

# ROSIERUCIAN DIGEST

MAY  
1962

35¢ per copy

## The Forsaken Temple

An Italian Mithraeum  
visited.

▽ △ ▽

## The Golden Rule of Beauty

Its ultimate is  
beyond attainment.

▽ △ ▽

## Nature's Nameplate

Are fingerprints  
Cosmic signatures?

▽ △ ▽

## Featuring:

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

▽ △ ▽

## Next Month:

What I Learned  
in Prison

▽ △ ▽

## Cover:

*Splendors  
of the East*



# *We Proudly Announce the* **Second AMORC European Convention**

*To be held in Paris under the auspices of the*  
**GRAND LODGE OF FRANCE**

All members of AMORC are invited to attend this three-day conclave of Rosicrucians in an area rich in Rosicrucian history and tradition. Lectures, demonstrations, and inspiring ritualistic sessions will be presented by the Grand Lodge and its subordinate bodies. Heading the list of dignitaries who will be present is the chief executive of AMORC, Imperator Ralph M. Lewis. Officers from Grand Lodges throughout Europe will also take part.

Members are requested to write for reservations and information as soon as possible. Registration fee for the three-day event is 30 FF (French) without banquet, and 55 FF with banquet. Your remittance should accompany your reservation. Plan now to attend. Write to the Rosicrucian Order, AMORC, 55 Rue Gambetta, Villeneuve Saint-Georges (Seine-et-Oise), France.

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*(Photo Courtesy of Alitalia Airlines)*



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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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Rosicrucian Park THE ROSICRUCIAN ORDER—AMORC San Jose, California

EDITOR: Joel Disher

### *The Purpose of the Rosicrucian Order*

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

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THE  
THOUGHT OF THE MONTH  
IS PRECOGNITION POSSIBLE?  
By THE EMPEROR

THE possibility of knowing what lies ahead has always intrigued the imagination of man. To have knowledge of future events would, obviously, extend the personal powers of the individual. It would enhance his security and make it possible for him to acquire personal advantages. That such a perception exists as a faculty of certain human beings has been a belief recorded from earliest civilizations. Even primitive societies give credence to what may be termed *precognition*.

Psychical research has specifically defined precognition as the "supernormal indication of any kind of event still in the future." This, of course, indicates a hyperesthesia, that is, a supersensitivity, by which the individual discerns that which could not be realized by a normal person.

It is apparent, naturally, that there is a relationship between *prediction* and *precognition* insofar as determining events in the future is concerned. However, precognition and premonition imply a *psychic* or, as ordinarily said, a supernormal insight. For example, an experienced physician can predict the development of a disease from certain causes which he observes.

Likewise, an engineer can predict how a structure will react under certain future stresses and strains. These are empirical, a matter of reasoning from observation, founded upon what has previously been learned from a particular class of data. In other words, all predictions are not psychic, whereas premonition and precognition usually refer to a psychic phenomenon.

Witch doctors in the most primitive society practice what is called *divination*, a form of foretelling the future. We have witnessed witch doctors in Africa throwing the bones. This consists of throwing a handful of small human or animal bones down upon the dried skin of some beast. One of the objects, quite distinct from the rest and thrown as one would throw dice, is called the "talker."

The relationship of this "talker" to the other objects, the bones, is then interpreted in the form of divination or prediction. When, however, the practice of divination is performed in the name of a deity of some established religion, it is then dignified by being called *prophecy*, as were the predictions of the Hebrew prophets of the Old Testament.

History is replete with tales of those who were thought to be possessed of faculties of precognition. Such were the oracles and sibyls, priests, and prophetesses of cults and religions. The sibyls were prophetesses who performed their art in Babylonia, Egypt, Greece, and Italy. The most famous were the sibyls of Cumae, a Greek colony in Campania, Italy. The Sibylline Books, said to be ten in number, were a collection of the prophecies principally from Cumae. In the writings of Thucydides, there is an account that an oracle is supposed to have foretold the great plague of Athens.

In ancient Delphi, the Pythian oracles were renowned. The world's celebrated kings, conquerors, philosophers, and the wealthy came to elicit

their supernatural wisdom with regard to what the future augured. These maidens gave their prognostications while under the influence of drugs. They sat upon high tripod stools over fissures in the temple floor from which, it is related, issued gases which they inhaled.

While inhaling these gases and at the same time chewing on herbs which had a narcotic effect, they would gesticulate and utter incoherent replies to questions submitted to them. The priests of the temple would interpret their words into intelligible answers. The priests, shrewd psychologists and usually unscrupulous and crafty in the world politics of the times, would select answers they believed would be effective for the recipients as well as beneficial for themselves. A visitor to the temple of the oracle at Delphi today can still see the apertures from which the intoxicating gases were said to have come.

#### **Case Histories Accumulated**

In comparatively modern psychical research into this phenomenon of precognition, a number of case histories have been accumulated. The citing of a few of these is representative of many of the apparently strange powers of precognition possessed by individuals. Dr. Richard Hodgson, once secretary of the American Psychical Research Society, reported the experience of a prominent professional man. The man was engaged in memorizing the words of a poem while walking in his garden.

He was actually quite unaware of his surroundings at the time, being completely preoccupied objectively. Suddenly, he found himself bending over and looking at a group of four- and five-leaf clovers at his feet. He had previously searched his garden for such clovers for the purpose of studying them but had never found any. He was perplexed as to how, apparently unconsciously, he had been drawn to a place where he would find these.

Another incident is the report of a dentist working in his laboratory. He was preparing an adhesive for a denture in a copper vessel. Suddenly, he heard a commanding voice say loudly several times: "Go to the window. Go to the window." At the moment, he

did not stop to ascertain from where the voice came. In fact, it sounded quite as if someone were actually speaking to him.

He responded by rushing to the window, which was at the opposite side of the large laboratory room. Instantly upon arriving there, there was a loud explosion; the copper vessel had disintegrated. Fragments of it were imbedded in the ceiling directly above where the dentist had stood, and had he been there, he would have been seriously injured. No one was in the closed laboratory; consequently the voice could not have come from anywhere except his own mind.

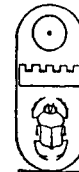
An analysis of precognition has resulted in bringing forth several classifications or types of it. One such classification is *autosuggestion*. First, we shall relate a case which is said to fall into that category. A woman stated that she repeatedly heard words to the effect that she was to die at 6 p.m. on a certain day.

She did not, however, communicate this precognition to anyone else. On that particular day, she was visiting friends. The chimes struck six and she said to herself: "Well, I did not die." It is related in the case history that almost immediately thereafter blood issued from both nostrils as a hemorrhage. A physician was called and he subsequently stated that only quick attention had saved her life.

The case just cited is called an example of autosuggestion because the individual, having come to believe that death was to ensue on a particular date, had implanted that suggestion in her own subconscious mind. It is presumed a psychological trauma occurred on that day which caused the hemorrhage.

A similar case attributed to autosuggestion is that of a woman who had a precognition of her death. She stated that she would die within ten days, though at the time she gave no indication of a serious ailment. However, on the tenth day she passed away as she had predicted.

It is assumed that subconsciously she had an awareness through subtle sensations of an organic nature of some abnormality. These sensations she morbidly construed to mean her coming death. Undoubtedly, it was her



own objective mind, her reason, that set the arbitrary date of death. By holding that thought and causing it to become a fixation, she had brought upon her own organism the unconscious effects that induced her death.

The following is another example of precognition which has its roots in psychological factors that gave rise to the experience and, therefore, cannot be called psychic in the usual connotation of that word. One Armand Correl dreamed of his mother dressed in mourning apparel. In the dream, he asked her for whom she was mourning. She replied that she was mourning for him; in other words, he had died. Shortly thereafter, Monsieur Correl published an article in a leading publication that involved the character of another person.

He was challenged to a duel as a result and was killed. The reasoning in connection with the precognitive nature of the dream is that Monsieur Correl, at the time he had the dream, had been contemplating the article he was to prepare. He knew that because of its condemnation it would incite the personality involved. Consequently, it was plausible for him to assume that the hazard of a duel and possible death were involved. This, it is further assumed, caused the dream as a process of autosuggestion.

There are other morbid events and circumstances which suggest to the subconscious mind certain related events. These, then, eventually are realized by the conscious mind as apparent precognition. The conscious mind, however, does not realize the causation and connections, and to it they appear as supernatural or psychic phenomena.

Still another example of the cause of precognition and seeming premonition is what is known as *paramnesia*. This technical term is popularly called false memory. Really, it is a memory of something that one has seemingly forgotten. When the experience is had again, there is a haunting familiarity about it; yet the individual believes that he has actually never previously experienced it objectively. Consequently, he attributes the event to a psychic phenomenon of some kind.

For example, one may have seen, as a child, a particular type of architecture which fascinated him in some way. As the years pass, he forgets the incident entirely. It is beyond his objective recall. Many years later, the person, as an adult, visits some distant city for the first time. As he walks along the street, a building holds his attention. The old structure seems very familiar to him. It seems as though he may have been on this street before, and yet he knows that he has not. He is confused. He believes he is recollecting something from some psychic experience. He may even think that it is from a past incarnation, a past life. Actually, it is a recollection of an incident lost to ordinary recall. He does not remember the childhood impression caused by a similar type of building.

#### *An Example of Paramnesia*

The following is an example of paramnesia cited by the celebrated author, Sir A. Conan Doyle. He wrote: "Upon April 4, 1917, I awoke with a feeling that some communication had been made to me of which I had only carried back one word, which was ringing in my head. That word was *Piave*. To the best of my belief, I had never heard that word before. As it sounded like the name of a place . . . I looked it up in the index of my atlas—a river some forty miles behind the first line which at that time was victoriously advancing. . . .

"I could not think how any military event of consequence could arise there, but nonetheless I was so impressed that I drew a statement that some such event would occur there and had it signed by my secretary and witnessed by my wife, with the date, April 4, attached. Six months later this river became the front line between the Italian and Austro-Hungarian armies."

The strong probability that some cases of precognition are due to telepathy must not be overlooked. In the records of the American Psychical Research Society is a dream related by Charles Dickens, which may have telepathy as its cause.

Mr. Dickens dreamed of a lady in a red shawl. "I am Miss Napier," she said. Charles Dickens, writing of the



dream, said, "Why Miss Napier? I know no Miss Napier." He further relates that some hours later two persons came to visit, introducing a lady in a red shawl named Miss Napier, whom he did not know. Could it not be that Miss Napier, knowing she was to meet the renowned author, thought much about the event, and that her identity was thus telepathically communicated to him during his sleep?

Psychical researchers refer to proper premonition and precognition, that which they think is authentic, as that which cannot be related to any organic sensations, autosuggestion, or such subconscious processes as paramnesia. Dr. James Hyslop, a professor of logic, who became an authority on psychical re-

search and has written several works on this subject, advances no particular theory as to the cause of "proper premonition."

We may say in connection with this subject that there is perhaps a sense of super-judgment, the ability to evaluate subconsciously with a latent and higher faculty causes and circumstances, projecting them into a future event. The conscious mind is not aware of the processes involved. The phenomenon, we contend, is psychic, but it is not psychic in any supernatural sense. Rather, it is an aspect of the subliminal powers of man, which the average person has not cultivated or to which he does not consciously respond.



## Let Nature Be Your Guide

By EDWIN O. CRAWFORD

*In contemplation of created things, by steps we may ascend to God.—MILTON*

THE world today is what nature and man, working together, have made of it. In the beginning there was only nature's handiwork, but during the years of man's tenure, he has revised, improved, and destroyed. The net result of man's residence is not significant. With a shrug of its crust or a shift of its poles, the earth could in a moment erase all of man's efforts and start over.

The important consideration is nature's influence on man: He is the focal point. Although Goethe referred to nature as the living, visible garment of God, man is the wearer of the garment. In nature, we see beauty, harmony, order, and pattern—the ingredients of intelligence. In her violent demonstrations, we see displays of tremendous energy. God is intelligence and energy; so He must be present in all of nature.

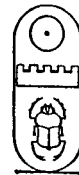
In the dawn of consciousness, man observed that the fur of animals kept him warm. Shivering with cold, he killed the animal and used its fur to keep his own body warm.

Unlike other species of animal life, man has never been content with the *status quo*. He has struggled against boredom and mediocrity, and growth has been the result. He has accepted nature's gifts and suggestions, and worked diligently to improve them. The animal skins evolved into fashionable wearing apparel; the stone axe into one of hardened steel. The crude wooden wheel has given way to the high-speed roller bearing.

In one thing more than all others, man has copied nature's engineering feat—his own body. He devised the camera, the photoelectric cell, and an entire industry of optical devices around the lens principle. In the working of his heart, he found the valve arrangement of his reciprocating pumps.

