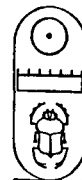
In an affluent society such as we of today enjoy, there is a tendency to seek the pot of gold at the rainbow's end by looking for a new "kick," a new experience to relieve the monotony of life. Shorter workweeks, automation, earlier retirement—all are contributing factors that have made the average working man the equal of what was once known as "the leisure class."

Yet, with all the material abundance at his command today, man has become more cynical and more insensitive to the realities of life. In a world that has grown smaller because of technological progress, man has become a wanderer, a restless traveler seeking escape from the tedious sameness that surrounds him in the form of tract housing, fashion, and assembly line manufactured goods.

In the quest for greener pastures, one soon begins to realize that no matter how many times he changes his local scene it is impossible for him to run away from himself. Wherever he finds a foothold, he also finds the same problems and anxieties that have always been plaguing his thoughts. He finds that travel and escapism are of little value if they do not serve a constructive purpose.

During the course of a lifetime, man encounters many situations that can prove to be beneficial to his welfare or detrimental to his advancement. The way he reacts to a situation will determine its future outcome and the effect it will have upon his character.

Progress is a combination of insight and foresight. The ability to discern and judge the values that are of real importance and worth is a product of man's thinking process. Therefore,



one's thoughts should not be limited to the situation of any one given moment alone, but should encompass past experiences and knowledge. By utilizing knowledge gained from past experiences, one is able to intelligently set a goal and plan the necessary steps to take in reaching that goal.

Nothing comes by chance. The end result of any plan is the reflection of the thought and work that were put into it. In other words, one's own mental picture of a thing, based upon *his* interpretation of it, is what constitutes the reality of attainment.

By seeking within himself, man becomes more cognizant of his creative abilities. He begins to feel an awareness and sensitivity that are far removed from the objective, material world about him. The questions that have been plaguing him take on a new perspective, and the first step on the path to progress becomes a manifested reality.

Life is not just a game that is played out to an inevitable conclusion. It is full of complexities and challenges, and man *must* have challenge in order to survive. Everyone in his own way yearns to "do his thing," and the development of the creative process expresses itself in the enthusiastic response of achievement.

In his struggle for survival, man will not get something for nothing. He must give in order to receive. Paradise, in the full sense of the word, is not meant for man in his present environment. Man is what he has made of himself, and if he believes that he is living in a purgatorial abyss then it is of his own crea-

tion, and only his mind can pave the road to the paradise he is seeking.

In his efforts to better himself and his world, man has constantly had to adopt and adapt to new ways. By so doing, his consciousness and understanding of life have expanded to the point where he is just now beginning to feel a sense of purpose. However, the future evolution of the race depends upon man's ability to correctly correlate his thoughts and knowledge into constructive channels of achievement.

Each new experience, each new thought and action increases man's understanding of the world around him. As each of these attributes is enlarged upon, he climbs ever upward and evolves into a higher state of being. A new light shines forth in his mind, and a more logical form of existence begins to take shape.

The integration of new information impels the mind toward a new awareness. The intuitive faculties are awakened and the creative process is cultivated causing a further expansion of wisdom and understanding. This expansion brings man to the rim beyond which lies the vista of truth—his primary objective.

As his thinking process evolves and the spark of truth ignites his consciousness, man is better equipped to reach a preconceived goal. Negative thought patterns change into positive actions, and the known and unknown are blended into a harmonious whole wherein the future characteristics of the human race evolve toward a higher degree of consciousness and the nobility of human dignity bursts forth with inspired vigor.



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### 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, Holland, Italy, Switzerland, Sweden, and Africa.

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

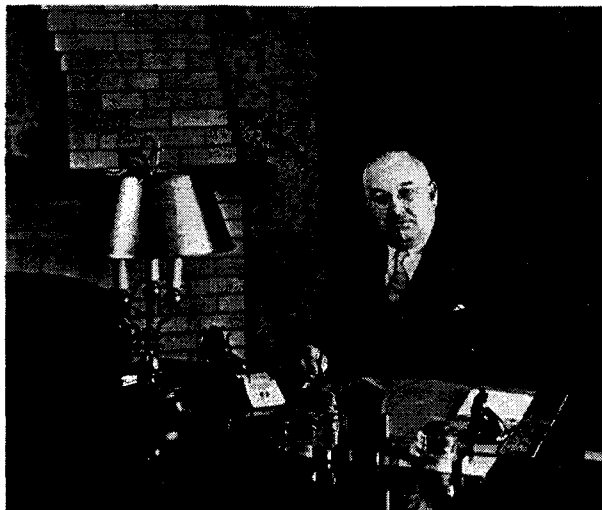
## PSYCHIC RADIO

THE RADIO CHIEF in the Department of Commerce at Washington reports a new phase of inquiry with which he is contending to the best of his ability but which astounds him and perplexes his scientific knowledge. Frankly, he looks upon most of the strange letters that come to him as being unworthy of his time and attention, but quite a few have warranted some investigation and have led to a call for opinions and assistance in solving the seeming mystery.

