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1961
FEBRUARY

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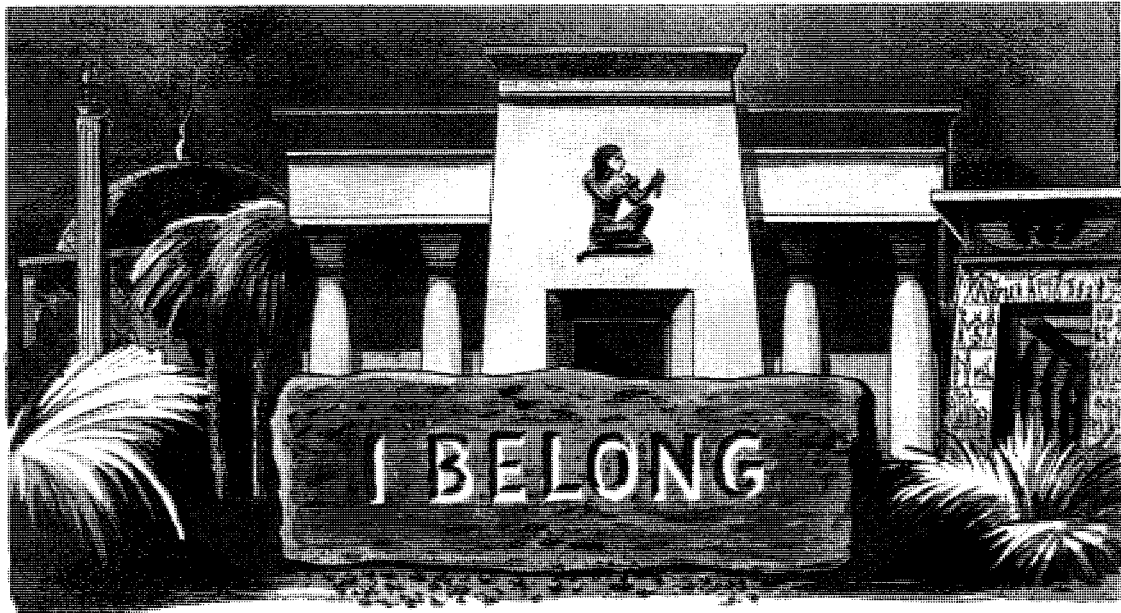
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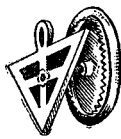
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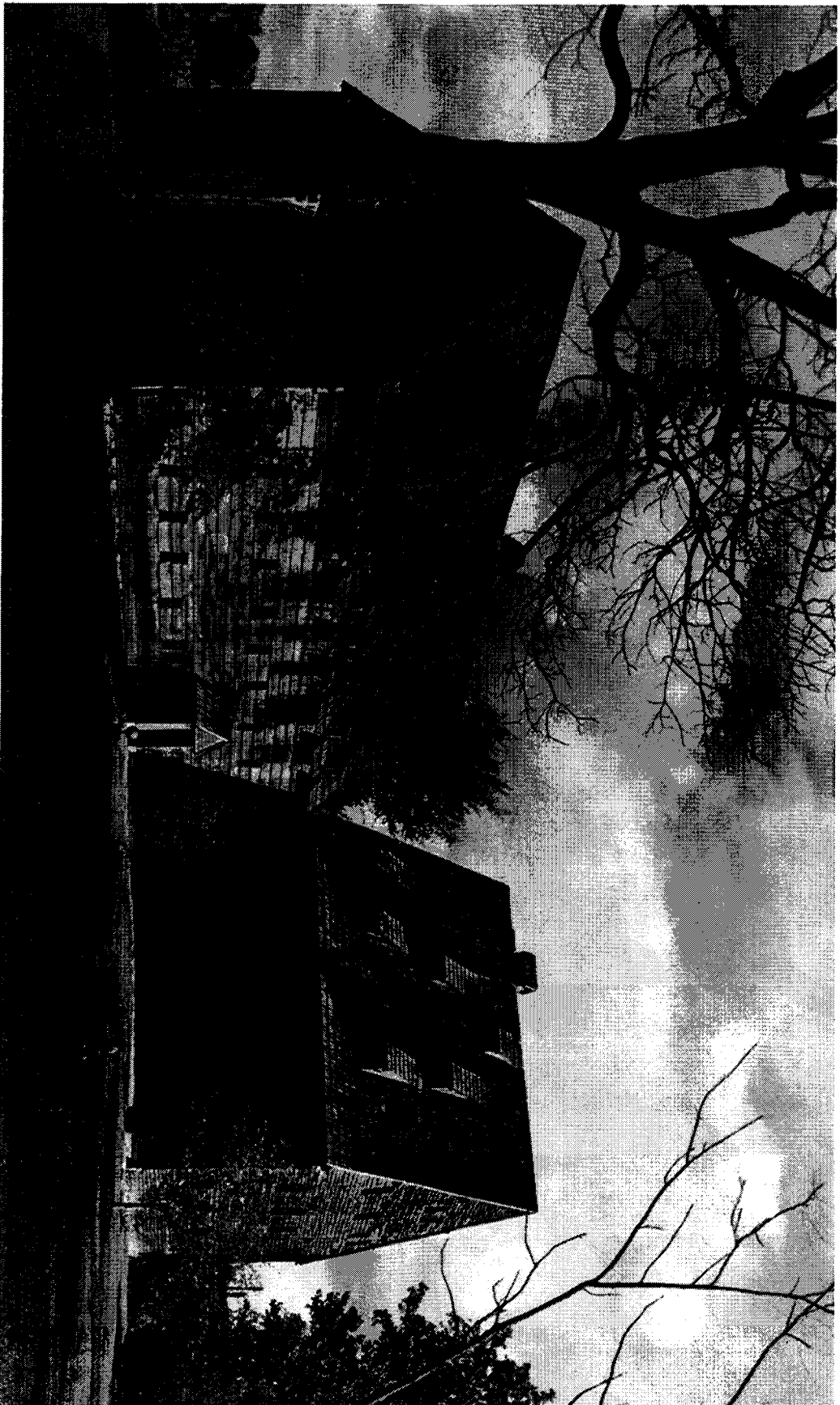
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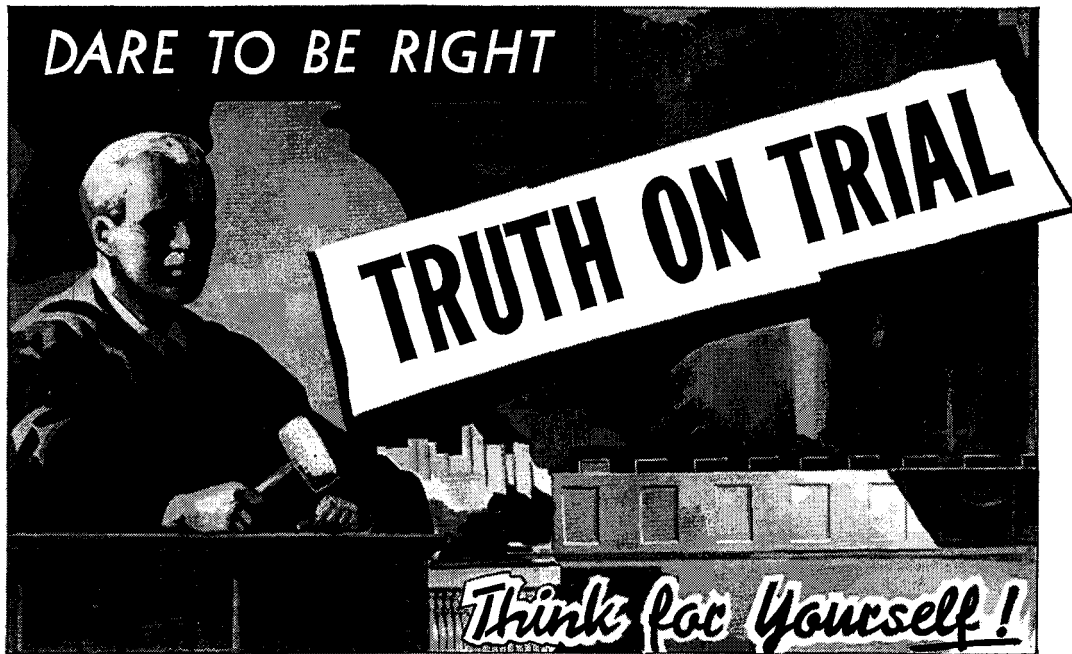
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(Each month this page is devoted to the exhibition of student supplies.)



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Everywhere about us are self-styled authorities telling us what we must like—how we must live—how we should think and pray. Pompous and contemptuous, as despots always are, they hold sway, assigning the rest of humanity to an insignificant place in the scheme of things. And not infrequently, as though to dispel further question, statesmen, churchmen, artists, scientists alike, claim even to be God-directed.

Such insidious claims are restrictive in a society where we fight to be free, for while we have earned physical and political freedom, these groups feed us predigested opinions. They are attempting to persuade others to recognize as *truth* and *fact* that which is merely opinion.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIX

FEBRUARY, 1961

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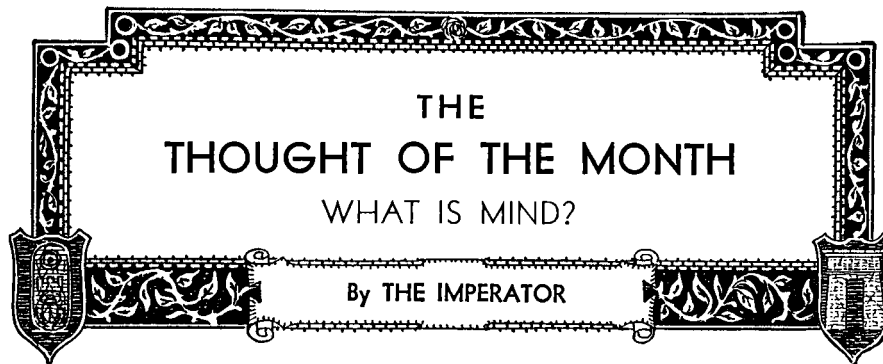
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Rosicrucian Park THE ROSICRUCIAN ORDER—AMORC San Jose, California
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The Purpose of the Rosicrucian Order

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

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THE
THOUGHT OF THE MONTH
WHAT IS MIND?
By THE IMPERATOR

THE unseen, the intangible, always intrigues the imagination. It represents a challenge to man's innate curiosity. Nothing has been so intimately related to man and yet so remote to his understanding as *mind*. It is the instrument by which he has probed the mysteries of his existence; yet its own nature remains one of the greatest of enigmas. Is mind wholly a divine endowment, a substance, an attribute—or is it a functioning phenomenon of an organ? What has been believed of mind and what is actually known of it?

There are certain phenomena—self-consciousness, thought, memory, reason, will, and imagination—which the average individual classifies under the heading of *mind*. At least they are the functions which he attributes to what is called mind. Is mind, then, just a collective name for such processes, or is it a substantive—a thing of which these processes are the working?

Inquiry into the nature of mind was a preferred field of speculation for the ancient philosophers. Before empirical methods or the beginning of science, abstraction or the resort to pure reason was the principal means of acquiring knowledge about that which perplexed man. The conclusions reached provided intellectual satisfaction.

The reliability of mind and reason, often held to be synonymous, was thus of the utmost importance. If, by syllogistic reasoning, one arrives at what appears to be self-evident, does that constitute *truth* or is he deceiving himself? If mind is but an operation of an organ, there is a possibility that its

conclusions can at times be as false as the illusions of the senses.

Man knew of the fallibility of the body. If the mind, then, were somatic, only another organ of the body, what appeared as *truth* could not be relied upon. Conversely, if mind and its reasoning were of a substance or function of a higher order, transcending the body, then all logical deductions would be true. It was this latter and exalted status that most of the ancient philosophers conferred upon mind.

In this regard Aristotle said: "Whether it is the reason or something else which seems to exercise rule and authority by a natural right and to have a conception of things noble and divine, either as being itself divine or as relatively the most divine part of our being, it is the activities of this part, in accordance with its proper virtue, which will be the perfect happiness."

In the 6th century, B.C., Anaxagoras declared that mind (*Nous*) is infinite, self-ruled and alone, "itself by itself." To Anaxagoras, mind was the infinite quality pervading all. He did not delineate clearly whether he thought it a kind of substance or what we might term *pure thought*. He said: "It is certainly there where everything else is, in the surrounding mass, and in what has been united with it and separated off from it." As mind, it was universal in its knowing. It possessed wisdom of all things as well as apparently being the moving essence or force manifesting in all that is.

Mind, therefore, was to Anaxagoras the prime mover in the universe. In

fact, he has been heralded as the first to declare a teleological (mind) cause of all. A similar notion, however, was expressed by the priesthood of Ptah in Egypt centuries before. Of this power of universal mind, Anaxagoras writes: "And Nous had power over the whole revolution, so that it began to revolve in the beginning . . . Nous set in order all things that were to be, and all things that were and are not now, . . ." In this regard the infinite wisdom was thought to be impregnated in man, man's mind being an extension of the universal mind.

To Plato truth was divine in its nature. These divine truths were implanted in the reason as *universals*, the reason and mind being synonymous. These universals were such ideas as beauty and justice which all men possess. The mind was thus the reservoir in which were kept these divine and universal ideas by which man could measure the real and the true of the reality which he perceived in and around him.

The Unmoved Mover

With Aristotle, mind or thought was immanent in the universe. This ubiquitous, all-pervading mind was, to him, an *unmoved mover*. It was the stimulus in all development from the lowest forms of creation upward, this being reminiscent of Anaxagoras' early doctrine. The entelechy or mind was an ideal to which matter stood in a lesser relation. When that ideal was attained, it became in turn matter to the next highest ideal.

This mind ideal in the universe gave matter its continuous evolutionary push upward in the scale of development. Or we might say that each lower stage in evolution was attracted by this creative mind ideal just above it, causing a sort of hierarchy or ladder of ideals. This mind of the universe was not produced out of anything nor was it dependent upon anything: It was in itself an *unmoved mover*. In man, thought is active reason. However, it is not a substance, a thing, as we think of other realities, for Aristotle says that the intellect "is nothing at all before it thinks."

