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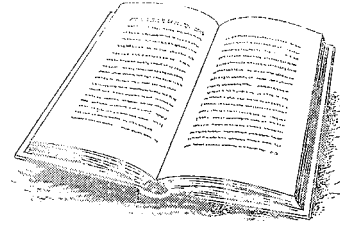


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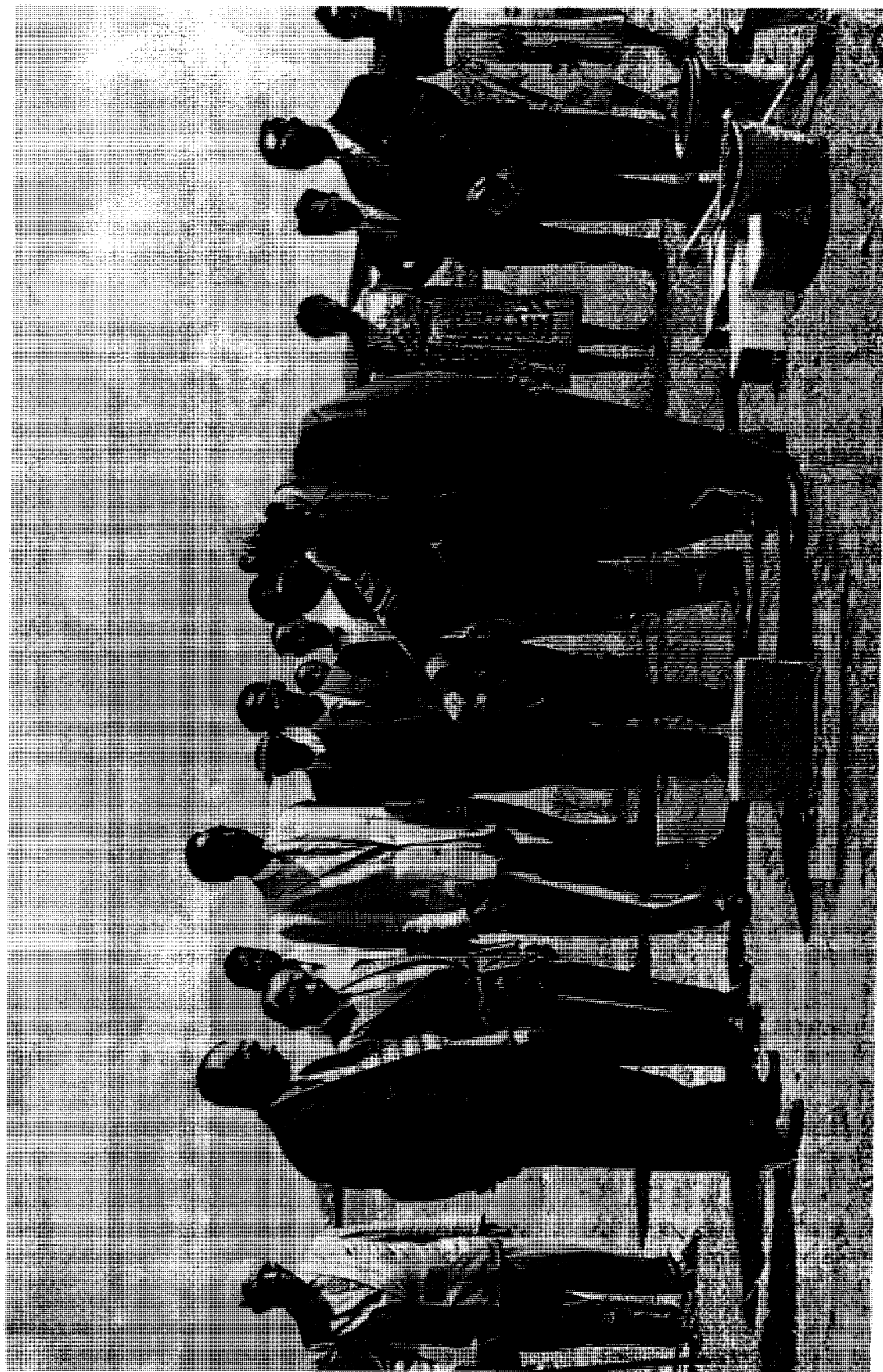
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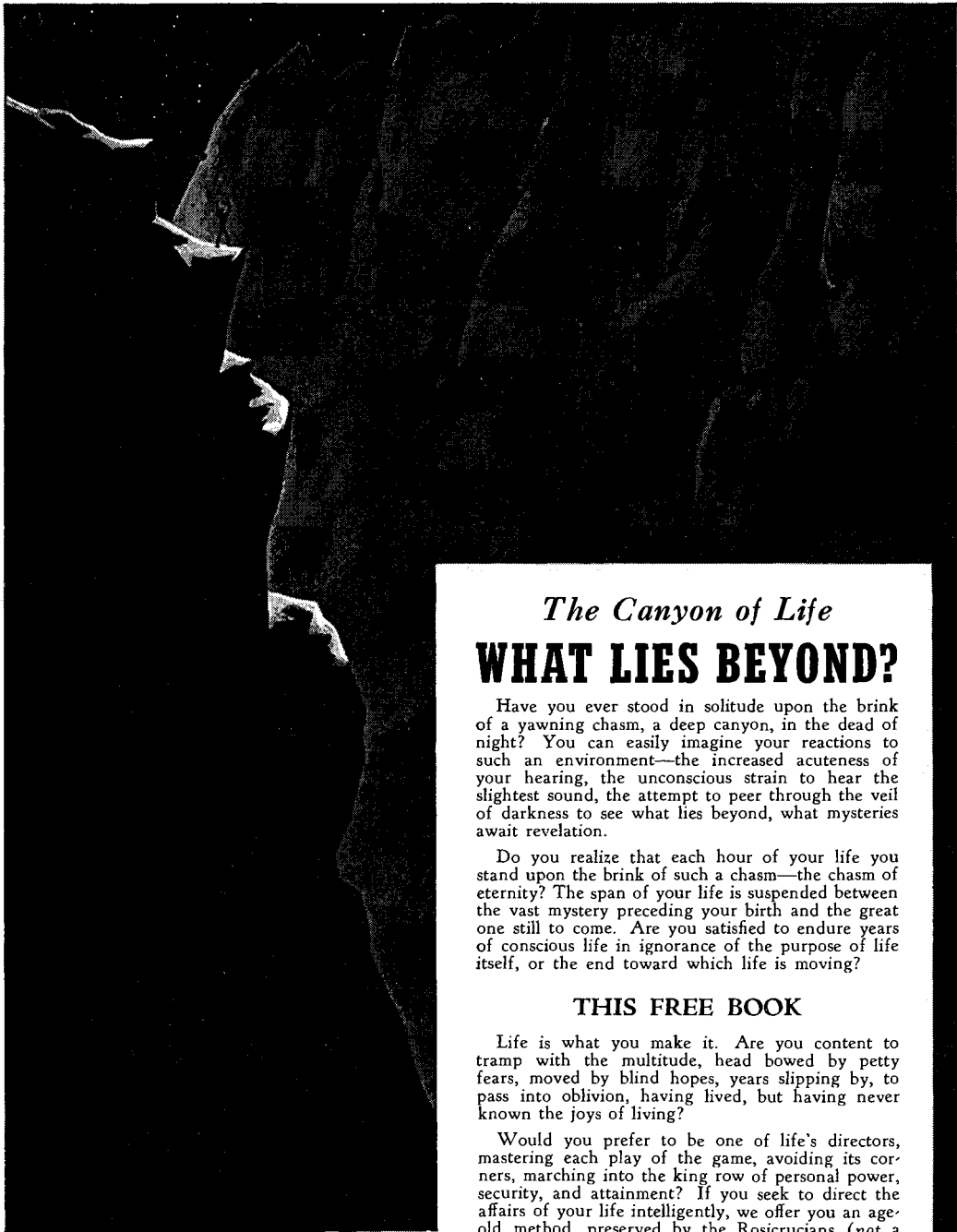
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The Grand Master of the AMORC, Frater Rodman R. Clayson, is shown in the center foreground taking part in the laying of a cornerstone on the site of a future temple of the Rosicrucian Chapter on the Island of Curacao. The occasion was a recent visit by the Grand Master to the Aruba and Curacao Chapters of AMORC. The chapters are located on islands of the same names in the Netherlands Antilles in the Caribbean.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIX

MAY, 1961

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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  
POWER MADNESS

By THE IMPERATOR



ALFRED ADLER, noted psychologist, declared that the basic function of the *psyche* is its instinctive drive for survival. It dominates the subconscious of the individual and causes him to evaluate, directly or indirectly, all objectives in terms of personal existence and welfare. Others have expounded theories not in full agreement with Adler. They have postulated other drives sharing equally with the *survival* motivation of man.

It is obvious, however, that the instinct of preservation is a biological necessity. Without such an impetus, there would not be the stimulus to surmount the opposition encountered in the environment. How is this drive for survival to be defined? What actions, or rather what consequences, satisfy it? Can it, or does it, at times blindly mitigate its purpose?

The use of the word *purpose* presumes a teleological or mind cause. Certainly a drive which has a specific end would seem to be purposeful. It may be contended that purpose implies a consciousness of a definite objective to be attained, though to the objective self, to our personal reason, this drive for survival may seem to have no intellect, to be but a mere blind impulsion as is gravity. However, there could be, as metaphysicians and vitalists declare, an innate intent, a universal purpose within the life force which causes it so persistently to strive to retain its particular kind of nature.

In a simple organism, the impulsion

for survival is observed in its struggle against environmental factors which might destroy it. The organism has the function of irritability. It repels that which disturbs its functions. Likewise it attracts that which favors its nourishment, growth, and reproduction. These are the basic physical satisfactions that arise with the survival of an organism.

In the development of living matter in such a complex structure as man, there is a definite inheritance of these primitive satisfactions. These are specifically the physical pleasures and the gratification of the appetites. To deny these basic appetites is to irritate the entity severely, if not eventually to destroy it.

But man is a *rational* being as well. He is capable of mental pleasures or the gratification of intellectual desires or ideals. Further, in man the *psyche* has developed emotions which the mind defines in terms of objectives to be attained. Not to realize them causes aggravation and emotional irritation to the human being.

Survival, then, to the human being is not alone physical existence. Man does not experience happiness in merely living. He has transcended such a primitive state in his evolutionary ascent. The dynamic action of the drive *to be* is aggressively expressed in every channel in which it manifests itself. The self also seeks to be dominant in the fulfillment of ideals, in attaining goals which satisfy the intellectual and emotional aspects of the ego.

The animal will fight its own kind if its personal existence is threatened. The ego, the self, will likewise resist

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any circumstances which tend to submerge it, that is, which would thrust it into anonymity. The survival of the ego, the rational and emotional self, is found in distinction, in recognition. The ego must stand out. It must be conscious of its own *power*.

How is self-distinction realized? It is only by such accomplishment as exceeds the efforts of others, or has in some manner a quality that merits this attention. Self-satisfaction declares itself in such words as: "I have arrived. I am no longer of the herd. I am an individual. I exist. I am not just a racial part or element."

It has often been said that creative ability is one of the highest satisfactions that man can experience. It is bringing something into existence as a result of the application of one's personal powers. The artist, the inventor, research scientist or writer who finds pleasure in his achievements, no matter how humble they may be, is experiencing an exaltation of self. The ego is surviving, it has asserted itself and it has that recognition which is the needed satisfaction of its desires.

Such assertions of the ego are necessary to the advancement of mankind. However, this desire by the ego for distinction and personal recognition is not always paralleled by the necessary talent or ability by which it can be realized. Everyone is not so endowed with creative ability that his efforts excel and give him a place of prominence.

His personal ability in the usual creative arts may be mediocre; yet the drive for survival, defined as supremacy of the self, is no less potent than in those more successful. This, then, inculcates frustration and emotional perturbability, unless the pent-up inclination for survival of the ego can be realized in some manner.

Such individuals often find expression in *social* and *political* power. If they cannot achieve in creating, which is a *positive* outlet, they resort to the control of their fellowmen, a *negative* method. In being able to inflict a check on the individuality and freedom of self-expression of others in their society, they find the personal prominence of the ego which they crave.

It is often a leadership achieved only by allaying competition. The more primitive type of person, lacking the creative qualities, may assert self in physical prowess, in brutish assault. Others manipulate society so that they can cultivate an evident power over the actions of other individuals.

In some individuals there exists an abnormality of self. It never finds satisfaction in any of its achievements. This is characterized by what is commonly referred to as an inferiority complex. Such victims find it necessary to intensify their aggressiveness for personal power. They never do realize personal appeasement.

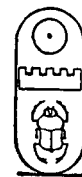
This type of individual, once having gained a prominent political position by his power tactics, becomes ruthless. To continue to satisfy the ego, he must increase the gulf between others and himself. He must arrogate greater powers to himself by depriving others of their rights. The submissiveness of others, their apparent oppression and helplessness, is only a further exaltation of the status of the oppressor.

#### **Power-Mad Individuals**

These power-mad individuals are often intelligent. They may have keen minds, imagination, and good memories. They are not in any sense mentally deficient. They do have a *diseased ego*—an insatiable appetite that cannot find gratification in normal outlet of talents. Such persons may actually have talents equal to those of others, but the abnormal ego cannot find sufficient expression in such channels.

The world has always had such power-mad men. They possess sufficient acumen to impress their fellows by making an appeal to their common needs or distress. They often exploit others to achieve their own ends. They will adopt some goal, some ideal, in which they may sincerely believe, and make it appear that it will likewise benefit others. Conversely, what they proclaim as having merit for their fellows may actually be pursued only because it has the potentiality of giving them the supremacy for which they have an inordinate desire.

The political situation throughout the world today provides an excellent opportunity for those afflicted with this



*power madness.* The surging population, the instability of nationalism, the increase of poverty, the natural drive for survival as the urge for the gratifications found in the higher standards of living, have provided fertile ground for the power-mad individual.

Such a one appears before these unfortunate masses as a champion of a new way of life. In his aggressiveness he appears dynamic, courageous—a knight doing battle with the old order of things. One warning-sign of power madness is the gradual stripping away of the powers of the individual members of society in the name of the new political ideal. Another is the introverting, or the transference of power and right, from the collective peoples to an indi-

vidual and the party which he may be promoting.

Progress and advancement do often require radical change and radical departure from the past. Intelligent revolution, the removing of the old to build the new, is often necessary, but such revolution must encompass a constructive change. It must supplant the old with an improved order. The revolution, the destruction of the old, should not be attempted until there is a new and improved method or way ready to replace it. In any political transition there is always need for caution. When it is observed that a leader is withdrawing the power of a movement from its followers and centering it in himself, there is a symptom of *power madness.*



## *In the Forest*

By OZRO GRANT, F. R. C.

THERE was a growing numbness in my hips as the car hurtled along a highway through a primeval forest. My eyes ached from strain and sinus infection. Too much food and excitement, and too little exercise, had exacted their toll. I was suffering mentally and physically from a vacation taken for the purpose of rest and recreation.

Conversation had dropped to a tense silence. I was thinking a trifle bitterly of the unexpected cost of the trip and the tensions that awaited at the end of it. My thoughts circled in a turmoil of movement and speed, taxes, and a tight budget. Reaching a point where I no longer dared drive, I stopped the car by the roadside and, without a word, got out and walked straight into the forest.

