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1956
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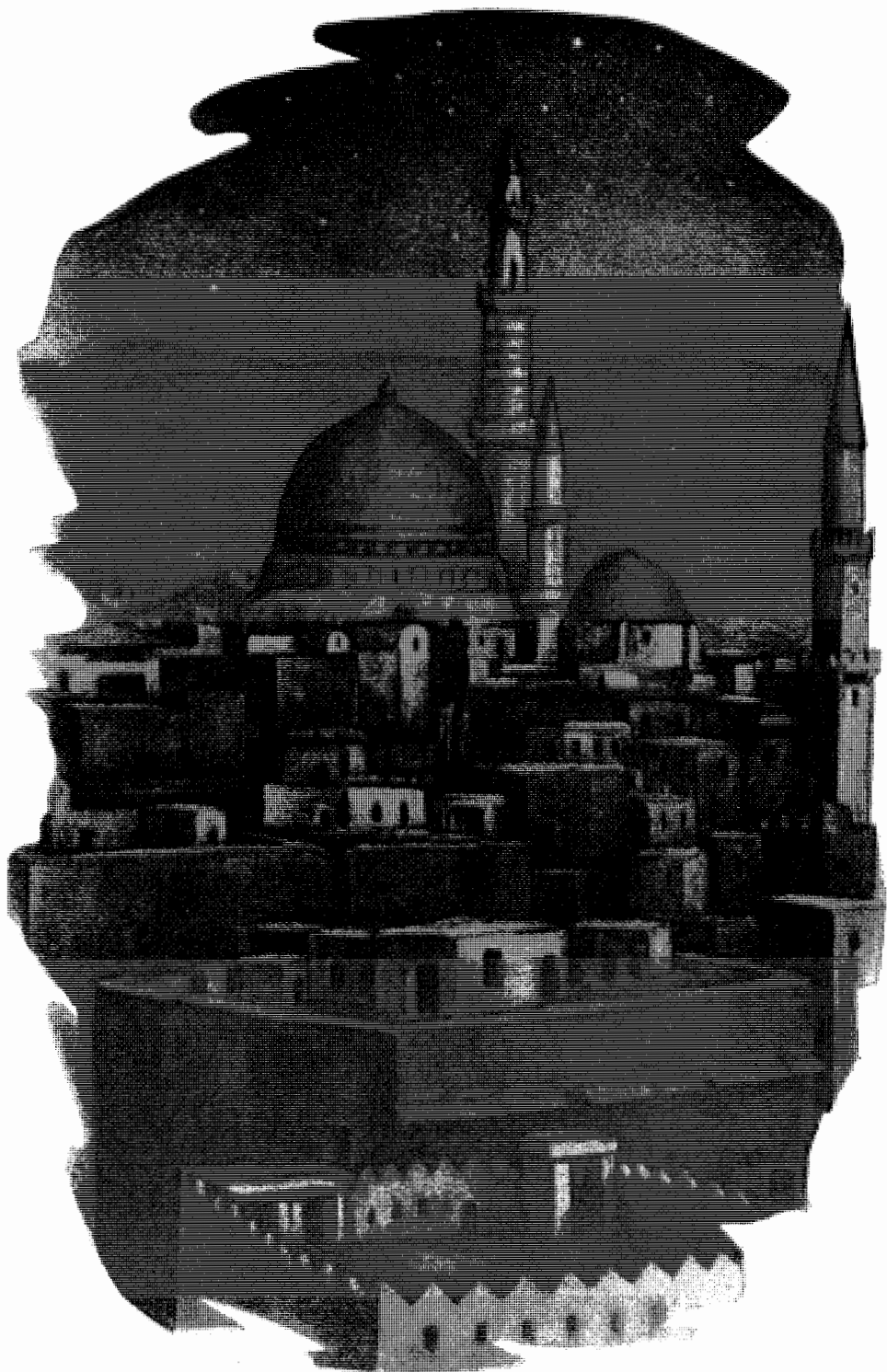
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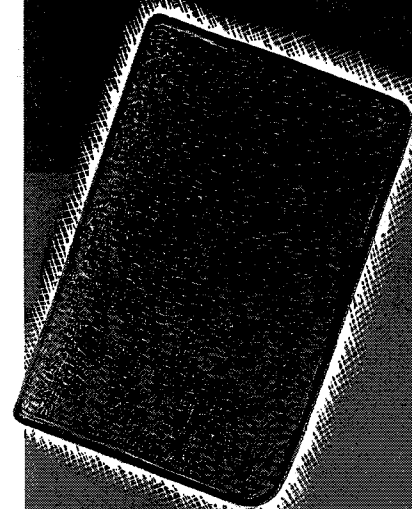
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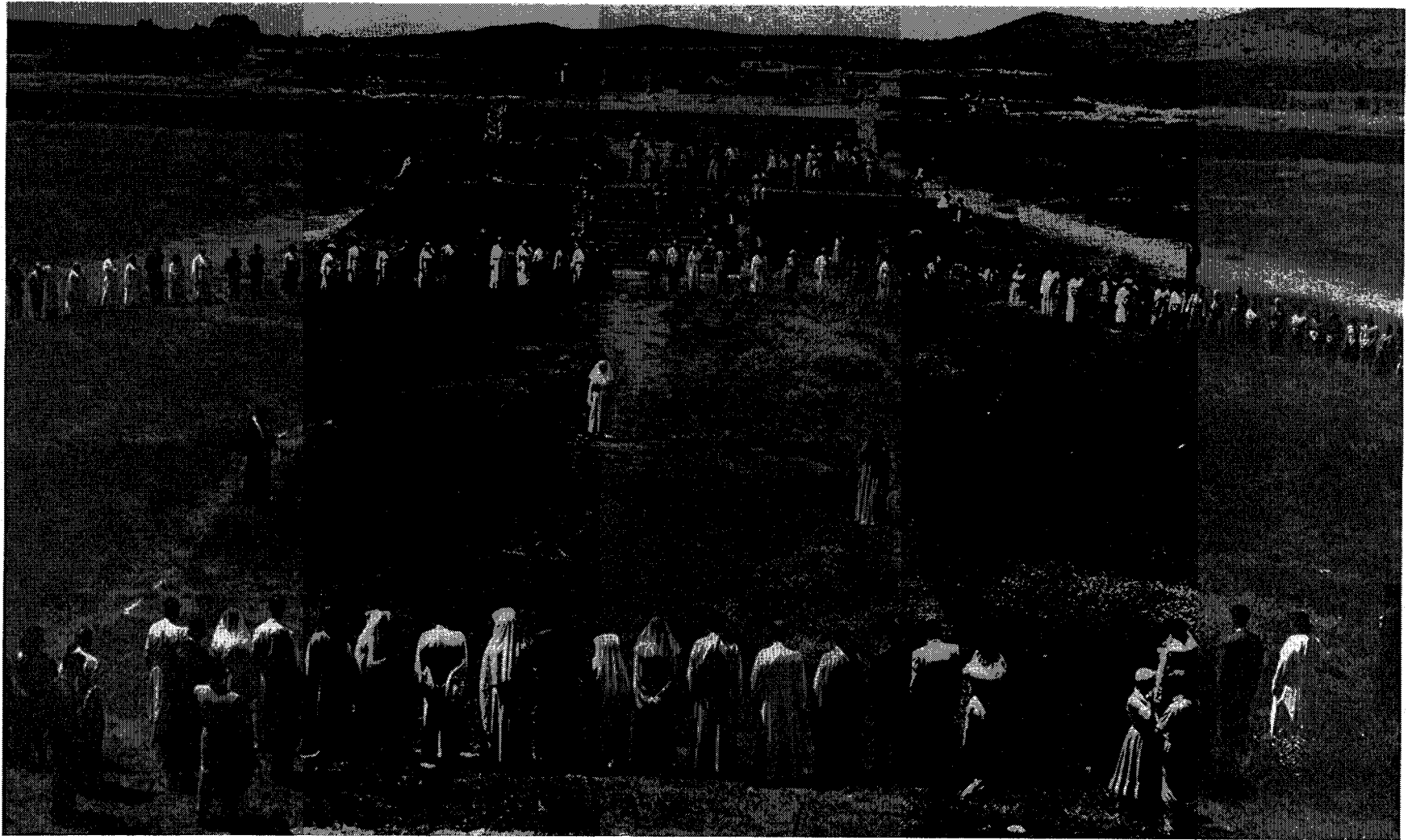
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THE OFFICIAL INTERNATIONAL ROSIKRUCIAN MAGAZINE OF THE WORLD-WIDE ROSIKRUCIAN ORDER

Vol. XXXIV

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THE
THOUGHT OF THE MONTH
WHAT TO BELIEVE?

By THE IMPERATOR



Do we believe only that which is true? In answering in the affirmative we presume a knowledge of what constitutes truth. It likewise places many accepted traditions in a dubious category for it is not possible to verify them empirically. Nearly every religion contains sacred traditions. These appear either as events recounted in their literature, or which are sung in liturgies requiring the implicit belief of the devotee. He accepts them as true, and yet they are beyond the realm of his personal experience. He has not witnessed the occurrence of the events which they relate. Further, in most instances he has not applied all of the edicts of his religion personally to circumstances so that he could say that from his own knowledge they were actually true in fact.

For example, one is taught that a certain behavior is either right or wrong. Is such an affirmation true? He may wish to believe it, but do circumstances, consequences apart from the idea itself substantiate it? An idea may have an appeal to reason; it may appear cogent, logically sound to the extent that it is said to be self-evident. Another idea may be emotionally gratifying. We want to think of it as having an existence because it pleases us to do so. But do these ideas have counterparts external to our thoughts? Can we objectively perceive them, either in substance or in action so that they have a reality to our senses? Likewise, can such beliefs or ideas be so

transmitted to other minds that they will have reality to them also?

Objectively, the basis of truth is the *reality* of the nature of the thing or incident. If it is real, that is, if it contains elements which our senses can confirm and in which the idea we have participates, we accept it as true. We are commonly inclined to accept the qualities of our senses as conveying an actual representation of what we experience. We do not ordinarily question the accuracy of what feels hard, soft, cold, or hot to the touch; we do not doubt what appears as red or green to our sight—sweet or bitter to our taste. The common test of the truth of a circumstance is, therefore, its subsequent conditions. By this we mean that one must be able to perceive factors or elements which cause him to experience as reality that which had been asserted. If one declares that it has rained heavily during the night, the statement is accepted as true if it can be shown that it contains the necessary quality of reality. A subsequent observation revealing pools of water on the ground or water dripping from the eaves of a roof would be held to constitute such reality. One having previously seen such conditions following rainfall would then hold such subsequent conditions as perceivable reality.

Conversely, one may disbelieve a statement because it may not have the elements of reality. For example, one may be told that a certain number of men have crowded into a very small area. From previous experience we might know that such a circumstance is impossible, that it could not be per-

ceived—therefore could not have reality, and consequently is untrue.

Abstract Truths

There are, however, *abstract* truths. They are those for which there are no corresponding realities but which have an equal acceptance by us. The most prominent of these is *mathematics*. The truth of mathematics originates in the mind, and not directly in our peripheral sense organs or their respective qualities. The quotient of twelve divided by four is three. The product of four times four is sixteen. The arrangement of these numerals in this manner and the results observed from them were not observed by man directly in his environment. The formulas were first reasoned, and then applied subsequently to objective experience. In other words, they were *true* to the mind, first; they had an abstract reality to it. An objective experience was later made to consistently conform to the idea. We might say more emphatically that experience not only confirmed, but also it could not refute the abstract truth of mathematics. Further, upon their foundation certain anticipated experiences as realities can be established which substantiate the former ideas as truth in action and accomplishment.

Tests

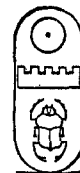
A distinction has thus been made between belief and truth. All that is believed is not possible of demonstrable reality, nor does it establish in the external world a reality that must necessarily follow from it. Many beliefs are thus immured, confined solely within man's own consciousness. He has no way of making them more than beliefs to others. Into this category would then fall such concepts as the existence of God, immortality and the goodness of Divinity. Pragmatists such as William James and John Dewey contend that subsequent actions or deeds alone become the *test* of truth. Does the idea produce in experience factors that are related to it? Even though a notion is self-evident to the individual and not refutable by others, if it is *not* transferable into action which is consistent with it, it is not truth—it is but belief. One may believe that the earth is a planet ex-

clusively ordained to support life; others may not be able as yet to introduce evidence to counter his belief. Nevertheless, the idea he holds is not truth for it is incapable of objectifying itself as a perceivable reality. Neither is it capable of creating conditions as realities which have their dependence upon the notion.

The pragmatists have pointed out that beliefs, even without the foundation of reality, can often become truths because of the subsequent actions which they cause. If a belief, unsupported by the elements of reality, that is, observation and demonstration, so persists that it causes changes in our environment that constitutes the very objective of the belief, it then becomes truth. An individual, for analogy, may sincerely believe that he is ordained to be a political crusader, to make important changes in the world in which he lives. He cannot prove the nature of his belief. He has no way of demonstrating that within his mentality and being (at the beginning of his belief) he has been given these special powers to accomplish such an end. If, however, *subsequently* he searches in his environment for such knowledge and acquires it and the influence by which to attain his end, he has then converted a belief into a truth by making it a reality.

One may believe that a certain moral code was divinely inspired with the purpose of enriching men's lives in the spiritual sense. Such an idea is not capable of supporting itself empirically so as to be immediately demonstrable as truth. The belief, however, from the pragmatic point of view, in its eventual practicality, may become a truth. If men so live by that moral code that their conscience, their moral sense, is quickened, and they subsequently feel a spiritual bond with their concept of God, the belief, then, has *become a truth*.

The pragmatist, as James, affirms that many religious beliefs which in their concepts are not truth, because they are not demonstrable realities, may give rise to those which are. The religionist, for example, cannot prove the existence of God as a scientifically observable reality. If, however, his sincere belief creates an ideal of a



spiritual and a moral behavior as instituted by that God, and he lives in such a manner as to realize that ideal, he has then given that God reality. He has made of Him *truth*. The basis of the argument here is that the notion of God as believed by the religionist consists of certain qualities. He thinks of his God as *good*. In turn, he defines this *good* as having certain values. Further, these values are believed to contribute in a specific manner to the welfare of mankind. If eventually men, in living in accordance with such a notion of goodness, evolve their moral character and, as well, improve the public conscience and society generally, they have then given reality to that concept of God. They have made of it a truth. Pragmatically, whether or not God existed as an archetype of the particular belief at first, He at least would subsequently—because of the action which followed from the belief.

We cannot prove the truth of much that is intuitive or which our emotions engender. We have certain sensations to which our emotions give rise, and we associate ideas with them and with our intuitive impulses. These ideas have the ring of conviction to us. They are *beliefs*. Most of them, however, are impossible of reality in the sense that they are possible of any objective verification. If however, these beliefs, in turn, be-

come direct causes of effects which are capable of being demonstrated, that is, have the quality of reality, then they are truth—but only so far as they do produce such effects.

