

ROSICRUCIAN DIGEST

1960
NOVEMBER

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The glands show
their influence.

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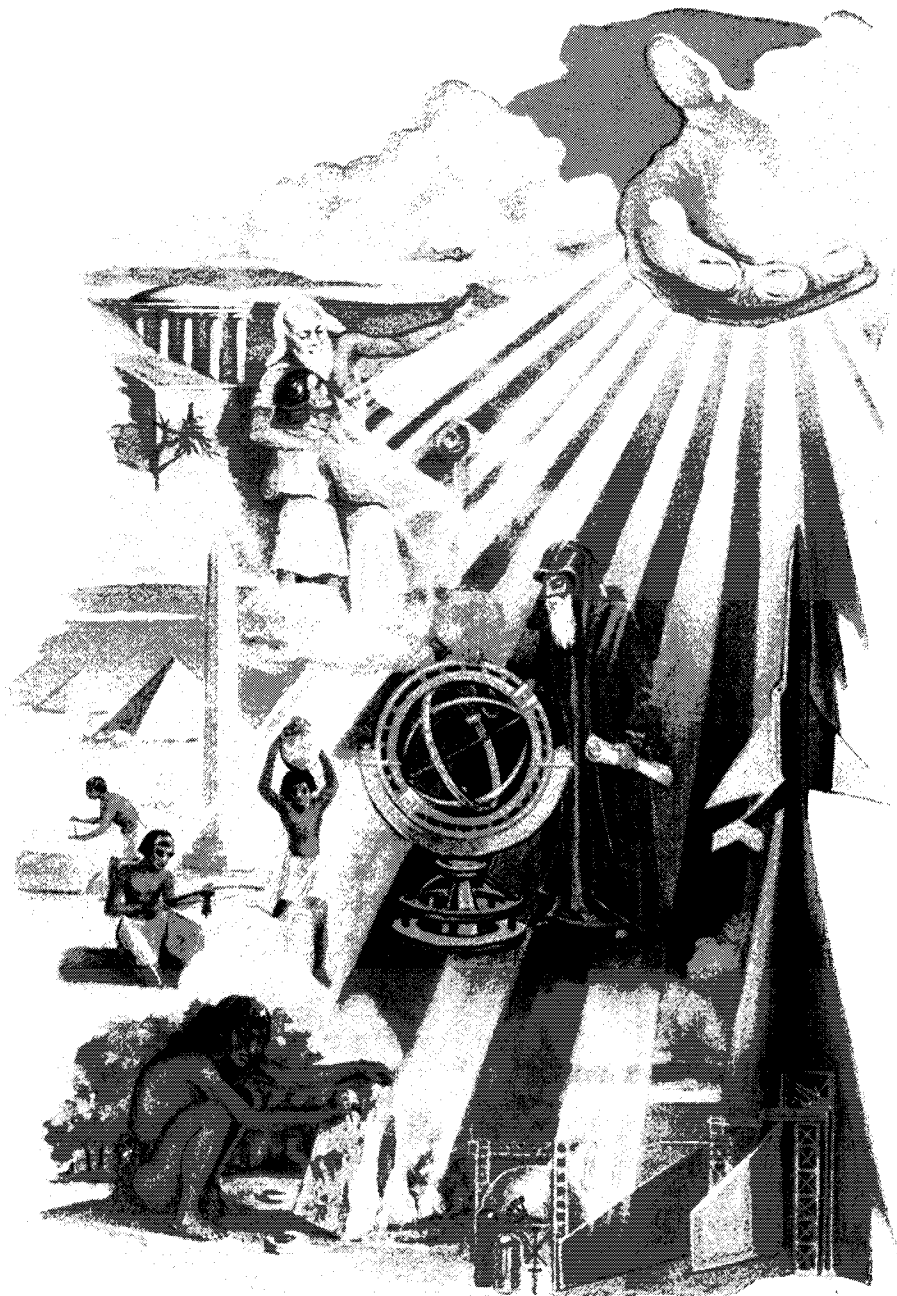
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Self and
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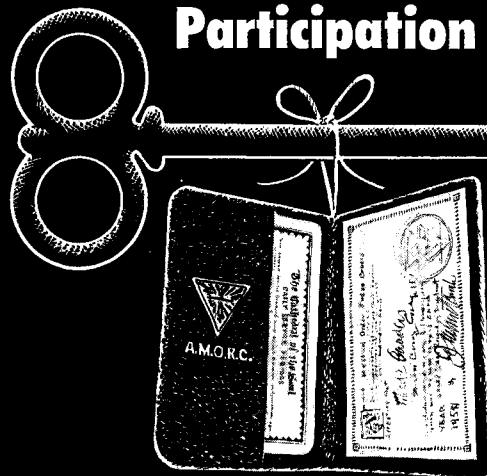
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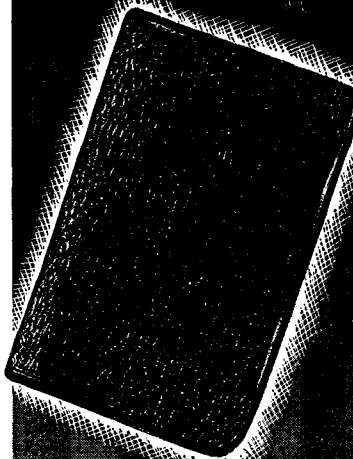
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The ornate high altar in a Jain temple, Bombay, India. The Jains are a relatively small sect among the numerically greater ones of India and are noted for their mystical principles and their exceptional reverence of the life force. The destruction of life in any form is abhorred by a devout Jain. Their temples are particularly noted for their splendor and cleanliness

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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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

THE CANCER SCOURGE

By THE EMPEROR



OVER 2,000 persons out of every million are stricken with the pernicious malady of cancer. The evidence of the increase of cancer since the beginning of this century is appalling. In 1906 there were 939 persons per million who died of cancer. A little over two decades later, the rate had increased to 1454 per million persons. In 1950, it had risen to 1901 per million persons.

Whether this increase is entirely due to developing contributory causes in modern society or more efficient diagnosis is not certain. The more accurate methods of diagnosis today result in the discovery of cancer in cases which, in the past, might have been attributed to other diseases. It is also presumed that greater longevity increases the predilection of persons to cancer in the latter years of their lives. The extirpation of the disease is seriously handicapped by the mystery which surrounds all the essentials of cell growth. Not only is there considerable mystery about the growth of malignant cells but of normal ones, as well.

What is known about cancer? What can the layman understand about this threat to human life against which science is battling without any great breakthrough? There are numerous technical journals which set forth theories, treatments, and statistics of results. Much of this is in the nomenclature of surgery, medicine, biology, and related sciences, all too abstruse for the comprehension of the layman. But

the inquiring individual wants some simple facts when he is solicited for funds to combat this scourge. The following are simple facts and statements extracted from authoritative sources and presented for what they may be worth. The subject is receiving such increased technical consideration that theories and treatments are constantly varying, as ideas and experience suggest new approaches. As a consequence, tomorrow may see a sudden transition in opinions from what is expressed here.

Cancer is a malignant growth. It is a concentration of cells which divide and grow, but not in harmony with nor related to the needs of the body. Normal cells are apparently imbued with an inherent purpose. They seem, shall we say, teleological, that is, to have a mind cause. They push forward to repair wounded and worn tissue. Malignant cells, however, seem to be without a purpose. Further, they are autonomous, that is, they seem to be free from the normal biological controls of the body. You might say that they are anarchists in the orderly state of biological function.

Malignant cells migrate to various parts of the body. Figuratively and actually, they roam about. In doing so, however, they retain their primitive qualities, that is, those of the part in which the cell originated. Thus it has been found, for example, that a malignant part not contiguous to the liver will have cancer cells of that organ where the primary cancer began. This transportation of the malignant cells is known as *metastasis*.

(Continued Overleaf)

There are two main types of cancer. These are *carcinoma* and *sarcoma*. Carcinoma is said to originate principally from the epithelial cells of the body—these are the cells of protecting tissue, as the epidermis or outer surface of the skin—whereas sarcoma is reputed to grow from “connecting tissue.” The *primary* cancer is the original source of the malignant growth, the part where it began. *Secondary* cancer is where the malignant cells ultimately take root, and this can be quite a different part of the body. There appears to be no tissue immune to the primary cancer. However, certain areas are more susceptible to it than others, such areas being the esophagus, stomach, colon, and rectum. For some unknown reason the small intestine is rarely attacked. There are glandular structures which are frequently attacked. These are the thyroid, the ovaries, the cervix uteri, the breasts of the female, and the prostate glands in the male. Irritation, it is believed, is the reason why primary cancer occurs in certain areas. The irritation, however, may not necessarily be of an exterior origin. It can originate in some malfunction within the body itself.

Secondary cancer may appear anywhere. It is the consequence of metastasis—a process by which the malignant cells are transported from the primary area to other parts of the body where they anchor and multiply. The transportation, it is thought, occurs along the lymphatic channels. Another mode of spreading the primary cancer cells is the blood stream. Consequently, because the liver has a large blood supply, “it is a common site of secondary cancer.”

Are there any causes of cancer that are known? It is believed by medical science that *irritation* is often a contributing cause. An English physician in 1775 discovered that a great number of chimney sweeps contracted cancer. This, it was ascertained, was most likely caused by the inhalation of soot because of their occupation. The Chinese habit of chewing betel-nuts and eating hot rice were irritants contributing to mouth cancer. The greatest increase, however, according to current statistics, is not in mouth cancer but in cancer of the lungs. There is a divided opinion

being aired in the daily press as to whether smoking is a direct cause of lung cancer or not.

It has likewise been declared by some authorities that excessive indulgence in alcohol is an irritant that causes a degeneration of the cells. It is an established fact that excessive exposure to certain radioactive sources, as the X-ray or radioactive elements, can degenerate the cells and cause cancer. How this occurs is a matter of theory. One such theory we shall present below.

One remarkable phenomenon in connection with cancer is that it does not attack the embryo, “although the uterus may be diseased.” The miracle of birth by which nature does everything to protect the unborn child against the physical defects of the expectant mother is manifest in this example.

Treatment Diversified

Treatment for cancer is diversified but falls into specific conventional classes. The principal treatment is removing the primary cancer. One of the malevolent aspects of cancer is that the disease is often *symptomless* at first. When, in some cases, symptoms prompt diagnosis, it is discovered that metastasis, the transplanting of the malignant cells to other regions, has already set in. Radio-therapy and surgery are the two principal therapeutic methods. There is also a treatment method having to do with the readjusting of the hormone secretions. It is now possible to apply surgery to almost any organ. This is most often effective in primary cancer, the part where the malignancy originated. Surgery is not, however, always applicable to the prevention of secondary cancer. This is because cells of primary cancer may already be widely circulated in the blood stream or through lymphatic channels.

Radio-therapy aims at a cure by destroying the malignant cells. It tries to accomplish this “without too much damage to the adjoining normal tissue.” We have heard a specialist in internal medicine say that he preferred to treat cancer by other means than radio-therapy in an early stage if possible. He said, “We dislike the poisoning of the human system which so often occurs from radio-therapy, regardless of the skillful manner in which it is executed.”

(Continued Overleaf)



The closer to the surface the malignancy is, the more effective is radiotherapy. Obviously, if the radiation has to pass through layers of tissue to deep-seated cancer cells, the more difficult is the treatment. However, more powerful radioactive sources, the result of modern physics, are now available to medical science. The cyclotron (30 million volts) is one such example. It is able to reach, with its gamma rays, to deep-seated malignant tumors. Waste products from atomic piles are now also being applied to therapy. These are known as radioactive isotopes. The isotope is an element having the same number of protons as some other element but with a different number of electrons.

A Medical Ideal

It is a medical ideal to develop a medicine or serum that can be injected into the blood stream and that will, like a ground-to-air missile, seek out and destroy the enemy, the malignant cells. Much experimentation in this realm is under way. It is known that the ductless glands are interdependent and work in unison. Thus experimentation has included injecting secretions of one gland into another, so that the latter may be stimulated to greater activity. Hormone secretions have been tried in this manner with varying degrees of success. One must always realize that no absolute cure for cancer—or its prevention—is as yet known.

Millions of dollars and their equivalent in the moneys of other nations are being expended in cancer research annually. This research is constantly going on in laboratories at great universities and medical centers, as well as in the small laboratories of private research physicians. Fortunately, every physician is not devoted alone to his practice which is, of course, essential, but many try to do research according to their own theories as to the origin and cure of cancer. They may work alone in a corner of their office or home when time permits. Such research should be encouraged and not impugned merely because it is not under the patronage or tutelage of a multi-million dollar institution.

Some of the greatest discoveries which have resulted in extirpating past

scourges of humanity have come from solitary researchers. Some such individuals carried on a research at great personal sacrifice. Often they were obliged to resort to singleness of effort because their private theories were not entertained by the large institutions or medical societies.

Of the number of theories regarding the cause of malignancy, one particular postulation in 1955 caused considerable excitement in the medical world. In that year Dr. Otto Warburg of Berlin advanced his theory. He contended that a cell needs oxygen to live and to produce energy. But, he asserted, a cell can produce energy also by *fermentation*. The difference between the cancer cell and a normal cell is that the cancer cell can receive as much energy from fermentation as it can from respiration. Dr. Warburg is of the opinion that, when a cell is injured, its respiration is impaired. In other words, the injury it received can be "a depriving of its oxygen." The injured cell then resorts to fermentation.

"When fermentation replaces respiration, the cancer ensues." However, this may not be an immediate result. Several years may pass after the injury before the cell is actually malignant. Dr. Warburg suggests that if "pre-cancerous cells in which fermentation is not fully established could be killed by some chemical which would not affect normal cells, then a cure for cancer would be found." The search for such a chemical, of course, is one of the ideals of cancer research.

Not long ago, a young South American medical doctor conferred with me about his cancer research and his theory. He is a Rosicrucian member in his country and he stated that his theory, inspired by his Rosicrucian teachings, was based on the polarity of the cell, the nucleus being *positive* and the perimeter relatively *negative*. Without attempting to enter into the intricacies of his explanation, let me say that it was, in effect, that the imbalance of *polarity relationship* of a cell resulted in its becoming inharmonious with other cell structures and then becoming malignant. He was of the opinion that certain psychosomatic disturbances, caused an irritation, if you will, through the sympathetic and autonomic nervous

systems, thus lowering the positive polarity of the cell nucleus. This brought about cell inharmony and the degeneration of the cells. It was his theory that, if a treatment could be directed toward the repolarizing of the malignant cell nucleus, such cell would then

return to the family of normal cells. Though, in a sense, this may sound fantastic, it is no more so than the constant blurbs appearing in popular journals announcing so-called cancer cures.