Does this intangible quality of mind-reason survive death? Aristotle assures us that it is separable from the body

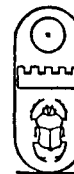
and that it is immortal, eternal. Surviving death, though, this mind-reason does not retain the personality. This is explained on the grounds that this mind-reason is *not of us*. It is not an individual thing upon which our personality or any part of us can be stamped. Rather, it is but a flow through our being which was immortal before it touched us and remains unaltered by the contact with us.

In the latter part of the Middle Ages, Thomas Aquinas, the scholastic philosopher, declared that the intellect (mind) is the highest faculty of soul. Aquinas stated that because of this faculty of intellect man is *little less than the angels*. The mind quality of man is a ray of inner light; its source is *divine illumination*. Aquinas, however, contended that the body and matter, by their gross nature, are obstructions to the pure truth of the intellect.

This is an old concept of dualism: The body is the prison of the soul quality. The intellect (mind) of man, according to Aquinas, extracts the essence of the divine truths which are inherent in man. In meditation, man communes with the divine illumination within him and the human mind, a soul quality, then realizes the truth and expresses it objectively. As for immortality, Aquinas postulates that the active intellect, the mind, alone survives the dissolution of the body. Like an aura, however, the will and personality, the self, cling to the intellect and survive with it.

René Descartes conceived of mind as a soul substance from God. To him, soul and mind were quite distinct from the body. The mind is not matter and has no direct dependence upon it. The bodily movement is not a direct cause of thought, thought being an attribute of the soul. It, therefore, cannot act upon matter. Thus, Descartes inveighed against the notion that animals think, regardless of whatever evidence of thinking they may seem to display. For, if they think, he would have had to admit that they have soul. To be consistent with his concept, therefore, he says: "The greatest of all prejudice we have retained from infancy is that of believing that brutes think."

However, the soul, by means of will can cause bodily movements. Descartes



conceived that the pineal gland was a point within the body where the soul, in a very mysterious way, influenced the movement of the body according to the will. There was, then, an indirect *interaction* between the soul (mind and thought) and the body.

To Baruch Spinoza, Dutch Jewish philosopher of the 17th century, mind and matter are of the same basic substance, that substance being God. Both mind and matter, or thought and extension as Spinoza referred to them, are but two of the infinite number of attributes of God. They are the only two attributes of which man is aware. They, however, do not affect each other but constitute a *parallelism*.

In other words, for each thought there is an equal form of matter. For all matter, then, there is a corresponding thought, this parallelism doing away with any need to show how mind has any material or mechanical relationship to the body. A thing cannot interact upon itself, and mind and matter are both of God. Thus each has its different manner of expressing its relationship to the same fundamental substance or God. Spinoza succinctly says: "A mode of extension, and the idea of that mode, are one and the same thing, but expressed in two ways. . . ."

These views of the past are representative of a host of doctrines in philosophy which apotheosized the mind, made it seem godlike. It was more often expounded as the vehicle of divine wisdom, an endowment of man, manifesting in and through his corporeal being, but not of that being's nature nor having any dependence upon it. With the advance of science, especially in such fields as medicine, physiology, anatomy, and neurology, the concept of mind underwent a radical change.

It was no longer thought to be an ethereal divine essence, an inexplicable substance mysteriously deposited in man. Rather, it was conceived as a *mechanical process*, the functioning of an organ. Man had been looking for mind down through the centuries, trying to perceive it as though it were of a material nature. Not finding any such thing, he imagined it to be like his notion of soul, that is, an entity but without any physical substance. These materialists contended that had man

been thinking of mind in terms of a phenomenon, the result of an organic function, he would have discovered its real nature.

The Nervous System

Neurology, the science of the nervous system, postulated that the nervous system is a complex apparatus which has undergone a long series of developments. It is the means by which the animal comes to respond to its own bodily structure and to the world around it, the nervous system reacting in a way best suited to the needs of the organism. Neurologists in general have claimed that mind is a complexity of phenomena of the nervous system of man as compared with the primitive type of central nervous system of the lower animals. The phenomenon of the lower animals is but "reflex unconscious actions."

Every vertebrate has a nervous system composed of a series of long connecting neurons (nerve cells). These are connected by a shorter neuron. The long neurons are receptors (afferent and sensory). They conduct inward impulses. The shorter neurons are called *internuncial* and are connectors between the longer neurons. Their function is efferent and motor, that is, they send impulses outward to cause the movement of muscles and the functioning of organs and glands.

The elementary basis of all mental phenomena is, therefore, according to the majority of neurologists, linked to the neurons or nerve cells. However, it is claimed that the phenomenon of mind is principally concerned with the shorter internuncial neurons. In the human cerebrum (brain) there is "that mass of neurons where those reactions to environment occur called mind."

It has been estimated, in theory at least, that the average human brain possesses 9280 million cerebral neurons. Any deficiency or underdevelopment in these neurons accounts for the aberrations of intelligence and behavior in man's adjustment to his environment. These neurons, in combinations of chains like beads on a string, to use a homely analogy, are the physical instrument of mind, so it is professed. The neural chain is called an *arc*. Man differs from the lower animals in intelligence and mind only by the fact

that he has three times as many cerebral neurons as they do. This accounts for his greater mentality.

Do the neurons function independently or are they dependent upon one another? Research up to the present has determined that apparently they are structurally *independent units* but function only in a chain or arc. The shorter or internuncial neurons are usually limited to the gray matter of the nervous system.

Contrary to other living cells, all the neurons which an adult is to possess are present at birth, we are told. In other words, no neurons are added nor are destroyed ones renewed as are other cells. The potential energy of the neurons and the strength of the impulses received through the receptors (sense organs, etc.) appear to be an important factor in the intelligence of the individual and those functions which are attributed to mind.

Dr. R. J. A. Berry, eminent Professor of Anatomy and Dean of the Faculty of Medicine of the University of Melbourne, states in a text that "the inevitable and only logical conclusion is that the neuron, particularly the short internuncial neuron, is the physical instrument of mind but that consciousness, memory, speech, thought, and reason can only manifest themselves when there is a sufficiency of such neurons for the purpose."

He relates that proof that the brain is the physical instrument of mind is evidenced by a blow on the head. If such a blow is of sufficient severity to damage the cerebral neurons temporarily, such phenomena as speech, reason, thought, consciousness, wisdom, and intelligence are temporarily not active. From this it would appear that Dr. Berry, like many of his celebrated colleagues, has made mind principally dependent upon the physical instrument of brain and its neurons.

Striking at those psychologists who offer other explanations for the emotions and psychic impulses, a physioneurologist asserts that such phenomena depend only on a greater complex of neuronics arcs. In other words, emotions and psychic impulses are the consequence of man's numerous combinations of chains of neurons. The

physioneurologist further charges that "psychology alone cannot determine the function of mind without resorting to neurology, the structure of brain." He makes the positive assertion that a good formula in the study of mind must be "no neurons, no mind."

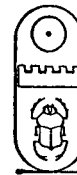
Pavlov's Theory Questioned

Pavlov, Russian physiologist and Nobel Prize winner, held that consciousness, the vehicle of our mental processes, occurs in the cerebral hemisphere. It is there that the "excited and conditioned reflexes occur" that constitute our behavior. Subsequent experiments have caused considerable doubt about Pavlov's claims in this regard.

Though there has been a fairly specific localization of the receptor senses in the brain, that is, certain areas for the auditory, olfactory, and taste sensations, there has been no such definite localizing for other phenomena of mind. In fact, another authority on the anatomy of the nervous system, Dr. S. W. Ransom, is very definite upon this point: "In the present state of our knowledge of cortical activity and its relation to consciousness, it is the part of wisdom to be very conservative in locating any mental fraction of our conscious experience in any part of the cerebral cortex. . . ."

Neurologists have made *consciousness* a process of development, also dependent upon the growth and development of the neurons. In an infant it is said that consciousness mostly consists of visceral reflexes, such as the pangs of hunger. With the growth and development of the neurons, certain physical properties are acquired, such as sight, hearing, smell, taste, and touch. These then increase the range of consciousness, not only of the body structure but also of environment. With speech and education, the range is still further extended. This extended range of consciousness is made dependent upon the increase of neuronics arcs in the cerebral cortex. Another contributing factor is the infinite synchronizing or combining of the arcs and their impulses to broaden consciousness.

It is interesting to note that one opinion by a physioneurologist denies consciousness, as a phenomenon, to low-



er animals. He explains that all actions of animals must be purposeful in the sense of living—but that is not to be construed as consciousness. In lower animals there are but reflex actions to stimuli, he states, the neurons being conditioned to respond in a way best suited to the animal. In this sense the animal is purposeful but not conscious-

ly so. He further states: "Where even the simplest ideas are not, there cannot be consciousness." The point made is that there must be that mass of neurons at "the cephalic end of the neural tube (the brain) in which memories of previous impulses can be stored, for there to be ideas and consciousness."

(To be continued)



Rosicrucians!

Note . . .

The excitement and promise of another convention is causing a ripple of activity among Rosicrucians the world over. Already members are making travel reservations, or marking road maps in anticipation of the happy journey to San Jose. Last year's attendance set a record here. Let's make each year bigger and better than ever before.

A typical day at a Rosicrucian convention is so planned that visiting members can sit in on interesting and instructive sessions from eight in the morning until late in the evening. Everything is so arranged that you can avail yourself of every convention facility during the five-day period. We have put everything on the program that we feel every member should some day see, hear, and know about, namely:

1. To inspect AMORC's documents of authority
2. To witness the administrative functions of the Grand Lodge
3. To become acquainted with the officers and staff members of the Grand Lodge
4. To enjoy the beauty and inspiration of Rosicrucian Park
5. To experience a Rosicrucian convocation in the Supreme Temple
6. To attend lectures and demonstrations on the many aspects of Rosicrucian study
7. To meet with members from every part of the world.

All this is possible at the 1961 International Rosicrucian Convention. Plan now to attend! For further information, write to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California, U. S. A.

*The
Rosicrucian
Digest
February
1961*

Anybody can become angry—that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way—that is not within everybody's power and is not easy.

—ARISTOTLE

For the Sake of Argument

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



ARGUMENT and temper are somewhat related topics in the field of human behavior, for argument, like temper, is generally associated with conflict and abuse. Temper is not always a useful tool. Often it is discursive, unreasoning, and a plague—general opinion to the contrary. It is sometimes employed to defer argument, and suggests that he who shouts loudest is the winner at the conference table, or at breakfast. Thus argument and temper are often in each other's company; but argument actually is the antithesis of temper.

True argument is a thing of beauty—something to be treasured, to have a place of honor in the hearts of all who employ it wisely. True argument alone can insure fair judgment, and what can be more prized than this? What can benefit us more than to be able to judge wisely the affairs of our lives—to exercise good judgment in the decisions we must make? What can benefit us more than to have others judge us wisely—to exercise good judgment in the things that affect us?

How does argument serve this end? It brings to bear on every event, question, and decision the opposing views, facts, and evidence on which judgment is made. To the extent that we restrict argument to one side or another, to that extent we err in judgment, for no situation can be properly judged without a review of the arguments on both sides—and there *are* two sides to every question.

People are generally as unfamiliar with the forms of argument as they are with any other art, and consequently as unable to analyze the nature and pattern of argument as they are to analyze the points of music, fine art, medicine, or drama. Those who have had the opportunity to participate in debates really have been the closest to experiencing the excitement and exhilaration of true argument.

In debate, men and women are trained to stand on either side of a question, and to offer arguments to support either contention. They learn that every question is defensible from opposing points of view. They find that a proposition which they wholeheartedly support, can through diligent research and due consideration be found to be lacking in many respects. In debate, a person must shelve consideration for one side of a question while he impartially considers the opposing view. To give fair consideration to both sides of a question demands shelving each side in turn while the opposing side is considered.

This principle of argument is emphasized again and again in serious study. One lays aside personal concepts regarding the subjects brought up in the course of study until in a completely receptive state of mind he has given due consideration to the viewpoint presented. Previous concepts need not be discarded; but one should use this most exacting of all arts in order to gain a true picture of the subjects considered.

One might think at first that the matter of there being two sides to every question is purely academic. Of course, there *are* two sides to every question. Day in and day out, we readily admit this even when the two sides we accept are more frequently only *our side* and *the wrong side*. We argue, not to discover the many sides of a question, but to sustain our present point of view. This is not to say that our point of view may not be correct or that our side may not be the right side, but we too often approach a question unwilling to give equal weight to all arguments. Consequently, our judgment is generally biased in favor of our original viewpoint and leads us into constantly untenable and disconcerting positions in life.

One of the peculiarities of argument is that people argue most over questions least given to final answers. They argue values rather than facts—and values lie in the eye of the beholder. Indeed, people avoid argument with *facts* be-

(Continued Overleaf, Col. 2)





By MARTHA PINGEL, Ph.D.

NONSENSE

*T'was brillig and the slithy toves did
gyre and gimble in the wabe.*

—LEWIS CARROLL

In this day of matter-of-fact realities, nonsense is considered at best a pastime for children. But the spirit of nonsense permeates our lives whether we know it or not. The popularity of cartoons and comic strips among adults, the regularity with which *Tin Pan Alley* and its *modern* derivatives come up with nonsensical songs—even TV commercials—all demonstrate a trend that has moved steadily toward the nonrational, imaginative world of the dream.

Is our liking for nonsense a symptom or a cure? The contemporary greeting card with its nonsensical illustrations and frequently brutal captions is surely a sign of something—the anxieties and tensions we build up in our associations.

These cards are a kind of *harmless* release of tension—harmless in the sense that they bruise only the ego and not the physical anatomy usually hurt by the practical joker.

Nonsense worlds, as related to worlds of make-believe are flights from reality into a never-never-land where no one grows up. But if we never *grow up*, we also never develop to our fullest capacity. Yet, I would hate to see a world of people so serious-minded that nonsense could not exist, for nonsense is a form of spice. Use it not at all, and we take the flavor out of life; live with it too much and we warp our taste.