The letters report the development in certain persons of a faculty or functioning of the mind or consciousness, aptly termed *psychic radio receptivity*. While all this correspondence may be new to government officials, and although it has no place in any of the bureaus in Washington, the phenomena are not new.

Such experiences as have been related to the government and to the editors of many radio magazines came under the writer's attention fifteen or more years ago when he was experimenting with many of the advanced principles of "wireless" which have recently become popular. In my associations with many wireless enthusiasts in those days and in attending the early sessions of the Radio League of America long before the broadcasting of music and speech was considered possible as a popular attraction, the strange functionings of the psychic consciousness of man were discussed in terms less psychological than they are discussed today.

It was *not* uncommon for those who had been "pounding the brass" for hours, sending long messages by the still familiar Morse code, and listening for several hours in the stillness of a small room late into the hours of the morning for weak and distant answers, to finally throw themselves upon a couch for rest or retire for the night

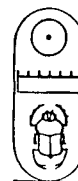


only to find the room, the atmosphere, filled with code messages although the wireless equipment was in a remote part of the home and completely shut down in its operation.

Nor, was it uncommon for many to report that they could hear such code messages at different hours of the day or night while walking or talking on the street, in the parks, in theatres or other places far from any sort of wireless or electrical equipment of any kind.

Many special cases were reported, investigated, and tabulated as being impossible of solution at the time, of messages received very definitely and, seemingly, by the sense of hearing while persons were at rest or in a relaxed condition and away from any radio equipment. I may also refer to the many experiences recorded by operators of wireless equipment at sea who have made affidavits that they have been called from their sleep by hearing the famous SOS call independent of the wireless devices.

Some very notable experiences are still referred to whenever the "old timers" get together and compare notes. Not one of them would challenge the statements made by "Hal" Smith of Brooklyn, New York, who had one of the finest private wireless transmitting stations in that part of the country. He had worked long and well to improve



the quality of his old spark transmitter until with a revolving spark-gap and efficient condensers he had raised the pitch or tone of his spark to a beautiful musical note high in the scale.

We always knew when "Hal's" station was on the air by that note. It was like the highest note of a flute. It could be picked out of a hundred other high and low pitch sounds constantly in the air. It was common practice to speak of "Hal" or rather refer to him by whistling a high note—which by the way could never approach in pureness and pitch the note of his spark. I am explaining this note at length because, from a scientific point of view, it would be material indeed in considering his case.

#### *Man's Inner Hearing*

"Hal" lived with his old mother, who was his companion in many ways and was considered by the "wireless gang" of boys and young men as the sweetest little old lady that ever lived. Her home was always open to them, and that means really open, day and night!

But one day "Hal" was over in New York. He was visiting Battery Park at the lower end of Manhattan, for it was Sunday afternoon and he liked to look over some of the vessels, as they passed, with their improved wireless equipment. While sitting on a bench in the park, apparently watching hundreds go by and hundreds sitting or standing around, "Hal" suddenly heard the high note of his wireless station at home. Like many of the boys, he had locked that little wireless room and was sure of it, and no one but his mother could unlock it when he was not there.

He listened again. It was surely his "note." He had gone to a fan's home and listened to that *pitch* during the months he was perfecting it, and on such occasions he had asked his mother to press the key at a certain minute of the hour with four short dots and one dash, followed by a pause and then the four dots again and a dash, over and over for two or three minutes. That was all of the code he had ever taught her. It was enough for him to judge his pitch.

And then, on this Sunday afternoon, he distinctly heard that same, un-

mistakable pitch, and the same four dots and dash, pause, four dots and dash.

He looked at the old clock on the tower. It was 4:46. His mother must be showing the "set" to someone. A strange thing for her to do in his absence, thought "Hal." And then came the sudden realization that he was not even near a wireless set and was *not* listening in to any radio waves in the ordinary sense. His first impression was one of awe, then that of doubt. He tried to smile off the incident, but nevertheless listened—listened with that inner consciousness that we know so well. Again and again came the same four dots and dash, but a little less even or regular and with longer pauses. Suddenly there were three dots—and nothing more. At the same instant a terrifying fear or impression swept over "Hal," and he rushed from his seat madly for a car and made his way over the Brooklyn Bridge and up Fulton Street to his home.

He claims that it took him just forty-eight minutes to get home. At any rate, when he rushed into that little wireless room just off the kitchen in the rear of the apartment he was stunned with the sight of his mother's limp form lying across his operating table with her one hand near the telegraph key. She was lifeless and had sent out the call for help—the only call she knew, and her boy had "heard" and responded when it was too late.

For verification of his story, there is the testimony of four others who, listening in at their sets that afternoon also heard, *in a truly physical sense*, that high-pitched note of "Hal's" as though tuning his spark again. One of them called "Hal's" "call letters" a number of times but received no answer. And, all of them say it was about a quarter to five when they heard the pure notes of that station.