Let us use the analogy of one who believes in black magic—that thoughts of hatred may be transmitted by an enemy in a mental way so as to cause him misfortune. He cannot prove such a belief objectively. The idea in itself which he has is not possible of the test of truth. If, however, his belief is so dominant enough in his mind as to be a powerful suggestion, it will have a *psychosomatic* effect upon his health. He may become the victim of *his own* thoughts. He has, therefore, given reality to a certain phase of this idea which he has. It is not true actually as he conceives it, yet it is true in its effects upon him. In other words, he has created a kind of black magic which has its truth, its reality, in the injurious thoughts he harbors in his own mind.

Review your beliefs! Know which are beliefs and which are truths. If your beliefs do not consist of demonstrable realities, or if they do not give rise to actions which will confirm them, they are not truths. A belief, however, can be a point of knowledge if it is a product of our reason. But every product of reason is not necessarily true unless it is capable of demonstration.



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**The
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October
1956**

Service to Others

By THOMAS J. CROAFF, JR., F. R. C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court)



MANKIND spends considerable time and energy seeking happiness and personal satisfaction—yet very few persons truly accomplish such worthy goals in life. Why?

One of the greatest barriers to successful living is to be found in the very basic matter of "relatedness." Most people are unable to relate themselves to circumstances of reality. They spend most of their efforts thinking and acting only in terms of "self"—never with genuine concern for the vital effects of their personal acts upon others with whom they work, play, and associate in the processes of daily living.

All of man's progress has come through cooperation or working together—certainly in a spirit of relatedness. Such a sense of relatedness, however, comes through direction of thought by each individual. In short, sound thinking produces relatedness.

If each of us would analyze his experiences in life, it would readily be apparent that we have gotten most of the real satisfactions we have enjoyed through activities that have been related to others—through service to our fellow men, even as to self. Perhaps some of the finest examples of this sort of thing is to be found in service clubs, fraternal groups, such as the Rosicrucian Order, AMORC, that have made service to others paramount in their respective programs.

Therefore, service to others is a key to personal happiness and the feeling of achievement and individual satisfaction. Those of us who would accomplish the greatest satisfactions in life

must first awaken to this truly important rule in human activities—the Golden Rule or the Law of Compensation.

Man obviously does not live by bread alone; he must continually seek that basic spiritual affinity which brings him closer to the needs of others. This "law of life" is perhaps best expressed by the Biblical admonition that "as ye sow, so shall ye reap." And personal happiness is just as simple a thing as that.

By making others happy, we accomplish happiness for ourselves. Merely by thinking entirely of "self" we defeat our purposes. No matter how much we may feel we have accomplished materially, we lack that "something" which is absolutely essential for personal satisfaction and happiness. That "something" is best summed up as "service to others."

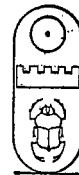
Selfishness, as such, does not "pay off." Important as each of us may be, we can accomplish our best when we join with others in common pursuits, for after all, man is a social animal, and he needs to relate himself to others; he must share his experiences with others as he awakens to the fact that he, too, is part of the human race, and the problems of humanity are also his problems—that fact of daily living man can never escape.

To the extent we serve others, to that extent we serve ourselves. Consequently, if we endeavor to be truly selfish in an intelligent way, we will so relate ourselves to the needs of others that life will take on more meaning for us, and peace profound for each of us becomes an inevitability.

Relatedness thus becomes a pathway for Cosmic Union with humanity.



It is much easier to be critical than to be correct. —BENJAMIN DISRAELI



Secrets of the Hidden Scrolls

By BEN FINGER, JR.

IT WAS in February or March 1947 that an innocent Bedouin boy (Muhammed adh-Dhib) walked about in the rocky, sterile Qumran region at the northern end of the Dead Sea. He was simply looking for a lost sheep. But when he entered a cave in the cliffs to the west of the famous body of water, he was surprised to find some rolled-up manuscripts within tall clay jars.

The lad had no idea of their age and value. Neither had some of the authorities who examined them. But now, after nearly a decade of scientific research, the Dead Sea Scrolls have been dated by paleography, and by laboratory analyses of the leather, the carbon ink, and the linen wrappings. We know beyond a doubt that the recovered manuscripts were written during the significant historical period from about 300 B.C. to 68 or 70 A.D. Most scholars now agree with Dr. William F. Albright, of Johns Hopkins University, that here is the "greatest manuscript discovery of modern times." Edmund Wilson calls the Dead Sea Scrolls "the most precious discoveries of their kind since the texts of the Greek and Latin classics brought to light in the Renaissance."¹

Already we have a new understanding of the last three centuries before Christ and the first century A.D.—the cross-pollination and variety of pre-Christian Judaism, the development of Jewish theology and of the Hebrew language, the source of the New Covenant, the ideology of the contemporaries of Christ and the early church. If the Essenes were the Qumran sect that used the Scrolls, as seems probable, we have a clue to the long-hidden Essenian Mysteries. An international group of responsible scholars is grappling with



the new problems of religious history, textual criticism, and exegesis. A good friend of mine, who recently visited the Palestine Museum at Jerusalem, was informed by the scholars there that it

might take 25 or 30 years longer to uncover the full meaning of the abundant manuscript finds.

By this time, practically everyone has gotten acquainted with the Dead Sea Scrolls through front-page headlines, articles in popular magazines and learned journals, and books adapted to all classes of readers. Our understanding of the Bible is being revolutionized, and a thousand interpretations will have to be rewritten. But we must be on guard against hysterical enthusiasm on the one side, and closed-minded partisan bias on the other. Many ultra-orthodox Christians stubbornly refuse to modify their view of the originality of Christ, and no few Jews shudder to be reminded of the fluidity of their religion before official norms were codified after the destruction of the temple. Only with disinterested scholarship can we do justice to a message which promises to yield a new growth of inter-faith understanding.

Here we are chiefly concerned with the deeper philosophical secrets of the Dead Sea Scrolls—the quest for divine gnosis, salvation through participation in the One Good, the attainment of mystic union, the ideal of the spiritual community, Providence, the "periods of God." The sect of the Scrolls had Essenian ideas and ways—the same sympathy for the poor, the same love of purity and righteousness. The new Scrolls and fragments connect with the inter-testamental Apocrypha to show us the gradual evolution of Christianity as the flowering of a great ethical-spiritual movement. Thousands of scholars, since the time of Karl Bahrdt,

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¹ *The Scrolls from the Dead Sea*, Oxford University Press, N. Y.

have been convinced that Jesus was an Essene. Now we know with certainty that Jesus, John the Baptist, Paul, Peter, and "the metaphysical John" echoed or at least strikingly paralleled the documents of the Qumran sect. The discovery of the Scrolls has filled a puzzling gap in religious history. Christianity was no sudden comet shining against dark night, but it had a long preparation, and was the masterpiece of a long cumulative growth.

Before we get through with the Dead Sea Scrolls and fragments, be it also noted, the *Old Testament* will be reconstructed from the earliest known sources, and thus will come closer than ever to the original text. Hardly a chapter will remain unchanged. Those 13 slight changes of *Isaiah* in the recent Revised Standard Version Bible are just a beginning!

New Light on the Essenes

Jeremiah and Isaiah pioneered the New Covenant, and the Qumran community developed it. There are many parallels between the reborn literature of the Qumran sect and what we have learned of the Essenes from the rabbinic literature, Josephus, Philo, and Pliny.

Jerusalem was the crossroads of trade, and thus the Essenes got acquainted with Babylonian solar symbology, Zoroastrian dualism, Brahmanic forms of worship, Buddhist vegetarianism and self-control, Pythagorean mysticism, the plain living and high thinking of the Cynics, and ideas of gnosticism and emanationism from the Near and Far East. They held their goods in common, abstained from predatory habits of life, and were strict pacifists until Jerusalem was threatened. Contemplation was their avenue of illumination and union with God. They philosophized regarding choice and destiny, occasionally foresaw the future in extrasensory precognition, served as tutors and healers, and employed the "magic" powers of the mind and the will for the general good. They hoped and prepared for a Messiah to establish the Kingdom of Heaven on earth, a paradise of purified soul-personalities.

One of the Dead Sea Scrolls holds a passage which only an Essene could

have written: "*And none shall be abased below his appointed position or exalted above his allotted place; for they shall all be in true community and good humility and loyal love and righteous thought, each for his fellow in the holy council, and they shall be Sons of the Eternal Assembly.*"

The Scrolls were found in the region where the Essenes are known to have had their headquarters, and archeologists have found meaningful remains of a monastery there. We are almost sure that the Qumran sect was Essene, if only because there would not have been room for another group in that vicinity.

There is further evidence aplenty. Both Josephus and the *Manual Scroll* speak of the stages of probation, the limitations imposed, the instruction, the "exams" before admittance, the oath of initiation. The common meal of the Qumran sect agrees with that of the Essenes, and so does the order of seating at the meetings.

Other points of correspondence include the decisions by assembled members on questions of admission and discipline, the study and interpretation of the law in groups, the stress on God's sovereignty and providence, the division into celibate and marrying groups, the "offering of the lips" instead of animal sacrifice, the physical and spiritual purification, the community of goods, the centralization of all monetary transactions, and an obscure relationship with the Samaritans.

There were both lesser and greater Mysteries, and a vow of secrecy was imposed. There was a pronounced interest in eschatology — the consummation of the age, and the divine judgment. Some parts of the Cabala seem to trace to the Essene secret lore, but only now is the veil beginning to lift.

Documents and Dates

The Dead Sea Scrolls were challenged as to genuineness or antiquity by S. H. Stephen, Solomon Zeitlin, Godfrey Driver, P. R. Weis, Harry M. Orlinsky, and Toviah Wechsler (who has changed his mind). At first it was hard to find a buyer for the Scrolls at any price, and they seemed destined to go to waste.



Then, with commendable insight, Archbishop Samuel of the Syrian Orthodox Convent of St. Mark (in the Old City of Jerusalem) bought the two portions of a *Manual of Discipline*, the complete 64 chapters of *Isaiah*, the *Habakkuk Commentary* (quoting two chapters of text), and the then-unopened "Lamech" Scroll (which has since been unrolled and identified as a paraphrase of and commentary on *Genesis*).

Dr. E. L. Sukenik, Hebrew University archeologist, acquired the latter part of a decidedly different manuscript of *Isaiah* (showing pre-Masoretic text variations), *Thanksgiving Psalms*, and *War of the Sons of Light with the Sons of Darkness*.

The above (except for the fragmentary *Isaiah*) are the *extensive compositions* of the Dead Sea Scrolls. Thousands more fragments have been uncovered, but we need not discuss them beyond noting that the earliest may be as old as the third century B.C.

The St. Mark's complete *Isaiah* Scroll was probably copied a little before 100 B.C. The *Manual of Discipline* seems to have been written not much later than that date. The manuscript of the *Habakkuk Commentary* apparently belongs to the last quarter of the first century B.C. The "Lamech," *War*, *Thanksgiving Psalms*, and fragmentary *Isaiah* documents were probably made during the first half of the first century A.D.

Israel did well to acquire Archbishop Samuel's precious manuscripts. The complete *Isaiah* Scroll, which he reluctantly sold, is the oldest known entire manuscript of any book of the Bible, and is therefore important for textual criticism. The *Manual of Discipline* is undoubtedly the manual of a dissident monastic order, and we have considered compelling evidence which points to the Essenes. The *Habakkuk Commentary* mysteriously tells of a "Teacher of Righteousness" persecuted by the "Man of the Lie." We have mentioned that the so-called "Lamech" Scroll is not really that long-lost apocryphal book, but has to do with *Genesis*.

The *Thanksgiving Psalms* have some resemblance to those of the *Old Testa-*

ment. Also, they anticipate Paul's doctrine that God alone is righteous. "A man's way is not established except by the Spirit which God created for him."

The War of the Sons of Light with the Sons of Darkness possibly pertains to an eschatological war, such as we find predicted in Ezekiel and *The Revelation of John*. The light symbolizes the real spiritual world, and the darkness delusion. Holy angels support the army of the Sons of Light. But since the Essenes did not remain consistent pacifists, their militant spirit may not have stopped with metaphysical theology. Possibly the *War Scroll* was written to celebrate the Maccabean attainment of religious freedom.

General Interpretation

By and large, the Dead Sea Scrolls breathe a love of peace, order, self-control, humility, and insight. They do not rest content in blind belief and mechanical obedience. They glorify inner spiritual response, and an effort to *live the life* of understanding. Divine gnosis is the realization of meaning. Not quantity of factual information but quality of wisdom has the prime importance, for man is a spiritual being. The highest awareness yields depth of life, and motivates a dynamic desire to do one's duty.

The community of the Dead Sea Scrolls grasped these exalted truths, and gave them the noblest utterance in the two documents which we shall interpret in this article—the *Manual of Discipline* and the *Habakkuk Commentary*.

Manual of Discipline

Not only is the *Manual* a compilation of the rules of a brotherhood, but it contributes a most inspiring psalm to humanity's wisdom literature. We quote this in part, after the superb translation by Millar Burrows²:

*With nothing but the will of God
shall a man be concerned . . .
I will sing with knowledge,
And all my music shall be for the
glory of God . . .
Source of knowledge and Fountain
of holiness . . .*

² The Dead Sea Scrolls, The Viking Press, N. Y.

For from the source of His knowl-
 edge He has opened up my
 sight . . .
 My eye has gazed on sound wis-
 dom,
 Which has been hidden from the
 man of knowledge . . .
 Blessed art Thou, my God,
 Who openest to knowledge the
 heart of Thy servant . . .
 Thou hast taught all knowledge.
 For without Thee conduct will not
 be blameless,
 And apart from Thy will nothing
 will be done.

The one Supreme Ruler transcends our deepest awareness: "There is no other beside Thee to oppose Thy counsel, to understand all Thy holy purpose, to gaze into the depth of Thy Mysteries, or to comprehend all Thy marvels." But man is capable of intuitive openings which admit a wisdom beyond his own.

God is Truth, and the Spirit of Truth gives "understanding, and insight, and mighty wisdom, . . . and a spirit of knowledge in every thought of action." In the enlightened fulfillment of our temporal duties, we transcend the confines of time. We inherit eternity.

Persons who would enter into the New Covenant of Truth must "bring all their knowledge and strength and wealth into the community of God, to purify their knowledge in the truths of God's ordinances." Error is the lot of that soul which has "abhorred the discipline of knowledge." The trial of conflict between the brighter and the darker angels within a human soul tests fidelity and perseverance. But all sin shall disappear in the appointed period, and the upright shall fully enter into "the knowledge of the Most High and the wisdom of the Sons of Heaven."

The student of religion will note that this document is more theosophical

than Rabbinic Judaism. It bespeaks profound spiritual dedication.

