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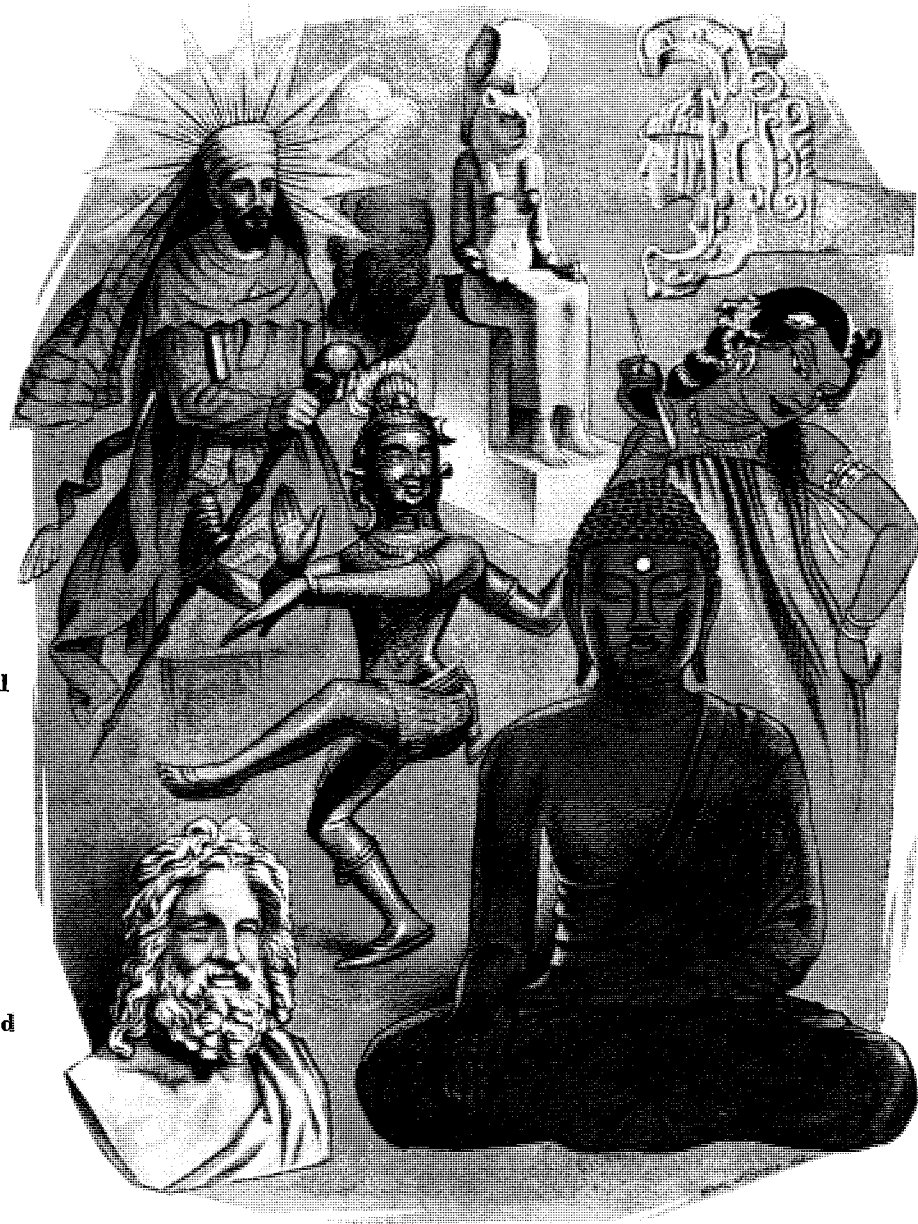
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in the Making**

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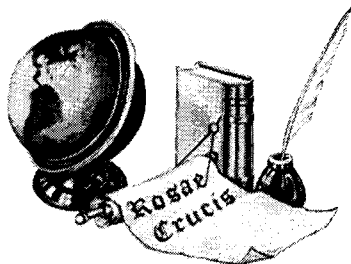
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COVERS THE WORLD



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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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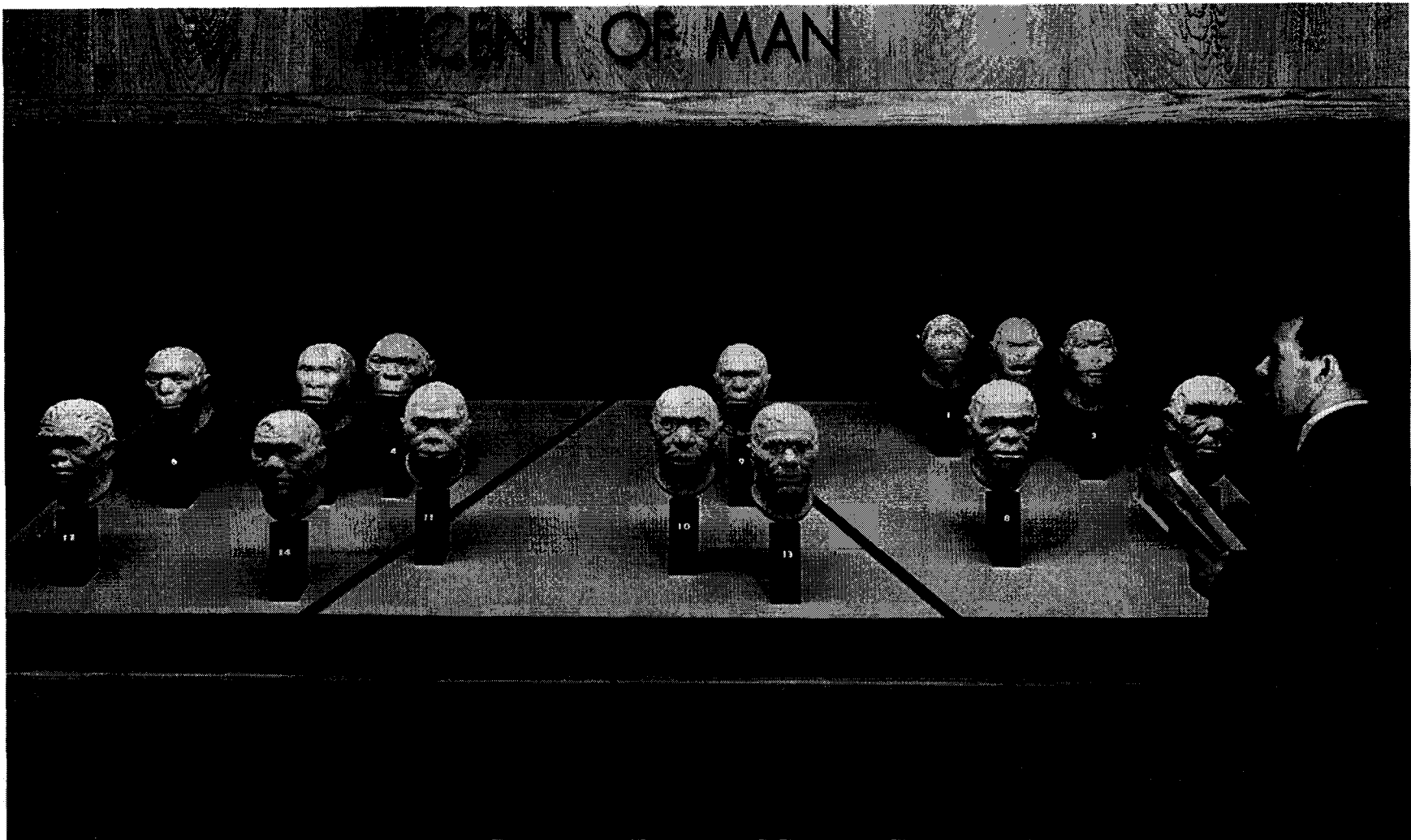
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No. 8

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NEW MUSEUM EXHIBIT

(Photo by AMORC)

Frater Robert E. Daniels of the AMORC staff studies the latest of the Rosicrucian Egyptian, Oriental Museum's anthropological displays. This exhibit shows the impact of thousands of years of environmental changes upon man's physical and organic development.

The places in Africa, Asia, and Europe where the fossilized remains were found and the times in the Pleistocene Epoch when the originals lived—the earliest dating back a million years—are indicated by the three divisions and the grouping within each.

THOUGHT OF THE MONTH

By THE IMPERATOR

GOD AND ASTROLOGY

ASTROLOGY IN MODERN times has a multitude of devotees. Also, astrology has variations of systems and interpretations, that is, there are expositions of it that the more serious student of the subject will readily denounce as inconsistent, even absurd. Some things which certain practitioners of astrology will credit, others will soundly refute. This being so, it is extremely difficult to present an explanation of astrology acceptable to all who profess to be astrologers or students of the subject. Consequently, to begin with, we are confronted with this dilemma.

The origin of astrology is historically well established and documented in the cuneiform writings of the ancient Babylonians and Chaldeans. The Babylonians were at first principally a nomadic and pastoral people. They drove their flocks from one area to another in search of pasturage. Much as the Bedouins of the Near and Middle East do today, they pitched their goatskin tents wherever their flocks grazed. The clear night sky of the desert and the grass lands seemed to be virtually perforated with celestial lights—the stars, planets, and constellations. These nomadic Babylonians spent long hours gazing up at the heavens.

They soon became familiar with the fixed stars and planets, those they could see with their naked eyes. They were fascinated—as all men have been—with this celestial phenomenon. Certain groups of stars—constellations—seemed to assume shapes familiar as objects on the earth, just as particular cloud formations may resemble familiar objects to us. Consequently, the Babylonians named these celestial formations after the crab, the bull, the fish, etc.

Close observation of the heavens resulted in the Babylonians (and later the Chaldeans) arranging the stars into general classifications of celestial phe-

nomena. First, to make “a natural and mathematical calculation of the movements of the heavenly bodies.” Actually, this constituted the rudimentary phase of the true science which later emerged as *astronomy*.

Judicial Aspect

Second, there is the classification which has been called the *judicial* aspect of astrology. This is “a study of the supposed influence of the stars on human life and destiny.” The sun was considered a divine power, for life and growth were dependent upon it. It was then also easy to assume that certain other heavenly bodies, the moon and planets which could be observed, were likewise divine in nature.

Therefore, they, too, like the sun, must have a definite influence upon mortals. There was believed to be a correspondence between the celestial bodies and human beings. The position of these celestial bodies governed and influenced the destinies of mortals. It was the duty, the profession, of the Chaldean priests, who were most proficient in astrology, to interpret these relationships. “The relative positions of the planets and their positions relative to the fixed stars and constellations gave more information to these astrologer-priests.” The judicial aspect of astrology or its methods of divination became most important in the lives of the people.

In religion and in the early days of what are now established sciences, certain psychological factors entered into the belief in astrology. For example, there was definitely an *association of ideas*. Various planets were associated with the passions and things related to the various parts of the human body. Thus it was believed that certain human organs or functions of the body were governed by the planets.

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In fact, this evolved into what became the "medical part" of astrology, practiced profusely during the Middle Ages. As an example, "Mars, being a tempestuous planet, became associated with the bile." It was such broad deductions or hypotheses, unsupported by facts regarding any real bodily association, that caused astrology to be referred to critically as a *pseudo science*. The critics mean, we presume, that astrology lacks the empirical method of a true science such as physics or chemistry.

Further, early developments in astrology led to prognosticating special events. One of the methods of the time included the following: "If a certain event happened while a planet occupied a particular position, the recurrence of that position of the planet would also presage a recurrence of the event." More and more elaborate systems were developed. The days of the week were assigned to various bodies in the solar system. Sunday was assigned to the Sun; Monday to the Moon; Tuesday to Mars; Wednesday to Mercury; Thursday to Jupiter; Friday to Venus; and Saturday to Saturn.

Chaldean Proficiency

The Chaldeans became so proficient in astrology that the word, *Chaldean*, became synonymous with *astrologer* in the ancient world. Astrology spread westward even at a time when the Chaldeans were gradually converting it into the *science of astronomy*. It never became as popular with the Greeks as it did with the Romans. However, the Chaldean mathematician-astrologers, history relates, were often expelled from Rome.

Is there any substance for the belief in astrology today? Basically, the precept that celestial bodies may affect earth and thereby the destiny of man has in the *broadest* interpretation some scientific support. The effect of the *sun* upon plant and human life is known. The influence of the *moon* on the growth of plant life has been taken out of the category of superstition into the field of established fact—with qualifications—in the research of modern times.

The relationship of the moon to various emotional and mental disturbances is also known. It is theorized that the

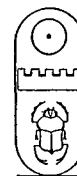
moon has an effect upon the magnetic belts of the earth. These, in turn, minutely affect the electrical polarity of the human body through its nervous systems. Sunspots and their radiation may likewise affect man. This latter is in the realm of investigation with regard to effects upon human health and, in turn, upon the personality.

Beyond this, except for those who are ardent devotees of astrology, it is not accepted that individual human conduct and the course of personal destiny are affected by celestial bodies. In defense of the profound student of astrology, it must be said that he is not altogether a fatalist. He does not believe that destiny is inexorably bound up in a mesh of celestial forces. Rather, he takes the position that "the stars incline." He believes that one can rise above such *inclinations* or *tendencies* by the exertion of reason and will.

We do not believe that any real student of astrology (and we do not mean the reader of a ten-cent pamphlet on the subject) actually substitutes astrology for trust in God as a condition of dependence. In fact, as Rosicrucians, we also do not believe that God has a fixed destiny for each of us. We do not think that we must merely trust God to regulate the course of our lives.

We hold that we have been divinely endowed with the powers of inner perception, as well as with reason and will. We also hold that ultimately it is in accordance with cosmic and divine phenomena that we be "captains of our souls" and masters of our own lives. We may and should trust in the eminence and infinite power of the Divine. We may trust that what we do in using divine laws properly will redound to our benefit.

