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Rheumatoid
Arthritis**

As a doctor, I faced
a do-it-yourself
challenge.



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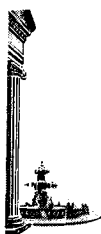
**Wooing
Lady Luck**



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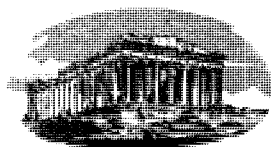


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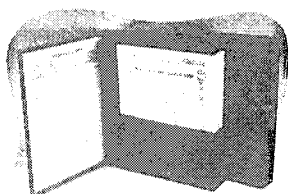
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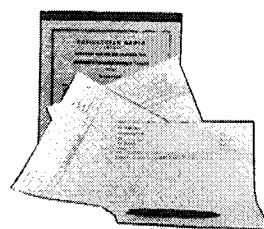
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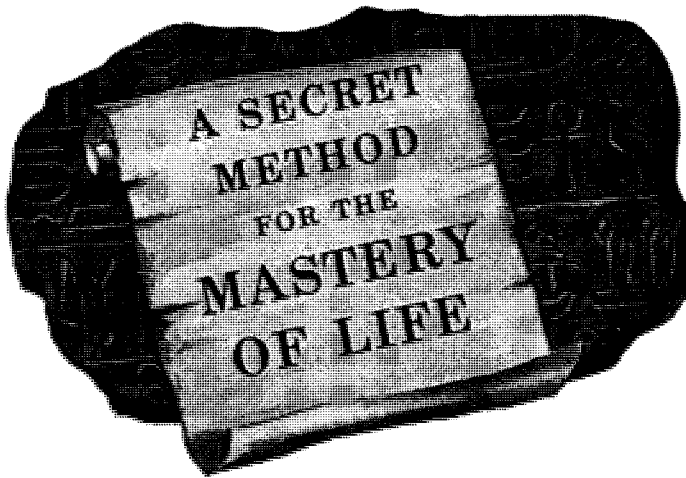
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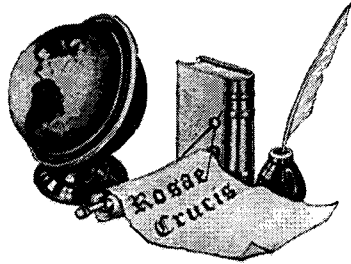
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COVERS THE WORLD



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

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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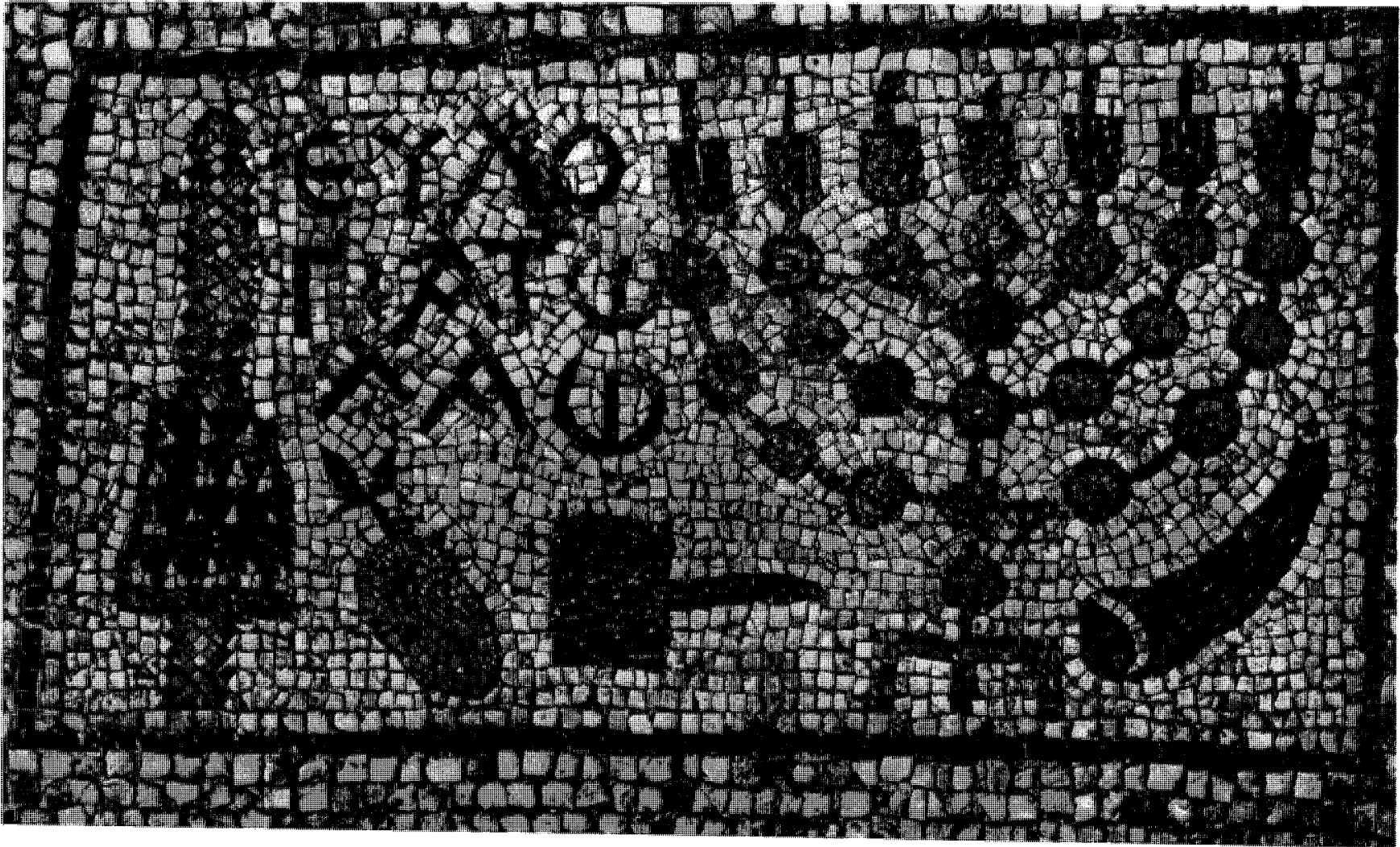
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SACRED JEWISH SYMBOLS IN MOSAIC

