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FEBRUARY 1964 • 35¢

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- *Mysticism*
- *Science*
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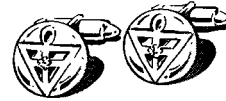
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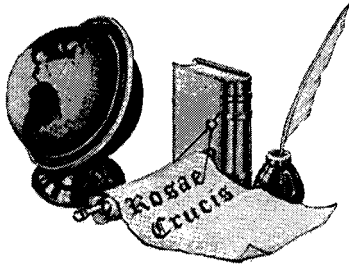
The **ROSICRUCIANS** (AMORC)
San Jose, Calif. 95114, U.S.A.

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
AMORC**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$3.50 (£1/5/7 sterling) per year. Single copies 35 cents (2/6 sterling).

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless declared to be official communications.



OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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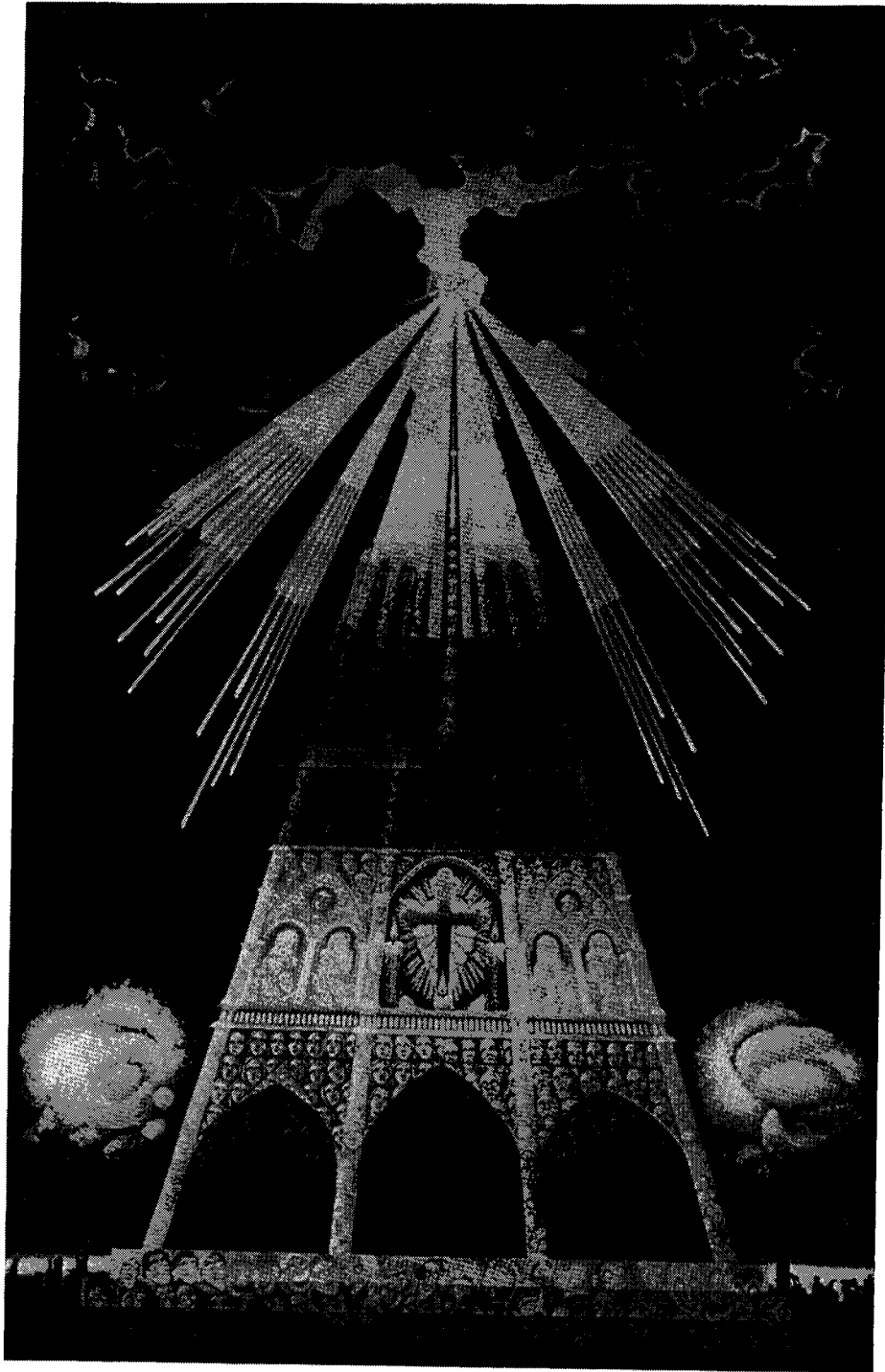
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Volume XLII

February, 1964

No. 2

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THE SPIRITUAL TEMPLE SYMBOLIZED (Photo by AMORC)

The Spanish-born artist, Nicomedes Gomez, drew his inspiration for this painting from Dr. H. Spencer Lewis' *Cathedral of the Soul*. The painting might well be called an exercise in etheric architecture. The article by Frater Raoul Cosson on page 47 of this issue explains the intent of Frater Gomez. For another mystical painting and biographical note on the artist refer to the July, 1963, *Digest*.

THOUGHT OF THE MONTH

By THE IMPERATOR

UNITED NATIONS—BENEFIT OR DETRIMENT?

DOES the United Nations in its basic regulations and requirements inadvertently strike at the individual national rights of its representative member nations? Are member nations of the United Nations inhibited in their traditional independence by the imposed obligations they must assume to that body? Opponents of the United Nations make a great issue of this particular point, implying that certain member nations in effect lose the freedom they once enjoyed.

American exponents of this view in particular urge the withdrawal of the United States from the United Nations, considering the latter a detriment to the full exercise of American traditional expression and function as a sovereign nation. It is stated that far lesser powers than the United States may succeed in voting into effect a specific law which would abolish or at least mitigate some traditional principle of America. The United States as a member of the United Nations would then be obliged to conform against its best interests.

In general, what is the purpose of the United Nations? Aside from its expressed intentions as set forth in legal verbiage, what can we say *is* its intent? First, it is intended as an *international forum*. It presents the opportunity for the representatives of the nations of the world to come together to voice opinions and vote upon matters that they consider affect their personal welfare or tend to jeopardize the peace and security of the world.

Collectively, at the inception of the United Nations, the nations agreed upon a kind of international ethics. There were rules of behavior to which each member nation was expected to subscribe. Such rules included those outlawing certain acts, such as threatened aggression against any power or powers or those which would prevent continued existence in an agreed upon manner.

The collective power or might of the United Nations was to be used as a kind of police force to enforce its laws and policies, thus assuring—in principle, at least—protection for the member nations against exploitation by those who were stronger.

Behind the original precepts of the United Nations was the growing realization, not often as emphatically and clearly expressed as it might have been, that the world was growing too small for each single nation to function entirely of itself. The population growth of the representative nations, their needed living space and dependence on natural resources, the increasing intensification and competition of trade made global conflict an ever-present menace.

From such situations, momentous and potentially dangerous incidents could arise. Political authorities of sovereign powers, who were likewise political philosophers, could foresee that nationalism—as *completely* free and self-interested states—could not continue to flourish as such. The world was contracting too much. The theater of operation of each nation was too contiguous, too close to every other power. There was a need for a common ground, even to the sacrifice of some of the traditional conceptions of supremacy and independence.

If each nation which is to participate in any organized body concerned with world peace is permitted to retain all the privileges it enjoys as an independent sovereign power, there can be no true unity. There would then be merely a collection of irritants, each maneuvering to gain an advantage and using such a body as the United Nations for accomplishing its selfish purposes. In fact, it has been said, not without cause, that this is more or less the position the United Nations finds itself in today.

But are not many of the citizens of the member nations of the United Na-

tions actually responsible for the faults they attribute to it? Political groups within nations—the United States being no exception—insist that no ground should be given. Through the machinery of government, they insist that their United Nations representatives make no forfeiture of traditional position or policies. They demand the same of their ambassadors.

A Potential Weakness

The United Nations is then potentially weak because there has been no combination of strength. As an entity, it can only draw its vitality from the freely offered powers of its members. The principle that underlies any legally constituted society likewise applies to the United Nations. Each individual in society must sacrifice some of what is considered his innate liberty and natural rights, permitting its assignment to the state as a power for enforcement. This power, then, in theory, is exercised for the protection and justice of every citizen of the state. The individual actually obtains benefits through the collective functions of the state that he could not attain individually. The same applies to the United Nations if it is to be at all successful.

No matter how industrialized, how wealthy, or how militaristically strong, can any nation today stand alone? Further, would such independence assure that nation freedom from serious involvement with other powers? Those who favor isolationism—those principally who oppose the United Nations—believe that it is still possible for a nation to immerse itself against disturbing world factors. They object to internationalism because it requires their recognizing the equality of other nations in many categories of world problems. Because at the moment their respective nation seems to be self-sufficient, they are inclined to regard the serious problems that strike at the security and existence of other states as those for which those states alone should assume full responsibility.

Such persons cannot conceive that in the tightly knit world of today that which endangers a nation in any sense, whether political or economic, ultimately spreads to all others like a cancer. No nation can remain strong and de-

tached from any international cataclysm.

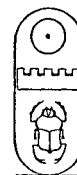
In the shuffling of nations that constitutes power politics, each state desiring peace is committed through the United Nations and even otherwise to throw the weight of its support into armaments or financial aid in behalf of those it believes are in the right. This *internationalism*, the concern for other nations, is actually a necessary though indirect *self-protection* for each participant. When a fire rages in an adjoining home, common sense compels one to help extinguish it or at least to confine its spread so that it will not engulf his own home.

In the minds of a number of probably well-meaning persons, who perhaps have not given the subject the unprejudiced thought they might, internationalism implies a road leading to *Marxism*. It suggests an ultimate one-world, a submerging of nationalism and an equalizing of all peoples. This is interpreted by them, therefore, as *Communism*. To such, a one-world seems to be inherent with evil against which they must dedicate their thought and action. As patriots, they feel an emotional urge to remain supreme and keep separate the revered traditions and functions of their nation. But can such nationalism survive in a changing world where it is ever increasingly obvious that unity is essential for survival—not the survival of some, but of *all*?

The Ultimate Purpose

What is the ultimate purpose of a nation? It is a political and geographical section presided over by a people who, in principle, at least, wish to perpetuate not just a government and a history, but a way of life. Certainly, the average intelligent person gives loyal support to government because he believes in the precepts which it expounds. He cannot support a nation intelligently only because of the land it occupies or because of its past. He must realize that all peoples have a right to expect the best in life, that it is not a privilege to which a segment of humanity is entitled alone.

One cannot enjoy truly spiritual satisfaction if he is surrounded in the world by underprivileged, poverty-



stricken, and diseased peoples. Ultimately, the only way that such conditions can be combatted successfully is by thinking of humanity collectively, working toward a sane system which can govern and unite peoples, making available to all the opportunity to work and live in reasonable comfort and security.

Such a political system must have the representation of the majority of the peoples of the world in a world government. This may, at the moment, seem idealistic and impractical; but it is idealistic only in comparison with history. It is not practical as yet because too many are too greatly steeped in tradition to dare confront its possibilities.

It is absurd to think that a one-world *must* mean dialectical materialism, atheism, or complete deprivation of individual expression. Actually, the struggle is now on for a one-world. There is a conflict of political ideologies. It is best that we recognize this

fact, accept it, and arrange that the society which will assume the welfare of the individual be the one that succeeds.

This is no attempt to vindicate prominent mistakes in some of the courses of action taken by the United Nations. It does not attempt to say that such an adhesion of separate states, those countries that compose the United Nations, is the final and the most efficient method! It is, however, a step toward solving a world problem that is growing more serious each day. To abolish the United Nations without providing a more effective alternative is to revert to the old ills of nationalism.

It is true that the United Nations today is protecting and often encouraging an increasing number of new little states that are springing up from the disintegration of colonialism; these, however, cannot be left detached and helpless. At least, these splinter nations are being welded to the world through the United Nations.

Medifocus

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

March: Fernando Belaúnde Terry, President of Peru, is the personality for the month of March.

The code word is: NEO

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



JOMO KENYATTA
Prime Minister
of Kenya

May:

The personality for the month of May will be Jomo Kenyatta, Prime Minister of Kenya.

The code word will be: MAAT



FERNANDO BELAÚNDE TERRY
President of Peru

The
Rosicrucian
Digest
February
1964

THE CATHEDRAL OF THE SOUL, which the painter, Nicomedes Gomez, has represented concretely, was the extraordinary conception of an American mystical philosopher, Dr. H. Spencer Lewis. Dr. Lewis, after a long and exacting discipline, freed himself from the barriers of objective consciousness and lifted his consciousness to that cosmic state where supreme illumination is possible. He communed with those invisible Masters, who, since the appearance of man on earth, through the ages have been his grand spiritual educators—acting as links between the Cosmic Consciousness of God and His children, humble creatures such as ourselves.

To Dr. Lewis, the Cathedral constituted the assembly of those souls dispersed over the earth, who without earthly contact yet found communion in the ideal of one Faith.

Such a dwelling without limits established a gathering place or spiritual temple in which souls might meet for communication and prayer to find the divine help of which they stood in need in their struggle toward greater understanding and the true Light. It is built by such as those who lift their hearts to the Divine in love on the path of Peace. Sublime as it is, it seems mysterious and inaccessible to those lacking the insight to grasp such an imposing conception.

Because of this, Gomez used his gifts as an artist to translate this elevated idea into an image palpable to the senses and through them to the spirit. "His" Cathedral, then, though still a symbol faithful to the message given to humanity by Dr. Lewis, emerges as an effectual harmony of form and color which everyone can understand.

