

ROSIERUCIAN DIGEST

NOVEMBER
1962

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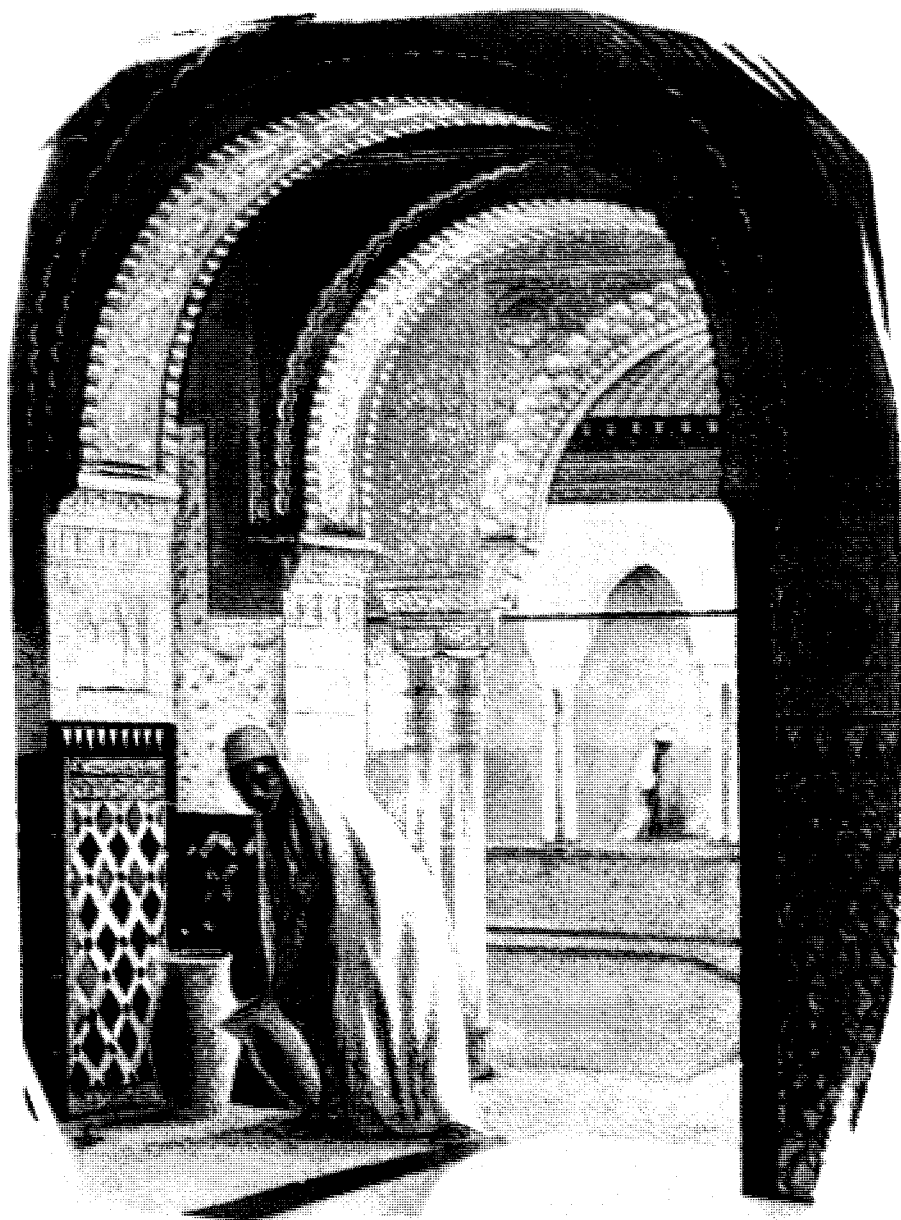
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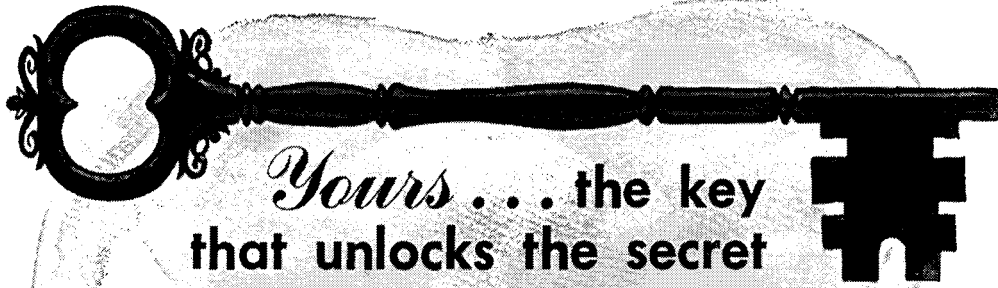
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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Volume XL

NOVEMBER, 1962

No. 11

Splendors of the East.....	Cover
Where Dead Sea Scrolls Were Found (Frontispiece).....	401
Thought of the Month: What Is Spirituality?.....	404
Akhnaton and the Space Age.....	409
Bergson Defines Time.....	412
The Rays of Luna.....	414
"I Like It Not . . ."	416
Cathedral Contacts: The Abundance About Us.....	417
Medifocus	418
What About An Ether?.....	419
The Restlessness of Man.....	424
"Dear Editor": These things I know.....	425
Home	426
Little Lower Than the Angels.....	427
Character Building	430
Is Man Individually Responsible?.....	433
Rosicrucian Activities Around the World.....	435
Archeologists at Shechem (Illustration).....	437
World-Wide Directory	438

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The Purpose of the Rosicrucian Order

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

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THOUGHT OF THE MONTH

By THE EMPEROR

WHAT IS SPIRITUALITY?

FOR CENTURIES, in all civilized lands spirituality has been expounded as the highest attainment possible for man. Many formal religions and systems of moral philosophy have advocated that the only value of this life is a preparation for spirituality. Something so universally recommended for mankind should have, it would seem, a universal meaning.

Actually, however, we find that there is little agreement as to just what spirituality is. Is it something positive which men add to themselves? Or is it negative, a kind of purgation, a catharsis, a ridding themselves of what is unwanted or unneeded? What must men *do* or *become* to be spiritual?

Spirituality embodies the word *spirit*. What is spirit? Is it a kind of substance, an external entity, for which men must search? Once spirit is found or discovered, how does it become a property of man's being? On the other hand, if spirit is not a thing, is it a state that one reaches or somehow enters into?

Certainly, if spirituality is to be attained, if it is to be striven for, then it should be rationally approached. Men first should know whether spirituality is to be acquired or whether it is a matter of development. Perhaps the oft-lamented lack of spirituality in the modern world is due to this mystery which surrounds it.

The notion of spirit seems to have stemmed from man's conception that he is a dual being. With the development of the human sense of awareness, there is more than a realization by man of the person on the one hand and the world on the other. Things do not just exist to man; they also seem to have particular qualities and functions.

There is a sameness about many things that persist: Trees always have qualities which distinguish them from stones, and stones always have charac-

teristics different from rivers and streams. There is, it was conceded, something that dwells within these things and, whatever it is, it compels the form and qualities which they always exhibit. This is thought to be a force, an intangible substance, which motivates the things of the world.

Modern anthropological research clearly reveals that primitive man considered himself no exception: He felt that there was something that resided within him, something that at times should be placated. It was something that perhaps should be appealed to or even cajoled. If we reflect a moment, it is not strange that man should have arrived at such a notion. Even today we are ignorant of the cause and the nature of many of our mental and bodily functions. We cannot even adequately explain our emotions.

Primitive men, in their greater ignorance of their feelings and emotions, attributed them to an intuitive force or entity, a spirit, if you will, that invaded or dwelt within them. During sleep, these spirits wander; they step out of the body and have a variety of experiences, returning again to the body before the awakening. This, of course, we would say is dreaming.

The Breath

But what is this spirit which moves in things and in men? The origin of the word throws light upon what men thought it to be. The Hebrew word *ruah* was translated into English as spirit. It has a Semitic root and significance related to the words, *breath*, *blow*, and *wind*.

In the early Hebraic teachings, men were said to become living beings by direct inbreathing. We find, in fact, in Genesis, Chapter 2, Verse 7: "And the Lord God formed man of the dust of the ground and breathed into his nostrils

*The
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the breath of life; and man became a living soul." At death, this *ruah*, this *spirit*, was then said to return to God.

Breath is often the visible indication of man's stronger emotions; therefore, *ruah* or breath is thought to express the inner life or being of man. We know, for example, that anger and grief cause heavy, labored breathing. The nostrils seem to dilate. Taken as an example of man's inner life and the functioning of *ruah* or spirit, the more evident this apparent animation, the more powerful the spirit was thought to be. Among primitive peoples, the spirit of grass was thought to be far less powerful than that of a roaring stream.

At first, the spirit that was thought to dwell in man was not necessarily associated with any moral values. It was not evaluated in terms of being either good or evil, or as being possessed of any cardinal virtue. Rather, the spirit was referred to as that which is omnipotent and infinite. It alluded to those qualities which surpassed the limitations of men.

Thales, Greek philosopher of the sixth century, B. C., declared that the world was full of gods or spirits. By gods, Thales meant not moral beings but an infinite eternal power or force that gave the world its particular forms and qualities. In fact, this was the early meaning of the gods among the Greeks, that is, an infinite, all-embracing power.

Loosely allied with the belief in spirit which existed in things, is the doctrine of *immortality*. How did the idea of immortality arise? Is any one person to be credited with the origin of it? Sir James George Frazer, eminent ethnologist, says with reference to immortality: "There is no race of men known to us which has not pondered the mystery and arrived at some conclusion to which it more or less confidently adheres."

Immortality is the assumption of the permanence of existence, but it does not always imply the survival of the conscious personality as distinct from the body itself as we ordinarily think of immortality. Death was as obvious to primitive man as it is to civilized man today. He also recognized the fact of the disintegration and change of the

body at death. He noted that the body is evanescent and transitory but the spirit, the motivating force, the emotional, the presumed inner being, was as invisible as the wind.

The Spirit Indestructible

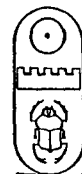
There was nothing to indicate that this inner spirit or being was destructible, and since to many people this inner spirit was related to breath, it was thought merely to pass out of the body at death in the same manner in which it entered. This spirit survived; it was thought to be immortal, a kind of indestructible substance. That which is indestructible is eternal. We have said that the qualities of infinite and eternal have always been associated with spirit.

Primitive man also often considered his own shadow or the reflection of his image to be his spirit. This reflection was presumed to live on, and the spirit was thought to be immortal as the image in the brain of another person. The fact that one could dream of some person who had died and whose body had disintegrated, and yet be able to recall his image, engendered the idea that the spirit must be immortal because the image persisted in the mind of another.

Psychologically, man is conditioned to the idea that he survives death. There just needs to be, for the average person, some experience in his daily living that seems to support this intuitive impression. The vitalistic and biological urge to live is deeply rooted in the subconscious mind. Most of our conscious actions are directed toward the living and enjoyment of life.

Death or impermanence is the very antithesis of this impulse to live. Each of us psychologically opposes any suggestion that death is the end. To the simple mind, living a continuous life somewhere is the natural state; it is taken matter-of-factly. Man, therefore, is inclined to accept any circumstances or conditions that appear to support this intuitive notion of immortality.

With the belief in immortality, there also arises the question of the habitat or the whereabouts of spirit or soul after death. The spirit is thought to live in another world quite apart from this one, a world that is not visible to mortal eyes. But to most people, even in our



present times, this other world is quite a substantial one. It has qualities, in their minds at least, that are quite tangible.

The Babylonians thought the other world was a dismal and dark place, and the Greeks thought of it as a shadowy existence. But Judaic and Christian theology conceived it as a place of great splendor and beauty. Why should men experience conditions after death which are extremes of this life? Why must the next world be one of great suffering or ecstatic happiness? The answer to this is that man gradually conceived the next life as one of either punishment or reward for his behavior here.

A Preparatory State

With the gradual development of formal religion, life on this earth was interpreted as a preparation for future existence. Life here was actually made to assume a secondary importance. It became a kind of preparatory state only. The practice of offerings and sacrifices is an indication of this. Offerings were originally gifts exchanged with the gods or spirits of the next world.

In consideration of these gifts, the spirits would bestow blessings upon mankind. Sacrifices, however, are principally a display of humility. Sacrifices are man's attempt at a reconciliation with the great spirit of the next world for some offense he believes he has committed against it here.

Men are very conscious of their offenses against each other. They want to be certain that similar offenses are not committed by them against their deities or gods. If they are committed, they want to be certain that in some manner they can atone for them. What is the basis of these offenses which all men recognize? There are two general kinds.

First, there are those things which man has found to be disadvantageous to the society or group of which he is a part. The taking of human life, under certain conditions, for example, is repugnant to all races. The theft of another's personal weapons and utensils, which are necessary for a livelihood, is another social offense recognized by almost all primitive peoples. As offenses, these taboos obviously arise from the

individual's consciousness or need of personal security and well-being.

There is another group of offenses which has a more subtle and mysterious cause. Man's consciousness of these causes is more gradually developed. They are those things, those acts, which come to offend man's extended self-consciousness. With growing sensitivity, man extends toward others his own feelings. Psychologically, we call this *empathy*.

It means that sympathetically we feel the hurt and cruelty imposed on others as if it were a hurt to ourselves. We popularly call this a sense of *justice*. The fact is that our personal self-awareness, the realization of our own being, has been so extended that it sympathetically includes others as though they were ourselves.

In the tombs of the Fourth Dynasty of Egypt, an official left a very impressive inscription which shows that as long as four thousand years ago men extended their self-interest to include others. The inscription reads in part: "I gave bread to all the hungry; I clothed him who was naked therein; I never oppressed one in possession of his property." Another tomb inscription of the same period reads: "Never have I done aught of violence toward any person."

Good, then, has come from our having an inner sense of restriction. Good is a happiness not to be enjoyed at the expense of other men. Good is something felt within and thus it became attributed to the thing called *spirit*. This, then, was the beginning of the sense of morality. It was the beginning of what men call *conscience*.

Conscience is an innate desire to belong. It is the desire to be one with what men conceive to be the supernatural force of good and of right that is operating through them. But good is always reflected in what is advantageous to the society in which man lives. It is not just something we feel but it is objectively reflected in certain behavior.

Subconsciously, man wants to live sympathetically and in cooperation with his fellows. Consciously, he tries to find some grounds for behavior that represents those feelings which he has. The behavior, then, becomes the moral

code by which men live. If the code is first spoken or written by a religious founder, then it is assumed to be divine in nature. The important factor is that the impulsation toward harmony in human relations is attributed to superhuman influence. Further, this impulsation is thought to flow from within man.