The fact remains that the greatest problem of modern medicine is cancer.



Not Bigotry . . . But Harsh Fact

Of recent when protests arose about the tyranny and persecution practiced by the Roman Catholic Hierarchy in nations dominated by the Church, the accusation of bigotry was often leveled at the Protestant. It was implied that these things do not or cannot happen, and that, therefore, they must be the figment of the imagination of a bigoted mind. But are they imaginary or are they *cruel reality*? You be the judge.

Read the following—one example of many such incidents which confront us in the course of a year. To keep quiet longer about these things would be to further encourage them:

Fernando Po (Spanish Guinea)
September 12, 1960

"It is a pity to inform you that I am compelled by the government here not to continue as a student-member of AMORC.

"I therefore advise you not to send to me any more the copies of monographs, *Digest* and *Forum* till further notice.

"I have to state further that all the monographs (from the Mandamuses to the last monograph of this degree), copies of *Digest*, *Forum* and personal letters are seized and all now with the Police."

Fraternally

"P.S. About ten of the fraters here are arrested by the Police and the number of arrests may increase. I am included in the number of arrests."

Here is another report on the persecution. It is a cable just received from our Pronaos in Ghana. It reads as follows:

"ACCRA, GHANA

AMORCO

ALL MEMBERS FERNANDOPO IMPRISONED ILL-TREATED SINCE
THIRD SEPTEMBER DOCUMENTS CONFISCATED.

ACCRA PRONAOS"



A Useful Life

By GOLDIE WETTER

(Official Court Reporter, Phoenix, Arizona)

FOUR times I had undergone surgery in the attempt to walk normally, without pain and without crutches. Four failures. Difficult operations, body casts, long post-operative periods in that no-man's land when you wait to see what is going to happen. In my case, the long-looked-for improvement never came; instead, a constant downgrade, more pain, and back to the crutches.

In the Spring of 1954, my days were so filled with ever-increasing pain, I knew I must arrange for my fifth surgery. I kept hearing the doctor's words: "We could remove the hardware and once and for all put an end to surgery. Of course, that would leave you with a short, floppy leg"—how I cringed at the words!—"but it should eliminate the pain. We can't be certain, but it should. You would always need crutches, but you could live a useful life."

With such a pronouncement, my life completely lost its focus. I was still young, too proud to know how to compromise with life, and I was filled with anguish and despair. For the first time, I lost courage, hope, and the will to go on.

That Spring, I could scarcely move even with the crutches; so I simply sat, watching the opening of the oleander blossoms and the graceful leafing of the Chinaberry tree. I gazed at the mountains stretching away mysteriously into the blue distance, and the palms, graceful and erect, like fixed points of stillness and tranquility in a changing world.

Then a strange new insight came. Perhaps because of the healing quality in nature, a therapy that doesn't come in bottles . . . perhaps because of a

certain rock-bottom solidity in knowing the worst—. Don't ask me how it happened. I only know that it did. I had no flashing thoughts, no visions; but in a sort of culmination of a ripening process, I had a glimpse of whatever it is that poets and maybe an occasional saint get so excited about. Daniel Webster once said that the greatest thought that ever entered his mind was his "personal accountability to God for His gifts."

I tore off a layer of pride and asked myself what it really mattered. We can't all be graceful. We can't all be beautiful. A "short, floppy leg" and everlasting crutches suddenly seemed a small price to pay for the privilege of walking—and, as the doctor said, being "useful." The situation was a challenge to be accepted. I would *build* instead of *brood*.

In gratitude, I made arrangements for the surgery. Its success amazed even the surgeons. Obviously, I was Fortune's Favorite. Then, I read Albert Schweitzer's words: "He who has been saved by an operation from death or torturing pain must do his part to make it possible for the kindly anesthetic and the helpful knife to begin their work where death and torturing pain still rule unhindered. . . . You must pay a price for it. You must render in return an unusually great sacrifice of your life for other life." Personal accountability, again.

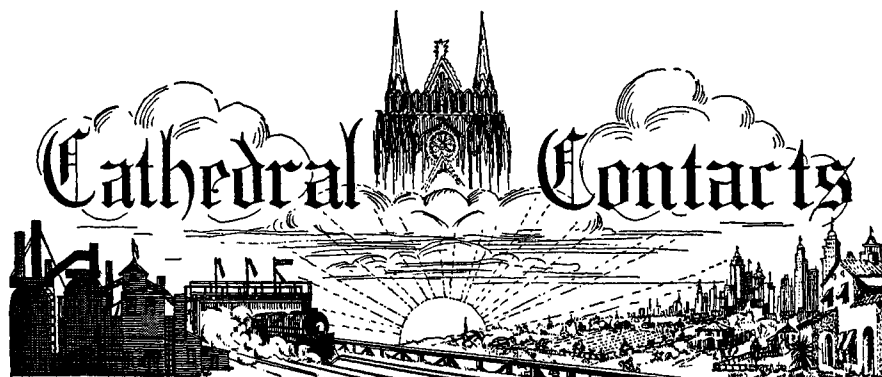
Spring is a gift. Music is a gift. A rose is a gift. Surely, then, surcease from pain, the absence of an expected short, floppy leg—and a useful life—are gifts almost too precious to mention.



*The
Rosicrucian
Digest
November
1960*

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

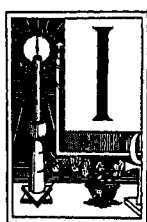
—HENRY WARD BEECHER



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 five cents in postage stamps. (*Please state whether member or not—this is important.*)

A PAUSE TO GIVE THANKS

By CECIL A. POOLE, Supreme Secretary

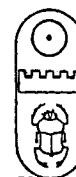


IN many countries throughout the world this season of the year is a time that is observed for giving thanks. As I write these words, I think that they have been written many times, and possibly in the past I have used almost identical words in introducing a few observations on the idea of thanksgiving at the time of year that so many pause for a moment to give thanks.

At this time I would like to point out that possibly a somewhat different emphasis upon this concept could be brought about by placing emphasis on the *pause* as well as on the *thanks*.

Thanksgiving Day in the United States is accepted as one of its greatest holidays. Usually it is observed by relaxation from work, by feasting, and the traditional observation of a day in which man shows his appreciation of what he has and his thanks for what he has gained, accomplished, or for life itself as he lives it.

But in the celebration or the observance of this day, occasionally the observance overshadows the ideal. This is particularly true in the world today in which we are under more pressure and more tension than have existed in some other periods of history. As man gains in knowledge and experience and in the application of the physical laws that



exist in the world of which he is a part, it is a perfectly natural process that his obligations also increase, and with the increase in obligations, there is a proportional increase in the tensions that are brought about by his observation of the necessary needs which help him to adjust to this modern environment.

For example, to apply as an illustration the methods of transportation before the mechanical age existed, it required little concentration to move either goods or persons. The driver of an animal-propelled vehicle was comparatively free from the demands that now are obvious to a person driving a powerful automobile at fifty, sixty, or seventy miles an hour on the highways today. At those speeds a certain amount of tension is necessary, because we have to keep alert or else there may be trouble.

Tension goes hand in hand with advance in mechanical concepts, and with those tensions come problems—problems of health, problems of adjustment, problems of living. While we may give thanks that we have the modern means of transportation, the modern forms of communication, our comfortable homes, and other advantages of civilization, we must also be aware that in assuming this responsibility we remember to use our ability to appraise occasionally our over-all position in relation to the physical world and the universe.

The possibility of space travel is discussed today as an obvious fact of the immediate future. If we are going to extend our physical boundaries outside the world to which man has been attached since his beginning, then we had better begin to train our mental vision to encompass a greater environment. The man who cannot take care of his physical needs, who cannot adjust himself to the economic pressures and social responsibilities here on this planet had better think twice before he becomes too concerned about whether or not he will be able to adjust to a larger environment.

So, in this complicated existence today, while any intelligent individual will readily acknowledge the importance of giving thanks for that which we enjoy and that which we have, however little it may be, he must also

be conscious of the fact that there are many values awaiting man if he will pause and wait, pause and give thanks, and at the same time be alert to opportunities about him.

A Personal Experience

Recently I had the experience of passing an annoying evening because I didn't have certain information readily available. This was made even more annoying because of the fact that I had the knowledge that the information I wanted was to be published in a statistical bulletin to be issued at about the time that I was concerned with the problem. My annoyance was even doubled the next day when among some papers on my desk that I had pushed aside, I found the bulletin had been published, issued, mailed and received by me and accidentally misplaced.

In other words, while I was annoyed and in a sense made myself miserable wanting the information to proceed with what I was doing, it was at hand if I had simply paused and given attention to what had come to my desk that day. I would have remembered that the item was readily available. I could have gone to my office, secured the information, and proceeded with what I wanted to do.

This is an illustration that many of us know from firsthand experience, the fact that what we most seek is sometimes immediately within our grasp if we only pause and look and sometimes listen. When we listen, we must remember, too, that not all that is to be heard will be from physical sound; we can cultivate a very reliable source of guidance—the still small voice within us.

This year, as we give thanks, we should pause to consider what potentialities may be in us that we have not used; where solutions to problems that we seek to solve may be just at our arm's length—within our reach if we but pause and look for them and listen for guidance from the inner self, from our own intuition. We should give thanks for all we have of the physical world and thanks for the potentialities of mind that we can develop which will give us a channel of approach to infinite knowledge.

Personality, Plus and Minus

By M. W. KAPP, M. D.

(From an unpublished manuscript by the late Dr. Kapp, author of the book
Glands—Our Invisible Guardians.)

PERSONALITY does have its plus and minus qualities, and one usually desires to improve it by adding to its positive characteristics. Personality, however, has a physiological basis. Instincts, emotions, and attitudes mold it, but these are conditioned by the secretions of the ductless glands.

Instincts impel but do not control their resulting performance; they are not an activity, then, but merely impulses toward it. That is why they should be understood in order that the mind may be instructed in its control of them.

Emotions act through the glands and their secretions. Emotions, attitudes, and secretions always go together. It is impossible to experience one without the other two. A secretion may produce an emotion, and an emotion, an attitude or a state of mind. Vice versa, an attitude may produce an appropriate secretion which in turn may result in an emotion. An emotion quickens secretions and the flow of blood. A blush or a flow of tears is only an action which is the result of a mental shock. If an emotion did not have a physiological basis, there would be no quickening of the pulse, and no rise of color to the face.

An *attitude* may arouse an emotion and start secretions that produce physiological results. We should, therefore, select our emotions and attitudes as we have the power of doing. A happy, hopeful, optimistic person has a good personality because happy thoughts, hope, and optimism quicken the cells of the body, especially those of the ductless glands. "The blues," or mental depression, on the other hand, have a very depressing effect on the whole physical organism.

Simply put, instincts, emotions, attitudes are forms of energy seeking an outlet. If the energy they represent can be turned into constructive channels, the personality is improved and the social value of the individual rises. The

direction the energy takes is determined both by the kind of energy created and by the control which the mind of the individual exerts over it, according to natural aptitudes and bents. Some individuals, for instance, like to work with their hands. Some to invent. Others want to paint or to write. Still others want to work among men for the uplift of humanity.

Whatever the goal or desire, it is a matter of energy to be guided into properly constructive channels. This can be done effectively only when the instincts, emotions, and attitudes are recognized in terms of energy developed by a physiological process. By such recognition one comes to a better understanding of the basis of personality and to a surer means of dealing with such personality traits as fear, worry, self-assertion, inferiority, repression.

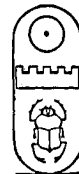
Fear An Inhibiting Force

Fear is the greatest inhibiting force in man. Caution may be necessary but not fear. Fear of the unknown constantly affects our activities—whether it be the fear of poverty, the hereafter, or what our friends or our enemies may do. Normally, in a chosen and agreeable way, self-expression will quicken the life forces, but inhibition and internal conflict will deaden and destroy the finer forces within.

Worry, another name for fear, is the stock in trade of the neurotic. Inhibition of our conscious desires brings on mental conflicts which may develop into an unbalance of the mind, a state of physical unease or disease, or actual insanity.

It is a notable fact that most neurotics die from some trouble other than that indicated by their favorite symptom which they have displayed to every type of doctor for diagnosis.

Physical symptoms resulting from inhibition of mental desires may send a person from one doctor to another for



relief. Physical symptoms, however, may have several causes, but since the symptoms themselves usually receive the attention, relief is seldom achieved. The result is that the individual becomes the victim of his fears and inhibitions and so contributes to the minus side of his personality or he persists until he is helped to the discovery of the true cause of the difficulty and overcomes it.

Self-assertion is a positive factor in the development of character and individuality balanced by judgment and discrimination. Self-assertion is conducive to constructive endeavor in the practical affairs of life. However, if perverted, self-assertion leads to the sadistic type of person, the coarse character, the bully, cruel and domineering.

Many a person is afflicted with an inferiority complex which may keep him from rising in the world of thought and work. Respect for others is a noble quality, but feelings of fear and inferiority are wrong and make for a second-rate personality. Self-abasement, like its opposite, self-assertion, may become a distressing problem. A person suffering either from an inferiority complex or from self-assertion may be recognized even by his walk or his very manner.

Repression is a negative virtue and, in some instances, even a vice. Self-ex-

pression in its highest form is self-control.

Self-expression and self-control can come about only through true self-understanding. Those who live under inhibitions break loose at times and go on sprees, but after complete relaxation, will again take up their customary way of inhibited living, and somehow continue to eke out an existence. One with self-control has self-expression, not repression. Most nerve exhaustion is due not to overwork, but to some inhibition or internal conflict. An emotion tires the organism more than the most intense physical and intellectual work. Underwork and inattention are more often the contributing causes to the breakdown. Under average living conditions—if not encumbered by senseless worry, fear, hate, or mental stress—the organs of the body will do their work quite satisfactorily.

The urges of life must be sublimated or we die, or downgrade our personality. Education alone will not solve the problems of life. The influence of gland secretions on the personality shows that we must sublimate instincts and emotions into constructive attitudes; then they will act as living, dynamic forces permeating our very being and becoming a part of our personality—a personality that is positive and constructive.



