

ROSICRUCIAN DIGEST

FEBRUARY 1963 • 35¢

Featuring:

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

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Drugs**

**Their effectiveness
examined.**

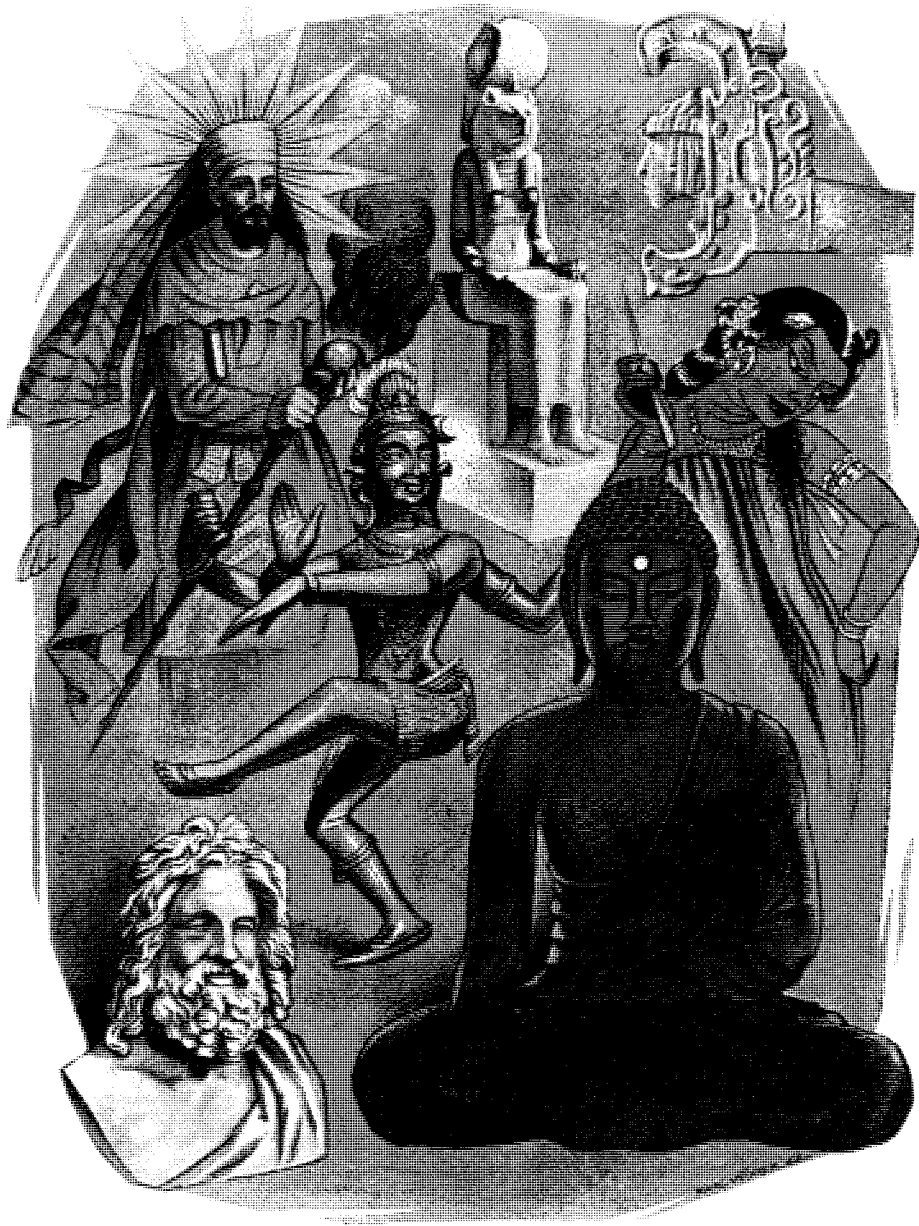
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**The Ninth
Chinese Moon**

**Urn ceremony
on the ninth day.**

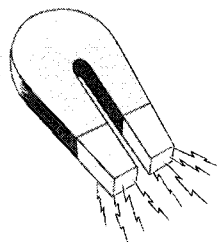
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Next Month:
Life Is A Dance





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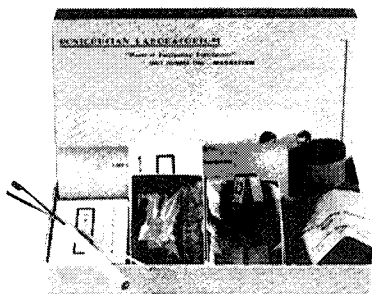
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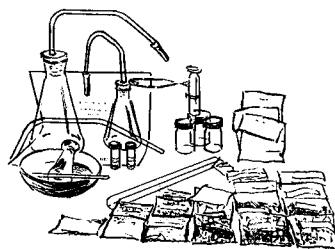
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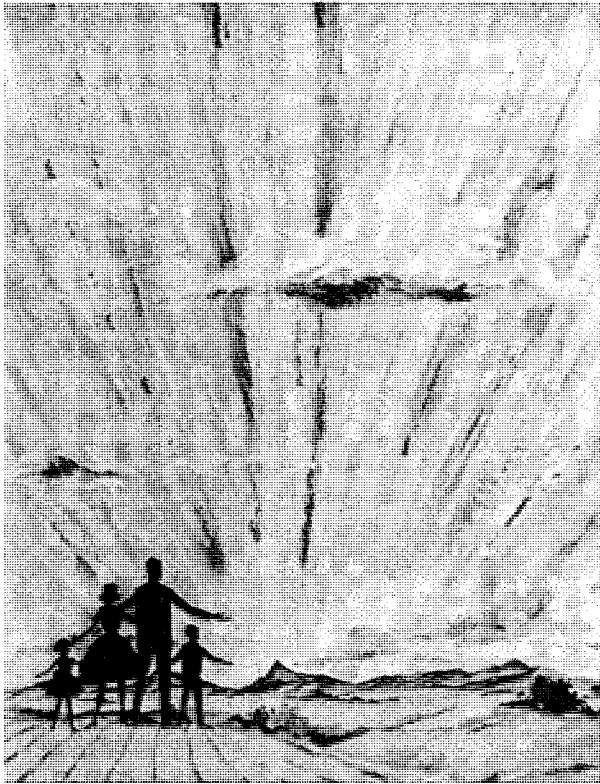
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HOME OF THE VESTAL VIRGINS

(Photo by AMORI)

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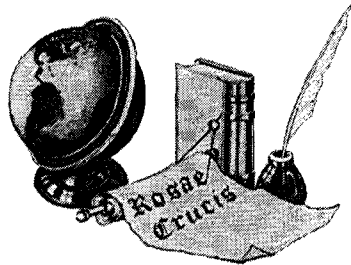
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER**

Joel Disher, Editor

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**.

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No. 2

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THOUGHT OF THE MONTH

By THE EMPEROR

THAT SPIRIT OF INDEPENDENCE

THE EXERCISE of will demands freedom. Will is motivated by desire, conscious and unconscious impulses. As modern psychologists state, the form the will takes in expression as a mental image may not be directly related to the original impulse. Deep within the labyrinth of the subconscious are urges which often become converted into diverse ideas before they emerge on the threshold of the conscious mind.

Regardless of what activates the will, it opposes inhibitions and restraints. Consequently, freedom to man means the *green light*, the go-ahead signal to self-expression. Will is predominantly motivated by emotion rather than by reason.

When our inclinations and desires are analyzed, we can often see the fallacy of giving way to an unmitigated will. Such self-discipline, generally speaking, is a rare quality. Consequently, for security reasons, the more judicious elements of society must impose restrictions upon the individual to limit his otherwise "natural" freedom.

Without becoming involved in philosophical dialectics, we can postulate that man is not inherently free, even if his fellow-humans do not constrain him. What we *will* ourselves to do, we are actually compelled to do. As a physical organism, we have certain impulsations, such as appetites and desires.

Man Must Act

We are instinctively bound to react to certain conditions of our environment. Choose we must in circumstances that arise. We are obliged to go to the left or to the right, figuratively speaking. We cannot escape the selection of certain alternatives if we wish to continue to exist.

We presume that our freedom lies in the fact that we may choose from these alternatives, but *choose we must* because we are moved to do so. Our will is not

solely a product of our creation and development. It arises within us as a consequence of experience, producing sensations and ideas. The will is an aftereffect, the cause of which lies most often behind our conscious control.

The variations of will, the form which desires take as a mental image, may vary considerably with each individual. Man desires food, but the kind of food may be a matter of individual taste. All persons respond in some manner to color. The excitation is inescapable but the color preference is what again accounts for individuality.

This individuality or *personality* is self. The self cannot be submerged and yet have existence. Just as the physical organism must have certain conditions to continue its biological function, so, too, must the self. It is the various preferences, the distinctive characteristics of expression, that are the realities of self.

Even if the organism lived, if it became a uniform automaton, that is, functioning alike objectively as all other beings, the self would be nonexistent. As instinct compels one to preserve the body to survive, so each individual in various ways seeks to perpetuate the existence of self by expressing it. Freedom, then, is thought to be the medium which liberates self and gives it identity.

Independence is *self-dependence*. It is freedom from restriction by external factors. It implies that the individual is given free rein to exercise the powers and faculties of his own being. There is no freedom without a certain degree of independence. Likewise, there is no independence where the freedom of the individual has been banned.

It is instinctive that the human race desires its freedom and independence jointly. However, interpretation of these states varies greatly. In the primitive sense, man may be said to rebel psychologically against any personal restraint. He concedes to it only in an

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organized society by the compulsion of law and order, or when he conceives it to further the interests of the self.

Intelligence and education are needed to make the *reasons* for the forfeiting of certain personal freedom understood. Where such education is not comprehensive or is not forthcoming, restraint in society causes severe antisocial activity. Even the so-called vaunted freedoms of speech and assembly in democratic nations are only relative.

The laws of libel prohibit the individual from speaking freely in such a manner as to defame the character of another. Freedom of assembly is not absolute in a democratic society. There are places, times, and circumstances where individuals are not permitted to congregate. The complexity of society likewise adds an ever-increasing restricting influence on the freedom of the individual.

Increasing population adds burdens upon the state as an artificial entity. The state is thus compelled to relegate to itself more and more of the powers initially retained by the individual. The sphere of activity of the individual necessarily becomes limited to prevent overlapping and conflict.

In many governments there are certain elements of society which sincerely believe that a revolt against the prevailing regime would eliminate all that they consider an infringement upon their inalienable freedom. If, as a nation, they are a colony or subordinate power, they are of the opinion that *independence*, meaning self-determination, will eliminate all that they consider the evils of their present existence.

It is admitted that colonization has often been abusive; but, on the other hand, there are many examples where it has not. There are examples of where colonial rule has made available the opportunity for a higher standard of living to a primitive people. To a great extent at the moment, the hue and cry and surge for self-determination on the part of several small nations is a misconception of the nature of freedom and independence.

The freedom they seek is often without responsible purpose. It is conceived as a license to do those things which a progressive society would not endure.

The major powers, under which some of these people live, have imposed taxes on them, but these taxes have produced such benefits as schools, highways, airports, and security against absolute enslavement by real aggressor nations.

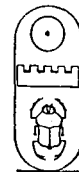
These citizens often do not relate the advantages they enjoy to the reasonable price they pay for them. They imagine that, by casting off what they think of as a yoke, they will gain independence. It is true that they would free themselves from dependence upon the great power of which they have been a part, but they inherit all their former dependence on that government. They must continue to assume the burdens of a progressive society, often at a much greater personal expense and disadvantage.

The Price of Independence

As a new small nation, the agitators for independence suddenly awaken to the fact that they must maintain an army, a navy, and an air force of their own to secure their new born "freedom." They find that they no longer enjoy equitable trade relations with the mother country. Tariff barriers are now set up against the meager exports on which the little "independent" nation depends for its existence. Whereas before, many of its governmental bureaus were amalgamated with the mother country, now they will be *separately* and expensively maintained.

What does that kind of independence gain for a people or a nation? It is nothing more than the emotional satisfaction of presuming an absolute freedom. In the complexity of our modern society, it is not so much a spirit of independence that is needed as an intelligent, just *co-operation*. An amalgamation of land areas of underprivileged peoples under a just and benevolent greater power is more advantageous.

Great powers, at least the democracies, now fully realize that the exploitation of a people in these days of modern science, communication, and growing education is no longer possible. It would be disastrous for the one attempting it, as well as for the victim. The economic welfare of a people depends on unity, not a splintering up into weak depressed peoples whose



dissatisfaction makes them a prey for radical socialism and communism.

Many of these new minute nations are on the verge of a blood bath. It will not be with great powers seeking to consume them. Rather, it will be with each other for necessary survival. Several of these nations do not have sufficient raw and manufactured materials to export in order to gain the financial exchange that will permit them to import the necessities so as to maintain a stable government. What once may have been a large colonial area with diverse rich resources becomes split into parcels of independent nations. Some of the parcels are left barren while their new neighbors inherit the treasures of the natural resources. This invites envy, and gnawing necessity compels aggression and war.

The leaders of some of these new nations have not truly represented to the populace the responsibilities incurred by the independence they have expounded. Often they have concealed the facts of economic life. They have made it appear that by severing relations with the ruling power, the economic life of the individual would be improved. They have branded all foreign investors and technicians in their land as exploiters who are a menace to the people.

In their state of extreme emotionalism, the people then agree to oust all foreign technicians and executives of the large industries once their independence has been acquired. The new nation ultimately finds itself industrially and economically strangled. Large industries close for want of experienced personnel, and there is a withdrawal of

foreign capital. Thousands of people have gained their "freedom" and their "independence," but they have no employment and greater poverty.

We have met prominent citizens, originally enthusiastic supporters of the idea of sovereignty, of being able to fly an independent national flag, who now admit that their former status was economically superior. They realize that they have been disillusioned by their own self-proclaimed "patriots." Some such demagogues arouse the unthinking public to revolution for ulterior purposes.

These agitators seek prominent office as presidents, premiers, and cabinet members with great authority and high salaries. Once in office, they begin to drain the coffers of the struggling new nation. Much of their spoils they bank in Switzerland and other nations to which they can retire or retreat. The people then awaken to the fact of a dictatorship. They realize less freedom than they had under the colonizing power. They are more restricted—all in the name of the growing pains of a new independence and a new "freedom."

The thinking citizens of a colony or territory will weigh carefully their present status as against what is proffered them by politicians as *independence*. Will the new nation and people be prepared to assume all the obligations which their present dependence upon a strong power fulfills? Exactly what advantage or freedom does the promised independence provide? Will the new flag be a symbol of progress for the nation or one of distress arising from chauvinism?



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As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is contained in a convenient booklet. To save yourself correspondence and asking questions, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).

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Nine Kinds of Candy

THE BOSTON NEWS LETTER in 1712, carried the following advertisement: "To be sold by Mr. Zabdiel Boylston at his Apothecary Shop in Dock Square, Boston. Viz. all sorts of sweetmeats, rice, cholate."