#### *Receipt of Mental Messages*

How did "Hal" *hear* that call sent by his mother? One school of occultists will say that her mind was on her boy, that she mentally transmitted her message to him, that he in his receptive state received the impression of what his mother was doing and thinking, and that his consciousness *transmuted* the impression into *sounds*. It is the familiar



telepathic interpretation and explanation of similar phenomena.

Another school will explain it as divine impulses translated and transmitted by the Angels of Space. The materialists will explain it, as I have heard them explain it often, upon the basis of coincidence.

I have another explanation to offer. I base my contention upon many other cases apart from this one and upon personal experiences as well.

It is this: As we use and perfect any function or sense of the body and consciousness we make it more sensitive, broader in its scope, and less limited. That is to say, man physically and psychically is evolving to such a degree and in such a way that those organs, parts of the body, functionings, and senses which he no longer needs are becoming smaller, dormant, atrophied, and disappearing from his organization. In the physical sense we have much proof of this throughout the whole body. In the psychic sense we are just beginning to realize that evolution is doing for the psychic body of man exactly what it is doing for the physical man.

And, through the systematic or prolonged practice of concentration on hearing (as is necessary with listening-in to distant or faint radio signals), one more and more loses all consciousness of the outer self and the outer environment and becomes attuned to the consciousness of mental messages. Such experiences make the consciousness keen and alive to every incoming impression.

Radio waves that pass through the ether are not different from other sound waves of any kind except in their rate of vibration. Radio waves are like the waves of light, so far as their rate is concerned. Our eyes are constructed by nature to take or receive those high vibrations and translate them into lower vibrations that we may sense. Some animals can sense rates of vibrations of light that we cannot. Some animals have no eyes at all because they live

where there is no light, as at the bottom of the sea in very deep water. Those animals which live where there is little light have more sensitive eyes. The same is true of the organ of hearing. It varies in animals according to where their state of evolution has placed them. *Modifying environment has modified their sense of hearing.*

In order that we may hear the sounds being carried on the radio waves, we require electrical devices in a receiving set to translate the high rate of vibrations into a lower rate to accommodate our organ of hearing. But such a process is only a makeshift. In all the past of civilization we find that nature has gradually changed, improved, or modified the organs and senses of man to meet the conditions of his environments and needs; and, therefore, I contend that if we continue to concentrate and experiment with the higher waves and rates of vibrations, both in sight and sound, nature will gradually adjust the receptive organs to receive those rates of vibrations without the intervention of electrical or mechanical devices.

Those who today are hearing—as they report to the Government—radio dots and dashes, without the use of any electrical or radio equipment, are, in my opinion, the early protégés of nature's great change that is coming to mankind. And the day is not far distant, relatively near so far as many cycles of evolution are concerned, when mental messages, traveling at an even higher rate than radio, will be received also by the mind of man as easily as the lower rates are received today.

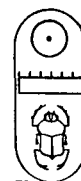
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this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



He who entertains a new avenue of thought about the cosmos is a metaphysician. He who demonstrates it is a scientist.

—VALIDIVAR

[ 471 ]



# A Minute of Silent Prayer

by ETHEL TAYLOR, F. R. C.

THE ST. STEPHEN'S clock tower, which appeared last spring in a natural-color photograph on the cover of the *Rosicrucian Digest*, is a landmark which can be seen from many parts of Westminster, London. For over one hundred years, the tower has stood like a sentinel, watching the changing flow of traffic over Westminster Bridge and along the Thames River. It has stood invincible through two world wars, with the roar of planes overhead and bombs dropping around it, miraculously escaping damage. It is three hundred and eighteen feet high. The dial of each clock face is twenty-three and one-half feet in diameter. The clock's mechanism weighs approximately five tons and is renowned for its accurate time. Until 1913, the clock was wound by hand; subsequently an electric motor was installed which has kept the clock ticking away ever since.

*Big Ben*, the giant-sized bell which strikes in the clock tower, weighs thirteen and one-half tons, is nine feet in diameter and seven and one-half feet high. Its first boom was heard in 1859. The bell was installed during the time that Sir Benjamin Hall was First Commissioner of Works. He was nicknamed Big Ben because of his colossal size, so the members of Parliament named the bell after him.

The clock tower stands like a guardian at the north end of the British Houses of Parliament, situated on the Thames embankment. Fire had destroyed the old buildings, so the present edifices were built during the 1840's. They are in the Gothic style and designed by Sir Charles Barry.

The clock and Big Ben are stars in their own right. On New Year's Eve



in 1923, the boom of Big Ben was heard over the British Broadcasting Corporation. On New Year's Eve in 1949, the floodlit face of the clock appeared on British television screens. Big Ben's tones are renowned throughout the world, and any important event on British radio or television is preceded by the booming of Big Ben.