A problem with which man has struggled for centuries and still does, is how he may know just what the divine wishes are. Can man be sure that he understands the impressions that he has from within? Simply put, what means of communication has man with what he considers to be the supernatural?

The crudity of the early theology only added to the complexity of this problem of communication with the divine. Theology taught that the inner spirit of man or the soul was a divine segment, but this segment, it was thought, was detached or broken off from its divine cause. Further, this divine segment or soul was easily corruptible, if not even destructible.

In effect, some prominent religious dogma proclaimed that man is incapable of direct communication with God. Man's soul, his spirit, is made to appear like a receiver but not a transmitter: He may receive messages from the divine source, but he has no assurance that he is able to transmit communications to it.

Certain theology relates that only a specialist, such as a shaman or priest, can accomplish this feat. These specialists are thought to possess powers to act as intermediaries between man and the great spirit. Priests were thought to interpret the divine edicts in terms of normal human conduct.

The Gnostics

The ancient gnostics, who were rivals of Christianity, held that the soul of man had fallen from its original divine estate. They said that the soul had been one with the divine; then there had come about a division in the Cosmic into higher and lower orders. The physical world was of the lowest order and was said to be intrinsically evil.

Man was created out of the world substance and, therefore, there were various stages between the world and

the highest order. These were called *aeons*. It was related in gnosticism that the soul of man had to ascend up these aeons for redemption. If the soul did not ascend, it was permanently lost and without any means of communication with its divine source.

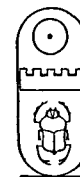
The later Neoplatonic philosophers had a similar doctrine. They said there was a *pleroma*, or fullness, of divine goodness and this divine goodness emanated downward like rays; but the farther the rays emanated from their source, the less divine and perfect they were. At the lower end of these rays, they said, were the body and the soul of man.

This soul of man was obliged, according to these Neoplatonic doctrines, to climb upward again, ascending like rays of light to enter the sun. When it returned again to the fullness of the divine, it would be purified. So it can be seen that in these doctrines, man's soul was conceived as corruptible and poised between absolute destruction on one hand and a potential perfection on the other.

Now, let us take an entirely different approach to the question of what spirituality is. There are other men who have thought that there is a *world soul*. They conceive this world soul as a universal intelligence which permeates all things. It is a vital force which manifests as a natural force underlying the physical universe. But this world soul is also energy that animates all living things. In the *Upanishads*, the ancient Vedic literature of India, we are told that there is but one reality, *atman*. *Atman* is defined as the universal self, "whose essence is infinite, the all-working, all-wishing, all-smelling, all-lasting one that embraceth the Universe."

To the ancient stoics of Greece, there was an omnipotent, semi-personal mind in the universe. This mind was said to be the soul of the universe. The physical *universe* was its body. The reason and power of this world soul were declared to be immanent in *all* things. Plato also proclaimed in various ways that there is an uncreated, moving, ever-changing but eternal intelligence. This intelligence, he declared, also infused the mind of man. The mind of man was declared to be of it and in it.

Plotinus, a Greek philosopher of the



third century, said: God is not external to anyone but is present within all things." Abu Said, Mohammedan mystic, wrote: "Nothing really exists but the divine essence with its creative and creaturely modes of being." In more modern times, Henri Bergson declared that there is a vital impulse which underlies the physical universe. It is a creative impulse, which Bergson identified with God, but not a personal deity, and he declared that this vital impulse operates in man and in all things.

A World Soul

To most believers in it, a world soul is neither good nor evil in the sense that man thinks of such because, after all, for something to be conceived as good, there would also need to be conceived its opposite and this opposite would have to be thought of as having actual or probable defects or deficiencies.

Theology has long considered the material world as basically corrupt. But those who believe in a world soul affirm that matter, regardless of its purpose or how it functions, is nevertheless always in conformity with the world soul of which it is a part. Every physical phenomenon is a direct function of the vital force and consciousness of the world soul.

Living matter, however, is not completely nor exclusively under the direction of the consciousness of the world soul. In such a being as man, this universal consciousness of the world soul is directed into various channels or levels of response. Man thus becomes aware of other forces of nature. In other words, besides his own self, man is also influenced by the other phenomena of the world soul.

Consequently, with his reasoning, man comes figuratively to draw a median line through his consciousness. On one side of this figurative line are the internal sensations he has of himself. On the other side of the line is what man terms the external, the natural and physical world. Man, then, comes to make a comparison between the two different classes of sensations and experiences which he has.

He evaluates these different states of consciousness, and this evaluation results in his moral sense and notions. He weighs the inner inclinations or im-

pulses against the external influences and motivations. The mystical pantheist is one who realizes that the various levels of consciousness are all of the one world soul.

Such a mystic tries to integrate and to comprehend objectively the relation between these levels of his consciousness. He assigns neither good nor evil exclusively to any one aspect of his consciousness. To the mystical pantheist, each level of consciousness is like a rung of a ladder, each rung contributing to the whole ladder, no rung less or more important than another.

This mystical pantheist does not abhor nor does he deny the experiences on any level of his consciousness. He knows that the objective and subjective states have their place in his mortal existence. But this mystic also realizes that these states are not sufficient. Only by embracing the full essence of the world soul in his being can he gain a more satisfying understanding and mastery of life.

In his meditation, the mystic comes to receive such illumination. This illumination is not just a blind conformity such as that of the atom responding to the force of attraction and repulsion. Rather, this illumination brings about a conscious selection and direction of life in harmony with the world soul.

Spirituality, then, begins with the becoming aware of our whole self. Further, it is a conformity and agreement with this cosmic spirit within us. It is a dependence upon our own cosmic communication. As Gautama Buddha said: "To depend on others for salvation is negative; but depending on one's self is positive."

This does not mean that each of us shall go the way of his own interpretation. All recognized established human conduct which perfects each aspect of man's nature and brings him into harmony with the whole is an enlightened kind of conduct, and all such must be preserved, no matter how it originated.

Collectively, good health, the development of our intelligence, the seeking of pleasures which do not deplete the body or mind, and an exalted desire to experience more of infinity, these things are spiritual. In effect, they constitute spirituality. No religion or philosophy can offer more.

DR. FRED GLADSTONE BRATTON

Akhnaton and The Space Age

Hero of thought, he influenced world history more than most heroes of action. His life and teachings made him different in kind from all other kings and thinkers of the ancient world.

AKHNATON, the heretic Pharaoh of the fourteenth century, B.C., might have been the founder of a lasting religious movement—the first monotheistic religion—but *the times were not ripe*. The man was ready for history, but history was not ready for the man.

Akhnaton's reform died with him. He himself remains a prophet, the first in history and one of the greatest. Like all real prophets, he failed, at least in the eyes of his contemporaries: A prophet appeals to the ages rather than to an age.

Akhnaton made a direct leap over the usual long evolutionary process of thought to a cosmic theism that can be seen as a prototype of the best modern theistic theology. He recognized the vast creative force of the sun as a symbol of deity. Aton was the source of all energy, the primal power behind all things, a formless essence, an intelligence permeating the universe.

This was man's first attempt to define God in intangible terms and idealistic qualities—a conception of God vastly superior to the anthropomorphisms of the later Western religions. Akhnaton's God was both transcendent and imma-

From *The First Heretic* by Fred Gladstone Bratton (Beacon Press, Boston, \$4.95).

Chairman of the Department of Biblical Literature, Springfield College, Springfield, Mass., Dr. Bratton has done graduate work in Boston and Harvard Universities as well as in the University of Berlin. To him, Akhnaton represents a great divide in the history of Egyptian culture.



AKHNATON

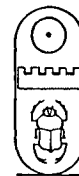
From the statue in the Rosicrucian Egyptian, Oriental Museum

nent—original causation and continuous presence. His religion was not only monotheistic but universalistic: God was the “father *and* mother” of all creation, the guiding spirit of the universe.

There have been few individuals in history who have seen religion as a dedication to ideal ends and ultimate principles, as a progressive realization of truth rather than a closed system of revelation, as a high way of living rather than an orthodox way of believing. One of these was this philosopher-king whose motto was “Living in Truth.”

The Meaning of Maat

A thousand years before Akhnaton, the Egyptians had found a term which summed up for them all that was highest and best in human life. It was the



word *Maat*, which stood for righteousness, justice, and truth. In the Old Kingdom, the word also referred to national order under the dominion of the sun-god.

It signified the enduring state, organized under the god-king. With Akhnaton, *Maat* came to denote the moral order, the realm of universal values under God. It was this cosmic principle that produced the Amarna monotheism, or solar monism.

Akhnaton's motto "Living in Truth" (*Maat*) referred to the rightness of things in the world of nature as well as to justice and truth in human life. The Amarna revolution in art can be understood only in the light of this principle, which, for the king and his artists, meant fidelity to the natural world and to human life, the depiction of nature and the human form faithfully and in accordance with life as one finds it.

The king regularly appended the words "Living in Truth" to his name on all official documents and on state monuments. The Hymn to Aton is an expression of the cosmic order under one God:

*How manifold are thy works!
They are hidden before men.
O sole God, beside whom there is
no other,
Thou didst create the earth accord-
ing to thy heart,
Though thou art far away, thy rays
are upon the earth;
Though thou art in the faces of men,
thy footsteps are unseen.
O Aton, living forever,
Thou hast made the distant sky to
rise therein,
In order to behold all that thou hast
made;
Myriads of life are in thee to sustain
all alive.
Shining in thy form as living Aton,
Thou makest millions of forms
Through thyself alone; all eyes see
thee before them,
For thou art Aton of the day over
the earth.
When thou hast gone away,
And all men whose faces thou hast
fashioned
Have fallen asleep, so that no one
seeth that which thou hast made,
Thou art still in my heart.*

The concept of an immanent God within the soul of man and man as an instance of Universal Being is the point at which Akhnaton's metaphysics coincides with the best in the Hindu and Greek traditions. The connotation of cosmic harmony found in *Maat* resembles the Vedantic *Ananda*, which is equated with the Ultimate Reality or inner universal harmony.

The Symbol of Life

The idea of God bestowing his blessings upon his creatures is represented most graphically in the Amarna paintings and reliefs which portray the solar disk, from which descend long rays terminating in human hands which hold the *Ankh* or sign of life. Such a symbol suggests the power of deity in the affairs of men through the life-giving rays of the disk.

In so picturing the deity, Akhnaton broke from the anthropomorphic, as well as from the totally transcendent conception of God, to formulate the more profound idea of God's immanence, an idea which characterized modern liberal theology in the West following Schleiermacher, but which unfortunately has been rejected by new schools of orthodoxy.

One of the most conspicuous elements in the religion of Akhnaton is the joy of life, the sheer delight in God's creation. Here was a poet finding God in the contemplation of nature, in the enjoyment of sunshine, and in the simple life. God is the loving Father who caused the birds to flutter in their marshes, the sheep to dance in the fields, and the fish to leap in the river.

Such an elemental appreciation of nature has characterized all creative periods of history—the Golden Age of Greece, the Italian Renaissance, the Romantic Era in England, and the Concord Period of American letters. The feeling of ecstasy and rapture in being a part of life, the *joie de vivre*, so prominent in the Amarna hymns, recalls a line of Browning: "How good is man's life, the mere living."

The criterion for prophetic genius is timelessness or contemporaneousness. Akhnaton's universalism is not only challenging, but it is imperative in this shrunken world of the Space Age. Our

civilization demands such a world outlook for survival.

Only a cosmic and universal faith can raise mankind above the particularisms of the cults which divide men into rival religious camps. Only a common faith in a true monotheism and its moral imperative can unite the people of the earth on a supra-sectarian level. To stay below that level is to rest content with the shibboleths and intolerance of tribal religion.

The cosmic religion of Akhnaton has much to say to a generation that lives between two worlds, the one dead and the other powerless to be born; a generation that reaches for the moon but has not learned to live in a civilized manner on the earth. Indeed, with the advance of the Space Age and our increasing knowledge about other worlds, one should expect some theological revision in the near future.

The Issue Stated

The issue boils down to this: Is God the God of this planet only or is He a Cosmic Consciousness? Is He a tribal deity or a universal reality? Is He interested in revealing Himself only at a certain point in time, at a certain place, through a certain man? Is God concerned only with Christian history?

Christian theology is anachronistic. If theologians were to take seriously the findings of comparative religion, the history of religions, the facts of history and human reason, they would have to make drastic changes in their ideas of God, man, and the universe. The age into which we are rapidly moving will compel a reappraisal of the theological pattern of the Christian Church.

Christian theology, ignoring the implications of the Copernican theory, continues to maintain that the earth is the focal center of creation and the sole object of God's concern. The heliocen-

tric theory, for that matter, is no longer an adequate statement in view of our knowledge of the *multiverse*, in which the solar system is a mere speck of dust.

Our ideology still includes the old Semitic myth of the origin of life and the fall of man. It may well be that the earth is not the only planet that sustains life. It is entirely possible that many solar systems have conditions the same or similar to those found on our earth. Can we therefore consider ourselves unique? Perhaps the recognition of the cosmic immensities will force us to outgrow our theological provincialism and our suicidal national rivalries.

The fact is that we can no longer get along with the God of primitive cosmology or an anthropomorphic deity who deliberately intervenes in the process of earthly history. No longer can we hold to our theological views as a special and unique revelation when the same views are held in every other religion, ancient and modern.

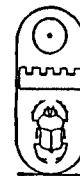
We are struggling toward a world civilization and some day chauvinistic sectarianism will be as outmoded as chauvinistic nationalism. We can no longer rub shoulders with other cultures and still claim to have the final or the only religion. Instead of insisting on our theological particularisms, we shall unite with others on a supra-sectarian plane—the plane of spiritual and moral values.

The Space Age will teach us—if we did not know it before—that God is not found in “far-off realms of space” or “heights of upper air,” but in the soul of man. It is this simple but profound truth that might serve as common ground for East and West. The findings of the new era may help us to grow up metaphysically, to abandon our ethnocentric and geocentric theology, to substitute a spiritual religion for a physical one, and to find the God “in whom we live, move, and have our being.”



Eternity is Thine emanation. Thou Thyself art alone, but there are millions of powers of life in Thee to make Thy creatures live. Buds burst into flower, the plants that grow on waste lands send up shoots at Thy rising.

—AKHNATON



PETER A. WARNER, B.A., L'ÈS L., F.I.L.

Bergson Defines Time

*"the continuous progress of the
past gnawing into the future."*

Henri Bergson [1859-1941], teacher and lecturer, was for forty years professor at the Collège de France. One of the most stimulating of modern philosophers, his manner of presentation made old ideas startlingly new. He was Nobel Prize winner at 68.

PHILOSOPHERS QUESTION themselves on all important aspects of the world. This self-questioning implies reflection—turning inward from the object to the subject.