On the strength of that advertisement, Dr. Boylston—for he was the physician-pharmacist credited with introducing smallpox inoculation to America—became probably the first *full-fledged candy store man* in America. But Egyptian tomb paintings depict the first known candy store man: a slender fellow seated between baskets of sweetmeats in a 1566 B.C. marketplace.

Egyptologists rummaging through 4,000-year-old papyrus scrolls found perhaps the earliest references to man's desire for sweets. The gist of the hieroglyphics was one cup of honey and one cup of chopped nuts, fruits, sweet herbs, and spices.

Australian aborigines still satisfy their hunger for sweets with *live* honey ants. These insects, their abdomens swollen with stored honey, are like walking gumdrops.

The Egyptians and the Arabs learned to purify raw sugar for a variety of confections and preserved fruits. They made what was probably the first cough drop—a pellet of gum arabic and powdered sugar.

Alexander the Great introduced candy to Greece about 325 B.C., when he returned from India with a delicacy known as *kand*, a word closely resembling "kandisefid," the original Persian word for sugar.

A 13th-century French druggist coated almonds with sugar and honey. In 1671, a German cook, Franz Marzip, made a dessert from almonds, which became popular as *marzipan*. A 17th-century French cook mixed ground nuts in a boiled sugar paste and created the praline.

Polite French children, who doted on the honey, sugar, eggs, nut-and-fruit confection of a neighborhood woman, thanked her, always adding "tu nous gates" (you spoil us). That said with

one's mouth full came out "Nougat"—a very fine word for a very fine goody.

Chocolate made its European appearance relatively late. "Chocolatl," made from the bean of the cacao tree, had been used as a drink for thousands of years by the Aztecs and Mayans of Central America. New World explorer Cortez reportedly took the bean back to Spain where, sweetened with cane sugar and liquefied, it gained great popularity with the Spanish nobility.

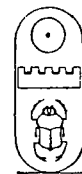
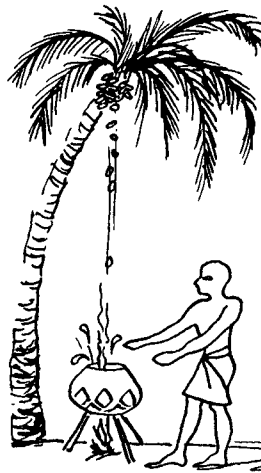
The Joy of Millions

The year 1851 is regarded as the year candy passed from being the luxury of the few to the joy of millions. That year, at Prince Albert's Great Exposition in London, candy makers for the first time exhibited hundreds of devices for mass production.

Candy's nutritional value was first put to large-scale use by the military. Queen Victoria sent 500,000 pounds of chocolates to her troops fighting the Boers in South Africa at the turn of the century. The Prussian army made sweets a part of its rations, and since World War I, candy has been a standard item in the American soldier's diet.

Today, candy making has been refined to a science, using in spotless factory kitchens at latest count, according to the *Candy, Chocolate and Confectionery Institute*, 77 agricultural products from 29 countries to make more than 3,000 kinds of candy.

These sweets can be separated into nine basic categories: hard candies, chocolates, creams, nougats, gelatins, marzipan, coated candies, sugar lozenges—and licorice.



D. C. MACDONALD, M. D., F. R. C.

Mind-Changing Drugs

*Can they contribute
to man's spiritual and
emotional maturity?*

MODERN MAN tends to seek aid for his tensions and depression in the use of tranquilizing and anti-depressant agents. In his endless effort to allay anxiety within himself, he looks for short cuts to happiness and tranquility.

In his search for chemical "mind changers," he has discovered that some drugs are dangerous and habit-forming (for example, narcotics and barbiturates wrongfully employed), and that some are non-addictive. Will human beings become happier and better adjusted through the use of mind changers or psychopharmacological agents? That is a problem not only for physicians to solve but also for biochemists, psychologists, and legislators.

From the dawn of history, man's quest for self-understanding has continued unabated. There appears to be in him a latent desire, sometimes consciously expressed, to get away from the limited confines of his individuality—an urge towards self-transcendence.

For ages, this urge has been associated with fasting, certain mental and spiritual exercises, religious devotion, and the practice of a mystical outlook on life. In the evolution of man towards higher levels of awareness and being, many groups have attempted to identify alcohol and other drug intoxication with God intoxication.

Ethyl alcohol appears to have been firmly established in the religious practices of ancient Greece. Worshipers of Bacchus often addressed their God as "God Wine," or liberator. Throughout the ages, however, man has painfully discovered that the seeming bliss of self-transcendence which alcohol makes possible has demanded a high

payment in the development of habits which often lead to self-destruction.

Medical history appears replete with records of mind-changing drugs and chemicals which produce changes in feeling and thought without involving a loss of contact with the physical world. In the last decade, pharmacology appears to be more and more associated with the effect of drugs on the mind.

Moral and ethical problems are associated with the achievement of a state of mental tranquility brought about by the use of a drug. The practice of philosophy and of religion calls for a lengthy and strenuous discipline of the mind instead of a short route to happiness through chemical means.

Thousands of prescriptions are written yearly for mind-changing drugs. Millions who have no real need for them have been administered drugs and have become dependent upon them for every personal predicament, for every occasion when tension or anxiety is felt. Too little tension can create an inefficient individual. The opposite is also true. There are even situations and circumstances where the use of chemical agents is justified.

Drugs that have exerted rather dramatic mind-changing effects have been known for generations. Some were endowed with an air of divinity by those who employed them. The ancient Incas used *cacao* and the Aztecs *peyotl* in order to bring on a state of divination.

Modern Non-Addictives

The modern counterparts of these drugs, mescaline, lysergic acid diethylamide (LSD-25), and psilocybin, are non-addictive. The term *psychedelic* or "mind-manifesting" has been coined fairly recently to describe the remarkable effect of these products on the mind. They have become of increasing interest to psychiatrists because they produce in many individuals some of the features of schizophrenia on a temporary basis.

They have been classed as *hallucinogens*. However, many of the features of the experience of taking one of these agents appear to reach not only into the realms of psychiatry and sociology but also into the realms of philosophy, art, and mysticism.

LSD, a derivative of ergot, and a very

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potent mind changer, mescaline, have been used increasingly by psychotherapists throughout the world, especially in Europe and in North America. At first used experimentally, they are now becoming more and more established as useful therapeutic tools in selected cases.

Through the use of such agents, the barriers between the conscious and the subconscious areas of the mind are lowered. The normal limits of consciousness are enhanced to a phenomenal degree, and the subject is permitted the opportunity of delving into or exploring his own inner space, his own subjective universe, which he himself has helped to create.

The sacramental rite of peyote eating in certain areas of the North American continent is preceded by weeks of prayer and fasting. The modern use of LSD and mescaline is ideally associated with a careful preparation of the subject in an attitude of serious inquiry into his state of life adjustment and his motives for undertaking such a procedure.

Properly used in a permissive and well-structured environment, the subject is given an opportunity for looking more deeply within himself. It is not an experience to be undertaken lightly for "kicks" by the casual or curious seeker.

The probability of a maximum degree of awareness, associated with what one might describe as an integrative experience of higher self-realization, is made greater by previously self-directed efforts on the part of the participant, and by the previous development of an optimal feeling of trust in the therapist, who ideally speaking should himself have gone through the psychedelic experience.

The process of deepening self-inquiry usually occurs within a background of visual symbolism from the subconscious. The ego, or outward self, with its previously developed objective awareness often characterized by a rigidity of intellectual reasoning, is seldom prepared for the outpouring of visual imagery generally associated with suppressed emotional problems.

It therefore tends to reject or resist the oncoming experience. Since the dimensions of the inner mind and psychic self are infinite, there are myriad possi-

bilities as to the meaning of the outpourings of emotions and visual images that come forth to be subjected to the scrutiny of the ego.

An examination of the reports of many who have participated in a psychedelic experience would seem to indicate a tapping of racial memories and a possible penetration of past-time dimensions. The visual symbology of the inner areas of the self may be related to an attempt in this area of the mind to manifest truths or portions of truth, or it may be likened to a smoke screen for direct awareness of the reality of the self.

Music Frequently Used

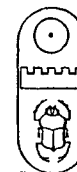
Music has frequently been used to harmonize the mood of the subject, to reduce his tensions, to aid him in reviewing some of the time-track of his present life, and in guiding him to higher levels of awareness. The experience is mainly in the sphere of the feelings or emotional life of the subject, and it is chiefly because of this that it is being used increasingly in psychotherapy.

Since man is the product of all things and contains within himself all potentialities, it frequently occurs that in a psychedelic experience under mescaline or LSD, he will be faced with both the negative and the positive aspects of himself and of the inner reality he encounters in the experience.

There are numerous personality factors that seem to influence the particular type of experience the subject will encounter. These include his personality structure, the quality of his character, his dominant life interests, his willingness "to let go," and the prevailing mood with which he enters into the experience.

If he is emotionally disturbed within himself, there will tend to be a manifestation of this. It may take the form of fear, neurotic patterns of anxiety and obsessional thinking, hostility patterns, or in a few, psychotic changes such as paranoid trends, ideas of grandeur, thought disorder, or hallucinations.

These negative responses can largely be prevented by a trained therapist. The greatest potential of these mind-changing drugs lies in their ability to help bring about an increased understanding—often to a remarkable degree



—and an insight into the self, into the value system of the subject's thinking.

Much of this journey into the self may be painful as well as disconcerting and challenging to the one who is unwilling to undertake an inventory of himself. Under the support and direction of a capable guide, the subject who is "able to let go" may achieve a greater measure of self-acceptance.

He recognizes how he has been the creator of his own life pattern, and of his own state of harmony or disharmony. He recognizes, too, what use he has made of his own creativeness in the short span of years he has lived, and to what extent he has been a co-creator with all the cosmic forces of the universe in which he lives, moves, and eternally has his being.

Derived Insights

In many, the derived insights may partake of a philosophico-religious nature. The intrepid searcher may discover that the kingdom of heaven is within—a state of harmonized consciousness. He may also discover that to arrive at such a profound state, he must traverse some of the hell of his primitive self.

Often the road to heaven leads through hell. To reach the heights of the kingdom of the soul, some of the old self must die in order that a rebirth of awareness may be experienced. There may even occur a dawning realization of the divinity that resides at the center of his being; a divinity of which he is an inseparable part.

If the subject can "die" to some of the aspects of his former self, he may enter into an integrative or cosmic experience never encountered before—a feeling of oneness with the therapist (or therapists), himself, and with Divinity. He may perceive that his own inner self is not so separate from other selves as he formerly thought. Neither is he so separate from all the universe about him.

He is given only a glimpse of the harmony of being to which he may attain. To attain to such a state completely, he realizes that he will have to relinquish some of his former concepts of thinking, attitudes, and behavior. Such an integrative experience will, of course, be conducive to harmony in interpersonal

relationships if he is willing henceforth to put it into practical use.

He perceives that other selves are only an extension of himself or of the greater self; that he cannot harm others without undergoing the karma of self-punishment. He may discover that to pass out of objective consciousness for a time is partly equivalent to a death of the old self and consequently a rebirth into awareness of the psychic or inner self.

William James once said that in the depths of the inner self one comes in contact with the germinal higher part of himself, sometimes named the Over-self or Godself. The occasional direct awareness of one's own self as part of a higher indestructible Self—and the concomitant realization of immortality here and now—may bring about better health, improved interpersonal relationships, and profound changes in the innermost areas of the personality.

It must be emphatically stated, however, that this particular type of self-transcendence (arrived at partly by a chemical method) is no guarantee of enduring or lasting improvement in human conduct or in a permanent state of enlightenment.

When the traveler into truth returns from the challenging depths of an LSD or mescaline experience to the more conscious plane of reality, he must determine to make proper and constructive use of the realizations derived.

This is true whether an experience of cosmic illumination comes unasked for by the use of a mind-changing chemical or comes as the result of mental-spiritual discipline and exercise, bodily mortification, Yoga, or living the life of a hermit or a recluse. The proof of the value of any experience of this type is whether it enriches the total life of the participant.

It may come as a shock to the religious idealist that a human being can by a chemical method find a measure of transcendence in an experience of a religio-philosophical and mystical nature. However, neither the drug nor the physical or spiritual exercise is the cause of the enlightening experience. It is stated to be only the occasion.

The cause of divinity resides within, and the searcher who is not ready will not likely experience it by any short

cut. Somatically, the body or material self with the conscious self or ego residing within is a part of, or a medium for, divinity. Through fasting, dieting, mental and spiritual exercises, and the use of mind-changing drugs, the perceptions of the outer self are altered or on occasion subdued.

The Problem

In this age of psycho-pharmacology—the use of drugs to alter the mind—a problem of great moment presents itself. How far should a person desiring transcendence go in the employment of such materials in his spiritual seeking? It is certainly questionable whether there are any short cuts to cosmic illumination. The inner kingdom of the self of all selves cannot be taken by storm.

However, the kingdom of nature contains many substances that may prove useful for the relief of man's physical and mental suffering, and for his progress towards greater self-awareness, harmony, and oneness. The doors to greater self-awareness may be opened by many and diverse methods. After the explorer has looked through the doors, he will face the decision whether he will make discriminate use of his own realizations.

What of the future in respect to the mind-changing drugs? The evolved personality will have no need for psycho-chemistry. For the immature, the insecure, and the troubled, the age of chemicals may offer a smoother passage in life's journey, and for such the future outlook does appear brighter.

The increasing interest being shown in drugs that affect the mind is a cheer-

ing sign of the times. It indicates a new and growing realization by biochemists, psychiatrists, and others of the great importance of research into mental and emotional processes of the mind and their interrelationships with the inner, spiritual, and mystical features of man's being.

Our most important frontier of research does not lie in the outer reaches of interplanetary space but within the psyche and its outward medium of expression on this plane, the brain. We are fully aware that on this planet there is presently going on a struggle for men's minds.

There are dynamic forces within man, individually and *en masse*, that strive for expression. It is the sacred obligation of man to use and control the forces of nature to enlarge his own understanding and to improve his relationship to his fellow man. Paralleling research into outer space is the exploration into the inner space of the mind.

Mind-changing chemicals are only one important avenue of research into the higher levels of man's consciousness, a realm in which science, religion, art, and philosophy appear to have a common meeting ground. The supreme problem facing our age is whether we will reach emotional and spiritual maturity before a process of self-destruction occurs.

LSD and mescaline when judiciously used are materials that may help man in his search for survival, through which he may look more deeply into the several aspects of his being. As a result, man may move towards a greater degree of mental and spiritual self-awareness.



READ THIS ISSUE'S DIRECTORY

Please note that a *World-Wide Directory* of Rosicrucian Lodges, Chapters, Pronaoi, and Grand Lodges appears at the back of this issue. Members are encouraged to attend and participate in those nearest their homes. Consult the directory, then write to the Grand Secretary, Rosicrucian Order, AMORC, San Jose, California, for complete addresses. (In countries which list their own Grand Lodges (except England) addresses of local bodies can be obtained from the respective Grand Lodges.)