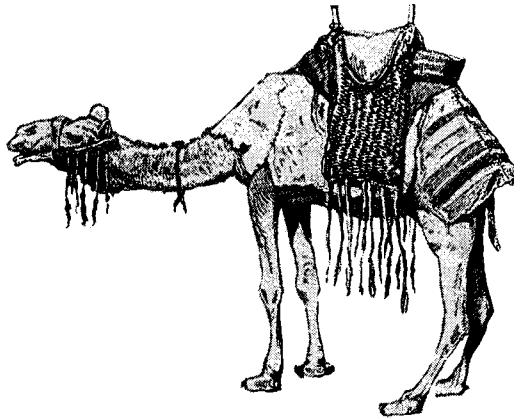
As for the future, it is something not established but remains *potential*. It is always in the making. Each day, each act, each thought is a link in a chain of causation of what our future will be as an effect. We must trust in the immutability of the Divine and nature, realizing that they will work for all men equally under like conditions. This assures all of us an equal opportunity to create a future restricted only by our intelligence, application, and the ability to surmount obstacles which circumstances place in our way.



ARTHUR WEIGALL

LAURA

was her name



ALL CAMELS are discontented. They hate being camels, but they would hate to be anything else, because in their opinion all other living creatures are beneath contempt, especially human beings. The expression upon their faces when they pass you on the road indicates that they regard you as a bad smell.

They nurse a perpetual grievance against mankind and ruminate upon their wrongs until they groan aloud. Yet when you go to them to find out what is the matter they give you no hint of any specific trouble, but merely look at you with sad, reproachful eyes and groan more loudly, or, in certain cases when their sense of unbearable insult is overwhelming, try rather half-heartedly to bite you.

The fact that a camel has yellow teeth, a harelip, a hump, and corns, and suffers from halitosis, places the poor creature beyond the range of ordinary sympathy: people, I mean to say, never put their arms around camels, or stroke or kiss them; and yet their sorrowful eyes, fringed with long, languishing lashes, are beautiful, and their whimpering is heartbreaking.

Camels do not ask for love or pity. They have been domesticated and enslaved for so long that they make no response whatsoever to overtures of that sort, but continue to loathe and despise you no matter how kindly you treat them or how well you feed them. The very sight of you makes them feel sick, and their one request seems always to be that they be allowed to go away and die.

Their days are irksome to them; they have no hope; unlike many animals, they have no rudiments of religion; they make no friends: they just complain and unwillingly submit. When

they are being ridden they do not attempt to cooperate with their riders; and when they are being used as beasts of burden they protest indignantly but ineffectually against their loads, and try their best to make you feel a cad.

In the days when I was Inspector-General of Antiquities in Egypt, I had a horse, a donkey, and a camel: the horse for ordinary riding; the donkey—one of those big, white Egyptian donkeys which are almost the size of a mule—for making my daily rounds among the temples and excavations which were in my charge; and the camel for desert work. The camel was a swift-footed, soft-going mare who hated me with all the gentle fervour of her gloomy heart, and everlastingly wished she had never been born, sheltered though her life was and easy her work. Her name was Laura, but she neither knew nor cared. . . .

Like all camels, Laura was supremely stupid. For instance, she could never be taught to understand that she must remain crouched until her rider was in the saddle, and must not scramble to her feet just at the moment when he was mounting. A camel's saddle is a sagging square of leather covered with a thick sheepskin, and is supported on a high, padded framework which fits round the hump and is fastened by a girth under the body. The rider sits on this lofty throne with his legs crossed in front of him on the curve of the camel's neck, which is his footstool; and when the camel is crouching ready to be mounted, the top of the saddle is about four feet from the ground. . . .

A camel crouches with his forelegs bent inwards under him, and if you are not alone, somebody puts his foot on the bent joint, and the camel will not rise until you are settled in the

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saddle and its leg is released. Then up you go, lurching forwards as the back legs rise, and lurching backwards as the forelegs follow suit.

Once You Are Up

Once you are up you cannot get off again until you have made certain strange noises with your tongue, which are the signal to the camel to kneel. Then down goes the awkward creature by the front, and you hang forward over its neck; and after that the hind legs double up, and you are jerked straight again, and can slide gracefully to the ground unless the camel suddenly changes its mind and gets up, in which case your descent is more spectacular.

Laura always watched me out of the corner of her eye until she caught me at a disadvantage; but when I swore at her she only gazed at me with the sorrowfully accusing expression of her race, and uttered her inconsolable grumbles which seemed so clearly to say, "It's your own fault for bullying a poor girl like me." But how she could run! That is why I kept her.

A camel, by the way, can do more than look at you out of the corner of an eye; it can turn its head completely backwards and stare at you full in the face with both eyes. I do not know anything more disconcerting than this. There you are, sitting high up on the hump and prodding the creature's neck with your stick, that being the only way to guide it, since the rope is for checking the pace; and suddenly, when these prods have become intolerable, round comes the head, and two lovely mournful eyes gaze at you with a mixture of loathing, contempt, accusation, and despair. You can only say, "I beg your pardon;" but that look has shown you that your apology will not be accepted. As a human being you are beyond pardon. . . .

Incident on the Nile

One hot and hazy afternoon, while I was camping with Laura on the outskirts of a riverside village in Lower Nubia, about a thousand miles up the Nile, a large native cattle-ship came into view, carried dreamily downstream upon the current with sails furled; and

from it there drifted to my ears across the quiet and mirror-like water the strangest of sounds I have ever heard.

Monkeys seemed to be chattering and parrots shrieking, and everything that grunts was grunting; while now and then there were the muffled sounds of lions roaring, elephants trumpeting, and hyenas laughing. It might have been the Ark itself, afloat upon the wide waters; and I picked up my field glasses almost with the expectation of seeing Mr. and Mrs. Noah standing scratching themselves on the poop.

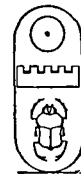
Instead, however, I saw the figure of an English friend of mine, with a parrot on his shoulder, an infant baboon holding his hand, and a giraffe looking down at him over the wooden palings of its temporary stable on the deck. . . . I hailed him presently as he went by, and . . . was invited to come aboard and inspect the animals, and the next half hour, I may mention incidentally, was one of memorable horror. I was taken down below into a pungent atmosphere in comparison to which Laura's morning yawn was mountain air; and there I was introduced to the creatures of the jungle at such close quarters that my efforts to keep out of their reach shrank me to half my size.

I was led across a thin plank bridging a sunken tank full of leering crocodiles; I was made to walk along narrow gangways between insecure cages from which lions' paws scooped high and dabbled at me; the long arm of a female baboon shot out and raised my hat to herself; and from an elephant's trunk damp dust was blown down my ear.

I Walk An Elephant

When the nightmare was over, my friend asked me if I would oblige him by taking a baby elephant for a walk on a lead; and this I did, but the little fellow conceived a violent hatred of Pedro [my dog] and, pulling himself free, chased him across the sand with ears extended like wings and trunk thrust out stiffly. The chase brought us all to the spot where Laura was tethered, and after we had gone several times round her in circles, the little elephant and I got together again amidst her four sprawling legs.

At the best of times, Laura, like all camels, was on the lookout for insult;



and she regarded this affair as a flagrant instance of my deliberate endeavours to vex her. She stared with outraged gloomy eyes first at me and then at the small ungainly elephant who was making noises like a pig, after which she turned away with an expression of unspeakable disgust. If nature had given her fingers instead of cloven pads she would have held her nose, but even as it was she curled back her lip and compressed her nostrils, uttering that indignant burble of hers which was at once a demand for an apology and a refusal to accept one.

The elephant, meanwhile, was pulling so hard at his rope, and Pedro was making such a nuisance of himself, barking and running round us just out of reach, while Laura was tugging so resentfully at her tether, that I suddenly conceived the idea of fastening the elephant's rope to the camel's saddle so that they could pull against each other and thus give me a chance to deal with the dog who was really causing all the trouble.

The plan succeeded at first, and I had effectually silenced Pedro, when Laura's tether gave way and she and the elephant went careering off, zigzagging about as one or the other got the better of the tussle, while I pounded after them over the soft sand, the perspiration streaming down my face and the impassioned oaths rolling from my lips. At one moment the elephant was being dragged on his back in a cloud of dust; at the next he was pulling Laura sideways so that one or more of her long legs left the ground and she seemed about to topple over.

In the end the twists and turns resulted in the elephant finding himself right under Laura, with his head facing towards her rear: it looked, in fact, as though he were carrying the camel on his sturdy little back. Then suddenly up went his trunk between her hind legs and curled itself round her tail, and at this she abandoned the struggle, lifted her head to heaven, and uttered an outraged wail of anguish as though she were calling upon the high gods to avenge the insult. The noise attracted the attention of my friend on the boat, and he and some of his men came to the rescue; but Laura, I fancy, never forgave me. . . .

Legend to the Contrary

Native legend says that this supercilious expression is assumed because whereas the most pious human being knows only ninety-nine of the hundred names of God, the camel knows the hundredth; Laura, I think, was an atheist and had no hope of happiness either in this life or in the next.

Eternally she used to chew the cud and hiccup in my face to show me what she thought of things, or dribble biliously as she pondered upon her superiority and the indignities she had nevertheless to suffer, hating the sight of me but being too downhearted to do anything about it—except when I took hold of her nose rope, at which she uttered her ineffectual complaint, opening her mouth sickly as though she had tasted something that had gone bad, and if I patted her she positively howled. . . .

The fact is that a camel so often looks as though the very sight of you made everything turn on its stomach; and its various expressions of loathing, together with its endless groans and complainings, make you think that it cannot be in good health.

I used to watch Laura *teaching* her foal to grumble. When she saw me coming she would start bleating and bubbling, and she would put her head close to her infant's as she did so, in order that the sounds might be imitated.

Heaven knows I always treated her and her offspring with kindness, but I never saw the light of love in the eye of either of them. Nobody, in fact, has ever heard of a camel being interested in any living thing except itself; and as for love. . . .

But, no, I am wrong; Laura did love her foal for the first few months of its awkward, leggy little life, yet in the end she gave it a nip with her yellow teeth and the small creature kicked her in the ribs in return, and after that they each went their dreary ways with their noses in the air and their hearts full of their grievances.

This account of *Laura* originally appeared in extended form in the English publication *Argosy* for January 1963. Through the courtesy of Mr. Weigall's literary agents, John Farquharson Ltd., of London, permission has been granted for its republication in the *Rosicrucian Digest*.—EDITOR

GEOMAGNETIC PATHWAYS will soon take over all long-distance travel in the sky. Riding them at incredible speeds will be vehicles enclosed in envelopes of polarized air. Moving in space at one third the speed of light and in the earth's atmosphere up to nine hundred miles per hour, a rapid transit is assured.

Before take-off, each passenger will swallow a pill designed to induce a state of suspended animation until the time of landing at the destination. In this way, acceleration and deceleration will not be felt. It will be like traveling in a dream and undoubtedly will become popular.

As no fuel is required for power, the capacity of payloads will exceed that of other aircraft. Due to the polarized cushion of air outside, the atmospheric pressure within will remain normal during every moment of the trip, and no discomfort is to be expected. The newly awakened passengers, stepping out at Baghdad will be grateful for this modern flying carpet.

The extent of the field of magnetic lines of force which convey the vehicle will assure practically unlimited transportation. Computers will arrange the flight plan and operate controls. Before take-off, they will announce, "Fasten your safety belts (all three of them), and leave the driving to us."

Since geomagnetism surrounds the earth, its paths should be open and available to everyone. International law will establish that. This one-world concept will bolster the cause of peace, for one nation, no longer being able to hide its war-like preparations, would cease to make them. Inspection of missile sites would be both automatic and universal. Geomagnetism is one of the scientific areas where a breakthrough is imminent and highly essential to keep people moving.

Conceivably it might be necessary to get out of Baghdad and return to New

JONATHAN COOK

Geomagnetic Skyways

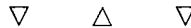
*New York to Baghdad
in fifteen minutes*

York in a hurry. One can have a round-trip ticket or an all around one, stopping also at Tokyo and Fairbanks.

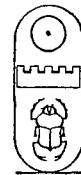
As long as the four known places where geomagnetism is zero are avoided, the system is accident proof and fancy free. That is, unless a geomagnetic storm arises. In that case, there will be no waking up at the destination, for there will be no destination. However, as research progresses, it is probable that such disturbances will be predicted accurately and can be avoided by the simple process of staying at home.

By activating or harnessing geomagnetism, it is rumored that rays may be attained which can destroy all life in a large city in a single flash from a satellite. Buildings would remain intact, completely innocent of fallout or radioactivity, as a coveted prize for the enemy. An unpleasant thought and too negative to think about.

If these electric forces of unknown origin can be traced to their source, a powerhouse will be found that can benefit all mankind by eliminating hunger, disease, and frustration. Such a quest is more fascinating than the episodes of the Arabian nights even though the thief of Baghdad did think of it first.



"Egyptian mythology lives on in Judaeo-Christian Scripture," says Dr. Fred Bratton, chairman of the Department of Biblical Literature of Springfield College, Springfield, Massachusetts. His reasons are set forth in next month's issue.



JOSEPH J. WEED, F. R. C.
Grand Councilor of AMORC

The Modern Mystic

*His mission
is to serve*

WE ARE TOLD that, while the door to cosmic attunement is always open, the way to attainment of mastery undergoes periodic changes. Usually, these changes occur about every two thousand years. Today, as we pass from the Piscean to the Aquarian cycle, we may observe one of these changes taking place.

Actually, this change has been in progress for over two hundred years and will continue for at least a hundred more, for the Cosmic makes these changes slowly. In spite of the gradual progression from one cycle to the next, turbulence does occur. As a result, we are experiencing upset conditions the world over in all spheres of existence.

Such cyclic changes are always for the better, leaving behind the old and outworn and embracing the new. Again and again, we are advised: "Look to the future. Seek out the new." So much of the past has been built into our beings that this is not always easy. To free ourselves often involves the pain of emotional surgery. Yet the change is so vast and powerful that all life is swept along in its embrace. It is better to move with it than to hold out against it. For move with it we must; if not now and willingly, then later with pain and difficulty.

Mystical students are privileged to learn the New Age approach to cosmic attunement. This approach is taught in the Rosicrucian monographs. Not everyone who studies is ready to accept these teachings. Some give up this great opportunity earned by sacrifice and aspiration in previous lives before

they can benefit from the instructions given and the lessons taught.

Others continue, sometimes for years; yet never come to an understanding and never learn to employ the New Age technique described and recommended. Habit is a strange and powerful thing when ingrained over a period of many lives. Not everyone who aspires becomes a modern mystic.