Used in its proper place and with moderation, nonsense becomes a mirror in which we see the foibles and follies of all men in their proper perspective. Nonsense keeps us alive to the fact that when we parade in a false light, we are most vulnerable. When we are most amused by nonsense, we are most aware of those foibles which make nonsense necessary.

cause of the possibility of finding their position untenable.

Isn't it true that arguments at home, at work, or in social gatherings are entered into not to *resolve* differences but to force others to give in? And whoever resorts to temper first, wins? A resort to temper in the process of argument, though, is an admission of defeat in the academic sense even though it may be a quick means of winning a decision in the average home or office. Temper works simply because one person usually realizes that not enough is at stake to pursue an impossible situation further.

Argument, however, invites a healthy contest between opposing points of view. Approached with an open mind, it permits you to have a larger perspective of any given situation, a better opportunity to judge your next move or your own attitude toward a given situation. It is to your advantage to consider the other side of a question because all sides cannot be seen from just a front view. How many times against your better judgment have you let others have their way, or how many times have others let you have your way, only to say later—"If I had only listened!" We do listen, but we don't consider. We listen only to be polite, not to give full value to opposing points of view.

This, of course, is to be expected because man's aversion to true argument is part and parcel of his innate resistance to change. Nevertheless, it is for man's own welfare that he must invite the views of others into the workshop of his mind so that his own limited vision may be enriched.

When you discuss with others problems that arise in the family, politics, religion, business, and all the rest, lay aside emotional overtones; do not try to win your point but to see that the most acceptable and logical decision is made. This won't mean giving in to everyone and everything. It will mean that your conclusions on all things will be determined on the basis of more than a limited viewpoint. You cannot lose. If you make your point, you win; and if you lose your point, in true argument, you still win a proper decision.

Harnessing Your Brain Power

By HOWARD EARLE



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WHEN one admits, "I didn't think," the real intention is, "I didn't think enough."

There is a science to deep thinking. You may be an executive in your company, successfully operating your own business, or a force in the life of your community, and still not think as much, when measured in brain power, as is within your capacity to think.

"Less than five percent of us utilize our full brain power potential," says Ward C. Halstead, Ph.D., Professor in the Department of Medicine and Psychology at the University of Chicago.

Over the past 20 years, Dr. Halstead has developed a battery of neuropsychological tests for measuring the higher brain functions underlying mental efficiency and effectiveness. He has tested the brain power of thousands of individuals from every walk of life.

The tests determine where you stand in the matter of brain power, how well you are utilizing your intelligence and how effectively you will use it in the future. Your past is no criterion, for it may fail to predict what you will do in the future. Dr. Halstead's research also proved that you apparently do not decline mentally as you do physically.

The tests have shown that the higher brain functions of 78 percent of our high level executives, averaging 50 years of age, are comparable to medical students 25 years younger on the average. Some executives were found to be biologically younger than their chronological age.

The tests show that about five percent of individuals through the age range of 14 to 65 years attain peak utilization of brain power. The remaining

95 percent are not achieving the peak performance available from their brains.

There is no reason for you to remain out of that select five percent group if you are not numbered among them. You need not continue a member of the 95 percent who are failing to utilize their brain power to its full capacity. You can develop your brain power if you desire to do so.

Your brain is the most powerful force in the universe. It is a remarkable organ composed of some 10 billion cells and has an almost infinitely complex wiring system. It weighs only about three pounds, or two percent of the weight of the body, but requires one-fifth of the body's total blood supply and one-fourth of the body's oxygen supply. Its natural food is sugar. It is the source of your intelligence, the power that generates your mental machinery.

You and your brain might be compared with a young lady, who has not learned to drive an automobile, and a high-powered car in the family garage. She wants desperately, and with parental consent, to visit relatives some 200 miles away. She has the vehicle to take her there but it is of no value to her because she has not learned to use it. So it is, too, with unutilized brain power. . . .

Dr. Halstead found that a great number of male and female executives—and this could include you—attained their success without actually getting their brain into high gear. They knew how to think and they sometimes engaged in what they termed very heavy thinking as they attacked business problems. But they were not taxing their brains. . . .

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Your brain has practically unlimited power but the untapped reservoir is of little value unless you learn to put it to work for you. When you learn how to harness and utilize more of your brain power than you are now using, greater success will come your way. The goals you have set but not attained will come nearer and nearer as you dip more and more into that tremendous reservoir of power. Utilizing more and more of your brain power will increase your capacity to think.

Understanding the processes of thinking is the initial requirement in increasing your thinking capacity. The essential initial process is bringing together or grouping information. Some accept thinking as a term to cover the correlation and integration of information which represents the first step in harnessing your brain power.

Your thinking begins with your conscious awareness of a problem. It starts with a situation which stimulates your curiosity or attention for exploration. Your curiosity or attention is stimulated by something which comes to you by one of your five senses.

Thinking processes are attributes possessed by every normal individual. The difference in degrees of thinking determines the extent to which you are utilizing your brain power. Your thinking may begin with the awareness of a problem sensed through a stimulus situation and terminate for that particular problem when you arrive at a satisfactory solution or explanation. Again your thinking may cease before you reach a sound or reasonable solution or explanation.

It all depends on how well you have trained your brain to think, whether you are one who actually thinks things out or gives up finally in despair. Success comes to those who like you stick with their problems and think them through. . . .

You are endowed by God with lower and higher brain functions. The lower brain functions, also in animals, are concerned with functions of body organs. Higher brain functions, found only in man, involve thinking, imagery, memory, perception, learning, motivation, and emotion. The way you utilize your higher brain functions determines

the degree of intensity of your thought processes which, in turn, usually determines your degree of success in life.

Dependent upon powerful thinking is your capacity to perceive important data, your memory for essential information, your ability to make sound decisions, and your mental energy. How well you utilize these four powers given you has an inestimable influence on your life pattern. Learning to utilize these four powers to their fullest, developing them to their greatest efficiency and harnessing them so they will work for you, means greater success than you have achieved thus far in any endeavor undertaken.

The first area is *judgment* which determines how well you reason out things and make decisions. No other single area is so important as judgment in activities involving analysis, appraisal, choice between alternatives and higher quality or important decisions. Your judgment means how well you may draw logical inferences from the information available to your brain through your senses.

Sound Judgment

Sound judgment usually means sound decisions. If you doubt the importance of sound decisions in your life, go back over the years and count how important to your present success were the right decisions you made along the way. Query some of your friends, and they will tell you, as you have found, that ability to make right decisions through sound judgment is a quality of vital importance.

You know through experience that sound judgment is not only a requisite for the great, it is necessary for everyday living. You may never know when you will be called upon to make the most important decision in your life, and sound judgment will enable you to make the right decision. Then there are everyday decisions which must be made in the home, at the office, shopping, and elsewhere. Exercising sound judgment will aid you in making the most advantageous choices.

Your judgment may be improved by learning to consider all the information available to you in making decisions. The manner in which you weigh this

information, how much importance you place upon every aspect of a given situation or condition in relation to the whole, and how well you keep emotional feelings from swaying you in decision-making, have forceful bearings on sound judgment. Judgment is like balancing the scales with all the data available and then rearranging the data through reasoning so that you tip the scales in favor of the right choice at the propitious moment.

Second in importance only to judgment is *power as related to mental energy*. It reflects your intellectual drive in carrying on the process of thinking without being deterred by irrelevant considerations. This power is not constant throughout the day and, therefore, you will have high and low spots throughout your waking hours. In other words, you are not equally smart from morning until night.

You should have little difficulty determining when your thought processes are at their height each day. Set that period apart for making vital decisions and doing your most important work. There are many people who find they can recharge the battery that generates their thought processes by taking "cat-naps" or total relaxation either just prior to or during their low points.

The third brain power area is *perception* which involves the input and output avenues of the brain. You may be able to grasp the evidence of written data or verbal reports without great difficulty but lose important information or miss essential implications in subsequent situations or discussions. You may demonstrate ability to handle information conveyed through one sensory avenue but show marked ineffectiveness in other input and output channels.

Determine Your Weaknesses

It behooves you to determine your weaknesses and improve yourself in the weak areas. Concentration is one of the principal powers to cultivate and strengthen in matters of weakness in perception. Intensive concentration is necessary to imprint upon your memory what you see and hear.

The final power is *memory*, the coordinating, organizing, and recording aspect of the brain. You, as an effective executive, integrate, classify, and store all types of information in a well-organized fashion. You accomplish this on a more or less automatic-process basis, and in a vastly superior manner to any filing system ever invented by humans. . . .

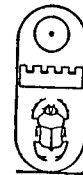
You store things in your brain just as you store things in your purse for future use. You must train your memory to remember what is stored there. This memory training is vital, for without it you would not be able to dig into the recesses of your brain for those things you have stored there against the time when you will need them again. Were it not for this stored knowledge, and the ability to recall it when needed, you would have to learn everything anew each day.

The four areas of higher brain functioning can enhance your thinking processes and point the way to greater achievements and a happier life for you. Development of these areas of power has enabled you to greatly increase your powers of thinking, returning rich rewards for your efforts. Imagine how much greater will be your rewards and happiness if you develop these four areas of power to their utmost capacity.



Mankind have a great aversion to intellectual labor; even supposing knowledge to be easily attainable, more people would be content to be ignorant than would take even a little trouble to acquire it.

—SAMUEL JOHNSON, 1763



Discipleship: A Modern View

By PETER BOWDEN, F. R. C.



QUESTIONS such as the following have perplexed me for a long time: Why do so many students of mysticism seem diffident in applying their knowledge to everyday life? Why do not more leaders emerge from their ranks to fulfill their missions in the arts, sciences, and humanities? Where are the inspired writers, orators, leaders among men?

Quite a number of students (according to their understanding) have sincerely studied along mystic lines for years without having much to show for it. Fortunately, there have been exceptions, but these exceptions, I firmly believe, emphasize a situation brought about by trying to apply outmoded methods to modern times.

Recently, I came across the following: "No esoteric group is soundly handled and correctly motivated unless the spiritual energies which are available to it and the knowledge and wisdom unfolded find expression in definite service." Why is such emphasis placed on service?

It may be helpful to examine the subject from two aspects: 1. The place of unselfish service in group evolution; 2. The relationship of service to the unfoldment of the individual. Try as he may, no man can separate himself from humanity of which he is a vital unit. His thoughts and actions affect the group of which he is a part, and in turn the group conditions to a degree his own thinking.

The mystic, however, may at intervals lift his consciousness from his mundane surroundings and center it, for a time, in the Divine. Temporarily, he may detach himself from daily cares, emotional stresses, intellectual prejudices; and, to a degree, sense the purpose and drift of creation. Previously undreamed of aspects of the plan of creative evolution become revealed.

He is made aware of new features in the unfolding *Plan*. These, it would

seem, he is obliged to attempt to put into daily practice. Through his own efforts he has traveled a little in advance of the mass of humanity along mystical lines; therefore, it is his privilege as well as his duty to extend a hand to those who will accept it.

To me, it is not a coincidence that the greatest mystics have also been the leaders in the arts, sciences, philosophies, religions, and humanities. Names like Bacon, Newton, Socrates, Buddha, Da Vinci, come immediately to mind. "The greater the realization, the greater the responsibility," and "the greater the master, the greater the servant," are ancient precepts to which we should pay heed.

Few would deny that today humanity faces perhaps its greatest crisis. Scientists have placed in our hands energies which can ultimately lead to greater prosperity than ever before, or be used literally to obliterate the human race. Old theological concepts are disappearing through advances in psychology, science, and philosophy, as well as through an intuitional realization that they are inadequate for present needs.

Vast new economic reforms are urged. The futility of sectarianism in politics or religion is being thrown into clearer relief. There is an awakening spirit of internationalism. Many ancient social customs and distinctions are waning. Surely, this is an era of anxiety; yet, it is also an era of expectancy and opportunity unlimited.

Things are in a state of flux. The ultraconservatives are convinced that society is disintegrating, that the younger generation is mainly irresponsible, and that mankind is headed for destruction.

The mystic, on the other hand, recognizes that we are in the transitional period between two great zodiacal ages—the Piscean and Aquarian. The unconventional, confused and perplexing behavior today—especially among sections of younger people—springs from an unconscious response to this fact. These

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young people see clearly the futility and limitations of many of the old landmarks, but have not clearly grasped the new.

Like ships without rudders, they drift with events, living only for the present. The bloody and hypocritical past repels them; the future is too awful to contemplate. Is it any wonder that they experiment recklessly with life, paying little regard to possible consequences? They are desperately looking for a way out.

A Clear Challenge

By combining the illumined vision of the mystic with intelligent activity, this difficult period can be safely bridged and humanity led into a greater awareness. The challenge is clear. It is up to those who have the vision—and who have been adequately trained—to stabilize society in the accelerated rhythm of a new age—to initiate the changes, new techniques, and approaches necessary for the times.

If we number ourselves in that advanced group, we must accept the accompanying responsibility. If we fail in meeting it, the changes which are destined to come may rob us all of that which otherwise would be our salvation.

Before considering service in relation to personal unfoldment, this point should be clearly borne in mind: Personal evolution is inexorably interwoven with the general evolution. Any student who forgets this risks falling into the snare of spiritual pride and selfishness.

Unselfishness develops the quality of *dispassion*, that divine indifference which enables one to see things in proper perspective, from the plane of the Soul. There is a steady movement to bring his life as a whole (not isolated aspects of it) more into alignment with divine purpose.

The ancient requirements still stand. The disciple must strive to develop discrimination and dispassion, but it is suggested, nevertheless, that the mode of their development and application needs reevaluation. In short, a new age requires a new technique.

In Piscean times, the aspirant tended to isolate himself from his fellows, and to live alone or in a small select com-

munity. Great weight was placed on physical and mental disciplines. Diet was closely regulated, and absolute celibacy insisted on. Some went to the extreme of torturing the physical body. Possibly these disciplines were useful in past centuries; they may still be so to a diminishing minority today.

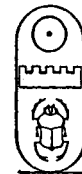
In their proper context, during the earlier and middle parts of the Piscean Age, they did assist in breaking the tyranny of the lower self and in establishing that first flickering contact with the Soul. They did assist the aspirant of that day to lift and focus the centrum of his consciousness in the Soul and dwell there for a time in peace and bliss. Let us not, then, despise these techniques, for they had an important part to play in the evolution of discipleship—as the chariot had an important part to play in the evolution of transportation.