CYRIL C. TRUBEY

Travel Fast To Stay Young

IN THE FUTURE, all you will need to do to stay young is take a trip on a spaceship and travel as fast as light—almost. By virtue of the law of relativity, time has been telescoped, and the time-dilation will give you more time than years.

Nothing at all can travel faster than light, but *going as fast as one can* will expand time to a considerable extent. Running to catch a train doesn't change its time of departure; but the faster you go, the more time you have!

The relativistic time-dilation, known as "time shift," is well known to writers of science fiction. Even those who do not profess to understand the discoveries of Einstein are impressed. About 10 miles above the earth's surface, cosmic rays create short-lived particles known as *mu* mesons, which have a normal life of about two-millionths of a second. Not sufficient time for them to reach the earth—but they do. There can be only one explanation, scientists say: The velocity of the *mu* mesons (only a fraction less than the speed of light) has caused them to live longer. The idea of living longer without getting older—obscure as is the time shift that will bring it about—is intriguing.

The crew of a spaceship traveling at 99 per cent of the speed of light could go to a place 10.4 light years away and return in 21 years and still feel certain that they had experienced only 3 years elapsed time. The other 18 recorded on earth would have had nothing to do with them.

Even if man cannot reach the speed of light, the closer he approaches it, beyond a certain point, the faster years pass unheeded and the younger he stays aboard the spaceship.

The practical question is: How can man attain such a speed? Logically, perhaps the first step is to find out how fast he is going already.

While the earth is orbiting the sun at 18 miles per second, it is also being carried along with the sun at 130 miles

per second as it orbits the nucleus of the Milky Way. This galaxy is close to the outer edge of the spinning supergalactic disk, and has a velocity of rotation of 666 miles per second. This totals 814 miles per second that we know about—a long way from 186,000 per second, but a start.

So, the problem confronting today's Ponce de Leon starting his search for the fountain of youth in space is to attain a positive acceleration to produce 185,186 miles per second. This has difficulties. The simplest solution, perhaps, would be to beam out a very strong light and go along with it.

There is logic in the idea: Light has pressure. If superpowerful light were to push against only one side of our vehicle, we might go along with it like a soap bubble in the wind: When the light arrived after several light years, we'd be there, too!

Two Obstacles

Gravity and air resistance are the two obstacles to be overcome—but gravity can be neutralized, and atmospheric friction lasts but a moment. In a flash, like angels of glory, then, we could be in free flight. Scientists feel that the particles in space hitting one's vehicle at nearly 186,000 miles per second will create hazards. Might not the instantaneous impact create heat enough to vaporize them even before they could penetrate the super-tough skin of the spaceship?

Suppose an ion beam instead of a stream of hot gases were used to supply the thrust. Ions are particles electrically charged. They might be particles of hydrogen. If they are positive, they would be strongly repelled by a positive electrical field. They have been made to move in this way in laboratory devices almost as fast as the speed of light.

The mass is small, but the particles are moving so fast that their propulsive effect is great, measured by mass combined with speed. Such an ion beam can exert a thrust like a stream of gases propelled by high temperature! Ionic rockets are well within the realm of possibility.

A few years ago, no one knew of such a thing as the sound barrier. There may also be a time barrier somewhere in the sky—and beyond it perpetual youth if *we can develop the speed to capture it.*

*The
Rosicrucian
Digest
February
1963*

SRI AUROBINDO

The Significance of Indian Architecture

Appreciation depends upon discernment of inner meaning

A GREAT ORIENTAL WORK OF ART does not easily reveal its secret to one who comes to it solely in a mood of aesthetic curiosity or with a considering critical objective mind, still less as the cultivated and interested tourist passing among strange and foreign things; but it has to be seen in loneliness, in the solitude of one's self, in moments when one is capable of long and deep meditation and as little weighted as possible with the conventions of material life.

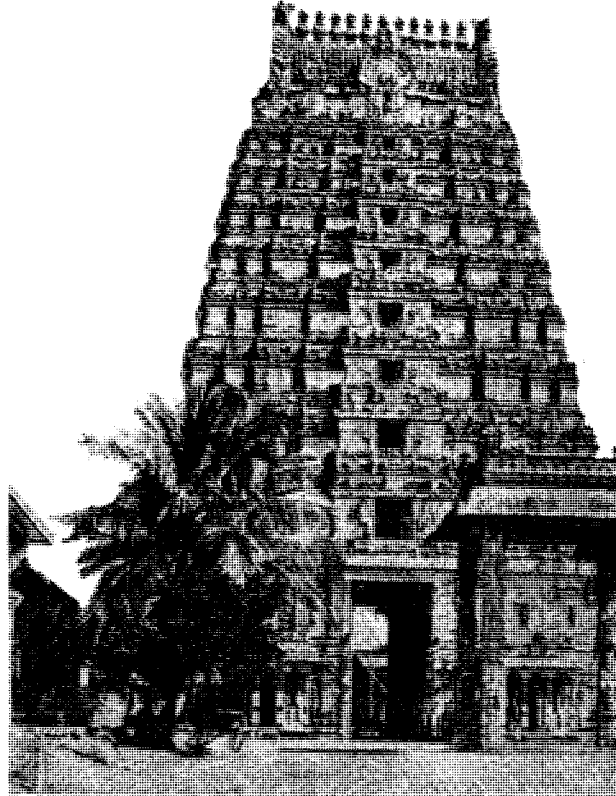
That is why the Japanese with their fine sense in these things . . . have put their temples and their Buddhas as often as possible away on mountains and in distant or secluded scenes of Nature and avoid living with great paintings in the crude hours of daily life, but keep them by preference in such a way that their undisputed suggestion can sink into the mind in its finer moments or apart where they can go and look at them in a treasured secrecy when the soul is at leisure from life.

That is an indication of the utmost value pointing to the nature of the appeal made by eastern art and the right way and mood for looking at its creations.

Spiritual Self-Identification

Indian architecture especially demands this kind of inner study and this spiritual self-identification with its deepest meaning and will not otherwise reveal itself to us.

The secular buildings of ancient India, her palaces and places of assembly and civic edifices have not outlived



Courtesy of Wm. H. Wise & Co., Inc.
from *The Wonders of the Past*

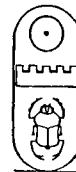
Lifting Thought Upward An example of South Indian Architecture

the ravages of time; what remains to us is mostly something of the great mountain and cave temples, something, too, of the temples of her ancient cities of the plains, and for the rest we have the fanes and shrines of her later times . . . when the temple was the centre of life.

It is then the most hieratic side of a hieratic art that remains to us. These sacred buildings are the signs, the architectural self-expression of an ancient spiritual and religious culture.

Ignore the spiritual suggestion, the religious significance, the meaning of the symbols and indications, look only with the rational and secular aesthetic mind, and it is vain to expect that we shall get to any true and discerning appreciation of this art. . . .

Indian sacred architecture of whatever date, style, or dedication goes back to something timelessly ancient and



now outside India almost wholly lost, something which belongs to the past, and yet it goes forward too, though this the rationalistic mind will not easily admit, to something which will return upon us and is already beginning to return, something which belongs to the future.

An Altar Raised

An Indian temple, to whatever god-head it may be built, is in its inmost reality an altar raised to the divine Self, a house of the Cosmic Spirit, an appeal and aspiration to the Infinite.

As that and in the light of that seeing and conception it must in the first place be understood, and everything else must be seen in that setting and that light, and then only can there be any real understanding.

No artistic eye however alert and sensible and no aesthetic mind however full and sensitive can arrive at that understanding, if it is attached to a Hellenised conception of rational beauty or shuts itself up in a materialised or intellectual interpretation and fails to open itself to the great things here meant by a kindred close response to some touch of the Cosmic Consciousness, some revelation of the greater spiritual self, some suggestion of the Infinite.

These things, the spiritual self, the cosmic spirit, the Infinite, are not rational, but suprarational, eternal presences, but to the intellect only words, and visible, sensible, near only to an intuition and revelation in our inmost selves.

An art which starts from them as a first conception can only give us what it has to give, their touch, their nearness, their self-disclosure, through some responding intuition and revelation in us, in our own soul, our own self.

It is this which one must come to find and not demand from it the satisfaction of some quite other seeking or some very different turn of imagination and more limited superficial significance. . . .

This is the first truth of Indian architecture and its significance which demands emphasis and it leads at once to the answer to certain very common misapprehensions and objections.

All art reposes on some unity and all its details, whether few and sparing

or lavish and crowded and full, must go back to that unity and help its significance; otherwise it is not art. . . .

The greater unity that really is there can never be arrived at at all if the eye begins and ends by dwelling on form and detail and ornament, because it will then be obsessed by these things and find it difficult to go beyond to the unity which all this in its totality serves not so much to express in itself, but to fill it with that which comes out of it and relieve its oneness by multitude.

An original oneness, not a combined or synthetic or an effected unity, is that from which this art begins and to which its work when finished returns or rather lives in it as in its self and natural atmosphere.

Indian sacred architecture constantly represents the greatest oneness of the self, the Cosmic, the Infinite in the immensity of its world-design, the multitude of its features of self-expression, *laksana*, (yet the oneness is greater than and independent of their totality and in itself indefinable), and all its starting-point of unity in conception, its mass of design and immensity of material, its crowding abundance of significant ornament and detail and its return towards oneness are only intelligible as necessary circumstances of this poem, this epic or this lyric—for there are smaller structures which are such lyrics—of the Infinite. . . .

To appreciate this spiritual-aesthetic truth of Indian architecture, it will be best to look first at some work where there is not the complication of surroundings now often out of harmony with the building, outside even those temple towns which still retain their dependence on the sacred motive, and rather in some place where there is room for a free background of Nature.

Two Types of Architecture

I have before me two prints which can well serve the purpose, a temple at Kalahasti, a temple at Simhachalam,* two buildings entirely different in treatment and yet one in the ground and the universal motive. The straight way

* Unfortunately, suitable prints of these temples were not available. The ones substituted, nevertheless, represent the contrasting styles of architecture suggested.

here is not to detach the temple from its surroundings, but to see it in unity with the sky and low-lying landscape or with the sky and hills around and feel the thing common to both, the construction and its environment, the reality in Nature, the reality expressed in the work of art.

The oneness to which this Nature aspires in her unconscious self-creation and in which she lives, the oneness to which the soul of man uplifts itself in his conscious spiritual upbuilding, his labour of aspiration here expressed in stone, and in which so upbuilt he and his work live, are the same, and the soul-motive is one.

Thus seen, this work of man seems to be something which has started out and detached itself against the power of the natural world, something of the one common aspiration in both to the same infinite spirit of itself—the unconscious uplook and against it the strong single relief of the self-conscious effort and success of finding.

One of these buildings climbs up bold, massive in projection, uppled in the greatness of a forceful but sure ascent, preserving its range and line to the last, the other soars from the strength of its base, in the grace and emotion of a curving mass to a rounded summit and crowning symbol.

Repetition of Form

There is in both a constant, subtle yet pronounced lessening from the base towards the top, but at each stage a repetition of the same form, the same multiplicity of insistence, the same crowded fullness and indented relief, but one maintains its multiple endeavour and indication to the last, the other ends in a single sign.

To find the significance we have first to feel the oneness of the infinity in which this nature and this art live, then see this thronged expression as the sign of the infinite multiplicity which fills this oneness, see in the regular lessening ascent of the edifice the subtler and subtler return from the base on earth to the original unity and seize on the symbolic indication of its close at the top. Not absence of unity, but a tremendous unity is revealed.

Reinterpret intimately what this representation means in the terms of our own spiritual self-existence and cosmic being, and we have what these great builders saw in themselves and reared in stone. All objections, once we have got at this identity in spiritual experience, fall away and show themselves to be what they really are, the utterance and cavil of an impotent misunderstanding, an insufficient apprehension or a complete failure to see. To appreciate the detail of Indian architecture is easy when the whole is thus seen and known; otherwise, it is impossible.

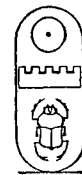
Method of Interpretation

This method of interpretation applies, however different the construction and the nature of the rendering, to all Dravidian architecture, not only to the mighty temples of far-spread fame, but to unknown roadside shrines in small towns, which are only a slighter execution of the same theme, a satisfied suggestion here, but the greater buildings a grandiose fulfilled aspiration.

The architectural language of the north is of a different kind, there is another basic style; but here too the same spiritual, meditative, intuitive method has to be used and we get the same result, an aesthetic interpretation or suggestion of the one spiritual experience, one in all its complexity and diversity, which founds the unity of the infinite variations of Indian spirituality and religious feeling and the realised union of the human self with the Divine.

This is the unity too of all the creations of this hieratic art. The different styles and motives arrive at or express that unity in different ways. The objection that an excess of thronging detail and ornament hides, impairs or breaks up the unity, is advanced only because the eye has made the mistake of dwelling on the detail first without relation to this original spiritual oneness, which has first to be fixed in an intimate spiritual seeing and union and then all else seen in that vision and experience.

When we look on the multiplicity of the world, it is only a crowded plurality that we can find and to arrive at unity



of this or that separate idea, experience or imagination; but when we have realised the self, the infinite unity and look back on the multiplicity of the world, then we find that oneness able to bear all the infinity of variation and circumstance we can crowd into it and its unity remains unabridged by even the most endless self-multiplication of its informing creation.

We find the same thing in looking at this architecture. The wealth of ornament, detail, circumstance in Indian temples represents the infinite variety and repetition of the worlds—not our world only, but all the planes—suggests the infinite multiplicity in the infinite oneness.

It is a matter of our own experience and fullness of vision how much we leave out or bring in, whether we express so much or so little or attempt as in the Dravidian style to give the impression of a teeming inexhaustible plenitude. The largeness of this unity is base and continent enough for any superstructure or content of multitude.

The objection that the crowding detail allows no calm, gives no relief or space to the eye, falls under the same

heading, springs from the same root, is urged from a different experience and has no validity for the Indian experience.

For this unity on which all is upborne, carries in itself the infinite space and calm of the spiritual realisation, and there is no need for other unfilled spaces or tracts of calm of a lesser, more superficial kind.

The eye is here only a way of access to the soul, it is to that that there is the appeal, and if the soul living in this realisation or dwelling under the influence of this aesthetic impression needs any relief, it is not from the incidence of life and form, but from the immense incidence of that vastness of infinity and tranquil silence, and that can only be given by its opposite, by an abundance of form and detail and life.