What is a "modern mystic" and how does he differ from one who is not modern? The answer is that his focus of interest is different. This answer, of course, is an oversimplification of a complex relationship. It may be amplified by saying that mystics of the past were the product of the age in which they lived.

The Aryan Age, the age before the Christian era, provided few opportunities for the average man to contact the truths of life. One had to be able to read, and because less than 5 percent could read and write, this eliminated over 95 percent of the people. One also had to gain admittance to a mystery school. Since they were few, candidates were selected most carefully. Finally, one had to find a personal guru or teacher, and this was probably the most difficult to accomplish.

So, there were few mystics. The few who did achieve such status were outstanding, and in the flowering of the Aryan Age they made great contributions of new and original thought to the world. In the Far East, there was Lao Tse; in India, Gautama Buddha; in Greece, the great philosophers, Plato, Aristotle, and Socrates.

The Ideal Man A Symbol

Each age has had as its symbol the ideal man whom each struggling mystic aspired to imitate and whose perfection each strove to attain. In the Aryan Age, the symbol was the Good Shepherd. In the XXIII Psalm we read, "The Lord is my Shepherd. I shall not want."

In the Piscean Age which followed and which is now drawing to a close, the master symbol was the Fisherman who draws the fish (the aspirants) to him in nets (the great world religions). When he invested Peter with the responsibility of carrying on his work, Jesus said to him, "And henceforth

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thou shalt catch men." In this age, the great world religions provided the training ground.

The devotional aspect dominated, and until recent years mystical attainment came about usually through an emotional uplift. This refinement was sometimes achieved by the study and contemplation of beauty, but more often it came as a result of devotion to and imitation of some saint, teacher, or master.

Jesus the Christ became the model for the Western world, Mohammed for the Near East, and Buddha for most of Asia. While their lives and teachings have put their stamp upon countless millions, only a few thousands can be said to have earned the right to be called mystics.

Strangely enough, in spite of all its devotion and tendency to external religion, the Piscean Age resulted in a great swing toward materialism; the flowering of the age's culture showed itself in the development of great corporations, business institutions, and associations, which exist all over the world and control much of its present destiny. This is due in no small measure to the interplay between the waning energy of the Piscean Age and the incoming flow of the Aquarian Age.

The modern mystic, as it was said earlier, is distinguished by the focus of his attention and interest. In days gone by, while moved by the highest ideals and striving with all his ability to achieve cosmic attunement, the mystic was interested only in himself. His focus of attention was upon the problem of subduing his physical urges, refining his emotional impulses, and controlling his thoughts to the degree that he might eventually provide a vehicle clear enough for the Light of the Cosmic to shine through.

This was then the highest and best path open to him, and many eventually achieved mastership by following it. But with the coming of the Aquarian Age, a better and, for most, an easier pathway has opened up. Those who follow it and succeed are modern mystics.

The chief difference between the modern mystic and the mystic of old is that today the one who aspires to cosmic attunement must learn to focus his

attention and interest on others instead of upon himself. This sounds simple enough but it is not easy. Self-control on all levels, physical, emotional, and mental, must be learned by means of a whole new technique.

Many lessons learned with difficulty in former lives are now crystallized within the character as deeply rooted habits of thought and conduct. They must now be unlearned and left behind. In the past, when it was natural and normal to respond to the sense and emotional stimuli provided by others, the would-be mystic had to learn to shut out such distractions and concentrate his attention entirely within himself. This was—and is—extremely difficult. For this reason, many forsook the world and entered monasteries or became hermits, living alone far from any civilized contact.

Today, we are told to reverse this procedure and turn our gaze outward toward our fellow humans. But there is a difference: In the past, human contact was entertaining, amusing, exciting, and, in a word, distracting; now one's fellow man must be seen in terms of *his* problems, *his* difficulties, *his* joys and fears, *his* happiness and suffering, instead of in terms of oneself and one's own amusement.

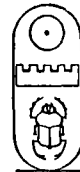
Service Is the Key

He must be sought out, not for the physical satisfaction, emotional excitement, and mental stimulus he may give one, but that relief may be provided for his pain. The aim must be to serve him, not to exact service from him.

Therefore, the key word for the modern mystic is *Service*. There must be nothing servile about such service. The will must never be subjected to the person or persons to be served. They must be given what they *need*, not what they *want*.

They should be helped, yes, for that is the meaning of service; but they should be led and guided. If they are to be helped at all, they must be supported on all levels, and this can be done only by maintaining one's own integrity.

Service is the key thought of the New Age for two main reasons: First, serving others helps them to grow and expand their sphere of Light. The second



reason is more subtle: When one helps others, his attention is turned away from himself. He grows better spiritually when there is little or no self-interest present.

The ideal man, the symbol of the New or Aquarian Age, is the Water Carrier, the one who brings the *water of life* to others. He is also sometimes called the Gardener. The Gardener thinks not of himself but of the plants he nurtures and helps to grow, protecting them from cold winds and clearing away undesirable growth that would rob them of nourishment.

Spiritual Groups

The New Age brings to the modern mystic another opportunity: The privilege of working in groups. In the past, the student mystic always stood alone, contacting only his master. Today, a new world cycle and the resulting change in energies permits a unique cooperative activity by all disciples and all aspirants above a certain level.

The workers in these groups are linked together at energy levels, and the linkage extends to mental levels as the individuals themselves develop, resulting eventually in group telepathy. An example is the Rosicrucian Order, with its many lodges and chapters, which are the *outward symbols* of the groups formed *on the inner side*.

The lodges and chapters are not in themselves spiritual groups. However, the physical, emotional, and mental experiences to which a member of a lodge or chapter is exposed in his work with other members is a preparation and training for the more difficult and trying relationship of the spiritual group to be entered further along in his experience. Thus the Order prepares its students in many ways. Nevertheless, it still rests with each individual member to derive the maximum training and benefit from the opportunities placed before him.

The modern mystic does not retreat from life or from people, as did the mystic of old. He finds his training in the world, amid the strains and tensions of our twentieth-century existence. He learns by helping others and may have the additional advantage of working in a spiritual group. The support of this group is subtle, at first seldom recognized for what it is. But as the student grows in sensitivity and perception, his awareness of his group brothers and sisters grows until it finally flowers into full telepathic interplay.

The path of the modern mystic, the *Roadway of Light*, is open to all serious students who train themselves to be ready. Strive that you, too, may become a *modern mystic*.



Listening Is An Art

Searching for truth, man follows many paths—and most often looks for the answer *without* when it is *within*. How many of us have realized that since we were given two ears and one mouth it might be that we were intended to listen twice as much as we speak.

There is much that we can learn just by listening. It is in fact an art. Try it for one day a week and on that day speak as little as possible. Learning to listen, one learns to evaluate, to understand. To be silent a moment brings the answer.

—MILDRED C. BELL, F.R.C.

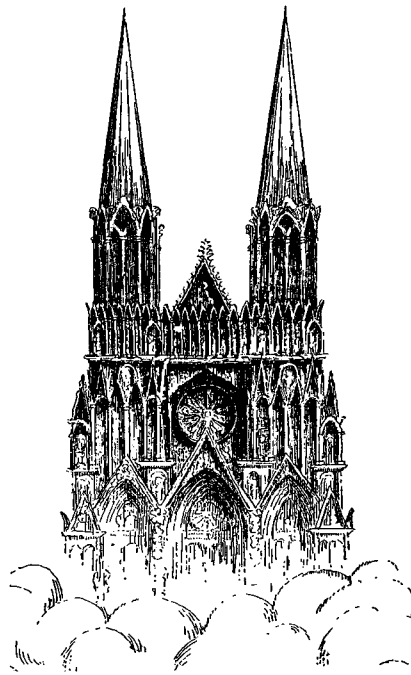
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ENDURANCE, A QUALITY all men seek, is closely related to the materialistic concept of values. In the years that materialism has played a predominant part in man's thinking, he has sought to deal with material in a manner which will modify the nature and application of it so that its forms may be more efficiently used by man.

From the material world man takes the elements that he finds, and through the process of manufacture and modification, he forms these material elements into usable entities that are functional insofar as his everyday life is concerned. When man makes a machine, his purpose is to harness material in a form that will produce energy. He wants the machine to go on producing energy in an efficient manner once it is manufactured. This continuance of production is measured by man's concept of endurance. If the machine lasts for a substantial period of time, then man believes that he has been successful in his modification and application of matter.

The question of endurance nevertheless remains completely relative. An automobile, for example, may last to be driven fifty, one hundred, or one hundred fifty thousand miles. Many machines will not last that long. Others, with proper care, will. However, insofar as this particular type of machinery is concerned, another element enters into man's value judgment in addition to endurance, and that is a certain aesthetic idea because models of the machine change. Subtle improvements are added, so that man's concept of endurance is not always limited to the useful application of matter in the form of the machine, but rather to his whims and to the embellishments which he wishes to be a part of the machinery. An automobile, for example, that has endured may be discarded in favor of another model which has certain aesthetic or, recently, even status appeal to the individual.

That which is to endure is the substance which will continue in the same state without perishing. This idea of endurance immediately brings into the realm of thought the concept of infinity because if to endure, an object or an entity must continue in exactly the



Cathedral Contacts

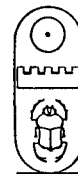
THAT WHICH ENDURES

By CECIL A. POOLE,
Supreme Secretary

same state without perishing, then it would have to last forever.

If we accept this concept as a definition of endurance, then we will have to concede immediately that the materialistic philosophy is found wanting because no form of matter will endure indefinitely in the same state without perishing. Matter is limited in its manifestation, and when man speaks of endurance, he does not speak of it in terms of infinity, but rather in the relative term of service he sees fit to assign to it. In other words, he may say a machine should give efficient service for five years under normal functioning. His concept of endurance is then five years and is not the concept of the machine maintaining the same state, without perishing, on into infinity.

(continued overleaf)



A Theoretical Concept

When we examine the environment in which man lives and find that it is substantially material—that is, the material world and the universe of which the world is a part—we will have to decide upon the basis of the conclusions reached here that a concept to endure is purely a theoretical concept; that nothing in the material world endures in the full sense of the meaning.

If we examine further and try to reduce all the manifestations and phenomena of man's environment to their essential elements, I believe that we can in the end conclude that only two things actually endure to meet the definition set forth here. These two forms or conditions that do endure are *change* and *immaterial values*.

One Thing Certain

One thing is certain. Change exists. We must endure change as individuals. We must face the fact that change is continuous, that nothing remains the same for more than an instant. Therefore, the nature of the universe of which we are a part is a changing condition, and man himself finds as an entity within that universe that he, too, changes, not only physically, but he must change volitionally, that is, adopt different mental viewpoints, different patterns of behavior in order to be able to be in accord with the changing universe of which he is a part.

When individuals have failed in the process of living, or civilizations have crumbled because of failure to meet the demands placed upon them, I believe that we can say without exaggeration that such failure has resulted from the inability or refusal of individuals to change. We are forced continually to adapt ourselves to the circumstances that play upon us, and one of those circumstances is change. Unless we change parallel to the changes taking place about us, we have failed to adapt ourselves to the life and environment in which we are destined to live.

The other factor that is enduring is that of the values that lie outside the material world. If material, regardless of its form, is subject to change, then its value is limited. Values that are worth

seeking are those that will endure; that is, they conform to the definition of maintaining themselves in the same state without perishing. The only values which meet this criterion are those immaterial values which fall outside the area of material change. Good, love, beauty, and all the virtues that man can conceive of remain as substantial parts of our experience. They do not change. Only man's application of their principle changes, and as he grows closer to their full significance, then he becomes better adapted to the life he lives.

That which endures, we could conclude from this short summary of the concept of endurance, is that which man should seek above all other things. This is the message of idealism, the message of religion, the message of all those who have taught men to live to the fullest extent of their abilities.

If man is to fulfill his purpose, he is to realize that as a physical entity he lives in a changing world which contributes in some manner to his evolution, but what he is seeking to prepare himself for is an area or realm where the fluctuating values of matter are no longer of importance, but the values of infinity and of the Absolute are permanent and enduring.

The closer man relates himself to these higher or ultimate values, the more completely is he prepared for other lives to come and other areas to conquer. Idealism is the philosophy that places stress upon those values which have significance regardless of the environment in which they are found.

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 S. P. C., AMORC Temple, San Jose, California 95114, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.

Begonias, Anyone?

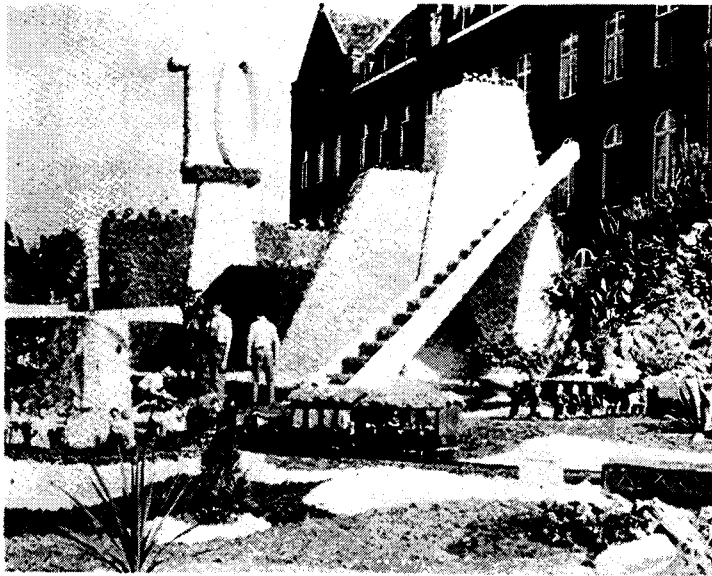
WHEN IT COMES to growing begonias, whether you're a green thumb or just *green*, you can easily achieve perfection of bloom with Belgian begonias.

Begin them in a shallow box of peat moss or leaf mold and sand, hollow side of the tuber up, covered with an inch of soil. An inch and a half of space for root growth between tubers will be ample.

Set the box in a warm place with the soil barely moist. Keep the room light without direct sunlight and the temperature at 60° or higher. Once two or three small leaves have sprouted about four inches, it's time to transplant to pots, window boxes, or outdoors.

