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AUGUST
1962

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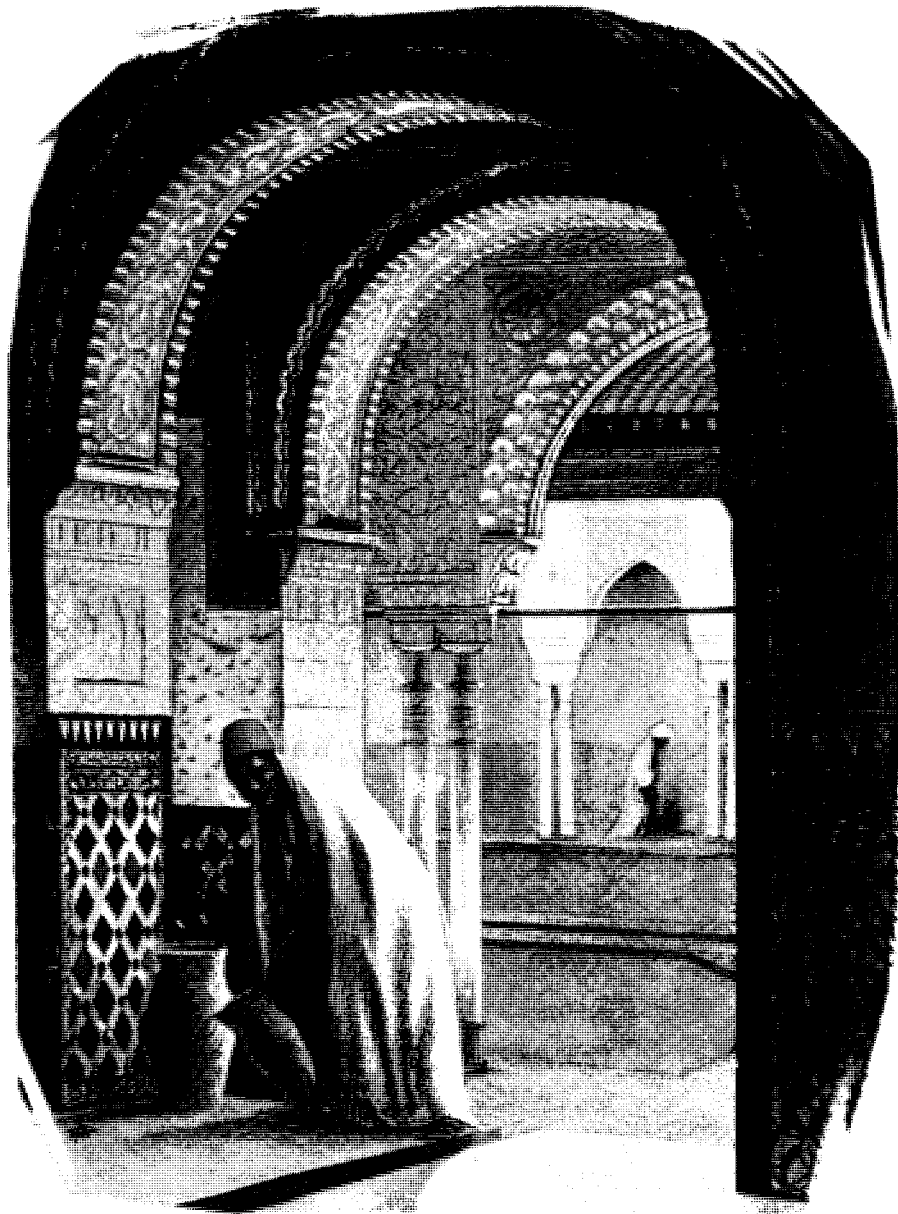
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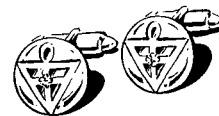
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COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XL

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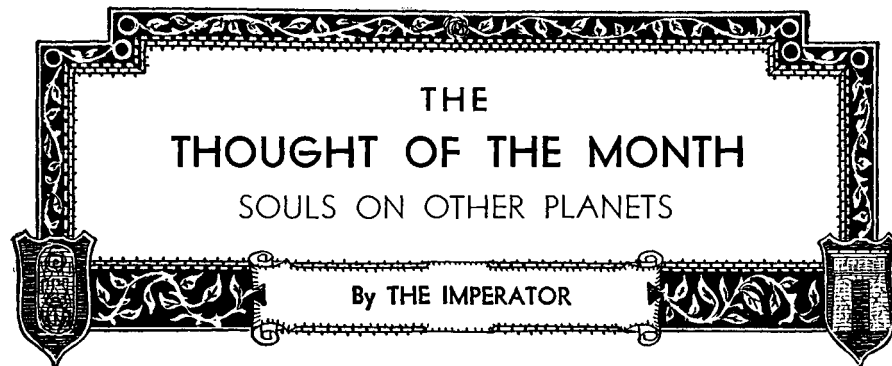
Rosicrucian Park
EDITOR: Joel Disher

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
SOULS ON OTHER PLANETS

By THE IMPERATOR

THE space age is causing an impact upon theological and traditional religious concepts. This impact is at present minor in effect, but to a more than casual observer its portent is apparent. It is obvious that man's exploration of space, including eventually manned rockets to the planets and far greater comprehension concerning the nature of the universe and our cosmic neighbors, will place the earth in a subordinate category.

It will be realized by the average man that the earth does not hold a primary position in the cosmic realm—as most theologians have long postulated. It will seem inconsistent that a deity would select Earth, a minor body astronomically speaking, to be the theater of a paramount divine creation—man. In fact, the logical possibility that life is not an exclusive phenomenon of Earth will undoubtedly be scientifically substantiated.

If life is the climax of a conceived divine will, then at least it will be realized that such a phenomenon was not confined exclusively to this planet, as many of the sacred books of established religions, including the Christian Bible, have long expounded. Space exploration, with highly developed instrumentation on satellites, as well as future personal experiences by man in space, will bring knowledge of the essential characteristics of life. It will reveal that such essentials of life also exist on other worlds.

Life, therefore, could and probably does exist in solar systems elsewhere in our own galaxy, the Milky Way, or in other universes millions of light years

distant. Such other worlds could have developed life equal to ours over eons of time, which could have continued through a cycle of existence and now become extinct in a dead world. Still other worlds may yet be in an evolutionary stage of life as Earth was millions of years ago.

It would be a reasonable speculation, of course, to presume that there now exist beings in the cosmos as intelligent as man, or even exceeding him. These beings might know of Earth, but being so distant, would not as yet know of man—just as we are not yet personally aware of beings on other planets.

Such thoughts are elevating; they are universal in content. They cause man to become aware of the vastness of the *greater* universe. Man's thoughts in recent centuries have been geocentric, earthbound. In relatively modern times, man has learned of the existence of other cosmic bodies, solar systems, and galaxies, but his interest has been centered primarily on Earth. As a study, astronomy has touched the lives of the average person only remotely.

Cosmic Dependence

The present and future spectacular adventures into space and the realization that we must give them concern for military and political reasons, as well as in the interests of pure science, have caused man to look heavenward, figuratively and literally. Man now feels his cosmic dependence, and it has tempered his ego. What man achieves in his sciences and techniques, instead of inflating his ego, eventually will

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cause him to realize the finiteness of his own existence.

If man has soul, a divine essence of the same exalted quality as that of his God—as his religions have long caused him to believe—then such cannot be restricted to him alone. Certainly, there would be no divine equity in God's permitting His consciousness or an attribute of His essence to be limited to one kind of living creation.

Man in his personal ego has for long contended that, of all creations on Earth, he alone possesses the divine spark called *spiritual essence* or soul. It seemed plausible to him that this was so because of the superiority of his intelligence. No other creature has the faculty of reason, will, imagination, and mental powers that he has, and by which he has excelled all others in controlling his environment.

If soul is an extension of the consciousness of the divine, it is not evident in the lower animals, man thought, for they do not possess the attributes which man conceives are of *soul*. This gave man self-confidence, a feeling of supremacy in the hierarchal order of earth, the assurance (to himself, at least) that he was the divinely preferred being. Man, therefore, immured himself in a sense of self-security, the notion of being a divine, special consideration.

With the cogency of arguments favoring the existence of life on other worlds and perhaps in the cosmos—beings equal to or superior to his own intelligence—man, therefore, cannot claim for himself a unique spiritual relationship. If there is a divine extension of spiritual essence, then, of course, this would imbue these other things in space with soul, also! Immediately, man loses his distinction as a singly chosen creation in the image of God. He is but one of an unknown number of other so-called spiritually conscious beings.

Such speculations founded upon the facts of space exploration will constitute a severe challenge to theology. They will make nugatory the theological statement that the writings of our sacred works are the words of God. Man will see in such inconsistency the influence of his earlier ignorance of the cosmos, his superstitions, and exaggerated ego.

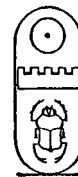
Such discoveries and conclusions will not necessarily make man less religious. If he but thinks, he will realize that such new concepts will extend the magnitude and majesty of a power which he ascribes to his God. It will cause him to realize not only his brotherhood with humankind or the creatures of Earth, but also with qualities and living things everywhere. He will have a bond that will reach out into space to include actual, tangible beings. The universe will no longer consist of just inanimate systems and particulars to him, but also of sentient beings who in self-conscious awareness and existence have some parallel with himself. He will realize that Earth, alone, cannot be peopled with what he terms souls, but that numerous areas of the infinity of space are possibly so populated.

Of course, with the belief—or knowledge—that intelligent beings exist elsewhere in the cosmos, there will arise new speculations and possibly new false beliefs. Which of the beings possessing assumed soul qualities will be the superior? Which will most approximate the nature of divinity? Will man be the highest expression of soul in the cosmos, or will it be some strange being residing on a planet of the solar system in some remote galaxy?

Here again, man's ego will be confronted with the need to make certain adjustments. If there is a hierarchy of souls, a scale of such spiritual essence, in what relation to it does man stand? Is man spiritually inferior or superior to such other living creatures? By virtue of time, have other beings evolved in spiritual awareness beyond man, and does that confer upon them any divine preference in this life or in another that man will not enjoy?

The Mystical Pantheist

The *mystical pantheist*, whom the orthodox religionist abhors or whom in his ignorance he does not understand, does not think of spiritual essence as being on a graduated scale. These mystical pantheists, as for example the Rosicrucians, conceive the divine or cosmic Intelligence as being *universal* in its manifestation. It is perfect in the excellence of the quality of its consciousness. It can neither evolve nor retrogress. In essence, therefore, it is



the same in every living vehicle in which it resides. The distinction is manifest only in the degree to which this essence is expressed. Beings of simple organism and brain structure, having a low order of intelligence, do not express this universal, divine quality in the same way as higher, more complex ones.

We may use an analogy to make this more comprehensible. A musical composition by a master does not have its perfect technical nature altered when played either by a beginner or a virtuoso. One has the ability more than the other to express the greatness of the composition; the composition, however, is the same for both. So, universal consciousness is the same in all living organisms from the point of view of mystical pantheism.

The personal evolution, both of the physical organism and the consciousness of the individual, is what makes the difference in the display of the universal consciousness or soul. Consequently, *in essence* the soul of man would be the same as that of any being elsewhere in the Cosmic. Whether man in his response to it, that is, in his consciousness of his soul, exceeds that of

other beings in the cosmos, is yet another matter.

There has long been the supposition, which has actually evolved into a doctrine by some occult and esoteric groups, that the human soul-personality goes through an evolutionary process elsewhere than on earth. In general, this theory—and that is all that it is—presumes that the planets of our solar system, including now the possibility of other worlds in other solar systems, are arranged in a hierarchal order. Some are thought to be cosmically chosen to be of the highest spiritual order, and each successive world lower in the scale.

Man's soul-personality is thought to begin its evolutionary process on Earth, the next time to incarnate into a body on a world which is next higher in the scale, and so on, upward. Thus, man evolves in consciousness as his soul ascends a kind of cosmological ladder of worlds. Just why, however, Mars, Jupiter, Saturn, or any planet of any other solar system, should be of a higher spiritual order to which the soul must ascend is not explained.

(Reprinted by request from *The Rosicrucian Forum*.)

PACIFIC NORTHWEST RALLY, SEATTLE, WASHINGTON

The Pacific Northwest Rally, sponsored by the Michael Maier Lodge of Seattle, will be held at the Michael Maier Lodge, 1431 Minor Avenue, in Seattle, on the week end of August 24, 25, and 26. The program is planned to provide interesting and instructive Rally events and still leave time for attendance at the World's Fair. The principal speaker at the Pacific Northwest Rally will be the Grand Master, Frater Rodman R. Clayson. All active members planning to attend the World's Fair are cordially invited to take advantage of the Rally dates. For further information, direct your inquiries to Hoyt S. Griffith, Jr., Rally Chairman, at the above address.

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WITH the moon as a target for space exploration, it was perhaps inevitable that a kind of *general lunacy* should develop and all past dealings with that planetary body be reviewed. That being so, sooner or later someone was bound to name Cyrano de Bergerac as a serious contender for space honors.

And how could that be, you may wonder: Cyrano, the sword-swinging, poet-philosopher of Rostand's play a scientist and a spaceman in earnest? It would seem almost too much to believe that this romantic stage hero—this three-musketeers-in-one—should also be accepted as a staid and sedate researcher into the problems of space travel—to the moon particularly.

Yet that is the modern trend: All past figures, even imaginary ones, must be invested with a scientific aura. And so Cyrano and his monumental nose (a crag, a cape, rather a peninsula) steps once more into the spotlight for at least a curtain call.

Even teenagers, who have cut their cultural teeth only on the cinema, know Cyrano—sword flashing, white plume waving, delivering his riposte in rhyme. Even they remember his nose, so grotesque that like a Halloween or Purim funny, it will surely soon be taken off. They may recall his moon foolery in the second act where to delay Count De Guiche long enough for Roxane and Christian to be married, Cyrano pretends to have fallen from the moon. And how can they forget his dying in the last act, rather grandiloquently keeping his white plume—his *panache*—unsullied?

In this present curtain call, however, Cyrano asks to be accepted for himself; not just as Rostand idealized him. And there *was* a real Cyrano. Rostand based his play on incidents genuine enough although seen through the mist of two hundred years.

Born in Paris, March 6, 1620, the real Savinien Cyrano de Bergerac was a soldier of fortune and a writer of satirical utopian romances and burlesques. Among them, two voyages—to the sun and to the moon. Only recently these voyages have reached the English-reading public for the first time in an unexpurgated edition. Molière's

JOHN LE ROY, F. R. C.