Spiritual Effect Intended

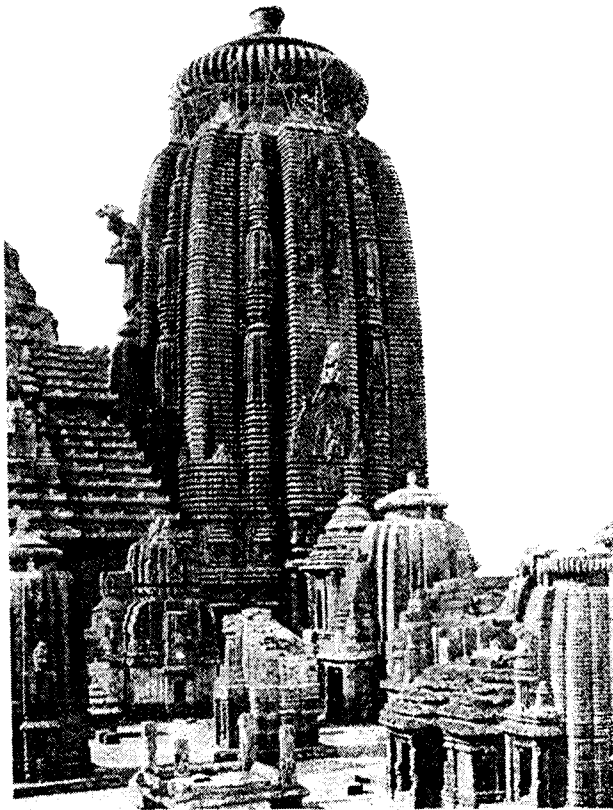
As for the objection in regard to Dravidian architecture to its massiveness and its Titanic construction, the precise spiritual effect intended could not be given otherwise; for the Infinite, the Cosmic seen as a whole in its vast manifestation is Titanic, is mighty in material and power.

It is other and quite different things also, but none of these are absent from Indian construction. The great temples of the north have often . . . a singular grace in their power, a luminous lightness relieving their mass and strength, a rich delicacy of beauty in their ornate fullness.

It is not indeed the Greek lightness, clarity or naked nobleness, nor is it exclusive, but comes in in a fine blending of opposites which is in the very spirit of the Indian religious, philosophical, and aesthetic mind. . . .

The Indian thinking and religious mind looks with calm, without shrinking or repulsion, with an understanding born of its agelong effort at identity and oneness, at all that meets it in the stupendous spectacle of the cosmos.

And even its asceticism, its turning from the world, which begins not in



Courtesy of Wm. H. Wise & Co., Inc.
from *The Wonders of the Past*

The Tower of the Lord of Three Worlds
Orissan style from Bhubaneswar,
"City of Temples"

NORA ANN KUEHN

Milk or Water?

WHEN I SEE certain foods, I see a large slice of my childhood: Mother standing at a huge, wood range, flipping a well-browned trout in a heavy iron skillet. I see myself—ten and leggy—at the table filling glasses with water. Everyone knew that a fish couldn't swim in milk!

Silly? Of course, but most of us can remember some such fable about food. I learned about cherries and milk the year I was twelve. I was spending the summer at my grandparents' farm at the time. The evening we had cherry pie for supper, Grandma was careful to see that I had only water. "Milk and cherries could sicken you to death," she said.

What Grandma didn't know was that I had earlier slipped into the milk house and helped myself to all the cream that I could drink.

I ate that cherry pie with a very guilty feeling. When I was upstairs

alone in the old four poster, I began to worry. I was convinced I'd never see daylight again. Scared and trembling, I lay waiting for the cherries and cream to strike me dead.

Next morning when Grandma shook me, I came awake screaming, "I don't want to go to heaven yet." I was sixteen before I told her about the cherries and cream, and even then she looked a little startled. "And us fourteen miles from a doctor!"

Once while running across a field to a ball game, one of my classmates suddenly stopped. "Yikes! I just swallowed a bug." Like calves at the end of a cowboy's lariat, we all pulled up short and stared at the victim with eyes that said, "Ugh." That was a long time ago, but I have thought of it often at parties where chocolate-covered ants and fried grasshoppers are served.

The Japanese inago (grasshopper) has steadily climbed in popularity since it was first introduced as a crispy cocktail accompaniment. Our children may one day pick grasshoppers instead of berries to make vacation spending money. If Grandma were living, I'd love to ask her whether to fill the glasses with milk or water if we were having French-fried bees from the Orient.



THE SIGNIFICANCE OF INDIAN ARCHITECTURE

(continued from page 56)

terror and gloom, but in a sense of vanity and fatigue, or something higher, truer, happier than life, soon passes beyond any element of pessimistic sadness into the rapture of the eternal peace and bliss.

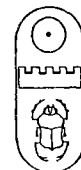
Indian secular poetry and drama is throughout rich, vital, and joyous. . . . It does not seem to me that Indian art is at all different in this respect from the religion and literature. . . .

Mark the curious misreading of the dance of Shiva as a dance of Death or Destruction, whereas, as anybody ought to be able to see who looks upon the Nataraja, it expresses on the contrary the rapture of the cosmic dance with the profundities behind of the unmoved eternal and infinite bliss.

So too the figure of Kali . . . is, as we know, the Mother of the universe accepting this fierce aspect of destruction in order to slay the Asuras, the powers of evil in man and the world. . . .

And as for the strangeness or formidable aspect of certain unhuman figures or the conception of demons or Rakshasas, it must be remembered that the Indian aesthetic mind deals not only with the earth but with psychic planes in which these things exist and ranges freely among them without being overpowered because it carries everywhere the stamp of a large confidence in the strength and the omnipresence of the Self or the Divine.

The *Rosicrucian Digest* is indebted both to Aurobindo Ashram and *Bhavan's Journal* for permission to reprint this article.



ADAM GERONTES

Discovery

*On the other side
of the hedge*

THAT MORNING on my way to work, I saw a book sprawled on the grass on the other side of a hedge. It had evidently been flung there with some impatience, its pages left to flutter in the cool morning air. It was not my book any more than it was my hedge or my grass; yet I picked it up. Thereby I made a discovery, found a friend, and learned a lesson.

All were important: The discovery was astronomical; the friend, Nathaniel Bowditch; and the lesson, that a plan is necessary to any successful enterprise. The book was *Practical Navigator* by Nathaniel Bowditch and consisted of astronomical tables. It was of no more use to me than a pencil would be to one unable to write; yet I felt its authority as I held it in my hand. I knew my own ignorance, and I recognized its rich store of knowledge. The lesson it contained became apparent as soon as I inquired into the life of its author.

Nathaniel Bowditch was born in the days when Salem, Massachusetts, was a city of ships—argosies that brought the wealth of China, Japan, Africa, and Brazil to colonial America.

His father was a maker of barrels, tubs, and casks, and Nathaniel was set to work to learn the trade. In such a community, canvas, cordage, and ship's furnishings were also important. Nathaniel went in for ship chandlery.

He had a head for figures, and this leaning toward mathematics prompted him toward learning. He eventually heard of Sir Isaac Newton and his *Principia*, a book which he wanted to

read. The book was in Latin; so Nathaniel set about to learn Latin in order to read the book.

In those days, mathematics was as much concerned with the sea as with ship chandlery. For Nathaniel Bowditch that meant a double call to the sea.

Every ship that sailed into Salem harbor brought the heady spice of worlds far away. Each ship that left scudding before the wind was reaching out as Nathaniel's own mind was reaching out to enlarge its borders.

In 1795, he was 22 and could resist no longer. He signed on a ship, first as clerk, later as supercargo in four voyages that brought to his mind stability as well as enlargement. But he never forgot to make practical application of his scientific interest. In 1802, he commanded his own ship and spent the long night hours at sea instructing his crew in astronomical observation.

That same year, he published his *New American Navigator*, which revised *is still in use*. This was the book which so many years ago beckoned to me from over the hedge. Had I left it there, who would have been poorer? Only myself, certainly. And why did I trouble to pick it up? I cannot answer that.

It may have been a heady odor in the wind or some unrecognized desire within the heart. It could have been the celestial navigator himself placing encouragement and direction in my path.

Such things have always been, and I believe always will be, as long as order holds, and man continues to acknowledge his need to grow and enlarge his consciousness.

For all this association, though, and the miracle of coincidences which furnish the inspiration, I am still no mathematician. I'm not quite certain that I have even earned the right to command my own ship. But I have learned much about navigation—my own. I've also learned something more valuable: What others disregard or cast away may mean discovery, friendship, and direction—for you.

▽ △ ▽

Entertaining a new thought makes one a metaphysician. Demonstrating it makes him a scientist. —VALIDIVAR

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Rosicrucian
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February
1963*

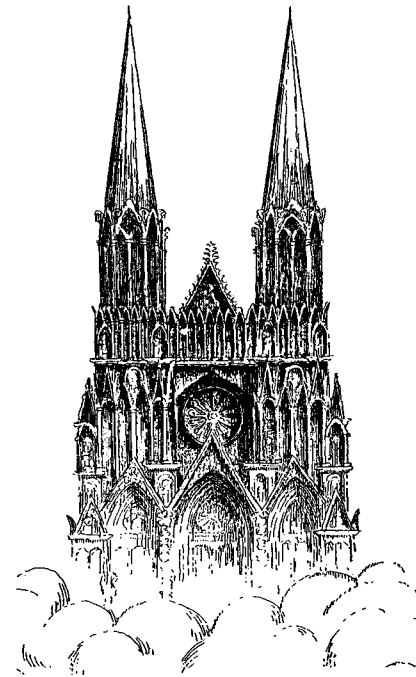
THERE IS NO LONGER a question regarding the possibility of space travel. We must face the accepted fact that it has been accomplished and additional progress is being made rapidly. Today, we are literally living at the dawn of a new age in which our perspective will be changed and even our fundamental beliefs and philosophies modified in the light of explorations made outside the limits of this earth.

I am not going to attempt here to give my opinions or to discuss the technical, psychological, or other aspects of space travel. This is a highly specialized field, and the layman is hardly in a position to give either opinions or advice in regard to the process itself. There are many sources that can be consulted for such information, and those who study in this field will have to arrive at their own decisions regarding the facts presented.

It seems to me that there are questions unrelated to the technological phases of space travel, and I would like to ask the serious-minded to direct their thinking carefully to phases of this subject which are not generally available in newspaper reports. Neither to the best of my knowledge is some of this information available in technical journals; nor have I read any evidence that the problems or questions that I am going to raise here are seriously discussed by those who are in charge of the various space-travel projects being conducted by some of the great powers of the world.

We are all familiar with the statement that history repeats itself. Like many accepted or traditional statements, this one is controversial. There have been some instances where it has been proved true and others where it has been proved false. Unfortunately, where it has been proved true, it has frequently been in instances where history has repeated itself in its negative aspects. These are circumstances where men have failed to profit by the lessons of history and as a result have repeated errors that have taken place before.

It seems to me that it is most appropriate at present for thinking men and women to review those parts of history that may have an important application in the years to come. As a foundation upon which to review some of these



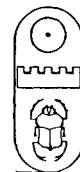
Cathedral Contacts

WILL HISTORY REPEAT
ITSELF IN SPACE?

By CECIL A. POOLE,
Supreme Secretary

facts, I would like to suggest that they read the books by William H. Prescott, *The History of the Conquest of Mexico* and *The History of the Conquest of Peru*. These books, written more than a generation ago, are now classics; but they still tell a story of one of the most terrible disasters in the whole course of human history.

When the continents of the Western hemisphere were discovered, the nations of Europe seemed joined in one idea and that was to exploit the new continents. Most of those who came to these new continents or sent expeditions came primarily with one purpose in mind—to better their own economic situation. Economics became more important than ethics, and, as a result, men dedicated



themselves to exploiting the new lands which lay before them.

It is true, of course, that there were many settlements made in the Western World which were based upon other motives. Some, fleeing persecution and seeking the opportunity to live under fewer restrictions than those existing in their homelands, set out to establish in the new land a society which would make possible the human freedom they sought.

As a result of the desires and hopes of these individuals, new standards of society were established. Nations developed and principles of freedom not then known in the world became the basis for the growth of great countries.

New World Exploited

Nevertheless, some of these developments were in a sense secondary because history makes clear that much of the effort directed to exploration of the Western hemisphere was primarily for the purpose of using the resources found there. Men exploited the wealth of the New World, disregarding the cultures or even the rights of those whom they found living in these new lands.

It is ironic when we stop to analyze these facts that many men and women, who came to the Western hemisphere seeking freedom, enslaved others in the process of establishing their own concept of society. Consequently, through greed to control and exploit, man has possibly lost for all time what might have been one of his greatest heritages. Prescott said that the countries of Europe eliminated civilizations from which they might have learned a great deal.

Today, our knowledge of the civilization of the Aztecs, the Mayas, and the Incas is extremely fragmentary. It is fragmentary because much of what was already there as well as the records that might have taught us a great deal were destroyed. Man directed his effort in his exploitation of the new continents to the seeking of gold, and he still seeks material things. His efforts are directed toward the attainment of wealth.

At this time, we have no clear indication of what may be found when man can travel from one part of this universe to the other. Through studies by sci-

entists, there are general ideas of what man may find the surface of the moon to be like, but the actual details and confirmation of these theories will not be proved or disproved until man arrives at the moon.

I read only a few days ago an article by an outstanding economist who pointed out that the potentialities of mineral wealth on the moon were so great as to be inconceivable. This idea immediately brought to my mind that history may be repeating itself. It caused me seriously to ask the question, "Is the purpose of space exploration also to be a process of exploitation?"

Are we again going to enter new areas with the one idea of taking control, of disregarding what is already there? Are we going to spread disease that now exists on this earth into new areas, as smallpox was spread into the Western World and became the cause of death of thousands of indigenous inhabitants of North and South America?

Are we going to exploit the areas that we find, try to dominate and control them; or are we going to travel to the moon and to other parts of the universe with an open mind, with the idea that we will first learn what is already there, examine what we find, and then be moderate in our demands to control and dominate?

If in the history of the Western hemisphere man had tempered his desire for exploitation to the extent of being willing to observe and learn about the resources in the new land and the abilities of the inhabitants already there; then today, as a result of his tolerance in the past, he might be better off. While there may be great wealth at other points of the universe, there may also be knowledge. We should approach this subject of space travel with the idea that we may be able to benefit not only by the physical resources which we discover but possibly by contact with civilizations existing there.

It seems to me that these considerations constitute the most important question before humanity today. It further seems to me that those responsible for the policies of space exploration should divide their attention equally

between the ethical and moral principles involved and the technological questions necessary to complete the physical accomplishment of space travel.

Furthermore, we must give serious consideration to these principles before it is too late. Let me repeat: Every thinking man and woman, every member of an organization or society which strives for human betterment, should think about these matters. All of us should, as organizations and individuals, review the history of the exploration and exploitation of the Western hemisphere to determine how the mistakes of the past may be corrected in the future.

We should carefully consider all history that is past, as well as what the history of the future which we are to have a part in making will be. This is a subject that we can talk about and to which we can direct other people's at-

tention. The problem of man today is to put *less* importance upon gaining more physical power and material wealth and *more* importance upon how he can better live as a part of a universal scheme.



The Cathedral of the Soul

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



Medifocus

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

March: The personality for the month of March is João B. Goulart, President of Brazil.