It is disgraceful to stumble against the same stone twice.—Greek Proverb

*The
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November
1960*

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Acceptance of Responsibility

By RODMAN R. CLAYSON, Grand Master



As mature adults, not everyone has the strength and fortitude to accept full responsibility for his own acts, words, and general conduct. Unfortunately, some individuals are guilty of what we shall refer to as a transfer of personal responsibility. This transfer is becoming a problem for many people. Although perhaps it is not so prevalent as it once was, its more primitive form appears to be having a revival. The transfer of personal responsibility manifests in various forms, none of which is commendable.

As we approach this subject, we are discussing the problem as it pertains to average people, and not necessarily to those of either superior or inferior intellect. They have their likes and dislikes, their convictions, abilities, aptitudes, and inaptitudes. All are endowed with the usual faculties of mind; that is, the power to remember, and the ability to think, reason, and understand.

The mind as the seat of consciousness and feeling is the sum of total experience. It is the content of one's awareness. The mind is the sum of all of these faculties, and others as well. Involved with the mind is what psychologists refer to as the subconscious, as well as the objectively conscious levels. With the mind we think and make our decisions. We think and act accordingly. Because our decisions result in subsequent action, they are our responsibility. It is true that a great many people are not desirous of having the responsibility of managing a business—directing the activities of a bank or industrial corporation—but this is not the kind of responsibility to which we refer. We are speaking of personal responsibility.

Probably all of us as children, when we played with our brothers and sisters and the other children in the neighborhood, at one time or another and perhaps many times, found ourselves in

childish trouble. Perhaps we threw a rock and broke a window. Before we could run from the scene, the woman of the house came to the door and asked which one of us threw the rock that broke her window.

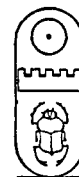
As is the wont of children, who largely want their elders to think they can do no wrong, the seven-year-old boy who threw the rock immediately placed the blame on a playmate, a little girl. He said, "Jeannie threw it." If the woman believed the little boy, Jeannie very likely was to receive a spanking from her parents when she reached home. Johnnie, who threw the rock, did not want to be found guilty of the misdeed. He therefore transferred the responsibility of his act to the little girl, Jeannie.

We may smile when we think of this as we look back on our own childhood, for was there ever a child who did not do something of this kind? But childish though it was, it was the result of the thinking of a child. As the child grows to manhood and womanhood, he learns to be responsible for his own acts. He learns about conscience, about the rights of others, about moral values, truth versus prevarication, and learns or at least should learn to think as a mature adult person.

Another Analogy

Now let us draw another analogy which, at first, may seem entirely dissociated with the rock-throwing incident of childhood. The study of man throughout the ages has told us much about the customs and practices of various tribes. As an example, let us say that two natives of the same tribe have had a misunderstanding—a serious one. Instead of trying to ameliorate their differences, the first native decides that he is going to teach the other one a lesson by having some great misfortune befall him. This is not going to be done in a man-to-man manner.

The first native finds a rock of suitable size and color, and in the dark of



the night places this colored rock in the doorway of the other native. Because of tribal belief, this rock is destined to bring harm and perhaps death. When daylight comes and the second native stirs from his hut, he immediately comes upon the colored stone in his doorway. He knows the significance of the stone, and a terrible fear grips him because he knows that sometime during the day a great calamity will come upon him.

Now, in this simple and homely analogy, we have not recounted anything new. Virtually everyone smiles at such simple primitive tribal belief, for they realize that such belief is in the realm of superstition. They know that the rock, in and by itself, cannot bring harm to the second native or to anyone else for that matter. But the belief of these primitive people in this superstitious idea is so great that it will actually make them ill or allow them to become careless in some way so that an accident, trivial or serious, may befall them.

In this discussion we are not concerned with the fact that there is no truth or reality in such superstitious concepts and practices. What we are concerned with in this particular analogy is the action of the first native and his placing the stone in the doorway of the other native's hut. The first native, instead of acting like a responsible person and trying to settle the personality differences satisfactorily, transferred this responsibility to the stone.

In almost any cultured country today two men in disagreement would get together and try to reconcile their differences. But the native in our little story did not assume personal responsibility, he did not try to have a man-to-man talk and come to an understanding, but resorted to displaced responsibility. This is somewhat childish, is it not? It is somewhat like the rock-throwing incident of the little boy who blamed Jeannie, his playmate.

Unfortunately some children grow into adulthood and still cling to their childish ideas. They do not grow beyond their childish concepts and become mature adults. An intelligent adult would not think of transferring his own personal responsibility to someone else.

He would know that he must be responsible for his own acts. He abides by the dictates of conscience. He has learned what is morally right and wrong.

A Feeling of Inferiority

One who in adulthood does not accept full personal responsibility may in his weakness have a feeling of inferiority. He may become mentally disturbed. If he recognizes this, he can try to overcome the negative situation. If he does not do so, he will continue to rationalize all of his acts. He will argue that there is no reason for him to be aggressive in regard to a certain matter when there are others who are much better prepared and trained for it.

He will tell himself that he has never wanted to shoulder responsibility because responsibility brings anxieties, trouble, and contact with other people. Of course such rationalizing is not dealing with the truth. It is usually done by the person who makes few creative efforts. He lives in a small mental world of his own making; and he very definitely wants little or no responsibility. If continued, there is bound to come a time when his friends and neighbors will look upon him as odd or peculiar.

When such a person finds that he can subsist in this world without great effort, and get along in a more or less mediocre way with just the needs of life, he tends to be satisfied. He does not look upon himself as being weak in character. He will get by. Let others work their fingers to the bone if they are foolish enough to do so. But habit patterns are lasting things. We admit that this may seem an extreme case. True, it does not represent the majority of our people. It represents only a small minority; and yet if we do not go about our daily work with will, determination, and intelligent understanding, we can very easily slip into such a way of living.

This indicates a weakness of character. If this weakness is not remedied or controlled, the individual begins to look for excuses to shirk his work, to shirk home duties, to shirk every responsibility. It becomes easy to violate ethics and principles and to have little regard for laws. The difference between right and wrong does not seem very

important. It is easy to transfer one's responsibility to almost any thing, person, or condition.

A Delightful Book

In his delightful book about Easter Island, entitled *Aku-Aku* Mr. Thor Heyerdahl writes of his exploration of the island, the customs of ancient peoples and those who live there today. A particular point of interest is that each native believes he has a spirit protector and guide. The spirit is an entity. It is the native's *Aku-Aku*. The spirit, which the native can easily describe, is about a foot and a half tall. It talks to him. Now, this interesting little story has nothing to do with our subject of the transfer of personal responsibility, but it does bring us to a point which we approach carefully.

Of course there are no spirits or *little people* on Easter Island, but the people on the island believe there are. They believe that the spirits talk to them, and the people actually believe that they talk to their spirits. This is a case where family and native tradition, the practice of hundreds of years of primitive customs, has formed an established belief and practice for the Easter Islanders.

In analyzing this practice a scientist might say that instead of a spirit speaking, it is the subconscious mind of the native conversing with his objective mind. These people do not realize that the conscious, or objective mind, and the subconscious mind have become entities to them. Of course, with their conscious mind they know who they are individually, objectively, and they think that the words which seem to come from their subconsciousness are from the *Aku-Aku* spirit.

These people are not to be censured for such beliefs; they are not demented. They are good, healthy people, just as most of us are. Consciously or otherwise, and still using this analogy, if we believed in such things, we could let a spirit talk to us and think for us and assume all necessary responsibility for our acts. Let us say that we are conscientiously contemplating a problem in engineering, and we keep working with our knowledge of mathematics to bring forth the answer, but none comes. All of a sudden we are imbued with the

correct answer; we know it is correct. It has come to us intuitively. It is the result of our own thinking processes from one of the various levels of our own mind. But an Easter Islander might say that his spirit had provided the answer.

We all have various levels of consciousness or, shall we say, domains of the mind. Through training we develop conscience. We learn about our mental processes; and, by and large, most of us act intelligently accordingly. If we have truly learned virtues and moral values we will not argue with our conscience. We will do what is right, and assume full personal responsibility. We will not place this responsibility on some other person or thing, or erroneously believe that our conscience led us astray. We will not fall prey to an exaggerated overactive imagination. For what we do we will have creditable motives.

The lack of acceptance of responsibility by some of our people has another implication. Instead of seeing the world as a stage upon which each of us is an actor, as we firmly believe and which was so well described by Shakespeare, we must not be tempted to look upon the world as a theater in which we are simply spectators and in which we do not participate. We must not view the show or the passing parade of life from afar. We must not look upon life as a kind of entertainment. In life we are not spectators; *we are the actors*; we are the participants; and, as such, are responsible people.

How many times have you known of a friend or neighbor who had trouble at work, and in great disappointment and perhaps in temper when arriving home in the evening manifested his disappointment and wrath upon his family and loved ones. This is a transference where responsibility is not placed where it should be. We must be careful of such emotional upheavals. We must direct or redirect our emotional behavior or feeling when we are greatly disturbed. We must have faith in ourselves, in our knowledge; and, if our faith and knowledge are sufficiently great, we will assume personal responsibility for what we do.

(Continued on Page 417)



A Word for Youth

By TED GARRISON

YOUTH has many things against it. Wisdom and knowledge, gained only through time and experience, are not to be expected of the young. Today, youth faces an uncertain world where many old accepted institutions are crumbling away—a world threatening to consume itself in the flames of war at any moment. Because of their age, youngsters may fall heir to a war more horrible than any before. Yet few are the adults who have not looked in bewilderment at youth and wondered where the world was headed. In the adult world, the ability to condemn often runs high, while the ability to understand falls far behind.

Understanding the young is not easy. The gay 'teens of our own lives were also times filled with high emotion, stress, and problems of adjustment. Lessons in living are never easy even though present ones are simple compared to those someday to be faced. In the scope of limited knowledge, they are great. The teenager lives in the same world as the adult but sees it in different perspective.

Sometimes adults forget too quickly, grumbling about youthful pranks which appear mild when set beside those when they were champion noisemakers. If youth is privileged in anything from its position in life, it is to make noise. At puberty, a wonderful world of toys and make-believe will be left behind. The older we grow the more we lose the ability to make frothy ballerinas from raindrops on a windowpane. The world of reality is defined more sharply. Many of the beautiful things of childhood will seem false in the



“practical” world. Youth has to learn to live in a world of death and taxes.

That child in a plastic helmet who aims a space pistol at you and makes a whirring noise may someday be a community leader. “Heaven forbid!” you say, but time weaves strange patterns into the lives of men. The hand that today shoots marbles may in the days to come hold a scalpel or the throttle of a fast-moving train. And while few things can be more unnerving than a child with a toy drum, a time may come when

those harsh sounds will be treasured memories.

We live in a world where we talk of travel at the speed of sound—far different from yesterday’s world where man was leisurely and stayed largely in his own vicinity.

Adults make laws for others to follow. They make the policies that shape the destinies of nations. Youth can only watch these things. But they do have courage and stamina in their favor—qualities lacking in many adults.

To be sure, some youths stray; but to condemn them will not lead them back. Only example and leadership can do that. Young people plead for understanding only to have it sometimes denied them. Some teenagers are more evolved than their parents in spite of their seeming immaturity. It is all a part of a pattern. The giggling teenager is the outgrowth of the laughing child and will one day become an individual of quiet humor. If we can help them through these difficult years, when they are our age and we are much older, we may reap the reward of our patience.

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ACCEPTANCE OF RESPONSIBILITY

(Continued from Page 415)

We must assume our personal responsibility and measure up to the full dignity of our character and our conscience. We must adapt and adjust to circumstances. Within each of us are opposite tendencies. Sometimes these are in conflict. We must recognize them for what they are, and adjust accordingly, make the necessary decisions, and assume our full responsibility. Those who adjust are responsible people, and their life is filled with satis-

faction and happiness. There is no transference of personal responsibility.

Our knowledge helps us to overcome fear—tensing up, as it were—and the over-exaggeration of any personal problem. It gives us fortitude to face fundamental facts, reality. There is no attempt to try irresponsibly to escape from the reality of the problems of life, from being responsible for our own acts; for, as mature people, we must fully accept personal responsibility.



AMORC FRANCE

The Grand Lodge of AMORC France is one of the most dynamic Grand Lodges of the Rosicrucian Order, AMORC throughout the world. Under the direction of Dr. H. Spencer Lewis, Imperator of AMORC, Soror *Jeanne Guesdon* of France laid the foundation years ago for the expansion of the AMORC work in her country. She even gave her own premises for this purpose. After her transition, the Grand Lodge of AMORC affairs in France ultimately came under the direction of Frater Raymond Bernard, who functioned as Grand Secretary. Frater Bernard was elevated to the status of Grand Master of the Grand Lodge of AMORC France by the incumbent Imperator, Ralph M. Lewis, at the International Convention of AMORC held at Rosicrucian Park, San Jose, California, July 1959.

Under the initiative and brilliant organizational ability of Frater Bernard, the work of AMORC France has grown tremendously throughout France and those countries affiliated with it. Symbolic of this growth are the handsome new additions to the administrative offices of AMORC France at Villeneuve-Saint-Georges, a suburb of Paris.

The Grand Lodge of AMORC France is a legally established subordinate body of this Supreme Grand Lodge. It perpetuates the Rosicrucian teachings and ideals. It is a modern successor to the august, but almost dormant, old Rose-Croix of France.

Those who enjoy French will find the issues of *Rose Croix*, the French equivalent of the *Rosicrucian Digest*, most interesting reading. Single copies are 2.60 new francs (\$.50); a year's subscription (4 copies) 10 new francs (\$1.95).



As a young man, Benjamin Franklin spent a part of his evenings in studying French. He didn't know why, but there came a day when America needed someone to send to France to borrow money. To qualify, the man had to be a businessman, a diplomat, and one who could speak French. Franklin had the qualifications.

—ELBERT HUBBARD



Benjamin Franklin

By JOEL DISHER, F. R. C.

III. Thomas Denham, Mentor



DURING the early months of 1726, Franklin's thoughts had been turning more and more toward Philadelphia. He was obviously becoming dissatisfied with the trend of his experience in London and had adjusted his living and begun to save money for the passage home. Wygate, a young printing-house friend, and Sir William Wyndham almost persuaded him to another course of action. His Quaker merchant friend, Thomas Denham, however, came forward in this crisis as he had done earlier. He proposed that Franklin return to Philadelphia and be the clerk in a store which he was opening.

Little is known of Thomas Denham beyond what Franklin reports of him, and yet he seems to have been a confidant and advisor during this very critical time in Franklin's affairs. Their first meeting may have been altogether fortuitous; yet, their deepening friendship could only have resulted from Franklin's recognition of his need of such a mentor, and from Denham's realization that Franklin was a young man of superb promise.

