

# ROSICRUCIAN DIGEST

AUGUST  
1961

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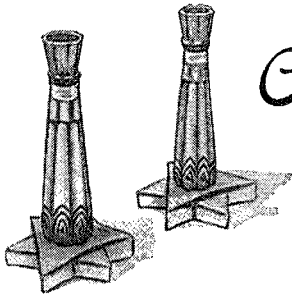
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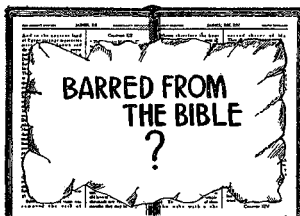
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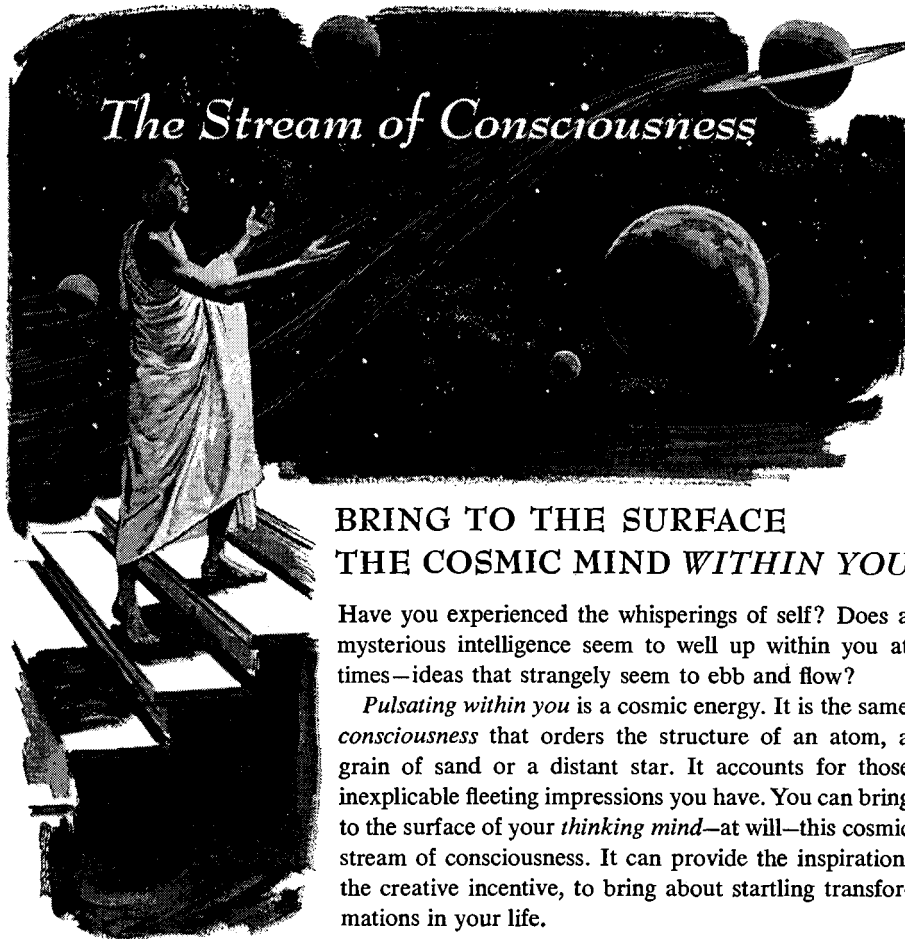
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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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Vol. XXXIX

AUGUST, 1961

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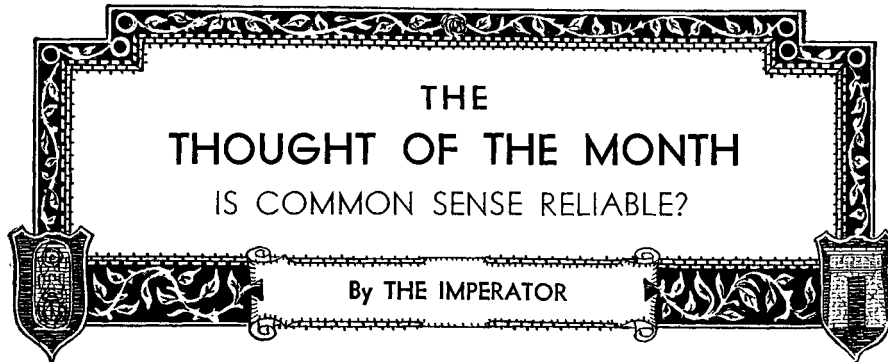
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EDITOR: Joel Disher

### *The Purpose of the Rosicrucian Order*

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THE  
THOUGHT OF THE MONTH  
IS COMMON SENSE RELIABLE?  
By THE EMPEROR

**P**EOPLE will seek shelter in a sudden shower. Travelers will select the best facilities at the price they can afford. A layman will not debate with an authority on a subject in which he has had no training. These are examples of what is popularly termed "common sense." Is it advisable or necessary to be continually guided by common sense? Is the application of common sense always indicative of intelligence?

Common sense is the normal response to sensations and experiences. To arrive at a basis of common sense, we would expose an average group of persons to similar circumstances and note their reactions. The general behavior of the individuals of the group, what they did when confronted with events, would be the determination of common sense.

The most plausible, the most self-evident action in certain circumstances is common sense—if it has a majority acceptance. If two individuals, when confronted with a circumstance, act differently, then there is no ground for claiming a common-sense response. Especially is this so if there is no established pattern which either could have followed.

In common sense, the individual may act solely upon his own reason and initiative. But, if his behavior is such that a majority of other persons would have done likewise, then, again, it is common sense. There are two factors which

account for common sense. The first we may say is biological.

Organically, all humans are so constituted that they will react alike to certain similar conditions. It is instinctive for one to avoid danger or that which suggests such a possibility. It is also what we may term natural for one to avail himself of every opportunity to further self and its interests. These are common sense because the stimuli arouse a common reaction upon the part of the individuals. In fact, the individual who acts in a contrary manner may often be thought subnormal or abnormal.

The other condition contributing to common sense is environment and the influences and associations which it provides. The individuals of a society are, to a very great extent, imitative. We follow the customs of the society of which we are a part, and not wholly by compulsion. There are many things we could do quite differently from our neighbors without incurring legal responsibility or censure.

However, we follow the custom because it is accepted. We are accustomed to it. It is apparently satisfactory and it would require an effort, which we think unnecessary, to pursue a different course. This engenders the common-sense response. Certain acts or procedure, by custom and habit, suggest themselves immediately as a common course. They, therefore, seem the sensible, that is, the rational thing to do.

Climatic and geographical conditions also contribute to a common-sense pattern or attitude. Experience teaches the

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individual that certain clothing and food are essential for his well-being in the particular area in which he lives. One does not wear a fur coat in the tropics nor indulge in cold drinks in the Arctic regions. The conservation of timber and the preservation of water are environmental experiences. They are a resort to common-sense practices.

Is the data of common sense *truth*? Ordinarily, we accept all our sense perceptions and the sensations which they engender within us as being reality. What we see as red, we accept as such. What appears as sour or as sweet, hot or cold, loud or soft, becomes immediate knowledge about which we ordinarily have no doubt.

This is a dependence upon our sense impressions. Common sense is principally composed of the common impressions we receive through our senses and which constitute a knowledge to us. We accept such "obvious" knowledge as truth. We cannot consistently deny what our senses appear to reveal to us.

If we did, we could not make adjustment to our environment. We would have no ground upon which to institute any action. We would have no foundation of dependency for either mental or physical action. Granting that such general reliance on our empirical experiences is necessary, yet the common sense derived therefrom can inhibit our thinking and the expanding of our consciousness.

The error, the danger, lies in applying common-sense deductions to experiences which do not parallel them. In other words, the common sense derived from a personal experience is often erroneously adapted to abstract ideas. For analogy, for centuries the earth was thought to be stationary: Common sense determined the difference between motion and inertia.

#### **Common-Sense Deductions**

Each hour of the day man in his daily experiences observed things which moved or stood still. Such were self-evident and immediate knowledge, a truism, to him. The earth upon which he stood gave no evidential indication of moving; so it was common sense then for man to declare it to be motionless. It was, however, the abstract thinking of early astronomers that led to the

demonstrable proof—contrary to common sense—that the earth was not stationary.

Common sense will inform us that the moon and sun are relatively small luminous bodies. This, certainly, could only be the response of a naked-eye observation of these bodies with what that observation revealed. If all men had resigned themselves to the obvious common sense of such observation, the established facts about these bodies would still remain unknown.

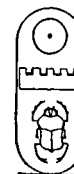
Is it common sense to believe in God and in the immortality of the soul? Certainly not. If we apply the principal basis of common sense, the *proof* of our senses and empirical experiences, we cannot prove the existence of God in an objective way. We may assume that all that *is* is the creation of such a transcendental power as a God. That assumption, however, is not, I repeat, common sense in the usually accepted meaning.

#### **Society and Common Sense**

The society in which man lives may generally accept the idea of a deity and the notion of a theistic creation. Man may accept such notions as a common-sense custom, that is, that it is a collective or group idea of those with whom he associates. However, it is common sense only as a prevailing idea. Actually, the God or soul idea, which we have used here only as an analogy, is not the result of an individual's common sense.

If, then, we find it satisfactory, even necessary, to accept certain abstract ideas, as God and immortality, as truths which are not compatible with common sense, then it is apodictical that common sense should not be the exclusive determinative of truth. Common sense can, and often has, obstructed the search for truth.

A principal detriment to full reliance upon common sense is its inevitable conflict with imagination and abstraction. There are many notions that arise in mind that are not compatible with common sense. On the premise of the latter, they should be rejected; yet, if all of them were, the advancement of human knowledge would be tremendously retarded. Mathematics has often revealed in its abstraction the



potentiality of phenomena that at the time ordinary common sense could not confirm.

In creative thought, we must frequently employ the deductive process of reason, that is, in conceiving a plan in its entirety. The elements of such a complex may not as yet be perceivable. Common sense could establish no evidential grounds for the substantiation of such a general idea. The empirical, the objective, proof of the general idea has to be eventually attained, step by step.

If it cannot be, it is finally rejected. If, however, common sense had been the criterion for a beginning, many great discoveries in the sciences and elsewhere would never have been made. Almost all religious dogma and many moral philosophies would be nonexistent if their acceptance were dependent solely upon common sense.

#### **Common Sense Transcended**

Common sense is composed of common responses, which as organisms we have to our environment. They are true to the extent that they generally affect us, and we are obliged to accept them for our existence and welfare.

However, reason, imagination, and intuition can transcend much that is accepted as common sense.

They can perceive contrary states, alterations and modifications, which in themselves can and do produce new truths. In fact, these higher faculties of man can so alter the human adaptation and adjustment to environment that a new common sense may arise out of them.

If rapid transportation is needed, one goes by modern jet plane. Common sense, two centuries ago, obviated any such form of transportation. It was not related to the common experience of man in the past. That air flight was possible was, therefore, not "sensible." Imagination and reason brought forth proof to the senses that is now accepted as common sense with regard to flight.

The individual who is exclusively guided by a philosophy of common sense is an ultra-conservative. Progress comes from subjecting much of the order of common sense to the challenge of imagination and the inquiry of reason. The *uncommon* sense is often of greater value to mankind than the staid habitual judgment of common sense.

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# Paracelsus: A Man Called Great

By ADAM GERONTES



After the original painted in 1529 or 1530.

OLIVER WENDELL HOLMES thought greatness should be measured by the ability of the individual to see relationships. Those who saw life as a matter of limited relationships could only be judged ordinary; while those who saw the connection between things widely separated, who had the ability to bring diverse elements into a unified relationship, were approaching greatness.

"I count him a great man," wrote Emerson, "who inhabits a higher sphere of thought; into which other men rise with labor and difficulty; he has but to open his eyes to see things in a true light; and in large relations; whilst they must make painful corrections, and keep a vigilant eye on many sources of error."

Browning, in poetic fashion, restated the difference between the little and the great thus:

*That low man seeks a little thing to do,  
Sees it and does it:*

*This high man, with a great thing to  
pursue,*

*Dies ere he knows it.*

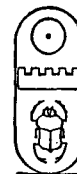
These definitions of greatness emphasize one's attitude toward life and the quality of one's thought. They do not set up geographical limitations. They impose no barriers of time. They contain no reference to position or family. All that is necessary is aspiration high enough to compass those fundamental laws and principles eternally existent. To such, greatness is always open.

However much situations and circumstances change, the gifts of greatness persist and are necessary. We are all aspirants toward greatness; at least, we should be. Whenever, therefore, we come across a man called great, we should subject him to the most thoroughgoing examination in order to discover how his experience may make our own more meaningful. We know the gifts he displayed are still available and useful; furthermore, that they will still be sufficient if exercised with inspiration under right direction.

If mystics seek for examples of greatness among their own, it is because they can better appreciate the goals toward which the individual struggled, and can more easily relate the lessons of such lives to their own efforts. All men become *generic* man in a sense, braving a world of strange and hostile elements and subduing it by the sheer force of his native gifts of greatness.

There are an inquiring spirit, a strong and active will, a reasoning and an orderly mind. Look for them in the truths and fictions of the life of Theophrastus Bombastus von Hohenheim and greatness will be discovered. It matters not at all that men called him a charlatan.

Paracelsus meets all the requirements of greatness—even when his manner of standing on his own feet and trying to fit his life into the pattern of the divine made enemies of those who should have been his friends. His life was not a happy one according to the accepted standards of maudlin



sentimentalists; but it was a human and a purposeful one.

He was born the year after Columbus discovered the New World. We must strip away every convenience and comfort we accept as normal and necessary before we can reach back to those days when time and common man went on foot. Classes were separated into rich and poor; learned and ignorant; soldier and beggar. One rode a horse only when one's purse and one's standing in the community permitted it.