The code word is: **FRUIT**

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

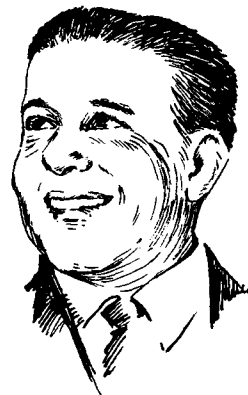


May:

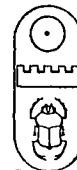
The personality for the month of May will be Adolfo López Mateos, President of Mexico.

The code word will be: **POLL**

ADOLFO LÓPEZ
MATEOS
President of
Mexico



JOÃO B. GOULART
President of Brazil



E. CHRISTIAN KADING, M. D.

The Ninth Chinese Moon

*Urn Ceremony
on the ninth day*

I WAS ON A VISIT to Hong Kong. During a conversation with an old friend, Dr. Leung Chiu of Hong Kong University, I mentioned my curiosity regarding a memorial ceremony at the place of a "golden" pagoda.

In no other country with so many centuries of civilization behind it does the belief in close, physical relationship between the living and the deceased exist as in China. On the eldest son rests responsibility for seeing the earthly remains of a parent properly buried.

The most favorable site for interment as well as the day on which the funeral may be held are carefully determined. Not only the spirit of the deceased but the Third Soul, caretaker of the ancestor in Heaven, must have a definite place on earth from which contact can be made. Inability to provide for transportation of a corpse from the Crown Colony of Hong Kong to its native burial ground resulted in Urn Burial here as well as in other parts of China.

My inquiry as to such a memorial ceremony was timely. "Tomorrow," said Dr. Leung, "is the ninth day of the Ninth Chinese Moon. A few families still observe the day. Tomorrow will be an excellent time to drive through New Territories. We may happen on action at one of the urns."

As we set out along Nathan Road, the traffic was heavy. The stores displayed gold, jade, and gold-and-jade jewelry, watches, cameras, embroidery, brocades, and rich silks. The walks were crowded with beggars, urchins, small girls carrying babies almost as large as themselves strapped to their

backs. Small boys searched the gutters for bits of tinfoil or paper, and the hopelessly crippled extended begging hands to the passersby. Poverty and starvation, wealth and plenty, rubbed elbows.

I marveled at the way my companion guided our tiny car among coolies, bamboo shoulder poles balancing their loads, moving at a trotting shuffle, ragged or naked children, hobbled pigs, droves of ducks, and teams of coolies dragging heavy loads with a monotonous chant of "he, aw—ah, oh."

Once a tiny, dirty-faced girl hesitated, then dashed across—practically under our front wheels. Without slowing or appearing to notice my fright, Dr. Leung said, "Poor little beggar must have been having real bad luck. They all do it: They believe a devil has to travel in a straight line. If something cuts its wake, the devil has to follow the new trail."

Traffic was lighter as we passed villages where fishing boats were drawn up on slimy, muddy banks. Thousands of colored ducks were being tended by women in conical Cantonese hats and swarms of mud-smeared near-naked children. Want and poverty were everywhere. It was hard to realize that the fat varnished ducks for sale in Hong Kong came from surroundings like these. The stench was overpowering.

Then our road turned inland to a broad plain. Beyond, the blue-gray outline of sharp mountain peaks reared against the sky. The area was one vast, intensely cultivated produce garden. Small huts and red-tile roofed houses huddled on the low hills.

Everywhere, coolies bent over rows of green or carried heavy buckets up and down the fields. Their wide, straw hats and the buckets suspended on wooden neck-yokes gave them the appearance of giant beetles. Though it was fall, growing plants, brilliant sunshine, busy workers, and a sense of newness made the idea of death and a memorial ceremony seem far away.

Bare Granite Hills

We approached gray hills of bare granite, free of trees or vegetation. A completely worthless area in the midst of a most intensively cultivated region! Even the few stone and mud hovels, whose tiny walled yards showed no sign

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of green, were left behind. In just a few kilometers, we had passed from crowds and bustle into a region of emptiness and quiet.

The hills were steep and on their stony slopes I saw the first lonely urns, partially buried in broken stone and debris. They were pot-bellied, like old-fashioned heating stoves, each with its heavy lid. Through wind and sand, the original bright glaze had faded to pastel shades. Few showed signs of recent care. On one lid a wad of weathered papers was held down by a stone.

"Devil insurance money," Dr. Leung commented. "Remember the girl who tried to head off *her* devil? This *money* was left here for the same purpose—to draw off evil spirits from the trail of something the family was sending to the other world."

A short distance farther, over a rough path, a group such as Dr. Leung Chiu had hoped we might find was just arriving. The urn they approached stood in the lee of a granite outcropping protected from the north wind, and had a small leveled space in front paved with white pebbles. Unlike the others nearby, this urn had not been neglected. Its color was like that of old bronze.

The party consisted of two middle-aged men wearing conventional British-type linen suits and two women in black satin coats and trousers, felt-soled slippers, and the hairdos so recently adopted by women of their class. There were also three boys and three girls, from six to fourteen years, all in the uniforms of private schools. The party was completed by an amah in black trousers and white jacket and an old lady in a low-swung sedan chair carried by two blue-clad coolies.

One saw at a glance that she was a person of some consequence. In appearance she was most remarkable. No bigger than a large life-size doll, she was clad in black silk. Her face, wrinkled and bronzed as a russet apple, was livened by snapping black eyes that appeared to be everywhere and to miss nothing. Her sparse gray hair was drawn in a tight knot on the back of her head.

Her claw-thin yellow hands with silver nail-shields gripped the sides of the chair as it was lowered to the ground.

The tiny, sharp-pointed toes of a "boundfoot" were visible below her black skirt. The coolies stepped away and left her sitting facing the urn. The women and children carried a variety of odd-shaped paper-covered packages and the amah lugged two heavy hampers. These they set down behind the sedan chair.

The Eulogy

Before the urn, one of the women arranged a blue vase of artificial flowers and two candles in low blue holders. The oldest boy lighted the candles and a thin incense stick. This he thrust into a container of sand. In turn, then, men first, boys, girls, and last the wives, deposited smoking incense sticks in the sand.

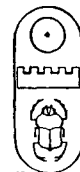
The elder of the men bowed to the old lady, and all members of the group stood in a line facing her. Looking from one to the other, she spoke, her penetrating voice rising and falling in staccato phrases.

"She has told them," Dr. Leung explained, "how great a man was her husband—their father and grandfather—how his spirit now enjoys the Western Heaven and thanks them for the comfort of their gifts. We shall now see the purpose of all this."

The women and children unwrapped the paper parcels. They were gaudy paintings on rice paper mounted on thin bamboo frames. There were a horse, a buffalo, a large fowl, a number of implements, clothing, household articles, and a large supply of red-stamped "spirit money." These were also placed in a pile which the elder of the men lit with one of the candles. A little to one side, the other man set fire to a bundle of the red-printed strips made into another pile.

"That is the decoy," Dr. Leung commented, "to draw the evil ones from the gifts—like the insurance money on that other urn. Our little girl's tactics again."

As the last feathery ash floated in the soft breeze, the old lady raised her hands in a sign of dismissal. The coolies came and spread a cloth on the white pebbles. The amah and the wives unpacked the hampers. Hot tea for everyone—including Dr. Leung and myself—from a



brightly colored teapot the amah took from one of the padded baskets.

As we walked back to our car, I asked Dr. Leung how old he thought the old lady was.

"There's been no foot binding since the Boxer trouble, anyway. She must have been old enough to marry many years ago, but as to her age, I'd not risk a guess."

The motor started and I looked back at the desolate hills dotted with the lonely burial urns. The few figures moving among them added to the sense of unreality. How thin the wall be-

tween life and that eternal sleep in the silence of those granite hills.

I rationalized: I tried to realize the power of Ancestor Worship, which in China had guided a civilization through centuries free from external war and had provided good ancestors for the next generation. I was somehow comforted by the confidence shown by a modern family in its simple duty to a departed loved one. I returned to the business of everyday living with a new understanding of filial piety—whether it be a few flowers on a grave or a "spirit" gift to a resident of the Western Heaven.



INITIATIONS IN LONDON. . .

A Reminder

First Temple Degree.....	April 14	2:30 p.m.
Second Temple Degree.....	May 12	2:30 p.m.
Third Temple Degree.....	June 9	2:30 p.m.
Fourth Temple Degree.....	July 14	2:30 p.m.
Fifth Temple Degree.....	August 11	2:30 p.m.
Sixth Temple Degree.....	September 8	2:30 p.m.
Seventh Temple Degree.....	October 13	2:30 p.m.
Eighth Temple Degree.....	November 10	2:30 p.m.
Ninth Temple Degree.....	December 8	2:30 p.m.

Place: Gregory Hall, Coram's Gardens, 40 Brunswick Square, London, W.C. 1.

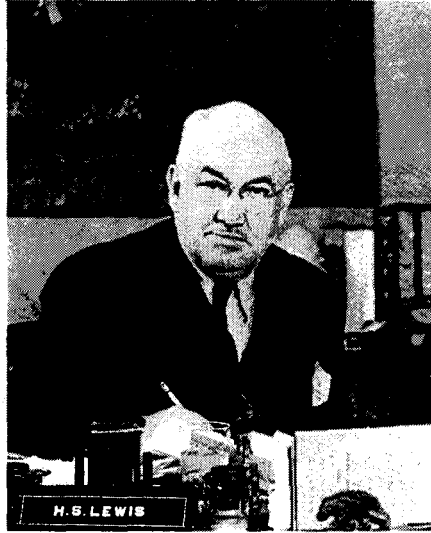
In order to be eligible for these initiations, one must meet the following requirements:

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

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

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.

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



THERE IS NO more fascinating pastime or instructive pleasure than to read of the experiences of those who have contacted life and made something of it. The more varied or important the life of the individual, the more benefit the biography will be.

It is from the lives of great men that we learn how human existence is fraught with possibilities along with temptations, sufferings, and rewards. By analyzing how others have thought and acted in times of stress or strain, and how they have reacted to certain fundamental emotions, we will be guided in our thinking and acting.

We discover through the reading of biographies that the human equation is the same in all lands, among all races, and in all periods of time. By noting the failures of the lives of great men—and the greatest of them have made mistakes that brought about serious failures at times—we learn what to avoid and what points in our own affairs to strengthen and accentuate.

Devoting ourselves to the study of one great figure at a time is not hero worship as some have claimed. To read but one book on the life of an individual—even when it is an autobiography—is not sufficient to secure a complete or nearly perfect picture of that person.

Every author's viewpoint, including the individual's, is different. For this reason, the proper way to become acquainted with the life of anyone of the past or present is to read several books by different authors dealing with the same person.

For instance, February 22 we celebrate the anniversary of Washington's birth. As with all other national or international heroes, the average or the popular story of his life is filled with fiction and figments of imagination. The story told of him in the average school book is far from being true; it merely idealizes some of the good things he

Honoring Eminent Men

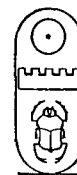
*Their lives are examples
for our emulation*

did and presents an imaginary picture of the greater things he should have done.

It wholly ignores the errors he made, his weaknesses and follies. A true analysis of the life of Washington shows that as a warrior, a strategist in warfare, and as a great general, he was a failure, for he was lacking in the necessary qualities for becoming a great general and warrior, and he lost far more battles than he won.

He could have remained, so far as his profession and life's work is concerned, a surveyor. If, however, he had wanted to serve his people best, he could have done so as a part-time statesman, but never should he have attempted to protect his nation as a warrior.

It so happens, however, that several of the battles in which he was engaged



and in which he was victorious were pivotal or crucial ones, and while in and of themselves they were hardly worthy of nationwide acclaim, they did have a great effect upon the ultimate results being sought by his nation.

In his private life, the real facts are considerably different from those that are so popular. Even a visit to his old home in Mount Vernon immediately takes away fifty percent of the glory and colorful traditions that have been associated with him.

Pictures of him by various painters and statues by sculptors show that he was different in appearance from that shown in most of the popular idealized portraits. But Washington was a symbol. He still is a symbol of a great ideal in the minds and hearts of the American people, and it is that idea that we honor and respect on his birthday.

February Examples

On the other hand, on the 12th of February we celebrate the anniversary of the birth of Lincoln. Here, too, was a man whose thoughts and deeds have been presented in ideal form. If we analyze his life, we find that long before his transition there were stories about him, charges made against him, and opinions recorded that were far from complimentary.

While we now believe that many of the unkind and critical things said against him in his lifetime were untrue and manufactured by his political enemies, we cannot help admitting that many of the beautiful stories told of him were also manufactured by his friends.

He, too, represented an ideal and became a symbol in American history, and it is Lincoln's symbol, the ideal, that we honor and respect. His life was

filled with lessons for all of us to learn, and in his struggles and the realization of his ambitions, we can find much to emulate.

On the 11th of February, we can also celebrate the birth of Thomas Edison. Here the national hero is a scientist. The records show that much has been credited to him unjustly, both good and bad. In the scheme of things, he was a symbol of the ideals of scientific research and invention. While undoubtedly a majority of his dreams and inventions were failures, a sufficient number were so successful as to revolutionize a large portion of our modern way of living.

So, we honor him for what he accomplished that was good and for the ideals he held and expressed, not for his actual life in every intimate detail. It is much like reading a fairy tale to read the life of Edison, even when it is reduced to facts with all of the fiction eliminated. There is a lesson in persistency, endurance, determination, and glowing faith that each one of us should learn.

Among other February birthdays are those of Henry Wadsworth Longfellow on the 27th; James Russell Lowell on the 22nd; and Charles Dickens on the 7th.

Many of us can make this month of February an outstanding month. In its four weeks there is opportunity to change the entire course of our lives and start upon careers that are upward, onward, and glorious. The whole month can become a memorial by the attitude we take toward it and the things we do and accomplish. In this regard, we are the sole arbiters and captains.

I hope that for each of us it will truly become a birth month of a new cycle.

—
Rosicrucian Digest, February 1936



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ONE OF THESE DAYS I must go shopping. I am completely out of self-respect. I want to exchange some self-righteousness I picked up the other day for some humility which they say is less expensive and wears longer. I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and one can never have too much of it. And by the way, I must try to match some patience that my neighbor wears. It is very becoming and I think might look well on me. It is surprising how quickly one's stock of goodness is depleted.—A. U. ❧

THE PHENOMENA of cycles, the apparent beginnings and endings of events in nature, are perhaps the earliest examples of natural law discerned by man. The diurnal motion of the earth, the coming of dawn, the setting of the sun, the rising and falling of the tides, the progression of the seasons—all impressed man.

There was a realization of the inevitability of change. Was man an exception to this change? Was death final? Was there transition by which man, or what was thought to be his tangible spirit, would live again? Out of such speculations grew the myths and legends that became the basis of the ritual-dramas of the ancient mystery schools of Egypt.

