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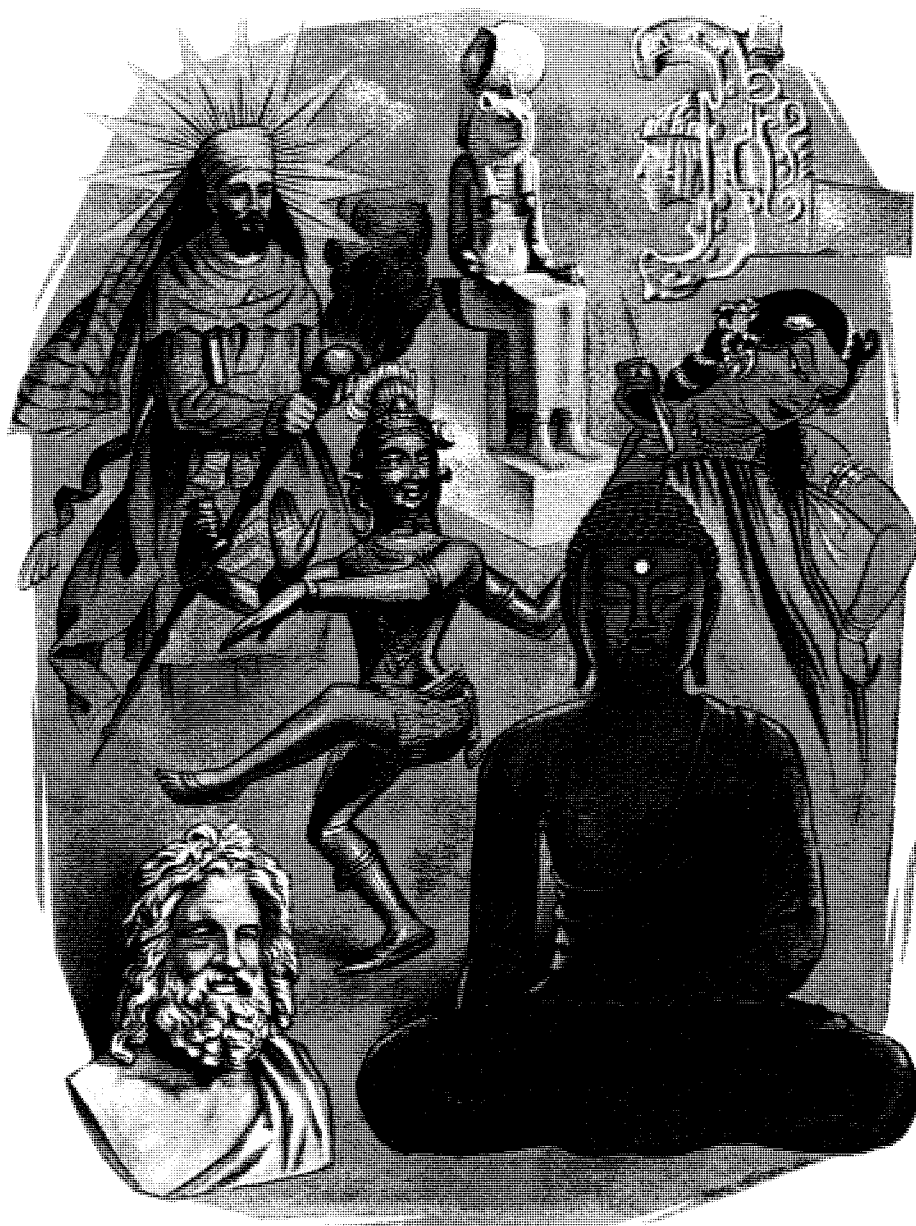
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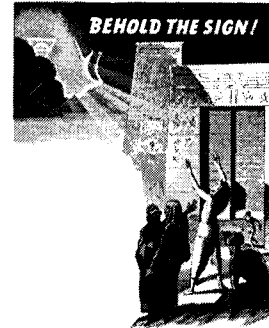
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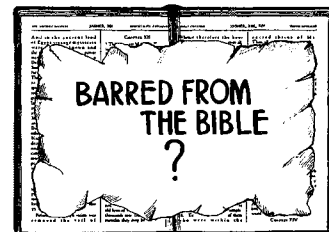
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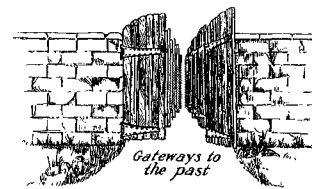
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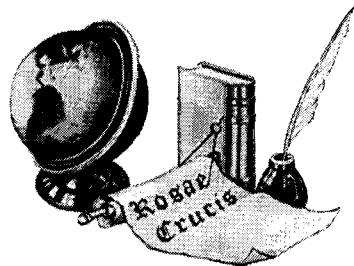
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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No. 9

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INTERNATIONAL CONFERENCE

(Photo by AMORC)

Rosicrucian dignitaries who attended the recently concluded International Rosicrucian Convention in San Jose, with the Emperor and the Grand Master. Front row from left: R. Said Soekanto, Grand Master, Indonesia; Raymond Bernard, Grand Master, AMORC, France; Emperor Ralph M. Lewis, and Rodman R. Clayson, Grand Master, U. S. A. Back row from left: Charles Troxler, Grand Regional Administrator for France and Switzerland; Maria Moura, Grand Secretary, AMORC, Brazil; Baron Giuseppe Cassara, Grand Master, AMORC, Italy; and Gabriel A. Panier, Grand Councilor for Paris, France.

THOUGHT OF THE MONTH

By THE IMPERATOR

ARTIFICIAL LIVING

IS SCIENCE bringing us closer to nature or isolating us from it? The function of science is an empiric investigation of natural phenomena to determine basic laws. Knowledge of these laws provides man with the ability to create conditions at will, thus assuring him a relative supremacy over his environment.

A means to create circumstances of man's choice, in theory at least, should result in human happiness. The fact that the happiness of humanity has not increased correspondingly with the advance of science is due to the conflict of motives. Unfortunately, all men do not aspire to use the knowledge and power acquired through science to achieve the same higher ends. This conflict of human character, aided and abetted by the guileless methods of science, has resulted in adding to the misery of the world.

The technological achievements of science, particularly during the last quarter century, have refined the rigors of living for many millions. The means of livelihood for such persons has been less severe through mechanistic devices. Through the medium of accelerated transportation and production, all required commodities are easily available in large centers of population in the progressive cities of the world. The four corners of the world and their exports—foods, utensils, implements, and luxuries—are concentrated in the nearby supermarket or around the corner at the convenient shopping center.

Sprawling industrial plants employ thousands of persons in a centralized location, adjacent to networks of concrete, the modern freeways. Skyscraper office buildings provide comfortable facilities for gaining a livelihood. Air-conditioned and lighted by the skill of illumination engineers, with adjacent facilities for meals, recreation, and sanitation, they cushion the stress of daily

physical exertion with designs of scientific ingenuity.

Modern homes boast an array of such labor-saving devices as dishwashers, automatic washing machines, garbage disposal units, electric ovens and freezers, telephones, electric eye door openers, and radiant heating. To enjoy these conveniences, the technical advantages of today's society, and also to meet its economic demands upon him, the individual is restricted as to where he shall make his home.

He may, of course, select any city in any nation that offers these by-products of modern civilization. But the environmental factors, wherever he locates, add up to the same restrictions. He must live in a series of brick or concrete monoliths of multistoried apartments or flats which stand, row after row, each with its uniform stories rising skyward with their little apertures or windows. Within the four walls of these structures, human beings circulate and periodically flow into the traffic stream below. These human burrows remind one of the giant anthills of Africa, in and out of which a ceaseless train of ants moves.

The lives of these persons are principally governed by the results of the discoveries of science and their technological application. From morning to night, what these persons do and what they have are examples of laws of nature discovered and harnessed by man to serve man. What this has brought forth has actually screened him from intimate contact with nature.

The food he eats, mostly coming from cans, tins, or frozen packages, he has perhaps never seen growing, that is, in its natural state. How it was planted, the kind of soil in which it is nurtured, and the climate needed for it are at best vague generalities to the average individual. Rarely does he personally produce with his own hands

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the things of his daily common usage. He may know the names of the woods of which his furniture is made but most probably he has never seen the forests in which they grow. He uses hundreds of devices made of metals, the ores of which he has never seen in their pure state.

What of the beauty of nature? What esthetic influence does it have upon the average metropolitan dweller? His esthetic sense is mainly gratified by the structural forms that surround him. Beauty is mostly perceived by him in the symmetry of architectural design, the sheen of aluminum, the polish of marble façades, the dazzling brilliance of chrome, and the crenelated walls and steel pinnacles of the towers of industry and finance.

Beauty in the great cities is the art of mechanization. It is the assembly of the gifts of nature, its raw materials, into a combination, a particular form, that participates in the idea of beauty that man has conceived. To rely upon such beauty of mechanization, it is necessary to depart further and further from the primitive beauty of nature.

Little Attachment to Land

Trees, rocks, streams, grass, even sunlight become objectionable obstructions to the modern artificiality of living. Human concentration in a city by necessity of the particular conditions of society we have created has resulted in enormous inflation of land value. There is now little human attachment to the land in the cities. It is no longer something with which there is an affinity. It is not looked upon as a creation of nature akin to ourselves. There is no reverence for its genetic potentialities, its innate fertility.

Land to these unfortunate dwellers has often become a cold inexpressive commodity. It is a thing of barter and utility, not a segment of earth and a spawn of geological ages. As far as the eye can see, the life of the soil is smothered by acres of black, dismal asphalt, relieved here and there by the bleak, hard stoniness of concrete.

The mockery of it all is the pitiful resurgence of the human spirit. Here and there on a window sill is a box with a little plant raising its stunted form to gasp for the smog-filled air.

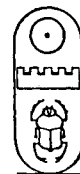
Potted plants in lobbies and foyers seem to be symbols of atonement, attempts to compensate for man's sacrifice of nature to gain the rewards of modernity.

Municipal authorities acknowledge the result of man's loss of intimate contact with the other creations of nature by their apparent attempts to restore such association. Where land costs make prohibitive space to be set aside for trees to be rooted in the soil beneath the city streets, boxed trees are substituted upon the sidewalks.

These apparently ease the consciences of the city councils and the municipal art commissions. But, in fact, these boxed trees become grotesque examples of man's maladjustment to his need for the simple, pristine beauty of nature. Such shrubs and trees are often abused. They are irregularly watered and the soil is untended. The receptacle in which they are placed often becomes a disposal container for whatever the passerby wishes to discard. Scrawny and undernourished instead of things of beauty, silent reminders of the grandeur of nature, they heighten by contrast the glittering, blatant elegance of the shops and bazaars before which they stand.

The vision and love of nature of some city planners have been evidenced in the parks which they have established in their communities. In them they have tried to capture and preserve the freshness and reality of nature. They have tried to provide escape areas where man can wander along pathways among scented shrubs and flowers and pastoral-like lawns and there rediscover himself as a creature of nature. Time and the gluttony of population explosion have encroached upon many of these islands of natural beauty. To facilitate traffic, to cut the time of travel, black ribbons of asphalt intersect these green belts, these last frontiers of nature in our cities. The cloud of exhaust fumes discolors leaves and generally contaminates plant life.

It is not enough to look at the various manifestations of nature at a distance. One must be contiguous to them to really know the joys they can afford. To walk along a sidewalk and look through a grilled iron fence at a bed of



flowers or a carpet of lawn does little to heighten the emotion of a sense of oneness with nature. One must feel himself at times physically with nature, a part of it, by touch and by scent. There must be large expanses of lawn upon which to lie, with the sweet scent of the grass in one's nostrils as one's gaze reaches up beyond the floating clouds. One must lift himself visually and ascend between the shadows cast by the leaves of overhanging boughs until his consciousness soars freely into the blue.

This was once possible in the great parks of the large cities of the world. Now, slowly, because of the concentration of people in these centers of social and industrial compression, "keep off the grass" signs restrict one to looking

and longing only. It is realized that by necessity these signs must be placed to preserve the grounds. But these circumstances, regardless of their cause, heighten the artificiality of living and push further away the simplicity of nature, the lasting pleasure of which nothing else can equal.

Perhaps the space age may again heighten our love of nature through an intimate individual experience of her majesty. Perhaps a reverse trend of effects from the developments of science may occur. The complicated nuclear devices of the future that will propel many men into the reaches of space may bring them into direct relation again with the unadulterated magnificence of nature instead of insulating them against her as now.

FALL ROSICRUCIAN RALLIES AND SPECIAL EVENTS

Rosicrucian Rallies and special events sponsored by various Lodges and Chapters will provide members in many areas with interesting and instructive Rosicrucian activities this fall season. All active members are cordially invited to attend. For additional information concerning these events, write to the person whose name and address is given under each city listed.

DETROIT, MICHIGAN: Annual Rally sponsored by the Thebes Lodge, October 5 and 6, 616 Hancock West, Detroit. Secretary, Mrs. Elias Syria, 187 W. Buena Vista Ave., Highland Park 3.

FLINT, MICHIGAN: Annual Rally sponsored by the Moria El Chapter, September 22, at the Y.W.C.A., 201 E. First St., Flint. Maralyn Isaacson, 7106 Brewer Road, Flint.

LOS ANGELES, CALIFORNIA: Southern California Rally sponsored by the Hermes Lodge and subordinate bodies of Southern California, October 19 and 20, at the Hollywood Masonic Temple, 6840 Hollywood Blvd., Hollywood. The Emperor, Frater Ralph M. Lewis, will be the principal speaker. Rally Secretary, Mrs. Lois E. Brockett, 1256 E. High St., Whittier, California.