For a mystical painter to illustrate the now classic parallel from Durand to Mende between the Church material and that of souls was an opportunity worthy of making note: "As the Church corporeal or material is made up of stones joined together; so the Church spiritual forms a whole composed of a large number of men. All the stones of the walls, squared and polished, represent the saints, those men who, made pure by the hand of the Supreme Workman, are prepared to live continuously within the Church. United, as with the

RAOUL COSSON

A Mystic Painting

*The Spiritual Temple
Symbolized (Frontispiece)*

cement of love, they become living stones of the celestial Zion, brought together in the bonds of Peace."

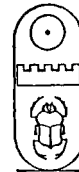
Is not God, then, the builder of this temple? Is it not He, in truth, who built Jerusalem because he is the Master of the Holy City? Is it not also true that Abraham, guided by his faith, lived as a stranger in a land of promise because he looked for a city whose builder and maker is God? (Heb. 11:9-10)

That image of the Divine Architect as builder of the City Spiritual is met with in the Pythagoreans and in Plato and carried across the centuries by the guilds of builders. Nicomachus of Gerasa, writing of the *Decade*, says that "it serves as a measure for the universe as a square and line in the hand of the orderer."

In an ornate miniature of a 14th-century Bible, God is represented with compass in hand, tracing a circle upon Chaos, symbolized by the mouth of a dragon.

An iron plaque attached by medieval masons to a pillar in the Notre Dame de Paris has (engraved below a pentagram or starry pentagon, a rule, a compass, and a square) the well-known inscription: "To the Glory of the Grand Architect of the Universe."

That City of eternal foundation, the *Temple Spiritual*, hidden within the Body Mystical, of which the material temple is but the sensible image, is only to be achieved sometime in the future in the celestial Jerusalem—that is to say, humanity, regenerated and exalted by God. Such is elsewhere the teaching of the liturgy, which in the consecration of Christian churches and their dedication evokes that City on high: "I heard a loud voice saying: Be-



hold the tabernacle of God among men. He will dwell in the midst of them, they will be his people, and God Himself will dwell with them." (Epistle of the Mass of Dedication)

To know that Temple, then, is to penetrate into the house not built by hands; to gain access to that eternal dwelling, whose living stones are men and angels. The stones of that edifice are fastened and welded by the double cement of perfect understanding and perfect love.

The Church Becoming

Thus the construction of the material temple symbolizes the Church *becoming*, according to the pattern of society and of the individual. That is why the Christian cycle comprises three acts: 1. The Christ comes to earth to lay the first or foundation stone, which is himself; 2. Upon that stone, of which Simon Peter is the surrogate, the temple is raised; 3. The edifice is completed by the true cornerstone or "keystone of the arch."

Then the whole structure undergoes a glorious transformation. The stones become resplendent jewels filled with the radiance of refined gold which is their interior substance. The Celestial City, which drew from St. Epiphanius of Salamis these ecstatic accents of love, then comes into view in all its splendor: "O paradise of the Grand Architect, City of the Holy King, Immaculate Bride of Christ, Virgin of purest promise in faith at thy unique espousal: Thy rays and thy beams are as the dawn!"

From a strictly architectural point of view, Gomez drew his inspiration from Notre Dame de Paris. What more beautiful model could he have chosen than that monument of the Faith where all is harmony—that monument which, in spite of its austerity, retains the soul, that leads to a better understanding of God, the Cosmic Spirit, as generator of all things?

Thus Gomez, in making his pictorial translation of a remarkable abstract concept, has shown the development of human life: The upper part of the painting is in brilliant sunlight equivalent to "Nous," the universal creative force of spirit, of vitality, of conscience, of soul. Here the sun connotes the Holy

Ghost. Such a statement leads to an analysis of the masterly work in which we meet again the assemblage of "poetic-austerity" which makes the Notre Dame so fascinating.

What strikes one first are the luminous arrows of sunlight representing the Cosmic Spirit. Three groupings of green rays correspond to the three essential elements—electrons, atoms, molecules. The four groupings of yellow rays from the same source are the four great principals—fire, water, air, earth. Their combination gives the number seven, embracing divine unity. In prolonging the rays toward the bottom of the painting (of which the exterior dimensions were calculated to suggest the "number of gold"), the artist wished to exemplify the "Light Divine."

"Nous," the creative energy freed by the sun, is the symbol of a binary force. For this reason, the artist has divided his painting into two zones, one positive, the other negative, by means of a central sheaf of light, a veritable rainbow of seven colors. That energy descends to man, who is the image of God. Thus one of the ends Gomez assigns to his Cathedral is precisely that of prefiguring the evolution of man out of the material.

At the base of the painting appear four steps. There lie the human spectres which satisfy their material appetites, their base instincts. Above them are the portals of the Temple, open to those who desire to enter. This represents the first initiation into spirituality. The lowest step, the earth, is depicted in burnt umber—a color possessing the lowest vibratory frequency, which the artist has used to emphasize the taint of matter upon unspiritualized man. The color lightens from step to step up to the portal, in witness of the fact that man's aspiring gains him access to the Temple. Following the sculpture of old cathedrals, the artist has represented the beings which occupy the four steps, especially those of the lowest, still partially immersed in matter, under hideous aspects.

Once these steps have been climbed, the portals, that is, the threshold of the Temple, are reached and the aspirant may enter. But why are there four columns of light to support the Cathe-

dral and divide it into three planes? They are the four principals of matter which join to form the foundation of spirituality. They symbolize, as well, man's being lifted up to make contact with divine Spirit.

The planes which fix the limits of the slender columns are, from bottom to top: Three portals, the part above the nave with the central rose window; two towers, and between them the shaft which guides the soaring human spirit in its flight toward Light and the Divine.

Just above the portals, the souls begin to rise toward God in a manifestation of cosmic balance: at the right, men in prayer (positive element); at the left, women (negative element but harmoniously complementing the first and reconstituting the "invisible whole," which is the soul of spiritualized humanity without distinction or sex).

The Rose Window

The rose window is an essential element of the painting. On it one finds a cross, the symbol of the Great Masters, including the Christ. Behind it there bursts an aura of violet, the color most suggestive of the divine Light. Of all colors, it has the highest vibratory frequency. Three candles signify Life, Light, Love, the cosmic Trinity, which is God. The rose becomes a jewel set in a divine triangle with its apex turned toward the base of the Cathedral. Surmounted by the cross, the luminous column of ascent is made up of a dozen heads which represent the twelve patriarchs, the tribes of Israel, the twelve Apostles, and the column of Brahma. That shaft lifts to the sun flanked by spiritual auras symbolized by visages in ecstasy—the union of male and female representing cosmic polarity. These are those same beings who have come from the steps of the Cathedral and passed (by imperceptible degrees) from blasphemy and ignorance to understanding and divine Light.

The shaft is again a veritable spinal column like that of man with his nervous systems. From each side, they mount in positive and negative currents, uniting within the light to symbolize the perfection of Spirit, the Creator. Thus Gomez has striven to show the Cathedral of the Soul, not only as a

place of prayer, but also as the symbolic Body of Christ; hence properly the temple within us.

Through riven clouds, patches of celestial blue appear—celestial, not because it is cerulean, but because it creates the sensation of a "mystical sky." If this blue moves with such intensity to penetrate the soul more than the eyes, it is due to the fact that the artist has surrounded the patches with colors whose vibrational periodicity contrasts with the cerulean to give an impression of "divine" light.

It is in these "vibratory harmonies" that the mystical inspiration of the painter lies, giving evidence of a soul profoundly spiritualized, for no simply esthetic reason is able to account for it. One gathers that the painting alludes to grand philosophic ideas, old because there is no new thing under the sun!

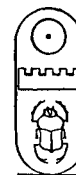
It is thus that the creative force of the sun (Light) is found represented by seven concentric circles, graded in tone. These seven are capable of being divided into three and four; three the number of God, four the number of matter.

Three circles, a little less luminous than the first seven, combine with them to form the famous *Decade* of the systems of Plato and Pythagoras. Finally, the "atomic mushrooms" at the exterior base of the Cathedral symbolize the actual state of Science menaced by the threat of that wrong use which will cut short the progress of humanity.

As soon as one understands the deep mystic and esoteric significance of the painting, one is able to appreciate clearly the task which the artist imposed upon himself—that of reconciling two qualities, in appearance contradictory: simplicity and complexity. Simplicity in the general form, complexity in the design, color, and also the manner of transmitting a message as completely as possible in essential symbols, those on which one may agree after a millennium.

This powerful work is remarkable again in that the forms and colors are in perfect harmony, not only among themselves, but with the mathematics of sacred art, that art which (one hastens to add) no longer exists however we may regret it!

To include so many things (and only



the principal ones have been highlighted in this study) in a grouping necessarily restrained, having regard for the inclusion of all faiths, was a challenge. It is gratifying that a mystic artist persevered and achieved. He achieved because, in addition to the proved technique of a true artist, he possessed the faith of great mystics, who reach up and lay hold of the Cosmic Spirit. Truly, his faith is of the kind possessed by those of his own country—St. Thérèse d'Avila, St. John of the Cross.

In summation, if this work is to be easily grasped only by the initiates of an art necessarily esoteric, it is, never-

theless, equally open to the comprehension of everyone. Simplicity requires only a minimum of explanation.

Whatever our origin, we respond to the philosophic memories, profane and religious, which such art evokes. Moreover, we know that under different forms is hidden a deep secret sacred to all humanity—one sole and like vision of the Cosmos.

Among examples of that sacred art daily becoming more rare, this work should be accorded a place, for its message is of universal import: "All things come from the Creator; all return to him."



SELECTIONS FROM JANUARY MUSEUM EXHIBIT

GEESE AND THE MOON Mrs. Ann Konig

(Photo by AMORC)



[50]



(Photo by AMORC)

BAMBOO THEME Mrs. Genevieve Engel

WHAT is a year? It is a cycle of time. It constitutes the duration of the consciousness of some event, its apparent beginning and ending. There are obvious transitions in Nature, when certain phenomena appear to cease their activity or when others seem to come into existence. Perhaps the first prominent cycle of phenomena to arouse human curiosity was the apparent diurnal rising and setting of the sun. Most primitive religions and many having a highly developed theology apotheosized the Sun—made a god of it. Part of this adoration was due to the cycle of day and night for which the Sun was believed to be the sole motivating factor.

Seasonal changes have had their impact upon the imagination of early man as well. The study of the mythology of all ages reveals fantastic and impressive reasons given for the seasonal deterioration of the vegetation in the winter and the rebirth and coming forth of plant life in the spring.

At first, this phenomenon of seasonal changes—of spring, summer, autumn, and winter—was not attributed to any function of Nature itself. It was believed to be the consequence of arbitrary acts of gods and goddesses, who directed these earthly functions. The rites of the ancient mystery schools, such as the Osirian cycle of Egypt and the Eleusinian Mysteries of Greece, and the myths and legends of other religions and cults are examples of this recognition and worship of the phenomenon of plant death in winter and their apparent rebirth in the spring.

Ultimately, with the development of philosophical speculation and abstraction, man came to imagine a parallel between human death and the conceived rebirth of his soul and the cycle of the seasons. The seasonal death and resurrection seemed to confirm that man himself, as a product of Nature, would also survive death and be born again. First, there would need to be the act of *psychostasia*, that is, a weighing and judging of the soul. In ritual dramas these acts of death, judgment, and rebirth were enacted to impress their importance upon the initiate. The initiate was instructed in the allegorical significance of the rites by the *mysta-*

Rosicrucian New Year

**The Emperor Proclaims
Friday, March 20, the
Beginning of the Traditional
Rosicrucian Year 3317**

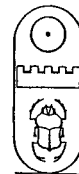
gogue, who presided and was often the high priest.

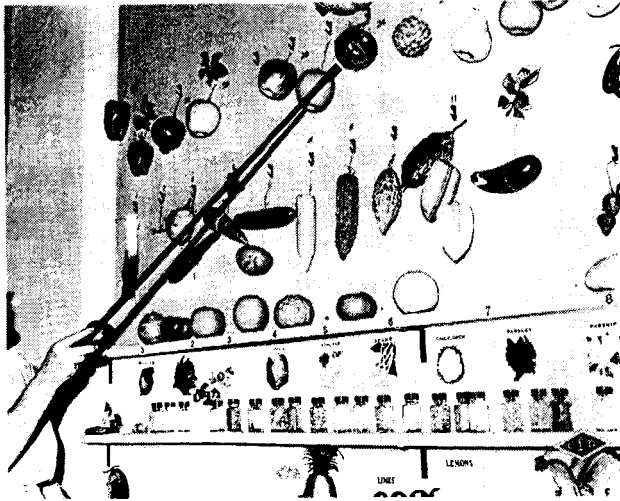
The vernal equinox, on or about March 21, when the Sun enters the sign of Aries on its celestial journey in the Northern Hemisphere, came to be a time of sacred ceremony and mystical importance to many of the ancient peoples. To them, it was the beginning of a truly annual cycle, the start of a new year. It was an occasion not only of religious rite, initiation, and revered traditions, but also of great festivity. At the feast, each of the elements partaken had a symbolic significance. They were meant to teach the participants a moral lesson.

The ritualistic and symbolic importance of the vernal equinox, or the beginning of spring, its correspondence with human birth, death, and believed rebirth, was transmitted as a custom from Egypt and the Near East to Greece, and thence was finally included in the traditional rites of the mystery schools of Europe.

The modern Rosicrucians, the Rosicrucian Order, AMORC, perpetuate this august tradition each year on the occasion of the vernal equinox, when the Emperor proclaims the beginning of a new Rosicrucian Year. Each year dates from the traditional beginning of the Order, that is, from the time of the ancient Egyptian mystery school from which the modern Order has inherited much of its incentive, basic principles, and symbols. Thereupon, each Rosicrucian lodge, chapter, and pronaos throughout the world, on or about the proclaimed date, holds a ritualistic convocation and ceremonial feast. At this

(continued overleaf, col. 2)





In the Hong Kong Hotel Training School, students learn English from plastic models of fruit and vegetables.