Even from the scant information available, it is plainly evident that Denham was a quiet man—successful, respected, and of sound principles. One suspects also that many of the conclusions Franklin sets down as his own originally stemmed from the observations of this man he so much respected. Being in no sense a sentimentalist, Franklin would have felt, I believe, that he had given sufficient credit in adopting the ideas espoused by Denham, without saying more.

The journal Franklin worked on during the long journey home in the summer of 1726 when he was just twenty bears evidence of the weighty considerations that had occupied him for months. They were not matters, it

is natural to think, which took root and fruited in his own mind. They were more likely conclusions drawn from his long conversations with this trusted friend.

The journal account is as fresh and self-revealing as anything Franklin ever wrote. Life's purposes are still tangled, the outcome of that decision is uncertain, and perplexity of mind and heart are suggested. Yet there is, beyond this, a note of something more momentous than merely a change of occupation. It is true that the printing trade was seemingly being abandoned, but there is no indication that Franklin regarded it as Orders whose vows he was renouncing. There was certainly nothing in the employment about to be undertaken that would suggest the necessity for soul-searching either.

A Second Father

Franklin may have suffered twinges of conscience over his "errata"; but it is impossible to consider his being morbid about them. No more was his practical nature likely to indulge in idle philosophizing. It is more probable that his two years' friendship with Thomas Denham had begun to reveal a deeper purpose in the business of living.

The close association with this quiet man must have revealed the working of Providence in ways that momentarily set the youth back on his heels. Franklin said as much as his utterly unemotional nature permitted when he wrote that Denham had been a second father to him. Is it possible that Denham, first attracted by sympathy to an inexperienced youth put upon by a shallow-minded man of the world, came to see Franklin as one capable and deserving of age-old counsel—as a teacher might carefully observe a bright and promising student and later call him to him for thorough instruction? When more is known of Denham, it may be possible to say.

The conversations between these two can hardly have been confined wholly to matters of business, for then Franklin would have regarded Denham differently. For one thing, he would have written more openly and objectively about him, setting down his limitations. That he did not is significant.

There was something in their association patently above business—something which came out progressively as their friendship advanced—especially on that memorable voyage home. Had it been religion, Franklin would have diagnosed it; and the conclusions would have left no doubt as to where he stood. Converted, he would have said so and given his reasons. Unconverted, he would have been equally frank in expressing his distaste for the matter. Since he did neither, another evaluation is needed. The experience was in some way fundamental and singular.

Whatever it was and however bound up with that inner side of his nature which showed itself only in his outward response to circumstances, it was crucial and marked a turning point in his viewpoint toward life. From it there emerged for the first time "a regular design as to life," which never before had been "fixed." What Franklin calls "a confused variety of different scenes" was given up for one through which, to borrow Tennyson's words, "one increasing purpose runs and the thoughts of men are widened with process of the suns."

It is usually assumed that this righting of his ship and setting it on a fair and direct course was all an individual matter, and that within himself and by himself Franklin came to right conclusions and brought himself to that justly deserved title of sage. The *Autobiography* encourages that assumption. There, however, the sage is reviewing incidents long past—incidents which reappeared in the light of memory to be evaluated by the fullness of experience. It is well-nigh impossible to give reasons for actions long past except on the basis of wisdom acquired afterward.

Franklin's later philosophy is all too evident in the reasons he assigns to youthful thoughts and actions. This is, of course, natural and to be expected; yet, it often obscures the source of his

ideas, making them appear to have been part of his thought before he had contacted the sources responsible for them. This is not in any way to depreciate Franklin's own efforts in finding his true course. It is rather to remind ourselves that he wrote of his early life out of years of experience with certain guiding principles whose source, or sources, he chose to conceal.

His meeting with Denham on that first trip to London, and his later association with him—just beyond his twenty-first birthday, in fact, when Denham's death occurred—give the clues so far wanting as to the source of those principles upon which Franklin based his life practice. Denham, Franklin tells us, was a second father to him. Four years is in a sense a brief time, but certainly long enough to imbibe the fundamentals of a life philosophy.

The Initial Step

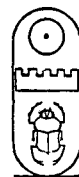
The initial step, according to time-honored procedure, is the forming of a plan; this Franklin accomplished on the journey home in 1726. It is unlikely that he would have kept within himself questions as to life's purpose when Denham was at hand and had from the beginning of their acquaintance proved himself such a sage counselor.

Franklin's plan for giving his life a fixed design was undertaken (so both his journal and *Autobiography* state) on his way home from England when he was approaching his majority; but not before, let it be noted, he had put himself seriously and formally in Denham's hands as an apprentice.

Both Franklin and Denham fell ill shortly after their return to Philadelphia. That brought death very forcibly into Franklin's consciousness—so forcibly, in fact, that it left him "regretting in some degree that [he] must now sometime or other have all that disagreeable work to go over again." Denham expired and Franklin himself so nearly that he saw death as a reality—and gave it practical consideration and application in an epitaph for himself.

Many times quoted, it justifies repetition for its evidence that the Rosicrucian doctrine of reincarnation entered into his consideration of death and the afterlife.

(Continued Overleaf)



*The Body
of
Benjamin Franklin
(Like the cover of an old Book,
Its contents torn out,
And stript of its lettering and gilding,)
Lies here, Food for Worms,
Yet the Work Itself shall not be lost,
For it will, as he believed,
Appear once more
In a New
And more beautiful Edition
Corrected and Amended
By the Author.*

Denham, near the end of his last illness, cancelled Franklin's indebtedness to him but made no further material bequest. The inference seems allowable that having made Franklin his spiritual heir, he had enriched him sufficiently. Franklin then went back to the printer's trade and to an "orphaned" status in the world, richly and securely endowed with a matured mind and a settled philosophy of life.

The Complete Tradesman

He soon concluded that marriage was "the natural state of man." "An unmarried man," he wrote, "is not a complete human being; he resembles one-half of a pair of scissors without its other half, and consequently, is not even half as useful as if the two were put together." He put his sentiment into practice and married Deborah Read, thus correcting one more "erratum" of his early years.

It may be noted that in this, too, Franklin's conduct is Rosicrucian: His errors are self-corrected without abjection or public apology since man confesses his faults *not* to man but to God. This suggests an admirable judgment by a Rosicrucian authority: "A real Rosicrucian does not try to imitate a spotless being, or rise above his fellow man in a false attitude of righteousness and superiority."

Franklin adopted the role of the complete tradesman. He sought means of widening the circle of his influence and providing a practical outlet for his maturing philosophical principles. This was the Junto Club. Here he recalled Dr. Mather's neighborhood religious gatherings in Boston and saw in the good doctor's questions on those occa-

sions a means whereby discussion in the Junto Club could be directed to a purpose. A neglected side of the matter is the idea of it. To those familiar with the story of C. R. C. in the *Fama*, a basis for it will occur. Certainly, knowledge of C. R. C. and his founding group may well have inspired his efforts. This may be assumed on the grounds of similarity in several essential points.

What has often been called Franklin's first connection with the Rosicrucians was his meeting with Conrad Beissel and Michael Wohlfahrt. Ostensibly their meeting was concerned with business, printing they wanted done. With these men, as well as with Peter Miller, also of the Ephrata Rosicrucians, Franklin retained contact for many years.

Their semimonastic views were foreign to his own, but there is nothing inconsistent in the same principles being brought to bear upon very different conditions. The respect these men held for one another could easily have been that of associates working in separate fields to bring about the same end—the glorification of God by the bettering of man's condition.

Another means to the same end was the establishment of Freemasonry in Philadelphia in 1730. Although Franklin had some early doubts about the fraternity, they were quickly dissolved; and he embraced it wholeheartedly as a stabilizing moral force. Since Freemasonry had emerged in England under Rosicrucian sponsorship, it is possible that it was necessary only that Franklin be informed of that fact to obtain his endorsement.

Seeing Freemasonry as a more effective way of working than perhaps either the Ephrata method or his Junto Club—at least so far as the dissemination of charity and benevolence were concerned—he became immediately active. He was initiated in February, 1731, the same year becoming Junior Warden. The next year he was elected Worshipful Master. On June 24, 1734, he was installed Grand Master, and in 1749 he was made Provincial Grand Master.

Franklin was now entering more definitely into that public life with which he has always been associated. He was entering it—according to the well-established pattern of the past—in an assumed character. In such a way,

Franklin must have decided, he could best keep his private self protected and his innermost convictions inviolate, free from any interference of his public character. To him such an arrangement was ideal and he made it a lifetime practice.

The Perfect Role

He busied himself with practical affairs in his community and in the world, letting his deeds attest his love of his fellows and his worship of God. This was admirable and worthy of respect and emulation.

Franklin fitted the adopted role to perfection. The world accepted him in it as the mellow sage and practical philosopher—and believed (as he himself came to) that he had always been such.

Because he chose not to reveal—since it was of his private self and not his public one—the source of the principles which motivated him from his moment of decision, the world has remained uncertain of his Rosicrucian connection. A careful review of the areas indicated, however, will undoubtedly correct the world's judgment in the matter.



"The liberal mind is one that has not established an unwarranted allegiance to inherited and untried concepts."

—VALIDIVAR



By MARTHA PINGEL, Ph.D.



CLOUDS

*Clouds adrift in the summer sky
Resemble life, as they wander by.*

—Ernest Charles

A cloud is a patch of air and moisture, a poet's theme and a mystic's understanding. God and man are in the cloud—and all our knowledge of the world around us.

Symbolically, the cloud ranges from the holiest of images through the entire gamut of human emotion and desire. Think of the images and phrases we associate with the cloud: The cloud of white, "walking in the clouds," God descending to man, and man ascending to meet Him; the dark cloud, forerunner of thunder, lightning, and rain, but ending with the rainbow—symbol of promise; the gray cloud, which even the cartoonist uses to represent trouble and worry.

To be "under a cloud," signifies a disturbance of man's natural equilibrium, the gloom cloud outweighing the joyful. There is, too, the cloud of impracticality which envelops when someone has his head "in the clouds." Finally, there is the man-made cloud of atomic energy which has within it all of the cloud-symbols, as well as the potential for man's future unfoldment or annihilation.

Yes, from the cloud we learn of our own unfolding. With our first breath we begin to draw from our being those essences which will turn us into the white cloud of the poet, the painter, and of the God within. Sometimes within ourselves we pick up a storm or two, blackness and dust which turn us gray, or loosen the thunder.

Sometimes, too, we are so burdened that we cannot empty ourselves, and become a fog, cutting ourselves off from one another, and permeating the world with cold, clammy anxiety. But the cloud of light and the cloud of darkness are of the same substance. The fog can be burned away by sunlight; the gray cloud can be emptied of its tears so that the rainbow of hope can emerge.

The cloud of nature needs only the sun; but the man-made cloud has no benevolent sun to dissipate its force. Its fire is impartial but undirected. Unless man learns to turn the dark clouds inside out and walk in white, he will find the power of his creation turned against himself.



Talent or Genius?

By M. GALLIEN

REMOTE and incomprehensible as a star, the brilliant genius stands; yet all about him twinkle the lesser lights of talent stretched in infinite numbers. The same material comprises both; what sparks the embers of talent into the flame of genius?

Why, it's his brain, you cry. Everyone knows genius seethes and overflows with ideas. Talent has a voice, a body, a soul, and a creative capacity, but not necessarily, a brilliant mind. Psychologists have defined genius as that rare individual with an I.Q. over 140; but what about the criminal with a staggering I.Q. of 220, and Henri Poincaré the mathematical physicist, who scored as an imbecile on a Binet test? We must look to factors other than intellect to distinguish genius from talent.

Popular usage tends to associate talent with the arts, genius with science and invention. We may thrill to the talented voice that stirs our emotions; but we have an awesome reverence for the genius who harnesses electricity for our washing machines, the turbines of industry, and who formulates concepts on which whole technologies are based.

Talent implies exceptional skill or aptitude and a certain degree of success in any field—mathematics, music, pick-pocketing; but the genius must achieve success with some outstanding contribution to the world.

Talent contributes to the existing social order with only slight deviations; genius contributes to some form of social change. In knowledge, talent forms a continuum, but at the top, genius must stand in sharp contrast to the masses.

Talent has no favored birthplace; it echoes through the jungle, follows the plow, and rides over glacial plains, but genius seems to choose only centers of advancing culture. We are all products of our environment, a delicate blending of past experience; but unless encouraged, trained and polished, talent continues happily obscure. Genius thrives best in a special soil, surrounded by knowledge, facilities, and a special segment of society to recognize its work and support it. An Einstein born in the Solomon Islands might devote his life to making better fish nets and thereby develop a talent, but miss being a genius.

Thus, genius seems an accident not only of birth, but of time as well. Talent is perennial; genius rides only on the crest of a cultural wave.

Talented persons quarry ideas, shape, polish and toss them into a culture like random pieces of a jig-saw puzzle. Genius arises to fit them together and complete a pattern. At the precise moment when all the pieces come into existence, great discovery is inevitable. Simultaneous discovery is seen all throughout history. In the same year, four men independently discovered sunspots; in practically the same year, five men independently perceived the Law of the Conservation of Energy. Was Alexander Graham Bell more of a genius than Elisha Gray who filed a patent for the telephone only a few hours later?

Genius, we must then assume, is only talent in the right place at the right time; and only chance determines where talent ends and genius begins.



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Every man has two educations—that which is given to him, and the other, that which he gives to himself. Of the two kinds, the latter is by far the more valuable. Indeed, all that is most worthy in a man, he must work out and conquer for himself. It is that which constitutes our real and best nourishment. What we are merely taught seldom nourishes the mind like that which we teach ourselves.

—JEAN-PAUL RICHTER



Does Fear Enslave You?

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

(Reprinted from *Rosicrucian Digest*, April 1936)

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



ANY persons are controlled or directed in their thinking and acting by the emotion of fear without being directly conscious of the degree or extent of the influence; on the other hand, there are multitudes who thoroughly realize that fear is the greatest and most enslaving problem they have to face.

Perhaps the greatest fear is fear of the unknown.

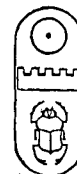
Among psychologists and psychiatrists, fear of the unknown is classified as a fundamental, logical, and reasonable emotion. The strange thing about it is that it increases with a certain degree of intelligence or with a certain degree of acquired knowledge. The very ignorant, unthinking, unintelligent person has less fear of the unknown than the one who has a smattering of knowledge and a small degree of wisdom. The child who has not learned much of life has less fear of unknown things and is less affected by his lack of knowledge than the adult who has acquired some knowledge, and has dabbled in a lot of subjects which give him a false or incomplete idea of many important principles.

