

ROSICRUCIAN DIGEST

NOVEMBER
1961

35¢ per copy

An Ancient Symbol

Its meaning
explored.

▽ △ ▽

Dr. Bucke in Perspective

An example of
Cosmic
Consciousness.

▽ △ ▽

Exercise Your Imagination

You'll find it
a useful tool.

▽ △ ▽

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

Next Month:

Strange New Stuff

▽ △ ▽

Cover:

Plea for
World Unity



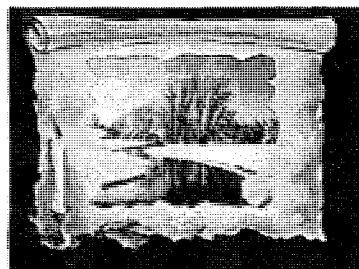


PERPLEXED?

Here are gift suggestions designed to please ANYONE; all at low cost, and all so flexible that they will delight the most discriminating of your friends.

1. *Exquisite* GREETING CARDS

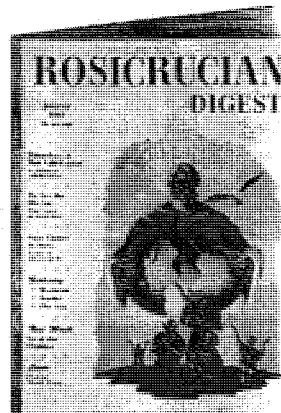
Full of old-fashioned charm—printed on heavy, rich paper stock. Brilliant colors surround the black and white central theme. The words inside are not fancy or many—just a warm greeting to friends old and new; and off to one side an inconspicuous symbol of the Order, with a brief comment on the mystical significance of the seasons. These are large, double-folded cards, with deckled edges, boxed, complete with envelopes. Price postpaid: Box of 12 cards, \$3.00 (£1/2- sterling) or box of 24 cards, only \$4.80 (£1/15/- sterling). Order early.



2. *A Gift to Last*

THROUGHOUT THE YEAR!

Magazine subscriptions make wonderful gifts. Sharing the pleasure and benefits you have derived from reading the *Rosicrucian Digest* is as fine a gesture as you can make. And the sharing doesn't end with just the holiday season, but goes on through the year. And at the low subscription rate of \$3.00 (£1/2- sterling) for one year, you can treat several friends to a year of real reading pleasure. Simply send with your remittance the name and address of each person to whom you want a subscription sent, and with the first issue we will enclose a greeting card with your name.



3. *And . . . to be Sure to Please . . .*

A ROSICRUCIAN SUPPLY BUREAU GIFT CERTIFICATE. Choosing a gift that is sure to please is sometimes a difficult task. For this reason a Gift Certificate has been designed which can be presented by you to another person. These come in any amount of \$1.00 or more, and are later redeemable for membership dues, subscriptions, or for articles in the Rosicrucian Supply Bureau.

The certificates are distinctive gifts—resembling checks in appearance. To have one, simply send us the amount of money for which you want the certificate, and the name and address of the person to whom the certificate is to be issued. The certificate will be sent either to the recipient or to you, whomever you designate.

Send all orders and remittances to:

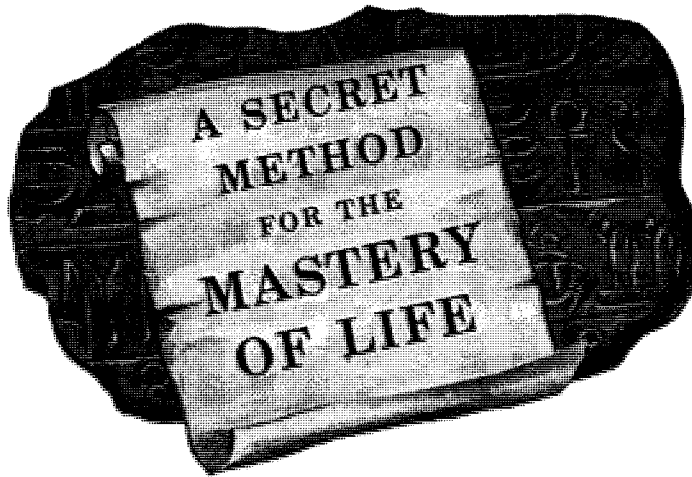
The ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.



IN MEMORY OF JOHANNES KELPIUS

A monument, commemorating Johannes Kelpius (1673-1708), Magister of the first Rosicrucian, AMORC, colony in America, was unveiled on September 9, 1961. The monument was erected before the cave in Fairmount Park, Philadelphia, which Kelpius used as a shelter and as a sanctum for his meditations. From left rear, Joseph J. Weed, Grand Councilor, who delivered the dedication address; Dr. Charles Boehm, who represented the office of the Governor of Pennsylvania; Edwin F. Hoffman, Master of the

Benjamin Franklin Lodge of Philadelphia; Dr. John Palo, Past Master of the New York City Lodge; O. D. Huffstutler, Chairman of the Kelpius Memorial Fund. From left front, Mrs. Francis Meyers, widow of United States Senator Meyers, representing the Mayor of Philadelphia; Kay Sullivan, Secretary of the New York City Lodge; and Edna B. Cowan, Master of the Allentown Chapter.



**KNOWLEDGE
THAT HAS
ENDURED
WITH THE
PYRAMIDS**

WHENCE came the knowledge that built the Pyramids and the mighty Temples of the Pharaohs? Civilization began in the Nile Valley centuries ago. Where did its first builders acquire their astounding wisdom that started man on his upward climb? Beginning with naught they overcame nature's forces and gave the world its first sciences and arts. Did their knowledge come from a race now submerged beneath the sea, or were they touched with Infinite inspiration? From what concealed source came the wisdom that produced such characters as Amenhotep IV, Leonardo da Vinci, Isaac Newton, and a host of others?

Today it is known that they discovered and learned to interpret certain *Secret Methods* for the development of their inner power of mind. They learned to command the inner forces within their own beings, and to master life. This secret art of living has been preserved and handed down throughout the ages. Today it is extended to those who dare to use its profound principles to meet and solve the problems of life in these complex times.

This Illustrated Book – FREE

Has life brought you that personal satisfaction, the sense of achievement and happiness that you desire? If not, it is your duty to learn about this rational method of applying natural laws for the mastery of life. To the thoughtful person it is obvious that everyone cannot be entrusted with an intimate knowledge of the mysteries of life, for everyone is not capable of properly using it. But if you are one of those possessed of a true desire to forge ahead and wish to make use of the subtle influences of life, the Rosicrucians (not a religious organization) will send you a book of explanation without obligation. This book tells how you, in the privacy of your own home, without interference with your personal affairs or manner of living, may receive these secret teachings. Not weird or strange practices, but a rational application of the basic laws of life. To obtain your complimentary copy use the coupon below or address: Scribe S. P. C.



AMENHOTEP IV FOUNDER
OF EGYPT'S MYSTERY SCHOOL

*Use this
coupon for
FREE
copy of book*

Scribe: S. P. C.
The Rosicrucians (AMORC)
San Jose, California
Please send free copy of **The Mastery of Life** which I shall
read as directed.
NAME _____
ADDRESS _____
CITY _____

The ROSICRUCIANS (AMORC) • SAN JOSE, CALIFORNIA



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIX

NOVEMBER, 1961

No. 11

Johannes Kelpius Memorial (Frontispiece).....	401
Thought of the Month: Religion Versus Free Inquiry.....	404
An Ancient Symbol	407
Law and the Juvenile.....	410
Retirement Timetable	412
Paragraphs for Parents	415
Cathedral Contacts: Eternal Thanksgiving.....	417
Exercise Your Imagination	419
Man Is the Measure	421
Dr. Bucke in Perspective	424
Psychic Development	428
Of More Value Than Money	430
Rosicrucian Activities Around the World.....	433
Two Buddhas—One Lama	435
Grand Lodge of AMORC, Brazil (Illustration).....	437
World-Wide Directory	438

Subscription to the Rosicrucian Digest, \$3.00 (£1/2/- sterling) per year. Single copies 35 cents (2/6 sterling).

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

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

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

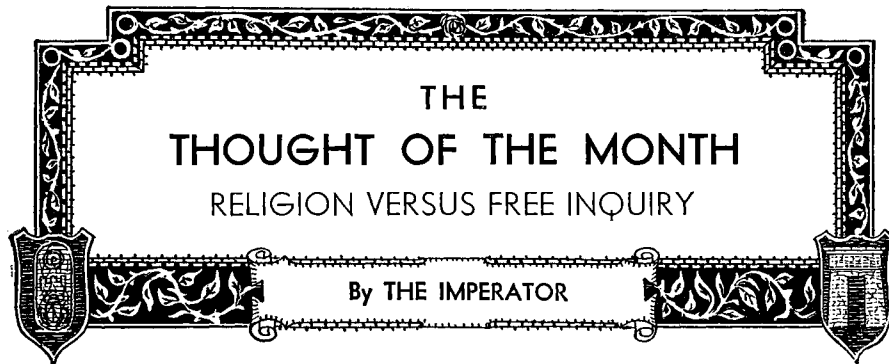
Published Monthly by the Supreme Council of
Rosicrucian Park THE ROSICRUCIAN ORDER—AMORC San Jose, California
EDITOR: Joel Disher

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")

Copyright, 1961, by the Supreme Grand Lodge of AMORC, Inc. All rights reserved. Printed in U. S. A.





THE
THOUGHT OF THE MONTH
RELIGION VERSUS FREE INQUIRY

By THE IMPERATOR

THE very title of this article constitutes an assumption. It implies that religion and free inquiry are necessarily opposed to each other. Generally, it is conceded that free inquiry is a positive, uninhibited function of the human intelligence. Consequently, religion, being placed in a contra position to free inquiry, is made to appear restricted in its function. Let us determine whether in their basic natures free inquiry and religion are actually on opposite sides.

To begin with, what is inquiry? Is it, as we ordinarily think, the mere acquiring of knowledge? Is the reception of new knowledge the equivalent of inquiry? Is one who increases his learning necessarily an inquirer? Shall we say that the following illustrations constitute an inquiry? A man shouts to us that the City Hall is on fire; a neighbor gives us a book; a demonstration at our home shows how to remove garment stains. In each of these cited illustrations, we would be the recipients of information and new knowledge. But the reception of such new knowledge in itself is not the equivalent of inquiry. An inquiry requires a particular psychological attitude of mind. This attitude is marked by an *intent*. The intent is a determinative attitude of mind. It implies making a decision to attain or to realize a certain objective or end.

Intent associated with inquiry reveals a predominantly positive state of mind. It indicates that the mind is causative, that it is seeking to realize or materialize some idea. But a further analysis of inquiry shows that behind intent there also exists a negative state of mind. This negative state is mental dis-

satisfaction. No one *inquires* who feels he already has a plethora of knowledge and is quite satisfied with himself. There must be an aggravation that prompts one to inquire. John Dewey, the American philosopher, said in this regard: "Inquiry is stimulated by discomfort and the particular discomfort is called doubt."

There are two vitally important and different elements found in the nature of inquiry. We might say that there are two general kinds of inquiry: One is for that which *we have to know*; the other is about what *we ought to know*. Let us cite some examples. We have to know where we left our gloves. We have to know what time our train leaves. In both of these instances, the inquiry is prompted by *necessity*—having to know something. The necessity arises from the need to complete a chain of experiences or knowledge which we already possess. In other words, we realize there is a missing link in the continuity of our thought needed in order to complete some action or to achieve some partially realized end.

To return again to one of these examples: We have to know what time the train leaves because that particular element of information fills out a larger pattern of knowledge. Such knowledge is not sought in itself, but rather as a contributory factor to that which is already established knowledge in our minds. If one could fill in the gap in knowledge without learning when the train leaves, he might then be just as satisfied. There would be no reason for the inquiry.

It has been said in this connection by

a modern philosopher: "Each particular activity prepares the way for the activity which follows. These form a series. When the balance within a given activity is disturbed, when there is a proportionate excess or deficit in some factor, then there is exhibited a need." The point being made is that we are aware of a need when a pattern or chain of thought is disturbed by a realization that something is missing. It is then that this "have to know" type of inquiry develops.

Such inquiry is not purely an intellectual one. The motivation behind it is principally that of necessity—the necessity to prevent the disuse or the obsolescence of some other knowledge which we may have. Let us return again to the illustration of having to know when the train leaves. One's whole plan for a journey, no matter how complete otherwise, might fail without that single element.

And now let us consider the other type of inquiry. This is the inquiry about what *we ought to know*. This type of inquiry is primarily an intellectual prompting. There is no consciousness of a necessity in terms of any practical need. Such knowledge as this kind of inquiry may provide is not essential to fill in a gap in any accepted chain of knowledge. Rather, this type of inquiry indicates not a void in one's knowledge but an uncertainty about what is known. This type of inquiry, as Dewey has said, is prompted by doubt.

We ought to know, which is the motive behind this inquiry, really means that one does not know. When one *believes he knows*, there is no doubt and there is no intellectual inquiry. Sir James Jeans points out such revolutions of thought that constitute this "ought to know" type of inquiry. There were the Copernican theory that our sun and not our earth is the center of the universe, and the Darwinian theory that man is not the lord of creation. There was Newton's system of mechanics and gravity, proving that planets are governed by the same natural laws as the earth. These men, then, Copernicus, Darwin, and Newton, did not *have to know*. Their inquiries were prompted by the belief that they *ought to know*

whether man's previous knowledge about such subjects was really true.

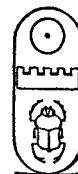
The title of our article refers not just to inquiry, but to *free inquiry*. Can there be any inquiry that is not free? To answer this, we go back to a brief reconsideration of the essence of inquiry. We have said that this essence was an intent, a particular aim or determinative. For analogy, one sees an unfamiliar phenomenon in the sky. His natural curiosity is aroused, and he feels he ought to know the nature of what he perceives. The method by which this inquiry is developed is precisely this: First, there is the urge—the desire to remove doubt and intellectual insecurity. Next, there is a decision and will to pursue a course of inquiry.

Actions arising out of will without our being conscious of compulsion may be called *free will*. But it is free only in the sense that our motivation appears to be wholly self-centered. It appears to stem from ourselves and not from any external influence. We will consider later whether our free will can be truly free.

Inquiry Not Always Free

What of those inquiries which we may be obliged to make at the instigation of others? Are they free? For example, a student is given an assignment consisting of subjects which he must investigate. Or an employee may be required to search for facts in some particular field of research. To judge these examples, we refer to our criterion which is: Does the suggested or demanded inquiry conform to our intent? If the will by which we make the inquiry is shaped by compulsion, demand, or the command of another, then the subsequent inquiry is not free. Most certainly an inquiry influenced by others and not by our own intent is not an intellectual inquiry. It is not motivated by the feeling that *we ought to know*.

Let us suppose that we have intent stemming from ourselves to go to school or attend classes. The intent is to learn what we think we ought to know. The whole session of school, so far as we are concerned, is really inquiry on our part. An assignment is given us by an instructor to read or study certain subjects. Such an inquiry, made at the



direction of our instructor, is not a compulsion. It is a correlate of our own will. It complements our original self-centered intent of desiring to learn. We went to school for that purpose, so we accept any suggestions or comments that further that intent.