I do question, however, the usefulness and practicability of these methods to the average western student of the twentieth century. Indeed, I firmly believe that the disciple who stubbornly holds to them runs the risk of becoming a disillusioned neurotic or self-hypnotized in a “higher” state of consciousness, dreaming away his incarnation in stagnant uselessness.

If the keynote of the Piscean Age was one of renunciation and devotion, surely the keynote of the emerging Aquarian Age is one of redemption and regeneration through the intelligent focusing and expression of Soul power. Aspirants must recognize the fact that their efforts should be directed toward using the magical energies of the Soul to redeem the world around them and, incidentally, their lower selves.

Their task is to combine the raising of the consciousness to the plane of the Soul with the utilization of the energies contacted on the level of the Soul in reshaping and redeeming the realms of thought, emotion, and matter. As far as I can see, there is only one way in which this may be accomplished and that is through service—the focusing of the powers of the Soul through the personality, thus allowing them to express in creative activity.

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Off-Quoted Maxim

In the oft-quoted maxim, "When the student is ready, the Master will appear," the key, of course, is the word *ready*. Surely, it is the student's own responsibility to make himself ready; nobody else will do it for him, nor will readiness miraculously come about through the effluxion of time.

It would seem, therefore, that the modern student of practical mysticism in making himself ready must learn to move and work in two spheres—that of *consciousness* where he strives to identify himself with Divine Will, Light, and Love; and that of *form* where he strives to master and redeem form through the use of the divine energies he commands.

I envisage such an one as not too greatly concerned about his own personal development—he is far too busy. He is fully aware of the injunction, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." To him, this is not some personal abode of peaceful repose in a future state, but the Will of God with which he attempts to align his little will. Only after he has accomplished this to some degree can he serve in the true sense. Depending on the degree and stability of this alignment, he becomes a focal point of higher energies, transforming them and radiating them as Light, Love, and Power among his fellow men, unstintingly and unselfishly.

He is an idealist, of course must be; but a practical one. In all probability he leads a full and useful civic and social life, regarding it as a field of service. One of the most difficult lessons he has to learn is detachment—comparatively easy when in a monastery or isolated in some mountain cave. To remain detached while in the hurly-burly of daily life is a much taller and more exacting order. To accomplish this, he tries to center his consciousness in the Soul at all times. Simple in theory, it invites heartbreak, disappointment, and failure before the lesson is even partly absorbed.

This modern disciple, more likely than not, is married or will marry. Through marriage, and its physical relationship, he will learn many lessons in unselfishness and adaptation that will equip him for the task that lies ahead. Moreover, he will work for those conditions suitable for the incarnation of those advanced egos who may reasonably be expected to appear in increasing numbers as the age advances.

Thus, the twentieth-century disciple stands in direct contrast to his brother of yesteryear. Those who still cling tenaciously to the older Piscean techniques may fail to recognize the modern disciple and reject him altogether. There are still some today who propound that continence is an ideal to strive for, even if not always attained.

On the other hand, so seasoned an occultist as Alice A. Bailey wrote: "There is no better training school for a disciple and an initiate than family life, with its enforced relations, its scope for adjustments and adaptability, its demanded sacrifices and services, and its opportunities for the full expression of every part of man's nature. There is no greater service to be rendered to the race than the proffering of bodies to incoming souls, and the giving of attention and educational facilities to those souls within the home limits."

From the individual point of view, the task is to redeem the personality, thus rendering it a fit instrument for the Soul. This process cannot be separated from the general evolution. Redemption should not be sought by asceticism or by attempting to suppress natural instincts. Neither should it be attempted by striving to escape to heavenly realms while forgetting daily responsibilities. *The correct technique is to focus the energies of the Soul through the personality in creative activity.* Meditation and attunement are necessary to develop *Soul contact*; but this must be balanced with *Soul expression*. And this expression can come about only by living a useful, creative, and progressive life.



Man should live so that he is worthy of life, and so that his work is worthy of him.

—VALIDIVAR

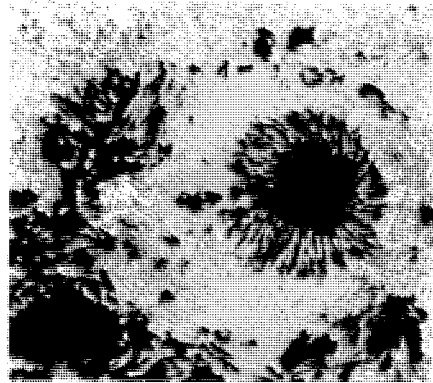
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Sunspots and You

By RODMAN R. CLAYSON,
Grand Master

The Cosmic influences are invisible, but they act upon man.

—PARACELSUS



Photo, courtesy of Perkin-Elmer Corp.

IT has been said that we are children of the sun. Specialized solar research is bringing more and more provocative evidence that such may be more true than a great many people realize. The study of sunspots throughout the years has become of primary importance. In more recent times, radio astronomy and rocket explorations have helped us to a better understanding of the cosmic layer or belt which surrounds the earth.

That area is known as the *ionosphere*. Astronomer Seth B. Nicholson of Mt. Wilson and Palomar Observatories, is reported as saying that the state of ionization, as deduced from radio measurements, correlates very closely with sunspots, mirroring, in fact, short-period fluctuations in the frequency of the spots.

We are striving to understand, among other things, the effect of sunspots on the ionosphere, on the atmosphere below it, and even on the weather, humanity, and plant growth. At some future time it may even be possible, as a result of this research, to predict such things as seasons of heavy rainfall. To be able to do this would be of great benefit to the farmer.

If weather and crops are affected by solar radiation in the frequency of sunspots, it is quite possible that man himself in one way or another may also be somewhat affected. He may be stimulated toward certain tendencies. Health matters may be involved. If scientific prediction can be developed, it can help the economic stability of every country. The farmer will know in what years he can expect unusually

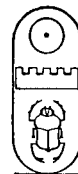
heavy crops, and the years in which the yield will not be so great. This, in turn, will affect industry and business.

There is a periodicity of rhythm in the cosmic or natural world; there are also apparent rhythms in our economic world, but economics has not yet become an exact science, although it has been a serious study for more than a hundred years. It is the business of science to predict, and an exact science like astronomy can usually make very accurate predictions.

We study Nature. The weather and the sun are aspects of nature. What has consistently happened and what, therefore, we may expect to continue in a consistent universe, become known to us as *Laws of Nature*. One law of nature is that the earth revolves on its axis once every twenty-four hours, giving us day and night. This twenty-four-hour period is a complete cycle. We know that this cycle has continued to repeat itself without variance for thousands of years.

Such laws permit of certain probabilities. In human affairs we have developed what we refer to as the Law of Averages. Certain activities of people, viewed *en masse*, tend to repeat themselves with periodic rhythm. Does a pattern of this kind follow a periodic rhythmic activity of the sun? If it does, it is responding to the activities of the sun which function in accord with the laws of nature.

Much evidence has been accumulated in recent years regarding the existence of rhythmic cycles of solar phenomena. The rhythm of sunspot activity is eleven years, 11.2 years to be exact. In



addition to the eleven-year sunspot cycle, there seem to be subordinate cycles of twenty-two and thirty-three years. We know that the solar constant—the amount of heat the earth receives from the sun—pursues a course different from that of sunspots; but we also know that this is subject to rhythmic variations.

Evidence of Correlation

Conclusions regarding solar phenomena in this regard are still not complete, but there is definite evidence of the correlation between solar rhythms, weather, and also human activity. Sunspot frequency, the cycles of trade, and industrial production in the United States at least do, in fact, appear to be more or less related.

If sunspots affect our weather—and there are those for and against this point, although everyone readily admits that the sun is largely responsible for rain or drought, heat or cold, sunshine or fog—then the variations in the growth of plants, including all kinds of crops, are directly dependent on solar cycles. For mankind, cycles of weather have been, and still are, among the chief stimuli to invention, to thrift, and to purchasing power in the market place.

There are rhythms in atmospheric electricity. A working hypothesis has been that atmospheric electricity, due presumably to the activities of the sun, may be a cyclic factor closely associated with psychological reactions in man. Not only do we receive heat and light from the sun, but ultraviolet and electrical radiation as well. At Yale University, the late Professor Ellsworth Huntington stated that research indicates that the human body has a definite electrical field. If this is the case, variations in the external electrical field must inevitably influence the internal human field.

It is likewise obvious that if the electrical field of the sun or the solar system as a whole undergoes variations, there must be corresponding disturbances in the electrical field of the earth. Thus there would be a logical connection between solar activity, the earth's atmosphere, man's psychological reactions, and the ups and downs of business and the stock market.

Increases in the number of sunspots, or solar eruptions, are usually accom-

panied by increases in solar radiation which not only consists of heat waves and ultraviolet rays which affect us as sunburn, but in many other forms which do not register on our senses at all. There is reason to suspect that unsensed solar radiations affect us as vitally as those we know about through our sense organs.

Variations in heat are primarily responsible for weather changes. These, in turn, affect crops. Variations in ultraviolet radiation create differences in the ozone content of the earth's atmosphere which has a direct effect on biological processes in animals. Variations in radiant electricity seem to affect directly the psychological processes of man and quite possibly his nerves. It has even been suggested that this radiation may affect the blood and the acid-alkaline balance in his physical body.

Scientists of the American Telephone and Telegraph Company are much interested in the double sunspot rhythm of twenty-two years. They have found that in alternate eleven-year cycles most sunspots reverse their polarity. It would appear that alternate cycles may be considered negative. These scientists feel that the true solar cycle is twice the 11.2-year cycle. On this hypothesis, a 300-year series of sunspot numbers with alternate cycles reversed does show rhythms that roughly correspond both in time span and in timing with the economic circumstances in various countries.

There are magnetic fields in sunspots, and they are fundamentally bipolar. The spots at opposite ends of a group have opposite magnetic polarities. In addition to this, the arrangement of polarities is reversed in the two hemispheres. Thus, according to Nicholson, earlier mentioned, the reversal of the polarities occurs at the minimum of sunspot activity. He concludes, therefore, that the sunspot cycle is from minimum to minimum, *not* from maximum to maximum.

1958 An Apparent Maximum

The year 1958 was apparently the maximum or high point in the present cycle of solar activity. There is a relationship between magnetic disturbances of the sunspots and magnetic

disturbances on the earth although sunspots are not always associated with magnetic storms on the earth. In the last three or four years we have experienced the greatest solar sunspot activity of record. The solar activity known as a *sunspot* is a huge cyclone, funneling interior gases to the surface of the sun.

Such activity lasts much longer than earth-storms. Sometimes a sunspot can be seen for many days since it takes the sun about twenty-five days to turn once on its axis. The earth could easily be lost in one of the larger cyclonic storms on the sun. The sun exists through its internal atomic energy activity, a process which seems to convert hydrogen into helium. Carbon atoms act as a catalyst in the reaction.

Astronomers have brought forth the theory of conversion of energy into matter as the only possible source for the sun's light, heat, and other energies. The sun, our day star, is medium-sized. It is 886,000 miles in diameter, ninety-three million miles distant, and its light takes eight minutes to reach the earth. There are many gases and gaseous elements in the sun, and these energies, of course, are radiated in all directions. The earth intercepts a very minute amount of the sun's energy as its portion.

The surface of the sun is a large ocean of boiling elements dissolved into superheated gaseous vapors which under intense agitation continually break into myriads of gigantic, foaming, flamelike waves, and these tremendous convulsions rush hither and thither with the appalling violence of thousands of cyclonic tornadoes. It is then we find the irregular dark spots from time to time on the sun.

The sunspots are sometimes so large that they can be seen with the unaided eye through a smoked glass. The dark center varies from a few hundred to over 50,000 miles across. This is surrounded by a less dark area that often doubles the sunspot's size. As the sun rotates, new sunspots come into view. They occur in groups that grow rapidly then decline slowly. They appear above and below the equator of the sun. The number of sunspots varies in cycles of 11.2 years.

The spots as storms on the sun's surface may be caused by deeper periodic changes within the sun. Sunspots have strong magnetic fields. Radiation from solar flares, which seems to be associated with sunspots, interrupts radio, telegraph, and telephone operations, and is likely to cause an increase in the activity of the Aurora Borealis. The solar eruptions swirl. Magnetism is apparently caused by the circular flow of gases around the spot. It is known that the circular motion of an electric current flowing in a coil of wire will generate magnetism, and a flow of electrified gases around a sunspot would act in the same way.

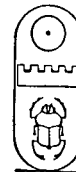
David Dietz, Scripps-Howard Science Editor, has written that the sun is a great shotgun spraying the earth with showers of subspace atomic bullet-like particles. Blasts from the solar shotgun are heralded by the appearance of bright outbursts of ultraviolet light on the surface of the sun. These are called solar flares. A cloud of hydrogen gas is thereby released which becomes electrified or ionized, and the atoms of hydrogen separate into their constituent particles, mainly protons and electrons.

The spray of protons and electrons encounters the earth's magnetic field, and is bent in a circle around the earth, but the protons being positive move in one direction, and the electrons being negative move in the other. This sets up a tremendous electric current which flows around the earth, generating a magnetic field. As a result we experience magnetic storms.

There are astronomers who now believe that the enigmatic cosmic rays actually have their origin in the sun and stars. Quite possibly cosmic rays are ejected from the sun during sunspot activity to a greater or lesser degree. It is estimated that our individual bodies are penetrated by at least a hundred cosmic rays every minute. Do cosmic rays affect human development and growth? We do not know, but if we acknowledge that cosmic rays continually pass through us, they must affect us.

The First Scientific Study

While it is said that Chinese and Inca astronomers observed sunspots hundreds
(Continued on Page 67)



Wordways Unlimited

By BESS FOSTER SMITH

ALTHOUGH I have not traveled far on earth, through *Wordways Unlimited* I have erased the barriers of Time and Space. It is a *Classic* line and my flight companions are the immortals. It is my favorite form of travel and I recommend it wholeheartedly.

If I am discouraged and need to be taken out of myself, I travel to an old feudal castle somewhere in southern France just to listen to Montaigne. He talks like a modern even though he did live long ago and faraway.