Fear of this kind is manifested by the average person most often when he

is face to face with the possibility of imminent transition. The future state, with unknown conditions across the borderline, creates a horrifying fear. It makes the prospect of transition a dreadful one.

Despite the fact that every branch of the Christian religion teaches that life beyond death is a magnificent and beautiful experience filled with all the possibilities of joy and happiness, the average Christian on his deathbed is like a person of no religion at all in fearing the unknown beyond the grave. This is not meant as a criticism of religion, but of the weakness of human faith. Faith seems to sustain the average human in matters of passing or temporary value, but when it comes to matters that have duration and continuous influence, faith seems to be of little value if positive knowledge is lacking.

We see fear of the unknown manifested by normal persons when they enter a building or structure with which they are unacquainted or find themselves in the dark and about to cross the threshold into something unknown to them. The fear of what lies just beyond in such a case is identical with the fear of the future. There are those who are equally fearful in taking a steamship journey because they have never crossed the ocean and have no



positive knowledge of what lies beyond the horizon.

I have talked with scores of persons who began to express this fear the moment the steamship had been freed from its dock and had pointed its bow toward the eastern or western horizon of the sea. Immediately, they began to question what the evening and the morrow would bring, and what would happen in the dark or in a storm, or when one's foot was placed upon foreign soil.

Little children will rush into a dark or empty room without hesitancy, unconscious of any fear. Yet, told of the dark and given some little knowledge of its dangers, possible or fictitious, they become conscious of knowledge which they do not possess and become fearful.

Teaching a child that he must not go here or there because of the bogeyman—a common habit thirty to fifty years ago—made more children fearful of the unknown than any other one thing and influenced them throughout their lives. The fictitious, mythical, fairylike bogeyman of their childhood grew as they grew until he was a Frankenstein in their adulthood—always just across the threshold, just behind a door, or hidden just beyond a curtain ready to seize them if they ventured too far.

Hesitancy An Element

This leads us to a second element of the fear complex: hesitancy, which unconsciously affects us in our thinking and acting when we venture into new lines, new acts, and new fields of thought. It affects the businessman, and it affects the woman at home. It affects young and old alike. Experiences in life which beget wisdom and knowledge are the only things that eventually free such men and women from the influence of fear.

The emotion of fear is not always on the surface and it is not easily recognized as such. Many persons have different names for it. The most common name is *Caution*. Other names are Reasoning, Consideration, Analysis, Preparation, and Forethought. Those who claim to have no superstitious beliefs will tell you that their hesitancy is due to a hunch, whereas in fact it is their fear that is warning them.

There is a vast difference between the hesitancy that results from real caution and the hesitancy that comes from conscious or subconscious fear. One may be thoroughly adventurous and free from any fear in entering an unknown field, in an exploration of the unknown portions of a continent, or even of entering the mouth of a sleeping volcano, and yet be cautious. Being cautious does not inhibit our actions and delay our procedure as much as it causes us to be on guard in our consideration of the known or anticipated possibilities.

Caution, preparation, analysis, and study are excellent matters of procedure in all the affairs of life. They beget progress and are the handmaids of adventure. Fear, on the other hand, frustrates our plans and turns our footsteps backward—enslaves us in our present position and makes us unable to proceed, to advance, to grow, expand, or develop.

It is claimed by some that fear is an inherited quality of nature, particularly when the fear complex is strongly developed and not of a subtle, subconscious nature. I will not argue the point, for it may be true that some degree of fear has been inherited.

Fear, however, is the very antithesis of bravery. It causes us to default in making what we should of ourselves. It robs us of a divine inheritance far greater than any from our earthly parents.

Life is a conquest from the hour of birth to the hour of transition; it is not merely a period of acquirement. We do not come into life empty-handed and empty-minded like a blank book with its unprinted pages ready to be filled with human experiences and with lessons and wisdom which we must learn bitterly or with joy. We come into existence fortified with an inner, divine, omnipotent wisdom ready as well as qualified to enable us to master every situation. Our lives are conquests, the wisdom and self within challenging the ignorant and superstitious earthly conditions around us. Only to him who is fearless is the conquest a success, and only the brave is given the palm of reward.

The divine and Cosmic laws sustain our bravery while God's consciousness and mind in us provide the means to

overcome the germs of disease, the frailties of life, and the weakness we have acquired. Without fear in our consciousness, and with an open mind and a willing attitude to let the laws of God and nature prevail, our battle against the odds of life is easy. But when fear is given its opportunity to influence us, or when by our refusal to cast it out of our being we allow its subtle influence to affect us, the conquest of life becomes a long and tedious battle in which the odds are against us.

The average individual does not realize that the fear of a thing animates it, strengthens it, and enthrones it until it becomes a master which whips us and holds us in servitude. The moment we allow fear to influence the realization of any thing in our consciousness, we create a fearful thing into a reality where before it was nonexistent. By giving credence or consideration to our fear, we immediately tie upon our ankles and our wrists shackles and chains.

I have seen persons perfectly healthy and normal go aboard a steamship and immediately rush to their cabins to go to bed out of fear of the possibility of seasickness. I have seen them later suffering all of the unpleasantness of it, and I have heard them speak of the effects of the rocking and tossing ship when, in fact, it was still safely at the pier and had not moved. The belief that a ship was to leave at midnight has caused many to become seasick within an hour after that time when the rising tide that was to take the ship out of the dock did not occur until the morning. I have seen persons enter an airplane anticipating airsickness the moment they stepped in, and the influence of this fear manifested itself before there was any real physical cause for it.

Men and women have approached business propositions with timidity, hesitancy, and an attitude of mind based upon fear, and from the very start doomed the success of their plans. In fact, every failure, every delay in their progress, and every unfortunate incident was easily traceable to the fear that dominated their thinking and their acting. More fortunes in money and in the material things of life have been lost by those who hesitated out of fear than by those who ventured too quickly and without caution.

Bravery and fearlessness beget power and a venturesome, optimistic, constructive attitude of mind. This in turn attracts favorable conditions even when there are unfavorable ones to be overcome. Fear creates a pessimistic attitude inwardly if not outwardly; and this attitude attracts failure and inhibits constructive thinking. It makes the mind cynical, doubtful, and creates unfavorable anticipation. These mental creations in turn become realities that enslave the individual. There is a way in which an individual can eliminate the influence of fear from his consciousness.

The Way to Eliminate Fear

First, let him become familiar with the fundamental principles of life and establish a firm conviction that all of the activities of the universe are essentially constructive and good—that it is only the viewpoint that makes some of them have the false appearance of being destructive.

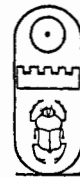
Second, let him establish in consciousness the fact that all of these good and constructive processes of nature are the result of the constructive, beneficent, merciful, loving consciousness of God.

Third, let him recognize that man is possessed of the creative power of God, is master of his own career, can create, mentally and physically, the things which will make him what God intended him to be.

Fourth, let him practice the principles of this faith by refusing to visualize that which is unfortunate, destructive, unhappy, sinful, or inharmonious to his best interests.

Finally, let him be venturesome and brave in the realization that to overcome evil is easier than to escape the conclusions and creations of our own thinking.

The strong are brave, and the brave are venturesome. Only the weak are hesitant, and only the hesitant are fearful. Each venture into the unknown, whether of business, of study and investigation, or of life is a victorious conquest. Be brave, therefore, and shake off the shackles of fear; then each new venture will bring strength to the character, fortitude to the emotions, and encouragement and progress to the mind and heart.



Since Time Began

A CAVE man invent a clock? One did. Watching the sun move across the heavens each day, he got the idea of measuring its progress. He placed a stick in the sand, marked the movement of its shadow, and behold—a way of measuring time. What the cave man constructed was only a crude sundial, but the sundial is still as accurate a measurer of time as ever although it has one serious drawback. It depends on clear sunny weather. It cannot tell time at night or on cloudy days.

Man then tried burning knotted or marked ropes. The burning knots marked off the time in the night; so fire became another means of telling time. And provided the first alarm clock. Early Chinese couriers, when resting, would light a stick and place it beneath their toes. When the fire came close, it roused them and sent them on hot-footing it down the road.

The Chinese, too, knew that anything which went at a uniform rate—such as the flow of water—could be used for telling time. Thus they devised the first water clock, a pierced brass bowl floating in a basin of water. When the bowl filled and sank, an attendant marked the moment by tolling a huge gong. An even better water clock was one in which water dripped through a small opening into a glass container. The level of the water indicated the time. When sand, or ground eggshells, was substituted for water, the hourglass was born.

Using flowing water to turn cogs and wheels to move dials, levers, and pointers was a major advance toward weight-driven timepieces—village tower clocks.

Then Galileo discovered the principle of the pendulum.

Clocks were still too large to be carried on the person; that is, until 1511, when Peter Henlein, a young Nuremberg locksmith, developed a portable timekeeper, using a coiled spring as a source of power. This first "watch," the "Nuremberg Egg," was large; had only an hour hand; and was so inaccurate that it varied as much as one hour in twenty-four. Refinements followed but the mainspring was a source of trouble. In 1685, Dr. Robert Hooke of England invented the balance spring and that remained basic in all watch-making from Henlein on, for five centuries.

Then the breakthrough and the electrically-powered watch with a tiny energy cell no larger than a shirt button and enough life to run a watch a full year. Developed in the research laboratories of the Hamilton Watch Company, one hundred and twenty feet of copper wire were compressed into a coil, thin enough for three sections of it to be passed through a hole in a human hair!

No one knows for sure about the time-piece of the future. Whatever it is, though, it will still be connected with that ingenious cave man who first thought about measuring time.

—Central Feature News.



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ROSICRUCIAN RALLY

The John O'Donnell Lodge of Baltimore will hold its annual fall Rally Sunday, November 13, at the Lodge quarters, 225 W. Saratoga Street, Baltimore. Among the activities of the day will be the conferring of the Second Degree Initiation. For further information, write to Frank Trotta, Rally Chairman, 418 S. East Avenue, Baltimore, or Louise Marr, 4528 Schenley Road, Baltimore.

Poet in Architecture

By HILDA A. WHEATLEY

DESIGN, the basic pattern by which art is brought to satisfying fruition, means different things to different people. The creative intuition is the hidden urge that determines the final shape the work will take. Frank Lloyd Wright saw oneness in everything, the relationship of part to whole, man to universe. A house to him was part of a hillside, a rug a part of a room. Texture of masonry, pattern of roof had to conform to the natural setting. Life was a many-sided proposition, the tiniest bit intriguing and worthy of study.

The heritage of his creative genius as well as his fighting spirit will take generations for us to assess. In his crusade for better living—the flowering of the human spirit, as he would call it—he encompassed artistic impulse, social motive, and technical soundness as well as poetry in design through new concepts in architecture.

Frank Lloyd Wright knew just when the frogs had stopped their hurrumping; when the brown thrashers were darting above the pasture, or the flowers of summer beginning to fade. Summer might be done and autumn winds cutting ragged holes in the green of the woods, but the smell of grapes, the orange of paper-skinned onions piled against a garden wall, cucumbers dying on the vine; quick night frosts, all made his delight in nature's world endless.

So, whether in the golden days of autumn, when long shadows fall, frost rimes the hill in early dawn, white mists cover the valley, and the brook runs more silently, or in spring when meadow larks arrive, singing their hearts out, those who live in homes designed by him feel their lives enriched by the freedom of spirit Frank Lloyd Wright built into their houses. He planned for them to watch the sun rise, see it grow, feel the shadows change and grow tall as night advanced and nighthawks winged into the sunset giving new dimensions to life. By his skillful use of glass he created dappled

shadows, mistiness at morning, brightness at noon, the luminous glow of color transfused through glass, offering mystery and delight for every mood.

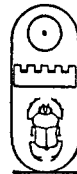
The oneness of the house he strengthened by devices that coax the eye to follow from the hexagonal forms on the floor to those of the ceiling (repetition with variation); or cause light from the roof to fall through colored glass onto the floor below to create bigness as well as interest in the heart of the room. There is no end to a room.

Design and Suitability

Frank Lloyd Wright was a natural master of design and suitability to purpose (functionalism), but delight with consistency in design was his keynote. The shaped glass dome of the Johnson's Wax building is echoed in curved glass partitions, and also in the small glass tubes that form the walls. Such consistency promotes the oneness. This is architectural poetry; creative intuition is its mainspring. This elusive quality, the fruit of his intuition, transmuted the steel, glass, wood, or stone of his structures into poetry.

He believed that to be a human being can be a wondrous experience. His creative power blossomed, becoming progressively brighter in the seventy years he worked to bring to the homes he designed the life-giving harmony and opportunity for spiritual growth which his concept of oneness with the universe fostered. Through his design he taught a fuller, richer, more satisfying response to the sum total of experience which is life—light, health, music, rhythm, mood, people.

His houses are shelters to enclose but not to confine; to enrich the life lived within. Spaces flow together, with perhaps a glimpse of sky seen through a corner. Frames for the landscape are windows, ledges or a projecting bay and low sweeping roof, steps carrying the eye to the trees or sea beyond. The interweaving of indoors and out, small



enclosing gardens, relations of space to give liberation to the spirit, and tranquillity. A home, to him, must nurture man's spirit as well as his body; it must offer poetry to the soul, the beauty which all men seek.

His rare gift for making the most of simple materials was tremendous. Combine with it a magnificent development of interior space, relating the

home to nature and the universe and one begins to see how life can be a many-sided venture.

We call him a genius; he felt he just had longer antennae than other people to sound out life. This, then, was Frank Lloyd Wright's goal. His presence may be gone; but his work remains, and men of talent will follow in his footsteps to make his memory live.



"DEAR EDITOR"

Daily Thanks Giving



ON our way to the airport, my friend's three children were all but sullen—annoyed at having to dress up just to see me off. After we arrived, though, a pilot offered to show them through an airliner; then they became all smiles and excitement.

"Now, aren't you glad you dressed up?" I asked the girl. Her answer revealed the struggle between honesty and courtesy. "No, but I'm glad I came."

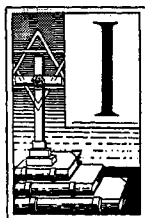
In the matter of thankfulness for daily bread, the same honesty must be quite as acceptable to the Cosmic. The nourishment, whether mental, emotional, or physical required by the self is, continuous. When appreciation runs its counterpoint to every experience, there is a sense of worthwhileness—purposefulness—to existence.