Philosophers, priests, and doctors spoke Latin; thus their superstitions, ignorance, and mental poverty were kept hidden from those who could use only country dialects. Martin Luther was only ten years older than Theophrastus. Knowing that, we shall understand a little better the beliefs by which men lived. After the fashion of the day, Theophrastus von Hohenheim turned his name into a classic one when he went away to school and called himself *Paracelsus*.

He might better have called himself *Practicus*, for his keen mind and restless spirit were not satisfied with surface findings. He accepted nothing from books and sought always practical, firsthand information. Thus he early learned of the sham that passed for genuine, and became the challenger of authority in religion, science, and learning.

#### **Country Doctor's Son**

He was the son of a country doctor who knew herbs and simples as well as surgery, and who was versed in knowledge gained from occult studies. This father was his son's first teacher. Later, Paracelsus learned mining by practical experience in mines, as well as by the actual study and practice of metallurgy. That gave him cause for condemning credulous novices in the alchemic art as "goldpuffers."

Paracelsus went to the university, but found there little more than bigoted speculation. For that reason, he returned to firsthand observation and questioning to complete his education. From travel and from practice, he gradually thought his way to certain fundamentals with which he attempted

to restore Man, at least physically, to his rightful place in nature.

These fundamentals, he spoke of in varied fashion. What he meant was not always evident without his own explanation, which he made *only* to his followers. He must be read by means of a glossary. This, coupled with his bombastic behavior, made it easy to dub him a fanatic who spoke gibberish.

#### **His Premise of Practice**

Simply put, however, he may be said to have taught and practiced medicine on the basis of a sound and understandable premise. Three conditions prevail in all bodies: a breaking-down, an eliminating, and a purifying. The cleansing condition was an alkalinity, which he related to earth, and called *salt*. The breaking-down, burning out or metabolic process, he related to fire, and called *sulphur* or oil; and the eliminating, he related to water and called *mercury*.

These terms—sulphur, salt, mercury—were added to the alchemic vocabulary as three universals. In applying them practically to healing, however, Paracelsus conceived them somewhat differently from those who thought of them esoterically. Certainly, they were far from being what the so-called learned doctors literally accepted them to mean.

The point to be emphasized, however, is that Paracelsus' view—ridiculed, repudiated, and altogether falsified—was higher and more inclusive than that held by his contemporaries and opponents. It is not to be forgotten that on the strength of his own restless spirit he searched for truth and found it! There was no possibility of compromise anywhere with demonstrable knowledge.

Let the world itself look through a knothole if it would, but he would declare what he saw from the unobstructed vantage ground of truth with both eyes open. In this matter, he knew—and wasted no time, effort, patience on those who only *pretended* to know. There is strength and rightness in such a position; but there is also a degree of wisdom lacking—especially when one's goal is made impossible of achievement by it.

Paracelsus knew, and knew that he knew, but he failed to accomplish by revolution what only timeless evolution can bring forth.

While he inhabited a sphere of thought too rarefied for the men of his time to reach easily; while his eyes took in the pattern and purpose of man in God's scheme, and while he threw himself into the abyss of thought and found God, he was not a *perfect* man. He was rash and violent, zealous to force men to his own viewpoint. He was lacking in a knowledge of men, and more explosive himself than any of the volatile essences in his laboratory. He was seriously bent on doing good to man; yet he could see no better way of doing it than by taking away the only good men knew.

We see him in a perspective that did not exist in his own times. Our perspective, so far as our own affairs are concerned, is quite possibly no better than his. It is through reference to him

that our own perspective may be improved. To succeed, however, we remember what he forgot—one must go slowly with the sick, irritable, and unenlightened.

"It is easy," said Emerson, "in the world to live after the world's opinions; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

We may invite the world to share our wider view; but if it insists that the puny peep show it sees through its little knothole is the only view worth having, then we must keep our larger enjoyment and satisfaction to ourselves. Compassion and tolerance can still actuate us—and we can still do something for the world's ache. We can also possibly outlast the vicious lies that fill men's ears and so, in time, have our reward in the acceptance of our greater good.



There is no God, no saint, and no power in which we can put any confidence, faith, or trust for the purpose of our salvation, except the power of divine wisdom acting within ourselves. Only when man realizes the presence of God within himself will he begin his infinite life and step from the realm of evanescent illusions into that of permanent truth.

—FRANZ HARTMANN (*Life of Paracelsus*)



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# Present-Day Avatars

By CECIL A. POOLE, F. R. C.

IT is generally believed by many students of metaphysics and the occult sciences that all avatars are masters who return to the earth for a special purpose. This is fundamentally true, but like many general statements, there are other implications that must be clarified in making this statement.

The belief upon which this statement is based is that many of the highly developed mystics of the past are probably incarnated at this particular time in history. Since we as individuals experience critical problems, the question is asked, "Where are these masters and what are they doing to help mankind?"

This type of question is predicated upon the premise that mystics are reincarnated for the sole purpose of participating in a crisis that may occur in history, or that they are reincarnated for the sole purpose of helping other individuals. I believe that this premise is false.

While each individual is incarnated for certain experience, and in the course of that experience is supposed and presumed to participate in the affairs of his fellow men, I do not believe that all avatars who live on this earth are here for the sole purpose of being responsible for the behavior of other individuals.

I find this difficult to explain, and it represents more or less a personal viewpoint that is, of course, subject to controversy. Every avatar who lives on this earth, or has so lived, comes in order that he may participate in the affairs of this earth as they are at the time of his living here.

That participation is a part of his own experience and a means of assisting or contributing to the general welfare of other individuals. At the same time, no avatar, as we understand the term, has ever attempted to force compliance with any system or set of principles that he may have attempted to propagate. Even Jesus did not force his beliefs on other people.

In the case of Jesus, we sometimes confuse him and his purpose with

Christianity as it exists today, which may be—and I really believe is, considerably different in many respects from what he taught. Doctrines established by man, based upon the teachings of Jesus, are not necessarily the principles that he himself originated or attempted to give to man.

His teachings and the teachings of other avatars are available if man wishes to follow them. This does not mean necessarily that if there are avatars living today, they are going to make themselves known in a way that will make it appear that their purpose here is to force man into compliance with certain principles, ideals, or practices, the value of which he seems incapable of recognizing.

## *Avatars in World History*

There have been many avatars in the world's history. No one knows just how many. Neither can we be certain in all cases when or where they lived. A few have stood out, but their permanence in history has frequently been a result of what followed their individual lives rather than because of their words and practices.

I am going to cite again the example of Jesus. We should be aware of the possibility that if the teachings of Jesus—as modified by various ambitious individuals who followed him—had not been formulated into a doctrine and later into a group of denominations, it might be that the life of Jesus would not be known after these many years.

Today we know more about Christianity than we know about Christ. Christianity as it exists today might not be the type of religion or philosophy with which Christ would attempt to ally himself were he on earth at this moment. Not that Christianity is wrong, but simply that the basic principles Christ originally taught have in many ways been distorted and modified.

If we take the simple principles of Christ's teachings as well as we can possibly know them, we will be aware

of the fact that he did not attempt to interfere in the political, economic, or social lives of those with whom he associated. He gave advice; he gave instruction, and if this advice and instruction had been followed by those who heard them, the world would be considerably different from what it is.

#### **Principles Not Practiced**

The basic principles of what Christ taught are not practiced today. He taught man to turn the other cheek and not to be concerned about the possession of material properties. All his injunctions are principles of high idealistic content, to which men give certain support but do not practice in government, industry, or in most social relationships.

Furthermore, some religious denominations seem to exist primarily for the purpose of excusing man for not following those fundamental principles, and of setting up doctrines and principles with which man can comply that are not necessarily in complete accord with the original teachings of the founder of this religion.

If there are avatars existing today whose purpose, to some extent at least, is to assist in the betterment of humanity and its place on this globe, it might be somewhat difficult to recognize them. They would probably be much different from what many would presume them to be. In the first place, as I have already inferred, they are probably not prominent. They are not forcing their opinions on someone else. They are not taking an active part in politics, business, or other functions simply for the purpose of injecting their ideas into these particular forms of social functioning.

If an avatar were pointed out, the average person would probably not acknowledge him as such. That is a common trait of human nature. We build certain preconceived concepts in our own minds, and are more interested in having those concepts confirmed than we are in actually being taught something.

The avatar, if we return again to the example of Christ, was not the type of figure that necessarily forced recognition. Most people to whom it was pointed out that Christ was an unusual

man did not recognize him, his works, or give him support.

He was looked upon by the majority of those of his time as rather a queer type of individual, who seemed to take no active interest in ordinary affairs.

The method of operation of avatars, as far as we know it, is not to force their principles upon the world; but rather, in a more or less quiet and limited method of operation, to make their principles available to those who have the insight and intelligence to grasp their value.

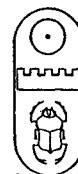
There are many who have taken advantage of the belief in avatars or highly developed mystics to put themselves among those chosen individuals. From time to time, such an individual comes to Rosicrucian Park and makes it clear that as a highly developed individual or an avatar he is to direct the functions of this organization. Usually, there is a substantial monetary consideration involved if his plan is to be followed. It is my belief and experience that anyone who has such knowledge would make a considerably different type of approach.

It is remarkable how far individuals will go to gain notoriety, or to gain the applause of their fellows. There are individuals who make all kinds of claims of their abilities and development. They do this in sensational ways simply to attract attention and usually to gather a following which will supply them with a substantial amount of the material goods of the world.

#### **Behind the Scenes**

The avatar, the true one, however, is an individual who to a certain degree acts behind the scenes in his capacity as avatar. This does not mean that an avatar could not be the president of a bank, a commercial enterprise, or an official of the country, or the head of an organization. Neither does it mean that he necessarily has to be in these positions to carry out his work.

Many avatars have, in fact, according to worldly standards filled more or less nominal or secondary positions, but their teachings and influence have reached a circle of individuals who have carried on their principles and caused them to endure and be bene-



ficial to humanity over a long period of time.

Here we see an illustration of a different type of effect than that in the case of a few religious leaders. To express a personal opinion again, I believe that such avatars as Buddha, Jesus, and possibly Mohammed, did not intend that an organized system be established in their name although such inevitably was the case, particularly in Christianity and Islam.

Mohammed did encourage certain formality in establishing a physical or political state since he did not separate the state from religion in his lifetime. He wanted men's practices to be based upon his revelations—that is, the Koran—but the modern theology of Islam is complicated and obscure—and in many cases as far removed from the intent of the Koran as many Christian practices are removed from the principles and practices of Christ.

#### **The Political Organization**

The political organization that developed into the Christian church, the early attempts to convert various people as Christian followers, obscured, in a sense, the true Christian principle that Christ himself taught. If we judge Christ by existing Christianity, it would seem that Christianity became a dynamic force; and that Christ himself was a considerable contradiction to my previous suggestion that the avatar does not attempt to force the world to follow him or to set up an organization to be a continuation of his purpose and work.

Actually, as I have already said, the work of Christ might have gone unnoticed if it had not been for the propaganda that followed. When Saint Paul in a vigorous campaign carried Christianity beyond the bounds of the area of its origin, he began the march that ended in the organization of a political state which has continued today in some of the forms of various Christian denominations. These have set up their own doctrines, and many of them have set up peculiar principles of their own. It is obvious that they cannot all be truly consistent with Christ and his original teachings.

The avatar is more important in the influence he has upon those who fully

appreciate his true teachings—and these are confined usually to a smaller group. Very little is known by the general public of the Mystery Schools of ancient Egypt which another avatar, Amenhotep, encouraged during his lifetime; but we do know that his influence had a great deal to do with the formulation of the religious practice of recognizing one God, and also with the idealism that became the principle concept in many later religions and philosophies.

The idealism expounded by Amenhotep still exists in various religions today although this idealism is not recognized as having its origin in the teachings of Amenhotep. This fact does not in any way depreciate its value because there are individuals and groups who still subscribe to these fundamental principles.

In that way the influence of an avatar who lived over four thousand years ago still lives on without an organization, system, political pressure, or any kind of force to maintain its existence.

Another factor to be considered by those who look to an avatar to solve the problems of the world is: Does mankind really want to be helped? If we go back over the records of history, as we know them, and examine the principles that have been taught by those who were fully advanced and in the capacity of avatars, we discover that man has had enough knowledge, idealism, and instruction concerning the basic principles of the Cosmic to correct the conditions of disharmony, misunderstanding, and discontent that exist in the world today *if he had wanted to do so.*

#### **Man Can Have Peace**

Man knows enough now to be able to correct many situations that are not satisfactory, but he does not do it. He is more interested in other situations. There is so much to be gained by economic conquest that sometimes one wonders whether or not the many somewhat feeble attempts that countries make to establish peace may not be merely to hide their preparation for conquest in which there is always wealth for some.

Wars, as long as they continue to be profitable, will be exaggerated insofar

as their importance is concerned. Man can have peace when he accepts the principle that peace is an abiding force within the individual, and can be expanded to include the relationships between individuals. Until man really values that principle enough to practice and live it, though, there will be no fundamental change.

No avatar who might exist on the earth today can offer man substantially more than that which has already been taught. Neither would man be very likely to pay any more attention today than he did two thousand or more years ago.

One other factor in relation to the original question that has produced these remarks concerns whether the world today is in any more critical state than it ever has been. Man has a tendency to exaggerate situations as they currently exist.

If I am hungry and have no money, naturally, economics becomes a very important subject to me, even though I may not think of it in that way; and all my philosophy of life will revolve around the problem of satisfying hunger. If I have money in my pocket and am not hungry, my attitude toward those who may be will change, and so will my attitude insofar as any other behavior is concerned.

We are concerned mainly about the pressures that exist upon us at a particular moment. In this complex, technological age today, we feel the existing pressures and are aware of the unsolved problems and the tensions they cause; but man has frequently been in similar conditions.