Its purpose as communicator of time has not been its sole function. During the conflict of World War II, Big Ben was instrumental in helping keep up the morale and fighting spirit of the people of Britain. The clock's lights were dimmed and its tones silenced over the B. B. C. network, but because of an incident which occurred in World War I a minute of silent prayer was heralded by Big Ben's striking at 9:00 p.m. each evening, over the B. B. C. radio.

"The Big Ben Minute of Silent Prayer" was instituted by the late Wellesley Tudor Pole, modern mystic, seer, soldier, author, and businessman. During World War I, W. T. Pole served as an officer in General Allenby's army. The regiment was stationed on a hillside near Jerusalem. On the eve of a battle, Pole and another officer were in serious conversation. The officer prophetically told Pole that he himself would not come out of the battle alive, but that he, Pole, would survive to witness a greater conflict. The officer went on to say, "When this time comes, remember us—we shall play our part but not with material weapons. You will have 'Time' available as your servant, lend us a moment of it each day, and, through your silence, give us our opportunity." The following day, the officer was one of those who were

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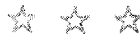
killed but not before he had saved his regiment from the enemy's ambush.

Then came the great worldwide conflict, twenty-one years later, and W. T. Pole remembered. He wished a silent minute of prayer to be signaled by the boom of Big Ben at 9:00 p.m. each evening. The clock's sound had been replaced by the Greenwich time-signal over the B. B. C. network, because it had been feared that its boom would attract the enemy. The B. B. C. could not be persuaded to change its policy, so Pole approached Sir Winston Churchill, with the result that Big Ben's resolute boom was restored over the air on November 11, 1940, for one minute each evening.

During the evacuation of Dunkirk, people throughout the British Commonwealth were invited to join in Big Ben's Silent Minute of Prayer at 9:00 p.m. each evening. People in thousands

participated, and the united prayers of these people became an incalculable factor and weapon in helping keep up their morale and win through to the end of the war.

In 1964 the B. B. C. discontinued the striking of Big Ben over the network. W. T. Pole suggested that light should replace sound by the lighting of a permanently burning amber light in each individual home, with the continuation of a silent minute of prayer as a gesture toward the reality of the spiritual world in a time of great human need. Now there is the *Lamp-lighter Movement*, with an amber light burning in thousands of homes in many countries throughout the world. These Lamplighters are linked in a network of dedication and prayer for peace and healing throughout the world in a "Minute of Silent Prayer."



## 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.

**January:** The personality for the month of January is John Lynch, Prime Minister of Ireland (Eire).

The code word is NAT.

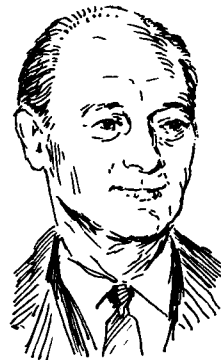
The following advance date is given for the benefit of those members living outside the United States.



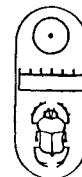
EMILIO COLOMBO

**March:** The personality for the month of March will be Emilio Colombo, Prime Minister of Italy.

The code word will be EXPED.



JOHN LYNCH



# Rosicrucian Activities Around the World

RESOUNDING success crowned the Pacific Northwest Conclave sponsored by Vancouver Lodge, AMORC, on October 8, 9, and 10. The fraternal spirit so evident in the Northwest crowded the newly rebuilt temple to capacity at the opening address of the guest speaker, Frater Cecil A. Poole, Vice-President and Treasurer of the Supreme Grand Lodge. Attending officially was Frater J. Leslie Williams, Grand Councilor for the Pacific Northwest, while participating in the ritualistic work were Enneadic Star Lodge, Michael Maier Lodge, Victoria Pronaos, and Emerald Pronaos, with fourteen Colombes gracing the ritualistic assignments.

The highlight of the evening on October 9 was the presentation of a Wedding Anniversary cake to Frater and Soror Poole—adding an especially festive note to the banquet attended by more than two hundred members and guests. Due to the imminent retirement of Frater Poole, an ice sculpture in the form of the official Rosicrucian Cross decorated the banquet hall, depicting the many years of service Frater Poole has devoted to the work of the Order.

The members were unanimous in praise and appreciation of a perfect Conclave.

▽ △ ▽

On September 22 and 23, AMORC's Grand Treasurer, Robert E. Daniels, attended the Postal Forum V in Washington, D.C., where discussions were held pertaining to postal affairs and reform in the United States Postal Service. As Chairman of the San Jose Postal Customers Council, Mr. Daniels represented many business concerns in the San Jose area.

Seen in the picture above with former United States Postmaster General, Mr. Winton Blount, are (from left to right) Mr. John Mazzocchi, Pacific Telephone



Company; Mr. John D. De Butts, Vice-President, American Telephone and Telegraph Company; the Postmaster General; Mrs. Simenson and Mr. Simenson of San Jose; and Mr. Daniels.