Will, A Rational Desire

Let us return to free will. What shall we say that *will* is? A concise reply is: Will is a desire that follows from reason. Since it follows from reason, it is distinguished from organic desires. It is quite different from desires engendered by the appetites. When we are hungry, we want food. We do not reason whether we are hungry and whether we should eat. Our appetite tells us. However, to will ourselves to break habit, for example, is the result of reason. The decision arrived at becomes the urge, the desire, of which will consists. Thus, will is a *rational* desire.

We have said that reason and our decisiveness lie behind our will. And now we must ask ourselves: Are all our decisions strictly our own? Certainly, we realize that many factors enter into the decisions we make. Most of our decisions are composed of the substance of our experiences. But these are often the result of regional influences, such as local environment. They are influenced by those with whom we associate. They are also made up of what we see and hear in our daily lives. Such experiences become definite realities to us. They influence our thinking and our decisions. The world of the Eskimos is quite different from that of the Polynesians of the South Seas. Obviously, such differences of environment enter into and shape their respective decisions. We cannot escape such pressures. In fact, most times we are not aware of the difference between our environment and that of our neighbors.

Our decisions are likewise molded by opinions, conclusions, and suggestions by others. These enter our subconscious minds and frequently return to us consciously. What constitutes our will and appears to be a wholly personal conclusion is thus related to these *subconscious impressions*.

We said that will is a rational desire and not an organic one. But our think-

ing and our judgment cannot be entirely divorced from our emotional and physical selves. For analogy, we know that if we have a headache—a purely physical affliction—it materially affects our will, our rational desire to study and read. Certainly, more will power would be needed for studying under such conditions.

Let us assume that in childhood one acquired fears regarding certain circumstances. Out of these there developed particular frustrations and inhibitions. Subsequently, as an adult, these fears and frustrations would influence the individual's reasoning in various relationships. The causes of such urges and inhibitions might be entirely unconscious. This indicates that our will, no matter how active and positive it may appear, is never free from the influence of our emotional and physical selves. All of us have such forces shaping our decisions and will. What we will do, therefore, is a self-compulsion.

Our will may often seem opposed to our own nature. In fact, we may believe that we are opposing ourselves by suppressing an organic desire. There is the example of the ascetic who deprives himself of food and bodily comforts for some religious ideal. Yet, psychologically and philosophically, his will is not free. His religious training and experience, as well as his environment, compel him to will the action which he has taken. He is not really opposing himself, as he thinks, but rather he is *submitting* to the strongest of his desires. Thus our freedom is relative. Our inquiry is free only when we are not conscious of any external compulsion or strong emotion acting upon us. An inquiry, then, is relatively free when it is being made for what we believe we ought to know. As Dewey said: "Inquiry is practical because it involves making choices, manipulating motives, testing hypotheses and changing the situation of the investigation."

Inquiry and Religion

Now, let us consider religion from the point of view of inquiry. First, we ask ourselves whether religion is an inherent interest with the individual or whether it is an acquired one. Are we

(Continued on Page 413)

An Ancient Symbol

By ETTORE DA FANO, F. R. C.

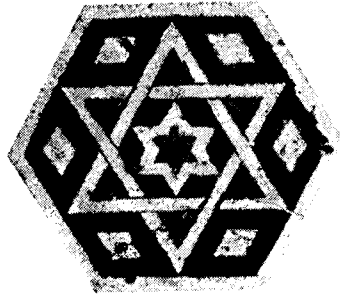
IF you ask anyone about the origin, history, and meaning of the two interlaced triangles, used as a symbol and called the *Magen David* or *Shield of David*, he will probably be at a loss for an answer. Chances are he has never given a moment's thought to the matter. But chances are, also, that once the question is asked of him, he will be intrigued to find a satisfactory answer.

The symbol is certainly of ancient origin. There are reasons to believe that it was known to the Egyptians, Hindus, Chinese, and Peruvians. Its use was certainly not limited to the Hebrews, any more than the cross, which is much older than Christianity, was used only by Christians.

Two interlaced triangles are to be found, for instance, in Arabic amulets of the 9th century, others in Byzantine magic texts, in German folklore, among the relics of the Templars, as the "stone of the wise" in alchemy, in the coat of arms of the Freemasons, as the "Order of the Seal of Solomon" in Abyssinia, in the old town hall of Vienna, and on several churches in Italy and Germany.

In Jewish sources it is called *Shield of David*, but everywhere else it is referred to as the *Seal of Solomon*. It cannot be definitely stated, however, just when the *Shield of David* became the acknowledged symbol of Judaism. It is found on a Hebrew seal discovered in Sidon and dating from the 7th century B. C.; upon a tombstone of a certain Leon Ben David from the 3rd century A. C.; on the synagogue at Tell Hum (Capernaum) in Galilee, from the same century.

It appears in the Jewish catacombs at the Villa Torlonia near Rome, and on the city wall at Jerusalem. When



The Magen David or Shield of David
A tile formerly in the synagogue at Toledo,
Spain. Reproduced by courtesy of the
Hispanic Society of America.

it first appears on Jewish buildings and objects, it often occurs in connection with other symbols; so it may have been conventional decoration only.

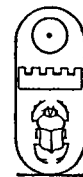
On the other hand, so few synagogues have survived from earlier periods, that the absence of the symbol is no proof that it may not have an older history than is actually known. It begins to appear more frequently on synagogues from the 16th century on, where it appears side by side with the Menorah—until then regarded as the Shield of David—which it gradually displaced.

The title *Magen David* appears first about 1148. The names of seven angels are given, each accompanied by this hexagram. According to an ancient view, angels, as well as demons and spirits, were created of fire and air.

The Zodiac was considered to be a circle of twelve signs, three each of which belonged to the four elements: fire, water, air, and earth. The hexagram was formed by the lines that connected the zodiacal fire symbols on the one hand, with air symbols on the other.

According to the Kabalistic view of two worlds, an upper and a lower, the two triangles, one upright and one inverted, symbolized involution and evolution, linking the visible and the invisible worlds—the representation of the Ten Sephiroth as the mathematical figure of the Tree of Life.

Mythologically, the symbol designated the emergence of the *microcosm* (man) from the *macrocosm* (the universe): the Zeir Anpin (immediate aspect of God) from the Aba Veumma (hidden aspect of God). According to this analogy, the Messiah David would



arise from the "bosom of Abraham," the foundation stone of the world.

As a Messianic symbol, the *Shield of David* represented the zodiacal sign of Pisces, the time of the year in which the Messiah was supposed to appear. It further denoted the seven days of the week, with their planetary overlords. The hexagon in the center, the most complete figure, was the Sabbath; the six outer triangles, the six week days.

Before considering the two triangles together, it may be well to examine them singly. A special preference exists for certain numbers, three and seven being favorites. They seem to have meaning for us although we may find it difficult to explain.

The Perfect Number

Three has been called the perfect number, and somehow it suggests perfection, completion, fulfillment. Rituals invariably make use of three symbolic steps. The Jews have three patriarchs: Abraham, Isaac, and Jacob. The *Pirke Avoth* states that the world rests on three things: Torah, service, and acts of mercy.

The Christians have the three kings who paid homage to the infant Jesus, and, of course, the holy Trinity. Practically all other religious philosophies and mythologies have trinities of some sort, probably deriving from the inability to see unity, which must be described in terms of three basic attributes.

One thing at least is certain: If the upright triangle means something, the inverted triangle must mean its opposite or counterpart, and the two triangles together express two opposing trends. The one triangle may suggest the branching out of the one into two, like a road forking out, or one branch growing two twigs, the opening up or the evolving.

The other triangle then suggests the unification of two into one, like two roads converging, or the union of father and mother for the conception of the child.

The two interlaced triangles could demonstrate a fundamental law of life: Two elements, fatherly and motherly, must unite for a new living thing to come to life.

Our early ancestors were few in number but now several billion humans inhabit the globe as the direct descendants of those early few. The lines of descent mark a huge and ever-growing triangle, the point at the top being the first man, and the ever-lengthening base line being the ever-growing number of men living at present.

If every man were the offspring of only one parent, the lines of descent would have diverged, and progressive mutation would have produced a great variety of human species—different and alien. Any vestige of unity would have completely disappeared.

Each person now living is thus at the lower point of another triangle, the upper side of which comprises all men and women who ever lived and had offspring. Actually, we must imagine the lines of ascendance and descent as weaving a stupendous fabric, linking and cross-linking into meshes of triangular shape: triangles with points upward alternating and crossing with triangles with points downward.

At each conception, the father cell and the mother cell uniting combine their genes, those wondrous molecules which are the carriers of all heredity. So, life's wise arrangement divides and reshuffles, each experiencing individually but returning his personal and unique experience to the common pool. Humanity, which was one at the beginning, progresses and yet remains one, true to itself forever.

Thus the flesh of every man bears the mark and memory of all humanity. Nobility and sordid baseness, ecstasy and despair, wealth and poverty, royalty and slavery, sanctity and perversity; these are potentially within each man, so that as he strives for the highest, he understands abjection and misery.

In the symbol, certain principles of a general significance can be recognized. First of all, the expression of a phase of the life which is within us: involution (all experience wrapped in seed or germ); and evolution (the germ sprouting and bursting into a new cycle of life).

Secondly, there is an expression of unity or unification. Whatever inter-

pretation is given to the *Magen David*, it will invariably turn out to be the longing of the soul for unification with that from which it has become separated. It will reflect our seeking for internal unity in a world of external contrasts, divisions and conflicts.

Man seems to dwell between two worlds and to have part in both: two worlds represented by two triangles. The triangle with the point upward is the world of material realities—finite, limited, transient, and mortal. It is the world of the many disconnected things. The base line represents the material basis; the point upward man's aspiration, ideals, and evolution.

The triangle with the point downward represents the spiritual world, the world of higher realities, of which man's soul is a part. It is infinite, above time and space and any dimension. Not limited, it is undivided and is the innermost connection, the deeper sense of everything. From this world, man receives the life impulse and his inspiration. The point represents the Shekinah, or God's immanence.

Two Worlds Unseparated

Here is the duality, the above and the below, the spiritual and the material, the divine and the mundane. This duality does not imply a real separation between these two worlds. The separation exists because man, in his limitation and confusion, fails to see the underlying unity.

The separation is the arch-error that initiates all errors; the arch-sin that begets all sins; the cause of all trouble and pain in the life of the individual and the whole of humanity. Whatever loses its connection with its true source and purpose is bound to become vitiated and perverted.

In Jewish practice the ritual of the *Havdalah*, which means distinction, is beautifully dramatized at the close of the Sabbath. In it God is praised for making a distinction between light and darkness, the sacred and the profane, the Sabbath and the days of work.

Distinctions should be made, but not for the purpose of dividing. Perhaps distinctions should be called *differentiations*, for on them the process of

evolution is based. The dark chaos that existed before creation *differentiated* into light and darkness, into space and matter, and increasing *differentiation* brought about the nebulae, the galaxies, the universe.

From a tiny seed cell of a plant, progressive *differentiation* brings about the roots, the stem, the branches, the leaves, the blossoms. All the organs of a living thing *differentiated* not for the purpose of separating, but in order that each might develop a special talent and ability to be utilized for the common good. All are synchronized, integrated, and work together for the fulfillment of one purpose.

All is dual in nature, and so the world is full of contrasts. If things contrast, it does not mean they must conflict, that one should eliminate the other. It is not a matter of one *or* the other, but of one *and* the other. They are two points, to be combined and synthesized to a harmonious unit, the third point.

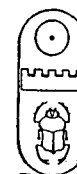
If existing distinctions are used to separate; if the various contrasts of the world are not *integrated*, the result will be *disintegration*—the constant threat and chronic ailment of the world throughout recorded history. It is the present mortal danger of the world, the danger history and current events point out more strongly every day.

Let us look again at the *Shield of David*. We live in a world of time; all motion is understood to be taking place in time. One triangle then may point toward the past and the other toward the future. Long, long ago, according to scripture and tradition, men believed in the one God.

Unable to understand the simple unity, they began to analyze it. They tore the simple concept into many fragments. These fragments, or mental images, turned to idols or graven images. Separate gods were conceived, gods which contrasted, which conflicted with one another, which were continuously in war against one another.

The Messianic Symbol

This may explain why the symbol was called the *Shield of David*, and why it was taken as a Messianic sym-



bol. David was the king who united Israel in one land and under one rule, and not for his personal vainglory. For centuries he has been called the symbolic Messiah who will reunite Israel from the four corners of the earth, reintegrate the world, and mark a new cycle in the history of mankind.

The Kingdom of Heaven will not come to an undeserving world. It will come only through your work and mine and that of all men of good will. The two triangles are shaped like arrowheads, and therefore they mean action. One may believe and yet be passive, but faith implies action.



Law and the Juvenile

By HERBERT W. BRITT, F. R. C.

A BABY is a person. Until this simple fact is understood and generally accepted there can be no actual solution to the "juvenile problem," neither can the human race evolve as rapidly as it might nor its civilizations maintain a steady upward path.

A baby is an intelligent entity with its own personality, which finds itself forced to adapt to an unaccustomed environment. It finds itself imprisoned in a sheath of flesh which it must learn to master, control, and dominate, and through which it is obliged to establish communication with others.

Failure to establish understandable communication is usually interpreted as a failure of intelligence or understanding, regardless of the age of the person. This is a fallacy which can easily be established by simple experimentation.

Let us select a person in this country who is assumed to be of the highest grade of intelligence, and the possessor of an unusual amount of knowledge and wisdom, who reads, writes, and understands only the English language as a means of communication.

Let us place this person in a room or some secluded spot, along with a similarly selected, intelligent, and in all respects, comparable person from another country, who does not speak, write, read, or understand the English language. Is anyone so naive as to believe that it would not take a considerable period of time before they could establish a means of communication and each come to a realization of the wisdom the other possesses?

Nevertheless, the average adult assumes that because he has difficulty in communicating his thoughts to the baby or the baby fails to communicate with him in an understandable manner, that the baby is inferior or lacking in intelligence. This is purely an egotistical reaction of superiority. It would shock the average adult to realize that the child, actuated by the same principle, frequently is bewildered by the apparent lack of intelligence of the adult.

A child is not an empty vessel into which something is to be poured, rather it is a fully charged vessel from which something of value is to be drawn. The adult has the opportunity to learn as much from the child as the child has from the adult.

There are a number of references in the Christian Bible to remarks attributed to Jesus, called The Christ, relating to children and directing the attention of adults to children as a source of understanding. If the statement is accepted, "that a baby is a person," these Biblical references would have an enlarged meaning.

The entity, comprising the baby, must first become accustomed to its sheath of flesh; then it must wait for the sheath to grow and develop to become usable. The entity must learn how the sheath may be used and must experiment with it to learn how to communicate.

During this period, the adult is the sole custodian and protector of this fleshy sheath. If he fails to protect and preserve it, then its value fails and it

must be abandoned by the entity possessing it.

If this happens, both the adult and the baby entity lose something of value—an opportunity to learn the lessons which can only be attained through the mastery and use of the flesh. We learn only through experience.

Each baby entity has some knowledge of value it can contribute to some other human being or group of human beings. It also has been given the opportunity to learn how to control, master, and use the physical form in order to arrive at fuller understanding.