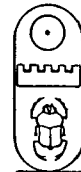
The camellia-like flowers, given plenty of moisture, will bloom in a semi-shady spot, and once they're up, the colors will run the gamut from white to scarlet, with pink, rose, cardinal red, yellow, apricot, orange, and salmon in between.

Belgian growers give this magnificent flower its own festival each summer in the town of Lochristi. It features arrangements anyone can modify for use on his own grounds. Giant blooms measure three to four inches across, and with a very few flowers, it's easy to create dramatic effects indoors and out. They'll brighten the shady north side of the house; lavish warmth in the lath house; perk up the patio or terrace. Set one scarlet blossom afloat in a shimmering silver compote. Complement fruits and flowers in a double tray. As each Belgian begonia explodes into bloom, it will suggest its own decorative touches—will create a brilliant color show in home and garden.



Courtesy of Belgian Begonia Growers Association

BEGONIAS TELL A FLOWERY FAIRY TALE
This year's Begonia Festival in Lochristi, Belgium, August 24-26,
will turn streets into bowers of blooms.



MYRL BRISTOL, F. R. C.

Miracles in the Making

*Do they have a
thaumaturgical basis?*

THE SIMPLEST representation of "form," a dot in a circle, one can see every day in an infinite number of things. It is seen by intuition, by insight. It is invisibly *in* the object, *within* the material manifestation. Any two or any hundred pictures may be built upon the same pattern and yet be nothing at all alike to the undiscerning view.

For instance, an electric fan. Press the switch and, as the fan rotates, the blades appear transparent, only the hub remaining visible. The simple form \odot is there whether one sees it or not. Again, suppose in a theater the curtains were opened to reveal a cyclorama of empty sky. The space is flooded with amorphous colors, which resolve themselves into a whirligig, only to dissolve and reform into a carousel. It comes alive as a circus ring with performing horses, which all coalesce into one gigantic dancing one.

Suddenly, the horse breaks loose, dashes straight forward into the theater, growing larger and larger in his approach, until his hoofs seem almost upon us. Then the process is reversed, and the horse dances back into the frame. All the elements of the basic dot and circle \odot are there: the rotation plus an added dimension. The nucleus merely moved *out* from the one plane into another.

The idea suggested by these examples seems self-evident: An identical idea may be expressed either in general or specific terms, and passages differing in every specific detail may still contain the identical idea.

The union of opposites, such as "heat" and "cold," is not difficult on the plane

of the ideal. To create one out of two in the abstract is sometimes easier than to discriminate between the two when they are united as a neutral "warm" on the material plane. For instance, the philosophies of Descartes, Leibnitz, Diderot, and Laplace might be found quite antagonistic if applied in their totality on the stage of the world, but by a careful selection of certain details common to them all—namely, motion in space, vortex, and nebula—an ideal picture could be created which would serve as a universal symbol, the very ancient one for the sun, a point within a circle.

Likewise, one might suppose it to be difficult to unite in one physical image the poetic myth of Apollo's letting the horses of the chariot of the sun get so out of hand that the sun falls to earth, and the purely mechanical Ptolemaic theory of a hard firmament upon whose crystal spheres the sun is eternally fixed and held in place. Yet this union was once apparently effected to embody that same symbol of the sun.

Two Experiments Considered

Suppose two places where a thaumaturgical experiment takes place: One, allegedly, a lodge room in Paris in the year 1785; the other, actually, a mountain valley in Portugal near the village of Fátima, October 13, 1917.

Both results—with semi-historical backgrounds—are subjective. In one, the demonstration is a private esoteric communication in the guise of allegory; in the other, a public esoteric communication in the guise of provable, objective fact.

The Paris demonstration is in two acts; the one at Fátima in three, but both take "form" *only* in space. At Paris, it is "depth of space," "celestial space," "cosmic ether"; at Fátima, it is simply "blue sky." In Paris, the stage is set in the symbolic *East* of a lodge room; in Fátima, it is suspended from the "ceiling"—the zenith, the sky itself. The time at Paris is the twentieth hour; at Fátima, high noon.

The demonstration at Paris is already in progress as the eyewitness takes his seat. He observes within the arch of the *East* nothing but motion in space—a diaphanous blue haze-like atmosphere, circulating in a vortex,

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condensing first as a cloudy nebula in the depth, finally into a speck of matter.

At Fátima, a concourse of seventy thousand pilgrims and curiosity seekers waits for hours in a cold rain for an event previewed regularly on the 13th of each of the preceding five months. The curtain was literally a heavy black overcast of clouds. Precisely at twelve o'clock, the sun broke violently through—but not the *natural* sun; more like the silvery moon. It was the sun-nucleus itself which began a circular motion in the surrounding space. It “turns round upon itself,” revolves like a pinwheel. It stops, revolves again, stops—and then *parallels the occurrence which is described as having taken place in Paris in 1785.*

The Identifying Element

It is this which identifies the two: The nucleus of the circle moves *out* from the plane where it first appeared *into* another, creating a new dimension.

In the Paris demonstration, the vortex had attracted the spectator and seemed about to draw him into itself, when suddenly it became like a funnel turned inside out. The speck in the center, instead of receding, rushed forward as if about to penetrate the center of the temple.

It stopped its approach but not its revolution. It expanded until its own nucleus, becoming transparent, burst like a bubble. Then, beginning again with pure motion, another nebula appeared, and like the first underwent a metamorphosis into an elaborate scene.

In Fátima, the sun is the nucleus of the whole circle of the sky. It rotates upon its own axis for the first two series of revolutions; yet remains in its place, as if attached like a “giant Catherine wheel” to something as substantial as a plaster cyclorama.

Finally, after undergoing a change of quality—not a metamorphosis—this nucleus *plunges* out of the sky, revolving more rapidly and becoming larger and larger as it approaches the earth. In the words of one narrator, “The sun for the third time began to revolve. . . .

Then suddenly the sun which all this time had been a peculiar silver color, changed into a deep blood red and while keeping its swift rotation . . . seemed to detach itself from the firmament and came hurtling down on the heads of the people present.”

It is unclear whether the sun “detached itself” and came down voluntarily or whether some force of the earth violently tugged it down. “Finally the sun which had seemed to fall on the heads of the crowd . . . climbed back again in the same zig-zag fashion, and then shone out as it normally does on a clear day.”

Within an abstract unit of form, there may be an infinite diversity of subordinate forms; and, as in this case, the diversity almost obscures the unit. In Fátima, the action had a definite beginning and ending. The revolutions were not continuous (slowing to an almost imperceptible motion as in Paris) but came to definite stops.

There is no metamorphosis of the nucleus, no re-veiling or substitution of it behind another cloud. There is no nuclear fission. The sun *shoots* out of its sphere in a zig-zag rather than in a straight line as in Paris. The most interesting feature of Fátima is perhaps the idea of the sun’s “dancing.” It may have entered the account along with such words as *turn, spin, whirl*. But it may have more significance than that. It belongs wholly to Fátima and has no connection with Paris.

The suggestion here made is that these two “incidents” derive ultimately from the same source. They should be analyzed carefully, for a natural phenomenon such as the sun’s emerging from black clouds after a storm to be transformed into the “dancing sun” of Fátima is a “thaumaturgical phenomenon.” In the case of the Paris incident, the phenomenon was intimately produced and immediately effective. At Fátima, the same result was a long time in the making—a little seed in 1917, flourishing and growing bit by bit, until, in 1949, it ripened into an accredited miracle.

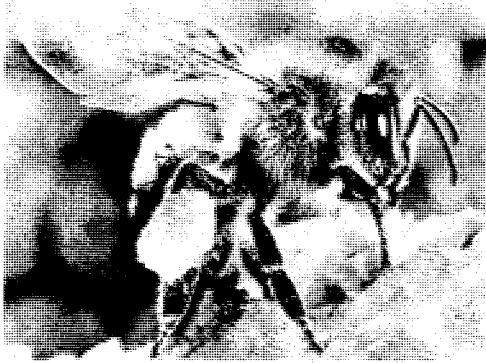


The Age of Miracles is forever here!

—THOMAS CARLYLE



"How Doth the Little Busy Bee"



Courtesy Moody Institute of Science

BEES TELL TIME, measure distance, solve geometry problems, operate an air-conditioning system—even have a highly developed language all their own.

"When a scout bee returns to the hive with good news of a nectar find, it reports what kind of food is available, its sugar content, how far away it is and in what direction," says Dr. Irwin Moon, director of Moody Institute of Science in West Los Angeles.

Most of this information is conveyed through an intricate figure-eight dance which bees follow with their antennae. Man is on the verge of "talking" to bees, and in the "City of the Bees" (latest Moody science film), the viewer is taught to understand this language.

Agriculturists appreciate the economic value of the bee as honey pro-

ducer and, more importantly, as pollinator. If the bees on our planet were destroyed, some 100,000 species of plants would disappear and man would be hard put to it to eke out a living. Crops have been increased a thousand-fold simply by placing beehives nearby.

The queen is not only capable of laying twice her weight in eggs in a single day, but she can control the sex of her babies as well. The fertilized eggs develop into workers endowed with expert skills for jobs as janitors, nurses, builders, policemen, air-conditioning engineers, and field bees or foragers, while the unfertilized ones become drones.

Man has often contrasted the efficacy and order of the hive with the confusion and chaos of his own society. However, some of the bee's solutions may not be acceptable to man. There is no unemployment in the hive because of rigid population control; no old-age problems because foragers literally work themselves to death, and the queen and drones are killed as soon as their usefulness has passed.



Courtesy Moody Institute of Science



Any self-governing body may expect results in direct proportion to the efforts of its members. For each idea, mental and physical labor is necessary to make it come true.

When a group works toward a common good, mutual consideration, cooperation, and respect for the minority must be observed. Harmony of purpose is the only way to a happy conclusion. A free exchange of ideas and views is a prerequisite for fruition.

If we desire a job well done, we must put ourselves into the spirit required for its success.

—DEAN W. PRINDLE

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SAMUEL RITTENHOUSE

The Value of Fear

FEAR MAY BE both positive and negative. It is one of the emotions and has an instinctive relationship to *caution*. In fact, we may say that caution is *modified fear*. Undoubtedly, caution arises from perceiving circumstances which confuse the observer and arouse his suspicion as to their possible effect upon his welfare. This caution gives the observer the opportunity to adapt himself to the environment. He may retreat, flee if he thinks there is actual danger, or proceed to defend himself if need be to counteract the danger.

It is patent that without this instinctive factor of caution advanced life forms would destroy themselves more easily than they do. Caution is probably, like the instincts, the result of the mutation of the protoplasm and the genes over eons of time. Reactions to certain conditions hostile or threatening to the organic being have produced in a manner clearly understood a *psychic* response to possible danger which we now know as *caution*.

Fear, as was said, is a development of caution; it is alarm over what the reason or the instincts know, or the imagination presumes, as being potentially dangerous. Most animals fear fire instinctively even though they have never been burned. This knowledge, this reaction, has been instilled in the psychic consciousness, the intelligence of the cells of the animal, and is born out of generations of experience with fire.

With man, fear is a combination of this innate intelligence or instinct and his reason and imagination. Through hearsay or by personal experience, he has learned that fire burns; thus when he observes it or that which suggests it, he reasons or imagines that herein lies danger. The *positive* quality of fear, then, is the opportunity it provides to fend off threatening danger to

the preservation of one's own being or interests.

The *negative* aspect of fear is much more prevalent among human beings. By negative, we mean fear that is ungrounded; engendered by the *unknown*, by an anticipation of conditions that do not exist. An unbridled imagination can often distort an incident that would otherwise provoke mere caution into a terrifying anxiety.

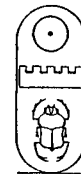
Knowledge qualifies many of our observations by supplying the facts of a situation, thus removing it from the realm of speculation and superstition. We may use the analogy of men who suddenly witness a startling astronomical phenomenon such as a brilliant unfamiliar light in the heavens.

These men, we shall presume, have no knowledge of astronomical laws; likewise, they have perhaps acquired a sense of guilt because of certain social violations or immoralities in which they have participated. They are thus apt to believe, as history has shown, that the phenomenon they observe is a visitation of the Deity, a divine punishment about to be inflicted upon them. That arouses the emotions of fear and anxiety. As a result of ignorance exciting their imagination, they come to dread a condition which is nonexistent. It is a negative fear because they have no knowledge, *no experience*, to substantiate it.

Unknown Alarms Most Men

The unknown, the mysterious, startles and alarms most men because it precipitates a sense of helplessness, the realization of an inability to cope with the problem. That, in turn, arouses the emotion of fear. Under the impetus of emotional stimulus, the imagination distorts all the receptor impressions which are had, that is, that which is seen and heard.

It is natural, then, to compose an idea that is commensurate with the fear which is felt. In other words, the emotion of fear is symbolized by those ideas, those mental images, which by experience are fearful to us. A child who is afraid of the dark, looking into a darkened room imagines that he sees within it those things which by personal experience or by having been told to him he has come to fear. Such fears



are most detrimental; they dissipate nervous energy and temporarily disorganize the personality.

When something arouses fear, we should, if possible, determine whether the fear is a direct result of what we perceive or the consequence of a *suggestion* enlarged to unreality by our imagination. At such a time, *will* should be exerted to apply the reason. We should analyze and decide whether the object is as we think it is, or whether it is merely a random association of ideas caused by the emotional influence of imagination.

If reason and analysis determine that our experience justifies fear, in that there is harm therein, then the fear has served its positive end. The fear can then—in most instances—be removed by retreat from the circumstances or by calling on our other powers to combat the danger. The strengthening of the will, a determined resistance to the danger, excites the adrenal glands. Our muscles become taut; we acquire added strength, and secretions of certain of the other endocrine glands make us less conscious of pain in such an ordeal. In other words, we display *bravery*.

Fear should not be sustained for any length of time even when it is positive, that is, in the sense that there is a logical ground for the fear. A fearful or anxious state if endured for a long time causes a permanent impairment to the health, as is well known.