Hong Kong's Refugee Cooking School

DESPITE its scenic beauty and cosmopolitan atmosphere, Hong Kong's most valuable asset is its people—three million of them—about one-third refugees. Finding work for these refugees is one of the island government's most pressing tasks. The job is also being tackled by the colony's businessmen.

One of the most impressive undertakings to date is a school to train staffs for Hong Kong's burgeoning hotel industry. The man responsible for this project is T. A. P. "Tony" Ross, general manager of City Hotels, Ltd., and chief of the Mandarin, Hong Kong's newest luxury hotel. Hong Kong urgently needs 3,000 workers to fill jobs created by the colony's hotel boom, Ross says, and there are few now trained for the work.

Under the auspices of CARE, the International Rescue Committee, and a sub-committee of the Hotel Association, the school Ross created is now run by trained teachers. In addition to learning hostelry skills, ranging from bed making to preparing a Peking duck—a skill taught by Shanghai-born manageress Rebecca Hsu—the refugees must learn English. Language training not only increases a refugee's chances of getting a job but also gives him a feel-

ROSICRUCIAN NEW YEAR

(Continued from page 51)

time, also, new officers are installed for the forthcoming year.

Every active Rosicrucian member, whether affiliated with the local body in his vicinity or not, is invited to join in the feast upon that occasion. He must first refer to the Directory in the back of this issue of the *Rosicrucian Digest* to select the local Rosicrucian body he wishes to attend. A letter must then be directed to the Grand Master, Rosicrucian Order, AMORC, San Jose, California 95114, asking for the complete address of that particular lodge, chapter, or pronaos. When it is received, he should then write or telephone that address to be informed of the exact time and place the feast is being held. There are no fees, but each active member must present his membership credentials.

On Friday, March 20, the annual Rosicrucian New Year Feast will be held in the beautiful Supreme Temple at Rosicrucian Park, San Jose, California. The doors open at 7:30 p.m. and the function begins promptly at 8:00 o'clock. Every active Rosicrucian who can be present is invited to attend to enjoy the occasion. *Active credentials* must be presented.

Members who find it inconvenient to attend locally may conduct an impressive, simple Rosicrucian New Year's ceremony in their home sanctums. Such a ritual will be provided them. Merely address a letter to the Grand Secretary, AMORC, Rosicrucian Park, San Jose, California 95114, giving your name, address, key number, and enclosing 50c (3/6 sterling) with a request for the *New Year's Ceremonial Ritual*.

ing that he is becoming part of his new home, Ross says.

Until trainees can start drawing pay, they are given financial aid by the school's sponsors. Future members of the Mandarin staff are housed in special quarters at the hotel. They also receive medical care from doctors at the hotel's fully equipped clinic.

MOST CHURCHES and religious bodies claim that their creeds were divinely revealed and are therefore infallible, immutable, and binding on all men. Mysticism is by nature dynamic and fluid. Truth and worship are personal experiences, and each mystic's own illumination is to him sacred and binding—more so even than established religious codes.

Mysticism holds that every man and woman of good will has the privilege of striving for direct contact with the Supreme Being. If successful, he may attain immediate knowledge concerning spiritual truth, moral duty, and right action for the benefit of mankind and himself.

This attitude and that of orthodox religion seem to be as incompatible with each other as the proverbial immovable object and irresistible force. One might believe that either the rock of the Church must be washed away by mysticism or the flood of mysticism dammed in by the churches. How then can it be explained that there are so many great mystics among the Church Fathers and so many churchmen among the modern mystics? Evidently, the above characterizations are too narrow and must be broadened.

Let us first take a closer look at religion. The present big religions seem to have fixed creeds but they did develop historically. One may form an idea about the beginnings of religion by studying the beliefs and practices of primitive tribes. These usually have a double purpose—to propitiate the dangerous spirits believed to be lurking everywhere and to gain advantages for the tribe and its individuals.

Consequently, the priest is a magician, an administrator, and a Jack-of-all-trades. He may be called upon to predict the success of a hunt, to drive out sickness, to make rain, to settle blood feuds and property disputes, and also to perform or direct practical feats such as temple or road building. Remember that an ancient title of the Popes, *Pontifex Maximus*, means "The Great Bridge Builder."

With the establishment of permanent societies, beliefs and laws solidified. Among the Hebrews, this development culminated in the belief in One Supreme God who demanded obedience,

W. J. ALBERSHEIM, Sc. D., E. E., F. R. C.

Mysticism, the Essence of Religion

exclusive worship, and moral and ethical purity. The Law was conceived as having been given by the Lord Himself; but it was given through the human agency of the prophet Moses.

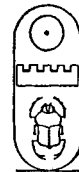
The Bible makes it quite clear that Moses was a plain human being, in his uninspired moments subject to error, to anger, and to disobedience. This sets a precedent for the mystics' claim that with the Grace of God any mortal may be inspired and illuminated beyond his normal faculties.

It is instructive to observe what happened to this Mosaic law and creed in Old Testament times. As soon as the Hebrews formed an organized state, with kings, soldiers, businessmen, priests, and judges, the religion hardened with the political institutions and became a partner in their abuses.

Its power to inspire and to elevate the people seemed to wane. But ever so often, the rigid form was broken by a new influx of passionately personal inspiration. The Prophets, mostly simple herdsmen, felt a personal call from the Lord. They heard an inner Voice, and in the name of this personal, mystical experience, they made bold to speak out for social justice, even against kings and high priests.

Naturally, they were derided as crackpots or executed as blasphemers and rabble rousers. But their prophecies had a way of coming true and their teaching carried conviction. Eventually, they were believed and helped to reform and enrich the growing religion. Ultimately, they were incorporated in the canon of religious authority, and their teaching in turn became formalized and despiritualized.

According to some Christian views, this process of evolution came to its



end when the Law was enriched and transformed by the intervention of God incarnated as Jesus the Christ. But even in the Roman Catholic Church, the most conservative of the Christian religions, dogma has been repeatedly broadened and reinterpreted by Councils and Popes.

When the Church explains that all such amendments were inspired and sanctioned by the Holy Ghost, it shares the mystics' view that God speaks to, and through, mortal minds. Regardless of the question whether a particular religion developed from the gropings of human minds or was directly revealed by God, it was received and codified by mere men. The transformation of one or more fallible human beings into inspired carriers of divine revelation agrees with the viewpoint of mysticism.

However, before we, as students of mysticism, consider our views superior, we should examine our own beliefs and practices and define what kind of mysticism we are talking about. Mysticism as well as religion has undergone development and is still evolving. If one goes back to the conditions of primitive tribes, its origins merge with those of religion in superstition and witchcraft.

It may be assumed that the tribal medicine men obtained their rank because they were prone to visionary states. These states as well as shrewd reasoning enabled them frequently to foretell correctly the outcome of a sickness, a hunt, or the coming of rain. Some tribes promoted states of exaltation by drum beats, wild dances, or by the use of drugs such as concoctions of mushrooms and cactus plants. Even now, some American Indian cults use such drugs to induce extrasensory perception and deep religious experiences.

Of course, one must distinguish between the practices of medicine men and the true mysticism that may have evolved therefrom. Just as we do not regard a person as truly religious who tries to bargain with God or who prays only for personal profit, so we should not count as true mystics those who seek to pass beyond normal human consciousness for material benefits or for the enjoyment of ecstatic sensations *per se*.

Professor Zaehner of Oxford University condemns artificially induced

exaltation as "profane mysticism." We are inclined to agree with him and with the warnings of true religion. Jesus said: "Seek ye the Kingdom of God; and all these things shall be added unto you." St. Paul also rejected trifling earthly aims by stating: "When I became a man, I put away childish things."

The same tendency is found in true mysticism. Admittedly, neophytes are promised improvements in health, prosperity, and the mastery of the elements. In higher degrees, methods for overcoming sickness and material difficulties are taught partly to free the mind from preoccupation with worldly troubles but mainly for the purpose of helping others.

Increasing stress is laid on mental and spiritual development. The study of occult practices for selfish purposes is rejected as self-defeating. As to the use of powerful mind-drugs without higher motive, for kicks only, this seems like playing with a buzz saw. Split personality and severe mental disturbances may ensue, as some brash experimenters found out.

Advanced Mystical Work

In advanced mystical work, the seeker's personal circumstances become a minor matter. The true goal is the surrender to and union with the divine source of all life. Any knowledge and power that may be acquired by such union must be applied selflessly.

Regarding higher mysticism in this light, its close relation to religion is evident. Religion is founded on illumination, renewed and revitalized by prophecy and inspiration. Since all these are mystical processes, one may truly say that, in this operative sense, mysticism is essential to religion.

But mysticism is the core and essence of religion in yet another, deeper sense. What is it that gives religion its enduring power and attraction, not only for the thoughtless herd, but for some of the most brilliant intellects? Is it the canon of moral and social law and justice? Social laws have been promulgated by the most materialistic and godless states. Is it the promise of personal salvation by vicarious redemption at the price of adherence to a prescribed ritual and creed? We should think

higher than that of the motives inspiring truly religious people.

St. Paul did not worry about his personal salvation but about that of all men, whom he saw as one mystical body in Christ. This same mystical thought is expressed in the symbolism of the Mass, where the flesh and blood of the Lord are ingested to signify that the participant has become one with the all-pervading Christ spirit.

Jesus himself, speaking as one completely illuminated, said: "I and the Father are one." Yet when he spoke of gathering all the sheep entrusted to him, he did not gather them for himself but to bring them to the Father. This Gospel statement shows that there is a distinction between the Christ Spirit that embraces all things and beings and the transcendent Father that abides as the Eternal One.

Similar distinctions are to be found in other great religions. It is revealing to look at their expression in Hinduism: Every Hindu deity represents one aspect of the unfathomable Brahma. Each of these divinities is in turn divided into a male and female principle.

The female may be called *Maya*, *Kali*, and many other names. She creates and destroys; she represents and rules the material, temporal, and spatial creation. She is the Great Deceiver but also the loving Mother, who helps her devotees to form individual soul personalities by which they may ultimately learn to transcend her. She is the Way and the Life. No one can come to the Father save through her.

To come to the Father, to overcome the world, to see through the veil of

Maya—all these mean one and the same thing.

This dual aspect of the Divinity and of the world is the main truth of mysticism. Soul qualities cannot be enumerated nor defined. They can only be hinted at by stating that they are opposite to anything that can be said about material things.

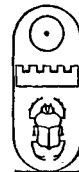
Hence, inasmuch as material things have quantity and extension in space as well as duration in time, none of these categories can apply to such soul qualities as consciousness, life, or love, and even less so to the divine Soul underlying and sustaining all creation. It is this inexpressible Soul that Jesus calls the Father; that Hinduism symbolizes by the aloof male principle of its deities, and other religions by other names, such as *Tao*.

This central, indescribable nature of Divine Consciousness emerges as the essence of religion—and it is pure mysticism. We have thus found that mysticism is the essence of religion in two ways: First, every religion originates in mystical illumination and must be renewed thereby to remain vital. Second, the deepest mysteries of the great religions and the sources of their magnetic attraction are identical with the fundamental teachings and experiences of mysticism. One cannot be truly religious without becoming a mystic, and one cannot be a true mystic without being religious. Mysticism may be derided by worldly science and condemned by religious fanatics; but it rests serene in the confidence that the light attained by its followers has been and will ever be a source of knowledge and the essence of all religion.



READ THIS ISSUE'S DIRECTORY

Please note that a *World-Wide Directory* of Rosicrucian Lodges, Chapters, Pronaoi, and Grand Lodges appears at the back of this issue. Members are encouraged to attend and participate in those nearest their homes. Consult the directory; then write to the Grand Secretary, Rosicrucian Order, AMORC, San Jose, California 95114, for complete addresses. (In countries, except England, which list their own Grand Lodges, addresses of local bodies can be obtained from the respective Grand Lodges.)



The Republic of South Africa

THE REPUBLIC OF SOUTH AFRICA, a spectacularly beautiful country, has joined the Greek Islands, the South Pacific, and the Orient as one of the places endowed with holiday attractions.

According to information available from the South African Tourist Corporation (610 Fifth Avenue, New York City, and 9465 Wilshire Boulevard, Beverly Hills, California,) for most first-time visitors, South Africa is a revelation. It boasts a climate so close to ideal that holidays there are equally enjoyable at any season. Its steel and concrete cities rise from the tawny veld where springbok and lion still roam. Its tribal villages seem light years away from familiar tourist haunts.

The Republic's largest and busiest city, Johannesburg, is literally built atop the fabulous gold mines which created it. Four hours away is Kruger National Park, Africa's most famous "zoo without bars."

Cosmopolitan Cape Town at the foot of Table Mountain ranks with Rio and



Zulu youngsters start out for a morning stroll.

Blouberg Strand, near Cape Town, with Table Mountain in the background.



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South African Airways Passenger Terminal, Johannesburg.