Such schools in a dramatic form came to portray man's birth, his life, his death, resurrection, and the new life. This new life was depicted as of another world, a world transcending this one. In such ideas and precepts the dogma of many modern religions have their roots.

The time of enacting these symbolic events was made to correspond with the birth of a new year. The beginning of the new year was related to some impressive cyclic occurrences. With most of the ancients, the ritualistic New Year was established as the time of the vernal equinox, or the beginning of spring. This period was appropriate because it was a time of rebirth.

All nature was awakening from the dormancy of winter and apparent death. Green tendrils were emerging from the soil; blossoms and buds were studding trees and shrubs. The very air seemed revitalized in contrast to the moribund atmosphere of winter. It was a time of rejoicing; life was good. Consequently, to early man death seemed but a change from this life to another.

On such occasions as the symbolic New Year, great festivities were held. Ceremonies and rites of esoteric significance were performed. Those who were to be inducted into the mystery of life and death were prepared as for solemn initiation. The feast on such occasions was not a bacchanalian one. At least in the mystery schools it was not.

The food and drink were simple elements, each having a symbolic import which the participant indulged, fully

Rosicrucian New Year

The Emperor Proclaims
Thursday, March 21, the
Beginning of the Traditional
Rosicrucian Year 3316

aware of the lessons they taught. Such feasts were somewhat similar to the communal feasts of some of the modern religious sects. They were, however, freer of verbal complexity and inexplicable ritualism.

Each participant of the ancient feasts was obliged to understand thoroughly the acts which he performed. Though we term them mystery schools today, actually in those days the candidate, or initiate, was not left in mystery as we think of the term. Understanding was a requisite of his initiation.

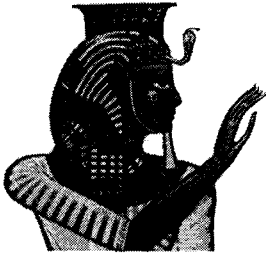
The Rosicrucians, whose roots as a fraternal order are in the ancient past, inherit the symbolic New Year's ceremony. To them, too, the true, the natural new year begins with the spring. In the Northern hemisphere this is the occasion of the vernal equinox.

The exact time of this phenomenon is when the sun on its celestial journey enters the zodiacal sign of Aries, which for this year is at 8:20 a.m. on Thursday, March 21, Greenwich Mean Time. It is a custom that the Emperor of the Rosicrucian Order proclaim the date of the Rosicrucian New Year for a time as close to the vernal equinox as is convenient. It is now proclaimed for *Thursday, March 21*.

It has, likewise, been a custom and tradition for all Rosicrucian lodges, chapters, and pronaoi throughout the world to commemorate the event with a beautiful traditional ceremonial feast. This feast consists of three simple elements of mystical connotation in which
(continued on page 68)



Hats Have A History



Courtesy—Wyle Associates, Inc.
Rameses the Great of Egypt

IN ANCIENT EGYPT, only members of royalty were permitted to wear hats. Commoners used rags to protect their heads from the sun.

In Rome, a bare head was a sign of a slave. As soon as he was free, he bought a hat as his badge of freedom.

In 16th-century England, anyone ranking below a knight was prohibited from wearing a cap of velvet; and ermine caps were reserved for gentlemen with family coats of arms.

For centuries hat styles were prescribed by law and worn as status symbols.

As early as 1368, Chaucer wrote of a "Flaundrish bever hat," but exactly when the beaver fur was first used for hats is not known. It became the fashionable headdress of the 17th century in Europe and America. "Beverers" were so greatly coveted that travelers were often robbed of their hats, not their

purses! They were valuable enough to be mentioned in wills, too.

Felt didn't become fashionable until Charles VII in 15th-century Paris paraded into Rouen wearing a hat of felted fur decorated with red velvet and a large black feather. After this grand display, felting was in full swing and has continued.

Making felt still follows the same basic steps of pressure, heat, and moisture. Mr. I. Benjamin Parrill, president of Miller Bros. Hat Co., Inc., reports that one Adam fur felt hat requires six rabbit pelts, 90 craftsmen, 120 processes—including refrigeration and 84 gallons of water!

Felt hats came to the New World on the heads of the first settlers. Best known were the somber hats of the Quakers—always gray or brown, with fine details of pleat and flare.

As constitutional governments replaced monarchies, the social customs that had dictated hat styles faded. Yet the status aspect of hats has not completely disappeared. Look at the academic mortarboard, the color of the tassel and the side on which it hangs denoting its wearer's rank.



Courtesy—Wyle Associates,
Sixteenth Century English
Gentleman



ROSICRUCIAN NEW YEAR

(continued from page 67)

all active Rosicrucian members may participate.

Every active Rosicrucian is invited to attend the nearest subordinate Rosicrucian lodge, chapter, or pronaos to enjoy this symbolic feast. He need not be a member of such bodies. The directory in the back of this issue lists the Rosicrucian subordinate bodies. A letter addressed to the Grand Secretary, Rosicrucian Park, will bring you the desired address, and an inquiry directed to the subordinate body itself will provide you with the exact date, time, and place of the local ceremony.

Rosicrucian sanctum members unable to visit a subordinate Rosicrucian body

may have a *New Year's Ceremony Ritual* to perform in the privacy of their own sanctums. It is only necessary to write to the Grand Secretary and request a copy of the *New Year's Ceremony Ritual*, enclosing fifty cents (3/6 sterling) to cover cost of printing and mailing.

The Rosicrucian New Year's Ceremony is also held in the beautiful Supreme Temple in Rosicrucian Park. Every Rosicrucian member who can journey to Rosicrucian Park is eligible to attend by presenting his membership credential. *The date* is Friday, March 22. *The time* is 8:00 p.m. The doors of the Temple building open at 7:30 p.m.

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IN MANY PLACES and at many times in mystical literature, the subject of service is stressed. We are told again and again that service is the real means to freedom from domination by the circumstances of life. We are told, too, that each of us has a special service which he is qualified by talent and inspiration to give. Yet the nature, value, and power of service continues to be ignored and much misunderstood; often completely by the *average man* and even by many who consider themselves *mystics*.

That service is the means by which we evolve toward the perfection of freedom and by which we expand our consciousness toward the infinity of Cosmic Consciousness, we should not doubt. The whole process of evolution is one of expansion. Watch a rose! It expands, evolves from within, as a result of the power of God working through it. That expansion is its *service* to God and His creation. Learn from the rose: Expansion results in freedom!

In our original state we are confined by ignorance of truth and bound by fear, superstition, and prejudice. To gain our freedom, we must break those bonds by our own efforts. We must remove the obstacles which prevent the power of God from working in us. For this we need knowledge of Truth and action directed by the technique of Truth.

Knowledge Is Not Enough

Knowledge alone is not enough. Not even all knowledge: The learned are not necessarily more evolved. Yet as the rose must have nutriment to unfold, so we must have knowledge. Most important is the means of knowing. The rose knows that.

Also, we must have understanding—as the rose must have sunlight. Understanding is the result of knowledge put into action. Action is life; my life, yours. It is purposeful action. And action is Karma. We make our life whatever we want, and that is our Karma.

If our Karma is to result in unfolding, evolution, expansion to wider horizons, then action must take the form of service to God. This growth is the result of God working through us! So, finally, service is the means to progress.

HAROLD P. STEVENS, F. R. C.
GRAND COUNCILOR OF A.M.O.R.C.

Service and Freedom

*Practice of the one
leads to the privilege
of the other*

Still, many misunderstand.

First of all, service must be performed *where we are*. Not necessarily where we are physically, but where we are psychically and spiritually. Each of us has arrived at some particular point of evolution—from what we were to what God wants us to be.

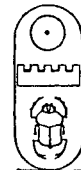
It is *at that point* that we must serve in order to take the next step. If we wait until we arrive at some higher point before beginning our service, we shall never begin—because service *here* is the only power we have to move us *there*.

Second, service is a privilege, especially since we cannot progress without it. But service does not *confer* privilege—ever! We serve only ourselves—and ourselves badly—if we think service makes us privileged. Service has its reward in the opportunity to serve more.

Like all privileges, that of serving must be accepted with discrimination. If we spread ourselves “too thin,” no one benefits. A person willing to serve gets more opportunities than he should accept. It is better to discriminate in order that the service may be successful and significant in all aspects.

Third, service is action—physical, psychic, or spiritual—and therefore it is Karma. Karma *means* action. Selfish action will not move us forward; it may at times *seem* to on the earthly scene; but in our esoteric journey, we move forward only by service to principle. And we must serve in humility.

Again, some misunderstand. To serve another, to them seems almost a form of slavery. There is the servant and the



master. If the servant must be humble, give his life to the master; then he becomes a slave. Surely, this is not the intent. Are we not evolving toward freedom? How can we serve and yet become free?

The answer is, of course, that we need not—indeed must not—humble ourselves before men. We humble ourselves *only* before God. We serve Him to benefit men!

God is Love; so we serve lovingly; Life—so we serve in our living; Truth—so we serve truthfully; Intelligence, Principle, Soul. And we serve these by allowing their qualities to manifest through us.

We do not serve Intellect, for God is not Intellect. Intellect is a creation of God, given to us to develop and use toward an end. In itself, it is not an end. God is *in* all of his creation and is in our intellect. He will work through it for us if we recognize and *realize* His presence there. Nor do we serve emotion, for God is not emotion or feeling. If we realize the presence of God in our emotion; then it becomes His power working through us.

God is not pleasure, nor wealth, nor worldly success of any kind, nor knowledge, nor understanding, nor will, nor imagination, nor aspiration, nor expression. These are His creations, and He is present in them. If we *realize* His presence in them; then they become available to us as a means of serving Him in our living.

God created other people and is present in them as in us. If we realize that presence and serve the God *in them*; then in that sense only do we serve them. If we are employed by others, we realize God's presence in them, and serving that aspect of God is most appropriate to the end desired. We do not receive our reward from them but from God—in life and the means of living.

If we seem to be serving others, this is illusion. If we live, think, and act in illusion; then we are asleep. In sleep, we experience illusion, and the only cure is an awakening—an initiation. When we wake to realize the presence of God in all of His creation and serve in that realization, we will understand true freedom.

Each of us is like a ship sailing *toward* the sea. At the start there is only

a narrow channel: Freedom lies in only one direction. We must by the service of motivating and directing that ship move in that one direction—toward freedom. If we steer toward either shore, try to reverse our direction, or drift without enough positive motion to respond to the rudder, we will be in trouble and our journey to freedom delayed.

If we keep the ship moving and direct it by service, we will progress, the shores on either hand will recede, and greater freedom will be enjoyed with every mile. Eventually we will sail forth onto the boundless freedom of the open sea.

At no time is one service greater than another. To think so is, again, illusion. Each function is necessary to the operation of the whole. The owner of the factory is no greater than the worker. Each has his responsibility and all are interdependent. The owner appears to have a wider responsibility, but if the worker fails, the owner's responsibility cannot be discharged.

The owner *appears* to have a degree of freedom and a greater reward, but only in the consciousness of those concerned. *If* the factory worker realizes that in doing good work he is serving God, he has a reward and a degree of freedom above that of the owner who succumbs to the illusion that he is master and others are his servants.

All Men Seek Freedom

All men seek freedom, but mostly where it cannot be found. To be free, we must cut the bonds that tie us to ignorance. If we seek freedom in possessions—in the accumulation of money, property, or knowledge—we bind ourselves to them, and to earthly life of which they are a part. If we seek to possess any part of life itself or even to end it, we bind ourselves more tightly to it.

Freedom from life must come through the understanding and realization that God is Life. Knowing, understanding, and realizing what Life is, we can never again be deceived by the illusion that it is separate from God. Then life can no longer hold onto or bind *us to it*. Realizing the presence of God in all of His creation, we can serve Him in any manifestation. In that realization, we become free.



WE SAY that all manifestations visible and invisible are one vibrating force. Then gravity, too, must be energy of a particular vibratory nature. Whether a passive force—a friction reaction caused by a positive force

meeting a negative one—or a positive active force in its own right, one cannot say.

The manifestation resulting from two forces meeting, however, is accompanied by heat. This may be a thought to keep in mind. Granting that gravity is a particular manifestation of this vibrating force gives us something to work with. Where does it hide? What are some of the evidences of its existence? What things seem to overcome its pull or negate it?

Some preliminary experimentation has been done on the negation or counteraction of gravitational force by electricity and magnetism, but for the moment let us think along other lines. Gravity displays its effect on the elements and the combinations of the elements by increasing weight, which we recognize as a measurement of its force.

Could it be that gravity conceals itself near the point where chemical elements rise and where they remain in a state of suspension somewhere between liquids and gases? Notice the peculiarity that no matter how small a particle heavier than air may be, it remains earthbound; while no matter how large a mass of an element lighter than air, it rises. In fact, the greater the mass of particles, the greater the effect, whether it be lighter or heavier.

When vibrations reach a certain rate, the elements change from a solid to a liquid, or from a liquid to a gaseous state, and in the latter form are released from the force of gravity; or the process is enacted in reverse. Heat increases the rate of vibration, cold decreases the rate, and this in turn affects gravitational force. That is, heat lessens the force of gravity, cold increases the force of gravity.

Notice the effect of warm moisture-laden air rising from land and water; upon cooling, the water vapor condenses and is pulled back to earth from the atmosphere. Notice how the warm air

ROBERT W. ERICKSON, F. R. C.

Gravity Is Still A Question

*Space exploration may
lead to new concepts of it*

supports and lifts the glider; how high-pressure and low-pressure areas, wind, weather, and other natural phenomena are created by heating or cooling the atmosphere.

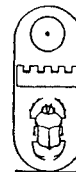
Effect of Heat and Cold

Note the effect of heat and cold on the mercury thermometer. Mercury, being a liquid metal, is visibly influenced by slight changes in temperature, as is every other element perhaps less visibly. Much more dramatically, this phenomena is evidenced in the liquid and solid fuels used for propellents in space vehicles.

Here an element lighter than the gravitational force—hydrogen, oxygen, helium—is supercooled to a liquid or solid state, bringing it under gravitational pull. Yet note how even in the liquid state, hydrogen has a tendency to flow up. With the introduction of heat, the conversion of the liquid or solid fuel back to its gaseous state with tremendous expenditure of energy causes the space vehicle to *rise*.

It may be asked how these ideas can be reconciled with the great force that gravity displays. Consider the comparatively small percentage of the total force of the atom released during a hydrogen-bomb explosion when energy reverts to its original state; look at the force exerted in a few seconds by the conversion of liquid hydrogen to a gaseous state; consider the force expanded by the conversion of water to steam.

Perhaps our concept of the chemical elements is in error. May it not be that instead of each element's being of one particular vibration, it is able to maintain its manifested nature even in iso-



topic form within a designated range of vibrations?

