

ROSIERUCIAN DIGEST

NOVEMBER 1964 • 35¢

Featuring:

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

▽ △ ▽

**Did the Ancients
Inherit Their
Wisdom?**

Experience develops
ideas but knowledge is
never virgin.

▽ △ ▽

On Being Myself

I was forty-eight
before I found the
courage.

▽ △ ▽

Next Month:

**Success Is
What You Call It**



*The Convention Locale is being changed
for one year . . .*

but at Rosicrucian Park
there is still . . .

Rose-Croix University!

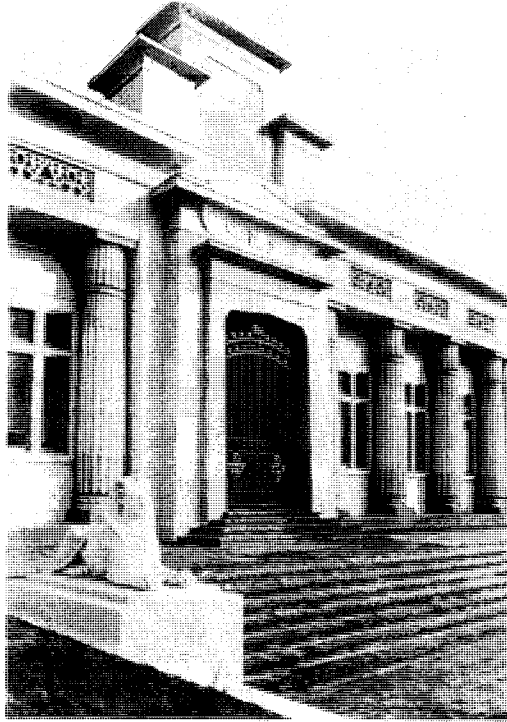
The happy, bustling program of events so apparent each summer at Rosicrucian Park is not much changed for 1965. True, the convention will be held in the East, where thousands will gather for an unprecedented, inspiring weekend; but the three, full-week sessions of study and experimentation will still be held within the beautiful, exotic campus of Rose-Croix University.

Here hundreds of members come each year to sit in on classes in art, music, philosophy, metaphysics, science, and psychology.

In the absence of a convention at Rosicrucian Park in 1965, the Rose-Croix courses will be augmented with such special events as a Rosicrucian forum, initiations, time for interviews, and so on. And with the option of one week's, two weeks', or three weeks' enrollment, members will find the Rose-Croix sessions an ideal situation in which to enjoy Rosicrucian Park next summer.

Congenial instructors, a relaxing pace throughout, an opportunity to see some of the fabulous California countryside, an atmosphere conducive to meditation and inspiration, and a chance to *be at home* with the personnel and facilities at Rosicrucian Park are an appeal we hope you can't resist.

If you plan to be at Rosicrucian Park next year, be here for Rose-Croix University. Weekly sessions begin: June 21, June 28, and July 5. Write now for full description of the 1965 Summer Study Program. Address: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95114.



A FIFTIETH ANNIVERSARY EVENT



BEYOND EARTH

What Strange Cosmic Power Influences Humans?

BY WHAT RIGHT does man presume that he is the chosen being of the universe and that the earth alone shapes his existence? In the infinite spaces above, tenanted by vast and magnificent worlds, are Cosmic forces which influence the life of every mortal. As iron filings respond to the attraction of a magnet, so too your acts are the result of an impelling influence upon your will. Just as the unseen Cosmic rays give the earth form and substance, so too from the infinite reaches, an invisible subtle energy affects the thought processes of every human. Life itself bows to this strange universal force—why, then, should YOU not understand and **COMMAND IT**? You are like a pendulum either to be swung forward to happiness and the fulfillment of your dreams, or backward into discouragement and disillusionment. Why remain poised in a state of anxiety, uncertainty, and anticipation? Learn to draw to yourself these Cosmic forces which will give your mind the creative impetus that will assure the end in life you seek.

FOR YOU - THIS FREE BOOK

¶ Not for the curious nor the skeptical, but for the modern man and woman, the Rosicrucians, a progressive movement of thinking persons, offer a free book, telling how you may acquire the truth about these phenomenal Cosmic powers, little understood today, and which make for freedom and attainment in life. **THIS IS THE DAY AND AGE OF MASTERY.** Throw off the age-old custom of —“let life be as it may”—and learn to *create it as you wish it.*

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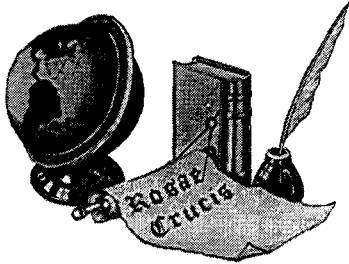
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COVERS THE WORLD



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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**.

Address Scribe S. P. C.

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San Jose, California 95114, U. S. A.
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PRESENTATION OF HONORS

(Photo by AMORC)

Imperator Ralph M. Lewis and Grand Master Raymond Bernard, of AMORC France, are shown congratulating one another after receiving medals of honor at the recently concluded Rosicrucian European Convention in Paris. The medals of honor were presented by distinguished representatives of *Le Mérite National Français* and the *Society of Arts, Science and Lettres*, both noted cultural institutions of France.

THOUGHT OF THE MONTH

By THE IMPERATOR

THE INDIVIDUAL AND SOCIETY

IT HAS BEEN SAID that "Great oaks from little acorns grow." The culture and magnanimity or the depravity and viciousness of nations are the outgrowth of the individual habits and the characters of their citizens. Collectively, a people will often give lip service to certain ideals but, as individuals, will act to the contrary. Therefore, the probability of a nation's becoming a great benefactor to humanity in other than material creations must be determined from the conduct of its average citizen.

Watch the throngs on the main thoroughfares of great cities. They rush on their way, jostling each other. Frequently, they fail to mumble even the stereotyped "Excuse me," or "Pardon me." Sometimes they turn about and glare reproachfully at the person with whom they have collided, whether he is responsible or not. In queues formed before shops or places of amusement, individuals will force their way ahead of others inconsiderately in order to be served first. Unless watched by police, innumerable automobile drivers will not check their speed when pedestrians with the right-of-way cross their path. These are but a few indications of the lack of restraint of the instinctive urges in people.

Man is very much an animal. He has all the fundamental appetites and desires of the lower animals. He cannot completely quell them without becoming subnormal or abnormal. The only distinctive faculty of man is his *reason*. The reason can and should establish certain ideals, certain intellectual and emotional ends, to compete with the primitive urges. An animal, such as the dog, cannot have intellectual desires. He cannot strive to know about the heavens above him. He cannot inquire into the nature of his own conduct.

Aside from the appetites and the intellectual desires, man also has what we may call the *psychic urges*. They constitute, for example, compassion, sympathy, the desire for tranquillity, the love of justice, and the love of righteousness. These stimuli, or urges, are quite subtle. It is often difficult for them to make themselves felt in man's consciousness. It is only when he is relaxed, when the grosser passions and appetites are subdued, that he can experience them. At such a time, these immanent feelings are transformed by the mind into ideas, into things which seem to represent them. Consequently, we interpret certain acts or kinds of conduct as being in accord with justice, sympathy, and righteousness. The extent of our defining these feelings is dependent upon our intelligence, experience, and education.

Man Is Gregarious

Man is by nature gregarious; he desires to live in groups of his own kind, to form what he calls *society*. Many of the lower animals, likewise, prefer to live in groups, packs, or herds. The psychic urges of man have caused his mind, his intellect, to confer upon society a distinctive meaning. All of us who enjoy human society can, to the extent of our ability to express ourselves, give some reason why we like and wish to live with other human beings. These reasons must conform to our psychic urges, to compassion, justice, and righteousness. If they do not, then we are not living like human beings. We are being driven blindly by the elemental inclination of our nature to live as if in a herd. It is quite simple: Either society becomes a pack of animals who instinctively function together merely to accomplish something to satisfy their physical requirements as individuals, or it knowingly unites to

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accomplish something for its *collective* good.

The individual who is inconsiderate, abusive, and selfish in his relations with others is *anti-social*. He may live in a community; he may indulge in the advantages which collective living provides; but he is, nevertheless, *anti-social*. He is not contributing to the social ideal prompted by the psychic urges. He is merely conforming to the herd instinct. Wolves care nothing for the pack as a whole. They collectively seize their prey when hunting in packs but proceed to destroy their own pack by fighting ferociously among themselves.

The highest aim of human society is to *give*, to *create*, to *do*; the lowest aim is the effect of the herd instinct—using society only for the immediate benefit of the individual. The psychic urges cause man to realize that the highest social aim cannot be satisfied through individual efforts. The creation of the beautiful, the development of a harmonious atmosphere which is appealing to the higher self, can never be a single enterprise. No artist wants to paint entirely for himself. His greatest joy is in the radiation of his esthetic talents. He wishes others to see and enjoy the symmetry of line and harmony of color which he has executed. An artist's greatest personal happiness is the realization that others also find enjoyment in his works.

The truly socially minded person is, therefore, one who displays a *courteous* attitude. By his conduct, he is binding society together with the bonds of personal self-restraint so that it may be kept intact for higher purposes.

Ordinarily, when we explain courtesy, we do so in terms of ethics. This consists of reciting the generally accepted rules of conduct. However, a comparison of the customary ethics of various nations will show quite a disparity between them. The courtesy necessary to advance society, to make it serve the exalted aspect of man's nature, must go deeper than just the rules of conduct! It must go back to the *causes* of conduct. It must consist of those causes that can be made applicable to all human relations and changing conditions. The reason why one people will do something without compunction that is offensive to another is

that their ethics is not founded upon the same premises of courtesy.

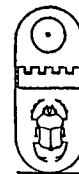
How shall this essential courtesy be determined? In all human enterprise, the individual must be the starting point of consideration. The self is a composite. It is the aggregate of the body, with its physical urges, and the mind and soul, or psychic nature, with their respective attributes. We proceed by asking ourselves, What does our personal *self* want from life?

Insistent Needs

Our most insistent needs are the organic ones. We dislike the sensations of pain that result from hunger, thirst, cold, and disease. Physical imperturbability, or freedom from physical want or distraction, is thus a first essential. We say they are "first" because these distractions are so easily incurred. The normal human being is not satisfied, however, when only his physical needs are gratified and his body is at ease. We have the faculty of being self-conscious. We can observe and reflect upon the operation of our own minds. We can think, reason, recollect, imagine. Even when the body is passive, the mind can be active. The mind is capable of mental desires—ends which it wants to achieve. These mental desires become stimuli, cravings which are often far stronger than the prosaic appetites. What person with creative ability has not been tormented by the desire to experiment with or to build some device or to satisfy his curiosity about the nature of something?

Life, then, obviously, must gratify these mental desires as well if it is to provide tranquillity. Fortunately for humanity, there have been many humanitarians in the world. They have brought pleasure to their higher selves by alleviating the suffering of others and by correcting obvious social ills. This inclination to altruism and humanitarianism is also a psychic or mental urge. The opportunity to gratify them is what we want from life if we have these innate inclinations.

Since these elements, the desires of our composite self, are so basic, it is comparatively simple to set up certain rules to recognize them. Rules including them become the positive require-



ments of a system of ethics established for any people, regardless of race or nationality. We believe them to be necessary to any society of which we are members or citizens.

A Course of Action

Fundamentally, courtesy is not complete until we have conceded to other members of society the same right to these positive requirements that we have. However, this is more than a mere expression of "others may do as I do." The unthoughtful pursuit of our positive requirements and others doing likewise would bring conflict. It would result in each individual's acting entirely for himself and destroying society, as has so often happened. Each of us, therefore, must set up a negative course of action in his life as well as a positive one.

The purpose of the negative course of action is to prevent positive acts from interfering with those rights which are conceded to others. The only way this is made possible is by assigning *order* to human relations. This *order* becomes a product of the human intellect. The order consists of an established sequence for the demands and rights of individuals. In other words, the order of human relations will be founded upon provisions of time and space.

Let us further elucidate. Suppose I have a positive requirement—a basic need which is necessary to my being, such as explained; you have a positive requirement as well. The means of fulfillment of that requirement may not be sufficient for both of us at the moment. Which one shall have it? This will be determined by the time provision, that is, the person who made known his requirement first. Or perhaps the spatial provision will apply—that is, the one who is nearer to the supply will obtain it. The human mind

abhors confusion and seeks order. Order is, psychologically, any arrangement which the mind can comprehend readily.

The confusions that result in discourtesy, rudeness, and a display of the primitive aggressiveness of animals can be avoided by the application of order to our relations with others. This does not dispose of the spirit of competition which makes for progress. Each of us can try to be the first to the source of supply or the means of satisfaction. Yet we can recognize the position of another in point of time as having preceded us. If one precedes us in time, or in sequence, we recognize that order.

This sense of order in human relations is expressed even in the so-called "social graces." We do not rudely interrupt another who is speaking, no matter what we wish to say. We wait to speak after he has finished. We recognize the fact that he precedes us. Without a regulation of the sequence of speech, we know that confusion would arise. Again, where several of us need something and none of us has preference in point of time or in sequence, then the principle of *equality* applies.

Since in our original reasoning we conceded to others the right to the same positive requirements as we have, then they must share equally with us if the principle of order has not worked against them. Under such conditions, there must be a division, an equitable sharing, of the advantages to be obtained.

If all of us will use these psychological factors of *order and equality* in governing our behavior, a higher code of ethics will ensue. This improvement would reflect itself in the broader aspect of human relations, namely, international affairs. Without compliance with such principles, we can have nothing more than individuals living together but working against each other.