"Retire into yourself," he says, "but first, prepare to receive yourself there. It would be madness to trust in yourself if you do not know how to govern yourself, that is, how to be content with yourself. . . . As for me, I love life and cultivate it just as God has been pleased to grant it to me. Himself all good, He has made all things good."

I realize that my mistakes and bad choices are my own fault, and that I can correct them. I can set my sail now, as he says, toward "a port of destination." I feel better for his chiding.

In my thankfulness for life and its manifold blessings, I seek out Thoreau who knew how to "suck the very marrow out of life." I sit with him in the doorway of his hut by Walden Pond where he learned the essentials of life—so that when he came to die he would not discover that he had not lived.

The hours go by unminded. We are blessed as they always are who possess fully the present—the moment between the eternities of past and future.

Breaking the silence, Thoreau says reverently, "The mold under our feet is sweeter than any other, for the earth is not a mere fragment of dead history, but is living poetry like the leaves of the tree which precede flowers and fruit."

The sun seems to shine more brightly than ever because it is shining in our minds and hearts. "Only that day dawns to which we are awake. The Sun is but the Morning Star." Even greater

joys are in store if we awaken to them.

In poetic mood, I make free entrance into Poe's *Enchanted Garden* where "no wind dare to stir unless on tiptoe." I ask, "If, as you say, beauty is ambrosia on which the soul feeds, just how does it do it?"

It is very simple, I gather from Poe's reply: just take in with your eyes and ears and other senses the simple beauty found in the song of birds, the sighing of the wind, the surf complaining to the shore, and the fresh breath of the woods. (Why, then, I have been feeding my soul for years, for "all these I have loved from my youth up.")

Every once in a while Walt Whitman takes me by the hand to teach me of man's brotherhood. He salutes all the people of the world, and as we talk, "Latitude widens; longitude lengthens."

"What do you see, Walt Whitman," I ask, "what do you hear?"

"I see a great round wonder rolling through space," he answers. "I see plenteous waters; I see mountain peaks, . . . I see the battlefields of the earth; grass grows upon them and blossoms and corn." "Health to you!" he shouts, "good will to you all, . . . each of us with his or her right upon the earth."

He takes the torch from the hand of the Goddess of Liberty and shouts:

*Toward you all, in America's
name,
I raise high the perpendicular
hand, I make the signal,
To remain after me in sight for
ever,
For all the haunts and homes of
men.*

(I pray God will hasten the day!)

There are so many pleasant journeys via *Wordways Unlimited*: with Elbert Hubbard into the homes of the great; or with Robert Louis Stevenson along the seashore communing directly, not "through the sophisticated brain." I may even sit in a little Dutch garden

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with the beak-nosed scholar, Erasmus, and laugh with him over the follies of conventional society. I may fly with Dante to the seventh heaven—where we shall all know “each to the intelligence that ruleth the mind. Greater, the more; smaller, unto less.”

In one of his briefs for great books, Clifton Fadiman says that as the seashell against the ear gives back the sounds of the sea, so a “shelf of books placed against the mind can make audi-

ble to me the living voices of 3,000 years of civilization and frees one forever from the thralldom of the current.”

God Bless Cadmus, I say, or the Phoenicians, or whoever it was who first established *Wordways Unlimited* and gave words their wings.



“Look into the future”



By WILLIAM HOMICK

(Reprinted with permission from the *Connecticut Literary Review*, where it appeared in the Spring 1955 issue under another title.)

THE older man paced nervously before the desk. “Vision, monsieur, you must have vision to be successful,” he announced.

The younger man, scratching with a stylus on a sheaf of papers at the desk, looked up. The two men were in an office in one of the lesser imposing buildings for lawyers in Paris.

“Oui, Monsieur LeClerc,” the young lawyer politely said. “I need advice and I do appreciate your efforts to help me.” . . .

LeClerc nodded and there was almost a smile of condescension as he stroked his black beard which fell on his waistcoat.

“That’s what I’m here for—but you must look into the future. . . . Now where would my name be if I didn’t think of tomorrow and all the other tomorrows? LeClerc’s name is known in Paris because you have to be something of a prophet.”

He walked over to the desk and picked up what the young man had scribbled earlier. “What’s this?” he said, reading a few paragraphs of a fantastic flight to the moon.

The fledgling lawyer offered a confused apology as he pushed out of reach of the older man another stack of papers on which were written bizarre submarine explorations and airplane flights.

“In this profession you must have vision, Monsieur Jules Verne,” the older man said pontifically, disregarding the manuscript without a comment as he dropped it back on the desk.



He who influences the thought of his times influences all the times that follow.

—ELBERT HUBBARD



Rosicrucian New Year

The Emperor Proclaims Monday, March 20, the
Beginning of the Traditional Rosicrucian Year 3314

A YEAR, as a period of time, has undergone changes since the earliest of such intervals. In fact, the earliest recorded date in history, 4241 B.C., relates the procedure used by the ancient Egyptians for determining the beginning of the new year. Forty-three centuries B. C., the men of the delta region of Egypt had discovered a year of 365 days. They introduced a calendar of this length. The beginning of the year was based on the heliacal rising (at sunrise) of Sirius, the Dog Star. This occurred about July 1, according to our present-day calendar.

This Egyptian calendar was artificial except so far as the determination of the day and year was concerned. It was divided into twelve months of thirty days each. At the end of the year there was a sacred period of five feast days to round out the required 365 days. This year, however, fell short of the solar year by one-fourth of a day. This calendar was much more effective than that of the lunar year, which was common to other civilizations, such as the Babylonian. Centuries later, Julius Caesar thought the Egyptian the most convenient of calendars and introduced it into Rome.

In the temples of ancient Egypt and among the mystery schools there was a different determination for the beginning of the new year. In most of the temples the earlier lunar calendar was retained because of its particular cyclical significance. Further, the beginning of the year was associated with the phenomenon of rejuvenation, rebirth, and life. In other words, the year was compared to the life cycle of birth and death. The year was born at a time that corresponded to the apparent rebirth in nature, that is, the coming forth of living things in vegetation. The beginning of the annual inundation of the delta by the rising Nile River was, therefore, generally accepted in the Egyptian mystery schools as the beginning of the new year. With the inundation of the parched lands on either side

of the normal Nile River channel, vegetation came forth and the otherwise arid land bloomed.

Elsewhere in the Near East and in the Northern Hemisphere, many rituals and ceremonies commemorating the beginning of the new year began with the vernal (spring) equinox which occurred on or about March 21 according to our present-day calendar. This was the time of returning vegetation throughout the land. Green tendrils made their appearance; trees and flowers began to bloom. Everywhere there was evidence of rebirth and fertility. Certainly, then, this seemed the most reasonable time for the beginning of the new year, instead of in the bleak winter period.

For centuries the Rosicrucians have traditionally celebrated the beginning of the new year when the sun, in its celestial journey, entered the zodiacal sign of Aries. This phenomenon is the event of the vernal equinox or the beginning of spring when all nature reawakens. This event occurs in 1961 on March 20, at 8:33 p.m., Greenwich Mean Time.

As in the long past, all Rosicrucian lodges, chapters, and now pronaoi hold inspiring ritualistic ceremonies and a symbolic feast at a time as close to the proclaimed New Year date as possible. It is an event that is most inspiring and enjoyable. Every *active* Rosicrucian member is eligible to attend the nearest Rosicrucian assembly, whether he is a member of that particular body or not. Refer to the Directory in this issue of the *Rosicrucian Digest* and determine the assembly nearest to you. Then direct a letter to the Grand Lodge and request the address, time, and place of the special convocation.

A special *Sanctum New Year Ritual* has been prepared for those who wish to enter into this ancient custom in the privacy of their own sanctums. Active Rosicrucians may address a letter to the Grand Secretary, Rosicrucian Order, AMORC, San Jose, California, and ask

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for a copy of the *Sanctum New Year Ritual*, enclosing fifty cents (sterling: 3 shillings) to cover cost and mailing charges.

The event of the Rosicrucian New Year will also be celebrated with the time-honored traditional feast in the beautiful Supreme Temple at Rosicrucian Park, San Jose, on Friday evening,

March 17. The ceremony begins promptly at 8 o'clock. Doors will open at 7:30 p.m. Every Rosicrucian, who may be in the vicinity of San Jose or who can conveniently travel to be present at the event, is invited. *Membership credentials must be presented* to establish active Rosicrucian membership at any Rosicrucian Assembly.



Romance of Our World . . .

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AND THINGS

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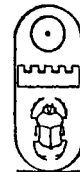
Undoubtedly one of the finest and most comprehensive programs we have offered at any term of Rose-Croix University! An armchair tour of our world neighbors will include lectures by representatives of several nations, special films produced by the Rosicrucian Camera Expedition, discussions and forums on world social and economic problems by informed panelists. The student body will be permitted to ask questions of speakers and panelists, where time permits.

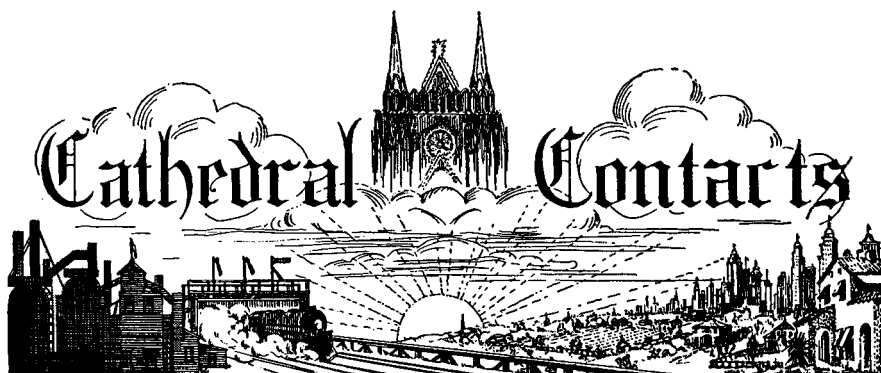
THIS INTERESTING PROGRAM WILL BE OPEN TO ALL STUDENTS WHO ATTEND THE 1961 TERM.

This is only the *Special Feature* of Rose-Croix University for this year. Add to this the regular curriculum, the full-time study of art, philosophy, mysticism, science, and other fascinating subjects; the interchange of ideas and friendships; the inspiration and beauty of Rosicrucian Park; and you have a three-week interlude that is worth more than any holiday you've ever taken! All members are eligible to attend as regular or auditing students, regardless of age or educational background. The courses are designed to give members of AMORC a basic understanding of the foundations upon which civilization is built.

Write now for the free explanatory booklet, *The Story of Learning*, which gives full particulars regarding fees, enrollment, preparations, etc. Address: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California, U. S. A.

Time is slipping by. . . . don't delay. . . .





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.*)

DEPTH OF TIME

By CECIL A. POOLE, *Supreme Secretary*

IF we wished to diagram the concept of time, we might consider it a point moving in a straight line. It would be moving from the past to the future. If we could watch the point from a sufficient perspective, it would move apparently continuously, just as the second hand of a watch. This would impress us with the fact that time has a transient quality. If man uses any of it, he must use it in the process of existence. Since time does not stop, and since all of man's activity in the physical world is measured in terms of time, man is constantly using a dynamic factor that is ever in motion, ever pushing ahead.

What possible value can there be to time, it might be asked, if it is impos-

sible for man to grasp it and utilize it in its pure form? The same question might be asked of energy. The electrical current that flows through the wires of our homes and factories is a continually functioning force. It does not stop; but in the manifestation of its energy produces effective results, for example, light and power.

Time, we might figuratively suppose to be a type of superenergy that is beyond the control of man, but constantly surging about him, so that he can utilize it for the manifestation of his activities and thoughts. As long as we are limited to the physical universe, all that we do and think will be encompassed in this realm of time, just as all we do in a room illuminated by an electric light

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is within the effect of the electrical energy manifested in the form of light.

This diagram of time as a moving point does not, however, give us more than a mechanical concept of the function of this measurement in relation to man. In experience, time takes on a dimension other than that of movement from one point to another. It takes on *depth*. This might be illustrated by the idea of certain phases or manifestations of time extending above or below the line upon which the point of time moves. But, we might ask, what are the manifestations or the indications of this quality of depth in time?

I believe they are a concept of personal experiences. If we look back over life in a meditative frame of mind, we will find that immediately as we look to the past, this continuous motion of time as a point on a line ceases. Instead, we see or conceive of only segments of that time—events isolated from each other. If we think over the past hour, we can gather together practically all the *events* that took place in it, but not quite all the *thoughts* because we forget the transient ideas that pass fleetingly through our minds at all times.

If we look back over a longer period of time, such as a month, a year, or many years, the continuity of time will become less and less apparent. We will be aware of only certain events and states of consciousness that stand out, ideas or events that we remember distinctly. Events and thoughts which impressed themselves sufficiently upon our consciousness to be stored in memory over a long span of existence were ones that had more than fleeting significance. The more vividly we remember them, the more we become aware that they were points where we experienced depth in time. It was the depth of those experiences that caused them to be remembered.

If we select and isolate some of the events and thoughts at times ranging over a year to many years, we can break down these points of consciousness into general categories. The particular points engraved upon the consciousness are usually the result of certain emotional or highly important intellectual factors. The events with which they are connected may or may not have been

actual, physical, overt acts; but the points of depth apparent in the consciousness do have to do with those moments in which we had experiences that had certain emotional overtones.

They are usually events related to pleasure, pain, grief, suffering, joy, the happiness of achievement, and similar activities. The important fact is that the depth of time was engraved upon the consciousness because of the emotional overtone that impressed itself upon consciousness at the particular point of time.

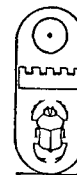
There are also the points that have to do with intellectual achievements, such as the first time we gained knowledge of a certain condition, factor, or activity in which we were interested. We may remember the first time that we learned some fact or process in school; but unless related to an emotional overtone, these have less significance than those when the experience in which we participated caused us to feel it acutely.

The Now Is Important

We might ask then, how we can best use time as it exists now? The *now* is the only time that is important. While we can reminisce and possibly enjoy certain memories of the past, we cannot actually relive them. Since the depth of time, according to this analysis, is reflected in those processes associated with an emotional impact which engrave themselves on the consciousness, it is only logical to conclude that to live the present with *feeling* is the means by which time and its passing will become most fruitful to us.

The individual who merely vegetates or lives as an automaton with no interest other than satisfying the physical senses lacks depth in life. To live with keen anticipation of what may be done, what may be enjoyed, and what may be learned is to add that overtone of feeling that gives warmth and therefore significance and depth to the passing events of a lifetime.

We become aware of depth in time, therefore, by creating interest in our existence. This means that we occasionally have to think for ourselves; that



we observe the passing events and live intently those experiences in which we are actually participating. By feeling each moment, we engrave it on our consciousness; we make it something special. In the future, we will be able to bring more value into our lives and into the lives of others by drawing upon those experiences with which we felt a keen and close relationship.

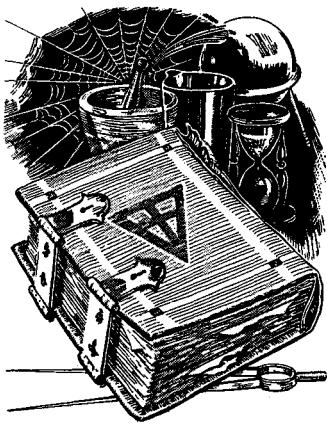
Time goes on without our being able

to stop it; but we may at least enlarge upon its potentialities. The age at which we try to develop this concept is of no importance, because, as I recently read, "one thing remains irrevocably fixed. Our allotment of time at sixty-five is just what it was at fifteen—twenty-four hours a day. It behooves us to use every twenty-four hours in accord with the wisdom we have picked up along the way."



A civilization that fails to give human personality its due, or that rates other things above human personality is doomed.

—ALBERT SCHWEITZER



**SECRET SYMBOLS OF
THE ROSICRUCIANS**

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Among the rare and treasured volumes in the Rosicrucian archives is the large and magnificently illustrated folio entitled *Secret Symbols of the Rosicrucians*. Few copies of this volume are available today, yet its contents have intrigued every student who has had the opportunity to search through its illuminating pages.

Symbolism was a most useful language to early mystics. It was used to conceal as much as to reveal, depending upon the readiness of a student to receive its message. The search for hidden meanings in symbolism is as fascinating a study as can be pursued by students of mysticism.

In a newly-prepared discourse, the substance of the above-mentioned book has been reduced to twenty pages of concentrated reading matter. The discourse is enhanced by the presence of interpretative study helps, and scale drawings of the detailed illustrations in the original book. We feel that the discourse does an excellent job of presenting the book in a concise and meaningful manner. This is a work we know you will enjoy. Copies of the discourse are now available through the Rosicrucian Supply Bureau, San Jose, California. Ask for:

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SUNSPOTS AND YOU

(Continued from Page 59)

of years ago, the first scientific study began in 1610 with the telescopic observations of Galileo and his contemporaries. The scientist, H. H. Clayton, has concluded that the irregular changes in our weather result chiefly, if not entirely, from the irregular changes in solar radiation.

Professor A. E. Douglas, of the University of Arizona, found a definite correlation between sunspots and weather from a lifetime study of tree rings. Not only were periods of sunspots related to periods of abundant or deficient moisture in the great Southwest of the United States; but also similar cycles of rainfall and drought were indicated in the case of the Sequoias going back 3200 years to the time of the Egyptian Pharaohs.

Writing in the *Scientific Monthly*, Dr. C. G. Abbott said that the bombardment of the earth from sunspot radiation is especially active at times of maximum numbers of sunspots. It is known that electric ions in our atmosphere, which reflect radio waves around the world so that we can have communication over greater distances, also act as centers of condensation for the water vapors of the atmosphere, and therefore promote cloudiness and, doubtless, also rain. Clouds alter temperatures. In this way, the 11.2-year sunspot cycle appears to become a weather cycle.

The National Bureau of Economic Research and trained statisticians and economists in private industry and government are tremendously interested in sunspot cycles as they may be related to business trends. It is said that there are business cycles which include periods of expansion, general recession, contractions and revival which eventually merge into the expansion phase of the next cycle.

Business fluctuations are recurrent or periodic. These economists, like the psychologists, study the mental life of man as well as his behavior. Is man affected by the cycles of solar radiation? As a consequence, does he make decisions regarding his own economy and that of others? This is the study of

cause and effect, a study of the conscious and unconscious decisions that man must inevitably make in adjusting to his environment, to the entire external world about him in his search for security, happiness, and well-being.

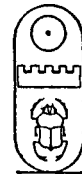
Is man emotionally affected by solar radiation? If animals are affected by the variations in the earth's atmosphere, then man, though perhaps to a lesser degree, must be similarly affected. It is evident that he is psychologically affected. The study of the possible effects of solar radiation upon man is not essentially upon man as an individual but upon the groups of mankind that compose a country or groups within a country.

If fairly accurate prediction of solar activity can be developed, the welfare of the people of a country can be enhanced. Agriculture, industry, and business will know when to expect a good year and when there will be a period that is otherwise. As long ago as 1801 Sir William Herschel, English astronomer, endeavored to discover a connection between excellent excessive corn crops and the periodic variation in sunspot activity.

Some of today's researchers have separated the eleven-year solar cycle into approximate periods of $3\frac{1}{2}$ years. There is some indication that better than average crops for the farmer are realized about every three or four years. This, in turn, makes better trade conditions for the period. All phases of our existence are being considered in this research.

What about the variations in health? It has been concluded that since nerve energy is electrical in nature, a direct biological effect may result from variations in the earth's magnetism; that the bright areas of the sun are directly related to the amount of ultraviolet rays reaching us; that ultraviolet radiation is capable of causing variations in the health and vitality of a person. These factors could conceivably affect the mental state of a person to the extent of causing variations of optimism and pessimism.

(Continued Overleaf)



One may feel exceptionally well or he may not feel quite so good. Our health will affect our decisions regarding vital things. The present scientific theory is that with the sun transmitting varying amounts of various emanations to the earth, these in turn have a physiological or neurological effect upon animal organisms, upon human life, that may conceivably be capable of bringing about alterations in moods, attitudes, and energy.

Children or Slaves?

If we are children of the sun, are we also slaves to the sun? Not exactly. Man is still the director of his own destiny. Physiologists have reached the interesting philosophical conclusion that everyone of us creates patterns in his brain beginning with the day he is born. The world he apprehends at any given time is shaped by these patterns. He has, moreover, the power deliberately to seek new experiences, create new patterns, and even change the shape of his personal world.

The effects of solar radiation must be construed to be comparatively relative. The sun does not and cannot cause us to do one thing or another. We may, however, be stimulated to do something of a constructive nature. Thus we must include social science among the various other sciences which are involved in the present research now going on regarding solar activity.

Sunspot cycles virtually parallel the cycles of meteorological phenomena. Eventually it is to be hoped that both biologists and psychologists will extend their research to determine just how far solar cyclic activity is related to the rhythms of human life, especially that which has to do with the economic interests of our society. It is believed that sunspot activity stimulates mankind both physiologically and psychologically so that consequential effects may be felt through all social relationships. It

is suggested that the solar rhythm of and by itself is not causal, but that the sun is responding to some rhythm which may affect man.

None of today's data is complete; none of it is satisfying proof. It does, however, suggest many probabilities. Exact science, being what it is, continues to seek the answers. From all the evidence gathered thus far, many answers will be found, we are sure—answers which, when the knowledge is made known to us, will be advantageous to our welfare, our best interests, our success in life and peace of mind. We will know more about the laws of nature and learn to work with them rather than, upon occasion, possibly inadvertently oppose them as we may now be doing from time to time.

Prediction to a more or less accurate degree will undoubtedly result from the great research effort. It is not meant to be inferred that human experience is actually being "determined" by solar activity—that is, by that which is beyond the control of man's own volition and conscious life. When the weather is inclement we adjust ourselves to it. When the weather is hot, we dress accordingly. We do the same on a day when it rains. When prediction is developed from the present probabilities, we may know a year or five years in advance what we should do or what action to take, and plan our lives accordingly.

As research continues and more answers and conclusions are reached about solar climate and earth climate, man will be further aided, adapting himself to changes in social and economic climate in accordance with his conscious will and conscience. He will have more advantages than he now has, for he will have a greater understanding of Cosmic or natural law, of himself, and of the universe in which he lives and of which he is a part.



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Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their private pace, like a clock during a thunderstorm.

—ROBERT LOUIS STEVENSON

“Elementary, my dear Watson”

By JOHN LE ROY, F. R. C.

We will now discuss in a little more detail the struggle for Existence.—Charles Robert Darwin

Do you feel crowded on your street, in your neighborhood and city? Do you lack parking space, building space, growing space? Do you ever have to stand in line at cafeterias, at the library, the hospital, the telephone booth? Did you ever think what causes all this? People. There are just more people crowding together in smaller space. That is what the census figures say.

It's uncomfortable, inconvenient, annoying and all that, but the real problem is basic—food, clothing, shelter. Strange, isn't it, that these twentieth-century problems are as old as man? They are a part of man and his existence and have always been uppermost in his consciousness. The reason fundamentally is that food, clothing, shelter are almost always in short supply—too many people, too few necessities. At certain times and in certain places there may be an overabundance; but there are more times and more places when there is not nearly enough for everybody. Then discomfort leads to illness, to social disorders, emergencies, war, annihilation.

Man and Nature are pitted against one another, and man has won only a sort of pyrrhic victory. This is a matter long ago handed to the expert, for the average man by his very progress has lost all ability to meet the situation. He can remain on top only as long as his artificial systems of production and distribution continue to operate. Let anything interfere with these, however, and Mr. Average Man, whether he lives in Wawatoosa or Bulawayo, is left pretty much to Nature's mercy.

Milk is a very common commodity—but one so rarely sees the source of it that he may undervalue the cow's importance to his existence. If his accustomed supply of this necessary food item fails to arrive on his doorstep one morning, however, a mild breakfast crisis is precipitated. If the failure continues a week or a month, not only is man's utter dependency upon a gigantic marketing system indicated; but also his

inability to sustain himself by his own efforts when that system breaks down.

When humans reproduce faster than cows and compete with them for growing room, there must inevitably come a time when more and more people will contend with one another for less and less milk. Even a univac cannot supply milk. It may, however, deliver a formula whereby a synthesized substitute can be produced from something taking less growing space. That will be again just a stopgap, for milk is only one of a thousand-and-one items necessary to man's existence which are threatened by an ever-expanding population.

Scientists have had this situation in mind for a long time. They have been persistent and valiant, but they are dealing with a hydra-headed monster that keeps on living after it has time and again been declared officially dead. A storybook Hercules must quickly arise and come to the aid of mankind—or everyone who does not take refuge on that beautiful isle of somewhere in outer space is certainly doomed.

Concern over population increase and attendant problems came about as a kind of by-product of the Industrial Revolution in England. From a rural society and more or less stable, England became an industrial society and a somewhat chaotic one. Basic security became transferred from a thing to be achieved locally by methods individually workable to something of a mass nature beyond individual control.

In a sense, man lost his status as a being dependent upon his native wit to wrest existence from a more or less friendly Nature and became a mere counter. Thus he was divorced from Nature and at the mercy of an inanimate organism, the machine, which he could neither reason with nor manage. His plight was pitiable even when there was money in pocket, a roof over his head, and perhaps better clothes than he had ever had before. Where before a personal responsibility had made a crisis an opportunity for the exercise of



virtue, now with personal responsibility withdrawn a crisis became only an opportunity for the extension of vice.

William Godwin thought that this situation might be corrected by a reorganization of society. As a part of that reorganization, he suggested a redistribution of wealth as an insurance against poverty, vice, and attendant evils.

Godwin's theory intrigued Thomas Robert Malthus—born this month, by the by—and sent him to the study of the situation to discover its true cause. This he proclaimed to be the rate at which population increased. The basic facts as he interpreted them were discouraging: There could be no satisfactory solution, certainly not by Godwin's scheme, for neither redistribution nor reform could correct the basic cause, which was population growth itself. People, Malthus declared (and supported his declaration with references to history), tended always to increase faster than the means of their subsistence. Food resources increased at an arithmetic rate (constant factor added) 1, 3, 5, 7, 9, etc., but population increased at a geometric rate (constant factor multiplied), 1, 2, 4, 8, 16.

In time, then, people always outrun their subsistence supplies and bring on a death struggle of annihilation. Disease, vice, war, and natural calamity being the only means by which the situation could periodically be balanced.

According to the individual viewpoint, this is either extremely pessimistic or extremely realistic thinking; nevertheless, it has conditioned the thought of all students of the subject, whether they considered wages, community well-being, or biology.

The fact that regular census figures continue to substantiate Malthus' theory in general makes the furrows deepen not only in the brows of the experts but also in our own.

What is to be done when the crowding gets worse? An increasingly greater number will consume a subsistence supply increasing so slowly by comparison as to seem to be diminishing.

No one can deny the challenge. It is becoming actual rather than academic. If we want to survive, we must hurry up the answer.

There are several possibilities:

1. Tighten our belts and become Spartans in the matter of diet;
2. Discover new food sources or create new foods by synthesis;
3. Engage in war, hoping by the law of averages to be among the survivors;
4. Eat, drink, be merry and all die together;
5. Institute rigid laws for keeping population increases to a minimum;
6. Or wring our hands in despair.

All of these possibilities are already in practice in a general way, and through a combination of some, a way out may emerge. Wringing our hands, certainly, will not help; nor will the "primrose path of dalliance" lead to anything like an equitable solution. The chances that war will do anything other than speed our quick and total destruction are assuredly too great to risk.

That leaves us with a combination of the remaining three to try; but in these there is a great deal of hope—if we are mature enough to exercise the necessary controls. Our choices are limited and must be implemented by universal agreement and cooperation; but they are possible.

A Program of Re-education

We can learn to live more moderately and in much better health by consuming less. This is contrary to our established pattern of greater and greater consumption; so we shall have to enter a program of re-education.

New food sources are to be found both by including in our diet many edible items which now are not generally accepted. Unpalatable or not at present, they should be mentioned: plankton, witchetty grubs, reptiles, birds—even Burroughs' woodchuck. (The ancient Egyptians, we are told, fancied roast hyena.) Or grasses and plants which vegetarians now find comestible. Beyond this, there is the rich field of synthetic foodstuffs which by a concentrated effort could be brought to light in abundance.

By arbitrary and drastic controls, the birthrate could successfully be kept within satisfactory limits—even though

the right of procreation might be denied to all but the few. This understandably will raise countless objections—objections from every shade of religious, political, and emotional bias.

Even so, a healthy, regimented slave state will likely emerge. Is that too much to pay for survival? It may be a choice forced upon us. Patrick Henry was without question a man of sterner stuff than the average man today. He was also living without the threat of

life itself running out. Maybe, like him, though, we will feel that anything is better than dying ignominiously—that when he said “Give me liberty or give me death” he knew the odds were against him. But maybe he did not know he was beaten and, therefore, refused to accept defeat! If there are enough of his kind about today, perhaps we may assert ourselves as men and live a little longer—Mr. Malthus to the contrary.

▽ △ ▽

Being True to Self

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

(From the *Rosicrucian Digest*, July 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.

WHEN I was very young, many important lessons were taught through the medium of the copybook. I used to wonder, when I copied those proverbs or so-called philosophical sayings so many times, why the originators of the penmanship books didn't select something more appropriate, or at least of greater interest to children. I did not realize, then, that I was criticizing the relative after whom I was named.

H. Spencer, one of two brothers, was the originator of the Spencerian Penmanship System, and years ago the Spencerian copybooks were used in all of the public schools. However, the fact remains that many of those proverbs, along with the songs, cantatas, anthems, and other music which we sang in the choirs in New York, have remained. I now see the value of having those impressions registered early in the consciousness.

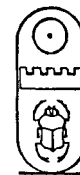
Among those early proverbs that never seemed important, or even sensible then, was:

*To thine own self be true,
And it must follow, as the night
the day,
Thou canst not then be false
to any man.*

Of course from a youngster's point of view, being true to oneself means looking out for number one. But being true to oneself does *not* mean being selfish or self-centered. Very often the very reverse. I doubt if a person who is selfish and always thinking of himself first of all can be true to himself. There is something inherent in the nature of most human beings that makes us want to share with others.

The man who makes a better mousetrap and who, as Emerson predicted, finds the world beating a path to his door, could not find such rich rewards if it were not human nature to want to tell everyone else about the good things, including mousetraps. Therefore, in wanting to share, we are being true to some inner part of ourselves. When we are miserly and selfish, we are not being true to our higher and finer instincts.

There are other things that constitute being true to oneself besides this desire to share. One of the most important is that of being true to our convictions. All of us have some convictions. A person without them is worse than a jellyfish. And as a youngster, picking up various sea relics along the beach, I used to feel



that the jellyfish was the most spineless, useless, wishy-washy thing in life. I am not referring to the *yes-man*, who for the sake of securing some contract or favor poses as an agreeable character for the time being; but I am referring to those people who go through life with no convictions for which they would fight or even argue.

I remember seeing strikers in a western city start to parade down the main street, with banners and music, in a demonstration of some conviction supposedly branded in every fiber of every being. As the parade reached the middle of the city, another leader addressed the thousands that rapidly accumulated and in a few minutes started the parade back the other way with an entirely different motive. A third leader could, undoubtedly, have swung them off at a tangent at some other corner if he had suddenly appeared.

The man entirely wrong but still convinced that he is right demonstrates more character in sticking to his convictions than the person who says *no* one minute and changes it to *yes* as soon as someone gives him a reasonable argument. Convictions are not made suddenly but grow from experience and from careful study and analysis.

Some persons develop a conviction as they develop conversion at a revival. It lasts just about as long as they are under the influence of the stronger mind. Such persons go through life vacillating from one belief to another; they follow this principle or that only as long as it appeals. They never follow anything to its conclusion or give anything an opportunity to demonstrate its correctness or falsity.

On the Negative Side

On the negative side, one is *not* being true to oneself in pledging allegiance or cooperation to a movement, an organization, a society, or a standard, and then giving it only half the support and the time that it should be given. Have you ever met the *professional joiner*—who joins anything and everything, if he has the money to pay for the joining—merely because he likes to belong?

Recently my daughter brought home a kitten. It was only two weeks old and went around the house crying and look-

ing for something and somebody. I knew just how that kitten felt. It wanted to belong to somebody, to feel the companionship, warmth, love, and affection of personal contact. It reminded me of the *joiners*.

Perhaps my comparison is unfair, for I find now, after three days, that the kitten is showing devotion and appreciation in exchange for the opportunity of belonging. And that is more than some belongers ever show to the organizations they join. They like to show their stack of membership cards and tell their friends that they belong to this or that; but ask them what they do to help the organizations they belong to, and they will tell you that they are busy and haven't time to help much.

Nor do they adopt the principles and standards of these organizations as their own and try to be true to themselves. Some of them could not because they have joined so many organizations that they would find themselves leaping both sides of the fence at the same time.

Persons who are not true to themselves do not seem to realize that civilization has depended upon man's conceptions of things which he believes will aid and improve human society, and upon his carrying them to their fulfillment. Even the crank who believes in anarchy and gives his life in the attempt to carry out its ideals, demonstrates more character than the indifferent member of any society or organization.

Back of every organization, every society, every movement contributing to the welfare of mankind, are those who are giving time and their very lifeblood to it. The great majority are giving nothing but are like leeches hanging fast and waiting to share in the blessings. The payment of dues is not evidence of devotion or service, for the leaders and *workers* in the organization are also paying their dues. If all took the attitude that the payment of dues were sufficient, there would be no great work accomplished by any organization.

If you believe in the tenets and principles of Christian Science sufficiently to join its church or organization, then give yourself 100 percent to its work. If you are a Rosicrucian, a Theoso-

phist, a New Thought student, or a member of a religious denomination, as long as you claim to be a member, stand by its principles as your own, convictions for which you would be willing to sacrifice your life. If its teachings or tenets are not your convictions, then you have no right to be a member and no right to claim to be.

True, you may be only in the kindergarten class and not yet have reached such definite understanding as constitutes a conviction. Even so, you must have some beliefs regarding the correctness of the teachings or some beliefs regarding the benefits to be derived from such teachings, or you would not be studying them. If you are a member, a student, or associated with any organization, any society, or any group of workers, you should adopt its principles

wholeheartedly. Let your entire being vibrate in harmony with them and give of your service, time, support, and enthusiasm, as freely and willingly as possible.

Be true to yourself in every sense. Analyze the principles which constitute your convictions or your firm beliefs. Ask yourself what you are doing to promulgate them, to advance and establish them in the lives of others throughout human civilization. If they are not good enough for you to promulgate and help establish universally, then you are not being true to yourself in having anything to do with them. If they *are* good for the real part of you and for the real self in you, then be true to yourself. Adopt them as your guiding law and power in life and help spread them for the benefit of others.



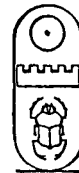
“I live for one thing, partly out of curiosity. I live to be amazed by revelations—astonishing ideas. I live out of a sense of humor—to see my old beliefs exploded by new discoveries. It is no disappointment to me to see my prejudices knocked into a cocked hat.”

—CAPTAIN EDDIE RICKENBACKER



READ THIS ISSUE'S DIRECTORY

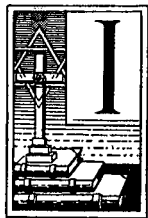
Please note that a *World-Wide Directory* of Rosicrucian Lodges, Chapters, Pronaoi and Grand Lodges appears at the back of this issue. Members are encouraged to attend and participate in those nearest their homes. Consult the directory, then write to the Grand Secretary, Rosicrucian Order, AMORC, San Jose, California, for complete addresses. (In countries which list their own Grand Lodges (except England) addresses of local bodies can be obtained from the respective Grand Lodges.)





Rosicrucian Activities

*Around the
World*



If you recall the Emperor's recent article on "The Cancer Scourge" (Thought of the Month, November, 1960 *Digest*), you will be interested in this excerpt from *The Hamilton Spectator* (Ontario):

All living things—including man—have north and south poles of sorts, two Russian scientists believe.

They have discovered that the earth's magnetic field exerts a definite effect on growth processes in plants. Establishing the existence of this phenomenon—magnetotropism—makes the Russians sure that polarity is a fundamental property of all living material.

They report magnetotropism may influence cancer and radiation effects.

Magnetotropism is defined as consisting of the oriented growth in the direction of the earth's south magnetic pole or an artificial south magnetic pole. It is similar in effect to phototropism, the attraction that makes a houseplant grow toward a sunny window. . . .

The work is reported by Dr. A. V. Krylov and Dr. G. A. Tarkanova of the Institute of Plant Physiology (Timiryazev Institute) of the USSR Academy of Sciences, in the journal *Fiziologiya Rasteniy*.

The Emperor was host at a dinner given in early December for those who serve in the Supreme Temple during the year. This is an annual event in

Rosicrucian Park and has been for fourteen years. Supreme Chaplain, Paul L. Deputy, presided, introducing the Emperor and Soror Marty Lewis, both of whom spoke briefly. Two short films provided the entertainment.

Frater W. G. Bailey has been appointed by the Emperor to serve as Inspector General of the Order for London and the surrounding area. Frater Bailey is a resident of Ealing.

A "Joint Exhibition of Graphic Arts" drew visitors to the Rosicrucian Egyptian, Oriental Museum again and again into the Modern Gallery during December and the first half of January.

Dr. Reuben Lloyd Blake and Richard Pearsall were the exhibitors. Dr. Blake's "Dog Portraits in Pencil" were natural and appealing, of the kind to evoke such comment as: "He looks as if he could step out of the frame and bark at you," and his "nose actually looks cold."

Mr. Pearsall's etchings and wash drawings of places and buildings were equally interesting to layman and connoisseur. They caught the familiar or fanciful aspects and reduced them to things of enduring satisfaction and beauty.

Both artists have exhibited widely and their work is familiar to thousands through various media.

Preholiday visitors to the Park included Frater and Soror Wheeler Beckett and Frater August Mazzocca, all on their way to Indonesia for some six months to participate in a Music project, under the auspices of the State Department.

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Another musician was Frater Tswi Harell Warschauer, cellist with the Israeli Symphony Orchestra, now touring the United States.

Frater and Soror T. Ivan Pyle of London touched down briefly, too, for a chat. Frater Pyle, Senior Press Officer for BOAC, was in the area to inaugurate the first jet flight between San Francisco and Hong Kong.

Finally, Frater Lee Wells of Hollywood stopped by on his way east to begin work on a new writing assignment for something colossal and super, movie-wise.

An innovation in Kepher-Ra Kristmas procedure took place this year when Kake was substituted for the traditional Kapers as the club's fund-raising scheme for charity. The club, made up of women employees at the Park, devotes a portion of its time to charitable activities, and this year the money came from Kepher-Ra Kristmas Kake dispensed at so much a slice. Rather crummy, what? But the money it brought in!

Brotherhood Week is celebrated this month—and the contribution of two young Canadians should receive some attention. They are Glenn and Keith Martin of Montreal, 18 and 25. They interested Robert Laurion of Radio Station CJAD in a crusade for peace built around the Jackson-Miller song *Let There Be Peace On Earth, Let It Begin With Me*. They called it "Share the Prayer." The project was launched on Hiroshima Day, August 8. In no time at all, WCAX in Vermont joined them. And then WPRO in Rhode Island. A youth-sparked idea for peace that is catching on with other radio stations. Isn't that a step toward Brotherhood!

The old saw says the Man from Missouri has to be shown. And the new saw says the Man from Missouri is the one that can do it. We believe them both, for in Kansas City and St. Louis, Rosicrucians (Missourians all) are showing and being shown just how enterprising people can come up with plans that make for going concerns.

In six weeks' time, Kansas City Rosicrucians transformed the second floor of a downtown building into an Egyptian temple. Nor did they forget to provide space for a round table and *A Kitchen Cabinet* to preside over it and keep the table filled.

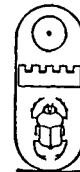
St. Louis held Open House in new quarters, too, during November. A real chapter home this time with no necessity to dismantle and store furniture and regalia after every meeting. There is also a reading room open afternoons, Monday through Friday (holidays excepted).

Way back in 1921, one John Willheimer of Monmouth, Kansas, was skeptical about the theory of the groundhog's effect upon the length of winter. He purchased five groundhogs and established them in a proper environment where he could watch their antics. The *New York Times* that year quoted Willheimer as saying: "I intend to settle this thing for myself anyway."

But he didn't. His son reportedly shooed the groundhogs away. Perhaps he objected to his father's prying into groundhog privacy; or thought it better not to know. Anyway, the groundhogs are remaining noncommittal; but some *Digest* readers are going to be reading this issue during a snowstorm or we miss our guess.

ROSICRUCIAN RALLY

The Allentown Chapter, Allentown, Pennsylvania, will sponsor its third annual Spring Rally on Sunday, March 5, 1961. Principal speakers will be Frater Joseph J. Weed, Grand Councilor, and Dr. Walter J. Albersheim, who will speak on "The Miracle of Law." For further information write Rally Secretary, Richard Schoenberger, Masonic Temple Building, Allentown, Pennsylvania.



Color Psychology

By NORMAN S. CASSEL, Vice President, Interchemical Corporation

WHAT images skip through your thought when you see red or green, orange or yellow, and what moods do they create? Do you ever see a black angel, a white witch, a red shamrock, or a green heart? Probably not. Color experts find that:

Red excites your emotions—St. Valentine's Day, hearts, fire, blood, danger, "Stop the Car!"

Green makes you feel refreshed—St. Patrick's Day, "Traffic May Go," nature, and fertility.

Blue gives you a cool serene feeling—loyalty, sky and water, ice and coldness.

Purple makes many people feel depressed—royalty, mist, shadows, mourning.

White suggests cleanliness, innocence, Mother's Day, snow.

Orange calls to mind autumn, Hallowe'en, warmth.

Yellow makes you think of sunlight, cheerfulness.

Black is associated with evil, night, emptiness, death.

Color psychologists, together with dramatic artists, have worked out a set of symbolic colors for actors' costumes and stage settings: *red* for vigor; *yellow* for warmth and joy; *green* for abundance and wealth; *brown* for melancholy; *gray* for old age; *white* for zest and awareness; and *black* for gloom.

Business has learned about color, too. A margarine company whose package showed a cube of margarine enclosed in a cake of blue ice found its sales dropping off. Ice combined with blueness had evidently started a chain of associations in consumers' minds: blue—cold—lifeless—not natural. The design was changed to show the margarine as part of a yellow and green flower (warmth, health, life, fertility, nature). Sales soared.

An Indian oil company did a thriving business when its canned product displayed a red monkey. Hanuman, the monkey god, is popular in Indian mythology, and red is the color of the Hindu's greatest god, Brahma.

A manufacturer found that in Northern Rhodesia only blue radio sets would sell among certain tribes, for blue was the only color that did not clash with tribal superstitions!

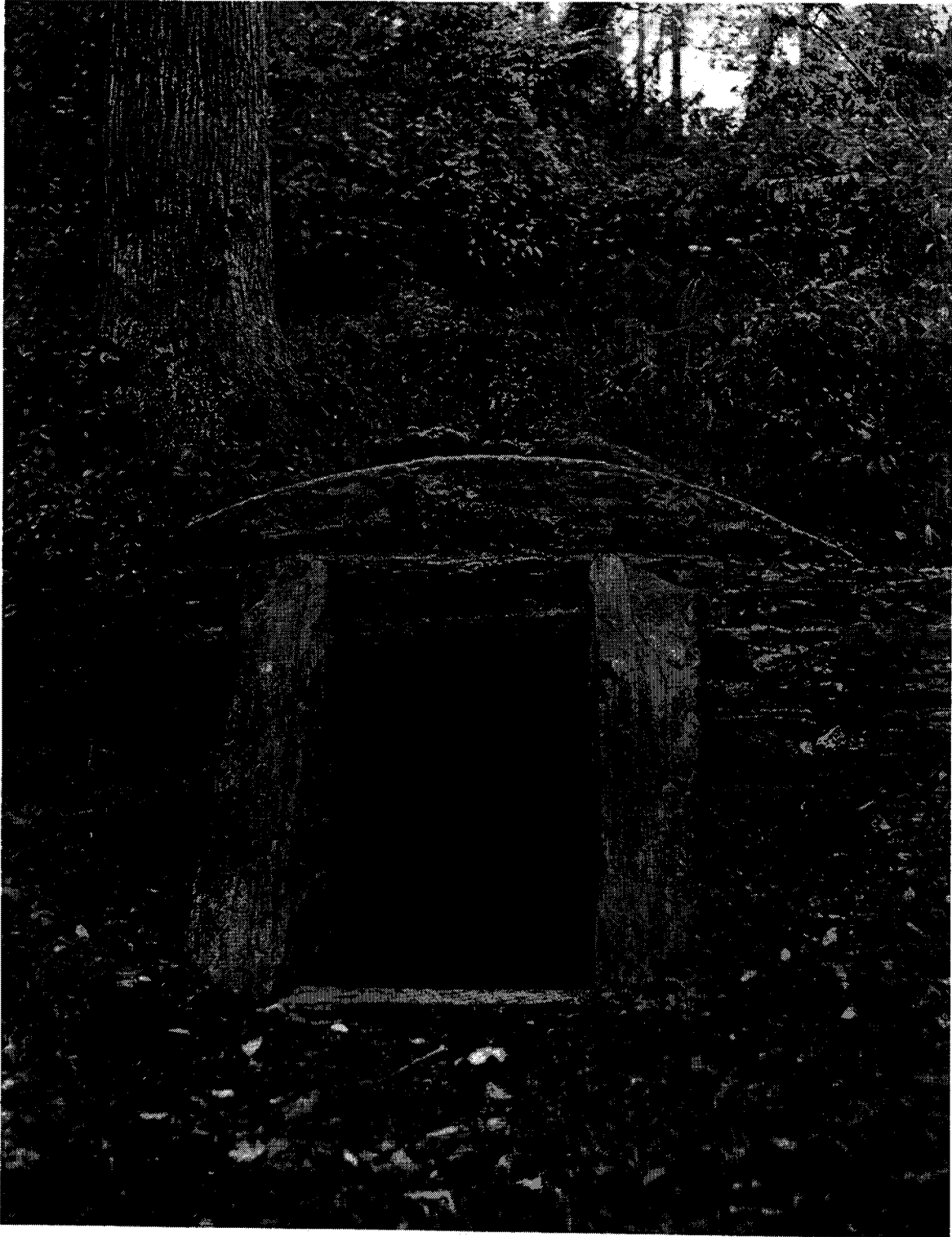
One firm found no market at all in China for its pins: They were packaged in dark blue—the color the Chinese associated with death.—*Central Feature News.*



YOUR CONSTITUTIONAL RIGHTS

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is contained in a convenient booklet. To save yourself correspondence and asking questions, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).

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MEDITATION CAVE

Fleeing religious intolerance in Europe and looking toward America as a land of freedom of conscience, a group of Rosicrucians under the leadership of Master Johannes Kelpius settled on the banks of Wissahickon Creek in Pennsylvania, in the year 1694. This was the beginning of the first cycle of the Rosicrucian Order in the new world. Johannes Kelpius, leading a life of celibacy, frequently lived as an ascetic for months at a time in the above cave. The cave is now a part of the celebrated Fairmount Park, in Philadelphia.

(Photo by AMORC)

WORLD-WIDE DIRECTORY

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

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

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

ALASKA

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
Tucson: Tucson Chapter.

CALIFORNIA

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

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.
Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: George Washington Carver Chapter.

FLORIDA

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

HAWAII

Honolulu: Honolulu Pronaos.

IDAHO

Boise: Boise Pronaos.

ILLINOIS

Chicago: * Nefertiti Lodge.
Springfield: Springfield Pronaos.

INDIANA

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

IOWA

Davenport: Davenport Pronaos.

KANSAS

Wichita: Wichita Pronaos.

MARYLAND

Baltimore: * John O'Donnell Lodge.

MASSACHUSETTS

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

MICHIGAN

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

MINNESOTA

Minneapolis: Essene Chapter.

MISSOURI

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

MONTANA

Billings: Billings Pronaos.
Missoula: Missoula Pronaos.

NEBRASKA

Omaha: Omaha Pronaos.

NEVADA

Las Vegas: Las Vegas Pronaos.

NEW JERSEY

Newark: H. Spencer Lewis Chapter.

NEW YORK

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

OHIO

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

OKLAHOMA

Oklahoma City: Amenhotep Chapter.
Tulsa: Tulsa Chapter.

OREGON

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

PENNSYLVANIA

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

PUERTO RICO

Arecibo: Arecibo Chapter.
Caguas: Caguas Pronaos.
Mayaguez: Mayaguez Pronaos.
Ponce: Ponce Chapter.
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)

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

ALGERIA

Algiers: Pax Algeria Pronaos.
Oran: Harmony Chapter.

ARGENTINA

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

AUSTRALIA

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

BELGIUM

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

BRAZIL

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: Pronaos 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.

BRITISH 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.

CAMEROON

Douala: Moria-El Pronaos.

CANADA

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

CENTRAL AFRICA

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

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.

COSTA RICA

San José: Camaquire Chapter.

CUBA

Camagüey: Camagüey Chapter.
Cárdenas, Matanzas: Cárdenas Pronaos.

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

DENMARK AND NORWAY

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

DOMINICAN REPUBLIC

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

ECUADOR

Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

EL SALVADOR

San Salvador: San Salvador Chapter.

ENGLAND

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

FRANCE

Villeneuve Saint-Georges (Seine-et-Oise): Grand Lodge of France, 56 Rue Gambetta.
Angers (Maine-et-Loire): Alden Pronaos.
Angoulême (Charente-Maritime): Isis Pronaos.
Besancon (Doubs): Akhenaton Pronaos.
Bordeaux (Gironde): Leonard de Vinci Pronaos.
Cannes (Alpes-Maritimes): Cannes Rose-Croix Pronaos.
Clermont-Ferrand (Puy-de-Dôme): Heraclite Pronaos.
Grenoble (Isère): Essor Pronaos.
Lille (Nord): Descartes Chapter.
Lyon (Rhône): Jean-Baptiste Willermoz Chapter.
Marseille (Bouches-du-Rhône): La Provence Mystique Chapter.
Metz (Moselle): Frees Pronaos.
Mulhouse (Haut-Rhin): Balzac Pronaos.
Nice (Alpes-Maritimes): Verdier Pronaos.
Nîmes (Gard): Claude Debussy Pronaos.
Paris: Jeanne Guesdon Chapter.
Pau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
Perigueux (Dordogne): Plato Pronaos.
Rocheport-sur-Mer (Charente-Maritime): Osiris Pronaos.
Strasbourg (Bas-Rhin): Galilee Pronaos.
Toulon (Var): Hermès 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.
Port-Gentil, Gabon: Amenhotep IV Pronaos.

(Directory Continued on Next Page)

FRENCH WEST AFRICA

Abidjan, Ivory Coast: Raymond Lulle Chapter.
 Atar, Mauritania: Michael Maier Pronaos.
 Bouake, Ivory Coast: Robert Fludd 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 Chapter.

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.

INDONESIA

Djakarta, Java: Grand Lodge of Indonesia, Djalan Pegangsaan Timur 43.
 Djakarta, Java: * Dewa Rutji Lodge.

ITALY

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

MADAGASCAR

Antsirabe: Democrite Pronaos.
 Tananarive: Diamant Pronaos.

MALAYA

Singapore: Singapore Chapter.

MEXICO

Juarez, Chih.: Juarez Pronaos.
 Matamoros, Tamps.: Aristotle 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.: Tonatiuh Chapter.
 Veracruz, Ver.: Zoroastro Pronaos.

MOROCCO

Casablanca: * Nova Atlantis Lodge.

NETHERLANDS WEST INDIES

Curacao: Curacao Chapter.
 St. Nicolaas, Aruba: Aruba Chapter.

NEW ZEALAND

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

NICARAGUA

Managua: Managua Pronaos.

NIGERIA

Aba: Aba Pronaos
 Calabar: Apollonius Chapter.
 Enugu: Kroomata Chapter.
 Ibadan: Ibadan Pronaos.
 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 TOGO

Lomé: Francis Bacon Chapter.

THE REPUBLIC OF THE CONGO

Brazzaville: Peladan Pronaos.

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.

SWEDEN

Skelderviken: * Grand Lodge of Sweden, Box 30.
 Gothenbourg: Gothenbourg Chapter.
 Malmö: Heliopolis Chapter.
 Stockholm: Achnaton 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

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Montevideo: * Titirel Lodge.

VENEZUELA

Barquisimeto: * Barquisimeto Lodge.
 Cabimas, Zulia: Iris Pronaos.
 Caracas: * Alden Lodge.
 Maiquetia: Maiquetia Pronaos.
 Maracaibo: Cenit Chapter
 Maracay, Aragua: Lewis Pronaos.
 Maturin: 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.
 Valera: Valera 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.



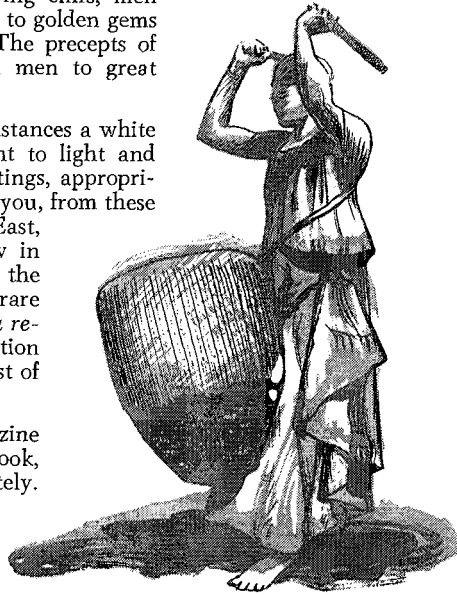
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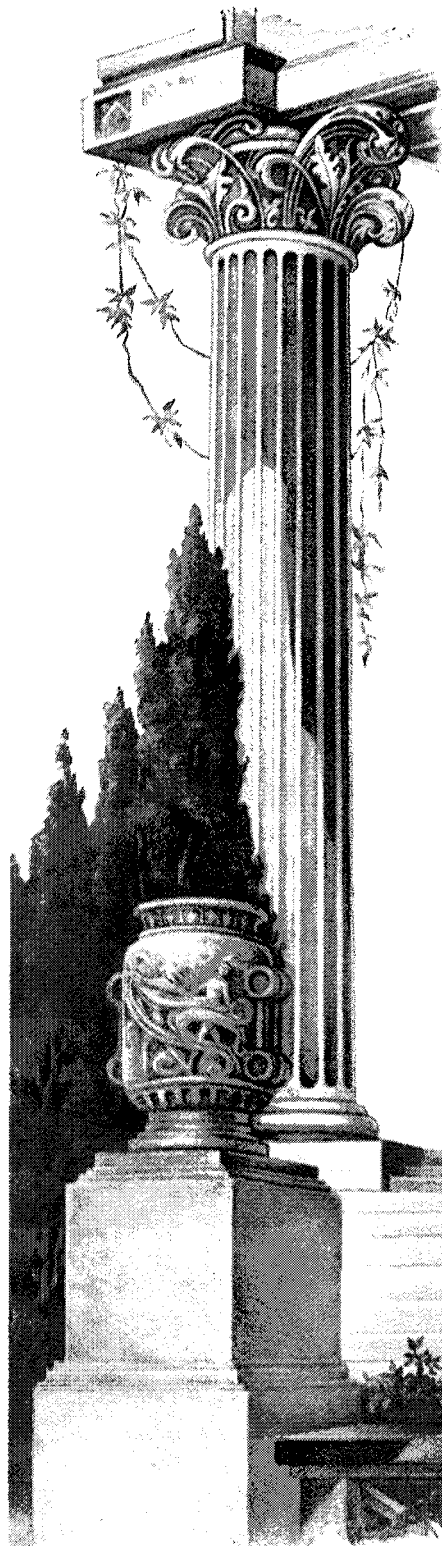


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