To be honest in our appreciation then requires no evasion of our impressions. A candid, "Ouch, but thank you," is surely more appealing than the surface-bright, "Everything is for the best." The act of thankfulness exhilarates the body, clarifies the thinking, intensifies the resolve. We eat the daily bread of experience in the presence of the elect when we return *honest* thanks.—L. A.V.

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Technique for A Follower

This article originally appeared under another title in the October 1958 issue of
The Royal Bank of Canada Monthly Letter.



I n every society, however Utopian, every healthy adult person is expected to do some sort of useful work. Not everyone can be, or desires to be, a leader of other working people.

The old divisions of work into manual labour and white collar occupations no longer apply. Many workers in industry are less truly manual labourers than is a doctor or a grocer.

Instead, the reports of censuses and labour force and other such statistical tables divide the working people of a country into "managerial and professional" and "others". . . .

Being a follower does not require one to be stodgy—a stick-in-the-mud. A worker who knows something of the larger purpose of industry and agriculture will be a better worker and a happier man than he who works blindly and for the day.

It is man's imagination that has made him remarkable among created things, and that imagination can carry him far beyond the reach of his working hands. He is co-heir with all mankind to the science and intellectual adventure that are gradually freeing him from drudgery and disease. He is, generation after generation, developing those qualities of mind and spirit which increasingly distinguish him from the animals.

A person seeking to broaden his life will take a long view. He will not judge his present state by a single incident or situation. Change that is worth while cannot be seen within days or weeks. Progress is made a little at a time.

Robert Louis Stevenson, a frail genius whose bodily ailments often forced him to leave the places he loved and go into lonely banishment, knew the virtue to be found in a clear-sighted view. He wrote an essay called "On the Enjoyment of Unpleasant Places" in which he said: "Things looked at patiently from one side after another generally

end by showing a side that is beautiful."

By following this prescription the blue collar or overall worker who has the skill and desire can stretch the horizons of his craft. He will find an opportunity in his environment and follow, not the line of least resistance, but that which offers the greatest scope for his development.

He may not be able to influence many of the items that go toward the cost of production or the quantity produced by his firm, but these are directly in his hand to take pride in: the time, the quality, and the quantity of his work, the product of his time and his skill.

It was men with such thoughts who brought us to the plateau of living we enjoy today. Tired of pulling loads against maximum friction, men invented the roller and the wheel and ball bearings and engines. Today, workers in our factories are using delicate equipment that was not even dreamed of a century ago. It grew out of the imagination, skill and labour of craftsmen who were not afraid to beat the time schedule by invention even though a great many people put up a clamour that the improvement was unfair to this or that group.

Pride in One's Work

A worker can develop pride in his work whatever it may be. He knows that there is no job in the world so dull that it wouldn't present fascinating angles to some mind. He will pursue his practical art as if it were a liberal art, concerned to make the work of his hands tops in quality and appearance. He disesteems what is cheap, trashy, and impermanent. He has something to work for, and that gives dignity to what he does.

Work is a law of life, but not a penance. As Emerson expressed it: "I do not wish to expiate, but to live." . . .

The themes of fairy tales are made of work. The prince who rescues the



princess; the courtier who sorts out the tangled skeins of silk or separates the coloured grains of sand; the sage who deciphers a message on a wall: all these worked for their reward. We cannot imagine a state without work, and if there were a place without work its people would be most unhappy.

Our ancestors lived in a constant state of uncertainty, whether in the next moment they would happen on a square meal or themselves be eaten. We of today are more likely to suffer from the inertia of relative security—the non-chalance of boys who are sure of a dinner. Some of us have absorbed the idea that the goal of life is pleasure through comfort.

The man who seeks happiness through work—and where else is he to find it?—must accept a new role. He is not a minor or an invalid in a protected corner. He must decide what his attitude toward his work will be, what his purposes are, and how strongly he desires the happiness he seeks.

These things will be found useful: to have ideals, to seek competent counsel, to apply common sense, to admit the necessity of discipline, to be broad-minded, to believe in and practice the fair deal, to do honest work efficiently. . . .

If you feel that your work does not give scope to your imagination, that you are full up with ideas seeking expression, an hour's self-appraisal may show you the way out.

Such an exercise will not, like a slip given you by a fortune-telling machine, pretend to solve your problems. Done honestly, it will give you a sound idea of what vocations you are fitted for with your present knowledge and skill, and what qualities you need to cultivate if you are to prepare for a vocation you desire.

More important, it will reveal any defects there may be in your fitness to handle your present job in such a way as to make you enjoy it.

When you do something positive, like making an inventory, you are avoiding working yourself into an emotional state over your problem: you are asking yourself what you can do about it and starting to do the wisest thing you can think of.

Some persons, of course, run away from anything so revealing as a personal inventory, just as some foolish people put off a medical examination for fear it might reveal that they have a dreaded disease.

Everyone has some characteristics, physical, mental, or social, in which he is short-suited. To accept this fact as a matter of course is to take a long step toward happiness. And the chances are that when you write up your case it won't look so gruesome as it seems when rattling around in your head in a disorganized way.

Take a fresh look at your job, too. Let your mind roam over all facets of it, just as you do when solving a crossword puzzle.

You may be surprised by the outcome of a survey you can make without great trouble and in very little time. Consider how vital your job is in the product or service provided by your company; think of the benefit that product or service gives to the people who buy and use it; . . .

Seeing the Total Situation

Be sure you have the facts before starting to criticize your position. No decision is better than the information on which it is based. Before coming to a conclusion as to whether your job is good or bad you need to see the total situation. It is more satisfactory—and less embarrassing—to talk from a crowded mind than to go out on a limb with information that is inadequate to support your argument.

Even when criticism of one's job or one's working environment seems to be justified, it is not good enough to attempt merely to tear down something that other men have built up.

Having detected something that can be improved, take your self-adjustment seriously. Uncover the reasons behind the complained-of condition. What is its cause? Perhaps it has a purpose hitherto unknown to you. Then produce positive ideas, make suggestions that will bear evidence on their face that yours is no snap judgment, but an idea arrived at after mature thought.

Responsibility goes hand in hand with self-expression. The greater the opportunity for expression the greater becomes the obligation.

(Continued Overleaf)

Some workers prefer not to accept responsibility, being content with simple, repetitive tasks. But the very act of living implies some measure of accountability. It is not the measure of any man's duty merely to avoid blame.

The truth is that every living creature has it laid upon him by nature to accept such responsibility as his age warrants and fits him for. When the workman accepts as much responsibility as he safely can within his job limits he is not simply showing eagerness for promotion by demonstrating his capacity to cope with his environment. He is also assuring himself of the deepest personal satisfaction. He is taking his place as a first-rate member of society.

Self-reliance, arising out of accepting responsibility, is an expression of emotional stability, willingness to face facts, faith in the validity of one's own judgment, and practice in making decisions and abiding by the consequences.

All of these are subject to discipline. No worker should expect to be allowed to disregard necessary routines or procedures. . . . Responsibility and discipline make up a big part of what we call loyalty, which John Ruskin called "the noblest word in the catalogue of social virtue."

Loyalty to your firm and to your fellow-workers is essential to your present peace of mind and ultimate happiness. This does not imply blind adherence to an institution or an organization. It does not mean that you should overlook weaknesses or malpractices. Loyalty is positive. It means that you will strive to bring about better conditions so as to improve the lot of your firm and fellow-workers.

Loyalty has to stand up to attack. There is little virtue in it if it is to be shattered at the first sign of a flaw. Loyalty is individual, prompting us to avoid doing slipshod work; it is collective, as when workers respond to the impulse not to let the side down. It is a virtue that prompts us to do without witnesses what we would do before all the world.

While taking a long look at ourselves and our jobs, let's not forget to give some thought to our workmates. When

they are irritating, there is no use in our being rough and graceless. Just as surely as there is a cause for what ails your machine, so there is a cause behind all human behaviour. You take pride in overcoming the mechanical difficulties, why not enjoy adjusting the human relationships that are out of kilter?

One doesn't have to like everyone, but one does owe it to one's own sense of self-respect to be considerate and decent. To respect the dignity and worth of another man's personality is to be mature. It is a mighty principle, one that, says Dr. C. Gilbert Wrenn of the University of Minnesota, can sway the world.

To be happy on the job one needs to be interested in people and thoughtful of them. A gentleman, someone has said, is one who is considerate of the rights and happiness of those to whom he is not obligated to be considerate. You can show this trait by speaking of the worth-whileness of a fellow worker's job; by showing enjoyment in his having been elected to a committee; by mentioning something he does well but which you cannot do.

Respect for other departments is part of this picture. They form part of the industrial body of which you are part. The better you know their tasks and problems the better you will appreciate your own department and your role in it. Knowledge is the basis of teamwork. . . .

Self-Respect a Key Factor

Self-respect is a key factor in a worker's happiness on the job. A sense of dissatisfaction with your attainment so far, combined with a desire to improve, can exist side by side with self-respect. You have no need to be ashamed of what you have done so far, since you are continuing to improve. You can be aware of things you do poorly and yet respect yourself for the things you do well.

There is a morbid sort of thinking which prompts a man to be afraid to do his best for fear his best will not be good enough. Everyone has deficiencies in himself and in his environment, but he also has assets of which he should be proud. All is well so long as a man



does the best he can from day to day, true to his ideals and active toward achieving them.

Self-esteem does not arise from the accomplishment of any task that is easy. If a workman has secured a reasonable degree of satisfaction in four fields he has the right to self-respect and the respect of others; a sense of belonging through doing a worthy job well; a sense of participation through working on and off the job with his fellow men; a sense of achievement through reaching his goals one by one; and a sense of taking a hand in decisions that directly affect his destiny. . . .

It is good for any worker, whatever his job or rank, to expand his horizons and quicken his thinking. There are exercises designed to do just this.

Dr. Alex F. Osborn, author of *Applied Imagination* and several other widely read books on topics ranging from marketing to creative thinking, is fertile in suggesting exercises. Here are

some of his ideas that require only an alert mind, a seeking spirit, a sheet of paper and a pencil. Jot down all the ways your simple screwdriver has been improved to make it a more effective tool, and suggest three further improvements. Name at least three "inventions wanted" which you believe would be most useful to the world. How could you make a dining room table more useful? If you were asked to give the sermon at your church next week, what subject would you select? What features in your home might be improved if they were curved instead of straight?

These exercises are only idea-starters. Transfer them to your own workshop and interests. You will find that life becomes more attractive when you are continually searching for something than if you wait indolently for an idea to come to you. You will then be sensitive to the moments of opportunity that now brush you with their wings and pass by.



We have no more right to consume happiness without producing it than to consume wealth without producing it.

—GEORGE BERNARD SHAW

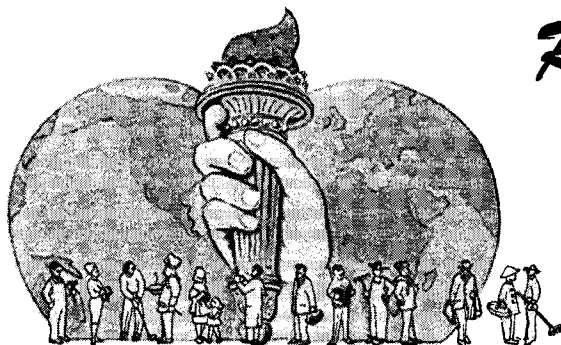


CHRISTMAS WONDER ???

Do you have that strange feeling again—that sinking sensation—when you think about *what* to get that favorite of yours who has EVERYTHING?! If he is a member of AMORC, despair no longer, for you can give him one of the most appreciated items ever—a Rosicrucian Supply Bureau *gift certificate* which allows a *choice* of more than a hundred items in our catalogue. The choice depends on the amount of the *certificate*.* Gift certificates range upwards from \$1.00. When ordering, please give us the name and address of the person to receive the certificate, and the amount for which you want it made out. We will send the certificate either to him or to you, whomever you designate. Send your request and your remittance to the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.

* May also apply on membership dues or subscriptions.

*The
Rosicrucian
Digest
November
1960*



Rosicrucian Activities

*Around the
World*

THE month of October meant close-scheduled air flights, fraternal greetings, and participation in widespread AMORC activities for the Imperator, Frater Ralph M. Lewis, and Soror Gladys Lewis. Beginning with the Southern California Rally in Los Angeles, their trip took them to chapters and lodges in Kansas City, Cleveland, Philadelphia, New York City, Toronto, and Montreal.

The Supreme Secretary, Frater Cecil A. Poole, accompanied by Soror Elise Poole, flew to Seattle to attend the Pacific Northwest Rally there, Oct. 14, 15, and 16. Frater Poole was the rally's guest speaker.

But late September and October meant far-flung vistas for others from the Grand Lodge, also. As Guest Speaker, Frater Harvey Miles, Grand Secretary, assisted at rallies in St. Louis, Indianapolis, Chicago, Buffalo, and Boston. Frater James R. Whitcomb, Grand Treasurer, as delegate representing the Grand Lodge, Soror Vivian Whitcomb, and Soror Ruth Farrer, Secretary to the Imperator, attended the International European Rosicrucian Convention at Geneva on September 30, October 1 and 2. On October 27, Frater Gerald Bailey, AMORC's newest Staff member, left for New Zealand where he will direct certain activity of the Order.

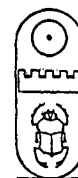
Frater J. Duane Freeman, Secretary-General of the Rosicrucian Sunshine Circles, spoke in Oakland Lodge on September 11. His subject was "Healing."

Desert Light Pronaos in Las Vegas has demonstrated that its members have interest, talent, determination. After a recent convocation, everybody stayed and painted the meeting place. Walls are now horizon blue and the ceiling white.

The London Initiation Team recently added a new first to its achievements: The Appellation Rite in Spanish. Frater Caballero, a member of Francis Bacon Chapter, had a son for whom he wanted the rite performed. The godparents and some friends were coming from Spain but would be in London only briefly, and would have difficulty with English. The London Initiation Team was obliging and equal to the challenge: With only a week's notice, the ceremony was carried out in Spanish.

Thebes Lodge of Detroit, Michigan, will commemorate thirty years of service to the Rosicrucian Order at its convocation of November 29. Ten-Year-Members will be honored. There will be a historical review compiled by lodge historians and read by the present historian, Past Master James W. Padden. Mystical introspection will mark the occasion, and all Rosicrucians are invited.