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The higher form of society, called civilization, begins with a growing self-consciousness and the attempt to make it discipline human behavior.

—VALIDIVAR

French Government Recognizes Cultural Achievement of the Rosicrucian Order

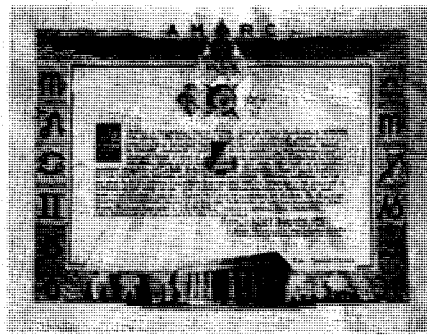
*Imperator Ralph M. Lewis and Grand Master Raymond Bernard
honored at European banquet*

NATIONAL AWARDS in recognition of the Rosicrucian Order's cultural activities in France were presented to the Imperator, Ralph M. Lewis, and Grand Master, Raymond Bernard, before the 500 guests at the Convention banquet in Hotel Continental in Paris. Representing the French Government, Messrs. Charles Dubin and Louis Guyon, the Secretary General and the President General, respectively, of *Le Mérite National Français*, conferred upon the Imperator and the Grand Master the *Croix de Commandeur*.

The Gold Medal of *Arts - Sciences - Lettres* was conferred by Col. Louis Jean Paut and Lucien Malterre, Vice-President and Secretary General of the organization.

Another feature of this Third European Convention in Paris, September 4, 5, and 6, was the presentation to the Imperator of the Nicomedes Gomez painting, *The Cathedral of the Soul*. This symbolic representation (see *Rosicrucian Digest*, February, 1964) was inspired by Dr. H. Spencer Lewis' conception of a universal meeting place for the spiritually awakening. Frater Gomez, now a resident of the old Rosicrucian city of Pau, has treated the theme imaginatively and with mystic discernment.

Frater Raymond Bernard, as the Grand Master of the Rosicrucian Order in French Language countries, made the presentation. The special memento (see illustration) of the occasion was made by Frater Gomez.



Memento of Third European Convention

The Ancient and Mystical Order Rosae Crucis, Rosicrucian Order A.M.O.R.C. in French Language countries, 56 Rue Gambetta, Villeneuve-Saint Georges (Seine & Oise), has acquired the work entitled, *The Cathedral of the Soul*—the Spanish artist, Nicomedes Gomez' original painting—to be offered in the name of the Third European Convention, 1964, in homage to our illustrious Imperator, Ralph M. Lewis, and in memory of Doctor H. Spencer Lewis, First Imperator of the A.M.O.R.C. in this active cycle.

Paris, September 4th, 5th, 6th, 1964
The Grand Master in French
Language Countries
Signed: RAYMOND BERNARD



HAROLD J. FRIEDMAN

On Being Myself

*I was forty-eight before
I found the courage*

I WAS FORTY-EIGHT years old, in good health, had no debts and was president of the company. I owned an attractive house in the suburbs and came home to a warm welcome from my wife and son. You could say that I had it made—but you would be wrong. In truth, much of the time I was miserable.

I hated my work. I was in a wholesale supply business where success depended upon being harder and shrewder than my competitors. By the end of the day, I was irritable, resentful, and snapping at everyone near me. The problems at home seemed so trivial compared to the enormous difficulties of running a business that I could not be sympathetic. I would retreat to my study and try to comfort myself with books on philosophy and religion. Somewhere, I felt, in their pages were the answers.

Many times, I thought of giving up the business but could never bring myself to do it. My father had started it half a century ago, and it made a good living for my family. I hoped to expand enough to afford a general manager; then I planned to spend only part of my time at the office and devote myself to my hobbies—gardening, music, and books.

Books fascinated me. I could spend hours looking through encyclopedias or browsing through the book shelves. Librarians knew me by sight and often recommended books they thought I would like. A radio once broadcast a need for librarians: The city library had a number of positions it could not fill. I thought how wonderful to work at a job where people needed you instead of having to fight to hold your own in an overcrowded field of business. A few weeks later, a librarian I met at a party spoke with enthusiasm about his work; but when I found out how little librarians were paid, I changed the subject.

It became more and more difficult to swallow my distaste for business, but any other job I could get wouldn't pay even half of what I was earning. Then the business suffered a setback. My accountant made it clear that I would have to reduce expenses, discharge two employees, and take over their duties. I felt trapped, desperate.

When I came home, my wife could see that I was near the breaking point. "It's not what I'm doing with the business," I groaned. "It's what the business is doing to me."

"You've talked so many times of giving it up. Maybe this is the time. What would you like to do?" she asked.

A Sudden Decision

A second before, I would have answered that I didn't know; but suddenly thoughts buried for a long time and waiting for the right moment to emerge forced themselves to the surface, and I found myself saying that I wanted to be a librarian.

My wife was surprised. "A librarian! Are you sure?"

"Yes, but librarians make even less than teachers. We can't live on that kind of money. Besides, I'd have to go back to school to study library science."

"Let's figure it out." She went to her desk and brought back paper and pencil. We worked on our income. We put down the starting salary for librarians and added to it the dividends from a few stocks we owned. Then I estimated the income I could get if I sold the business and invested the money in bonds. The total was still several thousand dollars under the reduced budget.

At this point, my wife looked me straight in the eyes and said she was going back to work. I protested, but I couldn't prevent a swell of hope. Was it possible that I could break away from the vexations of the business and launch myself on a new career at my age?

I sat down in my armchair and tried to visualize what it would mean to give up a business that had supported my family for years. Not to be greeted by the office staff and not to walk into an office with my name on the door. Not to see salesmen and not to buy merchandise. Not to sign payroll checks on Friday. It was unthinkable.

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Yet I sensed that it was wrong for me: It wasn't what I wanted to do. It was safe, but it gave me no inner satisfaction. My eyes focused on the cover of a book I had been reading: *The Courage to Be*, by Paul Tillich. An appropriate title; I needed courage to be a librarian. Did I have it? I forced myself to face the question and a cold wave of fear passed through my body. A soundless vibration pressed against my ears. I felt terribly alone. But I knew that my decision was made.

It took about six months to dispose of the business. Then I enrolled as a full-time student in library school—twenty-three years after I had graduated from college! I was filled with anxiety. Would I still be able to study and learn?

I walked into my first class feeling strange and apprehensive, but I noticed that I was not the oldest person in the class. Many experienced librarians were going back to school. I was impressed by their sincerity and their wish to be of service to the community.

I was soon absorbed in my studies. The work was not difficult, but there was a tremendous amount of it. I spent the days in school, the nights at my desk doing homework. There never seemed to be enough time. I put notes on three-by-five cards and studied them on the bus, between classes, and even at meals.

The first examinations were written with sweaty palms and many erasures, but I passed. And for the first time in years, I felt a surge of elation. I could do it! I could still learn and remember.

The year passed in a blur of work and examinations. My family seldom saw me, for I left early in the morning and appeared only for dinner. In June, after an exhausting series of final examinations, I was gratified to learn that I had finished in the top ten of my class.

Within two months, I was appointed to a new library at the university. I entered another world. The air was filled with hopes and plans for the future. The library was a spacious room in the center of the school, but the shelves were almost empty. I worked hard to order newspapers, magazines, and books, and to prepare a card catalog. When school opened in September, I had the joy of seeing the empty room grow into an active study center, filled with groups of busy students. I felt like a proud father: It was my library and they were my students and I was home.

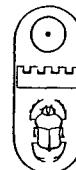
We have less money now, but "luxuries" seem unimportant. My wife works three days a week and is content with her job. I go to work cheerfully and come home relaxed and eager to join my family. My only regret is that it took me so long to find the courage to be myself.



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SAMUEL RITTENHOUSE, F. R. C.

Did the Ancients Inherit Their Wisdom?

*Experience develops ideas but
knowledge is never virgin*

MANY of the ancient Greeks, known for their philosophical learning, were indubitably influenced by their association with learned sages of the Orient. Egypt, Babylonia, Phoenicia, and Persia had achieved great civilizations and had tremendous learning when Greece was but a land invaded by barbarians from the north. Early travelers visiting the East and Middle East must have been impressed by the great advancement of these peoples, acquiring from them a knowledge of the arts and sciences of which their own people knew little. With all due respect to the great thinkers of ancient Greece, especially before the Hellenic period, it is difficult to determine to what extent what they expounded was their own thought and how much of it grew out of the stimulus of contact with the learned peoples of Asia and Africa.

It has been said that Egypt and Babylonia, for example, never produced a true philosophical system. In a sense, that is probably correct. There is no philosophical system that has descended to us from Egypt that is as complete as that of Democritus, Anaximenes, Plato, Aristotle, and others. However, in the inscriptions found in Egypt and attributed to the priesthood and in the traditional accounts of the teachings from the mystery schools, there are concepts which parallel those taught by the Greeks. These concepts are not as formalized, not as unified, as those of Greece. They are often interwoven with liturgies. Nevertheless, the ideas are there.

Anyone who has made a study of the Bhagavad-Gita, the Upanishads, or the Sankhya philosophy of India marvels at how these teachings anticipate much

that is found in western philosophy. In fact, the similarity is so great in even the philosophy of some of the later German idealists that one is impressed with the thought that they must have borrowed some of their ideas from Indian sources.

Thales

Just what do we know about the Greek philosophers' journeys to the East and their studies there? With Thales of Miletus (640?-546 B.C.) began what we call *organized thought* in the West, a rational inquiry into physical phenomena. As a youth, Thales engaged in politics, almost a "must" for every ambitious young Greek of the time. He later turned from politics to become a student of nature. He left little in writing of which there can be any certainty of authenticity. What we know about him is mostly gained from the accounts of his contemporaries and later historians, such as Pamphilus, Herodotus, and Diogenes Laërtius.

Pamphilus states that Thales learned geometry from the Egyptians and that he was the first to inscribe a right-angled triangle in a circle. It is also related that "he had no instructor except that he went to Egypt and spent some time with priests there." It must be realized that the priesthoods of Egypt were not concerned with sacerdotal matters alone. They were all sages, the preceptors, the instructors in all the accumulated wisdom of ancient Egypt. They were a class selected and prepared to preserve knowledge and expound learning to all who were qualified to receive it. Much of the knowledge of such subjects as alchemy, medicine, theology, architecture, and astronomy was the direct result of the researches and discoveries of these priesthoods.

Although some of the priests were corrupt, on the whole they did not seek to suppress wisdom but to extend it to all who met their qualifications. These qualifications apparently did not always require the student and candidate to become a permanent devotee of their cult or religious system. In his introduction to the mysteries, the neophyte in the course of his initiation was obliged solemnly to swear to keep secret certain rituals and elements of the initiation. Distinguished foreign initiates such as the Greeks were apparently permitted

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to divulge the other knowledge with discretion upon their return to their homeland.

Hieronymus informs us that Thales measured the height of the pyramids by the shadow they cast. It is said that "he took this observation at the hour when our shadow is the same length as ourselves." Then evidently he applied the same rule to the pyramids.

Much knowledge of physical laws is attributed to Thales. He is said to have been the first to "determine the sun's course from solstice to solstice and, according to some, the first to declare the size of the sun to be one seven-hundred-and-twentieth part of the solar circle." He was the first Greek, of whom we have knowledge, to discuss the physical problems of existence. He definitely departed from a theogonic conception of the creation of the universe, that is, one generated by the gods. It is also said of him that, being asked what is difficult, he replied: "To know oneself." To "What is easy?" he replied: "To give advice to another."

Plato

Plato at the age of twenty-eight went to Cyrene, capital of Cyrenaica, on the north coast of Africa. There he visited the learned mathematician, Theodorus. Thence he went to Crotona to consult the philosophers of the great school of learning established there. Subsequently, he, too, went to Egypt "to those interpreting the will of the gods." This undoubtedly referred to the learned priesthood. It must be recalled that most of the priests paid homage to the gods for what they themselves actually taught. Each century, new discoveries were attributed to Hermes Trismegistus or Thoth. It is not mine, but thine, was the spirit of the priesthood. What came to them personally as illumination, they conceived as the result of a divine influx of wisdom.

While in Egypt, Plato fell sick and was cured by the priests, who treated him with sea water. History does not relate the nature of Plato's malady. This particular treatment must have impressed him greatly, for he said, "The sea doth wash away all human ills." The healing powers of the priesthood also evoked his admiration, for it is revealed that he said that the Egyptians

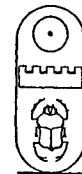
excelled all men in the skill of healing. Plato had intended to visit the Magi but was prevented by the wars in Asia.

A great channel by which knowledge from the East reached the West was the learned Pythagoras. He was instrumental in the introduction of much that has become the basis for the subsequent Rosicrucian teachings in the West. Of course, the Rosicrucian philosophy was not altogether eclectic. It was not just borrowed from the East. In each century and every land, its members have added the latest knowledge and advanced its teachings.

Pythagoras

Pythagoras was born on the island of Samos in the Aegean Sea (582-500? B.C.). Herodotus relates that he was the son of a gem engraver. At an early age, he left Samos and journeyed to the island of Lesbos. He had an introduction to a prominent official there. While on Lesbos, he had three silver flagons (flasks) made. These he took with him as presents to three high priests in Egypt. But first, it is said, he went to Phoenicia, a land at the time learned in writing, mathematics, and commerce. There he was instructed by Chaldean sages. It must be mentioned that, before arriving in Egypt, Pythagoras had also been instructed in all the mysteries in Greece and foreign countries. These mysteries were those of initiatic and esoteric schools, such as the Orphic and Eleusinian.