The average adult, who does not understand or accept the foregoing basic facts, usually does one or all of the following things: He fails properly to protect and aid the normal development of the physical body of the child; he fails to permit the child to have an opportunity to learn by experience those things which that particular child needs to know; and he refuses to learn anything from the child since that would wound his ego.

If anything needs to be poured into the child, it is the realization that in a world populated by many diverse beings, each has a right to an opportunity to learn through experience.

This can best be expressed to the child by explaining that society has adopted certain rules of conduct, which will permit the diverse personalities and grades of humanity to live in reasonable harmony. Laws and regulations should be observed, not because they necessarily represent the highest truth or any truth at all, but rather so that all may live in reasonable peace and each have the opportunity to fulfill his own needs.

It is not sufficient to express this thought in words which convey the basic principle, but the adult must show he believes what he says by following the rules himself. Too often the adult takes the attitude of “do as I say, not as I do.” In such situations it would be far better to say nothing.

There would be a better chance that the intelligence of the child will cause him to do the right thing. Words which do not fit the speaker’s actions are correctly interpreted as an attempt to force or deprive, which invariably raises a spirit of rebellion.

Any person, regardless of age, who is obliged to exist in a strange or unpleasant environment, reacts in one of three ways: He tries to conform to habits and accepted rules of the environment; to force the habits and accepted rules to be changed or altered; or ignoring them, he retreats into himself and merely tries to keep his body and mind functioning.

Children in this respect are no different from adults. Those who follow the first course are usually considered as good children of excellent promise. Those who react in the second manner are generally considered “juvenile delinquents.” Those who react in the third manner are considered subnormal or antisocial.

What History Reveals

However, let us re-examine the three reactions in another manner. History establishes that those who follow the first reaction form the stable foundation which keeps a society functioning but not necessarily improving.

All progress and all retrogression in recorded civilization have arisen through those who have followed the second reaction. Most of the philosophers and religious leaders conform to the third, as also do most of the inmates of our mental institutions and almshouses.

From this analysis, it is evident that while civilization requires for stability a majority of people with the first reaction; nevertheless, if there were none reacting in the second and third manner, civilization would become static.

It should be apparent, then, that the future rise or fall of world civilizations *actually depends upon the children classed either as delinquents or subnormals*. The ultimate answer requires a solution to the problem of creating a favorable environment for the delinquents and subnormals so that civilizations may rise instead of fall.

We cannot accomplish this through force or hypocrisy. Force merely produces counterforce, sometimes delayed, as in the case of a time-bomb. “Do as I say, not as I do” arouses disgust or resentment. Usually it results in an attempt to outdo the “not-as-I-doer.”

(Continued Overleaf)



Let us consider the solution which most produce for every problem affecting groups: "There should be a law;" or "the law should be changed."

Law and justice are two separate and distinct things. Few, if any, humans have arrived at a state of evolution or understanding where justice can be divorced from personal emotional reactions. There are as many different conceptions of justice as there are humans in existence.

Many agree in a broad sense, but each has his own little personal innovation to apply to certain situations. Laws are nothing more or less than rules established for the purpose of permitting groups to live in reasonable harmony, to protect life and property, and to settle disputes.

The effectiveness of law is based solely upon acquiescence or force. So long as the majority acquiesce, the courts can function adequately in settling disputes and punishing offenders. The person who loses a lawsuit seldom feels that justice has been done, but the vast majority accept the decision.

The person who is fined or imprisoned for violation of a law, merely accepts what he feels is the result of a stronger force. As stated before, force generates counterforce. The usual reaction is either the desire somewhere, somehow, to turn the force of the law upon someone else, or to bide time until freedom from restraint permits an attempt to outwit the law.

Juveniles react no differently to the law than adults, except that their reactions are often more convulsive. However, since children are people, the laws should be uniform for all. Class legislation is the greatest destroyer of the value of law.

Law is not the true solution to the problems created by juveniles. It is at best a poor palliative. There must be recognition that a child is not a robot or a mechanical brain into which prepared material must be fed. Rather, he is an intelligent personality from which something is to be drawn. If we wish to draw water from a well, a pump is used. If we wish to draw from a living creature's intelligence, we need to apply the proper stimulus. Failure to use the proper stimulus is the basic cause of most juvenile problems.

[412]

Retirement Timetable

By LEE NASHIEM

(Lee Nashem Agency, Ltd., New York City,
New York)

MANY retire with no more preparation than if they were going on a week-end vacation. When they encounter its usual problems—boredom, a place to live, inadequate finances, and all the others—the bright "golden years" become a bit tarnished, and they die *early!*

Over the past 28 years I have seen many succeed admirably and achieve a happy, comfortable state; regrettably, I have known of some who failed. My experience indicates that you can achieve your retirement goals and enjoy "life after 65"—if you make it a pleasant transition.

- *Start your retirement plan early, during your most productive years. Work toward a specific date, and consider where you would like to live; how much you will need per month; what present hobbies could produce incomes later.*

- *Study your "assets," present and future: figure your current insurance and what income it will bring at retirement; your pension, if you have one—how much per month it will give you.*

- *Work out a budget that will fit your income and leave a comfortable margin. Allow for emergencies—probably one or two months' income. As advancement in your job brings more income, don't immediately spend up to it. Add some to your surplus, and invest it. (This you may do on the advice of a reliable counselor; but you should learn something about investment yourself.)*

- *Keep track of expenses. Remember Mr. Micawber: "Fifteen shillings income, fourteen shillings outgo: security. Fifteen shillings income, sixteen shillings outgo: disaster."*

- *Spend wisely. Installment interest is far higher than you think—often up to 20%. At tax time, a consultant—if your income is sizable—may help you cut down on taxes.*

- *Make a retirement timetable. In your thirties, think about increasing your income. In the forties, learn to manage it. In the fifties, finalize your retirement plan.*

- *At sixty see that your will is in order and up to date. Get legal advice on estate taxes. Be sure all important papers—will, stocks, bonds, deeds, insurance policies—are in a safe deposit box with access to an executor.*

- *Medical checkups are a must through the years, but now is the time to follow your doctor's advice on diet and exercise.*

—Central Feature News

RELIGION VERSUS FREE INQUIRY

(Continued from Page 406)

born with religious inclinations, or do they arise out of our environment and experiences? The majority think of religion in the objective sense. To them it consists only of externalities, rites, ceremonies, creeds, and dogma. It is obvious that these are acquired. Each of us knows where they may be taught in our community and how they must be learned objectively. The usual media for such are the clergy, religious institutions, and the family.

However, when we accept and willingly retain something that comes to us externally, it implies that there is an inner response to it. It suggests that we are emotionally satisfied with it. For analogy, the kind of food we eat and the manner of preparing it are acquired habits, but the appetite that desires the food and compels a search for it is not a habit. Likewise, the religious spirit is motivation. It is *subjective*. It is a feeling from within. It is not an acquired state or condition. As Paul Radin, noted anthropologist, said: "This feeling itself is not a simple unit. It is characterized by a far more than normal sensitiveness to specific beliefs, customs, conceptions, manifesting itself in a thrill, a feeling of exaltation."

In a complex society, there is not so great a consciousness of these subjective feelings. The individual in a society such as our modern world may be tied fast early in life to the *objective* side of religion in which the rites and doctrines are given prominence. However, a study of primitive people and their religious beginning discloses the subjective origin of religion. If one will carefully analyze his own religious interests, he will discover that they stem from inner feelings.

Fear of the Unknown

The first manifestation of religious feelings are negative in effect. There is a fear that predominates as a primitive influence in man's nature. That which appears as *unknown* and *unconquerable* precipitates feelings of awe, helplessness, and terror. What he cannot understand, nor whose influence combat, is often thought to be transcendent. It seems to rise above the individual in

every respect and he comes to fear its power. Some of these fears have been called natural mysteries. They are birth, puberty, disease, and death. To most, mystery still surrounds these phenomena and to some extent fear of them remains.

Man realizes his own causative nature. He knows that through the exercise of his physical and mental functions he can produce specific effects. However, the primitive mind projects this personal causation to unknown phenomena. He believes they have some inherent purpose, that they act with intention. Earthquakes, tidal waves, floods, lightning are all thought to be determinative acts. It is believed that, like man, the phenomena are directed by a power within. From this belief there emerged the notion of *animism*, that all things are imbued with spirit and are alive.

The Early Gods

Personifying objects and conditions and imagining them to be causative beings, aroused mingled emotions in man. He felt admiration, love and reverence, as well as fear, for these imaginary beings. The god idea was at first an extension of man's belief in superior mortals. The early gods were but superhumans possessed of exalted power. As E. P. Tyler says in his renowned work on primitive culture: "As chiefs and kings are among men, so are great gods among lesser spirits."

We know that some natural phenomena have a salutary effect upon us, whereas others appear to be definitely destructive. Further, natural phenomena may appear beneficial at one time and detrimental at another. Rain can be a blessing to man or adverse to his welfare. Good and evil, then, are the qualities which man associated with deified natural forces. The goodness and evil were determined by the effects they had on man's life.

In many instances, the god, in his relations to man, seemed to be both good and evil. However, in Zoroastrianism we find a dualism of gods definitely established. Ahura-Mazda was declared to be the god of light and



goodness. His opposite, Ahriman, was a deity of darkness and evil. These two were in constant conflict for the domination of man's soul.

Man's being motivated for good is both biological and psychological. It is the desire for harmony with his surroundings. The good is the desire for that which appears agreeable and pleasing. This agreeableness is not only sensuous; it is also mental and emotional.

This notion of good has a subjective origin. It is the desire for inward as well as external harmony. The content of good, however, is always interpreted objectively and varies with different social groups. Yet the desire for good is the same instinctive impulse in all people. Of course, variations in sensitivity depend upon inner feelings.

Another subjective factor and element of the religious spirit is a desire for the continuity of life. This springs from the instinct of self-preservation. People of most primitive societies look upon death as the discontinuance of this physical existence. They cannot help but arrive at this conclusion when they see the deterioration of the body into impalpable parts. Consequently, man has fought death and feared it since his inception as man. This is due to the tremendous biological urge to live, the blind striving to be.

The conception of the duality of man's being—that it possesses spirit—gave hope for the continuity of life after death. The doctrine of immortality, therefore, became a central element in almost all religious systems. Man not only wants to live in another existence after death but, in terms of happiness, hopes for goodness in that existence.

Religious feeling, like other impulses which man experiences, engenders action both in thought and deeds. Man wants to invoke God's blessing upon himself and seeks the Deity's intervention in his behalf. He strives to increase his happiness by recourse to divine means. He also tries to assure his immortality. As actions and thought, all of these things constitute inquiry of religion.

Two Kinds of Intent

There are also two kinds of intent: The intent of *having to know* something; as well as the intent of *wanting to*

know. With most followers of orthodox and formal religion, religious inquiry is by necessity. They believe they *have to know* ways and means to acquire personally what the doctrines of the sect have promised. Most do not desire to know the nature of their own religious feelings. They have no desire to reflect upon the subjective motivation of religion, believing it is only essential that they have a connection or association with external agencies, such as the church system. They believe this agency will bridge the gap between natural or mortal existence and the supernatural. It is not that the religious system specifically makes such claims, but that the individual so construes from his association with it.

Such inquiry into religion often provides only temporary emotional satisfaction. No truly personal religious experience is to be gained from this type of inquiry. There is but the temporary psychological relief of knowing that he is conforming to rites and customs associated with religious ideas. It is a kind of satisfaction by association. Let us use an analogy: One desires to go to a certain destination, and a friend directs him to take a particular bus. At first he feels relieved in the assurance that he is going in the right direction. But after awhile, when his bus does not arrive at his destination, he begins to get restless. Finally, he knows he must leave the bus and try another.

Creeds and Doctrines

Dogma and creed are founded upon implied authority. There are two ways in which this is established: First, there is the *religious experience*, the subjective feeling which, as said, is the foundation of religion. Accompanying this, is a chain of ideation, thoughts which the individual comes to associate with his religious experience and the meaning it has to him. These subjective impulses manifest themselves in exceptional personal power and unusual demonstrations. The behavior of one having an exceptional religious experience may so attract the attention of others that they will emulate him. Such were the beginnings of Buddhism and Islamism. The creeds and doctrines engendered by such experiences are held authoritative because of the so-

called supernatural experiences underlying them.

There are other creeds which have been established exclusively on theological dictum. They are church postulations and rules adapted to some religious theory or ideal. The famous Nicene and Lateran Councils of the church are examples of authority conferred upon doctrines by decree only. Religious dogma compels the acceptance of the ideas it expounds and obedience to them. If the dominant impulse in religion is from without, to accept such dogma and traditions does not constitute free religious inquiry. In fact, it is not even a true form of inquiry from the psychological and philosophical point of view.

Religious inquiry should have a *mystical* origin. It should arise from introspection, the introverting of our consciousness upon our own feelings. It should stem from a doubt about our feelings of exaltation in connection with the religious experience. The doubt should concern their meaning and the manner of expressing them. Consequently, the true religious inquiry is *self-originated*.

When religious inquiry arises from such reflection, there is, then, no allegiance to a system or creed. Affiliat-

ing with a religious system, or accepting a creed, is then done because it seems to complement the feelings; that is, the first experience, and results in true mental and emotional, or spiritual, gratification.

The dogma, the religious system, which the individual chooses, may be an inflexible one; but the inquiring religious nature of the individual is not inflexible. In such a case, he is conscious that the externalities of his religion, its rites and ceremonies, are wholly subordinate to his personal religious feelings. What he believes and what he practices will have a parallel for a time with his personal subjective expression. He has, however, no obligation binding him to rules and methods which may no longer satisfy him. He feels free to pursue any course which he believes transcends his present one.

We conclude that pure religion is not fundamentally or basically opposed to free inquiry. Pure religious inquiry is searching for and investigating that which removes doubt regarding our cosmic relations. It is the search for what *we ought to know* about the harmony of our being with the rest of reality. The motive for such inquiry must always spring from the individual himself.



Paragraphs for Parents

By NEDRA A. NILES

Director, The St. Michael School, Dallas, Texas

THERE is still misunderstanding about when learning begins; but it is certain—though the thought may be devastating—that *children are learning all the time*. There is never a void.

As a teacher of young children, I should like to suggest that the most important steps in the child's learning are taken before he is six! These are a matter of attitudes and relationships basic to his learning, his living with other people, and with himself.

The importance of preschool learning within the school atmosphere seems to have gained wide acceptance throughout the United States as reflected in the

growing number of schools serving three-, four-, and five-year-olds.

This indicates a recognition of the importance of learning during the early years; so it always comes as a shock to hear that the child's learning starts with the more formal experience of reading in the first grade. I am primarily concerned with the earliest experiences of childhood and with the effect those experiences have on the child's learning within the school.

If the first grade is the child's initial school experience, that formal learning will be accelerated if he has an extended attention span and the skill of listen-



ing; also if he is perceptive in noting differences and similarities.

He needs muscular coordination, both in handling pencils and scissors and in running and skipping. He needs to be able to remember instructions and simple directions in sequence, numbers, words, and rhymes. He needs to be able to express his ideas with adequate vocabulary and in related sentences.