The system of blood circulation and its purification is duplicated in the water purification and distribution of every modern city. The nervous system is the basic blueprint for every telephone system with its central switchboard.

(Continued Overleaf)



The electronic computer, the marvel of our present age, is man's attempt to build a brain in the image of his own.

From other living creatures, man learned how to swim, how to stalk his prey, how to find shelter—the fundamentals of survival. From animals, too, he learned the necessity of being alert, clever, and strong. The beaver taught him to preserve his water supply by damming a stream. The birds demonstrated the value of reinforcing fibers in the mud of their nests, and the structural engineer used the same principle in reinforcing his buildings with steel rods.

Man copied the birds, too, when he felt the urge to fly. His airplanes have held closely to nature's original patterns in fowl and fish.

The chemist has observed the more mysterious of nature's phenomena and has worked to explain and duplicate them. Dr. David P. Langlois of the A. E. Staley Manufacturing Company noticed the action of enzymes which rotted wood, soured milk, and in similar actions changed the chemical composition of nature's creations. Here was a catalyst that promoted chemical action at room temperature. Interested in finding a better method for controlling the conversion of cornstarch into syrup, Dr. Langlois, following nature as a guide, developed the enzyme conversion process to give us the fine quality table syrups on the market today.

Only a few years ago, useful work was nearly all accomplished by the manual efforts of man and his beasts of burden. Today, man does very little hard labor and his animals do even less, because a new giant of great strength has been harnessed. Benjamin Franklin with his kite and key tapped this energy and identified lightning as a form of electricity. From his experiment and that of other scientists, this giant was made to perform the tedious and tiresome tasks of mankind.

Nature is more than a guide or a pat-

tern for man to copy. When he becomes lazy and satisfied, she grows violent, destroying his homes and villages, forcing him to learn new secrets, to build better, to become more skillful and talented.

Nature is an artful teacher. To the stone age man, she taught the simple facts of survival. As he developed, she revealed more of her wonderful laws, permitting him to live a fuller life, enjoy more luxuries, and develop some of his innate artistic talents.

Surveying our present civilization, it might appear that we have nearly exhausted nature's supply of new ideas. Almost before we can say it, comes the promise of more secrets to be revealed.

Lockheed Research has found that mosquitoes can hear each other over distances of 150 feet in spite of the surrounding hubbub of civilization. Will the explanation of this feat help us improve our communication systems? Also at Lockheed, the language of porpoises is being studied. Dr. Dreher hopes eventually to be able to converse with these creatures, possibly train them for such useful work as making survey of the ocean floor and detecting enemy submarines.

The photosensitive eye in the tail of the crayfish is being studied at I. B. M.; and at General Electric, brain cells—with the intention of synthesizing them for use in the memory cells of a computer.

In Jamaica, a mechanical cow is being developed to chew a ton of tropical vegetation an hour to produce twenty to eighty pounds of protein for human and animal consumption without being processed through living flesh.

These promises of things to come make us eager to approach the future. But the greatest discovery of all will not come from the laboratory or the drawing board. It will arise from man's own consciousness. Then, with a firmer grip on nature's guiding hand, man will make his greatest stride forward.

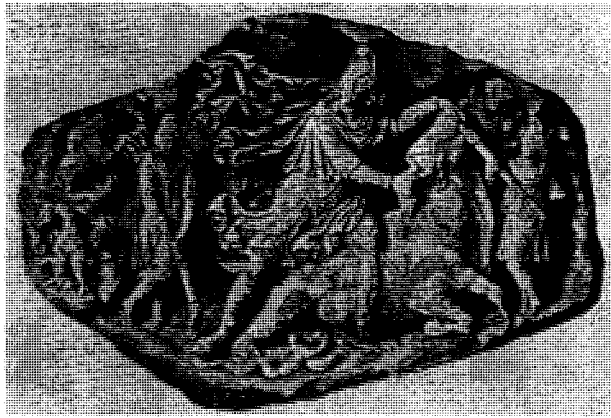
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**ROSICRUCIAN INITIATION AT  
VAN NUYS LODGE, AMORC**

Third Temple Degree, Thursday, June 21, at 8:00 p.m.  
7257 Woodman Avenue, Van Nuys, California

# The Forsaken Temple

By ISABEL HARKNESS



From *The Mysteries of Mithra* by Franz Cumont, Dover Publications, Inc., New York 14, New York

## Mithras, Man's Mediator

BENEATH the sun-baked streets of Rome lies a deserted temple—spiritual home of the legions of Imperial Caesar and the shrine of the sun god Mithras. Spending a never-to-be-forgotten week in Rome, my friend and I heard by chance of the temple and set off on a hot morning in quest of it.

It was not easy to find, nor was there anyone to direct us on our arrival at the church of San Clementi, which we were told was to be our first objective. The Temple, we found, was buried beneath two other churches superimposed upon it.

San Clementi, a flourishing Roman Catholic church, was at ground level; beneath that (after the fashion of a crypt) was a medieval one, and below that again the temple of our search. Among the pillars and bare walls of the long-disused medieval church, we at length came upon a tiny wall sign: *Tempia di Mitra*.

Cautiously picking our way down the stony floor of a narrow low-roofed passage, we emerged into the temple itself. The past virtually rose up and engulfed us as the still living vibrations of the mithraeum impinged upon us, holding us in thrall. Surging up from subconscious depths, long-hidden memories and emotions arose, proving how unfathomably deep are the wells of experience.

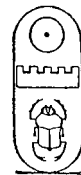
The temple was a rectangle, with stone slabs along each side upon which

the worshippers sat or knelt. At the far end was a shallow apse or recess, against the wall of which was carved a bas-relief of Mithras slaying the bull. Our eyes gazed upon the representation of this pagan savior—himself the victim and the priest—his sad yet beautiful features turned away from the sacrifice with which he identified himself.

Who, then, was Mithras? The manifestation of the sun god or logos, whose origin it is impossible to trace, but whose earliest known mention appears to be in the *Rig-Veda*, long before Zoroaster taught his religion. Originally, Mithras was a purely spiritual conception, his name meaning *Savior*, *Friend of Man*.

As usually happens, the spiritual conception became materialized, and Mithras became in the popular thought a warrior god. His stern code of honor, loyalty, and unflinching courage appealed to all that was manly; there was no place for women in his system.

It was considered that women could not have withstood the rigors of the Twelve Tortures or tests, each one marking a degree of advancement. Known in many parts of the world under many names—Atys, Bacchus, Apollo, Dionysius in the West; Shamash in Babylon and Assyria, Amen-Ra and Horus in Egypt—Mithras was the *Mediator* between humanity and the sun logos. Mithraism was connected with the Eleusinian Mysteries, and orig-



inally both the male and female elements were worshipped.

In Mithraism, however, the masculine aspect developed exclusively, and the qualities of courage, endurance, loyalty, devotion to duty, invincibility, austerity, strength, nonattachment, and purity, appealed naturally to the legionnaires. Thus, Mithras was essentially the god of the soldier.

#### **Twelve Initiatory Tests**

The twelve initiatory tests involved ordeals by water, fire, cold, hunger, scourging, branding, etc., and only when they had successfully emerged from these trials could the initiates be baptised and entitled to become Soldiers of Mithras.

There were similarities with Christianity. St. Paul was not slow to incorporate much of the symbolism into the tenets of the early church: There were baptism, the mark of the cross on the brow, the Lord's Supper, the birth in a cave on December 25th, rebirth at Easter, and redemption by sacrificial blood.

It appears that the simple and wholly spiritual teaching was crystallized in both Mithraism and Christianity in ways hard to distinguish. To this day we are *washed in the blood*. The *mediator*, whether Christ or Mithras, is both victim and priest. In baptism, we are signed with the cross, and in confirmation make our vows of unswerving

loyalty and obedience. The Christ, the Lamb of God, was pierced with a sword as was the sacred bull.

In the New Testament and also in the church ritual, we find many reminiscences of Mithraism: "Be thou faithful unto death, and I will give thee a crown of life." "Thou, therefore, endure hardness, as a good soldier . . ." St. Paul was naturally concerned with incorporating many of the ideas and phraseology of the opposing camp because, as Saul of Tarsus, he was born in a strong center of Mithraism and he was strongly militaristic in his attitude.

A party of black-robed brethren of some Order entered this forsaken shrine while I was approaching the altar. Had they, I wondered, as Soldiers of Mithras been drawn again by karmic links to this forgotten place?

In the strange yet familiar precincts of this little temple, the curtains of time rolled back, and I saw myself garbed as a Roman soldier. I thrilled once more to an old allegiance; an almost overwhelming call of the past. As I stood before that forsaken altar, I knew why I had come to Rome.

"Mithras!" I cried in my heart. "I come to claim my discharge." I was heard and answered by that manifestation of the Cosmic which had been known as "Mithras," and I finally turned my back on the past as I laid my hand on the altar and raised my arm in salutation.



#### **ROSICRUCIAN ONE-DAY RALLIES**

ROCHESTER, NEW YORK: Rochester Chapter, Malta Temple, 217 Lake Avenue, Rochester, Saturday, May 26. Featured speakers will be Grand Councilors Harold P. Stevens and Joseph J. Weed, and Inspector General Bruce Quan. Inquiries may be directed to Frater R. W. Diener, 5024½ Ridge Road, Spencerport, New York.

HAMILTON, ONTARIO, CANADA: Hamilton Chapter, at the Royal Connaught Hotel, Saturday, June 16. For further information write to the Registration Secretary, Soror J. C. Richards, 99 East 39th Street. Friday evening preceding the Rally, an Open House featuring special music will be held at the hotel.

*The  
Rosicrucian  
Digest  
May  
1962*

# Nature's Nameplate

By JESSIE HAZEL BRADY

Do we have in our hands the physical record of previous existence? At present, there is no real answer, but the possibilities for investigation make the imagination soar.

The age-old questions: *Who am I? Why am I here? Where will I go when I die? What is the meaning and purpose of learning and endeavor?* may soon have their answer. It would be amusing, wouldn't it, if God had put the answers to these puzzlers right in front of our eyes, in the palms of our hands and on the soles of our feet?

The Book of Knowledge may not be far off in space, but in individual code printed on the hands and feet of every human being. We are aware that our nameplates, the lines in our palms and on the bottoms of our feet, are similar but very different. There is no exact duplicate, not even with identical twins.

The question naturally arises: Why should nature go to all this trouble? The very ancient practice of reading character and personal futures from the lines of the hands has lost favor in our scientific-minded age. It has not proved reliable in our laboratories; but scientists have not come up with a complete explanation, either.

There may be no explanation whatever—but there *may* be. Could these lines be nature's code, a kind of personal record of ourselves? No two people think alike or react alike to the same experiences. No two people have the same markings. Our fingerprints are considered our own personal signature, and we can be readily identified by them. We have not always known this. In fact, this knowledge has had a very short history.

The ancient Chinese used the thumbprint for signing important documents, but how much importance they attached to it as a definite and permanent identification mark, we have no way of knowing. The first known scientific observation relating particularly to fingerprints was made in 1686 by Marcello Malpighi, professor of anatomy at the University of Bologna, Italy,

who alluded to the ridges which "describe diverse figures."

One hundred thirty-seven years later, in 1823, J. E. Purkinje, also a professor of anatomy at the University of Breslau, published a treatise in which he called attention to the diversity of ridge patterns connected with the organs of touch, and a differentiation of these patterns into nine varieties.

It is to be noted that these observations were purely in the interest of anatomy and not of the possibilities of identification. In the October 1880 issue of the magazine *Nature*, Dr. Henry Faulds, an English authority on the subject of dactylography (sign language), published the results of his experiments on the practical use of fingerprints as a means of positive identification of criminals.

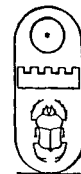
He had observed many patterns and noted also that the prints remain unchanged. From this time to the present day, the fingerprint has slowly become a valuable means of identification.

In 1901, Sir E. R. Henry of Scotland Yard devised a simple and comprehensive basis of classifying prints into eight types of patterns: arches, tented arches, radial loops, ulnar loops and whorls, plain whorls, central pocket loops, double loops, and accidentals.

New York's Sing Sing Prison was the first in the United States (1903) officially to adopt fingerprints for criminal identification. The criminal fingerprint file in the Federal Bureau of Investigation had its birth in the year of 1924, and the Civil File of fingerprints in the F.B.I. was begun in 1933 as a result of citizens wishing to have their fingerprints recorded for future reference.

It has proved its worth in establishing identity in cases of disaster. There is also an obsolete file which contains the prints of the deceased as well as those reaching the age of 78. This file is never checked against current prints, but it is interesting that they are retained even after death.

(Continued Overleaf)



So far as science has been able to determine, regardless of their reason for existence, these ridges form on the hands and feet three months before birth and remain unchanged during the life of an individual and until obliterated by the natural process of decomposition after death.