"Functional" Fears

Many fears are caused *functionally*. They are the result of functional nervous disorders such as neuroses. These latter are subconscious emotional conflicts caused principally by repressions and frustrations, which in turn cause the emotions of fear or anxiety to be dominant. The subjective cause of the conflict is not readily realized by the objective mind. If it were, we would flee the cause or combat and conquer it, as we do those realities that we perceive objectively and fear. The sensations of fear are translated into ideas

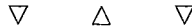
which have no ground in reality. The objective mind attaches to them those ideas which seem best to express it, but since they are not the true causes of the fear, the victim is thus continually combatting shadows which he will never conquer because they are unreal.

It becomes necessary for psychiatrists or trained psychoanalysts to interpret these symbols, these vicarious ideas of the objective, and by them reach into the subconscious mind to find the latent causes of the fear. This is a most difficult process and requires considerable time. At first, the patient will not fully confide his anxieties; further, a complete review of the life of the individual is necessary to gain a knowledge of the circumstances out of which the symbols of the anxiety may have developed.

These functional fears, as we choose to call them, may occur at intervals without being accompanied by any definite ideation. The person continues to have a feeling of tension, depression, and a sense of apprehension as of impending danger; but he has no notion of just what it is that he fears.

Particularly does this occur after a neurotic patient has been taking treatments for some time. The treatments bring about a cessation of the familiar objective pattern of his fears. He learns that such are not the true causes of his nervous state. For a time, then, he is at a loss as to what to associate with these sensations which he still experiences. The emotional state is real to him but the content he has given it is not. He now knows that his fears are *negative* but that there is a subconscious condition which must be remedied.

These functional nervous disorders causing aberrations of the emotions are not in any way related to the intelligence of the patient. He may be as intelligent as a well person and exceedingly rational. He finds it difficult, however, to disassociate these dominant emotional impulses from the ideas which attach themselves to them. The more imaginative and sensitive he is, the more readily he attaches ideas to these uncontrolled sensations of fear.



Early and provident fear is the mother of safety.

—EDMUND BURKE

HOW MANY TABLETS of acetylsalicylic acid are swallowed annually no one knows for sure, but the total must be astronomical, for aspirin—the world's most popular drug—was discovered exactly 110 years ago.

In spite of this amazing popularity, aspirin still cloaks its acts of mercy in secrecy. The drug is recognized as an effective pain-reliever, fever-reducer, and anti-rheumatic; but no one knows for certain how this original miracle drug does its work.

It is generally accepted that Charles Frederic Gerhardt, an Alsatian scientist, whose contributions to chemistry are still highly respected, isolated acetylsalicylic acid (the chemical name for aspirin) while he was conducting a wide range of experiments in Paris in 1853. At the time, his discovery was of little value because he offered no special uses for it. Consequently, the formula gathered laboratory dust for almost a half century before it was rediscovered.

The parent drug—salicylic acid—however, had been known from antiquity. Hippocrates, the Father of Medicine, used willow (*salix* in Greek) leaves and bark to ease the pain of childbirth more than 2,350 years ago. A healing potion used by the North American Indians included an extract from the bark of the same tree. Pliny the Elder early in the Christian era described this property of the willow in his *Natural History*.

Arthur Eichengrun, chief chemist for the Bayer Company in Germany, at the close of the 19th Century, has been credited with being the Father of the Aspirin. He contended that while the human body could not tolerate the basic salicylic acid in sufficient quantity to achieve desired results, the acetyl compound would provide the answer.

When his immediate superior refused to approve clinical tests for the drug, Eichengrun tested it on himself and passed it on to Berlin doctors who tried it on their patients. In time the Bayer Company accepted the drug for manufacture and named it *aspirin* after the spiraea plant which contains much salicylate. Many of these details were only known much later when

BOB KAROLEVITZ

What About Aspirin?

*Its long history of service
deserves some consideration*

Eichengrun wrote his memoirs in a Nazi concentration camp.

Bayer thus became the first manufacturer and distributor of aspirin, originally available only in powder form and on a doctor's prescription. In 1917, Bayer's patent monopoly ran out, and since then scores of drug companies make the product, for in the United States the courts ruled that aspirin had become a household word and was available to all firms.

Misconceptions

Possibly because of its widespread use, aspirin has also been the subject of its own set of "old wives' tales," one of the most accepted being that aspirin taken with a cola drink is intoxicating. Another is that it is habit-forming like a narcotic and an effective suicide medium if taken in great quantities.

None of these is true. As a pain-killer, taken with cola, coffee, or similar mild stimulants, aspirin often helps to make one feel better—but not intoxicated. Neither is it habit-forming in the sense that one's system craves its use. Overindulgence is a psychological habit rather than a physical demand.

So much acetylsalicylic acid is required for a lethal dose that in adults any suicide attempt would be thwarted by nausea and vomiting. Deaths occasionally do occur among tiny children who swallow massive overdoses of aspirin. Nausea, dizziness, ringing in the ears, deafness, and finally unconsciousness can also result from excessive use. Ulcer sufferers, of course, should not take aspirin because it is an acid, and



there are some individuals who are simply allergic to the drug.

On the other hand, there are hypochondriacs who refuse to take aspirin because they simply don't believe such a tiny pill can do any good. Occasionally, doctors will prescribe aspirin for these patients in different colors and shapes, specifying a new one on successive days. In each instance, the sufferer gets only aspirin, but the variety gives him the idea that he is receiving a most complicated and, therefore, effective medication.

Today, aspirin is made according to a standard formula in the U. S. Pharmacopoeia, and representatives of the Food and Drug Administration regularly check its production: in essence merely crystals of acetylsalicylic acid and a bit of fine cornstarch as a binder.

It is colored, flavored, "buffered," formed in squares, triangles, and the familiar circular pill. It is the "A" in

ACP, and it is even used in conjunction with the more spectacular drugs, such as ACTH in treating rheumatism and related diseases.

Scientists have traced aspirin in the body and know that it passes through the stomach to be absorbed into the blood stream in the small intestine. This process takes approximately ten minutes, and the acid remains in the body for about a day. Bicarbonate of soda taken with aspirin steps up the absorption rate while protecting the stomach against acid irritation.

Aspirin's effectiveness remains unchallenged but the real secret of its success some future scientist will have to discover.

Information for the above article was drawn from United States Pharmacopoeia and United States Department of Commerce reports and those of major drug companies. Its object is not to endorse but to maintain a balance. When so much is said *against* something, an occasional word *for* it seems in order.—EDITOR



Medifocus

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

September: Romulo Betancourt, President of Venezuela, is the personality for the month of September.

The code word is: ANKH

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

November:

The personality for the month of November will be Dr. Adolf Schärf, President of Austria.

The code word will be: GRANT



DR. ADOLF SCHÄRF
President of Austria



ROMULO BETANCOURT
President of Venezuela

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LISTENING TO PERSONS of different beliefs discussing the merits of their respective religions, one would think everything was right with one and wrong with the others—depending upon the speaker. Religion expresses man's deepest beliefs, and rarely when faced with arguments in favor of another's religion is one won over. Contrary to what man likes to think, beliefs are not the products of his rational thought but the result of his emotional thinking: "So long as I believe and do everything my religion tells me, I shall be saved"; and that implies in most cases a corollary: "Another's religion is wrong."

But there comes a time when doubt grows in the thinking man: He wonders why God had to be crucified to save mankind; why one has to pray five times a day; why it is necessary to abstain from meat on Fridays or fast from dawn to sunset for one whole month.

Why are there so many religions, all claiming to be the only road to salvation? Instead of looking at differences, it might be well to see if there is anything common to all beliefs, and then see whether the differences can be reconciled.

Every religion has two aspects: one divine, the other mundane, with some unique dogma peculiar to it. The divine aspect we find embodies universal truths to which even atheists subscribe. It consists of love, charity, kindness, and other attributes which can be classified under consideration for others. All of them are a direct consequence of love. No person capable of love can lack the others. However, above and beyond these is the belief in one Divine Creator, whether called God, the Cosmic, or Brahma. This aspect is common to all.

Differences are to be found in dogmas and serve two functions. First, they are symbolic: They lead the individual gradually to improvement in his inner self. Seldom does man step out of a religious service with profane or malicious thoughts. "Good will to others" is the kind of improvement in the inner self that can come from following the precepts of religion.

The second function keeps the movement alive. Without dogma, there would be no Christianity, Islamism, or Buddhism—only mankind. This obviously is not a pleasant prospect, for no

In My Opinion

Religions Are Basically the Same

movement can think seriously of losing its identity in the common bond.

Individualism is not bad. Opposing political parties in government safeguard individual rights and liberties and put a check on the government's actions. But government, no matter how democratic or ideal, will put down insurrection or revolt within its domains by arms, if necessary.

Religions emphasize dogma sometimes to the detriment of their higher principles, indeed, fearing that the unifying aspect of all religions will lead to a lessened practice of one. In that process, the realization would come that the grass because it is across the fence is no different.

The *Koran* expresses the thought that religion does not consist merely of praying five times a day and fasting during the month of Ramadan. Something more is required to attain heaven—something that is the divine aspect common to all though expressed differently.

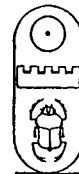
Sri Ramakrishna, the Hindu saint of the nineteenth century, said: "God has made different religions to suit different aspirants, times, and countries. All doctrines are only so many paths; but a path is by no means God Himself. Indeed, one can reach God if one follows any of the paths with wholehearted devotion. One may eat a cake with icing, either straight or sideways. It will taste sweet either way."

Religions, then, are different paths to the same summit: The one which approaches from the East reaches it as well as the one from the West.—K. Y. Azizuddin



Tolerance—giving the other fellow credit for his sincerity—is an important virtue. We too often think that ideas different from ours are false. That puts us on a one-way street, headed in the wrong direction. Every expression of belief has a germ of truth, and to open our minds to it brings a glimpse of the Infinite Mind.

—MARIE ANTOINETTE NUESE, F.R.C.



TERENCE J. BATTERSBY

Truth Through Absurdity

*Contradictions form
a pattern*

OCCASIONALLY as a Sunday diversion during my late adolescent years in London, I used to go to the Marble Arch end of Hyde Park to visit the so-called Poet's Corner.

Despite high hopes and many visits, I never met a single poet. I was told that they usually got there about six o'clock or that they had a stand quite clearly marked. If they ever came, it was at some elusive or witching hour, or else the monster of reputation painted the maiden of fact.

Not only were there no poets, there was not even a corner—at least not in the angular or intimate sense of the word. There was simply a sweep of spacious drive, curving from the eastern to the northern boundary of the park. It was perhaps a *corner of the world*, a place to which one could retire or from which one could fight, depending on one's viewpoint and experience of corners. Amongst corners I had known, there was nothing to resemble this one assigned to London's mysterious poets. It was a corner—and *not* a corner.

Whatever it was, it was there that the city's apostles of Utopia—and all who came to hear them—gathered to take stock. Lined along the stretch of railing that shut in the restful grass was a series of stands and platforms—tailor-made or improvised—erected at short distances from one another. Behind a lectern, or simply perched precariously on a rickety chair, the speakers delivered their messages to the expectant world.

Never was Utopia so diversely represented: Unity for Ireland or emancipation elsewhere; socialism for the world or anarchy for England; salvation for the sinner or atheism for the deluded. One took one's pick, and my vote went

to the humorist who questioned whether life could exist before death.

Babel had not gone out with Babylon: Declaiming voices contending with hymn singers and the brassy blares from their accompanists rose in proportional crescendo. Whenever one voice grew hoarse, another took its place. If the cause had but a single disciple (some lonelier sailor of life's sea), he would just leave off and let his crowd go to swell the ranks elsewhere. As nature abhors a vacuum, this vocal corner abhorred silence.

Amongst the crowds, variety was likewise king. Some would heckle, some would smile, some simply nod. The bolder used their fists. All had a viewpoint, if only expressed in a preference for certain stands.

I wondered how all viewpoints could be right and by what mechanism of nature man had become so confident that others were in error. And whence this mighty desire to proclaim? Could they all be wrong? Was it that man even when he does not know must at least pretend that he does? Illusion held at least some of us in thrall. One paramount and universal need did emerge: There had to be an explanation! If fact did not suit fancy; then so much the worse for fact.

Rough Coherence of Argument

The difficulty was that each in his way made sense—a rough coherence of argument and conviction cemented them. Each seemed wrapped in a certain cloak of plausibility. One could see, or seem to see, what the speaker was getting at, follow him along the path of selected evidence, *almost* enter with him into the paradise of his conclusion. Yet not quite, for his neighbor with equal conviction led to a destination quite opposing!

Interdependence there certainly was, for without that neighbor plunged so deep in error, the phenomenon of the corner would never have existed. Such a thought, however, did not diminish the fury of the talk. The problem remained: If every speaker "had something," then how could their positions be reconciled? How could things be *true and not true*?

The question recalls those inane riddles of youngsters: "When is a door

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not a door?" We all knew the answer, "when it's ajar." But when is a truth not a truth? Could it be "when it's somebody else's"?

Blake in his engraving *The Ancient of Days* shows a dynamic figure kneeling on a cloud, in its downward thrusting hand a pair of dividers. Did Blake intend to say that creation is built on a pattern of division in the sense of Emerson that "everything in nature is bipolar"? Then might it not be that Blake's figure expounds the mystery of our dissensions?

Why should not truth and untruth at times partake of one another? On the evidence of the Poet's Corner, things can be "true and not true"! But wider revelations exist. Man is homogeneous in his membership of a species. He mostly has one head, two arms. Yet his features and his fingerprints confirm the uniqueness of the individual specimen. He is unique; yet *not* unique.

Man Contradicts Himself

Within the framework of his personal existence, he contrives to contradict himself. Like Whitman, he says with a fine self-compassion, "I contradict myself? Very well, then, I contradict myself. I am large. I contain multitudes." Can it not be with truth (as with feature, face, and form) that it resides within the scope of natural individuality? In the dimension of time, the dual phenomenon seems likewise to exist.

Forward truth, thrusting out pilgrim-like from past to future time, may be likened to the perpendicular. Differences of opinion amongst contemporaries still straddle it like the horizontal of the cross. Each life manifests the symbol, for which of us is not ploughing his furrow through the field of personal conflict?