A Nose on the Moon

By Moon standards, Cyrano's nose was an infallible sign of "a witty, courteous, affable, generous, open-minded man."

Micromégas and Swift's *Gulliver's Travels* have been thought to be modeled on Cyrano's travels.

It is Cyrano's voyages which are now being examined in the belief that they will establish him as a genuine precursor in the race for space-travel firsts. More than that, at least one Frenchman suggests that he was a Rosicrucian! Perhaps that will appear more romantic and ridiculous than his nose: A little like suggesting that Poe's narrative of Gordon Pym should be read in the same way as the reports on the space flights of present-day astronauts.

(continued overleaf)



Immediate conclusions will be jumped to, a grand battle of words will probably ensue, and the whole matter will finally be exploded without anyone's opinions being changed. *Sic transit gloria*. And that may be just as well. The reader's interest will be piqued, nevertheless. He may even want to consider the possibilities of truth and error in the matter; at least want to know the main issues around which the discussions will turn.

How It All Began

First off, certainly, the reader will want to know just how Cyrano accomplished his moon blast-off. (Presuming, of course, that he knows already how easily the stage Cyrano managed the descent therefrom.) Cyrano admits in his book that his chance remark that the moon might be a world like our own had started the whole matter.

Returning to his chambers, he found that by some magical chance a volume of Jerome Cardan, the Italian astrologer and mathematician, had been placed on his table. Thus he felt encouraged—especially when he fell to reading its account of two mysterious visitors who appeared to Cardan one night and told him they were inhabitants of the moon.

Cyrano's first experiment, however, took him no farther than to New France; but that was no small distance since he had accomplished it by bottles of dew strapped to his body! Even the fact that he had been lifted to the New World on bottles of dew seemed unsatisfying since his objective was the moon; so he continued his experiments.

This time he built a "machine," one with wings, possibly operated by a spring, a kind of glider, let us say. Casting himself into the air from the top of a rock, he fell into the valley and so went home to comfort himself with a bottle of cordial—leaving his machine where it fell.

When he was sufficiently comforted, he returned to the scene of his flight only to discover that his machine had disappeared. It was midsummer, St. John's Eve, and some soldiers had taken his machine away for the ritual bonfire. When Cyrano finally caught up with them, they had come to some discoveries and conclusions of their own—conclusions which unwittingly con-

tributed to Cyrano's successful blast-off!

They had found the spring which operated the wings, and it occurred to them that a number of rockets attached to its sides would lift the machine rapidly. Its flapping wings would make it resemble a fire dragon. Everything was in readiness and the match was being applied to the rockets when Cyrano appeared with only time enough to throw himself on board before the whole device was in the air.

As Cyrano described the arrangement, the rockets were in three groups on each side with half a dozen rockets laced together, and in such fashion that the saltpeter exploding one set automatically fired the next. Our modern French commentator gets really excited at this point and interprets Cyrano's explanation not as *gobbledegook* but as the scientific jargon of the seventeenth century.

In modern parlance, he would interpret it as a description of a three-stage rocket, similarly propelled as the U.S. *Saturn*. There is little doubt that he thinks someone at Cape Canaveral had been reading Cyrano. If so, should we read *red stone* for the *saltpeter* of Cyrano's account?

Elijah in Eden

Along with that query we might venture another: In writing of the *lodestone*, did Cyrano intend *uranium*? After the rest of his rocket had fallen away and Cyrano was in what we may choose to call his rocket's *nose cone*, he found himself falling. He became entangled in the branches of a tree which turned out to be the Tree of Life. This placed him once more *not* on the moon but in the heavenly Eden. There he says he met Elijah.

Consequently, much of what follows is heavenly rather than scientific, although Elijah's account of his own arrival there contains material of interest to the scientific speculator—and alchemist. Elijah relates that he took a two-foot square piece of lodestone, purged, precipitated, and dissolved it, drew out its principle, which he reduced to a powder and formed into a fair-sized ball.

After that he made a light-weight iron *chariot* for himself (modern scientific equivalent as yet undetermined),

took his lodestone ball, got in and took off. As simple as that. Tossing the lodestone into the air, he felt the chariot immediately lift to meet it; and by repetition of the process, he gradually rose to his intended destination.

Before this area of experimentation can be accurately evaluated, the seventeenth-century writings will have to be more thoroughly examined, for the lodestone makes its appearance in much of the alchemical material of the period. It had a meaning beyond the obvious, although that meaning may not have been strictly scientific. It is worth pointing out, nevertheless, that the adventure of the *Nautilus* shows some similarities—expressly in the matter of its fueling.

Such examples state fairly adequately Cyrano's methods for conquering outer space; but they do not exhaust the record of his *scientific* application in other directions. He described a magic box, for instance, which at the turn of a knob brought forth speaking or music. As the description of a radio-like device, it may have the edge on the one mentioned much, much later by Edward Bellamy in his *Looking Backward*.

Every schoolboy—to resort to a hackneyed phrase—is acquainted with that lovely old scientific saw that two things equal to the same thing are equal to each other. Cyrano's wild adventures extravagantly depicted were full of fanciful statements of fact. They were romantic and magical, with cryptic explanations which may as well have said that all was done "with mirrors." Who else had claimed similar abilities and knowledge? Only the Rosicrucians.

The real Cyrano lived in times reverberating with the noise created by the publication of the *Fama Fraternalis*. Ergo, pseudo science and magic being the joint stock in trade of both the Rosicrucians and Cyrano, they must have been equal to each other. And *perhaps* they were.

Seventeenth-Century Rosicrucians

The Rosicrucians in the seventeenth century allowed themselves to appear in some pretty fantastic get-ups at times. But even Socrates a long time before had had his "demon." Cyrano met him and found him quite a fellow, even a bit on the boastful side. In fact, the "demon" said that he had given the young Knights of the Rosy Cross a few secrets of Nature and a handful of tricks with which to dazzle the populace.

The question is, of course, was Cyrano ever nearer the Rosicrucians of his day than the "demon" brought him? And for that matter, were either of them dealing with pseudo science or were they using a jargon to protect their genuinely scientific experiments?

It is common enough for men to take hold of the wrong end of such matters and either ridicule what lies outside their own experience or pass over completely the sense it all may make in another direction.

If Cyrano was a Rosicrucian, what he wrote will bear closer scrutiny after it is translated into today's terminology. If he was not, his scientific spoofing can still be enjoyed as broad and witty satire. The burden of proof, though, must rest with those who brought the matter up!

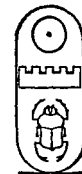
Present-day Rosicrucians will certainly be interested in anything that will establish their seventeenth-century activities in a sensible light; but they will hardly concern themselves with having Cyrano accepted as one of them. Partly, it may be, because they prefer him as Rostand pictured him; but mostly because their work is in the present.

It is certain, though, however the matter turns out, that their aspirations and ideals can be symbolized by Cyrano's white plume—and that it will remain *unsullied*.



Mind is the foundation of man. If that be solid, the building will stand.

—BAAL SHEM-TOV



Our World of Color

By RODMAN R. CLAYSON, GRAND MASTER

BECAUSE Nature surrounds us with color—the green forests, the blue sky, the lakes, rivers, and seas, the subtle and sometimes vivid hues worn by wild life, the flowers in our gardens—we cannot help but be affected by color in one way or another; in fact, ours is a world of color. Color may be said to be a utility as well as a thing of beauty. There is no question that color has a function in our lives.

After all, we instill in our environment various hues for which we have a particular preference. The rooms in our homes or apartments are, for the most part, done in pastel colors. The exteriors of our homes are likewise colorful. Many business buildings are no longer drab as they once were; color is used lavishly. When we buy an automobile, we must have a color that we particularly like, such as red, blue, or green. Virtually all merchandise is colorfully packaged to attract our attention.

We have learned that the colors we wear or have around us have a tendency to make us cheerful or depressed. Depending upon the personality, some people like the subtle pastel hues while others like the more definite colors. Of course, there are those who are more conservative and prefer white, brown, or gray.

We dress ourselves in colors which seem to be particularly complimentary to us; that is to say, we like a particular color and we say that we feel better when we wear it. And do we not manifest the very best of physical well-being on a bright sunny day when the colors of nature and many of the colors manufactured by man are particularly manifest? We feel that the colors are complimentary to us.

All of this is possible because of a strange phenomenon—light: the light of the sun or artificial light. Light, of course, makes it possible for us visually to perceive. Through some peculiar mechanism, when we are looking at a particular scene, say a green field, the light enters our eyes, and in our brain we have the realization of color. The

mechanics of this phenomenon is not as yet clearly understood, but color is vital to life just as is light.

Color and the certain wave bands of light that we visually perceive affect us. They cause us to have some sensation, a realization of the images of their nature. Physics and psychology have explained that light affects the organic elements of the eye and the nervous system, and in some way produces in the brain the sensation or idea of color.

The effect of the sensation of a color can induce results of an emotional and psychic nature. We are, of course, affected in a similar way by the vibrations of sound. Both color and sound strike emotional chords within us that are as varied as human moods.

Magic in the Spectrum

Early man found colors to be quite compelling. There appeared to be a kind of magic in the spectrum of colors. He evolved a symbolism that had to do with colors. It was inevitable that the use of color as an art would become a part of the culture of man, but there is evidence that the use of color as pure art was not accomplished until perhaps the fifteenth century A.D.

Although color has always been a pleasing thing to behold, a language was attributed to it by early man, and every hue and color seemed to have a definite meaning. As a matter of fact, color and the use of colors very early became an essential part of man's society, his religion, and his culture. The early Greeks designated fire, air, earth, and water as the four elements.

Color was attributed to these elements. Fire was red; air was yellow; the earth was blue; and green was attributed to water. The ancient and the primitive respected color. Colors were observed in the construction of temples and altars, in rites and ceremonies. In America, these color associations existed in the mythology of practically every Indian tribe.

According to a fable reviewed by Faber Birren in his book, *The Story of Color*, the Navajos at one time dwelt in

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a land surrounded by high mountains. These mountains were involved in the creation of day and night. The eastern mountains were white, and caused the day; the western mountains were yellow, and brought twilight; the northern mountains were black, and covered the earth with darkness; while the blue mountains in the south created the dawn. In their legends, the American Indians considered an upper and a lower world. The lower world was generally black, while the upper world had many colors.

It is believed that the paint worn on the faces of natives everywhere, as well as by the American Indians, the colors of their masks, effigies, and huts were full of meaning, and were not products of an artistic temperament. Colors were applied to the cardinal points of the compass, to songs, ceremonies, prayers, and games. Among the American Indians, the Navajos and the Hopis even today perform what is known as sand painting. They smooth sand upon the earth and then place various colors—yellow, green, blue, red, and white—in symbolic arrangement.

All peoples have always recognized the majestic forces of the sun, its light and heat. The sun was the master of heaven and earth, creating and sustaining life, controlling the elements, drought, and rain. The sun became the principle of good, and it became personalized. In Egypt, it was Ra. To the Assyrians and Babylonians, it was the Sacred Bull. Its color was generally red, white, or yellow, and sometimes gold.

The Rainbow

The colors of the rainbow were significant to early peoples as being a symbolical language. They were involved in the talismans, the charms, the burial ceremonies prescribed by the magicians, who themselves wore the color blue to mark the rightness of their judgment and action.

Symbolism of color is involved in the Greek classics. When the Greeks presented Homer's *Odyssey*, they wore purple to signify the sea wanderings of Ulysses. When acting in the *Iliad*, they were clothed in scarlet, emblematic of the bloody encounters mentioned in the poem. Athena, wise in the industries of peace and the arts of war, represented

union with the mind of Zeus, the chief of the Olympian gods. She wore a golden robe; an emerald was upon her breastplate to mark her enduring divine wisdom.

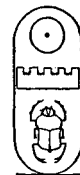
The ancients gave little thought, apparently, to the theories of color harmony, and it was not until the Renaissance and after that color expression was no longer a matter of symbolism and that men attempted to contrive laws to reveal the principles of beauty in color. Color, of course, was given many applications outside the field of painting.

In pure design, textiles, ceramics, stained glass, and jewelry, there were opportunities for abstract effects. The worker in his crafts of weaving and pottery making could use color as the mood moved him. The painter, on the other hand, was forced to keep an eye on Nature in order to be pictorial and somewhat realistic. There was to come the time, however, when color, for the sake of color, could be used in an emotional language. Colors were used and composed like music. Scales and harmonies were invented.

Aristotle was perhaps the first to see a possible analogy between music and color; yet any formal results from establishing rules of harmony were not to come for many centuries. Perhaps the first great theorist was Leonardo da Vinci. A genius in many accomplishments, he was quick to understand essential qualities in art and color.

He wrote: "Harmony and grace are also produced by judicious arrangement of colors such as blue with pale yellow, or white and the like. . . . If you mean that the proximity of one color should give beauty to another that terminates near it, observe the rays of the sun and the composition of the rainbow, the colors of which are generated by the falling rain when each drop in its descent takes every color of that bow."

When Da Vinci painted, he was careful to follow a procedure which he thought would respect natural law. In this regard, he said, "After black and white comes blue and yellow, then green and tawny or umber, and then purple and red. These eight colors are all that Nature produces. . . . Whoever flatters himself that he can retain in his memory all the effects of Nature is



deceived, for our memory is not so capricious: therefore, consult Nature for everything."

If color and sound are to have fixed analogies, they must be based on the reactions of a great many people experimenting with them, rather than on the personal notions of a few. Much progress and development in this direction have now been realized. Actually, color and the sounds of music have much in common. Both strike emotional chords; and human emotions have a surprisingly universal quality about them.

Music and Color

George Field, the nineteenth-century composer, wrote: "As the acuteness, tone, and gravity of musical notes, blend or run into each other through an infinite series in the musical scale, imparting *melody* to musical composition, so do the like infinite sequences of the tints, hues, and shades of colors, impart mellowness, or melody, to colors and coloring. Upon these gradations and successions depend the sweetest effects of colors in nature and painting, so analogous to the melody of musical sounds, that we have not hesitated to call them *the melody of colors*." Music does indeed have an emotional quality that is akin to the appeal of color. Many composers have in an abstract way tried to align the two arts. There are many who associate certain colors with certain sounds.