Almost every age has had its particular disadvantages, its tensions, its misunderstandings, and its problems. In each age, man has hoped that an avatar might come and relieve him of these problems. That concept is not the basic principle of the manner in which the intelligence of God is expressed through the Cosmic.

Man has had opportunities to accumulate certain knowledge that he himself should apply. Again to express a personal opinion, I believe that as man's knowledge accumulates and his access to knowledge increases, the need decreases for avatars to in-

caruate to lead him. I believe that there are fewer such advanced individuals incarnating on the earth today than there have been in the past.

Man has something to use, and if he is not using the knowledge and the ability he now has, there is no use to give him more. Organizations such as the Rosicrucian Order have existed for centuries. They have never had large memberships in proportion to the total population of the world.

The members of the Rosicrucian Order—and I refer particularly to those who have continued their affiliation regardless of discouraging circumstances and are well-advanced and established in the organization—are individuals attempting to live and propagate the principles that avatars have taught throughout all time.

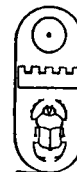
If man is really desirous of attaining peace with himself and with the Cosmic, he will utilize these principles that are available to him. There should be more people giving their attention, support, and active participation to such organizations as this.

#### ***The Problem of Values***

Here we revert to a fundamental problem of human nature since man first evolved to the status of a human being: the problem of values. If man is more interested in the accumulation of power and wealth than he is in the realization of his own destiny and the awareness of his immortal soul; then it will not do much good to give him more knowledge, more direction, or more instruction.

I realize that the points raised in commentary on this question will be subject to controversy and will probably call forth criticism because many continue to live in hope and wait for a Messiah to lead them out of their problems. Ancient history and mythology are full of such stories. Moses led the children of Israel. Jesus came to save the world. Mohammed came to change a nomadic, pagan-believing people into a race that would dominate and maintain civilization through many centuries.

But as I have already stated, as each avatar has made his impression upon humanity and has pointed the way,  
(Continued Overleaf)



man has had less and less need of such actual leadership. I believe, too, that it is a part of the Cosmic scheme that as the human race evolves, it becomes more and more dependent upon its own resources.

An infant is born helpless and needs, for the fulfillment of its evolution to the fullest possibility of a human being, the loving care and direction of adults during a good part of its early life. Gradually it grows away from this need. As adults, it is not normal that we should lean on our parents for support, even if we should be fortunate enough to have them living. We move away; become self-sufficient to the degree that we are able to do so.

The human race can be compared to an individual. In its childhood, as it were, possibly there were more avatars, more direct contact between the Cosmic and society; but as knowledge and experience accumulated, the race became less and less dependent upon direct interference in its affairs, and turned more and more in the idealistic sense to mysticism, where the individual lives to associate himself with God and therefore fulfill his own destiny.

I do not believe, then, that the solution to the affairs of the world as they exist today is to be found by the coming of another avatar. In the first place, he probably would not be recognized; in the second place, he probably would

not receive enough support to affect materially the trend of the times.

#### ***A Factor Often Overlooked***

There is one interesting factor, however, that you might say I have overlooked: The effect of the avatar is sometimes removed many centuries in time. In other words, the effect of the life of Jesus, even as modified and distorted by an organized Christianity, is far greater today than when he lived. So it is with many others. It is a growing concept, and we may yet in our present civilization become aware of the ideals of Jesus as he originally taught them—or those of some other avatar who may have a profound effect on our present civilization although the principles were taught years or even centuries ago.

The Rosicrucians have sometimes been accused of being behind the times in turning their attention in a fundamental part of their teachings back to the Mystery Schools of the past. In those principles, however, are to be found ideas and guidance which are ageless, which could go a long way toward solving the problems of humanity right now if two conditions were met: If people really wanted them solved and if they valued their gift of immortality more than the possession of physical wealth, which they think they can acquire in their immediate environment.



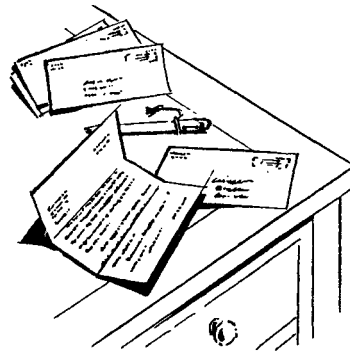
**I**N Caracas, some months ago the Emperor, Ralph M. Lewis, visited the studio of Portrait Painter Señor Lucio Rivas Bertol. There he found that he and Sr. Rivas shared a hobby: Photography. To demonstrate his ability with the camera, Sr. Rivas made several photographic studies of the Emperor.

To the Emperor's surprise and genuine pleasure, though, Sr. Rivas' real magic did not materialize until the middle of June: A portrait study of the Emperor in oils! Working from the photographs taken while Frater Lewis was in his studio, Sr. Rivas created a likeness that will carry the Emperor's strength, warmth, and charm authentically to posterity. All who see it express the same admiration for the masterly artistry of Sr. Rivas. The portrait may be seen in the Reception Room of the Administration Building, hanging next to that of Dr. H. Spencer Lewis, first Emperor of this second cycle of Rosicrucian activity in the United States.



# “DEAR EDITOR”

A Defense of Coleridge



IN the *Digest* for June there appears a reprint from *UNESCO Courier*, “Mariner’s Myth.” This took me back to my childhood when I used to walk four times on every school day past a certain statue on a pedestal in the beautiful Kelvingrove Park. The statue was to that greatest of England’s mystical poets Samuel Taylor Coleridge. I made up my mind in those far days that I would one day know where the verse inscribed on the base of this monument came from and what made this man so great as to receive a monument.

Throughout history and possibly long before history, certain epic poems, tales, legends, and even plays have come down to us. All these, such as the Mahabharata, Rig-Veda, Bhagavad-Gita, the story of Jason and the Golden Fleece, Lancelot and the Holy Grail, the story of Ulysses, and even the story of the Christ, have one thing in common. They trace the path of the *Candidate* from his entry into the world of the senses through initiation to illumination.

This is also true of that great mystical poem *The Rime of the Ancient Mariner!* Like all other initiates, he leaves his home and voyages on the high seas, but it must be noted that he goes down to the cold and dark realms. In other words, he leaves the light and while in the realm of darkness and evil, he commits the unforgivable sin—he destroys that which would protect and guide him, that which loved him and helped him. In short, he denies the Holy Spirit; he kills the albatross. So great is this sin that its memory is kept fresh for him in that “instead of the cross, the albatross around my neck was hung.”

With this frightful reminder around his neck, he goes on through fear, torture, and hell, until one day when he notices the lovely sea creatures playing in the waves. Then his own desperate misery enshrouds him and he cries aloud in agony, “Oh, happy, happy living things” and something happens. Love wells up from his heart for all living things and straightway “the albatross dropped from my neck like lead into the sea.” Here was his initiation and in the golden dawn that follows, he not only reaches once again his father’s home but learns the reason for his redemption and receives the call of the Cosmic to enlighten others. It is the cause of his redemption and the very heart of the poem that adorns the base of the statue in Kelvingrove Park.

*He prayeth best who loveth best  
All things both great and small  
For the dear God who loveth us  
Made them and loves them all.*

And so he bids farewell to the wedding guest, who goes on his way “a sadder and a wiser man.”

No actual albatross is ever mentioned in the poem. It is purely symbolic—that guardian of our welfare, the Holy Spirit, whose suppression is the unforgivable sin.

Actually albatrosses have been killed and eaten since man traveled the roaring forties, and no one thought anything about it. It seems to me pointless to blame Coleridge for the idiotic ideas of the ignorant crew of the *Calpean Star*.

This should at least partially correct the erroneous notion that the mystic Coleridge was the author of any such stupidity.

EDWARD JAMES WALTERS



# Your Chance to Serve

By T. WILCOX PUTNAM, F. R. C.

THE practical exemplification of service to others in daily life is so simple that it is all too often overlooked.

Many become imbued with the desire to serve humanity and look for great wrongs to be righted; lectures on weighty subjects to be delivered; thought-provoking books to be written; works of art to be created; lives to be saved by heroic acts; financial aid to widows; missionary work in foreign lands; personal sacrifice of monies, position, health, or even of life itself, because of the great love for an individual or for country.

Most often these are once-in-a-lifetime opportunities for the chosen few. The average person's zeal meets with disillusionment and a tapering off of his determination as he fails to find such opportunities, or as he runs into rebuffs and opposition in seeking to bring opportunities to a desired conclusion. Especially, when he finds that he has been merely meddling in situations which he has failed in advance to comprehend fully.

It remains a worthy ideal to be ready and willing to serve others, and to be alert for such opportunities. Also, actively to develop our capacities to resolve those situations presented to us as moral responsibilities. Such opportunities seldom occur with the routine regularity of serial plays where the hero has a problem and a ready-made solution dropped into his lap each week at the same hour, to be dealt with dramatically in thirty minutes.

Every individual—even those chosen for a once-in-a-lifetime occasion—has daily opportunities for expressing love and service in practical situations. Each day! Every day!

It is simple—yet far-reaching in its cumulative effects. Basically, nothing more is needed than to spend a few moments before arising to become attuned for the day, and then to maintain that sense of attunement. With it one is mentally receptive to the vibrations of other people—responsive to subtle situations arising within the environment. Maintaining a higher level of

consciousness and response to every person, situation, and condition, it is easier to view situations clearly without reacting strongly and emotionally to everything perceived through the five senses.

Cause and effect, action and reaction, are more clearly seen; situations in the process of *becoming* may be visualized; people and situations looked upon with a greater degree of compassion and understanding.

More receptive and aware, one may radiate that Peace within to all things and all people coming from moment to moment within the range of the environment. It is thus easier to smile with a depth of sincere understanding; to extend courtesy; to lend a helping hand unobtrusively.

### A Comparison

It is like capillary attraction: There is a flow from the higher potential into the lower of whatever is necessary at the moment. Generally speaking, the greater the need, the more readily the process is facilitated.

A piece of dry blotting paper brought into contact with water in a saucer will absorb a certain quantity of moisture. If the blotting paper is saturated with water, and the dish dry, moisture will drip from the paper into the saucer.

In like fashion, the higher the level of consciousness from moment to moment, the more strongly its subtle influence enters into every situation in daily experience, and each person drawn into the environment—if in the least responsive—will draw to himself that which he most needs at the time of contact. This may be without any awareness on the part of either. The greater the need, the stronger the effect.

Is such service unimportant? Is the sincere smile of understanding to one who feels the world against him unimportant? Is it unimportant if one desperately in need of self-confidence regains that confidence because of a subtle exchange engendered by his contact with you?

Is it unimportant if your own poise forestalls fear, worry, or panic; or if your attitude turns another's thoughts away from words of anger or malicious gossip? Everywhere persons and situations are changed to some degree by your presence, your attitude, your poise, confidence, understanding, and compassion.

Is this unimportant? We cannot say, because we do not know of the far-reaching effects in the lives of others. We may seldom be consciously aware of what persons have been affected by their contacts with us, the change in direction of various life situations, nor to what degree. There is no flattering of the ego here; nothing to cause you to think: "I did this." No headlines, no publicity, possibly no thanks, perhaps not even awareness of the extent of the service.

This humble concept of service, nevertheless, puts into motion cycles of influence constantly. Every person and every situation draws what is needed without your judgment, thought, or positive effort. You cannot err, or ever be accused of meddling.

Opportunities for such service do not have to be sought; they surround us constantly. Everyone is capable of rendering service as a practical exemplification of love—starting NOW!

### Remember

#### 1961 Cloister Pilgrimage for Rosicrucians and their friends Saturday, August 26

The Cloisters, at Ephrata, Pennsylvania, were the center of early Rosicrucian activities in America. Here Johannes Kelpius and his devoted followers lived and worked. An interesting and instructive day is planned for all. The pilgrimage is under the joint sponsorship of Benjamin Franklin Lodge of Philadelphia and Allentown (Pennsylvania) Chapter. Net profits will be applied to the cost of a memorial marker at the site of Johannes Kelpius Cave.

For reservations:

O. D. Huffstutler, 728 Tilghman St.  
Allentown, Pennsylvania

or

Tillie Fineberg, 1303 W. Girard Ave.  
Philadelphia, Pennsylvania



### SEEKING

*We wanderers, ever seeking the lonelier way, begin no day where we have ended another day; and no sunrise finds us where sunset left us.*

—K. GIBRAN, *The Prophet*

The attitude that "God's in His Heaven, all's right with the world" is all too rare. When one meets with it in daily life, one is likely to consider its possessor an impractical dreamer, an idealist, or perhaps a fool. Yet this attitude is necessary to man's survival as a species, for if he ceases to hope, to plan, to idealize, he ceases to be separated from the so-called lower animals.

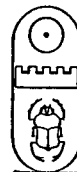
There are times when a man comes to think that life is not worth the struggle he puts into it. He works constantly for achievement, but when his ambitions are fulfilled, he is rarely happy. And if he is, it is an unstable thing easily snatched away by the envy or hatred of others.

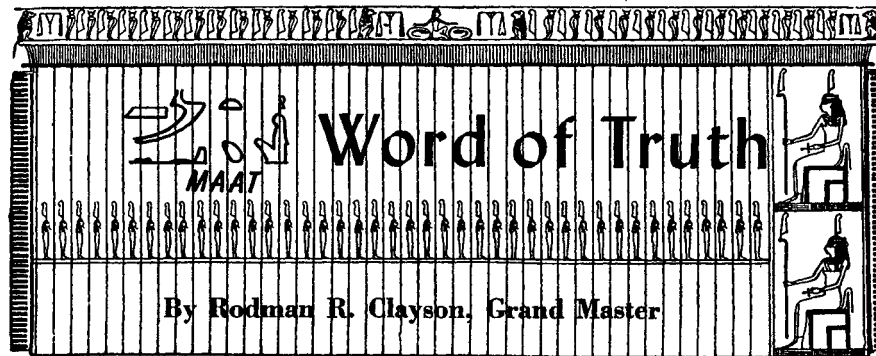
It is interesting to note that few care to peer into the long-range future; the present is all that most minds can sustain. Others live in the past. None is satisfied; none is happy.

Discontent arises most frequently because we are living a lie; we claim belief in things in which we have no belief; we claim worry over things that actually concern us but little; and we pay a continuous lip service to those about us whom we feel merit our attention for one reason or another. It is tragic how much of our lives we waste in *imaginary* battles with imaginary foes.

There are so many things we do not understand about life: its complexities only a minute part of the total mystery. There are no answers in life, only questions—questions which often torture the mind. Although we may be aware that no answer will be forthcoming, we still hope that somehow, someday, somewhere, things will be all right.

We should learn to be seekers—in the sense of Gibran's words—never stationary but always moving ahead, secure in the knowledge that life, like the rose, unfolds itself.





IN this day and age we are the guardians of the light of truth. Truth is certainly no modern invention. As we know it, truth exists where there is conscience; one is involved with the other. But whence came truth, righteousness, and justice, and what we may refer to as a code of ethics? It would appear that our civilization and culture is indebted to ancient Egypt. Of all known cultures or countries, Egypt has the oldest historical records dating back in excess of more than 5,000 years.

In Egyptian, the word for truth is Maat (pronounced Maht). The use of Maat appeared with the Pyramid Age, which began about 3,000 B.C. In the beginning, Maat was associated with the sun-god Ra, with the Pharaoh, with the administration of the country, with the common man, temple rituals, and mortuary practices.

In addition, Maat eventually was associated with Osiris, the god of the after-world. To the ancient Egyptians, the word Maat meant not only truth but righteousness and justice. Their symbol of Maat was the ostrich feather. The feather, as a symbol, is found everywhere in Egypt—in tombs, and on temple walls and columns. The feather is meant to convey the thought "the truth shall be." The feather was carried in Egyptian ceremonies often at the top of a staff. It appears as a part of the headdress of the goddess.

To the Egyptians of the Pyramid Age, Maat was discerned as something practiced by the individual. It was, as well, an existent social and governmental reality. It was also a moral order identified with the rule of the Pharaoh. Throughout ancient Egypt,

Maat was the thing which the Pharaoh personified and enforced. Maat was the Egyptian conception of justice. It was justice as the divine order of society. It was also the divine order of nature as established at the time of creation. The concept was just as much a part of cosmology as it was of ethics.

In the pyramid texts of the Old Kingdom, Ra was said to have come from the place of Creation: "... After he put order, Maat, in the place of chaos ... his majesty drove out disorder, falsehood, from the two lands so that order and truth were again established in its place." Truth and order were put in the place of disorder and falsehood by the creator. Pharaoh, the creator's successor, repeated this significant act at his accession, on the occasion of victories, at the completion of the renovation of a temple, and in connection with other important events.

One of the pyramid texts reads: "Heaven is satisfied and the earth rejoices when they hear that King Pepi II has put Maat in the place of falsehood and disorder." It is the conclusion of modern historians that justice was the essence of government, inseparable from the king and, therefore, the acknowledged object of an official's concern. It not only is involved in the conception of justice, but also in ethics. The innumerable gods of the Egyptians were said to live by Maat. This meant that the powers to be found in nature functioned in accordance with the order of creation.

To the people, the Pharaoh stood with the gods in his relation to Maat, as is borne out by this quotation: "I have made bright the truth, Maat,

*The  
Rosicrucian  
Digest  
August  
1961*

which Ra loves. I know that he lives by it. It is my bread, too. I, too, eat of its brightness." Thus the king or Pharaoh lived by Maat.

Officials under the Pharaoh were expected to live by Maat, as is suggested in this quotation: "If thou art a leader who directs the affairs of a multitude, strive after every excellence until there be no fault in thy nature. Maat is good, and its work is lasting. It has not been disturbed since the day of its creator.

"He who transgresses its ordinances is punished. It lies as a path in front even to him who knows nothing. Wrong-doing has never yet brought its venture to port." The meaning here is obvious. It pleads for honesty. Honesty was ever the theme.

The Pharaoh's officials must strive after every excellence, and in their work be fair, true, and just. It was the Egyptian belief that a divine order was established at the time of creation, and that this not only was manifest in nature, but also in society, as justice, and in the individual's life as truth. Maat was this order, the essence of excellence.

The Maat concept bears out the ancient Egyptian belief that the universe is changeless, and that all apparent opposites must hold each other in a state of balance. It forcefully implies permanence; it encourages a man to strive after excellence until he has no faults. Harmony and the established order of Maat are implied by this; permanence is also implied.

A man's success in life would necessitate that he live harmoniously in accordance with the concept of Maat and in attunement with society and nature. Righteousness produced joy; the contrary brought misfortune. This was a profound concept to the ancient Egyptians, a concept which passed beyond the scope of ethics, we might say, and did in fact affect the existence of man and his relationship to society and nature. There were, of course, those among the ancient Egyptians who had no desire to follow the path of Maat.

Maat prevailed throughout the land. The peasant insisted that the poorest had inherent rights. It was felt that the creator-god had made every man like

his brother. The life span was short for the person who practiced untruth, falsehood, and disorder, the opposite of Maat. That made life impossible. The effectiveness of Maat could not prevail when one associated himself with dishonesty.

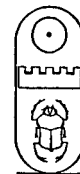
All the gods in the Egyptian pantheon functioned in accordance with the established order of Maat. The Egyptian felt that Maat of the divine order would mediate between him and the gods. In accordance with their belief, when a man erred he did not commit a crime against a god; he instead did something against the established order. One god or another would see to it that the order was vindicated.

#### ***Maat, Eternal and Unchanging***

In the paintings to be seen on Temple and tomb walls, the Pharaoh is shown exhibiting Maat to the other gods every day. Thus the Pharaoh was carrying out his divine function in accordance with the order of Maat on behalf of the gods. Here again we see the implication of permanence, that Maat was eternal and unchanging. This was truth—truth that was not susceptible to verification or testing. Truth was always in its proper place in the order created and maintained by the gods. It was a created and inherited rightness which the tradition of the ancient Egyptians built up into a concept of orderly stability.

The law of the land was the word of Pharaoh, spoken by him in conformance with the concept of Maat. Because the Pharaoh was himself a god, he was the earthly interpreter of Maat. As a consequence, he, too, was subject to the control of Maat within the limits of his conscience. If eternal happiness was to be experienced by any Egyptian, it was expected of him that he be morally circumspect. Personal character was more important than material wealth.

In accordance with the belief of the Old Kingdom, Ra was a god of the world of living men. Reference is made to "that balance of Ra in which he weighs Maat." The concept was that Maat lasted into eternity. It went into the necropolis with him who was placed there. When he was buried or entombed, his name did not die but was



remembered for the goodness which it had manifested.

In later times the god Osiris, who had to do with the hereafter, was to become the judge of the dead, presiding over the weighing of a man's heart against the symbol of Maat. The heart was thought to be the seat of the mind and of will. Before this period the divine tribunal was under the sun-god Ra, and the weighing was called *counting up character*.

One of the best known documents to come out of ancient Egypt is the *Book of the Dead*, which has to do with mortuary texts, the use of which began with the Empire Period, and was used subsequently in later periods. In the *Book of the Dead* is what is known as the "Confession to Maat."

To be worthy of a place in the hereafter, an Egyptian was said to confess that he had done no wrong; therefore, his was actually a declaration of innocence, which is the reverse of a confession. Contemporary Egyptologists and historians feel that the Confession is erroneous. However, traditionally, we shall undoubtedly continue to refer to the mortuary texts bearing on this in the *Book of the Dead* as the Confession to Maat.

#### **The Papyrus Texts**

The texts appear on Papyrus. They deal with the hall of judgment for a deceased Egyptian. The judge is Osiris assisted by forty-two gods who sit with him in judgment of the dead. The gods represented the forty-two nomes, or administrative districts, of Egypt.

The priests evidently evolved the court of forty-two judges in order to control the character of the dead from all parts of the country—the idea being that one judge at least would have to come from the nome of the deceased. The judges represented the various evils, wrong-doings, etc. The dead Egyptian being held in judgment did not confess to wrong-doing but asserted his innocence such as "I did not slay," "I did not rob," "I did not steal."

To the ancient Egyptians death was not an end but an interruption. The Egyptian must never be unworthy of his divinity and of Maat. The concept of the judgment undoubtedly made a deep impression upon living Egyptians.

The drama involving Osiris is graphic and depicts the judgment as affected by the balances.

A particular papyrus of very fine workmanship and artistry shows Osiris sitting on a throne at one end of the judgment hall with Isis and Nephthys standing behind him. Along one side of the hall are arranged the nine gods of the Heliopolitan Ennead headed by the sun-god. In the midst stand the balances of Ra, wherein he weighs truth.

The balances are manipulated by the ancient mortuary god, the jackal-headed Anubis, behind whom stands Thoth, the scribe of the gods, who presides over the weighing. Behind him stands the crocodile monster ready to devour the unjust. Beside the scales, in subtle suggestiveness, stands the figure of destiny accompanied by the two goddesses of birth who are about to contemplate the fate of the soul at whose coming into the world they had once presided. At the entrance stands the goddess of truth, Maat. She was the daughter of Ra. She is to usher into the hall of judgment the newly arrived soul.

Anubis calls for the heart of the new arrival. The heart is placed on one side of the balances while on the other side appears the feather, the symbol of Maat. The heart is addressed and is asked not to rise up against the deceased as a witness. The appeal is apparently effective, for Thoth then says, "Hear ye this word in truth.

"I have judged the heart . . . His soul stands as a witness concerning him. His character is just by the great balances. No sin of his has been found." Having thus received a favorable verdict, the deceased led by Horus, the son of Isis, is presented to Osiris. After kneeling, the deceased is received into the kingdom of Osiris.

In the Confession to Maat, the deceased declared his innocence. He stated that he had done nothing wrong. In many instances a scarab, on which a formula was written, was buried with the deceased. This formula was to prevent their own hearts from rising up and bearing witness against them. In the Egyptian, Oriental Museum in Rosicrucian park is exhibited a funerary papyrus of the XXVII Dynasty, depicting the judgment in the Confession to Maat.

In the XVIII Dynasty, Amenhotep IV displaced Osiris and the many gods. He brought forth and re-emphasized Maat as the symbol of truth, justice, and righteousness. The solar disc became Aton. Amenhotep regularly attached the symbol of Maat to the official form of his royal name. On all of his state monuments are the words *Living in Truth*, or Maat.

In keeping with this fact, Amenhotep called his new capital at Akhetaton *horizon of Aton* and *the seat of truth*. The latter reference is found in a short hymn attributed to Amenhotep when, with his queen Nefertiti, he changed his residence to Akhetaton and took the name of Akhnaton, which meant *he who is beneficial to Aton*.

#### **Akhnaton's Monotheistic Concept**

The adherents to Akhnaton's monotheistic concept were fully aware of the Pharaoh's convictions regarding Maat. Frequently we find the people of his court glorifying Maat, or truth. In his revolution Aton, as the sole god, was the creator and sustainer of truth and righteousness. Maat, or truth, was the Cosmic force of harmony, order, stability, and security.

In the Pyramid Age, Ptah Hotep advanced the concept that the heart was the seat of responsibility and guidance. During the time of Thutmose III, in the beginning of the XVIII Dynasty, it was declared, "The heart of a man is his own god, and my heart is satisfied with my deeds."

This was thought to be the inner voice of the heart and, with surprising insight, was even termed to be a man's god. The Egyptian had become more sensitive. The heart had become more discriminating in its approval or disapproval of a man's conduct. The heart

took on the equivalent of the meaning of our word *conscience*.

James Henry Breasted wrote that out of the truth, righteousness, justice, concept of Maat came conscience and character. Over and over again Akhnaton emphasized the righteousness concept of Maat. He developed the recognition of the supremacy of Maat as righteousness and justice to a national moral order under a sole god.

The concept of Maat of ancient Egypt prevailed strongly until the Middle Kingdom or early Empire Period. For a time it was relaxed. The concept became strong again throughout the XVIII Dynasty, and especially during the time of Akhnaton. By the time of the XX Dynasty, however, Maat had deteriorated.

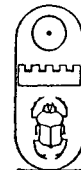
There was governmental inefficiency, indifference, avoidance of responsibility, actual dishonesty. Social conscience, group interest, and personal integrity were absent. No longer was there a righteous man, as such, living in harmony with the divine order of Maat. No longer was there a concept of character, human dignity, and decency. When the established order of Maat—on which the Egyptian way of life was based—was discarded, life became meaningless. The ancient truth, Maat, which had prevailed for perhaps 2500 years, no longer prevailed.

It has often been said that today's culture is indebted to the Hebrews for moral laws and a code of ethics. But did not the Hebrews in turn receive their inspiration from the ancient Egyptians who propounded the ancient truth? We must concede from monumental evidence that, for the ancient Egyptians, the concept of Maat brought about a great human society which involved personal and social justice.



In the mysteries of the universe are the glories men attribute to their gods.

—VALIDIVAR



# Dr. See Has His Say

By GASTON BURRIDGE

CAPTAIN Thomas Jefferson Jackson See, retired—astronomer, mathematician, biographer, Doctor of Philosophy, discoverer of 600 double stars—and 95 years old, was still standing up to his work when I last saw him in his Vallejo, California, home not too long ago. His well-over-six-foot body was bent a bit by 95 years, but his alert mind and spicy tongue had not been noticeably quenched.

He was born February 19, 1866, on a farm near Montgomery City, Missouri. He graduated at the University of Missouri in 1889, winning a gold medal for an original thesis on the "Origin of Binary Stars." Immediately, he entered the University of Berlin, Germany, receiving his A.M. and Ph.D. degrees in December, 1892.

Returning to the United States, he organized the Department of Astronomy at the University of Chicago and aided in establishing Yerkes Observatory. Entering upon a survey of southern double stars for the newly established Lowell Observatory, Flagstaff, Arizona, Dr. See discovered 600 unrecorded ones.

In December and January, 1898-99, he lectured on Sidereal Astronomy at Lowell Institute, Boston, Massachusetts, and was immediately appointed professor of mathematics, U. S. Navy, by President McKinley. At Naval Observatory, Washington, D. C., until 1902, and at the Naval Academy in 1903, Dr. See was placed in full charge of the Naval Observatory, Mare Island, California, where he remained until retirement.

I had been particularly interested in gravitation—the stuff which keeps our feet sticking to this planet—and Dr. See knows a lot about gravitation. He has published 15 volumes of his theories on this subject—a nine by eleven-inch stack, 13 inches high. The pages are filled with mathematical proofs of his promulgations and with pictures and geometrical drawings to indicate how and why his *Wave Theory of Gravitation* is correct and works.

Dr. See will have no part in thinking gravitation a "condition" or "warp" of space. To him "the force" is the result of the action of "long waves." Nor does he think space a void filled with "nothing." Rather, he believes space contains an ether. Whether there is such a thing or not is as controversial today as ever—and it has been seething many times since first "invented."

Present-day scientists other than Dr. See look with favor on an ether possibility—some even leaning toward the idea that there may be more than a single ether! The latest edition of a standard encyclopedia devotes two pages and a half to a discussion of the subject, which indicates something of its moot nature and how little is really known concerning it.

## *In Retirement*

Since his retirement, Dr. See has been completing his 17-volume work on *Wave Theory of Gravitation*. When I visited him, he had just finished a 600-page life of Sir Isaac Newton (1642-1727), and had begun a 300-page one of Karl F. Gauss (1777-1855). These books will complete his star work, his *Wave Theory of Gravitation*—some 5300 pages in length!

He fully realizes the formidable opposition his views have in some powerful quarters. There is no doubt in his mind as to the depth Einstein's work has penetrated today's scientific and popular thinking. He is also aware of the possibility of his own views being more acceptable if he were not so outspoken in his disagreement with a number of points put forth by several prominent astronomers who have wielded top influence in American astronomy for many years. All this makes little difference to Dr. See because he knows history!

Probably Einstein's thinking is not all wrong—nor all right. No man's is. Dr. See is strongly anti-Einstein—he has been chipping at his theories for decades. He says Einstein's Theory of Relativity has set physics and astrono-

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my back 1000 years! That, of course, is difficult to believe; even 100 years is a long time.

At the same time, Dr. See looks down his nose at several other present-day theories which have become scientifically popular—for instance, much of astronomy's so-called "red shift" theory. He believes the universe—hence the earth—is much older than present ideas indicate.

Looking at our own sphere, he finds his views of how continents were formed and their mountain chains came about quite at odds with geologically accepted theories on these subjects: They could have come about in several different ways! Nobody *knows* exactly how they *did*.

Whether Creation began with a magnificent explosion of a giant atom of "stuff," which after billions of years is still rushing into space in all directions (the expanding Universe theory), or whether it is a continuous thing, like a circle or sphere, constantly dying and being born again, are highly controversial questions among today's top scientists and philosophers.

Nobody *knows* the answers. The newest findings of Dr. Allen Sandage, Mt. Wilson and Palomar Observatories, tell of his discovery of a cluster of stars believed 24 billion years old—twice as old as any previously known. This seems to point more toward a "continuous universe" than to an expanding one. But no one knows what tomorrow's findings will tell. An older universe follows Dr. See's thinking more closely.

It would be improper to attempt proof or disproof here. His views are most controversial; but so were Newton's for many years after publication of his now highly regarded work, *The Principia* in 1687. What is proof, anyway? *Anything* you will accept as such; *nothing* you reject! Proof to one may be only *evidence* to another, the merest balderdash to a third.

Point of view is not everything, but it is a great deal. There can be no such thing as a totally objective mind. Someone has said today's science is one percent fact, 22 percent manipulation of that fact, and 77 percent speculation about the manipulation! Nature is a

sly fox, which delights in making off in the changing lights of knowledge.

While present-day science is fond of mathematics as a language by which to express its findings and theories, it appears to smile on equations but to frown on geometric expressions in the form of figures. Although geometry is an old and respected member of the mathematical family, science does not approve of explanations by geometry. Dr. See is an expert geometer. His books are filled with beautiful black and white geometric line drawings.

#### **Works Standing Up**

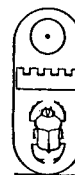
He works standing up at a high stand, which reminded me of an old-fashioned bookkeeper's desk. His "office," as he calls it, is in the basement of his three-story home, set well back from the street in the hilly section of Vallejo. Full-length south windows provide good light and warm sunshine in winter. Book shelves are filled with early editions. I noticed several different printings of *The Principia*. Reading Greek, Latin, German, and French fluently, Dr. See is not dependent upon anyone's translations of items in these languages.

In 1951, Dr. See, then 85, delivered four lectures in Sweden, three in France. While in Europe, he was able to visit many old libraries as well as the relatives of early scientists such as Gauss, Laplace, Newton, Fourier, Descartes.

Through these sources, as well as others, he was able to obtain new and intimate information which provided him a deeper understanding of these men's work than was obtainable otherwise. This personal information makes his writings on Newton and Gauss of more than ordinary significance, regardless of its import upon the final acceptance or rejection of his *Wave Theory of Gravitation* as a whole.

He is far from mealy-mouthed; he doesn't waste words. He says what he thinks, writes what he thinks—and he *thinks*. He doesn't try to dodge an issue with qualifications. He hews to the line—a line he makes—and he lets the chips fly where they will—even if he has to duck to keep from getting hit by them!

(Continued Overleaf)



At best, scientific writing hardly lends itself to colorful expression, but Dr. See remains pungent for all that. Expressions such as "thinking overgrown with briars," or "the cob-web structure of stars" exhibit a poetic touch. His dislike for the Einstein theory is revealed in the remark "clouded over by the darkening fog of Relativity." In speaking of earlier scientists not properly recognized today, he calls them "those flickering torches strewn along the paths of time."

Earlier I mentioned that Dr. See had discovered 600 double stars. When one looks into the night sky, his eyes behold a vast number of bright points. Most of them are stars—tremendously hot bodies like the sun—glowing blue, white, yellow, orange, and red. Some, seen through a powerful telescope, prove to be not one star but two or more, wheeling about a common center, or one circling the other.

Sometimes, astronomically speaking, they are fairly close together; then they circle their common center relatively quickly. In other instances, they are millions and millions of miles apart, and the time of their turning is much, much longer. These are double stars or "binaries," and constitute about one third of the heaven's known stars.

"While the count of scientific institutions, laboratories, observatories, amount of money spent on scientific investigation, has increased tremendously in the past 60 years," Dr. See commented, "the number of great thinkers, natural philosophers, and discoverers of basic truth remains about the same, generation after generation. Further, the works of these few men generally lie unaccepted and unnoticed for many years after their promulgation, regardless of how salubrious or rugged the scientific or philosophic climate is."

Why is this? Is it because human minds are innately lazy? Perhaps we like to follow the easy, beaten track too well. Could it be the way we have been educated? Are we really taught to think independently? How do we truly feel about personal independence? Do we cherish it deeply? Are we attempting, as Dr. See aptly puts it, "to weave a connected rope from mere grains of sand"?

In a letter to me dated July 12, 1957, Dr. See wrote, "Your interest in my discoveries is a great inspiration to me. Newton had only 40 followers—20 in England, and 20 on the Continent—40 years after he published *The Principia*—in 1687, according to Voltaire, who attended Newton's funeral, 1727. You are one of my 40 now. A proof that the Wave Theory is in the class with the Eternal Works! Archimedes had three followers, 212 B.C. Kepler had six. Newton, early, at first 12—later 40. Laplace, some 24. See, perhaps 48—if I live to be 100! This traces the difficulty of the highest discoveries in all ages."

#### **Quod Erat Demonstrandum**

Much of Dr. See's work carries the letters Q.E.D. after many passages. The letters are, of course, the old familiar phrase of high school geometry, *Quod erat demonstrandum*—"that which was to be demonstrated." These demonstrations are long mathematical processes.

This points up the vast difference between mathematical proofs and empiric ones. Each may or may not follow the other. While science and mathematics are boon companions, mathematics, like science, is *not* ultimately exact, and must *begin* with *assumption*—at least in the use of its higher forms. "Be sure your *premise* is correct," my grandfather used to say, "or your argument will be of no account."

The question of what gravitation is and how it operates on earth, has been a bone picked over for centuries. Physicists, metaphysicists, and philosophers, all have tried their teeth to get at its marrow. There is no question that the force, condition, stuff, or whatever it is, has been—and still remains—one of Nature's most skillfully hidden secrets.

Whether Dr. See has opened wide the lid, only unsnapped the lock, or merely pried around the cover a little with a screwdriver, only time will tell—regardless of how the 5300 pages of the *Wave Theory of Gravitation* read or sound to us now. However, until such moment arrives to disperse our colossal ignorance of the ways this natural phenomenon works, we can devote ourselves to no better purpose

than knowing this man and studying his work.

As Gilbert Murray writes in his *Four Stages of Greek Religion*: "The great thing to remember is that the mind of man cannot be enlightened permanently by merely teaching him to reject some particular set of superstitions, for there is an infinite supply of other superstitions always at hand!"

While science does not deal in superstitions, it does, on occasion, deal in promulgations. Though promulgations and superstitions are not the same, by

any means, we can make "superstitions" in Mr. Murray's sentence read "promulgations" and still retain the full impact and flavor of his pronouncement.

The Latin inscription on Newton's tomb reads: "Let mortals rejoice that there has existed such and so great an ornament of human nature." This, I think, could also be said of Captain Thomas Jefferson Jackson See, retired—astronomer, mathematician, biographer, Doctor of Philosophy, discoverer of 600 double stars—and 95 years old!

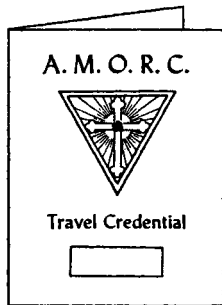


**ABDIEL LODGE, AMORC, LONG BEACH, CALIFORNIA**

*announces*

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Write: Mildred C. Bell, Secretary, Abdiel Lodge  
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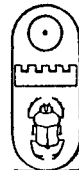
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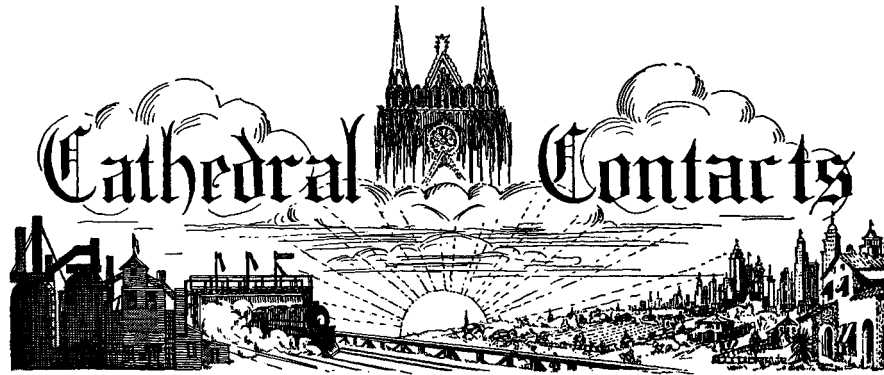
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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (*Please state whether member or not—this is important.*)

## THE VALUE OF TOLERANCE

By CECIL A. POOLE, *Supreme Secretary*

THE more complex society becomes, the more important tolerance becomes in order to establish harmony within it. Tolerance must be more than mere expression of opinion; it must be an actual part of one's character illustrated not only by words, but also by the entire behavior pattern.

Unquestionably, many of the problems of individuals and of nations are based upon lack of tolerance. Tolerance does not mean that we have to subscribe to the beliefs and opinions of others, but it does mean that we must respect their integrity. Every individual should arrive at his conclusions, opinions, and ideas by his own mental processes.

Tolerance as an expression of his behavior is not only man's right, but also his duty in regard to the opinions and beliefs of another. If I honestly believe in a certain principle—whether it be economic, political, or religious—and furthermore, if my belief does not interfere directly with your formulating *your* beliefs, then the least you can do is to tolerate my belief.

Few people are completely and honestly tolerant. Every one of us has permitted some opinion or idea to become so fixed that he attempts to persuade other people to accept the same conclusion. We become impatient and even hostile to those who do not fall in line with our ideas. The basis of

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such an attitude is one of egotism and selfishness. The intolerant person sets himself up as more capable of reaching conclusions than any of his fellow human beings.

Lack of tolerance is merely a negative way of stating that only our own and no other person's ideas are to exist. If you express an attitude lacking tolerance toward the conclusions I have reached, it is just the same as telling me that I have no right to arrive at any conclusions; while you continue to exercise that right.

In refusing to tolerate the existence of my right, you are attempting to dictate what my opinions and conclusions should be. Perhaps this can be illustrated from political history. When an absolute ruler or dictator establishes power in a country, he acts as if he has arrived at a conclusion that is final and subject to no qualifications whatsoever.

He, therefore, sets up the necessary machinery to execute his ideas, and at the same time he makes it impossible for anyone else to have the right to arrive at his own ideas. In so doing, he is exercising intolerance; that is, he permits no ideas but his own to be tolerated, and thereby denies other human beings the very right by which he himself has arrived at his conclusion.

It seems odd that human beings cannot realize that there will always be differences of opinion. It has been illustrated in many ways that those with different opinions can work together for the common good of mankind and still retain their individual beliefs. Through the exercise of tolerance we acknowledge that every human being has the right and ability to arrive at his own conclusions, just as has the leader or the one who is dictating what the standards and principles should be for the group.

No individual or group can create the attitude of tolerance if the individual or group teaches or practices a philosophy determinedly to create prejudice. To isolate any group of people, either in the educational process or in any other form of organization or society, and teach this group that there is only one true principle and that all others are wrong, is to instill in the minds of the learners or participants a

degree of prejudice that will tend to break down the possibility of tolerance in all phases and functions of life.

The philosophy of an organization such as the Rosicrucian Order upholds the fundamental principle of individual *value*. We all are in various degrees of the development of our abilities and potentialities. Within the scope of our abilities, each of us has the right to make a choice of which principles we can accept or reject, as long as we abide by certain fundamental rules necessary for the protection of society from harm by those who would rob, steal, murder, or in some other manner jeopardize life and property.

The development of man as an individual, and of society as a whole, is the divinely ordained purpose for which life on this planet exists. We all must develop along slightly different lines, depending upon past experiences and obligations. While it is our right and privilege to help direct and teach insofar as it is possible for us to do so, it is also our further obligation to express tolerance toward the conclusions of all other persons.

#### **Science Sets Up Standards**

In the modern world, physical science, by its very nature, has tried to dictate the behavior of man. It tries to lay down the limits of the world of knowledge, setting up material standards in some cases and stating that these cannot be crossed. More farsighted individuals realize that the mind of man is not limited to his physical perception but has a scope of potential development beyond the physical comprehension of any of us today.

This, in itself, is the acknowledgment that only by relating himself to the source of his existence—to God, the Cosmic scheme, or natural laws, or whatever he wishes to call it—can man build a better understanding of his position in relation to the universe, and arrive at a knowledge of himself.

Through mysticism, man realizes that he is small and insignificant in relation to the higher forces of the universe; yet at the same time he has a certain dignity in that he is also a part of the stream of life. The phi-



losophy of mysticism helps man to realize that the various activities of all human beings will differ—that they will live a great part of their lives in trial and error.

He who is mystically inclined will be the first to acknowledge his trials, his errors, and his degree of success. When viewing the behavior and conclusions of other human beings, a just man will acknowledge that he, too, has these same problems with which to cope. He will tolerate what he believes may be the mistakes and errors of fellow human beings and will try to

cultivate in them the hope that while their conclusions may not agree with others, there is the hope and the right that every man may stand alone before God to arrive at his ultimate destiny.

Tolerance can be made more important to us by a frank acknowledgment of our own shortcomings—tolerate in others what we tolerate in ourselves. If this concept becomes a creed of practice by men and nations, peace, good will, and abundance—the hope of all religious, political, and economic theories—may eventually have actual existence in our world.



## Magic Carpets



**H**ISTORIANS tell us that the first woolen carpet may have been woven in Babylon as early as 5000 B.C. A loom with its workers is shown in an Egyptian fresco of about 3000 B.C.

Under more fortunate circumstances, you might have enjoyed the sight of history's most glorious carpet, in the royal palace of a Persian King, 84 feet square—and valued in excess of \$200 million. It was a paradisiacal garden. The body was silk, real gold was used for the paths, emeralds spread out to form meadows, fruit and birds were worked in pearls and sparkling jewels.

Because carpets were so imaginative and highly prized, they moved in the upper strata of legend and literature: a magic, flying carpet to take you wherever you wanted to go, whenever you wished. In Mohammedan legend, a carpet carried King Solomon, his throne, and all the people of his kingdom! The Koran tells how birds formed a feathery canopy over the passengers, filtering sunlight.

When Marco Polo returned from Asia with priceless carpetry, European weavers probed to find the secret of their exquisite coloring.

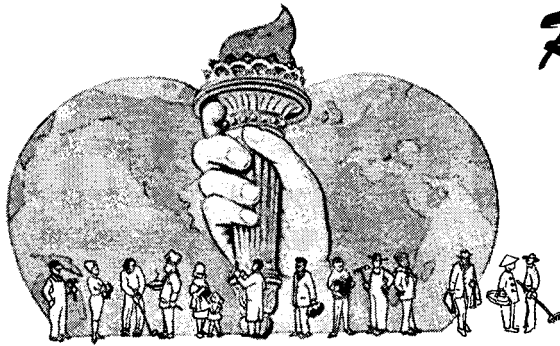
Colonials in square-buckled shoes kept their dusty footsteps beyond the border of the picture carpets popular in the Eighteenth century. Stocking-footed youngsters spent enchanted hours on "Brownie" carpets of the Eighteen Nineties.

Our grandparents spent their rug money on trouble by the yard. Our parents were the last to suffer through the keep-your-shoes-off-the-carpet school.

Modern living is hard and fast in its demands, and carpets must meet this pace. Thanks to new materials such as "Orlon" acrylic fiber, homemakers can get durability, too.

No longer hampered by the limitations of natural fibers, carpet makers can equal the natural beauty of all the famous carpets of the past. No matter how many Cub Scouts or club women troop through the house, carpets of the Nineteen Sixties are magic ones.—*Central Feature News*.

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# Rosicrucian Activities

*Around the  
World*

Seventy-six-year-old Shuho Kawashima has had a second exhibition of his paintings, May 30-June 15, and again the Art Gallery of the Rosicrucian Egyptian and Oriental Museum has been happy to display the work of this promising artist, known affectionately as "San Jose's Grandpa Moses." A retired farmer, Kawashima did not begin to paint until 1954 after a visit to Japan. His first exhibit in January, 1957, brought enthusiastic comment from Gallery visitors, many of whom came to look but remained to buy. His second exhibition was even more successful, the delicate brushwork in traditional Japanese style tempting viewers to become buyers as well.

An additional display, during Mr. Kawashima's exhibit, of exquisitely made dolls, introduced Gallery frequenters to the traditional Japanese art. Japanese-born Sadako Yamamoto is a dedicated student of this ancient and exacting art. Through it, she shares with others some of the beauty of her homeland.

Gongs are musical instruments—especially in Indonesia, where they are integral parts of the gamelan orchestras. Three such gongs were recently received in Rosicrucian Park, the gift of Frater Henri Zecha, formerly a resident of Djakarta and then secretary of the Grand Lodge of Indonesia.

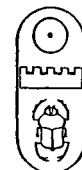
Two of the gongs will remain in Rosicrucian Park. The third, of unusual tone and larger than the others, has been sent to Hermes Lodge in Los Angeles where it will be a part of the temple equipment there.

Toronto Lodge is in the full swing of preparation for its Tenth Eastern Canada Rally, September 30 and October 1. Supreme Secretary, Frater Cecil A. Poole, will head an impressive roster of speakers, including: Three Grand Councilors, Frater Joseph J. Weed (North Atlantic States); Frater Harry L. Gubbins (Great Lakes Area); Frater Harold P. Stevens (Eastern Canada)—and Frater Otto Mueller, Karnak Chapter, Milwaukee, Wisconsin, and Soror Grace Ghent Dean, Helios Chapter, Columbus, Ohio.

Soror N. Hen-Boisen, lately editor of the Pretoria Pronaos Bulletin, closed her Pronaos Prattle effort with a moist and provocative item. It concerned the Social Committee's film evening, when she wrote, "The weather staged its usual reaction to a social of ours, and the rain was heavy." Her suggestion (and it may be worth consideration elsewhere) is that local authorities should pay pronaos officers to arrange socials at strategic intervals during the dry season to insure adequate rainfall in the area.

Master Virgil R. Dalberg of Spokane's Pyramid Chapter will spend four weeks at the University of Oregon this summer, furthering his interest in journalism. The opportunity has been made available by a Fellowship Grant from the Newspaper Fund, Inc., of New York City.

"For the first time ever, members of this Chapter witnessed, in this quarter, among other citizens of Lagos municipality, a most fascinating exhibition of



the products of the Domestic Science Centre in Yaba, headed by a Woman Education Officer. We have particular pride in reporting this event because this Woman Education Officer, who won everybody's admiration that evening, was the Matre of our Chapter, Soror P. E. Adewale. She gave a well-worded address to the teeming audience, among whom were Her Excellency, Mrs. Flora Azikiwe, wife of the Governor-General of the Federation of Nigeria and the Hon. Aja Nwachukwu, Minister of Education. . . . It is most gratifying to us that an educationist who has such a great part to play in moulding the life-pattern of the innumerable young ones is a staunch Rosicrucian.—*Isis Chapter Bulletin*, Lagos, Nigeria, January-March, 1961.

Soror Elizabeth Tvedten of Oakland reports that she has recently had notice from Frater Albin Roimer, Grand Master of Sweden, of the forthcoming convention in Sweden, August 18-20.

Soror Tvedten quotes this from the communication: "Many people join the Order seeking friends with higher interests. This is as good a motive as seeking things that promote health or a right place in life. People seek to find a higher development in art, music, study, and a life on a higher plane. But they should not draw themselves away from duties to others. The Order does not teach that we should help only ourselves. To be a Rosicrucian is to love what this word stands for. We must not even for a second forget that we do not work for a day or for now, but for Eternity. We must learn to love our work, day after day. If we love our fellow beings in any walk of life, we will go out of our way to do even more than our duty towards them."

Johannes Kelpius Lodge in Boston now has a Sunday evening *Kabala Forum* in progress. Master Glenn A. Primm sees it as a means of affording a necessary outlet for the speculative bent of lodge members.

Turn back right now to your July *Digest* and refresh your memory as to this year's pilgrimage to Ephrata Cloisters. Your reservations have to be in

by August 19. If you miss this one, don't say we didn't remind you!

We do make mistakes. And they are always good ones. In June, we reported the memorial dinner held by Francis Bacon Chapter of London to honor Francis Bacon. So far the reporting was correct. But Frater W. G. Bailey who responded to a toast spells his name with an "i" (we had it "y") and he is Inspector General for the London area (not Grand Councilor). Remember this, please.

Bess Foster Smith tells us that Dr. H. Spencer Lewis' article on "Thought Transference" recalled one result that was never reported: "My two boys were about nine and eleven and they loved their radio programs. They had both got new sleds for Christmas and the ground continued to be bare. Naturally, when the sweet voice on the air said they could have their wish if they wished real hard while "Ah, Sweet Mystery of Life" was played, they wished for snow.

"They waited in silence as requested while the music played, and, believe it or not! Next morning the ground was white. Now I wonder, is it a good thing to let a child feel that he has so much wishing power?"

**The  
Rosicrucian  
Digest  
August  
1961**

**SPECIAL MEETING**

*for*

**ROSICRUCIANS**

October 21 and 22

in

Auckland Lodge

Y.W.C.A. Hall

Queen Street

Auckland, New Zealand

For information write: Mrs. E. C. Franklin, 61 Speight Road, Kohimarama, Auckland, E.1.



# Understanding the Cosmic and Its Laws

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

(*Rosicrucian Digest*, February 1930)

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

THE word *Cosmic* nowadays is rapidly supplanting other words or terms pertaining to the metaphysical things of life, which were just as popular in the past. In one way, we may rejoice that an appreciation of the existence of such a universal power as the *Cosmic* implies is becoming understood; but we must not forget that along with the wide-spread use of such a term there is sure to be a popular misunderstanding of its real meaning and of the laws and principles involved in its manifestations.

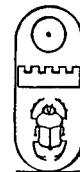
Perhaps one of the most erroneous and most serious conceptions held by the average Christian today is that embodied in the statement, "It is God's will." If men and women generally are going to use the word *Cosmic* in place of the word *God*, and with the same thought in mind as in expressions like that above; then the public must be made better acquainted with what the *Cosmic* really is and how it manifests.

The error in statements regarding God's *Will* and God's *manifestations* is based upon a misconception of the theological fact that God created all things and that all things are of Him. This theological principle includes the understanding that not only did God create good and evil, but also in Him we have our life and our being eternally. Theologically, God is the *cause of all causes*. But a misunderstanding of this theological principle has evolved in the Christian religion into a *fear of God*; God is conceived of as being a person—or an intelligence—ruling the universe and all of its manifestations—directing, controlling, influencing every incident, every affair, problem, trial, blessing, reward or benefit in the experience of life.

Such an idea is easily elaborated upon by unthinking and nonanalytical minds to bring into consciousness a fairly universal belief regarding God and His relationship to the incidents of our everyday life.

The average Christian of a few years ago firmly believed that God with His Omnipotent power, arbitrarily pointed His finger toward any one of us, and in an instant caused us to have an experience, good or bad, to suffer disease, accident, pain, want or misery, or to enjoy an expected or anticipated pleasure, blessing, reward, compensation or material benefit of some kind. Every hour of our lives was subject to the arbitrary intervention, the personal volition, and immediate action of God's mind. We were subject to His moods and fancies, His impulsive decisions, His arbitrary decrees. Because of varying impulsive decisions, and arbitrary decrees, and because of the varying nature of the incidents of our lives for which God was responsible, we were told that God was just and merciful, kind and loving; yet stern and rigid, unrelenting and jealous, revengeful—the last court and judge of our appeals.

This belief fostered a *fear* of God rather than a love of God, for it was apparent that with our earthly, incompetent, finite, humble comprehension, we could never understand the reason for any of God's sudden decisions and Divine decrees. Therefore, we could make no provision to protect ourselves against them, and could most certainly discover no way to insure ourselves of only blessings and the good things in life. If God caused a blessing or happiness to be our lot for a few minutes, it was due to His mercy and not to any act on our part that either justified it or warranted it. We could not demand



it in exchange for a good deed, for that would be presumption upon the intelligence and working of the mind of God, which we could not comprehend.

We could not be sure that through proper living, thinking and regard for our fellow man we would be free from suffering, accident, poverty and want, for this would reduce the activity of the God consciousness to a system of give and take, equivalent to a law of compensation inconsistent with the idea that God was all powerful, infinite in understanding, superior to laws or rules of automatic action, and supreme in His right to intervene arbitrarily, to set aside any law or principle.

For the Christian, there was nothing left but to strive as best he could to obey God's dictates and injunctions—always living in fear of God's sudden wrath or His determination to impress us with His omnipotent power.

Was it not quite common for the devout churchman to proclaim publicly that he was "living in the *fear* of God"? Was it not common to hear Christians say that they were "walking in the *fear* of God"? Was not the word *fear* the most dominating factor in the life of every sincere Christian?

Death was feared; the darkness of space was feared; the silence of night and the unconsciousness of natural sleep were feared. Everything about our lives as Christians was feared—even the coming of another day and the events of the future. All this because of a fundamental belief that God intervened arbitrarily in the things of this life, and because His acts were beyond our comprehension.

Gradually, Christians have come to learn that God is neither revengeful nor jealous. He is not even merciful, only just and true in accordance with a *law of compensation*. All things are judged impartially and, therefore, fairly and in a manner which we can comprehend. Christians have come to learn that God is not to be feared, but to be understood.

By living in accordance with His laws, we may properly anticipate compensation, adjustment, either in sorrow, grief, or pain, as well as in joy or happiness; and benefits will automatically result from our own actions. This

leads us to understand that we must look into our own actions, into the events of our own lives. We must there discover wherein we have been willfully or unconsciously in error to have brought upon ourselves a manifestation of God's laws. Instead of holding ourselves blameless, and believing God to have arbitrarily visited His powers upon us for no reason within our understanding, we must accept the responsibility of our own thinking and doing.

What we must guard against, however, at the present time, is a widespread substitution of the word *Cosmic* for the word *God* in connection with the *old* ideas regarding God's intervention. We now hear that the Cosmic visits its wrath upon us, arbitrarily and without apparent reason or cause, blessing or condemning us. This belief will lead to the same fear of the Cosmic that many had of God.

We must prevent this by acquainting the casual student of metaphysical principles with the fact that the Cosmic does not act arbitrarily, impulsively, spontaneously, or without *law* or reason in the affairs of men.

#### ***The Cosmic Is Impartial***

The Cosmic is the Divine Intelligence and Consciousness of God, and it is just, impartial, and absolutely fair. Its tendency is always constructive, to recreate, and to benefit. Whatever may be the lot of our lives, whatever may be the incident of the hour that changes our status or brings us a manifestation of the higher laws—illness, accident, suffering, blessing, reward, or a moment of laughter, we are experiencing that which we have earned, deserved, or created. Our own actions, past or present, have caused it, and we are now experiencing the reaction, the reflection from the Cosmic, without personal or impersonal intervention, and without revenge, retribution, jealousy, hatred, or partiality.

It behooves us to have faith rather than fear; to give obedience rather than disobedience to the Cosmic laws and principles established by God—laws eternally active and automatic in the lives of every human being.

Let us adore God for His sublime and

transcendent wisdom, and attempt in every way to cooperate with the Cosmic principles. By lifting our consciousness up to the Cosmic, we shall come to understand its laws and principles. We shall thereby attune ourselves with constructive operations so that reac-

tions in our own lives will be what we would have them: We are earning and deserving by our way of living and thinking. This will bring us closer to God and make us as intimate with the Cosmic as the Cosmic is intimate with us.



## I Walked on Fire

By NAN WARRY

*Mrs. Warry's account first appeared in Overseas, the journal of The Royal Overseas League. In granting us permission to reprint her account, Mrs. Warry writes: "It is my personal and true experience and I should be glad for you to use the article."—EDITOR.*

FORTY guests sat at the long banquet table laden with eastern fruits and sweetmeats. His Highness, the Gaekwar, presided at the head with the British Resident and his daughter on either side. The Maharani, in a golden sari, sat at the foot of the table.

Midway down the table the heir apparent, in brocade coat and golden turban, faced his sister, the Princess. In between, interspaced with various state dignitaries, were British officers in scarlet mess-kit, and their wives in evening dress.

Halfway through dinner the Gaekwar announced that we were to witness a fire-walking demonstration. . . .

I asked the venerable Indian seated next to me, "Can you explain this strange gift?"

"No one can explain such things, any more than you could explain the mysteries of your own religion. Western people also believe in miracles, do they not? This primitive race of fire-walkers is fast dying out. The ordeals they inflict upon themselves seem to burn up their spirit. They beget few children and die young." . . .

The scene below the steps looked unreal. A long pit of fire glowed crimson in the darkness. A black-robed figure stood beside it, with fingertips joined, head bowed in silent prayer.

A little distance away was spread a long red carpet lined with chairs. We went down the steps toward it and took our seats.

His Highness asked me to sit beside him, the Resident on his other side.

Soon the heat from the trench became unbearable. The Maharani complained, and the carpet and chairs were moved back some paces.

Presently the figure by the fire made a gesture, and a menial handed him a coconut broken at the tip. With this he walked slowly round the fire, at each corner pouring a little of its milk, murmuring a prayer as he did so. When the shell was dry he stood for a few moments in silence, then came towards us.

### "Those Who Wish May Walk"

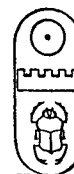
Bowing low before the Gaekwar he said: "All is now ready, Highness. Those who wish may walk."

"What do you mean?" asked the Gaekwar with some surprise. "Are not you going to be the first to walk? How can we trust your fire not to burn? A moment ago it was hot enough to drive us farther back."

"I am a Parsee, Highness, I may not walk. To me the fire is sacred. This gift was given me by an old man of the true fire-walking people, whose life I saved, for I am a doctor of medicine.

"He bid me fast and pray for three years to obtain perfection in the gift he gave me. This I have done. The spirit of the fire has entered into me, it will not burn those who walk."

(Continued Overleaf)



As he spoke I thought the man looked spent with exhaustion.

"How can we believe this? Who will walk first?" asked the ruler, and turned to the A.D.C. standing behind his chair. "Order the gardeners and coolies to walk," he commanded.

The attendants approached the dim crouched figures and gave the command. With yells and whimpers they scattered into the darkness, except for two who were hustled and pushed towards the trench.

Some impulse made me rise and say: "Your Highness, stop these poor frightened people. I will walk!"

"Dear lady, I cannot allow it," expostulated my host. "No woman has ever walked the fire."

"You must not attempt it," said the Resident. But already I had gone towards the man and followed him to the edge of the trench. As I approached it, my courage almost failed me.

"Take off your shoes," he said. "You must walk barefoot."

I removed the sandals from my stockingless feet. He took my hand, and a strange calmness came over me.

As I stepped down the few inches on to the red coals a delightful warmth seemed to envelop me.

Conscious of nothing but the hushed silence, and the tiny pull my long dress gave as it was drawn over the uneven surface, I walked slowly down the length of the fire, holding the hand of the man who moved alongside, outside the pit.

I stepped out and he released my hand.

The Princess, who was standing nearby, declared: "I, too, wish to walk."

As she moved down the trench I saw the gossamer train of her sari pass over the glowing coals. I glanced at my own dress to see if it was singed, but it bore no sign. The Princess stepped out of the pit and joined me. A sudden bursting pain made my feet throb.

"Princess, the pain is unbearable now," I complained.

"How is it that we felt nothing at the time? So far all is well with me," she responded. . . .

Next morning there was no pain. I dressed for riding as usual, and let my horse take its accustomed way to the deer park in the palace grounds.

I seemed to have no energy for my usual gallop that morning, and with some effort reined in my restless horse, fresh as the crisp morning air.

I heard the sound of horses behind me, and the Prince drew up beside me.

#### **No Aftereffect**

He asked how I felt, and if the pain had gone.

"Yes," I said, "there is nothing to show for last night's experience, but thoughts full of unanswerable questions. How is the Princess?"

"All is well with her. My father has scolded her for following your example, but she says she is glad she did."

"I, too, am glad," I said. "It was a wonderful experience. But did the Parsee explain why he was not wholly successful?"

The Prince shrugged his shoulders. "He asked forgiveness for inflicting pain on the English lady and my sister. He said that although he was certain he had reached perfection, he obviously had not fasted and prayed sufficiently, and must continue to do so. My father has let him go in peace."

"Perhaps, being mere women we presumed too much, and the gods were angry," I said with a smile.

I have often wondered what the explanation of this episode can be. Hypnotism some have said. But can chiffon, gauze and the silken threads that trailed behind us disregard the laws of nature and obey the will of a hypnotist?

For myself, I would rather accept it as part of the strange magic of the East.



# Devil Dancing In Ceylon

By DR. B. GUNAWARDENA, F. R. C.

*As a medical practitioner in Colombo, Ceylon, Dr. Gunawardena has had frequent contact with the varying forms of superstition, which the government is earnestly attempting to suppress. Long a student of the psychological factors involved in demonism, Dr. Gunawardena now describes a witch doctor's method of propitiating a particular Demon—Ririyaka. An earlier article dealing with the Water Charming Ceremony appeared in the January, 1961, issue.—EDITOR.*

AMONG a large number of demons who can cause afflictions in man, *Ririyaka* plays a very prominent role. He is depicted as a dreadful blood-thirsty demon, having a monkey's face, and four hands in which he carries a parrot, a cock, a sword, and a human head. He rides a pig. Having discovered him to be responsible for a native's illness, the witch doctor solemnly and respectfully invites him to a feast on an appointed night at the home of the patient.

The manner of proffering the invitation is interesting. A few strands of cotton thread, sufficiently long to go round the neck or the upper arm of the patient, are rubbed against a piece of saffron. (Saffron is a disinfectant and is used in various indigenous medicinal decoctions for increasing the resistance of the patient to infections of various types.)

The thread is then held in the smoke of powdered resin sprinkled over hot cinders. Demons are attracted by the odor of resinous smoke, which also helps the witch doctor to attune with them.

The witch doctor chants certain charms, intoning certain sounds to call the demon, and to add emphasis he puts a knot in the thread. The knot is a point of concentration of the energies of the charms to be distributed through this point to the various spots in the patient's body.

In fact, these knots really act as electrical transformers like the various ganglia of the body. When the charm is finished, the thread has several knots in it, each representing a promise of a particular type made on behalf of the patient to the demon.

Still chanting, the witch doctor now ties the thread round the neck, the up-

per arm, or even round the waist of the patient, who must wear it until the whole ceremony of the devil's feast is over. Once this ceremony is finished, the promises will have to be kept and the invitation to the demon fulfilled.

Preparations necessary for the fulfillment of the vow make a busy period for all concerned—the witch doctor, the friends and relatives of the patient, and the neighbors.

On the morning of the supper night, a special enclosure is built for the worthy guest, the demon. Its location is such that from it the patient—who has to participate in the whole night-long ceremony—can be seen on the veranda of the house.

Stakes are placed at measured intervals in the compound and the space between is covered with young tender plantain tree trunks to form walls. Decorations are made with young and tender coconut leaves, and mythical pictures of the various activities of the demon are cut out from habarala leaves, rubbed in coconut oil, and pasted on the walls of the building.

Miniature stools made from sticks and decorated are fixed onto the corners of the house meant for the demon. On them are placed baskets containing the demon's supper—fried green peas, grains, fried skins, fruits, an egg, a cock bird alive, pieces of roasted meat, and even a king coconut.

The building is also decorated with various kinds of flowers, mainly coconut flowers, and torches are prepared to light the scene. A smaller structure beside the one for the guest is made for the witch doctor, who must change costumes often for his various dances.

On the appointed night, the ceremony starts at about six in the evening and may go on uninterruptedly for



twelve hours or more. One or more drummers give rhythm to the dancing, and the witch doctor in suitable garments, with bells on his ankles, mounts the structure when everything is ready for the supper.

He carries lighted torches in his hands and from time to time during his dancing, he throws powdered resin onto the torches to attract the demon. When the demon ultimately comes and partakes of the supper prepared for him, he is appealed to leave without causing any more harm to the patient.

Satisfied with the supper, the demon, more often than not, promises to leave the patient alone. If at times he becomes adamant and refuses to leave, the witch doctor deceives him as follows: He is made to believe that the patient is dead, and that there is no need to trouble him any more. A

dummy is placed on a bier made of sticks and tender coconut leaves, and carried shoulder high by the weeping and shouting relatives of the patient. Thus a faked funeral procession is taken towards a cemetery. There the effigy and the bier are left, and the mourners return. The demon is deceived and leaves the patient.

As a last resort, if this ruse fails and the demon discovers the attempted deceit, the witch doctor appeals to Buddha and King Vesamuni. This is a very elaborate ritual and for it the witch doctor uses all types of masks of deities and at times even takes the form of King Vesamuni. This part of the ritual, if it has to be performed, takes place past midnight, and a gorgeous scene it is.

At its completion, however, the demon is always appeased.





**Does Self survive death?**

*a Gift To You*

**WHEN SOUL AND BODY PART IS SELF EXTINGUISHED LIKE A SNUFFED-OUT CANDLE FLAME?**

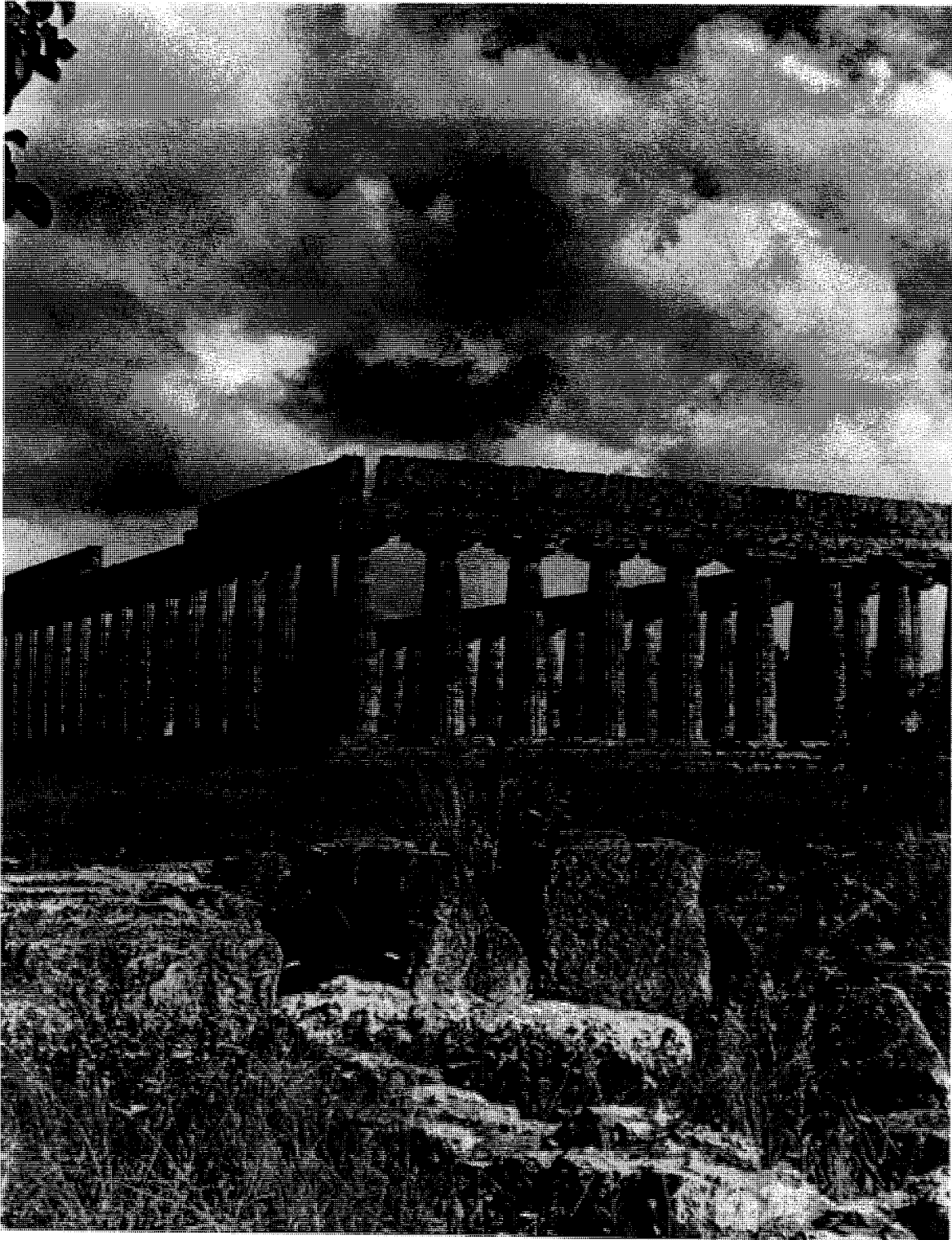
A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. **BUT ARE THESE PROOFS?** Are there any facts which actually support the doctrine of immortality?

**The ROSICRUCIAN DIGEST**

**San Jose • California • U. S. A.**

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

*The  
Rosicrucian  
Digest  
August  
1961*



### LOST GLORY

This Greek Temple of the 6th Century, B. C., stands in Paestum, Southern Italy. It is the oldest temple still standing in that country. It is erroneously known as "The Basilica." The proportions and configuration of the columns truly reflect the architectural glory of the archaic era in which it was built.

*(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,  
Switzerland, Sweden, and Africa.

(INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the London Administrative Office, 25 Garrick Street, London W. C. 2.)

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Fresno: Jacob Boehme Chapter.  
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San Luis Obispo: San Luis Obispo Pronaos.  
Santa Cruz: Santa Cruz Pronaos.  
Santa Rosa: Santa Rosa Pronaos.  
Vallejo: Vallejo Pronaos.  
Van Nuys: Van Nuys Chapter.  
Ventura: Ventura Pronaos.  
Whittier: Whittier Chapter.

## COLORADO

Denver: Rocky Mountain Chapter.

## CONNECTICUT

Bridgeport: Bridgeport Pronaos.  
Hartford: Hartford Pronaos.

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Youngstown: Youngstown Chapter.

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Guayama: Guayama Pronaos.  
Mayaguez: Mayaguez Pronaos.  
Ponce: Ponce Chapter.  
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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

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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)



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**ALGERIA**

Algiers: Pax Algeria Pronaos.  
Oran: Harmony Chapter.

**ARGENTINA**

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

**AUSTRALIA**

Adelaide: Light Chapter.  
Brisbane: Brisbane Chapter.  
Melbourne: Harmony Chapter.  
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Perth: Lemuria Pronaos  
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Belo Horizonte: Pronaos Belo Horizonte.  
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Curitiba: Chapter Mestre Moria.  
Niteroi: Pronaos Niteroi.  
Porto Alegre: Thales de Mileto Pronaos.  
Recife: Pronaos Recife.  
Rio de Janeiro: Rio de Janeiro Lodge.  
Santos: Pronaos de Santos.  
São Paulo: São Paulo Lodge.

**BRITISH GUIANA**

Georgetown: Georgetown Pronaos.

**CAMEROON**

Donala: 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.

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

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San José: Camaquire Chapter.

**CUBA**

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Ciego de Avila: Menfis Chapter.  
Cienfuegos: Cienfuegos 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.  
Santa Ana: Vida Amor Luz Pronaos.

**ENGLAND**

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Brighton: Brighton Pronaos  
Ipswich: Ipswich Pronaos.  
Leeds: Joseph Priestley Chapter.  
Liverpool: Pythagoras Chapter.  
London: Francis Bacon Chapter.  
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Manchester: John Dalton Chapter.  
Nelson: Nelson Pronaos.  
Newcastle-on-Tyne: Newcastle-on-Tyne Pronaos.  
Nottingham: Byron Chapter.

**FEDERATED WEST INDIES**

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

**FRANCE**

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

**FRENCH EQUATORIAL AFRICA**

Fort-Lamy, Tchad: Copernic Pronaos.

(Directory Continued on Next Page)

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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.

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Accra: Accra Pronaos.  
 Kumasi: Kumasi Pronaos.

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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**

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 Tananarive: Diamant Pronaos.

**MALAYA**

Singapore: Singapore Chapter.

**MEXICO**

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 Juarez, Chih.: Juarez Pronaos.  
 Matamoros, Tamps.: Aristotle Pronaos.  
 Mexicali, B. C.: Mexicali Pronaos.  
 Mexico, D. F.:\* Quetzalcoatl Lodge.  
 Monclova, Coah.: Monclova Pronaos.  
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 Nueva Rosita, Coah.: Rosita Pronaos.  
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 Puebla, Pue.: Tonatiuh Pronaos.  
 Tampico, Tamps.: Tampico Chapter.  
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 Hastings: Hastings Pronaos.  
 Wanganui: Wanganui Pronaos.  
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Enugu: Kroomata Chapter.  
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 Jos: Jos Pronaos.  
 Kaduna: Morning Light Chapter.  
 Kano: Empedocles Chapter.  
 Lagos: Isis Chapter.  
 Onitsha: Onitsha Pronaos.  
 Port Harcourt: Thales Chapter.  
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 Zaria: Zaria Pronaos.

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 Panama: Panama Chapter.

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**REPUBLIC OF IVORY COAST**

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

**REPUBLIC OF TOGO**

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**SCOTLAND**

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 Johannesburg, Transvaal: Southern Cross Chapter.  
 Pretoria, Transvaal: Pretoria Pronaos.

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 Gothenbourg: Gothenbourg Chapter.  
 Malmö: Heliopolis Chapter.  
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 Valencia, Carabobo: Valividar Chapter.  
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(\*Initiations are performed.)

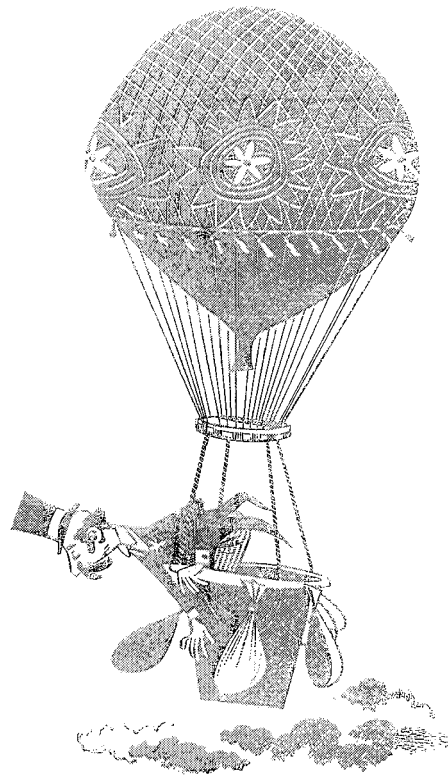
**Latin-American Division**

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

# Along Civilization's Trail

**A** DIP AND A SPLASH—Although not uniquely a modern day mania, abstraction in art and design continues to plague the lover of traditional art forms. The plague seems to be not so much in abstraction itself, but in the efforts of more and more art groups to sell the public a *bill of goods* on something that is essentially an emotional outlet on the part of would-be artists who have neither the talent nor the inclination to become true craftsmen. This trend is as much a plague to true artists working with abstractions as it is to those working with traditional or representational art forms.

Abstraction can convey beauty, meaning, and depth in its own right, as the modern trend in architecture and interior decoration so amply demonstrates. What really proves irksome are the all-too-frequent exhibits of *dips and splashes* that circulate art galleries today. Even these, if passing for what they are, could be tolerated as a parent nods his approval at his infant's first crayon strokes. If properly labeled "Yellow Blob with Red and Black Smears on Purple Swishes," one could even smile at the honesty and intent of the executioner. But when it's labeled, "Romance at Sunset," and re-

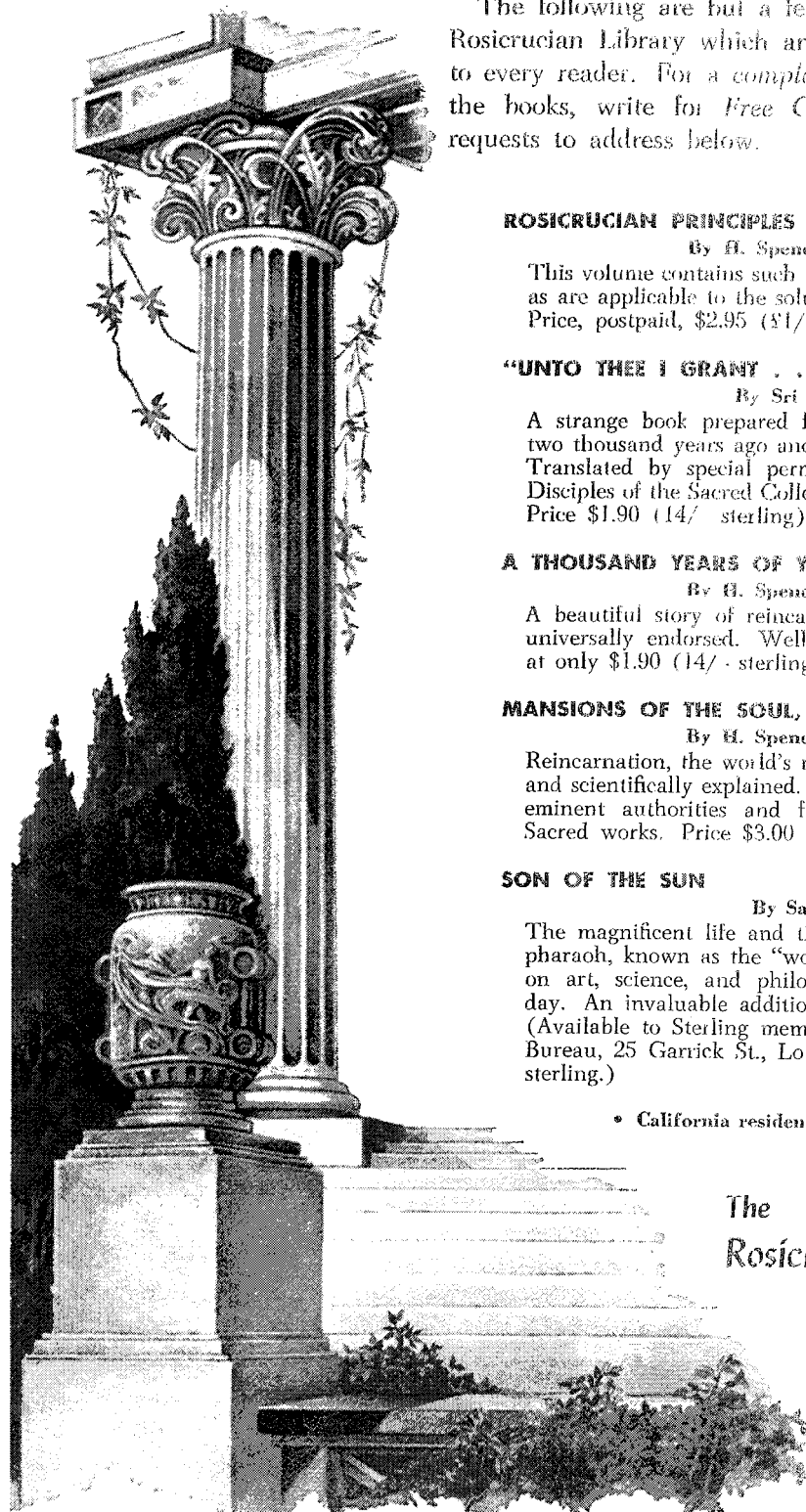


ceives the raves of art critics, one wonders who's fooling who—and how long the fooling will last.

**OUR ANIMAL FRIENDS**—Humane consideration of animal life has reached the realm of the poor sea lobsters who most often are *boiled alive*. Dr. Gordon Gunter of Texas Game and Fish Commission, according to a *Science News Letter* report, has devised a means of anesthetizing the creatures before they are subjected to boiling water temperatures. This may seem far gone to the blunt realists who leave no room for sentiment in the matter of foodstuffs and research, but there is more than sentiment in this. In man's humane treatment of other forms of life is reflected a true reverence for life which depicts his own stage of development, *along civilization's trail*.

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