▽ △ ▽

It is of interest to learn that the publication, *Point Roberts Guide*, a community service paper, is now being managed by Soror Thea Pisetti of Point Roberts, Washington. Soror Pisetti is well known to many Rosicrucians, having attended several Rose-Croix University Summer Sessions and International Conventions in San Jose. Her many friends wish her every success in this new undertaking.

▽ △ ▽

The annual Rose-Croix University Fall and Winter Lecture Series began on October 29. Frater Erwin Watermeyer of the Rose-Croix University Faculty is presenting the course entitled *Introduction Into the World of the Kabala*. A record number of students have enrolled for the entire course which is being presented on Thursday and Friday evenings in the amphitheater of the Rose-Croix University building.

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In the aftermath of the earthquake that so severely damaged Hermes Lodge, support from members in the area has been generous, but the Lodge is still short of the required goal, and any contribution will be gratefully received. Simply send it to Hermes Lodge, AMORC, 148 N. Gramercy Place, Los Angeles, California 90004.

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A recent public meeting held by the Barbados Chapter (AMORC), West Indies, was highlighted by a presentation of the Rosicrucian Humanitarian Award to Mr. Clifford B. Gooding-Edghill of Bridgetown, Barbados. The award was presented for meritorious services rendered to the underprivileged by the Dorcas League, a humanitarian organization founded by Mr. Gooding-Edghill. Frater R. A. Hunt, Master of the Barbados Chapter, in presenting the award "stressed that Mr. Gooding-Edghill had extended his thinking from the small world of self and embraced all of the community." Members and nonmembers alike were impressed with the ceremony which received press and television coverage. Mr. Gooding-Edghill is shown on the left receiving the award from Frater Hunt.



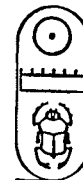
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Collectors of antique toys are admiring the craftsmanship of Frater Law E. Valleau of Grand Rapids, Michigan. Frater Valleau, master craftsman, has been chosen by Sears, Roebuck & Company to reproduce some of the best pieces of a priceless collection of 2800 antique toys purchased recently by the Company. His small shop, specializing in precision brass and bronze casting of art and decorative objects, is uniquely suited to this task, for Frater Valleau together with his son Blake and several other employees in the small foundry are masters of their trade. Frater Valleau learned hand-molding as a boy in Chicago and has made it his lifework.

This is the first time in history that antique toys have been reproduced by the maker's original methods, using the same materials and in exactly the same size. In the painstaking process each toy has to be carefully taken apart, molds made, and casting done in the same cast iron as the original. The toys are then assembled and painted in the original colors. A thousand molds were made for the toys, some of which date back to Civil War days. The work has been authenticated by an antique toy expert, and the reproduced toys will be offered in a limited edition as collectors' items in the Sears Christmas catalog.

The original toy collection will be on display in the Smithsonian Institution in a room especially designed for it. The project so aroused the interest of the news media that a series of programs on toymaking has been scheduled by the CBS television network.

▽ △ ▽



Members attending the 14th Annual Fall Conclave of the Essene Chapter, AMORC, in Minneapolis, Minnesota, on September 25 and 26, received their programs with this symbolic cover which was painted by Soror Susan Parr of Crystal, Minnesota. A total of 125 such covers was hand painted by Soror Parr.



## Peace

**L**ASTING PEACE is a quality of mind and heart; it is not a state of political affairs. Peace cannot be legislated. It cannot be forced. It evolves in the human heart when one's knowledge and understanding of God and man rise to superior levels of consciousness.

When we first can live at peace with ourselves, we then learn to live at peace with others. As more and more humans gain personal inner peace, more and more will humans live at peace with one another. If you have found that inner peace, you are radiating peace to others and in this way you do a great deal to bring about world peace. In time, great numbers of people will be living side by side in peace and friendliness. Peace begets peace. The peacemaker is the salt of the earth—not loud nor disorderly—but an example of peace and contentment.

The man of noble heart walks quietly and is at peace with himself and all living things.

—LEONA MOULDER, F. R. C.



### MUSIC FOR MEDITATION

The ancients believed in the efficacy of music as an important tool in the process of daily meditation. Great philosophers pondered life's mysteries surrounded by the fine music of the day.

How does music **influence** man's emotions—rousing or soothing them? Why do certain tones or combinations of tones cause man to begin introverting his consciousness?