Ancient man evidently was aware of this harmony. He felt that his body must be attuned to the universe. He felt that he must preserve this harmony or experience disruption and ruin. His health was involved. Colors were associated with disease because disease produced color, or so it seemed to early people. Most of the symbolism of color in healing was quite direct.

Flowers, plants, minerals were efficacious when their hues resembled the pallor of the flesh or its disease; thus red, yellow, and black had great medicinal value, for they were identified respectively with fever, plague, and death. Red was always associated with blood; in fact, for many centuries a scarlet cloth was used to stop bleeding.

In ancient Egypt, a considerable number of rings made of red jasper and red glass have been found. They were

perhaps worn as amulets by soldiers to prevent them from being wounded or to stop the flow of blood. The colors blue and green found on amulets apparently were used to ward off injury and perhaps death. Turquoise protected its wearer from poison, the bites of reptiles, and diseases of the eyes.

Today, we are wary of nostrums. Diseases, for the most part, are not a mystery. If we do not feel well, there is disharmony in our being. To get well, we seek to bring about harmony. Color and music have a place in this harmony; and scientists every day are learning more and more about the universal laws of harmony. While the ancients probably knew nothing about such laws of harmony, there is evidence that their use of harmonious or complementary colors was most efficacious.

The modern physician traces the art of medicine to Hippocrates. It is said, however, that long before the time of Hippocrates there was Hermes, the Thrice Greatest, the master of all arts and sciences, the scribe of the gods, and the keeper of the books of life. He was accepted both as a god and a mortal in Egypt. He was revered by the Greeks, and became the Mercury of the Romans.

The Emerald Tablet

The famous Emerald Tablet, said to have been found in the Valley of Ebron, epitomizes the teachings of the amazing Hermes. It contains an alchemical formula and involves color because color is a part of alchemy and, in turn, obedient to what was said to be the divinity of light.

Did Hermes heal with color? Unquestionably, he did, for the Egypt that was his abounds in many symbols. The Egyptians believed in the efficacy of the spectrum and the power of colors which were to be found in gems and talismans.

Although the exact practices of Pythagoras are unknown, he is said to have cured disease through the aid of music, color, and poetry. Edwin D. Babbitt, in the nineteenth century, had a tremendous influence on the use of color. He brought red, yellow, and blue window panes to Victorian homes. Within light and color, Babbitt saw unity and harmony. The idea of the use of color was always to bring about harmony in man.

Later, J. Dodson Hessey wrote: "The great importance of Color lies in the fact that it can influence all the different aspects of man—physical, emotional, mental and spiritual, and so help to produce that harmony which in itself implies perfect health."

Some people express a like or dislike for one or more colors. Such preferences and prejudices seem to have a certain consistency when applied to different personality traits or types: People of an aggressive nature will, as a rule, be drawn to warm colors; while the more deliberate and contemplative will be attracted to the coolness of pastel

shades. Be that as it may, ours is a world of color. We are surrounded by colors and, therefore, cannot help but be affected by them. It can be construed that colors are a part of the harmony of the universe.

In us is engendered an esthetic sense. We seek the pleasing elements of color. In them we find beauty. Since there is a consonance, a harmony, between the colors of the spectrum and the notes of the musical scale and the nerve currents and consciousness of the human organism, we seek to make our relationship to color and sound a complementary and harmonious one.



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.

September: The personality for the month of September is Harold MacMillan, Prime Minister of Great Britain.

The code word is: SUP

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



November:

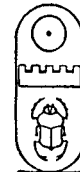
The personality for the month of November will be General Francisco Franco, Premier of Spain.

The code word will be: RECOG

GENERAL FRANCISCO FRANCO
Premier of Spain



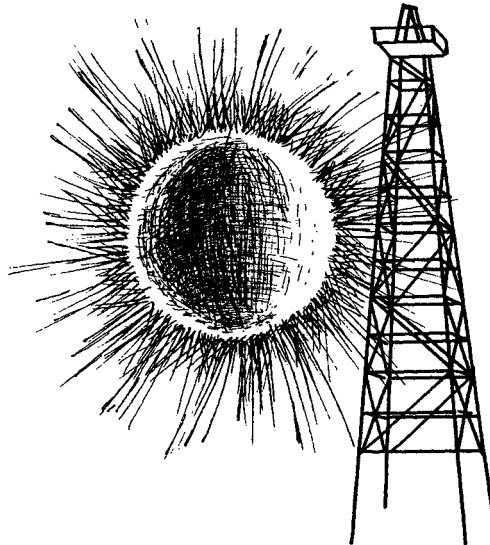
HAROLD MacMILLAN
Prime Minister of Great Britain



CYRIL C. TRUBEY

The Treasure of Venus

Speculation now turns to Venus and whispers, "Oceans of oil."



THE cost of exploration in space is tremendous. One wonders how it will eventually be justified. Recent books on astronomy mention the treasure of Venus, but how to reach it and bring it to Earth will undoubtedly mean enormous outlays of money and further engineering research.

Venus apparently rotates slowly on her axis, her "day" occupying about 20 Earth days. She does have an atmosphere, but it is of carbon dioxide. No free oxygen can be detected.

There must be an excess of hydrocarbons over water on Venus for its

oxygen to be so used up, for on Earth with an excess of water over hydrocarbons the situation seems to have been the other way round.

If an enormous quantity of oil were to gush from the Earth's surface, it would absorb oxygen from the air into its hydrocarbons; and if the amount of oil were great enough, all the oxygen would be removed from the air. When this happened, the water vapor in our atmosphere would no longer be protected from the disruptive effect of ultraviolet light from the Sun.

Then the water vapor would begin to dissociate into separate atoms of oxygen and hydrogen. The oxygen would combine with more oil, while the hydrogen atoms would escape altogether into space. More water would be used up and more oil would become oxidized until either the water or the oil became exhausted.

On the Earth, water has been dominant over oil and so there is an excess of water. On Venus, water has become exhausted and presumably the excess of oil remains. *The oceans of Venus may well be oceans of oil.*

As Venus is nearer to the Sun than is the Earth, it is probable that due to the greater heat the relative concentration of the more volatile water has decreased. At first Venus is thought to have rotated at about the same speed as the Earth. That it now requires 20 days for a rotation would seem to point to a slowing down because of stronger tides in its oceans of oil than in the Earth's oceans of water.

This suggests—if the friction of its tides has slowed the rotation of its sphere—that Venus has oceans. The white veil surrounding it may be due to a kind of perpetual smog made up of droplets of oil in the heavy atmosphere.

If these suppositions are true, all the oil of Saudi Arabia, of the State of Texas, and of other worldly sources are but a puddle compared to the oceans that exist on Venus. Tapping its treasure, however, is another matter. The trip to Venus is a long one.

Space Tankers

Space tankers with automatic pilots and powered by hydrogen could speed

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to Venus and hover over its surface while a snorkel was lowered into its ocean for a quick draw to fill the tanker without any other contact. The Venusian atmosphere of comparatively heavy carbon dioxide would provide an excellent medium for the operation of helicopter rotors to hold the craft suspended.

As soon as the tanker was filled, the automatic take-off apparatus could be set in motion and the vehicle spring into space homeward bound. On its return to Earth, the tanker could hover over a receiving field with its snorkel this time delivering the load. When the decreasing weight approached the status of normal for the craft, it could be landed easily.

What is meant by hydrogen-powered? The Sun shines by a self-consuming process in which the nuclei of hydrogen atoms combine to form helium. Known as nuclear fusion, this reaction is used in the principle of the hydrogen bomb. It can be applied as the means of power for large space craft.

Perhaps the tanker could "gas up" at a hydrogen power plant—an intensely glowing cloud of gas hovering over the landscape. The heat of the reactions within, nearly one million degrees, would be far too hot for any material container, but a magnetic field could

not blow it away. The cloud would pulse, flicker, and throb with energy. An attendant in a sapphire-cloth suit in a nearby lead-lined cubicle would direct the metering of the gas into the power room of the tanker.

As the *Atlas* missile steers itself by celestial navigation, the tanker for Venus can be assumed to contain a compact high-speed calculating machine. Before launching, technicians would insert a cartridge of magnetic tape of flight instructions in the form of a code of magnetized dots into a special part of the machine, which could be read while the vehicle was in passage.

Built-in aerals would furnish radio telescopes with signals from certain radio stars or from the Sun and repeatedly compare the tanker's actual position with the positions specified in the coded instructions. The electronic monitor would make corrections where needed to hold the space craft to its proper course.

No doubt, the not-distant future will afford the opportunity to Earth's citizens to purchase stock in the oil reservoirs of Venus. Instead of putting money into wild-cat oil drilling that turns out to be nothing but a dry hole in the ground, why not invest in a skyways tanker and tap the treasure of Venus?

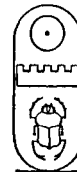


**Change of Address
for
INTERNATIONAL EUROPEAN ROSICRUCIAN
CONVENTION**

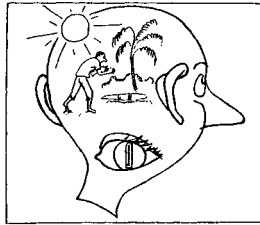
Heavy registration for the International European Rosicrucian Convention, August 31-September 2, has made necessary a change in accommodations.

New address: Hotel Continental, 2, rue Rouget de l'Isle, Paris 1^{er}.
(For all rituals and convocations)

The Banquet will be held at the Hotel du Palais d'Orsay, 3 Quai Anatole France, Paris 7^{ème}.



Your Temperature Eye



WHEN wintry blasts come in the front door, the furnace works harder to maintain comfortable room temperature. In bumper-to-

bumper traffic, a car engine heats above normal and needs more open air vents for cooling. Human life requires a regulated temperature of about 98.6° F. The nervous system then is at its best, and the body cells work undisturbed.

Did you ever wonder why the body temperature doesn't change after a cold drink or icy shower, or why a fever doesn't develop with every gulp of hot coffee or bit of hot weather? It may be because a sensory organ newly discovered in the brain works like the thermostat in your home or automobile engine. Like the thermostat, too, your "temperature eye" under extreme conditions can be taxed beyond its strength.

Could it survive hours of hard work in desert heat or when thermometers chill to freezing? During 1947-1952 a "gradient layer" Calorimeter (an instrument for measuring the heat given off by the human body) was developed by the Naval Medical Research Institute in Bethesda, Maryland.

It was designed and constructed by the Cleveland, Ohio, Research Laboratory of the American Society of Heating and Ventilating Engineers (ASHVE)—predecessor society to the American Society of Heating, Refrigerating and Air-Conditioning Engineers (ASHRAE).

The Calorimeter is a chamber 84 inches long and 32 inches high and wide. To operate it, a human volunteer lies on a hammock inside. Tiny thermocouples are inserted in his ears, esophagus, and through the sinus near the brain's heat-control center, the hypothalamus.

The shell of the Calorimeter is maintained at a constant temperature anywhere between 35° and 180° F. Inside the cabinet, the subject alter-

nately rests and "works" in cool and hot temperatures. Exercise is by means of hand grips and foot pedals. Almost any atmosphere above freezing can be produced for study by setting the instrument walls and respiratory air at certain levels of temperature.

Space-Age Necessity

In this space age, it is necessary to know what kind of capsule is needed to shield a man from variations in temperature—at 7 miles from earth, where it is 70° below zero, and at 80 miles out, where heat rises to 262° above.

How much air-conditioning is needed inside a space capsule where oxygen and air-pressure mechanisms give off tremendous heat of their own? No matter how sure engineers are of the pressurized cabin they build for an astronaut, space man will still wear a pressure suit as an added precaution.

What does this mean in personal terms? Science is learning how certain toxins produce fever and how drugs act to reduce it; how surgical operations may be performed at subnormal body temperature; how temperature and energy metabolism may be regulated during exercise, heat or cold stress; how the human body adapts to various climates.

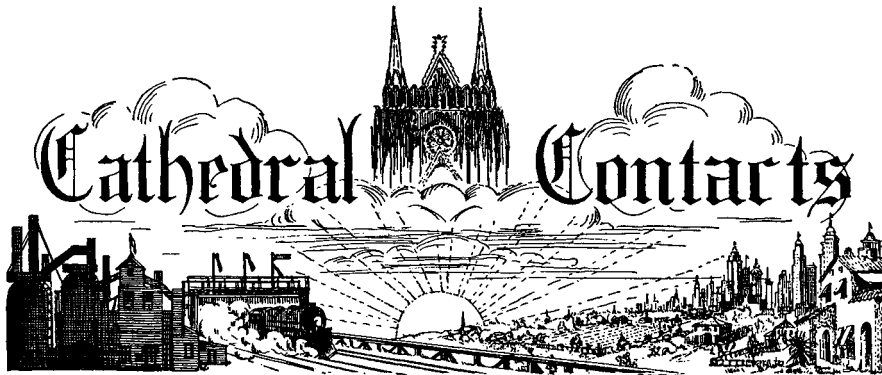
The studies extend, too, beyond the human being—to heating, ventilating, and air-conditioning for home, office, and public buildings. Refrigerating engineers are even aiming at advancement in the freezing of foods—*everything you want to eat* instantly available and tasting perfectly fresh.

The space race is not the only consideration of United States' engineers. They are just as eager to make life "on earth" easier and more enjoyable for you through your "temperature eye."

—Central Feature News

Illustration courtesy of American Society of Heating, Refrigerating, and Air-Conditioning Engineers, Inc.

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

THE POWER OF GOOD

By CECIL A. POOLE, *Supreme Secretary*

MUCH has been written concerning good being a predominant force in the universe. Many systems of thought are established upon the principle that everything is good and that it is only man's misinterpretation of events and conditions that causes him to perceive evil or to experience the effects of evil.

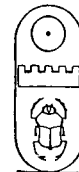
This same principle continues in the general concept that good will eventually prevail and that regardless of how we may interpret our environment at this time, we may be assured that in the final analysis at some time when a summation will be made, it will be a judgment in *favor of good*.

Extreme interpretations of this theory have advanced the principle that man need not be aware of the consequences of evil or the physical accompaniment of those conditions which are not con-

sidered by man as good. There have been philosophic and religious systems established upon the principle that all we must do is believe in good or to make affirmations to the effect that good exists.

By reiterating this concept to ourselves sufficiently, we will not only be convinced of its validity, but we will also be able to live in terms of good only and not be subject to any circumstances that would in any way impede the functioning of good within and about us.

Basically, this philosophy may be true, but the power of good comes through its application and effectiveness. Vast energies exist in the material world, but they are not of utility value until properly directed. Within the earth have been discovered fields of



coal which contain immense energy concentrated into small places or relatively limited areas.