Time, Space, and Mind are man's perennial concern, and if you were intrigued by the ideas of "Since Time Began," you might like to read Malcolm Ross' *The Man Who Lived Backward*, or H. G. Wells' *The Time Machine*.



The newspapers are highlighting the extrasensory theme these days. Philadelphia *Inquirer* columnist, Leonard Lyons, told how Tony Richards in Hollywood wanted to telephone Mary Ure but she'd moved—and had an unlisted number. He then thought he'd call the coproducer and get the number that way. He looked in the directory, took the number, dialed it incorrectly—And Mary Ure answered!

And *The Milwaukee Journal's* Doyle K. Getter countered with this one: Restaurateur Karl Ratzsch after a short nap one afternoon went to his restaurant about 4 p.m., and told his son to make a reservation for Bill Pohl for 8:30.

Former Milwaukeean Pohl, businessman and international traveler, could be anywhere in the world, Ratzsch, Jr. told his father, and there was only a chance in a million that he would visit Milwaukee then or dine at the Ratzsch restaurant at 8:30 that evening. Ratzsch, Sr., however, said the reservation was to stand, for during his nap he had dreamed that Pohl was in town and would be at the restaurant for dinner at 8:30.

And promptly at 8:30, Pohl walked in! He had come to Milwaukee unexpectedly, had told no one he was in the city, and had suddenly decided that afternoon that he would go to Ratzsch's for dinner sometime that evening.

The art assignment at Long Beach City College read: Create an animal having life, form, purpose, understanding, color, consciousness, texture, ability to communicate, to ingest food, to reproduce, to incur enmities. To Soror Brewer this was a challenge, and she discussed the assignment with her husband, Master of Abdiel Lodge. They certainly hadn't read of Dr. Pingel's animal with a body like a zebra, a tail like a pig, a neck like a giraffe, feet like a duck, a head like a crocodile, colored blue with white dots ("The Creative Mind," Sept. '60 *Digest*). They had read about Hollywood's monsters, though, and wanted none of them.

Out of their response to the challenge, nonetheless, a benign little creature called "Garfax" emerged. And as *alter egos* go, he had class and was

pretty special. Frater Brewer describes him thus: "A living potential which dwells in the heart of mankind. His form is ever changing through the evolutionary development of swirls created by the counterclockwise vortex vibrations of his being. The color textures outlining the ever-expanding consciousness of his understanding radiates auras corresponding to his degree of development.

"Garfax can only be realized by a person sensitive to a desire for a higher degree of consciousness and content to nurture his Garfax toward its natural evolution.

"The enemies of the Garfax are hate and avarice. His reproductive ability is unlimited since his creative energy is connected directly with the source.

"Peace profound, wisdom, mercy, kindness, justice, and love are the simple foods which Garfax needs every day.

"Communications can be established with him through a ritual of definite vowel sounds followed by deep and profound meditation in complete solitude.

"Only a human being can interpret the semantics of his own Garfax."

Thieves have curious mentalities and are definitely impressionable as is evidenced in a brief incident reported by Frater Ejeh in Nigeria. While he was asleep in another part of his home, a thief entered his bedroom and picked up a bit of change and a Rosicrucian ring. Attempting to make his escape, he said in a statement to the police, an "unknown" person appeared and directed him to wait. Some two hours later Frater Ejeh came upon him crouched in the corner of the bedroom. He returned the ring and the small sum of money but could not explain adequately what he had come for or why he waited. A sum of money, roughly £100, was untouched although it was near-by.

EXTRA! Michiganders and Michigeese of Rosicrucian variety, please note that the Rally in Lansing will be on November 20. Never mind what you were told earlier. Be there on the twentieth.

Free Will

By ARTHUR C. PIEPENBRINK, F. R. C.

(Regional Grand Administrator of A. M. O. R. C.)



THROUGHOUT the centuries, the question of *free will* has set off many philosophical discussions and disputes. Is man the captain of his fate—or is he being driven along by natural and divine decrees which will bring him to predestined points in his evolution in spite of himself?

"Freedom" in any usage is a relative concept. It rests on the prior questions, free from what? and free to do what? There is probably no such thing as absolute freedom since each element of life is confined at least to the limitations of its own makeup. Nature itself cannot be other than what it is. The Cosmic IS, and in that statement we confine it to *eternal existence*. It cannot *NOT BE*, or cease its existence.

In the smaller world of the microcosm, a tree can be said to be free to grow, but its growth is confined to its inherent limitations. It can grow only where it stands, only so big, and only so fast. It can be only that kind of tree contained in the seed from which it sprang.

As for will, the act of will denotes freedom. The use of the word *free* with the word *will* is superfluous. The fact that you have *will* means you have choice, and choice is the essence of freedom. It is the determination of alternatives, the basis of decision. If you *can choose* between several alternatives, you are ipso facto *free* to choose. If you were not free to choose, you would in fact have no choice. Choice, or will, then is likewise confined. It is confined

to the alternatives among which a choice must be made.

Man with *will*, then, is as much a captain of his course as is a ship's captain upon the seas. He is free in certain respects, confined only by the limits imposed upon him by the nature of existence itself. A ship's captain has many choices. He can go slow or fast, east or west, straight or twisting this way and that. But he is immersed in the sea. He is subject to its undulations, its calms and currents. He is also captain of a ship, a vehicle with various limitations. He can choose only where the sea and the ship permit a choice.

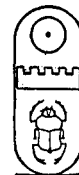
Man, too, has many choices, but he can choose only where his own physical vehicle and his environment permit a choice. Like a ship's captain, man has an objective, a goal toward which he is guiding himself, this goal being harmony or peace of mind. In that the requirements for harmony must all be met by man, he really has little alternative other than striving to live in harmony with life.

Thus, while he is, indeed, captain of his fate, and can choose between many alternatives, he is ultimately likely to select that course which will take him most quickly to his goal. Because the means of arriving at harmony are present, he is in effect being driven by natural and divine forces to further points in his evolution, and because he gets to where he was heading, we say it is predestined. However, it is no more predestined and no less so than a ship's captain arriving at an anticipated port of call.



Iron rusts from disuse, stagnant water loses its purity and in cold weather becomes frozen; even so does inaction sap the vigor of the mind.

—DA VINCI



Jupiter and the Sceptic

A sceptic who doubted the existence of the gods once supplicated Jupiter to give him some sign whereby he might be assured of their existence. So great was his unbelief that when he was answered out of a cloud, he persuaded himself it was only the working of his own fancy.

Nevertheless, in reply to the question as to what he desired, he begged that a tree be uprooted by some unseen agency. There came a great gale, which tore from the ground a mighty oak; but the sceptic was still unsatisfied. "After all," said he, "it was only the wind."

So, he begged another phenomenon; namely, that fire should come out of the ground. Soon afterwards a mighty eruption took place from a volcanic mountain, which the sceptic was near enough to behold; yet he was still discontented. There was nothing wonderful in a volcano.

Being persistent, he prayed again, this time asking to be shown some great body suspended in space, upheld by nothing. As he finished his petition, the moon rose over the hills as a sign. "True it rests on nothing," he grumbled, as he watched it poised in the heavens, "but it is only the moon."

Thereupon there came a great clap of thunder from Olympus, following a flash of lightning which blinded him. The *Father of the Gods* spoke from a cloud saying, "Presumptuous wretch, if thou canst see nothing wonderful in the works of Nature, thine eyes are useless to thee." And the sceptic, though now a believer, wandered sightless all his days.

—*Southern Cross Chapter Bulletin*, Johannesburg.



AUF DEUTSCH

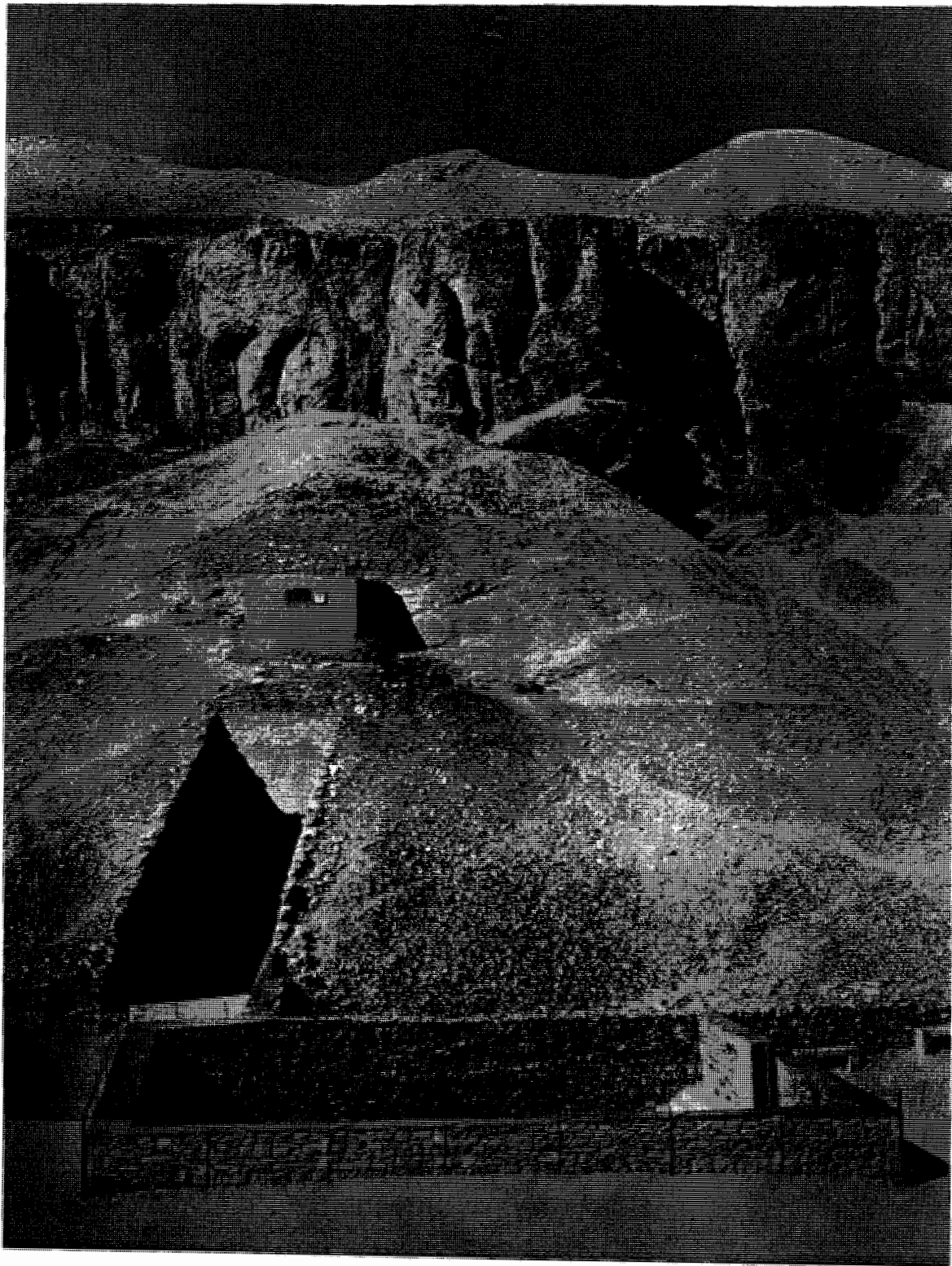
Rosicrucian Recordings . . .

The inspiring, familiar recordings of Rosicrucian vowel sounds, sanctum invocations, and cathedral contacts are now transcribed into *German* on one 45-rpm hi-fidelity record. Members who understand German will thrill to the excellent transcriptions prepared by the Grand Master of Germany, and Frater Georg Thomalla, noted German actor. Send all orders directly to the Rosicrucian Order, AMORC, Grand Lodge of Germany, Ueberlingen am Bodensee, Goldbacher Strasse 47, West Germany. Price, by surface mail, DM 12 (\$2.85) each, postpaid. Send international checks or money orders.

*The
Rosicrucian
Digest
November
1960*

The man who does not read good books has no advantage over the man who can't read them.

—MARK TWAIN



KING TUTANKHAMEN'S TOMB

The stone wall in the foreground surrounds the entrance to the tomb of the celebrated King Tutankhamen, the wall having been erected in modern times. The entrance above and to the left is to the tomb of Rameses VI. King Tutankhamen's tomb was accidentally discovered, its location having been forgotten even in antiquity, due to the fact that the debris of Rameses' tomb was thrown over it. The tombs are located in what is known as the Valley of the Kings, Upper Egypt.

(Photo by AMORC)

WORLD-WIDE DIRECTORY

(Listing is quarterly—February, May, August, November.)

LODGES, CHAPTERS, AND PRONAOS OF THE A.M.O.R.C. CHARTERED IN THE UNITED STATES
International Jurisdiction of North, Central, and South America, British Commonwealth and Empire,
France, Switzerland, Sweden, and Africa.

(INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.)

ALASKA

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
Tucson: Dr. Charles L. Tomlin Chapter.

CALIFORNIA

Bakersfield: Bakersfield Pronaos.
Barstow: Barstow Pronaos.
Belmont: Peninsula Chapter.
Desert Hot Springs: Desert Pronaos.
Fresno: Jacob Boehme Chapter.
Lancaster: Antelope Valley Pronaos.
Long Beach: * Abdiel Lodge.
Los Angeles: * Hermes Lodge.
Oakland: * Oakland Lodge.
Oxnard: Oxnard Pronaos.
Pasadena: * Akhnaton Lodge.
Pomona: Pomona Chapter.
Redding: Redding Pronaos.
Sacramento: Clement B. Le Brun Chapter.
San Diego: San Diego Chapter.
San Francisco: * Francis Bacon Lodge.
San Luis Obispo: San Luis Obispo Pronaos.
Santa Barbara: Santa Barbara Pronaos.
Santa Cruz: Santa Cruz Pronaos.
Santa Rosa: Santa Rosa Pronaos.
Vallejo: Vallejo Pronaos.
Van Nuys: Van Nuys Chapter.
Whittier: Whittier Chapter.

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.
Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: George Washington Carver Chapter.

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter.
Miami: Miami Chapter.
Orlando: Orlando Pronaos.
Tampa: Aquarian Chapter.

HAWAII

Honolulu: Honolulu Pronaos.

IDAHO

Boise: Boise Pronaos.

ILLINOIS

Chicago: * Nefertiti Lodge.
Springfield: Springfield Pronaos.

INDIANA

Fort Wayne: Fort Wayne Pronaos.
Gary: Gary Pronaos.
Indianapolis: Indianapolis Chapter.
South Bend: May Banks-Stacey Chapter.