In keeping with his own definition of a philosopher, Henri Bergson tries to rephrase or reset a fundamental problem. Like Socrates and the best of the others, he sets about the problem of explaining existence from zero. He endeavors to approach it with new eyes, in a new light. For him, a problem once well defined is solved. The real difficulty lies in setting the right problem.

Socrates had already suggested the answer in his exhortation, "Know Thyself," and Descartes in his "Self-Awareness." Bergson, in agreement, regards philosophy primarily as a method rather than a doctrine. It is by tackling Time, Memory, Intuition, that he makes his fresh approach.

The initial question is: "What can modern psychology and pathology teach on the old question of the relation between matter and mind?" His immediate conclusion is: nothing, without turning first to the problem of memory.

For the disciples of Descartes, mind and nature were set against each other in such a way that for philosophical enquiry the problem was how could there possibly be *any* commerce between

them! The conventional answer was that mind made contact with matter through certain media called *ideas*.

Ideas acted as a currency, whereby it became possible to effect transactions between the subjective and objective planes. In short, the problem of knowledge was one of exchange. To Bergson, however, there were complications arising from this theory of knowledge, and he was intent on avoiding them.

He makes the point that this whole "picture" of the relation between nature and mind rests on a spatial metaphor. If you place mind *here* and nature *there*, leaving an abyss between, you have already made it impossible to establish a link of communication.

At first sight, the "objective" manner of envisaging the problem might seem the most natural, but Bergson replies that it is so only for the intellect. That is how our intellect works. It *spatialises*—it folds things out flat. It goes round its objects, mapping them from the outside.

It delineates one aspect after another, and then builds a composite "photograph" to represent the whole. Hence the capacity of intellect to perform the most accurate feats of analysis; for what it has constructed from small counters, it can as easily dismantle.

Intellect vs. Intuition

This capacity of intellect to reduce everything to spatial units would suffice for our needs *if the reality with which it is concerned was an inert, static one*. Bergson insists that reality is mobile, and that the process of change is not a mere rearrangement of parts, but a transformation producing true novelty.

Consequently, if we rely purely upon our intellectual faculty, we shall never grasp true reality. We shall gain only a distorted "chessboard" picture of it. In order to apprehend reality and know in the fullest sense by an inner conviction, we must have recourse to *intuition*.

Intuition, for Bergson, is the crowning of intellect. Intuition is "instinct become conscious and disinterested," and intellect the "luminous nucleus" which prepares the way for intuition. The philosopher's task is to grasp the problem internally. This he does by intuition, which is a sympathy or self-identification with the object.

In his *Introduction to Metaphysics*, Bergson compares two ways of knowing: One can circle round an object, or go inside it! The first is the method of knowing externally, and gives rise to the "scientific" method. But a grasp of the Absolute can be had only by the second means, through intuition, in "the sympathy by which we are carried *inside* the object, so as to coincide with its unique and inexpressible essence."

By means of intuition, we plunge into the stream of changing reality and embrace that reality within. For example, to know another means penetrating his mind, "entering into" his enthusiasms and aspirations, and identifying with his attitudes. Moreover, this experience is not confined to the present, but includes past states of mind, both our own and his.

To know, in this sense, involves an interpenetration of our past experience and that of others and its *extension* as a unified whole, accumulating at each moment ever richer experience as a snowball grows.

Seeing the relation to memory here, one might ask: "How is this interpenetration of present and past possible? Does it not presuppose a reversal, however slight, of the time-series?"

That, replies Bergson, depends on what we mean by time, for scientific or "clock-time" bears *no* relation to real change. The time of consciousness (time lived) is quite different from the physicist's time. Whereas the latter consists of separate points and possesses all the characteristics of space, the former is a *duration*, a *fusion* of heterogeneous moments, an indivisible current. It is the product of intellect, which analyzes and splits up reality.

The first is the object of an *immediate* experience, grasped in an act of intuition, when by an inner reflection the mind apprehends its own activity at its very source.

To understand this theory the better, we might take the following example: If the planets traveled at twice their speed, they would follow exactly the

same courses. If their speed was accelerated to an infinite degree so that everything happened simultaneously, the relation between one event and another would be in no way changed. Thus, scientific time is not a characteristic of reality but something that our intellect projects into the world.

Temporal succession is but one example of the way in which our intellect "spatialises" reality in the interests of practical action. If, however, the essence of reality is change, it follows that such real change depends upon a kind of time deeper, older, and more dynamic than scientific time. This deeper *time*, or *duration*, is defined by Bergson as "the continuous progress of the past gnawing into the future."

Duration

Duration is the ever-changing multiplicity of connected states, and above all it is memory "which extends the before into the after and prevents them from being *purely* simultaneously present." *Duration* is the fusion of heterogeneous parts, so constructed that each moment is absorbed in the following one, transforming it and being transformed by it, with the consequent transformation of the whole.

Thus *duration* is the vehicle of perpetual novelty. It is not something that passes by us, but a pulsation within our very being. Indeed, it *is* our very being, for we are ourselves the conscious expression of the *élan vital*, or life-flow, from which the whole universe is ultimately derived.

To think intuitively, therefore, means to think in duration. Intuition is the seizing of this *real time*, or "time lived." The final reality for Bergson is *duration*. Everything, as Heraclitus says, flows.

For further reading:

Makers of the Modern World, Louis Untermeyer, Simon and Schuster, 1955, pp. 281-286.

Henri Bergson, Jacques Chevalier, The Macmillan Co., 1928.

Bergson and His Philosophy, John Alexander Gunn, Methuen & Co., London, 1920.



CYRIL C. TRUBEY

The Rays of Luna

PERHAPS THE MOST spectacular race ever run in the annals of man is the present contest of engineering, mathematics, spaceships, and men. The goal is the moon, a satellite of planet Earth. Those who explore it first will have an advantage over all others, for both power and riches look benignly down upon us from that cold and desolate world after the sun has set.

What does man seek on the Moon? What he already knows is there in those surface streaks running for hundreds of miles over the moon's landscape. Not very wide but extremely vivid, many of these streaks start from craters and course through mountains. They are presumably veins of pitchblende, the primary ore of uranium. Black uranium oxide is the most sought-after mineral in the world.

Seen through telescopes, lunar rays appear much like the veins of pitchblende discovered near Great Bear Lake in Canada. A geologist discovered these when flying over a section of tundra where fire had burned away the covering of reindeer moss and exposed the bare rock surface. Like the rays of Luna, they also cut through metamorphosed sediments and volcanics.

The first astronauts to land on the moon will lay claim to the bared veins of uraninite, and the information will be flashed to Earth and duly recorded. The first spaceship to land man on the moon will not be equipped with wings. It will not need them. It will have taken off from a space platform, an artificial satellite 1000 miles out from our planet.

To bring the Lunar rocket ship down to the moon, the crew will turn the craft so that it will approach tail first. The rocket motors will then be started

and their power used as a braking action to enable the spaceship to descend slowly. A radar altimeter will check the diminishing distance as the ship approaches the land surface. Soon four legs will project rearward from the tail section to make contact with the moon's dusty crust. The ship as it sits on the floor of one of the craters will thus be in position for takeoff.

Expedition members will be exposed to falling meteors as well as atomic radiation, for there is no protecting atmosphere on the moon since there is no air. Temperatures will vary from the boiling point of water to minus 200 degrees Fahrenheit. Earth will appear as a magnificent blue ball about four times the size of the moon as we see it. Mountains on the horizon will loom 18,000 feet high.

The Lunar landscape will indeed be rugged and forbidding, but more feasible for man's activity than the surface of Mercury where tin and lead would soon be liquefied in the heat—or the surface of Jupiter where the ice may be a thousand miles thick.

The satellite space station, whatever its form, will revolve about the Earth every 2 hours at a height of 1000 miles and a speed of a little more than 17,000 miles per hour. The moon-ship will also move at the same rate.

To break out of this path, the pilot will use rocket motors to increase speed: This would accelerate an additional 5000 miles per hour, and the speed of the vehicle would be boosted to 22,000 miles per hour. This "escape velocity" would be enough to send the craft beyond the immediate influence of Earth's gravity field and into a long elliptical curve to the moon.

Precise calculations are required if in four days the space-explorers are to reach their objective 238,000 miles away. The gravitational pull of the Earth is effective for some time and the vehicle will coast on its elliptical course with diminishing velocity until it comes within the gravitational pull of Luna. By the time that feat is accomplished, it is probable that the trip can be shortened to sixty hours.

When spacemen step outside their space station, they will not fall toward the Earth. They will have become individual satellites, moving at the same

*The
Rosicrucian
Digest
November
1962*

speed as the station. In this world of a perfect vacuum the astronauts' movements will become strange and difficult to control. A jump could catapult a man into the void, and his small rocket motor used too freely could perhaps imprison him in a new orbit beyond the reach of the station.

However, the experience of Colonel Glenn as he circled the Earth in a rocket capsule would seem to show that the well-trained astronaut can adapt to the lack of gravity with intelligence and skill. Perhaps the spacemen would be roped together and tied to the apron strings of the mother ship, so to speak.

The world about the projected space station appears as a silent black vault studded with clear, unwinking stars. The sun shines a blinding disk of white light, whereas the moon is in three-dimensional relief.

One of our rocket engineers has visualized a space station in the form of a wheel about 250 feet in diameter, which could be assembled in sections. It would be airtight and capable of being inflated

like a plastic swimming pool—the air pressure inside expected to give it the required rigidity. It could contain a number of pressurized compartments for living quarters, work rooms, and a power plant.

Perhaps the sun could be used for producing electricity, the sunlight being reflected from a mirror extending around the rim of the station and focused on a pipe filled with liquid mercury. The heat would convert the mercury into hot vapor which could spin the turbine to operate a generator. By running pipes from the sunny side to the shady side of the station and back, the mercury could be condensed and vaporized repeatedly.

The wheel would have a giant hub and two spokes connecting the living and working compartments to enable the spacemen to move through them by means of ladders. In the future, it seems, man will be less inclined to consider moonbeams romantically and more for their promise of an inexhaustible supply of atoms for peace.



The most glorious exploits do not always furnish us with the clearest discoveries of virtue or vice in men.

—PLUTARCH



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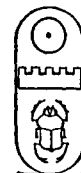
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MILLCENT BANNISTER

"I Like It Not..."

I DENY THE validity of a "vision" that imposes upon us gross forms and distorted images! The surrealist's depiction in nightmarish and unpatterned disorder reflects *his own aberrations*, incorporating no universal actuality. Like finger painting, it should be destroyed once its therapy is accomplished.

Modern art, so-called, presuming to depict the underlying surface of anatomy, to probe and to re-create, ignores the spirit and soul—the divine intangibles. Abstraction is spurious when its aim is to create something new; true art can only reveal that which is. Parts or qualities of things tell nothing except in relation to their source.

I agree with Tolstoy that art's purpose is the transmission of the highest and best feelings to which men have risen. I shudder at a Picasso or a Braque and am reduced to pessimism.

Art should uplift the moral and spiritual nature by revealing an inner truth, but abstract expressionism, or whatever term may be used to describe the tortured product today designated art, does nothing of the kind. Instead, there is engendered the revulsion associated with the abnormal and degenerate.

Art is defined variously, but the "application of skill and taste to production according to aesthetic principles" was once acceptable. New-Age architecture and industrial design sometimes exemplify this in starkly beautiful functional simplicity. That it seems cold, austere, and alien may be the viewer's response to a situation in which he is not yet at home: Nature unclothed, reduced to atoms and molecules, deifies Science, leaving the beholder bereft because the all-encompassing God he knew recedes into a vast impersonality.

Occasionally in sculpture (rarely in painting and music) is a similar application of skill and taste encountered today. Even Science is dethroned: The good and beautiful are vanquished and only chaos remains.

The artist's response to today's world has been one of negation. Glorification of dissonance, disorder, and psychosis repudiates the divine potential in man. The past reveals no grandeur; the future promises nothing. Only a depraved present remains, and that is meaningless.

Such a verdict is unacceptable to me. If ours is a decadent culture, it is so only because eternal verities are obscured. Even so, the enduring art of the past will perpetuate them, and the art of the future will exalt them.

The fallacy that artists belong to an exclusive coterie of intellectuals whose creations are *not* intended to be understood by the unenlightened has been accepted by the naive who view today's offerings with bewilderment and an uneasy sense of inferiority. Some pretend appreciation and prove their pretence by expressing themselves in jargon reserved for the initiated. Culture and snobbishness have become almost synonymous.

Art must speak a universal language that will allow for translation into terms of individual understanding: Mona Lisa's enigmatic smile can stir the most unlettered.

A sardonic humor on the part of the artist would seem to be his only motive for prostituting the noblest mission. "It is through Art," wrote Oscar Wilde, "and through Art only that we can realize our perfection; through Art and Art only that we can shield ourselves from the sordid perils of actual existence."

Having violated his trust (the quickening spirit and prophetic vision of the past become a beatnik philosophy which is no philosophy at all), today's artist is no longer a member of an elite minority serving as civilization's spokesman. The superficial intellectualism he represents can make no lasting contribution to mankind. I protest the deference accorded him, and decry the ignorance of those who mistake falsity for authenticity.

I believe with Emerson that we should abide by our spontaneous impression and have the courage to voice our opinions lest *tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time.*

*The
Rosicrucian
Digest
November
1962*

THE MATERIAL WORLD in which we live supplies such an abundance with which to satisfy our needs and our whims that it is little wonder that the concept of materialism appeals to so many individuals. We take from the earth the fruits of its being. We derive pleasure from the produce that the earth brings forth, and we derive pleasure in dealing with the material itself, forming it into various new shapes and conditions that bring us satisfaction and enjoyment.

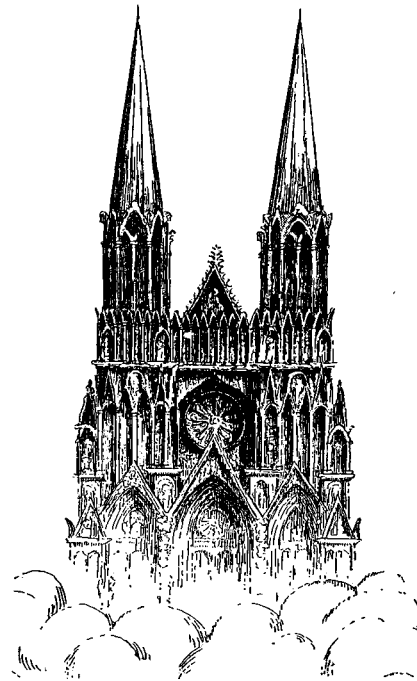
The possession of material objects is a natural desire upon the part of each of us who lives surrounded by these material factors. Man, by exerting his physical effort and directing his mind toward the use of material things, has been able to create many of the essentials of today's civilization which contribute to his dominance in the material world.