Until through the sweat of man's brow and the application of his intelligence that coal is brought to the surface and in the proper circumstances translated into power, it has very little value.

The potential is in the use as much as within the material itself. Coal can turn the wheels of industry and produce the power that can be transmitted over electrical lines for use in distant places; but coal lying within the earth can perform none of these functions.

Good also is a latent power. The existence of good is the premise of those who believe in a teleological universe. It exists about man. It exists within him, but in order to make good a force that will have effect upon the course of history, upon the behavior of individuals, and upon our own physical and mental lives, it must be translated into effective power through use.

Individuals who are good may be either passive or active. If passive, they are waiting for good to manifest itself in their lives. Although their intentions may be of the best, their ideals of the purest, and their hopes of the highest, as long as nothing is done to make good a dynamic force, then good, like the coal, will lie buried and useless.

Today there is no want of the existence of a supply of good; in fact, it is unlimited, but there is a very definite want of good people exercising their intelligence and effort toward making that good the dominating force in dealings between human beings. Most of the problems that exist today could be solved by man's putting this principle into practice.

That is, if all individuals consciously sought to express that which is good; then their efforts would be directed toward ends that in themselves were good. In this manner, disagreements would be brought to a level upon which compromise and reason would have more effect than conflict and further disagreement.

This statement seems an oversimplification. It seems as if we were dealing with a Pollyanna type of philosophy when we state that all that is necessary for man to do is to practice principles which he believes are good.

Here again, we have a divergence of opinion as to what is good, but civilized people generally accept the ethical and moral principles that are conducive to the manifestation of good. It is not so important that we go into the philosophical consideration and interpretation of the nature of good as it is that man today learn to use good as he perceives it. That will be the first step, and man's understanding of the nature of good will increase with his use of that which he knows.

Much of the evil that prevails in the world today is not due to a lack of good but to a lack of effort to see that good is used. Those who claim to be good and still make no effort to produce some evidence of the power of good are equally at fault with those who practice evil intentionally. I believe that these thoughts are well summarized in an editorial by Don McMillan I recently read in the *Paso Robles Press* (Paso Robles, California. Arthur C. Youngberg, Publisher).

Our highly commendable desire to be tolerant and understanding, and our seeming inability to really awake to dire threats until protection like our fleet is blasted to the bottom of Pearl Harbor, or our unprepared boys are being slaughtered on battle fields, or our moral conscience has been gradually and calculatingly eroded by constant and hypocritical appeals to our sense of "freedom" and the right of people to be given what they want, seem to make us totally unable and unwilling to even leash any growling cub until it becomes a raging lion in the streets.

To the great majority it might seem inconceivable that the dope business could ever become a respectable, or even condoned, part of our way of life. But with its great profit potentials, and possible appeals to "realism" like people need more than just the ordinary kicks out of life or better to have the kids get it at home than from some illegal peddler or you cannot legislate morals etc., etc., the thought might not be too utterly fantastic.

Remember that adage? All that evil needs to flourish is for good people to do NOTHING.



The Day Washington Cried

By DR. JOHN PALO, B. S., D. C., F. R. C.

The commander in chief of the Continental Army pardons a court-martialed traitor on the strength of Peter Miller's plea for his life.

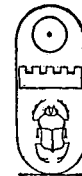
THE Reverend Peter Miller was a friend of General George Washington and respected for his many outstanding services to the new republic being born. For one thing, he had translated the Declaration of Independence into several foreign languages so that the Imperial Courts of Europe would be cognizant of the intentions of the new American government. For another, as leader of the community of mystics at the Ephrata Cloisters, Miller had arranged to print on the Community's own press and free of charge the first American money.

In the above simple hermit's cabin lived Peter Miller, scholar, patriot, and Rosicrucian mystic, who was the friend of George Washington. It was here it is said that Miller made his several translations of the Declaration of Independence.

When Washington's men were starving at Valley Forge, food donated by these mystics helped prevent a military collapse. Again, it was Miller who saw to it that the wounded were cared for. The buildings of the Ephrata Cloisters were converted into a hospital.

The brothers and sisters of the community put aside many of their usual spiritual pursuits and ministered to the soldiers incapacitated by the war. A typhus epidemic almost wiped out what may be considered America's first Red Cross effort. Many soldiers and their kindly helpers perished. Two buildings had to be burned.

Thus Peter Miller, scholar, humanitarian, and Rosicrucian mystic, was no stranger to General George Washington



that day when he appealed to the General to spare the life of an acknowledged traitor. Neither was he a stranger to Michael Widman, himself, perhaps the greatest traitor to the American Cause next to Benedict Arnold.

For some slight reason, which the records do not elaborate, Michael Widman attempted to betray his country to the British Army. To the credit of the British General Howe, the offer was refused. He even said that anyone who had enjoyed the confidence of his countrymen to the extent that Widman had, and who could still prove treacherous—on “such a cowardly, contemptible pretext”—could never be trusted in the Royal Cause. Thus dismissed, Widman, on approaching the first outposts of the American lines, was arrested. A court-martial was summoned, and Michael Widman was sentenced to be hanged.

Peter Miller Interceded

Only one person did not denounce him upon hearing of his traitorous act. That was Peter Miller, who promptly set out for Valley Forge to intercede for Widman at the coming court-martial. Why? The answer describes the man.

Miller had once been a minister in the German Reformed Church of which Widman was one of the *Vorsteher*s (Superintendents). When Miller embraced the principles of the Seventh Day Baptists and of the mystics at Ephrata, Widman became his public persecutor. He treated him with contempt and habitually spat in the old man's face every time they met.

It was, therefore, Widman's hatred of him that made the aging Miller hurry on foot to the camp of General Washington. He arrived and met the commander in chief just after he had approved and despatched by courier the finding of the court-martial.

As the Pennsylvania historian, Julius F. Sachse, Litt. D., related, “Washington requested him to be seated but Miller replied that his business with him would not admit of a moment's delay—that it required immediate despatch, and instantly proceeded to plead for mercy towards Widman, most forcibly, most eloquently.

“It was a majestic tableau to look upon, the commander in chief . . . several other staff officers, and Peter Miller, in his monastic robe, standing in front, forming a most imposing group. Peter Miller was a tall man, of much grace, clad in a long gray tunic, or toga, secured by a single belt around his waist, while the cowl thrown back exposed his exuberant snowy hair and long white beard in front, while his expressive face, strongly marked with intelligence and benignity, was animated by the warmest benevolence, as he sued for the life of a fellow-being. All were absorbed in listening to the burning words falling from the Prior's lips, which subdued the military idea of retaliation almost entirely in every breast.”

All thought the commander in chief would succumb to Miller's entreaties, and exercise his prerogative of mercy. Deeply moved, yet mindful of his responsibilities, Washington replied: “Friend Miller, there is scarcely anything in this world that I would deny you, but such is the state of public affairs that it would be fatal to our cause not to be stringent, inexorable in such matters, and make examples of renegades to the cause of Liberty. Otherwise I should most cheerfully release your friend.”

“Friend!” exclaimed Miller, interrupting the commander in chief and throwing up his hands. “He is my worst enemy—my incessant reviler. For a friend I might not importune you; but Widman being, and having been for years, my worst foe, my malignant, persecuting enemy, my religion teaches me ‘To pray for those who despitefully use me.’”

Washington Cried

As he gazed on Miller, Washington cried. The tears coursing down his cheeks, he took the old man by the hand and said, “My dear friend, I thank you for this lesson of Christian charity. I cannot resist such a manifestation of our divine religion; the pardon shall be granted on one condition . . . that you be the bearer of it yourself, and hand it to the commanding officer at Turk's Head in Widman's presence.”

Anticlimactic as what followed may be, it furnishes a unique chapter in the human side of American history.

With the quickly prepared pardon, Miller set out immediately for Turk's Head. It was eighteen or twenty miles away, and thus it was late at night when the old mystic arrived on foot. After a sleepless night, he rose early and headed for the blockhouse.

There, in a hollow square formed by the soldiers, was a gallows. Standing on its steps, with a rope adjusted round his neck, was Michael Widman. In his last moments, Widman was dramatically addressing those present. He acknowledged his treachery, acquiesced in the decision of the court-martial, and admonished his audience to be faithful to the cause of liberty.

Miller had made his way to the commanding officer and had handed him the packet from the commander in chief. As the post commander perused the document, Widman caught sight of Miller.

In full humility, he called to him from the gallows: "Peter Miller, whatever has prompted your presence at this place at this time, I avail myself of the occasion to acknowledge my great and multiplied abuse and persecution with which I have followed you for years past, and esteem it the kindest providence that I have the opportunity to retract my numerous vilifications and

outrages upon you and crave your forgiveness of such wanton maltreatment, yet I trust that I may find pardon above . . ."

The commanding officer interrupted to announce the commander in chief's pardon. Turning towards Peter Miller, he said to Widman, "Here is your deliverer."

Time's Perspective

(Peter Miller died in 1796, at 86, just five years before the close of the first active cycle of American Rosicrucian work. In 1801, the Order entered its relatively silent period of 108 years. The membership at Ephrata slowly dispersed, leaving but a few of the secular congregation of the Seventh Day Baptists.)

Peter Miller, a graduate of the University of Heidelberg, was considered one of America's leading theologians. Among his friends were Benjamin Franklin, for whom he translated some of Conrad Beissel's Mystical Proverbs; the Honorable Thomas and Lady Juliana Penn, as well as General George Washington; and numerous other learned personalities both in America and abroad.

Time places persons and events in proper perspective. So the passing years will no doubt bring the name of Peter Miller into more prominence in the history books as patriot, scholar, and Rosicrucian mystic.



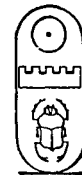
Third Annual Pilgrimage to the Ephrata Cloisters

ROSICRUCIANS and their friends are invited to participate Saturday, August 18, in the Third Annual Pilgrimage to the Ephrata Cloisters, Ephrata, Pennsylvania, the site of Rosicrucian activities in America during the eighteenth century.

Tours of the buildings and grounds will be held from 10:00 a.m. to 4:30 p.m. Light refreshments will be served during the day, and there will be a complete dinner on the grounds following the tours.

The after-dinner program will feature the Grand Master of the Rosicrucian Order, AMORC, Frater Rodman R. Clayson, as the principal speaker. Other representatives of the organization will speak also, and the Pilgrimage will conclude with the Cloisters Pageant. This is your opportunity to spend an enjoyable day with other Rosicrucians at this historic place and meet the Grand Master and Soror Clayson.

Contact Stephen M. Horvath, National Chairman, 321 Locust Street (East), Bethlehem, Pennsylvania; John Palo, National Co-Chairman, 33 West 42nd Street, Rm. 841, New York 36, or your nearest Lodge, Chapter, or Pronaos Secretary for further information. You may obtain tickets on the grounds without advance reservations.



On Following Through

MANY a brilliant plan has come to nothing because the person who thought it up lacked the spunk or spine to put it across. Many a fine idea has died at birth because its parent put off the job of starting to rear it. . . . Merely to step upon the stage does not make a great actor or actress. To be given a chair at a desk does not make an expert business man. To be given a place at a factory bench does not make a skilful mechanic. . . .

Everyone knows that nothing significant is done by lotus-eaters. It was only after Adam and Eve had been expelled from their Eden Lotus-land, says Toynbee in *A Study of History*, that their descendants set about inventing agriculture, metallurgy, and musical instruments.

The sense of purpose which we call ambition is no mysterious gift. It is the imagination playing with future possibilities and telling us how to overcome the obstacles that lie between our starting place and their realization.

Ambition A Challenge

Our ambition should be big enough to be a challenge to our powers. Only a shallow-brained person will aim at being the only figure among ciphers: one should seek to be eminent among people who count. Ambition should be big enough to give us room to expand. We should copy in this regard the custom of some parents, who buy their children's clothes a size larger than fits at the moment, so that the children may have something to grow into.

Impatience is not a great help to the ambitious man. Plutarch tells us in his memorable *Lives* that Brutus might have been the first man in the commonwealth if he had had patience but a little time to be second to Caesar. Take the next step; reach the next milestone; then raise your sights. . . .

It must not be expected that the road of life spreads itself in an unobstructed view before the person starting his journey. He must anticipate coming upon forks and turnings in the road. But he cannot hope to reach his desired journey's end if he thinks aimlessly

about whether to go east or west. He must make decisions purposefully. . . .

It may be necessary to change our views in the process of following through to success. Among the most pitiful people are those who are trying to fight the twentieth century, to live in a past age. To resist change, to refuse to adapt to it, is like holding your breath: if you persist, you kill yourself.

Adapting to Change

In today's society there is no fixed state, but only a changing pattern. Innovation and obsolescence make their mark in the short time the commuter takes to travel to work and back. The rate of change is so great that a human being of ordinary length of life will be called upon to face many novel situations which find no parallel in his past.

But change is terrifying only to those who refuse to recognize it, who try to leave it out of account. At a crucial period in the history of science Albert Einstein showed that ancient ideas about the universe were not in any way sacred. Before that, Charles Darwin's *Origin of Species* persuaded the world that the difference between species of animals and plants is not the fixed immutable difference that it appears to be. And, ages before Darwin, Homer showed continual flux and change to be the law of life. . . .

To follow through is to search for new ideas, to proceed from clumsiness to skill, to avoid complacency and seek advancement, to look for a better way of doing things.

This involves making choices. A man is mature and free in the proportion to which his life is governed by his own choices, for maturity and freedom do not consist in doing as one pleases, but in doing what one chooses.

In sheltered childhood and adolescence we move in grooves according to custom and with parental guidance. Now, seemingly suddenly, we become aware for the first time of the burden of choice. We come into contact with people who try to persuade, cajole, seduce, shock or dazzle us into accepting their views and following their plans.

It is important to listen to them—for how else can we know between what courses we are choosing—but we should retain mobility of thought.

There is nothing more certain in life than that we must make decisions. If we debate long about what to do, history is going on behind our backs. Things are changing. Our decision may be out of date before we reach it. Crowned king at a time when one swift blow would have scattered his foes and united his friends, Saul stood, like Hamlet, midway between his duty and his task, and indecision slew him.

Almost any decision that jogs us out of our abstractions is a good one. If we stay shut up in our thoughts we shall never grow, and growth is one of the tests of development. Having got one idea upon its feet we should swing our searchlights here, there, and everywhere, seeking more ideas to beget new inspiration.

Neither the extent of the knowledge we have gained up to now nor the capacity of our talent is one half so vital as our driving power. Enthusiasm turns ideas, plus interest and ambition, into whole-hearted effort that adds zest to life. We should follow every task with a sense of expectancy and all the ardour of which we are capable. . . .

The Quality of Work

In weighing work against pleasure, Lord Beaverbrook advised in his book *Don't Trust to Luck*, let the leaning be toward work. "A man will come to less harm by over-working than he will by over-playing." Loafing is not fun to the man of spirit. He knows that the strenuous life gives him as rewards not only the necessities but the happiness he desires.

A man may misrepresent himself to you in many ways. He may sparkle at parties though he be dour at home; he may be the soul of discretion in his service club but gossip meanly over the card table; he may have a front of culture but be niggardly in spirit. But he cannot deceive you in his work. There is the fruit of his life, of his hands, of his mind, by which he may be truly judged.

A piece of work may be tested by three questions: (1) does it please the person who did it? (2) does it satisfy

the person for whom it was done? (3) does it accomplish the purpose for which it was done? If these can be answered "yes" the job has added grace to the doer, the recipient and the work.

The job we do should be a part of our follow-through in the direction of still more polished output. Again and again we are tempted to relax, to look upon some position we have reached as a place where we can feel secure. In it we have achieved a reputation, a satisfying amount of worldly success. Its appeal of sensuous ease tempts us to delude ourselves into believing that this is the point for which we started from the Golden Milestone.

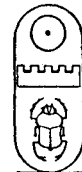
It is possible for us, on any plateau of achievement, to retire from competition and the noise of society, to weave ourselves a triumphal garland of inactivity, and to fly the banner of mediocrity. This is something for the person with ambition to guard against continually. To give in to the temptation marks the end of his follow-through.

The story was told in *Technology Review*, the magazine of Massachusetts Institute of Technology, of a firm which sought a man of high ability and imagination for a new enterprise. A young man of excellent academic record was being interviewed for appointment to this position with all its exciting possibilities. The company interviewer outlined the great opportunities in the new development, and then asked the young man if he had any questions. The applicant asked, "What assurance can you give me of promotion?" The interviewer closed the interview right there. The young man evidently had no sense of follow-through. He wanted to be carried.

On Getting Started

Doing at once what there is to do inevitably increases the probability of success. While we may see dimly what lies at a distance, we must do what lies clearly at hand. As a proverb has it: "The best way to peel a sack of potatoes is to take one potato at a time and peel it."

Everyone knows people who are strong in this or that way—physically or mentally, in theory or in practice—who disperse their efforts over many



objects and fail to achieve perfection in any. It is not so generally appreciated that a person who is weak may, by concentrating his powers on a single object, accomplish greatly.

When should we start? On our present job or on one we hope to get? "Forthwith" is a good word that has gone out of style, but it has the imperative ring needed here. Plans are useless until steps are taken to realize them. They are like music, silent unless performed, though all the notes are there.

Time does not pause for our delays. It waits for nothing before moving on to the next chapter, and it is in the present chapter that we must prove our right to be represented there. If you doubt your ability, get busy to test it. A prominent man gave this advice to a youth starting his business career: "Do the wise thing if you know what it is, but anyway do something—the wisest thing you know."

This may seem to be reminiscent of Nelson putting his telescope to his blind eye as he sailed into the battle of Copenhagen, or of the ship's captain at Camperdown who, unable to read a complicated signal, flung his signal book on the deck and ordered: "Up with the helm and get into the middle of it!" These may strike today's readers as being old-fashioned maxims, but even in these days there are ancient principles which cannot be disregarded with impunity.

Positive Approaches

What is advocated is not recklessness. Deliberation and analysis are, in risky situations, positive approaches to dynamic action. Tidy up your problem so that you can decide quickly and with certainty what to do. Analysis is the foe of vagueness and ambiguity and hesitancy.

What is the cause of the foolish air some people have of always being shocked and surprised by the things that happen around them? It is lack of foresight. They have not made themselves aware of the changes that are taking place; they have not kept up to date; they are taken unaware by the consequences of causes they did not know existed. When a person has analysed the present, and looked ahead to appraise the worst that can happen in the

future, he is protected against shock and he is ready for the appropriate action.

This is a constructive sort of preparation. You may have to invent or make the tools of progress, or even wrestle along without them. Aristotle was an astronomer without a telescope, a biologist without a microscope, a chemist without a laboratory, and yet for nearly 2000 years his conception of natural phenomena ruled science.

The Uses of Experience

A lot is said about learning by experience, and experience is a good thing, but if hard personal lessons can be avoided by studying the experiences of others, why not avoid them? He is an unhappy motorist who becomes an expert driver by his participation in many highway accidents; he is an unhappy business man who does not learn except by becoming many times bankrupt.

The intuition which prompts the decisions and actions of many business men is the product of a large store of memories of previous experiences—their own and those of others—which can be linked in a meaningful way with the present situation.

You cannot wait through the tedious processes of learning by personal experience how to answer the questions "What shall I do?" and "How shall I do it?" The principles on which you may base your answers in science, business or the arts are to be found by reference to the past just as much as in today's trial and error.

This does not mean that we are to live by the past, but only that we should look there for anything that will make our way more certain. Going onward is the only way to gain practical acquaintance with the full colour, flavour, poetry, passion and variety of life.

By making use of the knowledge our forefathers gathered, and applying it in such a form as to fit today's changed environment, we can face difficulty with stout hearts. Only a little bit more knowledge than others have, just a little bit more effort, merely a trifle more fixity of purpose and determination, can turn an apparent minus into a plus in business as in sport.

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I Know A Jain Holy Man

By DHANJISHAW D. PATELL,
F. R. C.

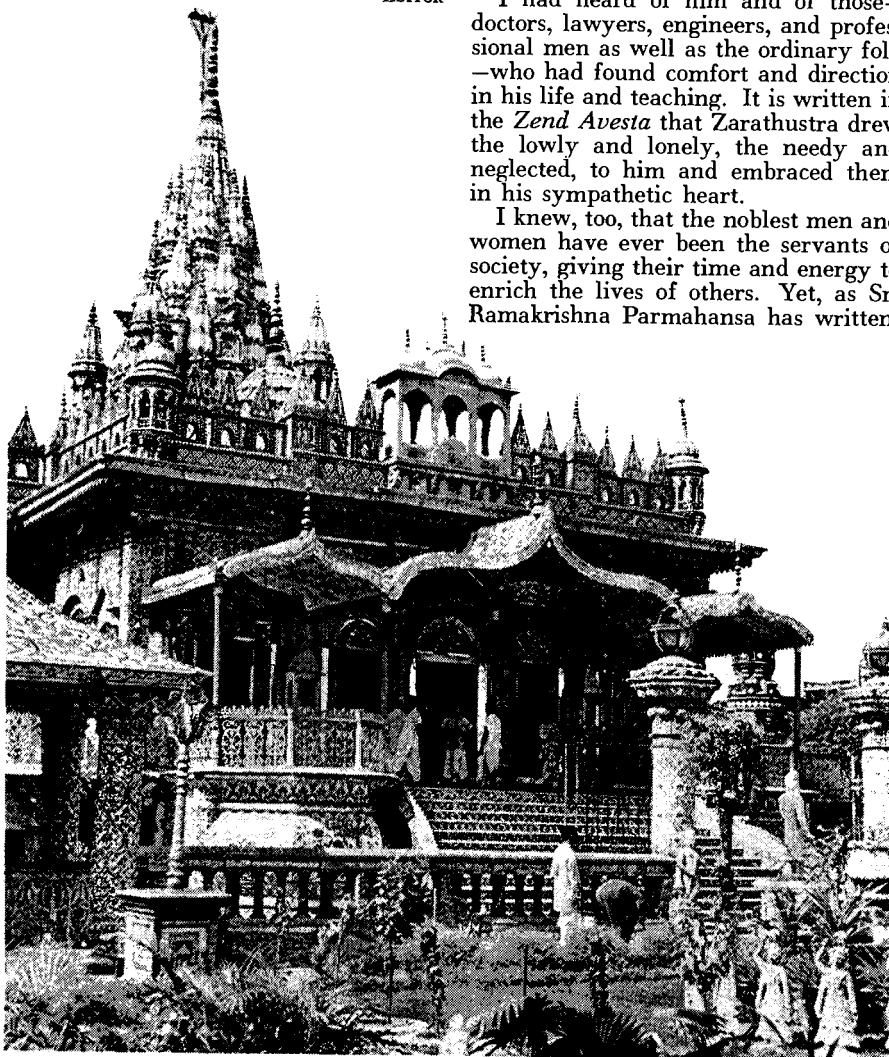
Because Jainism has been more cultivated at home and not so well known abroad as either Brahmanism or Buddhism, it has been thought that a first-hand acquaintance with one highly regarded as its present-day exponent would be welcomed. The writer through his discussions with Muni Maharaj has been convinced of his grasp of sound metaphysical and mystic principles. This article, unfortunately, has had to be abridged somewhat for western readers.

—EDITOR

IN THE small oblong room at the eastern end of the top floor of the Jain Temple in Bombay, there was an atmosphere of complete harmony. In the soft light which fell through the windows, I saw upon a raised wooden platform an imposing figure. It was Muni Maharaj, a man of singular devotion whom many have come to revere as the apostle of modern Jainism.

I had heard of him and of those—doctors, lawyers, engineers, and professional men as well as the ordinary folk—who had found comfort and direction in his life and teaching. It is written in the *Zend Avesta* that Zarathustra drew the lowly and lonely, the needy and neglected, to him and embraced them in his sympathetic heart.

I knew, too, that the noblest men and women have ever been the servants of society, giving their time and energy to enrich the lives of others. Yet, as Sri Ramakrishna Parmahansa has written,



"Genuine coins and counterfeit are mixed in the markets and it is the duty of everyone to test the coin to find out whether it is true or false." Now as always pseudo saints and yogis flourish in the world and I had decided to make my own investigation.

I had been impressed with Muni Maharaj's book *The Rosary of Pearls*, especially the thought: "Worldly goods are meant for your uplift but your soul is not content with this only. Courage to fling away the goods of the world when they deter your spiritual uplift is another name for heroic manliness."

I knew, too, of his calm courage when he was once awakened in the middle of the night by a frenzied pounding on his door. He and his father were guests in a disciple's home and were sleeping on the third floor. Fire had broken out below and all were seemingly trapped by the flames. The only way of escape was by the small gallery outside Muni Maharaj's room. It was high above the ground and the only available ladder lacked some feet of reaching the gallery's level. While everyone shrieked in terror in the midst of the confusion, Muni Maharaj went calmly about the business of getting the others to safety: One by one he lifted the fear-filled occupants over the gallery railing and with his own body bridged the gap between it and the ladder.

Such things, I thought, indicated one in whom faith could be placed without fear of being misled, and so I had looked forward to this opportunity to meet Muni Maharaj in person.

I Meet Muni Maharaj

He received me with a smile and a nod as I squatted on the floor before him along with those already there. He asked my name, occupation, and place of residence. He then chatted with me as with an old friend for some time; after which, he said, "Come and see me again," and my first meeting was over. A relationship, however, was established and my visits became frequent.

No words can describe the effect of those first visits. I felt transported into a higher spiritual consciousness in his presence. All men do not know what is good for them. It is difficult to grow spiritually in the midst of tumult and confusion; but time spent in the com-

pany of the saintly brings the understanding of self.

I have heard many aspirants say that doubts or questions were resolved by Muni Maharaj's lectures. One said: "After having heard the revered Maharaj for a short time, I began to discover that whatever questions arose in my mind were invariably answered by the discourse of the Maharaj the following morning."

To this the Maharaj has made the general reply: "Sorrow and misery would be intolerable if it were not for the sympathy, kindness, and affection we have for each other. Unaided, the burden of life is unbearable. That life is best which is lived for others, for selfishness and jealousy bar the way to the eternal mysteries of life. Materialism is like a heavy iron bar locking the gate to the garden of happiness and love. It is one's duty to work for humanity without expectation of reward. He who renders selfless service without expectation becomes a powerful yogi."

In his mode of life there may be said to be little to indicate the powerful yogi within Muni Maharaj; yet intimate contact has convinced many of the presence in him of a mighty soul.

According to the western calendar, Muni Maharaj was born July 26, 1922, in the little village of Takatagash in Rajputana—not far from the well-known Jain temples, Delwada and Ranakpur. His family name is Ruprajendra, and at the time of his birth his father was a successful cloth merchant. At the age of four the boy lost his mother, and his sister at the age of thirteen; thereafter he became the sole object of his father's devotion and pampering care.

At ten he had his first spiritual awakening. He was struggling with his school lessons while tired and sleepy when he suddenly passed into a spiritual state which left him refreshed and in possession of full comprehension of his studies. The idea then took form in his mind that he was destined for a spiritual mission.

Going to Bangalore to continue his studies, he found spiritual satisfaction in wandering in the woods, although a restlessness possessed him. He joined the National Freedom Movement, hoping to further his desire to help

others. Then he became a member of the Congress Seva Dal. Dissatisfied, he left that to ally himself with an underground activity in Calcutta. It was a hectic experience from which he quickly turned to a more profitable association with spiritual men, and became acquainted with the Scriptures.

Worldly Desires Rejected

At 18 he was stricken with a fever and remained many days in a state of coma. His visions during this time might be called temptations in the wilderness, for they marked his final rejection of worldly desires.

With his recovery, his spirit was quickened by association with some itinerant Jain monks to the point of his desiring initiation and the monastic life. His father dissuaded him for the time being with the promise of a pilgrimage, and together they visited holy shrines in all parts of India.

When he was twenty, Muni Maharaj felt the veil lift—at Pavapuri, the very place where enlightenment had come to Mahavira “The Great Hero.” Here a marble temple had been erected in the

midst of a small lake to commemorate Lord Mahavira’s last days on earth.

One dark chilly night when all was perfect stillness, Muni Maharaj crossed the bridge to the temple—urged on by his inner voice, which directed his attention to the interior of the temple—where in low relief the footprints (Padukas) of the Mahavira had been worked into the marble floor.

From them, as he gazed, soft, silvery threads of light shot out and entered into his being, completely changing it. He then knew those footprints were to be his to follow. On February 6, 1942, when he was 22, he was blessed with initiation, and then began an era of spiritual unfoldment which today is shedding light on the lives of countless others.

It is an exemplary and selfless life into whose circle of sympathy, warmth, and humanness I have been drawn. My desire to find out for myself has been rewarded; yet my full desire remains unfulfilled. We know a man with our mind; but our mind alone can never reveal *the nature* of the illumined soul. For that, it must itself be illumined.



One Woman’s Invitation

By BERNICE SHERROD

MOVING to a new town in the middle of winter wasn’t easy. Night after miserable night, I threshed about unable to sleep, inwardly questioning the rightness of our move.

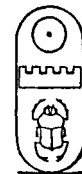
One night I retired early. I wasn’t asleep, but my eyes were closed. I opened them and saw a young woman standing beside my bed. She was of medium build, with lovely blonde hair and blue eyes. She was dressed in a simple white dress with blue figures on it. She held out her hands, smiling, but she did not move.

Finally, I said to my husband, “There’s someone standing by the bed.”

“You’ve been asleep,” he answered, “and have had a dream.” When I looked again, she was gone.

The next day was Sunday, and although I had not gone to church in many years, I felt I must go that day. I quickly dressed the children and myself and told my husband that I was going to church—the nearest one—about four blocks away.

We were greeted by friendly people and were ushered to our seats. The young woman sitting next to me held out a hymnal as we rose to sing the first hymn. I was sure that we had met before: There could be no mistaking the blonde hair, blue eyes, and white dress with the blue figures on it. It was the smile, though—like that I had seen before—that made me know that it was she who had invited me.



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



The Fourth Dimension

A simple explanation makes the matter clear.

Most students of metaphysics and the occult sooner or later become interested in the possibility of a fourth dimension. After their interest is awakened, they become enthusiastic seekers for more facts regarding this dimension. I have found from many interviews that interest in this matter develops a high regard for the nature of it. The very thought of this dimension gradually unfolds and reveals a great and mysterious world, which the average person has never been able to understand.

As the student continues his meditations and analysis of the subject, he develops, strangely enough, an even greater admiration for the nature and manifestation of this fourth dimension and unites it to the other three as representing the four great fundamental

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

methods of analyzing the existence of things in this world.

It is seldom, however, that students realize that in comprehending the four dimensions, they are really comprehending two great symbols of Cosmic law; namely, the triangle and the square. The triangle represents the three dimensions with which we are so familiar—length, breadth, and thickness. This trinity of dimensions, impressed upon our objective consciousness from our childhood onward through life, becomes the measuring rod of objective realization. It is not until the individual becomes interested in mystical or occult subjects that he comes to realize that there is a fourth dimension. After this, he changes his triangle of measurements into a square, for then he has four dimensions to consider instead of three.

Unfortunately, in changing the triangle to the square, the student makes the four dimensions a new standard or gauge by which to measure or judge the manifestations throughout the universe. In doing this, he limits his ability to analyze the things around him and deceives himself by closing his eyes and his consciousness to a large portion of that which exists.

In childhood and youth, we are taught what in adulthood becomes a law to us; namely, that that which we cannot see or feel or taste or measure by the three dimensions does not exist. This belief constitutes the material, objective formation of our human experiences.

The Materialistic Consciousness

According to this standard, the soul does not exist, and there is no such thing as consciousness. There is no divine energy, no universal spirit, and, in fact, there appears to be no God of the universe. All of these things, including the greatest of them, cannot be measured by the three dimensions.

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Rosicrucian
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August
1962*

It is this which has created in the world the very wide and universal materialistic consciousness in human beings. It is responsible for the doubt and disbelief that exist in regard to religious matters, mystical matters, and all metaphysical principles, as well as all occult laws.

By adding a fourth dimension to our conception of life, we do not change the materialistic viewpoint greatly, if at all. I have talked with hundreds of materialistically minded persons who admit the realization and possible existence of a fourth dimension but still hold to the idea that unless everything or anything can be measured by the four dimensions it does not exist and has no place in our consciousness as an actuality.

Such persons are really fundamental materialists, gauging and measuring everything by the three materialistic dimensions of length, breadth, and thickness, and adding quality to these things through a consideration of the fourth dimension.

The great lesson to be learned by mystics and occult students, however, is that the triangle of three dimensions is a separate and independent concept. The fourth point, constituting the square, is the consideration of the fourth dimension, and is looked upon as merely one more dimension added to the other three to make the analysis of things more complete. Such persons are incapable of judging properly the more subtle and mysterious things of life.

The proper procedure is to remember that just as we can add one more dimension to the fundamental three and thereby make four dimensions, so we can take away the three from the four and leave only one dimension. Instead of always thinking of four dimensions, we should think of the three as constituting one group and the fourth dimension as constituting a separate manifestation of natural law.

The first group belongs to the materialistic world and is part of our materialistic consciousness. The fourth dimension should be looked upon as a separate and uniquely distinct law of nature, in nowise related to the other three. We can add this fourth one to the other three or leave them out of consideration and judge everything only

by the one single dimension called the fourth.

The "Cosmic Dimension"

If I were to choose a more appropriate name for the fourth dimension, I would call it the *Cosmic Dimension*. I would call the other three, *World Dimensions*. In viewing everything generally, it might seem reasonable to examine them from both points of view, the materialistic and the Cosmic.

This is what the average student of metaphysics and occultism does. Reasonable and logical as it seems, it is, in truth, a serious error and one that closes the door of our consciousness against the real consideration of things as they are.

To make plain what I mean, let us say that the three dimensions of length, breadth, and thickness are the dimensions which give us our human body. And let us say that the fourth is that which puts a soul into our bodies and makes them live and have vitality. The materialist believes only in the three dimensions and says that man is only a physical body.

The unthinking student of metaphysics and occultism says to the materialist that he is wrong and that the fourth dimension or the soul must be added to the body to have a perfect concept of man. Such a student believes that it is only through the unity of the soul and body that we have any evidence of the existence of things that are living.

But just as we can have a body of three dimensions without any soul, so we can have soul as a fourth dimension without any body. Mystical students generally concede that body and soul are two separate entities and can be separated as well as united. When it comes to a study of dimensions, however, these same students seem to think that the fourth dimension must always be added to the other three.

They imagine that the only way to study and analyze the existence of things in this world is to view them through the measuring guide of the four dimensions united. I want to tell these students and seekers that the true mystical concept of things is to ignore the first three dimensions and to view



everything from the standpoint of the fourth dimension only.

What do the first three dimensions give us that is of importance? Length, breadth, and thickness are materialistic terms. They measure time and space, and nothing else. They have to do only with matter and its objective realization. Time and space are purely imaginary things, having no place in Cosmic realization and being absolutely beyond dimension from the Cosmic point of view.

The moment we enter into the Cosmic consideration of things, time and space are eliminated. If you eliminate time and space, you eliminate breadth, thickness, and length. The length of a thing is the space it occupies. So with breadth and thickness—they are the time they occupy in our consideration of them.

If we had no concept of time or space, we could never have any concept of the first three dimensions. With the fourth dimension, it is entirely different. The fourth dimension has to do with the nature of things and their actual Cosmic existence, independent of such materialistic qualities as length, breadth, and thickness.

In the Cosmic world, everything exists because of the fourth dimension. On the earth plane, the fourth dimension is responsible for the nature of things; while the three dimensions are responsible for our objective visibility of them.

If we proceed to examine further the possibility of these laws of the fourth dimension, we see at once that things may exist in the universe without length, breadth, and thickness. Such things would have all of the nature that the fourth dimension would give to them but would be invisible to our eyes and immeasurable by any materialistic gauge.

Therefore, we see that the fourth dimension helps us to realize and appreciate a great invisible and intangible world. If man were suddenly to cast off the first three dimensions and live only in the fourth dimension, he would be invisible to the objective eye and he would be intangible to the objective senses.

Fourth Dimensional Beings

Not only could we not see him but also we could not feel him, sense him, or hear him. Such a person would not be in any strange mental state but would simply be in an unusual spiritual state. As you are reading this discussion, there may be standing at your very side or just back of you a fourth dimensional human being.

Such a human being would have all of the nature that the fourth dimension gives to a physical body, but this person would not have the manifestation of the other three dimensions, length, breadth, and thickness. Therefore, you would not see this person; you would not feel him or know that he is there except in a psychic sense.

Realizing this, we see at once that all space around us, even the very limited space of the rooms in which we live, as well as our offices and our automobiles, may be filled with fourth dimensional manifestations of nature; yet we know, hear, or see nothing of them.

It is not until the essence and spirit of the fourth dimension takes to itself the other three dimensions that things become objectively visible. For the objective mind of man to see, measure, and understand things, it must have the other three objective dimensions added to the fourth.

Man should be able to develop his psychic senses and psychic qualities to such an extent that he will be aware of the fourth dimension, regardless of the absence of the other three. This is precisely what happens when the occult student and the mystic speak of the many invisible and intangible things which he contacts from time to time.

He is attuned with the fourth dimension and is wholly independent of the other three. If you will proceed from this very day to ignore the necessity of considering the three dimensions and realize that only the *fourth* is the real manifestation of the *real nature* of things, you may find the world to be filled with creatures, plants, trees, flowers, and other things unknown to those who stick rigidly to lesser considerations.

Rosicrucian Digest, April, 1934



SUNRISE AT ABU SIMBEL

By MARCELLE SCHOENEMAN, F. R. C.

As our Sudanese river steamer, the *Algutbi*, sped up the Nile some two hundred miles above Aswan, the warning, "In minutes we'll reach Abu Simbel," sent me scurrying to the rail. I peered excitedly ahead, nervously adjusting and re-adjusting my camera—already set for the brilliant Egyptian sun. Although the white-painted steamer was surprisingly speedy, the minutes dragged. A little impatiently, I wondered why this temple was so important anyway.

Newspaper and magazine articles had reported that with the completion of the new High Dam at Aswan, Abu Simbel would be flooded unless it were saved in time. It had been proposed to cut it out of the rock and lift it—inch by inch—to safety, some 203 feet above its present position. Others advocated a coffer-dam to protect it from the waters without moving it.

The University of Chicago had raised funds for its preservation and I had contributed. In fact, it was because of Abu Simbel that I was in Egypt. I had to see it, and yet I wondered why it could so stir the imagination of people the world over.

At first glimpse, it seemed small and toy-like against the vast cliffs behind it.

The view from the side was startling, for most photographs I had seen showed a front view.

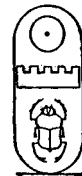
The ship docked, and I hurried ashore to plod through the hot sand. I was glad that it was necessary to approach the temple slowly and on foot; it gave one time to realize its immensity and appreciate its beauty.

I neared the four statues of Ramses II across the face of the temple and tilted my head to gaze up at them. Over 65 feet tall and arranged in pairs with their backs to the cliffs, they sit calm and serene, feet apart, hands on laps, carved from the mountain itself.

Buried under the grasping desert sands for no one knows just how long, the temple was discovered by Johann Burckhardt in 1812. Four years later it had been excavated and had already begun to be marred by dates and initials of disrespectful visitors.

I stepped into the shade of the passageway. Reliefs of Negro and Syrian prisoners of war appeared outlined in clear detail. I entered the Great Hypostyle Hall slowly, as one does in a religious structure, while my eyes became adjusted to its semi-darkness after the intense glare of sun on sand and rock.

(continued overleaf)



On each side were ranged four majestic statue-columns of Rameses II in the character of Osiris, god of the dead. He holds the crook and the flail, the signs of power and authority. Half-hidden behind the columns and in shadow were wall reliefs showing the king smiting his enemies.

Small electric bulbs—whether a thoughtful gesture or a completely incongruous one, I could not decide—illuminated the temple and helped me to realize that it reaches almost two hundred feet into the mountain. Alone in the solemn hall, I marveled at the audacity of mind which conceived a temple here, and at the energy and perseverance that created it.

I entered the second room, my feet stirring the sand as I walked. There in attractive relief, I saw Rameses and his favorite wife, Nefertari, burning incense before the Theban god, Amen-Ra. The third room was quite small and I hurried on to the fourth, or sanctuary.

The Sanctuary

In the days of Rameses II, the sanctuary was entered only once each year. Against the far wall, carved from the mountain, were four figures facing me. I knew that the ancient gods had been local deities until the union of Upper and Lower Egypt. On my left was Ptah of Memphis; next was Amen-Ra of Thebes with his high headdress. The proud king had placed his own statue as the third figure of worship, and Harakhti (*Horus of the Horizon*) of Heliopolis was on my right.

An altar stone was in the middle of the sanctuary. I placed my hands on it and for a moment imagined sweet, heavy incense, the chanting of many voices, movement. Then slowly the images disappeared. Had the emotions of the worshippers so filled the temple that one could still sense them? My thoughts were engrossed with such considerations as I walked, blinking, back into the bright sunshine.

Later, a dragoman, dramatic in his long red cloak and carrying a tall staff, retold the story of the Temple. Abu Simbel, he told us, dated from the thirteenth century before Christ. Rameses in the early part of his 67-year reign had had to fight many battles, but had

devoted his later years to building and to peaceful pursuits.

Pointing to the wall reliefs with his staff, the guide said, "Notice, Rameses wears the crowns of Upper and Lower Egypt to show he rules both."

A second temple, only a short walk away and also cut into the mountain, is a smaller, feminine companion to Abu Simbel. So lifelike are the four statues of Rameses II standing at the entrance, that I half expected them to walk away at my approach.

The temple was officially dedicated to Hathor, goddess of the heavens, joy, and love, but I could see that Rameses' real dedication had been to the lovely Nefertari. The reliefs inside showed the king and this queen offering gifts to the gods. Tall, slender, Nefertari was attractive even by today's standards. Here the greatest of all human emotions—love—was enduringly expressed.

Our destination was Wadi Halfa farther up the Nile, and to captain and crew its appeal was irresistible, for Ramadan was nearing its close and everyone wanted to be home for "Christmas." A few days later, however, on the way back down the Nile, our steamer again anchored in the darkness at Abu Simbel and waited for the dawn.

When my traveling clock rang, I was tempted for a brief moment to stay abed. I rose, though, in the morning coolness and went ashore.

The temple is so perfectly oriented that twice yearly, in March and October, the rays of the rising sun shine directly into its sanctuary. Alas, this day a rare haze hid the sun. Yet, in spite of it, I could see the daylight gradually creep across the great hall, the smaller one, the third room, and finally, enter the sanctuary.

As its light fell upon the impassive gods enthroned in silence, I suddenly knew that there was no simple answer to Abu Simbel's appeal. It was compounded of many things—admiration for the tremendous temple itself carved into a mountain with hand tools; appreciation for the beauty of its design; above all, a kinship with the human emotions of pride, determination, love, and worship perfectly expressed across the ages.



The Island Nobody Knows

Curaçao in the Caribbean! One hundred thousand tourists stream ashore each year from cruise ships and planes—for whirlwinds of shopping. But how many of them can say they really *know* it?

Romantic Curaçao has kept many of her charms a secret for too long. Today she is making news as the 60's most fashionable resort, shopper's paradise, and gold-plated target for investors. That hum underlying native music is the sound of big business. New markets are springing up everywhere, plentiful as tropical flowers.

Curaçao's Island Government has opened an Information Center in the heart of New York City, where scores of inquiries regarding all aspects of the island are being answered daily.

In "The Holland of the Caribbean," you will find exotic oriental and French perfumes, Spanish lace, saris from India, African diamonds, Scotland's best cashmere, suits with a London label, Italian silks, Scandinavian flatware, rugs from Persia. In Willemstad, you will find the fourth largest harbor in the world, second largest in the western hemisphere. Some 7,000 ocean-going ships call at this Dutch isle each year, refueling, loading or unloading cargo, fattening the industrial image of Curaçao.

Morning produces a dazzling view of the harbor from the windows of the new Curacao Intercontinental and a view of "Queen Emma," the *pontoon bridge* escorting Willemstad's main street across a canal!

In this capital city, the camera enthusiast will discover a wide variety of architectural showcases, for Willemstad has an ancestry that is not only Dutch but also Spanish and British. Every nation claiming Curaçao in the past built its own style of houses there, and it is fun to see them standing side by

side within view of ultra-modern homes and hotels.

Willemstad also boasts the oldest Jewish synagogue and cemetery in the western hemisphere, Fort Amsterdam with the Governor's palace, and the old Protestant Church with a pirate's cannon ball lodged in one wall, souvenir of wilder days.

Many golden beaches await, dotted with early-to-rise sun-lovers, their colorful cabanas momentarily deserted in favor of a splash in the surf.

The Countryside

A ride through the countryside brings one into contact with the smilingest, healthiest multi-lingual islanders anywhere in the Caribbean. Citizens right down to the village fisherman speak a minimum of *four languages*—Dutch, English, Spanish, and French or German—plus *Papiamentu*, the native dialect! Portuguese, Italian, Afrikaans, and a total number of languages representing fifty nationalities may be heard during a tour of the island.

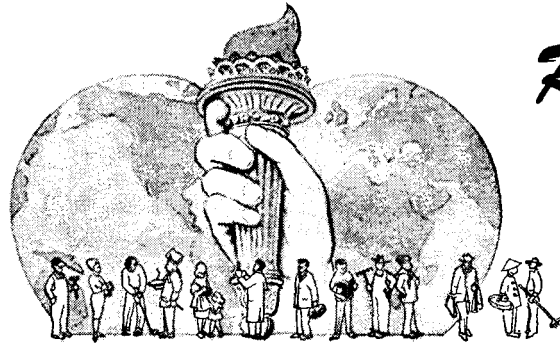
Fragrant orchards produce sunny oranges whose peel goes into Curaçao liqueur, famous the world over, and plump limes, adding more green to the island's financial status. Oil refining and phosphate mining operations go on at a rapid pace.

Oil refineries are writing "prosperity" in shiny black letters on the history of the island. Just 38 miles off Venezuela's coast, Curaçao is in an ideal location for handling refining operations on crude oil from South American fields.

Vacationers who want to investigate the charms of this largest island in the Dutch West Indies will find it much easier to satisfy their desires now than ever before.

—Central Feature News





Rosicrucian Activities

Around the World

From July 19 to August 8, the Rosicrucian Gallery held a special "Memorial Exhibition" of the paintings of Abel G. Warshawsky. Once before in March of 1954, the Warshawsky paintings were in the Rosicrucian Gallery where they attracted many enthusiastic viewers.

The present collection was chosen by the artist in anticipation of the second showing in Rosicrucian Park. Mr. Warshawsky's sudden transition might have necessitated the cancellation of the exhibition had not his widow graciously and unselfishly decided to carry forward his plans.

At the apex of his career, Mr. Warshawsky had achieved world-wide recognition. His works hang in important galleries over the world and in many private collections.

As Jehanne Salinger Carlson wrote of him: "To his landscapes, street scenes, city scapes, he brings a constant grasp of the data of nature. When he is reflective and ceases to be a traveler in wonderment, he combines subjectivity of mood with a clear objectivity of presentation. He reaches out to poetic utterances through which he expands his expressive powers to a fine degree."

▽ △ ▽

Argentina's Bahía Blanca Pronaos was officially organized March 16, 1962. Its story began some years ago when Soror Dora Gratas found another Rosicrucian living there. She returned a Rosicrucian book to the library and found that another had inquired about it. She met the inquirer and found him also to be a Rosicrucian student. He introduced her to a third.

These three formed the nucleus of

today's Pronaos and are its secretary (Soror Gratas); Guardian (Frater Victor Perlado); and its Master (Frater Victorio Tumini).

Through interest aroused by a visit to Bahía Blanca of a member of AMORC's International Lecture Board, Frater Mario Salas, enough members were discovered to make the organization of a Pronaos possible.

▽ △ ▽

In 1955, Rosicrucians in Frankfurt am Main laid the foundation for a sturdy Rosicrucian organization in that city. In October of last year, the pronaos there emerged as Michael Maier Chapter. Sixty members of the Order, including the Grand Master of Germany, Frater Wilhelm Friedrich Mueller, participated in the solemn convocation. A special roll-call sheet individually signed was sent to the Imperator as a memento. The present Master of Michael Maier Chapter is Frater Werner R. Kron.

▽ △ ▽

Frater Albin Roimer, Grand Master of Sweden, has reported that the Grand Lodge there is erecting an auditorium in order to have adequate space for its periodic conferences. Administrative functions and temple facilities are at present provided for. This additional facility is for larger gatherings which could not be accommodated in present quarters.

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Allentown, Pennsylvania, recently celebrated its bi-centennial—an event which was colorfully captured on tape and film. Among the many beautiful floats in its parade was one entered by

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the fratres and sorores of Allentown Chapter, A.M.O.R.C.

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Grand Master Raymond Bernard of AMORC, France, who was in Leopoldville and Brazzaville for the Rosicrucian New Year ceremonies, returned recently from a second visit there. The second invitation was issued by Frater Gaston Diomi, President of the Republic of the Congo.

Another invitation followed shortly from members of the government of South Kasai Bakwanga, asking that Frater Bernard visit there since it was not possible for him to do so on his earlier trip. The visit resulted in the establishment of a Rosicrucian Lodge in South Kasai Bakwanga.

▽ △ ▽

Soror Berenice Parker, recently retired after some eighteen years as Secretary of AMORC's Council of Solace, passed through transition on June 20. In her capacity as secretary, she was known to members throughout the world.

▽ △ ▽

This is news and it is history. Abdiel Lodge in Long Beach, California, installed Loretta Seither as its newest Colombe in April. Colombe Loretta was the first baby christened at Abdiel.

Her mother, Soror Ethel Seither, is a Colombe Emeritus and so is Roberta, one of her sisters. Another sister, Diane, is actively serving the lodge as a Colombe.

▽ △ ▽

If you have a copy of Dr. M. W. Kapp's *Glands—Our Invisible Guardians*, you might call your local librarian's attention to the book, too, for it may help her answer a few inquiries.

Just recently, a magazine of considerable circulation featured the thymus gland in its medical section. It gave the impression that certain functions of the thymus are something new under the sun and a trifle startling.

Rosicrucian students have certainly been aware of these *guardian glands* for years and Dr. Kapp's book has been in print since 1939.

▽ △ ▽

SURPRISE! The October *Digest* will take you on a tour of Rosicrucian Park. Watch for the 16-page Rosicrucian Park Pictorial. Tell your friends.

Minute Thoughts

By MARTHA PINGEL, Ph.D.

▼

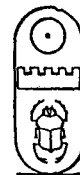
LITTLE THINGS

Strange, isn't it, how a cup of coffee with friends can change your whole life! A few days can make a difference in human relationships, either enriching them or widening an already existing gulf. Strange, how a handclasp can awaken the soul to recognition of a long-lost friend. Little things add up to major changes in life.

After completing a specified amount of school work, we receive our diplomas and degrees. One credit less than the required number, and graduation is impossible. Between 211° and 212° F., then, is only one degree; but that degree means the difference between boiling and non-boiling water. The human body in equilibrium is healthy, but one element may move it out of balance to the side of disease.

One hears of the straw that broke the camel's back; the battle lost for lack of a horseshoe nail; a life destroyed by accumulations of little incidents or attitudes that by themselves are trivial until taken collectively. Imagine how much material wealth could be accumulated if each man, woman, and child in the world contributed one dime or its equivalent to a common fund. Imagine the potential force of accumulated acts of kindness, even of "please," and "thank you."

In the words of a popular song, *Little Things Mean A Lot*. After all, the greatest mountain in the world is composed of individual crystals; and the greatest ocean no more than minute drops of water. Together, the minute is mighty. The greatest force for good in the world today lies in the little act, the little wish, that builds momentum with each passing day. As the Christophers say, "One candle helps light the world." And as Confucius put it, "We must first mend our own lives if we are to help mend others'."



COLORFUL SCENES OF ROSICRUCIAN PARK

New views have been added to the post card assortment available through the Rosicrucian Supply Bureau. The interior of the model of a Rock Tomb, the miniature busts of Akhnaton and Nefertiti, the obelisk of Usertesen I, and Rosicrucian Park's exotic buildings are part of an assortment of 12 post cards packaged as a unit for only 80 cents (6/- sterling), postpaid.

Have these on hand to mail to friends, relatives, or acquaintances when post cards are called for. Each card carries a brief description of its respective subject matter. Send your order and remittance to the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.

The Mystery of Numbers

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9

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5

4

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result is always an even number. Add any two odd numbers; the sum is always an even number. Multiply any two odd numbers; the result is always odd; likewise, adding any odd number to an even one will produce odd-numbered sums.

What Do They Mean?
The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping to wrest from numbers their hidden values.
The great philosopher, Pythagoras, expounded (569 B.C.) many esoteric ideas about the function and value of numbers. The Kabbala and the ancient Hebrews teach about numbers and the Power of the Deity. What is the mystical use and meaning of each of them?

Free Manuscript
A FREE discourse, "The Mystery of Numbers," will be sent you upon request, with receipt of your subscription (or renewal) to the Rosicrucian Digest for six months. Just send your name and address, together with \$1.90 (14/- sterling) to

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August
1962

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

WORLD-WIDE DIRECTORY

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

LOGGES, CHAPTERS, AND PRONAOI 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.

Sacramento: Clement E. Le Brun Chapter.

San Diego: San Diego Chapter.

San Francisco: * Francis Bacon Lodge.

San Luis Obispo: San Luis Obispo Pronaos.

Santa Cruz: Santa Cruz Pronaos.

Santa Rosa: Santa Rosa Pronaos.

Vallejo: Vallejo Pronaos.

Van Nuys: * Van Nuys Lodge.

Ventura: Ventura Pronaos.

Whittier: Whittier Chapter.

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.

Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter.

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter.

Miami: Miami Chapter.

Orlando: Orlando Pronaos.

Tampa: Aquarian Chapter.

HAWAII

Honolulu: Honolulu Pronaos.

ILLINOIS

Chicago: * Nefertiti Lodge.

Peoria: Peoria Pronaos.

INDIANA

Fort Wayne: Fort Wayne Pronaos.

Hammond: Calumet Chapter.

Indianapolis: Indianapolis Chapter.

South Bend: May Banks-Stacey Chapter.

Terre Haute: Franz Hartmann Pronaos.

KANSAS

Wichita: Wichita Pronaos.

MARYLAND

Baltimore: * John O'Donnell Lodge.

MASSACHUSETTS

Boston: * Johannes Kelpius Lodge.

Springfield: Springfield Pronaos.

MICHIGAN

Detroit: * Thebes Lodge.

Flint: Moria El Chapter.

Grand Rapids: Grand Rapids Pronaos.

Lansing: Leonardo da Vinci Chapter.

MINNESOTA

Minneapolis: Essene Chapter.

MISSOURI

Kansas City: Kansas City Chapter.

Saint Louis: * Saint Louis Lodge.

MONTANA

Billings: Billings Pronaos.

Missoula: Missoula Pronaos.

NEBRASKA

Omaha: Omaha Pronaos.

NEVADA

Las Vegas: Las Vegas Pronaos.

NEW JERSEY

Newark: H. Spencer Lewis Chapter.

NEW YORK

Buffalo: Rama Chapter.

Long Island: Sunrise Chapter.

New Rochelle: Thomas Paine Chapter.

New York: * New York City Lodge.

Rochester: Rochester Chapter.

OHIO

Akron: Akron Pronaos.

Cincinnati: Cincinnati Chapter.

Cleveland: Cleveland Chapter.

Columbus: Helios Chapter.

Dayton: Elbert Hubbard Chapter.

Youngstown: Youngstown Chapter.

OKLAHOMA

Oklahoma City: Amenhotep Chapter.

Tulsa: Tulsa Chapter.

OREGON

Portland: * Enneadic Star Lodge.

PENNSYLVANIA

Allentown: Allentown Chapter.

Lancaster: Lancaster Pronaos.

Philadelphia: * Benjamin Franklin Lodge.

Pittsburgh: * First Pennsylvania Lodge.

PUERTO RICO

Arecibo: Arecibo Chapter.

Caguas: Caguas Pronaos.

Guayama: Guayama Pronaos.

Mayaguez: Mayaguez Pronaos.

Ponce: Ponce Chapter.

Santurce: * Luz de AMORC Lodge.

RHODE ISLAND

Providence: Roger Williams Chapter.

TEXAS

Amarillo: Amarillo Pronaos.

Austin: Austin Pronaos.

Corpus Christi: Corpus Christi Pronaos.

Dallas: Triangle Chapter.

Fort Worth: Fort Worth Pronaos.

Houston: Houston Chapter.

McAllen: Hidalgo Pronaos.

San Antonio: San Antonio Chapter.

Wichita Falls: Wichita Falls Pronaos.

UTAH

Salt Lake City: Salt Lake City Chapter.

WASHINGTON

Kennewick: Tri-Cities Pronaos.

Seattle: * Michael Maier Lodge.

Spokane: Spokane Pyramid Chapter.

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

(*Initiations are performed.)

(Directory Continued on Next Page)

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.
Darwin: Darwin Pronaos.
Hobart: Hobart Pronaos.
Melbourne: Harmony Chapter.
Newcastle: Newcastle Pronaos.
Perth: Lemuria Pronaos.
Sydney: * Sydney Lodge.

BELGIUM

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

BRAZIL

Curitiba: Gran Logia de AMORC de Brasil, Orden Rosacruz, AMORC, Bosque Rosacruz, Paraná, Caixa Postal, 307.
Bauru, Estado de São Paulo: Bauru Pronaos.
Belém: Belém Chapter.
Belo Horizonte: Pronaos Belo Horizonte.
Blumenau: Pronaos Akhenatem.
Brasília, D. F.: H. Spencer Lewis Pronaos.
Campinas, Estado de São Paulo: Campinas Pronaos.
Curitiba: Chapter Mestre Moria.
Londrina, Paraná: Londrina Pronaos.
Niterói: Pronaos Niterói.
Porto Alegre: Thales de Mileto Pronaos.
Recife: Pronaos Recife.
Rio de Janeiro: * Rio de Janeiro Lodge.
Salvador, Bahia: Francis Bacon Pronaos.
Santos: Pronaos de Santos.
São Caetano do Sul, Estado de São Paulo: ABC Pronaos.
São Paulo: * São Paulo Lodge.

BRITISH GUIANA

Georgetown: Georgetown Pronaos.

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

Léopoldville: * H. Spencer Lewis Lodge.
Matadi: Henri Kunrath Pronaos.

CEYLON

Colombo: Colombo Pronaos.

CHILE

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

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter.
Cali, Valle: Cali Pronaos.

CUBA

Cárdenas, Matanzas: Cárdenas Pronaos.
Havana: * Lago Moeris Lodge.
Holguín: Oriente Chapter.

Manzanillo, Oriente: Manzanillo Pronaos.
Marianao, Habana: Nefertiti Chapter.
Matanzas: Matanzas Chapter.
Media Luna: Media Luna Pronaos.
Santa Clara: Santa Clara Chapter.

DAHOMY

Cotonou: Cheops Chapter.

DENMARK

Copenhagen: * Grand Lodge of Denmark and Norway, Frisersvej 4A.

NORWAY

Bergen: Bergen Pronaos.
Oslo: Oslo Pronaos.

DOMINICAN REPUBLIC

Santo Domingo de Guzman: ° Santo Domingo Lodge.
Santiago de los Caballeros: Luz del Cibao Chapter.

ECUADOR

Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

EL SALVADOR

San Salvador: San Salvador Chapter.
Santa Ana: Vida Amor Luz Pronaos.

ENGLAND

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

FEDERATED WEST INDIES

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

FRANCE

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

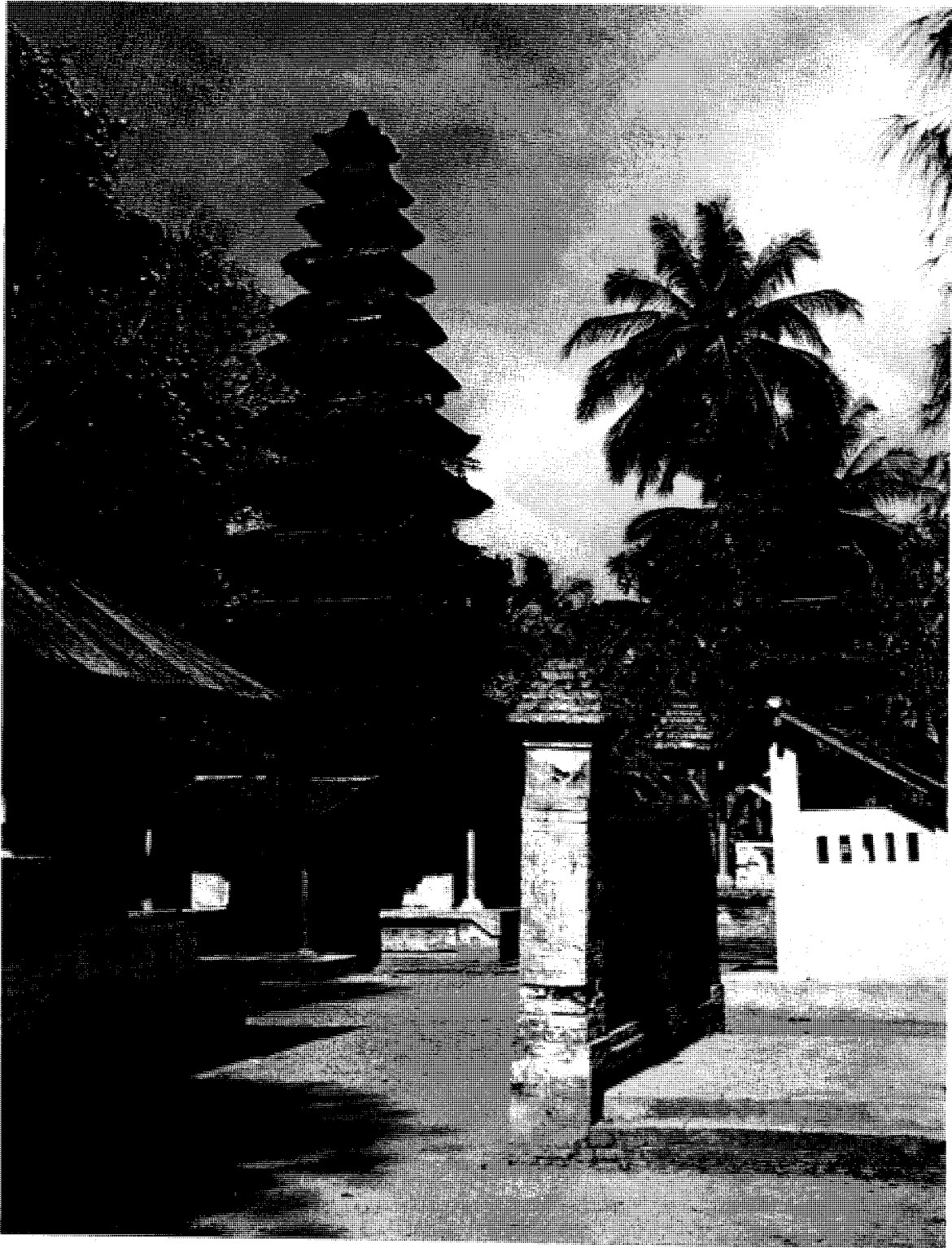
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- GERMANY**
777 Ueberlingen (Bodensee), West Germany: Der Orden vom Rosenkreuz, AMORC.
Hamburg, Frankfurt am Main, Munich, Nuremberg, Stuttgart: For information about official Rosicrucian groups in these cities, please write to the Grand Lodge office above.
- GHANA**
Accra: Accra Pronaos.
Kumasi: Kumasi Pronaos.
- GUATEMALA**
Guatemala:* Zama Lodge.
- HAITI**
Cap-Haitien: Cap-Haitien Chapter.
Port-au-Prince:* Martinez de Pasqually Lodge.
- HOLLAND**
Den Haag:* (The Hague). De Rozekeuizers Orde, Groot-Loge der Nederlanden, Postbus 2016.
- HONDURAS**
Puerto Cortez: Puerto Cortez Pronaos.
San Pedro Sula: San Pedro Sula Chapter.
Tegucigalpa, D. C.: Francisco Morazán Chapter.
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Bombay: Bombay Pronaos.
- ISRAEL**
Haifa: Haifa Pronaos.
- ITALY**
Rome: Grand Lodge of Italy, via del Corso, 303.
- LEBANON**
Beyrouth: Beyrouth Pronaos.
- MADAGASCAR**
Antsirabe: Democritus Pronaos.
- MALAYA**
Singapore: Singapore Chapter.
- MAURITANIA**
Atar: Michael Maier Pronaos.
- MEXICO**
Chihuahua, Chih.: Illumination Pronaos.
Juarez, Chih.: Juarez Chapter.
Matamoros, Tamps.: Aristotle Pronaos.
Mexicali, B. C.: Mexicali Pronaos.
Mexico, D. F.:* Quetzalcoatl Lodge.
Monclova, Coah.: Monclova Pronaos.
Monterrey, N. L.:* Monterrey Lodge.
Nueva Rosita, Coah.: Rosita Pronaos.
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter.
Puebla, Pue.: Tonatiuh Pronaos.
Tampico, Tamps.: Tampico Chapter.
Tijuana, B. C.: Cosmos Chapter.
Torreon, Coah.: Torreon Pronaos.
Veracruz, Ver.: Zoroastro Chapter.
- MOROCCO**
Casablanca:* Nova Atlantis Lodge.
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St. Nicolaas, Aruba: Aruba Chapter.
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Christchurch: Christchurch Pronaos.
Hamilton: Hamilton Pronaos.
Hastings: Hastings Pronaos.
Wanganui: Wanganui Pronaos.
Wellington: Wellington Chapter.
- NICARAGUA**
Managua: Managua Pronaos.
- NIGERIA**
Aba: Socrates Chapter.
Abonnema-Degema: Abonnema-Degema Pronaos.
Benin City: Benin City Pronaos.
Calabar: Apollonius Chapter.
Enugu: Kroomata Chapter.
Ibadan: Alcuin Chapter.
- Jos: Star of Peace Chapter.
Kaduna: Morning Light Chapter.
Kano: Empedocles Chapter.
Lagos: Isis Chapter.
Onitsha: Onitsha Pronaos.
Port Harcourt: Thales Chapter.
Sapele: Sapele Pronaos.
Uyo: Uyo Pronaos.
Warri: Warri Pronaos.
Zaria: Zaria Pronaos.
- PANAMA**
Colón: Colón Pronaos.
Panama: Panama Chapter.
- PERU**
Lima:* AMORC Lodge of Lima.
- REPUBLIC OF CONGO**
Brazzaville: Peladan Chapter.
- REPUBLIC OF IVORY COAST**
Abidjan: Raymond Lulle Chapter.
Bouake: Robert Fludd Pronaos.
Korhogo: Korhogo Pronaos.
- REPUBLIC OF TOGO**
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Cardiff, Glam.: Cardiff Pronaos.
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Skelderviken:* Grand Lodge of Sweden, Box 30.
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Malmö: Heliopolis Chapter.
Stockholm: Achnaton Chapter.
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Lausanne:* Pax Losanna Lodge.
Neuchatel: Paracelsus Pronaos.
Zurich: El Moria Chapter.
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Fort-Lamy: Copernic Pronaos.
- URUGUAY**
Montevideo:* Titurel Lodge.
- VENEZUELA**
Barquisimeto:* Barquisimeto Lodge.
Cabimas, Zulia: Iris Pronaos.
Caracas:* Alden Lodge.
LaGuaira: Plotino-Maiquetia Chapter.
Maracaibo: Cenit Chapter.
Maracay, Aragua: Lewis Pronaos.
Maturin, Monagas: Maturin Pronaos.
Puerto Cabello: Puerto Cabello Chapter.
Puerto La Cruz, Ansoategui: Delta Pronaos.
Valencia, Carabobo: Valividar Chapter.
Valera, Trujillo: Menes Pronaos.

(*Initiations are performed.)

Latin-American Division

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



BALINESE HOME SHRINE

Many of the homes of the more prosperous peoples of the romantic tropical isle of Bali, Indonesia, display extensive shrines which are, in fact, small private temples such as shown above. The whole sacred precincts are confined by an extensive stone wall. This is done more to emphasize the distinction between the mundane world and the temple area than as a protective measure.

(Photo by AMORC)

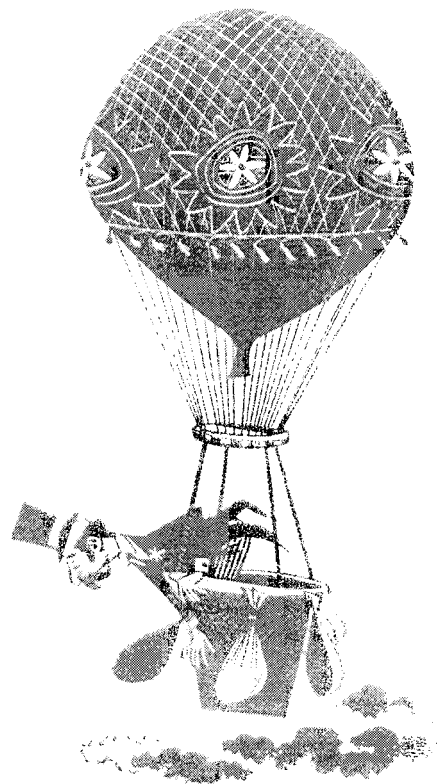
Along Civilization's Trail

GREEN THUMBS—That some people have far better results with bringing up their gardens than others is a well-known fact. The causes which enter into this difference are more debatable. There are many obvious answers which relate to the soil, the water, the sunshine, and other physical factors of the garden environment. But there remain big question marks when all these factors are controlled, and still greater differences appear.

Here the moon planters and green-thumb artists plead their case. There is a critical time in the course of germination and growth of all living things which when exploited brings about phenomenal results. Whether this "time" corresponds to a phase of the moon or is sensed by the intuitive faculty of a "green thumb," the manifestation warrants some serious research and long-range testing programs.

NATURE'S INTENT—Out of the cold, bleak Antarctic has already come a cry for the conservation of natural resources. A spokesman for this land of penguins has petitioned the government to save the Antarctic from man. He cites the *savage* destruction of wild life by the explorers who visit the continent; and this, he points out, is against the original intent of nature.

It seems a long way ahead to think of conservation in the Antarctic, but conservation is



a long-way-ahead type of thinking. The real challenge in the above observation is the idea that there is an interference with *nature's intent* by man's use of natural resources.

True, man must conserve resources for both practical and aesthetic reasons. There should be insurance against the depletion of any resource that is beneficial to man. Conservation in this sense is directly related to survival. And it is equally essential to man's well-being to preserve areas of natural beauty which fill his aesthetic needs.

But *nature's intent*, if we can call it that, is simply *to be*. Beyond that point we can assume that there is no preference shown for one form of existence over another. Since man is part of nature, then his attempts to survive are as valid as those of any other form of life. His proclivity for reshaping his environment is as natural to his state as are the reshaping forces of wind, sea, earthquakes, and the like. Appeals for conservation are valid enough in their own right and would be better made in terms of their relationship to man's needs.

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