IOWA

Davenport: Davenport Pronaos.

KANSAS

Wichita: Wichita Pronaos.

MARYLAND

Baltimore: * John O'Donnell Lodge.

MASSACHUSETTS

Boston: * Johannes Kelpius Lodge.
Springfield: Springfield Pronaos.

MICHIGAN

Detroit: * Thebes Lodge.
Flint: Moria El Chapter.
Grand Rapids: Grand Rapids Pronaos.
Lansing: Leonardo da Vinci Chapter.

MINNESOTA

Minneapolis: Essene Chapter.

MISSOURI

Kansas City: Kansas City Chapter.
Saint Louis: Saint Louis Chapter.

MONTANA

Billings: Billings Pronaos.
Missoula: Missoula Pronaos.

NEBRASKA

Omaha: Omaha Pronaos.

NEVADA

Las Vegas: Las Vegas Pronaos.

NEW JERSEY

Newark: H. Spencer Lewis Chapter.

NEW YORK

Buffalo: Rama Chapter.
Long Island: Sunrise Chapter.
New Rochelle: Thomas Paine Chapter.
New York: * New York City Lodge.
Rochester: Rochester Chapter.

OHIO

Canton: Canton Pronaos.
Cincinnati: Cincinnati Chapter.
Cleveland: Cleveland Chapter.
Columbus: Helios Chapter.
Dayton: Elbert Hubbard Chapter.
Youngstown: Youngstown Chapter.

OKLAHOMA

Oklahoma City: Amenhotep Chapter.
Tulsa: Tulsa Chapter.

OREGON

Portland: * Enneadic Star Lodge.
Roseburg: Roseburg Pronaos.

PENNSYLVANIA

Allentown: Allentown Chapter.
Lancaster: Lancaster Pronaos.
Philadelphia: * Benjamin Franklin Lodge.
Pittsburgh: * First Pennsylvania Lodge.

PUERTO RICO

Arecibo: Arecibo Chapter.
Caguas: Caguas Pronaos.
Mayaguez: Mayaguez Pronaos.
Ponce: Ponce Chapter.
Sancti Spiritus: * Luz de AMORC Lodge.

RHODE ISLAND

Providence: Roger Williams Chapter.

TEXAS

Amarillo: Amarillo Pronaos.
Austin: Austin Pronaos.
Beeville: Beeville Pronaos.
Corpus Christi: Corpus Christi Pronaos.
Dallas: Triangle Chapter.
El Paso: El Paso Pronaos.
Fort Worth: Fort Worth Pronaos.
Houston: Houston Chapter.
McAllen: Hidalgo Pronaos.
San Antonio: San Antonio Chapter.
Wichita Falls: Wichita Falls Pronaos.

UTAH

Salt Lake City: Salt Lake City Chapter.

WASHINGTON

Kennelworth: Tri-Cities Pronaos.
Seattle: * Michael Maier Lodge.
Spokane: Spokane Pyramid Chapter.

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

(*Initiations are performed.)

(Directory Continued on Next Page)

**LODGES, CHAPTERS, AND PRONAOS OF THE A. M. O. R. C. CHARTERED IN VARIOUS NATIONS
OF THE WORLD, AS INDICATED.**

ALGERIA

Algiers: Pax Algeria Pronaos.
Oran: Harmony Chapter.

ARGENTINA

Buenos Aires: Buenos Aires Chapter.
Mendoza: Mendoza Pronaos.

AUSTRALIA

Adelaide: Light Chapter.
Brisbane: Brisbane Chapter.
Melbourne: Harmony Chapter.
Newcastle: Newcastle Pronaos.
Perth: Lemuria Pronaos.
Sydney: Sydney Chapter.

BELGIUM

Brussels: San José Pronaos
La Louviere: Empedocle Pronaos.
Liège: Nodin Pronaos.

BRAZIL

Gran Logia de AMORC de Brasil, Orden Rosacruz, AMORC, Bosque Rosacruz, Curitiba, Paraná, Caixa Postal, 307.
Belém: Belém Chapter.
Belo Horizonte: Pronaos Belo Horizonte.
Blumenau: Pronaos Akhenatem.
Curitiba: Pronaos Mestre Moria.
Niteroi: Pronaos Niteroi.
Porto Alegre: Thales de Miletos Pronaos.
Recife: Pronaos Recife.
Rio de Janeiro: Rio de Janeiro Lodge.
Santos: Pronaos de Santos.
São Paulo: São Paulo Lodge.

BRITISH EAST AFRICA

Nairobi Kenya: Nairobi Pronaos.

BRITISH GUIANA

Georgetown: Georgetown Pronaos.

BRITISH WEST AFRICA (NIGERIA)

Aba: Aba Pronaos.
Calabar: Apollonius Chapter.
Enugu: Kroomata Chapter.
Ibadan: Ibadan Pronaos.
Jos: Jos Pronaos.
Kaduna: Morning Light Chapter.
Kano: Kano Chapter.
Onitsha: Onitsha Pronaos.
Port Harcourt: Thales Chapter.
Warri: Warri Pronaos.
Lagos: Isis Chapter.
Zaria: Zaria Pronaos.

BRITISH WEST INDIES

Bridgetown, Barbados: Barbados Chapter.
Kingston, Jamaica: Saint Christopher Chapter.
Port-of-Spain, Trinidad: Port-of-Spain Pronaos.
St. George's, Grenada: St. George's Pronaos.

CAMEROON

Douala: Moria-El Pronaos.

CANADA

Belleville, Ont.: Quinte Pronaos.
Calgary, Alta.: Calgary Chapter.
Edmonton, Alta.: Ft. Edmonton Chapter.
Hamilton, Ont.: Hamilton Chapter.
London, Ont.: London Pronaos.
Montreal, Que.: Mt. Royal Chapter.
Ottawa, Ont.: Ottawa Pronaos.
Regina, Sask.: Regina Pronaos.
Toronto, Ont.: Toronto Lodge.
Vancouver, B. C.: Vancouver Lodge.
Whitby, Ont.: Whitby Pronaos.
Windsor, Ont.: Windsor Chapter.
Winnipeg, Man.: Charles Dana Dean Chapter.

CENTRAL AFRICA

Bulawayo, Southern Rhodesia: Bulawayo Pronaos.
Salisbury, Southern Rhodesia: Salisbury Chapter.

CEYLON

Colombo: Colombo Pronaos.

CHILE

Santiago: Tell-El-Amarna Lodge.
Valparaíso: Vía del Mar Chapter.

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter.

COSTA RICA

San José: Camaquire Chapter.

CUBA

Camagüey: Camagüey Chapter.
Cárdenas, Matanzas: Cárdenas Pronaos.
Ciego de Avila: Menfis Chapter.
Cienfuegos: Cienfuegos Chapter.
Guantánamo: José Martí Chapter.
Havana: Lago Moeris Lodge.
Holguín: Oriente Chapter.
Manzanillo, Oriente: Manzanillo Pronaos.
Marianao, Habana: Nefertiti Chapter.
Matanzas: Matanzas Chapter.
Media Luna: Media Luna Pronaos.
Morón: Osiris Pronaos.
Santa Clara: Santa Clara Chapter.
Santiago, Oriente: Heliópolis Chapter.

DENMARK AND NORWAY

Copenhagen: Grand Lodge of Denmark and Norway, Vester Voldgade 104.

DOMINICAN REPUBLIC

Ciudad Trujillo: Santo Domingo Chapter.
Santiago de los Caballeros: Luz del Cibao Chapter.

ECUADOR

Guayaquil: Guayaquil Chapter.
Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

EL SALVADOR

San Salvador: San Salvador Chapter.

ENGLAND

Bristol: Grand Lodge of Great Britain, 34 Bayswater Ave., Westbury Park, (6).
Bournemouth, Hants: Bournemouth Pronaos.
Brighton: Brighton Pronaos.
Ipswich: Ipswich Pronaos.
Leeds: Joseph Priestley Chapter.
Liverpool: Pythagoras Chapter.
London: Francis Bacon Chapter.
Rosicrucian Administrative Office, 25 Garrick St., London W. C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m.
Manchester: John Dalton Chapter.
Nelson: Nelson Pronaos.
Newcastle-on-Tyne: Newcastle-on-Tyne Pronaos.
Nottingham: Byron Chapter.

FRANCE

Villeneuve Saint-Georges (Seine-et-Oise): Grand Lodge of France, 56 Rue Gambetta.
Angers (Maine-et-Loire): Alden Pronaos.
Angoulême (Charente-Maritime): Isis Pronaos.
Besancon (Doubs): Akhenaton Pronaos.
Bordeaux (Gironde): Leonard de Vinci Pronaos.
Cannes (Alpes-Maritimes): Cannes Rose-Croix Pronaos.
Clermont-Ferrand (Puy-de-Dôme): Heraclite Pronaos.
Grenoble (Isère): Essor Pronaos.
Lille (Nord): Descartes Chapter.
Lyon (Rhône): Jean-Baptiste Willermoz Chapter.
Marseille (Bouches-du-Rhône): La Provence Mystique Chapter.
Metz (Moselle): Frees Pronaos.
Mulhouse (Haut-Rhin): Balzac Pronaos.
Nice (Alpes-Maritimes): Verdier Pronaos.

(Directory Continued on Next Page)

- Nîmes (Gard): Claude Debussy Pronaos.
 Paris: Jeanne Guesdon Chapter.
 Pau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
 Périgueux (Dordogne): Plato Pronaos.
 Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos.
 Strasbourg (Bas-Rhin): Galilee Pronaos.
 Toulon (Var): Hermes Pronaos.
 Toulouse (Haute-Garonne): Raymund VI of Toulouse Chapter.
 Valence: (Drôme): Louis Claude de St. Martin Pronaos.
 Vichy (Allier): Pythagoras Pronaos.
- FRENCH EQUATORIAL AFRICA**
 Brazzaville: Peladan Pronaos.
 Fort-Lamy, Tchad: Copernic Pronaos.
 Port-Gentil, Gabon: Amenhotep IV Pronaos.
- FRENCH WEST AFRICA**
 Abidjan, Ivory Coast: Raymond Lulle Chapter.
 Atar, Mauritania: Michael Maier Pronaos.
 Bouake, Ivory Coast: Rubert Fludd Pronaos.
 Cotonou, Dahomey: Cheops Chapter.
 Dakar, Sénégal: Martinez de Pasqually Pronaos.
 Dimbokro, Ivory Coast: Aurore Pronaos.
 Parakou, Dahomey: Spinoza Pronaos.
- GERMANY**
 Ueberlingen (17b) am Bodensee: Grand Lodge of Germany, Goldbacher Strasse 47, (West Germany).
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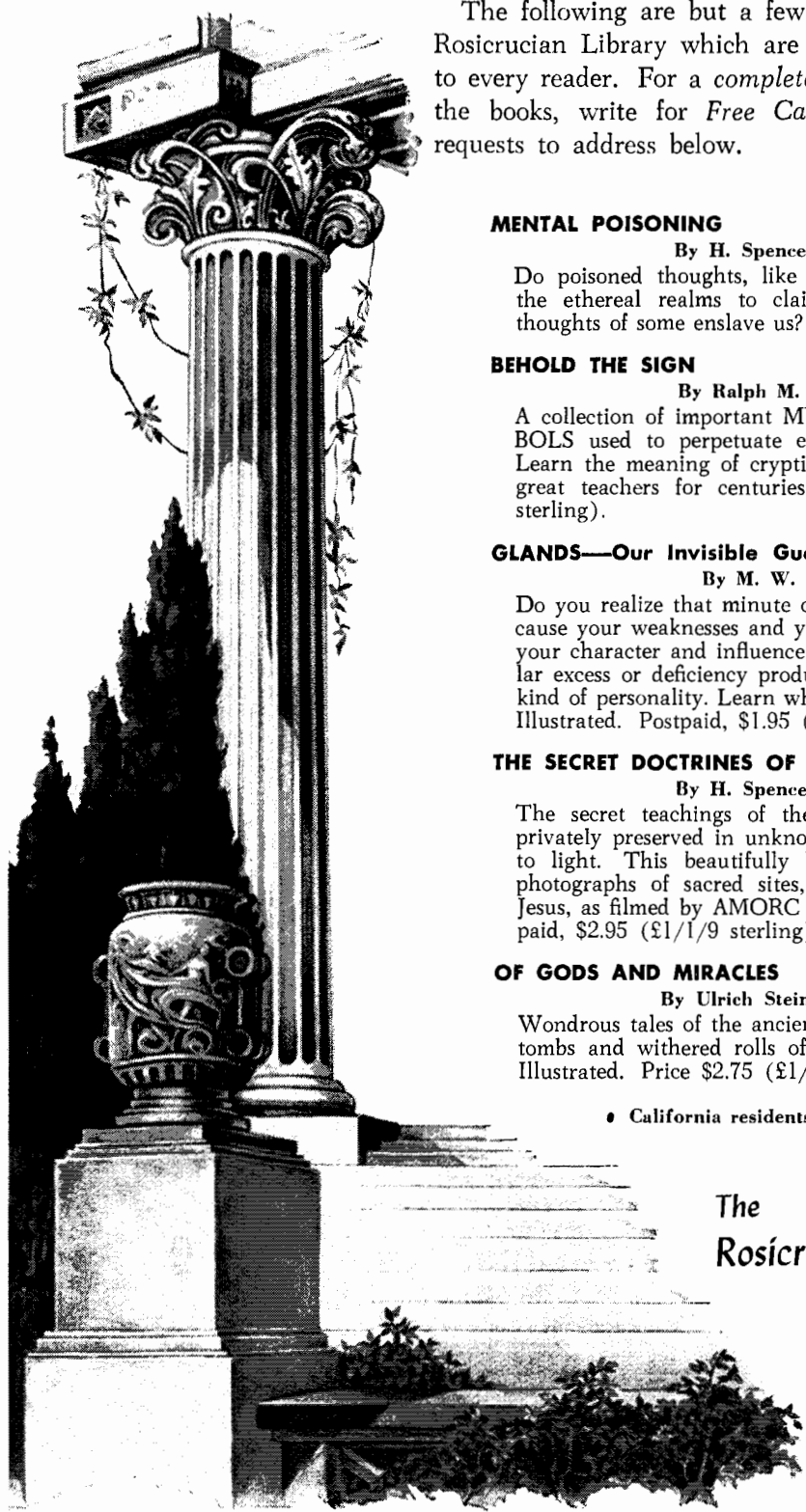


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