Materialism as a philosophy maintains the premise that the material itself is the ultimate manifestation in the universe—that all that is worth while and has value is material. In accepting this philosophy, man is looking only to the obvious; he is not looking deep enough to realize that the material, regardless of how useful and important it may be to us, is not the final or ultimate reality.

While man is conscious of the fact that the fruits of the earth sustain his physical body, he should also be aware of the equally obvious fact that life itself is not a product of the material world. When the time comes for life to cease to function in a material body which it inhabits, no amount of material products will stop the inevitable separation of the manifestation of life and the life force from that material manifestation.

As man turns his thoughts to a more profound consideration of the material world, he will realize that the material must not after all be the final value, but something else must underlie its manifestation. We need not go far to find one explanation.

Modern science tells us that energy is the force that causes the material to be. In other words, based upon concepts of modern science, the material then is an effect, not a cause. It is the result of the functioning of an energy which in accordance with our usual standards we do not judge as material in itself.



Cathedral Contacts

THE ABUNDANCE ABOUT US

By CECIL A. POOLE,
Supreme Secretary

Energy is not a physical unit. It is a force which causes an effect which we perceive as material to come about.

This is true of all manifestations. The underlying cause is frequently hidden within the manifestation. We view our fellow human beings as physical bodies, and gain a concept of their character, abilities, and attitudes through their speech and behavior, but we cannot perceive directly the force that is life resident within them.

If we are to know the full meaning of being, whether it be life or the ma-



terial, we must learn to go to the source, to understand that as the material is the visible effect of energy, so the entire universe is a physical effect of forces that have caused all we perceive or can perceive to be.

That would support the idealist's conception that true value lies in the world of the unseen, the unperceived, in comparison with material objects. The idealist believes that there are forces and energies that emanate from an original source that supersedes and transcends all manifestations of such energies.

In these intangible forces man can find ultimate value and an avenue that leads to the source of all manifestation—to the wisdom that underlies the manifestation of the universe which constitutes our environment.

The Cathedral of the Soul is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe, SPC, AMORC Temple, San Jose, California, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



Medifocus

Medifocus is a special humanitarian monthly membership activity, with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

December: The personality for the month of December is Moise Tshombe, President of Katanga Province, Congo.

The code word is: NEO

The following advance date is given for the benefit of those members living outside the United States.



February:

The personality for the month of February will be Queen Elizabeth II, Sovereign of the British Commonwealth.

The code word will be: MAAT

QUEEN ELIZABETH II
Sovereign of the
British Commonwealth



MOISE TSHOMBE
President of
Katanga Province, Congo

The
Rosicrucian
Digest
November
1962

ETHER, LIKE gravitational force, appears to be a stuff science can't do without but can't agree on as to its true nature. That space exists as a complete vacuum, filled with "nothing," now seems quite unlikely. The more we learn of *action at a distance*, the more unlikely the *nothing-concept* looms.

What are electricity, magnetism, and gravitational force, and what are space and time? If we could answer these questions perhaps we might say what ether is—or is not. All of these spin a dance 'round and 'round, a dance that has teased many an unsuspecting scientist into statements he later regretted. To speak of "the ether" to many present-day physicists is like waving the proverbial red cape before an out-of-sorts bull.

How do considered "authorities" or reference works regard an ether? Webster's *International Unabridged Dictionary* third definition under *physics* says, "A medium postulated in the undulatory theory of light as permeating all space, even intra-atomic spaces, and as transmitting waves, as those of light—called specifically the *luminiferous ether*. The properties ascribed to it (extreme tenuity, absolute continuity, high rigidity and elasticity, etc.) are very remarkable and its existence is at present denied by many. According to Einstein, the geometrical properties of space render the hypothesis unnecessary."

The *Encyclopedic Dictionary of Electronics and Nuclear Engineering*—a specialized reference work—says, "Ether—a medium postulated by the wave propagation theory of light. According to the theory, ether pervades all space, including the intra-atomic spaces and serves as the means by which light or electromagnetic radiation is transmitted. The postulated characteristics of ether are extraordinary; for example, ether is supposed to possess extreme rigidity, a high degree of elasticity, extreme tenuity, and absolute continuity. Einstein's concept of the geometric properties of space negates the need of an ether. At present the existence of an ether is generally denied."

A late edition of *Encyclopedia Americana* devotes two and a half pages to "The Ether, or Cosmic Ether." The

GASTON BURRIDGE

What About An Ether?

*Science still approaches the
question cautiously*

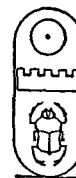
article concludes with a bibliography of ten items and presents views, *pro* and *contra*.

Despite this, during the last ten years the number of *etherists*—men who believe in the existence of some sort of an ether, a *something* doing away with *nothing* in space, and who are willing to say so—has grown, not greatly, perhaps, but significantly. Both in Europe and in the United States, this type of interest and thinking shows marked gains.

One such etherist in the United States is Carl Frederick Krafft, Chief Examiner of one division in the United States Patent Office. His Patent Office service extends from 1923. He also has new ideas of how the atom is put together and of a new material which can be thus derived. His ideas are set forth in *Glimpses of the Unseen World*, *The Ether and Its Vortices*, *The Structure of the Atom*, and several recent pamphlets.

Mr. Krafft is much at odds with the nuclear theory and the nucleated atom as presently promulgated by nuclear-theory physicists. He asks today's accepted nuclear theorists for answers to fourteen questions, answers which he says they cannot give and remain within the theory's scope. As far as I know, none of these fourteen questions has been answered although one editor told me he could answer eleven. He did not, however, write any specific answers.

I have tried to get several other physicists to answer some of these questions; any, or even *one*. All have said the questions could be answered satisfactorily by the nuclear theory as



it now stands, *but none has attempted to say specifically how.*

One wrote that to answer the questions properly would require considerable time and effort which he could not afford and that I should take his word that "a full explanation is possible on all points under the present nuclear theory, backed by numerous experiments."

Even simple questions sometimes require complicated answers to be worth anything. Mr. Krafft's fourteen questions must be answered or the advocates of the nuclear theory must admit that the theory cannot answer them.

Mr. Krafft promulgates a "proton material," a new essence which he calls supermatter. He has also outlined a means by which he believes this new product can be produced, and names the materials from which he thinks it can be made. Supermatter would consist of protons and neutrons only in a number and arrangement according to that in the material from which it is made. In any event, supermatter would be an extremely dense material, heavier and denser than anything we know on earth.

Most likely, because of its nature, supermatter would present a "screen" against all sorts of radiation even in extremely thin sections, and therefore would greatly aid the nuclear-reactor business.

Because Mr. Krafft believes gravitational force to be a "proton quality," probably supermatter would also possess characteristics which would make it useful as a power producer. There are several ways by which this power production could take place. Whether there is an ether or not should be important from just this one man's promulgations.

Another light in the ether mist is that of Nicholas J. Medvedeff, who has recently published the book, *Nuclear Dynamics*. Mr. Medvedeff, of Russian birth and in the Czar's Navy prior to 1917, received his Master of Science degree from the University of Petrograd. Subsequently, on coming to the United States, he obtained another degree from Massachusetts Institute of Technology. Mr. Medvedeff is employed as a design engineer for missile

equipment by a large eastern steel company.

He has illustrated his book with over a hundred pages of line drawings which add to the clarity of the text and help one visualize his ideas more fully. The drawings follow somewhat the style of the late Dr. T. J. J. See. (*Rosicrucian Digest*, August, 1961, "Dr. See Has His Say").

Mr. Medvedeff is an etherist, but his writings indicate that he believes the nuclear theory (or much of it, at least) can be salvaged and applied under an ether concept. *Nuclear Dynamics* is well referenced, both mathematically and with citations from others' works. His equations are included as proofs—for those who wish that sort of basis.

Dynamic Rather Than Static

Mr. Medvedeff, unlike Mr. Krafft, promulgates no addenda materials resulting from his theories. However, his ideas do extend toward explanation of electricity, magnetism, and gravitational forces. Mr. Medvedeff and Mr. Krafft do not see eye to eye on all points of their theories, but they do agree that the ether must be *dynamic* rather than static as Descartes indicated. Because of these dynamic qualities, their promulgations are proper.

Closely following the thinking of these two Americans is Otto Christoph Hilgenberg of Germany. In 1959, Hilgenberg published his book, *Quantenzahlen, Wirbelring-Atommodelle und Heliumsechsering-Aufbauprinzip des Periodensystems der chemischen Elemente*. It also has line drawings of Mr. Hilgenberg's ideas concerning the atom's construction.

These are quite different from Krafft's, though Krafft, who is in correspondence with Hilgenberg, does not find too much fault with the Hilgenberg concepts. Perhaps this is explainable by the fact that Hilgenberg is a chemist, while Krafft is a physicist; hence they have different basic points of view. A fully correct system of atom construction should satisfy both sciences equally.

Another American writer, substantially an etherist although he calls his medium "The Arcandium," is Edwin Yates Webb, Jr. In 1951, he published

his *Origin of the Universe and the Secret of Light and Magnetism*.

In studying these different ideas concerning an ether, it is quite possible that the only difference between some points of these several theories is in the terminology used. (If a standard nomenclature could be adopted and used, everyone would then know what everyone else was talking about; but perhaps this is too much to expect of such highly individual thinkers.)

It is generally believed that Dr. Albert Einstein was a staunch anti-etherist. So he may have been toward the end of his life; however, we should have to conclude from an address—"Ether and the Theory of Relativity"—delivered by him on May 5, 1920, at the University of Leyden, Germany, that he was then not too strictly so.

My copy of this lecture is in English although I judge the original was in German. Fine points are frequently lost in translation and words in one language do not necessarily carry over the same meaning into another. Dr. Albert Einstein was a thinker, a careful scientist, a devoted searcher for truth. I do not think he sought the role of a god. Nature never reveals all her secrets to a single individual during any one period, and time, I think, will show only part of his thinking was correct.

In this lecture, Dr. Einstein said, "The ether of the general theory of relativity is a medium which is itself devoid of all mechanical and kinematical qualities, but helps to determine mechanical (and electromagnetic) events."

In another paragraph, he remarks, "As to the part the new ether is to play in the physics of the future, we are not yet clear. We know that it determines the material relations in the space-time continuum, e.g., the configuration possibilities of solid bodies as well as the gravitational fields, but we do not know whether it has an essential share in the structure of the electrical elementary particles constituting matter."

Earlier Works Neglected

In this age of fast scientific development we are prone to regard earlier works too lightly—as perhaps too far behind our times—because of the great quantity of newer scientific material

currently being published. This, to me, seems to be the case with two works by Gustav Le Bon: *The Evolution of Matter*, 1905, and *The Evolution of Forces*, 1908.

These books were the result of nearly ten years' extensive experimentation by Le Bon. That he was an unwavering etherist there is little doubt. This may be the reason why so few have come to know his work. Presently, these volumes are difficult to obtain but there are reference copies—especially of *The Evolution of Matter*. I have been surprised how few present-day researchers have read either of these books—even know that they exist.

Le Bon illustrated them with photographs of his apparatus and results. Some of his experiments could well be redone in the light of present-day techniques, equipment, and knowledge. More delicate instrumentation might point up startling conclusions of which even he was unaware.

Born in Nogent le Rotrou, France, May 7, 1841, Gustav Le Bon received a degree of doctor of medicine in 1876, but gave up his practice to pursue his interest in psychology and ethnology. This interest led to many written works: the most important *La Psychologie des foules*, of 1895. Translated as *The Crowd*, it is still in print and highly regarded today. It was last translated into English in 1922. Le Bon died December 14, 1931, more than ninety years old.

While it might be argued that he was not a trained physicist and so his approach to physical matters and research faulty, it also might be suggested that for these very reasons his experiments were significant. Tradition often binds our hands. Frequently a fresh approach leads to fresh conclusions.

While it can be said that man has made significant advances while holding the idea that no ether exists, it could be that our advancement was in spite of our fundamentals rather than because of them. While the view from this high place in the mountains of learning is inspiring, what of another spot higher up? That we do not know.

There seems little question that earlier physicists endowed the ether with more properties than it should right-



fully have had. In doing this, they perhaps contributed to the delinquency of an idea not yet of scientific age! Hence opinion was bound to swing away. Whether he be scientist or shepherd, man tends as much to fashions in thought as he does to fashions in clothes. Ether, scientifically, has not been fashionable for some decades; but recent rumors out of Oak Ridge National Laboratories are that Dr. Alan T. Gresky has been promulgating there some particles down to sizes represented by 10⁻⁸⁰th power! We know the atom is not the smallest particle of stuff in our world. Whether the atom's parts are made of ether—as some think they are—remains, as Einstein commented, to be learned.

From information already accumulated, man must conclude there is no such thing as a vacuum. Complete

“nothingness” does not exist. Hence there is “room” for an ether if one is established beyond doubt. If atomic particles are spherical in shape, as indicated by present nuclear theory, certainly there is space between and around them for an ether of smaller size. (Hold three or more marbles together for examination!)

Suppose we find there is an ether, and suppose we learn it is the essential of matter—hence of energy as we know it—are we at the end of the quest? Is ether the answer to all our questions? Where did the ether come from? How was it made—and when—and where? While this goal is a long, long distance away as of now, it hardly has the look of infinity! For every door of knowledge we open we find at least two paths leading away. The *quest* is the important thing; *not* the finding!



Magic of the Raindrop

By W. A. SCHUELLER, F. R. C.

During a shower the ground is first only slightly spotted as the individual drops begin to fall. The spots grow more numerous and closer together till they finally merge and the ground becomes soaked. There is a progression to this phase of a raindrop's existence. Did the raindrop exist before it left the cloud and does it cease to exist because it has merged with others? Is it not possible that at sometime or another at least one raindrop in the shower duplicates itself exactly?

Watch the run-off of water and note the dry spots appearing: Stones and other nonporous objects become dry first. The raindrop goes through a

transition. The sun draws it from the ground in countless millions of invisible particles of Spirit. These particles continue to be drawn till they are cool enough to change from the invisible form of “vapor” to the relative form of visible “steam.” Then under proper conditions, hundreds of miles distant from their starting point, they again assume the form of raindrops. The dampness they cause now may be on decks of boats, in gardens of foreign lands, or in springs, brooks, and wells of the world.

While we eat, while we sleep, work, or idle our time away, the magic and eternal cycle of the raindrop goes on.

ROSICRUCIAN RALLY

Harmony Chapter, Melbourne, Australia, will sponsor a rally, Saturday, January 19, 1963. All members in Australia are invited. Among other interesting addresses, a specially taped one from the Grand Master of the United Kingdom, Frater Raymund Andrea, will be featured. For information and a detailed program, address Mr. L. C. Lloyd, P. O. Box 38, Balaclava, Victoria, Australia.

*The
Rosicrucian
Digest
November
1962*

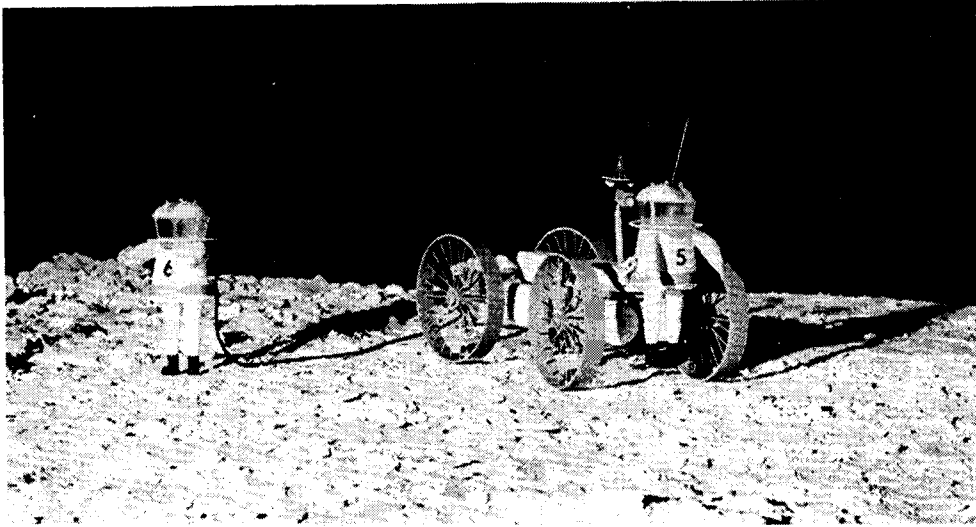


Photo by Aerojet-General Corporation

OPERATION MOON TREK

AFTER APOLLO SPACECRAFT brings its three-man crew safely back from its brief landing on the moon, what next? A twelve-man expedition is suggested to carry out a 500-mile research trip across the surface of the moon.

The basic plan for such an expedition has been worked out by Allyn B. Hazard at Space-General in El Monte, California. The idea began three years ago with Mr. Hazard's study of equipment needed for moon exploration.

Four giant rockets would be used: three round-trip passenger vehicles, and a one-way cargo carrier with 15 tons of supplies and equipment—everything needed to support the astronauts during a 21-day journey.

On the moon, only four of the astronauts would set off on the 500-mile trans-lunar trek—a geologist, a physicist, a medical-human factors specialist, and a communications-equipment operator. Other expedition members would remain at the landing site to conduct research and maintain contact with Earth.

The overland party wouldn't enjoy the luxury of living in the spaceships. The trip would take about 10 earth-

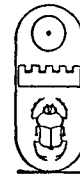
days, and be made during the 330-hour lunar night to avoid danger of radiation from solar flares. The men would have to live, work, eat, *and sleep* like turtles in special tub-like space suit "shells."

The shape is designed to make the suit more livable for a long period. The wearer can slip his arms out of the sleeves to prepare food stored inside, eat, adjust controls, make notes, or just to scratch his nose.

The explorers would ride on electric powered tractor-like moon mobiles, two to a cart, rolling over the moon's rough surface at about 5 miles an hour. They would be at opposite ends, suspended just above the ground by trunions attached to the sides of their suits. To sleep, they would merely pivot back into a horizontal position and doze off on the suit's thickly padded back with a built-in pillow.

Air, water, and power supplies for the space suits would be carried on the moon mobiles and piped to the astronauts through connections that would allow them to get off to walk alongside, collect samples, make experiments, or take pictures.

The integrated moon-suit-mobile idea (according to Mr. Hazard) offers the best and quickest way for man to explore the moon's surface with lightweight equipment that can be landed there in the next 10 years.—*Central Feature News*.



Model astronauts in special tub-like space suits stop their model moon mobile to collect samples of lunar rock during an overland research trip. Explorers would normally ride suspended from the vehicle, as Number 5 is at right, but long hose would allow them to walk around without being disconnected from air, water, and power supplies on the cart.

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



The Restlessness Of Man

*It's an indication
that he is ready
for progress*

WE CONSTANTLY hear comments these days to the effect that a majority of the nations and peoples of the world are in a more restless mental and physical state than they have been for centuries; that the world is practically in a topsy-turvy mental state, and that this means unhappiness, misery, and the slowing up of progress.

All such statements, particularly that unrest means a slowing up of progress, indicate a poor and erroneous analysis of the situation. Man's restlessness, in every sense—physical, mental, spiritual, and otherwise—has been and still is the largest contributing factor to progress and the development of civilization.

If man had not been restless and uneasy, annoyed, and disappointed with conditions when he was in his primitive

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

state, the chances are we would all still be sleeping in the boughs of trees or living in mud huts scattered along the banks of rivers.

It is the fact that man was *not* satisfied with conditions, and either believed he could have something better or was determined that he could *make* something better, that brought about the building of homes, the developing of communities, the making of clothing, and the creating of all the patented, manufactured devices of today which have improved our living.

And there is no healthier sign indicating real progress for the future than the intense restlessness throughout the world today. It is true that while we are restless and seeking to find or create something better, we upset the peaceful, tranquil tenor of our lives, disturb business, and make ourselves appear to be a wild and roving nation—or world—of people. We may even appear like ants evacuating a flooded nest underground, carrying everything with them as they stream across the lawn or go in various directions looking for new places to settle.

At the present, the restlessness throughout the world in spiritual, religious, political, and financial matters is disturbing in many ways; but it is a constructive disturbance, much the same as when you decide to move from your old home into a new one. During the moving process everything is packed; you have no comfortable place to sleep or to eat, and your home looks like a disorganized campsite.

Nevertheless, you know that despite the fact that your quiet, comfortable home is upset with nothing in its proper place, the day is not far distant when all will be adjusted again in a better way than ever.

That is true of the world today. Nations may be quarreling with each other, demanding this, that, and the other thing, much of which will not be

*The
Rosicrucian
Digest
November
1962*

conceded; but out of the agitation, quarreling, restlessness, will be born many things better and more constructive—some of which may not manifest for another hundred years.

There is nothing so retrograding, so destructive to the advancement of man individually and collectively, as an attitude of complete content. It may be a beautiful thing to look at “contented” cows out in a green pasture, but to look upon a nation, city, or group of people who are perfectly contented decidedly is not. To look at people who think that everything they have acquired and everything they know is perfectly satisfactory and not to be improved, is to look at people who are about to disappear through self-annihilation.

It is only the ignorant, bigoted, prejudiced, biased who say that they have sufficient knowledge, want to live no

better than they are living, and that they have everything life has to offer. Such persons soon retrograde to the lowest level.

If you are restless mentally and physically, and feel that nothing is quite satisfactory in your life; if you want to know more, see more, learn and experience more, and improve the conditions around you, you are on the road to higher and better things because your nature is expressing itself in a natural way. Beware of the attitude that nothing new is worth while, and that you are ready to sit down contented with what you have. You are sure to go backward mentally, spiritually, and physically with that attitude, and you will eventually become more unhappy than the most restless being on earth.

Rosicrucian Digest, April, 1939



“Dear Editor”:

These things I know

ONE WINTER morning in January, 1917, I was walking up Pennsylvania Avenue in Washington, D.C. Near the corner of Fourteenth Street, I heard the music of a funeral procession—that of Admiral Dewey.

The guard of honor of Navy officers in two ranks extended from curb to curb. Dressed in service blue and carrying swords, they made an impressive sight. As they executed the turn from Pennsylvania Avenue into Fourteenth, I audibly gasped. I had seen all this before in a dream a couple of nights ago. The whole thing, just as it was, and particularly the guard of honor making that turn. When I mentioned the experience to some friends, they ridiculed the idea.

* * *

I was on board an army transport that sank at eleven p.m. the night of May 14, 1918. On the morning of May 15, my wife, who was with her mother in Washington, D.C., did not appear for

breakfast. When her mother called her, she said, “I am going to stay home until I hear from ‘Pete.’ His ship was sunk last night. I saw it when it went down into the sea. I saw the bow go under and the propeller was high in the air. I saw little boats all around, and I saw him going down a long ladder. I believe he is safe, but I am not sure. I can’t do anything until I hear from him.”

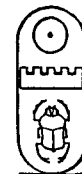
When the *Washington Post* arrived, a few lines on the front page stated that my ship had been sunk. No details were available, but before noon my wife received my cablegram announcing my safety.

* * *

Many years later, I received a critical injury one night at eleven o’clock, miles from the post where I was stationed and where my wife then was. At that hour she was awakened by hearing me call her. She said she saw me falling, and the experience seemed so real that she did not go back to bed.

I had asked the doctor not to call her until after seven the next morning. When he apologized for such an early call, she replied, “You didn’t disturb me. I didn’t go back to bed *after he fell and called me.*”

—COLONEL PERRY E. TAYLOR



T. WILCOX PUTNAM, F. R. C.

Home

ONE'S LEGAL RESIDENCE is presumably the place on which he pays rent or taxes, but *home* in the ideal sense is the place which brings the personal realization of the Holy of Holies—where one may most easily and consistently become attuned to the Cosmic Consciousness and find Peace Pro-found.

Home should be an oasis of peace and beauty in the arid desert of worldly affairs; a harbor safe from the storms of social and business life; an isle of rest from emotional encounters which upset one's poise.

Home should be the spot where all cares are dropped when one enters the door, where the day's discordant thoughts and emotional reactions are left outside.

One takes measures against infectious diseases, but is the same precaution exercised against contaminating members of one's family with now-past frustrations and irritations? These are more "catching" than germs.

One fences livestock to keep it from straying, but is like care exercised to keep the mind from wandering aimlessly from one negative or cheap fancy to another without the slightest effort at restraint? Doors are locked to guard a few dollars worth of personal property easily replaceable, but is the mind equally barred against the constant threat of entry of thoughts which can rob one of a million creative ideas plus a sense of peace worth more than gold?

Too many go into the day's activities clothed only in the flimsy armor of their own "tender feelings." They fall easy prey to the sharp barbs of their discordant environments, resulting in irritations, frustrations, worries, fears, inconveniences, anger, and a host of

other emotional reactions. They carry their distraught state of mind and emotions back to their legal residence to brood upon; they fret and rehash every minute detail.

Family members vie with each other in a futile effort to prove whose trials and troubles are the greater. Molehills become mountains and mountains unscalable peaks as imagination runs, until realizations and exaggerations are believed.

Restraint is necessary in social life lest one be kept busy "keeping peace" instead of radiating it. The babble of many voices, unrestrained laughter when nothing humorous has been said or done, the vying of individuals for attention, the feverish activity which has no aim or purpose are not conducive to peace.

What then is a true home? And how can it be created? Where you *are*, God *is*. Home can be this! You awaken in the morning with a sense of anticipation as to *new* things in store—new contacts, new knowledge, new experiences, and opportunities for sharing and serving. You go forth clothed in the substantial mail of self-confidence, self-discipline, and emotional poise.

Home, ideally, is a quiet place with a distinctive aura of its own. It may be humble, but it has a peace not possessed by any legal residence. It is the place where you witness the Cosmic Consciousness manifesting on a material plane in the growth and the blooming of your garden; in the graciousness of your living; in the development of congenial family relationships; in the quiet flow of creative ideas; in the culture and the refinement of your thoughts, ideals, and conduct.

It is where you have time to give thanks for what you *have* instead of struggling for what you *want*; to let happiness flow *from* you instead of struggling to make it come *to* you by the acquisition of things—and still more things.

It is the place where as the day ends you can know the joy of attunement with the source of all Life, Light, and Love.

*The
Rosicrucian
Digest
November
1962*



ANIMALS AND PLANTS adjust to their environment or else they die. Man alone among all living things has the intelligence to change environmental conditions so as to make them tolerable. This gives him not only a greater chance to survive and multiply but also has enabled him to populate almost the whole earth despite its diversified and variable climatic conditions. Furthermore, man has learned to take care of himself in case of disease; to increase his chances of recovery or to enable him to live with it.

Man has challenged what other living beings have merely accepted. By doing so he has created many problems for himself and is engaged in a never-ending struggle to adjust. To complicate matters, he is never content and has urges which go well beyond the satisfaction of his physical needs. He has an innate curiosity and spirit of adventure. He loves the unheard-of and the exciting. He wants to attract attention, to feel important, to be loved—or at least feared. He likes to dare and to gamble.

In analyzing the problems deriving from his needs and urges, man arrived at certain generalizations and abstractions. He developed philosophies as guides and religions as sources of assurance. All philosophies are ultimately conditioned by three fundamentals: the realization of *self within*, the consciousness of the *world around*, and the belief in a *divinity beyond*. God, the universe, and man—this is the great trinity containing all possible questions.

The Eternal Question

What is man? This question has been asked by all generations and in the sacred books of all nations. In poetic form, the eighth Psalm of the Hebrew scriptures reads (Masoretic text):

O Lord, our Lord, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens. . . . When I behold Thy heavens, the works of Thy fingers, The moon and the stars, which Thou hast established; What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him? Yet Thou hast made him but little lower than the angels, And hast crowned him with glory and honour. Thou hast

ETTORE DA FANO, F. R. C.

Little Lower Than the Angels

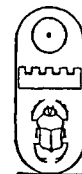
made him to have dominion over the works of Thy hands; Thou hast put all things under his feet: Sheep and oxen, all of them, Yea, and the beasts of the field; The fowl of the air, and the fish of the sea; Whatsoever passeth through the paths of the seas. O Lord, our Lord, How glorious is Thy name in all the earth!

This psalm was written when little was known about the universe and when knowledge of biology was primitive. It was simple then to say that God had established the moon and the stars in their orbits and that He had made man. Today, we have a better realization of the magnificence of creation.

Astronomy and astrophysics have disclosed some of the laws and some of the order in the heavenly spheres. Cosmology has given us an idea of the inconceivable expanse of the universe and the vast stretch of time required for the birth of a galaxy. Physics and chemistry have correlated this infinitely large world of the galaxies with the infinitely small one of atoms, electrons, and photons. Biology has discovered much about the structure and functioning of organisms. Genetics has formulated the laws of heredity, mutation, and evolution of the species. Psychology is beginning to penetrate the depths of the human mind.

If our knowledge, though incomplete, makes the picture a millionfold more wonderful than it could possibly have appeared to the psalmist, how much more awe-inspiring, then, the story of the incarnation of man.

It has been said that man was made from the dust of the ground. This dust was never lowly, except in human estimation. It is the substance of which the earth, moon, the stars, the whole uni-



verse was made; *it is stardust. It is light*—God's first creation—condensed into energy, electrons, and atoms. All the laws and principles which established the cosmos were used for making man, and they continually act in him.