On the mat of pine needles my footsteps made no sound. The cool fresh air soothed my body and rested my mind. I walked until I was ten thousand years from civilization—there was nothing to indicate the presence of man.

I sat on a log and felt a great peace. I looked at the trees—really looked at them, until each was an individual thing instead of a green blur flashing by a mile a minute.

The silence rang in my ears—silence so meaningful that it baffled me. I had not been so quiet for years, not even in sleep. Tensions fell away like threadbare clothing. There on the highway, people scurried like disturbed ants, but here I was alone and silent. Yet, I did not feel so.

I began to listen—for what, I didn't know. Time passed, or stood still. Then, not with my ears but with some inner sense, I became aware of a kind of communication strange and new, a sudden overwhelming understanding, like a flash flood of all wisdom revealing itself. More than peace, it was an all-knowing awareness. Truth seemed amazingly simple.

I recalled the words, "There are no mysteries." It was crystal clear! All things exist by form and balance; all problems are resolved by precise equations. As a rose unfolds to the sun, the answers to a life of yearning and searching opened out. Egotism was shattered in knowing that only I was what had been wrong with my world. The humility hurt and yet glorified.

The Creator of the Universe does not speak to man in words, but rather



through that understanding available at all times to the listening mind. I did not pray, nor strain, nor cry aloud. I merely listened with the world shut out. In the space of a second, problems were solved, doubts became certainties, peace replaced misery. No burning bush, no voice from heaven; only a change in my understanding. When I returned to my car, my wife asked, "What is the matter with you?"

"I've got it," I said.

"What? Poison ivy?" This from one of the children.

"No," I said, snapping my fingers. "Just like that, I've got the answers."

"The answers to what?"

"To everything that's important." It was the best I could do. I took the wheel, never feeling more like driving than then.

I was back in the cage men build for themselves from distorted truths and ideas stronger than iron—yet, I was free. Free from fear, worry, hate, vengeance, and all the evils built by careless thoughts. The door to my cage was ajar.

Facing myself in a washroom mirror, I saw that my eyes were clear and no

longer bloodshot. Gone, also, was the sinus infection. Later, stopping under the grease rack, I realized that I was no longer tired. When I slid into the car seat, I kissed my wife and said simply, "I love you."

She recovered from the shock. I recovered, too, and slipped back into the old thought patterns at times, for in the city there is no beckoning forest, and there is little time for seeking the blessed silence. But seek it, I did.

"Go into the closet to pray," said the Nazarene. "Know thyself," said the Yogi. "Love God with all your heart," Moses commanded. "Look to the power within," said another. I read many books, but they only repeated what I had learned that day in the forest.

What I discovered among the trees, I was able to find again in a little room. With silence close-drawn about me, I became aware only of the connection between the humming silence of the ethers and the vibrating electrons in the cells of my body. All the cares of a job and the trials of daily living dropped away, leaving me cleansed, rested, and renewed. The soul of man is not a nebulous thing meant only for Sabbath theology.



A. M. O. R. C.



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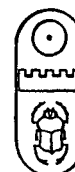
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# Bringing in the May

By CHERYL BIAS SANCHEZ



AY, perhaps, to you is just another month on the calendar, but there was a time, when the first of May marked a significant interval in the life of everyone. It was a time for happiness—a release from winter; the celebration of a new life out of doors; baskets and colorful bouquets of flowers left shyly on doorsteps; singing, dancing, joy. In a sense, May Day was a thanksgiving in the spring; a time which brought men a great deal closer to nature. The intention of the May Day festivities was to bring to each village and home reassurance of blessings which Nature had in her power to bestow.

May Day had its religious meaning, too, for in less sophisticated times the power and the mystery of the gods were hidden in the bough—the bough which later grew into the Maypole as an important symbol. The dancing around it also was a sacred, though gay, celebration, one which in Puritan times was reminiscent of paganism. In 1583, John Stubbles wrote of Maypoles as those “stinking idols,” about which people “leape and daunce, as the heathens did.”

In England, Parliament in 1644 even went so far as to prohibit the display of the Maypole; but it wasn't long before it once again won favor. In 1661, a Maypole 134 feet high was erected in London's Strand. Smaller towns and villages away from the political and religious pressures of London never seemed to feel the city's twinges of conscience. They kept their Maypoles—and most of their superstitions.

One popular superstition was noted as late as 1791 in a London newspaper: “Yesterday being the first of May, a number of persons went into the fields and bathed their faces with dew on the grass with the idea that it would render them beautiful.” More than a community beauty treatment, it was effective for body and soul.

For village folk, May Day was al-

ways a community project—the preparation of pleasant chores joined in by the oldest woman and the youngest boy. The cutting and carrying in of hawthorne sprays, rich with blossoms, the planting of branches at the doors of sweethearts, the walking of boundaries, the Maypoles, parades in the streets, and the thrilling moment of choosing a king and queen were always a part of the celebration.

Every village and every country, though, had individual variations. In some places, young girls carried a doll in a garland called “the Lady of the May.” In others, a dish of cream was given to the one who brought in the first branch of blooming hawthorne. And there were milkmaids who danced with garlands on their pails.

In South Warwickshire, children went in procession from house to house, carrying a garlanded Maypole with them. A “king” and “queen” were chosen to head the procession. At various houses they stopped to sing and receive gifts.

In parts of Europe, they did much the same: The May Queen, wearing a towering wreath on her head, was carried in a singing procession through the streets. At times, it was “Father May” who was impersonated. In Carinthia and Rumania, it was “Green George.” In both cases, a young boy was the “king,” covered in green leaves.

To many, however, May was not always a joyous rite, as in Central Europe where Walpurgis Night was celebrated, and the ousting of witches was dramatized before the coming of the victory of May Day. Here the fervor spent itself in a mock battle against the invisible forces of darkness. Bells were rung, incense burned, pots and pans clashed, and holy water splashed on everything. The ringing of church bells proved to be a most effective weapon.

For all of this, there were elaborate preparations, which preceded the final act of burning out the witches. Houses were cleaned and fumigated days be-

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fore with juniper berries and rue. At twilight on May Day, everything was ready. Splinters, black-and-red spotted hemlock, caper spurge, rosemary, and sloe had been made into bundles ready for burning.

Now everyone was anxiously waiting. The church bells suddenly began to ring, pots and pans pounded to add to the din. Dogs were unchained and ran yelping and howling through the streets. Women carried censers, and men, who had received absolution from the church, lighted the bundles which had been fastened on poles. Seven times around the houses and whole village, everybody ran smoking out the witches. When that had been complet-

ed to the villagers' satisfaction, the celebration ended.

Ended, yes, but only to be remembered through the year and looked forward to eagerly again when, after the long hard winter, nature would herald another beginning. Modern society is engrossed in other concerns, and May Day, like any other first of the month, today passes without special significance. Even so a few respond to the special meaning of Robin Hood's song:

*There are twelve months  
in all the year  
As I hear men say,  
But the merriest month  
in all the year  
Is the merrie month of May.*



## The Alchemy of Creative Attunement

By LOUISE A. VERNON, F. R. C.



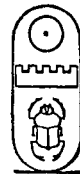
HERE are moments of communication wherein one is caught up in a kind of transcendental glow. Preparation for such moments is a prerequisite; yet preparation alone cannot bring them into being. The phenomenon itself is equivalent to that last step in the alchemical process of changing base metal into "gold." It remains as a permanent and positive effect. Rare as such moments are, they may occur with amateur or professional, and they leave no doubt that something extraordinary has become manifest.

Communication is an essential part of the process; otherwise, like a bridge supported by half an arch, the experience is incomplete. Inspiration is not communication. That is something in itself. The bridge between is *technique*, the means by which ideas are brought to realization. Inspiration, therefore, is something that must evoke through technique an involuntary response,

which becomes communication. When an inspired performer establishes by a sure technique a subtle rapport with an audience, an alchemical change involves them both in an experience which may be called communication.

A temperamental symphony conductor once directed an inexperienced student group. The rather tense audience expected a mediocre performance. Instead, a mysterious vibrancy charged the atmosphere as the conductor molded the performance into a unity which permitted the music to *be*. Under the stimulus of this creative attunement, the young musicians played, as one veteran of hundreds of student concerts said in puzzlement, "better than they knew."

A small town choir had practiced an anthem for several weeks with its usual cheerfulness and accustomed mediocrity. During the service a heightened sensation stirred the choir and the hours of practice became synthesized. Ordinary music and musicians—through unifying awareness and emotional rap-



port-produced an extraordinary effect on performers and audience. Like a slow-rising wave, the alchemy of creative attunement made its impact.

A woman, now a Doctor of Music, once described the sensation as different from other states because of the ecstasy which enveloped her and communicated itself to another. She was playing for her teacher when the music took on a life of its own. The piano became an extension of herself, and the exaltation reached the teacher, who said, "If you played like that all the time, the world would be at your feet."

But disintegration may also be a part of the preparation. Frustrated at hearing from a beginning student of harmony a finished composition much better than her own, a young composer went home in profound depression. She sat in silence before her piano. One chord formation came to her mind. As she wrote it down, another chord occurred to her. It followed the first but gave no hint as to further fulfillment. Independent chords succeeded one another until there were forty-eight in all. Each came with precision, without hesitation or conscious direction. The process was not mechanical, but rather of heightened consciousness. Later this piece, in a national contest, won first prize for amateur composers as the only piece which merited publishing.

High school students in a small school experienced creative rapport when they produced Thornton Wilder's *Our Town*. The cast, rehearsing dutifully, grew more and more skeptical as the night of the performance neared. At performance time, these students produced a profoundly moving play charged with a special substance from some other dimension. What was base metal became gold.

A group of amateur writers in a classroom was listening to a poem written by one of their members. There should have been no unique quality; yet the room tingled with that special something alchemical in nature. No one who experienced it that day can ever forget it.

Moments such as these are elusive. They cannot be anticipated; yet there must be technical preparation—the

choosing of words, the practicing on an instrument. Many people assume that inspiration is the same as technique, but it is not. If a pianist fumbles, the lack of technique is evident; but if a writer fumbles, the tendency is to protest the evidence. Slim volumes printed at the author's expense everywhere proclaim the lack of alchemic fire.

#### **Hobby Writing**

Hobby writing is on a par with other expensive luxuries and may be as lightly and as charitably regarded, but when an author believes *printing* a magic means of turning drivel into literature, it is time for enlightenment. Flaws in technique are discernible in the first sentence. The terrible edge to this double sword is that the inspiration is undoubtedly genuine. But attunement is deadly unless there is genuine communication. There must be an alchemical change. When others respond to the author's inspiration, they react spontaneously if the communication is complete and satisfying.

To present a distorted offspring to the world as the ideal is painful. Even parental love cannot make it into something that it is not in its own right. Parental love may nurture the afflicted and become more sublime in the process, but the child must stand on its own feet. If proper preparation for the development is not undertaken, the artistic offspring is stillborn.

Take the extreme case of Jerry. Jerry has wanted to be a composer since the age of nine. In the tenement district where he grew up, a teacher discovered his gift of perfect pitch and improvisation. Teacher after teacher told him, "You have so much talent I would not dare teach you." At twenty-six, he is still not a composer. He has miles of piano improvisations on tape yet he still lacks the composer's technique. Alternating between creative fire and complete dejection, he spends his time improvising.

Jerry knows he lacks technique, yet he scorns teachers who do not know enough to teach him. He disdains the very piano on which he plays. "Don't you understand? I need the finest instrument." He is conscious of chords, melodies, themes, counterpoint; theme

after theme spring under his fingers. He weaves and interweaves, finally smashing his hands on the keyboard because the ideas come too rapidly to capture. The alchemic gold eludes; he fails in the last step of the process.

Inspiration is not something to be desired for its own sake; without the technique to channel it, inspiration becomes destructive. When technique has been acquired, however, creative at-

tunement may be sustained. It turns negative into positive relationships.

To change the base metal to "gold," due account must always be taken of the technique; otherwise only a false alchemical result is obtained. When, however, the process is right, a unique experience manifests, to be cherished for a lifetime. True effort rewards one with an alchemical transformation that gives meaning to life.



## Treasure Hunt



By J. N. RAMSAHAI

**B**ANNERJI SAITH, a merchant, was traveling by train from Calcutta to Bombay on business. Gopal Dass of the same town knew he was carrying a goodly sum of money and planned to rob him.

Dass bought a ticket for the same train and arranged accommodation in the same cabin. He won Saith's confidence by buying the first drink and paying for the first meal.

He decided to make his haul the first night and clear out. Just before retiring he offered the merchant a glass of milk which he had doped. Saith and Dass drank together and went to bed.

His plans set, just before midnight, Dass started operations; but he could not find the money.

Next morning he saw Bannerji Saith carefully counting his five thousand-odd rupees. Dass was puzzled.

That night, he again doped the merchant's drink and began a more thorough search among Saith's belongings—his portmanteau, pockets, mattress, pillow. The five thousand-odd rupees could not be found.

When morning came, Dass awoke to see Bannerji Saith again checking his rupees. He could stand it no more. He told Saith what he had intended to do.

"But where did you hide the money?" he asked full of curiosity.

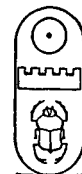
"Under your pillow," replied the merchant. "I knew you would not look there."

And the moral? The thing we so often search for and are ready to take by force from another is all the time under our own pillow.



The beautiful is that harmony of things agreeable to one or more of man's senses.

—VALIDIVAR



# Medicine and the Mushroom

By LEO J. SHERID, F. R. C.

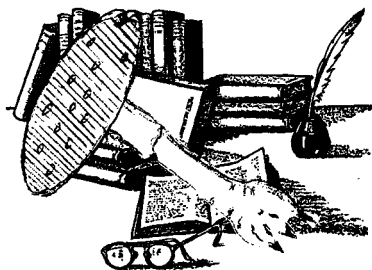
A STORY which has passed for history is that Valerius Cordus, a student in the Middle Ages, made up a collection of medical recipes gathered from his reading of eminent authors. The physicians of Nuremberg to whom he showed it were so impressed by its usefulness that they urged him to print it for the benefit of apothecaries. Thus, what is said to be the first *pharmacopoeia* made its appearance in 1542.

Before that time, apothecaries had depended upon the treatises of individual writers—ancient as well as contemporary. Afterward, the *pharmacopoeia* became more the practice, and through the supervision of recognized authority brought something of a needed stability and uniformity to the healing art. These surprising collections are fascinating to both antiquarians and medical students, for they spread to view in chronological sequence information that can be connected in many ways to further knowledge and interest.

For one thing, it might be possible to trace through the *pharmacopoeia* the decline in the use, as well as the appearance, disappearance, and return of certain drugs and simples in the wide range of nature believed to contribute to man's health and well-being.

For another, it might be possible to classify the number of items which one time or another escaped from the medicinal fold and became a part of man's religious practice. Or items which began as adjuncts to religious ritual—or even man's attempt to induce a state of euphoria—only to be captured by medicine to serve its purposes.

Treatises could be written as well as sermons preached on man's experiments with nature until the maxim



established itself somewhat in his consciousness that nature can only be dominated by those who submit to her rule. The list could run from garlic and mandrake to asafetida and penicillin; from jujube and opium to laudanum, peyotl, and marijuana—even the mushroom.