Within the sphere of our individuality, we are alone. We stand astride the molehill or the mountain of our nature. Unmoving and solitary, we face the uncomprehending world from a world uncomprehended. Those close to us cannot dislodge us; we cannot vacate or make over the place or the course that is uniquely ours. Yet we are heirs to the common lot. Death, suffering, and redemption reach out to

us as they reach out to all. The fundamentals and the clichés, the valleys and triumphs of life are things that we cannot escape—or fail to pursue. We are alone and *not* alone.

Our treasure often lies within the portals of disappointment. Achievement has no perspective that is not artificial. We may as creditably grow a cabbage as a rose. It is the quality of effort that must count. The mite of the widow and the might of the millionaire when put to positive purposes earn equal approbation from heaven. It has been pointed out that imprisonment has enriched our literature through authors as diverse as Raleigh and Bunyan, Cervantes and Voltaire, Lovelace, Wilde, and O. Henry. We are unfortunate and *not* unfortunate.

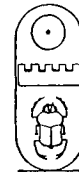
The Notion of Destiny

Again, it is true that we are our brother's keeper and yet *not* true. We seek to educate and help the ignorant or the spiritually poor; but we dare not rule the life of another, crushing the aspirations or imposing "truth" by rod and bar.

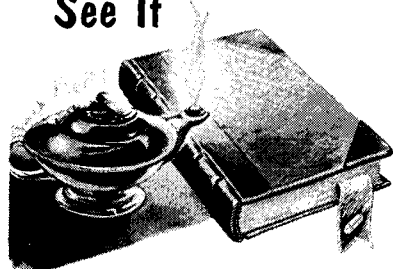
Half buried, half affirmed, like a sphinx exposed, the notion of destiny enthalls us. Looming into life experience, it has a hidden aspect that eludes us. There is something we cannot controvert. Faith and application move mountains; and destiny, if it retains one rein to guide us, at least leaves the other to us. We are partners, the moved yet the movers.

Are the happily married, "happy ever after" as the storybook ending implies? When (in peace) a man had harangued his wife if the sandwiches for his lunch had not been rightly arranged; in war he wrote to her with love, convinced that his happiness had been only with her. Sometimes we can be both happy and *unhappy*.

Jane Welsh Carlyle, whose letters alone make her lovable, occasionally, as if from exhaustion, drops the veil of reticence on "the valley of the shadow of marriage." She writes to her genius husband with a beautiful tenderness, and confides a sublime devotion to his work. "It is curious how much more uncomfortable I feel without you. . . . I am always wondering
(Continued overleaf 2nd column)



As Rosicrucians See It



EDUCATION

TODAY IN THE WORLD of education we find a curious situation. A large percentage of the boys and girls who enter our high schools quit for one reason or another. There is a great deal of apathy among our young people. There prevails a feeling, often spoken outright, "We are waiting for the bomb; so of what use is an education?"

There is disagreement among educators about what to teach. In the overcrowded schools of California and most of the other states in the United States, a kind of so-called progressive education has been the vogue in recent years. In this progressive education, emphasis is not placed on the fundamentals of learning, such as correct grammar, spelling, and mathematics.

Charges have been made that students are being taught how to play and how to enjoy a social life rather than receiving the necessary learning which will prepare them for adult professional life in business or scientific fields of endeavor. At the moment, however, educators in California are considering a return to the teaching of fundamentals, even to including instruction in a foreign language in grade school. This is good news.

The greater our collective knowledge and the utilization of it, the less will be the need for concern over the "bomb." With proper education there can be a rewarding future for each and every one. All of us need to learn as well as to play.

A brief item recently appeared in one of our newspapers, which in a sense tells the whole story about today's education. It relates that last fall a youngster who, after a year in kindergarten, had entered primary school, came home downcast and glumly said to his mother, "I'm tired of being taught to play. I want to be taught to learn"—(C)

since I came here how I can, even in my angriest mood, talk about leaving you for good and all; for to be sure, if I were to leave you today *on that principle*, I should need absolutely to go back tomorrow *to see how you were taking it.*"

Much of her unhappiness she expresses in a notebook. On its blank pages, following her death, Carlyle wrote: "It has . . . been my sacred shrine, and religious city of refuge from the *bitterness* of these sorrows during all the doleful weeks that are past since I took it up: a kind of *devotional* thing (as I once already said), which *softens* all grief into tenderness and infinite pity and repentant love: one's whole sad *life* drowned as if in *tears* for one, and all the wrath and scorn and other grim elements silently melted away."

Here Carlyle touches the mystical platform of peace where the embattled legions of conflict, having ascended by the Via Dolorosa, convene to sign a lasting truce.

Within the circle is the dot. Between the dividers is a gulf that is eradicable. Between now and Utopia is time that can diminish. With effort and the control we have, conciliation *can* come.



For the Record:

We apologize! "The Lost Temple" in our June issue contained two serious errors which call for correction. Soror Elisabeth Van Olst Coops, widow of the Grand Master of Holland, was not a participant in the burial and unearthing of Rosicrucian monographs in Java. Soror Coops was not in Java but in Holland where she and her husband were active in the work of the Order. Her brother and sister-in-law, Frater and Soror Van Olst, were the participants in the Java incident.

Most unfortunately, in fitting the article to the space available, Soror Van Olst was misread as Soror Van Olst Coops and the substitution made. Such an error is wholeheartedly regretted, and only human fallibility can be pleaded.

It was an heroic story and for that reason should be reread. While incidents equally dramatic were taking place in Holland, Soror Coops was rightly distressed to read that she, who has never been in Java, was given credit for the help which her sister-in-law, Soror Van Olst, rendered at that time.—EDITOR

IN RECENT YEARS, widespread interest has been aroused in the relative nature of the phenomena of matter and its associated concepts. This is due mainly to the publication of the *Special and General Theories of Relativity* by Albert Einstein. Consideration of these reveals that time and motion are inseparable and that any alteration of the former constitutes an alteration of the latter.

Before taking up the implications of such a statement, it might be well to consider what occurs in the transmutation of matter. Matter is vibratory in nature, and its vibratory rate determines its form of manifestation: An increase in its vibratory rate brings about a corresponding alteration in its form.

The theory of relativity, however, postulates that the change will occur only if the vibratory rate of the observer remains constant: *The manifestation of matter is purely relative to the vibratory standpoint of the observer.* A corresponding increase in matter and in the vibratory standpoint of its observer constitutes a state of no change.

The mystical significance of the above becomes more apparent when we consider what occurs when the velocity of matter is changed relative to a fixed observer. The law in this respect, which is now scientifically proved, tells us that the mass of a body is a measurement only—dependent upon the relative motion of the observer and the object measured. This means that a space satellite circling the earth at twenty thousand miles per hour is smaller than when it is standing on the launching pad—measurably smaller to the observer.

Of course, with a small increase in velocity, the difference is minute; but if a rocket which measured twenty feet before launching could pass the earth at a speed of nine-tenths the speed of light, we would measure it to be only ten feet long. If it continued to accelerate, its length would continue to decrease until, at the speed of light, its length would be zero. In relation to us, it would cease to exist.

It is for this reason that the speed of light is the maximum velocity of matter. With a rocket passing the earth, our instruments would reveal an increase in mass and a slowing down of

C. A. MITCHELL

The Theory of Relativity

Can it be applied to staying young in space?

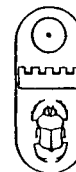
all time processes on board. A clock in the rocket would register six hours, while its partner on earth registered twelve.

On the rocket itself, it would seem that no change had occurred, due to the fact that it and all within it had been subjected to the same relative change, which constitutes a state of no change. Many have put forward the fascinating idea that we may in the future stay young by traveling fast through space.

Unfortunately, this hypothesis is based on the *special theory*, which deals with objects traveling at a fixed rate in relation to each other, and does not take into account the *general theory*, which is the only one applicable to objects in acceleration. That it is not possible to remain young by space travel is due to the relative nature of motion.

If you are journeying north by train and another train going in the same direction passes you, it can be said that you are traveling north in relation to the ground and south in relation to the passing train. Furthermore, it is impossible by experiment from within the train to determine which movement is correct. In every case, your results would indicate that you were stationary and the surrounding objects were in motion.

On a superrocket, it would seem that the earth is making the journey into space and eventually returning to a fixed position. During its journey, its time processes measured from the rocket would be slowed down accordingly. Viewed from earth, however, it would be the time on the rocket which had



slowed down. Both viewpoints are correct provided their velocity in relation to each other remains constant.

When two objects originally traveling at the same velocity, separate and subsequently unite, the changes, which apply equally to both when viewed relatively, cancel each other out during both acceleration and slowing down. Thus no permanent change occurs. To remain permanently in space would avail us nothing, for we would continue to age at the same rate as before in relation to our surroundings.

Even without the "Fountain of Youth," the conclusions to be drawn from the laws of relativity are of great significance. They show, theoretically, that all matter occupies a central posi-

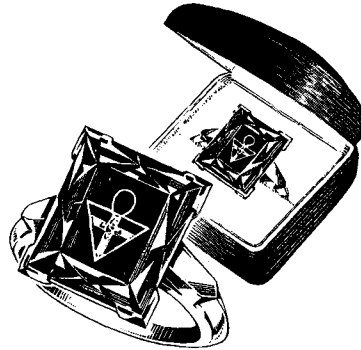
tion with regard to the rest of the universe. Furthermore, the universe seems to be expanding at increasing velocities, its boundary being for us the point at which matter reaches the speed of light. From this apparent boundary, it would be the earth which occupies a boundary position.

Thus, relative to the extremities of space, any position within the universe is already traveling at the speed of light. Matter at the speed of light exists outside of timeless motion, and the measure of the mass increases until it becomes in theory finally infinite. Thus the laws of relativity have smashed the boundaries of time and space, revealing a multi-dimensional unity.



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HAROLD VENSKE, F. R. C.

Dare To Live!

MAN SHOULD NOT live in air castles. That is not to say that he should not aspire, speculate, and dream, but rather that he should not lull himself into a state of inactivity supported by the vague dreams of blessings to come. After all, blessings must be *earned*, and the verb "earn" suggests action.

Dream man should, and dream he must, for things worth while are born in the dreams and visions; but dreams to be of value must be implemented with a bit of *doing*. The idea of a new cathedral may originate in the mind of an architect, but it will never become a reality without a *builder*. So, if man would lead a progressive and evolving life, he must assume both roles—*architect* and *builder*.

Of course, he can only begin where he is. Hence, the importance of living to the full the present day and hour. Yesterday has passed. Rather than mourn its passing, man should analyze it for its lessons and permit those lessons to influence his current actions. Thus, he may live this present day more fully and make realities of his dreams.

Nor should he wait for a spectacular or critical event to stimulate him. True, an occasional life has been changed overnight by a *crisis* (sometimes for the *better*, perhaps, more frequently for the

worse). Ordinary daily lives are filled with so many petty trials, little sorrows, and disappointments, that if they are viewed cumulatively, everyone is faced with a daily crisis—challenging us to more courageous and intelligent living.

If today is to be lived courageously, we must beware the danger and destruction that lies in the "opinions of others." Too frequently they are made guides for action; they are usually not recognized as the cursory, warped, and misguided appraisals of persons who themselves are living neither courageously nor intelligently. If they were living purposeful lives, they would be far too busy to pass judgment on others.

A good religion or philosophy of living, a modern mystic maintained, must embrace the heart, the head, and the hand. The foundation lies in feeling. It can be strengthened and reinforced by intellectual contemplation. If a philosophy is really meaningful, it will prompt one to *Action*. Air castles are the convenient retreats for those who would escape the responsibilities of purposeful living.

We may indulge our imaginations, and *dream*; but at the same time, we must make our dreams *motivating forces*.

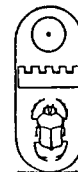
We need make no excuses for our past or for the lack of breadth or depth in our education. We need only start where we are and *grow*, capitalizing heavily on whatever experiences we have had. Thus we can be true to ourselves and avoid the personality-disintegrating web of mere conformity.

In simple words, our intent should be: Dare to Live!



We are told that the eye of a hurricane is the most quiet and tranquil place to be; yet a dangerous place from which to emerge. Bombarded from all sides by the forces of life, man may well consider the hurricane. He stands at the meeting place of many and varied forms of reality. For inner serenity and tranquility, he should abide in the hurricane's eye, for only there at the center of the tempest of life can he hope to find ultimate reality.

—SIDNEY L. COOK, F.R.C.



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



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.

The Standard of Living

The values which should determine it are spiritual and human

WE SOMETIMES wonder what is meant by the modern standard of living and whether it is higher than in the past. We read the newspapers and magazines, accept the opinions of furniture experts, interior decorators, hygienic authorities, and so on, believing that what they say represents the last word in the true art of living.

If we see pictures of modern bathrooms, living rooms, and kitchens, with the newest and most modern ideas of furniture, decorations, and equipment, we become convinced that what we now have is antiquated, ancient, and inadequate, and that we are not living in accordance with the "higher standards." We see pictures of beautiful automobiles with groups of happy passengers,

read stories of automobile tours and airplane trips, and begin to wonder whether walking from place to place or riding in a bus or perhaps a carriage does not belong to the Middle Ages.

New kinds of salad dressing, table decorations, frozen foods, and canned goods make us wonder whether the old-time methods of making bread and biscuits by hand and eating food that has been cooked in the oven are not a part of an ancient form of life that passed out of existence thousands of years ago. We are tempted to believe what we read and to come to the conclusion that we are far behind the modern methods and modern standards. We find ourselves constantly in a turmoil, trying to keep pace; and no matter what our income, we make it meet the necessary expenses.

The United States of America undoubtedly leads the rest of the world in fads and foibles and in aggravating agitation for constant improvements of a nonessential nature. Despite what we read regarding the necessity for electrical refrigeration in every home and having our food held at a certain temperature in order to maintain health, the fact remains that thousands upon thousands of people are still living healthfully and happily without such electrical contrivances. They are aids, but they are luxury items and not the necessities which advertising and propaganda make them.

There were millions of happy homes throughout the world some years ago that had no modern bathing facilities, and a home that had a bathroom with running water was considered very modern. According to latest literature, every home should have two and a half bathrooms, and one of them should be in orchid. Do things of this kind constitute necessities for a proper standard of living? That is the important point.