Also, according to science, these ridges do not indicate definite character, race, sex, or heredity. They show no aptitudes or possible leanings towards art, science, music, or any particular field of endeavor. Some authorities believe that these ridges on the tips of the fingers offset and lessen wear; others contend that they create a "friction" surface, enabling us to grasp objects

more readily. Another explanation is that the ridges elevate the pores, allowing the ducts to discharge perspiration more freely.

It is to be doubted that a fingerprint could "hold" throughout eternity, but suppose a person claiming to be a certain past "figure" *could present his fingerprints to prove it*. And what if the prints of the newborn *could be checked* against the obsolete file of the F.B.I. for possible duplication?

If a set *did match*, would that be proof of reincarnation? Perhaps not, but even the skeptic must agree that here are some unexplored horizons that present intriguing possibilities for investigation.



## How Do You React?

By EVELYN DORIO

ALL of us can cruise along through bright and happy days when the sun is smiling and life is a glass-smooth lake with scarcely a ripple patch. But how do we handle our storms? And no matter how smooth the lake seems today, a storm may start fulminating over the horizon tomorrow.

Early one morning, a neighbor gave my doorbell three or four impatient jabs. She was furious—fortunately not with me—and without even a greeting, erupted like a miniature atomic bomb. A neighborhood dog had dug holes around her choicest roses, and since several days had passed before she noticed the damage, leaves and blossoms were already wilting.

When her wrathful words were piled about her as dead leaves around an autumn tree, she departed and hurried to another neighbor and repeated her grievances. An hour later, she called on yet another to pour out any remaining anger. But what had she accomplished toward rectifying her problem or preventing a continuation? Absolutely nothing.

If you're sailing and a sudden storm whips up, it's sound practice to point your bow into the wind to keep your boat from capsizing. The wind becomes

your focus of attention. A sailor then may lower sail, let go anchor, or try for a shelter downwind; he may also check his life preserver and safety belt. These are his tools for handling a storm. And nearly always, he survives.

My neighbor's focus might better have been: What can I do about this dog? Or better yet, about the dog's careless owners, for obviously the animal wasn't responsible for being permitted to roam. My neighbor, instead of steering into the wind, was fruitlessly pawing at surrounding waves, churning about as helpless as a wood chip on the crest of a whirlpool.

Much of a sailor's well-being depends on how well he learns to handle storms; likewise, much of our happiness in life is based not on how we react to success, but to frustration.

"When anything happens to you, always remember to turn to yourself and ask what faculty you have to deal with it," was said, not by a twentieth-century psychologist, but by a man named Epictetus, way back in the first century.

A doctor examining a cut doesn't brood about the darkened area around it or start counting the scratches. He concentrates on the cut, knowing he can do something about *that*. He cleans the

wound, applies antiseptic, binds it. Those are his tools.

As sailors have tools for handling storms, and doctors for treating wounds; so we have our tools for handling problems. It is during calm weather that a sailor plans his reaction to a storm, and during quiet moments that a doctor learns how to treat a wound. We, too, can look at anger when our emotions are stable and make a few general guide rules.

### **Handling Our Problems**

We can handle anger better if we check our resources for handling our problems. If we recognize we are vulnerable to emotional upsets, we must realize that at such times we are not entirely logical in our thinking. We can try then to keep our problem objective, as though it belonged to someone else; at least, we can keep from adding fuel to the fire and add sense instead. We can ask ourselves how important this disturbing event really is and try not to *overrespond* to small irritations. If we walk in bare feet over a country road, small pebbles sink harmlessly into our feet; only larger rocks have the capacity to twist our muscles, and only these require our notice.

We can remind ourselves that the picture will look different tomorrow if only because the light will have changed, and we can guard against the feeling of self-righteousness which anger provides. Remember that no one ever saw his reflection clearly in a pond churned into a mud puddle.

Above all, we can remind ourselves that time spent in anger is forever wasted, for anger boils away good energy as a gas flame boils away water. Everyone knows people who mishandle anger by "taking it out" on those entirely blameless. There's the angry driver who crowds you off the highway, the moody individual who slams the door in your face, the self-pitying one who doesn't respond to your greeting. Such people should raise small craft warnings indicating their inner storms.

When we catch ourselves on this circuit, we must deliberately break the chain of fruitless thinking until our minds regain freedom and stability.

Anger, like fire, spreads. Leave your home cloaked in it and you become like a virus infecting everyone around you.

Sometimes anger becomes a catch-all for past grievances. A mother distressed about her son's untidiness may become irritated again for all his small annoying traits. Soon her anger mushrooms out of all proportion to the immediate cause.

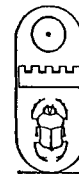
Recently, a friend appeared at a luncheon wearing an exceptionally attractive frock. "This is my therapeutic dress," she said. "I bought it the day I was so annoyed with my teenage daughter's behavior that I felt like . . . ! Instead, I drove into town and bought this dress. By that time, I could reason again."

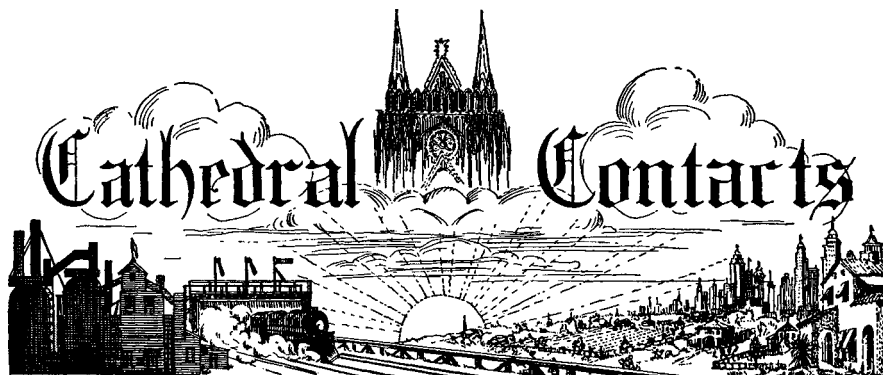
All of us carry within us the atomic bomb elements, requiring only the process of fission to start the chain reaction which ends with explosion. But even if we "explode," we still must pick up our mind's scattered pieces and somehow begin to function on a calmer level, with our unresolved problems still before us.

It would be wishful thinking to suppose we will never become angry, but when we are confronted with problems, we may remember the wisdom of David Seabury's words: "The key to most difficulties does not lie in the dilemmas themselves, but in our relation to them."

How well we handle our storms is the test of our sailing ability—on a lake or in life.

IF YOU haven't made definite plans to include RCU in your summer program this year, don't delay any longer. You can't miss this special lecture series. Participating will be educators from Westminster College, Salt Lake City, Utah; the University of California, Berkeley; San Jose State College, San Jose; the International Maha Bodhi Society of India; the Department of the Interior, Washington, D.C. Three new electives will be given, too: "The Wonder-World of Photography," "Biographies of Famous Rosicrucians," and "Chorus." Don't hesitate any longer. Make your plans NOW!





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

## MAN, THE MEASURE

By CECIL A. POOLE, *Supreme Secretary*

AN ancient philosopher wrote, "Man is the measure of all things." Consciously or unconsciously, mankind has accepted this statement as fact. We live more or less in accord with the principle that everything is to be measured in terms of man himself, that value is to be found in terms of man's judgments, and that decisions affecting the lives of each of us individually and society as a whole are based upon the principle of man and his idea of values as the standard by which all things are judged.

It may be that the ancient philosopher who first uttered these words had in mind a different interpretation from mine, or he may have erred in judgment. Also, it may be that, as is frequently the case, the

words are not used in the complete context in which they were first stated; that man has grasped the saying as a means of re-emphasizing his own importance and establishing himself as a standard by which all is to be judged.

There are many records of man's conquests in the history of the human race. He has done much to control his environment and to shape events and activities to suit his whims. This, of course, is due to the fact that civilization is a human concept. It is composed of humans and based upon the thoughts of human beings. Whether we turn to sources either in religion or science, we find this same general theme followed.

In religion, man has conceived himself as being the select of a divine

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force and thereby standing above all other living things, as well as above any other phases of his environment. From the viewpoint of science, the theory of evolution has taught him that man is—at least at this time—the highest evolved of all creatures, and therefore has the right to take his place at the head of all that exists about him. Consequently, he has decided for himself that he is the ultimate expression of all that exists upon this planet, and he has used both religion and science to verify this decision.

If we follow the conquest of man throughout the ages, we will find evidences to support this belief. He has conducted not only conquests of land and wealth, and developed his ability to use the material world in which he lives, but also he has overcome many limitations that restricted his ancestors. His conquests in the field of time and space, for example, have enabled him to treat original impediments to progress and to his wishes in a manner that has reduced them to insignificance. Since now vast areas of space can be covered in a very short time, man has to a degree controlled the limitations imposed upon him by outside forces.

He has also conducted a conquest against those elements that would impede his progress as an individual. He has studied the nature of his physical being and has developed means by which to maintain life comfortably. Through his investigation and effort, many diseases which have plagued mankind have been controlled, and many marvelous therapeutic methods have been devised to alleviate the pain and suffering that accompany certain diseases.

All of these trends indicate the success of man's conquest; and when he judges his civilization, he picks out these positive factors as evidence not only of his ability but also of his right to the dominant part of this world. There is another side, however.

Man still fails. He fails in every area in which he conducts himself. He fails economically, socially, and in his efforts to gain final and complete knowledge. His conquest of disease has been most laudable, but in spite of that, he still dies—he still comes to the end of a life span. He is unable to control

the material elements of his being so as to cause them to be immortal and endure forever.

He even fails in his control of the material world. Friction, wear, and the consequent failure of mechanical apparatus indicate that he cannot make a perfect machine. With all of his accomplishments, he still has much to learn, and most of all, this learning necessarily must be directed to himself. Above all, he must learn that there is knowledge, and that there exist forces not yet conquered, which, in fact, may lie completely outside of his ability or domain to conquer.

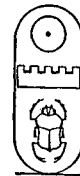
### *One Fact to Remember*

If he is to set himself as the measure or the standard by which to judge his environment and other living beings about him, man should hold one fact constantly in mind: There exists knowledge far beyond his comprehension. The inventor, the scientist, or even the philosopher and the religionist, have all come at some time in their meditations, experiments, and investigations to a closed door, a door they have been unable to open and cannot see beyond. In the face of such knowledge, man should realize that he needs to practice humility.

Humility does not necessarily express man's failure, his inability to conquer all conditions or control all forces that exist about him, but it is a realization of knowledge which goes beyond his own ability to grasp. Somewhere in the universe lie the answers to all the questions man has asked and which he has not to date been able to answer. In this realization—that such knowledge does exist—there is emphasized the existence of a purposeful force manifesting in the universe.

Man should humble himself, realizing that with humility he can work within the bounds of his ability to direct himself toward knowledge which is infinite and enduring in contrast to that expressed only through his physical efforts, which create conditions and functions that will not endure beyond the limitations of a material universe.

Man has within him forces which he has used constructively; yet he has not used them all. He has, in fact,



used only a very small part. His efforts, to date, have utilized no more than an infinitesimal part of all the knowledge and energy that exist in the universe. In man's evolution he should not necessarily measure the universe about

him in terms of himself but project his thinking beyond his own limitations; that is, he should measure the universe in terms of universal laws, in terms of the Cosmic, instead of the individual.



## “Other things being equal . . .”

A TWO-FOOT plank of wood, four acres of land, a pound of tomatoes, and a two-carat diamond ring. What do these have in common? A system of measurement.

In an age of precision instruments, we can't miscalculate by a fraction of an inch, but in early civilization, measuring systems were crude. Parts of the body then served as “rulers”:

The mile (Latin “mille” for thousand) was established as the distance the average Roman soldier could cover in 1,000 double steps. This was used for 1,500 years, until Queen Elizabeth changed it to 5,280 feet in order to make surveying simpler.

As recently as 1902, though, New York City surveyors were still using four different foot lengths: the United States foot, the Bushwick foot, the Williamsburg foot, and the foot of the 26th Ward!

In Noah's time, carpenters used the “cubit”—the length of the forearm from the elbow to the tip of the middle finger. With workers of different arm-lengths on the same project, it's a wonder the ark floated! When men began building more complicated structures, rough replicas of the foot of the leader of a work party were made and handed out for everyone's use.

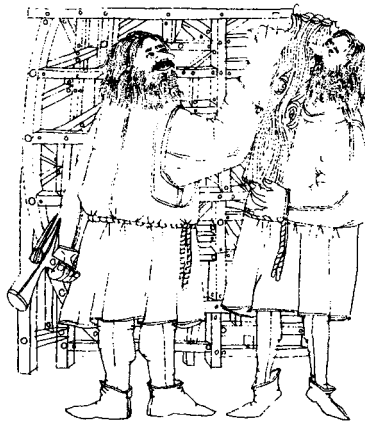
Mr. David W. Goldman, president of the Evans Rule Company, manufac-

turers of steel measuring tapes and folding wood rules, has delved extensively into the history of measuring devices. According to him, our system of weights originated in Egypt, where farmers used seeds as basic units.

In the middle of the 8th century, an Arabian Caliph introduced the “Beqqa Standard” of weights—developed in Egypt—to the court of Charlemagne. The carat used in weighing diamonds was originally the weight of a bean of the carob plant. In France, the area a farmer could plow in one day was called the “journal” and it was the unit used before we measured land in acres.

Mr. Goldman questions, however, the following story of Fahrenheit's development of his system of temperature measurement. It is said that one day when it was as cold as he thought it could possibly get, Fahrenheit stuck his thermometer out of the window and called the low point “zero.” Then he put the thermometer under his arm until the mercury rose and levelled, and he called that point 100°!

Rather unscientific, but perhaps no more so than other trial-and-error systems. Anyway, England is today trying desperately to forget Fahrenheit and learn to read centigrade.—*Central Feature News.*



Alan J. Rosenfeld London Associates

“Let's call it a cubit!”

*The  
Rosicrucian  
Digest  
May  
1962*

# A Philosophy of Right Living

By E. C. PEAKE, F. R. C.

REINCARNATION is often thought of as an experience in Time in which we exist in a triangle of Past, Present, and Future. Because the term implies continuity, something more than an extension of Time is suggested. That the process is continuous, we cannot deny. The paradox involved is that at any point of our career we are always in the Present. The Past and the Future, though connected with the Present, are mental concepts and as such are timeless.

It is not difficult to understand from this that because we live always as a point in Time, we can ignore if we wish the beginning and end of it. Indeed, for most this is the normal condition: Having no idea of a previous existence, they have but a vague idea of a future one. They live for the present, having no regard for either of the other two conditions of the living triangle.

From several points of view, such persons fare well: Content to live almost semi-consciously, they exist very much as do the more lowly creatures. However, this is not good enough. Inevitably the facts of existence will one day press their attentions upon each of us. Human evolution is a record of the continuous impressions of truth, which constantly make themselves known to the mind and occur in a most subtle way to cause the attention to be focused on the eternal verities.

Because of this, the principle of choice is important: The recognition of truth, when it occurs, simultaneously involves either acceptance or rejection. It is then that the effect of previous lives is felt. Although we may not be aware of it, the sum total of what we have learned before is brought to bear on the new concept which has flashed into our consciousness.

To recognize a new concept of truth is to evoke a subconscious perception, which finds the concept acceptable or otherwise. It may be called by the name of instinct because it is a recognition inspired by inherent knowledge. It is obvious that if such instincts are

stifled, the perception of truth is dimmed.

This is the case of those not acquainted with the facts of reincarnation. They are unaware that their mental equipment is associated with a vast reservoir of knowledge accumulated in the Past and which, as instinct, provides an intuitive faculty available whenever needed to judge the merits and value of any situation.

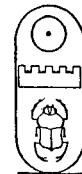
Once the existence of this faculty is recognized, a great confidence in one's judgment will be felt. No longer will it be necessary to doubt the validity of one's conclusions. Somehow, they will seem right: They are what is called a hunch. We recognize them simply because of an association with something in the mental accumulations of the Past, which we found to be correct. We carry this knowledge with us in the recesses of the mind.

The fact of reincarnation, therefore, is something which is more than a curious and romantic theory. An understanding of it is necessary if we wish to live successfully in the Present. In these days, minds are concentrated on earning a living, on the problems of politics, and on other affairs which pinpoint us to the Present.

A study of science and, indeed, of philosophy, is confined merely to factual evidence which, in order to be acceptable in the first place, must be capable of measurement or some other form of demonstration. The application of spiritual principles to one's personal—and philosophical—problems seems unreal to many people.

The churches strive to counteract this by emphasizing the need for moral conduct and by extolling the virtue of submission to the will of God. They are a barrier between the forces of disintegration of the human spirit and the spiritual, evolutionary destiny of man.

Their story is the spiritual heritage of man by the Grace of God, a fact denied by the opponents of religion. But when it is remembered that we



have a spiritual heritage in the vast accumulation of mental conclusions acquired during many thousands of past lives, and derived from a series of revelations and recognitions of truth, it can be seen to be true.

Then, as in the Present, great themes in the form of cosmic understanding have presented themselves to our critical faculties and in part, at least, have been accepted. These form our present character and temperament. But for the most part they lie dormant. We are never so good, never so brilliant, receptive, and clever as we might be; the material environment of our lives has closed the door of the Past.

It is not until we realize our personal heritage of knowledge and spiritual convictions accumulated in past lives that we can avail ourselves of their power. It is this which makes our conception of the paradox so important. Time is something like a reservoir into which flow memories of the Past, which have a direct bearing on the problems of the Present. We are a point in this Time.

Such a conception is essentially a practical one. To use it is to make a gigantic step forward on the path of spiritual evolution. Merely to acknowledge that this state of things exists, is useless. By applying ourselves to our past spiritual heritage, we enlarge our human condition to where it is no longer bound by the dictates of Chance. We set our feet upon the path of righteousness.

What does righteousness mean—a belief in God, in Christ, in the Church? Only in part. A fuller understanding of the word leads to knowing the right thing to do, the right time and place to do it, and the right people with whom it should be done. Righteousness means nothing more than this. It may be summarized as the *right means* of effective and competent living.

Obviously, if such is our aim, we are on the way to becoming free of Chance. We enter a great realm of life, that of those who have become and are becoming Masters of Destiny. Even if we put aside for the moment the need to equip ourselves mentally and spiritually for our next incarnation, we shall be able to become more successful, more

happy in this present life if we determine to use our knowledge of the Past.

*Righteousness* is thus very different from *self-righteousness*, which is a tendency to compare oneself with others and surmise that he is spiritually better. No amount of magic, religion, or philosophy can make us spiritually elevated if we are not able first to recognize the need for righteousness; and secondly, to acquire the means of doing the right thing, in the right way, under the right conditions.

#### *Every Man's Aim*

Beyond all doubt, the aim of every living person should be to seek this Kingdom of Righteousness; not only to enhance the value of his own life, but also to improve that of the community in which he lives. Wishful thinking is useless. We must accept the fact that the great store of inherited knowledge and convictions to enable us to choose wisely and so become righteous *is within ourselves*.

Although we always live in the Present, we can ally ourselves with the Past, and thus make the Present more pleasant, abundant in good things, joyful, and acceptable. This is surely a remarkable stage in the evolution of a man: the product of the ages, the sum of the prolific Past and the challenging Present. By allying ourselves with the Past, we tend to make use of the accumulated wisdom of the ages.

But in what way are we concerned with the Future? There is always a Greater Wisdom—the Cause of our being and the Sustainer of our lives, Who allowed us in the first place by individual choice to arrive at those spiritual conclusions which now form the subconscious nature of our present intellect. This wisdom abides; what we have to learn is already there, but we are not yet conscious of it.

Our Future, it is said, is in the hands of God; but we have the faculty of choice. This is the God-given power to decide what is beneficial in the advanced and complicated realm of existence and ideas. Other forms of creation depend on their race memory or instinct; and react to stimuli in the limited sphere of their physical and mental field. In the same way, we may

react when we realize that we have such an instinct—our individual memory of the Past.

If we ignore the existence of this possibility, we react merely on the basis of the spurious accumulation during this incarnation, the value of which is almost nothing.

Decisions make the man. *The Almighty has allowed us to make ourselves.* That is why from time to time great and powerful personalities throughout the ages have provided spiritual steppingstones for man to climb the steps of righteousness.

How necessary, then, to make our own Future not only a means of living a fuller and more competent life, but also a means of supporting and endorsing the will of God! Reincarnation is

an expression of divine benevolence: We have the power of choice, and we can take from the experience of life what we like.

As we progress, we find that certain forms of conduct bring immeasurable happiness or transient sorrow. Such experience provides the spiritual conclusions which form our subconscious intellect in future lives. As we live again, our faculty of choice improves. In the course of time, we learn to choose more wisely. We are born again into environments which give us even greater scope for our spiritual needs.

Thus is the eternal triangle of the Past, Present, and Future fulfilled, and righteousness becomes more and more our spiritual condition.



## 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.

**June:** The personality for the month of June is Marshal Tito, President of Yugoslavia.

The code word is: ANKH

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



GENERAL  
CHARLES  
de GAULLE  
President  
of France

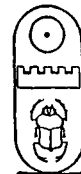
**August:**

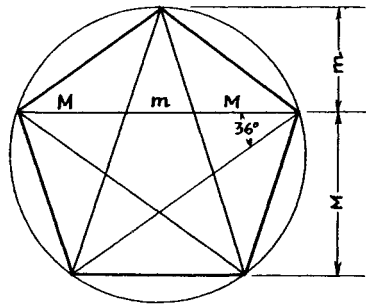
The personality for the month of August will be General Charles de Gaulle, President of France.

The code word  
will be: GRANT



MARSHAL TITO  
President of Yugoslavia





The Proportions of Beauty

## The Golden Rule of Beauty

By STEPHEN C. JUTTNER, DIPL. ENG. ARCH.  
(Delineator, Design Consultant)

WHEN we design a piece of furniture, a dress, a machine, or a house, we have to satisfy the urge for beauty: Economy, usefulness, durability, and all other attributes of a good product must be fulfilled. To answer why this is so, we must define beauty.

As defined by Webster, beauty is "the quality or aggregate of qualities in a thing, which gives pleasure to the senses or pleasurably exalts the mind or spirit." By extension, we should understand beauty to be the height of perfection. It would be impossible, therefore, for anything impractical to be beautiful although something practical only could be far from being beautiful.

About 50 years ago, the world-famous architect, Adolf Loos of Vienna, said the following of beauty: "Only when an object is so developed that nothing can be added or nothing taken away from it without spoiling it, can it be said to be beautiful." This then would be absolute harmony.

In the final approach, beauty is order cosmically ordained. Beauty as an integral part of cosmic truth can never attain its ultimate aspect on earth. We can only strive and progress in order to achieve a better understanding of it. Individual opinions concerning beauty represent only different gradations of knowledge of the cosmic laws of beauty. When God created beauty, He also gave laws to uphold it: the laws of harmony.

Beauty in architectural design, therefore, is based on the cosmic laws of harmony, which manifest themselves in symmetry, rhythm, proportion, har-

monies of tone, color, and texture. All these components of good design have to be employed in the measurements.

The most important component of harmony is the Golden Rule, which requires that the proportion of a smaller part "m" to a larger part "M" be as the proportion of "M" to the sum of "m" and "M"— $m:M = M:(m+M)$ . If  $m = 3$  and  $M = 5$ , we have a close approximation of the Golden Rule:  $3:5 = 5:8$ . (cf. illustration heading article.)

These axioms of visual harmony were known to the ancient Egyptians, Cretans, Greeks, and others, who received them from the older cultures antedating them.

The Great Pyramid of Khufu (Cheops), with its height of 482 feet and base length of 755 feet, fits into the Golden Rule quite well. So do other architectural masterpieces: the Parthenon, Erechtheum, and the Temple of Nike Apteros, all on the Athenian Acropolis. There have been many others throughout the centuries. The main reason why most classical architecture is so pleasing is because all of its plan and exterior design, including most details, are subject to the measurements of the Golden Rule.

The stylistic composition of ancient architecture was usually based on the motives of pillars and architraves, which express the physical forces of pressure and support, whose reality is repeated in our own bodies. In contrast, contemporary stereometric architecture does not show any influence of physical forces, nor does it reflect the manual labor which constructed it. It

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stands finished and pure; nothing about it makes you conscious of the process of its building. It is pure abstraction.

By style we always understand a certain complex of forms whose duty it is to express the ideal or essence of an era, which has arisen on the basis of former styles. Observing the realistic aspects of architecture, it is obvious that each new trend of style and evolution from the designs of previous architectural forms has arisen through the need to employ newer materials, etc.

These factors dictate only the dimensions and layout, whereas its form is created by its artistic ideal, which differs for each artistic era. The style, therefore, is not the illustration of the needs which lie behind it but a reflection of the artistic ideal which governs a certain era.

Style is the soul of a construction raised out of raw material and technique into art. This applies to styles of contemporary architecture, painting, sculpture, all fine arts of the twentieth century, all of which are dominated by metaphysical abstraction. This is how the beauty of design in each particular style is brought into effect.

#### ***New Forms and Radical Changes***

New forms or radical changes in the old ones are always demanded by the development of new materials and construction, principles, newly arisen and cosmically ordained problems of mankind, and changing viewpoints. The true artist will sense the essential creative element in all great art and will learn from the achievements of the past; but he will not let reverence make him a mere plagiary of past styles.

A cultural era is not made by people as so many think, but by a third, outer force of which man is only a part. All styles, all art, are nothing more than earthly sediments of unseen abstract forces: Man can only accommodate himself to them and influence the situation on a minor realistic plane.

Where the attention of human beings is focused towards other men as well as towards their own immediate physical environment, the cultural period will be realistic. When attention is turned towards the outer metaphysical

world, the cultural period will be in the abstract realm.

Styles like the Roman, Baroque, and the Renaissance belong to the realm of Realism; whereas the Egyptian, Romanesque (up to the Gothic), as well as today's architecture belong to the realm of Abstraction. Of these, the contemporary (modern) style is the first to serve the nonreligious purposes of the world. It is serving not only a favored few, but also all mankind without discrimination.

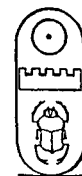
In the field of architecture, the contemporary style is today the leader, and it is based on the principle that a building must be first of all practical, functional, hygienic, and economical—not copied after some old and outgrown ornamental structure. For the sake of a beautiful façade, we must not sacrifice comfort, light, fresh air, and sunshine.

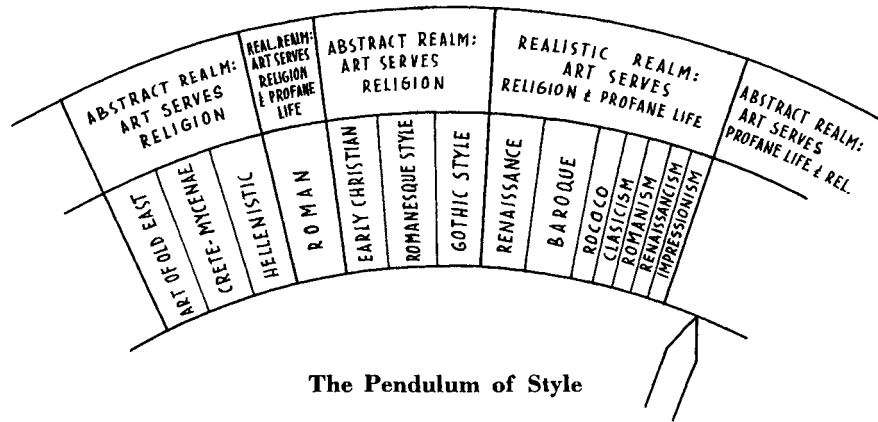
Most basic forms of contemporary architecture are borrowed from stereometry, such as the simple forms of a prism or cylinder, or some more complicated form of a hyperbolic paraboloid. Previous architectural styles have made use of these forms also, but contemporary style emphasizes the fact that it has taken them as its artistic basis, with smooth façades devoid of all unnecessary decorative detail.

Beauty is to be achieved not by plagiarism of classical ornamentation and surface overdecoration, but by a proportionate, harmonious solution of the masses as a whole; by an esthetic solution of its surface openings, or by harmonious surface treatment in texture and color. These are the main places where esthetic principles enter into the design of contemporary architecture.

Beauty cannot be excluded or forgotten. Beauty of form, color, and texture has been successfully combined with the other components of good functional architecture: In a well-designed structure, there should never be a conflict between sheer utility and esthetics.

Beauty can be expressed in an infinite variety of designs. Every architectural object should be also a creation of beauty. God has created innumer-





The Pendulum of Style

able varieties of flowers, birds, trees, valleys, and mountains. Neither was function forgotten.

Since contemporary architecture is abstract, usually crystalline, it fits marvelously into the natural setting. Forms of vegetation represent the changeable phase of nature and are amorphous; whereas the forms of contemporary architecture are not. The contrast between these two opposites creates a wondrous harmony.

The forms of nature become subordinate and thereby accentuate the abstract quality of contemporary architecture. It follows, therefore, that a well-composed modern structure, set in a natural background, will awaken in the onlooker pleasant sensations similar to those aroused by the clear notes of a flute in a forest, the silver-winged flight of a plane over a mountain range, or a gem in a ring on a lady's finger.

Materials today are such as to negate man and his labor. It is a different story with buildings of stone, brick, and wood. Row upon row of brick accentuates to the eye the manual process of their having been laid. Row upon row of stone brings into focus not only the laying process, but also the stonemason's work. Perhaps this

very factor has made such buildings more easily acceptable to man's mind. The fact that today's architecture negates these manual processes has made it more difficult to comprehend, for nowhere is there pronounced evidence of manual labor.

The hexagonal shape of every cell of a honeycomb is in accord with the cosmic law of esthetics. What if one "teen-ager bee" were to build a square instead of a hexagon, another a pentagon, and so on? The beehive would end in complete anarchy, disorder, and ugliness.

On the other hand, if each bee were to have the choice of coloring a cell with a different color, the over-all cosmic pattern would be maintained and would remain pleasant. Bees, however, work by instinct. Man, in addition, has free will; therefore, he is able to spoil his habitations, creating bigger and uglier cities without the orderly over-all planning of the honeycomb and without its harmony.

The conditions, however, are steadily though slowly improving; and in some unforeseeable future, by the aid of the Golden Rule of Beauty, the human race will be able to live and work in clean, neat, and beautiful cities and villages.



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Only when an object is so developed that nothing can be added or nothing taken away from it without spoiling it, can it be said to be beautiful.—ADOLF LOOS



# Supermen and Superwomen

In Their Youth Now, They Will Soon Reach Maturity

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

(From *Rosicrucian Digest*, January, 1932)

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

WHILE most of the world is looking forward to the dawn of a new cycle when peace will reign throughout the world and business and economic conditions will start upon a new basis, the mystic and the philosopher—watching the trend of times and conditions and the periods of human evolution—are looking forward to the day when the coming supermen and superwomen will cross the line from childhood to adulthood.

This dawn of a new day is close at hand, and already the young supermen and superwomen in many parts of the world are expressing their power and unique understanding, molding conditions preparatory to their united assumption of the dominating positions of life. The supermen and superwomen of the near future will be those who have within their grasp the reins of leadership, and who will control not only their own destinies but also the destinies of millions of others.

There will be no tyrannous autocracy connected with this world-wide domination, and there will be no unreasonable and fanatic display of superiority or exaggerated ego; but rather a mighty and powerful, yet sympathetic and peaceful, direction and control of world activities. The supermen and superwomen of each cycle have been the result of human evolution and of the progress of civilization.

In each cycle of the world's history, these super beings have been qualified to meet the conditions they find and to rule the world as it required. In each cycle, therefore, the supermen and superwomen attained a different degree of mastership and exerted a different form of power and leadership, compatible with the nature of existing conditions, supreme in the elements re-

quired to assist in the evolution taking place.

In earlier cycles of human progress, the super qualities of these cosmically selected men and women related to the purely intellectual abilities of the objective faculties of man. The superman and superwoman of those periods were those who could see, hear, or sense better the objective impressions registered upon their consciousness and interpret them in terms of universal adaptability.

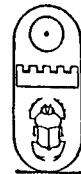
It was these beings who sensed the future needs of evolving man, based upon careful observation and understanding of his present deficiencies and requirements. They neither lifted nor lowered their eyes but projected their vision on a level with their existing growth; yet they saw distantly in the line of progress.

Then came the cycle of super beings, who turned their vision inward and saw the weaknesses that lay within and the need for cultural improvement. They followed the development of man's egoism, resulting in self-aggrandizement, and foresaw his desire to surround himself with every cultural luxury and comfort.

The next cycle brought the desire for conquest as a natural result of man's desire to make his personal name and fame paramount. In this phase of evolution, new lands were discovered, new cities built, new empires established—in accordance with the cosmic scheme although man knew it not.

## *A Cycle Finished*

We have just finished a cycle where man's vision has been turned toward intellectual attainment and materialistic scientific knowledge in order that the things possessed, monopolized, and controlled solely through objective in-



tellectual power might be given to humanity at large to whom they belong.

The inevitable result of such a cycle was self-destruction, inasmuch as the greed which entered into the plans of those who were the leaders did destroy itself and those, as well, who were the instruments of its activities. Yet in all the greedy things that man accomplished during the past cycle, there was a residue of results that will benefit everyone when properly directed and controlled by the super beings to follow.

And now we are on the threshold of a new cycle when these new super beings are ready to come into their own and reconstruct the toppling, quivering structures and creations of the hordes of the greedy of the past cycle.

During the past one hundred years or more, the foundation has been laid for the great transfer of human control and human direction. Men and women in all lands during the past fifty or more years have been gradually prepared and carefully inspired for the new role and new positions they or their children will occupy within the next few years.

The unlimited power of wealth and control of business and economic conditions will be taken from the hands of the greedy and the selfish and transferred to the hands of the altruistic and the sympathetic.

The super beings now reaching maturity in the new cycle have had their vision turned from the narrow, personal viewpoint to the broad, universal horizon of international humanity. Their education and training have been along the lines of cosmic comprehension and philosophical understanding. Their hearts have been inspired with the sympathetic appreciation of the needs of all men and with a desire to see mercy and justice made manifest in every walk of life.

These qualities will make them the supermen and superwomen of the new cycle. The bigotry of religion, the tyranny of nationalism, the selfishness of economic standards have been supplanted by a broader viewpoint and a newer and better attunement with human existence.

The lines of demarcation between creeds and sects, between nations and governments, have been obliterated or

softened. Various schools and systems of thought have spread their doctrines and their teachings, propounding a higher code of ethics, until young and old now living have seen a new light on the horizon indicating the dawn of a better day.

Rosicrucians have been instrumental in the world-wide spread of this newer viewpoint and await the moment to hail the coming of the new day and new cycle. The men and women now preparing themselves through proper study and attunement will be the supermen and superwomen dominating the world's affairs in the future.

Already the sky is golden in the reflected colors of the rising sun. The bright light on the horizon is emphasizing the deepness of the shadows in the darker places. As we view the world today, we are impressed perhaps more strongly by the shadows than by the light, but he who has reached the readiness and the proper degree of worthiness to hail the new day knows that as the sun rises, the shadows will soften and light will reach even the deepest recesses of human problems.

#### ***Old Traditions Broken***

Old traditions and old conditions will be broken and changed. Old ways will be abandoned in favor of newer ones. The byways will be filled with passers-by, and progressive supermen and superwomen will begin their onward march to victory through new knowledge, better understanding, and higher personal development and training.

Make sure that you are one of them by freeing yourself from the shackles of superstition, doubt, intolerance, bias, and prejudice. Shake off the beliefs and disbeliefs of the past, and open your minds to receive the cosmic knowledge offered freely. Turn your backs upon the path you have been treading and face about toward the new dawn.

Prepare your children for their place in the sunlight of the new day by directing their thinking, understanding, and comprehension along new lines fundamentally sound and universally true. Let the heritage of your better understanding become the foundation upon which they will build their lives and fulfill their individual missions under the new regime.

Victory awaits the new and rising generation, and none is too old to share in the inevitable changes that will take place this coming year, the year after, and each succeeding year throughout the new cycle. The handwriting has appeared on the wall and those who have been mercenary, selfish, greedy, monopolistic, and tyrannical are "trembling in the depths of the abyss and are fearful of the demons," as the ancient Rosicrucians stated.

They see passing from their control the necessities and economic requirements of life. They see the retroactive

effect of their indifference to public appeals and universal requests. It is too late for them to stem the tide of the great changes taking place, changes which will continue to modify the man-made laws of this earth until the natural and spiritual laws of the Cosmic are once more re-established and made universally active.

It will be a glorious day when the sun rises high in the firmament, and supermen and superwomen stand erect in all of their cosmic glory with human humbleness of spirit to proclaim the goodness of God and the universal happiness of all beings.



## The Church and Its Challenge

By THE REV. WM. LOWERRE KETCHAM  
(St. Michael's Church, New York City)

RELIGION has not been successful in adjusting to the findings of science in the past. The Church has been slow to make adjustments to new ideas. Her theology was defined in the third century and remains defined, apart from some interpretative modification. Science has challenged some of her interpretations based upon scripture or older scientific definition. The earth is no longer the center of the universe although the Church has struggled with science over this assertion.

In more modern times it has seemed that the Church is becoming a clinic run by pseudo-psychologists who, having found some answers in psychology, tend to make religion a department of the science. Instead of being a unifying force, religion has become a necessary drive like eating, sleeping, etc.; or its mystical element has become narcissism or self-hypnosis.

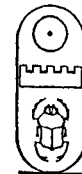
In some areas, the Church has bent over backward to bring theology in line with the findings of science; but the results would seem to indicate that in spite of all the conversations between religion and science, little common ground has been established. This is inevitable when scientists do not talk to one another, the physicist not speaking with the biologist, the biochemist ignoring the psychologist, and so forth.

Yet science points toward mind and spirit as underlying matter; and theology is supposed to be that which deals with God, Who is Spirit. *There should be a common ground where religion and science can meet.*

George Tyrrell believed the meeting point to be in psychic research—where the attempt is made to explore certain movements of the spirit in person. Others believe that biology itself must study spirit and see it as the proper study of spirit movement in life. Officially, churches have left such spirit movement to other men.

Here is the point where the major adjustment must be made. Institutional religion must do something it has never done before with any courage or foresight: It must begin to investigate and live in the spirit of God. To this day, it has paid attention only to those in whom *the spirit* has broken through. It has not sought or promoted a program to encourage this breakthrough; rather it has maintained an established dogma, a social unit, a political force, an organ dedicated to the furtherance of organizational ends.

Science has been freer than religion from this difficulty; but today so many scientists are mere technicians that one wonders if science may not concern itself wholly with getting things made,



and forget thought. The great lights of science have always postulated theories upon which later generations have built.

It is rather shocking to hear a research physicist say that he does not have time to understand Einstein; but no more so than to hear ministers of the Gospel claim they do not have time to look into the spiritual life.

For those who do investigate the areas of the unknown, who do formulate theories and press on toward new goals for our age, science has been more tolerant than religion. There are, of course, dogmatists within science as well as within religion, but new theories gradually filter down and become the working tools of the next generation. From these, new theories arise and again filter down. This flexibility of science is the thing which causes religious problems.

Religion looks toward an absolute: It attempts to depict the Unchanging, producing a core of inflexible ideas. These are modified as they pass through the thoughts of various men, although they are rarely changed in essence. The approach of Aquinas is not the same as Augustine's, nor is that of Tillich the same as of Barth. Their formulations are rejected one by the other.

This is true to some degree even of the mystical writers. At the core remains a certain faith based upon intellectual and experiential facts. Conversation is more difficult between the two because of the subjective involvement which accompanies religious belief; and because much of it is not so much seeking God—Who leads on to a deeper life, ever revealing the unity and diversity of His Being to men—as it is a seeking to hide from self and from the world about one.

#### **Tranquilizers Not the Answer**

While one does need a shelter from life's storms, one should not live on tranquilizers—religious or otherwise. Every time science attacks a tenet of religious faith, it is felt to be an attack on the *personal security* of an in-group or person.

When psychology says that mysticism is narcissism or self-hypnosis, the immediate response of religious mystics is to damn psychology. But

psychology has a point which must be considered: Much mysticism may be self-hypnosis.

When physics says that a god cannot be a space-time deity, it really backs up much theology, but attacks the popular religious level. When biology says that all things come into being through a totally mechanistic process and that the finger of God does not seem to move in them (Sinnott, of course, does not hold this view), religion is again under fire.

So far, religion has not been able to answer these questions. There has been little attempt to bring the scientific view to theology. Perhaps there is a need for a modern Aquinas to bring Aristotle's philosophy to theology for good or ill.

While it is true that the pat *this is the way it is* attitude of theology and the *let's postulate, observe, prove, and apply* attitude of science are two ways of approaching any subject, they do meet in the results they produce.

If religion claims certain things to be so; then certain results should follow. If God has a plan; then the prophetic voice should be raised to interpret it. If the spirit moves in all matter; then religious men should be trained to understand this motion and use it.

If there is a message of salvation to proclaim and a way of deeper sanctity to be had, religion should set it forth. Action of this sort would compel the attention of science; and, together, religion and science could continue to explore the areas of spirit and soul.

Explore is the keyword to the adjustment religion must make. Her men are often touched by the finger of God, and works such as Kelly's *Testament of Devotion* come forth; but as a whole, the effort to train people in godliness is rather weak. The churches have been more interested in training people to be *good men* than to be *God's men*; just as science is often too busy training *technicians* rather than *thinkers*.

The Church seems to fear this area because spirit-filled men are not easily absorbed into and disciplined by the organization. Like Fox, such men prefer to go off on their own, finding it difficult, if not impossible, to work within the organization.

(Continued on Page 192)

# The Fact and the Fiction

By JOEL DISHER, F. R. C., EDITOR

THE world as a whole seems ready enough to echo Emerson's query: "Who cares what the fact was, when we have made a constellation of it to hang in heaven an immortal sign?" It is a rhetorical question, certainly, open to a variety of applications and interpretations, and no one can quarrel with either Emerson or the world for asking it. Even so, it can hardly be called niggling to say: "Wait, let's have another look at the fact before we make our constellation!"

Especially, when we consider the tenacious way the mystery, romance, history—the "facts" out of which we carve our "immortal sign"—of the past cling like so many burrs to the thought and interest of today. They prick us into awareness. When we try to pick them off, we cannot without one further thought as to just how our "immortal sign" has grown out of them.

Not too long since, I read a quaint letter written about 150 years ago—in 1796, in fact. It commented enthusiastically on the performance of a play in New York City called *The Tragedy of Essex*. I could hardly believe it: "The Tragedy of Essex" a play popular in colonial America only twenty years after the Revolution? I puzzled over it. It became a burr that pricked me into awareness: I knew so definitely what the constellation was—and who doesn't, with the continuous stream of books on the subject, the Lunts in *Elizabeth the Queen* and the Hollywood comments on *The Private Lives of Elizabeth and Essex*? But what were the facts out of which this constellation grew? Could they possibly have been so "far out" as fiction and the theater have presented them?

For argument's sake, suppose they were. Then, how could they have held the attention of young America so recently over its war with England, so much occupied with the business of pioneering in a new world, so much concerned with the promise of its own future?

Questions would not down: They kept swimming into the stream of things as persistently as ever the head of Charles I did into Mr. Dick's narrative! In the end, I began to search out the facts to build a better frame of reference.

There was much in the life and times of Elizabeth I of England to justify the dramatic approach. The Earl of Essex was, indeed, a very romantic and fetching figure—handsome, noble, daring, colorful, poetic. Coming to Court and into the favor of the Queen, it was natural that he should become known and talked about; equally natural that the whys and wherefores of his tragedy should intrigue.

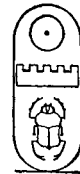
The vital significance of the relationship of the aging Queen and the young Earl, though, lay more in the consequences to the State than in the effects upon themselves. According to reliable sources, too, their behavior was not so languishingly romantic as fictionists have made it.

Report was rife from the early years of Elizabeth's reign that she had secretly married Robert Dudley, Earl of Leicester, and that Robert Devereux, the Earl of Essex, was a *son of that union*. Visitors to the Tower chamber where the young Earl awaited trial and execution have reported the words "Robert Tidir" carved above the door.

If the carving were done by him, then he believed himself a Tidir—or Tudor. Certainly, if his character be examined point by point, it will be found to match pretty perfectly the Queen's own! Her action toward him, too, certainly seemed more that of an anxious and overindulgent mother than that of a woman ridiculously enamored of one half her age!

Plain history as it touches this situation is far from dull; in fact, it easily outrivals anything the poets and dramatists have worked up about it. Take the friendship of Essex and Francis Bacon, for instance:

Bacon, a Bencher of Gray's Inn and of the Queen's Learned Counsel, was



seeking the Solicitorship. Essex very much wanted him to have it. His importuning of the Queen in Bacon's behalf, though, instead of bringing the desired appointment about, is thought to have finally lost it for him. Bacon, on his part, repeatedly stood between Essex and the Queen's wrath when the Earl's petulance and arrogance overstepped all bounds.

Once Bacon spoke of his efforts in Essex's behalf. "During the time my Lord of Essex was committed to the Lord Keeper's I often came to the Queen . . . and as sometimes it happens that men's inclinations are open'd more in a toy than in a serious matter . . . I had prepared a Sonnet directly tending to draw on her Majesty's reconciliation to my Lord."

There are those who believe the sonnet began: "The quality of mercy is not strained . . ." but perhaps that *fact* is not for this *constellation*. It is well, though, to remember that Elizabeth's time was not wholly given to the escapades and caprices of the Earl of Essex.

#### Other Distractions

There were countless other distractions: the business of the kingdom; the threats against her peace and her crown; Philip of Spain and Catherine de Medici of France. In 1596, a country squire, moved by the injustices of the Queen in farming out the land, headed a pitiable revolt of villagers. Such a vulnerable spot in governmental privilege and practice was thereby uncovered that Francis Bacon dealt with the matter officially in "Pasturage vs. Tillage," and recommended reform.

That same theme has a place in Shakespeare's *Richard II*, according to most authorities written between 1593-97. There the sovereign who fails in his responsibility to his people is judged

severely. This was treading near treason, as the author must have known, for the Deposition Scene of the play did not appear in print *until after Elizabeth's death*.

Nevertheless, she knew the finger pointed at her. She threw John Hayward into prison because he had written a tract on the deposition of Richard and had dedicated it to the Earl of Essex! The same year, she flew into a rage at the Keeper of the Tower Rolls, shouting, "I am Richard II, know you not that?"

Elizabeth, however, was not the only one who knew where the matter of *Richard II* tended. The Earl of Essex, on the eve of his rebellion in 1601, deliberately chose to have *Richard II* acted, evidently hoping thereby to incite the populace to join him in deposing his sovereign. He, too, knew the Queen to be Richard, and he knew others knew it! He imagined himself to be the invincible Bolingbroke, no doubt, and felt that the play would lead everyone so to acclaim him.

It is one thing to be a poet and a dramatist and to teach in the guise of entertainment; it is quite another to be a realist and impulsively take the *right action* at the *wrong time*. In the Tower through the failure of his plot, the Earl must have realized how little he resembled brave Bolingbroke. His trial was a nightmare, with treason for its theme and his dearest friend, Francis Bacon, forced into the role of prosecutor. Aiming at the stellar role in his version of *Richard II*, Essex achieved only the exemplification of one line—and that a grim one: "Violent fires soon burn out themselves."

These are some of the *facts* entering into the real tragedy of Essex, but the *constellation* called "Elizabeth and Essex" has become "an immortal sign." Who can change it?



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**ROSICRUCIAN INITIATION**  
**FIRST PENNSYLVANIA LODGE, AMORC**  
Third Temple Degree, Sunday, May 20, at 3:30 p. m.  
615 W. Diamond Street, N. S., Pittsburgh 12, Pennsylvania

# “DEAR EDITOR”

## Pursuant to A Dream

DURING my childhood, I heard so many ministers work themselves into a frenzy over souls damned to eternal hell-fire that I formed the habit of counting the colors in the stained glass windows to release my mind from such thoughts of God-imposed torture. Nevertheless, those thoughts carried over into my nursing career where for many years I felt emotionally concerned with birth as a happy event and death as a link to places of no return.

One night while on duty, I used my midnight lunch period for a few minutes of needed rest. While asleep, I dreamed I was in a dense tropical jungle, looking for a way out. At the moment I found a trail marked with twigs, spelling “Trail to Understanding,” my relief nurse woke me to return to duty. This dream left a deep impression.

A few days afterward, I met John, who convinced me that life is a succession of states of evolving consciousness. He used the tree as an example: When the sap returns to the roots, and the leaves fall and the tree appears dead, this appearance is in the *outer* only; the essence within will unfold a new garment in the resurrection of spring. “Trail to Understanding,” he said, suggested increased awareness, a resurrection from old error to the truth in being. A serenity of mind and heart made me feel good.

John took me on picnics to Biscayne Bay, where we enjoyed watching the ebb and flow of the tide. While on the beach, he picked up a shell and held it to his ear. Separated from the deep, its sea song remained, and he remarked that when we are still and listening,

we can hear as well the one song of life—love. He drew a symbol in the sand—a symbol which appeared to have neither beginning nor end, and called it a love symbol.

One evening, he said, “Kathy, feel my throat; my tonsils feel like they are floating on the outside in sacks, and I have a feeling that they are doing a lot of damage to my health without serving notice.”

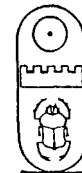
I could feel lumps; however, I replied jokingly, “You are good for another fifty years but see your doctor.” Not long after, though, John went through transition, and thirty-two years passed by.

In a shop one day a young man with a foreign accent came to serve me. He had been in the United States only three years. He said he had been many places but was always restless and had a deep urge to come to America.

My husband and I later invited Mike to dinner, and then he said: “When you came into my shop the first time, I could not have been happier inside if you had been my own mother. I never have felt that way about a stranger before. I have a feeling of having gone away, and you are welcoming me back.”

Mike came to be like a son to us. One day as I awaited connections on the telephone, I unconsciously doodled the symbol John had drawn in the sand on Biscayne Bay so many years before. It intrigued Mike, who said, “I have seen your sign before. It is like footprints in the sands of time in the One Universal Love, no beginning, no end.”

When Mike later returned to his native land, he had John’s symbol made  
(Continued on Page 192)



# Imagination Helps

(Reprinted with permission from *The Royal Bank of Canada Monthly Letter* for Sept., 1960.)

**T**HE basic skill in every profession and in most businesses is the ability to organize and express ideas in writing and in speaking.

No matter how clever an engineer may be technically, or an executive managerially, or a research man creatively, he does not show his worth unless he communicates his ideas to others in an influential way.

Language is the most momentous product of the human mind. Between the clearest animal call of love or warning or anger, and man's most trivial word, there lies a whole day of creation—or, as we would say it today, a whole chapter of evolution.

A business man is not called upon to present the elegance of a wit, a novelist or a poet. He must express himself accurately, clearly and briefly, but he need not denude his language of beauty and appeal.

The purpose of the writer is to communicate effectively. He needs a feeling for writing the right thing in the right way at the right time: not a barebones recital of facts, unless in a specification or legal document, but a composition of words which will convey his meaning and his sentiment.

This requires use of imagination, which is the cornerstone of human endeavour. John Masefield, the Poet Laureate, wrote: "Man's body is faulty, his mind untrustworthy, but his imagination has made him remarkable."

Writing imaginatively cannot be taught. It can be studied in examples—the writings of Defoe, Shakespeare, La Fontaine and Jules Verne show what can be done, but not how to do it. In this, writing is on a par with art and the product of an artisan's hands. The painter can no more convey the secret of his imaginative handling of colour than the plumber can teach that little extra touch he gives a wiped joint. All three, writer, artist, artisan, have secrets springing from within. After learning the principles, they go on to produce their works inspired by the dignity of accomplishment due to their gifts.

Look at the drama built into small events by choice of words and use of imagination: Defoe gave us Crusoe recoiling from the footprint in the sand; Homer gave us Achilles shouting over against the Trojans and Ulysses bending the great bow; and Bunyan gave us Christian running from the tempter with his fingers in his ears. None of these was an epic event, but by their mastery of putting imagination into their communication these writers painted scenes which stirred us in the reading and linger in our memories. . . .

When it is properly done, imaginative writing is very powerful. Look at *Cyrano de Bergerac* in the drama by Edmond Rostand. The hero was valiant and romantic, but very sensitive regarding the size of his nose. This sensitivity prevented his making his court to the beautiful Roxane, but he wrote ardent letters to her for a handsome and stupid friend. The power of the written word won Roxane's love for his friend by proxy. . . .

## *Imagination the Link*

What is written imaginatively in the daily work of office and industry will get desired results. If the writer looks further, what is written with imagination will live on when this Atomic Age is ancient history. Why? Because imagination is the one common link between human minds in all ages. . . .

A letter in which something significant is attempted—a sale, a correction, a changing of opinion, the making of a friend—cannot be written in a neutral and bloodless state of mind.

In letter writing, imagination must supply personal contact. . . . Most business communications have lucidity rather than emotion as their aim, but none except those which are frankly and openly mere catalogues can afford to exclude humanity. There should be some in-between space in your letters, some small-talk between the important ideas, some irrelevancies which temper the austerity of business.

No matter what your letter is about, the reader will want to know: "How does this affect me?" . . . You need to



study your audience and then write what you want them to understand in the form that is most likely to appeal to them. Any other course is like the childish custom of writing a letter to Santa Claus and burning it up the chimney.

If you do not wish your letters to be read yawningly, write them wide awake. When a good idea strikes you for a letter, ride that idea on the dead run: don't wait to ponder, criticize and correct. You can be critical after your imaginative spell subsides. . . . A good writer is not always original. You cannot hope to reproduce in your own words how Keats felt as he listened to the nightingale singing. It is far better to copy his ode. Mr. Churchill could not help it, even if he did not desire it, when his "blood, toil, tears and sweat" echoed Garibaldi, or when his first speech as Prime Minister, declaring it to be his policy "to make war," echoed Clemenceau's "Je fais la guerre." Shakespeare took his plots wherever he could find them, from older plays, English chronicles and Plutarch's *Lives*. His originality consisted in the skill with which he made a story over and covered the skeleton with the living flesh of his language.

If a man has vision and sympathy—ingredients of imagination—and adds sincerity, he will be able to beautify the familiar and illumine the dingy and sordid. Montaigne, one of the world's great essayists, said: "I gather the flowers by the wayside, by the brooks and in the meadows, and only the string with which I bind them together is my own."

Variety in expression is as necessary to a piece of written matter as it is to an attractive bouquet. Monotony in a letter is like a paralyzing frost.

The Greeks knew this: they set off the loveliness of roses and violets by planting them side by side with leeks and onions. Some fastidious or critical people may complain of unevenness in your writing because it is not sustained at a peak. But there is no one more tiresome than the man who is writing always at the top of his voice. . . .

Our writing creates pictures in the reader's mind. We use metaphors to sharpen and extend the reader's understanding of our ideas by presenting him

with images drawn from the world of sensory experience: "She has roses in her cheeks; he has the heart of a lion." If we say that a brook is laughing in the sunlight, an idea of laughter intervenes to symbolize the spontaneous, vivid activity of the brook.

In 240 words of a single soliloquy of *Hamlet*, Shakespeare gives us these imaginative phrases, now part of our everyday language: to be or not to be, the law's delay, the insolence of office, the undiscover'd country from whose bourne no traveller returns, the slings and arrows of outrageous fortune, 'tis a consummation devoutly to be wish'd, there's the rub, shuffled off this mortal coil, conscience doth make cowards of us all.

#### **Metaphors Abound**

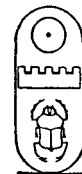
Metaphors are not confined to poetic writing: they occur in science and business writing, too: the flow of electricity, the stream of consciousness, the thinking machine, getting at the root of the problem, falling into error, indulging in mental gymnastics.

Local colour is an element in imaginative writing. Your highlights and your expressive phrases do not have to come from the classics. A good writer, even on the most prosaic of topics, will mix his own mind with his subject. True imagination, no matter how strange may be the regions into which it lifts its head, has its roots in human experience. What arises in your writing will be more vivid than what you glean from the writings and experience of others.

If the imagination is to yield any product useful to the writer, it must have received material from the external world. Images do not spring out of a desert.

The writer will train his mind to roam, to seek food, to experience events. He will read widely, observing words at work in a multitude of combinations.

A library has evocative power. Merely to sit within view of good books draws out the goodness in one. A library has driving power, too: it challenges us to convey meanings and feelings as these writers did. . . . In literature are recorded all the thoughts, feelings, passions, and dreams that have passed through the human mind, and



these can play their part in the efficiency of the letter writer today. Even on the battlefield, Napoleon had in his tent more than three hundred volumes ranging through science, art, history, poetry, travels, romance and philosophy.

To do all that has been suggested takes time. It requires preparation, practice, and participation: preparation through reading and study, practice through revising and rewriting, and participation through putting something of yourself into every letter. . . .

It is necessary, too, to be in earnest. Many people dream away their lives, talking of the writing they mean to do, and in the end they fall asleep, still babbling of the green fields of literature. . . . Why not be one of the knowledgeable elite instead of one of the conforming average?

They are probably best who, having a subject on which they wish to express themselves, sit down to write about it in a loving way. As Cyrano de Bergerac described his genius: "I have but to lay my soul beside my paper, and copy!"



### THE CHURCH AND ITS CHALLENGE

(Continued from Page 186)

However, if we of religion are to proclaim God in spirit and truth, we cannot ignore this area, which will be the next for scientific investigation. The revolt which psychic research and related inquiries will eventually bring will be as great a blow to institutional religion as was that of Copernicus.

If religion refuses to follow her true calling to investigate and encourage the areas of spiritual life, the Church will be in serious trouble and be found of only archaic interest to the few. I believe that Toynbee is correct in pointing out that only if the religions of the world can find some sort of common ground will civilization be moved onward. We may hope that the ecumen-

ical movement may grow into an inter-faith movement.

There is one place where religion and science can meet and that is on the spiritual plane. When they meet, institutional religion must already be a leader in the field of spiritual investigation. Too much time already has passed with religion being basically negative. It is high time that it became a positive force. When this happens, the conversations between religion and science will be easier, for religion will have concrete results to speak about and not mere sentimental theory or pious speculation. Then again, as in ancient Egypt, religion and science will walk hand in hand for the greater benefit of mankind.



### PURSUANT TO A DREAM

(Continued from Page 189)

in gold with a pearl in the center. On coming to the States again, he gave the symbol to me. One day "out of the blue" Mike said, "Kathy, please feel my neck, my tonsils feel like they are not in my throat but floating around."

I must have hesitated, reliving that moment some thirty years in the past, for Mike added, "You are a nurse and you can tell me about these knots,

but it is best I ask a doctor."

When we came home, I took the shell John had picked up on the beach and showed it to Mike. He put it to his ear and said: "The sea song lingers, and we hear it when we are still and listen. The ocean essence is in it as we are in the one great love where all things find their form in life, in God.—KATHRYN W. NOONAN

*The  
Rosicrucian  
Digest  
May  
1962*



# Rosicrucian Activities

*Around the  
World*

Under the auspices of San Jose's Light and Shadow Club, the Eighth International Salon of Photography exhibited in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum during March. These works of the world's greatest photographers—in black and white and in color—attracted enthusiastic visitors from all parts of the Bay Area and other California localities, as well, not to mention the "regulars"—ardent photography fans and art lovers from San Jose and environs. Two free Slide Shows in Francis Bacon Auditorium each Sunday during the month were well attended.



Frater Theodore R. Truter, Past Master of Southern Cross Chapter, AMORC, Johannesburg, South Africa, explaining the spread of the Order's work in South Africa, which ten years ago had no organized body of Rosicrucians, said:

"A small group of us traveled hundreds of miles to other towns to share our enthusiasm by conducting convocations, advising those who contemplated forming pronaoi. We discovered that working with others in their interests revealed human nature at its best; the more we gave, the more we received. It is this comradeship in overcoming obstacles together that enables people to carry to distant, dangerous regions the way of life based on a code such as that evolved by the Rosicrucian Order."



And from Sydney, Australia, comes a happy announcement. Sydney Chapter, AMORC, has achieved a long-standing ambition: It is now officially a Lodge. Congratulations, Sydney Lodge!

There can be no more solemn and inspiring occasion than the installation of a Colombe. A chapter's first installation, however, is a never-to-be-forgotten high light in that chapter's history. Such was the occasion of the installation of Diana, daughter of Frater and Soror Humphries of Byron Chapter, Nottingham, England.



At approximately the same time that Byron Chapter held its installation, far away at the other side of the world, Harmony Chapter, Melbourne, Australia, installed a Colombe—another Diana. She is the daughter of Frater Roland Vigo, Inspector General for Eastern Australia. So, to both Dianas our best wishes for joyous service and Peace Profound.



Vancouver Lodge, Vancouver, B.C., Canada, has a new temple gong. The gift of Frater and Soror Russell of Michael Maier Lodge, Seattle, Washington, this golden-toned gong from Thailand will be a reminder of the fraternal bonds existing between members of the two lodges.

Happy recipients of the old Vancouver Lodge gong, members of the Fort Edmonton Chapter, Edmonton, Alberta, Canada, also have a reminder of fraternal good will.



The Barstow Pronaos Bulletin, Barstow, California, calls attention to its new location and the new meeting time: Townhall, 209 N. First Street, the second and fourth Thursdays at 7:30 p.m.



The editor of the Christchurch Pro-naos Bulletin, Christchurch, New Zealand, reminisces:

"When AMORC's new field lecturer Gerald Bailey visited Christchurch, his first morning would have upset a less composed person.

"When leaving his hotel to make the acquaintance of Christchurch City and its citizens, he brushed his sleeve against some wet paint. The entrance was having a face-lift. The painter, from the top of his ladder, watched with concern our stouthearted Gerald endeavor to remove the paint from his sleeve. In true Christchurch manner, he immediately offered to remove the paint with a drop of turps. He descended the ladder, forgetting the fact that he had a can of paint hanging near the top. He decided to move the ladder while he performed his good deed for the day. Alas, down came the can of paint plunk at the feet of this young Canute, splattering everything and everybody. Gerald Bailey was not the type to paint the town; so on his first morning the town painted him."

▽ △ ▽

A 260-mile round trip through one of the worst winter storms left eleven fratres and sorores of San Diego Chapter, San Diego, California, undaunted. Rain, snow, and hail could not prevent their attendance at a public lecture by Grand Councilor Frances R. Holland in El Centro, California, sponsored by Soror and Past Master Ted Stevens. Over mountains and down below sea level to El Centro's Barbara Worth Hotel went the intrepid group. Their valor, however, had not been fully tested. Coffee and talk, following an interesting meeting, came to an abrupt end when a million dollar fire destroyed the hotel.

▽ △ ▽

Frater James Gallo of Youngstown Chapter, Youngstown, Ohio, tells of a group of youngsters who organized a club and built a clubhouse out of discarded cartons and boxes. They chalked their slogan on the door. It was: "Don't act big. Don't act little. Just act medium." What do you think of that as an example of "out of the mouths of babes?"

\* \* \*

Rosicrucians are fun loving as well as serious, and they like to eat, too—especially when it is something exotic and different. The annual banquet of the Toronto Lodge, Toronto, Ontario, Canada, is a case in point—a genuine Chinese dinner, sumptuously prepared and served, followed by fun and frolic.

\* \* \*

Also, Rosicrucians everywhere are noted for generously donating time and talent for the good of the Order. Such an example is that of Frater Myron Floren, featured artist with Lawrence Welk's famous television show. In March, Frater Floren contributed a brilliant accordion performance for the benefit of Abdiel Lodge's Temple Fund.

\* \* \*

The presentation of a white orchid to Soror Ruth Farrer, Secretary to the Emperor, reflected the enthusiasm of members of Francis Bacon Lodge, San Francisco, California, upon her appearance there as guest speaker one Friday evening in March. She discussed "The House of the Mystic," a subject close to the hearts of all aspirants, who must endeavor to relate their spiritual lives to the workaday world.

▽ △ ▽

"Let there be peace on earth—and let it begin with me." These words, the title of a song written by Frater and Soror Sy Miller, have captured the hearts and imagination of American and Canadian youth. They have even sparked the enthusiasm of young people abroad. According to an item in the *Citizen-News*, Hollywood, California, when Steve Sabato, a young man of Milan, Italy, heard the words, he was amazed, for his idea of American youth was a propagandized version of gang fights, rock and roll, and hot rods. He realized that he had been misinformed and began to investigate. The result: a youth movement to acquaint the young people of Italy with Americans through an exchange program with letters and tapes. This accounts, also, for his visit to the United States and Canada. He is presently planning a youth summit for peace with youngsters from Germany, Canada, Israel, Lebanon, and other countries participating. A "tape pal" program is his method of spreading international understanding to promote peace.

The Israeli postman was too late to ring twice but he got to Haifa on time anyway. And that's quite a little story as it finally was marked completed in the Grand Master's office. It began when Frater A. W. Cohn of Haifa asked for the preliminary papers necessary to organizing an international pronaos.

The Grand Master sent them, but the plane carrying them crashed and they were burned. When duplicates were sent in response to Frater Cohn's pleas, the time was growing short: The date of the first organization was almost at hand.

The very day of the meeting arrived, the hour only twenty minutes away, and Frater Cohn was leaving his house empty-handed when the postman turned up and gave him the long-awaited documents. *Toda*, thanks, he said and *mazl tov*, good luck, too.

▽ △ ▽

Twelve inches make a foot and 5,280 feet a mile. At last report, Oakland Lodge, Oakland, California, had almost reached the half-way mark in its "Mile of Pennies" hike toward a Temple of its own. "Keep those pennies coming" is the general cry.

▽ △ ▽

## "That reminds me . . ."

EVERY once in a while, a "memory prodigy" arises whose powers are studied with awe. Such was William Woodfall—nicknamed "Memory"—editor of the first British newspaper to print parliamentary debates the day after they were given. Woodfall's remarkable memory retained every speech in detail without the help of notes.

Jedediah Buxton, poor day laborer in England at the end of the 18th century, was another. He couldn't read or write, but his amazing memory classed him with "lightning calculators."

He was asked by members of the Royal Society of London to calculate the amount of land taken up by 3,584 broccoli plants one foot apart, in rows 7 feet apart, in a triangular plot. He gave the answer—correct to the last square inch—in a matter of minutes.

Prodigies and machines notwithstanding, the mystery of memory has baffled man since he first pondered over the name that went with "that familiar face."

According to Dr. Morris N. Young, who houses the world's largest collection (Morris N. and Chesley V. Young Mnemonics Library) of printed and illustrated works on memory in his New York City apartment, "Man has mistrusted his natural memory since primitive times and has tried to improve it with devices and systems as various as the time he has lived in."

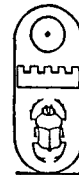
Orators of old used an "architectural" mnemonic device—based on images, places, concentration, and repetition—to help them remember.

When Cicero was to give a speech, he would think of the important things he had to say. Then he formed images of these thoughts and placed them in the rooms of an imaginary house. The more complex his speech, the more elaborate the house. Idea-images were placed on the walls, floors, in windows, and doorways. He repeated this mental arrangement again and again to fix it in his mind. When he spoke, he merely took a mental "stroll" through the rooms of the house.

Although detailed mnemonic devices like these require great concentration, the average person has the benefit of the written and printed word to aid his memory.

Thomas Murner, 16th century author of *Logica Memorativa*, was an early deviser of memory aid systems. A teacher of philosophy, striving to improve the memories of his students, he employed devices still used by educators today—flash cards and association. His pupils were taught to associate the dramatic illustrations on his cards with ideas to be recalled later.

More recent aids to recall are mechanical cataloguing and indexing systems, probably the most famous being the national fingerprint file of the Fed-



eral Bureau of Investigation. Over 125 million fingerprint cards were indexed by 1952, with about 20,000 new ones pouring in every working day. Any individual in the files can be identified within five minutes!

Photographs and recording equipment are also used as memory aids. The visitor at almost any large public library can read back issues of newspapers and periodicals on microfilm.

But the most spectacular developments in the memory field have been the so-called "memory machines." Bad weather conditions and overloaded circuits for years impeded the transmission of vital defense data, weather information, or other graphic material, until the development of a new "electronic brain."

The device, technically known as a facsimile storage unit, was born in Crosby-Teletronic's research laboratories as part of Project Quick Fix, a vital link in this country's defense setup. Part of a world-wide effort to improve global communications by the Air Force, the Crosby "brain" stores graphic material until transmitting conditions improve, then transfers it to the next sending station. When the message reaches its final destination, the receiving device transposes it into a visual image ready for immediate use.

Few people could do without some system to aid their ability to recall, and few businesses could survive on the memory of man alone. Man's genius in other fields has helped him largely to overcome a handicap imposed by nature.—*Central Feature News*



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*The  
Rosicrucian  
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May  
1962*



### AN ANCIENT EGYPTIAN SCRIBE

James C. French, Curator of the Rosicrucian Egyptian Museum, San Jose, California, admires the Museum's latest acquisition of a rare XIX Dynasty statue of a royal Egyptian scribe. The hieroglyphic inscription on the statue relates that the scribe was Amun-em-Ipet. He was a royal scribe and high official of the god Amun in the Temple of Karnak, Upper Egypt. This sculptured bust of himself was given to him as a gift by Rameses II in the 60th year of the Pharaoh's reign.

*(Photo by AMORC)*

# WORLD-WIDE DIRECTORY

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

**LODGES, CHAPTERS, AND PRONAOS OF THE A.M.O.R.C. CHARTERED IN THE UNITED STATES**  
International Jurisdiction of 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.  
Redding: Redding Pronaos.  
Sacramento: Clement B. Le Brun Chapter.  
San Diego: San Diego Chapter.  
San Francisco: \* Francis Bacon Lodge.  
San Luis Obispo: San Luis Obispo Pronaos.  
Santa Cruz: Santa Cruz Pronaos.  
Santa Rosa: Santa Rosa Pronaos.  
Vallejo: Vallejo Pronaos.  
Van Nuys: \* Van Nuys 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

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)



**LODGES, 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.  
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.  
Belém: Belém Chapter.  
Belo Horizonte: Pronaos Belo Horizonte.  
Blumenau: Pronaos Akhenatem.  
Curitiba: Chapter Mestre Moria.  
Niteroi: Pronaos Niteroi.  
Porto Alegre: Thales de Mileto Pronaos.  
Recife: Pronaos Recife.  
Rio de Janeiro:\* Rio de Janeiro Lodge.  
Santos: Pronaos de Santos.  
São Paulo:\* São Paulo Lodge.

**BRITISH GUIANA**

Georgetown: Georgetown Pronaos.

**CAMEROUN**

Douala: Moria-El Pronaos.

**CANADA**

Belleville, Ont.: Quinte Pronaos.  
Calgary, Alta.: Calgary Chapter.  
Edmonton, Alta.: Ft. Edmonton Chapter.  
Hamilton, Ont.: Hamilton Chapter.  
London, Ont.: London Pronaos.  
Montreal, Que.: Mt. Royal Chapter.  
Ottawa, Ont.: Ottawa Pronaos.  
Toronto, Ont. :\* Toronto Lodge.  
Vancouver, B. C. :\* Vancouver Lodge.  
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**

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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


## I MMORTAL BARDS . . .

"What you do not want done to yourself,  
do not do to another."—Confucius

"Do unto all men as you would they  
should do unto you."—Mohammed

The above quotations were written a thousand years apart, by individuals living in different cultures, on different continents. They are but examples of a host of literary corollaries of this kind. To the historian, the archaeologist, or the anthropologist, such corollaries raise the question of common origins of man, land bridges between continents, or ancient writings somehow passed from one generation to another, but lost in the deterioration of civilizations since. To the theologians such corollaries suggest that men in different ages were touched by the same spark of divine revelation. To the philosopher the significance of these corollaries is that there appear to be eternal verities, eternal constants by which men can guide their behavior.

There is a need for absolute values in human affairs, for it is in the seeming *transitory* image of life that people seek to escape or circumvent the inevitable, thus experiencing frustration and conflict. The constants are our staff in life. Like the *Golden Rule*, they have been observed and echoed through the centuries, setting a path for man to follow. The *Immortals* are those who have taken hold of that which is truly eternal, and given voice to it.



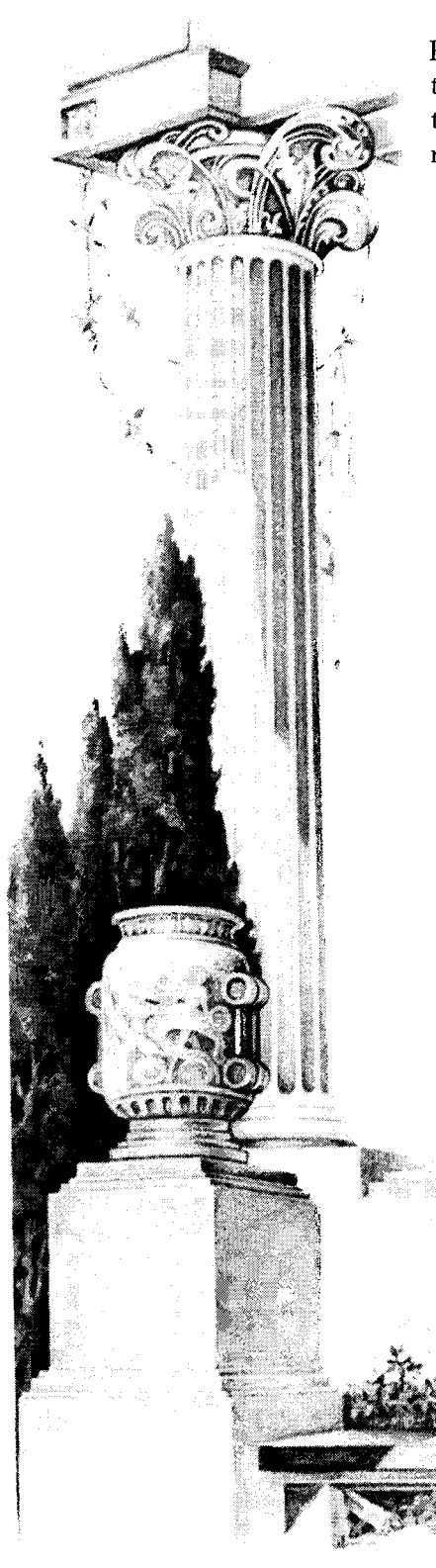
**L**ONG LIVE THE HUMAN RACE—This is a toast to which we all gladly raise our voices. The life expectancy of Mr. Average Citizen has been skyrocketing in the past few decades. This remarkable phenomenon has been achieved through significant improvements in the way of cures and preventive therapy. Most fascinating of modern research programs are those that deal with preventive therapy; how to keep well and how to live longer.

Experiments with animals show what an amazing effect diet has upon longevity. White rats which were given the same basic diet as a control group, *except extra calories*, lived up to twice as long as the controls. Other groups of rats which were simply fed half that of control groups developed only half as many disease lesions.

Eminent men and women, almost since time began, have bespoken the evils of over-eating. Somewhere, it seems, there is a middle road, that if taken will make Methuselahs of men again.

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