For these have all played their part in contributing to the upbuilding of man's body and some to his moral undoing as well. The pattern seems always to have been from controlled and limited use to uncontrolled and unlimited indulgence. The motive has determined whether the item is to be regarded as beneficial or detrimental.

If safeguarded by religious rite or medical prescription, the detrimental and poisonous have been made to further certain positively good results. If left to man's desires to gratify his senses or indulge himself with artificial mental and physical escapes, these same elements of nature have been just as effective in his degeneration.

When Samuel Taylor Coleridge, for instance, took laudanum to ease pain, the results were commendable; but when he continued its use when the pain no longer existed, the resultant stunting of memory, reason, and judgment proclaimed the practice as evil. The same could be said for a large number both before and after Coleridge's day who resorted to narcotics to bolster themselves against life. Seeking freedom through drugs, they became all the more slaves. This moral danger provided the shocker when Thomas De Quincey wrote his *Confessions of An English Opium Eater*.

Then, however, the relation of drugs to bodily health was the teaser which kept the matter in the minds of doctors

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and researchers. Today, this interest is not only in how these things affect the body and mind but also in how they point the way to hitherto unsuspected areas of knowledge.

Studies seem now more concerned with what may be learned of those regions where the consciousness dwells during drug-induced states. In a book published in 1959, a young doctor subtitled his study of the so-called sacred mushroom, *Key to the Door of Eternity*.<sup>\*</sup> It began as a search for the unknown medical properties of the variety of mushroom usually described as poisonous. It did not have as its specific end the isolation of a factor that might be applied to the treatment of disease but rather the determination of the mushroom's possible part in stimulating psychic results.

The resultant findings led naturally to a consideration of the areas of consciousness involved and the states induced as evidence of mental abilities beyond the realm of the normal. The studies mark a serious scientific attempt to probe phenomena usually left to less orthodox investigation.

#### **A Pioneering Venture**

The success, moderate though Dr. Puharich admits, is encouraging as a pioneering venture into mental phenomena, familiar enough to the psychologist and psychiatrist, but still dubbed *delirious* and fanatic by more conservative medical practitioners.

The danger, which naturally threatens when dealing with subjects which have become linked in public thought with either superstition or chicanery, Dr. Puharich has attempted to avoid. His method is exploratory, practiced with clinical care and precaution, and carried out on lines subject to rigid control.

Whatever conclusions he has arrived at have been reached by methods of which the most cautious practitioner must approve. Nor has he allowed startling occurrences to upset his professional approach or to divert him from his firmly held conviction that the laboratory method may be satisfactorily adapted to investigations of the mind, its functions and abilities. This is not in any sense the same as methods adopt-

ed by psychiatrists, where useful information is only incidentally uncovered.

For the first time, it would seem that the avowed aims of the Institute for Psychic Research are being furthered by a method more likely to be useful to the average trained practitioner in a field wherein much confusion exists and little research other than specific efforts at self-examination have prevailed.

We have the example of St. Paul's reporting a circumstance to him unusual; but he concludes without further explanation, "whether in the body or out of it I cannot say."

Emanuel Swedenborg, too, wrote: "I have gone through anatomy in order to investigate the soul," but the method receives no clinical and detailed accounting.

A contemporary experience related under the title *Three Levels of Consciousness*\*\* by Minnie B. Theobald, sets forth a self-imposed discipline that regulated her whole life. It contains much of value regarding certain strata of consciousness embraced in a large frame of reference. The account again, however, is one supported only by individual integrity. Great as that may be, and hopeful as it is in offering new and fascinating patterns of the interpenetrating levels of the consciousness, it still stands unsupported by impersonal and trained evaluation.

Satisfaction to the twentieth-century mind does not lie in isolated accounts of mental functioning in realms beyond the normal. A certain type of literature has been filled with such accounts for centuries. What does concern the twentieth-century mind is to have these things presented in verifiable form, the verification to come from phenomena produced under rigid test conditions and evaluated by qualified, sympathetic but impersonal investigators.

It is this aspect which seems to warrant particular interest in the Puharich studies. They cover experimental tests of a limited and fairly concentrated nature carried out in the years 1954-56, and concern extrasensory perception and the possibility that the mushroom—especially the golden or red one classified as *Amanita muscaria*—stimulates



the separation of the consciousness from the body.

#### **A Television Program**

A television program in late January presented some incidents from a continuation of that study. It was a popularized version of an expedition to investigate survival cults of the sacred mushroom. Within the framework of such presentation, the dramatic aspects were too much highlighted and the genuine scientific results too much left to uncritical analysis.

Nevertheless, an interesting group of individuals participated: a doctor, a university professor, a Kahuna, a missionary interpreter, Dr. Puharich, and the commentator. The party persuaded a *curandero*—a kind of unofficial priest of the mushroom cult—in a remote settlement to cooperate. A demonstration of a certain clairvoyant ability occurred, purportedly stemming from the mushroom ceremony.

In a later test, the commentator, shown to have no ESP potential, demonstrated an increased ESP potential after eating two mushrooms.

The mental state, induced as a result of eating the mushrooms, was such, however, as to form the basis for future tests which may add to a more careful and accurate prognosis of such states of consciousness. This is revealing in that it may establish exactly the relationship between the nature of the ceremonial

object and the effect induced in the subject, be he curandero or layman. In this case, the cause seemed to be chemical rather than psychological.

Here, two hitherto relatively unknown areas emerge as capable of being acceptably explained: the properties of the mushroom itself and the reactions likely to be expected from its consumption.

The states evoked in clinical experiment and described in veiled literary reference correspond to the human system's response to three chemical elements present in the mushroom—muscarine, atropine, bufotenin.

These have a classic ring and snatch the reader back to astronomy to the Constellation Apis, the Bee (muscarine); to medieval pharmacopoeia for references to nightshade and belladonna (atropine); and finally, to "the toad, ugly and venomous," which "wears yet a precious jewel in his head" (bufotenin). And if this were not enough, one could desert the pharmacopoeia altogether and pursue the intriguing speculation that the Druidic golden bough and the kabalistic tree of life meet in the sacred mushroom.

\* *The Sacred Mushroom: Key to the Door of Eternity*, Andrija Puharich, Doubleday & Co., 1959.

\*\* *Three Levels of Consciousness: An Autobiography*, Minnie B. Theobald, John M. Watkins, London, 1960.



Perhaps of all the creations of man, language is the most astonishing.

—LYTTON STRACHEY

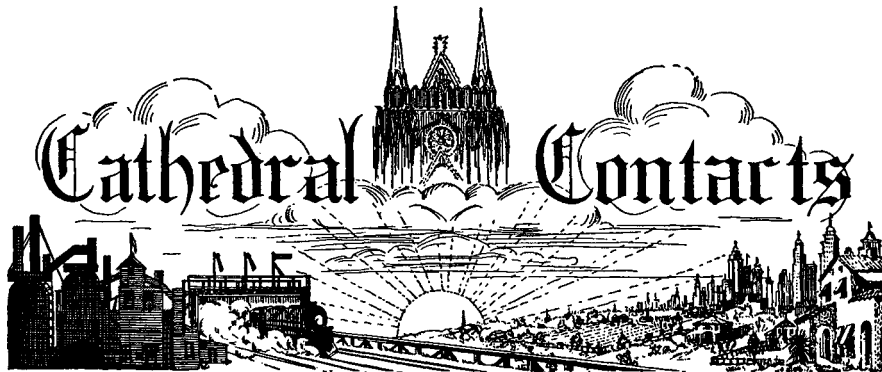


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#### **EGYPT TRIP DEPARTURE POINTS**

Persons living outside North America are urged to contact the San Jose office of MENA TOURS regarding points of departure other than New York. Persons living in South America, Europe, Africa, Australia, or Asia may join the tour in London, with the all-cost tour price adjusted London to Cairo and return.

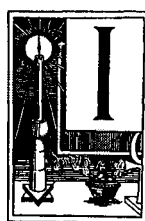




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner 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.*)

### OUR LIMITED VISION

By CECIL A. POOLE, *Supreme Secretary*



IN this day when concepts are purported to be expanding, it may appear to be a pessimistic viewpoint even to suggest that man's vision and horizon are in any respect limited. Actually, throughout man's experience as an intelligent entity, his vision has always been limited by the circumstances under which he has lived.

We define existence, build our philosophy of life upon our knowledge and opinion highly influenced by our prejudices. We are more or less stranded on an island in a sea of our own making. This sea in which we live and

which includes our opinions and prejudices, we might consider our total environment.

Tests have shown that the reporting of events is greatly influenced by the attitude of the reporter. There have been frequent occasions when witnesses in court have appeared to give evidence obviously affected by the way they felt at the time they gave evidence, or when they witnessed the events upon which they were reporting.

In other words, whatever we do is a part of our total feeling, our total knowledge, and our total habit patterns. We look out of our own bodies and view the world through the colored glasses that exist within our own consciousness



and within our personality composition.

Lack of prejudice is one of the most needed additions to man's philosophy of life. A complete viewpoint with no prejudice is almost impossible to achieve. We all have our own ideas, preferences, and aims, and while it may seem radical to call these prejudices, they influence our points of view, our attitudes, and our reactions to circumstances.

How are we ever to become aware of the total possibilities of our being when we are not aware of the implications of the physical phenomena that we observe? In all periods of time, there have been men and women who have aspired to a better life and to the practice of higher ideals. These individuals have been the idealists. They have been those who have acknowledged the secondary place the material world should take insofar as values are concerned.

At the same time, the idealists have never been completely successful because value for them has been blurred: Since we are unable to recognize completely the potentialities of existence in the material world, we cannot achieve a full understanding of values which lie outside the realm of physical being.

I do not believe that it is possible to be an idealist until one has developed the faculties of the physical being sufficiently to be aware of the material universe. We are physical entities placed in a physical world, and it is only a logical conclusion that one of man's purposes in living is to become familiar with this physical world.

Consequently, the individual who claims that idealism should cause him to give up all consideration of the physical world is denying the necessary means of accumulating knowledge and experience. He is denying that which will make the senses acute, not only for the realization of the material world of which he is a part, but also for the understanding of those values which transcend the material and in which he claims final virtue may be found.

Man throughout his history has mainly recognized those factors in which he is interested and to which he has opened his mind. While considering this point of view, I read a book review by Chad

Walsh, in a recent edition of the book section of the New York Times in which he set forth the same ideas, possibly more specifically than I am doing here.

Mr. Walsh wrote, "Every man lives in his own mental and psychological climate, which is usually the climate of his century. During the Middle Ages there were fossils being dug up, but the religious and intellectual system of the time inhibited men from really looking at the strange objects and asking what they meant.

"In the same way, it is at least conceivable that the psychic researchers are right—there is an X-dimension to the human scene. Perhaps the modern man who contemptuously (and unscientifically) rejects out of hand, all matters of this kind—'because they can't be true'—is as bigoted as the medieval who saw in fossils nothing but useless old bones. Meanwhile, despite ridicule and professional frowns, there are a few courageous scientists who are investigating psychic phenomena."

#### **Facets of Psychic Phenomena**

Mr. Walsh's comments concerned a book that dealt with certain facets of psychic phenomena. It was his argument that the inability of man to be aware of the psychic may be due to the fact that he has closed his mind and his perceptive faculties to the possible evidences that may exist. If for centuries man has closed his mind to the recognition of physical objects; then it is logical to believe that today he is doing the same thing, so far as the material world is concerned, and even more so in regard to the field of psychic phenomena.

When will man be able to appreciate his environment fully, both physical and psychical? It will be only when he adopts a fully open-minded point of view, when he is able to accept everything at its own value. If man had been open-minded and tolerant, he might have been able to see the value of fossils hundreds of years ago, as was pointed out by Mr. Walsh. But he was so involved in his own interpretation of existence that he could not grasp the implication contained in the physical evidence that came to his attention.

And so it is today. We are so involved in life as it has been defined by

traditions, by economic circumstances, by social practices and religious ideas, that we fail to see the contradictions in the more or less smug attitudes that most of us have adopted. Tolerance, open-mindedness, and freedom from prejudice may be of far more importance than we imagine in eventually solving the problems that now beset the human race.

Mankind must come to the realization that man is placed in the world to be an observing being, to react to the truth of those observations and to real-

ize that individual differences make tolerance toward the conclusions of others necessary. Until these concepts are ingrained in consciousness, it will be difficult for us to realize a world in which peace and man's highest desires can be achieved. Until man places on tolerance and open-mindedness a value equal to the value that he places on material possessions, he will continue to be stranded on an island surrounded by his own prejudices, ideas, preconceived opinions, and knowledge that is limited by the horizon of his own ignorance.



## *Beauty Underfoot*

By WALTER A. PUPHAL, F. R. C.

SOME come to an awareness of the Infinite through astronomy; some are inspired by great music or poetry. Line, form, and color are to many a reaching upward. Thousands find the world a manifestation of a power and wisdom beyond the grasp of ordinary comprehension.

Whether peering into the mysteries of the heavens, seeking the truths of life as they manifest around us, or dealing with the evolving mind and consciousness of man, we become increasingly aware of the presence of an Infinite Wisdom in proportion as our own insight becomes more penetrating.

To come upon a floral specimen anywhere is an experience to cherish. If it be familiar or if it be rare, I look upon it as an expression of an infinite Something which ultimately I hope to know more directly. If, after years of search and much casting about, I come upon a flowering plant new to me, I feel challenged to learn about it. It is something to be taken into account, something new in the mosaic of life—a new friend, a new voice, a new joy.

Try to imagine a world without wild flowers! The meadows, the hills, the shadowy glens—nothing there; the swampy places only that, no lilies on the pond; the rocky places bare; even the desert without its sage and cacti.

Reflect a moment—if no wild flowers, what other growing thing might we expect to find?

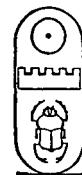
Look upon your favorite places, those that reflect to you something of God's grace and His concern for our good, and quietly resolve to add your voice and influence to preserve them. What price mere material progress? What shall it profit us to barter away our sense of beauty, or esthetic values?

The elusive charm of the wild is lost when it is inhibited by ordinary surroundings: A beautiful specimen is dug up, taken to wrong conditions, wrong soil, and soon is no more.

We speak of the magic of Spring—the lengthening days, the rising sap in the maples—resurgent all about us, but nothing so dramatically portrays the insistent life drive as do spring flowers in the wild. Once their procession starts, they appear in rapid succession, live their day and are gone—snow trilliums, Dutchman's-breeches, wild ginger, bloodroot, anemone, wood sorrel, and others.

As the winds mellow, violets appear, so gentle and so easy to live with that we are beguiled; still marvelling that so small a flower can do so much, we are not quite ready for the impact of the lady-slipper and its exotic beauty.

(Continued Overleaf)



Summer passes—and the bright blue aster and the little multiflora mingle in a gay profusion with different kinds of goldenrod. The Kansas gay-feather offers harmony and gentle counterpoint. The untouched grass, breeze blown, invites the eye and further exploration. There in the grass is a clump of purple-blue downy gentian such as to cause the heart to leap. Thus come upon, it is never forgotten. Its discovery will captivate the heart. What is unique about such an experience? Mainly that it is a personal demonstration of nature's power to overwhelm our dullness and teach us understanding, sympathy, considerateness.

Wild plants in their natural setting are in harmony with their environment in all their ways. They develop abilities to derive nourishment from diverse

soil conditions and to find necessary moisture. They will even grow to heights not usual for them that they may face the sunlight. In competition with other growths, they will persist in the same location year after year—struggling, adapting, evolving.