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In the time of George Washington, there were gorgeous balls and dances to which the most beautiful women of his time and acquaintance were invited. They dressed in a manner and acted in accordance with customs that represented the highest standard of living. Yet we are told that the average girl today in a department store or office dresses more magnificently than the most overdressed and gorgeously gowned woman that ever attended one of Washington's parties.

The quality of the material, the styles, the other elements that enter into personal appearance have been advanced until what was the standard years ago is now crude and unacceptable. We are in a whirl trying to discover whether yesterday's rules, styles, fashions, and notes are active today or antiquated.

The Nostalgia of the Past

It is surprising how all of us like to go back to the old homestead farm and find ourselves comfortable amid the old surroundings. Here in the West where we have so many mountains and foothills, woods and valleys, and places where isolation is possible, thousands who have magnificent, modern, up-to-the-minute homes, build cabins or crude wooden shacks among the redwood trees or along the banks of a river or the ocean to live in through the summer. They are glad to be able to pack a trunk of plain clothing and get away from their fourteen-room house or ten-room apartment to a little three-room bungalow or cabin to live a "natural life."

In the larger cities in the East, those who can afford it build little bungalows on the tops of apartment houses so that they can have a garden and a home typical of what was popular and represented the standard of living a century or more ago.

And why is it that in every well-built home the man insists upon one room as his den? What do these dens represent? A return to the old standard of living. Most of them have wooden-beam ceilings, crudely finished floors, and, if large enough, an open fireplace—but simple furniture. The man thinks he will have this den exclusively to himself; but human nature expresses

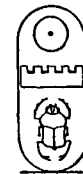
itself: Within a few weeks, the man finds that every member of the family wants to get into the den during the evening to read or sit around and talk, while the rest of the house remains in darkness unless there is a social function being carried on.

When we do have an opportunity to go back where we enjoyed our youth, we love to get down on a little stool at the feet of grandma or mother. She is dressed in an old-fashioned gingham, maybe with an older-fashioned gingham apron tied about her waist instead of the modern kind that represents only a small portion of what an apron should be. We still like to look into the fireplace; we still like to sleep under a tin or shingle roof and hear the rain patter upon it. We do not mind having our milk brought directly from the cow and not in a fancy glass bottle, pasteurized. We do not mind if our tomatoes are brought from the garden instead of being sterilized and carefully packed in vacuum-sealed cans.

After all, the real standard of living is that which expresses our closeness to one another and to God. The spiritual and human values of life represent the only standards by which we can judge whether or not we are living a truly normal, natural life. The more we study and learn of the laws of nature and man's own personal powers and abilities, the less we become fascinated and enthralled by the superficial, artificial, unimportant frills and inventions of man's maniacal ingenuity.

Undoubtedly, there are scientific minds busily working at this moment, thousands of persons staying awake and wasting their lives, trying to invent new devices and new things that will eliminate the human emotions from our daily lives. These will be proclaimed the newer and higher standard of living.

It is interesting that every mystic, philosopher, and student of the great fundamental truths of life eventually seeks to dwell in a cave or a grotto for a time. He seeks to separate himself from the world and find peace and happiness close to God and nature. This, after all, represents the true standard of living.



ROBERT D. PAPON, F. R. C.

Words of Power

OF ALL THE TRADITIONS which have found persistent repetition the most unusual is that of four magical words taught Neophytes in the mystery schools of ancient Egypt. Legend relates that these words were engraved on the secret entrance into the Sphinx in an alphabet once possessed by the inhabitants of Atlantis. This seems doubtful.

It is often said that behind myth, parable, and legend lie certain elements of truth. Accordingly, man in all ages has sought Cities of Gold, Fountains of Youth, and Lost Continents. It is the nature of man to demand that the material aspects of life substantiate his immaterial dreams.

In Egypt, no one doubted the existence of such gods as Ptah, Horus, and Ra simply because they had not been seen. Many had seen the palace of the great Pharaoh, and was not he the living god? Also, it was whispered that on certain nights bands of men left the banks of the Nile, chanted praises to an unknown god before the mysterious Sphinx, and afterwards seemingly disappeared. Thus the belief of a *Brotherhood* connected in some way with the Sphinx and its strange inscriptions began and persists today.

Those who investigate the so-called miracles depicted in the sacred writings of all religions often conclude that that which occurred in ancient times is impossible of repetition. They ascribe the apparent absence of miracles today to

the lack of individuals willing to dedicate their lives to the fulfillment of the Divine Will. As to how such miracles occurred in the first place, they can only say that "Man proposes, but God disposes," and overlook the fact that both Man and God still exist.

To the Neophyte prepared for initiation, however, no mystery existed. Each knew that to pass from the outer to the inner portal, he must make proof of the sacred injunctions, "To will, to know, to dare, and *to be silent*." These became the magic words of the legend.

The first injunction, *to will*, taught that only by continual effort or *willing* could mastership be gained since the *will* is representative of the energy released by the fusion of the conscious and unconscious minds. But willing does not contain in itself the knowledge and experience of those who have already achieved, and the necessity for the second injunction, *to know*, arises.

How to achieve is certainly as of great importance as the desire to achieve. One might liken the two to the desire to eat a boiled potato and the knowledge of how to boil it. Just as *will* without *knowledge* is of little value, so also their possession without the courage to apply them can result only in failure. Thus the third injunction, *to dare*.

Willing, knowing, and daring will bring one to the threshold of mastery, but only another power can produce cosmic at-one-ment—the power of *silence*. The greatness within the bud is revealed only at the time of its maturing; so the Neophyte must keep all he learns within the silence of his heart. Within such silence will someday be born the realization of all he is, has ever been, or will be. That will be the beginning of Mastership.



Love is harmony; fear, disharmony. The essence of love is mystical union with one's self, with others, with God.

Love is an inner peace mutually felt, having no time, no place, being one and both and all. Love without the Cosmic within is fear. Love without harmony is egotism.

Love—harmony—is the shining rose translucent with inner light above the thorn cross.

—RUBY DELACROIX

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SANCTUM MUSINGS



PRIDE, TRUE AND FALSE

THE SATISFACTORY estimation of ourselves constitutes pride. Experience makes it clearly evident whether we personally possess any qualifications which are prominent or which exceed the average. It gratifies the ego to realize that we have individual distinction. There is nothing so demoralizing to human dignity as to have the self completely submerged.

The self has entity only in its expression. It must motivate the activities of the body and mind in a manner that is somehow representative of it. We have realization of self by the exercise of volition and will. In willing or choosing, we know that we are, but this is not sufficient for personal satisfaction. The self must be objectified to the extent that it is recognizable by its achievements as are other realities of its environment.

No normal human being is content to be merely conscious of self. In fact, if self realizes only itself, it is immured within its own organism. A thing has existence, insofar as the human mind is concerned, not just in the fact that *it is* but that it can be known. Consequently, every human being strives to make self known.

Since self constitutes principally the psychic and intellectual aspects of our being, our judgments, our emotional states, our creative inclinations, and moral idealism, it is only through these channels that it can win recognition from others. Every man cannot be a genius nor can he exceed all other men in some achievement; but he can win distinction among his associates by transcending them in some mental or physical characteristic.

A boy need not be a champion swimmer to have pride of self. If he is



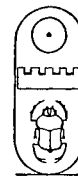
able to swim better than his immediate friends, he has asserted self, made it a reality beyond his own consciousness. A man who is a better cabinetmaker, gardener, or all-around mechanic will acquire this sense of pride in the manifestation of self.

Pride of self can also be expressed in the negation of temptations or in the display of what is accepted to be good character. Thus, if society has established certain ethical or moral ideals, and the individual knows that he has the public's respect because of his conformity to them, it results in his having pride in his self-discipline.

Society is composed of numerous minor groups. There are first, the family; then, one's circle of immediate friends; then, business associates and neighbors; and, finally, the whole community, the latter being part of a still larger community, the state. Pride, as esteem of self, begins in the smallest circle of society and may expand from one into another.

Thus, the child's first awareness of pride is the distinction it has in the praise extended to it by its parents. Its next circle of environment constitutes its playmates, then its fellow students in school. The self must grow progressively, move from one circle of human relations to another. In such spheres of human activity, the self must find pride if the individual is to experience happiness and have confidence in himself.

There may gradually develop a hierarchy of prides for the individual. As one extends the self in various accomplishments, although others may exceed him in one circle of activities, he real-



izes that he excels others in some different circle. In this way, pride, with the confidence it instills, is never entirely lost to him.

One, for example, may be an accountant. In his profession, he may not be the most renowned. However, he may have pride in the fact that in his conscientious thoroughness and comprehension of accounting principles, he is superior to many others in his line of work. Moreover, he always has pride in the fact that he has knowledge of a technical subject which transcends that of persons in nonaccounting circles.

Pride is hurt principally by an *overestimation* of the achievements of self. There is the unfortunate tendency not to subject one's own acts to a critical analysis. One knows that self diminishes in proportion to the lessening recognition and distinction of its efforts. This is a depressing experience to self. It engenders emotional states which self seeks to avoid. This lessening recognition is an admission one hesitates to make even to oneself. As a consequence, there is the propensity to justify one's own errors and weaknesses so as not to lose—to oneself, at least—the objectivity of self. The individual finds excuses in circumstances which otherwise reveal his inferior and erroneous acts. This blinds him to those faults which need correction. They likewise give him a false confidence in himself.

To convince himself of the excellence of some personal function, he may become boastful. As a result, he precipitates himself into conflict with those who do exceed him in his qualifications. His deficiencies are then prominently exposed to those who otherwise might not have observed them. Their remarks may so depreciate his self-esteem that he becomes unable to do as well those things in which he is truly well qualified.

False Pride

False pride is developed most frequently from reliance upon the laudatory but insincere remarks of others. The wise man or woman *knows* whether or not what he or she has done has merit. Self is intangible, but what follows from it can be subjected to fixed standards of evaluation. One does not have to rely upon the flattery of others to know that his deeds have distin-

guished him. He can find the means of determining whether or not what he has created or effected with hand or mind is as outstanding as others may claim it to be.

Descartes, French philosopher, declared that his first rule in the search for knowledge was "never to receive anything as a truth which I did not clearly know to be such; that is, to avoid haste and prejudice and not to comprehend anything more in my judgment than that which should present itself so clearly and so distinctly to my mind that I should have no occasion to entertain a doubt of it." How dangerous it would be for a man to be told that he could swim well when, in fact, he could not. Reliance upon the flattery of others is to jeopardize one's self-esteem by causing it to be exposed to conditions for which one is not yet prepared.

The greater distinction of self is found in the voluntary direction of one's mental and physical powers. Pride is had when self has asserted itself to bring about its own recognition. Congenital beauty of face and form, for example, may confer distinction upon self and instill a sense of pride, but it is both false and dangerous, for such does not call forth the latent qualities of self. Therein is no awakening of the talent and no pride of achievement which encourages one to transcend his present status. Since such a distinction—while it lasts—is attained without effort, it obstructs the otherwise natural assertion of the self *to be*.

One who boasts of his achievement, even if it is factual, likewise displays a false pride. It most often indicates that a certain excellence has come to him without great effort and that he is satisfied not to probe his being further for other potential but perhaps arduous distinctions. Autobiographies of many eminent men relate that their greatest pride was had in the awakening and developing of a talent that had lain dormant, rather than in the eminence that came to them from some native ability which was facile for them.

A man with true pride has found self. A man with false pride is lost to his own self.—X

Rosicrucian Activities

Around the World

BUSY AS STAFF members at Rosicrucian Park are, they still find time for community service. This year is a good example: Soror Irene Allen, whose duties are multifarious, still finds time to direct the activities of the Santa Clara Animal Rescue League; Frater Arthur Piepenbrink, Grand Regional Administrator, is president of San Jose's Knights of the Round Table; and Frater Chris Warnken, Director of the Department of Instruction, is this year's president of the Saratoga Kiwanis.

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A new cosmic ray co-incidence counter, designed and constructed in the electronic laboratory of the Rosicrucian Science Museum and Planetarium by Fratres Alvin Brown and Mahlon Cain, with the help of an officer of the staff, has been installed in the Rosicrucian Science Museum. This new instrument is technically known as a Binary Scaler. Its purpose is to demonstrate visually and audibly gamma- and cosmic-ray radiation. The front panel contains a total of 18 colored lights that flash on and off while in the process of counting gamma and cosmic rays bombarding the cosmic-ray detector tubes. The effect is much like hitting the jackpot on a one-dollar slot machine in Las Vegas, without, of course, the ringing bell.

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Melbourne, Australia's, Harmony Chapter was recently the recipient of a Javanese Temple Bell, a bequest from the late Frater Stephen Landstrom, one-time Master of Harmony Chapter. A small plaque will be placed on the gong stand attesting the Chapter's gratitude to Past Master Landstrom for so handsome a gift.

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(Photo by AMORC)

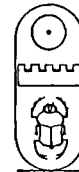
Judge Learned Hand

Mr. McGrew's study of the American Jurist on exhibit during June and July in the Rosicrucian Art Gallery.

An "Exhibition of Paintings" by R. Brownell McGrew, California artist, was on display at the Rosicrucian Art Gallery from June 15 through July 22.

Mr. McGrew studied at Otis Art Institute, won the coveted Stacey Fellowship, and taught one year before deciding that his happiness lay in being an artist. His list of awards is impressive. For the past three consecutive years he has won double awards at the annual exhibitions of the Society of Western Artists. He has exhibited at the National Academy of Design, New York, and will be exhibiting shortly at the Grand Central Galleries there. Ed Ainsworth, in his book *Painters of the Desert*, refers to Mr. McGrew's work as "The Spirit of Rembrandt under a smoke tree . . ."

Words can give no inkling of the response these pictures evoke in the viewer—the light, spaciousness, freedom, and color of Arizona, its Indians and their activities. In portraits, too, there is a depth of discernment that exposes the soul, especially in that of Judge Learned Hand, reproduced above.



This month, Miami, Florida, Chapter of AMORC will celebrate its twenty-fifth anniversary. This is an event which is significant not only locally, and it has received months of enthusiastic preparation. In June, because of the growing Spanish community in the Miami area, Frater Mario Salas of the AMORC International Lecture Board gave a lecture in Spanish to a large and responsive audience.