The miracle of incarnation begins with conception. Like a protozoan, the simplest form of animal life, the single germ cell, fertilized by the union of the fatherly and motherly factors of the cosmos, obeys the law of growth and reproduction and divides first into two and then into many cells. Progressive organization evolves the embryo into a being possessing a spinal cord, and, finally, after many changes, into something clearly recognizable as human.

Each must individually experience the process of becoming. In each is engraved the whole tree of life, which is his true genealogy and pedigree. While it is true that he has been raised to a status little lower than the angels and can regard himself as a noble being, it is equally true that he has risen but little higher than the beasts over which he claims to have dominion. To use the symbolism of the fairy tale: Within the beast resides the noble prince—a divine spark, yearning for redemption.

A Divine Spark

By ordaining that the paternal and maternal elements must unite for conception, divine wisdom has arranged that the experience of all mankind go into each newborn child.

Few in number were our early ancestors, but God blessed them and ordained that they be fruitful, multiply, and replenish the earth. Several billions of humans now inhabit the globe, direct descendents of the early few. The lines of descendance seem to mark a huge and ever-growing triangle, with one point on the top marking the first man; an ever-lengthening line as base marking the ever-growing number of men living at present.

If every man had been the offspring of one parent only, the lines of descendance would have diverged and progressive mutation would have produced a great variety of human species, different from and alien to one another. Any

vestige of unity would have disappeared.

The Pattern of Linkage

As it is, each individual now living has two parents, four grandparents, eight great-grandparents, and so on, in a geometrically increasing progression as we retrace ascendance. Even allowing that intermarriage between cousins prevents the number of ancestors from doubling at each generation, the number increases fast enough so that only a few generations back it becomes so huge that it must have comprised all men and women living then and having offspring. Even if a group of people were to live in isolation for a thousand years and inbreed to form a separate line, one single marriage into another line would reestablish the connection with the rest by injecting into the offspring billions of new ancestors.

Each living person is thus at the lower point of a triangle, the upper side of which embraces all who ever lived and had offspring. We must imagine the lines of ascendance and descendance as weaving a stupendous fabric, linking and crosslinking into meshes of triangular shape—triangles with the point upward alternating and crossing with triangles with the points downward.

At each conception, the father and mother cell combine their genes, wondrous molecules which are the carriers of all heredity. Life's wise arrangement divides and reshuffles so that everyone may have individual experience but likewise be compelled to return his personal and unique experience to the common pool: Humanity, one at the beginning, progresses and yet remains one, true to itself.

Every man bears the mark of all humanity and the memory of all human experience. Nobility and baseness, ecstasy and despair, wealth and poverty, royalty and slavery, sanctity and perversion, all are potentially within each man, impelling him to strive for the highest with understanding for abjection and mercy for misery.

Each is thus complete, endowed with the whole human heritage—the only one on earth, *God's only begotten son.*

CAN YOU PROVE that you're a citizen? That Junior was born where you think he was? Or that he was vaccinated against smallpox in 1958?

For that matter, can you prove you paid your liability insurance premium this year, were graduated from college in 1941, or served in the armed forces during World War II?

Millions fail to keep track of vital records. It may take time to locate armed service records; to obtain a copy of your birth certificate; to trace insurance records; and that is costly, for time is money—in the business of your affairs as well as in the affairs of your business.

Family records, according to estate planners of the State Mutual Life Assurance Company of America, can be divided into those relating to personal affairs, banking, insurance, real estate, personal property, bonds, and investments.

"Personal affairs" should include marriage and birth certificates, naturalization papers, armed service records, income tax returns, receipts for paid bills (and expense records), diplomas, licenses, and family health records (vaccinations, etc., with dates).

Banking records are of the utmost importance for income tax or credit investigations or a dozen other reasons. Cancelled checks and vouchers should be kept for at least five years in case you're called upon to prove you did pay \$5,000 for that missing mink, or that you did settle that old electric bill.

As for insurance policies, merely knowing *where* they are is not enough. At least make sure that your agent's name and address are easy to find.

As to savings bonds, you're safe if you've recorded their serial numbers, safer if those numbers are recorded in a few different places.

"Personal property" should contain data on your car, an inventory of household goods, jewelry, and other valuables.

Finally, "if anything should happen . . ." it is necessary that others of your family have enough knowledge at their disposal to take over the "business of the family." If you're out of town

Photo courtesy of State Mutual Life Assurance Co. of America

If Anything Should Happen ... Are Your Valuable Papers in Order?

*Family business is as
important as any other*

and discover you've forgotten your checkbook or credit cards, someone had better know what they look like so they can be mailed to you.

You should not only make a will but also discuss its provisions with your family. Your will should name guardians for minor children. Don't depend on word-of-mouth agreements. If the insurance money comes with the kids, even the most selfish relatives can become "loving" overnight and make bids to be awarded custody.

Apply the same common sense to the "business of your family" that you do to your business. Plan for the future of your family—consider all possibilities, even the disagreeable ones.

—Central Feature News



RODMAN R. CLAYSON, Grand Master

Character Building

PHILOSOPHY DEFINES character as "a name for the collective traits, emotional, intellectual, and volitional, which constitute an individual mind." Someone once wrote that character is the refinement of human nature. The dictionary says that the faculties and moral force of a person indicate his character. The development of the strength and qualities of one's character should be the consideration of the adult and mature as well as the sophomore mind.

One's collective traits indicate the quality of his character. What are some of these traits? For one, there is self-respect. Self-respect has a great deal to do with being a fine and noble person, for one with this trait believes in and practices ethical conduct.

The motive behind such conduct is to satisfy an inner urge which prompts a man to do the right thing. Self-respect gives him the courage to live a dynamic life, to overcome the obstacles that may confront him in pursuing the right course. We might even say that it is the guardian of our thoughts, of our speech, and of our actions.

Self-respect evidences itself through thought, speech, and action. The self-respecting person will not commit acts that are mean or degrading. He will not intentionally do things that are cruel, unkind, or inconsiderate of others. Self-respect demands that one refrain from perversion of the truth and from indecency.

Involved in this is conscience and honor, which, of course, are the qualities that inspire man to be not merely honest but to use the very highest of ethical principles in the conduct of his life and to see that that which is right, just, and worthwhile is done.

Loyalty is also involved. In business, loyalty requires that every man should

give full measure of his time and ability and also careful thought to his work even when he may feel that his efforts are not appreciated. One is loyal to whatever worth-while interests he may support and also to those that support him. This not only includes the home and business but friends—fraternal, church, and others of organized groups.

It takes courage and confidence to maintain one's strength of character—moral, mental, and physical courage. We must have self-confidence in what we can do just as we have confidence in those people and those organizations to which we are loyal.

Self-Control

Another of the traits of character is that of self-control. Self-control is governed by proper thought. It coincides with self-discipline, and provides for moderation in thought, speech, and action. It does not presume an attitude of passiveness but rather a recognition and appreciation of situations, circumstances, and people.

We do not force upon others the burden of our own troubles. Self-control does not mean to be a stoic in the philosophic sense but rather to reflect the courage, confidence, strength, calmness, and common sense that imbues us.

Of these and other traits, common sense is perhaps the most essential in the development of real character. Unfortunately, common sense is often distorted into a kind of low-grade reasoning. We may say that common sense consists of recognizing facts and acting upon them after first having an understanding of them.

If we use common sense, we will never blind ourselves to facts and truth through selfishness, prejudice, or ignorance. Common sense implies thoughtful, organized effort. It also implies moderation in a great many things. It must provide for tolerance of the rights of others—their beliefs, likes, and dislikes.

Common sense tells us that every human being is a distinct and separate individual, who like ourselves may be seeking refinement of character. It implies that we do not interfere with another person's business or rights. It also gives us a sense of appreciation for the work and rights of others.

*The
Rosicrucian
Digest
November
1962*

Involved in the building of character, as we can deduce from the foregoing, there must be exercised the virtues of reliability, responsibility, justice, and sincere conscientiousness. The responsible and reliable person will do all that is expected of him and more, too. He will be thoughtful, patient, and considerate of others.

He will correct his own mistakes. He will forgive and forget, and his intent and behavior will be beyond reproach. One does not pretend to be something which he is not, such as an authority on all subjects when conversing with friends in social life. No one can be an authority on everything.

In manifesting one's strength of character, one should lead an exemplary life. If we recognize our own weaknesses and negative personal traits, we will have tolerance for the negative traits that may be in others, traits which they, too, may be endeavoring to overcome. Wherever we are and whatever we do, our motives must be honorable. They must be above question.

It is incumbent upon us to exercise the ethical qualities of our character. Although we may seldom realize it, what we do or say may have an influence on others. We must be careful that this influence is what it should be. If we seek to be critical of others, we should first be critical of ourselves. In all ways we must be fair.

Fair Play

Let us remember the athletic games in which we participated in our earlier years. We were taught fair play, to play by the established rules. If we observe fair play and follow the established rules, then there is a better chance for the teamwork of the group to be successful. The athletic games of our youth may be far behind us, but we are still involved in the game of life, as it were, and observing fair play and the highest of ethics in all that we do is still a necessity.

The person with the finest traits of character does not continually seek and insist on the thrills of excitement and on being entertained. While it is true that entertainment is important to us, it is only a minor aspect of the fullness of life. It is the seeking of excitement

which oftentimes brings about unwarranted arguments between people.

Heated and impassioned arguments seldom solve problems. On the other hand, debating an issue with calmness and thoughtfulness will provide a greater opportunity for resolving possible differences. The person who manifests the refinement of character of the very highest quality does not foist himself and his ideas on others.

All of us at one time or another have been brought together with one or more persons who maintain a self-righteous attitude in endeavoring to force their ideas upon others. This is vanity at its worst. Such people feel that they are always right, that if others do not agree, it is their loss.

Ultimately in such an instance there is a loss of friends. The loquacious person who continually talks about the rightness of his views is truly painful to those who are within his hearing. This is also true of the person who continually talks about himself.

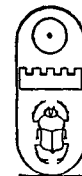
Few of us are sufficiently gifted with the ability to judge another fairly and quickly and to be well read on hundreds of subjects. On the other hand, as we gain in knowledge and experience, we remedy our mistakes and we make up for our shortcomings, whatever they may be. We exercise our intelligence and never contribute to misunderstanding.

By implication, we see from this how one's mental life contributes to character building in its philosophic definition. With will and determination, with the exercise of our intelligence and modified emotions, we try to improve ourselves; we endeavor to learn and experience as much as we can.

After all, we are mainly concerned with building our character in line with established accepted virtues and ethics. As we grow in development, we become more sensitive. We have increasing ranges of awareness. We may look upon ourselves as instruments that are becoming increasingly more responsive for efficient use and expression.

It is gratifying and profoundly significant that as sensitive and useful instruments, we come to have a realization of not only greater stability and security but also more self-assurance.

(continued overleaf)



The very nature of our character undergoes change and refinement.

Our resistance to negative situations is simply a challenge for us to overcome them in line with the best traits of our character. Though we may not always realize them ourselves, we will recognize the accomplishments of others and we will pay tribute to their ideals and to the unselfishness, kindness, self-sacrifice, and generosity which they may manifest.

Strength of character does not have time for false egoism, for possession of tremendous wealth, for power over the weak. In the living of our lives, we are not called upon to judge others in what they may or may not do; but in line with the finest traits of our character, we are required to pursue our own way of life with sincerity and with wisdom. We will not spend time complaining about the conditions of life. We may, however, try to change them. When we are not successful, we will not be discouraged.

We regard the experiences of human life as a means to greater understanding and the further development of an

excellent character. The building of such a character will add to our avenues of gathering knowledge and to our power of mastery over environment. It contributes to spiritual and mystical growth. It broadens and deepens one's life. The level of the development and strength of the dynamic character depends on the use made of increased knowledge and power.

Involved in all this is what we feel is the cardinal virtue: respect for others will bring respect for ourselves. Without it there can be no hope for real success and happiness. Without it there can be no character of profound quality. With it will come nobleness of integrity and the recognition of human dignity. We will have achieved that all-important attitude so necessary.

Perhaps, eventually, it can be said of us that we are artisans in the art of character building, artisans who have made moderate but appropriate use of emotional, intellectual, and volitional traits.

Of character, as Walt Whitman wrote in *Leaves of Grass*, "nothing endures but personal qualities."

Beautiful Color Slides

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Showing your friends and neighbors the spacious grounds of Rosicrucian Park and its principal facilities can be an enlightening experience for them. Rosicrucian Park, with its beautiful buildings and famous Egyptian, Oriental Museum, is a source of pride to all members, and these 35 mm. slide sets show it off to best advantage.

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8 views of building exteriors. |
| 2. Ancient Egypt—II
8 views of principal models in the Rosicrucian Egyptian, Oriental Museum. | 5. Rosicrucian Park—II
8 views of artistic settings. |
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ROSICRUCIAN SUPPLY BUREAU, Rosicrucian Park, San Jose, California, U. S. A.

*The
Rosicrucian
Digest
November
1962*

EVERY SOLDIER, sailor, airman, policeman, officer, and administrator of man-made law must sometime ask himself, "How responsible am I for my individual acts when I am only doing my duty?"

Conscientious objectors during wartime represent but a minority. The majority of men when placed in situations where they have no other choice are willing to take human life for the sake of self-preservation. Nevertheless, conscience may help man decide how far he is willing to go.

The man who sacrifices his own life rather than be guilty of inhumanity is classed as a fanatic—out of touch with reality where the first biological law of life is to survive. He may, nonetheless, be expressing his allegiance to the first spiritual law: "Thou shalt have no other gods before Me."

It is recognition of this spiritual law that gives a man courage to make the supreme sacrifice and plant the seed of an ideal for future generations: Man is immortal in any case. He will live countless lives in successive incarnations. What he does not learn in one, he will learn in another. It is better, he believes, to die human and decent than to reap the reward of inhumanity later. The patterns for tomorrow's existence are shaped by all the yesterdays and, more importantly, by today. Divine laws are inexorable, and man can experience peace only by harmonizing with them.

George Bernard Shaw very rightly pointed out that when a man excuses his inhuman conduct with the protest that he is only doing his duty, he is not only evading the question of his inhuman acts but also pretending that one human being need feel no fundamental responsibility for another. The terrible truth, that to commit inhuman deeds one must have some flaw in his character, is brushed aside entirely *because* if it were faced, the inhuman act could never be committed.

The War Crimes Commission deservedly made much during the Nuremberg trial of the crimes against innocent people. The attempt to attach responsibility, however, was only partially successful. Modern legal systems place the main responsibility for human welfare on those empowered to order the execu-

SURENDER LAL BERRY,
F. R. C., D. F. C.

Is Man Individually Responsible?

*Often he evades the answer
with the phrase: "I'm only
doing my duty."*

tion of inhuman acts; but the man who carries out the atrocity cannot escape a personal responsibility to God and to humanity.

This exists independently of the requirements of another, or of society, whose real support of the law is the desire to live in a civilized state where human beings can respect each other in a spirit of mutual confidence.

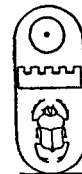
Ironically, society seeks protection from certain elements of human nature, often the very ones its forebears relied on to bring about changes for the better. The pioneer assumed that the right of possession is a God-given one—a right later made legal. Nations came into being in this way. Boundaries of modern nations continue to be *fixed* in accord with it. Until such time as the United Nations has a world police force empowered to protect human rights, nations will continue to use their own strength or that hidden strength of others to settle disputes.

Why Democracy Survives

Democracy survives only by the freedom of thought of each human being. How, then, can man say he is only doing his duty when his conscience and innate sense of what is just and good is opposed to what he is required to do?

Democratic countries, faced with the threat of totalitarianism, make much of individual freedom of choice. At the same time, they advance as a part of a necessary defensive preparation individuals willing to do anything for their country because with "Freedom" on the door, they believe it really exists.

Apart from the neurotic egotist, the danger of blind devotion is that in



the name of upholding the law one can commit an atrocity that would ordinarily be condemned. The pill of persuasion may be sugared by declarations of need for security and survival to silence the inner conscience, although in peace time the danger to supposed security may be nothing more than a mental creation of some official determined to enforce enactment of an outdated law. The indignities endured by courageous women determined to secure voting rights is a case in point.

There are those who seem to believe that courageous persons have to submit themselves to inhuman treatment in order to expose the need for a change in an outdated law. More rational minds point out that the exposure can be made as well by refusing to enforce inhuman treatment. The whole foundation of democracy and a system of law and order is shaken by exposure of laws which self-respecting human beings are unwilling to enforce.

One may imagine a future in which an official of any country can be brought before a Humanity Commission of The United Nations by anyone—the fact that the atrocity was committed in blind obedience notwithstanding. The loyalist is immature in not comprehending the gravity of his ways; yet he is often honored and even made a hero for his devotion.

Fortunately, the absolute loyalist is usually engaged on some constructive, creative, altruistic project which does harmonize with his conscience. Law and order certainly cannot exist unless law officers are willing to enforce the decrees of higher authorities. No law officer can claim to be both judge and jury; yet, where he is permitted to use his own judgment, he is just that.

This enigma in a democracy is something each human has to come to terms with within himself. Is a man disloyal because he will not insert the lethal dose in a gas chamber? His career and livelihood will be ruined if he says, "There have been too many retrials and last-minute reprieves before. I'm not satisfied that we're killing a guilty person."

Such a spirit would make the meaning in the word "democracy" survive. The self-sacrificing individual would make his worth-while point. His in-

evitable dismissal might make the life elsewhere hard for him, but the sanction of his conscience would assure him of peace.

A Matter of Degree

Disregarding the merits of the ideology which determine the justice of a particular law, the difference in the operation of a totalitarian state and that of a democracy is a matter of degree. In a totalitarian state, the law is likely to be enforced ruthlessly, without question or regard for human values. The officer may be possessed with a greater fear for himself if he fails to do his duty. In a democracy, the human values are considered in the mechanism of appeals. If these go unheard or fail to produce any change in the decision, the fundamentals of law and order still require an officer to do his duty.

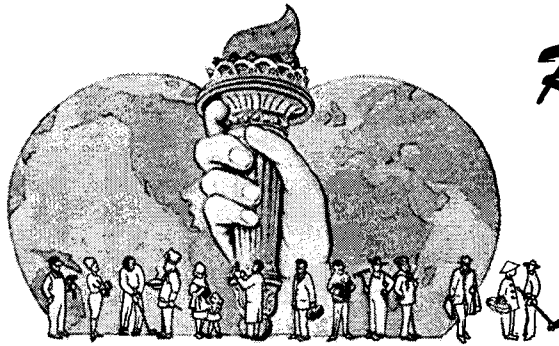
The difference is that in a democracy an officer can protest to his immediate superior if he is asked to execute an inhuman act. If not satisfied, he can risk dismissal by refusing to act. Obviously, if a number of law officers successively refused to execute an inhuman act, an executive invoking the act would have to think again.

Some executives, considering it an impudence for those who execute a law to question the validity of it, lose sight of the inspirational qualities in humanity which prompted the question.

Democracy bears the scars of inadvertent injustice, but there would be fewer if each official considered the human good or bad his act is actually doing. Growth to maturity is not easy for those conditioned to obedience in the name of loyalty, but it has to be achieved if the word *democracy* itself is not to become a mask for hidden forms of totalitarianism.

The fact of a Higher Law has to be faced by each individual sooner or later. We are responsible, consciously or unconsciously, for everything we think, breathe, say, or do—good or bad, human or inhuman; we cannot evade divine justice.

Divine justice cannot minimize the consequences of man's foolish creations. When man attunes with it, however, he finds both the way to forgiveness and the way to law enforcement—at the same time acknowledging his individual responsibility.



Rosicrucian Activities

*Around the
World*

ITEMS TOO IMPORTANT *not* to mention: Inspector General Soror Ruth Farran of New York City Lodge was honored with a cake and a surprise birthday celebration after convocation on August 1. Frater Joseph Weed, Grand Councilor, was on hand and made a congratulatory speech. Soror Adele Thomson sent the word—but *no cake!*

A day or so before, at Queenston Heights, Ontario, Canada, there was a "Niagara Frontier Rosicrucian Picnic" in which 150 members and friends of Rochester Chapter, Buffalo's Rama Chapter (New York); Hamilton Chapter and Niagara, Welland, Pronaos (Ontario, Canada), took part. Grand Councilor Harold Stevens and Soror Stevens were the honored guests. *No potato salad came this way.*

Also, some half a hundred members of Seattle's Michael Maier Lodge, Seattle, Washington, and Vancouver Lodge, Vancouver, Canada, met at the Peace Arch and exchanged sandwiches. An enjoyable outing for them, *not even a peanut butter sandwich for us.*

Over a hundred at Long Beach's Abdiel Lodge partook of a smörgasbord in the Lodge patio on August 19—but *again no spica sill arrived here.* (Word did come, though, that David and Cindy Sallee, Chaplain Robert Sallee's offspring, had the Appellation Ceremony conferred on them!)

Birthday greetings were extended by Boston's (Massachusetts) Johannes Kelpius Lodge members to Soror Mabel Reed—and it isn't known whether Mabel got anything at all to eat. What no beans and brown bread?

Essene Chapter in Minneapolis is now air conditioned. And it has new chairs. Members are assured they can now sit at all convocations—and comfortably in air-conditioned surroundings.



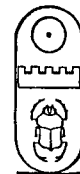
The American Art Nouveau of the 1890's, an exhibition of Graphic Art from the collection of the Library of Congress, during September brought educators, students, and art lovers to the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. Sponsored by the Smithsonian Institution, this exhibit was representative of the era when a new international style that found its strongest expression in posters swept the country and laid the foundation of our modern pictorial advertising arts. Younger visitors found the display stimulating and interesting, but those whose memories extended further back were stirred with nostalgia by names such as Will H. Bradley, reminiscent of old *Harper's Magazine*. Scribner's posters, the *Yellow Book* and *The Chap Book*, the *Century*, *The Arabella* and *Araminta Stories*, and Robert Louis Stevenson's *The Ebb-Tide* recalled names such as Edward Penfield, Eugene Grasset, Henri de Toulouse-Lautrec, Maxfield Parrish, Gertrude Smith, and Tom B. Meteyard, whose protest against the limited creativity of 19th-century decorative arts sparked the art of a new century.



Grand Regional Administrator, Arthur C. Piepenbrink, was guest at Oakland Lodge, Oakland, California, in September. His subject which pleased a large audience: "The Nature of Man."



In late summer, Frater Erwin Watermeyer of the Technical Depart-



ment of AMORC represented the Order as host to Frater M. P. Polson of Bombay, India. Frater Polson is remembered by officers of AMORC for his hospitality during their visit to India some time ago. A Past Master of the Bombay Pronaos, Frater Polson is traveling in the United States with the Study Team on Food Preservation and Food Canning of the National Productivity Council.

▽ △ ▽

Amenhotep Chapter in Oklahoma City is meeting in its new Temple at N. E. 36 and Bartell Road. Its beautiful interior is the result of the combined talents and knowhow of its members. Everybody did something—with a plan—and now is the time for a very hearty word of congratulation to Master Emmett H. McElroy and the entire membership of Amenhotep Chapter for their efforts.

▽ △ ▽

New York City Lodge is conducting an experiment: A Spanish Forum. Organized in September with Frater Rafael

Quinonnes as Class Master, the Forum will make use of material drawn from the Neophyte monographs and the Grand Master's Messages.

▽ △ ▽

"Then there were three"—three against Stonehenge, that is: Emerson, the Editor (July 1962 *Digest*), and now H. G. Wells. Soror Esther Fillion of Connecticut points out that Wells put his feelings about Stonehenge this way:

*It seemed a poor little heap of stones;
it did not even dominate the landscape. It
looks as though some old Giantess
had left
a discarded set of teeth on the
hillside."*

▽ △ ▽

The San Francisco artist, Leona Lee, whose exhibit in the Rosicrucian Gallery drew such favorable comment last year, now has her own gallery. In case you are in San Francisco sometime, you might want to visit it: Lee Gallery, 392 Broadway.

THE THIRD EYE

Has Man Psychic Sight?

ARE THE TALES about a third eye true?

Now, the fabulous stories about an all-seeing eye, extrasensory perception, and the eye of the mind are brought into the focus of every man's understanding. Learn about mental vision and so-called X-ray eyes from a lucid portrayal of this phenomenon.

By means of a minute gland in the center of the head you can transform vague impressions of the Infinite into dynamic ideas—so declared Descartes and other philosophers.



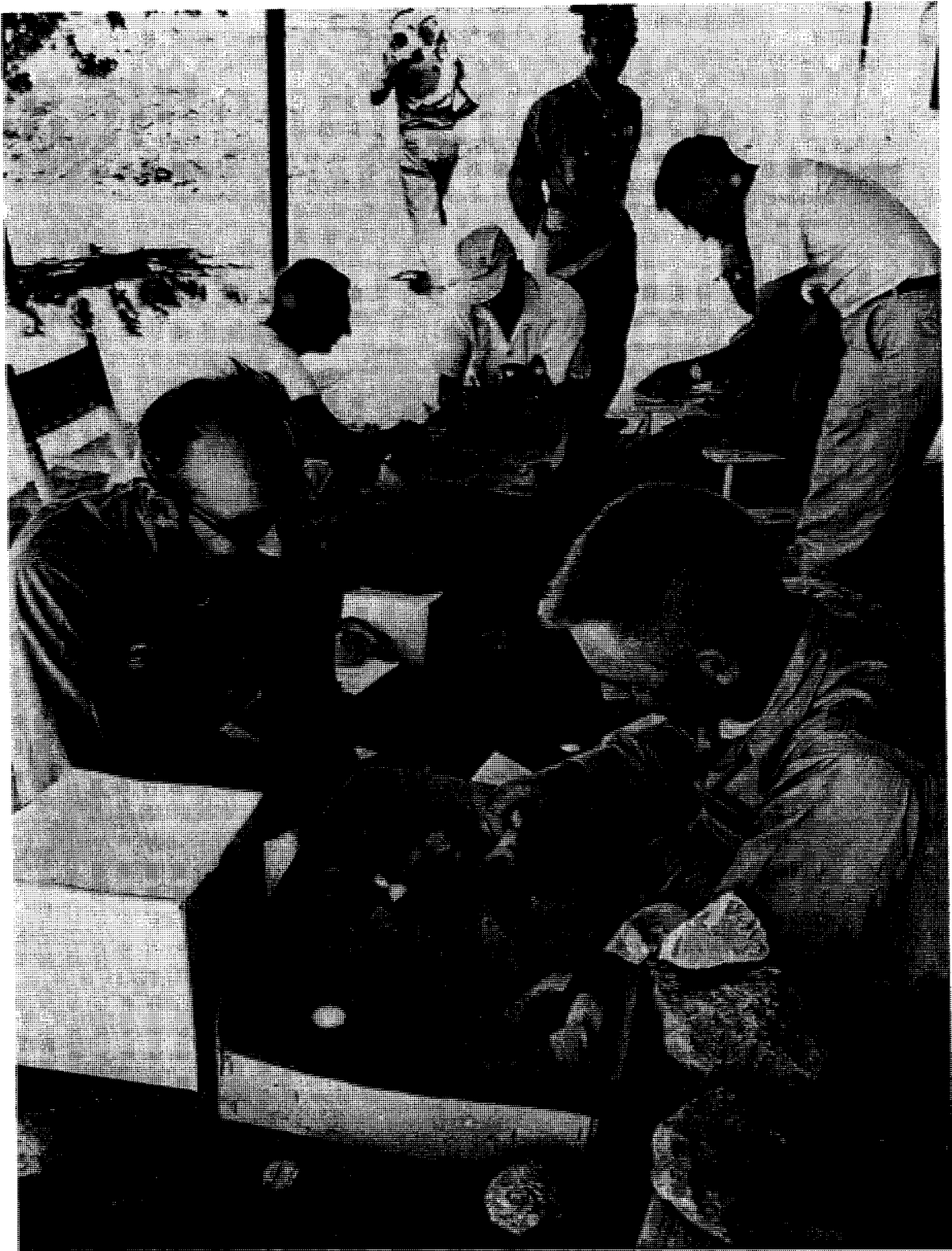
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1962*

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ARCHEOLOGISTS AT SHECHEM

Members of the Drew-McCormick Expedition sort through Canaanite potsherds excavated from the mound that once was Shechem. Located thirty miles north of Jerusalem, Shechem was a heavily fortified city which reached its height of culture about 1600 B.C. At this site, archeologists have found the largest extant Canaanite temple in all Palestine.

(Photo by AMORC)

WORLD-WIDE DIRECTORY

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

LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.E.C. CHARTERED IN THE UNITED STATES
International Jurisdiction of The Americas, British Commonwealth, France, Germany,
Switzerland, Sweden, and Africa.

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

ALASKA

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
Tucson: Tucson Chapter.

CALIFORNIA

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

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.
Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter.

FLORIDA

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

HAWAII

Honolulu: Honolulu Pronaos.

ILLINOIS

Chicago:* Nefertiti Lodge.
Peoria: Peoria Pronaos.

INDIANA

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

KANSAS

Wichita: Wichita Pronaos.

MARYLAND

Baltimore:* John O'Donnell Lodge.

MASSACHUSETTS

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

MICHIGAN

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

MINNESOTA

Minneapolis: Essene Chapter.

MISSOURI

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

MONTANA

Billings: Billings Pronaos.
Missoula: Missoula Pronaos.

NEBRASKA

Omaha: Omaha Pronaos.

NEVADA

Las Vegas: Las Vegas Pronaos.

NEW JERSEY

Newark: H. Spencer Lewis Chapter.

NEW YORK

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

OHIO

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

OKLAHOMA

Oklahoma City: Amenhotep Chapter.
Tulsa: Tulsa Chapter.

OREGON

Portland:* Enneadic Star Lodge.

PENNSYLVANIA

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

PUERTO RICO

Arecibo: Arecibo Chapter.
Caguas: Caguas Pronaos.
Guayama: Guayama Pronaos.
Mayaguez: Mayaguez Pronaos.
Ponce: Ponce Chapter.
Santurce:* Luz de AMORC Lodge.

RHODE ISLAND

Providence: Roger Williams Chapter.

TEXAS

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

UTAH

Salt Lake City: Salt Lake City Chapter.

WASHINGTON

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

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

(*Initiations are performed.)

(Directory Continued on Next Page)

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

- ALGERIA**
 Algiers: Pax Algeria Pronaos.
 Oran: Harmony Chapter.
- ARGENTINA**
 Bahía Blanca, (Buenos Aires): Bahía Blanca Pronaos.
 Buenos Aires: Buenos Aires Chapter.
 Cordoba: Cordoba Pronaos.
 Mendoza: Mendoza Pronaos.
 Rosario (Santa Fe): Rosario Pronaos.
- AUSTRALIA**
 Adelaide: Light Chapter.
 Brisbane: Brisbane Chapter.
 Darwin: Darwin Pronaos.
 Hobart: Hobart Pronaos.
 Melbourne: Harmony Chapter.
 Newcastle: Newcastle Pronaos.
 Perth: Lemuria Pronaos.
 Sydney:* Sydney Lodge.
- BELGIUM**
 Brussels: San José Pronaos.
 Charleroi: Dante Pronaos.
 La Louviere: Empedocle Pronaos.
 Liège: Nodin Pronaos.
- BRAZIL**
 Curitiba: Gran Logia de AMORC de Brasil, Orden Rosacruz, AMORC, Bosque Rosacruz, Paraná, Caixa Postal, 307.
 Bauru, Estado de São Paulo: Bauru Pronaos.
 Belém: Belém Chapter.
 Belo Horizonte: Pronaos Belo Horizonte.
 Blumenau: Pronaos Akhenatem.
 Brasília, D. F.: H. Spencer Lewis Pronaos.
 Campinas, Estado de São Paulo: Campinas Pronaos.
 Curitiba: Chapter Mestre Moria.
 Londrina, Paraná: Londrina Pronaos.
 Niteroi: Pronaos Niteroi.
 Porto Alegre: Thales de Mileto Pronaos.
 Recife: Pronaos Recife.
 Rio de Janeiro:* Rio de Janeiro Lodge.
 Salvador, Bahia: Francis Bacon Pronaos.
 Santos: Pronaos de Santos.
 São Caetano do Sul, Estado de São Paulo: ABC Pronaos.
 São Paulo:* São Paulo Lodge.
- BRITISH GUIANA**
 Georgetown: Georgetown Pronaos.
- CAMEROON**
 Douala: Moria-El Pronaos.
- CANADA**
 Belleville, Ont.: Quinte Pronaos.
 Calgary, Alta.: Calgary Chapter.
 Edmonton, Alta.: Ft. Edmonton Chapter.
 Hamilton, Ont.: Hamilton Chapter.
 London, Ont.: London Pronaos.
 Montreal, Que.: Mt. Royal Chapter.
 Ottawa, Ont.: Ottawa Pronaos.
 Toronto, Ont. :* Toronto Lodge.
 Vancouver, B. C. :* Vancouver Lodge.
 Welland, Ont.: Niagara Pronaos.
 Whitby, Ont.: Whitby Pronaos.
 Winnipeg, Man.: Charles Dana Dean Chapter.
- CENTRAL AFRICA**
 Salisbury, Southern Rhodesia: Salisbury Chapter.
- CENTRAL REPUBLIC OF CONGO**
 Léopoldville:* H. Spencer Lewis Lodge.
 Matadi: Henri Kunrath Pronaos.
- CEYLON**
 Colombo: Colombo Pronaos.
- CHILE**
 Santiago:* Tell-El-Amarna Lodge.
 Valparaíso: Valparaíso Chapter.
- COLOMBIA**
 Barranquilla, Atlantico: Barranquilla Chapter.
 Cali, Valle: Cali Pronaos.
- CUBA**
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 Cárdenas, Matanzas: Cárdenas Pronaos.
 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.
- DAHOMY**
 Cotonou: Cheops Chapter.
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 Copenhagen:* Grand Lodge of Denmark and Norway, Frisersvej 4A.
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 Oslo: Oslo Pronaos.
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 Santiago de los Caballeros: Luz del Cibao Chapter.
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 Quito: Quito Pronaos.
- EGYPT**
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 San Salvador: San Salvador Chapter.
 Santa Ana: Vida Amor Luz Pronaos.
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 Bournemouth, Hants: Bournemouth Pronaos.
 Brighton: Raymund Andrea Chapter.
 Ipswich: Ipswich Pronaos.
 Leeds: Joseph Priestley Chapter.
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 Nelson: Nelson Pronaos.
 Newcastle-on-Tyne: Newcastle-on-Tyne Pronaos.
 Nottingham: Byron Chapter.
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 St. George's, Grenada: St. George's Pronaos.
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 Angers (Maine-et-Loire): Alden Pronaos.
 Angoulême (Charente-Maritime): Isis Pronaos.
 Beaune (Côte d'Or): Pronaos Aquarius.
 Besançon (Doubs): Akhenaton Pronaos.
 Biarritz (Basses-Pyrénées): Thales Pronaos.
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 Lyon (Rhône): Jean-Baptiste Willermoz Chapter.
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 Mulhouse (Haut-Rhin): Balzac Pronaos.
 Nice (Alpes-Maritimes): Verdier Pronaos.
 Nîmes (Gard): Claude Debussy Pronaos.
 Paris: Jeanne Guesdon Chapter.
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 Périgueux (Dordogne): Plato Pronaos.
 Reims (Marne): Clement Le Brun Pronaos.
 Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos.
 Strasbourg (Bas-Rhin): Galilee Pronaos.
 Toulon (Var): Hermes Pronaos.
 Toulouse (Haute-Garonne): Raymund VI of Toulouse Chapter.
 Vichy (Allier): Pythagoras Pronaos.

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Hamburg, Frankfurt am Main, Munich, Nuremberg, Stuttgart: For information about official Rosicrucian groups in these cities, please write to the Grand Lodge office above.

GHANA

Accra: Accra Pronaos.
Kumasi: Kumasi Pronaos.

GUATEMALA

Guatemala:* Zama Lodge.

HAITI

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

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Den Haag:* (The Hague). De Rozekruisers Orde,
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Puerto Cortez: Puerto Cortez Pronaos.
San Pedro Sula: San Pedro Sula Chapter.
Tegucigalpa, D. C.: Francisco Morazan Chapter.

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Mexicali, B. C.: Mexicali Pronaos.

Mexico, D. F.:* Quetzalcoatl Lodge.

Monclova, Coah.: Monclova Pronaos.

Monterrey, N. L.:* Monterrey Lodge.

Nueva Rosita, Coah.: Rosita Pronaos.

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Puebla, Pue.: Tonatiuh Pronaos.

Tampico, Tamps.: Tampico Chapter.

Tijuana, B. C.: Cosmos Chapter.

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Warri: Warri Pronaos.

Zaria: Zaria Pronaos.

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REPUBLIC OF IVORY COAST

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Bouake: Robert Fludd Pronaos.

Korhogo: Korhogo Pronaos.

REPUBLIC OF TOGO

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Fuerto Cabello: Fuerto Cabello Chapter.

Puerto La Cruz, Ansoategui: Delta Pronaos.

Valencia, Carabobo: Valivdar Chapter.

Valera, Trujillo: Menes Pronaos.

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(*Initiations are performed.)

Latin-American Division

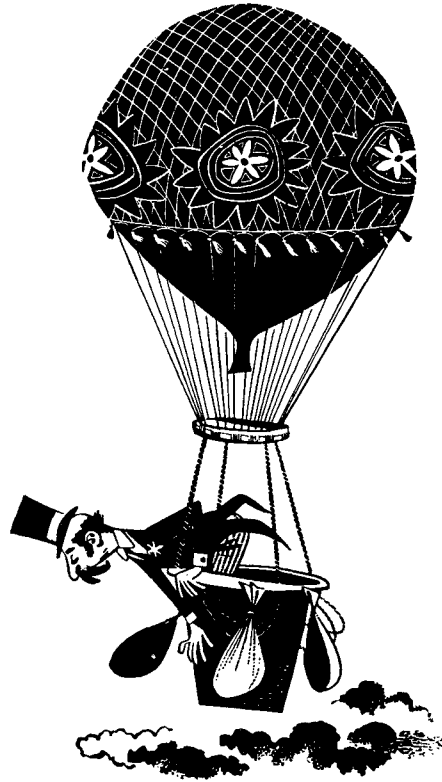
Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

Along Civilization's Trail

THE NATURE OF MAN—Not long ago, in a typical adult-class situation, a series of debates was held on topics of popular interest. The object of the debates was to force individuals to defend one side of a question to illustrate that there *are* arguments for both sides; that the “other fellow” must be heard; and that conclusions should not be drawn until all arguments are in. When forced to defend an issue, whether or not they agreed with it, the participants gained a new insight into the questions involved. What once seemed *black* and *white* began to take on shades of gray.

To each pair of individuals a subject was assigned, and the classic example for that series dealt with the subject of *legalized* gambling. Both parties may have been personally opposed to it, but for the sake of the illustration, one had to be for, and the other against. The main argument for the affirmative was established almost immediately, and had the familiar ring of the argument upon which all real proponents for the measure stood; namely, that since man is a gambler by nature, and since this nature causes him to gamble in any event, these acts in which he engages may as well be legalized so that the government, hospitals, charities, and so on may benefit from it.

To this the negative arose, and bluntly said: “And I suppose then that we should legalize every form of vice, crime, and way-



wardness, polygamy, and bigamy, simply because . . .” and here he paused dramatically, “because they’re being done anyway!”

“The nature of man is no excuse for his actions. Man is civilized, we like to believe, because he has risen *above* his animal nature. He has established laws, and rules of conduct to govern his passions, to give him stature among living things.

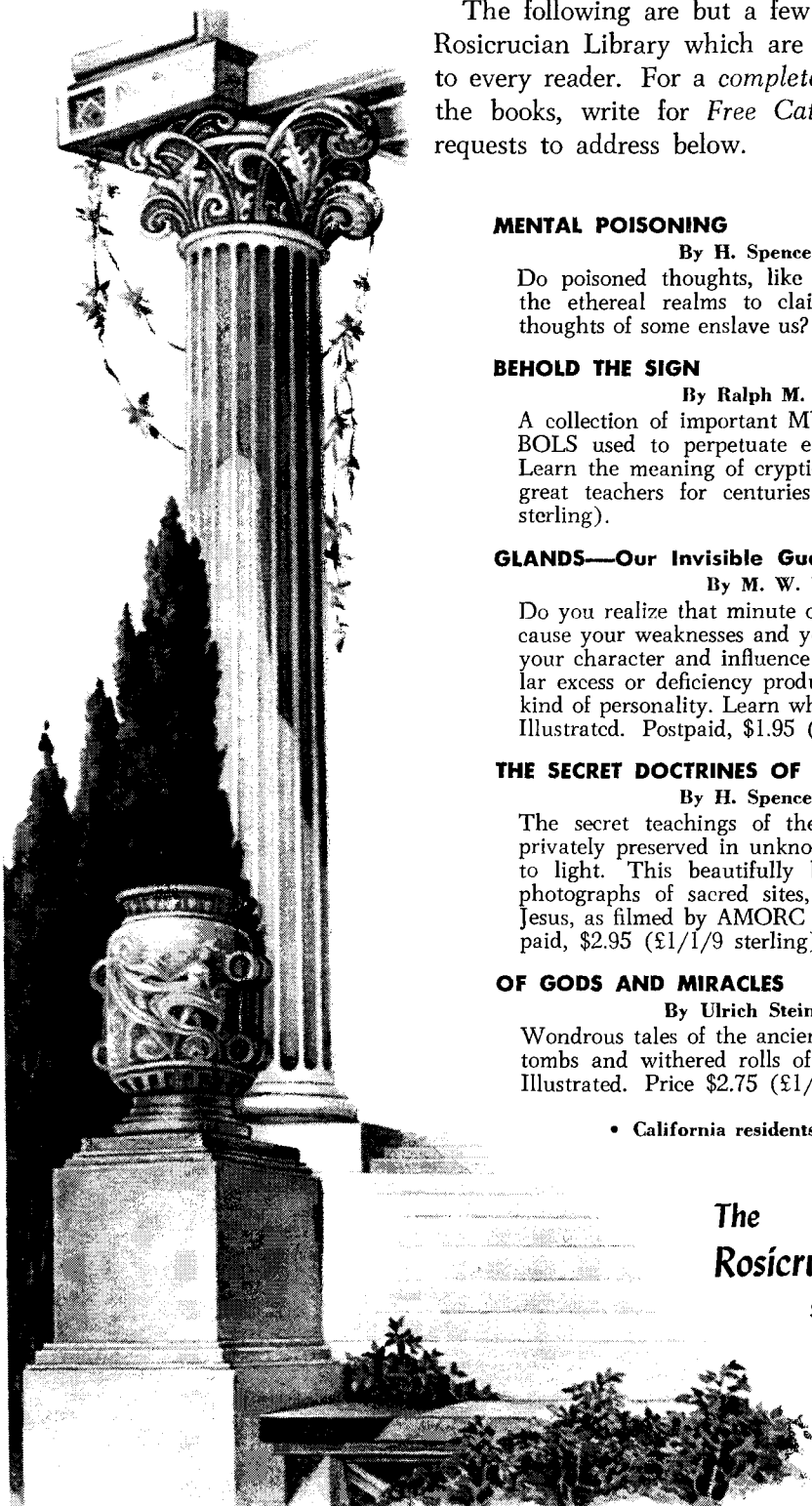
“And for governments or charities or other good causes that would use a man’s weakness, for whatever good purpose, that is difficult to reconcile with civilization as I see it.”

The affirmative was quite taken aback at this outpouring of righteous indignation. There had been assumptions; that gambling was a vice—and a weakness. Did it not take courage to take a chance? Was gambling immoral?

Be that as it may; the negative had brought out a real issue: using man’s *nature* as an excuse for sloth and licentiousness has tumbled many a civilization in the past.

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