Varieties like the harebell thrive on the face of bare rocky cliffs, with only small crevices for their roots. How, in such places, do they survive summer's heat and winter's cold?

I have already asked the question what would remain if the wild flower were to disappear. Even if we were to assume that nothing else would disappear, surely, with their going, mankind would lose in large degree the capacity to appreciate beauty and would cast aside a help provided for spiritual evolution and advancement.



### INITIATIONS IN LONDON . . .

#### *A Reminder*

Third Temple Degree.....	June 11	2:30 p.m.
Fourth Temple Degree.....	July 9	2:30 p.m.
Fifth Temple Degree.....	August 13	2:30 p.m.
Sixth Temple Degree.....	September 10	2:30 p.m.
Seventh Temple Degree.....	October 8	2:30 p.m.
Eighth Temple Degree.....	November 12	2:30 p.m.
Ninth Temple Degree.....	December 10	2:30 p.m.

**Place:** Coram Hall, Brunswick Square, London, England.

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

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

There can be no exceptions to this rule. Please keep this schedule for reference.

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# Rosicrucian Activities

*Around the  
World*



EDUCATORS are still concerned with what can be done to encourage independent thinking in the classroom. They would be much encouraged if they could attend a session of RCU, for there they would find the situation ideal. And why not, with such courses as these offered for the coming session: "Human Relations," a new elective under the direction of Dr. Martha Pingel; "Energy Field of Mind and Matter," Mr. Watermeyer; "Creative Writing" and "Drama Workshop," Mrs. Louise Vernon; and a special series of lectures, "Romance of Your World," in which the consuls of Germany, England, France, Mexico, and the United Arab Republic will participate?

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*The Rite of Demeter*, a ritual drama drawn from the Eleusinian Mystery Initiations, was presented in the Supreme Temple at the April 4th convocation. It is one of a series prepared under the Imperator's direction some years ago for presentation by lodges and chapters.

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Not long ago, the Society for Crippled Children and Adults of Sacramento let it be known that there was a need for an interdepartmental communication system as well as for an automobile short wave radio. The AMORC Sunshine Circle's Frater Norman Haffly undertook to meet the need. Through his donated skill and effort the Society is going to be able to serve the handicapped in that area more quickly and effectively.

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With your telephone bill each month you receive *Telephone News*. The issue for March contained information regarding Bell Telephone Laboratories' patent on a *method for amplifying light*. "This beam of light is so directional that if aimed at a wall one mile away, it would show up as a spot of light only a foot in diameter.

"With further developments, this beam of light should be capable of handling enormous amounts of information—telephone calls, TV programs, data messages . . . by the millions.

"In addition, it will give scientists a powerful new tool for the study of the atom and its structure . . . and allow precise measurement of distance over many miles with greater accuracy than ever before possible."

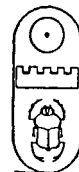
Now go to your *March Digest* and read what Gaston Burrige had to say about *A Beam of Light*.

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Eighty per cent of the people in the United States—according to a Gallup poll—favor a world language. Frater A. A. Koppelman is our informant, and he cites The International Language (Ido) Society of America as his authority. Circulation manager of *Kroniko*, the official organ of the Society, Frater Koppelman says there is lively and renewed interest in Ido all over the world. Further information about either the Society or its publication *Kroniko*—printed in English and Ido—may be had by addressing World Language Institute, 7327 North Octavia Avenue, Chicago 48, Illinois.

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Pythagoras Chapter of Liverpool has held its first public program. It consisted of an illustrated lecture, "The



Human Aura and Personal Magnetism," a showing of the film, *Egypt the Eternal*, a question and answer period, a mystical reading, and inspirational music.

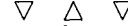


Hands across the Bay might well express the fraternal friendship and cooperation which exist between Francis Bacon Lodge, in San Francisco, and Oakland Lodge. For some years it has been the practice of Francis Bacon Lodge to hold a First Degree Initiation ceremony the Sunday following the close of the International Convention in San Jose. Oakland has always sent its own candidates to participate. Now Francis Bacon plans to reciprocate by sending its candidates to Oakland to receive the Ninth Degree Initiation, which has become a traditional event in Oakland held at the same time.



Word from Vancouver Lodge indicates that the second issue of *The Ink Pot* was ready for distribution in early April. You may not have even known

about the first issue—we didn't. If we ever see a copy, we'll tell you more about it.



In a manner of speaking, AMORC went to high school one day in March. Under the auspices of the Blossom Valley Chapter of the National Secretaries Association of San Jose, Soror Ruth Farrer, secretary to the Imperator, addressed two high school groups at San Jose High School on "How To Be a Secretary," explaining the usual education required, the training, and the rewards to be expected.



The Rosicrucian Museum in March opened its Modern Gallery once again to the Light and Shadow Club's Seventh Annual display of photographs—black and white, and color. These exhibits have grown progressively more expert and intriguing. The cameraman's eye has skillfully captured the beautiful, the humorous, the poignant. The slides section of the exhibit was held in Francis Bacon Auditorium.



## Cultivate Spontaneity

By MADELINE ANGELL

SPONTANEITY in other people attracts us as does the unguarded laughter of a child. At first thought, spontaneity might be considered a characteristic of youth; yet some people retain it into old age. Others seem to outgrow it in their teens.

Is this ability to retain a fresh, bounding approach to life a matter of heredity: What part does individual temperament play? Considering some of its underlying qualities may help us decide.

Love for humanity, and for the individuals who make it up, is certainly one, for love for people wards off feelings of inferiority or superiority. When the interests and affections are centered outside the self, there is no need for thought, word, or deed of a defensive-type. No embarrassment results be-

cause one has been guilty of an overly critical attitude.

No need to be constantly on guard lest thoughts slip into speech to injure someone's feelings. Finally, no worry that someone will find out "what you really think," for what you really think will be shown by compassion and sympathetic insight. And such will most probably result in increased love of mankind. There is a richness and a depth to true spontaneity which overflows the bounds of the purely personal.

Self-honesty must also be an underlying quality, for hatreds and fears block spontaneity. Most of us are too civilized to express these emotions directly. We struggle to conquer envy; we restrain the impulse to slap back at the person who has offended us; we fight off the temptation to become panicky in a dangerous emergency.

*The  
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# Forecast...

## HEADLINES YOU WILL WANT TO SHARE

# STAR NEWS

TUESDAY MORNING

SAN JOSE, CALIFORNIA



JULY - 196

# CONVENTION ON WAY!

## 1000 ROSICRUCIANS DUE FOR PARLEY



**GETTING READY.** Cecil A. Poole, Supreme Secretary of the Rosicrucian Order, is shown removing from a special vault rare documents which will be placed on display for visiting members. Sydney, law secretary to the Supreme Secretary, assists.

Early Sunday morning, July 9, Rosicrucian members from every part of the world will begin forming the familiar line that leads to the Convention registration desk. They are the vanguard of nearly a thousand more who will convene at Rosicrucian Park for one of the most satisfying and inspiring sessions ever to be held in this city. Registration begins in the Administration Building at 9 a. m., and continues on through the week.

Delegates to the international gathering are student-members of the world-wide AMORC, a philosophical fraternal organization with its international headquarters in San Jose. According to the Order's officials, more than twenty countries will be represented at this year's event, as well as every State in the Union. Delegates, young and old, are from every socio-economic and educational level.

Rosicrucians as a whole constitute a body of people deeply interested in learning the significance and application of the Cosmic natural laws found in the universe around them and in their philosophy, metaphysical and such practical science as physics, chemistry, biology, and psychology.

The Convention officially opens Sunday evening at 8:00 p. m. with an address by Ralph M. Jones, operator of the Order.

### Scientists Explore Strange Cavern

Quite by accident, recently discovered a network of gigantic walking across the desert, Hans Empwriam, Village sought refuge pending cloudburst. He came upon a cave in the terrain, which reached up to the sky. As he hung, he drew relief. Seconds to wonderment broke away and revealed an inside and

Evidence

Rosicrucian

# EDITORIAL

## What Is A Rosicrucian Convention?

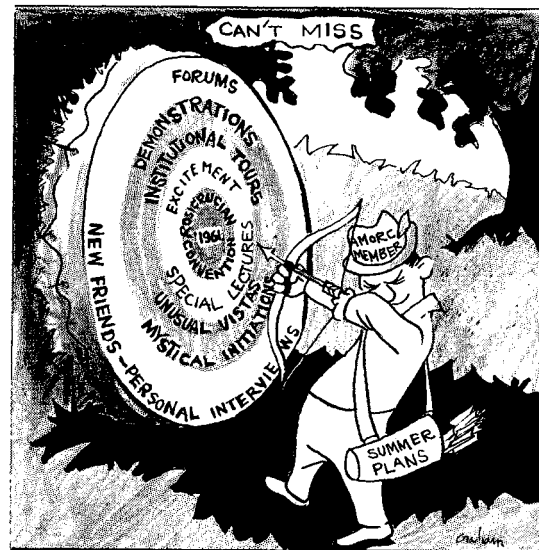
This question is a challenge to the most prolific press representative, for a Rosicrucian Convention is so many things to so many people. On the other hand, it is so different from ordinary conventions that there is no paucity of new and different material about which to write.

It has always struck us that Rosicrucians gather for a somewhat different purpose than do most convention-goers. Theirs is an attempt to gather and assimilate information and knowledge—not just about their Order—not just about a particular field of study—but about the whole font of human knowledge as it is expressed in man and nature.

The program of events lists such a number of specialized activities that attending members have opportunities at every hand to witness unusual demonstrations in mental and physical phenomena. For five full mornings, afternoons, and evenings, there are dramas, lectures, forums, rituals, initiations, ceremonies, interviews, tours, inspections of rare books and documents, classes, demonstrations of scientific and mystical laws, and functions to promote the fraternal and social aspects of the Order.

All these work toward specific objectives. They are to keep the Rosicrucian member informed on a great variety of subject matter; to provide him with personal experience in the demonstration of Rosicrucian study material; to provide a personal contact with his instructors and the officials of the AMORC; and to place on exhibit the institution behind the organization.

We take pride in calling attention to an event of this kind, for from it will come persons who have gained from an unusual experience—persons who will have that much more to give to the world to which they return.



## BUSY DAYS AND HAPPY PEOPLE

The photographs on the opposite page depict events of recent Conventions.

Registration day is one of expectation and wonderment, as hundreds of members have their first view of their fraternal home.

The beautiful interior of the Supreme Temple is often found the setting for dramas, convocations, initiations, or special ceremonies. Graceful colombes always participate, and lend a touch of the sublime to the work of the day. Early morning sessions are the favorite of Convention delegates, and by 8:00 a. m. the early-risers are off to an inspiring start for the day's activities.

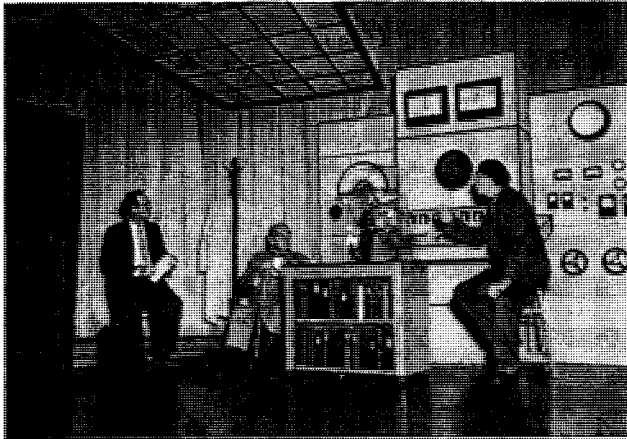
On stage of the Francis Bacon Auditorium, players enact dramas which depict man's achievements now or in ages past.

In a quiet conference room, the Grand Council of AMORC meets for its annual session. Its responsibility is the welfare of Rosicrucian members wherever they may be.

Members moving to and fro on the well-kept grounds of Rosicrucian Park offer a picture of color and movement which is fascinating to observe from shady nooks and sheltered benches. Among the crowd will be visitors from far-off lands, bringing that special *something* to each annual Convention that reflects the spirit of universal brotherhood which is so much a part of AMORC.



# Photo Section . . .



**AN ASTRONOMER'S WORKSHOP.** The impact of the theater in driving home points of study is widely exploited at a Rosicrucian Convention. The above portrayal from last year's Convention shows a group of scientists studying the possibility of life on other planets.



**MEDITATION.** The quietude and grandeur of the Supreme Temple envelop members in an atmosphere most conducive to aspiration.



**GRAND COUNCIL MEET.** The official work of the Order is subjected to analysis and scrutiny at each annual Convention by the Grand Council, a body of men and women representing Rosicrucians in every part of the world.



**VANTAGE POINTS.** The beautifully landscaped areas of Rosicrucian Park offer moments of relaxation amidst a panorama of foliage, flowers, cloudless skies, and deep, soft grass.



**FOR MEMORY BOOKS.** On the day of the official Convention photograph, members gather, nearly one thousand strong, to make permanent the memory of the place, the people, the time they met.



**FAR FROM HOME.** Visiting dignitaries from different countries are always on hand to exchange greetings—to bring the rich qualities of their respective backgrounds into Convention events.



**NECESSARY BUSINESS.** Registration for the Convention provides each member with necessary credentials, a program, and a banquet ticket.

## Preview of Events

- **SUNDAY:** Registration—from 9 a. m.; welcome address by the Emperor; introduction of dignitaries; appointment of committees.
- **MONDAY:** Mystical convocations; planetarium demonstrations; class sessions; a dramatic play; Grand Master's address; tours of buildings and grounds.
- **TUESDAY:** Degree classes; aura experiments; convocations; visit to the Egyptian Museum; Rosicrucian Forum; display of historical documents.
- **WEDNESDAY:** Supreme Secretary's address; Convention photo; ritual drama; degree classes; lodge, chapter, and pronaos officers meet; convocations; tours; demonstrations of mystical principles.
- **THURSDAY:** Meditation period; Temple Builders' initiation; display of rare books; Grand Council meeting; Emperor's session; Extension Volunteers' meeting; special lectures, classes, demonstrations, tours; Junior Order meeting.
- **FRIDAY:** Session on membership problems; colombe installation; Sunshine Circle meeting; business session; special lecture, films; banquet; dance; entertainment.
- **SATURDAY:** Post-convention events—degree initiations in San Francisco and Oakland; Martinist initiation in San Jose.



**PRACTICAL APPLICATION.** A staff member of AMORC demonstrates a principle brought out in Rosicrucian study. Class sessions in various grades of study are replete with such experiments.



### “Bombay calling New York . . .”

The exciting adventure of long-distance communication via earth-orbiting satellites will be demonstrated by engineers and representatives of Pacific Telephone and Telegraph Company. This dramatic, living demonstration of today's technological marvels incorporates the most modern instruments and techniques in the field of communications. This is in keeping with AMORC's intent to keep its members informed on human progress and achievement in every field of endeavor.

## Make This Your Holiday

It is easy to include a Rosicrucian Convention in your vacation plans, whether you have one week, two weeks, three weeks, or more. If only one week, there are five full days of activity that can give you more lasting pleasure and satisfaction than any ten days elsewhere. If more than one week, there are a multitude of wonders to see nearby so that these can be combined easily with a stay at the Convention. Magnificent San Francisco, ocean beaches, National Parks, and forests of giant redwoods; these are all relatively close to San Jose, and are as fine a vacation objective as there can be.