These basic attitudes, if successfully started in the very early years, will not only make first grade exciting, but also pave the way for a more productive and creative life. The schoolman recognized that the parents are the teachers when he said it was more helpful to interview them rather than the prospective students, for *these important feelings are taught at home.*

Among these attitudes are the feelings of the worth of oneself, the worth of others and a respect for them, and an all-pervading attitude of trust or faith. The first attitude is the feeling of self-worth because this is where the infant or child begins. He is at first primarily concerned with himself.

Finding Out About Himself

His finding out about himself includes freedom of activity, certain protections, the encouragement of self-confidence, the development of independence, and the time to be curious and to investigate. Within the framework of certain limitations which physically protect him, the child should have freedom of activity, and freedom from fear.

Schools for small children extend this opportunity since the size of rooms, the equipment, and the guidance are all designed to give freedom of activity. If the child is to grow in his feeling of self-worth, he must be praised for his accomplishments.

He must be encouraged to be independent as soon as he proves himself able to take the responsibility that goes with independent action. His life must not be so full of planned activities that he does not have time to wonder, to be curious, or to daydream.

From feelings about himself to feelings about others, is an almost imperceptible step. The child has constructive and destructive emotional reactions and grows when he is taught to accept them both and direct them into creative and acceptable channels.

The outraged child who hits a playmate when a toy truck has been taken from him is only further outraged when punished by an adult for the hitting. The parent or teacher should understand the natural feeling, express that understanding sympathetically, and suggest a more acceptable way of settling the difference.

Too often when we think we are teaching control of the emotions, we are only teaching the child to hide how he feels. In kindergarten we talk a lot about sharing with others, and taking turns. This is concerned not only with swings, puzzles, and books; but also with time—giving another a turn to talk and listening to him. In such small ways, respect for the worth of others is learned.

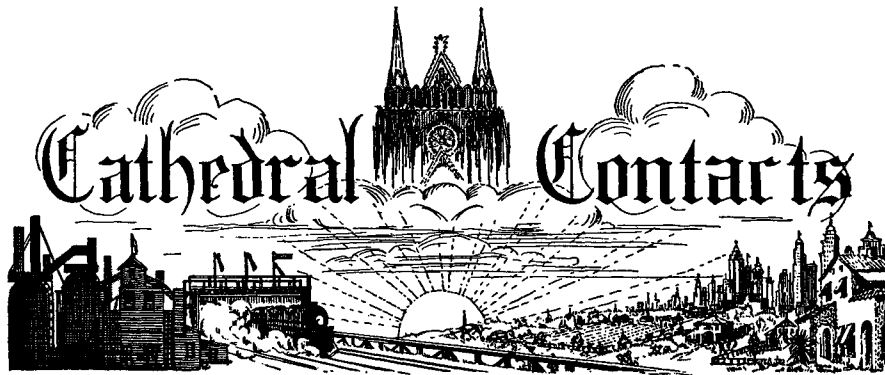
From self and other people it is but a small interrelated step to wider realizations. Here more frequently the adult learns from the child. Children are physically closer to the beauty and the wonder of the earth. They are more responsive to worship, can give themselves with more ease and fewer reservations to the mysteries of faith than most adults. In this area, as in the others mentioned, the teacher and the parent must provide the opportunity, the atmosphere, and the climate. And that, I believe, can best be provided by parents in four ways:

Take time to listen to your child: You are learning as well as teaching. Wait after school until he is ready to tell you about his day. It will be more rewarding than to meet him with, "What did you learn today?"

As an adult, you have a variety of interests and activities, but being at home at least most of the time while your child is there is better than letting someone be there in your place.

A certain framework of behavior that includes some positive standards and some prohibitions is necessary; but aside from that, allow opportunities for the child to make his own decisions as he is able. If you give directions *all the time*, you will be tuned out.

When your child is three, let him be three; and five when he is five. Challenge him to the next step of growth, but do not be so concerned with the challenge and the next step that you fail to appreciate him *where he is now.*



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.*)

ETERNAL THANKSGIVING

By CECIL A. POOLE, *Supreme Secretary*

IN the country where I now write, this is the month in which a day is set aside for all people to observe a Day of Thanksgiving. This tradition is also observed in many other parts of the world. In setting aside such a day, we acknowledge the privileges that have been ours and the benefits that we have received during the preceding year.

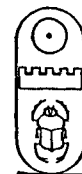
In setting aside one day for thanksgiving, we acknowledge man's necessity for giving consideration, attention, and acknowledgment to the forces outside himself upon which he is dependent, and to which he owes thanks for his life and its benefits.

The day itself, whether in one month or another, is not so important as the

idea that has caused man to set it aside. In observing one day, we should not lose sight of the fact that man's life and all its benefits are a continuing process and not just an incident to be compensated for by being thankful on only one of three hundred and sixty-five or fewer days.

Man's life should be a constant reminder of the fact that his existence is owed to a force outside himself. Man neither gives nor takes life in the literal sense. It is a force that manifests in his body and gives him the power of being, as well as the attribute of individuality.

We should be thankful for that force and thankful, too, that we are able to



express ourselves in a complex environment, which serves both as a challenge and as an opportunity to use the forces which are ours as individual beings.

Too often our thankfulness is in terms of our material gains: If we have been fortunate in the accumulation of material things during the intervening months, our thankful expression is great. If we have suffered physically or by material loss, then our thankfulness finds an expression of less enthusiasm. We should realize, rather, as we look back over our experiences, that all is relative.

Those who have little should be thankful for the attainment of even a few of the blessings of life, be they material or nonmaterial. Those who have much should be thankful for their possessions and realize the responsibility for their proper use. Thankfulness is not to be restricted to one day. Thankfulness is a part of eternity; that is, it cannot be limited by any measure of time.

Many individuals have written on the subject of thankfulness and our attitude toward it. It seems to me that not much more can be written to express the feeling of this season. Recently I discovered quite by accident a thanksgiving message written by the first Emperor of this Order, Dr. H. Spencer Lewis, more than thirty years ago.

I believe that the truth his words expressed carry my thought of thankfulness as an eternal process, not bounded by time, and that we can heed his words today as well as when they were written:

My Thanksgiving message to you is to believe in that eternal justice through which that which is real abides and that which is in the nature of pretense vanishes. Always through earnest de-

sire has come such achievement as the world has known.

Every loyal obedience to the inner call of duty, every attempt at speaking bravely the thing that is within one's own heart, every attempt to utter kindness and good will brings us into connection with the whole history of the upward movement of the world. One who thus faces life has no fear of putting forth to the full all the power that is within him.

The great mistakes of the world have never come through too much effort, through too great ideals. The world cannot be moved by mere wilfulness, and that which belongs to our wilfulness, to our mistakes, we may leave to that kindly oblivion which covers all things in the end.

What remains is the love of truth, the sincere desire and the generous ardor. We must acquit ourselves like men, be the odds against us or with us, and work out for those who shall come after us a better world than we enjoy.

It seems to be true that men have found less comfort in spiritual things as their lives have been more softly couched in comforts. Contact with the sorrows of the world, the human touch with evolving mankind, and the struggles, strifes, and challenges met only fire and strengthen the one who is truly actuated by noble ideals. Truth, justice, and love conquer always.

How grateful are we, O glorious God, for Thy bounties and Thy eternal life which abideth everywhere for all beings and to the glory of all peoples. We adore Thee! We worship Thee! Thy being riseth with us as Thy great symbol of light riseth daily on the horizon and bringeth all men to their knees at sunset. We give thanks to Thee eternally and forever and ever!—Amenhotep IV.



**The
Rosicrucian
Digest
November
1961**

Any one thing in the creation is sufficient to demonstrate a Providence to an humble and grateful mind.

—EPICTETUS

Exercise Your Imagination

By LEE E. WELLS, F. R. C.

VERY early in his formal instruction, certainly, if not before, the creative writer's attention is called to the importance of the imagination and the key role it plays in all aspects of life. Certain techniques are given for its development and that of its allied factor, visualization.

Although imagination and visualization may be thought of as mere tools of the writer, they have a much wider significance. With them, life ceases to be the humdrum drifting that it all too often becomes. With imagination, we escape being victims and become directors of events and circumstances. We are no longer shaped by events, but become the hammers that shape them to our goals. Vague hopes and dependence on "luck" change to definite goals. Life has aim and direction, excitement and color.

All too often, imagination is considered impracticable; its value questioned, or dismissed as visionary "daydreaming." If it is uncontrolled, not shaped to the realities about, it does become a waste of time and has no meaning.

Who has not known persons who merely dreamed of becoming dramatic stars, multimillionaires, executives, writers? These are all worth-while ends; but when the dreamer does nothing but dream, we are inclined to say, "his imagination runs away with him." And it does. There is no control or direction.

But what of the person who has the dreams and then visualizes the first step from his present circumstances toward the distant goal of his hopes? He exercises his imagination in a creative manner. He begins to shape events in relation to his life and we no longer say he dreams but that he has ambition.

It may be that due to circumstances or age we cannot shape long-range goals for ourselves. What then of the imagination, has it no importance in our lives? Of course it does, and here again we find new beauties and deeper meanings.

By its dynamic use we can discover universal meanings in the shape of

events, discern beauty and depths of character in the people about us. And that same depth, beauty, and meaning we will be amazed to find in ourselves and our emotions.

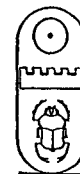
Consider the unknown cobbler in Germany, each day making and repairing shoes; never going beyond the limits of his town. One might say his life's routine was dull and drab. But using his imagination in a creative way, he discerned great universal truths. He sensed God and the operation of Cosmic laws everywhere about him. His thoughts and ideas live on, making him venerated today as one of the great mystics of all times—Jacob Boehme.

It is by this creative use of the imagination in the ordinary things of life that the masterpieces of art and literature are made. Charles Dickens saw the whole tapestry of life in the humble, the poor, and the struggling. He makes us laugh and cry with them, pity them, and feel their triumphs and disasters. He makes us recognize the universal in the humdrum. Who can forget Micawber, Uriah Heep, Oliver Twist, Mr. Pickwick, Edwin Drood, David Copperfield? Dickens saw them in every by-way: His creative imagination made them immortal.

Honoré de Balzac in France did the same in a series he called *The Human Comedy*. Guy de Maupassant saw universal truths in the peasant and middle-class Frenchman: His stories are part of the world's classic literature. Out of the most humdrum of situations and people, Gustave Flaubert created *Madame Bovary*.

All of Shakespeare's characters, it was said, are "transplanted Englishmen." In a sense this is true, for in the men and women about him in the London of Elizabeth, he saw all men and all women. His creative imagination presented them so clearly that we immediately recognize the universal truths in them, the undying human spirit.

The same is true of better writers today: When touched with the creative imagination of Albert Camus, John Steinbeck, James Farrell, John O'Hara,



Thornton Wilder, or André Maurois, the ordinary can become wonderful!

The Writer's Perception

What makes the difference between the writer's perception and that of other men?

Above all, it is the creative use of the imagination as well as of that secondary but important tool, visualization. It is a controlled use, however, not a haphazard dreaming and a series of vague thoughts.

It may well be that all are born with a certain amount of imagination, but the writer's is the result of deliberate training and constant use. His is a profession from which truly there is never a vacation.

There is not a conscious moment that is not storing away material for his later use—a scrap of conversation, an incident on the street, something momentarily seen in passing, a tone of voice. All these unrelated things the writer trains himself to store away in his memory.

De Maupassant once saw a peasant pick up a small piece of twine. Insignificant, yes. And yet afterwards—who knows how long?—his imagination combined it with other seemingly unrelated incidents in that unforgettable short story, *The Piece of String*. French thriftiness . . . a village street . . . innate suspicion . . . a peasant . . . legal procedures . . . an insignificant bit of trash. Combined with a wry understanding of human nature, they become a classic.

This combining of apparently unrelated things is the very heart of the creative process—in writing as in all art forms, including life itself: "Imagination is principally the constructive process of the mind. It is the combining of mental forms to comprise a *new image*, something not yet outwardly experienced." (*Rosicrucian Manual*.)

Hand in hand with imagination goes visualization—forming "living pictures" within the mind—a term that perhaps the following example and analogy will define.

A photograph of a street scene in New York may ordinarily be seen and identified as a picture of a place. If the photograph is removed and the

scene recalled—seen again in the memory—that is *imaging*. The photograph is seen as it was—a photograph, nothing moving, nothing alive.

But in *visualization*, it is not the photograph that is recalled; but the *place as it must be*. It becomes three-dimensional, and perhaps even more. People move along the street, their voices are heard, and the rumble of traffic. The heat of summer or the biting cold of winter is felt. There is an awareness of smells, atmosphere, tone. It is alive.

More than that, we discover we are not looking *at* the picture, but we are *in* it or, rather, it is *around* us. For the moment, we are *there*. The picture is a *living* one.

It is this living picture with which a writer works. The sharper and clearer the picture, the better a craftsman and an artist he becomes, and the more he makes his readers see and feel the story, the play, motion picture, or television performance.

The Television Play

The television play, incidentally, is an excellent example of the necessity for visualization. It is true that for the viewer a picture has been made on a material set or before an actual background with moving actors.

But none of this was possible without the "shooting script"—and this was written with nothing before the writer but the paper in his typewriter and four ordinary office walls about him.

The television writer works wholly by visualization. He must visualize the scene as the camera will show it. The gray, blank eye of the television set must come alive and show him the *living* picture often months before the camera is activated. He must be *in* that picture with all its details from the start. He must see the characters enter and move about; hear their voices, feel their emotions. He must write the dialogue as his creative imagination inwardly creates it.

While he is doing this, he is also projecting into the viewer's mind, seeing with his eyes, sensing his reactions. Thus he is able to realize how the scene will be accepted.

He may rewrite it, sensing that boredom will result because there is no movement. The scene is static and he corrects that. He keeps the television screen in his mind's eye every second and sees that the picture on it is moving and exciting. He *visualizes*.

Weeks or months later, producer, director, actors, cameramen, set designers, costumers, technical workers bring to the viewer the picture he visualized—the result of the creative imagination and its companion, visualization.

Here they are used in perhaps their most dramatic form; but the writer is only applying that which we all have

and must use if we are to enjoy life fully.

By creative imagination, we may expand our consciousness—see in ourselves, our neighbors and friends, aspects of universal humanity rather than ordinary individuals. Likewise, we visualize our goals and, through *living* pictures, reach them step by necessary step. We can see our world with new beauty and new depth. We can combine old facts into new combinations so that our lives will be filled with interest and drama.

Start now. Exercise your imagination and you will begin to reshape your life.



Man Is the Measure

By SURENDER LAL BERRY, D. F. C.

WHEN did man first learn to count and measure?

The evolutionist chooses primitive man as the starting point to evaluate present-day development. This gives logical coherence and understanding to an evolutionary pattern, but it always leaves gaps to be filled with guessing.

The collapse of a civilization may revert man to a primitive state, but would not something of a culture be built into the cells of man's being? Does he always begin again at the same primitive level? If so, how could a particularly enlightened man appear thousands of years ahead of his time?

Even primitive man, however, conscious of the material world only within the limits of his immediate environment, believing it to be flat, had a need to measure—and the means to do it. His own feet and hands permitted him to count to four. Early ideographs suggest that he came to regard a bird as a higher, more divine form of life; so he may have seen a correspondence between his feet and arms and the feet and wings of a bird.

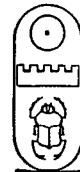
When man learned to look at himself more closely, he extended his ability to measure. The fingers on one hand permitted a count to five, two hands to ten. Out of the magical power of ten arose a divine significance.

Strangely enough although man thought of his hand in terms of fingers, he continued to regard his foot as a whole—two feet and ten fingers, producing a natural count of twelve. Thus he seems to have divided the day and night, forming the concept of the hour.

When he looked at the night sky, his imagination leaped to a glimpse of immensity. Groups of stars became recognizable and familiar shapes, and he gave them names—names and symbols surprisingly similar, considering his widely varying background.

The heavens, too, yielded the number twelve, the twelve heavenly signs by which he marked the passing year. (He later divided them into three to provide a measure of ten days, or the decan—and the number 36 came to play a part in his measurement. How much later, we cannot presume to say.)

(Continued Overleaf)



Thirty-six was the divider of the year into decans. The five or six days needed to complete the year, he devoted to sacred feasting; thirty-six, chosen divider of the circle and the sphere. And 3600 subdivisions of a degree formed the basis of a second of arc. While this knowledge has survived, it provides only a hint as to the real extent of early man's mental expansion.

One of the keys in tracing out the material roots of modern knowledge is the origin of the words in which it is expressed: the science of semantics. Etymological dictionaries show the lines of descent for most words in current use.

Henry I of England is credited with re-establishing the English yard as the distance from the point of his nose to the end of his thumb—but semantics and common sense are against such explanation. In Anglo-Saxon, "gyrd" was the word for rod or stick, and it was the basis of the yard long before the reign of Henry. It is probable, however, that the coincidence was seized on as an opportunity to exalt the king—or perhaps call attention to his nose!

North American Indians measured a day's journey by the distance a man could travel between sunrise and sunset. The variation of daylight in summer and in winter necessitated a seasonal interpretation. So did the capabilities of a sturdy warrior in contrast to weaker brethren. A day's journey, therefore, had only a loose meaning.

The stride or pace served for small distances. To the Romans, this amounted to a double step of about five feet, and a thousand such paces constituted a land mile.

Traditionally, the cubit is the length of the forearm, from the point of the elbow to the end of the middle finger. But there are many cubits, among them the royal and the sacred, each a particular measure, used for a specific purpose.

Variations in Standards

Variation always presented a problem. Rome established standards and preserved them in a temple. They were arbitrary, although convenient, and had no claim to universality. They became standards only while the Empire flour-

ished; with its fall, chaos developed, until in eighteenth-century Italy there were over 200 variations known as the *foot*.

Sixteenth-century Germany had already recognized to a limited extent individual variation and allowed for it by taking the foot measure of any 16 men who came out of church and calling the average the lawful foot. Fluctuating standards and a smaller world made a satisfying basis for measurement all the more necessary.

The metric system was a magnificent attempt at the answer. Originally, the meter was one ten-millionth part of the distance from the North Pole to the Equator. As long as man's concern was with measurements on the earth's surface, the meter did very well; but the earth is curved, and you cannot use accurately a curved unit for straight measure, can you?

Anyway, the earth is not a perfect sphere, and the selection of arbitrary points on its surface, to obtain the measure, gave the meter a less universal look. Modifications made it even more arbitrary, until in 1875 the meter became established as the distance between the center of two lines engraved on a platinum-iridium bar.

The world owes France a debt for providing for almost a century an unchanging datum point of measurement. The scientist particularly is grateful, for it enabled him to compute more and more accurately.

The United States and Great Britain have legal measuring lengths, but there is no guarantee that these will not change with time. In fact, the British yard shrank from the measure re-established in 1834, although checks with the French meter keep it constant now. Both the United States and Britain economically specify their legal measurements in relation to the French bar. This dependency on France gives its meter an international look, but as measurements in a universal sense, *one is as arbitrary as another*.

It was natural enough for the first British settlers in the New World to bring British measurements with them. With the growth to independence, these were modified to create new standards without changing the terminology. The

nautical mile, for example, means 6080 feet in Britain and 6080.2 feet in the United States. For a Britisher to understand the meaning of this relatively new American measure, he must first translate miles into equivalent British feet. These variations amount to substantial differences over great distances and emphasize the urgent need for a universal standard.

Man uses the material world around him to advance universal evolution. The natural datum point for this measurement would be the earth itself—the material center common to all life on earth. It might be argued that a universal measure should be based on the sun, its symbolic center.

There is no material way, however, for the sun to provide us with accurate measuring rods. A distinction must be drawn between measurements on the surface of the earth, that is to say, curved measurement and straight-line measurement.

A minute of arc forms the basis of the nautical mile, and if the earth were a perfect sphere, there would be no argument. Map makers, as a rule, make practical adjustments for the actual shape of the earth. The working nautical mile arises from a practical need to understand terminology and to calibrate instruments for measuring speeds and distances traveled.

Measurement the Basis of Advancement

In a precise scientific age, measurement is the basis of all advancement. Accuracy in terms of millionths cannot be achieved without adjustment towards a universal standard. Fundamentally, the curve of geographic calculation cannot remain as the basic standard for straight-line measurement. The true straight line can be formed only within the earth itself by the use of the polar axis about which the earth rotates.

When other planets can be surveyed with accuracy, mankind may evolve more universal systems, but for the present, the center of the earth as a material datum point will have to suffice.

The motion of our planet and its relationship to other planets provide the key to varying aspects of our universe. While the motion and geometry of the earth's orbit are known, the fact that the material axis of the earth describes a precessional conical circle in space every 25,694½ years is not sufficiently taken into account. The true axis, therefore, is not a changeable material quantity, but an invisible, nonmaterial, immutable quantity about which the material axis rotates.

If this polar axis were divided into 100 million parts, we might achieve a measure so close to five inches in modern measure that only a precision micrometer would detect the difference. Five hundred million parts, therefore, provide a standard measure close to the modern inch. At one time, the universal inch and the British inch were precisely the same measure.

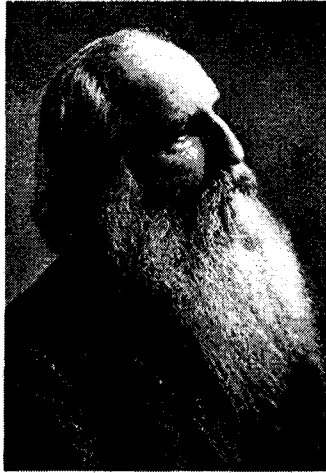
Britain's Stonehenge Circle is an earlier form of measurement. It is no coincidence that a circle drawn within the interior of the great stone circle has a circumference of 3653 British inches, approximating the dimensions of the Solar Circle on a reduced scale of ten inches per day.

A thousand years before Stonehenge, however, Egypt's Great Pyramid of Gizeh, "The Measure of Light," concealed in a secret shaft in its exact mathematical center *the universal inch*.

The true datum point for man, however, is not outside himself, but in the invisible, abstract world of mind, heart, spirit, and soul. There, in a nonmaterial universe without time and space is his center, God, out of which man comes, into which he goes—and by which he measures himself and all things.

EGYPT TOUR Enthusiastic response to the 1962 Egyptian Tour opens way for a second section leaving New York one week later on March 1.
Section 2 Same price, \$1,285.40. Deadlines are near—make reservations now. For information write EGYPTIAN TOUR, Rosicrucian Park, San Jose, California.





DR. RICHARD MAURICE BUCKE
Frontispiece to *Cosmic Consciousness*
—Courtesy E. P. Dutton & Co., Inc.

Dr. Bucke in Perspective

By BEATRICE E. TREAT, F. R. C.

LIFE is to be lived. Trite words; but thoughtfully considered, they become the key to the eternal question, "Why am I here?" When it is understood that life's manifold experiences comprise the textbook whose lessons endure within the structure of the personality, its challenges can be faced with understanding.

Adversity, disappointment, joy, can be accepted equally, for thus our lives acquire meaning: We are the sum of our experiences.

Those leaders of men whom we revere we measure by the breadth and depth of their experiences. Their sorrows were transmuted into compassion, their failures into tolerance; their joy overflowed into generosity, and gratitude expressed itself in service. Such personalities illumine the pages of history.

By their nearness to our own century, however, some have not yet enjoyed the full hallowing of time. Dr. Richard Maurice Bucke is one. His steady voice, measured by the cadence of his searchings and discoveries, will continue to speak to an ever-growing audience, for sixty years after its first publication, his book *Cosmic Consciousness* this year is having its twentieth printing.

As the seed bears within itself the potentials of its maturity, so does the

fruit contain the seed: *Cosmic Consciousness* is the summation of Dr. Bucke's experiences, a free-giving of self. To know the book is to know the man since in essence they are one.

Written over a period of nearly thirty years, this probing, analytical study of the third level of consciousness—termed Cosmic consciousness by Dr. Bucke—remains an authoritative statement, illumined by the glow of his own transcendental experience, in 1872, at the age of 35.

This is no rhapsodical and ineffectual utterance associated generally with a phenomenon pronounced *indescribable*. Rather it is a painstaking study, analogically based and scientifically reasoned—authoritative because his own consciousness had been extended and refined.

Dr. Bucke describes and analyzes a level of consciousness which, to him, is inevitable in the process of human evolution. He calls it *Cosmic* because of its universal nature, a consciousness extending beyond the self to include the whole. In brief, it is the culmination of a process which saw man rise above simple animal awareness to a second level, that of self-consciousness.

On this level, man saw himself for the first time in relation to his environment, and slowly, painfully, began to

*The
Rosicrucian
Digest
November
1961*

explore a world made meaningful in terms of himself. He discovered the law of cause and effect and investigated its possibilities for his own benefit and comfort. In meeting the challenges of this vast new area of consciousness, he awakened within himself unsuspected faculties.

According to Dr. Bucke, vaguely discerned abstract and moral values first emerged. Imagination stirred. After countless ages of brutish self-centeredness, the mind of man reached the threshold of a new level of consciousness—the Cosmic, universal in its scope.

Some few in the vanguard of the evolutionary stream already have transcended the limits of the old consciousness. They are the teachers of men, their subjective light a beacon for the lesser ones to follow. Throughout the past forty centuries or more of the world's history, the spiritual insight of these rare individuals has advanced mankind.

An intense interest fired by the immediacy of his own experience enabled Dr. Bucke to deal comprehensively with a subject hitherto untouched in psychological fields. That an experience of only a moment's duration, unsought and unheralded, could transform and illumine so as to elevate the individual above others raised questions which he determined to answer.

As a doctor caring for the mentally ill, he was equipped to study firsthand the instability of mental faculties, which—as his research disclosed—were the last acquired by man in his evolutionary progress. He studied and compared the lives of those in the past whom he suspected to have been cosmically illumined, discovering a common pattern, with identical factors characterizing the advent of Cosmic consciousness—the mystical light, illumination, ecstasy, followed by an enduring sharpening of the mental faculties and heightened spiritual insight.

There were Buddha, Jesus, Mohammed, Paul, Plotinus, Francis Bacon, to mention a few. He found the phenomenon to be more frequent in the latter centuries, substantiating his contention that this new third level of consciousness is evolutionary and natural.

In seeking to explain the phenomenon, Dr. Bucke turned the searchlight of his inquiry upon himself, for nothing seemed so fruitful as introspection. He had not sought Cosmic consciousness. Had he perhaps invoked it?

He recalled his childhood on a Canadian farm and the poignant loss of his mother when he was only seven. Certainly, the hardships of pioneering had encouraged early maturity. There were the give-and-take of a large family, the rigors of winter, the cycles of planting and harvesting. There were simple pleasures to remember, as well as not-so-pleasant memories following his mother's death.

No Formal Schooling

He remembered being taught Latin by his father, the scholarly clergyman-turned-farmer, and the hours spent browsing at will among the thousands of books in his father's library. He had had no formal schooling, but perhaps this very lack had engendered a capacity for independent thinking.

How moved he had been by the books he read. *Faust* had stirred him with never-to-be-forgotten horror; Scott's novels and poems delighted. What curiosities and questionings had assailed his childish mind, and how avidly had he sought for answers. Yes, even as a child his thoughts had turned to God, to life, to death. Then had begun the restless searching that led him to leave home at sixteen, determined to learn of life firsthand.

Yet, hardships, privation, adventure had not been enough. Could it be the long year in bed, the agonizing months that terminated five years of desperate adventure, had yielded a harvest richer than he knew? At that time, the loss of one foot and the partial amputation of the other had seemed more than he could bear.

From the perspective of later years, however, he could view with compassionate detachment a youth, scarcely more than a boy, immersed in a sea of pain, who had yet risen above wildest rebellion and bitterness, and even more dangerous apathy, to begin a new phase of experience.

The battle was not easily won. Hopelessly, he had reviewed the eventful



years as railroad hand, deck hand on a Mississippi steamboat, driver of a wagon in a wagon train. He had fought Indians, goldmined, and barely survived an adventure that had left him with frozen feet, to limp through life disfigured, never again to know freedom from pain. His companion had not survived the ordeal. Why had he? Why? The question reiterated itself in his consciousness. He had to know why, and desperately he sought the answer.

Feebly at first, but steadily brighter, light penetrated the black depths of his despair. The questing spirit that had sent him adventuring in the physical world now led him to the threshold of a mental realm, whose unexplored frontiers challenged him to new adventures. He left his bed to register in McGill Medical School. He was only 21.

He was an exceptional student, and his graduation thesis in 1862 was selected as the best of the year. Postgraduate work in England followed, with visits to France and Germany, and in 1864 his return to Canada. He married and in Sarnia, Ontario, settled down to a professional career that was successful from the beginning.

A flourishing private practice was not enough, however. Sick bodies responded to his ministering, but so, he found, did sick minds. He could soothe the most difficult patients, and his interest in the mentally ill led to reforms that were radical in his time although accepted matter-of-factly in ours.

He became one of the foremost alienists in America. His appointment as Superintendent of the Provincial Asylum for the Insane at Hamilton, Ontario, and later Professor of Mental and Nervous Diseases at Western University, London, Ontario, provided opportunity for extensive research in a field practically untouched. He became President of the Psychological Section of the British Medical Association and served, also, as President of the American Medico-Psychological Association. He was an original fellow of the Royal Society of Canada.

It can scarcely be doubted that in surveying the events of his life prior to that transcendent moment in 1872 when he experienced Cosmic consciousness, Dr. Bucke recognized its inevitability. Experience, as such, is

meaningless unless it stimulates the mind in its search for understanding. His search had been undeviating, his persistence unwavering.

No incident in his life but had been analyzed, weighed, and evaluated, in terms of growth and application. Even during the busy years as medical student, and thereafter, his mind was engrossed in speculative problems—to him basic and fundamental.

He read Darwin, Tyndall, Buckle, and taught himself French and German that he might read books in those languages. Poetry, particularly Shelley, enthralled him, and it is remembered with awe that he memorized entire volumes.

Perhaps it was Walt Whitman's *Leaves of Grass* that opened the door wide and ushered him into a level of consciousness which before he had only dimly perceived. In attempting to penetrate the elusive mysteries of Whitman's verses, he took the final steps in an intensive, although unconscious, preparation for the crowning experience of his life—Cosmic consciousness.

Dr. Bucke Meets Walt Whitman

It was not, however, until 1877 that he and Whitman met. That they shared something unique among men must surely have brought them together, and a rich and satisfying friendship developed. Bucke was Whitman's first biographer. He dedicated *Man's Moral Nature* to him. Whitman, who became Bucke's patient, declared that Bucke's genius had saved his life and described him as a lucid, decisive man, deft and sure. He marvelled at his ability to handle difficult people. Whitman's death in 1892 must have been a sad loss to Bucke, who was an honorary pallbearer and one of the three literary executors.

One aspect of superconsciousness experienced by both Bucke and Whitman was the penetration of the mysteries of birth and death: Fears almost instinctive because of ignorance are eradicated. Life is experienced as a state of continuity and viewed with the detachment possible only in a perspective cosmic and universal.

Whatever the feeling of personal loss, Bucke did not grieve. A multiplicity of interests filled his remaining

years, primarily that of investigating the phenomenon of Cosmic consciousness. He worked persistently to complete the book that may be considered the fruit of a lifetime's effort.

There were periodic visits to London. Big, broad shouldered, with a prominent nose, deep set eyes, and spreading beard, Dr. Bucke became a familiar figure in that city. A personality both commanding and endearing, alive with the sparkle of quick intelligence combined with the warmth of sincerity, made him a welcome guest wherever he went. He enjoyed nothing more than friendly debate, although he was a formidable opponent, able to quote pages of documentary proof verbatim to substantiate his points.

It is strange that we read only of Dr. Bucke's accomplishments, of his strength and vigor, the vitality and magnetism of his personality, his striking appearance. It is as if in determining to ignore the crippling pain of his mutilated feet, he had made impossible any subsequent crippling of spirit. He

did not pity himself. He received no pity. His physical impairment seemed scarcely worthy of notice.

The evening of February 19, 1902, was a pleasant one. The time had passed in debating the authorship of the Shakespeare plays and poems, Dr. Bucke's contention being the then unorthodox Baconian theory. To him, friends, a cheerful fire, good talk were the height of pleasure.

The night was frosty clear, the stars unusually brilliant when he and his wife returned home. Loathe to retire, he stepped outside for a last look at the night sky and fell on the icy porch. As he struck the back of his head, he turned the last page of this life's experience. His work and Whitman's words remained:

*I announce the great individual, fluid
as Nature, chaste, affectionate,
compassionate, fully armed;
I announce a life that shall be copious,
vehement, spiritual, bold,
And I announce an end that shall
lightly and joyfully meet its translation.*



The measure of a man's life is the well spending of it, and not the length.

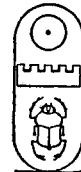
—PLUTARCH



ATTENTION:

World's Fair Visitors

All members of AMORC who contemplate visiting the *Century 21 Exhibition* in Seattle during 1962 are cordially invited to write for information to the Michael Maier Lodge, AMORC, 1431 Minor Avenue, Seattle 1, Washington, U. S. A. A committee of members there will act as a clearinghouse to help you find quarters during your stay, send you brochures on the Exhibition itself, help you with your transportation in Seattle, inform you of Rosicrucian activities during your stay, and supply you with as much information as possible to make your visit a pleasant and complete vacation.



Psychic Development

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

(*Rosicrucian Digest*, March 1931)

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.

PERHAPS in no other part of the world is there so much misconception regarding psychic development as we find in North America. Here we are accustomed to doing things hurriedly; to taking short cuts to achieve our ends, and to looking upon time as a rapidly passing element of life. We abbreviate all effort—especially all study—and expect the Cosmic laws and principles to cooperate by making exceptions in consideration of our conservation of time.

It is not surprising, therefore, that we hear of psychics, mediums, fortunetellers, and mystics who—after mastering a brief correspondence course, or after attending a few lectures—are now capable of instantly attuning with the Cosmic, or with certain unknown psychic forces.

The time element does not seem to enter into such processes, and multitudes are convinced that there is some short road or quick method to awaken the so-called “solar plexus” or some mysterious psychic center and turn an untrained and undeveloped person into a highly developed mystic in a few weeks or months.

What is even more puzzling is the attitude of many sincere aspirants for psychic or spiritual development. After contacting a safe and reliable guide in their studies and development, they still look upon the element of time as something to be overcome and grow restless when their development is not extremely rapid or almost instantaneous.

How many ever stop to think that psychic or spiritual development must proceed not from mental comprehension but from inner illumination, and that the entire process is one of Cosmic control and direction?

The most that any organization or individual teacher can do is to point the

way. The actual journey must be made, not in a material sense, but in a purely Cosmic sense. In this regard, no guide, no organization, no teacher can shorten, lengthen, or control the time element.

No two tourists starting out with a guidebook along one of the described routes from Paris to Bordeaux would make the journey in the same time so far as days and hours are concerned, for no two individuals would have the same experiences, intents, or realizations. The guidebook, however, would serve to prevent unnecessary delays and would prevent their missing important places along the way.

In order for each tourist to derive the utmost benefit from his journey in accordance with the urges and desires which prompted him to take it, he would have to give such time as would allow the inner self and consciousness to respond—a matter distinctly different for each individual.

We see, therefore, that the very best teachers and the very best guides to psychic realization and unfoldment can only give us the benefit of the experiences of others. That some will reach the goal of their realization sooner than others is inevitable for two reasons.

First, the goal of one may be further away than the goal of another and the incidents along the way may require more time and consideration for realization. Second, the state of development of the beginner in mysticism is different in almost every case, as is the degree of unfoldment necessary at each stage of the journey. These two factors, therefore, would determine the time necessary to attain the ultimate realization.

There is this very distinctive and important difference between the tourist and the beginning student of mysticism:

*The
Rosicrucian
Digest
November
1961*

The tourist is never eager to reach the end of his journey; the seeker for spiritual unfoldment is overeager from the start.

The tourist stays up late and fears he will miss something. He rises as early as possible to see everything and make a record of it. He realizes that the incidents along the way are the stones with which he will build his temple of memories. Each is precious.

To many seekers for psychic illumination, however, the experiences of each day are but chains to his ankles to make his journey slow and uninteresting.

No Basis in History

There is in history no basis for this peculiar idea that psychic development can be attained rapidly or by short cut. The attainment of the Master Jesus was not the result of an afterthought late in life, nor the result of a conclusion reached after his boyhood days had passed. Neither was it something that he sought for only a brief time and received as an instantaneous benediction and blessing.

Whether we accept the Oriental records and reports given in *The Mystical Life of Jesus*—one of the volumes of our Rosicrucian Library—or the orthodox Christian outline of his life, the fact remains that Jesus was a profound student of religion and spiritual wisdom and devoted his life to his development. Even though he had begun his studies and development at an early age, all records show that he did not manifest any degree of supreme spiritual power or psychic unfoldment until his baptism and the coming of the Holy Ghost into his being.

It may be noted that even afterward, he was beset by the Cosmic laws of temptation in order to further strengthen and fortify his determination. He did not allow himself during these temptations to be convinced that he was progressing too slowly; that the system was not rapid enough; that his teachers were holding him back; or that his effort was not worth while. If these beliefs had affected his attitude, he would never have attained the ultimate aim of his life.

Even his disciples—those who followed him throughout his ministry and

had the benefit of his personal guidance and experience—did not receive any manifestation of their own developing power and unfoldment except as indications (which they probably did not understand) that something was going on within them. Not until his crucifixion and withdrawal from their midst did his disciples receive the Holy Ghost and manifest the power which had been developing within them.

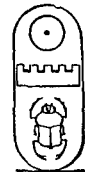
It is evident that something more than mere study, something more than the intellectual comprehension of laws and principles, and something more than right living and thinking is necessary to complete the process of spiritual unfoldment and psychic development. Something within the consciousness of man must prepare and unfold him for the incoming of the Holy Spirit and the divine power that will represent the ultimate attainment.

Personal contact with the teacher *has no advantage* over study of profound laws without a teacher. The disciples of Jesus were intimately associated with him; yet this intimacy did not shorten their period of unfoldment and development one iota.

Sacred and mystical literature states that spiritual development is individual and that no man can give another the spiritual light that must grow within each. Students, the highly developed, and the adepts, must journey alone; and often silent study is the greatest advantage that any can have. Jesus urged his disciples to come together occasionally in his name, but the purpose was not for cutting short the time of their development. It was for the purpose of guidance and instruction based upon comparative experiences.

This sort of guidance and instruction the Rosicrucian Order holds out to all individuals. It is not a school of dogmatic philosophy or sectarian religion, but rather a school of comparative human experiences. This fraternal Order acts as a companion, guide, leader, teacher, but not as a substitute for individual development. It cannot supplant what must take place within each being. It can only supplement individual experience with the study of the experiences of multitudes.

There is a subtle power that manifests through spiritual association. The



Master Jesus said that where two or three were gathered together in his name (in the name of the Christ consciousness), there he, the Christ, would be. Where any are gathered together in attunement with God, there God is most likely and most efficiently manifested. Where hundreds or thousands are associated in mutual bonds of sympathy and understanding, fellowship and cooperation, there is present a power of direct benefit to each one.

The Rosicrucian Order has as its objective spiritual as well as practical ideals, and even the practical ones are above the commonplace things of life. Back of the worldly life of each individual in the organization is the sublime desire, born and inspired through the Cosmic, to achieve unfoldment or psychic development and true mastership.

Since this is the ultimate and unquestioned aim of those who enter the organization, it becomes the controlling

factor in the thinking and living of each. As certain mental and intellectual comprehension of laws and principles is made, a certain process of spiritual unfoldment within matches it, and the time element becomes secondary.

Each day another degree of mastership in a purely mental sense is achieved and its accompanying degree of spiritual unfoldment. Each degree of unfoldment brings its power of mastership and its conviction of the evolving truths that are gradually forming the character of the inner self.

Each experience of and by itself may be minute and inconsequential in the great scheme of things, but it is necessary and is a blessing. The accumulated mass of these experiences constitutes the new individual. This spiritual and regenerated being becomes the image of God in which we were all designed, but to which we must attain gradually.



Of More Value Than Money

By KATHERINE H. ROE

HERITAGE you can leave your children of more value than money is a legacy of happy childhood memories.

"My dad was always willing to take us places," one woman recalled. "We'd go swimming, picnicking, or to the movie on Saturday night."

"My father," said another, "was always grouchy, and our home life tense. I guess that's why I married so young."

What about you? What memories of your childhood stand out? Are they not of an emotional nature? Child Guidance experts say that children's emotional needs must be met if childhood experiences are to be stored up as pleasant memories.

In his *Abnormal Psychology and Modern Life*, James Coleman lists the emotional needs of children as love and affection, emotional security, self-es-

teem, social approval, adequacy, an opportunity to explore the unknown and to satisfy curiosity. Dr. Verne Faust has shortened these to the three A's: Affection, Approval, and Acceptance.

Such needs have little to do with material wealth. They do not even take extra time and energy; but the fulfillment of them pays off well. As they mature, these children will look back gratefully to the heritage their parents have left them.

Children's emotional needs are important enough to mean the difference between happy, stable persons and neurotic, unstable ones.

Perhaps you think all parents love their children and give them affection, but this is far from true. Often those who do, fail to show it. Small babies

*The
Rosicrucian
Digest
November
1961*

may even feel severely rejected without their mothers' realizing it.

Doctors, who once were putting infants on rigid bottle-feeding schedules, are now urging mothers to breast feed and cuddle them. They have at last discovered a baby's personality is molded by the way it is handled. Loved and wanted children develop more pleasing personalities.

The older child, too, who does not receive tangible evidence of affection as he is growing up, often has trouble in later life. Parental rejection has caused many bitter memories of childhood and is a hostile heritage—an unconscious but vicious gift.

Margie had an unhappy and insecure childhood, and left home early to escape the unpleasant setup—with after-effects that she didn't foresee. When her first child, Jimmy, was small, she was too severe with him. Her husband often found it necessary to intercede in the boy's behalf, for Margie kept taking her hostilities out on him.

When Jimmy went to school, his work was poor, and he was a discipline problem in the schoolroom and on the playground. The school psychologist realized that the behavior problems were but symptoms of deeper emotional needs. Under his care Jimmy showed behavior improvement, but there always remained bitter memories: "I'm certainly not going to treat my children the way my mother treated me," he said.

Emotional security is another factor. A stable home where parents work for the good of all usually works wonders, for a youngster's home is his castle. It and his all-important parents are his greatest concern during his formative years.

An easy-going atmosphere, with plenty of peace and fun, does it. If the child knows that his mother and father care for each other and for him, the chances for his emotional security are good. He will build up pleasant memories of his early life. The divorce rate is an index to the number of children likely to grow up with bitter memories of their youth.

Jealousy over a new baby is a common insecurity, for the older brother or sister often fears that the little "intruder" will usurp the parents' love.

"That new baby can just sleep out on the back porch!" little Don said defiantly, as his grandmother made ready for his mother's homecoming with a new baby sister.

When he found that his mother still loved him in the same way and allowed him to help with the baby, he began to see the whole situation differently. He even began to like the *little creature!* If early jealousies can be kept to a minimum, there will be less quarreling and bickering among children. And there will be happier reminiscing.

The Child's Self-Picture

Helping the child to self-esteem without his becoming a "show-off" calls for a delicate touch. He should have as correct a self-picture as is possible if he is to make the most of his talents. Labeling—"You are bad," "You are dumb," or "You are a clown"—by thoughtless adults often sets the small child in the role assigned to him. The picture starts early and is affected by the attitude in the home. Self-esteem makes for mental health as well as for satisfying memories.

John, an emotionally disturbed boy, lied, stole, bullied younger children, and played truant from school. He revealed his self-picture by saying, "I'm no good. I know it! But my dad and I usta go huntin' together. Now he's left us and gone to Alaska. No one cares what becomes of me."

He developed this picture of himself because the two people who should have been working for him, failed him. His memories will probably always be bitter and the emotional heritage he passes on will be detrimental.

Joan, the victim of cerebral palsy from birth, was a twin; but her parents by wisely giving her much love but little pity helped her form a right self-picture. They ignored her handicap; so she grew up without the personality problem of many handicapped children.

Social approval is basic: Children need to be liked by others their own age. The ones who have trouble are those whose personalities have been distorted by insecurities, rejections, or other emotional lacks. An only child is often selfish, rejected by his own age group because he is self-centered.

(Continued Overleaf)



Neil was like that. His mother in an effort to be both mother and father indulged his slightest whim. At school, he was always in trouble because he insisted upon having his own way: Girls snubbed him; boys fought him. Without the companionship of his classmates, his school-day memories were unpleasant.

Teenagers, especially, feel the need of group approval. In this regard, an attractive home and one hospitable to their friends is an asset. "My parents always found something wrong with my friends," Bob said gloomily. "It got so they would never come near our house."

Sharon said, "Mom used to joke about putting another potato in the pot. She always knew some girl friend might come home with me."

"I was ashamed to bring my friends home," said Rita. "My mother never made any effort to keep the house presentable, and I couldn't do it all. I met boys outside, which wasn't always a good thing."

"Our living room got sort of crowded at times," Judy said, "so my dad built a patio in the back for us teenagers. We danced and played games there, leaving the living room for the rest of the family."

Adequacy goes hand in hand with

self-liking. The child is struggling toward independence from birth. From his first lisping "Me do" until he grows up, he is working toward greater self-sufficiency.

Children are happiest when they measure up to what is expected of them, but sometimes parents forget how long it takes really to mature. If children know how to swim, dance, and feel adequate with their peers, they will have more fun, be popular, and retain fond memories of their youth. They will be happier if they can make many of their own decisions.

A good test is to compare your own adequacy at the same age. Usually you'll find that you were not much different. "My parents treat me like a baby," one adolescent wailed. "I'm old enough to have a little rope."

"My folks are giving me an allowance for clothes and everything," one girl confided. "And am I spending money carefully these days!"

To these suggestions, you no doubt can add others. It is worth remembering, while working along this line, that you are also working at making your child a good citizen. Supplying his psychological needs, you are helping him mature correctly and need not worry about possible mental troubles in his later life.

▽ △ ▽

The Youth of a Nation are the trustees of Posterity.

—DISRAELI

▽ △ ▽

Colorful Postcards Showing Rosicrucian Park

When writing notes to someone distant, write them on postcards which contain views of beautiful Rosicrucian Park. These cards are available in lots of 12, and are an assortment of views showing the Planetarium, Museum, grounds, Library, etc. Package of 12 cards, only 80 cents (6/- sterling), postpaid. Send order and remittance to Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

JUMBO CARDS: Extra large views of the Supreme Temple, Planetarium, and the grounds make a tremendous impression. Lots of 5 containing this assortment are available at \$1.00 (7/3 sterling), postpaid.

*The
Rosicrucian
Digest
November
1961*



Rosicrucian Activities

*Around the
World*



ON September 9, 1961, a granite memorial suitably inscribed was unveiled in Philadelphia's Fairmount Park to the memory of Johannes Kelpius and the Rosicrucian Colony, which was formed on the banks of the Wissahickon in 1694. The site of the memorial is the cave which Grand Master Kelpius used for meditation.

Modern Rosicrucians sponsored the memorial, the fund-raising drive being headed by O. D. Huffstutler, Past Master of Allentown Chapter of AMORC. According to Allentown's *Evening Chronicle*, Dr. Charles Boehm, member of Governor Lawrence's cabinet and Superintendent of the State Department of Public Instruction, was the main speaker. Joseph J. Weed of New York City, Grand Councilor of the Rosicrucian Order, made the dedication. The Pennsylvania Historical Society was represented at the ceremony by Donald V. Hock, ex-mayor of Allentown. Mrs. Francis Meyers, widow of Francis Meyers, late United States Senator from Pennsylvania, represented the City of Philadelphia. A photograph of the 7-ft.-high memorial and inscription appears elsewhere in this issue.



Prints by Pieter Brueghel the Elder (c. 1525-1569) are not too well known even today. In his own day, though, they were more popular with the general public than with the connoisseurs, for they broadly and in starkly real fashion depicted peasant life. Most were published by Hieronymus Cock of Antwerp.

Forty of these engravings from the private collection of Mr. and Mrs. Jake Zeitlin of Los Angeles were recently on view in the Rosicrucian Egyptian, Oriental Museum. Especially characteristic of the artist's satirical ability is the series *Seven Capital Sins* included in the exhibit shown under the auspices of Smithsonian Institution's Traveling Exhibition Service.



If you're a "name dropper"—you shouldn't be, you know—here is a select list for your collection:

Gabriel Boctor, correspondent for *Images*, Cairo;

Alfred M. Keoseyan, manager of San Francisco's world-famous Omar Khayyam's Restaurant;

Levon Keshishian, U. S. correspondent for *Al Ahrām*, Cairo;

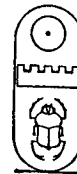
M. Abdel Moneim Khedry, Ministry of Foreign Affairs, Cairo;

Mrs. George M. Mardikian and Miss Anitanaz Mardikian, wife and daughter of the Mr. Mardikian of Omar Khayyam's Restaurant;

Mrs. Lucy Tosbath, editor of *Ayk*, Armenian daily newspaper in Beyrouth, Lebanon.

This is why you will want to know about them: At one time or another they have visited Rosicrucian Park.

Gabriel Boctor, after his visit to San Jose with his wife, wrote an article on the Rosicrucian Order's Egyptian, Oriental Museum which appeared in Cairo's weekly magazine *Images*, August 12, 1961. Copies of this magazine containing Mr. Boctor's article were sent to Frater James French, curator of the Museum, by M. Abdel Moneim



Khedry of the Ministry of Foreign Affairs. Mr. Khedry, formerly Consul General of Egypt, in 1956 descended on Rosicrucian Park via helicopter.

At another time, Mr. Levon Keshishian, U. S. Correspondent for *Al Ahram*, Cairo, and Mrs. Lucy Tosbath, editor of Beyrouth's Armenian daily *Ayk*, Lebanon, were visitors to Rosicrucian Park. In the party, too, were Mrs. Keshishian and son Haigazoun and Mrs. George Mardikian and her daughter Miss Anitanaz. Mr. Alfred M. Keoseyan accompanied both groups of visitors.

▽ △ ▽

Digest readers and brush-painting enthusiasts will remember Takahiko Mikami whose television classes have been so enthusiastically followed. Crown Publishers, Inc. of New York has this year published his book *The Art of Japanese Brush Painting*. More recently Japan American Travel Bureau, Inc. has arranged for Mr. Mikami to conduct two Japanese tours—one in October and another in April of 1962.

▽ △ ▽

Another artist and Museum exhibitor, San Jose's 76-year-old "Grandpa Moses," Shuho Kawashima, has also been chosen by Japan American Travel Bureau, Inc. to conduct Japanese tours. Having recently completed the first of these, his next will be an extended one of about eight months. While in Japan, he plans to exhibit his paintings.

▽ △ ▽

In all likelihood Diana does have a temple in Sicily. Quite possibly it *was* erected in 30 B. C. and *may* have been adjacent to a public bath—BUT not the one illustrated on page 358 of the September *Digest*. That one (don't be misled by what the story said) is in France, in Nîmes, to be exact. Sorry, indeed, that you were misinformed: Diana has already forgiven us. We hope you will, too.

▽ △ ▽

Shades of Fanny Farmer, Erma Rombauer, and Brillat-Savarin! Everybody's making Baklava and sending in the recipes. Two came almost together—from Soror Marie MacKay of San Luis Obispo, California, and Frater Fred Titsch of Dayton, Ohio. The September *McCall's* magazine printed one recipe

and *The Dayton Journal* of September 9 the other.

Now here is what you do: If you have a neighbor who knows Greek, Turkish, Armenian, or Egyptian cookery, get her to make some for you—or settle for strudel. The case must be closed, for the editor is going on vacation—to experiment with several of the recipes.

▽ △ ▽

Science studies just about everything—even why sharks eat people. Dr. Leonard P. Schultz, Curator of Fishes at The Smithsonian Institution, according to *Science News Letter*, has been studying the records of shark attacks—some 800 of them—which have occurred since the 1600's.

All in all, avoiding shark attacks is fairly simple. If you like ocean bathing, though, bear these facts in mind and you'll likely never be molested by sharks: Stay with a group at least six feet below the surface and 150 feet from shore. Make it before eight in the morning and after seven at night. Be sure the water is less than 65° Fahrenheit. And keep your swimsuit in harmony with your skin coloring. Contrasts invite sharks. The material and fashion of the garment seem not to matter. Edward Lear's advice seems still safest: "Don't go near the water."

▽ △ ▽

The electronic computer is now evaluating culture, so an Associated Press story informs. Robert B. Textor, research associate in anthropology and Southeast Asia studies at Yale, is currently at work analyzing data on religious and magical beliefs by means of the electronic computer.

Mr. Textor spent five years in the little village of Bang Chan, Thailand, gathering material for analysis. In the process, he became a monk of the Theravada branch of Buddhism. He listed some 114 objects regarded as supernatural in Bang Chan in addition to ideas pertaining to religious and magical practice. This mass of information is being assembled in the computer in the hope that its analysis will lead to a better understanding of the culture and beliefs of the people of Thailand.

▽ △ ▽

In the United States as guest of the State Department, Dr. M. Acosta-Solis,

*The
Rosicrucian
Digest
November
1961*

Director of the Ecuadorian Institute of Natural Science, was a visitor at Rosicrucian Park on September 22. He was accompanied by Mr. Ira L. Wiggins, formerly Director of the Natural History Museum of Stanford University, California.

Dr. Acosta-Solis was on his way to Washington, D. C., where he will

participate in activities connected with his profession. Taken on an extensive tour of Rosicrucian Park, both gentlemen were particularly impressed with the Rosicrucian Egyptian, Oriental Museum. Dr. Acosta-Solis, it may be remembered, last March described for *Digest* readers the yearly festival of Inti-Raymi in "Sun on the Equator."



Two Buddhas—One Lama

By COMDR. G. M. RIGOR (U. S. N. Ret.), F. R. C.

THE two Buddhas on my bookcase are priceless objects in more ways than one. Others see them as *objets d'art*, but I see them differently. For me, they recall an incident I can never forget. As I look at them, I still feel the piercing black eyes of the lama burning into mine as he handed them to me many years ago. When I tell you how they came into my possession, you will understand why I call them my object lesson, for what I learned from them will last my lifetime.

I was radio officer aboard a large passenger liner on a round-the-world cruise. We arrived at anchorage early one morning in the harbor of Colombo Ceylon, surrounded by green hills and white houses.

Four of us were bound for Kandy—a place particularly venerated by the Hindus—located in the center of the island. We set off in a rickety Model T Ford, driving through steaming jungle on roads full of holes and ditches. Finally, we had to change to rickshas, for only ricksha men were able to sidestep the holes in the road. In Kandy, the sun was beating down unmercifully. In spite of the intolerable heat, we were determined to make our rounds and take pictures.

I first visited a snake temple. There in the middle of a large room was a circular altar raised about a foot off the floor. Small trees had been fastened to it and their branches were festooned with different kinds of snakes. A few

people knelt, prayed, and bowed themselves out of the temple.

Attracted by a multicolored snake coiled on a low branch near the floor, I stooped to get a better look when I felt a fanning sensation on my right ear coupled with a hissing sound. Without straightening up, I turned my head and found myself looking into the beady eyes of a brownish-colored snake whose rapier-like tongue was just brushing my ear. It opened its mouth to show the ugliest fangs I had ever seen.

I never remember leaving that temple; but seconds later I found myself in another located diagonally across the street. Here the altar, only an inch or so off the floor, stretched across the whole room. It was dotted with small Buddhas of various types. The one person there soon left, and I was alone. A bright silver Buddha caught my eye, and suddenly a desire came over me to take it.

Seeing no one around the room, I quickly put it in my pocket, thinking a donation in the altar box would more than compensate. I turned to make the donation when apparently from nowhere a white-robed lama appeared at my side.

"Good morning, my son," he said, bowing low and smiling, his black eyes piercing mine. "I hope you like our humble temple."

"Yes, I do, sir," I managed to stammer, glancing at the altar where the little Buddha had been. I hoped the



lama had not noticed my guilty glance or the figure's absence.

He bent over and picked up a golden-hued Buddha, which had been next to the one I had taken. I knew then that he was aware that I had taken the bright silver Buddha.

He held the Buddha a few moments, then handed it to me, saying, "Here, my son, won't you please take this Buddha, also? The one you have symbolizes honesty; this one symbolizes truth. You really should have them both."

Shamefacedly, I took the silver Buddha from my pocket and offered to return it. He shook his head slowly.

"My son, I will feel bad if you refuse it as a present from me. It may possibly bring you luck the rest of your life."

Looking at the two little Buddhas on my bookcase now, I remember those piercing black eyes, hear the quiet, measured tones of the voice, and thrill to the prophecy of his words: "It may possibly bring you luck the rest of your life."



Invoking Occult Power!

How the Occultist Enlarges His World . . . and Scope of Living.

"If you would enlarge the visible, know the *invisible*." So said an occultist centuries ago. He knew that around us and *in us* are tremendous potentialities which could have existence. Learn how the occultist was able to command Nature's forces to make them serve him. With such information you will have a challenge to your imagination—and a personal answer to many mysteries of your existence. Such knowledge makes for confidence and the fullness of living and *doing*.

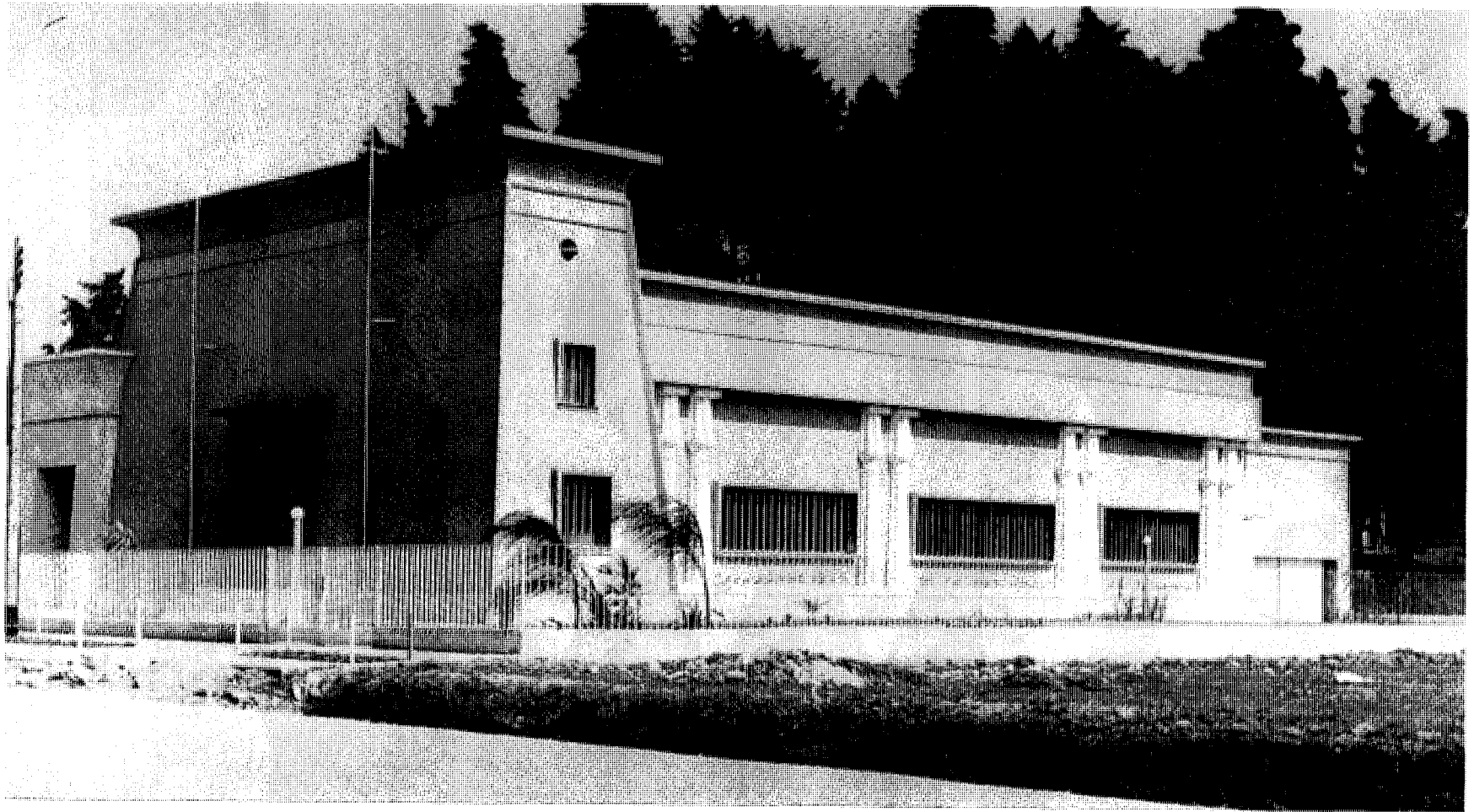
Accept This Free Manuscript

Write for the *free* explanatory discourse, "Invoking Occult Power." It is an intelligent, factual presentation of the fundamentals of the occult sciences and arts, as recorded by renowned occultists. Simply subscribe (or resubscribe) to this magazine, the *Rosicrucian Digest*, for six months at the usual rate of \$1.90 (14/- sterling) and ask for *your free discourse*. It will be sent to you at once, postpaid. Send subscription and request to the address below.*

The ROSICRUCIAN DIGEST San Jose • California • U. S. A.

*The
Rosicrucian
Digest
November
1961*

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



GRAND LODGE OF AMORC, BRAZIL

Above is the newly completed Administration Building of the Grand Lodge of AMORC, Brazil. The building, splendidly designed in Egyptian motif and accommodating the functional departments and executive offices, is located in Curitiba, Paraná. Adjoining it to the left and of matching design is the Grand Lodge Temple, now being erected. In its interior and facilities it will be similar to the Supreme Temple in the United States.

WORLD-WIDE DIRECTORY

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

LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. CHARTERED IN THE UNITED STATES
International Jurisdiction of The Americas, British Commonwealth, France, Germany,
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. This information may also be obtained under the same circumstances from the London Administrative Office, 25 Garrick Street, London W. C. 2.)

ALASKA

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
Tucson: Tucson Chapter.

CALIFORNIA

Bakersfield: Bakersfield Pronaos.
Barstow: Barstow Pronaos.
Belmont: Peninsula Chapter.
Desert Hot Springs: Desert Pronaos.
Fresno: Jacob Boehme Chapter.
Long Beach: * Abdiel Lodge.
Los Angeles: * Hermes Lodge.
Oakland: * Oakland Lodge.
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 Cruz: Santa Cruz Pronaos.
Santa Rosa: Santa Rosa Pronaos.
Vallejo: Vallejo Pronaos.
Van Nuys: Van Nuys Chapter.
Ventura: Ventura Pronaos.
Whittier: Whittier Chapter.

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.
Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter.

FLORIDA

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

HAWAII

Honolulu: Honolulu Pronaos.

ILLINOIS

Chicago: * Nefertiti Lodge.
Peoria: Peoria Pronaos.

INDIANA

Fort Wayne: Fort Wayne Pronaos.
Hammond: Calumet Chapter.
Indianapolis: Indianapolis Chapter.
South Bend: May Banks-Stacey Chapter.
Terre Haute: Franz Hartmann Pronaos.

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 Lodge.

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.
Guayama: Guayama Pronaos.
Mayaguez: Mayaguez Pronaos.
Ponce: Ponce Chapter.
Santurce: * 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

Kennewick: 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)

LOGGES, CHAPTERS, AND PRONAOS OF THE A. M. O. B. C. CHARTERED IN VARIOUS NATIONS OF THE WORLD, AS INDICATED.

ALGERIA

Algiers: Pax Algeria Pronaos.
Oran: Harmony Chapter.

ARGENTINA

Buenos Aires: Buenos Aires Chapter.
Cordoba: Cordoba Pronaos.
Mendoza: Mendoza Pronaos
Rosario (Santa Fe): Rosario 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

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

BRITISH GUIANA

Georgetown: Georgetown Pronaos.

CAMEROUN

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.
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.

CENTRAL REPUBLIC OF CONGO

Léopoldville: H. Spencer Lewis Lodge.

CEYLON

Colombo: Colombo Pronaos.

CHILE

Santiago: Tell-El-Amarna Lodge.
Valparaíso: Valparaíso Chapter.

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter.

CUBA

Camagüey: Camagüey Chapter.
Cárdenas, Matanzas: Cárdenas Pronaos.
Ciego de Avila: Menfis Chapter.
Cienfuegos: Cienfuegos Chapter.
Havana: Lago Moeris Lodge.
Holguín: Oriente Chapter.
Manzanillo, Oriente: Manzanillo Pronaos.
Marianao, Habana: Nefertiti Chapter.

Matanzas: Matanzas Chapter.
Media Luna: Media Luna Pronaos.
Santa Clara: Santa Clara Chapter.

DENMARK AND NORWAY

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

DOMINICAN REPUBLIC

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

ECUADOR

Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

EL SALVADOR

San Salvador: San Salvador Chapter.
Santa Ana: Vida Amor Luz Pronaos.

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.

FEDERATED WEST INDIES

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

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.
Besançon (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.
Montpellier (Hérault): Montpellier Pronaos.
Mulhouse (Haut-Rhin): Balzac Pronaos.
Nice (Alpes-Maritimes): Verdier Pronaos.
Nîmes (Gard): Claude Debussy Pronaos.
Paris: Jeanne Guesdon Chapter.
Fau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
Perigueux (Dordogne): Plato Pronaos.
Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos.
Reims (Marne): Clement Le Brun 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

Fort-Lamy, Tchad: Copernic Pronaos.

(Directory Continued on Next Page)

FRENCH WEST AFRICA

Atar, Mauritania: Michael Maier Pronaos.
Cotonou, Dahomey: Cheops Chapter.
Dakar, Sénégal: Martinez de Pasqually Pronaos.
Parakou, Dahomey: Spinoza Pronaos.

GERMANY

Ueberlingen (17b) am Bodensee: Grand Lodge of Germany, Goldbacher Strasse 47, (West Germany).
Hamburg, Frankfurt am Main, Munich, Nuremberg, Stuttgart: For information about official Rosicrucian groups in these cities, please write to the Grand Lodge office above.

GHANA

Accra: Accra Pronaos.
Kumasi: Kumasi Pronaos.

GUATEMALA

Guatemala:* Zama Lodge.

HAITI

Cap-Haitien: Cap-Haitien Chapter.
Port-au-Prince:* Martinez de Pasqually Lodge.

HOLLAND

Den Haag:* (The Hague), De Rozekruisers Orde, Groot-Loge der Nederlanden, Postbus 2016.

HONDURAS

Puerto Cortez: Puerto Cortez Pronaos.
San Pedro Sula: San Pedro Sula Chapter.
Tegucigalpa, D. C.: Francisco Morazán Chapter.

INDIA

Bombay: Bombay Pronaos.

ITALY

Rome: Grand Lodge of Italy, via del Corso, 303.

MADAGASCAR

Antsirabe: Democritus Pronaos.
Tananarive: Diamant Pronaos.

MALAYA

Singapore: Singapore Chapter.

MEXICO

Chihuahua, Chih.: Illumination Pronaos.
Juarez, Chih.: Juarez Pronaos.
Matamoros, Tamps.: Aristotle Pronaos.
Mexicali, B. C.: Mexicali Pronaos.
Mexico, D. F.:* Quetzalcoatl Lodge.
Monclova, Coah.: Monclova Pronaos.
Monterrey, N. L.:* Monterrey Lodge.
Nueva Rosita, Coah.: Rosita Pronaos.
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter.
Puebla, Pue.: Tonatiuh Pronaos.
Tampico, Tamps.: Tampico Chapter.
Tijuana, B. C.: Cosmos Chapter.
Veracruz, Ver.: Zoroastro Chapter.

MOROCCO

Casablanca:* Nova Atlantis Lodge.

NETHERLANDS WEST INDIES

Curaçao: Curaçao Chapter
St. Nicolaas, Aruba: Aruba Chapter.

NEW ZEALAND

Auckland:* Auckland Lodge.
Christchurch: Christchurch Pronaos.
Hamilton: Hamilton Pronaos.
Hastings: Hastings Pronaos.
Wanganui: Wanganui Pronaos.
Wellington: Wellington Chapter.

NICARAGUA

Managua: Managua Pronaos.

NIGERIA

Aba: Aba Chapter.
Calabar: Apollonius Chapter.

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

PANAMA

Colón: Colón Pronaos.
Panama: Panama Chapter.

PERU

Callao: Callao Pronaos.
Lima:* AMORC Lodge of Lima.

REPUBLIC OF CONGO

Brazzaville: Peladan Chapter.

REPUBLIC OF IVORY COAST

Abidjan: Raymond Lulle Chapter.
Bouake: Robert Fludd Pronaos.

REPUBLIC OF TOGO

Lomé: Francis Bacon Chapter.

SCOTLAND

Glasgow: St. Andrew Chapter.

SOUTH AFRICA

Cape Town, Cape Province: Good Hope Chapter.
Durban, Natal: Natalia Chapter.
Johannesburg, Transvaal: Southern Cross Chapter.
Pretoria, Transvaal: Pretoria Pronaos.

SOUTH WALES

Cardiff, Glam.: Cardiff Pronaos.

SWEDEN

Skelderviken:* Grand Lodge of Sweden, Box 30.
Gothenbourg: Gothenbourg Chapter.
Malmö: Heliopolis Chapter.
Stockholm: Achmaton Chapter.
Uppsala: Uppsala Pronaos.
Vesteras: Vesteras Pronaos.

SWITZERLAND

Berne: Romand de Berne Pronaos.
Geneva:* H. Spencer Lewis Lodge.
Lausanne:* Pax Losanna Lodge.
Neuchatel: Paracelsus Pronaos.
Zurich: El Moria Chapter.

TAHITI

Papeete: Lemuria Pronaos.

URUGUAY

Montevideo:* Titurel Lodge.

VENEZUELA

Barquisimeto:* Barquisimeto Lodge.
Cabimas, Zulia: Iris Pronaos.
Caracas:* Alden Lodge.
LaGuaira: Plotino-Maiquetia Chapter.
Maracaibo: Cenit Chapter.
Maracay, Aragua: Lewis Pronaos.
Maturin, Monagas: Maturin Pronaos.
Puerto Cabello: Puerto Cabello Chapter.
Puerto La Cruz, Ansoategui: Puerto La Cruz Pronaos.
Punto Fijo: Luz de la Peninsula Paraguana Pronaos.
San Felix, Bolivar: Luz de Guayana Pronaos.
Valencia, Carabobo: Valividar Chapter.
Valera, Trujillo: Menes Pronaos.

(*Initiations are performed.)

Latin-American Division

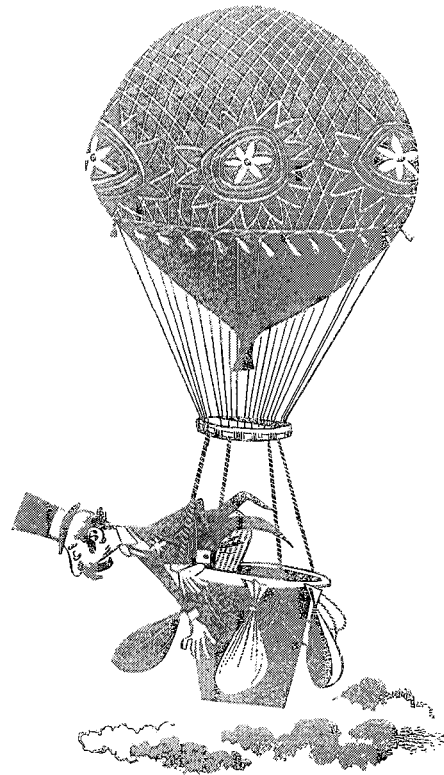
Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

Along Civilization's Trail

DEAD SEA SCROLLS—Through a new carbon-dating process, these archaeological treasures have been dated to 20 B. C., rather than the years around 40 A. D. first ascribed to the scrolls. In light of this, the *teacher of righteousness* referred to in the ancient papers could not apply to Jesus, as speculated upon by some investigators; but could very well have been a teacher of Jesus. This interesting observation would substantiate more than ever the writings of Dr. H. Spencer Lewis and others which relate that the ministry of Jesus was largely a *product* of an already established system of thought—the *wisdom schools* which had their immediate origins in the ancient mystery schools of Egypt.

PERPLEXING INFINITY—In this space age, it seems somewhat primitive to talk about earth as the center of the universe. Such a geocentric concept of our starry surroundings was quite in vogue just a few centuries ago, however, and it could have cost you your head to say otherwise.

But the “ends of space,” like the distant horizon, have given way to ever larger vistas as bigger and better telescopes show a vastly more populated universe than man had ever imagined. Today we humbly place ourselves in diminutive perspective to a vast Cosmos in which we are but an insignificant speck.



Through a recent development, the visible universe has just again been extended to twenty-seven times its originally conceived area, or to a lineal distance of six billion light years.

If ever there were something that promised to elude man forever, it is *infinity*. Down through the centuries he half accepted it, half tried to define it. It has always fogged his scientific bent as he endeavored to measure the immeasurable. He still finds it hard to accept; tries desperately to pinpoint the boundaries of the universe—its beginning—its end.

If we proceed as philosophers to define infinity, we find ourselves again the center of creation, for in *infinity*, all points are starting points; all points are centers from which all else proceeds. Individually each of us is the center of the universe, for it extends to infinity on every side.

In some things man just never seems to get anywhere along civilization's trail.

Adventures In Reading



The following are but a few of the many books of the Rosicrucian Library which are *fascinating* and *instructive* to every reader. For a *complete* list and description of all the books, write for *Free Catalogue*. Send orders and requests to address below.

MENTAL POISONING

By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Postpaid, \$2.15 (15/9 sterling).

BEHOLD THE SIGN

By Ralph M. Lewis, F. R. C.

A collection of important MYSTICAL and OCCULT SYMBOLS used to perpetuate eternal truths. Fully illustrated. Learn the meaning of cryptic signs used by the avatars and great teachers for centuries. Price, postpaid, \$1.60 (11/9 sterling).

GLANDS—Our Invisible Guardians

By M. W. Kapp, M. D.

Do you realize that minute organic substances—glands—often cause your weaknesses and your strong points? They fashion your character and influence your personality. Each glandular excess or deficiency produces a glandular type—a distinct kind of personality. Learn what your glandular personality is. Illustrated. Postpaid, \$1.95 (14/6 sterling).

THE SECRET DOCTRINES OF JESUS

By H. Spencer Lewis, Ph. D.

The secret teachings of the Master Jesus, for many ages privately preserved in unknown archives, are herein brought to light. This beautifully bound book is illustrated with photographs of sacred sites, including the garden tomb of Jesus, as filmed by AMORC Camera Expedition. Price, postpaid, \$2.95 (£1/1/9 sterling).

OF GODS AND MIRACLES

By Ulrich Steindorff Carrington

Wondrous tales of the ancient Egyptians taken from walls of tombs and withered rolls of papyri. Authentic translations. Illustrated. Price \$2.75 (£1/-/- sterling), postpaid.

* California residents add 4% for sales tax.

The
Rosicrucian Supply Bureau

SAN JOSE, CALIFORNIA, U. S. A.