Habakkuk Commentary

It is appropriate to conclude with a glance at the highlight of the *Habakkuk Commentary*. It seems that there was a wicked priest ruling in Israel, identified only as the "Man of the Lie." With his treacherous followers, he plundered the poor and engaged in illegal activity for the sake of gain. It was his purpose to make the people "pregnant with works of falsehood, that their toil may be in vain." An unnamed heroic "Teacher of Righteousness" passed judgment on the wickedness of the evil priest. This inspired interpreter of prophecy had been granted a new and ampler revelation. He was a friend of the poor and simple, a laborer for social justice. When he came into conflict with the wicked priest, those who should have helped him kept silent. Many of his followers deserted him. His was the usual fate of bold reformers. The villainous man chastised the great champion of righteousness.

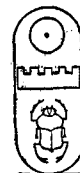
There is no agreement among scholars as to the identity of the hero, nor of the villain. The pre-Christian Teacher of Righteousness may have been Jeshu ben Panthera. After Andre Dupont-Sommer read the *Commentary*, he exclaimed that Jesus appeared to be "an astonishing reincarnation of the Teacher of Righteousness." Both delivered similar ethical teachings, delivered a new revelation perfecting the old, pronounced judgment on Jerusalem, were opposed by hostile priests, and bore martyrdom for the ideal.

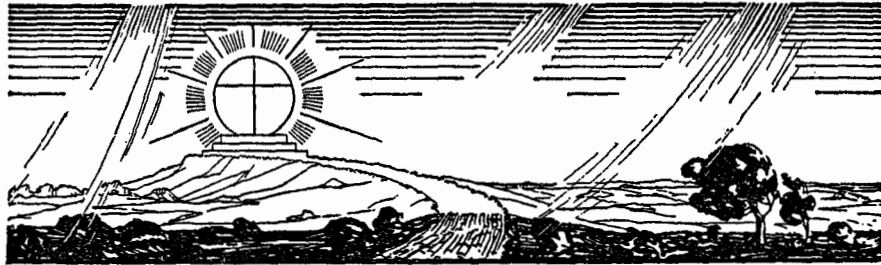
It seems probable that the greatest Wayshower of all drew inspiration from the *Habakkuk Commentary*, having read it in the scriptorium of the Essene monastery where he passed his silent years.



The challenge to most great philosophers: We and the world appear to be, yet if one alone is real, why the other? if both are real, how may they be brought together?

—VALIDIVAR





Neighbors to the Aging

By L. A. WILLIAMS

(From *Senior Citizen*, August 1956 issue)



ABOUT five years ago several citizens of Carmel-by-the-Sea, California, decided it was time to do something about its own one hundred and fifty residents over sixty-five who lived alone. They embarked upon "An Adventure in Neighborliness," incorporated as "The Carmel Foundation" with a board of directors, an executive secretary, an executive committee of seven, and a typist, and went to work. They soon acquired title to the sixroom house of a client and member. This became Foundation headquarters designated "Town House." The hoped-for residence home would be called "Country House."

One direction this adventure has taken is to provide home services for the aging. These include counselling, hot meals, arranging for someone to straighten up the house during convalescence, helping clients to select a rest home, and so on. Not all this is free because clients insist upon paying those who perform many of the services. Volunteer services on the whole proved not to meet the need, so the Foundation acts as liaison officer between clients and paid workers by cooperating with employment agencies.

A second feature of the work is known as Town House activities. Provision is made for members to use Town House on stated days for chess, cards, scrabble, for painting, woodcarving, crafts, and the like. Wednesdays

offer a program of music, of book reviews, movies from the adult school, and other cultural activities. At the request of members tea and cookies are served.

One objective has been and is to develop ultimately a residence home where our elderly neighbors may live out their sunset years in peace and comfortable surroundings. An endowment fund has been established and a general plan for organizing and administering Country House has been approved. The problem of financing still offers major difficulties.

The present program would have little meaning without sensing the underlying policies. All activities are determined from suggestions by clients and members. For example, the request for services must initiate with the person involved and not from a neighbor or friend who thinks a person is in need of some particular service. This respect for individual initiative is appreciated by our senior citizens.

Again, it is a fixed and stated policy that information about a client is one hundred percent confidential, known only to the executive secretary whose written records are kept in a locked file. So thoroughly is this point of view maintained that reports of the executive secretary to officers of the Foundation never mention the names of clients. It is believed that the good neighbor stands ready to help in time of need but also feels in duty bound to respect personal confidences.

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The Foundation is not sponsored or supported by any religious body, fraternal order, political or civic organization. Hence it has no creed to preach, no ritual to be followed, no partisan cause to promulgate. It is entirely free to proceed within the framework of its act of incorporation and bylaws for meeting the stated needs of aging citizens. This makes for a high degree of flexibility, both in policy and in administrative practices.

For such complete freedom the penalty is lack of financial backing by any organized agency. Up to the present this has presented no difficulty. Membership dues, donations, and gifts this year netted two-thirds of the budget

with special donations more than meeting the rest. Appropriations have been authorized for reduction of the mortgage on Town House and for desired improvements there. How long this freewill financial support may continue can only be conjectured. There is good reason to believe that proven worth of the adventure will guarantee its financing.

This "Adventure in Neighborliness" is exciting and satisfying. Courage, diplomacy, ingenuity, persistence, and good old-fashioned faith in humans are needed here as in any adventure. What the next step will be is in the lap of the gods. We feel sure it will be forward.

NOTE: The Editor of the *Rosicrucian Digest* recently visited the Town House at Carmel. The living room has been enlarged and the House as a Center is also being offered as a pleasant gathering place for people as young as 50 years of age—to spread "fellowship and congenial activities." In nice weather, the patio is available.

The Carmel Foundation, with its Board of 21 Directors, holds an Annual Fund Drive, and has made a start toward a Residence Home Building Fund. In addition to "special donations," the Foundation consists of a membership of Contributing, Sustaining, Patron, and Endowment members, the donations ranging from \$1 to \$500 yearly or over.

This pattern in neighborliness is not an isolated one in the United States, but can well serve as a model for communities which are as yet unorganized to meet such an economic as well as social need.

Worthy of mention is the *Little House*, Menlo Park, California, which has played well its role as a demonstration project. Seven years ago it started with a membership of six people and a rented four-room house. This pioneer venture soon received nation-wide publicity and is now classified as the "outstanding senior activity in the world," with a membership of 1,000—ages from 50 years and up. The members have their own constitution, council, and officers.

In September 1953, the building goal of \$80,000 was reached and on March 21, 1954, an impressive building was dedicated as an educational, creative, and cultural senior center—including employment and housing service, and counseling. The city of Menlo Park had allocated an acre of ground. Plans are to deed the completed building to the City which in turn "would lease the land to the sponsoring organization on a long-term basis at a nominal rental."



A NEW ROSICRUCIAN CHAPTER

AMORC members living in the vicinity of Pomona, California, will be pleased to know that the organization work has now been completed for the Pomona Chapter. Meetings will be held every Sunday at 7:30 p.m., Knights of Pythias Hall, 239 E. Holt Avenue. Frances R. Holland, 2845 Melbourne Ave., is master of the Chapter.



Pieces of the Past

By JOHN W. SNYDER, PH.D.

Dr. John W. Snyder, Department of History of the University of California, in connection with Social Science Research Project No. 170, has used the ancient Assyrian-Babylonian cuneiform texts, residing in the collection of the Rosicrucian Egyptian, Oriental Museum, as the basis of his research into ancient Economic Documents as a source for early Mesopotamian history.—Editor



HERE are among the possessions of the Rosicrucian Egyptian, Oriental Museum in San Jose, a number of clay tablets inscribed with cuneiform or "wedge-shaped" writing. Incredibly old in comparison with most relics of ancient civilization, these tablets in a very real sense are some of the pieces of the past awaiting the efforts of modern man to fit them into at least part of the picture of a distant age. The group with which this article deals are the Sumerian economic documents from the period known as the Third Dynasty of Ur, which lasted from approximately 2064 to 1955 B.C. As early as this is, civilization was already old in ancient Mesopotamia when the dynasty began.

During the earliest period of Sumerian ascendancy (ca. 2600-2350 B.C.), ancient Mesopotamia was dominated by the temple economy on which the prosperity of the area was founded. The sources indicate that the temple was the center of the business as well as the religious life of the people. Farming, grazing, trade, manufacturing—all major activities were carried on under priestly auspices; even the organization and the direction of public works were within the province of the temple authorities, while the rulers functioned either as gods or as the viceroys of the gods.

Near the end of this era, the priestly monopoly grew oppressive with the priests appropriating temple lands for their own use. As a result of this usurpation, Urukagina (ca. 2400 B.C.) rose from obscurity to reign in the city of Lagash on the crest of reaction. The sources represent him as a reformer, restoring lands and fees to the temples

and making changes in temple personnel. It is, however, possible that the reconstituted temple authority was not quite as great as had formerly been the case, since Urukagina took the title of king (*lugal*) instead of viceroy (*PA.TE-si*). After Urukagina and the destruction of Lagash, the capital of Sumer moved to the city of Uruk to remain there only a short time before the rise of the Semite kings of the Old Akkadian Dynasty (ca. 2350-2200 B.C.), whose appearance spelled the end of Sumerian civilization in its pure state.

The Old Akkadian Empire was brought to a close by the infiltration of a dimly perceived group from the eastern mountains known to us as the Gutu. Their presence in Mesopotamia was short, and as they withdrew the resultant political vacuum permitted the rise of the Third Dynasty of Ur.

The reigns of the five kings of this dynasty, Ur-Nammu, Shulgi, Bur-Sin, Shu-Sin, and Ibbi-Sin furnished the occasion for the final period of Sumerian resurgence. These rulers, like Urukagina, employed the title *lugal* and again seem to have been reigning either as gods or the viceroys of the gods. Now however, the strict Sumerian character of the period is compromised. This is shown by the fact that the names of the last three kings of the dynasty can be read as Semitic, by the increasing appearance of clearly Semitic names in the texts, and by certain archaizing tendencies to be observed in the Sumerian language of the documents.

Nevertheless the economy of the area as pictured in the texts was centered in the temple as before. There is for instance no evidence that private property outside of the temple lands existed. The tablets mention no sales of property in land, no arguments over land tenure; fields bear their own names,

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not the names of the men who might have owned them, as is later the practice. Beyond the few important references in the date formulae from the reigns of the various kings, which indicate sporadic border troubles and at least one move to conquer the territory to the north, no sources exist from this period which are properly historical.

This unfortunate scarcity of historical literature, however, is to some extent offset by the survival of a great number of economic documents, which are records of transactions in foodstuffs, textiles, livestock, metals, jewelry, etc. Each of these texts taken singly affords little information to the inquirer, but when examined in large numbers the evidence becomes cumulative. What seems at the outset a seemingly endless series of commodities, names and dates can be reduced to some type of order when research with the texts is organized around the personal names which appear on them.

As we begin to collect all available references to various individuals, certain problems present themselves. The appearance-patterns of many of the thousands of names in the texts seem to submit to no analysis. Coming as they do from communities in which the common people probably led isolated lives, we have no assurance that the names do not refer to an indefinite number of persons by the same name. Many of them appear on a few ration-lists or wage-tablets and then drop from view; some even occur as members of different laboring crews on the same tablet. However, by using evidence concerning dates, localities, occupations and the like, it is frequently possible to arrive at a body of texts which we can be reasonably sure deal with one and the same person. When this is done, the available material is greatly reduced in quantity—perhaps to just a few documents—but it has the real advantage of having related these texts at least to a concrete and specific context in space and time in the activities of one individual.

This process, applied to a number of individuals, reveals in time that some of them stand out and begin to assume solid proportions in the haze. As might be anticipated in dealing with temple records, many of these persons are tem-

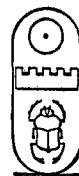
ple functionaries whose activities can be traced. Since the temple dominated the life of the state, and since these activities relate to temple business, they are important to an understanding of the period as a whole.

Valuable as they are for an understanding of the political aspects of the period, texts of this type are even more effective in what they reveal about the everyday life of the people during this last period of Sumerian political importance. For instance, just how real religion was to the Sumerians is indicated by the number and frequency of animals brought in as offerings to the various gods in days when the value of a few sheep could outweigh that of the life of a human, albeit a slave.

The society mirrored in varying degrees of clarity in the transactions of the texts was sharply stratified. We meet individuals who range from highly placed temple priests and functionaries down to menial slaves working in large fields and enumerated by the head, or frequently only in terms of the numbers of man-(or woman-) days of work they accomplished. Presumably only the individuals in the free ranks of this social hierarchy appear by name in the tablets, but these too can be separated into various levels. Three such levels have been taken as the subject for this article.

The role of a temple functionary of a rather unusual sort is exemplified by the officials in charge of receiving and disbursing livestock in the stockyards at Drehem (ancient Puzrisdagan), which served as an adjunct to the great temple compound at Nippur, the location of the main sanctuary of the ancient chthonic deity Enlil. Here at Drehem, livestock was brought in in varying numbers by individuals for whom they must constitute tribute or a tithe of some sort to the gods. During the entire period of activity at Drehem, the office in question was held by a succession of three men. They were 1) Nasha, whose activities extend from about 2000 to 1992; 2) Abbashaga, from 1992 to 1985; and 3) Intaea, from 1985 to 1973 B.C. The first of these, Nasha, is mentioned in connection with this office in some 194 texts available to modern scholars.

Since most of the texts are dated, it



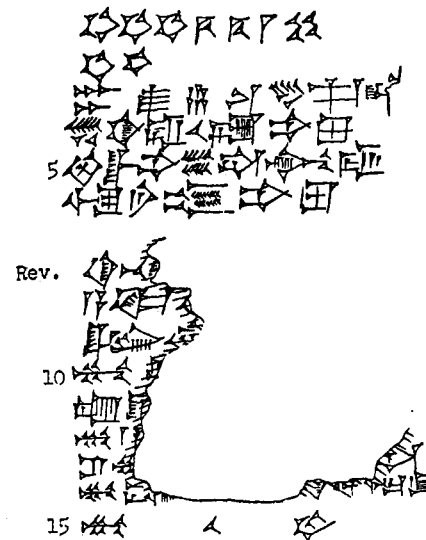
is possible to arrange them in the form of a ledger for all his activities. Although actually only a small percentage of the time during his eight-year period in the office is covered by the texts found and published to date, it is possible to obtain an over-all view of Nasha's transactions, and from it to receive an impression of the business at this cattle-park for Enlil and the other gods connected with his sanctuary.

The animals involved are frequently though not always specified as going to one or another of the Sumerian deities including Enlil; occasionally they are designated as going to the temple kitchens, the dog-kennels, the archives—or even to the bird-houses. From these deliveries and the frequently recurring names of the people in charge of these various departments we get the impression not only of intense activity, but also of a highly developed organization in which each of these minor officials had a regularly defined and more or less permanent function.