NEW YORK, NEW YORK: The Third Regional Rally sponsored by the New York City Lodge and subordinate bodies in the Eastern United States, October 19 and 20, Prince George Hotel. Rally Chairman, Max E. Hodge, 221 Park Avenue South, Suite 515, New York City.

OAKLAND, CALIFORNIA: The annual Homecoming and one-day Rally sponsored by the Oakland Lodge, Sunday, September 29, Madison Street Masonic Temple, 14th and Madison St., Oakland. Rally Chairman, 263 - 12th St., Oakland.

PITTSBURGH, PENNSYLVANIA: Annual Rally sponsored by the First Pennsylvania Lodge, Youngstown Chapter, and Akron Pronaos, September 28 and 29, Fort Pitt Hotel. Rally Chairman, Angelo Salvitti, 2035 Circle Drive, Clark Manor, Aliquippa, Pennsylvania.

ST. LOUIS, MISSOURI: Annual Rally sponsored by the St. Louis Lodge, October 19 and 20, 3500 North Grand Ave., St. Louis. Rally Chairman, J. G. Huffstutler, 4517 Fair Ave., St. Louis 15.

VANCOUVER, B. C.: Pacific Northwest Rally sponsored by the Vancouver Lodge, October 11, 12, and 13, 805 W. 23rd Ave., Vancouver. Principal speaker will be the Emperor, Frater Ralph M. Lewis. Rally Chairman, Mrs. E. Kildetoft, 1969 West 45th Ave., Vancouver.

TORONTO, ONTARIO: Eastern Canada Rally sponsored by the Toronto Lodge, October 5 and 6, King Edward Sheraton Hotel. Rally Chairman, Joan Lavis, 2249 Yonge St., Toronto 7.

INTOXICATED with the champagne of some celestial vineyard of which I sipped, I am without the fetters of time or place. A beam from space, eons in transit, has touched me: I feel at home anywhere on earth or beyond it.

The Queen of the universe has just been wedded to me and I know the wedding will be everlasting. In the beginning, I was demented and knew it not. To the eyes of common sense I am a fool in her; but I see a greater foolishness in my youth although then I was held in good esteem. I desired without realizing my desire or even what I sought. She knew me and my need, but patiently divined that in due season I would reach her. Eternal Temptress, she fills many with unrest.

We exchange identities and I am no longer man but woman, too, and manifest the best of each: Woman makes whole systems in nature manifest while man in intangible germination underlies all. I could write for a millennium and not express her beauty. Without name, she lies sleeping in the hearts of all men.

Her power runs silently and invisibly back through the ages and is interwoven with the affairs of all mankind. Though shaping with delicate touch, it continues relentlessly forward. Some in history have felt her power intimately and have been able to leave some intimations of her in writing. Countless others have experienced her but have remained understandably mute.

Her most tangible quality is light. And what is light? It defies specific category or scientific niche. She bathes and permeates the everyday scene with an illumination which instills the ordinary with a quality transcending the physical. She dims the light of the sun and is seen in night as well as in noon. She is rather the essence of light itself or that from which it must have descended. There is no ugliness or evil anywhere in the new day she discloses.

She shows me that learning is not

A. C. STEPHEN

Mystics Call Her Divine Sophia

confined to the universities but distributed over the whole of nature. Each must hold dearest his spiritual attainment, for each is faced with the moment of graduation when the scope and magnificence of his next class will be determined by the degree acquired in the present: Earth is only a way station for development. I cannot conceive of anything more logical in the scheme of things.

She shatters conventional morality and gives complete freedom: I have no desire for things which formerly caused my transgressions; they are as moldy bread in my mouth. The flesh may hunger for immediate gratification, but the soul demands the wine of eternity beyond the physical. It is this that fills my cup, in which lies the only joy.

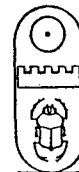
She does not despise science but rather augments it, seeing in its devious search the way which must ultimately lead to her. When the final act of man's perfection nears on the stage of scientific achievement, she manifests herself and shows the real significance of what we have attained.

She shows that God is cool and clean, with infinite kindness and tenderness, not as in my childhood I saw Him spouting lightning from His eyes and thunder from His teeth, flailing the heavens with tornadic whiplash while handing down stern commandments.

She strips away the thin veneer of pomp and shows the vanity of pride and position. She offers all, but I can endure only a taste. Perhaps a thousand years will prepare me.

ROSICRUCIAN INITIATION AT VAN NUYS LODGE, AMORC

Seventh Temple Degree, Saturday, September 21, at 8:00 p.m.
7257 Woodman Avenue, Van Nuys, California



DR. FRED G. BRATTON

Egyptian Mythology Lives On

*Judaeo-Christian Scripture
perpetuates it*

THE HISTORICAL HORIZON of Western scholars has usually been bounded by the Bible and classical Greece. Layman and professional alike have been conditioned for centuries to think that the twofold legacy of Greek wisdom and Hebrew morality encompass the whole substance of our culture and that no real influence in it predated Israel and Greece.

It is still taught in our schools that the cultural spirit that undergirds our civilization is exclusively Greek. For those who have been able to get from behind this intellectual iron curtain and explore the rich culture of Egypt, this parochial idea has long since been discarded.

Two thousand years before Athens and Corinth, Imhotep, who built the Step Pyramid for Zoser, perfected the basic forms of architecture: the fluted column with flowered capital, the pillared hall, and the ornamental frieze—forms usually attributed to Greece. Standing before the magnificent temple of Hatshepsut at Deir el-Bahri, one almost forgets the Parthenon, for no building in antiquity excels this masterpiece of Senmut in symmetry, proportion, and artistic use of the exterior colonnade.

What sculpture from Greece can compare with the bust of Nefertiti or the hard stone statues of Chephren and Mycerinus? Where in the Graeco-Roman world was produced such craftsmanship as the gold and jewelled pectorals from Dashur and Lahun?

To say that Egypt was the source for all later ethical and religious teaching is an exaggeration, of course, but there is more truth in the statement than



ISIS AND THE INFANT HORUS

Bronze from the Ptolemaic period in the
Rosicrucian Egyptian, Oriental Museum

most scholars are likely to admit. The debt of late Judaism to Egypt in Wisdom Literature has been generally acknowledged during the last half-century.

The ethical admonitions of Amenem-ope (1400 B.C.) and Ptah-Hotep (2500 B.C.), for example, are clearly echoed in the Hebrew book of Proverbs. But it is in the Graeco-Roman period (200 B.C.-A.D. 200) that Egyptian influence on Hellenistic Judaism and early Christianity has been considered remote or completely ignored. It is held that the immediate impact on Judaism in this period was Persian and on Christianity it was Hellenistic—and that is true—but the influence behind both was Egyptian.

The characteristic dualism of Light and Darkness found in Essenism may have stemmed from Zoroastrianism, but

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it came from Egypt originally. The solar faith of Egypt had actually been based on the conflict of Light and Darkness for three millennia before the Christian era. It was inevitable that the ancient Egyptians, living under a cloudless sky and conscious of the unflinching daily appearance of the sun, should fashion a theology that was focused on Light, the principle of Creation.

The creativity of the sun was symbolized by the *ben ben*, a small pyramid-shaped stone which was in the inner sanctuary of the Heliopolitan temple. The pyramid, it is believed, was simply an enlarged *ben ben*. This stone fetish, in fact, may provide the key to the religious significance of the pyramid itself.

The king was buried under the sun-god symbol, which was placed in the center of the pyramid. The pyramid must have been built to represent the rays of the sun slanting toward the earth. It also represented a ladder to heaven for the symbolic ascent of the king to the realm of Osiris. Several of the pyramid-texts speak of the pyramid as "a staircase to heaven laid for the king."

The dualism of the solar cult must have been known by the Diaspora Jews, who were in Egypt in great numbers after 350 B.C. Geographically, it is not far from Alexandria to Qumran; and, ideologically, there is little difference between the ethical teaching of the Egyptian Therapeutae and the Jewish Essenes. Both were engaged in a war between the Sons of Light and the Sons of Darkness. Both tried to maintain a life of purity by overcoming evil and the world of the flesh.

According to Philo, Josephus, Pliny the Elder, and, in our time, Adolf Harnack, the Therapeutae and the Essenes were branches of the same movement. Other modern scholars maintain that Essenism was a product of synthetic Hellenistic Judaism, which would point to Alexandria as the chief source, a view suggested by Gerald Friedlander, who described the synagogue of the Essenes as "the beloved daughter of the synagogue of the Diaspora."

Still others (Döllinger, Zeller, Schürer, Dietrich, Pfeleiderer and Lévy)

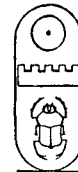
hold that all the essential customs and beliefs of the Essenes derived directly from Pythagoreanism and Orphism. They refer to the *Weltanschauung*, the cardinal virtues, the principle of fraternity in an esoteric community, ascetic rules of conduct, rituals, and purificatory ceremonies. But even here the source for the Qumran movement may have been the Pythagoreans of Alexandria, the stronghold of Diaspora Judaism. Finally, the Essene veneration of the sun suggests the influence of the syncretistic solar cult, which emanated originally from Egypt.

Christianity was born in a Jewish home, but it went to school to Greek teachers—which is to say that its religious inheritance was Jewish, but its early environment was Hellenistic. At the time of the inception of Christianity, the Graeco-Roman world was one vast amalgam of religious cults, and it is impossible to conceive of Christianity flourishing or even surviving in such a milieu without absorbing many of the thought forms of those movements. Christianity, in fact, very early became a syncretistic religion, assimilating elements from Gnosticism, the Mysteries, and Hermeticism. Many of these Hellenistic influences were Egyptian in origin.

Early Church Manual

The *Didaché*, an important catechetical manual in the early Christian Church, was originally Jewish, but its later Greek version was probably written in Alexandria for the new Gentile Christians. The *Epistle of Barnabas* and the *Apostolic Constitutions* were also known to have come from Alexandria. The author of the *Didaché* quotes the *Logia* or *Sayings of Jesus* which have been found in Egypt in various forms in recent years, starting with the discovery by Grenfell and Hunt of the *Oxyrhynchus Papyrus* in 1897.

Gerald Massey claims that the *Oxyrhynchus Logia* were the sayings of an Egypto-Gnostic Jesus, "who had many types and names but no individual form or historic personality." Where liberal scholarship usually regards the Jesus of history as the criterion with which to operate and sees the dogmas of the mythological or mystical Christ as pure-



ly secondary, it is conceivable that the criterion could be reversed, as Massey suggests, and see the Jesus-legend as Egyptian and coming first, followed by the dogma of historical personality as an accretion developed by the later creeds. Certainly, the idea of the Christ-figure is obvious in the Horus myth, and every facet of Christology can be duplicated in Egyptian mythology.

Certain phrases of the *Logia* are found in the words of Tum in the ritual of Horus. *The Gospel of Thomas*, a new Coptic version of which was found in 1945 in Upper Egypt, is evidently based on an earlier second-century gospel in Greek, which in turn was based on earlier sources. Massey identifies these earlier sources as the Egyptian Gospel of Tum. (Tum is Egyptian for Thomas.) The deified Tum, according to Massey, was converted into the Apostle Thomas by the early Egyptian Christians. The Gospel of Thomas existed in several forms, some of which are extant in the Gospel of Infancy. Another possible source of the *Logia* is the *Book of the Dead*, which contained Sayings of Horus, the Lord and Divine Son, and were known as *Logia Kuriaka*.

The Influence of Gnosticism

One of the most potent influences in early Christianity was Gnosticism, found in Paul's letters, the Fourth Gospel, and practically all extracanonical literature. The Egyptian background of Gnosticism is illustrated in the recent discovery of forty-eight Gnostic documents near Nag-Hamadi, *The Gospel of Thomas* being one of them. Gnosticism was a speculative type of thought and assumed many forms. Egyptian Gnosticism, which permeated all early Christian literature, emphasized the dualism of Light and Darkness and the salvation of man through mystical or esoteric knowledge.

Equally powerful as an influence in Pauline and post-Pauline Christianity was that of the Mystery Religions. These were ritualistic-sacramental cults and all of them shared the following ideas: Man has a divinity within him if it can be released; this higher being is capable of ascending to the spiritual realm and being merged with the god; deliverance from the evil world of the

flesh is accomplished by sacramental means consisting of initiation, confession, and cathartic baptism; the reception of divine grace; participating in the dying and rising of the saviour-god through the seasonal drama; merging or identifying the self with the deity through the sacred meal; regeneration or rebirth; mystical marriage with the deity; immortality; and glossolalia or ecstatic speaking in tongues.

The common ground between the Mysteries, as seen in these ideas, and Christianity is obvious. The fact is that every principle of early Christianity is found in the Mystery Religions of Egypt, and every attribute claimed by early Christians for Jesus can be seen in the Osiris-Isis-Horus and other Egyptian cults: the Virgin Birth, the baptism, miraculous powers, passion, death, resurrection, ascension, deification, and trinity. The hieroglyphic *ankh* or sign of life was early identified with the cross of Christ by Christians living in the Nile Valley.

The Egyptian representation of the mother-goddess Isis nursing her mystically conceived son, Horus, was the forerunner of the Byzantine Madonna. Statuettes of Isis, holding the infant Horus, found in great numbers in Alexandria, cannot be distinguished from the figures of Mary and the child Jesus. The mother-goddess concept—strongly emphasized in Roman Catholicism—was conspicuous in all ancient Mediterranean cultures, especially the cult of Isis, which in its Hellenized form became an integral part of Christian thought in the Graeco-Roman period.

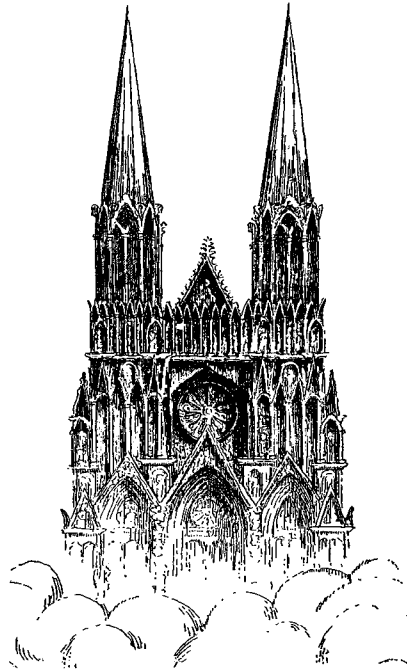
In studying the relationship of early Christianity to its environment, there is the danger of falling prey to the disease of parallelomania—an exaggerated tendency to see direct literary dependence whenever a supposed similarity is detected between two bodies of literature. Such a tendency, perhaps, is present in this article. However, allowing for coincidence and for the element of originality in Jesus' teachings, the conclusion is inescapable that Christianity in its initial form was a Jewish religion but in its normative growth became a syncretistic movement, assimilating the thought forms of the Graeco-Roman world, which were essentially Egyptian in origin.

TODAY WHEN we refer to temper, it is in the context of our modern interpretation. The word implies an emotional state or the general condition of an individual or a physical object at a specified time. There is also an archaic meaning to the word *temper* which is hardly conveyed in any other form or description than the use of this particular word. In this sense, *temper* was used to indicate a proper proportion of physical units or ideas. It was used to describe a compound or blend of materials or ideas. When we use *temper* in this connotation to refer to human beings, we are in a sense referring to the whole scope of the life of an individual or a group of individuals.

In the study of the lives and works of men whose names have been recorded in the pages of history, we have the opportunity to compare those lives which have made their imprint on the sands of time with our own lives and those of our contemporaries. Life has always been—even since the days of primitive man—considered one of the greatest possessions of the living entity. At the same time, it has always been an enigma. No one has been able to describe completely and fully to the complete satisfaction of all other human beings just what the purpose and function of life is in the short span that we witness its manifestation in a human body.

There have been theories and postulations in the name of religion, philosophy, and science. There have been men who have stated what they believe to be the purpose of this physical existence. Each theory has had its proponents. Each individual with his particular ideas and philosophy has been able to impress upon others the importance, and either the acceptance or rejection, of his particular point of view. But in general when we consider the over-all combination of life, body, mind, and soul, which in a coordinated unit becomes the individual human entity, we are unable to fully describe the blend or composition that makes up this particularly interesting unit of creation.

The temper of men is varied, and it becomes a part of the responsibility of living to challenge each individual in an attempt to understand to a degree



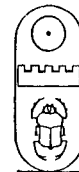
Cathedral Contacts

THE TEMPER OF MEN

By CECIL A. POOLE,
Supreme Secretary

what is the peculiar and individual blend that makes life such as we consciously experience it. In the lives of other men we may find examples and we may find warnings. It is impossible for us to compute the number of human entities who have existed on this planet, but to say that we are products of those who have made an impression upon history is to acknowledge our debt to those who have gone before.

In a book just published on the life of Francis Bacon, Catherine Drinker Bowen has subtitled her book, *The Temper of A Man*. It is a fitting title, and the study of the life of Sir Francis Bacon is a most fitting subject by which to gain an insight into the complexity of the temper of men. Sir Francis Bacon was a most complex individual



and he gains a sympathetic understanding by any reader of this excellent biography. Any person who thinks seriously upon the position that each of us occupies in a complex environment today can share vicariously with Bacon his problems, defeats, disappointments, and also rejoice with him in his accomplishments, ideals, and concepts.

Bacon An Idealist

In the concluding words of the biography, the author says, "He meditated, he wrote his books, he propounded his philosophy of learning so new to the world, so little to be believed and credited in his time." Possibly one of the characteristics of the temper of Sir Francis Bacon was his zeal to cause an age which was just moving out of the medieval era to grasp the realization that there is far more in the environment in which man lives than he is willing to accept. Consequently, Bacon was in one sense of the word an idealist. He saw applications of science that would bring satisfaction and help to man. He conceived ideals in religion, philosophy, and politics that would be of benefit to man's soul and contribute to his evolution.

However, Bacon was also an ambitious man, and he fell prey to the problems of his time and became involved in political and economic situations that even led to his political downfall and to disgrace. And so it is that Bacon himself wrote in one of his essays, "My soul hath been a stranger in the course of my pilgrimage."

The temper of men is the ability that individuals develop in order to exist in the environment of which they are a part. Just as metals must be tempered before they can sustain the forces and pressures that will be put upon them in order to perform utilitarian service, so man must be tempered by the experiences of life so that he can endure the vicissitudes and problems of adaptation to the circumstances in which he finds it is necessary to live.

Steel is tempered in order that it may be strong. If we could conceive of the metal as being animate, we would certainly be willing to concede that the tempering process would be far beyond the grasp of the material itself; yet through what might be described as a

painful process of being tempered exists the only means by which it takes on those characteristics which give it utilitarian value so that it can hold buildings erect and maintain the rigidity of bridges thrown across streams that men may travel over them.

Man's life is a process of adaptation, and in order to be able to take the risks and the treatment necessary, the process is also one of tempering. While certain forms of matter can be tempered and then retain that quality which gives them resistance to stress, man's life in this characteristic as well as in many others is a dual one because the process of living is also a process of tempering.

We may never be able to explain objectively why man suffers, why he has so many problems put in front of him in attempting to achieve his ideals or goals; but we should be able to realize that in his attempting to outline his own goals he is to a degree adding to the process of tempering which prepares him for goals, purposes, and adaptations of which he cannot conceive at the particular moment when the experience takes place.

The temper of men, then, is the process of life, the ability that is gained through experience. Just as steel must be heated in order to fulfill a purpose, so man must be tested. He must be a victim of suffering as well as a recipient of pleasure. As a result of the process, he comes to an eventual end in which experience has tempered him to meet the demands of a far more complex universe and a far more rewarding situation than can be conceived in his present state of existence.

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 attainments 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.

AGAIN AND AGAIN, I have found cause to examine and re-examine whatever I'm trying to do with my human experience. What it is I am not sure, but I have it now. I expect to have it again. The days and the years speed more quickly, and my wonder gains with it all. I shall never lose that. If I am one small pebble dropped into a vast and limitless body of water, what occurs by the movement of the minute circles which go out from the pebble, out and out, till, in some form, they touch something somewhere? That they come back full circle to their beginnings and join again with the source of the ripples, I feel sure.

"The unexamined life is not worth living," said Socrates. And so I come back to myself, and self-examination must go on in all periods of life to determine the purpose and meaning of earthly existence. The life we live must have some purpose. If we are here on earth, we must discover the reason for existence: a notion that if one doesn't hit the top, gain fame (and fortune), one isn't a success. Doing a worthwhile project well and knowing this is what one was meant to do is ideally its own reward and can bring peace of mind—even if no particular recognition is given to it.

In modern life, we fight desperately for time. We fill it with activity because we are taught not to waste it: It is precious and valuable, men say. So we rush around, using up time without thought as to what we are doing, only making sure we are not appearing to be idle.

I am sometimes amused by those in communications in their mad attempts to set up time and space as something for sale. But how much of it is worth anything in the scheme of things? How much does it further man, the individual, the world?

Recently, I viewed the original movie made from James Hilton's book, *Lost Horizon*. I recalled how impressed I was when I first saw it. But seeing it again made me wonder about its worth, its attitude, its message. Was it because in Shangri-la there were no challenges, no conflicts?

It seemed to reflect only boredom and sameness, with everything thought

JEANETTE H. MCKEE, F. R. C.

Perfection and Peace of Mind

Are they legitimate ends to be sought?

out, done, and accomplished. There were no active pursuits, no real goals being sought. Even the physical bodies seemingly had, by lack of challenge, lost the ability to manufacture antibodies since there were no infections to be warded off.

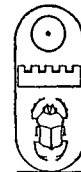
Obviously, I knew when I first saw the picture there was no place of such perfection on earth—mountaintop, plain, or sea. But my attitude now is the difference between romantic dreaming and critical thought.

How many are certain what life really is? Is it the earth-bound perfection of a Shangri-la? The perfection every being seeks is not to be physically known. When it is attained, we will no longer dwell on the earth. It may not necessarily be to the accompaniment of harps, but there is a place which in our mortal wraps we can scarcely imagine.

If Shangri-la-like perfection is not the answer, is it to be found in peace of mind? Matter-of-factly, I keep wondering what peace of mind really is. It's a glib phrase and sounds tremendously important. Does it mean acceptance of things as they are?

It is a temporary peace because a person is a working, striving human being, and new problems will continually present themselves, often several together. In working them out, a person ought to be gaining strength and wisdom and understanding. Thus, each attempt can mean more build-up of character, more knowledge and ability to cope with whatever comes.

At times, help seems to come from nowhere. And yet this is not really so.



The help has to come from *somewhere*, for technically speaking, there is no "nowhere." There is no void, no "nothing." Help comes because the individual sets into motion a "chain reaction" which builds toward a solution. In trying to find a way, an adult must start with the problem, get in touch with all the related aspects of it, work with it, and be confident that a solution will appear in one form or another.

Of course, if he gets no answers through Cosmic contacts, he comes to realize that the solution is beneath his nose. He finds that it is something he must learn and solve on the earth plane. He did not need Cosmic aid, because the help was right before him if he would only agree to it or even see it.

It seems to me that peace of mind is not simply a matter of saying, *I will not let my heart be troubled*. It is not sitting back, letting the world pass by because it is too much trouble to take part in it. Neither is it blind faith that whatever happens is "divine will," and we must just accept it that way. It must rather be the knowledge that we can handle problems as they come, with hope and some wisdom.

It has been a solace to know that I am a part of the whole; that I am not, nor can I be, disconnected or alone, dangling in time and space, as it were.

Real peace of mind is understanding that there is always a movement toward perfection and a place where we belong.



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.

October: The personality for the month of October is Dr. Sukarno, President of Indonesia.

The code word is: SCALE

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



DR. SUKARNO
President of
Indonesia



NGO DINH DIEM
President of
South Vietnam

December:

The personality for the month of December will be Ngo Dinh Diem, President of South Vietnam.

The code word will be: SUP

*The
Rosicrucian
Digest
September
1963*

ARRESTING THE ATTENTION, providing food for the mind, courage for the spirit, indelible and happy memories, the events and exhibits of the Thirty-Ninth Annual Rosicrucian Convention filled the week of July 14-19 at Rosicrucian Park, San Jose, California. Some nine hundred members of the Order, representing twenty-four countries, gathered in ideal weather to enjoy a working-type Convention, replete with stimulating open forums, experiments, demonstrations, addresses, and interviews with the executives and administrators of the Order.

From widely separated points of the Jurisdiction warm fraternal wishes were expressed: From Frater D. D. Patell, Grand Councilor for India; Frater Wilhelm Mueller and Soror Maria Semel—Grand Master and Grand Treasurer of AMORC Germany; Frater Harold P. Stevens, Grand Councilor for Eastern Canada and Western New York; Grand Councilor Roland Ehrmann and the members in South Africa; Frater E. A. Livingstone, Montreal, Quebec, Canada; Frater Rogelio Gonzalez Treviño, Chairman of the Board, and Mexico's Monterrey Lodge officers and members; Frater Stefan Kowron, Sydney, Australia—member of the International Rosicrucian Council; Soror Florence Long, Master, Allentown, Pennsylvania, Chapter; Frater Carlos Nuñez A., Grand Councilor, Mexico City.

San Jose's *Mercury-News*, commenting editorially, on Convention Sunday after explaining the purpose and cultural activities of the Order, continued: "These are just a few of the surface activities of the Rosicrucian Order. These are just a few of the honors the Order has brought to San Jose. Thus, we feel it is fitting that San Jose—and this newspaper—should welcome this group of thinking men and women with warm heart and open arms. We can never too frequently have in our midst a humanitarian, thoughtful group of people such as this."

Throughout the week it was encouraging to meet Grand Lodge officers from other countries, knowing that in many cases the progress of the Order in other lands was due to their untiring and inspired work and direction. Somehow, the term, "dignitary," is an empty one

RUTH FARRER FORD, F. R. C.
Convention Secretary

Rosicrucian International Convention-1963

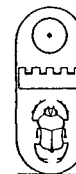
when applied to these leaders of the Order's activities. Their faces, and, most of all, their achievements, reflect a devotion which pierces delays, opposition, and sometimes economic stalemate.

On opening night and on other occasions, the members met the following officers of the Order: Frater Raymond Bernard, Grand Master of AMORC France; Soror Maria Moura, Grand Secretary of AMORC Brazil; Frater Giuseppe Cassara, Grand Master of AMORC Italy; Frater R. Said Soekanto, Grand Master of AMORC Indonesia; Frater Charles Troxler, Grand Regional Administrator of AMORC France; and Frater Gabriel Panier, Grand Councilor for the Paris area, France.

Officers from many lodges, chapters, and pronaoi were present, and were given ritualistic recognition at a special convocation on Friday morning. Some of the busiest of these representatives were those who serve the Order and the membership in large areas—the Grand Councilors. At their yearly conclave were Frater J. Leslie Williams (Western Canada and the Northwestern States); Frater George Fenzke (West Central States); Soror Frances Holland (Southern California); Frater Clifford C. Abrahams (Caribbean Area); Frater Camp Ezell (Southwestern States); Frater Sergio Sanfeliz Rea (Venezuela), and Frater Joseph J. Weed (North Atlantic States).

Opening Program

As the Convention was formally opened, the Emperor addressed the members on "Influencing Destiny." Shaped as it is by nature and by the



human mind, destiny is not fixed, Frater Ralph M. Lewis brought out. Man may use the impersonal forces of nature in line with the purpose which he sets for himself. A prime concept which we must accept is that there is a Cosmic Mind, that this universal consciousness is aware of itself, especially in man. Man—not a unique creation—finds that his destiny is in his own hands. Another vital influence on destiny is the true religious spirit; this causes one to know and understand the supreme power.

Frater John G. Huffstutler, of Saint Louis, Missouri, Past Master and present Treasurer of the Saint Louis Lodge, was introduced as Convention Chairman. From Honolulu, Hawaii, came the charming Co-Chairman, Soror Shirley Ravelle, Master of the Honolulu Pronaos.

As the representatives of the members at large, the Administration and Resolutions Committee was busy throughout the week. As customary and required at these annual conclaves, these volunteering members from points throughout the Jurisdiction examined the Order's functions, its financial and personnel affairs, as well as proffering constructive resolutions based upon their observations, questions, and interviews. Their complete report at the end of the Convention assured all that AMORC's activities, its advertising and extension system and its financial affairs, were being administered satisfactorily. Their final report was read by their chairman, Frater O. D. Huffstutler, of Allentown, Pennsylvania, and unanimously approved by the assembled Convention.

Emphasis on Science

With carefully chosen equipment, special music and lighting effects, Frater Erwin Watermeyer, Director of the Technical Department, patiently presented nine (repeated) lecture-demonstrations on the *Science of Color* in the Rose-Croix University building. Many could thus take advantage of the lecture with the special diagrams, charts, and color samples illustrating the three-dimensional character of color used in combination with light projected upon a screen to show the effects of color on consciousness. A simple ex-

periment was performed, and the use of music either to accentuate or counteract the effects of color was demonstrated.

Frater Erwin Watermeyer, assisted by Frater Karl Hille, of San Jose, gave an intensely interesting science program in Francis Bacon Auditorium (repeated in the evening). Research in electronics, he said, has brought an unprecedented development in knowledge concerning *sound vibrations*. Well illustrated, Frater Watermeyer's program dealt with the physiological and psychological structures which produce sound. He spoke of the psychic reactions which would occur when overtones were deleted to some extent and when high frequency tones were used. A selection from Alexandre Scriabine was used as an example of music composed deliberately for its effect upon the psychic self.

A specially prepared Theater of the Sky program was given many times in the Rosicrucian Planetarium (including Spanish presentations). In addition to viewing our interesting "Cosmic Neighbors," the members were intrigued by the newly constructed cosmic ray coincidence counter—the work of Fratres Alvin Brown and Mahlon Cain, research scientists connected with Lockheed Aircraft, and James R. Whitcomb, Grand Treasurer. The new counter amplifies and counts the frequency of bombardment of gamma and cosmic rays; this is done on a binary scale and can be hooked up into any of the large electronic computers. Frater Harry Kellem of the Audio-Visual Department was in charge of these shows and exhibits.

Frater James Crawford of the Department of Instruction moderated a panel discussion on the somewhat controversial subject of birth control. This was of particular interest because of the education and training of the five panelists: Frater Gabriel Panier, industrial leader and AMORC Grand Councilor from Paris, France; Frater Raymond Bernard, doctor of philosophy and law and Grand Master of AMORC France; Frater W. H. Clark, D.D., of the faculty of Wayland College, Plainview, Texas; Albert T. Doss, M.D., whose early education was in Cairo, Egypt; and Ronald R. Clothier, Ph.D., on the staff of Arizona State University,

Tempe, Arizona. From their alert comprehension of this acute social concern, their experience in handling people in many areas of the world, this panel presented some rather broadening ideas with respect to the control of population.

When the officers of the Order were not occupied with membership interviews and ritualistic duties, they were delivering lectures, even repeating them so that all could attend. At his traditional and much anticipated mystical demonstration, the Emperor, Ralph M. Lewis, addressed the members on the various important glands of the body, using helpful devices to show their exact location. After his discourse, the audience participated in exercises relative to the function of the psychic centers.

At the open forum conducted by the Supreme Secretary, Frater Cecil A. Poole, (once in English and once in Spanish), a number of interesting questions were answered or clarified: earth-bound personalities, use of candles, karmic reactions; difference between such terms as *the Absolute, God, the Infinite, the Cosmic*; asking for help for karmic sufferers, etc. Portable microphones enabled all to hear the questions as they were propounded from the floor of the Auditorium.

The Grand Master, Frater Rodman R. Clayson, addressed the members on "Cause and Effect," calling their attention to the logical orderliness in the world. The mystic, he said, finds this orderly cause-and-effect relationship which extends through all time and is always a part of the first great cause—the design of a superior intelligence.

Written by the Emperor and portrayed by a cast chosen from the AMORC staff, the Mystical Drama pictured the shocking aftermath—physical and psychological—following a nuclear attack. A technician, a young lady, a senator, a gangster, an astronaut, and a scientist spoke and acted their feelings and thoughts within a fallout shelter. The sound effects and lighting gave realism to the scenes, and the audience approved generously.

The Grand Master, Frater Rodman R. Clayson, again held a ritualistic seminar wherein he discussed many of the details and problems concerning the

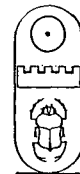
decorum and rituals of Rosicrucian lodges, chapters, and pronaoi. Officers from many of these groups gathered on another occasion to hear a discussion of general lodge subjects. On this occasion the outstanding number of official delegates were formally introduced.

Spanish Speaking Members

The proportion of Spanish-speaking members was even greater this year. The regular Latin-American section of the AMORC staff was augmented by a number of visiting officers and members who graciously took part in the many Spanish programs. These included: Frater T. Calix Moncada, Inspector General, Tegucigalpa, Honduras; Dr. Sergio Sanfeliz Rea, Grand Councilor for Venezuela; Frater Antonio Ayala, Master, Monterrey Lodge, Mexico; Fratres Eduardo Gonzalez, Ruben Trevino Fernandez, and Roberto Solano—Past Masters of Monterrey Lodge; Frater Daniel Riqueros, Past Master of Tell-el-Amarna Lodge, Santiago, Chile; Dr. Antonio Romero Hernandez, of Tijuana, Mexico; Soror Celia Chagin, of Barranquilla, Colombia. Almost every Convention feature was available in the Spanish language, including tours of the Administration Building, open forum, convocations, mystical drama, Temple Builders Initiation, and other events.

During the week, two fratres—medical doctors—gave many hours in consultation with members who wanted to discuss physical problems from a Rosicrucian standpoint: Doctors Earl Doersch, of Sacramento, California; and Antonio Romero Hernandez, of Tijuana, B. C., Mexico.

The Convention drew to a close Friday evening, ending on the light and happy tone of a banquet and dance held at the Santa Clara County Fairgrounds. In these spacious quarters relatives and nonmember friends joined in the feast and the fun of the evening. Sponsored by the Colombes of the Order, the Rose Ball delighted all, the members enjoying friendly chats while strolling in the balmy air of the adjacent patio between dances. The good-byes which were said were usually happy ones, for the memories of the treasured moments of this Convention will assuredly beckon many more to attend the next Convention—July of 1964.



GRAND COUNCILORS OF A. M. O. R. C.

Members elected to serve as councilors of the Grand Lodge may be contacted, in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California 95114.

At the 1963 Convention, the following persons were elected to the Grand Council of the Order for the term ending with the annual Convention of 1964:

NORTH ATLANTIC STATES	Joseph J. Weed 535 Fifth Avenue New York 17, New York
EAST CENTRAL STATES	Harry L. Gubbins 2609 Woodmont Drive South Bend 14, Indiana
OHIO and WESTERN PENNSYLVANIA	George E. Meeker 1537 Sussex Road Troy, Ohio
WEST CENTRAL STATES	George Fenzke P.O. Box 302 Wauconda, Illinois
SOUTHWESTERN STATES	Camp Ezell P.O. Box 366 Beeville, Texas
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland P.O. Box 269 Escondido, California
EASTERN CANADA and WESTERN NEW YORK	Harold P. Stevens P.O. Box 133 Ancaster, Ontario, Canada
WESTERN CANADA and NORTHWESTERN STATES	J. Leslie Williams 3282 West 27th Avenue Vancouver, B. C., Canada
NORTHERN MEXICO	Jaime J. Garza Apartado 2017 Monterrey, N. L., Mexico
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Service, Inc. P.O. Box 1236 Port-au-Prince, Haiti
VENEZUELA	Sergio Sanfeliz Rea Ave. 12, Quinta Mucalinda Altamira, Caracas Venezuela
LATIN AMERICA (other than ARGENTINA, VENEZUELA, and CARIBBEAN AREA)	Carlos Nuñez A. Apartado 26009 Adm. de Correos 44 Mexico 12, D.F., Mexico
ARGENTINA	E. G. Starke Casilla Correo 2829 Correo Central Buenos Aires, Argentina
INDIA (Bombay)	D. D. Patell Rustom Baug, No. 3 Victoria Garden Road, Byculla Bombay 27, India
AFRICA (Southern Hemisphere)	Roland Ehrmann Box 44, Snell Parade Durban, Natal South Africa

*The
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September
1963*

THE SECRET of image-worship is that you are trying to develop your vision of Divinity in one thing. In every temple, if one stands by and listens, one will find the worshippers applying all the attributes of God, including omnipresence, to the images. It is not polytheism, nor would the name henotheism explain the situation. . . . Names are not explanations.

The tree is known by its fruits. When I have seen amongst them that are called idolators, men, the like of whom in morality and spirituality and love, I have never seen anywhere, I stop and ask myself, "Can sin beget holiness?"

We can no more think about anything without a mental image than we can live without breathing. By the law of association the material image calls up the mental idea and *vice versa*. This is why the Hindu uses an external symbol when he worships. He will tell you, it helps to keep his mind fixed on the Being to whom he prays. He knows as well as you do that the image is not God, is not omnipresent. After all, how much does omnipresence mean to almost the whole world? It stands merely as a word, a symbol. Has God superficial area? If not, when we repeat the word "omnipresent," we think of the extended sky of space, that is all.

Realization of the Divine

As we find that somehow or other, by the laws of our mental constitution, we have to associate our ideas of infinity with the image of the blue sky, or of the sea, so we naturally connect our idea of holiness with the image of a church, a mosque or a cross. The Hindus have associated the ideas of holiness, purity, truth, omnipresence, and such other ideas with different images and forms. But with this difference that while some people devote their whole lives to their idol and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows, the whole religion of the Hindu is centered in realization. Man is to become divine by realizing the divine. Idols or temples or churches or books are only the supports, the helps, of his spiritual childhood, but on and on he must progress.

He must not stop anywhere. "External worship, material worship," say

SWAMI VIVEKANANDA

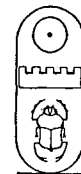
Image - Worship

the Vedas, "is the lowest stage; struggling to rise high, mental prayer is the next stage; but the highest stage is when the Lord has been realized." Mark, the same earnest man who is kneeling before the idol tells you: "Him the sun cannot express nor the moon nor the stars, the lightning cannot express Him, nor what we speak of as fire, through Him they shine." But he does not abuse any one's idol or call its worship sin. He recognizes in it a necessary stage of life. "The child is father of the man." Would it be right for an old man to say that childhood is a sin or youth a sin?

If a man can realize his divine nature with the help of an image, would it be right to call that a sin? Nor, even when he has passed that stage, should he call it an error.

It is vain to preach against the use of symbols, and why should we preach against them? There is no reason why man should not use symbols. They have them in order to represent the ideas signified behind them. This universe is a symbol, in and through which we are trying to grasp the thing signified, which is beyond and behind. The spirit is the goal, and not matter. Forms, images, bells, candles, books, churches, temples, and all holy symbols, are very good, very helpful to the growing plant of spirituality, but thus far and no farther.

If any one says that symbols, rituals, and forms are to be kept forever, he is wrong but if he says, that these symbols and rituals are a help to the growth of the soul, in its low and undeveloped state, he is right. But, you must not mistake this development of the soul as meaning anything intellectual. A man can be of gigantic intellect, yet, spiritually, he may be a baby. You can verify it this moment. All of you have been taught to believe in an omnipresent God. Try to think of it. How few of you can have any idea of what omni-



presence means? If you struggle hard, you will get something like the idea of the ocean, or of the sky, or of a vast stretch of green earth, or of a desert.

All these are material images, and so long as you cannot conceive of the abstract as abstract, of the ideal as the ideal, you will have to resort to these forms, these material images. It does not make much difference whether these images are inside or outside the mind. We are all born idolators, and idolatry is good, because it is in the nature of man. Who can get beyond it? Only the perfect man, the God-man. The rest are all idolators. So long as we see this universe before us, with its forms and shapes, we are all idolators. This is a gigantic symbol we are worshipping. He who says he is the body is a born idolator. We are spirit, spirit that has no form or shape, spirit that is infinite, and not matter. Therefore, any one who cannot grasp the abstract, who cannot think of himself as he is, except in and through matter, as the body, is an idolator. And yet how people fight among themselves, calling one another idolators! In other words, each says, his idol is right, and the others' are wrong.

Images Are Necessary

But these images and other things are quite necessary. You may try to concentrate your mind, or even to project any thought. You will find that you naturally form images in your mind. You cannot help it. Two sorts of persons never require any image—the human animal who never thinks of any religion, and the perfected being who has passed through these stages.

Between these two points all of us require some sort of ideal, outside and inside. It may be in the form of a departed human being or of a living man or woman. This is clinging to personality, and bodies, and is quite natural. We are prone to concretize. How could we be here if we did not concretize? We are concreted spirits, and so we find ourselves here on this earth. Concretization has brought us here, and it will take us out. Going after things of the senses has made us human beings, and we are bound to worship personal beings, whatever we may say to the contrary. It is very easy to say, "Don't be personal," but the same man who

says so is generally most personal. His attachment for particular men and women is very strong; it does not leave him when they die, he wants to follow them beyond death. That is idolatry; it is the seed, the very cause of idolatry, and the cause being there it will come out in some form.

Is it not better to have a personal attachment to an image of Christ or Buddha than to an ordinary man or woman? In the West, people say that it is bad to kneel before images, but they can kneel before a woman, and say, "You are my life, the light of my eyes, my soul." That is worse idolatry. What is this talk about my soul, my life? It will soon go away. It is only sense attachment. It is selfish love covered by a mass of flowers. Poets give it a good name, and throw lavender water and all sorts of attractive things over it. Is it not better to kneel before a statue of Buddha, or the Jina conqueror, and say, "Thou art my life?" I would rather do that.

If a man thinks that by worshipping an idol, or the ghosts or spirits of the departed he will be saved, he is entirely mistaken. We may worship anything by seeing God in it if we can forget the idol and see God there. We must not project any image upon God. But we may fill any image with that Life which is God. Only forget the image, and you are right enough—for "Out of Him comes everything." He is everything. God in the picture is right, but the picture as God is wrong. God in the image is perfectly right. There is no danger there. This is the real worship of God. But the image-God is a mere *pratika*.

Those reformers who preach against image-worship, or what they denounce as idolatry, to them I say: "Brothers! If you are fit to worship God-without-form discarding all external help, do so, but why do you condemn others who cannot do the same?"

All over the world you will find images in some form or other. With some, it is in the form of a man, which is the best form. If I wanted to worship an image I would rather have it in the form of a man than of an animal, or building or any other form. One sect thinks a certain form is the right sort of image, and another thinks it is bad.

If making an image of God helps a man in attaining to this ideal of love, Lord bless him, and give him twenty such images if he pleases. If anything helps him to attain to that ideal of spirituality, welcome, so long as it is moral, because anything immoral will not help, but will only retard.

This article appeared originally in the *Vedanta Kesari*.

▽ △ ▽

Occupational Oddities

AT A PLACE called Weeki Wachee Spring, some 50 miles north of Tampa, Florida, tourists flock to see professional mermaids stage breathtaking fantasies 30 feet below the surface of the water.

Not once during each 45-minute show do they come up, for compressed air is supplied by submerged hoses constantly bubbling. Spectators watch through a 90-foot window of 2½-inch-thick plate glass.

In other places, though, equally ordinary Janes and Joes, who shy away from notoriety, are engaged in equally *un*ordinary jobs.

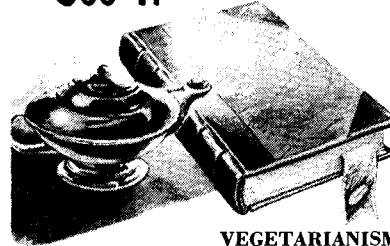
In Philadelphia, Pennsylvania, bubble gum blowers are employed by a chewing gum manufacturer to assure junior he'll get his penny's worth; and in Milwaukee, Wisconsin, four bubble breakers whose job it is to prick the air pockets in finished sausages are on a sausage maker's payroll.

A woman in the United States Midwest makes her living by just listening to others' problems, with "no advice given."

In Springfield, Ohio, a boy is employed as a bird-foot washer. To discourage birds from roosting on window ledges of office buildings, a company smears the ledges with a sticky substance to keep birds from nesting there. When a bird gets stuck, though, the bird-foot washer cleans him up and sends him winging to tell his friends about the pedicure.

If you think your job is dull and routine, you may want to follow the above examples and find an *un*ordinary one!

As Rosicrucians See It



VEGETARIANISM

THE ROSICRUCIAN is never an extremist. He does not overindulge his appetites, nor is he an ascetic. He believes in a clean, healthy body, an adequate diet, and exercise.

It is an established fact that the human body was designed for eating meat: The teeth, jawbones, and digestive tract, as well as other factors, attest to this. However, some individuals refrain from eating meat, usually for religious reasons such as the belief in the divinity of certain animals or the complete abhorrence of taking life for any reason.

Should an individual believe that eating flesh would be immoral or against his religion; then for him to do so would be committing a sin. It would not be a sin for one who did not accept such religious beliefs. Since the Rosicrucian Order never attempts to interfere in the religious beliefs of its members, it makes no effort to convert vegetarians from their belief.

Unfortunately, mystical fiction has propounded the erroneous idea that abstaining from meat will raise the spiritual vibrations of the body and assist the student in attaining Cosmic Consciousness or greater spirituality. Such an idea is completely without foundation in fact. A reasonable amount of meat properly cooked and eaten once or even twice daily will not preclude the attaining of Cosmic Consciousness nor in any manner interfere with spiritual development.

It is regrettable that without a proper background or understanding of mysticism some well-meaning students have seriously impaired their health by changing suddenly from what is generally considered a normal diet to an extreme one—refraining from all flesh and sometimes from even eggs, milk, and cheese. The result of such extremism does not guarantee increased spirituality. It may, in fact, bring about the opposite, for a healthy, properly nourished body is a distinct advantage in attaining spiritual enlightenment.—(R)



BESS FOSTER SMITH

The Happiness Quotient

EVERYONE KNOWS that the Bluebird of Happiness lives in the land of childhood, and in adult life must be patiently sought out.

Perhaps when we learn to determine our H. Q. (Happiness Quotient) as we have to read our I. Q. (Intelligence Quotient), we shall be nearer to making living a fine art, to becoming that "integrated personality" psychologists talk about. One's H. Q. is highly important.

In these fast-moving times, it is even more difficult to attain happiness than in the days when the unhappy king of the legend was told he could again find happiness by sleeping in a happy man's shirt. The happy man then was a beggar and he had no shirt; but we're too sophisticated for that, anyway.

Psychologists agree that a happy childhood will balance the equation when the stress and strain of later years threaten. Many instinctual desires must now be suppressed and sublimated into higher creative channels—music, art, games—and if such ideals are neglected, delinquent and criminal tendencies are likely to develop.

André Maurois, a declared optimist, says he had the finest parents a boy could have, always treating him with love and justice and during his formative years giving him a robust confidence in human nature. Because of this, he was able to endure every type of hardship.

When his home in France was destroyed by the Nazis and he took refuge in the United States, he said, "Misfortune is overcome by our manner of enduring it. It throws some men's souls into revolt, but it has cured me of certain prejudices and taught me tolerance, patience, and pity."

Of happiness, he writes, "We cannot depend upon nature for our happiness as it is indifferent to our feelings . . . but gradually with God in our hearts, our command of nature becomes greater and greater. Hope and expectation are the sunshine in which the soul grows from its earthly environment into the Kingdom of God."

Georg Brockmann, Norwegian philosopher, because of a happy well-balanced life, was able to write a book about happiness while confined in a concentration camp during the Nazi occupation of his country. He had to keep his work hidden for two years. In it there is not a word about what he had endured. His ability to write this book during such a period of stress shows he knew an inner strength that had been stored up through his early life.

The Ecstatic Experience

In it he sets forth the highest happiness that anyone can reach: An ecstatic experience that reaches above and beyond the natural feeling of well-being, in which man discovers he has a soul. No words can express it, but even martyrs have experienced it. During extreme heroism this happiness comes as a meeting of the soul with God in an outpouring of incomparable light and clarity. "All problems are solved, all shadows vanish, all recognition takes place directly without the cooperation of intelligence. The bodily connection seems to be broken."

This may sound too extreme since none of us expects to be called upon to exhibit such courage. Nevertheless, without the possibility of such H. Q. as martyrs claim—coming neither from mind nor body—there would be no *noticeable history of mankind above animals*.

This higher happiness, which is "the fruit of the spirit," develops from heroic and courageous living. The idea is not Mr. Brockmann's. It comes from an ancient wisdom freely poured out to every generation and rediscovered in the inner world of art and dreams.

*The
Rosicrucian
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September
1963*

"Chopin's life and work bore all the signs of solitariness that mark the path of the divinely inspired," writes Frater W. G. Lyle, whose "Chopin: 'Apostle of Refinement'" is a feature of next month's *Digest*.

THE HISTORY of the world is replete with accounts of the darkest ages known to man, ages when the civilized world was brought to its knees through the brutal assertion of persecution, intolerance, and the degrading of human dignity.

It appears that intolerance was always the primary cause. Ignorance is one of the principal factors that give rise to intolerance. It has been the cause not only of pain and tears, but of wars, largely because the insistence of intolerance is pure bigotry. The intolerant person is imbued with hypocrisy, and he manifests prejudice in the things he does.

Conversely, the tolerant person manifests understanding and compassion; he is patient with the strength or weakness of his fellow men. He is generous, kind, and endeavors to refute the sage statement of John Fiske, who said: "There has been more progress in intelligence than in kindness."

The tolerant person makes allowances for error on the part of others. He manifests an attitude of forbearance and has a sympathetic understanding of others' beliefs and opinions without necessarily accepting them. Compassionately liberal, he does not look down on those who look up to him. The intolerant person, however, is not disposed to tolerate contrary beliefs or opinions.

We generally conceive intolerance to be the denial to others of the expression of opinions which may differ from our own. We should not withhold our respect for another until we find that that person has respect for us. It is incumbent upon us to manifest our own integrity and seek to live an exemplary life. This is a part of tolerance. Tolerance provides for forbearance which, in turn, provides for restraint. The tolerant person is never overly eager to assert his ideas and convictions over others.

It is the tolerant who compose the fabric and stables of mankind and civilization. It is they who have the respect and admiration of their friends, neighbors, and business associates, and who are considered somewhat more fortunate than their neighbors.

Because of a certain amount of prestige which they have earned or because

RODMAN R. CLAYSON, Grand Master

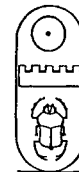
Which Shall It Be?

of the position in life which they have attained, they realize that sometimes other people look up to them in admiration and respect. Never do they consider others to be inferior. They endeavor to cultivate the good will of all those with whom they come in contact and are never supercilious or superficial in their relationship with others. They are always honest and sincere, recognizing and respecting the rights, thoughts, and actions of others without being hypocritical. With patience and consideration, they allow them the right to their views, opinions, and convictions, although within themselves they may not be fully in sympathy with such views.

If there could be a decline in intolerance, there would be an increase in peaceful relationship between men. The pages of history are replete with the arrogance of the intolerant, and their illgotten gains at the expense of others. The persecutions, executions, and impositions of the past and the present have been and are the result of the intolerance of bigots. They have looked down on those who have looked up to them for counsel and possible authority.

Lack of tolerance and patience is a weakness of character. Impatience, selfishness and, worst of all, excessive egotism, with a lack of understanding, are manifested by the intolerant person. He is always the first to criticize others and deride the very existence of those who, he feels, were unfortunate enough to have been born on the other side of the track.

The part of town in which he lives, the kind of life he leads, and the company he keeps are the only right ones insofar as he is concerned. He feels that people who do not think and do as he does, who do not come from the same part of town, who do not have the same color of skin, those who speak



with a foreign accent or who do not have the same religious belief as his are peculiar and decidedly inferior. He has no time for the weak, lame, elderly, sickly, or those of foreign birth.

Not long ago, we were amazed to learn about a practicing physician in California who has tried for years to build up his practice with only mediocre results. He cannot understand why he is not a greater success. He does not seem to realize that he will never be a success as long as he is intolerant of Jews, Negroes, and Orientals. Except in extreme emergencies, it is said, he will not render professional service to them. This is a case of gross intolerance and a violation of the Physicians' Oath. The doctor to whom we refer is actually a very sick man, sick from intolerance.

Intolerance in Daily Life

All of us every day have to contend with people in whom intolerance is manifested in innumerable ways. If he has little education, he is intolerant of those from higher schools of learning; if he has a good education, he is intolerant of those who are not as well educated. He is quick to belittle others; he is impatient with those who stammer or have some speech defect. When someone is conversing with him and hesitates, groping for the right word or perhaps mispronouncing a word, he will be overly quick to supply what he thinks is the right word or the correct pronunciation. We are reminded of the words of Lord Byron: "He who will not reason is a bigot; he who cannot is a fool; and he who does not is a slave."

Just as there are intolerant individuals who consider their concepts the only right ones, just so are there intolerant religions and governments. With freedom from intolerance and bigotry comes the inclination to make allowance for the beliefs, practices, and opinions of others, even though they may differ from our own. We may not be inclined to accept the beliefs or concepts of another, but we can cultivate an attitude of genuine sympathetic understanding.

The well-integrated, tolerant person is not stubborn or obstinate; he is not a hypocrite. He uses restraint and does not trespass on the rights of others. While maintaining the integrity of his

own convictions, he does not live an overly pious life nor attract attention by peculiar or fanatical conduct. When a troubled neighbor seeks his counsel, he is always attentive and reasonable; above all, he does not act in a superior way. He will try by suggestion and in other ways to help bring about adjustments.

We cannot exist alone as if in our world there were no other people. By virtue of the fact that day by day we continually rub shoulders with others, we are forced to be either tolerant or intolerant.

Things can be different if we impersonally analyze our relationship as it concerns others, if we show respect for their rights in the same proportion that we expect will be shown for ours, if we control our thinking, temperament, and disposition.

In making decisions, always have the welfare of others in mind. Live knowingly and temperately. Actually, in the same degree that we impose certain restrictions upon our own actions and conduct do we enjoy a certain amount of freedom. Always our actions speak louder than our words.

There is no place for intolerance or prejudice in human relations, for illiberalism, obstinacy, or subjugation to dogmatic authority. There is a place, however, for personal growth and the utilization of one's knowledge in striving for proper ideals and objectives, persistently maintaining faith and charitableness for his fellow men.

Selfishness is an attribute of the intolerant. With less selfishness come greater individual understanding and personal growth. The manner of our human relations is resolved through the exercise of wisdom and ethical conduct. All this enhances the spiritual growth of man. Growth and knowledge do away with fear, and in its place comes a feeling of security.

A heart of compassion, a sense of conscience imbued with an awareness of what is right, will subdue criticism, contrariness, and contradiction, and help to bring a feeling of good will among people. Never need we be unyielding, illiberal, nor blindly attached to some practice or idea. Always we will have time to enjoy new ideas and the majesty and beauty of nature. We

will have time to seek the company of interesting friends and to listen to the opinions of others, which oftentimes may be founded on a more solid foundation than our own.

The Rights of Others

Whether we have much or little in the way of worldly goods, we can be tolerant of others and their achievements or what they may lack. With tolerance in our hearts, we have respect for the rights of others. Among all people tolerance should be manifested on an ever-increasing scale. By and large, this is true of enlightened persons. As one grows in mature understanding and wisdom, as the personality traits of his character unfold and develop, he becomes imbued with and manifests a warm, radiant, dynamic, friendly, and cordial relationship with others.

There is one thing we do not have to do. We do not have to be tolerant of the person who insists that he has the only right answer or solution to a problem, that no one else is entitled to have an idea, belief, or concept that differs from his. Beware of the person who insists on asserting or foisting his conclusions and ideas upon you.

The tolerant person has learned to discipline himself; he is never careless in what he does or says; he has respect for authority; he would never think of acting as a dictator in any sense. Strong and forceful, he is not easily annoyed by petty things nor disturbed emotionally. He is courteous, discreet, and diplomatic.

He is sincere and conscientious, prac-

tices compassion and forgiveness, and endeavors not to cause embarrassment to another. He does not contribute to misunderstanding and confusion, but works cooperatively with others—patient and considerate at all times. Individually, virtually everyone seeks personal recognition in one way or another, wanting to be accepted by others, to be liked and respected. Everyone is entitled to this sense of personal worth or value.

Tolerance provides for degrees of human values. Convictions are related to these values. The tolerant person allows for the mistakes of others and for their convictions, and helps them to realize that with greater understanding among all men no one need stand alone. Self-respect and personal dignity are human values which must be encouraged. Where there is tolerance there can be hope and encouragement for everyone.

No one will deny that the world of today is perhaps in greater need of tolerance and understanding than ever before. With understanding, every thinking person can help to improve this world-wide circumstance. Individually there needs to be control of human behavior. With the manifestation of tolerance on an ever-widening scale, there can be for the individual a true realization of well-being, self-respect, human dignity, and a mind at peace. Without tolerance there could not be much hope for a future. Certainly, sincere tolerance is preferable to the bondage of arrogant intolerance. Let us make sure that history does not repeat itself.

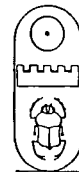


ROSICRUCIAN DIRECTORY

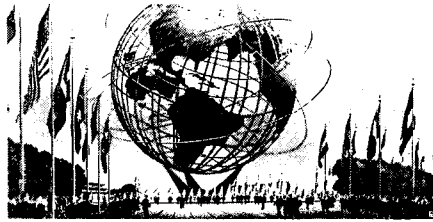
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *August* issue for a complete listing—the next listing will be in *November*.



(International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.)



World Fair Preview 1964 - 1965



SYMBOL OF THE 1964-65 WORLD'S FAIR is the Unisphere, an open sculpture of the earth constructed by U. S. Steel. It stands 12 stories high in the Central Mall, and will remain a permanent part of the park after the Fair is over.

IN APRIL of 1964, the World's Fair will open in New York. Each of the 50 states of the United States, more than 60 nations, and more than 120 major industries will have buildings and pavilions on the 646-acre Flushing Meadow site.

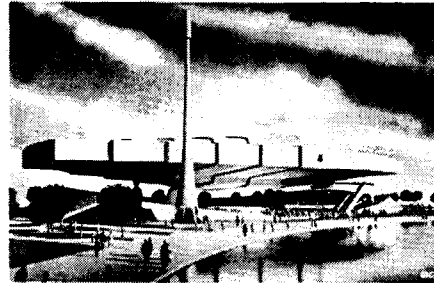
Just as the first Fair introduced many marvels we take for granted today, the 1964-1965 version will highlight new techniques in building design and new materials that will set the pace for decades to come.

The model below gives an idea of the site, its approaches, and the over-all picture as it will emerge in the next few months.



At the bottom left is also shown one of the most fascinating areas under construction, the Marina Complex in Flushing Bay—a floating structure built almost entirely of Fiberglas Reinforced Plastic.

The symbol of the 1964-1965 World's Fair is the Unisphere, an open steel sculpture of the earth, 12 stories high in the middle of the Central Mall. Constructed by U. S. Steel, the giant sphere will remain as a permanent fixture in the Park and millions may see it in years to come. It is in this Central Mall area that the Federal and International exhibits will be held. Indus-



BELL SYSTEM PAVILION will feature a "floating" Fiberglas wing 24 feet above the ground, supported by four widely separated columns. Entire building is 87 feet high. Exhibit includes an automated armchair ride past scenes showing developments in communications.

trial exhibits will begin directly behind the International area.

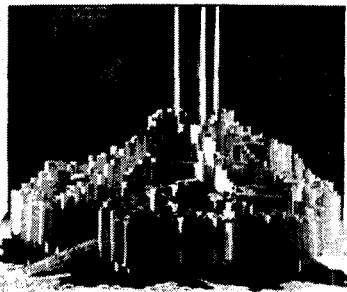
Twenty of the 25 industrial exhibits planned are using Fiberglas in a variety of applications—as new wall and roof systems; for skylighting and nightlighting; in portable enclosures, floating panels, and imaginative accessories.

THE 1964-65 WORLD'S FAIR will look like this in a few short months! Most of the buildings are now under construction, and landscaping is nearly completed. More than 60 nations will exhibit during the Fair's two seasons and 120 major industries will have pavilions. Fair officials expect a total of 70 million visitors.



THE SCHAEFFER PAVILION widely utilizing plastic and Fiberglas weighs only 1/5 as much as a conventional structure of the same size. Exhibit will include a "Restaurant of Tomorrow" where circular table areas will seem to float on a floor of water dotted by arrangements of flowering trees.

The entire upper wing of the Bell System Pavilion, "floating" 24 feet above the ground, is supported by four widely separated columns. The entire building is 87 feet high and its exhibits detailing the developments in communications will be seen from auto-



THE "CATHEDRAL OF LIGHT" is Electric Power and Light's exhibit. The shaft of high-intensity light beams reaches 140 feet into the air, and can be seen from the surrounding countryside. Visitors will be carried through the building on an elevated revolving ring.

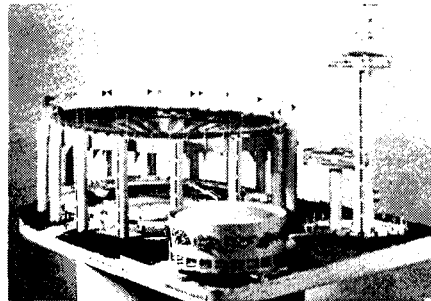
mated armchairs. It will be enclosed in a Fiberglas skin.

The Schaeffer Pavilion, too, uses plastic and Fiberglas, effectively creating a structure only 1/5 as heavy as the conventional building of the same size. In its exhibit of the "Restaurant of Tomorrow," circular table areas will seem to float on a floor of water.

In the Electric Power and Light's "Cathedral of Light," a twenty-minute inspection trip will be accomplished by an elevated revolving ring. Its shaft of high-intensity light beams will reach 140 feet into the air.

New York State itself will have three separate buildings and three circular observation towers of different heights. Panoramic motion pictures of New York past and present will be shown in its circular theater.

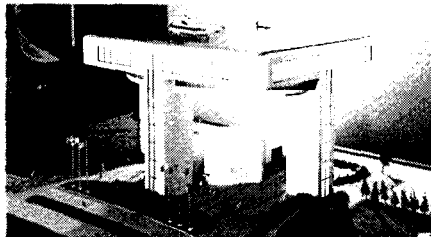
A heliport, 120 feet high, erected by the New York-New Jersey Port Authority, will bring visitors from Manhattan and nearby points to the Fair. A two-level restaurant and lounge will be suspended immediately below.



NEW YORK STATE EXHIBIT will have three separate buildings and three circular observation towers of different heights. Its circular theater will present a panoramic motion picture of New York State—past and present.

Throughout the avenues and promenades of the Fairgrounds, there will be fountains, ponds, and landscaped rest areas.

The Fair will have two seasons: one in 1964, beginning Wednesday, April 22, and closing Sunday, October 18; the other re-opening in 1965 on Wednesday, April 21, and permanently closing Sunday, October 17, 1965.



NEW YORK-NEW JERSEY PORT OF AUTHORITY will have a 120-foot-high heliport to bring visitors to the Fairgrounds from Manhattan and nearby locations. A two-level restaurant and lounge will be suspended immediately below it.

(Photos courtesy Owens-Corning Fiberglas Corporation)



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



The Value of Dramatics

OUT OF MANY things for which the month of September is renowned, there is one event that is of interest to mystics and students of ancient philosophy and the customs of civilization. I refer to drama.

In the Western world, our clear and proper appreciation of the value of drama is colored by our familiar contact with its modifications and perversions in the form of modern plays and cinema productions. We have lost sight of the origin and truly classic importance of drama and the essential part it has played and always will play in the lives of civilized human beings.

Both dancing and drama had their origin in the mystery schools of the Orient and in the temples of worship in Egypt and India. Rhythmic motion in the form of swaying of the body began as an accompaniment to prayer, meditation, and chanting, in order that the consciousness of the individual might be attuned to the rhythmic motion of the universe.

A little later, the companion art of pantomime was added to that of rhyth-

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.

mic motion, and this was the foundation of dancing, as revealed in our Rosicrucian lessons and records. Out of the art of pantomime eventually came the artistic features of the drama. Drama would have remained a purely mechanical and lifeless recitation of ideas or historical events, always reporting that which had already occurred or might occur but never portraying the lifelikeness of the ideas if it had not been that the art of pantomime developed this special feature of instruction and illumination.

In nearly all of the most ancient of Oriental rituals, we find the High Priest and other ritualistic officers in temples, synagogues, cathedrals, or school assemblies attempting to dramatize certain prayers and ideas with pantomime. Even in the adorations to the mythological gods in the various Egyptian, Indian, and Persian religions, the High Priest or Priest emphasized some of his ideas with pantomime by placing himself in certain postures to express certain ideas.

Interpretative dancing today has simply elaborated upon the rhythmic motion and introduced more definite postures of pantomime, but unless pantomime explains and interprets the ideas of the dance, the merely artistic, graceful, or mechanical movements of the body, hands, arms, and feet will not add interest, grace, or consistency to the dance, no matter how beautiful it may be in its rhythmic motion.

The same is true of dramatics. It is a notable fact that the tendencies to dramatize are often developed very strongly in children, for they find it easier to express their ideas and emotions through pantomime and dramatic action than through words. Even before they can speak properly, little children will give dramatic emphasis to their incoherent sounds and words. Even their limited vocabulary makes it almost necessary for them to use panto-

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mime or elements of dramatics to convey an expression of their emotions.

The art of drama has come down through the ages as one of the fine arts because in its purest form and in its ideal and ethical application it has become a school of instruction, bringing to our senses of sight and hearing and to our consciousness a better understanding of the incidents of the past and of the reactions of the human emotions. The cinema art and other modern applications of dramatic principles have modified the pure form of the drama and even perverted it, but drama in its highest form will never be eliminated from the list of life's necessities any more than will music, painting, or sculpture.

It is interesting to note that the month of September is important in the dramatic history of North America because on the 5th day of September, in 1752, the first drama, the first play ever produced in America, was presented at Williamsburg, Virginia. It was the impressive *Merchant of Venice* which was selected as the most fitting drama for this important event. Perhaps few of those associated with the stage or drama are familiar with this event, but nevertheless it will always remain an important date in the historical calendar of the Western world.

September Anniversaries

The month of September has many anniversaries in it and brings to mind a number of important events in the development of civilization. The first day of the month is associated with the transition of Louis XIV in 1715. The sixth of the month is the anniversary of the transition of the beloved President, William McKinley, who was shot by an anarchist. We learned many lessons here in the Western world through that unfortunate incident, the principal one being that the freedom of the press can easily become a form of licentious expression, going beyond all bounds of reason and good taste.

September is also the anniversary of

the birth of the Republic of France in 1792, on the 21st day of the month. On the 26th, in 1513, Balboa discovered the Pacific. In ancient times in 356 B.C., on what is equivalent to the 20th of September, Alexander the Great was born.

Interesting to many is the fact that the Jewish year begins on the 15th of September. This reminds us of the fact that our calendar is a human device with many arbitrary features and, therefore, inconsistent in its general application and usefulness. Like all other man-made institutions, it is subject to many errors, abuses, and misunderstandings.

The month itself was named after the usual Roman manner, and the whole calendar of years, beginning far back in the centuries before the birth of Christ, has been altered from time to time until there is much dispute in regard to how many years have actually passed since any great event occurred in the centuries before the Christian era. It is claimed on good authority that the year A.D. 1 should be A.D. 4, or possibly A.D. 3. But the Jews have their own calendar, and so do the Moslems, and many other religious cults or denominations.

Many organizations and great international movements have calendars of their own. The Rosicrucians began their calculations with the outstanding events in the life of the traditional founder, Akhnaton, in 1350 B.C.

September introduces us to the Zodiacal sign of Libra, beginning about September 22, according to our position on the earth's surface. It is the beginning of the fall season and the ending of the summer months. Throughout most of the civilized countries, it marks the beginning of new activities, a cycle of study, profound thought and development, investigation, and progress. Let us make the most of the months between now and the holidays to improve in wisdom and character.

From the *Rosicrucian Digest*, September, 1935.

SUPREME TEMPLE CONVOCATIONS

Supreme Temple Convocations for members of all Degrees will resume on Tuesday, September 24, and continue until spring. Members residing in this area or visiting Rosicrucian Park are cordially invited to attend these weekly Convocations and enjoy the ritual and discourses. Convocations begin promptly each Tuesday evening at 8 o'clock.



EDYTHE ALBERTY

Understanding Modern Art

MODERN ART can be born only where signs become symbols, where there is some notion of mystical spiritual unity, when the gallery-viewer is in the frame of mind to be enchanted away from reality as were the people on Prospero's island in *The Tempest*. As Mephistopheles expressed it, "Feeling is the whole thing."

Brought under control by the artist, this mighty flight of the imagination, this rhythm of the sphere, becomes an outward symbol of modern man's psychological development. Modern art both in aspect and concept may well express the image of the universe in our eyes, minds, and souls.

Most children like modern art since they have no pre-learned prejudices to overcome. It is easy for them to comprehend space images and to enter the world of fantasy as Alice did through the looking glass.

Each of us looks at pictures in his own way. Study Wol's *Composition*. What does it say? It depends on the observer's sensitivity to its shapes, lines, and colors.

The public is confused, especially by what today is known as modern art, and much of the confusion comes from speaking of abstract painting as fine art. Pure abstract is really design, and follows the rules of design. Mood and pattern are important elements. Like a song without words, it gives a wide emotional scope for reaction.

In order to better understand ultramodern forms of art, we must see that in this atomic age abstractionists are expressing images and thoughts peculiar to it. Modern compositions are not built on chaotic patterns. They fall as cosmic design, emotionally integrated with shape and color.

Few gallery-goers realize that abstract art is an exchange of ideas and emotions from artist to observer—a sort

of psychic experience, telepathic not visual.

What are today's phenomena? Do they not include great space-bridging vistas of infinity? Our present world is one stretching out into limitless space. Earth is but a minute portion of a vast unexplained creation, and adult minds are no longer earth-bound.

A nonobjective, pure abstraction has no subject matter. It must evoke emotion from the way certain lines, shapes, and directions are organized in space. Abstraction means departing from nature; so the further away from nature, the greater degree of abstraction. To paraphrase Ariel in *The Tempest*, it "doth suffer a sea-change into something rich and strange."

Perplexities arise from judging and discussing abstractionistic art in terms applied to traditional painting. The two forms of expression stem from two entirely different artistic ideologies. In abstraction, the artist deals with only space, form, and color, conveying emotion rather than information.

In any painting there are two phases: the aspect or appearance and the concept or meaning—one being objective the other subjective. Abstract art is a three-dimensional world; nature-painting, two.

The Primary Purpose

The primary purpose of a realistic artist is *to transfer* an image from his mind to that of an observer; but the abstractionist's aim is *to arouse* the same emotion in a viewer that he felt when creating the picture.

Goya's *The Second of May* shows battle scenes in realistic detail. Picasso's *Guernica* conveys the mere feeling of war. Both are powerful.

The ultramodern artist works with atoms in his colors. Visual images do not conform either to verbal thinking or optical facts. His forms suggest tremendous lines sweeping out into a void, fragments of endless light making the individual object a part of the celestial scheme of things.

It is best to forget the image and to stop trying to see objects in an abstract painting. Instead, let joy, sorrow, or horror flow into your soul. If you feel scarlet roses or fire, good. It's a matter of being *en rapport* with the artist's creative vision.

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Look at Chagall's *Cat Woman*. Is it a cat changing into a woman? Or a woman changing into a cat? That doesn't matter. What does is the creepy feeling such a juxtaposition of ideas conveys.

Nolde's *The Prophet* looks barely human; yet one hears the voice of doom and direful warnings ringing out.

Do such images cover emotional truth? Abstract art gestures are often as big as mural paintings, and the emotional, esthetic, almost mystical power evoked can be overwhelming.

Form and color in themselves constitute elements of an emotional language that acts directly on the soul. It is not essential to give them "an appearance of materiality" as in Mark Tobey's *Tropicalism*.

Since color has expressive potentialities, the whole orchestration of color and form are purposely expressive. Yellow is earthy, brash; blue pure, heavenly, infinite, suggestive of eternal peace.

Kandinsky realized a work of art must be expressive of some profound emotion or spiritual experience. He used color and feeling to express human emotions signifying the emotive aspects

of external environment, "the principle of intermediate necessity."

The abstractionist knows that a table is a collection of pulsating atoms. He cannot paint it as a static solid mass. His pictures must vibrate and seem to move.

Claude Monet's sole problem was painting light. "With doctrines one doesn't paint pictures." Determined to see the world as a swirling torrent of light, he practiced "painting as a bird sings."

Most abstract painters look at and sometimes paint their pictures upside down. This is a good way to look at creative paintings, for abstract elements of composition will then be more evident than the meaning of any particular subject matter.

Matisse, once asked how he saw an orange, said, "That depends on whether I am buying it, eating it, or painting it." Composition according to his definition was "arranging in a decorative manner the various elements at the painter's disposal for the expression of his feelings."

You may dislike abstracts intensely, but in the words of Lamar Dodd, "It is better to be positive than indifferent."



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SANCTUM MUSINGS



POSTURE FOR RELAXATION AND MEDITATION

without allowing ourselves to become contorted in any way. The muscles after having been trained to hold the spine and the frame properly come to do so without effort on our part.

Many are learning today that heavily cushioned chairs into which one sinks with ease are actually harmful, causing distortion of the alignment of the spine. The same can be said of billowy, feathered mattresses. A more rigid mattress, which at first may seem not as comfortable, has proved in many cases to be the most healthful. Persons have experienced distress in the lumbar region of the spine and in the legs which after diagnosis has been found to be caused by the excessive curving of the spine in a soft bed. On such a bed the feet may be as high as the head, but the torso sinks, causing the body to form a modified V-shape.

When one wants to relax completely, it is best to lie in a recumbent position on a couch or bed. Do not try to lie in a lounge chair. With the exception of a few such types of chairs which are especially designed by therapeutic experts or physicians, most of them are not satisfactory for true lounging. They may be soft and billowy, but they do not provide the proper spinal support unless one is in a true sitting posture.

Posture has long been used in the Orient for purposes of meditation and occult practices. It is one of the yoga techniques. The word *yoga* is a derivation from the Sanskrit "yoking," which means to divert the senses from the external world. Yoga is a branch of the Hindu philosophy known as *Sankhya*.

Certain rigidity of attitudes of posture, combined with breathing, are proclaimed by it to induce a subconscious state. The breathing and posture assist in inverting the consciousness away from the impressions of the receptor

THE ADVANTAGE of good posture should be apparent to every intelligent person. One's physical appearance is enhanced by an erect posture. Round shoulders, sunken chest, or an arched back are not complimentary. To indulge in poor posture is inexcusable. If one has suffered an injury that makes good posture not possible, that, of course, is an understandable exception.

When proper posture has been cultivated through training, as for example in the military, it is not difficult to retain it. The muscles required to keep a proper alignment of the body become conditioned to the stress which is put upon them. They compensate for the stress and become strengthened, and the individual is able to retain the proper posture *without conscious effort*.

Most persons avoid proper posture because it constitutes an effort and tension which is fatiguing to them. This is an indication that they have become accustomed to improper posture almost constantly. Its correction constitutes an effort.

Patently, relaxation is the opposite of tension or strain. When we try to relax, we endeavor to relieve every strain or tension of which we are aware. As a result, most of us *just sag*.

Sitting humped in a chair or letting one's legs dangle over the arm of the chair seems to provide that titillating sensation that we call *pleasurable ease*. Actually, the posture adopted to acquire it may be harmful. It may impair circulation at times or put a strain on the vertebrae of which we are not aware. By proper posture training, we learn to ease the tension, relax the muscles,

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senses and from all kinesthetic sensations, as well. Thus, when the consciousness is withdrawn from externality, states of meditation not ordinarily possible are attained. Such a rigid posture is torturous unless one can by means of it enter relatively quickly into the subconscious state. When one has done so, he becomes impervious to the discomfort. The practice is one that would not be popular with most Westerners.

No Extremes

In entering a state of meditation as instructed in our Rosicrucian teachings, no extreme measures are required. The simple principles if consistently practiced are equally as effective as the more austere ones of the East.

Many Oriental philosophies teach asceticism, which encourages self-mortification in connection with meditation. In other words, such teachings include abuse and disregard of the body; they have a contempt for the mortal and finite side of man. Thus, torturous postures are in accordance with such a view.

In the Rosicrucian philosophy, this is a violation of Cosmic law and, accordingly, a wrong doctrine. However, we do advise a comfortable posture so that one is not conscious of cutaneous or kinesthetic sensations which might detract from the meditative state. These latter sensations consist of the feeling of tightness in our clothes, the cramping of our legs or arms, the excessive weight of limbs whose circulation may be impaired by careless posture.

It is suggested that a proper chair is a comfortable one which is not too soft,

one that supports the back in a semi-verticle position. The neck, as well, should be supported by tilting the head back slightly and resting it on the upper back of the chair.

Avoid having the neck muscles tensed. The legs should be stretched comfortably out in front of the chair—not draped over the edge of it. The muscles should not be taut, and the feet should be placed flat upon the floor.

The arms should be resting upon the arms of the chair if this does not cause uncomfortable pressure upon them. Otherwise, the hands should lie in the lap unclasped; they may be held with palms up or down, whichever is most comfortable. The open palm turned upward has been symbolic in Oriental meditation of the devotee's passivity and receptivity to impressions. Actually, its only importance is its being an act of symbolism.

If no breathing exercises accompany the period of meditation, then, at least, the breathing should be rhythmic and deeper than usual. After deciding upon the type of breathing, one should no longer remain conscious of it; otherwise, the focus of attention upon that function would interfere with meditation.

Posture and behavior should be indicative of the sincerity of purpose. You should indicate the sacredness of the occasion, your humility, and the reverence of your attitude. For analogy, you could not appear before an august worldly power or before an ecclesiast of importance without proper dignified deportment. Why should you show less respect in seeking union with the Divine?



FREEDOM IS EVERY MAN'S HERITAGE. As much as we feel at times that we should like to have someone else do our thinking for us, it would be a contradiction of life to suppose this to be possible. Even God cannot create a mechanical, spontaneous being.

Infinite Wisdom created us and brought us to the point of self-discernment; but at that point arbitrary direction ceases. It is as though God steps into the background and leaves man to

discover himself. To suppose that a Loving Power deserts us because we are free to choose would be wrong. Wisdom sustains us so that we may consciously express our freedom, but not in license—not in doing exactly as we please. God has bound us by the very real bonds of Love. Our understanding of that brings respect for our own God-given freedom and prevents our seeking to impose our will on another.—C. B. C.



Rosicrucian Activities

Around the World

LODGES AND CHAPTERS throughout the jurisdiction united in observing August 2 as *Rosicrucian Memorial Day*. It was on this day in 1939 that Dr. H. Spencer Lewis, the first Imperator of the Order in its present cycle of activity, passed through transition in San Jose, California. Of him, the present Imperator, Ralph M. Lewis, has written: "There is much about Dr. Lewis' life that each of us can emulate as representing principles for which he lived and for which he gave his life."

Soror Elaine Michelsen, whose art exhibit, "The Golden Ages in Art," made Museum history a year or so ago, held an experimental course in sculpture at the Rose-Croix University Summer Study Program this year.

Recently, she completed a 10 x 17-foot mural in the lobby of the new Del Webb building on Phoenix, Arizona's, North Central Avenue, called the busiest thoroughfare in the Southwest. Said the *Arizona Republic* in its December 16, 1962, issue: "Elaine Michelsen was selected to paint the mural 'because her gold leaf technique blends with the building's exterior' points out Webb Corporation vice-president, Richard M. Wartes, 'and because the semi-abstract theme she presented to us ties together Arizona's history so well.'"

During his visit to Rosicrucian Park for summer study and the International Convention, Grand Councilor Clifford C. Abrahams of Port-au-Prince, Haiti, offered the following correction on an item in the *March Rosicrucian Digest*. Among the activities of Rosicrucians, it was stated that he had received a diploma in Business Management from

La Salle Extension University in Chicago.

It was *not* he, but his son, Frater Gerard C. Abrahams, who completed the La Salle course. Frater Gerard is a former treasurer of Martinez de Pasqually Lodge, AMORC, of Port-au-Prince.

Melbourne, Australia's Harmony Chapter last May had a birthday party for itself, with seventeen candles on its cake. Organized by the Social Committee, the celebration was participated in by chapter members, their families, and friends. A color film from France, *Once Upon A Time*, was part of the entertainment. The occasion was reportedly highly enjoyable in every way.

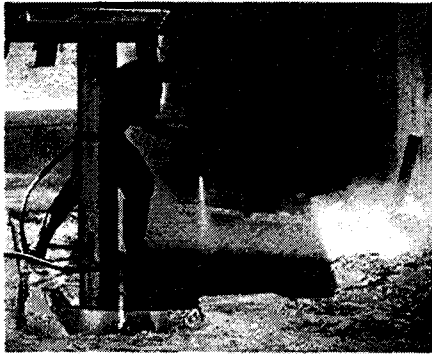
Soror Olive Asher, F.R.C., Inspector General of AMORC for the Minneapolis-St. Paul area, gave an address on "Extrasensory Perception" to a large audience in Duluth's (Minnesota) Sutherland Hotel in May. The occasion provided the opportunity for members in the Duluth, Minnesota-Superior, Wisconsin, area to meet one another and for the general public to become acquainted with Rosicrucian viewpoints.

Two San Jose photographers offered Rosicrucian Art Gallery goers something a little different in their August exhibition. Tinting it "Image—San Jose," John Barnes and Wes Hammond gave viewers a "portrait" of San Jose made up of Faces, Feet, Hands, Activities, Doorways, and Signs.

Both men have been commercially interested in photography for some time and their work in this exhibit was skillful, intriguing, and decidedly human.



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The illustrations here represent the two categories, "Activities" (Barnes) and "Feet" (Hammond).

▽ △ ▽

Triangle Chapter of Dallas, Texas, sponsored a dinner and open social meeting in Preston Center on the evening of August 9. Members and many of their friends enjoyed the occasion, which was chairmanned by Soror Dale Lambert.

▽ △ ▽

Remember De Maupassant's peasant and the trouble he got into just because he picked up a piece of string? The other day a bird in Rosicrucian Park got into just as much for the same reason. Let's call him Mr. B to protect him from embarrassment. Mr. B found a piece of string and couldn't resist picking it up because it was such a handy thing to have about the nest. He flew to the roof with it but Mrs. B. evidently didn't like it and told him to take it back. She wanted the last word; he wanted the string. In the midst of the altercation, he fell over the roof with the string neatly looped around his leg.

The neighbors flew in to offer advice, but Mr. B couldn't listen very well upside down. His blood was all rushing to his head and Mrs. B was shouting that it wouldn't have happened in the first place if he had just minded his own business and left the string where it was.

All this to-do caused office workers to look up from their work, which, in Rosicrucian Park, they seldom do. Someone thought of the Fire Department but it wouldn't come unless the

bird was really on fire, which, of course, it wasn't.

Someone else suggested Irene Allen, whose specialty is homeless animals, but Mr. B had a home and so couldn't qualify for her kind of assistance. Anyway, it was barely possible that Mr. B knew what he was doing—either stunting to tease his wife or doing away with himself to spite her.

In the midst of the hubbub, Mr. Ogram came with a 12-foot ladder and in no time at all put a stop to the show. When last seen, Mr. and Mrs. B were standing wing to wing on the roof watching Mr. Ogram carefully winding the string around his finger as a reminder for the future to let lying birds dangle.

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Students at this session of the Rosicrucian Summer Study Program enthusiastic over the recorded version of Jill and Sy Miller's "Peace Song" will be interested (as will everyone else) that the young television actress Roberta Shore has made a new recording for Dot records. Not only that but she has assigned her world-wide royalties to *Meals for Millions*, a charitable foundation with headquarters in Los Angeles.

The song, by the by, written seven years ago by the Millers, was launched on its world-wide career—having been translated into 22 languages—by 180 teenagers of all races and origins at a camp sponsored by the National Council for Christians and Jews.

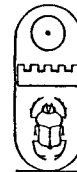
Robert Collier introduced it there and the teenagers themselves have done the rest. It was given the George Washington Medal.

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Former *Digest* editor, Soror Frances Vejtasa, since her retirement three years ago has been devoting herself wholeheartedly to *Literacy for Adults and Related Knowledge (LARK)*. This work has brought her national recognition from the National Association of Public School Adult Educators. In late July, she conducted a successful 5-day teacher-training program.

▽ △ ▽

Frazer Chris Warnken, Director of the Department of Instruction, was the guest speaker at Francis Bacon Lodge, San Francisco, in June.



Two Sides to Every Window

CLEANING WINDOWS is not a task I'd choose. I'd far rather sit beneath them reading, letting the light filter through onto the provocative words of a printed page.

Yet every time I'm forced to clean them, I come face to face with a plain, symbolic truth: *It is never enough to wash only one side of a window.* It isn't even enough to wash both sides

without checking back and forth to be sure all spots and streaks are gone.

When I'm certain every smear is banished and the glass perfect and shiny on one side, I find blemishes, even superimposed swipes of cleaning fluid, on the other, overlooked due simply to lack of perspective.

No, cleaning windows is not a task I choose; but when I have to, I find the job rewarding: Windows—like arguments, questions, the vital problems of individuals and fear-encrusted nations—must be viewed from both sides repeatedly. Only then can the picture be cleared up; only then can solutions have a chance of being seen.—L. B. M.



*I*s yours a surface life? Are you continuously caught up in a whirl of objectivity—of material demands and obligations? Have you ever had a chance to honestly *understand yourself*? Do you sense welling up within you strange impulses—ideas *struggling for expression*?

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EXAMINATION OF DOCUMENTS

(Photo by AMORC)

A review of the documents, traditional papers, and charters of the organization was made by officers of AMORC during the recent International Rosicrucian Convention in San Jose. From the left: Emperor Ralph M. Lewis; Charles Troxler, Grand Regional Administrator, France, and Switzerland; Gabriel A. Panier, Grand Councilor, Paris, France; Raymond Bernard, Grand Master, AMORC, France.



(Photo by AMORC)

PROGRAM STUDY

Schedule of interesting events of the International Rosicrucian Convention just concluded is being studied by (from left): Baron Giuseppe Cassara, Grand Master of Italy; Miss Judith Irene Hille, Supreme Colombe; and John G. Huffstutler, Convention Chairman.

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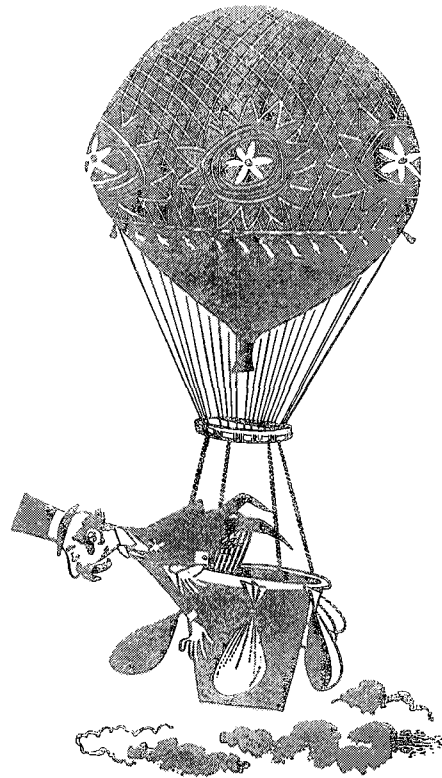
Along Civilization's Trail

NEOLITHIC ART—The stone age that preceded the dynasties of Ancient Egypt produced works of art not unlike those fronting modern civilization's most awe-inspiring buildings and monuments. We feel these were remarkable achievements for that day.

It is assumed that the sculptors, particularly, dealt in abstracts, since the statues and figurines do not match the skeletal remains of that period. But in abstract form they captured movement, personality, and physical characteristics of men and women that equal the perspective of today. Their skill in working with hard stones can hardly be surpassed.

However primitive these early humans are regarded in some respects, they had a deep feeling for their environment and the capacity to interpret these feelings into various art forms.

EXPANDING UNIVERSE—It is a matter of continuing speculation—this question of the extent and origin of the universe. Is it growing? Is it finite, having definite borders or limits? Any answer is a guess because man has not been able to detach himself from the whole pattern and compare it with opposite states. He can analyze the internal aspects of the universal pattern, however, for that is imminent, and close to him. He can see there is motion, and he can perceive the contraction and expansion of masses within the parts of the universe. Yet these are not reasons to



deduce that the *whole* is subject to the same action.

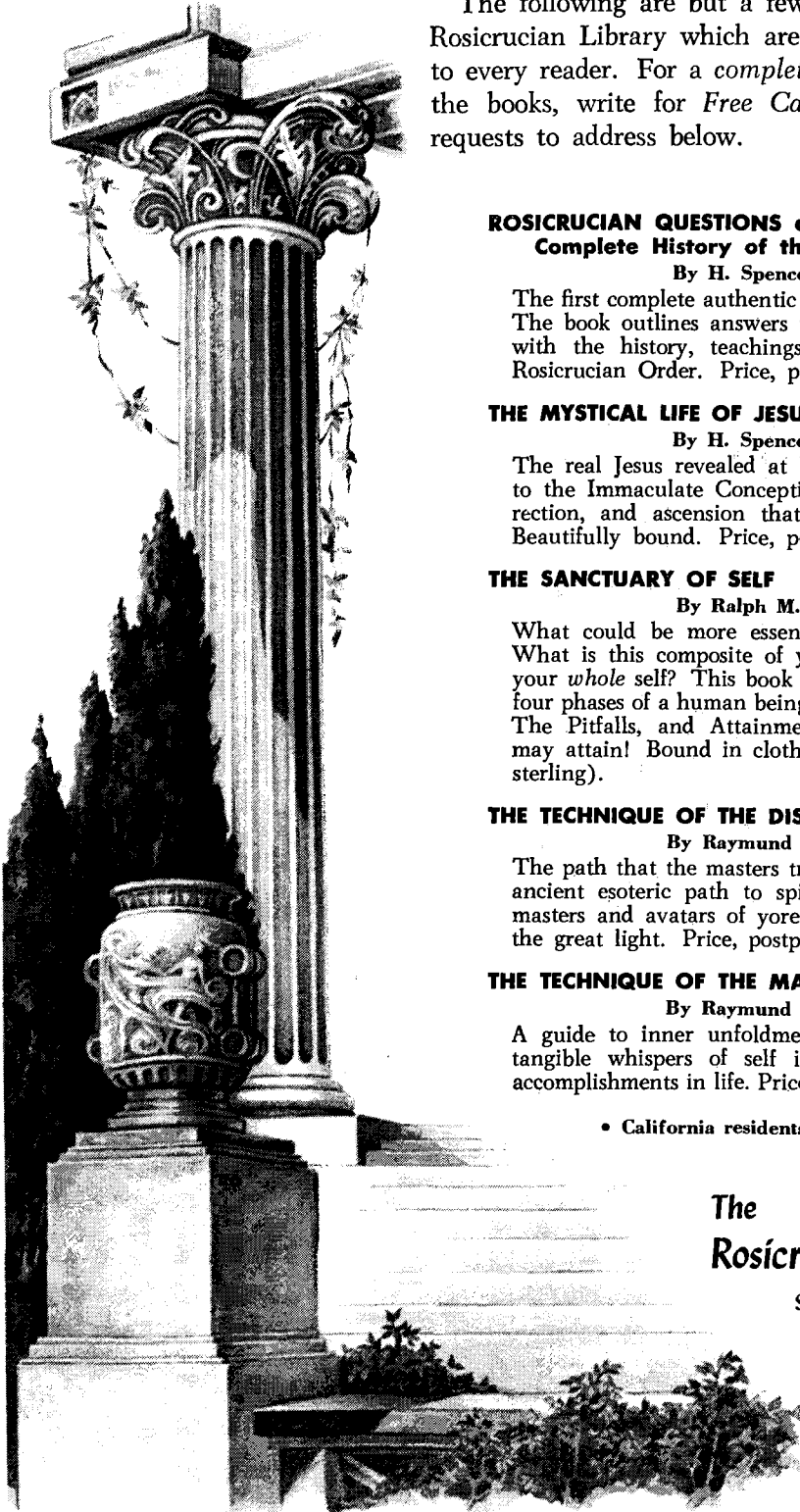
Logic dictates that the universe is infinite, without dimension, without beginning, and without end. Since infinity is not measurable, such concepts as growth, contraction, and expansion could not be applied to the whole universe; only to its internal movements. The problem of science and philosophy is then reduced to understanding only the internal nature and characteristics of the universe.

Why does logic dictate infinity? On the basis that *something* cannot come from nothing. Yet even logic is defined by human experience. It is no absolute yardstick for anything beyond human experience, and who can say to what extent man is perceiving the *whole* universe?

Perception itself is an enigma. Is man *looking at* an enormous Cosmos that beggars description, or is he merely being bombarded by energy impulses that give rise to concepts such as far, near; big, little; bright, dull; concepts which in fact have no actual existence?

Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library which are *fascinating* and *instructive* to every reader. For a *complete* list and description of all the books, write for *Free Catalogue*. Send orders, and requests to address below.



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