The Convention itself as a vacation must never be overlooked. Aside from the pleasure and excitement of the events themselves, there is the more important aftermath—the take-home part of any vacation—the memories, accomplishments, friendships, and inspiration to carry you through the year ahead.

So plan for this. The nominal registration fee of only \$8.00 covers the Convention, *and* the banquet, *and* the entertainment. Hotel and motel information will be sent you *free* on request. For this and other particulars, write to the *Rosicrucian Convention Secretary*, Rosicrucian Park, San Jose, California, U. S. A.

(Please send postage for one ounce letter—  
in stamps or in International Postage Coupons)

Since no human being is completely exempt from negative emotions, the person who won't admit ever being subject to anger, fear, envy, or regret is, in all probability, repressing them. Such repression results in rigidity, and a corresponding loss of spontaneity. Part of the vital force of the personality is tied up in seeing that these negative qualities do not break out. For such, a measure of spontaneity might be restored if they ran when afraid or expressed themselves more openly.

On the other hand, a person may recognize and control his own negative emotions, and find a suitable way to work off the resulting energy. He may, for example, hold back anger; then restore his equilibrium by physical activity; thus saving his powers of spontaneity.

An "open" attitude toward life develops spontaneity. The ability to react quickly and appropriately to one's environment presupposes the ability to see things as they are. Intellectual workers often become so engrossed with specific projects that they grow vague concerning the world about them. Such preoccupation should be alternated with periods of a receptive attitude toward the world.

Having looked at three important qualities underlying spontaneous behavior, one may consider impulsiveness to have been suggested by spontaneity; but such is not the case. The person able to retain a healthy degree of spontaneity is a self-disciplined person. He must be, because lack of self-discipline—impulsiveness—will sooner or later cause feelings of shame and guilt. Such feelings do not favor a free and easy train of thought; they are obstacles which delay, or temporarily block, thought processes.

There are positive ways by which spontaneity may be preserved or increased. Whenever a situation arises which makes you ill at ease and rigid, search for the cause. Were you overawed by wealth, fame, brains? Respect for wisdom and experience is fine; but if a person is to be worthy of your respect, he is eager to share his experience and his wisdom with you. A receptive, flexible attitude on your part, therefore, will make it easier for him to do so.

Whenever spontaneity has brought you to the point of indiscretion, analyze the cause so that it will not endanger future response. You may have been trying too hard to be the center of attention, and have carried enthusiasm beyond good judgment. Indiscretion is too big a price to pay for being the center of attention and trying too hard to impress someone in the group. You might ask yourself *why* you felt it all so necessary.

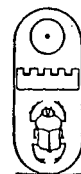
Religion and philosophy help in acquiring love for humanity and they encourage spontaneous reaction to life's experiences. Each must work out for himself the details of the technique by which life's meaning is translated into everyday action.

#### **Suggested Outlets**

Outlets may be developed through sports, hobbies, the arts. By means of a wide range of interests, by physical activity or mental distraction, you will be able to work off the tensions which are barriers to spontaneity. Joining an art class, taking a course in a foreign language, learning a new sport, playing in a band or orchestra, developing your own arrangement of a favorite song, carrying out a novel idea for displaying one of your collections, are a few activities which will help emotional balance. The more creative the activity, the better.

Finally, a more receptive attitude toward the world will work wonders. As people get older, they are inclined to withdraw into smaller and smaller circles of interest. It would be well to *look* at the grocery clerk, speak with the next stranger waiting beside us, listen to birds singing or leaves rustling, consciously enjoy the feel of sunshine and of wind upon the skin. Abilities decline with disuse. Exercise the powers of observation and they will increase. Spontaneity will also result.

If you consider yourself already one whose behavior is characterized by spontaneity, count yourself fortunate, and do what you can to preserve this treasure. If you feel too tightly circumscribed in speech and action and wish to be more spontaneous, start now to make that wish a reality.





## Camel Bells in Cairo

By MARGARET GERHARD, F. R. C.

IMAGINE being awakened by the sound of camel bells and the braying of donkeys beneath your window. I opened my eyes in sleepy disbelief. The carpeting, the draperies, and modern furnishings of my room—even the telephone cradled on the bedside stand bespoke the twentieth century. Only the small panel alongside with pictures to tell which button to press indicated a foreign city.

Then came the electrifying realization that this was Egypt and the beginning of my first day in that land. I was wide awake now and on the balcony outside our room, interested in the exotic world beyond. I looked down upon a show in technicolor—the early morning surge of an Egyptian city beginning an ordinary day.

Lifting my eyes, I gazed across the misty Nile. Sleepy feluccas moved languidly over water that stretched away interminably like a drab grayish, green ribbon. Beyond the city in the encroaching desert, rose the pyramids and the Sphinx, ancient guardians of forgotten mysteries. From my sixth-story vantage point, they were only faintly discernible in the distance.

All around me lay Cairo, teeming city of paradoxes—tall minarets and modern buildings, strangely jumbled together, and endless stucco adobe and

stone dwellings—many of them modern apartments—housing nearly three million inhabitants. Already, at seven o'clock in the morning, laundry dried on lines and bedding sunned on balconies.

After a hurried breakfast, served by Egyptian men in robes and fezzes, moved by an almost overwhelming excitement, I sallied forth to explore a world hitherto glimpsed only in the pages of a book.

Old Cairo is a city of narrow streets: humanity, camels, donkeys, donkey carts, bicycles, goats, chickens, with an occasional blaring taxi, like an alien creature from another world, all contending for the right of way. The careening taxi usually wins, its raucous horn clearing a swath through the *mêlée*.

Cairo is also a city of smells—excrement, unwashed bodies, roasting meat, spices, leather, perfumes—a thousand odors blended into one—an unforgettable aroma that stayed with me for weeks afterward. This is particularly true of the native section where the bazaars along winding cobblestone streets entice the tourist with displays of Oriental wealth—silk brocades draped on poles, varieties of leather goods stacked on wooden tables, camel saddles, handwrought silver and gold bracelets, gleaming necklaces, alexandrite rings, and small *objets d'art* in glass cases.

Gesticulating, voluble Arab and Egyptian men in the coarse long robes of their forebears, wearing fezzes, and women in long black robes and black head shawls were intent upon the affairs of the day. People, animals, conveyances, all were in a confusion of sound and movement strange to Western eyes and ears.

Astute psychologist and sharp salesman that he is, the bazaar merchant knows exactly how to *take* the gullible tourist with eloquent gestures and adroit bargaining. The texture of raw silk between my fingers and the sparkle of jewels charmed the dollars right out of my purse, and I succumbed to the temptations offered by the bewildering array of goods. Small glasses of tea or demitasses of Turkish coffee are served the buyer when the deal is closed, as

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the hoodwinking is accomplished with rare good humor.

#### ***Dining Out in Cairo***

My first dinner in Cairo at a restaurant, patronized by well-to-do Egyptians as well as tourists, was typical of the service and cuisine enjoyed throughout the stay. Tapestry covered the walls; the floors were thickly carpeted in rich red Oriental rugs. Patrons sat on cushions at low tables containing varieties of Egyptian "chip dips." One especially delicious was made of sesame seed and olive oil, the chips were broken from a large round crusty loaf.

The main course, served on large brass trays, consisted of numerous vegetables and a savory and eye-appealing meat dish, spicy, ground lamb shaped into finger-sized rolls, wrapped in grape leaves, and steamed. The dessert, a chewy square pastry made of coconut and honey, was followed by a demitasse of Turkish coffee.

Since four-fifths of the Egyptians are Moslems, there are mosques everywhere. Cairo alone has some four hundred. The largest and best-known, are the Sultan Hassan and the Citadel. The Sultan Hassan, including its courtyard, is made from stone from the pyramid of Gizeh. Its interior, as is customary in all mosques, is bare of furniture. The worshippers kneel on more than a thousand Oriental rugs donated by the wealthy.

Without furniture, the interior is imposing. Many columns support the dome-like ceiling, while the enclosed stairway leading to the lofty lectern is lavishly adorned with gold leaf, mother-of-pearl, and semiprecious stones. Great crystal chandeliers and exquisite stained glass windows provide lighting. The minarets (always four) are of intricately carved stone lace, and their steep, narrow stairways inside are mounted five times daily by the muezzins to call the faithful to prayer.

Smiling in anticipation of possible baksheesh, children gathered around our busses, the guides shooing them back with bamboo switches as if they were so many geese. Little girls carried babies on their shoulders astride their necks. There they kept a precarious balance with hands clutched in their sisters' hair. I was particularly

impressed by the classic beauty of one little girl, possibly twelve years old. Her perfect features, smooth brown skin, gleaming white teeth, and large expressive brown eyes stood out like a jewel in the drab setting of dirty little urchins.

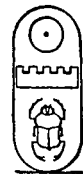
I shall never forget the camel ride to the Great Pyramid. It was a lurching, muscle-stretching ride, with one step swooping me low and the next lifting me high. Mounting and dismounting—formidable moments—were somehow accomplished without my being pitched forward over the animal's head. Ugly, bad-dispositioned, smelly beasts, I had been told, and yet my creature turned his head and smiled at me. A skeptic would have termed it a leer, and perhaps it was.

And the Great Pyramid! Impervious to time's onslaught and man's indifference, it stands—a monumental tribute to antiquity. I stood before it in silence, preparing myself mentally for the ascent up the Grand Gallery to the King's Chamber. Later, within the ancient chamber, my imagination brought back the hosts of initiates who had crossed its threshold, and I felt humbled at being permitted entrance.

#### ***Ten Days on the Nile***

Ten days on the Nile aboard the S. S. Sudan, patterned after the famed Mississippi river boats, contributed to an unforgettable experience. A panorama of Egyptian life, with its countless mud and adobe villages, unfolded before us as we progressed down the Nile. Date palms, sugar cane, bananas, oranges, and forage lined both sides of the river. In village yards goats, chickens, turkeys, dogs, camels, and water buffalo mingled with many children. Women dipped water into jars at the river's edge, and walked homeward with them balanced gracefully on their heads. In every village the minarets of a mosque were outlined against the sky.

Everything, apparently, was accomplished by hand labor, for I saw only one gasoline-powered pump in all that long journey. Even the locks at Aswan Dam were man-powered. Irrigation water was lifted by the primitive sweep (shadoof), water wheel, or an Egyptian version of the Archimedes



screw. There was no evidence along the Nile of industry as we think of it except a few sugar refineries.

The Nile, in addition to being the lifeblood of Egypt, is the main artery of traffic, as well. Feluccas with their three-cornered sails carry cargoes of garden produce, sugar cane, and crockery.

Inevitably, came the day to leave—river boat days among the ruins, life in the cities and villages, to be relegated to memory. The span of a few weeks was to be telescoped into a remembered and deeply felt experience that continues to unfold.

I recall the pathos of a colorful, cheerful people, whose daily existence

varies little from that of their forefathers; in contrast, hotels and lavish meals, an evening in the desert in what might be termed a native cafe, a ride on a spirited Arabian horse.

I remember the gold artifacts in the Cairo Museum, the slow-moving donkey carts, the ungainly camels led by drivers in coarse sack-like garments, and the friendly children. There was Mor-dash, the head guide, too, in an ankle-length maroon silk robe, gold sash, and maroon fezz, and Lullie, his assistant, in peach brocade. So many things—amusing or serious. Egypt today brings ancient Egypt to life in my mind, and I feel immeasurably enriched.



## *Mystical Aspects of Sound*

By H. WOOLLER, F. R. C.

THE opening phrase of the mystical gospel of St. John may well be considered the beginning and end of any study of the mystical aspects of sound. It is well to bear in mind that the Godhead as the Absolute has no qualities as we understand the term and is quite incomprehensible to our mortal minds. No more is the Word comparable to the roar of modern engines or to the "still small voice" of meditation.

In the Christian religion and some others, as also in the Kabala and some philosophical systems, the attempt is made to express logically the action of the Word as it applies to the physical and ethical conditions of human life. The Trinity or Triad, evolved before Pythagoras and commonly used at the present time, is an expression of the Godhead in action.

In Christian churches, the Trinity is recognized as God the Father, God the Son, and God the Holy Spirit. In the Kabala, it is expressed as Kether, knowledge; Chokmah, that which knows; and Binah, that by which it is known. These Trinities attempt to portray God in action; but the Godhead is immutable and remains always indivisible.

These attempts indicate that mortals have no real idea of the Word itself. We must come down to earth, as it were, and see if we are to gain even some small appreciation of sound and the way in which it affects our lives and enables us to make such approaches as are possible towards the Word.

Sound may be considered as language, or as music and noise.

Language may be briefly described as a means of communicating ideas. The actual sound of a word is not so important as the idea or thought behind it: If you do not understand a foreign language, the sound of its words will hold no meaning for you.

On the other hand, in some religious and philosophical systems, certain ritual words depend upon sound values more than upon meaning; and when such ritual words or sounds are accompanied by ritual forms, they can be spiritually important.

The extremely interesting question of language is beyond the scope of this short article; but those who care to study the subject more fully might do well to read *The Loom of Language* by Frederick Bodmer. This valuable work on the history of language contains

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such chapters as "The Story of the Alphabet" and "Language Planning for a New Order."

There is no need to discuss noise at any length. The world today is full of noise and inharmonious sound which seem to express the dying pangs and passions of the closing stages of our passing civilization. It is not easy to give a definition of music. One might say that it is harmonious sound which gives pleasure and comfort or stimulates to worthy thoughts and ideas; but that is only a general and popular conception which has many qualities.

It is, rather, the intention of this article to deal with sounds and rhythms as aids to the development of the psychic, spiritual, and physical bodies of students of the Mysteries.

The modern musical forms popularly known are examples of the use of sound rhythms to produce in the body and mind of player and listener effects primarily upon the subconscious or deeper self. There is a suggestion here as to the use of musical sounds and rhythms as an exercise for specific purposes, although it may not rate high as an example.

Language, as we have said, is mainly for the communication of thoughts and ideas, but there is a hieroglyphic or esoteric language of word sounds and symbolic rhythms known to ancient priests and philosophers. To rediscover it is to catch a glimpse of the path by which we came from the heavenly world of Light into this physical world in which we are now so deeply embedded.

#### **Hieroglyphic Language**

This hieroglyphic or esoteric language was intimately connected with the original truths given by the Logos to man. It has never been lost, but has flowed on as a spiritual stream through the races of mankind although seldom recognized. From time to time the great Mysteries seem to disappear but nevertheless they come from God and will return to God at the end of the earth's evolution, and they are truly ever present.

Sometimes the secrets of the Mysteries are so obvious that they are not seen. We search diligently and untir-

ingly for visions or words from the Master until perhaps one day we realize that the secrets of the Mysteries have always been present in our hearts and needed but our apprehension.

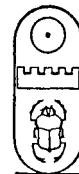
In the outer world, these secrets are often disguised in fairy tales, nursery rhymes, the stories of chivalry, and the quest of the Holy Grail. The great ones of the past and present have used this hieroglyphic language, sometimes quite openly.

It may well be that in very remote civilizations before the time of the initiate priests of Egypt, men, more in harmony with the Creator, were guided by the secret language, not understanding it but living in accordance with its precepts.