From a large body of Sumerian texts of a different sort, and of which eleven are to be found in the Rosicrucian collection (RC 856, 857, 865, 870, 882, 892, 894, 906, 912, 914, 916) we get a glimpse of temple retainers of a lower rank than Nasha and his successors. These texts come from Umma, a site some forty miles east of Drehem, and list the rations paid out to an interesting class of people who seem to be runners serving the temple. In many instances the persons receiving the rations will appear designated by terms usually translated as "messenger," and it has long been assumed that these were people employed in carrying messages from one part of the kingdom to another. However, since the translation of the terms cannot be regarded as definite, since frequently no descriptive term at all accompanies the personal names, and since enough of these texts are extant to show that in some instances one and the same person received rations on successive days (as Lúkani in IB 175, KDD 35, IB 176, KDD 37*), it seems reasonable to conclude that some of the people involved at Umma were runners who did not

leave the area in the discharge of their duties.

Further, the ration payments they received are of even greater interest. In view of the fact that this payment could be made on successive days, we may conclude that they were daily wages or at least daily subsistence payments. The amounts vary somewhat, but generally come to about four quarts of beer, a pound and a half of bread, an onion or two, one-eighth pound of butter, an ounce or so of an item called *naga*—probably a spice—and now and then a fish or two. Since these people are likely not to have been slaves, it seems clear that the lower ranks of the Sumerian social scale got by on a low standard of living.



RC 897—A 10-year summary of grain payments, in Sumerian writing.

To go now in the opposite direction from the lower ranks of Sumerian society, another Rosicrucian text (RC 897) refers to a ten-year summary of grain payments called *se.HAR-ra*. They reach the surprising total of some 140,000 bushels and belong to a class of transactions where relatively large amounts of grain are brought in by various individuals to the temple granaries at Umma. The men involved are of great interest in that their names are of infrequent occurrence in the

*These are abbreviated designations of the publications in which these texts can be found—in this instance, all in *Orientalia*, 18-34.

temple archives. Yet often when they do appear they are concerned with unusually large transactions. In addition to this unusual nature of the references to them, and the fact that they only infrequently occur elsewhere, a study of all the available texts relating to se.HAR-ra transactions affords some instances where one or two of them appear in an official capacity of high rank (as Shulgili the [palace] cup-bearer in AO VII 262).

When we add to these observations the fact that the term se.HAR-ra may at times be translated "interest," or "interest-payment,"** it may be possible to conclude that these were wealthy individuals operating outside the temple

confines, who paid something like a tax to the temple based on some temple property—presumably land—they were holding. This has obvious implications in anticipating the rise of middle-class business ventures to be seen in the activities of the merchants and the existence of law-codes in the succeeding periods. But even more importantly, for our present purposes, it seems to indicate another facet in the only gradually emerging picture of Sumerian social organization during the Third Dynasty of Ur.

**SL367/199b; Oppenheim TT6, TT9, W95; Amherst 21, 91; Lau 44, 186; Nies 50; TD II 881, III* 5938; Berens p. 60; Reisner 167, 263. And ration payments from the "warehouse": CB 107; Amherst 93; BIN V 314.



INITIATIONS IN LONDON

We wish to remind all members within traveling distance of London, England, that reservations can still be made for initiation into the following Degrees of AMORC:

Fourth Temple Degree	November 11
Fifth Temple Degree	December 9

All initiations to be held at 10:00 a.m. in the Bonnington Hotel, Southampton Row, London W.C. 1, England.

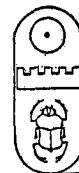
In order to be eligible for these initiations, one must meet the following requirements:

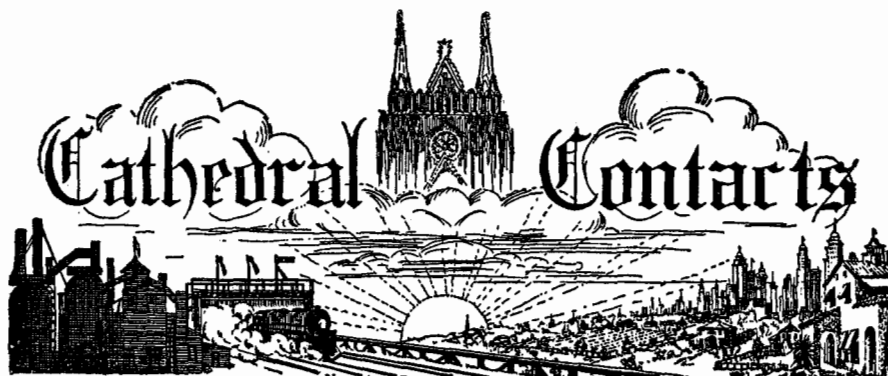
- First:* Only members of AMORC who have reached, or who have studied beyond the Degree for which an initiation is being given, may participate.
- Second:* Reservations must be received two weeks in advance at the London Administration Office, Rosicrucian Order, AMORC, 25 Garrick Street, London, W.C. 2, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- Third:* A nominal fee of one pound (£1) must accompany your reservation.
- Fourth:* IMPORTANT—For admission into the temple quarters the day of the initiation, you *must* present
 - 1) your membership card,
 - 2) the last monograph you received.

There can be no exceptions to this rule.

Nature can and will unveil to us many mysteries that seem supernatural, when they are only manifestations of the deepest center of the purest natural—but nothing can alter Divine Law, or change the system which has governed the Universe from the beginning.

—MARIE CORELLI





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE ART OF CRITICISM

By CECIL A. POOLE, *Supreme Secretary*



COMMON human trait is to criticize, to offer judgment and comments concerning objects and actions of other individuals. By habit, almost every human being falls into this act naturally.

It seems so easy as we observe the world about us to make comments concerning it, and actually most of these comments seem to be unfavorable. The unfavorable result of being critical is possibly based upon our constantly comparing with our own opinions every object and every act that we observe in our environment. To criticize is usually to point out the difference between what we observe and the opinions which we already hold

concerning it.

To observe someone's reaction to a certain situation and to criticize that individual's reaction is simply to put ourselves in the place of the other person and to say what we think we would do. If criticism went no further than the comparison of opinions, there would be little damage. But in actual practice, many critics or individuals who put themselves in the position of critics are working upon a fundamental premise that their opinion is the only one that is right. Consequently, every action or the condition of any object observed is incorrect when compared with the opinion upon which judgment is made.

To consider criticism entirely as a form of censure or as a critical obser-

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vation is a narrow viewpoint. Criticism should be expanded to take in a larger area of judgment rather than to base all observations of a critical nature simply on our personal opinion. We should develop an art of criticism—that is, an ability and a habit to view the acts and objects of our environment on a basis of appraisal of their value. We should be able to see and judge the advantages and the disadvantages as well as those things that constitute true value and those which have little or no significance insofar as our living experience may be concerned.

Criticism as a constructive process is better known in the field of art than it is in the field of ordinary day-to-day judgments. In that sense, criticism is usually considered as the process or the art of judging based upon knowledge, and with this background, the beauties and faults of works of art, literature, music or of any other human endeavor may be judged and proper consideration given to their utilitarian, moral, or logical values. Such judgment will assist an individual to utilize the circumstances of environment and to put him habitually in a position to appraise properly those things that are worth while and to select the worth-while values of all objects or of human actions—and to segregate the good from the bad.

None of us become proficient in this type of criticism, but unfortunately all of us are prone to make criticisms regardless of their consequence or value. We notice an individual walking down the street, and to ourselves or to another person express an opinion concerning the individual's behavior, dress, appearance, or actions with which we do not agree. It would be well for all of us to curb our tendency to express these opinions. We should constantly analyze the difference between our opinion and the true criticism outside of us.

We may be certain that even the greatest of men have been criticized. The greatest names in history have been individuals who had to cope with criticism—some of it justifiable and some of it not. Was not Caesar criticized by Brutus, Socrates by Meletus, and Jesus by those who did not agree with what he taught or with the man-

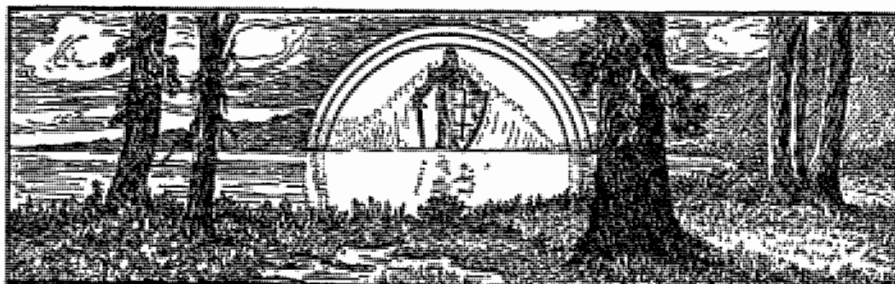
ner of his presentation?

If you are criticized frequently, if criticisms seem to come to you in spite of your best intentions and your ideas, first of all examine your own habits to see how much you yourself criticize and whether or not the criticisms you make are merely a reflection of your opinion or founded upon true judgment of value. The individual who feels that he is unjustly criticized usually cannot secure relief by criticizing in return. However, a man, who develops the proper attitude and perspective, can find escape from the persecutions of criticisms from within himself.

This is a difficult process. Whenever we turn our attention to our inner self, we shut off the natural tendencies to live and function objectively. A man who turns his attention inside himself should begin the process by admitting that at least some of the criticisms that have been directed toward him are based upon some semblance of truth and may if honestly analyzed have proved helpful upon occasion. If we look back over our lives, truthfully analyzing all phases of living, we may be able to see that some of our own progress has been due not so much to the careless, back-slapping type of friend who is constantly approving our actions, but rather to some of the unwanted, uninvited criticisms that have been directed to us and which frequently have hurt when they registered within our realization. Often the criticisms that have been directed against us have been the means of alerting our own realization toward some elements of fault. Such realizations might constitute what could be called the Guardian of our Soul.

Another step that each of us should take is to realize that if we do not approve of criticisms that are directed against us, we should develop the art of criticism. If in our criticism we try to be constructive, we then do not criticize merely to reiterate our own opinion. Our purpose will be to point out values that are of importance and that will help an individual, whom we may find necessary to criticize, to develop a stronger character and to gain a more complete appreciation of value.





Man's Intrinsic Greatness

By RODMAN R. CLAYSON, *Grand Master*



MAN is not insignificant! Today, as in the past, there are individuals and groups who would make mankind commonplace, with no respect nor regard for the individual. There are places in our world where regimentation is rampant, where men and women are looked upon as the common herd. Unfortunately, in some areas there is the tendency to accept this sort of thing and, symbolically speaking, for men and women to think of themselves as so many peas in a pod. This has possibly come about with good reason, particularly in view of the fact that, in the scientific age in which we live, all things including people are placed in categories. The law of averages is determined.

It is known, through the law of averages, that a great many of us under certain conditions will do a particular thing or we like a particular thing. Because a certain number of people react in this way about this same thing, it is presumed that all will react likewise. Polls are continually being taken to determine what the average may be. Presumably the polls indicate what we like, what we don't like, how we will vote, whether we are docile, whether we have ambition.

In their laboratories scientists find that elements and the combining of elements under certain conditions will manifest in such and such a way or manifest a particular reaction. As the result of their research, scientists can

predict more or less what all similar elements will do. But is man an element in a laboratory?

All men and women obviously enjoy a certain amount of equality and have certain things in common. For instance, because we breathe, we live. We walk and we talk. When we walk, we swing our arms and place one foot ahead of the other. When we talk we are usually conversing with a friend. Most of us enjoy equally the use of the senses of seeing, hearing, tasting, feeling, and smelling. This sort of commonness or equality is basic, just as the conclusions and observations of scientists in laboratories pertain to basic chemical principles. Possibly it is because of such conclusions that we often hear man referred to as being insignificant in the scheme of things. But man is not insignificant, principally because he has a mind and thinks; he is endowed with many faculties and potentialities; he is capable of individual achievement.

Throughout the universe, mineral, vegetable, animal, and human life is subject to certain natural laws. There are the laws of reproduction, growth, and gravity. We all are equally subject to these laws, and have the prerogative of observing them and working with them or ignoring their existence and sometimes working in opposition to them. Natural laws which are common throughout the universe provide the means for every man and every woman to some degree to be equal. Human society, for good reason, has evolved certain moral laws. These laws apply

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to each and every one equally, and thus contribute toward a sensible culture and common understanding among men.

Achievements Vary

In this country and in many others, every child has the privilege of gaining an education. This is a kind of equality which gives everyone an equal opportunity. But education and the results of it clearly show that men and women individually are equal only to a point. We have the outstanding scholar, the genius, and the dullard.

The tendency to develop one's prowess lies in one field or another. Some are interested in teaching, some in mechanics, some in being a good housewife, and others in the various fields of art and science. In each field, there are those who will achieve outstanding recognition, just as in each field there are those who carry on their work efficiently but remain unknown outside their environment. Practically everyone is capable of some achievement.

Only in certain respects do people adhere to a certain law of the average; and the person who thinks for himself will not long remain in this category. The person who utilizes his talents cannot possibly be commonplace. We live in competition; there is the eternal struggle to survive and live, to create, express, and manifest.

It is doubtful if the world will ever realize a true Utopia except in understanding and in cultivating better human relationships, but this is a noble objective. Because man is not weak and puny, but noble and strong, he has it within him, at least in potential, to manifest a philosophy which includes tolerance, patience, and consideration for others, as well as the ability to achieve and accomplish. Though there are little people in the world (and we do not refer to physical stature), there are a sufficient number of thinking people in all fields who endeavor to make contributions for the benefit of mankind as a whole.

Peace of mind and peace among peoples can be a wonderful thing; and such peace comes about through understanding. Only those who are little, those who disparage, deprecate, depre-

ciate, will exercise their intelligence to the disadvantage of their fellow men. They will distort opinions that differ from their own, show disregard for the rights and properties of others, covet what another has honestly acquired, seek to maintain superiority of position by depriving others of their opportunity of advancement.

Only those who are *little* imagine themselves to be superior and feel that other people should think and live as they do. They think that success in life depends upon personal power, fame, and riches. They feel that the minds of people should be regulated by force rather than by reason. They think that the god they conceive, if they do conceive one, is the one whom others must accept. You know such people. Make no mistake, no man can become great and manifest the very best of which he is capable if he tries to control the lives of other people, if he forces his opinions upon them, and usurps their rights, if he covets what another has, deprives others of the opportunity of advancement, and endeavors to force his political or religious ideas upon them.

A Mind at Peace

It is true that the Rosicrucian Order, AMORC, teaches an idealistic philosophy, a practical philosophy which inspires man to greater achievements. For each one this is a personal thing, just as is the practical approach to understanding and peace. The Rosicrucian Order propounds a Creed of Peace through understanding. A copy of this Creed, which is somewhat elaborated upon in this article, may be had by writing to the Rosicrucian Order, AMORC, San Jose, California.

If men and women are made in His image and likeness, how can they be common? Given the opportunity, most people have the ability to create an engineering achievement, a musical composition, a worth-while piece of literature. Within their personal world and activity they can become great. They are endowed with the ability to create better lives for themselves and improve their environment and whatever business they may be in. With a natural regard for the rights of others,



they can create opportunities for themselves and the very best of conditions in life. They can manifest a life enriched with good health and understanding.

A worth-while life is one lived with conscience and conscious thought. One lives in accordance with his wisdom and knowledge. One's creative thinking will lead him into the depths of mysticism or the innermost recesses of philosophy. Inspiration for creative thought may arise from the outside world itself, from within the mind, or through the association of ideas. Our thinking and the utilization of our creative ability, when executed with idealism or a philosophy of life, will eliminate much misfortune and help to create happy and worth-while lives.

We can replace the negative attributes of restlessness, smugness or indifference with tolerance, moderation, and broadmindedness. What we would see in others we must first find within ourselves. Rosicrucians sometimes refer to the power resident within them as a light—a light which can be used for the accomplishment of much good. One can utilize this power with all its importance and implications, and in doing so brighten the light of the lamp of greater understanding and of minds at peace. Thus additional light is brought to a darkened world.

To Express the Best

Thoughts of the human mind express themselves in action. The precipitation of wrong thoughts, when transposed into action, eventually causes individual unrest. Thoughts on a national scale are the product of individual thought; therefore, man must think less in terms of the self and more of the rights and privileges of others. From such thinking, the way is cleared for right views, right speech, right action, and discipline of the mental faculties. By right effort and mindfulness one is able to destroy lust, hatred, and illusion, and he learns to control his emotions.

In the physical, emotional, mental, and spiritual functions of the human entity, the glory of the Creator should be expressed. Man must learn to correlate the forces within him, for they are divine forces. As man gains this

knowledge, he will learn to cooperate with the forces and with his fellow man as well. Implant in your mind those constructive thoughts which are gained from learning more about yourself and the natural laws such as Cause and Effect. Have confidence in yourself; do not let imagination bring fear into your consciousness; control your thinking. Live a life filled with plans for the future. Re-establish your ideals, and strive to attain them. Live life to the fullest, and bring happiness to your family and others with whom you are intimately associated.

Every individual should feel that it is his responsibility to bring happiness into the world, and his pride should be great enough to overshadow the inevitable but momentary disappointments and hardships. Man should glory in his work; he must emerge from the bondage of selfishness and pessimism; he must liberate himself from this bondage, so that he may obey his deepest aspirations. He must subdue hatred and enmity, must acknowledge that there are varying customs and modes of life which are governed by the environment under which he lives. All have the right to live a purposeful life; all have a right to true understanding—and understanding is the result of a natural system of thinking and living.

We must learn to accept ourselves for what we are, with our abilities as well as our limitations; we must recognize how variable and how flexible life can be. As long as we live, we have the privilege of growing. We can exert new skills and engage in new kinds of work, devote ourselves to new causes, make new friends—and, above all, exercise initiative and refuse to become fixed or static.

Recognize your capabilities and create opportunities to use them. Mediocrity is for the few who have no ideals or objectives, and who coast along through life without much exerted effort. We must be adult in our thinking and doing, and so harness our creative energy that it will be directed to the goals of our choice. Those who have adopted a sound philosophy of life have found that not only are they able to cope with nearly all situations, but that also they are able to rise above the

seeming trials and vicissitudes. They have gained a true sense of values. Each man and woman who grows in personal unfoldment and understanding, thought and intelligence, faces facts, is optimistic, speaks encouragingly. With his knowledge, whenever necessary, he seeks to bring a new arrangement of life.

Perhaps within each one of us there is developing a latent genius. Our faculties, our inner powers must be used. In addition, with greater understanding, tolerance, use of initiative, creation of new ideals, we are building a bigger and better civilization. Individuals, when this objective has risen within their consciousness, will unite with individuals who have a common

purpose. They will thus contribute much toward bringing forth happiness into their lives and into their association with fellow men.

Individually man can be great, for this is an attribute which is intrinsic and inherent. Within the limits of his capabilities, knowledge, and understanding, each will cultivate and establish his appointed task to the best of his ability. Nothing could be finer, nothing could be greater, than the man or woman who realizes his intrinsic nature and the various means of creative expression of which he is endowed. It is in the living of his life that man reflects the image of a greater power and mind.



Now . . .

Christmas Cards

rich in mystical symbolism



This is the card thousands of members have wanted! It is a distinctly *Rosicrucian* card. The exquisite Rosy Cross is pictured against a background of softly folded satin. A small verse inside the card relates the meaning of the rose and cross to the Christmas season. While the Order is not mentioned by name, the card is resplendent with its symbolism in picture and in word. These will be ideal for *all* your card needs this Christmas season!

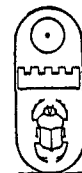
Available now, these cards can be ordered in sufficient time for early mailing. And the price?! The finest value for a top-quality Christmas card: A box of ten, with envelopes to match, only \$1.65 (12/6 sterling), including postage to you. And in larger quantities, at a special price—a box of 25 cards for only \$3.75 (£1/8/- sterling), postpaid. Remember, these are not common cards, but *exclusively designed!*

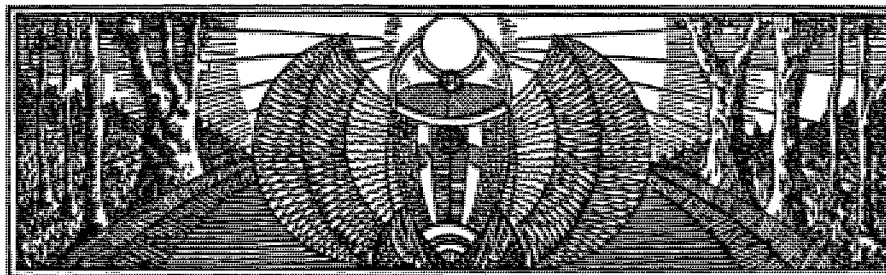
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Listen, or thy tongue will keep thee deaf. —AMERICAN INDIAN



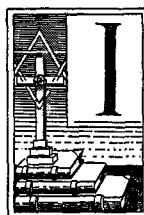


The Worst of Human Weaknesses

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

(From the *Rosicrucian Digest*—March 1935)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IF I were required to survey the field of human weaknesses as revealed in the many thousands of letters that have passed through my hands in the past fifteen years from men and women in all walks of life, who are seeking to untangle some of their serious problems and lift themselves out of the dire situations in which they have become involved, and to select one human weakness or evil tendency that is responsible above all others for the unhappy conditions which human beings bring upon themselves, I would select the almost universal weakness of *insincerity* as the most serious and the most vicious.

Not only does insincerity lead to the wearing of a cloak of hypocrisy, which injures the reputation and the fortunate trend of conditions for the individual so far as external matters are concerned, but the growth and development of an insincere attitude toward one or more of the important principles of life breaks down the inner power of the individual and makes such a person incapable of adjusting himself to the true nature of things throughout the world.

The person who is insincere in regard to one or more matters of immedi-

ate and serious interest to him is unconsciously creating a fictitious and artificial attitude toward other and perhaps unknown conditions in life. Such a person severs a large portion of the natural Cosmic attunement which brings him intuitive revelations and impressions and most certainly prohibits that human attunement with the mass of mankind which makes for happy companionships, dependable friendships, and a correct understanding of human relationships.

It is only natural that each one of us should shun in all of our daily affairs and in our social and pastime activities the person who is discovered to be insincere in his general attitude. Even those who have a tendency themselves to be insincere are impressed with the doubtful character and unreliable nature of a person who is insincere in any of his normal and natural actions in life.

Perhaps in two of the largest and most important fields of human endeavor on earth, we find the greatest amount of insincerity where it would seem that the least should be found. I refer to *religion* and *business*. There is no doubt that insincerity is one of the fundamental causes of failure in business.

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October
1956*

False Enthusiasm

Some years ago, and perhaps for some centuries, it was believed that enthusiasm was the sign of sincerity. When we found an individual greatly enthusiastic in regard to his business or vocational occupation, we believed that the enthusiasm was the result of his sincerity and that the two combined were foundation stones upon which success would inevitably build its great reward. We believed that even the young person or the neophyte in the business world who manifested extreme enthusiasm about his particular commercial activity demonstrated his sincerity and was bound to reap the reward of good fortune.

Likewise, we believed that enthusiasm in religion was an indication of sincerity, and there was a tendency on the part of mankind to think that the more enthusiasm—even fanaticism—the religious person revealed, the more sincere he was and undoubtedly the more pious and more blessed. This belief led to ostentatious and artificial displays of enthusiastic religious fervor on the part of those who wanted us to believe that such an attitude indicated their sincerity and their worthiness of our respect and our support. . . .

In the business world today [1935] . . . conservative and dignified forms of propaganda are not rigidly followed. Extreme enthusiasm and elaborate exaggerations of expression and attitude have become quite common. While keen competition in every line, even in the business of conducting a church on a self-sustaining basis, has developed to a high degree and the utmost of genuine enthusiasm must be used to make a success of business, the degree of this enthusiasm is no longer a dependable guide as to the sincerity of the individual, the nature of his business, or the product which he offers.

We have discovered through very bitter lessons that, after all, there is a point in the development and expression of enthusiasm where its nature is indicative of insincerity rather than sincerity, and that thousands have taken advantage of a superficial knowledge of human psychology to attempt to deceive the public by an overdisplay of artificial enthusiasm. The same can be

said in regard to many of the religious, political, and social forms of activities in the Western world.

It is only natural for the one who is sincere to be quite definitely positive and enthusiastic about his beliefs. But there is a vast difference between an enthusiasm that is born of sincerity and an enthusiasm that is artificially created to indicate a sincerity that does not exist. The mere fact that a man is absolutely enthusiastic about the business he conducts and the merchandise he is selling or the product that he is offering, does not indicate that he is sincere about his claims. He may be enthusiastic solely because of the commercial, monetary desires of his heart.

It is a fact known in the analytical channels of business ethics that the man who is sincere only in his desire to make money out of his business and not to render service to humanity and supply a worthy article that will meet legitimate demands, is doomed to failure sooner or later and will never be able to compete with any other similar business that is based upon honest sincerity.

All of this has a particular application to those men and women who are studiously inclined and who devote themselves more or less to some definite system of self-advancement. This would particularly apply to the students of mysticism and personal unfoldment and individual evolution. To the same degree that the student is truly sincere in his studies and desires to improve himself will he succeed, and to the same degree that he is superficially or artificially enthusiastic without really being sincere will he fail to find that which he is seeking and fail to derive any benefits from his studies, his investigations, and his applications of the principles he is studying.

Restrained Enthusiasm

In my visits to the various centers of Rosicrucian and other philosophical activities in Europe, and in my contacts with large and small assemblies of men and women in Europe who are devoting their time very enthusiastically to the promotion of such teachings, I was most deeply impressed by the extreme degree of sincerity that was revealed in their attitudes. The very great degree of en-



thusiasm or outer form of propaganda that is so evident in North America is greatly lacking in Europe because of their age-old belief in being rather conservative in connection with things that deal with ethical culture, religion, philosophy, and the higher things of life.

If we were to judge the degree of sincerity of these people in Europe by our North American standard of enthusiasm, we would be greatly deceived in believing that they were not as devoted to their work as they really are. But it requires only a few hours of association with them to discover that beneath the attitude of restrained enthusiasm there is a very deep and profound sincerity.

Fortunately for our own Rosicrucian work and the work of similar movements here on this continent, there are thousands who are just as sincere, just as devoted and willing to make secret and unknown sacrifices in behalf of their devotion as we find in Europe; but, unfortunately, there are many more thousands in this New World who are not so sincere and who look upon their devotion to this work or their interest in similar matters as a mere incident of life not requiring the deep sincerity that is given to other matters. And there are millions in this New World who are hardly sincere about anything associated with their lives except the most materialistic forms of personal selfish benefit.

The Essentials

If we would get the utmost from a book we are reading, a lesson we are studying, an exercise that we are practicing, or a thought that we are holding in meditation, it behooves us to be extremely sincere and devoted to the matter or otherwise cast it aside and give no thought to it whatever. There can be no half-way or part-way interest about it if we are to derive any benefit. We need not make a religion out of our study of a book; we need not make a fetish out of our interest in any subject to be absolutely sincere, but we must and should determine whether the matter at hand is worthy of our time and concentrated attention. We should then develop an attitude of deepest sincerity and make it truly a part of our inner selves as well as of our outer consciousness.

In nearly every case where persons have written to our Council of Solace for assistance in the improvement of personal conditions, we have found that while there was an anxiety to apply certain good advice and helpful instruction, there was lacking a degree of sincerity in the very fundamentals and inner nature of the system being followed. It is a difficult thing to reveal to some persons, for the lack of sincerity has been such a human weakness as to become subconscious, so to speak, and unnoticeable even to those who are suffering from it.

I am eliminating from consideration here, of course, those persons who are manifestly insincere and who are aware of their own insincerity and who are seeking only to take advantage of every fortunate condition while posing to be heartily in accord with the ideals back of such situations. Unfortunately, we find these persons in every walk of life, in every organization, and in every plan and scheme of human interest. For weeks, months, or years they may wear a self-designed and self-colored cloak of sincerity by which they deceive many while planning to take advantage of the genuineness and sincerity of others. And even when their insincerity is discovered it is difficult at times to reveal it to others and to eliminate them from the false position they occupy. Probably this is a part of the evil in the world with which we must all contend, and probably all of us have some degree of such sinfulness in our make-up.

Nevertheless, there are those in the world who are so sincere in their devotion to some higher things of life that we are forced to overlook any weaknesses they may have and try to redeem these persons and lead them on a path that brings greater happiness and success. But the unquestionable fact is that to the same degree that we are sincere, privately sincere, in whatever we are doing, promoting, and supporting, or advocating and adopting, to that degree will we derive the utmost benefit and assist others in deriving a similar benefit. So our success in life can be accurately gauged by the degree of *sincerity* that dominates all of our thinking and acting.

Living in REVERSE

By THEA BRITON, F. R. C.—Stratford-on-Avon, England



IS is evil—but what is evil? Have you ever looked closely at the word? E V I L, not English-looking, is it? Try reversing it—L I V E. There's your answer. Evil is living in reverse. Think of a man in a car who would put the engine in reverse, start and put on speed. He would soon be in difficulties!

To live is to go along in the current of the natural laws, to breathe in and out in rhythm, to eat and not eat for a time, to wake and to sleep, to work and to rest, all in a natural rhythm of alternation.

Evil is to live in reverse: to breathe wrongly, perhaps to choose air which is not clean and fresh; to eat at wrong times or in wrong quantities, too much or too little; to sleep and wake at wrong times, of our own choice; to pamper our bodies with too much rest, and so on—in other words, to break the natural laws of health.

The truth is—we do not break the natural laws, they break us sooner or later. Think of a man ignoring the law

of gravity—he himself is broken sooner.

The Good Book says “the wages of sin is death.” Of course it is. It is simply long-distance suicide. It is not a question of punishment, but simply of irrevocable laws marching along their eternal way. Who is man that he should even try to obstruct them? He might as well stand in the path of the sun and tell it to go another way round. What would be the result—just one small cinder.

All these things are more or less physical—that is, one side of our nature. There is the other side, the non-physical, which is more important still. Here only one law matters, and that is love. Love is almost the same word L I V E, but instead of the “I” which is limited to each little self, there is a circle which rounds off that self into a whole, a tremendous whole—the complete Circle of Being which includes everything that ever was, is, and shall be.

And all that—if we are willing to surrender our “I” to be filled out into an “O”—can be incorporated in our day-to-day living. It is a tremendous thought—and worth entertaining.

CREATING A SANCTUM

The requirements for a sanctum are simple and few—a place set aside for you alone, a moment or more, somewhere near at hand. Within this sacred area, you place symbolic items which transform ordinary surroundings.

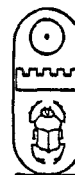
To cover your desk, table, or stand during the period of your meditations, we suggest a sanctum scarf, now available through the Rosicrucian Supply Bureau. This beautiful, simply-styled scarf is handmade, with Rosicrucian symbolism and harmonious colors against a white-cloth background.

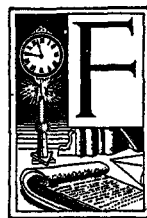
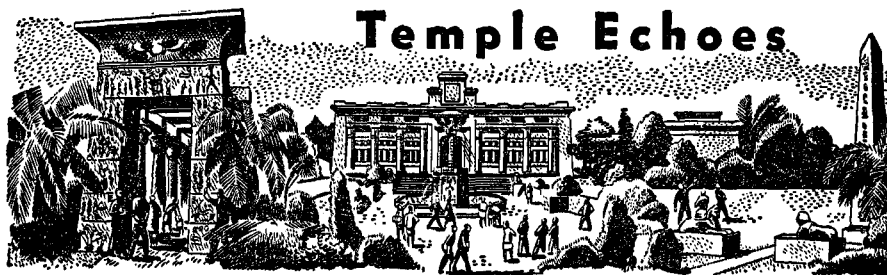
Because of special arrangements with the seamstress, these scarves can be offered at very little cost to our members, only \$3.75 (£1/7/- sterling) postpaid. They are 36 inches long by 15 inches wide.

NOTE: Because these scarves are handmade, only a limited number are in stock. If your order is late, you may expect a delay of a few extra days.

Beautify your sanctum. Order a scarf from:

ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA





FOR Rosicrucian members throughout the world, the autumnal equinox is the time for commemoration and rededication. The Fall Festival of building a symbolic pyramid is one that is peculiarly meaningful to all who are able to participate. As each participant contributes his stone to the pyramid he reminds himself afresh of the purposes of the Order which he individually is helping to bring into manifestation. Perhaps at no other time is the world-wide membership so conscious of the common ends which unite them—the elevation of man's estate and the honoring of God.

The preliminary sketches an artist makes are the notes from which he builds up his completed picture. In the case of those artists who achieve solid fame, these sketches become important in themselves: They are valuable both as art and as history. Some sixty of such sketches representing "Four Centuries of European Drawing" made their appearance in early August in the Rosicrucian Egyptian, Oriental Museum's modern gallery. Chosen by Charles and Regina Slatkin, the exhibition was obtained through the American Federation of Arts.

Works of Italian, Dutch, German, French, and English artists of the sixteenth through the nineteenth centuries were presented. The drawings in ink, charcoal, and colored chalk disclosed much to the discerning observer. They were doubly intriguing when one was able to discover not only the attitude, event or idea which had originally captivated the mind of the artist, but also the meaningful line by which he

had made note of it. There was also a strange exhilaration in one's being able to reach back into time as it were and see things that interested Tiepolo, Tintoretto, Veronese, Quesnel, Delacroix, Watteau, as well as Gainsborough, Romney, Cézanne, and Degas—names that have impressed themselves indelibly in the field of art.

A good way to keep average members informed of their privileges and responsibilities has been found by Saint Christopher Chapter, Kingston, Jamaica, to be the Question Box. Each month, through its "Question Box," the Bulletin answers questions regarding any and all aspects of Chapter functioning.

Radio Valera of Caracas, Venezuela, presents a program from 6:00 to 6:30 every Sunday evening called "The Rosicrucian Moment." Sponsored by Alden Lodge, Caracas, the program is directed by Frater M. Agustin Carrillo.

Zurich Pronaos—through its Master, Frater Willy Staepel who attended this year's Convention—sent a hand-illuminated greeting with its roll of members and a leaded-glass plaque of the city's coat-of-arms. These items were appropriately received by the Emperor and will be permanently placed where they may be seen by visiting members.

The enterprising members of John Dalton Chapter of Manchester, England, continue ingeniously to augment Chapter funds. "Anything old and woolen," says their Bulletin, is acceptable for re-parceling and sale. Wool-gathering, yes—but with a purpose!

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Edward Zecha, Grand Secretary of the Grand Lodge of Indonesia, was briefly in Rosicrucian Park recently on his way back to Djakarta after an extensive business sojourn in Holland. While here, he conferred with various Grand Lodge officers.

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A Picnic has been defined as "a pleasure party, the food for which is usually provided by members of the group and is eaten in the open air." However defined, it is pretty much a universal custom, and in the United States July and August are ideal months for it.

This year may not have broken records but accounts of Rosicrucian picnics kept rolling in—from Chicago, from Vancouver, from other places. Tacoma and Seattle jointly picnicked this year as did Jacob Boehme Chapter and Bakersfield Pronaos. Even the Grand Lodge and the Kepher-Ra Club (women employees of Rosicrucian Park) invited members in the Bay Area to participate in an event where the food was provided by members and eaten in the open air.

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Soror Jean Gordon, whose book *Pag-eant of the Rose* is still finding favor with rose lovers and others, has now established a "House of Roses" in St. Augustine, Florida — a museum dedicated to the rose. Open to the public without charge, this unique museum contains items of every description—buttons, fans, stamps, vases, wallpaper, shaving mugs, and rocks—all bearing the rose motif. In June of this year, both *American Rose Magazine* and *Art in Flowers* featured the "House of Roses."

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In February, 1955, the *Digest* article by Harold Preece entitled "Nameless Ambassador" inspired Soror Mirabel Lee to write a poem about Jacob Phila-

delphia. This poem was printed in the May, 1956, issue of *Germantowne Crier*, Pennsylvania, the quarterly publication of the Germantown Historical Society.

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Although the *Digest* policy is not to publish poems, the following exception is made. Called "Prayer at Sunrise," it is the inspiration of Chalice Temple.

*Comes dawn, and then
the radiant splendor of the
New Day!*

*God grant me inspiration, power,
To live each shining, precious
hour,*

*In true unfoldment,
adoration, love,
The Rosicrucian Way!*

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Almost simultaneously two letters reached this department—one from Brazil, one from Capetown—concerning the sensitivity of plants. One mentions a Swedish experimenter's findings with a device to measure a plant's reaction when picked or broken. The other letter quotes from a Sufi writer who deplores the ignorance of those who look upon plants as only material things with purely material needs.

Recently music has been found to be effective in stimulating growth, and Soror F. K. of Brazil cites from her own experience instances where merely by verbal encouragement she has successfully induced growth and well-being in plants difficult to grow in an apartment. When that was lacking, the water and sun had proved insufficient.

Many years ago, R. M. Bucke included in his book *Cosmic Consciousness* the experience of a woman who saw the auras of flowers. Perhaps those equally sensitive are able thus to blend auras with the plants, so to speak. If so, that may explain the success of green-thumb gardeners.

▽ △ ▽

The degradation which we cast upon others in our pride or self-interest degrades our own humanity and this is the punishment which is most terrible because we do not detect it till it's too late.—TAGORE



Modern Metaphysics

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

This is the first of a series of articles on modern metaphysics and the part it plays in our age of science. The author shows the relationship between metaphysical concepts and today's philosophy of science.—Editor

PART ONE



A DISCUSSION of modern metaphysics and its relation to present-day science would seem to exclude any need for reference to its ancient origin and meaning. However, for analogy, we cannot have a proper understanding of a fruit without giving consideration to the tree on which it grew and to the roots and soil which gave it existence. Consequently, it is necessary to deviate for a time to a consideration of the origin and meaning of metaphysics.

To the ancients, the word *metaphysics* meant beyond physics or that which lies beyond the physical world. They considered it as a kind of science of pure being, the investigation of being as distinguished from the phenomena of experience. It is generally conceded that the word *metaphysics* was coined by Aristotle in connection with certain of his works. In all probability he did originate the word just as he did certain fields of inquiry and branches of knowledge, such as psychology, biology, and logic. Some writers hold that Andronicus of Rhodes, assigned the title *metaphysics* to a special group of Aristotle's writings—C. 70 B.C. In either case, whether Aristotle himself or Andronicus originated the word, it was the former's writings that influenced its adoption.

Man is so constituted that almost instinctively he seeks out the causes of all the happenings which he normally experiences. It is common for those who ask about inexplicable events or phenomena to inquire, How did that happen? What caused it? Such questions originate through the element of mystery which seems to surround the

unknown and which arouses the human instinct of curiosity. This curiosity, unfortunately, is not always the desire for knowledge. It is quite as natural to animals lower in the scale than man as it is to man. Those who are familiar with farm life know that cattle will often be attracted to workmen repairing a fence and will cross a field to stand a few feet distant and look intently at what is being done. Such is not prompted by intellectual desire. This curiosity, then, is more a fascination, an innate urge, an emotional stimulus, if you will, that is not easily expressed.

Knowing the causes of things seems to be an important psychological aid to the human mind. It appears to help the individual to orient himself to his environment. Knowing causes gives us the opportunity to relate ourselves to our experiences in certain ways. Man wants to assign purposes to the causes of events or happenings which he experiences. He wants to think of them as either being beneficial or harmful—or of no concern to him whatever. Believing that he understands the purpose of certain causes instills within him a kind of confidence. He thinks he then knows what to avoid in his environment, what to attract or what to appease. The human evaluation of life is truly connected with causes, or the understanding of them. Most people do not analyze the reason for their interest in causality, but just respond to it as a sort of innate impulse.

As the famous metaphysician, Bergson, said, there are two ways of knowing a thing. One of these ways is to walk around it. Such constitutes a relative knowledge. The other way is to enter into the subject of inquiry. That, Bergson said, is absolute knowledge. It consists of making ourselves

a part of it. An examination of the particulars of our world, the realities which are perceived by our senses, is the scientific method of knowing anything. It is a method of seeking causes by figuratively walking around the object of inquiry. Therefore, it is a relative knowledge. Conversely, metaphysics was concerned with first causes. It was not concerned with the various expressions of being itself, but with those principles which gave being its existence. Metaphysics assumed that the many, the myriad expressions of being, could be reduced to the one, to a higher principle or cause. Metaphysics, we might say, was a search for universals which in themselves are the absolute. These universals account for the ever-changing reality, the underlying causes of all things which we experience.

The philosopher, Auguste Comte (19th century), points out the transition that occurred in early metaphysics. The first development, he relates, was a transition from gods of various kinds to a dehumanized essence which is thought to permeate the entire universe. In other words, the first causes were thought to center in humanlike beings, images of man himself, but, with the passing of the conceptions of anthropomorphism, there was a substitution of forces and intelligences to constitute the first cause. This transition was the inclination to synthesize all human experiences, to center them in some common factor and attempt to find a basis for the unity of all existence.

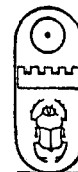
Generally there have been two fundamental divisions of metaphysics. The first of these is the analytical or *ontological*. It has concerned itself with the basic categories of science, an inquiry into what underlies the phenomena revealed by science. This division of metaphysics is not concerned with how things happen but, primarily, *why* they happen. Why do such laws as science may reveal exist? Figuratively, this division of metaphysics asks such questions as, Is there an intelligence behind such phenomena as life, magnetism, and matter? Also, could the phenomena which humans experience be but a harmonious integral part of a greater

substance or a greater being? Then, again, could what happens occur just by the necessity of its nature and not be the result of an order or intelligence? That it must be something, and whatever we perceive it to be that is what it is?

The Hierarchal Plan

The second division of metaphysics is synthesis or *cosmology*. It is inquiry into the processes of the universe, the ultimate objectives. It has been defined as a general conclusion of science. What purpose is to be served by the revelations of physics, biology, astronomy, and the like? Is there an over-all plan into which the findings fit? It concerns itself principally with objectives and the way the sciences should be correlated, that is, the hierarchal order—which in these sciences is first in importance, which is second, which third, etc. It further presumes that man must fit into this relationship; that, if there is an over-all pattern, he is as much an integral part of it as are specific physical phenomena. These objectives of metaphysics are called its universal propositions or postulates, the theories which it assumes. They are called *universal* because they are considered infinite in their application to phenomena which are known or which will be experienced by man.

Since antiquity, in the ontological aspect of metaphysics, there has always been one principal inquiry and that is the nature of substance. Substance, from the metaphysical point of view, was considered the *prima materia*, the first matter or pure being, that from which all else is believed to emerge. Early metaphysicians related substance either to quality or quantity. There were those philosophers, like Thales, who thought water was the primary substance from which all phenomena emerged. Others thought fire or air or a combination of the elements constituted the first matter. With the advance of abstract metaphysics, substance was no longer thought to consist of any single quality passing through change. In other words, no longer was it believed that fire or water, for example, was the single substance or first cause from which all else came. Rather these were merely attributes of what-



ever the *prima materia* was. In fact, to assign to substance either a qualitative or a quantitative nature was believed by these metaphysicians to restrict it. They conceived it far more infinite and beyond man's ability to ascribe it a complete nature, insofar as relating it to any substance of daily experience was concerned.

In this ontological aspect of metaphysics, the nature of pure being was, therefore, made to advance from a substance to an essence. It might seem difficult to distinguish between a substance and an essence. Briefly, you might say that the essence was conceived as something more intangible than substance. Essence, to Aristotle, was a divine spirit which permeated the entire universe. He called it the *unmoved movent*, meaning that in itself it was not moved and yet it was the cause of movement in all else. In its pure nature, this unmoved movent, the divine spirit, was formless; yet it manifested a number of forms, at least to the human consciousness. It went through a series of changes as an idea, and the idea acquired matter in which it manifested. Then that form or manifested idea stood in relation to the pure idea above it as matter. Form, therefore, was always of the next higher stage of development, each lesser form being as matter to it. The form was the ideal toward which the lesser expressions were moving.