(Photo by AMORC)

This fragment, now preserved in the Jerusalem Archeological Museum, was taken from the ruins of an ancient synagogue that once stood near the highway leading inland from the coast to the city of Jerusalem. Left to right, are depicted a palm branch, a citron, a snuff shovel, the *Menorah*, or seven-branched candlestick, and the *shofar*, or ram's horn. The inscription in Greek reads, "Praise Unto the People."

THOUGHT OF THE MONTH

By THE IMPERATOR

THE PHILOSOPHY OF SCIENCE

IT HAS generally been conceded that science has emerged from philosophy. There are, however, those exponents of science who endeavor to prove that it had an independent beginning. Nevertheless, with the progress of science, it and philosophy, in effect, traveled diverse paths. At least, their procedures and methods were quite different. Philosophy had at its inception knowledge as its objective, but it was knowledge for a specific purpose. Whether so expressed or not, it sought a unification of experience, a synthesis into an explanatory whole of all the particulars that man perceives. In philosophy, man was seeking an order intelligible to him, a categorical order into which all the phenomena of the universe would fall.

The approach to philosophy has been dialectical, that is, that which seemed logical to human reason. The process was deductive, starting with a general conception or assumption and rationalizing the particulars to fit in and support the pattern decided upon. We need only refer to the thoughts of the Greek philosophers to find by today's standards many fallacies in their conclusions.

But what was always self-evident to reason did not just end there. There were those philosophic thinkers who were challenged by the stimulus of their own reason to try to objectify or substantiate the ideas which they had. Perhaps Thales was one of the first to undergo such empirical excursions into reality, into fact. Aristotle was an excellent example of the early combination of philosopher and scientist. Pythagoras was yet another.

Can science escape a philosophical approach to its own functioning? What can be said of the objective of science? Science recognizes the existence of natural phenomena and accepts such as a reality. In general, it does not concern

itself with determinative causes, as, for example, *why* a certain phenomenon may have been created. Rather, principally, it inquires into the *how* of its existence. This consists of analysis of the phenomenon for that which is termed the natural laws by which it manifests. This method of working from a particular to an understanding of the general operation of a phenomenon is termed the *inductive* method. It was stressed by Sir Francis Bacon, who felt the need to probe into nature rather than to try to find an answer to her workings by abstraction alone.

In operation, then, the empirical or objective approach to knowledge by science is the philosophy of *how* as contrasted to the common method of philosophy which is the abstract *why*. Science, however, cannot be completely devoid of the deductive method of philosophy. It cannot, in what may be termed pure science, refuse to speculate upon a plenary state of reality. It must think of what *ought* to be, what *could* be, so as to be able to fill the hiatuses in its own system. It must employ imagination as well as reason. By imagination, it must draw the suggestion or notion of probability that encourages specific research from what is known.

What to Look For

There must come a time when the scientist will ask himself: "What should I look for?" He will reason deductively, then, as to general principles and potentialities. These will not be facts, no matter how conclusive they seem to the reason. The scientist will not accept his reason as being infallible, as did many of the classical philosophers merely because it stood the test of logic. He will want the proof of his senses combined with the technique of mathematics, his reliable tool. The scientist who does not resort to these abstrac-

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tions, these meditations, these excursions into imagination for stimulus rarely propounds any new channels for research. One may question Aristotle's contribution to science, that is, its truth from an evidential standpoint; but his theoretical classification of the branches of knowledge became landmarks for the beginnings of scientific investigation.

Philosophy has been criticized on the grounds that it is entirely too individualistic. It has been declared that there are no universally accepted rules by which the proof of a philosophical doctrine can be established and that, therefore, philosophy is wholly subjective. Two philosophical systems, both having perspicuity in their presentation and appeal to the reason, may yet contradict each other. It is then left to the student or the reader to decide which appeals to his thinking or even to his emotions. Thus, although philosophy advocates the search for truth and knowledge, it may often confound man by setting up a series of contrary beliefs.

Another criticism leveled at philosophy is that it may produce a convincing belief that will arrest the initiative of one so as to prevent him from further objectively investigating the unknown and thereby discovering actual truth. One convinced of the soundness of his reasoning may feel it quite proper to forego the tedious labor of scientific experimentation, it is declared.

There is considerable rectitude in these charges against philosophy. Many philosophical systems become blinders to the mind. The followers acquire an affection for their own thoughts and a kind of misplaced loyalty that prevents them from making an objective approach to a subject. However, the modern philosopher in an age of science has been tempered by it. He will not arbitrarily adhere to a belief if there is at all available or possible the opportunity of first confirming or rejecting the concept by resorting to empirical methods.

The philosopher who is true to the traditions of philosophy desires knowledge, not error. Philosophy preceded science. Its conjectures, speculations, and reasoning about the universe were at first in absence of any physical

means of arriving at knowledge. There were not available the tools or the methods by which a satisfactory observation could be had of the subjects under consideration.

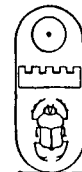
Man by means of reason supplied an answer to his own tantalizing questions. These answers, these beliefs, served well. They filled in gaps of ignorance *pro tem*. They provided an intellectual satisfaction that gave him a sense of security which a consciousness of ignorance did not. This, however, does not completely disqualify the value of mere *belief*. A belief can substitute for knowledge when as yet there is no provision to arrive at it by scientific means.

Consequently, to discard all beliefs which science cannot yet either substantiate or refute would open wide the door to an influx of fears and a sense of helplessness on the part of mankind. The philosopher of today holds fast to those beliefs which appear as truths to reason until a more factual knowledge can be had. In fact, such beliefs become the incentive for scientific investigation. How many eminent scientists may have believed something, even though they never uttered it, before they could establish the proof of their conception?

Theory and Hypothesis

Theory and hypothesis are a definite part of science, a beginning step for the true scientist. Philosophy in the subjective sense, although appealing to the reason primarily, is the laying down of certain hypotheses; it is a working principle, a plan projected that may be pursued objectively. A scientist, therefore, without a philosophical attitude, without attempting to find connecting links between facts by speculating on their probability, reverts to being only a technician. Likewise, a philosopher who derides observation and experimentation is an idle speculator.

Although in past decades science has often scoffed at *metaphysics*, there are now academic articles being written about the value of metaphysics to science. Metaphysics has sought to know *first causes*. It has presumed that the human mind can arrive at, for example, a knowledge of true being, the soul, the nature of knowledge itself, etc. From an assumption of the nature of such



first causes, metaphysics has propounded a continuing concatenation of causes and effects to explain all cosmic and natural relationships. Obviously, time proved that such theories unguided by fact were often erroneous.

Metaphysics, in general, has most always embodied determinism, that is, the notion that behind all there lies some purpose, a teleological or mind cause. At least, metaphysics has expounded that there is an emerging development, a progressive continuity in the universe. Now there is a creeping in of metaphysics into modern science, at least some aspects of it. It is gradually helping to form a *philosophy of science*. True science is not now just a gathering of facts like so many walnuts placed in a basket. It is also a speculating on beginnings to be confirmed by research and often an outlining of a purpose for itself other than the gathering of particulars.

May we presume to say that this philosophy of science which is slowly shaping up assumes somewhat this order: (1) Truth is relative to human understanding and is not absolute. It is capable of changes occurring with differences in human understanding

and the development of the human intellect. (2) There appears to be a basic relationship between the phenomena in certain classifications of knowledge. It is proper to theorize to what an extent such relationships actually exist and then explore their probability. (3) Science, to be more effective, must include within its system a category that coordinates its findings with a certain human idealism. In other words, it must not be just knowledge in itself—a barrel of facts—but knowledge devoted to some general end concerning mankind.

This aspect was once rejected by science—and in many circles still is—as being exclusively confined to the field of philosophy, religion, and mysticism. However, it can be shown that without such an analysis of how the knowledge it discovers can best serve man, science can destroy itself or at least hinder its own progress.

Such an objective for the functions of science need not be left to abstraction. It can come from the scientific investigation of such factors as the human mind, the emotions, the requirements of society, and man's relationship to the world and its resources.



Philosophy offers science the means of synthesizing all her facts, and science offers philosophy the means of demonstrating her theories.—VALIDIVAR



IMPERATOR EXPRESSES APPRECIATION

I wish to acknowledge the splendid letters, telegrams, and cables, as well as other congratulatory communications on the occasion of my fortieth anniversary as an officer of AMORC. These messages of greeting were very touching and I felt deeply their expressions of fraternal affection.

It is not expedient to acknowledge each of these communications separately as I would like to do. Therefore, I take this means of saying *Thank You* to all the fratres and sorores for their recognition of my humble services on behalf of AMORC. Whatever I have done has been possible only through the support of the thousands of Rosicrucians throughout the world and the cooperation of my fellow officers and staff.

RALPH M. LEWIS, IMPERATOR

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Digest
May
1964*

A WONDERFUL thing mental maturity, but relatively few ever attain it. Millions of words have been written about the abilities and magical powers seemingly the estate of the mental adept. Unfortunately, most of us are too interested in various phenomena and concomitant pleasures; little if any thought is given to the fundamentals and to the basic premise that pleasure for pleasure's sake is not the primary goal of one who seeks the meaning of life. Mental maturity and adeptship are not necessarily synonymous; but mental maturity is a preliminary necessity, as it were.

The mature person is one who has risen above childish responses to disappointment, who no longer is either a hedonist or a status-seeker. Hedonism and status-seeking, while equally devastating to one's mental and spiritual growth, are in reality direct opposites. The hedonist has one goal, namely, to satisfy himself alone, usually without regard for the consequences engendered by his acts. The status-seeker's main objective in life is to impress others; to live up to the standards of someone else; to fulfill another's desires or goals. Both the hedonist and the status-seeker live lives devoid of meaningful activity and worthwhile goals.

No thinking man wants to adopt a negative credo which eventually must result in the acceptance of the worthlessness and lack of purpose in life. The search for happiness, then, is misguided, for happiness is the result of worthwhile and purposeful action. Dr. Carl Gustav Jung put it succinctly when he said, "The secret of happiness is unhappiness because man has fear, sadness, and shadow over his life. Those who seek happiness can never find it. It's extinguished when you seek it. You should wait 'till it comes, like the arrival of a guest late in the evening."

A fact to be faced by the realist truly striving for mental maturity is that several lessons have to be learned prior to the arrival of any part of the desired goal. These are the lessons of self-respect, adaptability, and self-reliance.

Psychasthenia, a functional neurosis characterized by several easily recognizable stages, displays such symptoms as anxiety, fixed ideas, feelings of un-

RONALD ADAMS

The Miracle of Mental Maturity

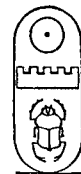
reality, and self-accusation. Predominating are the feelings of inadequacy, the lack of self-reliance, and, of course, self-respect.

Couple any or all of these symptoms with self-oriented pleasure goals and you have a disturbingly accurate portrait of far too large a segment of today's population. Most of us can withstand privation and grief; but few there are who can withstand good fortune. That requires a strong, mentally mature individual.

As for the loss of self-respect, Sydney J. Harris, a syndicated columnist for Field Enterprises, Inc., ruminating on the dynamics of suicide, said, "Suicides are usually committed not by those who are disappointed with life, but by those who are disappointed with themselves; not by those who feel that life has failed them, but by those who feel that they have failed life; and thus their act is not a rejection of the world but a repudiation of self, not so much a sin against God (which always involves pride) but a sickness of the soul (which involves a pathetic loss of *self-respect*)."

The mentally mature person must be able to adapt to an ever-changing environment: Inability to adapt creates unhappiness in those less than mature. No less important is the art of self-reliance. Frequently, even an untrained mind will spontaneously arrive at the correct solution to a problem, then refuse to act upon it because of a basic lack of faith in self.

Only training, self-discipline, and an understanding of the worthwhile pursuits can bring about the miracle of mental maturity. The first step in this undertaking is a sincere reappraisal of one's values and goals. Then, when the miracle happens, one will be prepared to deal with the resulting happiness.



E. W. CLEARY, M. D., F. R. C.

My Battle With Rheumatoid Arthritis

*As a doctor, I faced
a do-it-yourself challenge*

WE were working with frenzied urgency, Thor with the thawing apparatus, I with mallet and chisel. The man's body was frozen solid, as bluish gray as the ice that clung to it. I was doing my utmost to remove ice masses. