

ROSTICRUCIAN

DIGEST

1957
FEBRUARY

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How to do it.

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As the Oriental world
sees it.

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Strange Phenomena of Mind

Will power moves
matter.

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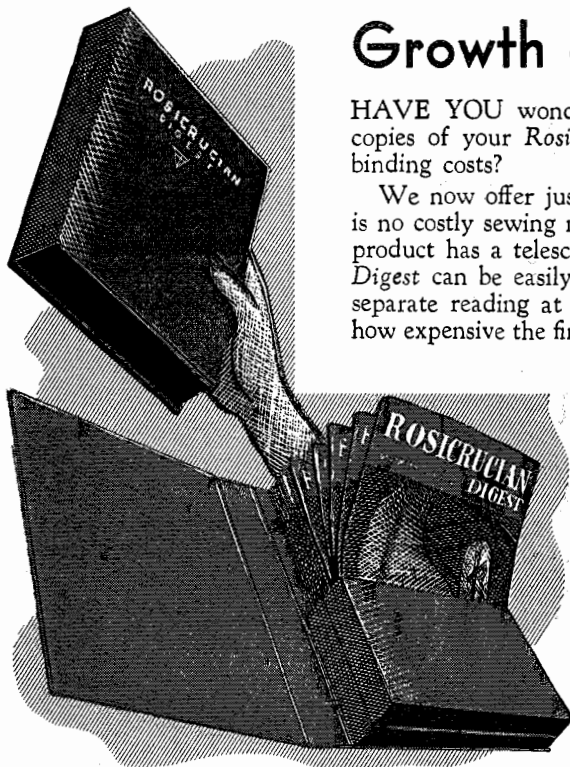


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(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



ON TOUR THROUGH AMORC

The Indonesian ambassador to Brazil, Mr. Raden Sudjono, accompanied by Mrs. Sudjono and their three charming daughters, visited Rosicrucian Park recently enroute to Indonesia. Shown above, examining one of the paintings of the Western Art Exhibit in the Rosicrucian Art Gallery, are (from the left) Mrs. Sudjono; Ralph M. Lewis, Imperator of AMORC; and Mr. Sudjono. The Sudjonos were actively associated with the Rosicrucian Lodge in Rio de Janeiro. They will pay their respects to the Grand Lodge of Indonesia at Diakarta upon their return.

What Strange Powers Did The Ancients Possess?

EVERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which "whispers" to you from within.

Fundamental Laws of Nature

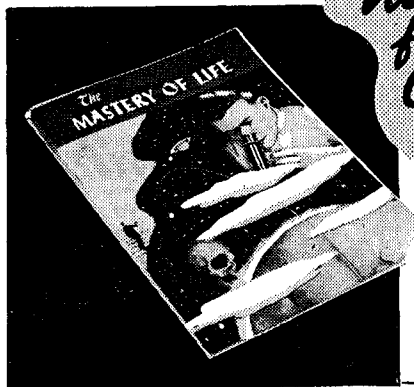
Your habits, accomplishments and weaknesses are the effects of causes. Your thoughts and actions are governed by fundamental laws. Example: The law of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the order is known as the Rosicrucian Brotherhood. Its complete name is the "Ancient and Mystical Order Rosae Crucis," abbreviated by the initials "AMORC." The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

Not For General Distribution

Sincere men and women, in search of the truth—those who wish to fit in with the ways of the world—are invited to write for a complimentary copy of the sealed booklet, "The

Mastery of Life." It tells how to contact the librarian of the archives of AMORC for this rare knowledge. This booklet is not intended for general distribution, nor is it sent without request. It is therefore suggested that you write for your copy to the Scribe whose address is given in the coupon. The initial step is for you to take.



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV

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Rosicrucian Park

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San Jose, California

EDITOR: Frances Vejtasa

The Purpose of the Rosicrucian Order

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

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THE THOUGHT OF THE MONTH SELF-PITY

By THE EMPEROR



OUR own burdens are the easiest to carry. There is an old parable to the effect that each of us should think of our tribulations in life as being a huge pack with which we are laden. If then, each of us were to place these packs in a huge pile and select from it the one we preferred to carry, we eventually would choose our own. The psychological principle implied in the parable is that we have become familiar with or *conditioned* to our own problems and are thus better able to cope with them than with any others. Further, a comparison of our own affairs with those of others who are troubled often reveals how fortunate we really are.

Pity is a *sympathetic* feeling which an individual evinces toward the misfortune or hurt of another or others. It is quite natural that we should be very sympathetic toward any distress, physical or mental, which we personally experience. The ideal toward which we all, consciously or unconsciously, strive is the harmony of our nature, the proper functioning of our being. This is interpreted by us objectively as *happiness*. Fundamentally, it may be construed as a state of our being that is experienced as pleasure of mind and body. One can be quite healthy physically and yet be distressed mentally. This distress may not be due to any organic disorder of the mind. It may be self-induced by desires which we have developed and which, being unfulfilled, cause frustration and an aggravation of the emotions.

Aspiring to the wealth of another or setting ends for oneself that are beyond one's capabilities are examples of self-induced torment and unhappiness. Avarice and jealousy may cause illness of both body and mind in the psychosomatic relation of our being. The pains, aches, and general disturbances we experience arouse a sympathy for ourselves—a self-pity. We note others actively participating in affairs and apparently without distress or even inconvenience. They may smile and give every objective evidence of the very happiness to which we aspire. This only further inculcates self-pity. It causes us to think of our own state of affairs as especially unfortunate.

There is a positive and a negative side in life. The *positive* side is the active one. It is the fullness of living. By contrast the other side, the *negative*, is the inhibited or arrested state of living with its apparent failures. Positive living is the full functioning of one's innate powers. It consists of the utilization of all our faculties and functions of mind and body to the extent that we can use them without abuse. It is likewise the attainment of all objectives one sets for himself with a degree of success. Positive living is, therefore, to a great extent, an arbitrary or voluntary state of the human being. An interpretation of what constitutes the positive existence lies wholly within the province of man.

Insofar as nature is concerned, as one anthropologist has stated, "she cares little for the individual but her concern is with the species." If one conforms to the natural urges and inclinations of his being, he will know positive living

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in the physical sense. He will experience to a certain extent, within the limits of his physical constitution, the pleasures and satisfactions of good health. He must not, and cannot, expect that such a physical existence will endure indefinitely. It is also natural that change will occur. The cycle of deterioration, that is, old age, will manifest with its consequent discomforts and pains.

This unfavorable condition or old age is in a sense likewise positive. It is the actual fulfillment of the expression of nature. In nature, the withering of the flower is as important as its blooming. They are both phenomena which are a part of a series of changes called *cause* and *effect*. In a sentient being, such as man, there is an idealizing of one of these changes more than of the other. Man arbitrarily divides nature's cycles, calling the beneficial phase *positive* and the other, *negative*. He seeks to evade the decline because it is unpleasant to him. He has successfully prolonged life but he can never evade the eventual retrogression which must follow to complete the cycle of life.

Need of Reorientation

As one grows older, he should, of course, endeavor in every way to lessen the severity of the impact of physical deterioration. The former pleasures of living in the physical sense, which have meant so much, should be mitigated in later years by new mental and emotional satisfactions. Those persons who seem happy in life and yet disclose that they are possessed of the infirmities of life and with the distress that accompanies them, are those who have established *new positive values* for themselves.

It may seem amazing to others that some persons crippled with arthritis, having cataracts, or whose physical activities are restricted by cardiac afflictions, are apparently deriving happiness from life. These persons, being less physically active, have substituted mental and moral activities. They have extended their interests beyond their own former physical participation in the events of society. They may now find joy in the encouragement of children in their studies or in helping younger people to fulfill their youthful

dreams. They may also impart, if so invited, the benefits of their experiences to others so that the latter can even exceed them in accomplishments.

In the mellowness of life, new positive living may be found in a response to the higher sentiments and *psychic* inclinations. The aggressive healthy younger person often finds too many satisfactions in objective living to concern himself deeply with the mysteries of life. The Cosmic role that one should play in his relationship to all reality, however, usually provides a greater satisfaction to the mature mind. The physical desires which once seemed ultra-important and the notions and things associated with them lose their luster with the passing of the years. One finds to a great extent that the pleasures associated with them were either illusory or evanescent. The interests of a psychic or moral nature which seemed intangible in the past and, by contrast to material satisfaction, less stimulating, can be more assuredly cultivated in the later years. One will then find much happiness in the expression of his aesthetic tastes which may have been unawakened or unexpressed.

During the full vigor of youth or early adulthood, the realm of the aesthetic, painting, sculpture, opera, classical dancing, singing, may have seemed an idle pastime. Other activities may have appeared more fruitful of life's enjoyment. Powers of the mind and the pursuit of the higher sentiments lessen slowly in relation to sensuous interests. Instead of becoming embittered by the advance of age and its gradual physical retardment, one should reorient his interests. He should venture into the realm of his psychic inclinations and his meditations. He should find in life images or symbols to objectify the reactivated feelings of impersonal love and sympathy that pour from the depth of his own being as he allows himself to be conscious of the more subtle impulses of his nature.

When did you last visit an art gallery? What concerts have you attended recently? When was the last time you walked along a river, whether its banks were shaded by trees or whether, in the winter, fringed with ice and snow? Can you recall when you visited a historical museum and carefully, not superficial-



ly, examined the handicraft of people of past ages? Did you study the objects representing the harmony of color and symmetry of form as they were conceived by minds of centuries ago?

Change of Views

It is not always admirable of human character to escape continually the realities of life. In fact, it is beneficial for one to have an occasional assault upon his emotions by the austerities and severities of modern existence. It has the effect of lessening self-pity. It may cause one to be humble and grateful for his fortunes in life, which he may not have properly evaluated. It likewise may cause one to be ashamed of his continual carping at his own circumstances and to realize the opportunities for happiness which he lets go by.

Visit a veterans' hospital in some capacity, if only to bring books or magazines to some ward. Make the sacrifice and effort to visit any public or county hospital occasionally. There you will see victims of nature's indifferent assault upon human life. In many instances you will perceive persons with infirmities far exceeding your own which you have been lamenting.

Such a visit, such an experience, is admittedly depressing unless one adjusts to the meaning it conveys. It is depressing to realize that this is the

ultimate way of all flesh. But it is also inspiring to note how these victims have, in most instances, found new and *simple* channels for happiness. They collect stamps, they read books, they broaden their mental vision. They find joy in each other's company and the intimacy of the spoken word. They cling with rapture to a little vista of a tree or lawn seen from a window. A plant or flower to them is the whole universe at work. They now appreciate such an experience in a way that their former "normal" life never had permitted.

Detach your consciousness from the myriad changes, the events and happenings in the stream of life. Stop struggling with the tide, for a time at least. Climb up on the bank and watch the course of life itself. To an extent we can impose our will upon life and convert its stream into channels to serve our purpose. In time it will, however, and must rush past us, unchecked by our lessening efforts to control and direct it. The stream itself, however, has majesty and beauty. When it can no longer serve our finitely conceived plans, it can nevertheless evoke our admiration of its pulsating power and omniscience. It becomes a pleasure in itself to but know that we are of it and that we have this brief moment in eternity to realize it.

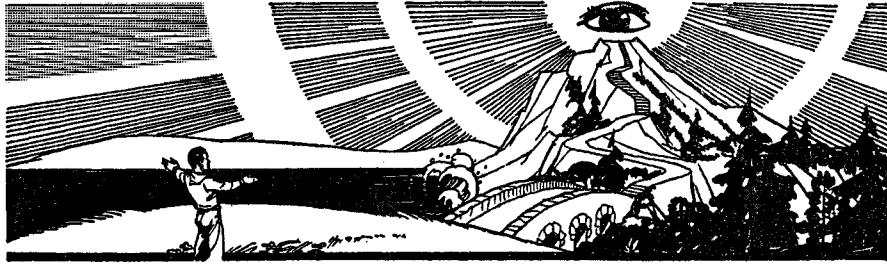


LONDON RALLY

All Rosicrucian members throughout the British Isles are advised of plans now under way for a Rally of members to be held in London late this summer. This Rally program includes interesting lectures, discourses, initiations, and many features of entertainment and social activity. The Imperator, Ralph M. Lewis, is scheduled to attend this Rally and to speak several times during the occasion. Grand Lodge officers from other Rosicrucian jurisdictions in Europe will also be present. Make plans to come. Write at once for full details as to date, time, and place, to the Rally Chairman:

Mr. Robert E. Daniels,
59 Edith Grove,
Chelsea, London S.W. 10,
England

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Digest
February
1957*



Creating Your Future

By DR. H. SPENCER LEWIS, F.R.C.
(From the *Rosicrucian Digest*—February 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Imperator, 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.



THIS is undoubtedly a period in the lives of many thousands of persons when the past becomes a memory and the future looms as a serious question mark. Such persons seem to feel that they are standing on the edge of a great abyss. Back of them are fields, mountains, and valleys over which they have traveled with more or less safety and with considerable pleasure and happiness mingled with periods of sorrow and grief. These now seem inconsequential as they face the great abyss before them filled with the terror of the unknown and presenting a serious obstacle to their future progress.

As they face this wide chasm, it seems that nothing but a miracle will help them to get across the great open space and prevent them from falling into the dark recesses below, thus bringing an end to their careers.

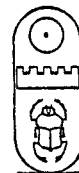
In the early days when the pioneers first traversed this continent in an attempt to reach the gold fields and fruitful valleys of California, there were many occasions when hordes of them in covered wagons and on foot came face to face with similar situations. It seemed that the journey's end was at hand and yet the goal of their desires

was far from them. For days, they camped at the edge of an abyss or canyon and wondered how they would ever cross that great space with its depths of thousands of feet, and continue their journey on the other side toward the distant goal. They were face to face with real engineering problems, and yet had neither the skill nor the materials with which to bridge such gaps.

The history of the progress of the pioneers shows that eventually these groups found a way of getting to the other side and continuing westward, and their success will ever be a monument to the prowess of the human mind. Ingenuity, prayers to the Cosmic for inspiration, determination, will power, and an undaunted faith in Providence helped them to solve their problems.

They could not turn backward, for they had been months on their way and had traversed desert spaces where there was neither food nor water, and their supply of these things being exhausted meant that they must either go onward or remain where they were and starve. Surely, these persons faced greater obstacles than do the thousands of persons today who think that their problem is one that cannot be solved.

The abyss which these persons face



at the present time is a mental one and not a physical one. The obstacles which they have to overcome are more mental than physical in every sense. It is undoubtedly true that these persons stand on a material rock and at the present moment have material obligations and conditions to contend with, but the great chasm that lies between them and the future progress in their lives is not a material one that must be bridged with material things.

The incentive that encouraged the early pioneers to face their problems and solve them was the fact that the future was quite definite and appealing, and in every way alluring. They had no doubt about the joy, the happiness, and success that awaited them if they could cross the great abyss. It was this picture of future prosperity and the enjoyment of the greatest blessings in life that strengthened their determination to solve their problems.

The thousands today who feel depressed and who stand at the edge of the abyss in doubt and hesitancy do not have the alluring picture of the future that would encourage them to meet their problems. They cannot see a bright and happy future and they cannot see the goal of their desires waiting for them just beyond the horizon.

For this reason, they hesitate and wonder whether the effort to overcome the present obstacles is worth while, and whether anything in the future is worthy of supreme sacrifice at the present time. This is where they are in error. And this is really their greatest problem, for they must remove from their minds the doubt about the future, and they must have a glorious picture of what lies beyond in order that they may be strengthened to tackle their present problems and overcome them.

The early pioneers knew nothing of the future except through the reports that had reached them and the pictures they had built in their minds. For many months before they started from their Eastern homes and during the many months of suffering and privation while traveling, they had re-created, repainted, and rebuilt the mental pictures of what the future held. In their hours of loneliness, privation, cold, hunger, and intense suffering from storms and

other conditions, they eased their bodies and their minds by rejecting the present and the past and living mentally in the beautiful picture of the future which their minds preserved and held before them as a rich reward for all suffering and effort.

The future became so real to them, so actual, so near, and so tangible in its every element that they were able to bridge the gap of the present and move out of the past into the future in the twinkling of an eye. Their daydreams and their nightdreams were lived in the land beyond the horizon where everything would be what they had made it in their mental pictures. They created homes, new estates nestled in fertile valleys or on the side of picturesque hills. They filled caskets with gold and boxes with fruit.

They visualized new life, new strength, temperate climate, and an abundance of the necessary peace, happiness, and contentment. They enjoyed these things daily, and hourly before they ever reached the Western border. They were making a new world in their minds and this new world constituted their future. As the picture was completed and all of its marvelous details finished, they drew themselves into that picture and became living, vibrating parts of it so that nothing of the present, no obstacle, no barrier, no charm could prevent them from stepping from the present into the future and realizing all that they had visualized.

In the same manner must the present thousands of hesitating, doubting individuals create a new future and a new life beyond the present horizon. They must look upon all of the sufferings and the joys of the past as mere experiences enabling them to select the good from the bad as elements to put into the new picture, the new future, and the new life. Every experience has its lesson, every one of the joys and sorrows of the past and of the present are but illustrations to teach us what we should create and what we should not create for the future.

The future for each of us can be precisely what we make it. But we must not wait until we are in the future or until we stand in the new valley of the new land, and then begin to make

our plans for the estate, the home, the gardens, the orchards, the mines out of which we shall draw our wealth and our necessities. We must visualize each detail, paint each part of the picture, and keep adding to it our dreams and meditations until it becomes a living thing in our lives not of the future but of the present. We should look upon ourselves as standing at the very border of this picture about to step into it, and to begin to enjoy all that we have created.

If we do this, the obstacles that now seem insurmountable and which appear to rise before us will be overlooked and negated in our ambition, our determination to step across the borderline from the present into the future, and live in the picture we have made. Such visualization and creating gives us not only the allurements and fascination which is tempting but the urge and determination, the faith and the power, to go beyond the present obstacles.

There is no limitation to what the mind can create in its imagings. No castles are too high, no homes too large, no estates too great, and no parts of the country too beautiful or too bountiful for the mind to visualize. The world is yours when it comes to painting mental pictures of what you want and what you should have. Furthermore, the history of civilization proves that there is no limitation to man's material creation of the things he has visualized. The whole history of man's achievement since the beginning of the world proves that what he has mentally visualized, he can bring into actual realization.

The dreams of men of yesterday that seemed vague, indefinite, and impossible are surprisingly presented to us today in concrete realities. We awaken from our state of doubt and incredulity to realize that while we questioned and hesitated some other master mind turned a dream into reality and the impossible things of the dreamer are the material things offered to us today. And as we analyze the creations of man and his accomplishments, we are impressed with one great outstanding fact: namely, that he who never dreamed or never painted a mental picture did not create in the world of realities a single thing. Around us are those who have accom-

plished and built for themselves the things they are enjoying. There are the others who are in want or are without even the actual necessities, who had no vision, who never attempted to create in their own minds a single thing, but had depended upon the creations of others and the gifts that might come to them through charity.

Which do you want to be, the creator of your life and the builder of the things you want to enjoy, or the one who must take what is left over in the bounties of the lives of others and which are given in exchange for the hardest labor or denied to you altogether? Do you want to be the serf and the hireling who accepts at the hands of a master the things he has made and he no longer wants or the things he in a charitable mood is willing to share with you partially or incompletely? Or, do you want to be the creator and make the things you want and bring them into realities in your life so that you are not dependent upon anyone or anything except the great creative power that resides within you?

God has given you the same creative power that He possesses, and He has made you equal with Him in making this world beautiful and happy for all living creatures. This gift is your birthright and you alone determine whether you shall use the power or ignore it.

Come, step back from your close view of the obstacles that seem to surround you. Close your eyes to them for a while and create a new picture. Leave the past and the present out of your consideration and make a new life, a new day, beginning with tomorrow. Build it up part by part in your mind and in your conversations and contacts with those around you until you have a perfect picture of the future that is just beyond today's horizon. Then step forward bravely into this picture; and with determination start your journey along the line that leads to the new estate, the new home, and the new pleasures of life. You will find yourself master of the picture and of those realities, and you will find in it the greatest happiness and rewards, and every effort, every thought devoted to it.



Pitfalls of the Searcher

By RODMAN R. CLAYSON, Grand Master

At one time or another, all of us have been entertained and amused by a magician. We have been mystified by his deft and swiftly moving technique of producing playing cards out of thin air or pulling a rabbit out of a hat, not to mention numerous other tricks of illusion demonstrated by the masters of legerdemain, or prestidigitation. Some of us in watching the demonstrations had the passing thought that we would like to master some of the tricks and mystify some of our friends. We fail to consider that it took years of training for the magician to develop the skill to completely mystify us and thereby provide satisfactory entertainment. The fact of the matter is that the magician is a master of illusion; and, for entertainment, people like to be deceived.

Operating in the field of theatrical entertainment there are a great many good magicians, and this indicates that the proficiency of one may be acquired by many others. It also indicates that the majority of our people like to be mystified. They are drawn to the seemingly impossible and fantastic. It is an art to be a good magician. It is also an art to be a good mechanic or teacher, a good housewife or researcher in biological chemistry.

Those who are successful in their particular fields have known what they wanted to do, and they carefully trained themselves in preparation. The person who knows what he wants to accomplish works toward that end and becomes successful. Successful, professional men and women specialize in their chosen fields. For instance, there are doctors who specialize in surgery. It would be incongruous to think of a successful surgeon working in unrelated



fields, such as archaeology or engineering. The surgeon may have an armchair interest in many attractive fields, but first and last he is a doctor of surgery. His training, education, and knowledge have been directed toward that one achievement. The surgeon always knew

what he wanted to do, and he prepared for it. This is the secret of achievement: know what you want to do, and direct every effort toward that end.

In the United States the youth who has decided to become a school teacher enters a state teachers' college after finishing high school. This is the honorable profession in which he feels he will be the most successful and the happiest. There are some students who enter college, or university, however, who do not know what they want to do. As freshmen they subscribe to one course of study and then to another; and, as a result, unless they are taking simply a generalized course of education, they cannot build up the required number of credits to graduate in four years. They have not entered a professional field of activity of their choice because they have made no choice. They have thus lost much ground and time, and are not prepared to enter specialized fields of science, engineering, or others.

The college freshman, in his indecision, is like a great many fine people who, for extracurricular pursuits, have a mild interest in philosophy, mysticism, metaphysics, or occultism. As a result, they read books here and there, attend lectures, and dabble first in one thing and then another. Their interest is casual; they have no well-defined objective. In the beginning they are not quite sure whether they merely want to be entertained or give serious thought

to self-development, to the mastering of life, or to the practical aspects of the growth of knowledge in some one field. Although they have not reached a decision they actually are searchers; they are seeking some practical course of instruction which will bring them satisfaction in at least one of several developing interests. Eventually they must reach a decision, as do all mature people.

Indecision and Speculation

The searcher must undergo a certain amount of self-analysis so that he can determine his natural tendencies, his strongest interest, and the objective which he wishes to attain. In his avocational pursuit, he must decide whether his yearning is one of a religious nature. His interest may be in lodge work; it may be in the metaphysical field; or perhaps it is a particular one in some hobby; or it has to do with astrology. He may feel that he would like to adopt the Oriental concepts and practices of Yoga; he may be cultivating the desire to plumb the depths of truth and learn the real meaning of true mysticism. Like the college freshman, he must determine the field in which he has a particular interest. He is looking for the one thing which will bring him the greatest satisfaction and success.

The list of possible avocational interests is endless. To try each, even if he could, would not make him successful in one. He may try several in their turn. Eventually he finds that he cannot subscribe to one course of teaching and successfully reconcile or relate it to another. The doctrine of every specialized field has its own fundamentals; each has a dogma or doctrine or a practice peculiar to itself. The person who is unable to make a decision about the pursuit of his interests will find that his path has many pitfalls. He will find that something purely speculative does not bring him an inner satisfaction. The fantastic element is of no value. A speculative philosophy will not work with a practical philosophy.

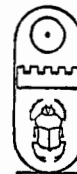
The searcher must cultivate the virtues of patience, self-control, and self-discipline. If he does not organize his thoughts and hold on to his strongest interest, he will soon find that he is

wasting his time. Often one of the greatest pitfalls is to look for material success instead of inner peace. Great material wealth or an exceedingly high salary is often evaluated as the keynote of success, whereas the success to be looked for is in health of mind and body, mental peace and contentment, adjustment to environment, and a wholesome understanding of oneself in order that one may have a better understanding of others.

In his avocational study, the searcher often expects too much in too short a time. On the other hand, his approach may be superficial with little or no faith or belief in the very thing which he feels should bring him satisfactory results. Usually the fault is his own; he has not applied himself. The pitfalls of error are numerous. Errors in judgment and in that which is subsequently realized may usually be laid at the door of our inability to arrive at a specific decision in the beginning. If the searcher is seeking truth, he should go where he can find and understand truth.

One does not knowingly make mistakes, but without training and knowledge and a preconceived objective, he may make many errors. The magician cannot afford to make mistakes. So that he will not make errors, he has devoted years to training and practice and to giving serious thought to his technique. The accountant cannot afford to make errors. He, too, has devoted years to training and practice and serious thought. The realization of success in no instance has come about overnight. The end result of success, however, eventually came about through preparation after having originally made a conclusive decision. Even more serious is the work of the surgeon who cannot afford to make any mistake, for he is dealing with life itself. Not only did he make his decision in the beginning, and practice and train for his profession, but he also has continued to study and learn new applications and techniques.

Not all of us are accountants or doctors, but we can approach our particular interest with the same will and determination, the same discipline, the same mental attitude which brought such persons their accomplishments.



They may have thoughtfully considered one pursuit and then another, but upon entering college they decided their objective. They then began their many years of training, of gathering knowledge pertaining to their particular field, and of practical application of this knowledge. Finally, they came to the enjoyment of the fruit of their success.

Simple interest alone will not suffice, for the untutored mind has no means of bringing the finest of noble realizations into relation with itself. A sincere, conscientious, directed study, however, brings new understanding and knowledge. What is learned comes naturally. Avocational interests can be much like professional interests when they are sincere and directed.

Ignorance and misunderstanding are pitfalls of error. To arrive at conclusions without sufficient thought, or to assume much more than is actually existent or even suggested, is also erroneous. In seeking success, perhaps the greatest pitfall is that of inconstancy. If we accept a truth, a philosophy, or if we pledge ourselves to a doctrine, we are obligated conscientiously and consciously to subscribe to the doctrine in all that we do, and without reservation. He who doubts is inconstant, and his actions will therefore be inconsistent with the teachings of the doctrine to which he has subscribed.

Final Realization

A great personal satisfaction comes to one who has achieved. He knows that all the trials and tribulations, all the weaknesses which have been overcome, have been worth all the effort. Practically everything we do in life will eventually lead us to some kind of final realization. If this final realization is to be a desirable one, the effort and the endeavor must be directed. When directed, there will be less error; we will not fall prey to the many pitfalls. When we experience a personal growth which makes us more useful to ourselves, and better able to render an intelligent service to those with whom we are associated, wherever we may be, we develop a naturalness of expression in thought and conduct, and manifest a strong, radiant personality. We are fair and tolerant; we have done away

with false ideas, and are practical in everything we do.

Sometimes circumstances thwart our efforts, but usually we find that we are responsible for our own errors. Such errors bring dire circumstances upon ourselves. The person who perpetuates errors in his life need not continue to do so. He should give serious thought to what it is that causes him to make so many mistakes. Once he has learned the cause or causes, he can set about building a new life for himself, one that will be more rewarding and bring him the acclaim of "Well done."

To avoid error can be just as much an objective as one's learning to be a magician, an accountant, or a physician. With proper concentration on training and preparation, we become subject to few errors. It is said that the thinking person does not make mistakes. If we are thoughtful in everything that we do, there will be far less confusion about us. We need to organize our thoughts and ideas, and channel them in the direction of our ideal, to that which we wish to accomplish. In doing so we will awaken slumbering talents and find that our world grows wider and brighter. We will not foolishly try to serve two masters.

Choose well your field of endeavor, whether it be vocational or avocational. Select that in which you have the greatest practical interest. You have many abilities; everyone has. One of these can be outstanding. In personal development there can be a beginning, but there need be no end. That which has a beginning and an ending has only a temporary existence. One naturally expects more or less permanence in happiness and success.

Do you manifest enthusiasm and interest in what you are doing, in what you are desirous of achieving? Are you an example of what you expect to achieve, and also are you an example of your beliefs, whether they be professional, philosophical, mystical, spiritual, or otherwise?

There must be an ideal in everyone's life. Leave no stone unturned to accomplish that ideal, but do not let the stones in your path become errors that trip you. If you are sufficiently well grounded in training, in experience

and knowledge, your feet will not stumble on the path toward achievement. Your organized thoughts and your premeditated actions will lead you successfully along the path of progress toward your goal.

To be mature-minded is to be open-minded, and critical only to a point. Once one has accepted a belief, concept, or doctrine, he should no longer be critical of it.

All of us should beware of the pitfalls of error, for errors bring unhappiness and discouragement. A disorganized mind makes mistakes that bring misfortune. A thinking mind with organized thoughts creates fewer hazards in the living of life, and certainly alleviates many personal faults. We must establish our own objectives and make our own decisions; for no one can do this for us. Once we have done this,

we will gather to ourselves a kind of strength and power. With training, experience, and knowledge we will prepare ourselves for the greatest of successful realizations, such as achievement, the good will of our friends, and personal health, peace, and equanimity.

We cannot go through life like a boulder rolling down a mountainside, pitching this way and that. We must not be deceived and follow an illusion. We can, however, direct our course like a snowball rolling downhill, and gather to ourselves new weight, strength, and maturity. May such maturity come through rational growth. Not everyone can be a magician, an accountant, or a surgeon, but by being mindful of the pitfalls of error, everyone can be successful in the field of his choice, and in bringing to himself the abundance of life.

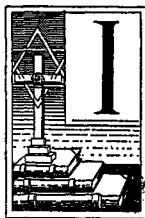


1957

Rosicrucian International Convention

July 7 through 12, 1957

By the SUPREME SECRETARY



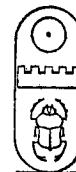
I HAVE again reread a series of comments by members of the Rosicrucian Order who have attended its recent conventions. I wish it were possible to share all these comments with you, because each one of them tells in a different way the benefits, enjoyments, and advantages that have come to those who have participated in a Grand Lodge Convention. The Annual Grand Lodge Convention of the Rosicrucian Order is one of the highlights of the year. It is a convention, in the general sense of the word, but when compared with the use of that word by many other organizations, it has meaning far beyond what is normally considered to be the function of conventions.

Generally speaking, a convention of any organization of which you might think at the moment consists of busi-

ness and pleasure. In other words, there are a series of business meetings, and, then, periods of recreation. It is true that other organizations, particularly those in the cultural fields, devote a certain amount of their time to the study and analysis of documents or papers that are presented to the convention group. The word *convention* has come to mean primarily a day or a number of days devoted to certain business of the organization and then left exclusively to recreation.

By emphasizing that many conventions are exclusively for these two purposes, I do not mean to imply that business and recreation do not have their part at the Rosicrucian Convention. These factors are important activities here as at any convention. But a Rosicrucian Convention is much more than is included in its business sessions and in the periods that are free for recreation.

In the first place, every member who



comes to the convention becomes a registrant of that convention. And no members have special privileges at the convention. Every active member of the Rosicrucian Order has the privilege and the right to attend a convention and, as a member registered, to participate in all phases of the convention's program. In this way, all members feel that the convention is their convention. There are no parts reserved only for special delegates.

The purpose of the Rosicrucian Convention, in addition to conducting the necessary business and providing the recreation for those in attendance, is to make the individual member feel more closely his association with the organization. This is done through the instruction that comes in the classwork and in the inspiration connected with the ritualistic functions of the organization. In these phases of the organization's work, we are at the heart of the teachings, or within the philosophy, of the Rosicrucian Order. Each Rosicrucian feels desirous of participating in these functions which make it possible for him to relate himself intimately with the purposes that underlie the functioning of the Order.

Instruction at the Rosicrucian Convention is an application of the word in its broadest sense. While there are classes for each Degree, there are also demonstrations and elaborate programs in the form of allegories and demonstrations that illustrate the principles being taught. This gives the member a chance to participate not only in formal

class instruction, but in taking home with him the impressions made upon him as the result of attending and witnessing the presentations of these fundamental truths in so many different forms.

The program for the 1957 Convention has not yet been completed, but, in addition to the features herein outlined, there will be many other activities to cause every Rosicrucian to feel that he or she has participated in an event that will make a lifelong impression.

The Rosicrucian Convention, this year, is scheduled for the week beginning Sunday, July 7 and continuing through Friday, July 12. Make your plans now to be present at this convention. You will find it not only of interest and benefit to you, but enjoyable as well. The convention provides you with the opportunity of meeting others who share your hopes and ideals, and to contact individuals in many walks of life and from many parts of the world.

Few international conventions bring together such a large cross-section of population, not only of one country but of the entire world. If this ideal could be practiced by many groups, then all men would be able to aspire to the peace sought by each Rosicrucian.

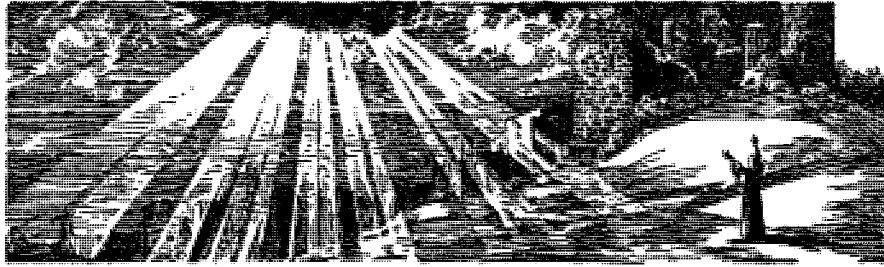
We look forward to the opportunity of welcoming you, regardless of your Degree of membership in the organization, as a participant in the 1957 Rosicrucian Grand Lodge Convention.



*The
Rosicrucian
Digest
February
1957*

We are pleased to announce the conversion of the San Mateo-Belmont Pronaos to a Chapter. AMORC members living in the area are invited to visit the new Peninsula Chapter. Meetings will be held on the first and third Thursday of each month at 8 p.m. in Masonic Lind Hall, Masonic Way, Belmont, California.

Chapter Master: Chester W. Swienton,
2524 Illinois Avenue
Palo Alto, California



Experiencing Divinity

By PERCY PIGOTT, F.R.C., Yorkshire, England



AMEN is surely the oldest and, with the exception of the word *Christ*, the most sacred combination of letters in our language. To realise the period of time of this letter-group, and appreciate its sacredness, we must search for

its origin and unveil, if possible, its meaning.

Of all the nations of antiquity, of whose history we have any knowledge, there are two which stand out as pre-eminently renowned for having embodied religious ideals in their national consciousness. Those two are Egypt and India. The monuments of Egypt and the sacred writings of India both bear witness to the belief in the power and significance of *Amen*.

Egypt has lived her life. She has said farewell to her past glories. Her great mystery schools have become a tradition, a dead age entombed in the desert sand. Archaeologists and Egyptologists marvel over the ruins of a few of her majestic temples, notably those of Amen at Karnak. But these are only an insignificant remnant of what once was.

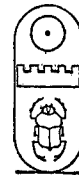
For the most part Egypt's many temples lie entombed in the soil which buries the bones of her children. But, though her temples are ruins and her priests have ceased their chantings, Egypt's greatest god still numbers his multitude of worshippers—from California to India, from Spitzbergen to New Zealand. His power is daily invoked by hundreds of thousands of devotees.

In the Egypt of old, Amen was the greatest of the gods. To him the most magnificent of all temples was dedicated, and the power of his priests was feared even by Pharaohs. When Moses led the Israelites across the divided waters of the Red Sea and into the desert beyond, the richest gems which they carried with them were not made of gold inlaid with precious stones, but of the wisdom which Moses, and perhaps others, had learned in Egypt's mystery schools.

Thus Israel stole Amen from Egypt and bequeathed it to Christendom, and also to Islam—for it is intoned in Islamic mosques as frequently as in Christian churches. Indeed the more earnest ones among the followers of the prophet of Arabia piously inscribe it at the close of their personal letters.

The Jews, after bestowing the blessings of this word on two other religions, increased their own reverence for it with the passing centuries. There are Jewish writers of a late period who have exhausted their vocabulary of superlatives in an effort to describe the bliss which is his who pronounces the word correctly.

In India of old, under its form Aum (which we instinctively associate with Amen or Amn as it is sometimes spelled), it meant the holy breath. In modern churches, Amen is intoned at the close of each prayer; in the Puranas it is found at the beginning of each Scripture. It was said to be the essence of the Vedas. If repeated a sufficient number of times, it had power, we are told, to unite its devotees with all things, or as we should say today, it



would give them the experience of Cosmic consciousness.

What then is the meaning of this word which for over fifty centuries has been rhythmically murmured by Yogis in the jungles of India, which has reverberated through the corridors of Egyptian temples, which Jewish theologians have declared as having the power in itself to produce bliss, which pious Moslems write at the end of their letters, and which is intoned wherever a Christian church raises its tower heavenward?

In one respect it is unique among words. It is not included as a part of speech; that is, it is not a verb, adverb, noun, pronoun, or adjective. Therefore, and we can pardon the pride of something with so ancient and honourable a lineage, it can never associate with other words. It is generally assumed to mean "so be it," and the best dictionaries only ring the changes on this interpretation.

However, this interpretation is only a surface one. In itself it could never account for the honour which has been paid to Amen. Max Müller, eminent Sanskrit scholar of the last century, tells us that it originally meant *that* or *yes*. Others have tried to trace it through its root to the Hebrew *Ama* or Mother. Some occult students, find in its Hindu form of *Aum*, a meaning in each letter. But none of these meanings quite explain the veneration which both East and West, both ancients and moderns, have accorded this word.

Taking the Egyptian spelling of A-m-n we get *Aum*, *Amen*, *Amn*. The very sound reminds us of the two words *I am*. And this is the seam which, if quarried, yields the richest ore. Were we to investigate along this line, we would begin to understand why this word has survived unaltered, while empires and whole civilisations have disappeared, and continents, undiscovered in its infancy, have become populated with prosperous cities. We shall also justify the reverence paid to it by the hermits of India and the ecclesiastics of Europe.

For "I am" is the great affirmation; it is the *Aum* which Max Müller tells us means "yes." It is the creative *fiat*, not of an imaginary beginning in a remote past but, as we shall soon see,

of today and of the future. It is that which proudly raises the human above the animal and the lower kingdoms. It makes man divine.

Thus interpreted, the greatest of the gods of Egypt was existence itself, and we are reminded that God identified Himself to Moses as "I am that I am." It is possible that Moses was educated by priests of the Order of Amen.

With this interpretation, we can literally apply to God the words of the poet and say, "Nearer is He than breathing, closer than hands and feet." The word is even more than this. It is man's charter of immortality.

It is his charter of immortality, because its opposite "I am not" is unthinkable. Have you ever tried to visualise yourself as nonexistent? What then becomes of the universe? You must think of it as continuing its appointed course without you. You are separated from it. But how can that which does not exist be separated from anything?

Even if man could perform the miraculous feat of imagining himself as nonexistent, he could not deny the possibility of waking up and again realising "I am." The self "I am" has triumphed—changeless and unmolested.

Indeed the only way to think "I am not" is to banish mentally the limitless universe and conceive of nothing in its place. This is impossible, for nothing is that which does not exist. In fact we realise the depth of the saying "I and my Father are One." The universe, which we would banish, replies "I am." Existence is changeless.

All change, however, has its root in the changeless, the one existence. Imagine a jelly fish, fantastic as the idea is, suddenly changing into a monkey. Why do we say that the one has changed into the other? Why do we not think of the jelly fish as having disappeared into, and the monkey as having emerged from, nothingness? Because there can be no such thing as nothingness, and we instinctively recognise the changeless behind the changing. I am a jelly fish, I am a monkey. That which is changeless is the Self, *I am*. As Krishna is reported to have said, "With one fragment of myself I pervade the whole universe and I remain."

Now imagine the miraculously produced monkey changing into a civilised man. This is simply an idea of accelerated evolution. It is that which would be seen from that plane where whole evolutionary epochs, of inconceivable duration, are but a day and a night of Brahma. The more rapid process is no more miraculous than the slower. It only appears fantastic because we are accustomed to measuring changing phenomena by one measure of time, the only one known to us.

But whether the process is swift as magic, or so slow that it can be detected only by comparing periods removed from one another by geological epochs, the changeless "I am," remains. "I am Alpha and Omega, the first and the last," or again, "Before Abraham was I am."

Amen as *I am*, the pure existence, thus becomes the root of all things. It is the Tat Sat, or the essence of the Puranas. Translated thus, Amen also becomes Truth. For truth is "that which is" or "I am." Truth again is birthless, deathless, and changeless. It is also the infinite. For "I am" cannot be added to nor subtracted from, neither can it be multiplied nor divided—it is *One*. There cannot be two "I am's." We should then have change. We should have to say I am here, I am there. This is the same as "I am a monkey, I am a man." The one is change of position, the other of form. "I am" must have existed before either the monkey or the man.

And since "I am" cannot be added to nor subtracted from, it necessarily follows that the whole of Him, infinite though He is, is everywhere. Amen is the omnipresent.

And he is Life. For life, or livingness, is change of experience. I am well, I am ill; I am rich, I am poor. The

mysterious union of all the innumerable pairs of opposites, producing manifestation, is Life. He who comprehends this has united himself with Aum. The present time, which is eternal since it always is, is produced by this mysterious union of two opposites, the future and the past. But what is this incomprehensible union? It is love, oneness, I am it.

Amen also is wisdom or the power of knowing. The only real knowledge of anyone or anything is to be it. All other knowledge is partial and therefore unreliable. Many who claim to have attained Cosmic consciousness tell us how, in this vision of the real, the walls which separate the *self* from the *not self* disappear, and oneness is experienced. Similarly the chela in India would be told by his guru, as he viewed an external object, "Thou art that." This is incomprehensible to the uninitiated. But only because, even though the higher knows the lower, to the lower the higher appears as something unreal.

The reasoning method of acquiring knowledge is as inferior to the direct realisation as the sense of touch is to the sense of sight. The only real knowledge is Amen, the *I am it*.

Finally, Amen or Aum is the all-begetting harmony. The universe was produced by the self-contemplation of the Deity. He had to plan His Universe and Himself, that being all there was. There was nothing outside Himself to contemplate; and similarly man too creates his own universe. His own thoughts materialise, and become his destiny, his character, his prosperity or poverty, his health or sickness.

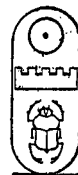
Surely this is the mystery of Aum. Surely this is the worship of Egypt's greatest God, *Amen-Ra*.



ABRAHAM LINCOLN

And when he fell in whirlwind he went down as when a lordly cedar, green with boughs, goes down with a great shout upon the hills, and leaves a lonesome place against the sky.

—EDWIN MARKHAM



Strange Phenomena of Mind

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

DR. ROLF ALEXANDER, a medical physician, recently astounded a public gathering of the press in Britain by dispersing a cloud above Hampstead Heath by sheer effort of will. It is related that Dr. Alexander "stepped on the Heath and stared at the cloud which had previously been selected by the newsreel man filming the experiment. In seven minutes—speeded up on the film—the selected cloud disintegrated completely, while neighboring clouds remained static and unchanged. The television commentator, Michael Westmore, who showed the film on his programme, said that Alexander was tested on at least a dozen clouds before the dispersal was actually filmed. Dr. Alexander succeeded each time. Said Dr. Alexander: 'Anyone can do it. This will open a new page in science.'"

This demonstration, as all strange ones whose causal connections are not apparent, aroused considerable comment in the press. Several communications from Rosicrucians in various parts of the world, who read the newspaper account, have asked about it. These feats are not common simply because the ability to so concentrate sufficient energy and to be able to project it to influence matter at a distance, and on a large scale, is extremely difficult. That it has been done numerous times, though not always in like manner, is an established fact but it has not been properly explained. Technically, this type of projection of mind power to move physical bodies without mechanical or physical means is known as *telekinesis*.

In the early years of the present century, Dr. H. Spencer Lewis, late Imperator of the Rosicrucian Order, AMORC, gave a demonstration of the concentration of will and the projection of mental energy. Seated before a group



of investigators, including gentlemen from the press and others who were scientists, he caused a photographic plate to have impressed upon it the image of a crude equilateral cross. This cross was revealed to the investigators when the plate was developed. The plate selected by the investigators had a very sensitive emulsion. It was not prepared in the presence of Dr. Lewis. He had at no time before, during or after the demonstration, actually touched the photographic plate. In fact, during the demonstration, which lasted approximately five minutes, the closest he was to the plate was eight feet.

Dr. Lewis had announced previously that he would endeavor to impress upon a sensitive photographic plate an image of his concentrated thought. He told no one what the symbol would be until the demonstration was completed. The investigators were skeptical—fortunately, they usually are—and that makes for a more thorough demonstration. Of course, as in all such demonstrations, there are those unswerving materialists who will not even recognize the results. They insist that one undertaking such a demonstration is endeavoring to use supernatural powers and, therefore, the entire procedure must be a fraud.

Dr. Lewis explained at the time that this demonstration did not concern the supernatural but rather *natural laws*. The laws used were as natural as the physical laws of any science but were uncommon, as they still are, and not as yet thoroughly known or understood. Dr. Lewis related how, according to Rosicrucian teachings, the phenomenon occurred but, he said, there is a mechanical aspect, or rather we can say a psychological and physiological aspect, which is not thoroughly understood even by those who use the power. This

is perhaps what Dr. Alexander alluded to, after dispersing the cloud, when he said: "This will open a new page in science."

Will is the ability to concentrate, as a mental desire, to hold in mind a thought and to surround it with the energy of the mind to accomplish a certain function. The will can be so intense that, in holding an image in mind, the whole consciousness, the cerebral energy and its functions, as well as the psychic powers of being, become actively associated with that mental image. Actually, from a quantitative point of view, the energy so utilized is exceedingly minute. It is perhaps of such a frequency, such a rapidity of vibrations of high cycles, that it is not easily measurable. This energy can, like the microwaves of electromagnetic energy in use in television and radio communication systems, be transmitted out of the organism into space. It would appear, as well, that extreme emotional states so affect the autonomic nervous system and the brain as to generate this phenomenal energy quickly and to concentrate it.

This psychic energy is perhaps drawn from the nuclei of millions of cells which, in the human organism, function like tiny batteries and which may account for the phenomenon of mental telepathy. Many of those who have been successful in the occasional projection of thought have admitted that it has been done unconsciously under emotional stress when, for example, one is in a serious accident and thinks of a loved one at that time. The latter then receives some words that were in the consciousness of the injured person.

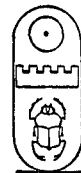
To deliberately concentrate this psychic energy (we use here the word *psychic* in the sense of a subliminal not a supernatural power) and to be able to transmit it so as to produce an observable event is difficult. It at least requires much practice with the laws and principles of visualization, concentration, and an understanding of the nature of the psychic centers and those more subtle forces of the human organism. It is possible, the ancients have long declared, for men to draw a subtle Cosmic power through the glands and psychic centers, as well as the nervous system. In other words, man can have

access to an energy exceeding that which is ordinarily produced by his own organism. This excess, then, can be transmitted and directed so as to affect material things.

The Unexplainable

Just how a subtle energy of mind, presuming it is of an extremely high vibratory rate, can alter the nature of a gross material substance or cause it to change its position is still a mystery. We can offer the hypothesis that there is a relationship between such mental energy and the energy that ties together the parts of the molecular substance of which the physical thing is composed. There is, perhaps, a harmonious response between this energy of mind and the electromagnetic properties of physical substance. This is yet to be learned. Philosophically, this theory is consistent, if we are to accept the idea of the universe as a unity of all phenomena. Psychology has long derided the claims of these demonstrations, but times have changed its position and its viewpoint. First, there came the investigators of psychic phenomena under the category of psychical research. Then the researches in parapsychology began slowly to prove many points which the mystics had taught for centuries.

The problem is that it is difficult to explain to another person just how one is successful with such phenomena. One may know the technique which he employs, yet another cannot immediately perform with the same results even when that technique is explained to him. As a consequence, one may think that what has been stated to him is either fraudulent or impossible. But let us use an analogy. Suppose a person knew nothing of music. He went into a room and saw someone producing very harmonious and pleasing sounds by striking with his fingers what looked like a long row of uniform black and white ivory objects. This would be a piano but the one who had never seen one before and knew nothing of music would be mystified by the whole procedure. Being curious, he would want to be able to produce the same effects. Imagine the musician's trying to explain to him, in a short time, just what he did to produce the music and why he did it. Further, imagine the



curious person, after listening no matter how carefully, immediately trying to do the same thing.

The ability to concentrate the power of mind intensely for a few seconds is actually essential in these demonstrations of the phenomena of mind. It is the drawing of this energy to certain plexuses from which it can be discharged to follow a conceived pattern. Dr. Alexander, in his account, has stated that, after such demonstrations, he feels a tightening in the region of the solar plexus. The writer has likewise in his experiments had the same sensation after a projection of thought. First, the experiments have been most successful with those who are close to him, as members of his family. The concentration was always of short duration but extremely intense. When successful, the effort used in the concentration

left this writer fatigued and with a sensation of depletion or weakness in the region of the solar plexus. It would seem that when one is extremely emotional the process of transference of thought is more easily accomplished, even without conscious effort.

Some individuals would never be able to accomplish these exceptional feats of telekinesis, as have been described, because they are incapable of such exercise of will power and concentration. This is no reflection whatsoever on them. It is a situation similar to that of a person practicing and, as a result of his practice, improving his technique in painting or playing a musical instrument, but that does not necessarily make of him another Rembrandt or Beethoven.

NOTE: This information was first printed in the *Rosicrucian Forum*, Oct. 1956.

ATTENTION ALL SCOTTISH MEMBERS!

On Sunday March 24, 1957, at 2:30 p.m. the Saint Andrew Chapter, Glasgow, will celebrate the New Year Festival in TOC H Rooms, 172 Buchanan Street, Glasgow. All members of the Order wishing to attend will be sure of a very cordial reception. Enquiries to: The Secretary, Mr. A. G. Harney, 40 Jupiter Street, North Forgeood, MOTHERWELL.

What To Do With IT!

Not long ago, a member received an extra copy of the *Rosicrucian Digest*. He replied that he had received it, was grateful, but didn't know what to do with it!

"Didn't know what to do with it!" we exclaimed. Of course we realized that he simply didn't want to give it to just anybody. It was too valuable to just throw away. And we might want it back, of course. All understandable.

But just in case there's any question in anyone's mind, ever again, here are some of the things to do with IT.

First: The *Rosicrucian Digest* is undoubtedly one of the best ways to introduce your friends to AMORC. This distinctively styled, authoritative magazine, which recently won the highest award of the National League of American Pen Women, will captivate anyone who is interested in these subjects.

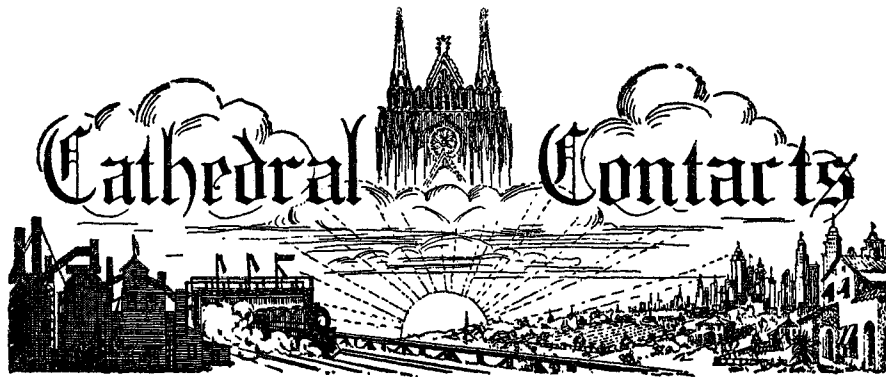
Second: Whenever you speak to someone who you believe would be interested in Rosicrucian membership, send him a copy of a recent *Rosicrucian Digest*. Extra copies can always be had for 30 cents. But most effective of all is a full gift-subscription of six months or one year to those special people you just know are potential members for the Rosicrucian philosophy.

Remember: Each copy of the *Rosicrucian Digest* contains a full-page announcement about Rosicrucian membership. This announcement changes each month. During the life of a subscription, your friend will have been made well conscious of the name *Rosicrucian*, of how to apply for membership, and of the content and objectives of the Order.

You can make no more satisfying nor worth-while contribution at so little cost. Think of someone, right now, to whom you would like to send the *Rosicrucian Digest*. As one of the finest resolutions of the New Year, send in the name or names, with your small remittance, for a single copy, or enough for a subscription.

Single Copies	\$.30	(2/3 sterling)
Subscription for Six Months.....	\$1.75	(13/- sterling)
Subscription for One Year.....	\$3.00	(£1 2/- sterling)

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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 QUALITY OF VISION

By CECIL A. POOLE, Supreme Secretary

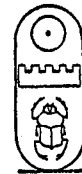


ORDINARILY we use the word *vision* to refer to the process of sight. It is interesting to observe that a standard dictionary gives as the first—and therefore the most used—definition of the word *vision*, "that which is seen otherwise than by the ordinary sight." This definition implies that vision is, in a sense, a synonym of comprehension. We perceive through many channels but the totality of perception is usually considered to be assembled in the mind where a concept, based upon perception, becomes a part of consciousness.

Vision can be thought of as a com-

plete concept—that is, a concept that takes into consideration more than is commonly perceived through the sense of sight. While it is customary in our everyday expressions to refer to vision as a seeing process, this idea should be carried further in order to realize that vision is more than the composite of all that can be perceived through the five physical senses.

Vision includes the ability to put together our knowledge and perceptions in such a way that we arrive at conclusions and concepts that are ours insofar as our point of view and philosophy of life is concerned. While all perceptive processes are important and we depend upon them for information of the world about us, it is even more es-



sential that we use the impressions made upon our consciousness by our perceptive apparatus and accumulate in thinking those concepts which we can utilize.

There are generally two forms of perception, voluntary and involuntary. Our tendency is to permit ourselves to slip into the use of the involuntary form of perception, instead of cultivating as much as possible the process of selective vision. Selective vision is the ability to sort out from all the impressions that enter consciousness those that have value and can be made more worth while to us as individuals. Such a selective process requires considerable effort and concentration. This process requires that we direct ourselves toward the understanding not only of the world in which we live but also of ourselves, since we are in a sense the perceivers of this world.

Involuntary perception, whether it is applied to the sense of sight or to any other of the senses, involves merely our accepting what takes place about us. There is much, today, in the field of modern entertainment that illustrates this type of perception. Many individuals go to considerable effort to place themselves in positions where they can be occupied mentally or permit their attention to dwell effortlessly upon those things which will help them to pass the time and in actuality provide recreation.

Such a process is in itself of no harm, but if an individual slips into the habit of allowing himself to be impressed by all perceptions that enter the mind without attempting to select in any way those that may be of value to him, he finds that he gradually develops a lack of ability to concentrate properly and to select those things which have some importance.

It is easy to watch a program, a play, or a motion-picture film, but sometimes it is more profitable to study—that is, to study a subject which would be beneficial or cultural and would add to our general knowledge. In this process, we have to select through effort those activities that will bring us ultimate enjoyment. To attain the ability to select those things most beneficial in life, it is essential to acquire the aptitude to

see clearly rather than to see far. It is frequently more important that we observe what is happening in our immediate environment than to be able to perceive something that is far outside of it.

Some individuals, in selecting a telescope or some other form of instrument with which to see, are more concerned with the power of magnification than with the quality of the lens to reproduce clearly what can be seen. And, so it is with the human mind. Some individuals are more concerned in their gaining a little knowledge about many things than in their being able to apply some worth-while information to the evolution of their own selves.

For this reason, we find that there is considerable limitation as to prophecy. The failure of most individuals to comprehend completely all that takes place in the present will certainly dull their ability to clearly see the future. If in our living we allow our impressions to be formed through involuntary perception—that is, if we merely assimilate those things that come our way without analysis—we will be unable to see the subtle causes and effects that exist in our particular environment.

For that reason also, we are unable to make plans clearly for the future. We lack the ability to put together those causes which have importance to what may follow in the course of normal events. If we cannot clearly analyze situations as they exist in the present, we should not be concerned about what those situations may be in the future. Even if it were possible to have prophecies made available for our reading, prophecies that were completely accurate, it would do us no good to learn of them unless we had developed the ability to see clearly and to comprehend the circumstances that compose the events and conditions of our existence at the present moment.

To gain a comprehensive view of life, to be able to develop a philosophy that will permit us to live that life, and to attain from life what we should and what we desire, requires the ability to analyze each portion of it. Any intelligent individual doing a problem in mathematics knows that each number is important in the process. Merely to

ignore some parts of the problem is, obviously, a means to error rather than to arriving at the problem's ultimate solution.

This principle is true in our living. To ignore the events, causes and effects, that occur about us all the time, and our inability to place them all into a meaningful design, is an indication that we lack clear thinking and the proper perception that is necessary for our comprehension of a picture of the whole.

Many individuals who fail to see a meaning in life, or even fail to see a meaning in circumstances that are isolated events of their lives, do so because they are unable to view life as a whole and to comprehend all the subtleties of the situation. It is, therefore, important to realize that comprehension is as

much a process of the inner self as it is of the outer perceptive self.

We can perceive what goes on about us, but it is within ourselves that we assemble these perceptions and thereby accumulate knowledge, experience, and possibly a degree of wisdom. If wisdom is to be ours in any degree, we must learn to look at things with the inner eye; we must reanalyze in terms of our inner self all that we perceive. In that way, we make our mind a medium of assembling those factors which compose our life. By properly cataloguing them and putting them in their proper place, we build a storehouse from which we can draw. This will give us not only perception for the future, but the ability to solve the problems of the present.



Can You Explain This?



Ms. F. K. S. of Arizona writes that she recently had a decidedly uneasy feeling regarding a relative who lived some two thousand miles away. Since he was a busy professional man, little likely to be sympathetic to a sudden concern on her part without good reason, she hesitated to call. Nevertheless, she did call and found him healthy, although he mentioned that he had been through a fire.

Later they met and he said, "About that fire the time you called, remember?"

"Yes, of course, what about it?"

"You saved my life."

"I did? But I was 2000 miles away."

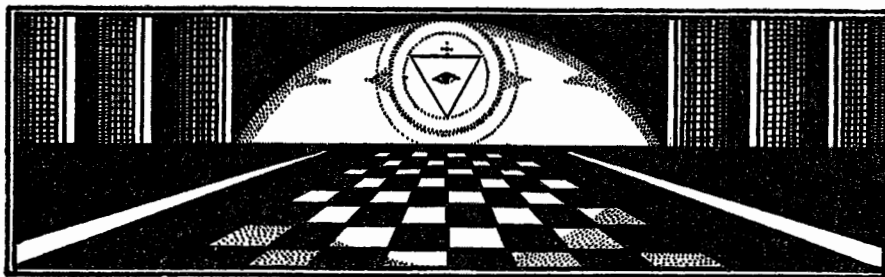
"Just the same, you saved my life. I had been on a call and at the hospital most of the night. I was sleeping soundly the next morning when you stood by my bed and said, 'Wake up, wake up.' I was about to fall asleep again when you said, 'Get out of here as fast as you can or you'll be burned to death.' Your voice was so positive and commanding that I immediately awoke and sat up in bed. The mattress was in flames and the room was full of smoke. A few minutes more and it would have been too late!" Can you explain it?

MEMBERS' SERVICE DESK

We wish to announce that the *Members' Service Desk* will not appear as scheduled. This special service page was to carry announcements of services and opportunities which members could share. Due to priority of other articles and features, this plan is being postponed.

We acknowledge with thanks the many hundreds of requests which were submitted, and regret that circumstances do not permit their publication at this time.





Spinoza's Unitary Philosophy

By BEN FINGER, JR.



THE 17th century saw the critical clash between authoritarian medievalism and the new philosophy of the dawning era of science, rational liberalism, and human rights. The Rosicrucians served as one of the most influential Orders of universal reform. E. W. F. Tomlin notes, in *The Great Philosophers: The Western World*, that Benedict Spinoza was "attracted to the doctrines of the Rosicrucians." Francis Bacon and René Descartes were equally indebted to this fraternity. Bacon fathered the experimental and Descartes the idealistic philosophic method of modern times. Spinoza, stimulated by their living thoughts, formulated a unique synthesis of positivism and deep subjectivity.

Spinoza sought the eternal truths; they mattered deeply to him. It was his intellectual reform to give a unitary philosophy to a dissociated world. Ruth Lydia Saw interprets it as the *Vindication of Metaphysics*. Yet Spinoza's contemporaries rewarded him with slander, excommunication, threats, and the banning of his books. His quest for wisdom made him indifferent to human pettiness. He bore his hardships with Stoic courage. His exalted place in the history of ideas is secure.

This advanced philosopher was a sublime apostle of the higher pantheism: "There exists in Nature an infinite power of thinking, which, insofar as it is infinite, contains subjectively the whole of Nature. . . . The human mind be-

longs to an infinite understanding." The unaware ones misnamed this doctrine *atheism*.

Spinoza taught evolution rather than creation from nothing. He noted that men have invented imaginary gods to serve their narrow interests. True religion, he said, is "inscribed on the heart and mind of man." This candid thinker observed that people call events "miraculous" when they do not know their laws, but our scarce-awakened minds cannot lay down the limits of Nature's power. There is no real wall between Nature and God. Man can know his union with the whole of Nature by rising to adequate ideas.

Spinoza was not a fatalist, but he knew that all events are determined by causes. To remove ignorance by education is to remove the cause of unsocial behavior. Reasoned aid is better than blind shouting against iniquity.

The enlightened prophet of reform championed the guiding ideals of all subsequent historical progress—the separation of Church and State, representative government, freedom of conscience, and liberty of thought and speech.

For all this, he was branded an infidel, a fatalist, an enemy of public morals. But his Cosmic piety lived on to inspire Leibniz, Goethe, Lessing, Coleridge, Schleiermacher, Renan, Blavatsky, Dunin-Borkowski, James Martineau, Frederick Kettner, Lev Shestov, Richard Maurice Bucke, L. L. Whyte, Dagobert Runes, Lewis Browne, George Santayana, and many other aware persons. Schleiermacher saw him "elevated

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above the profane world," and Renan credited him with "the truest vision ever had of God." Lewis Browne has stated, in *Blesséd Spinoza*, that the combination of great goodness and wisdom "makes Spinoza's life shine out like a lamp in the dark that cloaks our world."

Personality in Formation

Spinoza was born of a Jewish mercantile family which had been exiled from Spain and Portugal, and had finally settled in Amsterdam because the Netherlands allowed religious freedom. The Spinozas, prominent in Jewish community life, sent their brilliant son to the Jewish school for boys.

From an early age, the lad felt hemmed in by the restrictions of the old Jewish world. He wanted to familiarize himself with world thought. He mastered mathematics and physics by intensive private study, and learned seven languages so he could read all the important books.

The quiet, dark-complexioned young man was of less than medium height. He dressed neatly, but not ostentatiously. He had a lovable personality, and enjoyed conversing with plain, outspoken people. Throughout a considerable portion of his life, he was a vegetarian.

Young Spinoza did not spend all his time reading. He fell in love with the beautiful daughter of his Latin tutor. She favored a rich wooer who gave her a pearl necklace, whereupon the disappointed little scholar turned to philosophy with even greater zeal.

According to Jewish custom, Spinoza had learned to make a living by a trade—in his case, lens-grinding. But he wanted to make a meaningful life as well as a living, as we gather from this passage of the *Ethics*:

"After experience had taught me that the common occurrences of daily life are vain and futile; and I saw that all the objects of my desire and fear were in themselves nothing good nor bad save insofar as the mind was affected by them; I at length determined to search out whether there was something truly good and communicable to man."

Spinoza knew that ignorant, selfish

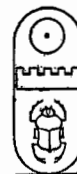
persons misdirect their goals. Any false way not only makes them wretched, but ruins the State. He dedicated himself to the disinterested pursuit of truth, and universal service. "Reason alone," he soberly judged, "enables us to help others with certainty."

The earnest seeker studied the Old and New Testaments as one, and then delved into the Talmud. No one then searched more deeply into medieval Jewish literature, for Spinoza realized that the Middle Ages were far from sterile for enlightened Jews. The rationalistic comments of Abraham ibn Ezra, Maimonides, and Gersonides turned his mind to the "higher criticism." Maimonides weaned him away from the traditional belief that all creation exists for man's sake. Spinoza not only explored Jewish traditionalism and rationalism, but he also plumbed the profound mysticism of Philo, Gebirol, and some late Cabalists.

But Spinoza did not stop with Jewish letters. The Greek atomist Democritus and the Roman Epicurean Lucretius persuaded him that the universe is a system of pure mechanics, but nevertheless wholly spiritual and divine. He cherished the animism of classic philosophers who loved the Living Universe. He was indebted to Plato's doctrine of participation, and to the Neoplatonism of Plotinus. The later thinker who affected him most was the pantheist Bruno. Francis Bacon gave him the stimulating idea of a new method of learning. Descartes inspired him to develop his sweeping synthesis after the model of geometrical science.

The bold philosopher was so completely true to monotheism that he could hold no form of dualism or idolatry. He could accept no crude, materialistic view of Nature in contrast with the so-called "supernatural." For this deeply spiritual pantheist and monist, all Nature was holy. In July 1656, the Jewish authorities of Amsterdam excommunicated the 24-year-old heretic. A Jewish fanatic attacked him with a dagger. But today broad-minded Jews respect Spinoza as one of the wisest men of all the ages.

The "dangerous rebel" left Amsterdam, resided in several towns and villages of Holland, and finally settled in



The Hague in 1671. Though he lived in an age when every one was expected to have some formal religious affiliation, this excommunicated Jew was never baptized as a Christian. However, James Martineau tells us he had "an intense fellow-feeling" with the creedless Collegiant Christians.

Spinoza sincerely admired the intuitive consciousness of the Nazarene. He honored intuitive insight, the fruit of earnest rational inquiry, as the very highest kind of knowledge. He interpreted the resurrection spiritually, to mean that life's latent divinity comes to manifestation in all loving hearts. "The Eternal Wisdom of God . . . has manifested itself in all things," he said, "and especially in the human mind, and above all in Christ Jesus."

In that unspecialized age, Spinoza was simultaneously a philosopher, scientist, lens-grinder, and educator. He guided a little group in philosophic studies. While he divorced philosophy from theology, and was predominantly a rationalist, he glorified firsthand spiritual awareness as antithetical to submission to dogma. "No man can better display the power of his skill and disposition," he asserted, "than in so training men that they come at last to live under the dominion of their own understanding."

Spinoza's earliest work, *Principles of the Cartesian Philosophy together with Metaphysical Thoughts*, was published with his by-line at Amsterdam in 1663.

This great man's *Theological-Political Treatise* came to publication anonymously in 1670. Therein he demanded the removal of those inquisitorial practices which had suppressed intellectual freedom. He advocated "perfect liberty to philosophize," pronounced the Bible ethical and symbolic rather than scientific in intent, and spoke of Jesus as being the noblest man to express the Divine Wisdom. Rome put this work in the Index of Forbidden Books, and the States General forbade its publication. Published first at Hamburg, it was interdicted. Then it was printed with false titles, once at Leyden and twice at Amsterdam. Between the covers of a prosaic-looking "medical" book was mental medicine to rid the world of dogmatism and tyranny!

In 1670, the hero of free inquiry moved into The Hague, where he polished the *Ethics* for five years more. He could not safely publish his best book while he lived.

Henry Oldenburg, Secretary of the Royal Society of London, praised the poor lens-grinder Spinoza for "an insight deeper than common." Living humbly, in obscure seclusion, he earned the respect of the greatest thinkers of his age. At length the exalted Chair of Philosophy at Heidelberg was offered to him. But of course there was no official preferment without strings attached. He would have had to promise conformity to the established religion. Therefore he declined, preferring to keep his freedom as a mere grinder of lenses.

Monotonous manual work consumed Spinoza's time, and his lungs were harmed by glass dust. He had less leisure for study, and possessed a smaller library, than many of us. But great artists have painted masterpieces with limited time and just a few pigments. Although Spinoza was handicapped by poverty, and tuberculosis took him at 45, his philosophy will live forever.

After Spinoza left this earthly stage, his *Ethics* was printed in the *Opera Posthuma*, together with two unfinished treatises (*On the Improvement of the Understanding* and the *Political Treatise*), the *Hebrew Grammar*, and the *Letters*.

Some of Spinoza's works, which had been lost, were found and published in the 19th century: *Treatise on God, on Man and His Happiness*, *Notes on the Theological-Political Treatise*, *The Rainbow*, and *The Calculation of Chances*.

The Secret of Harmony

Spinoza's masterpiece, the *Ethics*, conceives of one self-existing absolute Being as the ground of all that is dependent. Thence he derives all the laws of existence, evolution, nature, and human conduct. Thence he derives the true norm and measure of human character and action.

The "God-intoxicated man" holds that we perceive but two of the infinite attributes of God-Nature, namely Thought and Extension. The human mind is one of the modes (modifica-

tions) of infinite Thought. The human body is one of the modes of infinite Extension. Although man is truly nothing less than a finite mode of God, he is too oft content to dwell in an illusory world of inadequate ideas. Unawareness is a kind of death, shutting us off from the true Cosmic life.

"We have but partial knowledge of things," notes Spinoza, "and are in the main ignorant of the order and coherence of Nature as a whole. . . . The less men know of Nature, the more easily they can feign things." Man's temporal experience is held in woeful bondage by the passions of ignorance. The illumined teacher makes it his mission to "replace the inadequate ideas of the imagination by the ideas of the intellect."

The intellectual love of God-Nature is participation in the Divine. When man sees the Universe as God sees it, under the aspect of eternity, he enjoys completeness of life in the Divine. As Spinoza so well phrases it: "The union of the soul with God is its second birth, and therein consists man's immortality and freedom."

For the spiritual pantheist, God is the self-existent Universe as a conscious unity. The Universe is living, dynamic,

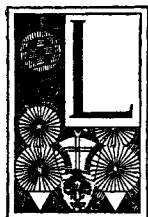
forever doing. In this Cosmos of active forces, *thought* is the whole of mental *energy*, and *extension* is the entirety of material *energy*. "The face of the whole Universe," we read, "though it varies in endless modes, yet remains always the same." The Divine attributes remain through all changes of state. Our lives are notes in a Cosmic symphony, the harmony of which we increasingly appreciate as we approach perfect knowledge of the whole.

No volume has expressed the eternal verities, as related to human life, better than the Ethics. Spinoza the hierophant helps us find our own way to the Eternal Source. As we gain a more adequate knowledge of God, we see things in relation to the divine perfection. We are no longer prey to confused notions and chaotic passions. On rising to our true state of being, we see the world as it really is, and participate in that which is undying. We realize that virtue itself is blessedness. We are prepared to honor, in concrete practice, the Christlike message of the quiet little sage of Amsterdam:

He who lives under the guidance of reason endeavors as much as possible to repay his fellows' hatred, rage, contempt, . . . with love and nobleness.



Man as Humanity



LET us take a table, a house, a tree, a man. Let us imagine them out of time and space. The mind will have to open its doors to *objects* each possessing such an enormous, such an infinite number of signs and characteristics that to comprehend them by means of the reason is absolutely impossible. And if one wants to comprehend them by his reason he will certainly be forced to dismember these objects somehow, to take them at first in some one sense, from one side, in one section of their being.

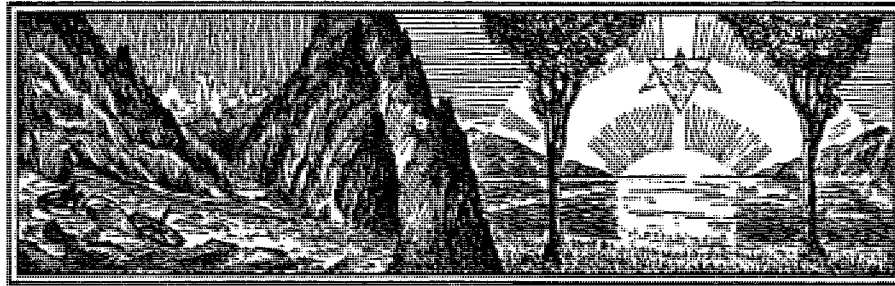
What is "man" out of space and time? He is all humanity, man as the

"species"—*Homo Sapiens*, but at the same time possessing the characteristics, peculiarities and individual earmarks of *all* separate men. This is you, and I, and Julius Caesar and the conspirators who killed him, and the newsboy I pass every day—all kings, all slaves, all saints, all sinners—all taken together, *fused* into one indivisible being of a *man*, like a great living tree in which are bark, wood, and dry twigs; green leaves, flowers, and fruit. Is it possible to conceive of and understand such a being by our reason?

The idea of such a "great being" inspired the artist or artists who created the *Sphinx*.

—P. D. Ouspensky, *Tertium Organum*





Is Peace Beyond Reach?

By MAHARSHI PREMANANDA, of East Pakistan



ANARCHY is prevailing over a region of thought of the modern world. Material sentiments of the present-day people have developed ruinous propensities in the human mind. Nowadays each individual can do unhesitatingly anything for his material gain. Today's humanitarian thinkers of the world are trying their best to establish world peace. But their attempts are directed through political channels only. They are ignoring the mind power which is the real abode of peace. There can be no attainment of peace before every individual mind is pacified. This fundamental formula has been preached from time to time by great world teachers. The blessings of God (peace and happiness of every sort) can be received only in the pure heart. It is only the pure mind which keeps the heart pure. The mind with its worldly clamours spoils the serenity of the heart. The Holy Bible says—"Blessed are the pure in heart."

All revered world teachers, whose footprints we are following, preached a similar note to humanity. They preached love—love free from desire. Only such can do away with the evil tendencies of life. Purging of vileness brings the sublimity of mind which symbolizes purity. This purity is divinity—the Godhood which sustains peace in life. Love for one's self develops love for the world. The Holy Bible teaches—"Love thy neighbour as thyself."

The love for self means that one cannot do anything by thought, deed, or word which produces any vileness in life. Life always remains lofty—close to Godhood. One can control the human sensual frailties like a brave warrior and can enjoy all the blessings of life. One naturally learns to love others while loving himself. After conquering his own self, man then can conquer the whole world. The life of Jesus has undoubtedly established a living precept of the spirit of love—free from all desires. The life being free from a sense-governed ego comes under the direct guidance of soul, whose function is to maintain the perpetual purity of life. When the sensual mind alienates itself, the subtle or sublime mind plays only with aspiration to worldly benefits. One's pacified mind is then likely to receive peace and to see it everywhere.

The axiom is, that which we offer we in turn get as a favour. Often we find this principle in temples, symbolically expressed. The food or drink which we offer in temples in the name of God, we get to take back. Nothing more or less or worse than that comes to us. This is the symbol of living activity. We are not masters of our lives though we are architects of our fates. We are simply tools in the hands of the Supreme.

God has given us conscience, one of the supreme mental faculties, to regulate our activities as men. Our bodies are also temples—the "temples of the living God," where our thoughts, words, and actions are being automatically offered to Him. The spiritual perception

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relates that our individual soul is akin to Cosmic soul in relation to its qualities, virtues, and wisdom. It is the finite luminous form of the Infinite residing within every form of the Universe as the model for worship. The materially engrossed mind fails to perceive this spiritual baptism.

The ethereal space within the body is interrelated with the space outside. Science has established the fact that thoughts generate waves within, which coming out of the body unite with the space outside. Fickle thoughts arising out of fickle minds destroy the serenity of life. To get bliss, one should first practice the restraint of thought, that is, the control over mind. If an individual wants welfare in life, he should create thoughts of welfare first which will make his heart pure so that the blessings may be felt.

Light or energy is the first creation of the Supreme from which the universe has evolved. A few thousand years back the Upanishad Taittiriya said—"The electricity is energy."

Gita also says that this infinite creation is from energy—meaning light or electricity. The present-day scientists too have established that things are but evolved electricity and this power of electricity propels everything in the universe. This energy manifests itself subtly in the form of waves. Mind conducts man when man is not soulful. Then, what is mind? Its existence is felt but it is not a limb of the body. Philosophy says that mind is born of the trembling of soul. As originally the trembling of the Cosmic Soul of the Supreme generated waves with a desire for creation in ether, so the similar types of waves are always generating in the ethereal space of the body. Being born of divinity everything is naturally divine and impregnated with similar divine virtues. Therefore, the mind can be explained as the manifestation of aggregate waves generated in the ethereal space of the body.

Generally the mind has two sections: a) sensual or fickle mind, the gross mind, full of earthly desires; b) the soulful mind, the mind impregnated with spiritual knowledge. Here the mind is always sublime—that is, the soul governs the human life.

There is another level of mind called *subconscious*. This correlates with the sublime level. The fickle or the gross is governed by lower levels. Short waves generate in the gross mind due to its fickleness; whereas, long waves generate in the sublime mind governed by the virtues of the soul. Contrariness to soulful qualities expresses animal qualities. The human body is active and alive owing to the function of the electromagnetic power above and that of gravitation below. The function of humanity is to retain the maximum connection with the ethereal space above by insulating the gravitation as far as practicable. The sensual mind has a downward tendency, causing the power of gravitation to predominate. Such a mind gives birth to all earthly vices.

With the subduing of sensuality, the soulful man is then able to retain the maximum connection with the infinite ethereal space above, where in accord with the Supreme Will the long waves are always generating for the good of the universe. The greater the sensuality, the higher the increase of the short waves within men. These expressions passing out of the body agitate the electronic sphere in ether just as they agitated the ethereal space of the body. When this agitation disturbs or goes against the free play of electrons conducted by natural laws, it produces a lethal effect. Scientists have established the wave theory, but till now they have not been able to speak definitely of the effects of waves in relation to their lengths.

Man is born to build but not to destroy. Building in the way of evolution is the virtue of humanity. Retrogradation must be the effect of vile thoughts. In history we find that so long as a nation advanced with a good will and a constructive mission it flourished, but whenever the idea to hurt others developed, the curse of destruction fell upon it. Is this not the effect of thought which acts on self? When nature's beneficial free play is disturbed by the corruptive thoughts of man, it must retaliate. The Holy Koran says—"Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them to taste a part of that, which they



have done . . ." (Sura-XXX, the Romans-41).

Nature is the grosser level of the silent Supreme with its own law to move. The scientists say that a characteristic of the wave (before it disappears) is its return to the place of origin after circumambulating the infinite ethereal space. Therefore, the wave generated out of human thought gets a similar end. If the wave generated by the human thought conforms to the wave which is naturally and freely generating in ether for the welfare of the universe, it produces no counter agitation which can bring any evil during circumambulation.

Scientists say that waves at whatever length they may generate must have some definite end. If the light, the sound, and all other waves produce effects, why would thought waves fail? So the wave which the human thought generates must produce an effect corresponding to its nature. Thus man is paid back with his own coin.

The world experienced 608 natural disasters of different forms in various places in a single year, 1955. If the wave theory is correct, then the rapacious human thoughts of today stand as a foremost reason for the frequency of these natural calamities. The scientists reason that these disasters are the results of explosion of thermonuclear weapons. But they are not paying attention to the fundamental cause of this type of explosion. Man originally thought destructively; therefore, de-

struction in various forms is manifesting in mass.

The discovery of nuclear energy and other miracles of the day certainly is the gift of wisdom in the progress of time. But this wisdom is often misdirected. It is bringing pain instead of peace. Everywhere men are passing through very difficult days. Who is responsible for this?

The answer should be that the responsibility lies with the present human race clothed in the luxury of carnal joys. They have given up the serenity of mind and have lost the purity of heart which has deprived them of receiving blessings. Baneful, inharmonious thinking has ravaged the spiritual integrity of man. Scientists, together with political thinkers, share today the major part of responsibility for the safety of civilization and the establishment of peace. They should explain before the world the horrifying side of the wave theory as it relates to psychology. If the scientific activities are not spiritualized by making the mind free from nefarious thoughts, destruction cannot be averted. The ignominy of thought has made living impudent and the heart impure. In such conditions, blessings in no way can be expected.

It has been proved in the hearts of saints that the "Blessed are the pure in heart." This must be correct for the human race as a whole. Peace is sure to remain beyond reach until the mental plane becomes elevated.

WHAT OF NEXT SUMMER?

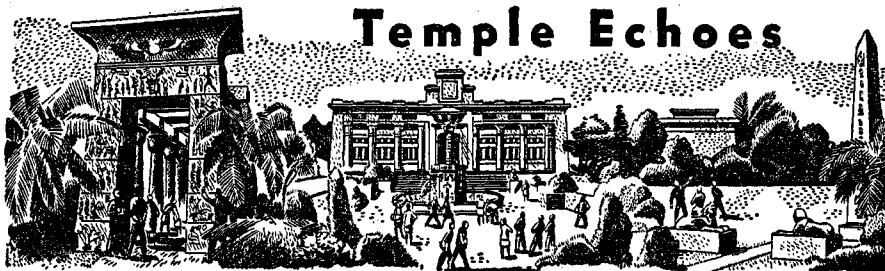
Is summer filled with expectation? Do your vacation plans exclude the usual surroundings, the ordinary routines, the sameness of going nowhere?

Or will next summer be different—a change—a doing of something inspiring—a long-lasting satisfaction? Of course it will, if you make plans now to attend Rose-Croix University!

This three-week session from June 17-July 6 is by all standards the most thrilling experience of a lifetime. The courses are particularly designed for the Rosicrucian member, and include such fascinating subjects as Rosicrucian Healing, Comparative Mysticism, Alchemy, the Science and Mysticism of Sound, and Creative Writing. You will find that the simply-presented subjects are conveyed in much the same manner as in your Rosicrucian monographs.

Members only—write now for a free copy of the *Story of Learning* which explains the objectives and courses of Rose-Croix University. Remember, no previous college or university training is necessary.

*The
Rosicrucian
Digest
February
1957*



A BRONZE PLAQUE (approximately 3 ft. x 2 ft.) has now been placed on the wall of the Lounge in the Supreme Temple with the following inscription: "In Memory of the Frates and Sorores from throughout the world who have aided in the perpetuity of the Rosicrucian functions by their kind and loving bequests." Below the inscription are the names of those who have already made bequests to the Order and space for additional names up to three hundred. This may in a very real sense become a Rosicrucian Honor Roll.

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Seventeen years ago, the Society of Western Artists was founded. Today, it claims a membership of over 700 artists. Each year since its founding, it has prepared an annual exhibition of what its jury judges to be representative and outstanding work. Of the 142 paintings presented at its seventeenth annual show at the M. H. De Young Memorial Museum in San Francisco, 40 have been selected to compose its 1957 Traveling Show.

These 40 were on exhibit during December in the Rosicrucian Art Gallery, which for a number of years has presented this group to San Jose art lovers. This year's show like others in the past drew its measure of interested and enthusiastic viewers. The exhibit is scheduled for other California cities.

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The Brighton Pronaos acted as host to members of the Francis Bacon Chapter attending the public meeting held in the Ralli Hall, Hove, in September. Twenty members journeyed down for the occasion. Frater Campbell, deputizing for Frater John La Buschagne,

was introduced by Frater Charles Laing, Master of Brighton Pronaos. An introductory outline of the purpose of the Order was given and questions answered by Frater Campbell. The film *Domain of Destiny*, a musical program, and refreshments were likewise a part of the occasion.

* * *

Francis Bacon Chapter members paid a second visit to Bearsted, Kent, for the symbolical building of The Pyramid, later attending the Church of the Holy Cross (decorated at that time for the Harvest Festival) in which are the memorial and stone of Dr. Robert Fludd, the eminent physician and Rosicrucian.

* * *

The cover of the Titirel Bulletin (Montevideo, Uruguay), a reproduction of an ancient Egyptian painting, is the work of Frater Nieves Mario Ampuero. His paintings also decorate the hall, offices, and patio of the Chapter.

* * *

The First Annual Rally in Argentina, sponsored by Buenos Aires Chapter was held last Fall. It was a notable success, and much credit must be given to the enthusiastic and combined efforts of members not only from Buenos Aires but also from other localities in Argentina, Brazil, Chile, Paraguay, and Uruguay.

* * *

Adelaide Chapter, Adelaide, Australia, is well into its ninth year, having celebrated its eighth birthday in September. The honored guests on that occasion were members of ten or more years' standing in the Order.

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Among December visitors to Rosicrucian Park from far away places were Frater and Soror Raden Sudjono of Indonesia. Having served as ambassador



to several South American countries, including Brazil, Frater Sudjono, with his accomplished wife, is on his leisurely way home to accept another assignment. They leave, however, a charming reminder of their visit here, for Dhyana, one of their three daughters, remains behind. In January, she will enter San Jose State College as a freshman.

* * *

Dr. and Soror Francisco Devincenzi of Montevideo, Uruguay, were among recent visitors to Rosicrucian Park. They were returning from Australia where Dr. Devincenzi had acted as medical adviser to the Uruguayan Olympics Team. Dr. Devincenzi was Master of Titirel Chapter, in Montevideo, in 1955.

* * *

Also, on his way home from the Olympics was Carlos E. Caballero F. of Colombia. Frater Caballero participated in the weight lifting competitions. He brought word of the activities of Barranquilla Chapter.

* * *

From South Africa's Johannesburg, two personal friends of Inspector General, Roland Ehrmann, came to Rosicrucian Park. They were Mrs. Kidwell and Miss Dutton, who have been traveling extensively in the States.

* * *

Frater Walter J. Albersheim, it has been learned through friends, has been made a Fellow of the Institute of Radio Engineers. The citation read "for contributions in the fields of sound reproduction and military electronics."

* * *

Frater Ernest Dugan, custodian of the Supreme Temple, sustained his annual inundation of Christmas greetings. Once more he asks this department to express his thanks.

* * *

A certain frater who might be said to be an enthusiastic member recently missed his weekly monograph. He telephoned from New York City just to make certain he wasn't being wilfully neglected!

* * *

How's this for an international twist? A Slavic frater now living in South America but a former member of the Indonesian jurisdiction writes in Span-

ish to request that he now be transferred to the English section!

* * *

On Sunday morning, December 23, Frater Alan Hovhaness's *Triptych*, commissioned by CBS, was performed by the CBS Orchestra with the assistance of the Columbia Chorale under the direction of Alfredo Antonini. Laura Hurley was the soprano. The three sections composing the work were titled: 1) Christmas Music; 2) Beatitudes; 3) Easter Cantata.

* * *

A device to prevent major Television Tube failures has been invented by Frater William L. Osborne of Thornbury, Ontario, Canada. It offsets power surges or fluctuations which cause serious damage to tubes and parts. By its use, an owner may cut down service expense and the necessity of frequently replacing tubes. A similar guard has also been devised for smaller type electronic equipment, such as radios and record players. An article in the August, 1956, issue of *Radio-Television and Appliance Sales* is devoted to Frater Osborne's invention. It is manufactured at present by the Kitchener Electronic Industries of Kitchener, Ontario.

* * *

On their last lap of what amounted almost to a world tour, Frater and Soror F. G. Wilkins of Christchurch, New Zealand, visited Rosicrucian Park, attending Convocation for their first time in the Supreme Temple. After almost a year's absence, they will return home, sailing from Vancouver, British Columbia.

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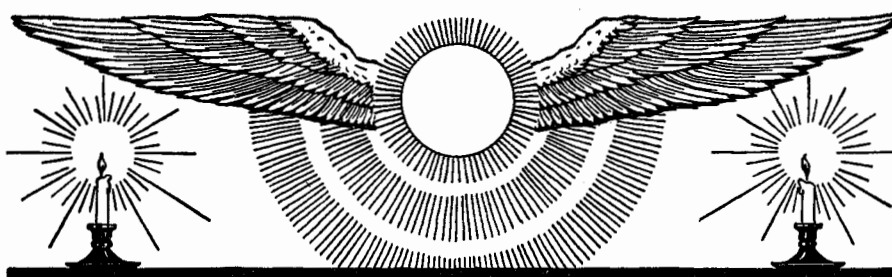
It is worth mentioning that amid the bustle of holiday preparation and holiday giving, around Rosicrucian Park, someone was thoughtful enough to speak out for dogs and cats in the local animal rescue shelters. Whether or not they are impressed with Santa Claus or the usual Yuletide Festivities that humans indulge in, they certainly do appreciate the difference between being fed and going hungry. The employees' response was immediate and generous.

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Preschool age children who participate in the Children's Hour one day a week during the year at Rosicrucian

Park enjoyed their annual Christmas party in traditional fashion. As in the past, the highlight of the occasion was the appearance of You-Know-Who with a holly wreath and a fanfare of sleigh bells. Everyone was delighted including the ruddy-complexioned old gentleman himself (admirably portrayed by Frater Paul L. Deputy of the Instruction Department). Program and entertainment as usual were under the direction of Sorores Gladys Lewis and Dorothy Muttkowski.

Before you know it, vacation time will be coming round again. Do you intend to make the most of it or will you just let it pass as an idle interval between work periods? Why not this year turn it to real account and spend it at Rosicrucian Park attending Rose-Croix University? Now is the time to start planning for it. Write for *The Story of Learning* and discover the many worth-while studies that will be available.



The Story of Light



WHAT would happen to you in a lightless environment? Naturally, you wouldn't be able to see—but that would be the least of your worries. Consider these repercussions: Your food supply would wither in the fields and die, for without sunlight plants could not absorb the carbon essential to their existence. Your fuel supply would be endangered. Your wardrobe would soon be depleted for lack of raw material. You could not travel. Diseases defeated long ago would once again plague you, since you would lack sunlight, which is a natural germ-killer, as well as being a source of our vitamins. Almost every form of entertainment and exercise would be closed to you forever. And if somehow you survived these physical disasters, your personality could not escape change—you would grow bored, irritable, moody, and depressed.

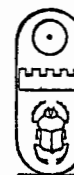
Fortunately, the earth's sole source of natural light, the sun, promises to

be with us for several billion years more. Thus our food, fuel and clothing supplies are in no immediate danger. Medical research will continue. We will go on visiting museums, libraries, theatres, athletic events. Our personalities will take their individual forms.

But even in the world we inhabit now, light can affect you more than you may know. If you're average, you can read for six hours in a well-lit room with no noticeable strain, fatigue, or increase in the size of your eye pupils. But thirty minutes of reading under inadequate lighting may leave you blinking, nervous, and irritable. Since all work requires the use of the eyes to some extent, sufficient lighting is a necessity during all working hours.

It's different if you want to relax. Anyone who has ever visited a dimly lit restaurant or ballroom can vouch for the restful effect of such an atmosphere.

Recently the color of light has been discovered to be just as important in establishing mood as the degree of brightness. Lights tinted green are



soothing and cool, so they are employed in operating rooms and dental offices to allay the anxiety of patients. A suggestion of blue-green light, it has been determined by experiments, is conducive to efficient work, and this discovery is being utilized in factories across the nation.

A lighting innovation that flatters people and their surroundings has been pioneered by Duro-Test Corporation at its North Bergen, New Jersey laboratories. It is fluorescent lighting with a new, pleasing color: Candelite. Previous fluorescent lighting was harsh, and cold blue. Candelite gives the effect of the warm, soft glow of candle flame, at the same time fulfilling modern lighting needs with increased intensity. Complexions look healthier and more natural under it and because of its combination of warm, soft, and effective lighting it does much to ease the strain of hard work and concentration in homes, offices, schools, factories, and stores.

These facts explain why the creation of light was one of the first acts of God in the Bible. Indeed, the importance of light has been recognized by all religions through the ages.

Prehistoric men worshipped the sun. In Greek mythology Apollo, the god of light, is a beloved deity. A halo of light surrounds the saints of Christianity. Moslem prophets—Mohammed and El Khidr—are always shown with a light shining from their faces. Light beams from the eyes of the Norse god, Balder. And we are told that all the universe blazed with light when Buddha reached his perfection of knowledge.

Light plays no less an important role in world superstitions. In Macedonia today, for example, three lights burning in one room are believed to presage the death of someone in the room. In Germany, a light that suddenly goes out is also a death omen. In the north of England, you have given away your luck for the coming year if you give someone a light—if only for his cigarette—on New Year's Day or Christmas Day. Our own culture is pervaded by the belief that misfortunes stem from lighting three cigarettes with one match.

Light has even penetrated our vocabularies. We speak of "sunny" dispo-

sitions, "bright" children, the "dawn" of a new era, and "beginning to see the light"—all expressions of favor. Our heroes are associated with brightness. Every girl dreams of her knight in "shining" armor. Millions of boys cheer the Lone Ranger's white steed, "Silver."

Theory and Science

The latest guesses about the nature of light combine an ancient concept with a modern one. To the Greeks, light was a stream of particles discharged by visible objects, and vision was the sensation produced when the particles hit someone's eyeballs. To physicists of 50 years ago, light was a series of waves in an all-pervasive material called *ether*. Today, light is regarded as waves, or bunches, of particles. This still is no answer to the question "What is light?" because no one knows for sure what the particles are made of.

Scientists think the particles are produced when electrons are forced, somehow, to change their paths around an atom. Everytime an electron jumps its tracks, a small quantity of energy is released. The small bundle of energy is called a photon. These photons get together and form waves, which are light. The sun, our solar system's source of life, releases incredible amounts of these photons every second.

Simple? Sure. But no one has ever seen a photon. And no one has ever visited the sun. Such is the stuff of scientific theory.

Our primitive ancestors were notably short on theory, but keen on practical results. Earliest man languished in the darkness from the time the sun set until it rose again. Then, countless ages before recorded time, he discovered a means of creating light—and heat—through flame. There is no record that he worried much about the concept of light; he just squatted before his fire, contentedly admiring his cave drawings in the flickering illumination, or whitening his club.

The story of lighting progress is the evolution of increasingly efficient light sources. It is a steady search for a compact, highly emissive, relatively cool instrument. The torch, candle, oil dish, and gas burner represent milestones in man's quest for better, brighter light.

With the advent of electricity, a world was transformed—literally and figuratively—overnight. When Edison devised a lamp that emitted light in the same way as the sun, with none of the disadvantages of previous instruments—danger of fire, flickering of light, and necessity for constant refueling—the most revolutionary development in lighting history had occurred and mankind had one of the secrets of the universe placed at his finger tips.

But man is seldom satisfied with what he has. He's always seeking means to improve his lot and the field of light is no exception. Edison's basic invention was improved to the point where a bulb could be expected to burn 500 hours, and special types now last as long as 10,000 hours. Modern research has found that different light sources are better suited for particular lighting situations. This led to the introduction

of fluorescent, mercury vapor and fluorescent lamps to perform tasks beyond the scope of incandescent lamps.

The Future

As men learn more about the physical and psychological effects of light, we can look forward to a world in which we will be able to snap on a colored light that suits the mood of the moment. Within the realm of probability are lampless houses featuring electroluminescent walls that glow, solar batteries that store light energy and improved outdoor floodlights that can turn night into day. Man-made light has proved a boon to farmers and the time may well come when immense bins, artificially illuminated, will foil crop failure forever.

The future of light never looked brighter.



Rosicrucian New Year

The Emperor Proclaims Wednesday, March 20, the
Beginning of the Traditional Rosicrucian Year 3310



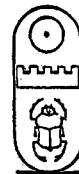
THE first great teacher was Nature. In learning from Nature, man was, in fact, self-taught. As a teacher, Nature did not compel adherence to any rules or instruction. There was no obligation to learn imposed upon man. He observed, concentrated, inquired, and contemplated all as a result of his own motivation. This primitive learning was, therefore, a kind of unconscious process. The human did not seek knowledge as such. At first his learning was neither the love of knowledge or the desire to gain a font of information for utilitarian purposes. Rather, man was awed by the phenomena of Nature.

Psychologically, awe is a mild fear that compels respect but does not precipitate flight. There is a fascination about that which awes us, and it compels us to scrutiny. The emotion that is associated with awe is an assurance

that the impressions or elements of the experience will become well registered in memory.

The simple but magnificent phenomenon of the rising sun in all its glory, as dawn broke over the Nile Valley, for example, held the fervid attention of its early inhabitants. From the sun there came forth the light of day. Its warmth reaching down into the black, alluvial soil, like celestial fingers, seemed to lift up living and growing things. In every way the sun was regal in its golden splendor, and in the efficacy it exerted over all life on earth. Man could not resist admiring, observing, and attempting in various ways to understand the sun. Half in fear and half in reverence, man made it the central element in many of his religious doctrines and rites.

Celestial and terrestrial phenomena and the basic mysteries of human life, such as birth, puberty and death, became challenges to the human under-



standing. Their influence upon man's life—and his peace of mind—necessitated an inquiry into them from which came not only useful arts and sciences, but moral precepts also. The solstices and the vernal and autumnal equinoxes were particular occasions for ceremonies. In words and actions symbolic of their understanding of these mysteries, men celebrated these natural and annual events.

The most impressive of all such occasions among the peoples of the early civilizations of the East was that of the *vernal equinox*. It occurs on or about March 21. It is the time when the sun, in its celestial journey through the zodiac, enters the sign of Aries. In the temperate zones of the East it is a period of the *regeneration of life*, the reawakening of nature. Plant life, dormant in the winter and assuming an outer moribund appearance, is reborn. Through the soil there come forth sprigs of green living things. The trees bloom; a carpet of verdure again covers the bare and gaunt earth.

Men saw in this phenomenon a symbol of hope and believed that they, too, were *immortal*. They came to hope that the human would likewise be reborn after the dormancy of death of this life. The elements of this belief were incorporated in the liturgies and rites of the vernal equinox. In ancient Egypt, the ceremony was marked by great festivities in the temples. These festivities were concluded with a symbolic feast, the simple elements of which were to teach a spiritual lesson with a philosophical connotation. Today in Rosicrucian temples throughout the world—as has been done for centuries—this symbolic feast is perpetuated each vernal equinox. It is an inspiring event in which every active Rosicrucian is invited to participate.

The sun enters the astronomical sign of Aries on March 20 at 9:17 p.m., Greenwich Mean Time. As is his custom, the Emperor has declared that date as the beginning of the traditional Rosicrucian New Year. To Rosicrucians as to many persons throughout

the Oriental world, the new year begins, not in January, but rather it begins more *naturally* with the event of spring, the period of the awakening of life. The month of January is only the beginning of the calendar year and has no true relationship to natural phenomena.

Each Rosicrucian lodge, chapter, and pronaos holds its Rosicrucian symbolic new year's service as close to the proclaimed date as is convenient for the group. On this occasion also, each subordinate body installs its new officers for the succeeding year. *You are invited* to attend any Rosicrucian lodge, chapter, or pronaos and to take part in this beautiful event. It is *not* necessary that you be a member of such a body. You are only required to establish your active Rosicrucian membership by presenting your credentials.

Consult the directory of the *Rosicrucian Digest* for the Rosicrucian group which is nearest to you. You may have noticed that one issue of the Digest contains the addresses of such bodies in the United States; the next issue contains information concerning lodges, chapters, and pronaos outside of the United States.

For those who do not live near a Rosicrucian body, a beautiful and simple, Rosicrucian Sanctum New Year Ritual is available for home use. Just address a letter to: THE GRAND SECRETARY, ROSICRUCIAN ORDER, AMORC, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U.S.A., and ask for the "Sanctum New Year Ritual"; enclose 25 cents (or the equivalent in postal coupons) to cover mailing charges, and it will be sent to you at once.

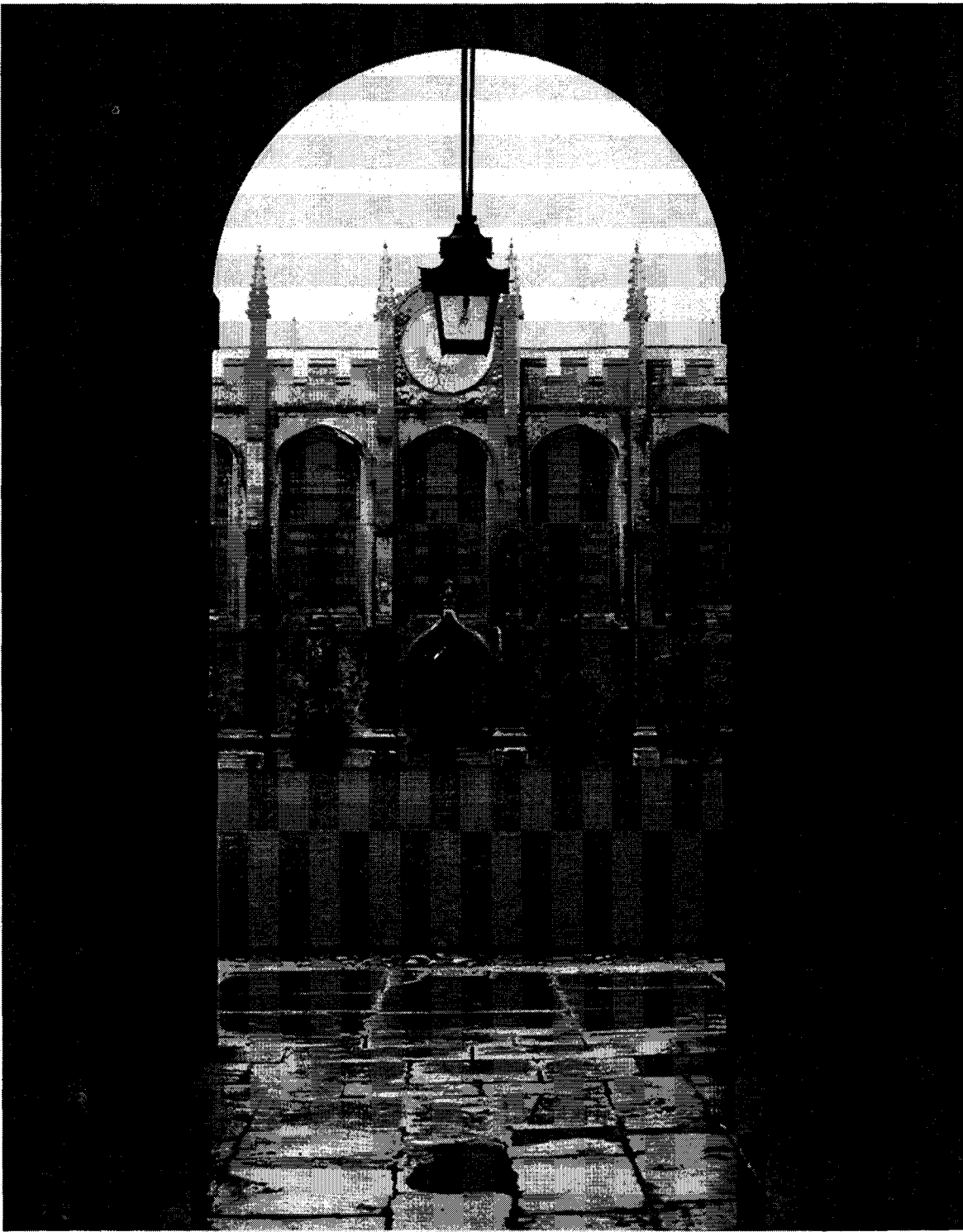
The traditional, Rosicrucian New Year ceremony will also be held in the beautiful Supreme Temple in Rosicrucian Park, San Jose, on Friday, March 22. The actual ceremony begins promptly at 8:00 p.m. The outer doors will open at 7:00 p.m. The Emperor will officiate. All active Rosicrucians who can do so are invited to attend. *Membership credentials* must be presented.

The
Rosicrucian
Digest
February
1957

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The company in which you will improve most will be least expensive to you.

—GEORGE WASHINGTON



THE DIGNITY OF LEARNING

This arched portal, constituting an approach to a quadrangle of one of the centuries-old colleges of Oxford, reflects the solemn and traditional dignity of that world-renowned institution. Several celebrated personalities of the past who acquired their formal education there became dignitaries of the Rosicrucian Order. Oxford has perhaps one of the largest collections of early Rosicrucian and alchemical manuscripts.

(Photo by AMORC)



TEMPLE ECHOES

Meditation Music

YOU ARE SEATED in the Temple. Ecstasy wells up from within you as you listen to the melodious SECRETO ETERNO—and to which the colombe rhythmically and gracefully makes her ritualistic entrance. There is a fountain of delight in your heart while you meditate to the soft strains of Victor Herbert's AH, SWEET MYSTERY OF LIFE. "If only I could take this divine rapture with me . . . if I could just have it in my home," you yearningly remark to yourself.

Now you can have this entrancing Temple music in your home. A special organ-recording, under Rosicrucian direction, has captured the mystic qualities of this music as heard in the Supreme Temple. The record is double-sided, ten inches in diameter, with the mechanical perfection of the latest electrical transcriptions. Long demanded, *now available*. Priced at only \$1.80 (13/- sterling), postpaid.

Rosicrucian Supply Bureau - Rosicrucian Park - San Jose, Calif.

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International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.

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.

ARGENTINA

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

AUSTRALIA

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.

Melbourne: Harmony Chapter, 31 Victoria St. Herbert Thomas Robinson, Master, 18 Parker St., Pascoe Vale, Victoria, Aus.

Newcastle: Newcastle Pronaos. Mrs. A. Tickle, Master, 3 Hubbard St., Islington.

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

Sydney: Sydney Chapter, I.O.O.F. Hall, Box 202, Haymarket. A. W. Taylor, Master, 81 Yarranabbe Rd., Darling Point.

BELGIUM

Brussels: San Jose Pronaos. Albert Reins, Master, 39 Rue des Glands, Forest-Bruxelles, Belgium. Liege: Liege Pronaos. Lambert Tombu, Master, Rue Saint-Gilles, 460.

BRAZIL

Grand Lodge of Brazil: Praca Mauá, 7-7° andar Sala 701, Rio de Janeiro. Mailing address: Caixa Postal 4914, Rio de Janeiro.

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 Teresa.

São Paulo: São Paulo Chapter, Rua Santo Andre 144, Hall 806. Julio Moledo, Master, 10 Av. Baraldi, São Caetano Do Sul.

BRITISH GUIANA

Georgetown: Georgetown Pronaos. Karl C. Mar-celle, Master, 60 Robb St., Lacytown.

BRITISH WEST AFRICA

Calabar, Nigeria: Calabar Pronaos. O. E. Inyang, Master, Box 322.

Kaduna, Nigeria: Kaduna Pronaos. H. I. Thomp-son, Master, % Electricity Corp.

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

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

BRITISH WEST INDIES

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

Kingston, Jamaica: Saint Christopher Chapter, Forrester's Hall, 21 North St. R. B. McNeil, Master, 66-68 Barry St., % National Life, Kingston.

Port-of-Spain, Trinidad: Port-of-Spain Pronaos, 67 Charlotte St. G. A. Providence, Master.

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

CANADA

Belleville, Ont.: Quinte Pronaos. Wilkie Orr, Master, Box 498, Trenton.

Calgary, Alta.: Calgary Chapter, 421 12th St., N.W. John C. Blazina, Master, 7627 26th St., S.E.

Edmonton, Alta.: Fort Edmonton Chapter, 10169 103rd St. Svend Mortensen, Master, 10549 Whyte Ave.

Hamilton, Ont.: Hamilton Chapter, 194 Main St. Paul Lipinski, Master, 29 Bellview Cres., Bur-lington, Ont.

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

Montreal, Que.: Mount Royal Chapter, Victoria Hall, Westmount. Edward A. Livingstone, Mas-ter, 3477 Montclair Ave.

Ottawa, Ont.: Ottawa Pronaos. D. A. Shearer, Master, 426 Tillbury Ave., Apt. 4.

Regina, Sask.: Regina Pronaos. Larry Glover, Master, 4720 4th Ave.

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.

Victoria, B.C.: Victoria Pronaos. F. Newman, Master, 1724 Coronation Ave.

Windsor, Ont.: Windsor Chapter, 808 Marion Ave. C. M. Fry, Master, 36 Isabelle Pl., River-side, Ont.

Winnipeg, Man.: Charles Dana Dean Chapter, Royal Templar Hall, 380 Young St. Leslie Frog-gatt, Master, 275 Burrin Ave., W. Kildonan, Man.

CEYLON

Colombo: Colombo Pronaos, Stephen House, Kel-ania, Ceylon. Wilton Gunasekera, Master.

CHILE

Santiago: * Tell-El-Amarna Lodge, Calle Purisima 236, San Diego 224-G. Eugenia de Tasville, Mas-ter. Emiliano Figueroa 870.

Viña del Mar: Viña del Mar Pronaos. Felix Hodl Korsic, Master, Casilla 1074, Valparaíso, Chile.

COLOMBIA

Barranquilla: Barranquilla Chapter, Edificio "Emiliani"-Jesus-Libano. R. M. Aparicio, Mas-ter, Calle 37 No. 46-219.

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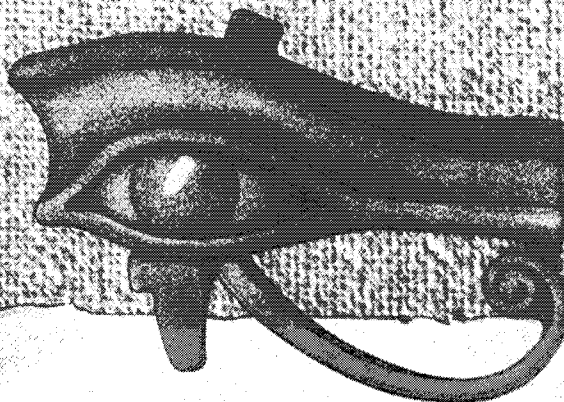
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