As these early civilizations in turn were overwhelmed by fire or flood, there were always a few learned and dedicated survivors who remembered and carried on the life-giving stream. They were the progenitors of new civilizations and the Master Masons of those buildings whose origins are apparently lost in the mists of time. It may not be out of place to draw attention to that beautiful description of the life of the bee and the organization of its hive given in the First Act of Shakespeare's *King Henry the Fifth*. There the Archbishop of Canterbury gives us a hint in the phrase: "The singing masons building roofs of gold."

In some curious way, the bees have always had a link with the Mysteries and the author of the Shakespeare plays being both a Master Mason and Brother of the Rosy Cross would know of this. The term "singing masons" may well be a clue to those Masters or Singing Masons and their descendants who survived the Atlantean deluge carrying with them the knowledge of Cosmic measurements and the constructive power of sound. That sound can also be destructive; we have the account of the destruction of the walls of Jericho. [Cf. *March Digest* "The walls come tumbling down."] An ancient Phoenician writer speaks of stones that moved as having life, and in Pembrokeshire there is a large flat stone called in Cymric *Lech-Lagar*, the speaking stone.

To return to the bees: it has been said "that only those who have crossed the



Rubicon and heard the humming of the Sacred Bees can wear the helmet of Hermes." And from the Koran, "And God spake by inspiration of the Bee."

Music, especially since the Middle Ages, in its great symphonies and concertos, has been much concerned with technicalities. Like some of the great paintings of the Renaissance, it has been an aesthetic contribution to our well-being and intellectual appreciation. Music has given much pleasure and much cause for gratitude.

Here and there, in the masterpieces, with their grandiloquent and massive harmonies, are passages of another type which strike a more spiritual note and move the listener into the heavenly world beyond the physical and emotional. For instance, passages in Elgar's *Dream of Gerontius* and towards the end of the orchestral part of Beethoven's *Choral Symphony*. The Grail motif in Wagner's *Parsifal* has this quality, and no doubt there are other instances where attention becomes contemplation.

It is possible that in earlier days the simple sounds of pipes and harps, and rhythms of drums had more of this ethereal quality; and that the modern symphony is man's last glorious agony of sound before he becomes young again. The Golden Age and the music of Orpheus belong to man as a being through whom the divine breath flows.

Koestler's thought in *Sleepwalkers* may well have point in this regard: "Every creative act in science, art, or religion involves a new innocence of perception liberated from the cataract of accepted beliefs."

Rosicrucian students are well aware of the use of various vowel sounds, and the marked effect upon the nervous system and the endocrine glands. One theory proposes that every nerve cell is itself an endocrine gland. The toning and enlivening of the nervous system

naturally has a considerable effect upon the health and well-being.

An important part of the mystic's work is to prepare for the new age. This is not altogether a matter of bettering present conditions and ideas. Rosicrucians are not primarily reformers but initiators! They do not start from zero, whether in ideas of government, art, or economics, but from the fundamental laws given them by the Great Ones of old and available to everybody. The purgation through which the world is going is inevitable under Cosmic law, and it is every student's duty to do what he can to help.

The fundamental laws of sound have their part to play in the student's work. Plato in his wisdom said that Archetypal Forms exist in the heavenly world and that true forms are a reflection of them. The student might well make a beginning by concentration and contemplation of the individual notes of the octave. He might also consider the basic forms and rhythms as a means of making a contribution to the culture of the new age.

We may also assume that Plato knew that these Archetypes are present within the soul consciousness of each of us, and are therefore available to those who seek within for them. Today it is as though we were building a new Tower of Babel, hoping to force our way through to some great ideal world.

Can man hope thereby to discover the secrets of God? Can he think he is working in God's way, or can he even feel that there is no longer any need of God? When he has built his highest pinnacle, will he then have penetrated to the realm of his Creator?

These are questions we might ask. Our answers will depend upon our consciousness of that Light or Fire which is truly God Himself in man and comes to us through the Word.

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#### ONE-DAY RALLY IN HAMILTON, ONTARIO

The Hamilton Chapter of AMORC will hold its fourth annual one-day rally at the Royal Connaught, Saturday, June 17. An Open House in the Chapter's quarters will take place Friday evening preceding the rally. For further information write: Registration Secretary, Miss Sumi E. Mototsune, 135 Sanford Avenue, N., Hamilton.



# Personality Potentials

By

FREDERIC J. FARNELL, M.D., F.R.C.



AN American hero, while still a youth, said, "I am entirely at ease in my own moral code." Nothing could be more alive with suggestion to the psychologist or the psychiatrist. To make his patient "entirely at ease within his own moral code" is one of the first necessities for the physician who works through psychology.

The stream of thought, the flow of consciousness, the trend of ideas and such comparable phrases, are common-places today. They are the areas in which the psychologist and psychiatrist work. In the stream of thought are the continuities of the past, the present, and the future. The flow of consciousness surges from the wellspring of memory across the present into the unknown far-off sea of the future. Ideas leave a shore behind for a shore which lies ahead in the far unknown.

In the process, a conflict—so often unrecognized by the individual having not only moral but also oftentimes far-reaching physical results—occurs: the conflict between the spirit and the flesh described in the New Testament as between God and Mammon.

The psychiatrist's task is the discovery of the conflicting personality potentials within the individual and the *settling* of them, in relation to himself and to his environment. The analysis of personality is a slow and painstaking study. The matrix of the personality lies in the integration of such units as the intellectual level, the amount of

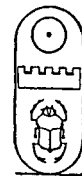
energy used in work and play, the habits of activity and the general cast of mood, the attitude and reaction towards oneself and others.

Again, what effort is habitually made to shape things through self-assertion and adaptability? What position does the individual take towards reality, and how deep is his preoccupation in the sensual sphere? Where is it leading and what effort is being made to balance trying situations and expressions?

All these units must be studied and properly matched in order to arrive at the picture of the integrated personality. Within this personality is the stream of consciousness headed towards a future. The anticipation of that future guides the conduct, governs plans and choices, and distinguishes right from wrong in regard to the paths to be followed. Any weakness or failure to develop any of the aforesaid components as well as a too close dependence upon the environment may distort the matrix, thus producing all grades of reactions.

In youth, especially, the preoccupation of the mind is almost wholly with what is to come. Education is not so much a drawing out of the latent faculties as it is a filling of the mind with knowledge and experience that will determine future conduct, foreshadow the events that are to be, and lead to the best choice in endeavor.

Hopes, desires, needs, ambitions, and aspirations, as well as anxieties, dreads, and fears, describe the many patterns



which occur in the make-up of the personality. Depending upon their grouping, varied personality types emerge. Anticipation may, for instance, become an anxiety, an awareness become a fear, and negative traits become predominant.

The stream of thought, the trend of ideas, and the flow of consciousness, coupled with the emotional tone, are considered the fundamental matrix through which our thinking is manifested. The stream of thought may vary in degree from deep to shallow or in between. The trend of ideas may vary from logical continuity to a distorted structure. The flow of consciousness may be from clarity to confusion and loss of contact with normality and/or reality. The emotional tone may be variable, either above or below the accepted level.

The basic personality structure, if solid, manages to integrate with near-satisfaction the aforesaid basic components. It is always necessary to keep in mind, though, that environment is a serious and important factor in the permanency of the personality structure, for it can loosen principal parts, thus permitting positive facts to lean toward or even become negative.

#### **Anticipation Without Resolution**

Anticipation without resolution may gradually become or evolve itself into an anxiety and fear, ranging from the casual to a contrary stage of malignancy through the trend of ideas which threatens collapse of the personality structure and a depersonalization.

In personality evaluation, one soon recognizes either an overdetermination or a blocking of the regulatory property of emotion. In the latter setting there evolves a contradiction of factors. If underdeveloped, one observes a distortion of the energy regulation, the feeling tone becomes submissive and subservient to the intellect with the emergence of a confusion in purpose.

This opens the way for illogical thinking, a tendency to shape situations into a fixed pattern of decisive uncertainty, and an attempt to formulate a false philosophy, a loosening of the associations and the inability to follow through logically.

With this loss of dependency, it is natural for fear, dread, and anxiety to manifest to the greatest degree. This leads to a vicious and drastic effect on the autonomic and vegetative nervous systems with an expression of organic malfunction.

The idea of self and the self-regarding sentiment are essentially social products, affected in their development by the constant interplay between self and society—the one self in relation to other selves. One is oftentimes compelled to give up pleasure-winning ways of satisfying oneself and adapt to new conditions arising. This self-sacrifice may bring about a mental conflict between the pleasure-pain and reality motives and in so doing the components heretofore stated will drop into one of many types with a resultant unintegrated pattern. Such a pattern, however, may be evidence of a return to a norm or it may equally be evidence of a future of torture.

As Henri Bergson has written: "When a shell bursts, the particular way it breaks is explained both by the explosive force of the powder it contains and the resistance of the metal. So the way of life breaks into individuals and species. It depends, we think, on two series of causes, the resistance life meets from inert matter and the explosive force due to an unstable balance of tendencies which life bears within itself."



#### **Two-Day Rally in Cleveland**

CLEVELAND, OHIO, CHAPTER OF AMORC will sponsor a rally Saturday and Sunday, May 27 and 28 in the Masonic Temple, 3615 Euclid Ave., of interest to all Rosicrucians.

For further information write:  
RALLY CHAIRMAN, Mr. Fritz W. Nieman,  
1256 Commonwealth Ave.,  
Mayfield Heights 24, Ohio.

# Is Life a Mystery?

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

(From *Rosicrucian Digest*, May 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles by Dr. H. Spencer Lewis, first Emperor 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.

FREQUENTLY in conversation with persons unacquainted with our organization we notice a cynical expression come to their countenances when we say that Rosicrucians are principally interested in studying the mysteries of life.

Occasionally these persons state that such purposes seem rather unimportant and immaterial, for they have not found life to contain any great mysteries, except perhaps those of birth and of death.

It has often been argued that life is merely a game of chance and the only mysteries in it are those which man makes in his attempt to look with the eye of the wizard upon natural and normal conditions.

It is true that the two greatest mysteries in life are those which constitute the beginning and the so-called end of our earthly existence. The mystery of cell conception, growth, and development into a living form is not only a biological mystery but a cosmological and universal one. The separation of consciousness and soul from the body at transition is an equally astounding mystery when one comes face to face with it.

Between these two great mysteries, there are thousands of others that should occupy man's attention with the same degree of intensity and devotion. Thousands have spent sleepless nights and long daylight hours in laboratories working over microscopes trying to understand the mystery of cell life and cell reproduction. Thousands have tried to find the cause of so-called death and have devoted their time to ways and means of preventing the untimely or seemingly unnecessary separation of soul and body. Comparatively few, however, have given any thought to

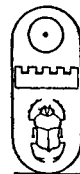
other mysteries that are closely related to the active, living, vital hours of our lives that represent the span between birth and transition.

The mystery of *thought* is one which, as one analyzes it, becomes startlingly evasive and complex. I cannot prevent a sense of admiration and wonderment over the fact that a thought can be instantly formed in my mind, and before I have a chance to analyze it, my lips have produced sounds which enable a stenographer to make certain strokes which represent the sounds heard.

I do not have to pause and deliberately form my words and think of them separately and independently, nor does she have to stop and analyze the sounds she hears and think about their nature and the form in which they should be expressed by her pencil. The whole process seems instantaneous. The moment a thought comes to my mind the words have given it form and I seem to listen to myself stating things that my mind contains before I have a chance to realize that they are in my mind. It is a marvelous process and truly beyond human comprehension.

I want to reach for my pen. No sooner does the thought begin to form in my mind than my hand reaches out and grasps the pen. What marvelous mechanism and what marvelous power lies back of a human thought? The thought directs the mind; the mind directs an energy, and that energy flows properly and intelligently into certain muscles and causes them to act. My arm is moved through space and my fingers formed and shaped into a certain position to grasp the pen and move it toward me again.

To build a piece of machinery to do what my arm and hand do would require thousands of pieces of delicate



apparatus, wheels, springs, levers, rods, and many jointed pieces of mechanism of a very delicate nature. It would also require a superior energy to be able to exert itself instantly and with full force if necessary, and to do all of these things intelligently.

#### ***Man's Abilities***

Therefore, the energy would have to be directed with some mechanical intelligence beyond man's ability to create. A mechanical arm acting on impulse or thought urge, as my arm does, would be the most marvelous invention in the world. Yet man possesses that and many other forms of ability that he uses hourly and daily without considering the mystery back of them.

The mystery of seeing, and through the sight impressions, understanding and realizing, is another mystery appreciated fully only by those who live in eternal darkness. The mystery of hearing and interpreting the sounds, the mystery of smelling and feeling, are too great for mere laboratory explanations. The mystery of love and of anger, hate, envy, jealousy, and other emotions have puzzled psychologists, psychoanalysts, and others even when the organs themselves do not inspire consideration.

The mystery of man's mind and its control of the body is astonishing. The fact that I can merely create the thought of rising from my chair and instantly have my mind direct an invisible energy to lift my body upward is something that the mystic will always look upon as worthy of his utmost attention and consideration.

Restless, curious man is ever seeking for unsolved manifestations of invisible intelligence. He creates and invents devices that will take him to the bot-

tom of the sea where he may discover something about the unknown depths of bodies of water. He devises and creates machines that will take him to great heights so that he may explore mysteries of space.

He invents other devices that will carry him into the rarefied air that he may attempt to discover the mystery of the sun's radiations, the Cosmic vibrations, and the invisible rays that produce such strange commotions upon our earth. He delves into the bowels of the earth and in winding passages and darkened channels attempts to find the key to the earth's wealth and its mineral composition.

Thousands concern themselves with the lines that appear on Mars and the shadows that appear on the moon and other strange conditions surrounding the planets. But they and the majority of us take lightly the great fields of exploration that lie within our own beings. To explore the human mind, to visit inwardly the human soul, and to make the most of the opportunities to study man's own nature, seem to be set aside as unimportant and unworthy. More attention, more discussion, and more concern is often felt about the rings that accompany the planet Saturn than is given to the here-and-now problems of our inner existence.

It is only when man turns the searchlight of inquiry inward and attempts to know himself as the great mystery of all mysteries that he comes to understand God and the rest of the universe. To know oneself is to know one's heritage and one's power. This is why we as Rosicrucians feel that such subjects are worthy of all the time and devotion we give them: They lead to greater power and greater glory than any other secondary study.



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I would rather see a theological doctrine emerge spontaneously as part of the over-all scheme of nature, than I would see the workings of nature forced into a frame provided by a preconceived theological doctrine as a starting point.

—W. F. G. SWANN

# Words at Work

By ETTORE DA FANO, F. R. C.



IF we ask in what way our early ancestors differed from the apes, we can single out two faculties simultaneously appearing as characteristically human. One is the ability to use tools; the other the faculty of speech. These in reality are two aspects of the intellect that characterize man at his present state of development.

Whenever I think of language, I always think of the Old Testament story of the Tower of Babel which associates language with engineering. This may seem odd at first, but there is some logic in it.

It may help to understand how the intellect works to say that thinking is based on putting two and two together. We combine A and B and get C as a result, as in a mathematical equation. Even in mysticism, we start from two points, combine them, and reach a third which represents perfect manifestation.

The intellect, then, operates essentially with three dimensions. Our eyes receive two slightly different impressions of objects viewed, and automatically combine them in consciousness in a three-dimensional spatial image. The world, no doubt, has as many dimensions as we can realize, but at present most of us operate with only three.

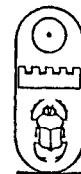
Each time we are faced with a new impression or a new experience, we correlate it with one we remember and combine the two into a new idea or concept. The mental faculty enabling us to do this is imagination.

Perceived through our objective senses, the world is limited and broken into fragments; yet we must move in this world, deal with it, act upon it, meet its eternal challenge. In our minds we reconstruct it. What we accomplish is never a complete and perfect reconstruction, but the faculty of imagination helps us build working models. These are three-dimensional mental images and constitute our concepts and ideas of the world. They are limited, but they become our reality and serve the practical purposes of daily life.

Language thus, in its way, is an achievement in engineering and tool-making: Words are the symbols we use for identifying the concepts or ideas within the range of our experience. They are the tools we use for thinking and for transmitting thoughts to others.

A baby, with the aptitude for learning to speak, is born into a society which has all the necessary words available, ready-made and prefabricated. The first simple concepts in its mind are matched with corresponding words quickly and with surprising ease. The idea of table, chair, and tree is formed in its mind, and the proper words are readily picked up from the conversation of older children and grown-ups. The idea is the primary thing; the word for it seems to follow by itself.

Later, the child hears words for which no concepts have been formed. Meanings then must be explained, and



the result is not always satisfactory. Here, the *word* is the primary thing, and the concept behind it secondary. This process of learning words in terms of other words lasts throughout life.

A great many things can be learned from conversation and from reading, but it is, of course, secondhand learning, for there is no longer any direct connection between the concept and the experienced reality. It is learning opinions instead of facts, and prejudices as readily as unbiased ideas—prejudices extremely difficult to eradicate later if thought is to be kept free and genuine. The sound of a word may even grow so familiar that we mistake familiarity for understanding.

Defining words in terms of other words amounts to establishing relationships between words. The necessity is to establish relationships between meanings. The true meanings based on personal experience, however, cannot be conveyed to others who have not had the same experience, and for this reason agreement may become difficult. When there is no agreement, language is confounded and we repeat the story of the Tower of Babel. For the sake of agreement, we must be satisfied with explanations which do no more than define formal, external relations.

You ask, for instance, who Joe Doe is. I can give you his address, his age, his social security number, the size of his shoes. I can tell you what his profession is and his wife's maiden name. I can give you the names of some of his relatives. In this way, I may create the illusion that you know him; but, in truth, all I can do with words is to give you a name which identifies and a description which fits him into an artificial system and assigns him a relationship in regard to other persons or things within the system. I have entirely failed to tell you who Joe Doe is or what he stands for in this living world.

The science of purely rational and correct thinking is called logic. It gives us facts and not opinions and does not allow for disagreements. Pure logic operates only with words which can be defined in terms of other words—and the words must be stripped of all emotional color. They have no other mean-

ing than that of formal, external relations.

The purest form of logic is mathematics which uses plus, minus, multiplied by, or divided into, as words and operational symbols. All this is pure form, devoid of any content except that of purely abstract relation. This form of language was once accepted by the whole civilized world. It underlay all physical sciences including engineering.

It helped us acquire mastery over the physical world with its three dimensions. At the same time, it left us entirely in the dark about the simplest facts of life. Logic failed to explain what makes the poppies blossom in the field, the heart beat in our breast and the human soul seek God.

#### ***Another Side to the Picture***

There is another side to the picture: Intellectual and objective reasoning is not the only function of mind, nor can it be detached from other functions. Objective detachment is necessary for certain tasks, but we cannot be without feeling for the things of which we are and want to be a part. Separating ourselves from the things, we see only their outside faces and wonder why their innermost beings become mysteries to us. We become strangers in our own world, not recognizing the unity beyond the three dimensions.

Constructive and objective reasoning are of the same nature. Constructing is assembling detached parts, such as bricks and stones, from the outside, bringing them into a proper mutual relationship and building a three-dimensional structure. As man is not a purely rational thinker, neither is he merely a constructor.

Man is essentially an artist and creator. Creative work is constructive, and only by being so can creation materialize and take on a three-dimensional shape. Creation begins by conception in the mind. A fertilized cell must grow and develop to the point of birth.

Necessity is but one aspect of what makes us act the way we do. Working tools, too, are evidently outgrowths of necessities. The first hammer was probably a stone; then a particular stone of certain shape and size. Next, a stick

was fastened to it for a handle. Gradually, the hammer became more practical and functional.

But why is it now generally recognized that the more functional and practical an object becomes, the more it gains in elegance and beauty? Because function and beauty are expressions of the one principle with which both are in harmony. This is true as well in the realm of thought. Of all possible theories expressing natural law, the scientist and philosopher will invariably select that which has the greatest esthetic appeal, for he knows that truth and beauty are, in the end, the same. In making a choice, we may consult reason, but actually we select what appeals to us most.

From a purely rational point of view, a series of dots and dashes would do as well for reading as the most artistically designed letters; indeed, they serve well in telegraphy and in the writing for the blind. Whenever we can, though, we preserve the traditional design of letters because their shapes express symbolically otherwise inexpressible principles. Is it mere coincidence that letters so often have the shape of various tools? Not in Hebrew, anyway, which will serve as a notable example. The hammer has its counterpart in the letter *Tau* which became *T*. The compass was reproduced by the letter *Aleph* or *A*. The wheel with its hub was pictured in the letter *Ayin*, a circle with a dot, or an eye, from which the letter *O* is derived.

#### **Language and Logic**

If man were exclusively logical, he would have constructed a language on a mathematical basis. Grammarians have worked to bring system and consistency into language, and lexicographers have sought to define the meanings once and for all. Yet language has continued to defy construction and systematization. Everybody agrees that one language should be understood by all, but none of the artificially constructed ones has as yet achieved unusual acceptance.

The most fitting word somehow seems to be the one most in harmony with the deep-seated principle it is intended to express—the sound of which effortlessly evokes associations.

A baby's first articulated sound, *MAH* or *Ma-Ma*, comes naturally, regardless of nationality and race. It is a primordial sound expressing so definitely the child-mother relationship that the sound *M*, and often the vowel *AH*, is part of the word for "mother" in languages ancient and modern. Primitive man perhaps sensed the origin of life in water and his dependence on it to the extent that when he called it *MAY* or *MAYN*, he was recognizing the mother element in it. The sea, he called *YAMAH*. The immensity of the ocean, he may have called *MAHAH*, or the great mother. This exemplifies the way man, under the effect of outside stimulation and inner urge, gave birth to words by a process of intuition.

Words, therefore, have symbolic values which go deeper than dictionary meanings. They are mystical symbols and not arbitrary tags. They possess a vibrant energy carried by the vowels with their tonal colors and a host of associated harmonics. In tune with the various levels of our inner consciousness, the vowels produce within us, by resonance, conditions of keener awareness of higher dimensions.

Articulation of words is made possible by the consonants, each having its distinct task. The sibilants, such as *S*, *Sh* and *J* shoot sounds into our consciousness. *P* pounds like a piston. *T* is a hammer, *K* a cleaving tool, *G* cuts like a blade, and the *Tz* penetrates like a sharp needle. The softer sounds of *D* and *B* gently tap while the fluid *M*, *N*, and *L* envelop and smooth like lubricants.

Good language has a rhythm through which the author, his message, and the audience meet on a higher level. And this is why inspired thought or deep feeling introduces a rhythm in its expression. Mostly, though, we are exposed to a barrage of idle words and must make ourselves dull to them for our protection. But at certain times the sound and rhythm of words will penetrate to our inner consciousness, set up a resonance on one level after another until a channel is opened to an understanding beyond all words and symbols.

Language then is a tool, a heritage, and a living monument. We must add to its structure. There will never be a



last and final word. It was, therefore, a presumption on the part of those in the land of Shinar to believe they could build a monument, representing the whole truth, firm and immutable.

Words are not rigid like rock or fired clay, for they partake of our lives; nevertheless we can build with them. If in the depth of our hearts, they acquire our heart's feeling and understanding, they can be made to stir other hearts to like vibration.

As to the structures we can build with them, they can be of two kinds: Walls to separate, to imprison and to obstruct; or roads to open new vistas; bridges to span rivers; and stairways to ascend the heights.



First across the gulf we cast  
Kite-borne threads, till lines are passed,  
And habit builds the bridge at last!

—JOHN BOYLE O'REILLY

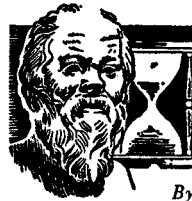


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**MINUTE  
THOUGHTS**

By MARTHA PINGEL, Ph.D.



**THE ARTIFICIAL**

Remember *The Emperor and the Nightingale*—the deeply moving fairy tale of the man so enamored with the glitter of the artificial nightingale that he realized the value of reality only at the point of death? Recall Nathaniel Hawthorne's haunting story of the artist who made a naturally beautiful woman into a perfect artificial, doll-like beauty and destroyed a living being in the process?

These tales, centuries apart, have meaning for us, for our age worships the Artificial. We constantly alter what is natural into something man-made. Artificial flowers (I grant they seem to "improve on nature" by being a bit more durable) are everywhere. We love the gaudy, the lurid, the honky-tonk of life; the put-on personality and the public-relations grin. We love tinsel and forget that it tarnishes. The natural, the sincere, are old-fashioned and out of date! Advertisers spend small fortunes to make ads "natural looking," and mark them unmistakably as artificial.

We seem to have come the full circle as man sets himself in competition with God. Yet man achieves only a poor copy of the original. We should learn to use the artificial, yes, but not to worship it.



# Emerson—Time's Clearer Image

By AARON G. COHEN, F. R. C.

WITH every literary and sociological indicator pointing to a Transcendental cycle, Ralph Waldo Emerson is in his rightful place in the renaissance of spiritual values.

America's concern for man's humanity to man attests that today, as at any time, living takes dollars, but good living also takes sense. Some of the keenest and best minds of both the East and the West, the Old World and the New, have acknowledged the significance of Emerson's message and the part self-reliance has played in their thinking.

Emerson is a link between East and West, and time makes clearer his image of a unified world. Nothing great and good from the past will be lost if it can contribute to a better way of life—a better future.

Ralph Waldo Emerson possessed that which has greater meaning and value than even a great mind—a great soul. He taught real values: the sublimity of God, the beauty of nature, the nobility of friendship, the human capacity for dignity and love, and above all, the value of self-reliance.

Throughout his early years, he thought a great deal, wrote only a little, said even less. He admitted to personal plans to be a teacher, and for a short period did teach. It was his teaching experience which crystallized his decision to study for the ministry. Like his father and grandfather before him, he was ordained a Unitarian minister.

Nevertheless, he continued to hanker for the deepest truths, for the yearning man was not fulfilled. Three years after being ordained, unable to expand within the limitations of *pew religion*, he left the pulpit. His explanation was: "Whoso would be a man, must be a nonconformist."

He went off to Europe to behold its wonders and think some more. In England, he met men reputed to be the great of the literary world. Travel and great men did not impress him although honesty, integrity, and mental perception did. Returned to the States, his urge was toward a wider audience.

There was only one way to get it in that year of 1832; so he became a lecturer and writer.

Over and over, the same listeners returned to hear him. Deep called to deep. He attracted the mosaic minds of varied ages. They were magnetized by his faith in his own infinite intuitions. He traveled and talked—and traveled more in order to talk more and more. He demonstrated that religion had to be more than profession, it was something which had to be experienced.

Convinced that faith is intellect uplifted to its own translucence, he expressed the great passion of the soul. He was brave and he was fierce, as only tender courage can be, and this made him, in his own time, a living example that faith is mind at its best. Emerson expounded with a luminous quality that reflected both from the printed page and from the lecture platform.

Over 100 years ago, he proposed a way of life that meets present-day conditions. He achieved a popularity that astounded and amazed even his critics. For more than thirty years, he went up and down New England and through the Middle and Western States lecturing in the lyceums.

He pleaded for intellectual as well as religious independence. His classic "Self-Reliance" won him immediate fame. It carried force. He maintained that his fellow men in losing the worth of self-rule lost self-reliance, their most precious gift. How important is this today: Man is doomed and always will be as long as he is dominated by *things* rather than *thought*.

Man, the being, is all, for "it is the man who does his own duty who is going to reach perfection." It is not the man who tries to do the duty of somebody else, not the imitator, but the man who gives from his own heart, his own mind, and his own power. Wisdom comes to life through intuition in action, wisdom's spontaneity as a gleam of light flashing across the mind.

The years have made visible much that in Emerson's time was hidden.



Time has secured his truths. The ever-expanding programs of adult education, great books, classic reading, town-hall forums, foundations for encouragement of thought dissemination mean only one thing—the endorsement of his premise that next to bread, human hunger needs are of the soul.

Emerson felt strongly that only through the growth of the individual could lasting, enduring peace ever be assured. The one need—at any time, in all times—is the development of universal sympathy. He said with sincerity, “The soul may be trusted. We can never lose anything by the progress of the soul.” And he also said, “Man is the highest form of God in action. I cannot believe He would place us in

this earth’s training school for development and then permit life to end. Man is here to prepare for the next school—a free moral agent to select that which is good.”

By the example of his life and his thought, Emerson spread a sphere of influence which, in little more than a single century, has accumulated disciples from young and old, wise and simple, the learners and the learned. Instead of being mesmerized by the prevalent greed for material things, fear of disease, and desires to satisfy self, Emerson taught a better way: If one desires Peace Profound, he will not dwell on thoughts that enlarge the body and shrink the soul.



## The Brethren In White

Are there mortals, clothed in a spiritual radiance and armed with a divine insight, who guide our destinies? Are there selfless beings known as the Great White Brotherhood who safeguard the race against itself? No more beautiful tale woven on the loom of fact exists today. Read the inspiring, enthralling discourse entitled “The Brethren in White.”



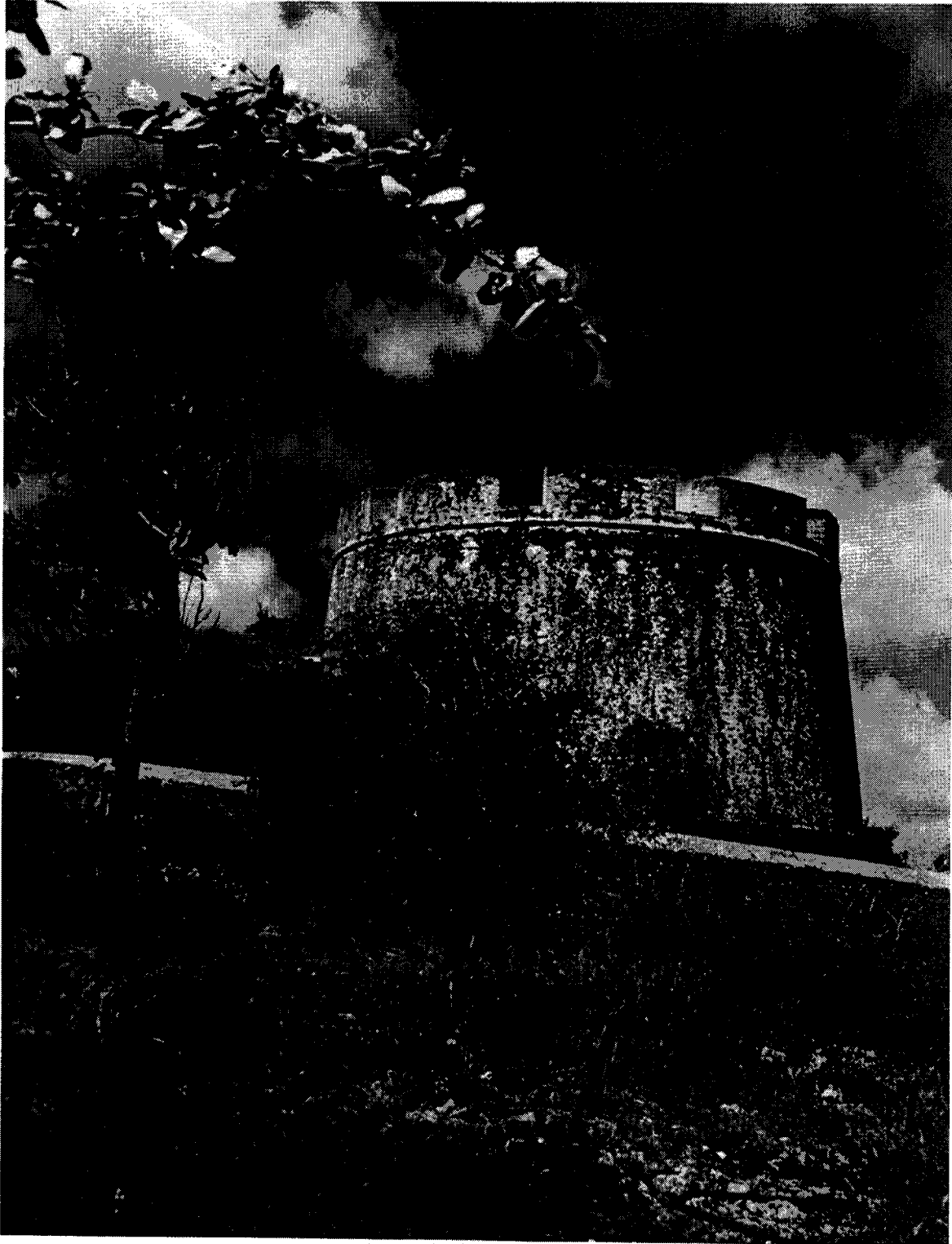
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### **STRONGHOLD AGAINST PIRATES**

On the Island of Curaçao, Netherlands Antilles, is this romantic old fortress which, two centuries ago, repelled the pirates who infested the blue waters of the Caribbean Sea. The soldiers of the different nations, who occupied this island not far from the northern coast of Venezuela, were ever watchful for the sudden appearance of ships flying the "Jolly Roger," the skull and crossbones insignia of marauding pirates.

*(Photo by AMORC)*

# WORLD-WIDE DIRECTORY

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

## LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. CHARTERED IN THE UNITED STATES

International Jurisdiction of The Americas, British Commonwealth, France,  
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(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: Atlantis Chapter.

### FLORIDA

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

### HAWAII

Honolulu: Honolulu Pronaos.

### ILLINOIS

Chicago: \* Nefertiti Lodge.  
Peoria: Peoria Pronaos.

### INDIANA

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

### IOWA

Davenport: Davenport Pronaos.

### KANSAS

Wichita: Wichita Pronaos.

### MARYLAND

Baltimore: \* John O'Donnell Lodge.

### MASSACHUSETTS

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

### MICHIGAN

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

### MINNESOTA

Minneapolis: Essene Chapter.

### MISSOURI

Kansas City: Kansas City Chapter.  
Saint Louis: \* Saint Louis Lodge.

### MONTANA

Billings: Billings Pronaos.  
Missoula: Missoula Pronaos.

### NEBRASKA

Omaha: Omaha Pronaos.

### NEVADA

Las Vegas: Las Vegas Pronaos.

### NEW JERSEY

Newark: H. Spencer Lewis Chapter.

### NEW YORK

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

### OHIO

Canton: Canton Pronaos.  
Cincinnati: Cincinnati Chapter.  
Cleveland: Cleveland Chapter.  
Columbus: Helios Chapter.  
Dayton: Eibert 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 PRONAOS OF THE A. M. O. R. C. CHARTERED IN VARIOUS NATIONS OF THE WORLD, AS INDICATED.**

**ALGERIA**

Algiers: Pax Algeria Pronaos.  
Oran: Harmony Chapter.

**ARGENTINA**

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

**AUSTRALIA**

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

**BELGIUM**

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

**BRAZIL**

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.

**CAMEROUN**

Douala: Moria-El Pronaos.

**CANADA**

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

**CENTRAL AFRICA**

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

**CENTRAL REPUBLIC OF CONGO**

Léopoldville: \* H. Spencer Lewis Lodge.

**CEYLON**

Colombo: Colombo Pronaos.

**CHILE**

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

**COLOMBIA**

Barranquilla, Atlantico: Barranquilla Chapter.

**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.  
Santa Clara: Santa Clara Chapter.

**DENMARK AND NORWAY**

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

**DOMINICAN REPUBLIC**

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

**ECUADOR**

Quito: Quito Pronaos.

**EGYPT**

Cairo: Cheops Chapter.

**EL SALVADOR**

San Salvador: San Salvador Chapter.

**ENGLAND**

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

**FEDERATED WEST INDIES**

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

**FRANCE**

Villeneuve Saint-Georges (Seine-et-Oise): Grand Lodge of France, 56 Rue Gambetta.  
Angers (Maine-et-Loire): Alden Pronaos.  
Angoulême (Charente-Maritime): Isis Pronaos.  
Besançon (Doubs): Akhenaton Pronaos.  
Bordeaux (Gironde): Leonard de Vinci Pronaos.  
Cannes (Alpes-Maritimes): Cannes Rose-Croix Pronaos.  
Clermont-Ferrand (Puy-de-Dôme): Heraclite Pronaos.  
Grenoble (Isère): Essor Pronaos.  
Lille (Nord): Descartes Chapter.  
Lyon (Rhône): Jean-Baptiste Willermoz Chapter.  
Marseille (Bouches-du-Rhône): La Provence Mystique Chapter.  
Metz (Moselle): Frees Pronaos.  
Montpellier (Hérault): Montpellier Pronaos.  
Mulhouse (Haut-Rhin): Balzac Pronaos.  
Nice (Alpes-Maritimes): Verdier Pronaos.  
Nîmes (Gard): Claude Debussy Pronaos.  
Paris: Jeanne Guesdon Chapter.  
Pau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.  
Perigueux (Dordogne): Plato Pronaos.  
Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos.  
Strasbourg (Bas-Rhin): Galilee Pronaos.  
Toulon (Var): Hermes Pronaos.  
Toulouse (Haute-Garonne): Raymond VI of Toulouse Chapter.  
Valence (Drôme): Louis Claude de St. Martin Pronaos.  
Vichy (Allier): Pythagoras Pronaos.

**FRENCH EQUATORIAL AFRICA**

Fort-Lamy, Tchad: Copernic Pronaos.

(Directory Continued on Next Page)

**FRENCH WEST AFRICA**

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

**GERMANY**

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

**GHANA**

Accra: Accra Pronaos.  
 Kumasi: Kumasi Pronaos.

**GUATEMALA**

Guatemala:\* Zama Lodge.

**HAITI**

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

**HOLLAND**

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

**HONDURAS**

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

**INDIA**

Bombay: Bombay Pronaos.

**ITALY**

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

**MADAGASCAR**

Antsirabe: 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 Chapter.

**MOROCCO**

Casablanca:\* Nova Atlantis Lodge.

**NETHERLANDS WEST INDIES**

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

**NEW ZEALAND**

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

**NICARAGUA**

Managua: Managua Pronaos.

**NIGERIA**

Aba: Aba 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.

**PUERTO RICO**

Guayama: Guayama Pronaos.

**REPUBLIC OF CONGO**

Brazzaville: Peladan Chapter.

**REPUBLIC OF IVORY COAST**

Abidjan: Raymond Lullie Chapter.

Bouake: Robert Fludd Pronaos.

**REPUBLIC OF TOGO**

Lomé: Francis Bacon Chapter.

**SCOTLAND**

Glasgow: St. Andrew Chapter.

**SOUTH AFRICA**

Cape Town, Cape Province: Good Hope Chapter.

Durban, Natal: Natalia Chapter.

Johannesburg, Transvaal: Southern Cross Chapter.

Pretoria, Transvaal: Pretoria Pronaos.

**SOUTH WALES**

Cardiff, Glam.: Cardiff Pronaos.

**SWEDEN**

Skelderviken:\* Grand Lodge of Sweden, Box 30.

Gothenbourg: Gothenbourg Chapter.

Malmö: Heliopolis Chapter.

Stockholm: 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**

Papeete: Lemuria Pronaos.

**URUGUAY**

Montevideo:\* Titurel 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**

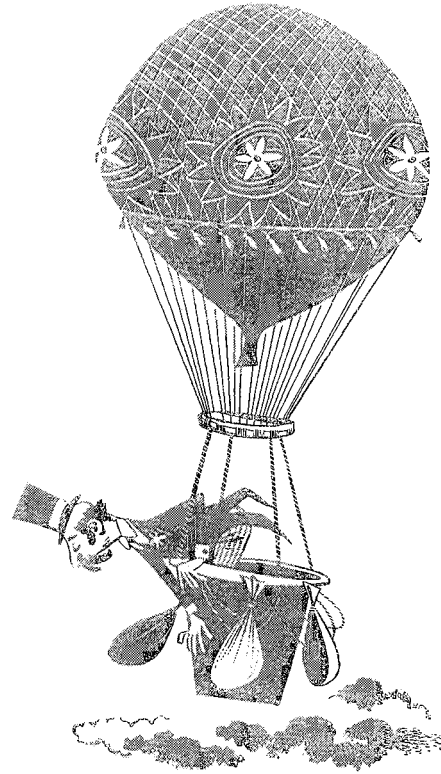
Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

# Along Civilization's Trail

**M**OTORAMA—San Francisco's recently concluded "greatest-of-all" motor spectacles gave the public their annual peek at the auto industry's *dream cars*. Notable features of the ultramodern chariots are airfoil design, all-around visibility, and revolutionary power plants, all designed to make them look and act more like their air-borne counterparts. Most intriguing of the innovations, perhaps, is the aircraft-like single *stick control* which acts as steering mechanism, accelerator, and brake. This will save wear and tear on the right foot no doubt, but it's one less thing to keep the driver occupied, and his mind on driving.

**T**HINKING MACHINES TAKE OVER—Computer experts state that it would take a thousand men working their entire lifetimes to compute what the latest electronic brain can do in a day. This information adds fuel to the fire of those who fear that machines will some day take over!

It's easy to get a distorted perspective of the machine age by juggling a few facts such as the above. Generally speaking, the automation of today is not replacing man. For the most part, it has created more employment because of its own capacity for work. It is just another tool, no different in its effect upon man's total existence than was the wheel in primitive times. There are a lot of things

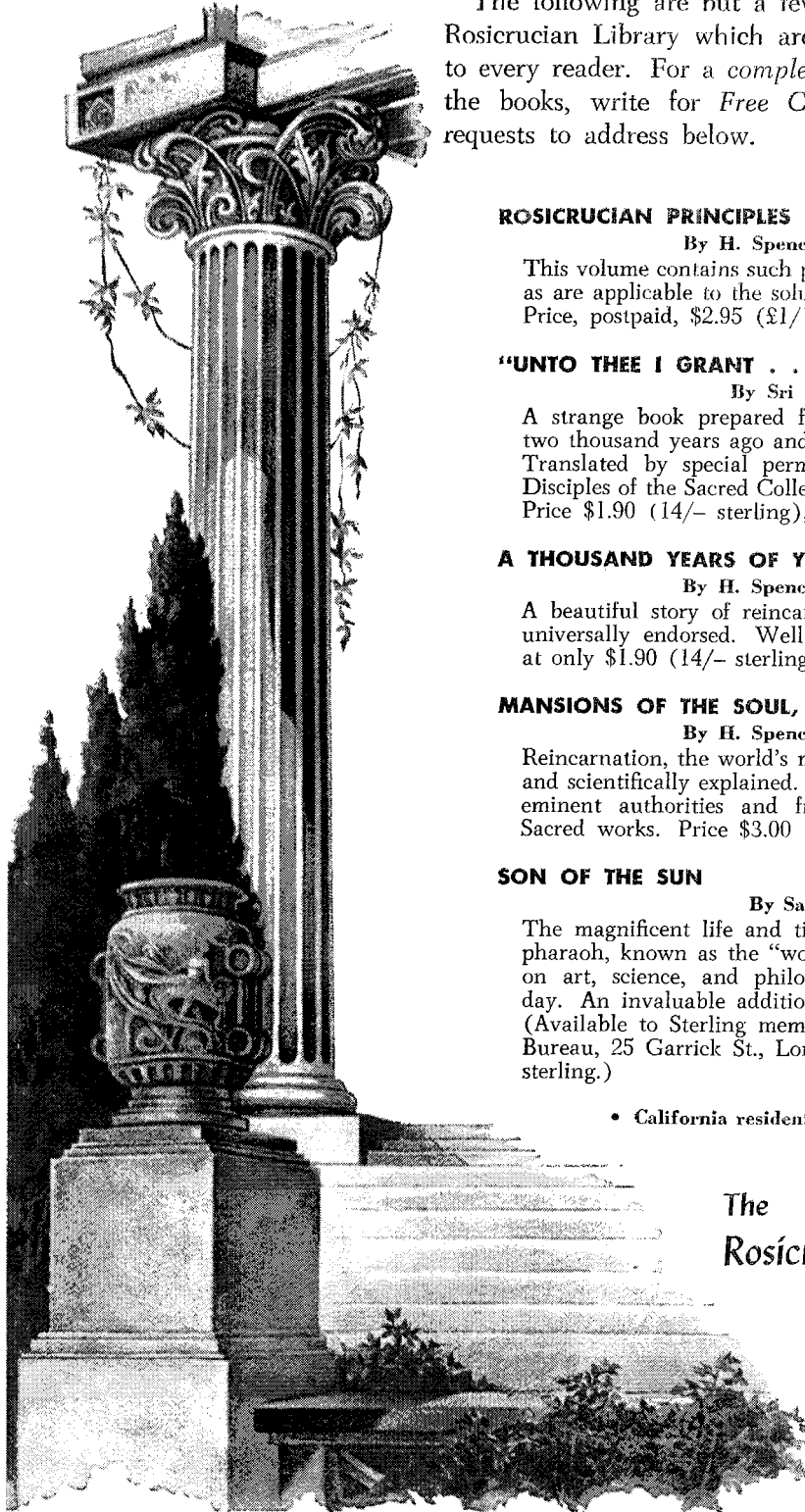


in the world that can do a lot of things that man can't do, and there remain a host of things man can do that no machine or other living thing can do. There's no call to belittle man because he has built a tool to surpass his own capacities in certain areas. Automation, in fact, glorifies man and increases his stature.

**S**WELLED HEADS AND BUSY STREETS—Seems there's something to the old saying that you can't grow grass on a busy street. This is the favorite quip of the *bald* when reference is made to their thinning crowns. Dr. Olof Smith, a Stockholm surgeon advances the theory that if you're getting bald it may be because your head is swollen due to the fact that it didn't stop growing when the rest of you did. Busy or not, your head may see hair again if his treatment succeeds. Simply tear back the scalp a bit and sew it on again more loosely so the hair can get through.

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