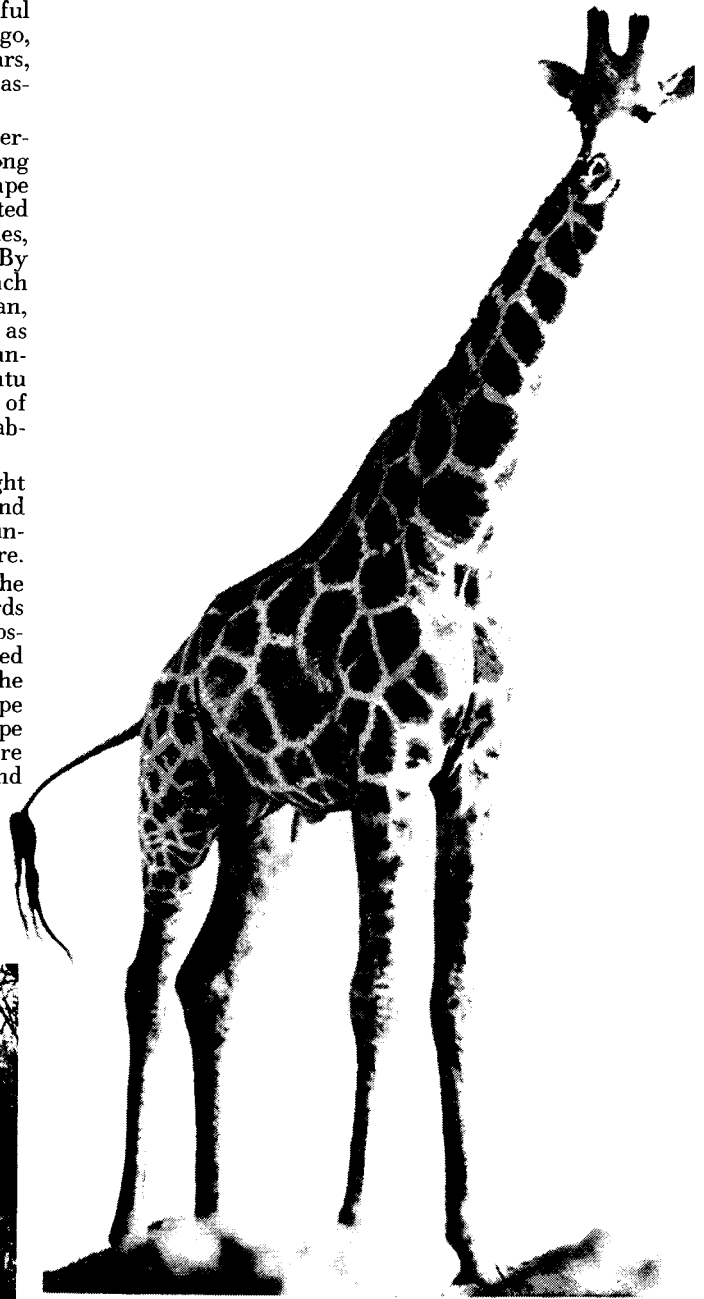
Hong Kong as dramatically beautiful seaports. Settled over 300 years ago, Cape Town, with its open-air bazaars, flower markets, and ancient Dutch castle fortress, has a mellow charm.

In South Africa's spring, September-November, hillsides and meadows along the famed Garden Route from Cape Town to Port Elizabeth are carpeted with calla lilies, multicolored daisies, and other brilliant wildflowers. By South African Railways' motor coach tours between Cape Town and Durban, one may enjoy such unusual sights as the Oudshoorn, the Wild Coast Country ostrich farms (home of the Bantu Red Blanket People), the resort city of East London, and the recently established Bantustan of the Transkei.

At Durban, vacationists may delight in the Republic's premiere year-round beach resort—beach life, golf, and unbeatable big-game fishing just offshore.

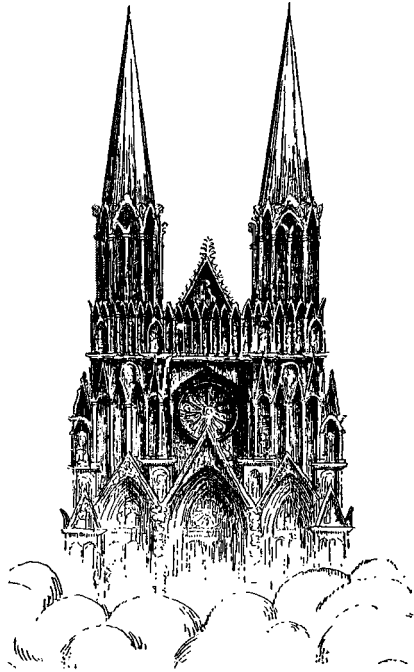
Other "musts" include Pretoria, the administrative capital, its boulevards shaded by fifty thousand mauve-blossoming jacaranda trees; the fabled diamond mines of Kimberley; and the vineyard region of the Paarl (near Cape Town), with its gracious old Cape Dutch farmhouses and wineries where South Africa's finest vintage wines and brandies are produced.

Kruger National Park, South Africa's most famous game reserve.



**HIGH LIFE, SOUTH AFRICAN STYLE—
Inhabitant of the Hluhluwe (Shlooshlooway)
Game Reserve in the north of Zululand.**

(All Photos—courtesy South African Tourist Corporation)



Cathedral Contacts

THE STATUS OF THE STATUS SYMBOL

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

WHENEVER a materialistic philosophy is prevalent, the minds of people are concerned with acquiring material possessions. The status related to those possessions becomes an aim of life on the part of those who wish to distinguish themselves or to stand out among their fellow human beings. Whether or not the phrase *status symbol* is a modern creation, I do not know since I have not attempted to trace its origin; but the meaning of a status symbol is as old as humanity.

There have always been those who have desired to possess one or more objects, not necessarily because of their intrinsic value, but rather as a means of causing the possessor to be distinguished from those not possessing similar ones.

Probably very early in man's history before the days which we now classify as civilization, there were cavemen who believed that the possession of

a certain stone or crude implement made them better than some of their fellow human beings. The individual who possessed such an object was looked upon with a degree of envy by those who did not possess one. As others acquired the particular object, a stratum of society was formed which gradually became the higher level, and more and more people wished to gain such a possession so that they could be looked upon as having attained the same level.

The interesting observation on this trait of human nature is that in a relative sense the actual possession becomes unimportant. Whether it was a crude tool made of stone thousands of years ago or is the latest model of a luxurious automobile, the status symbol has simply changed while the idea surrounding it has remained the same. To possess what man believes distinguishes him from his fellow men and causes him to be pointed to as one who has reached a certain goal or achievement attaches a value to these physical possessions that is the measure of his position in society.

Whenever a civilization has reached the point where men devote their primary efforts and use their time and fortunes, whatever they may be, to possess objects with this symbolism, then we have evidence of a materialistic philosophy in which physical objects are considered the dominant factors. When members of a society strive to possess some type of object that is considered a status symbol, they are losing sight of real values.

In modern society, the elaborate and expensive automobile has become such a symbol, as I have already mentioned; but more than that, there are many other possessions, such as a home, the area in a city or in the country where the home is located, or, to go even further, the clubs and organizations to which the individual belongs that become status symbols. Today, man carries identification distinguishing him as being associated with certain groups or having been honored by certain institutions. Anything that gives him something considered to be an element of prestige in the eyes of others takes on the classification of a status symbol.

One thing that has contributed to this type of thinking is the continual ex-

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posure of all of us to the importance of the possessions of physical objects. The modern advertising industry has contributed a great deal to the welfare of modern society. Through advertising, we have been made familiar with many products that are useful and beneficial.

However, there is also the element in advertising that builds up the impression that the possession of certain articles is not exclusively for their utilitarian or esthetic value, that we should possess them simply because all who are considered successful, intelligent, and socially adjusted do. Many are influenced in their purchases because of what they believe others may say about them if they do or do not possess the items in question.

If we examine further the history of civilizations, I believe it is an incontrovertible fact that a society has reached its zenith when it moves more and more toward the exemplification in day-to-day living of the importance of materialism. Probably in many societies of the past, certain possessions have been status symbols just as important as those which exist today.

An Important Fact

This is not an attempt to claim that any object considered a status symbol possesses any intrinsic evil or is in any sense of itself a detriment to the possessor or to any individual. The important fact is that when men seek to attain status symbols they sometimes lose sight of the fact that they are just exactly what the word describes them to be—a symbol and nothing else. The possession of physical things in themselves may mean some advantage socially, economically, and even esthetically; but of themselves they are nothing insofar as permanent and enduring values are concerned.

The shiny, expensive automobile that may be driven out of the show room today depreciates in value by the time it is driven around the block. By the time a new model appears in a few months, it has been relegated to a secondary position. In other words, it is

a material, transient object that changes value because of material advancements and the whims and likes of individuals.

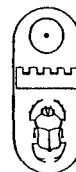
It is important that man should think of the injunctions of the sages of the past—that life is more than the possession of any physical object or even a dozen physical objects; that while there is nothing wrong in his wish to possess and use what may be of service to him, he should not lose sight of the fact that they are only incidental. They are only symbols of the true status symbol, which should be something that leads to permanency within the individual himself. If one possesses every object that has been considered a status symbol in the history of man's existence on earth and fails to take into consideration that higher values exist, then the physical symbols mean nothing.

Therefore, as intelligent people, we should strive to exemplify the fact that there are higher values than material objects and that a status symbol might well be considered the possession of wisdom, knowledge, tolerance, and virtue. We should honor and point out to our fellow men those who serve humanity, who give of themselves, not just to be the possessors of other material objects, but to contribute to the well-being of all who live. We should remember and try to impress those with whom we come in contact that there is a status symbol recorded in an old manuscript that says, "Fine nobility resideth not but in the Soul; nor is there true honour except in goodness."



The Cathedral of the Soul

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





A SERIOUS CASE — Ernst Bosch

Courtesy American Veterinary Medical Association

Veterinarians Meet the Challenge

"I have always felt that the best doctor in the world is the Veterinarian. He can't ask his patients what's the matter . . . he's just got to know."—WILL ROGERS

ALTHOUGH 1963 marked the 100th Anniversary of the American Veterinary Medical Association, veterinary science goes way back in history. Perhaps Androcles, the Roman slave, started it when he pulled a thorn from a lion's paw.

Today, in the United States alone, there are 18 veterinary colleges. Over 9,000 veterinarians are in general practice, and there is hardly an area in medical practice or research that the veterinarian does not touch: The prevention of diseases that can be transmitted from animals to man, inspection of meat and milk, the inspection of animals entering the United States from other countries, hygiene for troops stationed abroad, space research projects, and the development of food supply and animal industries in foreign countries.

In 1923, veterinarian, Dr. Frank Schofield, researching the cause of

sweet clover poisoning in cattle, discovered dicumarol, an anticoagulant, since used to prolong the lives of patients suffering from heart disease!

The discovery of terramycin by Charles Pfizer & Company in 1950 was responsible for outstanding breakthroughs in the veterinarian's field.

Doctors in Boston, who recently replanted a boy's arm after it had been severed in a train accident, could never have done it if Dr. C. C. Snyder, a medical surgeon, and Dr. Robert Knowles, a veterinary surgeon—both of the University of Miami—had not first successfully replanted the legs of several dogs, some severed for more than 8 hours!

In this fast-moving Space Age, veterinarians' dedicated service to millions of animals on earth continues without interruption.

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TO SUGGEST that there can be too much empathy, too much compassion, too much identification with other people, may sound wrong since we are accustomed to thinking of these qualities as virtues one cannot have in excess. Yet we are all familiar with cases where too much identification with others is obviously not good.

Doctors and nurses must learn to control compassion in order to be of greatest service to patients. If emotionally involved in a case, a judge cannot be impartial, nor can members of a jury. A parent may identify with a child to its detriment. Some try to achieve success vicariously through their children, and thus burden them with a sense of stress.

Unwise or excessive identification with others can cause us to be partial when we should be impartial; can create a feeling of helplessness, of inability to cope with a situation; can interfere with self-consistency, and can hinder full development of individual potentialities.

Most of us assume the role of judge more frequently than we realize. We judge between candidates in an election. When someone is trying to sell us a product, we form an opinion as to whether or not the product is a good one, worth the money, and needed by us.

If we judge candidates impartially, we vote for the one we feel most qualified to handle the work that needs to be done. If we vote for one of the candidates simply because we can easily identify with him, our vote may not represent our best judgment. "So-and-so came from a humble home, just as I did; he worked his way through school, as I am doing; I'm going to vote for him." This may be the reasoning involved.

It is difficult to judge impartially what we read when we have preconceived opinions. If the conclusions are contrary to our opinion, we identify with the author's opponent all the time we are reading. If we agree with the author's conclusions, it is easy to nod and say, "Yes, of course, this is absolutely right," without bothering to ask ourselves if the writer's background makes him an authority or if the con-

MADELINE ANGELL

Be Yourself

*It's safer
than you think*

clusions drawn really spring from the facts presented.

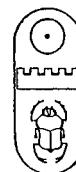
The person who identifies too easily with others is a soft touch for a salesman. Once he is no longer present, the purchaser may realize that he is burdened with something he cannot afford or with something for which he has paid too much.

Overidentification with helplessness or immaturity is dramatically illustrated by the person who, coming upon the scene of an accident, finds himself suffering so intensely with the victims that he is unable to help effectively.

Not only doctors and nurses have to learn to shut off feelings of empathy. There are many times when parents must ignore feelings of compassion in order to do what is best for a child. The parent who allows a child to talk him out of following doctor's orders is an illustration of unfortunate overidentification. An excess of empathy on the part of parents may result in a child who is over-indulged or taught the unfortunate habit of self-pity.

Whenever a person as a member of a group does something that falls below his own moral standards, he has overidentified himself with moral immaturity. In extreme cases, this identification results in mob violence. Even if the act is nothing worse than participation in gossip, one should be on guard against such identification.

Overidentification which interferes with self-consistency may result in a looking-glass mentality, wherein the individual habitually identifies himself so completely with a speaker or an author that he is always in agreement with the proposed opinion. Such persons are often accused of being hypocrites, when the truth of the matter is that one opinion slips out of mind so easily that they are not conscious of



its having been replaced by a contradictory one.

This type of overidentification is sometimes affected and humorous: Persons find themselves talking with a southern accent to a Southerner, an Eastern accent to someone from New England. Of the same type is the tendency to be vivacious with someone vivacious, serious when in the company of a serious-minded individual.

Overidentification with a group may hinder full development of the individual. How is it possible to develop one's greatest potentialities if one has no greater aim than to achieve harmony with the common denominator of the group? The result of such overidentification is likely to be the "other-directed" individual characterized by David Riesman, the "alienated" individual characterized by Erich Fromm.

The art of knowing when and how to step out of the other fellow's shoes back into one's own is a neglected art, but one with great potentialities for developing wisdom and strength of character.

The first step is to become aware of the type of circumstances which cause us to identify ourselves too intensely with another. More than a little luck is needed to lick a problem without first becoming conscious of it.

Identification which interferes with impartiality can be corrected by an attitude of detachment. When we are judging between candidates or two quarreling friends, we should "stand aside" in order to see the situation from a fresh viewpoint. In reading an editorial, we might put aside our preconceived notions and ask: "If I had no opinion about this beforehand, would I be convinced now? Are the conclusions based upon facts? Do the facts add up to this conclusion or could they be used just as easily, with a different slant, to prove the opposite point?"

Detachment is also the answer to identification with immaturity. When we find ourselves going to pieces in an emergency, we must be able to still the rush of emotion so that reason and judgment can operate.

Not only in emergencies should the habit of viewing a situation objectively be called into action. When the group conversation drifts into ill-natured gos-

sip, a moment of realizing that we do not wish to be swept into the current will prevent our saying things we may regret later. It will also keep us from being swept along with the crowd when our better judgment tells us it is going in the wrong direction. It may prevent us from taking the drink we know we shouldn't have or from doing something which will later result in feelings of guilt.

Overidentification which interferes with self-consistency is remedied by meditation, a word we hear too infrequently these days. The person with looking-glass mentality needs to find out what he really *does* think. He needs to concentrate on the facts and opinions daily brought to his attention and make up his own mind. It is, in effect, a discovery of self.

Discovery of Self

It is not possible to develop into an individual if we don't even *know* ourselves. An alienated, other-directed conformist will probably first exercise his will in a negative fashion—expressing dissatisfaction with group opinions or decisions. Unfortunately, some persons never develop beyond this point.

In order to develop individual potentialities to the fullest, the will must be directed into constructive, creative channels. This does not necessarily mean a patterned creative activity such as painting, writing, or composing music. A creative approach to one's work, to community problems, or to inter-personal relations may absorb the constructive energies of the individual.

We most certainly do not wish to go through life incapable of empathy or compassion; on the other hand, we wish to be sufficiently strong-willed to resist identification with others when for one reason or another such identification is undesirable.

The art of living is sometimes regarded as the art of achieving balance between active and passive, subjective and objective, and various other opposite poles. Stepping in and out of our own shoes is one more aspect of this state of balance. Developing into the best of which we are capable requires that we know when to step into the other person's shoes and when to step back into our own. And we must not lose our balance in the process.

EXPERIENCE has shown that certain areas have been the locale of numerous traffic accidents even when there was no apparent physical cause. Many suppositions—and superstitions—have been advanced to explain such a phenomenon. The most probable and, of course, wholly materialistic one is that there is a psychological factor involved. Drivers are familiar with the reputation of the area. They recollect all of the accounts, the details of the injuries and deaths that have occurred there, and they become unnerved. Their imaginations being thus stimulated, they think they see hazards and they attempt to avoid them. As a result of lost coordination, they lose control of their vehicles and become additional victims of the area.

At first, the analysis given may seem exaggerated, but it does revolve around the psychological law of *suggestion*. For example, we all have had the experience of feeling as though we were going to lose our balance when walking along a ledge ten inches wide and perhaps ten to fifteen feet above the ground. However, we can walk easily and steadily along a strip of the *same* width on the ground. The height suggests danger and insecurity. Fear inhibits our sense of balance and may actually cause us to fall.

Aside from the possible psychological cause of accidents in definite areas, there is also a much more mysterious cause which is wholly of a *physical* nature. A special technical discourse explains the phenomena of *earth rays* and *currents*. Noted physicists, geologists, and other scientists are quoted regarding these radiations from the earth. The discourse relates how pigeons and other living things are able to “navigate” over great distances by following the courses of these rays. Carrier pigeons, for example, have a faculty of perception which, in effect, functions like radar. They react to the subtle earth radiations, and by following their “beam,” which is similar to that used by modern aircraft, are able to pursue the same course with great accuracy in any weather or at night.

Many theories and facts are advanced in the discourse as to the physical and natural sources of these earth radia-

SAMUEL RITTENHOUSE, F. R. C.

Are Accidents Caused Psychically?

tions. They are thought to be the deposits or veins of radioactive minerals. Again, they are believed to be minerals which in some way concentrate or deflect the lines of magnetic force within the earth itself. These currents which are generated, or, if you wish, magnetic stresses, can be detected by certain living organisms—an ability which nature has provided for their welfare.

In other regions, it has been found that no vegetation will grow within an area often not over twenty-five or thirty yards in diameter; beyond such a circle, the vegetation is quite normal. A chemical analysis of the properties of the soil in the nonproductive area has proved it to be no different from the adjoining soil in which the vegetation flourishes normally. It has been contended that disturbing radiations or earth currents have been the cause of sterility of the soil. Small animals such as dogs and cats have been noticed to avoid crossing such an area; if forcibly placed in that particular spot, they showed some physical distress and fled as quickly as they were released.

In one instance concerning a region of this type, human beings have felt a slight tension when standing in the center of the area, or they have felt nothing at all. Of course, the tension experienced by some may have been due to suggestion. It is interesting to note that modern radiation-detecting devices such as the *Geiger counter* give no indication of a perceptual energy.

We recall an experience in the Andes Mountains approximately 14,000 feet high in the interior of Peru. Our Rosicrucian Camera Expedition was filming some of the sacred shrines in the cities of the Incas. On this particular promontory overlooking the Cuzco Valley are what are known as the royal Inca baths, or the *Sacred Baths*. These are recumbent monoliths of granite hol-



lowed out to form huge rectangular basins. There are three, each elevated about five feet above the other. They are in such a relationship that the water which gushed from a spring in a crevice of the rock poured into the top one, then overflowed into the one beneath it and subsequently into the lower basin.

Archeologists have little to relate about this obvious artifact of the Inca culture except to say that it was probably used as baths. Peruvian Indians of the region, descendants of the Incas, have romantic and impressive legends about the baths, however. They are said to be a remnant of a place of lustration, that is, a site used for religious purification, similar to a baptismal font. Perhaps they were used in connection with a mystery rite where one was inducted into the wisdom and secret doctrines attributed by some to the Inca priests. At least, the area is venerated by the indigenous Indians and held in awe by them.

We prepared to take cinema pictures and sought to get an exposure reading with our light meter. We were surprised to find that the hand of the meter failed to respond even though it had worked perfectly at an altitude of 12,000 feet a short time previously. Not wishing to risk an inaccurate exposure for the motion picture film, we contented ourselves with a still photograph, approximating the light value as best we could.

We returned to the sacred Inca city of Cuzco, situated on the floor of the valley, which attains the considerable altitude of 11,500 feet. To our amazement, the light meter functioned satisfactorily! We discarded the theory that the altitude might have in some way affected the delicate mechanism. Previous and subsequent filming proved that the meter was unaffected by altitude and that technically there was no reason why it should be so affected. We even resorted to the extra effort of climbing again to the Inca baths and discovered that, when we approached within a radius of approximately one hundred feet of them, the meter again went "dead." Whether anyone else has had a similar experience in that region previously or since, we have never learned.

We have theorized that some mineral

deposits in the vicinity or even earth currents temporarily magnetized the delicate mechanism of the meter or in some way affected its photocell. The student of the occult and of psychic phenomena might take the view that since the place was venerated by the Indians and had been for centuries, it had become a focal point of their thoughts; that is, the concentration of the psychic powers of their combined consciousness had in some way affected the substance in the area so as to create a physical disturbance. The only fault with this supposition is that the Rosicrucian Camera Expedition elsewhere in Peru, as well as in India, Tibet, Siam, Egypt, Iraq, etc., has successfully filmed (with the aid of a meter) sites and objects equally sacred and venerated.

Emotional Disturbances

In cases of severe emotional disturbance as in incidents of grief associated with death and accidents, it has been noticed that material substances—as places and things—have been affected. The human aura, a vibratory radiating energy resulting from the stimulation of the psychic centers, becomes particularly intense from aroused emotions. It would appear that this aura creates a condition which is retained within material substances for an indefinite time. Those who later come in contact with them detect in a psychic manner these subtle radiations, which appear to induce within them sensations or feelings comparable to the ones had by those having experienced the original misfortune.

This explanation, obviously, is not yet possible of empirical confirmation. Physicists as yet have not devised an instrument able to detect in substances touched by or contiguous to individuals suffering great misfortune any electrical radiations of a mysterious nature which might have come from them. Whatever the characteristics or changes in substances, the result of these subtle radiations of the human aura defy any physical means of detection as yet. In other words, examination of the substances does not show anything which would indicate that there is resident in them a force or an energy implanted there as a result of the human aura.

(concluded in next column)

In fact, not all are sensitive to these aural radiations that may be coming from inanimate substances. The only scientific approach to the subject is along the lines of parapsychology and inquiry into the extrasensory perception of individuals. Science will eventually admit what many persons already *know* from their personal experience that repeated tests under ideal conditions prove that a substantial percentage of a given number of persons respond alike to the same circumstances.

Let us remember that both *hypnotism* and *mental telepathy* were once relegated to the category of superstition and fancy. Now physical science recognizes the phenomena. Science has satisfactorily explained hypnotism, but it has not yet found an answer for mental telepathy. Nevertheless, science admits the reality of the phenomenon. Students of the esoteric, who have long known of the phenomenon, have had a gratifying knowledge of the laws and the principles underlying it.

Certain accidents could well fall into the category of a psychic phenomenon. A psychic field could have been induced in the surroundings by the great number of accidents that occurred at that particular place—the field being the consequence of the mental as well as the physical distress that resulted in the area. Others driving along this portion of highway, relaxed and perhaps even in a meditative and partially subconscious state since they drive habitually, could be receptive to the disturbing vibratory radiations. Such could perhaps affect their motor nerves, and the resulting inability to coordinate their actions might cause the accident. Everyone might not be so affected, just as everyone has not had the experience of mental telepathy or the projection of thought.

We have offered several explanations of how such accidents might have occurred. It would take an extensive analysis along the lines of scientific methods to determine the true cause. It is, however, a fallacy to *assume* as absolute the nature of the cause without a rational, unbiased investigation. Any investigation of psychic phenomena must be analytical and just as logical in its conclusions as inquiry of materialistic matters.

HELEN BENDING DICKEY, F. R. C.

Good Will Toward Men

*It can bring about
peace on earth*

FOR TWO THOUSAND years, in the undying hope that *good will among men* would eventuate, men have been attempting to *render glory to God and establish peace on earth*. After twenty centuries of futile effort to apply this three-fold concept in the order in which it is stated, might it not be a good idea to reverse it? Let *good will toward men* be manifested so that *peace on earth* may result and thus *God be glorified*.

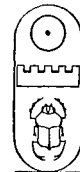
Racial minorities are one of mankind's major problems. The solution depends upon right human relations, which in turn are directly proportional to the expression of that powerful energy known as good will.

Many believe that they are not involved in the problem—and, perhaps, from the personality angle, are not. Yet all are very much involved in the problem of racial minorities because what happens to our fellow men—directly or indirectly—affects us inasmuch as we are essentially one.

The recent remarkable *march* on Washington, involving 250,000 people in peaceful demonstration, tended to focus international attention upon the problem of racial minorities everywhere and might be considered a symbol of the uprising of underprivileged masses all over the planet.

Positive trends toward solution of the problem are seen in the growing realization of the dignity of Negroes as human beings, their rights as citizens within a democracy, their proven capacities, and their wealth of potentialities.

In a very real sense, Negroes have prodded the conscience of their white brothers by emphasizing the need for right human relations and by attempt-



ing to use good will to accomplish their ends.

With countless reasons to feel a bitter need for retaliation—being the recipients of the backwash of American culture, usually receiving inferior education, job opportunities, wages, and social acceptance—these people are demonstrating in their over-all methods of revolt and in their appeal to law a startlingly high degree of intuitive understanding of the power of good will and of the average man's inherent sense of justice.

Sound Basic Propositions

The basic propositions for which Negroes are fighting are sound and are in line with evolutionary trends. Since the determination on the whole is to use right methods to achieve these propositions, the final success is inevitable; only time and maintaining a point of tension until the crisis is reached are involved.

There is a further consideration: The Negro in the United States has not himself been the major cause of his misery. He has been more the victim of the white man's selfishness, greed, and desire for superiority. In presenting the Negro with a problem, the white American unwittingly has designed a dilemma for himself: This he must solve, for basically it is his creation and his responsibility.

On the positive side, the much publicized Negro revolution has brought a sharper awareness of the need for wider, better, and deeper relationships within the entire body of the fourth, or human, kingdom in nature. This includes the Jewish minority in every nation.

The Jew has interpreted in a personal sense the role to which he was called, instead of relating it to a wider humanitarian meaning. The enactment of the pilgrimage of the human soul in incarnation upon the dense physical plane has a universal significance. Misunderstanding of this concept has produced the Jew's separation from the remainder of men and has influenced the attitude of the rest of mankind toward him. Since action and reaction are said to be equal and opposite, a "Jewish" problem was inevitable.

The personalization of spiritual teaching—resulting in a feeling of separate-

ness and superiority—has caused the Jew to wander down the centuries and over the face of the globe in search of peace, or God. In a somewhat different manner, the followers of every other religion have to a greater or lesser degree observed the same pattern. The physical wanderings of the Jew are paralleled by the emotional and mental meanderings of adherents of every religion, as well as by those who profess none at all. Humans everywhere are engaged in the same procedure: All are groping for the way back to the Father's house.

What is true of individuals and of religions is likewise true of nations, races, and humanity as a whole. The entire human race has tended to think of itself as being set apart—and hence superior to—the lower kingdoms in nature. How many men consider a rock, a tree, a rat—or even a loyal and intelligent dog or horse—as equal in importance to themselves? Failure in realization of relationship—a highly exaggerated sense of separateness—has resulted in manifold pain and may have been the reason why the fourth, or human, kingdom has blocked its contact with the fifth, or the so-called Kingdom of God.

Undoubtedly, all is in line with the evolution of the planetary life. Had the Jew been at a different point in his evolution, had his karma been of a different nature, or had he directed his energies to other ends, his interpretation of his role might have been different. The same could be said for the entire race of man.

Positive trends toward the solution may be observed in the efforts in all religions to effect greater unity and to create right human relations through the use of good will.

Good will in action was expressed by the rabbis who sought audience with the late Pope John XXIII. It continues to be manifested by Jewish leaders who cooperate with Christians and all who extend the hand of fellowship to those of other faiths. Such united action has resulted in the shattering of limited thought forms.

It is good to recall that within several generations the problem of immigrant minorities in the United States has almost resolved itself. Within the

last half century in the process of assimilation there have been radical changes within and toward these national groups. Perhaps as the wrongs pertaining to the Negro are recognized, reduced, and eliminated, the sense of fair play will spontaneously correct the American Indian's plight, which is the white man's total responsibility and continues to cry out for justice.

The situation of Orientals in the United States seems in one way worse and in another not as bad as that of the Negro or Indian. The Oriental, held in a state of even greater separation than various other minority groups, is not "hounded" to the same degree or in the same manner as the others, but he is isolated very effectively. Tolerance is achieved by the simple expedient of ignoring him.

To be made to feel that one does not even exist as an integral part of the national life may be less desirable than being persecuted. On the other hand, the American Oriental's humiliation may differ in the sense that, as a member of an ancient civilization which developed a highly refined culture and philosophy, he may be better equipped to understand and cope with this transitional period of separation.

Toward One Humanity

How can the great lines of demarcation between races, nations, and groups be abolished? In what manner shall we work so that the one humanity emerges? Surely one of the soundest answers is education inasmuch as knowledge is the best weapon against ignorance. Most have to become aware of the tremendous power which is unleashed through the practice of good will.

Millions are demanding the light of civilization in order to read, write, do simple arithmetic, understand sanitation, irrigation, and better farming methods. Other millions are calling for labor-saving devices and instruction in developing skills requisite to industrialization. And all mankind is curious concerning other cultures.

The reactionary and the defender of the *status quo* shudder at the thought of trying to enlighten the seething, distressed billions of people in the world. They contend that "a little knowledge is a dangerous thing" and misused re-

sults in destruction. The answer to this rests not in less knowledge but in more.

One might generalize: All the problems of humanity have their roots in fear of one kind or another. Since we cease to fear a thing in relation to our understanding of it, the expression of the energy known as good will must be directly proportional to our understanding of our fellow men. Such expression will rapidly aid in dissolving the prejudice of which the walls of separation are built. Other means which could be used in ever greater measure are prayer, meditation, and invocation.

As education proceeds and knowledge increases, thought will become clarified, understanding will reduce prejudice, good will will replace hatred, and the problems of the many minorities will find solution.

Among the energies of the Aquarian Age which are beginning to sweep over the planet Earth, waves of good will can fertilize the arid soil of the human mind and churn and purify the stagnant pool of human emotions.

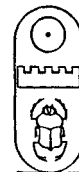
Men can bring about *pacem in terris*. There is a tremendous amount of good will in the world locked within the hearts of men and women of every race, creed, and color. If each began to express to the best of his ability the good will that he feels, there would be a better world within a matter of days—not months or years or centuries.

Good will is not a platitude. It is a force, an energy, a power for bringing about peace on earth. Rightly used, it will render the greatest glory to God.

A CULTURE FLOURISHES only when its educational system imparts a sense of mission to the youth and trains them to lead a consecrated life.

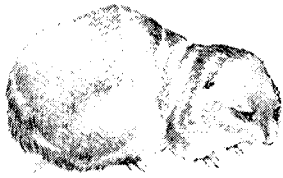
If the youth grow up in self-indulgence, then the system fails to achieve its principal objective and the new generation fails to capture the values of the culture afresh. In consequence, the institutions and the norms lose their vitality, decay follows, bringing in its wake social, moral, and spiritual disintegration.

From "Kulapati's Letter on Life, Literature and Culture," *Bhavan's Journal*, April 2, 1961.



Look Out for Lemmings

*In migration years they
outrun the countryside*



LAST YEAR was a migration year for lemmings. No one knows exactly why, except that it had been about four years since the last one and the outpouring of lemmings from the mountainous regions between Norway and Sweden goes in cycles.

Millions of these yellowish-brown rodents, some five inches in length, swept through cultivated areas either in an attempt to escape a population explosion at home or to follow some mysterious urge toward extinction.

The panic created always has a fatal consequence. The scurrying hordes of lemmings become prey to foxes, martens, and predatory birds, as well as to man in their madcap flight from the known into the unknown.

Since the 16th century when the first outburst was noted, what makes lemmings as mad as March hares periodically has been a matter of some concern. And not only to Norway and Sweden, for lemmings—*Lemmus lemmus*—belong to the mouse tribe (*Muridae*) and are related to voles and other rodents found in East Europe, North Asia, and North America. There must be some relationship as well to the *coypu* of South America, which at the moment is creating such unsavory havoc on the farms of England.

The migratory instinct of lemmings seems similar to that to which African game and the soldier ants respond with such devastating effect, for, when lemmings move, they move as a multitude in a straight line toward the sea. They leave a path of destruction behind; they meet their own destruction ahead. Strangely enough, their breeding habits are so prodigious despite the hazards

of their trek that their numbers are actually increased on the way.

It was formerly thought that instinct was leading them toward a once-existing land bridge in the Baltic and North Seas. Even if this were so, the reason for the migration is yet unexplained. It could be scarcity of food, for they are wholly vegetarian and overpopulation could easily exhaust the mosses, grass roots, and birch shoots of the tundra.

The fact that they are nubile early and have at least two litters of five or six a year could also account for a periodic cresting of population. Restless and pugnacious by nature, lemmings seem to be able to survive only by moving out when the tunnels under the tundra snow become overcrowded.

The phenomenon might be interpreted as merely a natural population balancing one were it not for the frenzy that seems to accompany it. There is more than a little madness in it, and this has caused many modern scientists to question whether or not the glandular system isn't the main cause. Or if not the cause, then the result, which shows itself in the frenetic behavior of an organism when its metabolic system has broken down.

Mammalian Cycles

In the *Journal of Mammalogy* (August, 1950), John J. Christian wrote: "Thus in any explanation of mammalian cycles, we are faced with the problems of accounting for the population-wide sudden death, which has no easily apparent cause, and the fixed cycle length of each species with its attendant population increase during this period."

Although as recently as 1950 the cause of cyclic population fluctuation in mammals could not be definitely stated, the fact was evident that there is a pattern which is followed. Beavers seem to be the only exception. They have no known cycle. Muskrats have none either when water levels are controlled; otherwise they are cyclic.

R. G. Green, in 1938 and 1939, made a study of the periodic die-off of the snowshoe hare in Minnesota. The hare is a North American relative of the lemming. In the majority of cases a characteristic syndrome termed "shock disease" was discovered. In his judg-

ment, "This syndrome was characterized primarily by fatty degeneration and atrophy of the liver with a coincident striking decrease in liver glycogen and a hypoglycemia preceding death. Petechial or ecchymotic brain hemorrhages, and congestion and hemorrhage of the adrenals, thyroid, and kidneys were frequent findings in a smaller number of animals."

The Adreno-Pituitary System

Hans Selye, in 1946, discussed the role of the adreno-pituitary system in terms of stress and attributed the disease to a collapse of this system, for, in 1938, Green and Larson had shown that convulsion in hares did not occur until the liver glycogen dropped below 0.2, indicating a draining of glucose reserves.

The die-off occurs in winter or early spring, following the previous autumn's population peak. Climatic severity, food scarcity, crowding due to population expansion bring on stressed conditions, with the adreno-pituitary system taxed to maximum.

The increasing day length stimulates the pituitary in most animals to secrete gonadotrophic hormones, with resultant gonad growth prior to breeding season. At least a spring breeding season makes the factor of increased demands on the pituitary one to be considered. Since the pituitary cannot simultaneously respond to increased demands of all kinds, one kind must succumb to another.

To Selye, shock disease in snowshoe hares resembled a disease of adaptation. It was the sum of physiological as well as morphological response failures to stress conditions. It had a pattern which progressed through four stages: 1) shock, 2) counter-shock, 3) resistance, 4) exhaustion. The exhaustion

phase, he characterized as "hypoglycemia, involution of lymphoid tissue, adrenal cortical hypertrophy, decreased liver glycogen, diminished fat content of the adipose tissue," etc. In short, in terminology understandable to the layman, hares—and lemmings, too, since the similarities are too great to be ignored—under stress conditions face a complete breakdown of the endocrine system.

It may naturally be asked why population peaks of these rodents are more pronounced and resultantly disastrous in the far northern latitudes, especially in Norway and Sweden, than in others. The logical answer seems to lie in temperature, light intensity, and day length. Although the evidence is not conclusive, increased daylight seems to stimulate the gonads to greater activity. Light of low intensity brings about continuously favorable breeding conditions and these are furthered by the state induced by low temperatures.

Thus weather factors, competition for a dwindling food supply, increased population due to continued breeding, and overcrowding lead to the lemming migratory flood. "A lemming migration," wrote Edward S. Deevey in *The Yale Review* (Winter, 1960), "is one of the great eruptions of nature, and its reverberations, like fallout, are of more than local concern."

Francis Bacon once pointed out that nature is too subtle for the senses of man, her ways constantly eluding his most determined search; yet, little by little, man pieces together the rhythmic pattern of cause and effect. But to apply what he learns, aye there's the rub. If he cannot wholly do so, he can in this case, at least, heed the warning: Look out for lemmings!



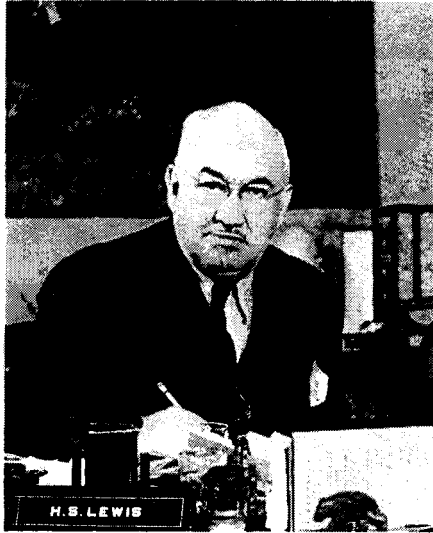
INTERNATIONAL ROSICRUCIAN CONVENTION

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



Theology and Christianity

FROM EARLIEST times, men have had an intuitive knowledge of right and wrong, which cultivation has deepened and widened. Every race, however primitive, has been gifted with this knowledge, and its discriminate use has ever been the foundation of the world's progress—physically, morally, and commercially.

No man is ever an atheist or an infidel at heart. He may be corrupted or perverted by false education and an artificial life. A worldly atmosphere and conventional habits may stifle spiritual aspirations and make him languidly indifferent or cynically critical in his attitude toward religious questions—just as rigid insistence on creeds and dogmas makes men denunciatory and fiercely intolerant of those who differ with them. But every man, however warped or crusted over by conventional customs his nature, has an intuitive perception of right and wrong, an instinctive recognition and appreciation of truth, justice, honesty, and charity.

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.

Conscience is not the result of education, except in so far as increase of knowledge and experience has shown the laws and penalties which govern in the moral and spiritual as well as in the physical worlds.

Religion is a natural gift and the strongest of all forces in the evolution and development of man's higher nature. Culture broadens and increases his natural powers and adds to his contentment. Cultivation of his spiritual nature affords him a source of enjoyment which one spiritually undeveloped does not share, just as cultivation of the esthetic nature opens the mind to a new world of artistic riches and delights.

If a man develops a capacity for logical thought, a faculty of viewing things optimistically, seeing all that is beautiful and good in life, he is better and happier than the finite and finished clod. A man whose higher nature has thus been called into being revolts at the cast-iron precepts of theology. He cannot believe that heaven and hell are places; he feels that they are conditions.

Theology is the handiwork of man, and the intelligent investigator of the teachings of Jesus cannot fail to find a wide difference between what the great teacher himself said and what theology teaches. This difference is especially noticeable when we compare the so-called "plan of salvation."

Theology practically tells men they may do as they please in this world provided they accept the dogmas of the Church; that Christ made an atonement for the sins of the world and all the world has to do is to accept it complacently. Jesus made goodness the one thing needful. He said: *Blessed are the poor in spirit: . . . Blessed are they which do hunger and thirst after righteousness: . . . Blessed are the pure in heart.*

Creeds teach that God's requirements must be met by reliance on a vicarious sacrifice made to satisfy divine wrath

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or justice. Jesus taught that they are met by ceasing to do evil and learning to do good. Theology teaches men that they must not think of standing before God on the ground of their own perfection but must rely on the perfection of a savior. Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

This theological doctrine is unmanly and pernicious and is responsible for a world of cowards, shirkers, and blunders. It has often been remarked that the best men in a community—the industrious, honest, temperate, kindly, charitable, public-spirited men—are often the least religious in the sense of church-going. Why? Not because they are lacking in religious feeling or nature, but because the Church has nothing to offer them—does nothing to hold them. They are disgusted with theological cant and hypocrisy.

Theology offers nothing to satisfy soul hunger. Men are returning to nature for religious guidance—to their inner selves. Experience has taught them that natural law dominates the universe. If they break any such law, they pay the penalty. "Though the mills of God grind slowly, yet they grind exceeding small."

It has been said: "The entire Sermon on the Mount is a union of morals and salvation. It is the most careful unfolding of a religion of morality ever uttered or read on earth. From its outbursts, in which heaven is assigned to the poor in spirit and the pure in heart, to its closing sentences in which the doing of good work is made the foundation rock on which every man's hope should be built, the divine discourse marches along to the keynote of morality."

In all his teachings, Jesus made man's own purity and goodness, man's own conformity to the Divine Will, man's own moral character, the ground of salvation. Nowhere can we find a saying of the great Christian Prophet which, fairly interpreted, gives man the right to hope for salvation through the merits of a Redeemer.

In making man's own moral character the ground of his salvation, Jesus was in accord with all the most spiritually minded among the writers of the

Bible. So taught the Psalmist when he said: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Also, Isaiah: "Bring no more vain oblations: . . . Wash you, make you clean; . . . cease to do evil; Learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, . . . Though your sins be as scarlet, they shall be as white as snow."

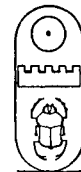
And again, Ezekiel, when he said: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." He taught that in the divine economy there is no such thing as laying the sins of one on the shoulders of another, of being credited with the merits of another; but everyone must stand or fall on the ground of his own moral worth. So taught Paul when he said: "Christ in you, the hope of glory."

Face to face with death, Jesus did not base his hopes on what another had wrought for him. "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness," he might have said.

Jesus was in harmony with the demand of nature, for in the nature of things nothing less than man's own righteousness can give him satisfaction and peace. Nothing less than that can meet the longings and aspirations of his soul and bring them into accord with himself. Man is a moral being; he is conscious of a moral nature claiming the right to rule his life, to reverence truth and goodness, and to make himself pure and clean. He may not always obey that divine voice within him, but he is as conscious that it is his duty to obey it as he is that he lives. As long as he is consciously at war with the soul of the perfect, he carries in his bosom the seeds of discord, self-condemnation, and remorse.

Jesus counseled his followers that, having done what was right, all things would work together for good in the natural fulfilling of the law.

The American Rosae Crucis, January 1916



ALBERT E. SCHINDLER, F. R. C.

Born To Die Gracefully

TAKE TODAY'S proven fact, present it to a sceptic of no little fame, and before you can straighten your suspenders, he will have shaken your previous *fact* into doubtful theory.

Since ancient times, the two facts that we are born and that we must die still remain facts. The most logical question concerning them that I can ask myself is, "How can I derive the greatest amount of enjoyment out of my moments of conscious existence now?"

We know that we are born. Since it is past, there is little that we can do about it now; but death being in the future, there is plenty we can do.

Eyewitness accounts of those who have watched people die may help us understand last earthly thoughts. The findings fall into two main groups: Those who have died peacefully and those who were troubled and full of regret.

There are several biblical references to the Last Judgment, but I cannot conceive of *all* earthly conscious existence coming to an end before the Last Judgment. Could it, therefore, in its naked, terrifying reality, come to everyone of us on our deathbeds? Who is more capable of judging us than we ourselves during our last moments?

Those who die peacefully must have lived happily, purposefully, with little if anything to regret. But what about those who died not so peacefully?

The statement most often made during those last moments is, "If I could only relive my life, how different I would act!" That suggests the question: "Why wait until such a time before offering our regrets, especially since we have the golden gift of the present in which to work?" Every time we have a problem confronting us, let us bring the future into the present and assume that we are now on our deathbed. If we can make it real enough to *feel* that this will be our last decision, our perspective will be improved.

Deathbed thoughts, naturally, center around loved ones—wife, husband, par-

ents, children, friends, and neighbors. We might ask ourselves, "When was the last time I showed affection, appreciation, gratitude?" In this spirit of thinking, consider the opportunity we have of being able to change that "future" condition now!

In our now altered moments of reflection, can we see marriages saved; neglected old persons with homes, love, and comfort; many "good Samaritan" acts performed?

Let no one think that it would *not* take courage to examine ourselves so severely; to continue to live this way; to see many lovely theories so desperately clung to shatter and fall.

But would it be practical? Let us look at case histories: Doctors' reports show that patients when given only three or six months to live have changed their life patterns overnight. They have become positive, optimistic, finding a refreshing, pleasant purpose to life. Shaken when informed of their measured moments of life, they have begun to find the time to visit friends and the places which otherwise never would have been visited, to do the things which previously could not have occupied more than second place with them. In many cases, they have far outlived their given three or six months. Often the "shake-up" was all that was needed to cure them of their "incurable" ailments.

The shortest prayer written that I recall is, "Oh, God, teach me to die gracefully." Was the man who uttered it morbid or had he discovered in death a wonderful key to a contented life?

Death is inevitable; so why run away from it? Why not face it, realizing that there is so much we can do to enjoy our moments of conscious existence—an existence which can be transformed by our own efforts into a vibrant, thrilling "life feeling."

Had the Divinity who created us in the bonds of love no other purpose for death than to make us frightened of it? If we can in some degree live in the manner described, how wonderful a feeling will be ours when we hear the gentle knock of death upon our door. Devoid of all fear, we shall be able to say to our conscience—our great judge—"I have lived aware of this moment. God has taught me to die gracefully."

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AGREEMENT among the nuclear powers to refrain from the use of fission and hydrogen bombs in warfare is in the making. It becomes necessary to reach this decision before the lesser powers develop their own arsenals of nuclear weapons. Too many cooks can very well spoil the broth, and some of them may insist that we sample it.

It can be argued that since the Kellogg Pact of 1928 to outlaw war did not work, this new approach will be no more successful. Of course, certain of the signatory nations to this pact chose to become outlaws themselves because they expected to gain through waging war. It is now evident that no nation can gain in a nuclear war. The decision to avoid wholesale destruction is not without reason.

Fallout is as universal and widespread as the atmosphere, and radiation is cumulative. Once launched, it can return to destroy its perpetrators, poison their sustenance, and deform their children. Man may not truly desire to be his brother's keeper, but he has reached the impasse where there is little distinction between considering his brother and considering himself in the question of survival. Poison gas and bacterial warfare were withheld from action in World War II by common consent.

Men and nations can refrain from the use of nuclear warheads and hydrogen bombs. Reluctance to begin a war because of the existence of such bombs does not place the bomb in a moral position as a deterrent. Nuclear bombs are neither moral nor immoral. To the men who control them and for all people everywhere, it is not a question of morals but of survival. In the nuclear age, sanity should be the only dictator.

Were man a mere animal, he would use a modicum of reason in decisions pertaining to survival. The simple decisions of the animal mind are not without reason. The motivation is there, and the thought is translated into action. It is unrealistic to assume that man with a far greater capacity for reasoning than the lesser creatures should fail to take the measures necessary for survival.

Nature in her bounty has given man a chance. He is allowed to exercise his

CYRIL C. TRUBEY

War Is Outdated

War is an instrument entirely inefficient toward redressing wrong; and multiplies, instead of indemnifying losses.

—THOMAS JEFFERSON

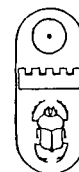
own free will. It is his privilege, his duty, and his fate to choose for better or for worse. Blessed with the power of reason, he can work with nature and nature's laws. Or he can become an unnatural child and misbehave by getting entirely off beat. Instead of feeling the pulse of nature and breathing with it, he blasts off indiscriminately and presumes to take over in nature's stead. This does not contribute to harmony, and, if he continues his maverick activities, the common sense of simple reasoning will give way to the bizarre.

Man should know better. He should cease to ignore the lessons of history and study the ancient store of wisdom as diligently as he explores the fields of science. With respect to the wealth of the human race, he should profit from an evaluation of the mistakes and the triumphs of men who have gone before as much as he does from the drafting board and computers.

If man succeeds in destroying the world in which he lives, whether by accident or design, the most pitiful summation that could be made is simply, "There wasn't any reason."

It is not in fallout shelters that the modern caveman will find safety. Nor will he circulate blessings from a space platform orbiting the planet. Neither in the earth nor above it can he find the salvation of his existence, but rather within himself. Despite his eccentricities, his ambitions, and his follies, man is not without reason.

*His delight is in the law of the Lord
And in this law doth he meditate
Day and night.*



Rosicrucian Activities Around the World

The Well of Faith, a new documentary filmed in Palestine by the 1962 AMORC Camera Expedition, was premiered in Francis Bacon Auditorium on the afternoon of January 19. The film, created by Frater John Mee and Peter Falcone who spent some weeks in the Holy Land while covering the country generally, is highlighted by views of those places held in especial reverence by Moslem, Christian, and Jew. The film, expertly edited by Frater E. W. E. Watermeyer of the Technical Department, was well received by a large audience of Rosicrucian members, their families and friends.

A second AMORC film *Egypt, Cradle of Culture* was also shown.



The traditional annual dinner, given by the Imperator for those who serve in various capacities in the Supreme Temple during the year, was held in mid-December in Fellowship Hall of Calvary Methodist Church. The attendance was large; so was the enjoyment. But the formalities were few. The Grand Master, Rodman R. Clayson, presided, introducing the Imperator; Mrs. H. Spencer Lewis; and Supreme Chaplain, Paul Deputy, for brief remarks.

The Supreme Secretary, Arthur C. Piepenbrink, then presented Frater James French, Curator of the Rosicrucian Egyptian, Oriental Museum, and

his wife, Soror Mildred, who played a request program of music for violin and piano.

The nearly 150 attending found beside their plates unique holiday favors and left with reminders that their days from 1964-1990 were well numbered. (The gifts were metal coin-shaped 27-year calendars.)



Honolulu radio listeners to Don Conrad's program on KTRG one Saturday morning in December were surprised; then evidently delighted by what they heard: The Grand Secretary of the Rosicrucian Order, AMORC, Harvey A. Miles, being interviewed. Telephone calls brought congratulatory messages and questions which kept the Grand Secretary *on mike* for an hour and a half.

The next evening, he was the speaker at a public meeting sponsored by the Honolulu Pronaos in the Odd Fellows Hall. His subject *The Impersonal Life* was warmly received by a large audience.

Frater Miles, who was really on vacation in the Islands, could not resist the opportunity to speak publicly for the Order even though the unexpected and unrehearsed nature of it meant a quick shift from leisure back to work. (He had already managed a tour of the Islands and some hours of happy weight-lifting in Rex Ravelle's Gym.)



At a citation luncheon in Rochester, New York, last October, the United States Civil Defense Council honored outstanding Medical-Health personalities in the field of Disaster Preparedness. It was gratifying to see among those honored with the Pfizer Merit Award the name of an AMORC member—Dr. Clyde I. Swett, M.D., of the state of Maine.

NEW GRAND LODGE OFFICER APPOINTED

Mr. Chris. R. Warnken has been duly appointed Grand Regional Administrator, an officer of the Grand Lodge of AMORC, as of December 6. He succeeds Mr. Arthur C. Piepenbrink, who now has been elevated to the office of Supreme Secretary. Mr. Warnken has been Director of the Department of Instruction and is a member of long standing.

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Takahiko Mikami

ON SUNDAY, January 12, Takahiko Mikami of the Japanese Art Center, San Francisco, gave a demonstration of Japanese Brush Painting (Sumi) in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. Entries in the Third National Japanese Brush Painting Contest, sponsored by the Japanese Art Center, were on display during the entire month.

Mrs. Genevieve Engel of New York and Mrs. Ann Konig of California had outstanding entries in the contest. Their offerings are reproduced on page 50 of this issue.

Mr. Mikami, who believes that the culture of one nation should benefit others, has been teaching brush painting via television for the past seven years. His programs have been widely viewed in the United States as well as in Hawaii, Germany, Switzerland, and Japan. In addition, numerous one-man shows and his published work on Japanese Brush Painting have made Mr. Mikami known to thousands of enthusiastic museumgoers.



Whenever the members of the AMORC Chapters in Leeds and Manchester, England, plan a joint ceremony, it is always a noteworthy event.

Most recently, it was the annual Pyramid ceremony held in the park of Temple Newsam, the site of an earlier location of the Knights Templar.

Some 100 Rosicrucians in the north of England participated. Master Montague Glazier of Manchester's John Dalton Chapter presided and Master H. Gordon Kaye of Leeds' Joseph Priestley Chapter served as chaplain.

Following the ceremony, the members enjoyed a splendid meal in a nearby cafe. This important event was organized by and under the supervision of Soror Margaret Grayson, Deputy Master of the Joseph Priestley Chapter. A photograph sent with the information above was unfortunately an unsuitable size for publication.

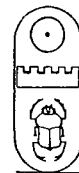


In the Washington, D. C., Atlantis Chapter bulletin there was a note about the First Regional Rally in November in Philadelphia, especially the demonstration of sculpture given by Frater Edward Hoffman III, Past Master of Benjamin Franklin Lodge. Frater Hoffman, the note continues, arrived "at the hotel with what looked like an oversized plasterer's hawk in one hand and a bucket of mud in the other, . . . The 'mud' was found to be a tremendous lump of clay which Frater Hoffman speedily fashioned into a lifelike bust of one of the men in the audience. This 'model' turned out to be Frater Bradford, Olympic weight-lifting champion, who, with Soror Bradford, was a recent visitor at Atlantis Chapter."



Soror Zae Harazim writes in her little booklet *World Peace Through Music*: "If there has ever been a time in the history of mankind when the beneficent ministry of music was needed, it is today. There is something superbly transcendent about music. It is far more than a physical phenomenon apprehended by vibrations in the air. True music is of spiritual origin and has the power of its source."

Soror Harazim put her belief into action with the organization of the *All Nations Youth Symphony Orchestra Association, Inc.* Through its efforts, she hopes the spiritual impact of music will draw the peoples of the world together in harmony.



A Turbulence and A Fever

HISTORY in the making is a turbulence and a fever. Novel events shock, delight, and engross us all. We live by our dreams, aware of dust and turmoil on every hand, but with eyes fixed on our rising star. Only as we grow older do we realize that we ourselves have lived a part of authentic history, unique and irrecoverable save by the written word. History is an illusive, quicksilver thing. Even while written painstakingly into the record it is being lived differently by its protagonists. This must be so because no man consciously lives history for its own sake; and no single historian has access to the mixture of motives and ambitions, the intermingled successes and failures of which any final result is inevitably composed. As the daily tumult of impulsive acts and enigmatic events draws farther back into the past, however, a strange thing happens. The furnace heat of competition slowly cools, perspective emerges, and we see more clearly. Sturdy landmarks loom up; salient influences grow clearly evident; laws in force from the beginning suddenly become obvious.

Lucien Emerson in *The Elbeetian Book of Memories*, Volume II. Published by the Elbeetian Legion in commemoration of the LONE SCOUTS OF AMERICA, 1915-1924. Reprinted with permission.



Karmic Justice

Is there a justice that exacts penalties—after some remote time—from those who now violate all laws of decency and escape punishment? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *Divine punishment*, or can it be mitigated in some way? Learn the truth about the immutable law of *Cosmic compensation* known as karma. Write today for the *free discourse* entitled “Karmic Justice,” which, in simple and fascinating style, explains these Cosmic laws of our universe.

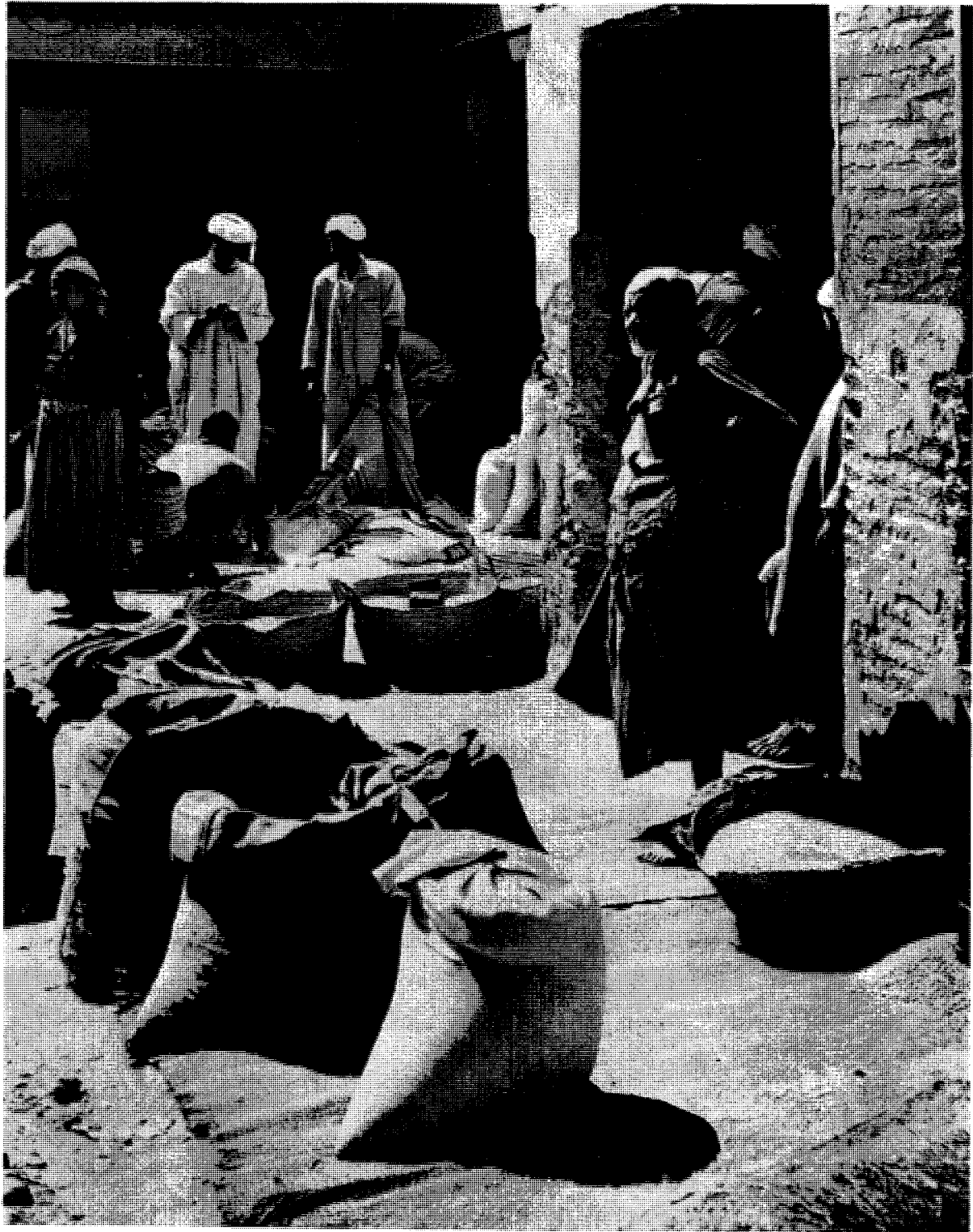
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ANCIENT BAZAAR IN FEZ

(Photo by AMORC)

Today, in Fez, ancient capital of Morocco, North Africa, are to be seen many bazaars such as this. In this same manner for centuries commodities have been piled high in the narrow alley-like streets before the little cubicles that are the shops. Seller and buyer barter over prices which are flexible and which constitute a contest between them. It is a long step from these oriental bazaars to the modern supermarkets which often exist in the same land.

WORLD-WIDE DIRECTORY

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

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

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

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

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(*Initiations are performed.)

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SOUTH AFRICA

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

SURINAME

Paramaribo: Paramaribo Pronaos.

SWEDEN

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

(Directory Continued on Next Page)

SWITZERLAND

Geneva:* H. Spencer Lewis Lodge.
 Lausanne:* Pax Losanna Lodge.
 Neuchatel: Paracelsus Pronaos.
 Zurich: (See Germany)

TCHAD

Fort-Lamy: Copernic Pronaos.

TOGO, REPUBLIC OF

Lomé: Francis Bacon Chapter.

TRINIDAD-TOBAGO

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

UNITED STATES**ALASKA**

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
 Tucson: Tucson Chapter.

CALIFORNIA

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

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.

MONTANA

Billings: Billings Pronaos.

NEBRASKA

Omaha: Omaha Pronaos.

NEVADA

Las Vegas: Las Vegas Pronaos.

NEW JERSEY

Newark: H. Spencer Lewis Chapter.

NEW YORK

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

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: Wichita Falls Pronaos.

UTAH

Salt Lake City: Salt Lake City Chapter.

WASHINGTON

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

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

URUGUAY

Montevideo:* Titurel Lodge.

VENEZUELA

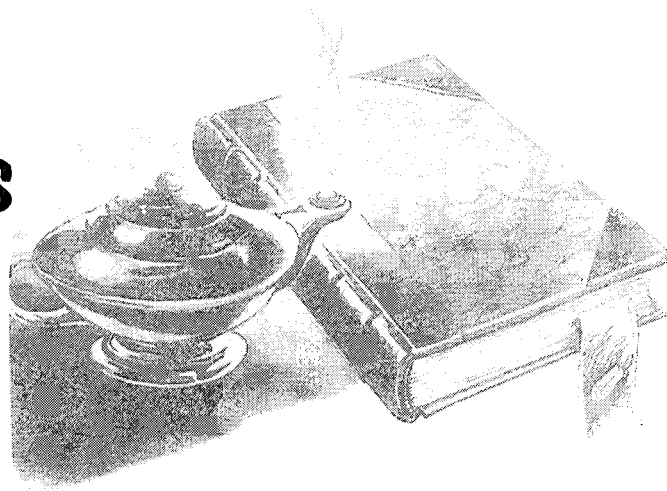
Barquisimeto:* Barquisimeto Lodge.
 Cabimas, Zulia: Iris Pronaos.
 Caracas:* Alden Lodge.
 LaGualra: Plotino-Maiquetia Chapter.
 Maracaibo: Cenit Chapter.
 Maracay, Aragua: Lewis Pronaos.
 Maturin, Monagas: Maturin Pronaos.
 Puerto Cabello: Puerto Cabello Chapter.
 Puerto La Cruz, Ansoategui: Delta Pronaos.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

WALES

Cardiff, Glam.: Cardiff Pronaos.

(*Initiations are performed.)

As Rosicrucians See It



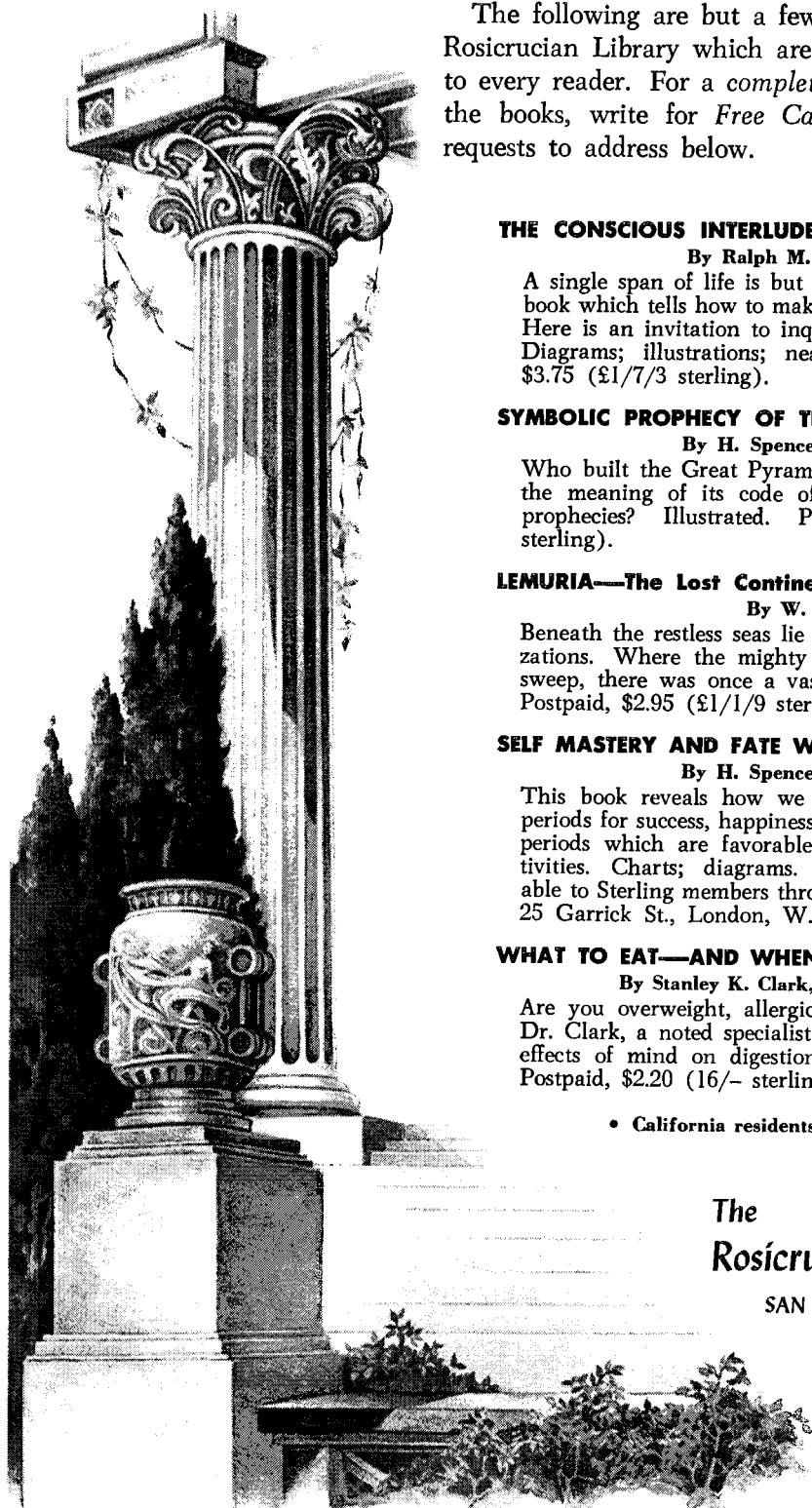
Tolerance

Just how tolerant are we? Intolerance has been the cause not only of pain and tears, but of wars. The intolerant person is bigoted; his being is imbued with hypocrisy, and he manifests prejudice in all that he does. The pages of history are replete with the arrogance of the intolerant, whose ill-gotten gains are derived at the expense of others. The persecutions and inquisitions of the past and the present have been and are the result of the intolerance of bigots. The intolerant have looked down on those who looked up to them for counsel and possible authority. Intolerance is a manifestation of fear, unfairness, bias, prejudice, and selfishness. Just as there are intolerant individuals who consider their concepts the only right ones, just so are there intolerant religions and even governments.

There is a great need for more tolerance. With tolerance comes freedom from bigotry, and one makes allowances for the beliefs, practices, and habits of others even though

they may differ from his own; and perhaps greater still is the disposition to permit the very existence of the life of others. The tolerant person manifests tolerance and compassion; he is patient with the strength or weakness of his fellow men. The tolerant person is generous to a fault. He endeavors to cultivate the good will of all those with whom he comes in contact. He is never supercilious or superficial in his relationship with others. He is always honest and sincere. He recognizes and respects the rights and actions of others, and is not hypocritical toward them. He has an attitude of forbearance in reference to the views, opinions, and convictions of others, although within himself he may not be fully in sympathy with such views and opinions. The tolerant person is discreet, diplomatic and, with the wholesome understanding which is his, makes every effort to forestall any possible misunderstanding which might arise. He practices the principles of forgiveness and understanding.—C

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