Perhaps the chemical elements instead of being laid out neatly in a periodic table might be arranged better in a descending spiral effect with the lightest elements at the top and the heaviest at the bottom. However, note this: *Heavier elements would be of lower vibrations; while lighter elements would be those of higher vibrations.* The similarity of chemical properties of groups of elements could be explained in terms of harmonic relationships on the descending spiral scale.

Metaphysical View

A more metaphysical view of gravity would be to consider it as mind power. We might say that this one great vibratory creative force is *Mind*. Consider the fact that every moment that *life* resides in my body, I am defying the inert force of gravity as is every other *living* thing, be it plant, animal, or man.

Growth is a defiance of gravity; *lifeless* things are inert, incapable of moving themselves. To counteract the force of gravity requires energy. My body is an energy system, and cell activity is directed towards obtaining, storing, and converting basic raw materials into energy for the activity of the body.

During the process of this activity, heat is produced, whether at the cellular level or in the entire organism. I would surmise we might find that even plants exhibit heat production on a low scale as a result of cellular activity.

Is this heat a result of the creative mind power constantly acting within me upon the matter composing my body, transmuting the lower matter into a higher form of energy? Is the reason my body is no longer activated when life ceases because mind power has been removed?

Note the effect on the body metabolism during sleep when conscious mind power is absent: Most of the functions of the body are carried on at the lowest levels possible in health. Heat production is from 10 percent to 15 percent below the so-called basal level.

The mechanism regulating the body temperature is depressed by one or two degrees Fahrenheit; the rate of the heart is reduced in frequency by from 10 to

30 beats per minute, and a decline in blood pressure of about 20 mm. occurs in quiet, restful sleep. (See *The Living Body* by Best and Taylor for detailed explanation of metabolism.)

This mind power within me is representative, as is the rest of my body in microcosmic form, of the macrocosmic divine force permeating the universe. Observe the differing effects produced by night and day on growing things. Is the Divine Mind at rest in a materially conscious state during night as is our own mind?

Is not fire the great converter, changing chemical compounds to their natural elements, with the gases rising and the liquids and solids precipitating out? Is not transmutation the raising of the particular element to a higher state by the use of heat to raise the rate of vibration?

Even bombarding the nuclei of atoms with high-speed particles might cause transmutation by the heat of friction resulting from the speed of impact, instead of knocking subatomic particles from the atom. And transmutation of a mental or spiritual nature, is this not caused by mind power raising the vibratory rate of the lower elements by the heat of higher energies?

Transmutation

May it not be that this material earth is in a constant state of transmutation, a conversion of the lower elements to higher ones? Note the predominance of elements—those of a higher vibratory rate—in our sun and in the stars.

Consider how living things are continually converting lower elements into higher ones. Three separate kingdoms of nature have been set forth—mineral, vegetable, and animal. Could these be specific energy states, with the animal state acting as a transformer or sacrificing itself to the vegetable state, and the vegetable state acting as an energy transformer for the mineral state?

Perhaps all things from the lowest to the highest are in a slow evolutionary process of transmutation back to the divine source from which they all originated. Perhaps, too, gravity could be considered as the pull exerted by the higher energy forces on the lower—a manifested force gradually lessening

through millenniums as the predominance of the lower elements is gradually overcome by the activity of Divine Mind.

It is intriguing to think that possibly all things are evolving, ever moving upward under the continuous stimulus of Mind. Possibly chemical elements and their compounds, now considered rare earths or even nonexistent, may appear in the tomorrow of several hundred thousand years hence. Possibly elements and compounds known today will disappear as conditions change, bringing new light and new life on earth.

Recent spatial explorations have uncovered a phenomenon that is puzzling: The space above the earth's atmosphere is much hotter than was supposed. The upper air above some cold regions of the earth is warmer than the upper air above warmer regions. Temperatures so far discovered at an altitude of 125

miles range from 2,000 to 4,000 degrees Fahrenheit.

Perhaps this layer of extremely cold air between the surface atmosphere and the higher temperatures of outer space produces a dampening effect on energy transformation. Is it possible that proximity to our sun is not what produces heat or cold, or our particular atmospheric conditions, but rather that our planetary conditions are produced by a phenomenon peculiar to this planet?

Perhaps the other planets in the solar system farther than earth from the sun are not the iceboxes we presumed. Perhaps each planet has its own peculiar conditions created to convert energy in relation to its purpose in the divine plan of development. Ideas of this nature would require a new concept of gravitational force in interplanetary space as well as in its application to this planet earth.



I Have Lived Before

says aged Lama

Can we recollect our past lives?

Is THERE a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality—an immaterial substance—can survive all earthly changes *and return*?

For centuries, behind monastery walls and in secret grottoes, certain men explored *the memory of the soul*, and they have expressed their experiences in simple teachings.

This Discourse Free

For those who wish to explore the mystery of self—we offer the manuscript entitled "The Soul's Return," postpaid, without cost. You need only to subscribe or resubscribe—to the *Rosicrucian Digest* for six months at the regular rate of \$1.90 (14/- sterling). *Ask for the free discourse, "The Soul's Return."

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Rosicrucian Activities

*Around the
World*

THE WATER COLORS of Soror Ruth Farrow were on display in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum during January. Recently back from Hawaii, Soror Farrow included work finished there. Still life and Arizona landscapes made up most of the other offerings. The one illustrated on Page 76 is typical although only its excellent composition is evident—not the russet of the shocks nor the rich green of the trees.

Indiana born, Soror Farrow studied largely in Detroit (Hayward Art Academy, Wickers Art School, and Detroit School of Commercial Art and Lettering). Coming West, she availed herself of the instruction of Leon Franks, Thompson Pritchard, and Nicoli Fechin. Exhibiting steadily elsewhere, she chose San Jose for her first Peninsula showing.

Indians are a serious concern of Soror Farrow. Annually, she makes one trip, sometimes two, to the Navajos, Zunis, and Hopis with gifts of clothing, shoes—in fact, whatever she is able to collect from the philanthropically inclined Indian lovers in her community. This has been a project which she and her mother have jointly carried on for fifteen years. In 1958, the Order presented her with its Humanist Award. (In fact, that was her introduction to the Order.)

The members of Harmony Chapter of Melbourne conducted an interesting experiment from October 20 to November 30 to demonstrate individually and collectively the effectiveness of the following statement:

“The Cosmic is the source of all prosperity, and when we hold ourselves constantly in the consciousness of prosperity, it will manifest.”

Four things were necessary: 1. A beginning period of thankfulness for the presence of universal supply; 2. A monetary deposit in a Prosperity Bank Envelope; 3. Visualization of prosperity as a stream of which all partake; 4. A prayer for understanding in the use of the abundance.

It was a success in Melbourne. Want to try it wherever you are?

A paragraph from the Master's Message of Pretoria Pronaos makes a worthy quote:

“Life is the first gift bestowed upon man, and his awareness of the fact that life has been so bestowed is perhaps the greatest gift he has received. In between these two are endless gifts showered on him with such apparent abandon, however, that man can find no end to his prayer of thankfulness once he begins to become really aware.”

Have you heard of Sydney's Australian Doll project? The AMORC Lodge there came up with the idea of a doll display to swell its Building Fund and further its extension work. Dolls depicting either indigenous or historical characters from everywhere would give the project an international flavor.

If you like “playing dolls” and want to participate, *dress* your doll and then *ad dress* it to Mrs. Alma Tremble, Master, Sydney Lodge, AMORC, P.O. Box 59, Arncliffe, N.S.W., Australia.

**NEW AMORC INSPECTORS GENERAL
IN SOUTHERN AFRICA**
Frater N. N. Amato (P.O. Box 2277, Salisbury, Southern Rhodesia) and
Frater Gordon Remington (P.O. Box 7061, Johannesburg, Transvaal, South Africa)
They will assist Frater Roland Ehrmann, Grand Councilor, and the Supreme Grand Lodge in serving the general membership in that area.

*The
Rosicrucian
Digest
February
1963*

Some of our readers are quite young. These Swedish youngsters for instance: Joan Melony Marie and John Alexander Rudholm. Joan on your right is undoubtedly reading about the handsome man on the *Forum* cover: Frater Albin Roimer, Grand Master of Sweden. John can only be chuckling over something he's read in *Rosicrucian Activities Around the World*.



▽ △ ▽

A more easily accessible location and better quarters occasioned the move of John O'Donnell Lodge of Baltimore, Maryland, to 137 E. North Avenue late last Fall. Inspector General Hubert Potter presided December 5 at its first convocation in its new Temple and gave the dedicatory address. ▽ △ ▽

If Spring is just around the corner, so are Rosicrucian Rallies. The first heard about is the forthcoming joint rally sponsored by the chapters in Buffalo, Rochester, and Hamilton, and the Welland, Ontario, pronaos. It will be called the International Niagara Rally and is planned for May 11 and 12. It will be held in Hotel Niagara, Niagara Falls, New York, and its theme will be "Living the Life." (If you're thinking of visiting the Falls this Spring for any other reason, try to plan it for May—and stay over if you must be married in June!) ▽ △ ▽

Children may not always be right, but they can always come up with an answer of some kind. Or so thinks Frater Bob Hanes of Perry Point, Maryland. Puzzling over Gaston Burrige's "What About An Ether?" in the November *Digest*, Frater Hanes asked the hypothetical question "How does ether transmit light waves?"

A little girl gave him the answer: "It just *does*, that's all!"

Convention Preview

*Plan now to visit
Rosicrucian Park*

AS A ROSICRUCIAN looking forward to a convention at Rosicrucian Park, you will appreciate a preview of what is to come in 1963.

We cannot overemphasize the fact that a Rosicrucian convention provides you with an opportunity to *personalize* the many aspects of your membership. It is a time of verification; a moment of truth when before you stands the institution that represents your ideals and ambitions.

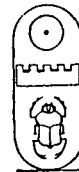
Rosicrucian Park is an exotic spot, abounding in esthetic appointments to please the heart and eye. And in every building, throughout each day of the convention, you will find fellow members indulging in classes, lectures, films, demonstrations, exhibits, dramas, experiments, forums, interviews, and business sessions.

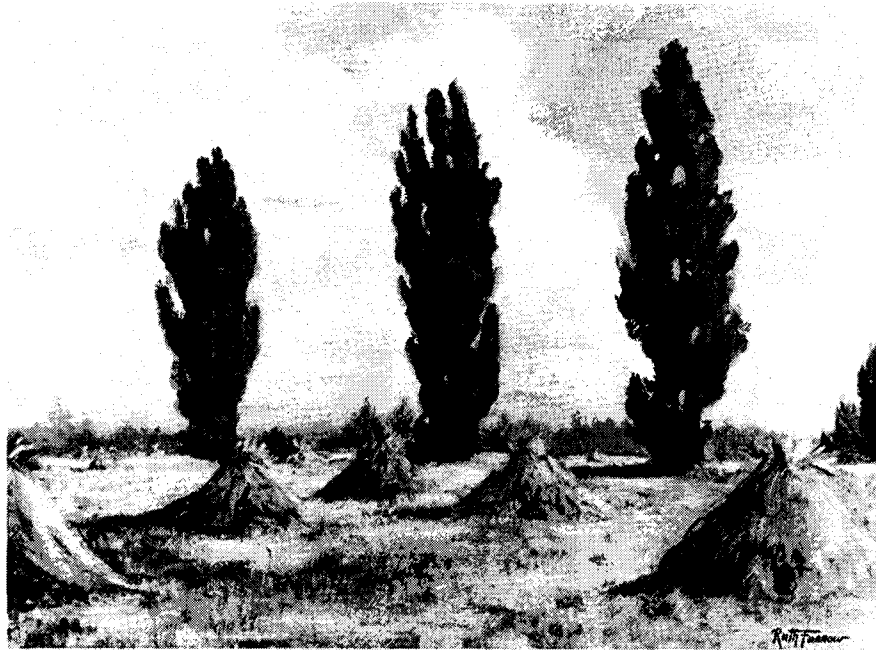
There will be ample opportunity to meet AMORC officers and staff through private interviews or informally on the grounds. On these occasions, you are at once transformed into a real-life relationship with the instructors, department heads, and correspondents you knew only through the mail. It makes your contact with the Grand Lodge come alive for these precious moments of time.

Registration fees take on a different hue this year, too. First: Members may register for the convention only, for the banquet only, or for the convention and banquet combined.

Registration fee, including banquet, will be \$9.00. Convention only will be \$7.00, or banquet only, \$4.00.

It's never too early to plan for a vacation such as this. We will send you hotel and motel information on request. Plan now! The dates are July 14-19. Registration begins at 9:00 a.m., Sunday, July 14, and continues throughout the convention. First event is Sunday evening at 8:00 o'clock. We hope to see you here!





(Photo by AMORC)

ARIZONA LANDSCAPE

From the works of Ruth Farrow exhibited during January
in the Rosicrucian Museum's Modern Gallery.



The ROSICRUCIAN SUNSHINE CIRCLE, whose purpose is to help, aid, and assist those in need, as part of its program, is actively engaged in

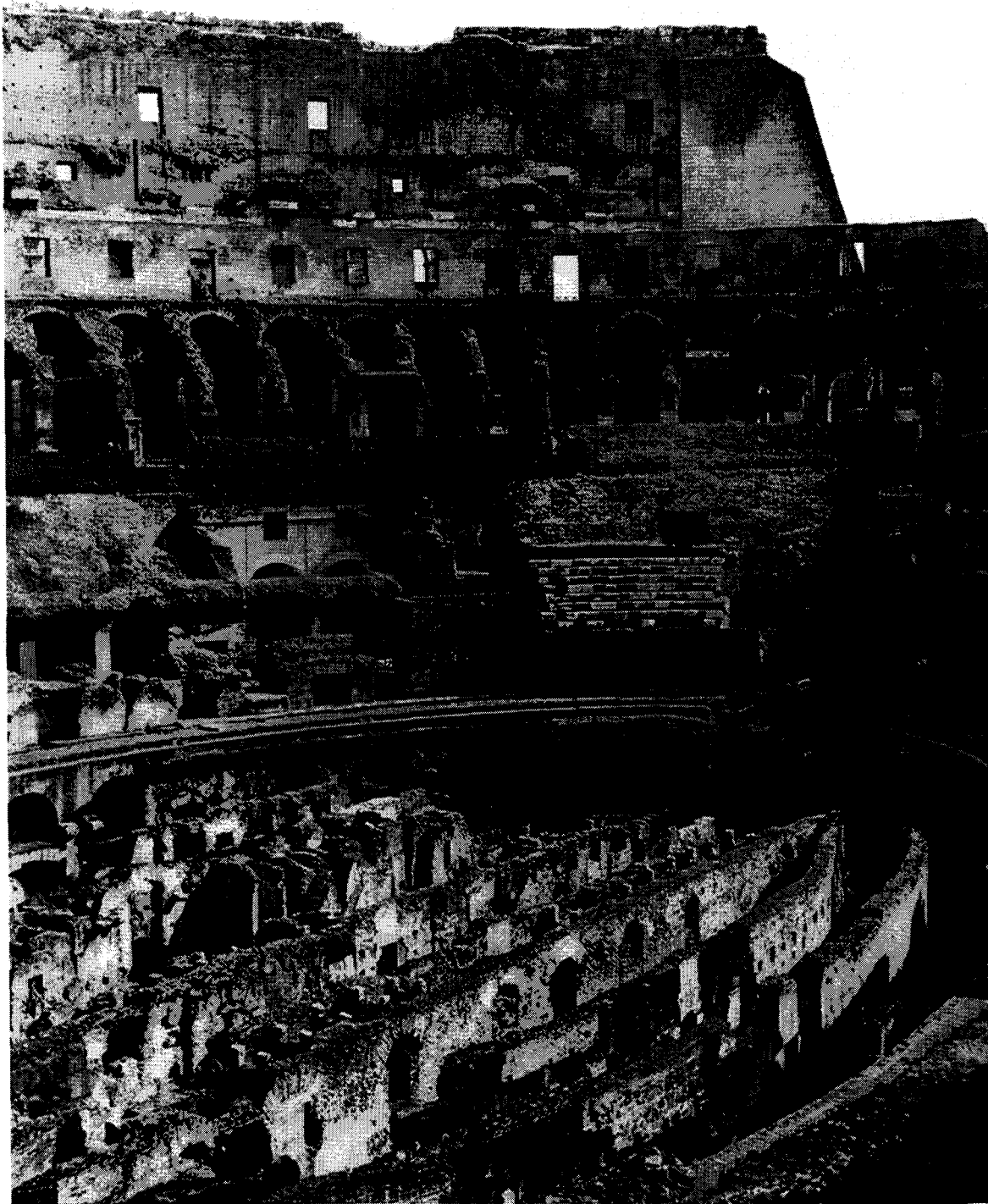
- supplying food, clothing, and cooking utensils to those in immediate need
- loaning wheel chairs and walkers to worthy cases
- helping those who are handicapped to find a means of livelihood
- extending a "ray of sunshine" to those "down on their luck"
- giving direct, on-the-spot Sunshine Circle help, by aiding and assisting the aged and crippled who cannot, because of their age or affliction, be moved from their present location—a displaced person's camp.