To his advantage, Pythagoras received an introduction to the Pharaoh Amasis while in Egypt. Through the latter's good offices, he undoubtedly gained permission to study in the Egyptian mystery schools. The ancient historians relate that he learned the sacred and ancient hieroglyphic script of the Egyptians in which all the secret teachings were recorded. It would seem that Pythagoras was most favorably accepted because it is recorded that he was allowed to enter the temples. It was there he "was told their sacred lore concerning the gods." Remember that the lore of the gods would mean any great knowledge had by man. The meaning of the statement is the same as that of a learned religious person today who says, "My knowledge is by the grace of God." Such knowledge was not



just a matter of theological doctrine but consisted of abstract science such as mathematics, as well as medicine and music.

Later, Pythagoras went to Italy and established a school at Crotona for the Greek colony located there. His privately initiated students numbered three hundred, we are told. However, it is related that six hundred persons went to his evening lectures. It would seem that at Crotona Pythagoras organized his *inherited* wisdom into an efficient philosophy consisting of his own thoughts, enlarged by what he had learned. His students and initiates went through a rigorous disciplinary regime. "For five years his students and friends had to keep silent, merely listening to his discourses without seeing him until they passed an examination." Thereafter, they were admitted to his presence and allowed to see him.

It is well known that Pythagoras is credited with the discovery of the mathematical relationship of musical notes, or the mathematical proportion of the scale. He also advanced the principles of geometry. How much of the knowledge first generally publicized by him was his own, acquired as a result of his original thought, and how much was what he had been taught during his sojourn in Egypt, perhaps we shall never know.

There is no virgin knowledge. All that we can possibly know is recorded in the elements of human experience. A latent or innate knowledge

coming from the soul, as some say, must have the medium, the vehicle, or actual experience for its expression. It is only possible for us to think in terms of generally familiar ideas. These ideas are born of our sense qualities and our sense impressions, these latter being the substance out of which all our thoughts are constructed. New ideas are so only in their composite. They are not new in their entirety. Consequently, we must have many ideas as a result of experience from which to construct different thought forms or notions.

We may have what is said to be an original thought as a plan or an idea that is different. However, it is derived from contemplation or an intuitive integration of ideas previously acquired from experience. We need not be educated to be creative in our thinking. We will, nevertheless, have to acquire a fount of knowledge from observation or by listening carefully to others.

The more we experience and the more we dwell upon such experiences, the more our reason and imagination are stimulated. Examine the writings of a philosopher or sage. You will note that, no matter how profound and original his ideas appear, they are grounded in an inherited knowledge which has been gained from books, from nature, from the lives of others, or from an inquiry into self. The greatest philosophy of all is the one that makes us use ourselves and the universe in which we dwell as the source of our wisdom.



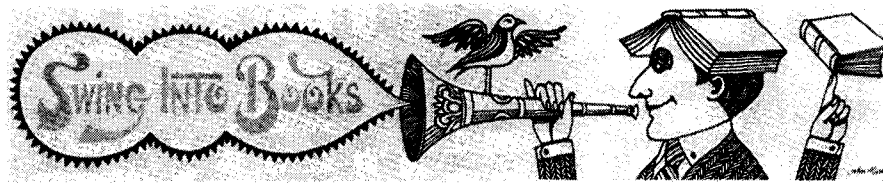
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Children's Book Week

"A GREAT NATION is a reading nation." So thinks *The Children's Book Council, Inc.*, of 175 Fifth Avenue, New York—and so do we. The yearly celebration of Children's Book Week serves to emphasize the growing importance of books in everyone's life, especially that of a child.

In 1912, so the history of National Children's Book Week compiled by the Children's Book Council runs, an American bookseller, E. W. Mumford of the Penn Publishing Company, brought the matter before the American Booksellers Association. Interested in the possibilities of better books for children, he inveighed against trashy reading and the harm it did. His address, reported in the *New York Times*, caught the eye of James West, director of the Boy Scouts of America. He was intrigued by the idea of the Boy Scouts' spearheading a movement for better juvenile reading.

He was instrumental in sending the Scouts' recently appointed librarian, Franklin K. Mathiews, to the 1915 Booksellers Convention, where his enthusiasm and fiery warning led to the formation of Children's Book Week.

First came the booklist issued by the Scouts, "Books Boys Like Best," and a later one, "The Bookshelf for Boys and Girls," prepared under the supervision of Clara Whitehill Hunt of the Brooklyn Public Library.

Out of these efforts and those of Frederic Melcher of the R. R. Bowker Company, who was secretary of the Booksellers Association in 1915, a plan emerged for the organization of a Book Week in November.

The slogan that first year was "More Books in the Home." It has been the

motivation behind every celebration since. Logically, the success of the project led to the formation of the Children's Book Council in 1945, which has since served as Book Week headquarters and the center for information and promotion of children's books the year round.

And what does Book Week mean in the way of celebration? The answer Mr. Melcher gave years ago has never been bettered: "Book Week brings us together to talk about books and reading and, out of our knowledge and love of books, to put the cause of children's reading squarely before the whole community and, community by community, across the whole nation. For a great nation is a reading nation, . . ."

The designs for *Book Week—1964* reproduced in this article were especially created for the Children's Book Council, Inc., by John Alcorn (*headpiece*) and Bruno Munari (*tailpiece*).



HAROLD HELFER

A Matter of Age

SOMEONE referred to me as old. No doubt it had to happen sooner or later, for human milestones are pretty much inevitable. It made a decided impression—like the first day of school, the first kiss, or the first solo trip in a car—and was something of a shock. I never really considered myself even middle-aged; at least, I hadn't thought about it much, one way or the other. Sometimes when I read stories in which someone of my vintage or even younger was referred to as being middle-aged, it struck me as being a little odd. I couldn't help thinking the writer didn't have a seasoned, well-rounded view of life.

But to be called old—how could one help but be taken aback?

The circumstances undoubtedly had something to do with it. It occurred on the tennis court. And what was I doing on the tennis court? I will tell you what—playing tennis! And I was more than holding my own, too. Some teenagers remarked, "Look at that old man over there playing tennis; and he's pretty good, too."

The Chance Remark

I did not hear the remark directly. My son, 21, and my daughter, 18, were out there and they heard it. As a matter of fact, the remark was made to them. They laughed when they told me about it.

This cheery cushion helped soften the blow somewhat. If my children thought my being described as *old* was funny; then I must not really seem old to them—at least, not ancient.

I felt something of a sting, though, for I hadn't anticipated it because I didn't *feel* old at all!

Now that it has happened, I'm glad that it did. It had to, soon or later; and it could hardly have taken place under more propitious circumstances. I've made a resolution as the result of it: No matter when this remark may be made

again—"Look at that old man over there"—it will sound funny to me.

To be sure, as much as I might like to, I can't spend all my time on the tennis court. But as long as I'm doing something with zest, it doesn't matter what, then the very idea of someone's thinking me antique and fossilized is going to seem absurdly humorous.

I don't feel old in the slightest. I'm having too much fun, enjoying things too much, there's too much of interest going on. I don't think I'll ever stop. Why should I? There's no law that says you have to, you know. That's the mistake people make, feeling they must begin putting themselves on the shelf.

I won't say there isn't a difference between now and when I was younger. When I was a boy about 12 or so, for instance, I was filled with a deeply mystic religious feeling. I felt a truly close communion with the Deity. It was a sweetly wonderful sensation. I imagine this is the way devoted priests, ministers, and rabbis must feel. It is a gloriously uplifting sensation that has you on a magnificent cloud, cushioned by serenity and the wondrousness of everything. I lost this somewhere in my skeptical, caustic, know-it-all teens, I suppose, and I've never been able to recapture it.

Yet I have a firm, resolute feeling about God and religion. It is positive and, in its own way, quite heart warming. It is the feeling that it is much better to be a lowly spearbearer in the camp of the Believers than to sit on the Scorners' throne. Perhaps I shall never again experience the pure unalloyed mysticism of my boyhood, but the concrete earthy knowledge picked up through the years that it is wonderful to be able to *believe* is much more desirable than the most erudite and brilliantly barbed-tongue cynicism.

There are things that I do not understand about the concept of an all-wise and all-good God. One thing is the existence of the animal kingdom—a snarling, brutal jungle world where sheer naked might prevails, where the strong devour the weak, where there is no mercy and no compassion.

But I tell myself that there are some things simply beyond my grasp and comprehension and that it is the better

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part of wisdom to acknowledge it. I tell myself that my deep-seated yearning to want to believe must be taken into account, too, as much as any intellectual exercise on my part.

You may think I am not willing to give full weight to logic and that I am disposed to sentimentality. But my answer is that I no longer find myself able to draw a fine line between logic and sentiment, or instinct, if you will. There is something in our instincts and deep-rooted longing that has the aura of logic about it whether we always think it out or not. For instance, I cannot believe in a capricious God, one involved in superstitious rote, but I can believe in a God who stands for universal justice and the good life, even though I cannot myself perceive all the intricacies of His design.

I have reached the point where I'm able to cling to certain ideas and notions—democracy, marriage, morality, etc.—simply because I prefer to, because I have not much use for any alternative, because I am willing to settle for these cherished beliefs of mine, to stick by them as tenaciously as I know how.

Eternity in My Bones

It goes without saying, I suppose, that the most important of these hardheaded convictions of mine is the worthwhileness of a belief in God. I even think you cannot really have a youthful outlook, a real zest for life, without it. For if you do not believe in the sanctity of existence, in the lastingness of what is true and good, in the meaningfulness of our sojourn on earth, in an over-all purpose to everything that goes beyond our brief mortal appearance here; then why bother about any standards? Why seek to excel? Why care about anything at all? It can't be done, I suspect, and the only way you can have a deep concern about the things about you and be truly creative and wondrously alive is to feel eternity in your bones whether or not you ever come to acknowledge this feeling to yourself or others.

Anyway, I think I shall never feel old. In fact, I'm sort of looking forward to the next old-man remark that may come my way. I know that I'll be able to lob it right back—perhaps with even more zest and sparkle.

Kats, Kitts, and Kids



Photo courtesy Purina Pet Care Center

TALES about cats have charmed children since the three little kittens lost their mittens and the Cheshire Cat talked to Alice in Wonderland. There was Dick Whittington's cat; the cat who sat by the fiddle while the cow jumped over the moon; the cat who went to London just to visit the Queen; and, oh, yes, the pussy cat who went to sea with the owl in a beautiful, pea-green boat.

Such cherished stories and rhymes go a long way toward summing up the nature of the cat: ingenious, agreeable, playful, fearless, individual, sensible—and always beautiful. Cats are like people in that no two are exactly alike although general characteristics do prevail. A Siamese, for example, is friendly and fun-loving, but a Manx is timid and dependent. The Persian is adventurous and affectionate and the Burmese playful although more quiet and gentle. But fine cats are not always purebred, as millions of owners will testify.

If you're considering the addition of a cat to your family, be sure your kitten is healthy. Look for clear eyes, clean ears, firm pink mouth, glossy coat without bare patches, and a firm and muscular body. The best food—for city or country cat alike—is a scientifically prepared and balanced one like Purina Cat Chow. Don't leave milk in the bowl all day. If it's not consumed within two or three hours, remove it.

You'll want to give your pet some toys—tennis balls, rattles, catnip mice—but don't be surprised if it scorns your choice and settles for a pencil, a spool, or a ball of yarn. For the fact remains: Cats have minds of their own, as Rudyard Kipling knew when he wrote about the cat who "walked alone." A cat is a free spirit. It can't be tied down to mere rules.



GABRIEL A. PANIER, F. R. C.
GRAND COUNCILOR FOR PARIS

Evolution or Involution?

*Teilhard de Chardin's observations
reviewed in a mystical context*

Since his death in 1955, the life and thought of Teilhard de Chardin have been increasingly studied, analyzed, and evaluated by a growing number of individuals. His principal work, *The Phenomenon of Man*, was said by the historian, Arnold Toynbee, to have as its subject "the sum of things: nothing less than God and the universe." Another reviewer has compared him with the great Thomas Aquinas because of his "synthesis of evolutionary science and religious doctrine."

The mystical implications of M. De Chardin's thesis were discussed by Frater Gabriel A. Panier, Grand Councilor for Paris, at last year's Rosicrucian United Kingdom conclave in London. The excerpts offered here are from that address. The italicized portions represent paraphrases of passages from *The Phenomenon of Man*.—EDITOR

FOR MATERIALISTS, life and, as a consequence, man result from pure hazard. Life, they say, in its most elementary form springs from an unexpected electric discharge in an atmosphere composed of marsh gas, hydrogen, and ammoniac and water vapor. Following which conclusion, some scientists obstinately strive to produce in the laboratory the identical and conclusive experiment.

They have succeeded to a certain extent in reproducing *in vitro* large molecules identical in their internal structure with those which constitute the basis of living matter; but these artificial molecules have so far remained desperately inert. They look similar to those which support life, but they cannot reproduce it—just as electronic machines may assume some of the functions of the brain without being able to exert the faculty of thinking.

On the other hand, for those who interpret the Judaic Scriptures literally, the world was created in six days: Man is nothing but dust animated by the divine breath. Too mindful of the letter, they, too, disregard the spirit. Only for the mystic is creation an uninterrupted action, controlled by universal and intangible laws in which we participate according to our means and our will.

The concept of evolution generally accepted by science is gaining ground in religious circles although its origin, purpose, and *modus operandi* still arouse

many contradictory theories: determinism, finalism, transformism. The student, then, with some satisfaction in the lucid thought of Teilhard de Chardin, recognizes views strangely parallel to the permanent and anticipated synthesis of traditional esoteric knowledge and the successive discoveries of the scientific world.

Combining a rare paleontologic experience, an immovable religious discipline, and a realistic mysticism, M. De Chardin unequivocally asserted that *God, in order to create, could only proceed in such a way as to unify gradually under his attractive influence the groping interplay of big numbers, a multitude of elements, first immensely numerous, extremely simple and hardly conscious; then gradually rarer, more complex and finally endowed with reflection.*

The Primary Cause does not interpolate itself between the events of this world but operates directly upon nature, not so much *doing* things as making them *do themselves*.

Evolution, according to M. De Chardin, starts with a simple and unique element which he calls *the stuff of the universe*, which corresponds to the *prima materia* of pre-Socratic philosophers. Up to recent times, for modern science this stuff corresponded to the elementary particles: protons, electrons, neutrons, etc.

After the scientist had identified more

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than 30 different particles, it became difficult to consider a constantly increasing diversity of corpuscles as a unique element; but whatever the nature of that which we shall continue to call elementary particles, the evolutionary process is well determined. Under the influence of the law by which elements of an opposite polarity demonstrate a mutual attraction, a positive proton attracts a negative electron, which begins to revolve around it. Thus is formed the first atom of hydrogen.

Under the influence of another force, cohesion, infinitely more active, protons agglomerate themselves. Associating with neutrons in order to increase their composite mass, they constitute a series of nuclei with a positive power of attraction progressively larger, enticing a larger number of negative electrons as a consequence since the two polarities must balance each other to insure to the atom an electrically neutral condition.

The Basis of Simple Bodies

The formation of the series of resulting atoms is the basis of so-called simple bodies. These atoms are differentiated by the number of their constituents, and their inner structure gets more complex as this number gets larger. Thus the atom of helium includes two electrons; the atom of lithium, three. The atom of uranium, the disintegration of which has received world-wide attention, is composed of a nucleus including 92 protons, assisted by 146 neutrons, around which gravitate 92 negative electrons along seven elliptical orbits.

This list has increased continually as man, detecting the mechanism of formation, has succeeded in agglomerating artificially more particles to the largest natural atoms: the transuranians, such as neptunium and plutonium. So far, 104 different elements have been identified or created. Before the traditional 144 differentiated atoms are reached to complete the list, bewildered scientists are promised many new "matters of fact."

It will be sufficient for the time being to remember that matter can be differentiated only *after* its constituents have reached the level of the atom, and nature has been able with these same elementary particles to create the whole

universe in its infinite variety. These atoms, combining in turn, according to their own affinity, will progressively form molecules more and more complex in a practically unlimited diversification.

Evolution, following its course, joins clusters of corpuscles agglomerated at a certain level to form larger groups on a higher plane, just as in the social realm men have formed associations progressively larger — hamlets, cities, provinces, and nations.

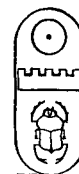
Prodigious thinker that he was, M. De Chardin saw all this prefigured in the Bible, which *shows us the Creator moulding the body of man with clay, a conscientious observation of which makes us conscious that this "clay" is in fact slowly elaborated by the totality of things. Man, then, has been extracted, not from a bit of amorphous matter, but through a prolonged effort of the whole earth.*

It may be useful in locating properly the more and more complex aggregates which we have just enumerated to refer them to their corresponding scientific provinces: Elementary particles belong to the realm of physics; atoms and molecules are the property of the chemist and, from the viruses upward, the concern of the biologist. Man himself belongs to psychology.

This classification is justified only by the segregation of scientific disciplines. These begin to interpolate themselves to the point of already forming crossroads where the various lines of investigation fruitfully compare their findings.

In the course of this growing complexity resulting from evolution, three changes of state, three thresholds, appeared successively: 1) on a level with viruses, life; 2) on a level with living beings, consciousness; 3) on a level with man, the consciousness of self, that is, the consciousness of the consciousness.

In other words, *as we reach the level of Man, it is not essentially the individual properties of the living being that metamorphose. The animal consciousness becomes reflective thinking; the sexual sense, love; curiosity, science; inarticulated sound, language; association, culture. The biologic evolution it-*



self seems to change in its general mechanism, as it hominizes itself.*

Since the atom is the natural granule of inorganic matter and the cell the unit of life, man may be considered the natural granule of spirituality. Up to man, evolution could be considered as centered upon the elementary.

If the divine breath which animates our bodies has no need to evolve, the relative position of these two constituents of our entity deserves a special consideration. If the soul has a divine origin, we still must give it a personality, and this personality must expand and radiate so that the portion of divinity within us may assume more efficiently the control of our life—as the light emitted by an electric lamp will be brighter and purer if the bulb is limpid and transparent. This relative position depends exclusively upon the will, just as man in a remote past on his own initiative chose to give pre-eminence to his material being.

It is important to define the actual position of man: Does he represent a *summum* or is he but a stage of realization? To answer that, one must know whether evolution, like civilizations, is committed to a sinusoidal cycle, oscillating from greatness to decadence; or whether, on the contrary, it is irreversible.

In spite of numberless gropings, evolution, it appears, has followed its course for billions of years in the inflexible direction of a growing complexity and consciousness up to man, whom M. De Chardin rightly considers as the *most complex and most conscious of molecules*.

If the hypothesis of alternating expansions and contractions of the universe formulated by the Abbé Lemaitre is justified, our slow progression should accomplish itself definitely within a single cycle; but this should not disturb us excessively. It is the present humanity which interests us more particularly.

In any case, such a retraction would bring us back within the initial atomic egg and provoke *ipso facto* the fusion of all the worlds. Then, like the proud Clovis of French history at his baptism,

*A word coined by M. De Chardin to carry the meaning of *spiritualize*.

we should be left with nothing to do but to bow our heads and burn what we had formerly adored.

However, since it has taken some ten billion years to bring us where we now are, it would probably take just as long to get back to the starting point! We are, therefore, reasonably assured of enough time to bring our present activities to a satisfactory completion and of a positive probability with regard to a progression which nothing can stop but an unexpected end of the world through an atomic disintegration.

This would only mean the end of our world, and relatively to the universe; to M. De Chardin, *this would have no more cosmic importance than the combustion of a mosquito in the flame of a candle*.

Our Future?

This being settled, towards what future do we go? For the materialist, evolution leads to a sort of "super-man"; for the believer, it is a progression towards an individual salvation which redemption has made again accessible; and for the mystic, it is the long return to God through a chain of numerous existences to rectify our mistakes, compensate for our karma, disengage ourselves gradually from matter.

In spite of the fact that in evolution most of us play a part comparable only to that of a cork in a stream, man is capable of modifying the natural order—arresting, deviating, or accelerating the course of things. Science admits that the whole is much more than the sum of its parts. Consequently, the evolution of humanity as such progresses more actively and efficiently than could the mass of people in a dispersed order. After observing that *everything which rises must converge*, M. De Chardin saw *the real unity of the beings in the diversity of their persons*. The scientist in him chose this qualification since his philosophical self had already in mind the *Planetisation of Humanity*.*

* Planetisation in the sense of mass-formation: M. De Chardin writes on page 252 of *The Phenomenon of Man*: "Peoples and civilisations reached such a degree either of physical communion or economic interdependence or frontier contact that they could no longer develop save by interpenetration of one another."

Commenting upon such views, Jean Charon, a progressive physicist, treading in the footsteps of Einstein, writes: "The end of ourselves is not our individuality, it is our person. A man represents much more than his works, whatever might be the value of those. He is reflection upon self and upon things; he is a faculty of analysis and synthesis; he is Love; he is creative power."

A certain mystic has observed that "the world has a soul, and this soul is God; God has a body, and this body is the Universe." In this perspective, Victor Hugo saw man as "bound in his nature, infinite in his desires"; adding, "He beholds, and the day reflects itself in his eyelid. He thinks and the Universe appears in his soul."

Is not man, then, truly halfway between the Microcosm and the Macro-

cosm—the meeting point, the crossroads of the Present, the Past, and the Future? We have also discovered with M. De Chardin that man is likewise a center of construction of the universe, a dart for evolution, and that, consequently, he has the obligation to progress to the end of himself.

To sum it up, the mystic has to assume a treble responsibility: First, as a man, to realize self; then, as a "cell of humanity," to contribute to evolution; last, to demonstrate in every act the specific "lines of force," Life, Light, and Love: Life, through an efficient and constant activity; Light, through the radiance of his own illumination; Love, in that cement without which any group of humanity would only be an agglomerate of circumstances.



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.

December: The personality for the month of December is Sir Alex Douglas-Hume, leader of United Kingdom's Conservatives.

The code word is **EXPED**

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



SIR ALEX
DOUGLAS-HUME

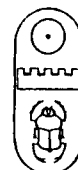


ARTURO ILLIA

February:

The personality for the month of February will be Arturo Illia, President of Argentina.

The code word will be **ANKH**



GEORGE B. McLAUGHLIN

Love Is An Active Verb

LOVE is probably the most overworked word in the English language. So many human tragedies have occurred because of the misuse of and lack of understanding of what it means that it might not be totally useless to define it more precisely.

Shakespeare based his greatest tragedy, *King Lear*, on an equivocation of the word *love*; it is used twenty-nine times in the first scene of that play in many different ways. "How much do you love me?" Lear foolishly asks his daughters and allots them his kingdom in exchange for their protestations.

Ironically, it is Cordelia alone who answers him honestly and in her answer defines the kind of love that the king is speaking about: "I love your Majesty according to my bond, nor more nor less." That is to say, according to the tie of natural affection and duty which binds daughter to father.

Shakespeare has made almost every important character in the first scene use the word in a different sense. Lear uses the word *love* when he means filial affection; Kent uses it in a frivolous manner when introduced to the son of a friend, much as we would say, "delighted to know you." Even Cordelia confuses the natural affection of a child for a parent with the feeling one has towards a husband or wife:

*Why have my sisters husbands, if they say
They love you all? Happily when I shall wed,
That lord whose hand must take my plight shall carry
Half my love with him, half my care and duty.
Sure I shall never marry like my sisters,
To love my father all.*

Only the King of France attempts a definition, but tells us only what love is not: "Love's not love when it is mingled with regards that stand aloof from the entire point."

The Duke of Burgundy makes no pretence that his love for Cordelia is inseparable from that for her dowry, and he withdraws his offer of marriage when the prospect of a dowry vanishes. The King of France, however, finds in his love some touch of pity at Cordelia's plight: "'Tis strange that from their coldest neglect my love should kindle to inflamed respect."

By the end of the first scene, then, we realize that the word *love* was used as carelessly in Shakespeare's day as it is in our own. It was then and is now used to symbolize three different kinds of feelings between people, feelings which it is important to be able to separate. They are the affection between parents and children; the sympathetic tension that exists between lovers; and the relationship between Kent and King Lear, more properly known as fealty.

We know the towering tragedy that Shakespeare built on this theme. We often make tragedies of our own lives by our inability to know *love* for what it is or by our failure to recognize the different forms it takes.

When someone tells you that he loves you, don't ask him *how much*; just *how*.



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All arts acknowledge that then only we know certainly, when we can define; for definition is that which refines the pure essence of things from the circumstance.

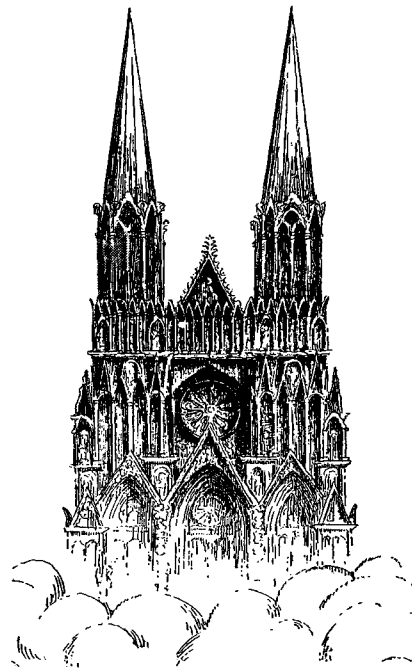
—MILTON

ALL OF US have certain selfish aims in connection with anything we do. When we put forth effort for self-improvement, for example, we do so in the belief that it will improve our relationship to the circumstances which we meet in life, and we hope to improve the circumstances themselves. In trying to do something that will make life better, happier, more livable, and, in the final analysis, more comprehensible, the more selfish an individual is, the less concern he has with understanding, and the more concern he has with gaining something he thinks is of value.

It is the purpose of philosophic study to make the individual aware of his general place in the universal scheme, and through this broadening of his horizon or thoughts, to eliminate a degree of selfishness by making each one see that the things to which he aspires are dependent upon growth on the part of others as well as himself. If we are going to gain the things which we individually wish, we need to be concerned with the general welfare of the rest of the human race.

In the material world, it is conceivable that one individual could possess all the material wealth and the rest have nothing. It might not be a very satisfactory existence—in fact, it would be filled with danger and a continual feeling of instability—but it is within the realm of theoretical possibility. If one is going to gain what is ordinarily referred to as higher values or psychic qualities, this materialistic outlook must be replaced with the realization that if an individual is to master himself and his environment, to gain complete happiness and intimate attunement with the Absolute or the Supreme Forces of the universe, he is not going to do it by a selfish, individualistic method or procedure.

It is not possible to attain complete development and ignore the rest of the world. Psychic development is primarily an individual matter, but it is dependent upon social conditions as well. The development of others contributes to our own development, and we, in turn, contribute to the development of others. This in no way relieves the individual from the responsibility of taking care of, or looking out for, his own development. The individual has



Cathedral Contacts

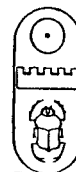
GROWTH THROUGH REALIZATION

By CECIL A. POOLE, F. R. C.

a choice in this matter, and it is he alone who is responsible for initiating the process and carrying it through.

Help from others can be an inspiration and a guide, but it will not replace the technique and process of our own individual growth. The experiences of others can inspire and supplement our own experiences, but they do not replace the efforts that we must put forth toward our own personal development. Growth through realization concerns itself with what we learn by experience and what the total content of our knowledge is.

Anything that is unknown to us becomes a realization in our mind when it is explained. If we are looking for an object that we have misplaced and someone else tells us where it is, we have come to a realization in our own mind through another individual's experience of having previously seen the item for which we seek and who knows its loca-



tion. The application of this knowledge, by going and looking in the same place, is our application of the realization that comes into our mind through the acquisition of knowledge.

This realization, insofar as it is applied to individual development and psychic growth, is what develops in our consciousness as a result of study and application. We are dealing in this process with the full capacity of the human mind. We are gaining through our objective consciousness all that is possible to take into consciousness through objective channels.

Through exercising the perceptive abilities of our physical senses, sight and hearing, as well as through application of the other senses, we experience sensations, and these we convert into knowledge. We use our eyes to read what others have experienced, what their philosophy and ideals are. We use our ears to hear the experiences of others. And if we are of reasonable intelligence, we direct our senses toward the gaining of as much knowledge as is possible through these objective channels.

Nevertheless, objective knowledge is, in a way, surface knowledge. It concerns itself mainly with those things that can classify themselves as part of our environment. The proper synthesis of this knowledge—the content of our mind that can develop and coordinate this knowledge—must come from within.

The subjective mind is related to the immaterial or so-called *psychic* world, just as the objective mind is related to the material or physical world. The subjective mind is our connection with life itself. It is an attribute of soul and has the capacity of translating or, at least, inspiring us within our own consciousness with knowledge that is not obtainable in the immaterial or physical sense.

Obviously, since man gives more of his attention to his objective processes, he is often unaware of the abilities and potentialities of his subjective mind.

Development of both the objective and subjective faculties is therefore the first and most important of the processes that proceed to make possible psychic development and to produce growth through realization.

One of the first realizations to be made is that time is as material as any other material object; that is, time is concerned only with physical and material values. Outside the material world, time has no value. It is a convenience, helping man to adapt himself to the physical world, but has no value outside the physical world.

We must therefore realize that in growth of personality, time must be forgotten. In psychic development, we are dealing with the subjective mind, with immaterial values, within infinite concepts; in these categories, time does not exist. It is therefore essential that we realize the artificiality of time, insofar as the infinite is concerned, for as we approach the infinite through psychic development, we recede from the dependence upon time outside the phases of our life that are directly related to physical matters.

The individual who can see beyond the necessary responsibilities and behavior of everyday life to a higher level of existence will be able to grasp the importance of subjective development and will realize that his growth is toward an infinite rather than a finite end.



The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.



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The uttered part of a man's life, let us always repeat, bears to the unuttered, unconscious part a small unknown proportion. He himself never knows it, much less do others.

—CARLYLE

AN ISLAND shared jointly by two nations—with no boundary lines, customs, or formalities!

The first island to salute the American Flag in Revolutionary Days.

An island whose capital city, named the Bottom, nestles on top of an extinct volcano!

If you named St. Maarten, St. Eustatius, and Saba, you are among the select group who have come to know these three islands in the Netherlands Antilles.

With two proprietors, St. Maarten is the largest of the three and the most cosmopolitan. Since 1648, the French



Fisherman of St. Maarten blows on a conch shell to call his customers.

and the Dutch have shared the island in peace, deciding that they would rather enjoy it than fight over it.

Neat little pastel-colored houses with red rooftops line the streets of Philipsburg, St. Maarten's Dutch capital, and everything is as "clean as a whistle." In startling contrast, in the French town of Marigot across the island, there is a gay West Indian informality. Calico curtains flap over the open doorways of the simple unadorned houses.

The traveler who craves the unusual and wants to get away from it all can reach St. Maarten by several airlines connecting with thrift flights to Puerto Rico.

Farther off the beaten path is St. Eustatius, to which tourists can fly via St. Maarten. This island boasts an exciting history, too, for, during the American Revolutionary War, it served as a point for shipments of weapons, food, and clothing for the blockaded Colonists.

Historical sites are the roofless ruins

Three Magic Islands



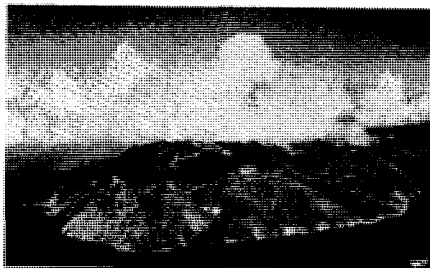
Cannon on St. Eustatius used in 1776 to fire the first salute any foreign government gave the United States.

of the old Dutch Reformed Church, the ancient Jewish Synagogue, and the battery of cannon used in 1776 to fire the first salute any foreign government gave the United States.

Saba, which can be seen in the distance from St. Eustatius, is an extinct volcano, jutting 2,887 feet out of the sea. To reach the Bottom, its capital, located in the crater of the volcano, you have to go over the top. Until 1946, the town could only be reached by steep steps carved from solid rock.

To attract new investment and business to spur the islands' economy, the Antilles government is willing to help finance promising enterprises. There are no import duties for investors, and for ten years after the investment is made, tax exemptions on profits and property are allowed.

The climate, superb for playing, is equally suited for "working." These islands are made for everybody, but everybody hasn't discovered them yet. Before that happens, you know where to go: St. Maarten, St. Eustatius, or Saba.



Saba is actually an extinct volcano jutting out to sea.



RODMAN R. CLAYSON, Grand Master

The Drive To Achieve

*Goal-seeking is an
aspect of life*

PSYCHOLOGISTS tell us that needs and desires can be interpreted in terms of drives. Drives may be rooted in physiological processes. They may also be concerned with the interpretation of human motives and objectives. Goal seeking by the individual is a general quality of all life. Usually, the motive or goal which drives us is regarded as being based upon our needs and desires, the results of being drawn toward something. There is purpose in all this. Our minds are oriented toward the goal, regardless of whether we successfully reach it.

Actually, all of us to some degree are being driven or pulled toward something although we realize, of course, that there is no compulsion on our part to do this. For some people there is the drive for success or power. The drive in this instance is very strong, for success or power is something which they want very much. The drive in some is for creative activity. What gives life its meaning and its flavor is the pursuit of something very much desired. Perhaps we have a consuming want to satisfy a discontent.

Now, all of this is well and good; but we should cultivate our desires toward serious interests and objectives. There can be real meaning in the lives of those who are dedicated to the pursuit of knowledge and the creation of that which is beautiful, as, for instance, in the fields of architecture, sculpture, painting, composing, and writing, and in the endless striving for truth and human betterment.

We are told that, if we are to achieve, we must have some degree of education. We are advised that education digs a sort of channel along which the *river*

of life can flow. By discrimination and deliberate acts of choice, we direct our interests and activities in accordance with our knowledge, education, and experience. These are our primary interests; we live with them; they become a part of our lives; they help to clear the channel.

If we really want to achieve, we go to the public library, the museum, the art gallery to intensify and widen our field of interest. Obviously, if this is done through choice and with the deliberate intent to broaden our intellectual scope, we shall most certainly succeed. The serious-minded person who is being driven toward his objective will come to realize that books and other forms of literature are far more than records of the past. They preserve great ideas. They contain an accumulation of wisdom and the experience of mankind. Books and other forms of art not only instruct us but give us a zest, a driving surge toward that which we wish to achieve. Unfortunately, too often books lie undiscovered on library shelves.

He who aspires to a certain end is imbued with a driving power, with unrelenting resolution. This power, in accordance with the greatest economy of life, must be harnessed and held within bounds. We must harness and direct the power to good ends. With persistence, we eagerly seek to overcome the obstacles of attainment. It is not important what we may have done. What is important is what we aspire to do and how we are working to accomplish the objective. The drive, the force or power, which carries us onward, imbues us with new and vital interest. We are impressed not so much by innate ability as by dedication to a supreme purpose. This is a matter of aspiration.

Aspiration

We recall that a philosopher once wrote that aspiration is only for those who have the capacity for it. This means that it is necessary to have the will and determination to persevere and persist, to have the desire to learn and understand, to transform aimlessness and uncertainty into positive constructive ends. The aspiration, the human drive, can be a great longing, a feeling for the need of fulfillment. The desire for and the achievement of this can lead

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to the heights. If we are to have the capacity for this, we must have the necessary strength to carry out our purpose. We must have the necessary enthusiasm and ambition to carry out our convictions. It is this driving power that has made great people, that has brought forth geniuses on the scene of our time. The drive to achieve can be contagious and lead us to acquire new desires and interests.

Psychologists are giving much thought to the essential part played by goals in human behavior. They realize that a clearer understanding of man's nature and motives will lead to more effective means of guiding his conduct and helping him to achieve.

Fundamentally, man is always seeking, desiring, and aspiring. What he seeks is widely varied. It depends upon his interests and environment, not to mention his education. There is possibly something inside him which helps direct his course in the stream of life. He is borne along on this stream, not as an inert object like a log, but more like a boat that contains within it the power to determine its course this way or that; sometimes to even carry it upstream against the current. Actually, motives are subtle qualities often hard to analyze. Their origin is in the goals that are consciously or unconsciously operating in the deeper regions behind the objective mind.

Men, of course, differ profoundly in what they want and in the strength with which they want it. We have the greatest admiration for the person who eagerly seeks a particular goal and who overcomes all obstacles to attain it. This is the axis around which the fabric of life is built. This drive, the power of purpose, grows slowly in some people. It grows more rapidly in others. But in everyone patterns of motivation are developed around which his life crystallizes. Perhaps it is well that it should be so, for this provides for the richness and diversity of our society and the expression of the greatest variety of motives of the people who compose it. The quest to understand what gives a man his power and drive, what provides the basis for his motives, is not new. His-

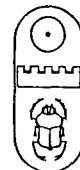
torically, we are told how Socrates walked about the streets of Athens centuries ago persistently inquiring about this and other things.

Some of our motives have psychological foundations. Some of them stem from our emotions. The need for security is a powerful drive; another is an uncomfortable sense of insufficiency, of feeling that something important has been overlooked. We might say, then, that for some people what gives life its meaning and flavor is the drive toward something worthwhile. Their motives may include personal ambitions, the pursuit of wealth, power, prestige, eagerness for adventure, and the urge to create. Whatever it may be, the goal, motive, aspiration, or purpose is something not yet realized or fulfilled, and they are drawn or driven toward it.

Curious Qualities

Man has many curious qualities. He will submit to much sacrifice, hardship, and discouragement in his restless effort and drive to achieve. The drive toward purposes, intentions, desires, and goals is involved in all we do. How valuable the goal or objective is to the individual depends entirely upon his feeling of need for it in his knowledge and experience. In our achievement, we enrich our lives with the content of experience. We are driven onward with greater effort to succeed and create.

We hope to achieve ends for unselfish purposes. We want to establish ends which do not necessarily serve only our limited physical and intellectual selves. In this pursuit, we gain in understanding; and we think, act, and conduct ourselves morally, ethically, and virtuously. That which drives us has given us character; and with the initiative, incentive, stimulation, and determination which are ours, we follow the course of righteousness and develop the commonly accepted virtues. We develop the capacity to direct our drives properly, and thus we successfully accomplish our goals, achievements, and objectives. Like Socrates, we may not understand the stimulus which puts fire in our drives, but we shall channel them correctly in order to realize our goals.



BRUCE FINSON

We're All Mad Here

LOOK WHAT WE'VE done to our planet. We have destroyed the natural ecology of earth, and replaced it with an environment that is offensive to mental, emotional, and physical health. For over a generation we have spent the major portion of our economy on preparations for mass murder in the name of peace. Our preparations for world government are a sham. We eat food doused with more adulterants every year. We continue to indulge in wasteful economic practices, although with intelligent planning, we could provide enough material goods for everybody. Worst of all, we reproduce too prolifically, and refuse to stop even though there are already too many people for a planet this size, and the population pressure inflames all the other problems like an acid bath poured over a burn victim.

In every one of these situations, we know better. When we stop to think. We not only know better, but we have the means to do better. The enormous enigma of our civilization is that we continue to act against our best interests even though we know what those interests are. We know what would be a better way of life, and we know how to attain it; but we continue to mess up our world, our civilization, and our lives. The great public question of our time is why we behave, collectively, as if we were mad.

Utopia Is Possible Now

Utopia is possible now. We have the means, the ability, the knowledge to arrange the relations between man and nature, and between man and man, to the long-term benefit of all. We know how to live in harmony with nature, we know how to stop war, we know how to produce enough for everybody, we know how to provide freedom and creative leisure for all. This knowledge is the great humanistic and technological achievement of our century. We are

capable of building a decent life for man on earth. But we do not use this knowledge.

The name *Homo sapiens* is an egotistical lie. We are not rational creatures, or our world and our lives would not be what they are today. We are creatures of confused and contradictory passions. The result is the security-hungry, fear-driven, self-seeking world bannered at us daily by headlines. Yes, there are some good things in our culture. But it is cowardice to hide behind them, when the scope of our capabilities is such that we should be ashamed of the misery we have created and permitted.

It is time to stop and think—about every public problem of our era. It is time to ask ourselves, “What would be a rational solution to this problem?” No culture in the history of man has ever done this. But we now have the perspective to stand back from our cultural prejudices and search—with the disinterestedness of the scientist—for objective, rational, universal approaches to each situation. We already have a pathway of guideposts in the work of the best philosophers of every culture, summed up for our time in Gurdjieff's dictum: “Love everything that breathes.”

It is not a question of the few who understand convincing the rest of the need for a rational approach. This has been tried in the past, and has usually ended in bloodshed, with good will toward men corrupted savagely into its opposite. It is a question for every single person alive. We are already too close to becoming atomic rubbish or a human anthill. If every person who reads this would examine his attitudes about every political, social, economic, and moral problem, and ask himself what would be a rational solution—a solution beneficial to all involved—rather than a partisan solution, this would be the beginning of a new civilization, perhaps the first real civilization.

This is not an easy task. We are governed by the concepts and prejudices instilled in us during childhood. What we think is objective may not be objective at all, for the vision of each of us is limited by a world-view invisible to the viewer. We must make these limits visible, by questioning our most cher-

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ished principles. In our personal lives, each of us has known the anguish of combatting passions that we know go against reason—and the guilty shame of failing, as well as the decent pleasure of succeeding. The acquisition of maturity means learning how to win rather than lose these internal battles; learning how to decide, and how to act, for the long-term good of our whole being, rather than for the short-term good of a part. As with individuals, so with societies. To ask the question, "What would be for the long-term benefit of everybody involved?" would enable us to stand back from our invisible prejudices and see things as they are, and know how to make that envisioned benefit a reality. In both situations, the process involves listening critically to one's inner voices.

The True Man Within

Within each of us there is somebody who knows what is true, who knows that he is capable of finding objective

answers, however much our personal passions and prejudices strive to drown him out. It is time we learned to listen to him—the true man within us. If we want to restore the balance between man and nature, we must stop building instant slums. If we want to stop war, we must stop building weapons. If we want to cure poverty, we must establish global planning. If we want to prevent overpopulation, we must re-establish the value of individuals. For every question, there is an objective answer, an answer that fits things as they are, and not just our private concepts of how they are. And we know these answers when we hear them.

We do know the truth. And it will make us free. If we listen to it. This is not idealism. It is the only practicality in a world gone mad. Yes, we're all mad here, but sanity is within us—if we search for it.

From July-August issue *Pacific Discovery*.
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November Exhibitor

A native of Missouri, John Bohrer had finished three years of premedical training when he discovered that only art could bring him fulfillment. He moved first to the Detroit School of Society of Arts and Crafts and then to Brooklyn's Pratt Institute.

In 1940, he established his studio in Grosse Pointe, Michigan, concentrating on portraiture, and, in 1944, he came to California. Over the years, Mr. Bohrer has painted some 4,000 portraits.

Presently associated with the Society of Western Artists, he travels considerably each year, both to exhibit his work and execute commissions. His appearance in the Rosicrucian Art Gallery this month is the first in this area.



Menlo Camera Shop, Menlo Park, California

JOHN BOHRER

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



Making Progress

HOW CAN ONE who is hoping to achieve the great goal of spiritual development judge his own progress? He may believe that masters and teachers have psychic methods, but he wonders if there is not some other more positive way that does not include intangible factors.

All cultural and mental development is essentially of the inner self and observable only when it manifests outwardly. It is like the power resident in a stick of dynamite. Ordinarily, that power cannot be determined by an examination of the outer material. Dropping the dynamite on the floor is not a challenge to its locked-up energy. Hitting it with a stick or stone is not the way to unlock its power. Testing it chemically or watching to see whether it changes color or size will not reveal the secret of its power. It is only when the correct test, or key, is applied that its real nature is revealed.

The same is true regarding psychic, mental, cultural, and mystical development. All good systems tend to build up a reserve of power. There is no way to test the mental capacity of a man to weigh great matters, balance and analyze them, and then reduce them to a

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.

basis of comparison and render a judgment except by facing him with them. There is no way to tell whether a chemist is capable of solving a chemical problem unless an actual problem is put before him. We cannot tell what a great musician will do unless he is inspired by something compatible with the highest development of his musical ability within him.

Many of the psychic abilities and powers resident within man are conservative in nature and intended only for specific purposes. They are limited to certain channels of expression; and until these channels are opened, they do not manifest. In them is an invaluable power of mental and psychic development. When properly used, it is of the utmost value. However, it would be of little value if it were to manifest itself constantly.

Involved Mental Impressions

If all day long this faculty were to impress upon the outer consciousness, a premonition of what is about to occur, every moment would be filled with the impressions of portending events. Mental poise and the ability to relax and rest, as well as the time for thinking and judging, would be upset. The mind would become an unbalanced mass of involved mental impressions. Soon the value of the intuition would become negative, and we should prefer its total absence.

The creative, healing forces within the psychic self, constantly being built up through the proper courses of study and exercise, do not constitute powers that can be played with as one would play with a watch chain or a ring in periods of nervous relaxation. It is only when there is a real call from the constructive processes of the human body that the creative powers within are released.

While the health of the human being remains good and the constructive proc-

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esses are drawing in a conservative way upon the creative powers and maintaining the human body, we may even doubt that such forces have been augmented by our studies. When illness or an emergency comes upon us and there is a real need for the powers we have been building up, we discover to our satisfaction that we have a reserve on hand.

The same is true in regard to psychic attunement with the Cosmic. Such attunement is extremely intangible and indefinite in a well, normal, healthy, busy person. The man who is a banker and goes about his business, giving all of his thought to matters at hand, is likely to be almost totally unconscious of the degree of development that has taken place within him. Why should he feel his cosmic attunement like a weight on his back or a cross that he has to carry? Why should he always be conscious of it?

Should a person with a healthy heart be conscious of it all the time? Should he believe that, because he does not feel its beating in every part of his body, it isn't healthy? Would you say that a person is irrational who says that he doubts its existence because he cannot feel his heart beating all the time?

If we were always as aware of normal health as we are of the slightest illness or abnormal condition, we might be able to judge better when we are enjoying the benefits and blessings of health. If we were as keenly alive and appreciative of fortunate situations as we are of unfortunate ones, we might be better judges of the changes that take place in our lives. When we are building up an increased degree of attunement with the Cosmic and bringing an influx of vital and re-creative energy into our bodies to keep us well and prevent breakdowns and illnesses, we take our good health for granted.

We measure our situation in life not by the fortunate and normal things, but by the unfortunate and unpleasant ones. We look upon the peaceful, tranquil, healthy life as a positive standard more or less to be expected, and it is only when certain things to which we have become accustomed are lacking that we become aware of any change that is taking place in our lives.

In other words, we have adopted negative conditions as a standard by which to estimate what is going on in our lives. We know when we are fortunate; we know that an unfortunate change is taking place when things that we have wanted or things which we possess are lacking. We know that our health is not satisfactory when we find that we are ill. When desirable conditions are on the increase, we take them more or less complacently and assume that they are merely normal and not extraordinary.

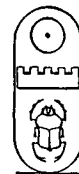
A Serious Accident

One of our students, who was interested in aviation, had a serious accident in which many of his bones were broken and muscles and tissues cut and torn. The physician in the hospital concluded that both legs would have to be amputated just above the knees. The patient was too weak to protest, but another student asked that the Cosmic be given a chance to help him. The physician insisted that only a miracle could permit the tissues and bones to heal without infection and blood poisoning.

The plea was heeded, however, and the physician agreed to delay the operation for a time. The patient's limbs were placed in plaster casts for a few days. When the casts were removed temporarily for examination, it was apparent that the healing was progressing better than anticipated. Eventually, all the bones and tissues healed properly. When the physician expressed his amazement, the patient realized what had been taking place within his body for several years.

A young man, stranded at sea with no means of communication, concentrated throughout the night, hoping that his mother might visualize him in a small motorboat floating on the ocean. The mother did receive the picture and phoned the police, who turned their search toward the sea instead of inland. No amount of testing would have revealed this young man's ability to transmit a picture mentally when a real need occurred.

There are ways in which a student may recognize his progress if he will take the time for self-analysis; but he must view himself from a point outside



of himself. First, he must ask himself whether all of the material things in life, all of the indulgences of the objective mind—the pastimes, interesting experiences, and amusing incidents of the past—are as appealing to him as formerly. If he finds that some of them seem foolish now and a useless expenditure of time and money, childlike, sordid, or beneath his dignity; then he may be sure that he has made progress in cultural development. He should note, also, whether the same reading matter attracts him. If he finds that only intellectual, instructive, peaceful, and constructive reading interests him; then he may be sure that he has made progress intellectually.

Problems of Life

Then he must look at the problems of life. If he finds that his viewpoint has broadened and that his problems no longer have the power to make him depressed, fearful, or hesitant, he may be sure he has progressed in understanding life's real values.

Merely reviewing one's health or financial condition, however, does not constitute a proper examination. In the first place, it is unlikely that such an examination would be made when all the evidence assures one that progress has been made. Usually, examinations are made when there is cause to doubt; when poor health, financial problems, lack of employment, unpleasant surroundings, or something similarly disturbing impels one to analyze the situation. To regard such incidents as indicative of progress or lack of it, though, is to deceive oneself.

By what standard are you measuring your progress in life? What does life mean to you? If you were on a sinking ship or in a burning building and all escape appeared impossible, would you do what millions have done under similar circumstances? Would you offer all of your worldly goods and blessings in exchange for life? Would you willingly give all material things in exchange for an escape from your dilemma? If life means so much to you that you would be willing to sacrifice every material

thing in order to preserve it, surely you must expect that it is going to be of great value to you in the future.

If you would accept life over again without the slightest material possession, then you should consider yourself fortunate now. From this point of view, it is immaterial how much progress you make financially, socially, politically, or in any other way so long as you are developing a keener, more vital understanding of life.

Measuring Progress

Would you say that you had made great progress in your development if tomorrow you were to become a millionaire? This would hardly be true because there are many millionaires who have no idea what real development and progress mean. Would you say if you were in perfect health, without a single ache or ailment, that you had made progress? That could hardly be true either, for the world is filled with healthy people who have no more interest in self-development, psychic progress, or self-mastery than an infant in its crib.

Would you say that freedom from worries, cares, anxieties, responsibilities, debts, obligations, duties, time clocks, labor, etc. would indicate that you had made progress? There are men without cares, responsibilities, obligations, debts, anxieties, labor, or anything else who have no more understanding of what you and I mean by progress than has the tree under which they sleep.

Progress cannot be measured by any such standards. There is a time and a place for each challenge and test, and there will be a time and a place for each demonstration and manifestation of the development going on within you. Your first duty and obligation to yourself is to continue with your desires and efforts toward progress. Your duty is clearly defined. Having once started, you must neither doubt nor question how and where the progress is being made. Advancement is being attained so long as you have your face turned toward light, life, and love.

Rosicrucian Digest, November, 1932

How do we know? Simply a matter of mathematics IF population maintains its present rate of growth—and everything else remains equal. That means, of course, optimum conditions of life, no shortage of food, and no elemental disturbances of cataclysmic proportions.

Allowing themselves a ten years' maximum margin of error, three mathematicians of the University of Illinois four years ago calculated that the end would come on Friday the Thirteenth of November in the year 2026. (cf. *Science News Letter* 18:327, November 19, 1960). That may seem too far off to cause us any concern—and yet there is something that we can do about it—at least so says the *Planned Parenthood Federation of America*. Its advertisement in a recent magazine of wide circulation is worthy of notice:

A Statement of Conviction About Overpopulation

A SUMMARY of the statement signed by distinguished citizens of 17 countries, including 34 Nobel Laureates, on what must be done to curb the population explosion—and why:

- BECAUSE two-thirds of the world's people are now underfed;
- BECAUSE *each day* nearly 140,000 more people are added to the world's population, and *each year* 50,000,000 more people;
- BECAUSE unless a favorable balance of population and resources is achieved

All Set for Doomsday?

*It's Friday the Thirteenth
November 2026*

with a minimum of delay, there is in prospect a Dark Age of human misery, famine and unrest;

WE BELIEVE that widespread, effective and voluntary use of medically sound and individually acceptable birth control is an essential factor in any humane design to raise world living standards and achieve international peace.

THEREFORE WE SUPPORT with conviction the efforts, within individual nations, to control the birthrate.

AND WE URGE that the United Nations take the lead in establishing and implementing a policy designed to limit population growth the world over—in order that human beings everywhere may develop their highest capacities, enjoy individual freedom, health, privacy, security, and the beauty and wonder of the world.

Planned Parenthood Federation of America, Inc.



EVENTS ARE MORAL AVENGERS

he was a member was about to be adjourned, quietly observed: "If this be the Day of Judgment I prefer to be found at the post of duty; if it be not, there is no reason for an adjournment." And what a testimony on this point is that word of the dying Scaliger, given as the fruit of his life experience, to his disciple Heinsius: "Never do aught against thy inward conviction for the sake of advancement. Whatsoever is in thee is God's alone."

How intimately related the world of events is to the world of spiritual law is, perhaps, even still more vividly exhibited in the happenings to those who neglect or defy that law. It is impossible here to mistake the religious character of events. They become moral avengers. Schiller's dictum that "the world's history is the world's judgment," is a simple statement of the fact.—J. BRIERLEY

Ourselves and the Universe (5th Edition, 1905. Thomas Whitaker, New York)

This is where that stout New England Puritan stood who, on a certain "Dark Day," when it was supposed that the end of the world had come, and the assembly of which



CYRIL C. TRUBEY

Orientation

Birds and bees have it

WHERE WE ARE, where we want to go, and how we are to get there would seem to be essentials in facing the facts of life. These are not strictly human problems although they may well be everyone's.

Birds unhesitatingly migrate in the right direction, gauging their position and staying on course by celestial navigation. Experiments have shown that starlings and other birds use the sun as a compass, taking account of its course to calculate their whereabouts. Warblers migrate only during the nighttime. Like the mariners of old, they steer by the constellations. In a planetarium experiment, birds even set off for the south under the artificial sky. Gradually, this sky was changed in the way the birds would see it during their journey south, and this sustained their southward urge. When at last the stars of the African winter sky were shown, the birds came to rest: As far as they were concerned, they had reached their destination!

Experiments with storks have shown that young raised without contact with adults have an innate knowledge of the general direction to take at the change of the season. For instance, in Germany storks know that they are supposed to migrate to Africa, and they do.

The homing pigeon, therefore, is not the only bird with a homing instinct: Blue throats, swallows, and starlings have been removed hundreds of miles from their nesting places and released, only to show up in a few days at the familiar habitat.

It has been known for some time that bees scouting for food can tell those remaining in the hive all about their find, the kind of flower, and its direction without uttering a single word.

Scout bees use the sun as a compass reference in telling the direction. Even

if the sky is overcast, it makes no difference, for they know the sun's exact position at any time of day and can distinguish the ultraviolet rays, which man cannot see. They can also detect the plane of polarized light which changes with the sun's position and by this means can tell time accurately. Returning to the hive, they go into a dance. Fellow workers on the honeycomb walk behind the dancer. Touching its abdomen with their feelers, they get the scent from the surgary fluid of the flower adhering to the hairy coat. Now they know what is out there. The distance is communicated by the rhythm and speed of the dancing.

The combs hang vertically but the line of flight lies in a horizontal plane. A find near the hive is indicated by a round dance, but otherwise the position is given by the direction of the straight runs during the wagging dance. If the food is found somewhere between the hive and the position of the sun, the straight run is directed upward. A downward run indicates the opposite, the food supply is away from the sun. An upward run of 60 degrees to the left of the vertical will inform the workers that the flowers are 60 degrees to the left from the sun's position. In this way, the scouts not only neatly "box" the compass but give the proper course to fellow workers.

Artificial flowers having no scent were displayed to test whether the colors of flowers attracted bees. Orange blossom scent was put on objects in the vicinity. The notified bees went directly to the orange scent and found no attraction in the lifelike flowers. However, the colors of flowers do solicit investigation by the scouts, who are unable to distinguish red, seeing it as blue or violet.

The winged creatures develop orientation because they are attuned to nature. Uninhibited and unsophisticated, they do not question the urge which they feel instinctively. Were men to rely a little more upon that inner voice, a lot of the complications which beset his everyday living might be avoided, for as thought takes wing, the migration achieves a promised land.

*The
Rosicrucian
Digest
November
1964*

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SEPTEMBER was a month of travel for Supreme and Grand Lodge officers. The Emperor, Frater Ralph M. Lewis, flew to Paris for the European Rosicrucian Convention. After a brief rest of a few days in Wales, the Emperor flew to Curitiba, Brazil, to officiate at the dedication of the new Grand Lodge temple there.

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The Rosicrucian temple at Grandson on Lake Neuchatel, Switzerland, made possible through the generosity of Frater Charles Troxler, Grand Regional Administrator for AMORC France, was impressively dedicated a few days after the convention in Paris.

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Frater Rodman R. Clayson, Grand Master, was also away from Rosicrucian Park during September and October for speaking engagements in central Canada and eastern United States. He visited Quebec's Mt. Royal Chapter, Montreal; Ontario's Ottawa Pronaos, Ottawa; Rhode Island's Roger Williams Chapter, Providence; Massachusetts' Johannes Kelpius Lodge, Boston; and the District of Columbia's Atlantis Chapter, Washington.

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During early October, Frater Harvey Miles, Grand Secretary, visited lodges and chapters in the Pacific Northwest, going eastward as far as Minnesota. Beginning with Spokane, Washington's Pyramid Chapter, Frater Miles' itinerary took him to Essene Chapter in Minneapolis, Minnesota; Charles Dana Dean Chapter in Winnipeg, Manitoba, Canada; Ft. Edmonton Chapter in Edmonton, Alberta, Canada; Calgary Chapter in Calgary, Alberta, Canada; Michael Maier Lodge in Seattle, Washington; and Enneadic Star Lodge in Portland, Oregon.

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According to the summer issue of the bulletin of Nottingham's Byron Chapter, *A Grand Bazaar and Fete* was scheduled for the middle of July. Bric-a-brac, toys, fruit, homemade cake, haberdashery—and every other dashery—were to be displayed for sale. The affair was to be opened by the Deputy Grand Master for Great Britain, Frater Allan Campbell (in full clan regalia, with skirling pipes, we hope).

Early reports indicate every success and money made for the Building Fund.

Rosicrucian Activities

*Around the
World*

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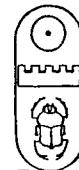
At Uncle John's Pancake House on Monday, August 10, 1964, the San Jose Chamber of California Licensed Vocational Nurses' Association opened what to all intents and purposes was to be a routine monthly meeting. It was with that expectation that Dr. Norman Mitchell, chief of the Rehabilitation Division of Santa Clara County Hospital, attended. His years of experience in rehabilitation work—his interest began as an intern in Chicago—with veterans' hospitals in both Los Angeles and Boston made him thoroughly familiar with monthly meetings of this type.

Nevertheless, he brought with him the enthusiasm and interest which have always characterized his approach to rehabilitation matters and which have made him such an inspiration to others.

But for all his experience, he was not prepared for what actually did happen at this Monday meeting. When he was told that he had been honored by the Rosicrucian Order and was to be the recipient of its Humanist Award, he was as nonplused as a newly turned pancake.

He listened attentively, though, to Grand Regional Administrator Chris. R. Warnken's citation, a review of his years of unselfish service among paraplegic patients in spite of war handicaps which made his efforts to serve doubly difficult.

Spontaneous applause that came from genuine appreciation of his work at County Hospital broke out after his very modest speech of acceptance. All in all, the August 10 monthly meeting of the San Jose Chamber of California Licensed Vocational Nurses' Association was far from routine.





Ralph Lamb, Sheriff of Clark County, Nevada, is chief administrator of one of the largest police agencies in the state of Nevada. As a conscientious and aggressive law-enforcement officer, he merited—so his friends and associates thought—wider recognition. They recommended his being given the Rosicrucian Humanist Award.

In his letter to Sheriff Lamb, Ralph M. Lewis, Imperator of the Rosicrucian Order, wrote: "Your activities carried on in the interest of others in your community were carefully noted over a period of several years. Your dedication to the duties and responsibilities of your office and to the health, safety, and welfare of the citizens of Clark County has earned you the respect and admiration of countless persons. The personal sacrifice and extensive effort you have put into your activities are most commendable."

The presentation was made by Frater William Walker of Las Vegas.

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Radio Station WINZ (940), Miami, Florida, in September began an AMORC-sponsored radio series, *The World of Man*. Scheduled for Sunday evenings at 10:15, the thirteen-week series will be heard in the Miami-Ft.

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Lauderdale area. In conjunction with the Order's Technical Department in San Jose, the Extension Committee of Miami Chapter is engineering the project.

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The customary fall and winter series of lectures sponsored by Rose-Croix University began on October 23. Under the general heading "An Introduction to Western Symbolical Systems," such topics as Rosicrucian and Pythagorean theory of numbers, astrological signs and their origin, and the symbolism of the Tarot cards will be discussed.

Frater Erwin Watermeyer of AMORC's Technical Department and the Rose-Croix University faculty will present the lectures, assisted on occasion by other staff members. The series has been designed as a progressive course, but members may be admitted to single lectures without registering for the complete course. Inquiries should be directed to Frater Chris. R. Warnken, Registrar.

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A July event in Denver, Colorado, made news that is still spreading. Dr. Hugh M. Brooks, AMORC Inspector General, gave a public lecture on "The Cycles of Life" in the Farmers' Union Auditorium, drawing an enthusiastic and attentive audience. There was also a showing at that time of the AMORC film *Men and Gods*.

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A Polynesian aura was cast around Orchard and Pico in Los Angeles on September 19 when picturesque straw hats and brilliant sport shirts mingled with sarongs and mu-mus among the palm trees at the Luau staged by Hermes Lodge as its annual Building Fund affair.

Soft south sea breezes and Hawaiian guitars, to say nothing of the tropical viands, made the whole occasion one of enchantment.

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Frater Hubert and Soror Anna Nodine, formerly of Toledo, Ohio, and now of Badenweiler, Schwarzwald, Germany, have written of their attendance at the recent Third European Convention and the inspiration engendered by the occasion.

KENNETH WARREN of Chicago has long been recognized as owner of one of the finest collections of violins in the world. Antonius Stradivarius, Joseph Guarnerius del Jesu, Nicola Amati, Carlo Bergonzi, Nicolas Lupot, Jean Baptiste Vuillaume, and other famous violinmakers of the past are represented in the collection.

During the recent International Rosicrucian Convention in San Jose, two examples of beautiful old instruments were on display in the Rosicrucian Egyptian, Oriental Museum through the courtesy of Mr. Warren. They were the works of Vuillaume and Lupot.

The Vuillaume instrument (on the left in the illustration) was made expressly for Ferdinand David, violinist and friend of the composer, Felix Mendelssohn. It was for David that Mendelssohn wrote his now famous concerto. David played the premiere performance of it with the Gervandhaus Orchestra in Leipzig, using a violin made by Joseph Guarnerius, which today is a treasured possession of Jascha Heifetz. The Vuillaume instrument displayed is an exact copy of the Guarnerius and was made in 1855 for David. Previously, in 1838, Vuillaume had made another from the famous Guarnerius belonging to Paganini, which that artist had brought him to repair.

Says Vuillaume: "I then resolved to analyse this famous instrument in every part, to take the precise dimensions of it, and to make a similar one. I had some woods of first-rate quality and very old, and could find a back and belly so exactly like those of Paganini's violin, as regards the figure of the maple and the grain of the deal, that I felt assured I should attain a satisfactory result as to quality of tone. . . .

"Some months afterwards, I went to his house. He was practising, but, on seeing me enter, he laid his violin on the table. I took mine from its case, and placing it by the side of his, begged that he would accept it. The scene was strange and unaccountable. . . . He turned about the violins; changed their places; and, more than once, took the imitation for the original. . . . At length he seized his bow to try the new violin, and, on sitting down, exclaimed, 'It is very good, it is like mine, it has the

Two Famous Violins

same tone—the same quality; it is my violin, leave it with me.'" (From Vuillaume's letter translated in F. J. Fétis' *Notice of Anthony Stradivari, The Celebrated Violin-Maker.*)

The violin (on the right in the illustration) was made in 1804 by Nicolas Lupot—regarded today as the greatest French violinmaker. Trained by his father, Nicolas established his own workshop in Paris in 1794. The best Cremonese instruments came to him for repair; and being convinced of the superiority of Stradivarius' work, he made it the model of his own design. Lupot's instruments were elegant, says Franz Farga in *Violins & Violinists*, "with an especially wide lower part of the body, his sound-holes are imaginatively cut, there are neat whalebone purflings at the edges, and the beautiful varnish almost equals that of the Italian masters."

A number of Lupot's instruments were purchased every year by the Paris Conservatory and distributed as prizes to the most accomplished students.

These two outstanding examples of early 19th-century violin craftsmanship were much admired by Museum visitors. Their being in San Jose was due to Mr. Warren's recognition of Curator French's deep love of the instrument.



THANKSGIVING FOR IDEALISTS

Idealists tend to live by the formula, "If only . . .," overlooking the present for a future idealistic state. In their tendency to overlook or ignore their own dark roots, they often find themselves agitated because of emotional upsets stemming from unadmitted inner conflicts. It is precisely at the moment of conflict, however, that they should reflect and give thanks. Thomas à Kempis stated that anyone can be thankful when he *is* thankful. There is no effort or merit to that; but to practice being thankful when one is plunged into emotional conflict prepares him for the experience of grace and well-being.

Such thanksgiving is most worthwhile for idealists, for they, in particular, disregard the earthy reality of conflicting emotions, that heritage of opposites which is the fundamental reality of conscious life. This thanksgiving also points the way to a higher goal for consciousness—the sense of totality, or wholeness. Complete persons confront and assimilate that part of their nature which is not conscious, whether good or bad. Life's main function is this process of reconciliation, which may be acquired through a definite technique. It must be worked on daily, but accepting unpleasant experiences as opportunities and expressing thankfulness *before* blessings are received is putting idealism into practice.

—LOUISE A. VERNON, F. R. C.





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



RENOWNED ARTIST PRESENTS PAINTING

(Photo by AMORC)

Nicomedes Gomez, noted artist of France and member of AMORC, whose paintings have received acclaim in many exhibitions, is shown here with his original painting, entitled *Cathedral of the Soul*. The presentation of the painting to the Imperator of AMORC occurred on the platform of the beautiful convention hall at the recent Rosicrucian European Convention in Paris.

WORLD-WIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

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

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

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

(INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the London Administrative Office, 25 Garrick Street, London W. C. 2, England.)

For Latin-American Division—Direct inquiries to the Latin-American Division, Rosicrucian Park, San Jose, California 95114, U. S. A.

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Bahía Blanca, (Buenos Aires): Bahía Blanca Pronaos.
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Newcastle: Newcastle Pronaos.
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BRAZIL

Curitiba, Paraná: Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal, 307.
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Belo Horizonte: Pronaos Belo Horizonte.
Brasília, D. F.: Pronaos "25 de Novembro."
Campinas, Estado de São Paulo: Campinas Pronaos.
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Matadi: Henri Kunrath Pronaos.

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Nottingham: Byron Chapter.
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(*Initiations are performed.)

(Directory Continued on Next Page)

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Villeneuve Saint-Georges (Seine-et-Oise): Grand Lodge of France, 56 Rue Gambetta.
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Opobo: Opobo Pronaos.
Sapele: Sapele Pronaos.
Uyo: Uyo Pronaos.
Warri: Warri Pronaos.
Yola: Yola Pronaos.
Zaria: Zaria Chapter.

PANAMA

Colón: Colón Pronaos.
Panama: Panama Chapter.

PERU

Lima:* AMORC Lodge of Lima.

REUNION (BOURBON) ISLAND

Saint-Pierre: Pax Cordis Pronaos.

RHODESIA, SOUTHERN, AND NYASALAND, FEDERATION OF

Salisbury: Salisbury Chapter.

SCOTLAND

Glasgow: St. Andrew Chapter.

SENEGAL

Dakar: Martinez de Pasqually Pronaos.

SIERRA LEONE

Freetown: Freetown Pronaos.

SOUTH AFRICA

Bloemfontein: Bloemfontein Pronaos.
Cape Town, Cape Province: Good Hope Chapter.
Durban, Natal: Natalia Chapter.
Johannesburg, Transvaal: Southern Cross Chapter.
Port Elizabeth, Cape Province: Port Elizabeth Pronaos.
Pretoria, Transvaal: Pretoria Pronaos.
Springs, Transvaal: Springs Pronaos.
Welkom, O.F.S.: Welkom Pronaos.

SURINAME

Paramaribo: Paramaribo Pronaos.

SWEDEN

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

SWITZERLAND

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

TCHAD

Fort-Lamy: Copernic Pronaos.

TOGO, REPUBLIC OF

Atakpame: Vintz Adama Pronaos.
 Lomé: Francis Bacon Chapter.

TRINIDAD-TOBAGO

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

UNITED STATES**ALASKA**

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
 Tucson: Tucson Chapter.

CALIFORNIA

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

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.
 Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter.

FLORIDA

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

GEORGIA

Atlanta: Atlanta Chapter.

HAWAII

Honolulu: Honolulu Pronaos.

ILLINOIS

Chicago:* Nefertiti Lodge.
 Peoria: Peoria Pronaos.

INDIANA

Fort Wayne: Fort Wayne Pronaos.
 Hammond: Calumet Chapter.
 Indianapolis: Indianapolis Chapter.
 Terre Haute: Franz Hartmann Pronaos.

KANSAS

Wichita: Wichita Pronaos.

MARYLAND

Baltimore:* John O'Donnell Lodge.

MASSACHUSETTS

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

MICHIGAN

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

MINNESOTA

Minneapolis: Essene Chapter.

MISSOURI

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

NEBRASKA

Omaha: Omaha Pronaos.

NEVADA

Las Vegas: Las Vegas Pronaos.

NEW JERSEY

Newark: H. Spencer Lewis Chapter.

NEW YORK

Buffalo: Rama Chapter.
 Long Island: Sunrise Chapter.
 New Rochelle: Thomas Paine Chapter.
 New York:* New York City Lodge.
 Rochester: Rochester Pronaos.

OHIO

Akron: Akron Pronaos.
 Cincinnati: Cincinnati Chapter.
 Cleveland: Cleveland Chapter.
 Columbus: Helios Chapter.
 Dayton: Elbert Hubbard Chapter.
 Youngstown: Youngstown Chapter.

OKLAHOMA

Oklahoma City: Amenhotep Chapter.
 Tulsa: Tulsa Chapter.

OREGON

Portland:* Enneadic Star Lodge.

PENNSYLVANIA

Allentown: Allentown Chapter.
 Lancaster: Lancaster Pronaos.
 Philadelphia:* Benjamin Franklin Lodge.
 Pittsburgh:* First Pennsylvania Lodge.

PUERTO RICO

Arecibo: Arecibo Chapter.
 Caguas: Caguas Pronaos.
 Guayama: Guayama Pronaos.
 Mayaguez: Mayaguez Pronaos.
 Ponce: Ponce Chapter.
 San Juan:* Luz de AMORC Lodge.

RHODE ISLAND

Providence: Roger Williams Chapter.

SOUTH CAROLINA

Charleston: Charleston Pronaos.

TEXAS

Amarillo: Amarillo Pronaos.
 Corpus Christi: Corpus Christi Pronaos.
 Dallas: Triangle Chapter.
 Fort Worth: Fort Worth Pronaos.
 Houston: Houston Chapter.
 McAllen: Hidalgo Pronaos.
 San Antonio: San Antonio Chapter.
 Wichita Falls: Faith Pronaos.

UTAH

Salt Lake City: Diana Chapter.

WASHINGTON

Kennewick: Tri-Cities Pronaos.
 Seattle:* Michael Maier Lodge.
 Spokane: Spokane Pyramid Chapter.

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

URUGUAY

Montevideo:* Titurel Lodge.

VENEZUELA

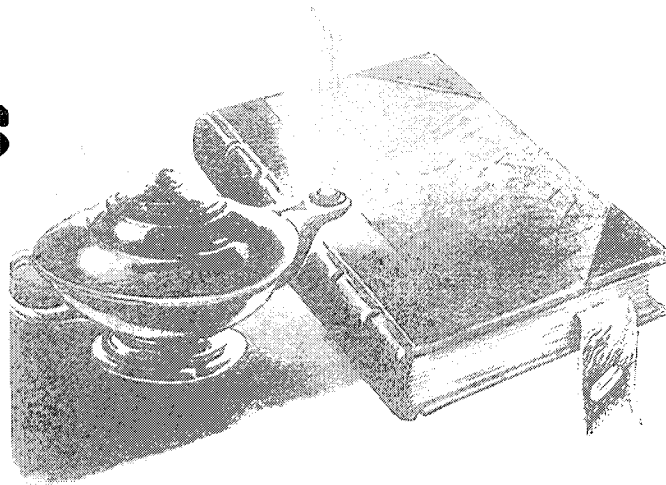
Barquisimeto:* Barquisimeto Lodge.
 Cabimas, Zulia: Iris Pronaos.
 Caracas:* Alden Lodge.
 LaGuaira: Plotino-Maiquetia Chapter.
 Maracaibo: Cenit Chapter.
 Maracay, Aragua: Lewis Pronaos.
 Maturin, Monagas: Maturin Pronaos.
 Puerto Cabello: Puerto Cabello Chapter.
 Puerto La Cruz, Ansoategui: Delta Pronaos.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

WALES

Cardiff, Glam.: Cardiff Pronaos.

(*Initiations are performed.)

As Rosicrucians See It



Happiness

It has often been stated that *happiness* is the *summum bonum* of life. It has been defined as a pleasurable state, peace of mind, or imperturbability. It may also be described as harmony. From the metaphysician's point of view, *harmony* is more given to analysis in relation to cosmic principles as we know them, and so we will refer to happiness in terms of a "harmonious state or condition."

Two questions immediately arise: How can man achieve harmony? Can he sustain a harmonious state indefinitely; is it possible to be happy all of the time?

The achievement of harmony is a matter of attunement with the universal principle. There is to the universe a particular rhythm, a particular nature. It is necessary for man to know and to sense this nature and rhythm. This is not especially difficult, for he has faculties for such perception. He needs only to ready himself for what he perceives. The nature and rhythm of the universe are with him at all times. They are part of his being. It doesn't take long for man to discover how necessary breathing is to his well-being, for instance. It doesn't take him long to discover his need for clothing and shelter.

The average man quickly perceives the rudiments of psychology—that behavior which is required to get along with others. Once he senses these needs or requirements, he is able to create physical appurtenances or modes of behavior to satisfy them. The satisfaction of

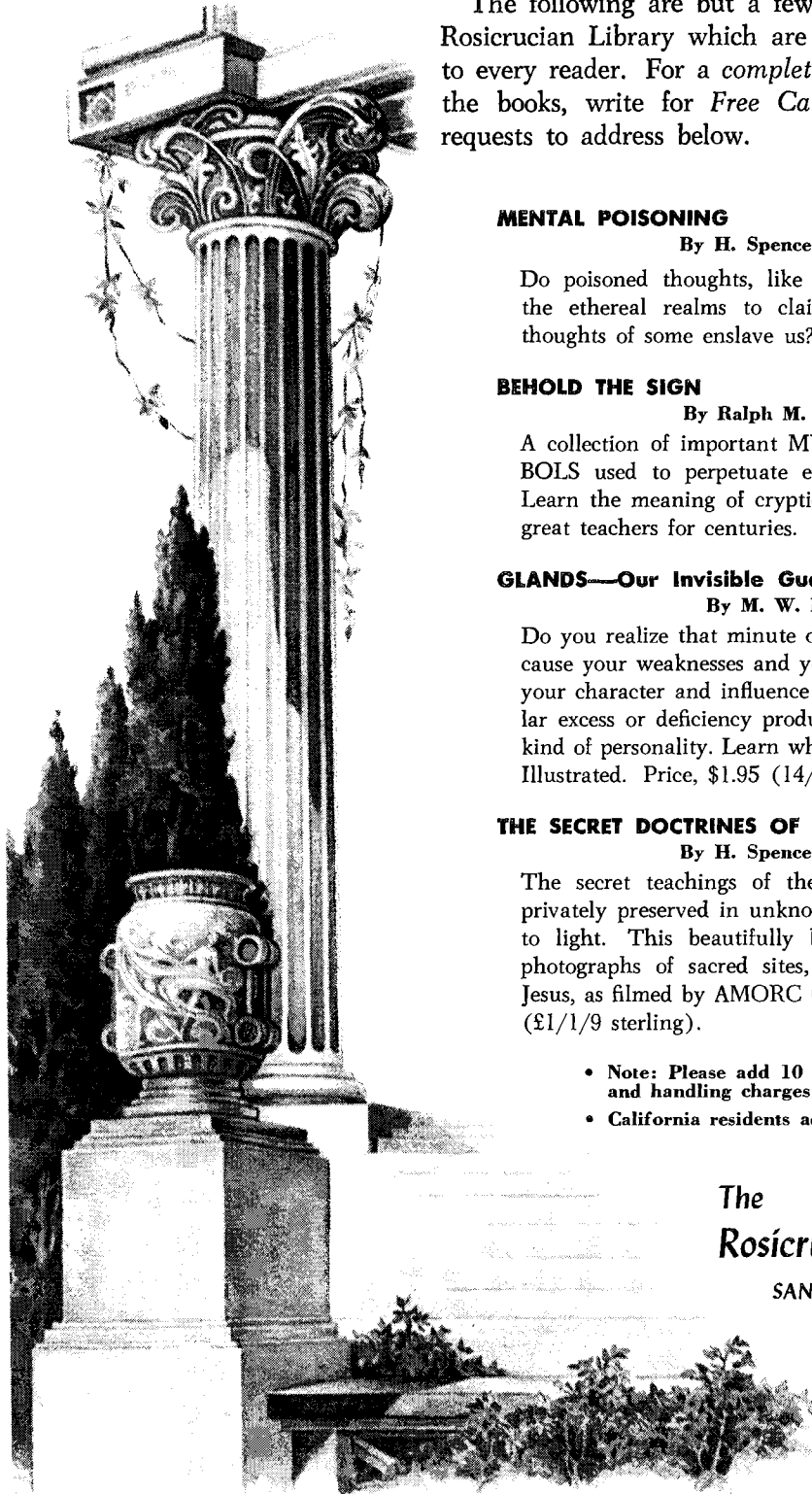
the needs is attunement. It is adjustment to the requirements inherent in the universal system. It is harmony.

To the second question, where it is asked whether or not man can sustain harmony indefinitely, a positive answer can also be given. To sustain harmony, assuming that man has once achieved it, he must cope with his innate resistance to change. The dynamic motion of the universal nature imposes a pattern of change on man. This necessitates a continuous adjustment to changing requirements in his environment. Against this necessity to change, man has a resistance that calls out for stability—a desire to maintain the *status quo*. In order to sustain harmony, he must recognize this conflict in the nature of things and be always ready to adjust to changing requirements. Then he will not experience an emotional disturbance when changes occur.

There is a dual polarity in the forces that surround us—polarities that carry men to their depths and to their heights. They cause things to look and to feel a certain way for one moment and, in the next, they bring about the very opposite.

The answer to both questions is really the same. A knowledge and a sense of what the universe is—what it requires—and a determination to fulfill those requirements. That is the way to harmony, or *happiness*, for one moment or a lifetime.

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