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Frater Leslie H. Moorhouse of Manchester, England's, John Dalton Chapter of AMORC, boarded one of the ships of the Blue Star Line and sailed away from Manchester for Curaçao, Colon, Costa Rica, Nicaragua, Mexico, California, Oregon, Washington, British Columbia, and back again. Three months in all and most of it spent in meeting Rosicrucians. His enthusiastic report to John Dalton Chapter was published by the Chapter as a Special Supplement.

Theron Fox of the Rosicrucian Press is a man of many interests and much information. He can tell you how to make money with carnival games and how to locate treasure in Nevada's ghost towns. In fact, he has written two books on these subjects—and supplied his one on Nevada with an 1881 map. Anyone for treasure?

▽ △ ▽

Frater Eric Krannitz of Hamilton, Ontario, Canada, was the recipient this year of the annual "Man of the Year" award "for his initiative in promoting and developing that spirit of good fellowship which has been so instrumental in elevating the status of the Brampton and District Industrial Management Club." Frater Krannitz declares that whatever influence he may have had in promoting top management came from Rosicrucian thinking. "In this era of materialistic thinking," he says, "Rosicrucians must be courageous enough to raise their voices."



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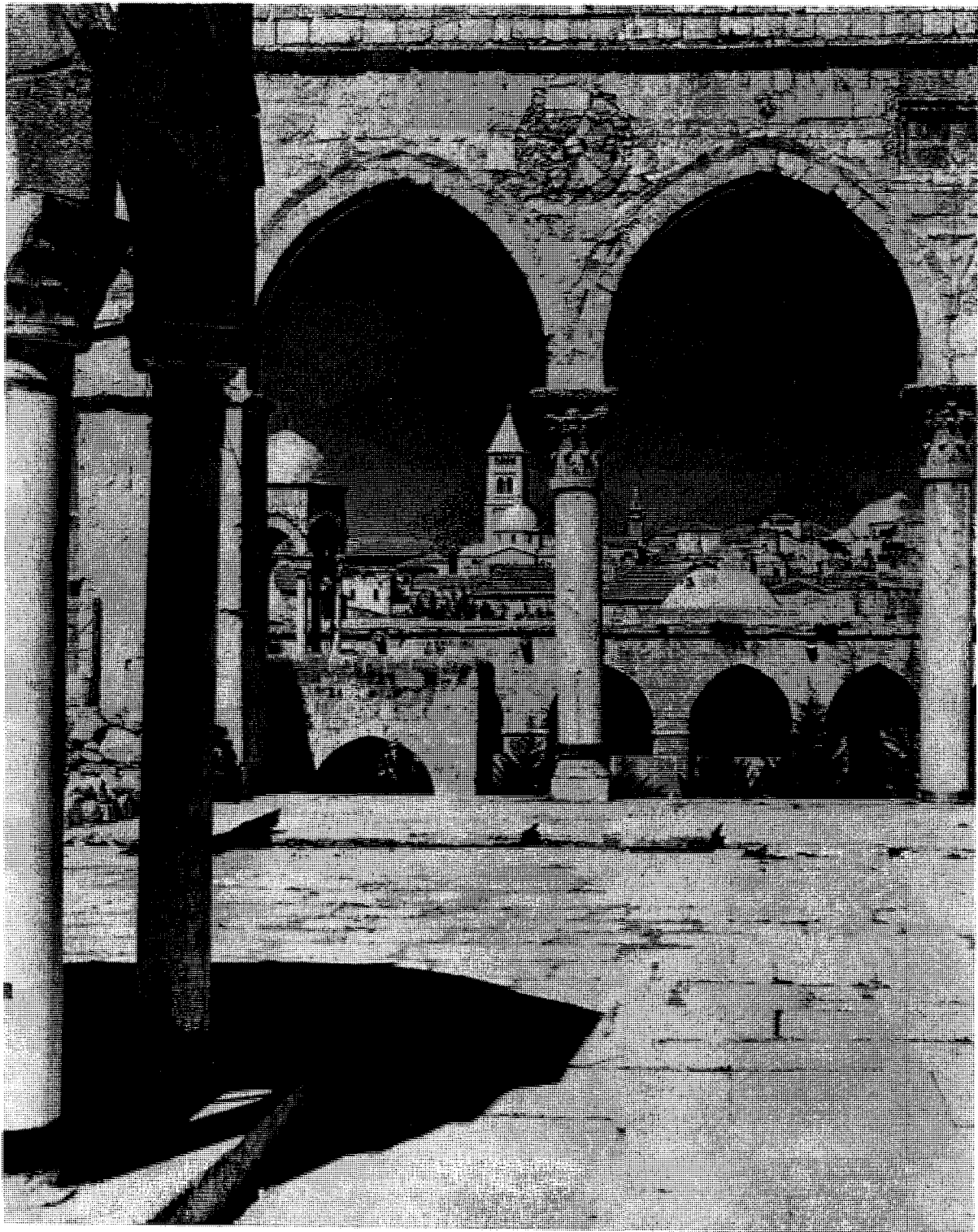
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August
1963**

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JERUSALEM VIGNETTE

(Photo by AMORC)

From the gentle slopes of Mt. Moriah where Solomon's temple once stood, we view to the west the ancient city of Jerusalem. Egyptian records as far back as 1400 B. C. allude to Jerusalem's importance in southern Palestine. Four hundred years later, King David conquered this Jebusite stronghold and founded his city. This Israelite capital became a city of opulence and grandeur under David's son, Solomon, who built the Israelite temple here upon Moriah and an extensive palace on nearby Mt. Zion.

WORLD-WIDE DIRECTORY

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

LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.E.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 95114, 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, England.)

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Lyon (Rhône): Jean-Baptiste Willermoz Chapter.
Marseille (Bouches-du-Rhône): La Provence Mystique Chapter.
Metz (Moselle): Frees Pronaos.
Montpellier (Hérault): Michel Faradey Pronaos.
Mulhouse (Haut-Rhin): Balzac Pronaos.
Nice (Alpes-Maritimes): Verdier Pronaos.
Nîmes (Gard): Claude Debussy Pronaos.
Paris: Jeanne Guesdon Chapter.
Pau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
Reims (Marne): Clement Le Brun Pronaos.
Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos.
Rouen (Seine Maritime): Rouen Pronaos.
Strasbourg (Bas-Rhin): Galilee Pronaos.
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, 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.
Tel-Aviv: Tel-Aviv Pronaos.

ITALY

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

IVORY COAST, REPUBLIC OF

Abidjan: Raymond Lulle Chapter.
Bouake: Robert Fludd Pronaos.
Dimbokro: Aurora 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.
Saltillo, Coah.: Saltillo Pronaos.
Tampico, Tamps.: Tampico Chapter.
Tijuana, B. C.: Cosmos Chapter.
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.
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.
Yola: Yola 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

Bloemfontein: Bloemfontein Pronaos.
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.
Welkom, O.F.S.: Welkom Pronaos.

SURINAME

Paramaribo: Paramaribo Pronaos.

SWEDEN

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

(Directory Continued on Next Page)

SWITZERLAND

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:* Titurel Lodge.

VENEZUELA

Barquisimeto:* Barquisimeto Lodge.
 Cabimas, Zulia: Iris Pronaos.
 Caracas:* Alden Lodge.
 LaGuaira: Plotino-Maiquetia Chapter.
 Maracaibo: Cenit Chapter.
 Maracay, Aragua: Lewis Pronaos.
 Maturin, Monagas: Maturin Pronaos.
 Puerto Cabello: Puerto Cabello Chapter.
 Puerto La Cruz, Ansoategui: Delta Pronaos.
 Valencia, Carabobo: Valvidar Chapter.
 Valera, Trujillo: Menes Pronaos.

WALES

Cardiff, Glam.: Cardiff Pronaos.

(*Initiations are performed.)

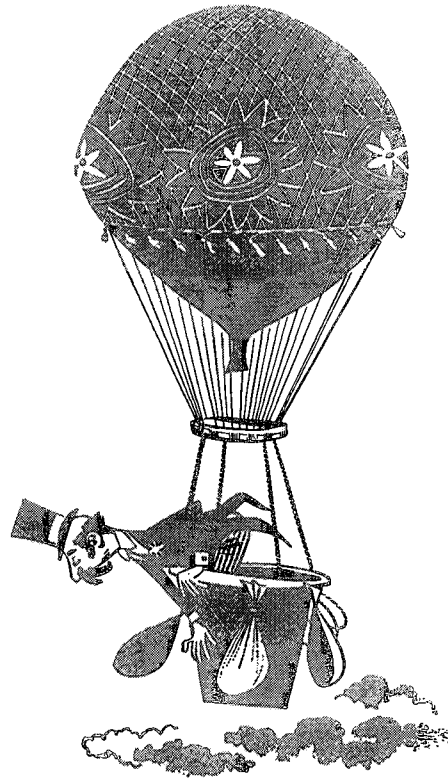
Along Civilization's Trail

THE GREAT LOVE STORY—From the recent writings of Ashley Montagu in his *The Humanization of Man*, we draw our opening statement: “What investigation has revealed is that love is, beyond all cavil or question, the most important experience in the life of a human being.” No truer words were ever spoken!

The cohesive forces that draw the elements of nature into harmonious relationships with each other are in some instances referred to as LOVE. The term *love* is usually applied to these forces as they relate to human or animal relationships. Yet the force is the same everywhere, and one can say that it is *love* that draws two hydrogen atoms to one oxygen atom to form water, that it is *love* that draws the moon to the earth, the earth to the sun, the sun to the galaxy, and so on down the line. Literally, it is *love* that makes the world go 'round.

Every desire, thirst, passion, wanting for something is man's response to the cohesive action of nature seeking unity or balance. This is an ever-present factor in life and should be consummately exploited in order that man may enjoy the fullness of life.

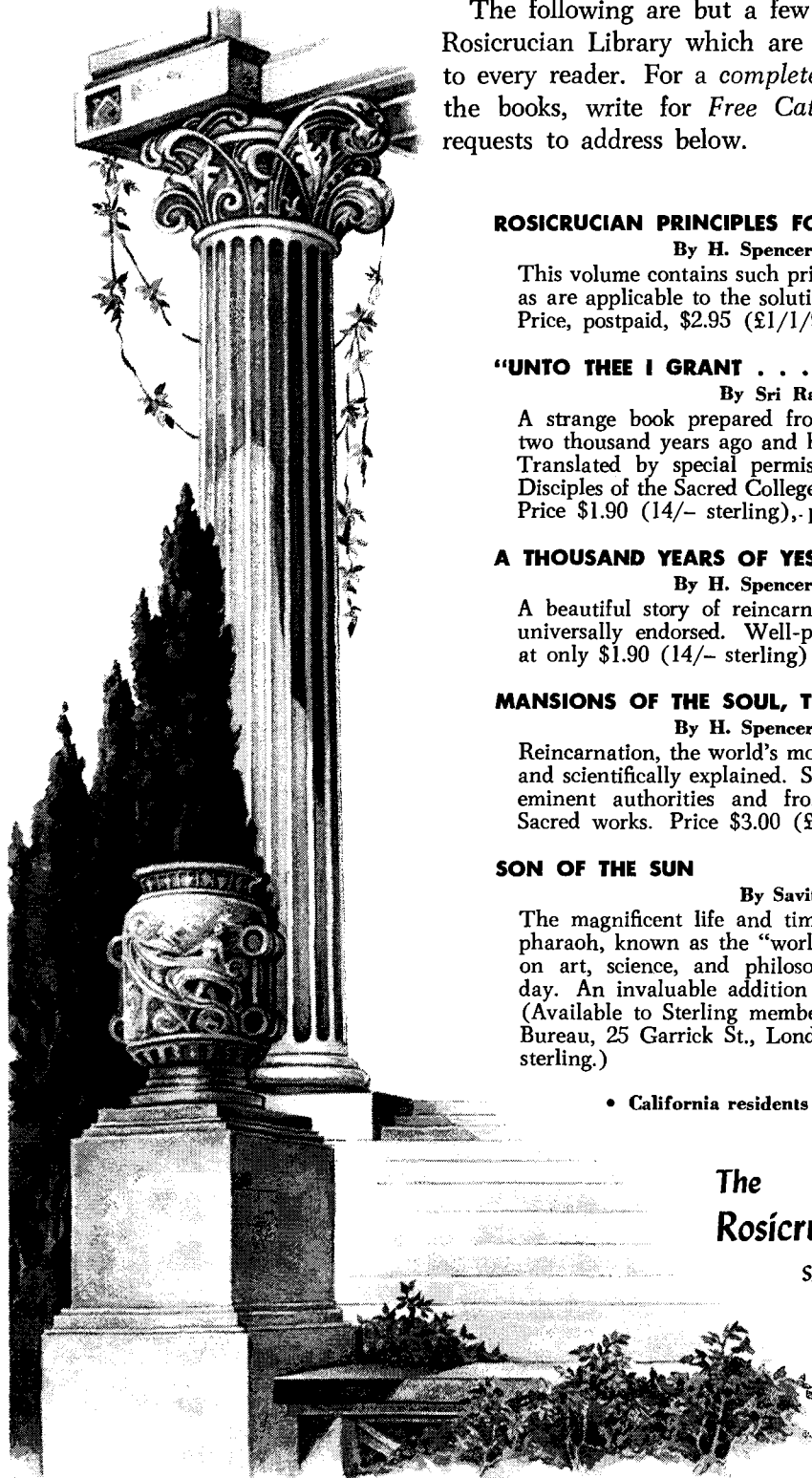
There is no life *without* love. Man's response to it, however, varies from almost nil to excessive. He can thwart it, ignore it, play upon it, use it to his advantage, or distort it to the detriment of all about him.



Through the centuries, man has rarely had to be concerned with an *excessive* response to the love impulse, although *excessiveness* is a possibility. Rather, the trend of society has been to submerge the emotion of love. Here man's determination to exercise free will acts as a restraint to the push and pull of the forces about him. Thus, though he senses a need for love—an attraction to things and to people—he hesitates to capitulate to them.

Attraction is of course paramount in our lives. It is the things to which we are attracted that give us a sense of well-being and peace of mind. It is those things that make life worth living. Surrounded by an environment to which we are attracted nurtures us. Our growth is rapid, and the security and serenity of such harmony make us strong. It is in such a state that we best resist temptation, best follow those inclinations which will improve our lot in life.

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