If you are interested in humanitarian activities and would like to help your brother in distress, you are invited to join this organization and have a part in assisting your fellow man, by lending him a hand, at a time when he most needs help.

For further information write:

Secretary-General
ROSICRUCIAN SUNSHINE CIRCLE
Rosicrucian Park
San Jose, California

*The
Rosicrucian
Digest
February
1963*



WHERE TERROR ONCE REIGNED

(Photo by AMOR)

The ruins of the Colosseum in Rome where spectacular and often cruel events took place before throngs of frenzied emotion-mad spectators. The floor of the arena has since disappeared, revealing the chambers and cells below where gladiators, wild animals, slaves, and Christians awaited their turn to be brought up and pitted against each other. The tier of seats near the center of the photograph was reserved for the Roman officials viewing the spectacle.

WORLD-WIDE DIRECTORY

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

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

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.)

For Latin-American Division—Direct inquiries to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

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Algiers: Pax Algeria Pronaos.
Oran: Harmony Chapter.

ARGENTINA

Bahía Blanca, (Buenos Aires): Bahía Blanca Pronaos.
Buenos Aires:* Buenos Aires Lodge.
Cordoba: Cordoba Pronaos.
Mendoza: Mendoza Pronaos.
Rosario (Santa Fe): Rosario Pronaos.

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

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

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

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CAMEROON

Douala: Moria-El Pronaos.

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Edmonton, Alta.: Ft. Edmonton Chapter.
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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.

CEYLON

Colombo: Colombo Pronaos.

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Valparaiso: Valparaiso Chapter.

COLOMBIA

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

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Matadi: Henri Kunrath Pronaos.

CONGO, REPUBLIC OF

Brazzaville: Peladan Chapter.

CUBA

Camagüey: Camagüey Chapter.
Cárdenas, Matanzas: Cárdenas Pronaos.
Havana:* Lago Moeris Lodge.
Holguin: Oriente Chapter.
Manzanillo, Oriente: Manzanillo Pronaos.
Marianao, Habana: Nefertiti Chapter.
Matanzas: Matanzas Chapter.
Media Luna: Media Luna Pronaos.
Santa Clara: Santa Clara Chapter.

DAHOMY

Cotonou: Cheops Chapter.

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Oslo, (Norway): Oslo Pronaos.

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

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Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

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Santa Ana: Vida Amor Luz Pronaos.

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

(*Initiations are performed.)

(Directory Continued on Next Page)

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St. George's, Grenada: St. George's Pronaos.

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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.
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Mulhouse (Haut-Rhin): Balzac Pronaos.
Nice (Alpes-Maritimes): Verdier Pronaos.
Nîmes (Gard): Claude Debussy Pronaos.
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Pau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
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Toulon (Var): Hermes Pronaos.
Toulouse (Haute-Garonne): Raymond VI of Toulouse Chapter.
Vichy (Allier): Pythagoras Pronaos.

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 Rozekruisers Orde, Groot-Loge der Nederlanden, Postbus 2016.

HONDURAS

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

INDIA

Bombay: Bombay Pronaos.

ISRAEL

Haifa: Haifa Pronaos.

ITALY

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

IVORY COAST, REPUBLIC OF

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

JAMAICA

Kingston: Saint Christopher Chapter.

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.

NETHERLANDS WEST INDIES

Curacao: Curacao Chapter.
St. Nicolaas, Aruba: Aruba Chapter.

NEW ZEALAND

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

NICARAGUA

Managua: Managua Pronaos.

NIGERIA

Aba: 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.
Opobo: Opobo 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.

REUNION (BOURBON) ISLAND

Saint-Pierre: Pax Cordi Pronaos.

RHODESIA, SOUTHERN, AND NYASALAND, FEDERATION OF

Salisbury: Salisbury Chapter.

SCOTLAND

Glasgow: St. Andrew Chapter.

SENEGAL

Dakar: Martinez de Pasqually Pronaos.

SIERRA LEONE

Freetown: Freetown Pronaos.

SOUTH AFRICA

Cape Town, Cape Province: Good Hope Chapter.
Durban, Natal: Natalia Chapter.
Johannesburg, Transvaal: Southern Cross Chapter.
Port Elizabeth, Cape Province: Port Elizabeth Pronaos.
Pretoria, Transvaal: Pretoria Pronaos.

SUD-KASAI

Bakwanga: Alden Lodge.

SURINAME

Paramaribo: Paramaribo Pronaos.

SWEDEN

Skelderviken:* Grand Lodge of Sweden, Box 30.
Gothenbourg: Gothenbourg Chapter.
Malmö: Heliopolis Chapter.
Stockholm: Achnaton Chapter.
Uppsala: Uppsala Pronaos.
Vesteras: Vesteras Pronaos.

(Directory Continued on Next Page)

SWITZERLAND

Berne: Romand de Berne Pronaos.
 Geneva:* H. Spencer Lewis Lodge.
 Lausanne:* Pax Losanna Lodge.
 Neuchatel: Paracelsus Pronaos.
 Zurich: El Moria Chapter.

TCHAD

Fort-Lamy: Copernic Pronaos.

TOGO, REPUBLIC OF

Lomé: Francis Bacon Chapter.

TRINIDAD-TOBAGO

Port-of-Spain: Port-of-Spain Chapter.
 San Fernando: San Fernando Pronaos.

UNITED STATES**ALASKA**

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
 Tucson: Tucson Chapter.

CALIFORNIA

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

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.
 Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter.

FLORIDA

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

HAWAII

Honolulu: Honolulu Pronaos.

ILLINOIS

Chicago:* Nefertiti Lodge.
 Peoria: Peoria Pronaos.

INDIANA

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

KANSAS

Wichita: Wichita Pronaos.

MARYLAND

Baltimore:* John O'Donnell Lodge.

MASSACHUSETTS

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

MICHIGAN

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

MINNESOTA

Minneapolis: Essene Chapter.

MISSOURI

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

MONTANA

Billings: Billings Pronaos.

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.
 San Juan:* 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.

URUGUAY

Montevideo:* Titirel 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: Valivadar Chapter.
 Valera, Trujillo: Menes Pronaos.

WALES

Cardiff, Glam.: Cardiff Pronaos.

(*Initiations are performed.)

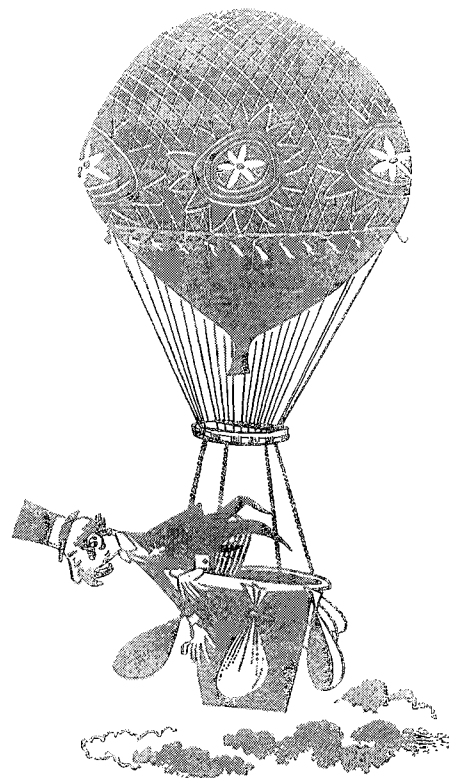
Along Civilization's Trail

PEACE THROUGH UNDERSTANDING—When we know the whys and wherefores of others' actions; when we can see our similarities and accept our differences; when we achieve this kind of understanding about our fellow men, then we may well expect peace to prevail.

The difficulty through the ages has been the bringing about of such understanding. How do you get people to look at their fellow men in the proper light? How do you get them to see similarities and accept differences? Teaching and preaching alone do not make the necessary impact. There is also required a certain degree of experience with the elements that bring about understanding.

Such experience is derived through *communication*—getting in touch with others—learning to know them. It is communication at every level that fosters peace in personal, family, and group relationships. Without communication there is little chance for understanding.

To achieve satisfactory communication, two principal ingredients are needed: namely, language and transportation. A common language presents technical difficulties which cannot be overcome in any short period of time, and in the interim, the learning of several languages must serve the purpose. Transportation—bringing people into physical contact with each other—can be implemented in a much shorter period of time. These are the tools needed to bring about communica-



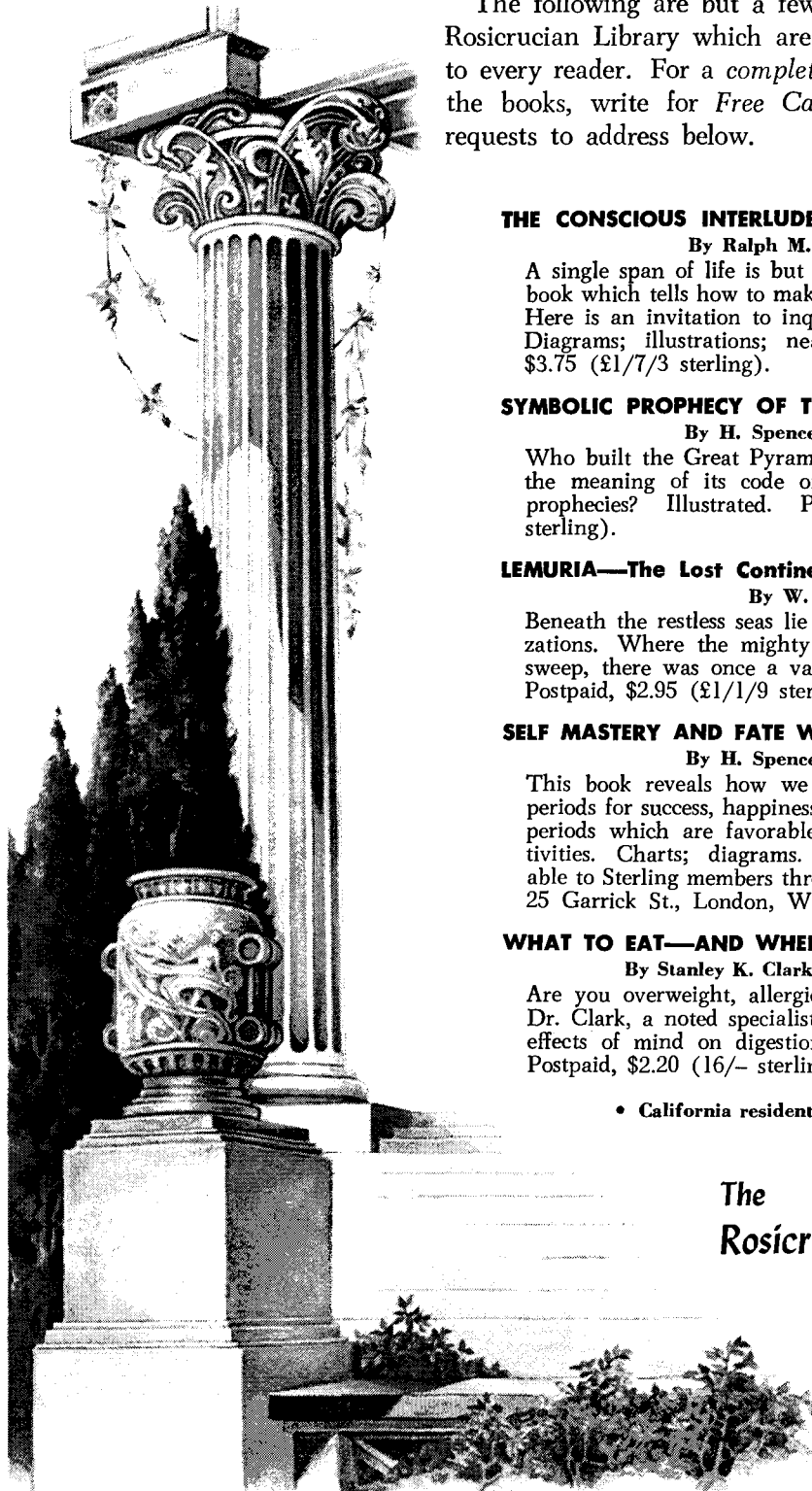
tion on a world level, which in turn will bring about understanding, which in turn will bring about peace.

Not only were those cultures, which achieved a high level of communication in the past, more productive and progressive, but more secure from the ravages of war as well. More than anything, travel should be encouraged by governments of all countries today. It is the natural solution to the increasing problem of what to do with one's leisure time. In the future, long leaves of absence for travel may be as accessible to the average family as they now are to teachers and other specialists; for it is *time*, and not *means* which stands as the greatest deterrent to travel and the enjoyment of more highly developed avenues of communication.

People have to *see for themselves*; they have to *hear it from the horse's mouth*, as it were; and then they understand. They may still disagree, but as long as there is understanding the likelihood of conflict is greatly diminished.

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