#### Fascinating **FREE** Discourse

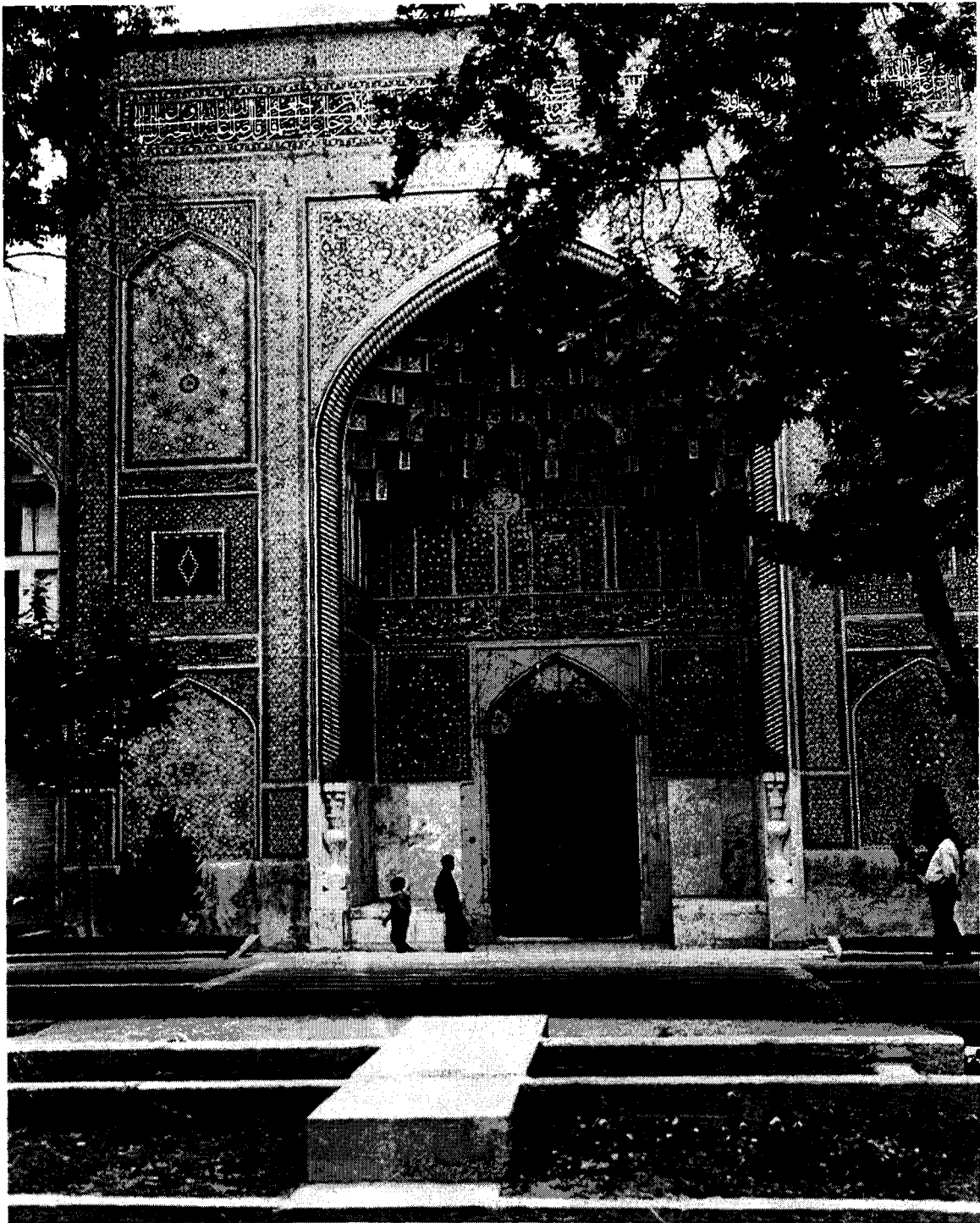
An interesting discourse, "Music For Meditation," will be sent *without cost* when you subscribe or resubscribe to the *Rosicrucian Digest* for one year at the regular rate of \$5.00 (£2/1/9 sterling). When writing, ask for the manuscript by name.\*

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



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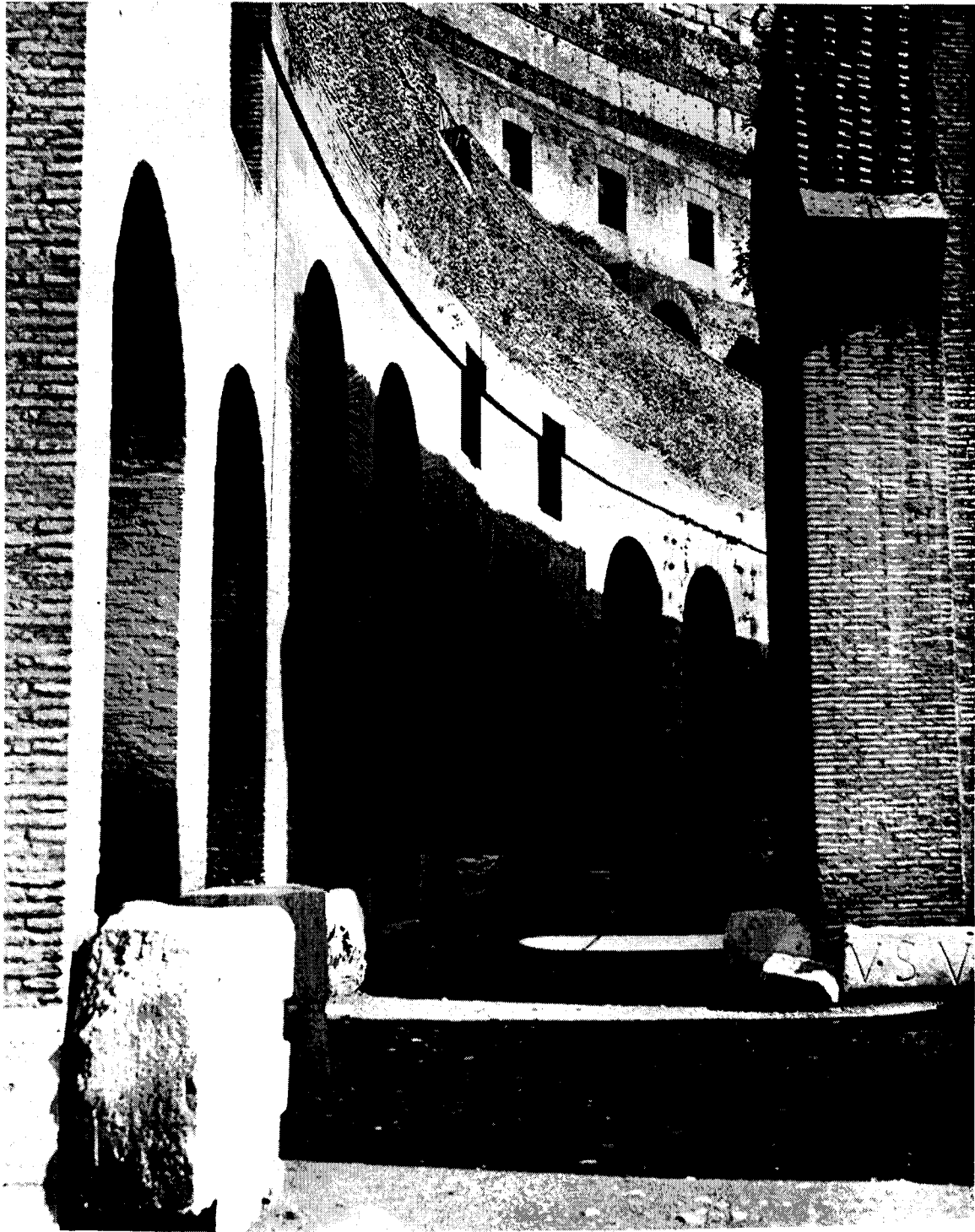
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(Photo by AMORC)

### **PORTAL TO SPIRITUAL SPLENDOR**

This multicolored mosaic entrance to a great mosque in Isfahan, Iran, suggests to the devout the passing from the mundane world to the grandeur of the spiritual realm. It has the psychological effect of inducing awe, reverence, and humility in the humble devotees. The beauty and tranquillity of the edifice imply the fulfillment of hope that man has for the next life.



(Photo by AMORC)

### **WHERE MARTYRS AND THE GLADIATORS TROD**

Above are shown the ground passages leading to the interior of the great amphitheater-Colosseum in Rome. Here Christians were sacrificed as heretics to wild beasts, and gladiators fought each other to death. The Colosseum, begun by Emperor Vespasian, was finished by Titus in A.D. 80. It originally seated 87,000 persons with standing room for 20,000 more. It served the barbaric pleasures of the Romans until the sixth century.



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section of Rosicrucian study.*

## Neophyte Index

It has often been said by students that a review of the Neophyte grades of study is as important to them as any of the further work of the Order. We can agree that a review of any section of study is always worthwhile, for a second or third going-over inevitably reveals more than a person first perceived.

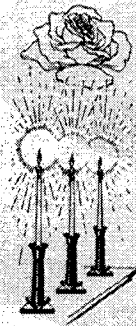
For review, an index is invaluable. The Rosicrucian Supply Bureau has now made available a new, revised index of the three Neophyte Degrees. All students who have passed this point in their studies can use it to good advantage. Price per copy: \$1.50 (12/6 sterling).

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## The Master Jesus

Wood-mounted replica of famous painting

by DR. H. SPENCER LEWIS

A beautiful replica of the large oil painting of the Master Jesus that hangs in the initiation chamber of the Rosicrucian Supreme Temple is now mounted on a distinctively grained 5/16" redwood base. A new, natural-color photograph has been used which registers the beautiful expression and mystic character of the Great Master.

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# BRAVE NEW ERA

As the age of the personal vehicle—for reasons we hear about practically every day—seems to be quickly drawing to a close, new ideas, some novel, some not, for practical means of mass transportation are making their appearance. One of the latest has been that of a magnetic transportation pod, a vehicle capable of traveling at speeds of five to 500 miles (eight to 800 kilometers) per hour. It should be noted that the technology required for the development of such a vehicle is presently available as a result of the space program and its research into low-temperature physics.

This vehicle, presently under study, is a triumph of cryogenics, the study of extremely-low-temperature-producing devices, and the effect of such low temperature upon various materials. The temperature levels at which cryogenics operates are close to absolute zero ( $-273^{\circ}\text{C}$ ). At those temperature levels, ordinary materials develop startling properties, such as superconductivity, in which the material loses almost all of its internal resistance to the flow of electricity. A current made to flow in a superconductive circuit will flow indefinitely. A superconductive wire wound into a coil will produce enormously powerful magnetizing currents with a minimal expenditure of power.

The magnetic transportation pod has wheels for travel at speeds below five miles (eight kilometers) per hour; however, the vehicle is designed to travel by means of magnetic levitation over a large U-shaped aluminum guideway. The pod would be equipped with several superconductive magnets attached to its underside, and would be lifted off the guideway, propelled by a silent, vibrationless linear induction motor.

The magnets would hold the pod in an invisible track, a magnetic force field, in midair about one foot (thirty centimeters) above the bottom of the guideway and a few inches from either side of it. Moving above ground, it could attain speeds of up to 300 miles (480 kilometers) per hour, twice as fast as the fastest railroad trains. In a tunnel from which the air has been partially evacuated, it could attain a speed of 500 miles (800 kilometers) per hour.

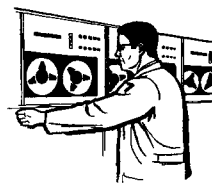
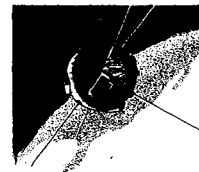
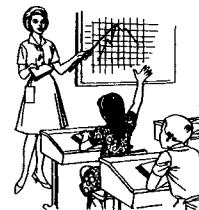
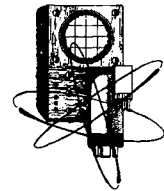
The heart of the whole system is superconductivity. The pod would contain several superconductive electromagnets along its lower surface, along each edge, causing currents to flow in the aluminum guideway under it, as the vehicle moves along. The currents would build up magnetic fields which would repel the superconductive magnets of the pod, just as like poles on any ordinary magnet, causing it to travel along its invisible track. Should the pod drift from the center of its guideway, as in a turn, repelling magnetic forces on that side of the guideway would become stronger causing it to get back into alignment with the approximate center of the track.

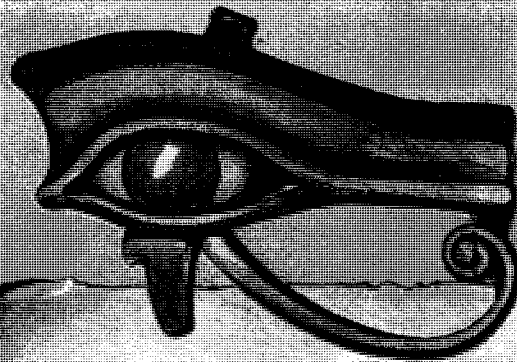
As the whole assembly would be supported by only the magnetic field, the problem of friction and wear traditionally associated with the operation of a wheeled vehicle would be nonexistent. The same would hold true of the aluminum track since the pod would ride over it without coming into contact with its surface.

Another great advantage of the system is that since it would be superconductive (magnets and their coils being submerged in a bath of liquid helium which would keep them at a temperature of about  $-230^{\circ}$ ) the only power required would be that needed to keep the helium supercooled—a negligible amount when compared to that which would be needed to operate an ordinary electromagnet of that strength.

Several countries are presently involved in the development of magnetic levitation vehicles. Japan is in the forefront and expects to have one of these systems in operation by 1981, running between Tokyo and Osaka.

Silent, vibrationless, and nonpolluting, the magnetic transportation pod promises to play an important part in the moving of people and cargo, offering a sensible and economical alternative to the congestion on the highways and the undesirable aspects of the internal combustion engine. This is another instance which clearly illustrates the synergistic relationship existing between the technology developed for use in space and the special needs of man on Earth during this, our brave new era.—AEB





## Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

Will unites Form and matter, and diffuses itself throughout all matter as the soul throughout the body. As the power of the sun, radiating its light, yet remains in its rays, and is diffused with them into the air, so the power of the Will is united (to some extent) with the form it impresses on things and enters things with it. Hence, the First Cause is in all things, and there is nothing apart from it.

—AVICEBRON, 1028?-1058 A.D.  
*Fountain of Life*

Human understanding is marvellously enlightened by daily conversation with men, for we are otherwise in ourselves stupid and dull, and have our sight limited to the length of our own noses.

—MICHEL DE MONTAIGNE, 1533-1592  
*On the Education of Children*

Some dispositions evince an unbounded admiration of antiquity, others eagerly embrace novelty; and but few can preserve the just medium, so as neither to tear up what the ancients have correctly laid down, nor to despise the just innovations of the moderns.

—FRANCIS BACON,  
1561-1626  
*Novum Organum*