This ideal and end, which was constantly progressing, Aristotle called the *entelechy*. Thus marble was a form in itself, a kind of matter but, in relation to the statue, the marble was mere matter, while the statue was the *entelechy*, the higher expression toward which the mass or the mere marble was a still lower development. From the lesser stages of development, the ideal, the *entelechy*, advanced upward through plant life, through animals, to man. Each of the living things, for example, had its soul, its higher form of expression. Thus the plant had the soul of nutrition, meaning that was its highest quality or state. In animals it was the quality or soul of sensation and reproduction, but they also enjoyed the lesser soul of the plant or nutrition. In man, the highest quality was the rea-

son, *the mind*; that was his soul but he, in turn, enjoyed the lesser souls of both the plant and the animal. But man's mind and reason were as mere matter compared to the divine spirit, and so, from man the soul advanced again or returned, shall we say, to the divine spirit. It began in the very lowest kind of manifestation, progressing upward toward man, completing the cycle by returning again to the great unmoved movent.

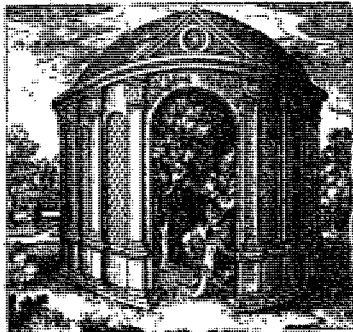
Baruch Spinoza is another classic example, though much more recent, of the metaphysical consideration of God and the nature of pure reality. To Spinoza, God is an infinite substance. However, He is a substance without any single representative quality. He exists without limitation of any kind. There is no thing or condition which wholly represents His nature. Just as His substance is infinite, so are the attributes or expressions of this infinite substance unlimited. Of the infinite number of attributes, there are only two which can be discerned by man, namely, thought and extension (matter). Though there are many expressions of the divine, according to Spinoza, no number of them would ever represent the nature of God. Man, as we have said, only experiences two of this infinite number.

Spinoza defines an attribute as that which the intelligence perceives as constituting the essence or substance. He meant by that that man, in experiencing the phenomena of thought and matter, conceives these as the essence of God. They are, however, such an infinitesimal part of the nature of God that we are deceived in thinking of them as being true representations of His infinite nature. They are merely illusions which man has of the true nature of God.

The Major Problem

At this point, metaphysics was confronted with one of its major problems. It tried to satisfactorily relate reality, the true world, whatever that may be, with the world of unreality, the world of illusion. How much of what we perceive should be relied upon? If our experiences are not reality, do not represent true being, or at least only

partly so, is man, then, isolated from contact with reality? Is man like one who is blind and fettered? Is he tied fast to something which he never can see or hope to understand? This problem of endeavoring to relate reality and unreality or experience has been termed *reality and appearances*. The Rosicrucians, in their philosophy, refer to this metaphysical problem as the subject of actuality and reality. At first blush, it may seem that the two words are the same in import, but there is a vast and profound difference between them. Plato, in one of his Dialogues, uses the famous analogy of a man chained in a cave. He is in such a position that he can only see the wall before him and on that wall shadows are constantly moving. These shadows, to Plato, represent the world of phenomena, the world of daily experience. Outside the cave, however, was the noumenal world, those things which cause the shadows. The chained man within the cave could never see this real world outside. Therefore, his world was the world of *appearances*. That is what Plato thought of our experiences of everyday.

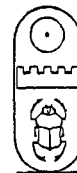


The appearances or experiences may be wholly unlike whatever causes them. For analogy, the situation is like that of the child who, for amusement, will hold his fingers in such a way that they will cast shadows on the wall. These shadows appear like nonexistent weird animals. The shadows are very realistic but they are not archetypes of anything that actually exists. Should man forget the real world and be guided only by appearances? Shall he try to speculate, from an observation of the

shadows on the wall, from his experiences, what reality is probably like? Further, would such speculation as to what lies beyond the realm of mind be of any value to him except to satisfy an intellectual curiosity?

Metaphysical abstraction was, with this problem, plunged into the realm of *epistemology*, the nature of knowledge. What may we hold to be true knowledge, that which we can with certainty rely upon? By contrast, what is false knowledge? Ancient philosophers, as Plato and Aristotle, and even Descartes, who began the modern period, conceived mind and reason as being of divine quality. They held that this mind possessed an innate wisdom, the kind of knowledge that was implanted in it and entered the body at birth as a divine heritage. In fact, they were of the opinion that soul and mind were synonymous. According to Plato's Dialogues, so convinced was Socrates of the existence of this innate knowledge, of certain universal ideas implanted in the soul of man, that he went about the market place interrogating the man of the street, leading him by question after question to come finally to the most profound conclusions, equivalent to those of the greatest minds of the time. Thus he hoped to prove that such uneducated and philosophically untrained individuals were merely having awakened within them, as a result of his interrogation, the wisdom of the soul.

Obviously, from the point of view of innate wisdom, the real knowledge was thought to be an attribute of soul. This knowledge consisted of *universals*. The term meant ideas which were infinite, immutable, had by all men regardless of class distinction, education, or training. As opposed to such real knowledge was the empirical kind, that which comes as a result of the sensations of our senses. Sense knowledge, the knowledge of everyday, was held to be evanescent and, therefore, unreliable. At best, some of these philosophers believed, the knowledge of our experiences is dependable only when it participates in or conforms to our innate knowledge. Then it acquires a reality. For example, when we see in the world about us something which



we believe is beautiful, that objective experience has conformed to the universal idea of beauty which all men have and which is a divine kind of knowledge. Therefore, the particular thing of our experience is real only because it is related to the sense of beauty which we have.

This metaphysical analysis of knowledge resulted in a profound examination of the primary sense qualities as color, form, sound, and those things which we are accustomed to believe constitute the reality of the world. The metaphysician and philosopher began removing the bricks from the foundation of tradition; they began to show that what man had come to believe and accept without thought could be questioned. It was contended that time and space were only phenomena; that they were but the way in which we subjectively perceive our experiences; that they had no true existence within themselves but were a kind of illusionary frame into which we put our mental pictures.

The ancient world was somewhat divided on the subject of time and space. There were those who held that space was an actual condition. Aristotle referred to space as a place. He said that the property of space is that it contains things placed and that it has dimensions. Thus he assigned to it an absolute nature, made of it a reality. Conversely, his conception of time was not so realistic. He wholly related it to our sense perception. He said that time is the measure of motion and we shall see that he was not too far afield from our modern views. He explained time as a series of goings before and after, before and after being joined by the place just as, in geometry, lines are joined by a point. He affirmed that all motion and mutation or change is time. We can only determine motion by the measurement of intervals, that is by periods of relative rest. Changes in rest and changes in motion would, therefore, be time.

(To be Continued)



Can You Explain This?



R. F. B. of Michigan for years had wanted the information concerning a younger sister's birth. He felt he had exhausted every means of finding it. The difficulties had just been too many and too great. He had been only 4½ at the time; the family had soon after become separated and now many years later those who might have helped were no longer able to be contacted.

One day while occupied with a matter wholly unrelated to family affairs, some lines from Sir Edwin Arnold's poem on "Mothers" kept running through his mind. They started him thinking of his own mother, and suddenly—he writes—"I was sitting alone in the front pew of a church. Before

me as in a mist four or five people were standing grouped about the altar. Their backs were to me. It was like a movie or television scene. I had never been in this church although I had passed it once when I was about eight years old. The doors were open, the church empty, and I could see all the way to the altar. I knew that church.

"I had a hunch—an idea. I stepped to the telephone and asked the long-distance operator to locate if she could a church in my old home town called *St. John's*."

In a matter of minutes, the connection was made, the baptismal and birth records found and Mr. B. was in possession of the information that had eluded him for years. He has his explanation of the circumstance. What is yours? Can you explain it?

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What Is Your Philosophy?

By AMORIFER EGYPTO, F. R. C., M.D.



My own philosophy is "Man know yourself by yourself," and this knowledge is always changing and evolving. It is never definite, but is always becoming better and grander. I am thus always contented, always enjoying life; I feel that every conscious moment of it is for giving birth to something better, greater and more wonderful in thought, word, or action. I am not very much concerned with the past: my past incarnations, and my so-called past failures and imperfections and limitations. I realize that these are only steppingstones for the present moment. I am always looking at the present moment for its wonderful attributes of life, love, and light which are present in my own consciousness. Thus, I always find myself aspiring for more knowledge, understanding, and attunement with the great Cosmic scheme of things and my place and purpose in this grand universe.

I choose to live in a world of my own making. I realize fully my weaknesses as well as my virtues. I know and feel the impelling influence of my emotions and their subtle effect upon my reason, and I know that as I think in my heart, so am I—as is quoted in Sacred Scripture.

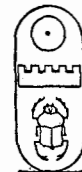
I inquire into the physical universe in which I live, so that I may know it better and may utilize it for the betterment of myself and my fellow men. I inquire about the inner or psychic nature of myself realizing the grandeur and beauty of that which exists within. I also inquire about the nature of knowledge itself and how to attain true and perfect knowledge. I am a walking question mark and always shall be. I

know that experience and experiment are important avenues for receiving knowledge. But I also fully realize intuitive knowledge and knowledge through revelation.

I know that I am growing from day to day and moment to moment—evolving in understanding of my self, of the universe, and of the God of my comprehension, who created me and the whole that exists. I am greatly thankful and full of gratitude for having life, consciousness, and all its attributes showered upon me. I know that I am here for a purpose, a grand purpose, and have the wonderful privilege of serving and of being of some help to anybody and everybody whom I may happen to meet or who may cross my path. The ability to so feel is a wonderful and a great privilege.

I realize that the God of all is impersonal and has created me and all other manifestations for reasons which perhaps I only very dimly understand. I know too that I am but a symbol trying to manifest part of His great purpose, His great wisdom, love, and power. I shall always try to be conscious as best I can of what He wishes me to do, hoping that He will reveal to me fully whatever is desired, whatever experiences He wants me to go through for His glory and for the service of mankind.

I know that to know is to remember, that there is nothing entirely new under the sun, and that all that really matters is the state of my awareness and consciousness of the ever-present, yet fleeting, moment in which I live and have my being. I thus must seize these wonderful fleeting moments and make the best of them according to what I know and understand, realizing fully that I have always within me the



God-given ability to cope, to benefit, and to profit from this. I am confident that my Creator will reveal to me what—in its proper place and time—would best be thought, spoken, or done under certain circumstances. Trials or difficulties I realize are a challenge for me to climb to higher levels for my evolution and perfection. This is easy because I have been given many attributes

by the Creator for overcoming them.

I realize fully that the whole is in one and the one is in the whole and that by setting aside daily a period for contemplation, meditation, and concentration, I will gain in understanding and in the unfoldment of my Soul to Illumination. This is my philosophy of life.



ROSICRUCIAN RALLIES

Rosicrucians are cordially invited by the sponsors of the following Rallies to attend and enjoy the varied programs now being prepared.

Boston, Massachusetts—The New England Rally, October 14, will be held at the Hotel Brunswick. For further information, write to the Rally Chairman, Everett F. Bolles, 289 Union St., Holbrook, Mass.

Detroit, Michigan—The annual Rally sponsored by the Thebes Lodge will be held October 12 to 14, at 616 Hancock West. Registration will begin at 1:00 p.m., Friday, October 12. The Supreme Secretary, Cecil A. Poole, will be the principal speaker. The Rally Chairman is Paul J. Larsen, Thebes Lodge, 616 Hancock West, Detroit 1, Mich.

Indianapolis, Indiana—The Tri-State Rally, sponsored by the Indianapolis Chapter, October 20 and 21, will be held at 5 N. Hamilton Street, Indianapolis. The principal speaker will be the Grand Councilor, Harold P. Stevens of Ontario. For further information, write to the Rally Chairman, Oscar R. Small, 849 E. Morris St., Indianapolis 3, Ind.

Los Angeles, California—The Southern California Rally sponsored by Lodges and Chapters in Southern California, October 13 and 14 will be held at the Hollywood Masonic Temple. Principal speakers will be the Imperator, Ralph M. Lewis, and the Grand Treasurer, James R. Whitcomb. The Rally Chairman is Robert Hess, Hermes Lodge, 148 North Gramercy Place, Los Angeles 4, Calif.

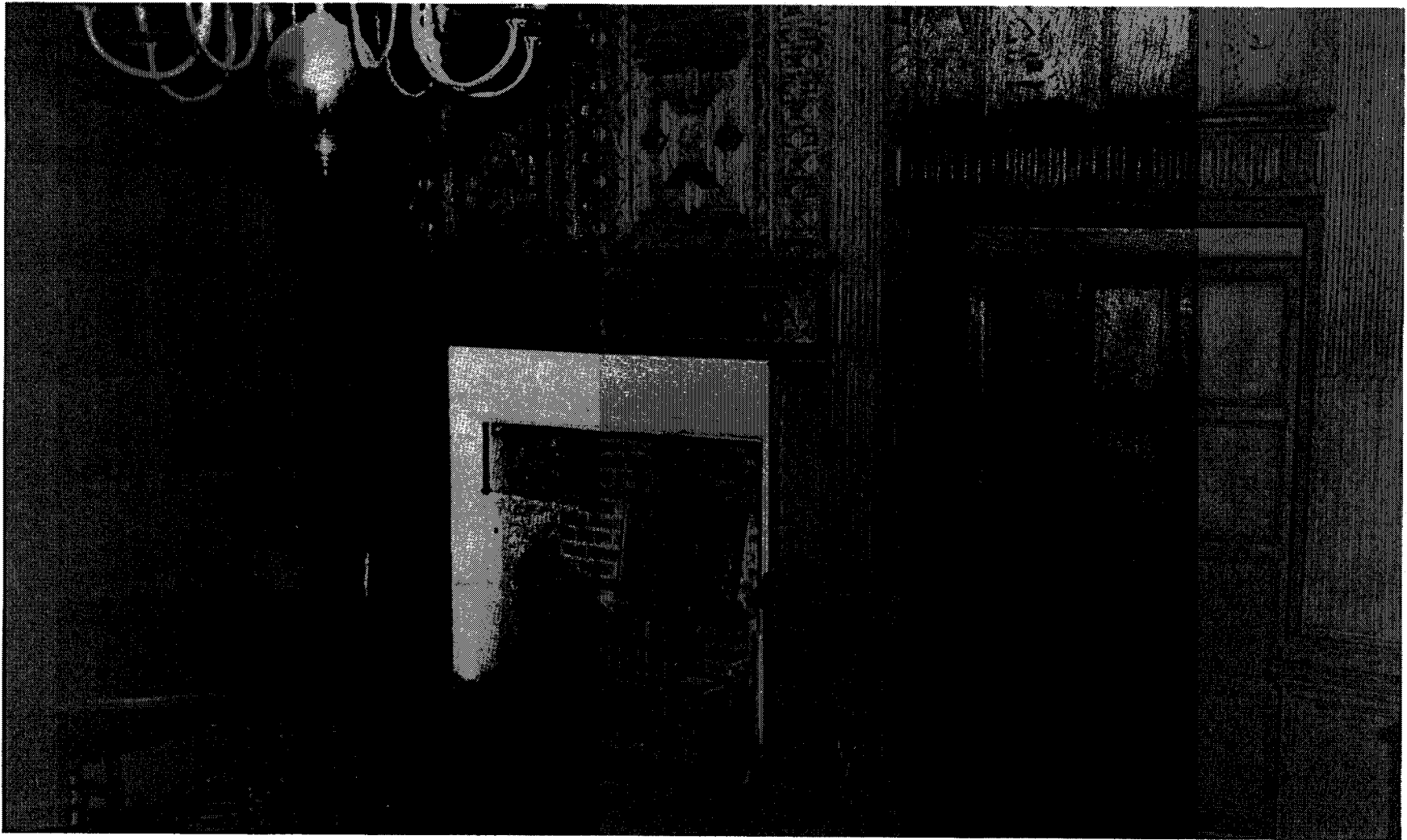
Milwaukee, Wisconsin—A Rally sponsored by the Karnak Chapter of Milwaukee will be held on November 3 and 4. For further information, write to the Rally Chairman, Otto Mueller, 216 East Smith St., Milwaukee, Wis.

Philadelphia, Pennsylvania—The Seventeenth Annual Rally will be held at Benjamin Franklin Lodge, 1303 West Girard Avenue, Philadelphia 23, on October 27 and 28. The 6th and 8th Temple Degree Initiations will be conferred. For further information, write to Angelo A. Faraco, Rally Chairman, 437 West Price St., Philadelphia 44, Penn.

Portland, Oregon—The Enneadic Star Lodge, 2712 S. E. Salmon Street, Portland, will sponsor a Rally on October 20 and 21. The principal speaker will be the Grand Treasurer, James R. Whitcomb. The Rally Chairman is Herman A. Mason, 2603 S. E. 68th St., Portland 6, Ore.

Seattle, Washington—The Pacific Northwest Rally sponsored by the Michael Maier Lodge, October 19 to 21, will be held at 1431 Minor Avenue, Seattle. The principal speaker will be the Grand Treasurer, James R. Whitcomb. For further information, write to the Rally Chairman, R. Raymond Rau, 4707 Augusta Pl., S., Seattle 8, Wash.

*The
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WHERE A GENIUS WROTE

In this oak-paneled room, ornamented with carvings of the famed Tudor Rose, Sir Francis Bacon, eminent statesman, scientist, and venerable Rosicrucian, wrote some of his celebrated works. In Islington, a few minutes from the center of bustling modern London, stands Canonbury Tower. High in the Tower is this room, radiating dignity and the romance of a past era. Legend relates that this structure was in centuries past connected by a subterranean passage with Saint Bartholomew's

His future begins now. . .



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

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

Accept This Free Book

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

Child Culture Institute

ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA

THE PURPOSE OF THE ROSICRUCIAN ORDER

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

AMORC TEMPLE • Rosicrucian Park, San Jose, California, U.S.A. • (Cable Address: "AMORCO")

Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa: Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

LODGES, CHAPTERS, and PRONAOI throughout the WORLD

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in various nations of the world. The "American Directory" for Lodges, Chapters, and Pronaoi in the United States will appear in the next issue of the *Rosicrucian Digest*. The International and American directories alternate monthly.

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Buenos Aires: Buenos Aires Chapter, Calle Char-lone 76. Atilio Landioni, Master, Calle Galicia 2112.

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Adelaide: Adelaide Chapter, Builders & Contractors Assn., 17 Weymouth St. Peter Bowden, Master, 5 Austral Terrace, Malvern.

Brisbane: Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley. Morris Phelps, Master, Leitrim Lodge, Glenora St., Wynnum E.2.

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Perth: Lemuria Pronaos. Frederick James Duffield, Master, 61 Great Eastern Hwy, Rivervale, W. Aus.

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BRAZIL

Belém: Belém Pronaos. Raymundo Avertano Rocha, Master, Caixa Postal 497.

Rio de Janeiro: Rio de Janeiro Lodge, Rua Goncalves Crespo 48. Silvina R. Diederichs, Master, Rua Prefeito João Felipe 681, Santa Tereza.

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BRITISH GUIANA

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Kaduna, Nigeria: Kaduna Pronaos. H. I. Thompson, Master, % Electricity Corp.

Port Harcourt, Nigeria: Port Harcourt Pronaos. M. K. Johnson, Master, Box 5.

Yaba, Nigeria: Yaba Chapter, The Ladi Lak Institute, 68 Akiwunmi St. I. O. Aina, Master, Box 60 Ebute Metta, via Lagos, Nigeria.

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Bridgetown, Barbados: Barbados Chapter, Ancient Order of Foresters Bldg., 112 Roebuck St. Rudolph Brathwaite, Master, Progressive Lane Bank Hall, St. Michael, Barb.

Kingston, Jamaica: Saint Christopher Chapter, Forresters Hall, 21 North St. R. B. McNeil, Master, % National Life, 43 Port Royal St.

St. George's, Grenada: St. George's Pronaos. Cyril G. Augier, Master, % Cable & Wireless, Ltd.

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Hamilton, Ont.: Hamilton Chapter, 194 Main St. Paul Lipinski, Master, 29 Bellview Cres., Burlington, Ont.

London, Ont.: London Pronaos. Victor Vickers, Master, 64 Linwood St.

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Toronto, Ont.: Toronto Lodge, 2249 Yonge St. Peter Maydan, Master, 11 Somerville Ave., Mt. Dennis.

Vancouver, B.C.: Vancouver Lodge, 805 W. 23rd Ave. Mrs. Thomas R. Simpson, Master, 2125 Marine Dr., New Westminster, B.C.

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Cienfuegos: Cienfuegos Chapter, Gacel 70. Clara Rumbaut Delgado, Master, Union 40.

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Holguín: Oriente Chapter, Logia Teosofica "José J. Martí," Rastro entre Frexes y Martí. A. Ochoa, Master, Miro 56.

Matanzas: Matanzas Chapter, Gen. Betancourt 27. Humberto Casas, Master, Imprenta "Casa y Mercado," Independencia, Mat.

Morón: Morón Pronaos. Luis Bravo Hernandez, Master, Calle Luz Caballero 38.

Santa Clara: Santa Clara Pronaos. Florentino Lopez Rios, Master, Roscano 515 Sur.

Santiago: Heliopolis Chapter, Logia Fraternidad No. 1, Calle Desiderio Fajardo. Ines Martinez de Remedios, Master, Ave. Mariana Grajales 47.

(Directory Continued on Next Page)

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Copenhagen:* The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master, Vester Voldgade 104.

DOMINICAN REPUBLIC

Ciudad Trujillo: Santo Domingo Chapter, Edificio Copello, Apartado 401. Ramon A. Frias, Master, C. Arzobispo Merino 88.

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Cairo: Cheops Chapter. Wilson Boulos, Master, 5 Garstin St., Zamalek.

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Brighton: Brighton Pronaos. Charles Laing, Master, 9 Goldstone Lane, Hove, Sussex, Eng.
Ipswich: Ipswich Pronaos. Donald G. Barker, Master, Grafton Hotel, 73 Henley Rd.

Leeds: Joseph Priestley Chapter, Theosophical Library, 12 Queen Sq. Arthur Fisher, Master, 23 Hookstone Chase, Harrogate, Eng.

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London: Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. Mrs. R. D. Solman, Master, 27 Barmouth Rd., Wadsworth S.W. 18. Rosicrucian Administrative Office, 25 Garrick St., London W.C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m. John H. La Buschagne, Regional Secretary.

Manchester: John Dalton Chapter, St. Michaels, Spah Rd., Didsbury, E. W. Gaddum, Master, Sundal, Fortland Rd., Bowdon, Eng.

Nottingham: Byron Chapter, Unitarian Church, High Pavement, Mrs. C. B. Drake, Master, 11 Durham Cres., Cantrell Rd., Bulwell, Eng.

FRANCE

Grand Lodge of France, 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine-et-Oise).

Paris: Jeanne Guédon Chapter, 71 bis Rue de la Condamine, Paris XVII. First and third Saturdays, 8:15 p.m. (For details address Grand Lodge of France.)

GERMANY

AMORC, Muenchen 33, Schliessfach 33.

GUATEMALA

Guatemala: Zama Chapter, Logia Masonica, 6 Ave. A, 4-51. Francisco Velarde R., Master, 3 C. 4-06.

HAITI

Port-au-Prince:* Martinez de Pasqually Lodge, Maison Monnin et Bauduy, Grand Rue. Marcellus Paul, Master, B.P. 941.

HOLLAND

Den Haag:* (The Hague) De Roze-kruisers Orde, Groot-Loge der Nederlanden. H. Th. Verkerk Pistorius, Acting Grand Master, Postbus 2016.

HONDURAS

San Pedro Sula: San Pedro Sula Chapter, Apartado Postal 672. Ildefonso Orellana, Master.

INDIA

Bombay: Bombay Pronaos. Fali J. Shroff, Master, Taj Bldg., 30-B Gowalia Tank Rd.

INDONESIA

Djakarta: Grand Lodge of AMORC, Tjia Von Tjan, Grand Master, Menteng Raya 24E.

ITALY

Rome: Grand Lodge of AMORC, Giuseppe Casara, Jr., Grand Master, Via Sistina 4.

MEXICO

Ciudad Juárez, Chih.: Juárez Pronaos. Mario Fuentes M., Master, Calle Anahuac Nte. 257.

Mexico, D. F.:* Quetzalcoatl Lodge, Calle de Merida 105. Graciela R. Maldonado, Master, San Carlos 35, Villa Obregón 20.

Monterrey, N. L.: Monterrey Chapter, Calle Doblado 622 Norte. A. Sanchez P., Master, Padre Mier Pte. 653.

Tampico, Tamps.: Tampico Pronaos. L. Garcia, Master, Aurora 118 Sur.

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Curacao: Curacao Pronaos. Lauriston M. Barnett, Master, Cas Coraweg 113.

St. Nicolaas, Aruba: Aruba Chapter, 320 Bernard St., Box 254. George E. Sandiford, Master, San Nicholas, V. N. 53.

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Auckland: Auckland Chapter, 156 Grafton Rd. John O. Anderson, Master, % G. S. Russell, 266 Jervois Rd., Herne Bay.

Christchurch: Christchurch Pronaos. A. Leo Leghorn, Master, 173 Geraldine St., St. Albans N. 1.

Hastings: Hastings Pronaos. Ralph T. Morse, Master, St. Andrews Rd., Havelock North, N. Z.

Wellington: Wellington Chapter, 54-56 Cuba St. Lionel Bent, Master, 21-A The Parade, Paekakariki, N. Z.

NICARAGUA

Managua: Managua Pronaos. J. M. Robleto G., Master, 4 Ave. S.O. 533, E. 1 Callejon S.O. y 5 Calle.

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Belfast: Belfast Pronaos. N. I. Brown, Master, 46 Glentoran St.

PANAMA

Colón: Colón Pronaos. Frank M. Best, Master, Box 1049.

Panama: Panama Chapter, Logia Masonica de Panama. Alfredo G. de Paredes, Master, Calle 14, 8-35.

PERU

Lima: AMORC Chapter, Zaragoza 483. Pueblo Libre. Anna de Moser, Master, Casilla 1981, Miraflores.

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Arecibo: Arecibo Pronaos. Francisco S. de Jesus, Master, Box 455.

Ponce: Ponce Chapter, 65 Hostos Ave. Luis Justiniano, Master, Apartado 202.

San Juan: Luz de AMORC Chapter, Ponce de Leon Ave. 1653, Stop 24. Santurce. Miguel Angel M. Segui, Master. C. Ingeniero Juan A. Davila 852, Barriada Eleanor Roosevelt, Hato Rey, P.R.

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Durban: Durban Pronaos. M. G. Smith, Master, 52 Cherry Ave., Overport.

Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. P.O. Box 2417. T. R. Truter, Master, Box 184, Vereeniging, Trans. S.A.

Pretoria: Pretoria Pronaos. H. A. Stelling, Master, Box 1344.

SWEDEN

Skelderviken:* Grand Lodge of Sweden. Alb. Roimer, Grand Master, Box 30.

Stockholm: Achnaton Chapter. A. Schumburg, Deputy Grand Master, Eriksbergsgatan 20.

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Zurich: Zurich Pronaos. Willy Staepel, Master, Seestrasse 426.

URUGUAY

Montevideo: Tituleur Chapter, Ave. Millan 2638. Alejo Genoves, Master, Estanislao Vega 3284.

VENEZUELA

Barquisimeto: Barquisimeto Chapter, Ave. 20, No. 75, Apartado 64. Joaquin Ortiz, Master, Calle 25 No. 28.

Caracas:* Alden Lodge, Calle Norte 11. Miguel A. F. Gausserand, Master, Calle Real 14, El Valle.

Maracaibo: Cenit Chapter, Calle Belloso 9-B, 27. Ernestina M. de Ortis, Master, Ave. Sucre 59, Apartado 95.

San Cristóbal: San Cristóbal Pronaos. Eduardo Rangel N., Master, Apartado 43.

(* Initiations are performed.)

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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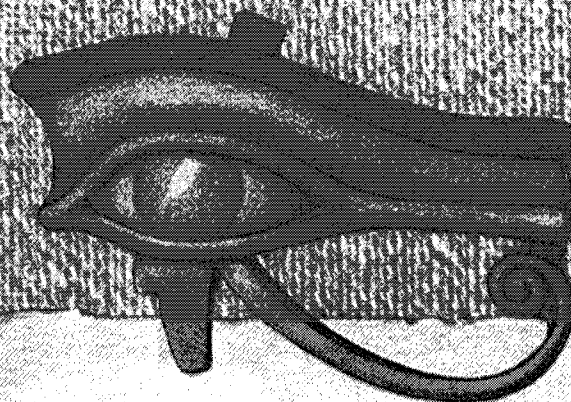
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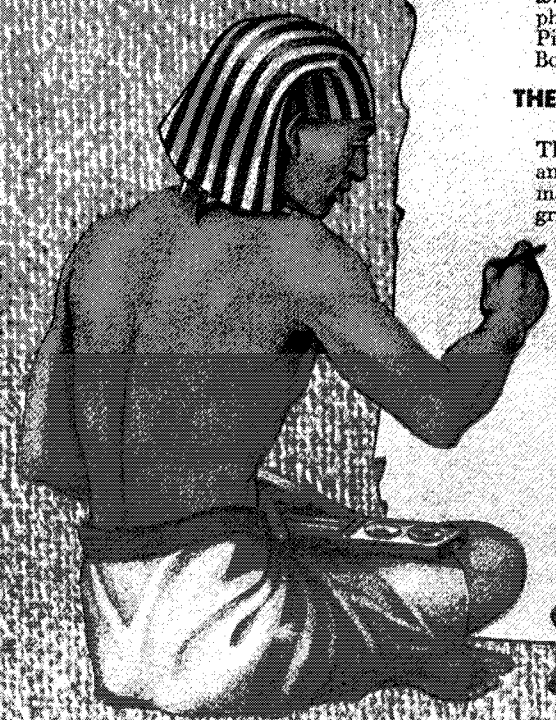
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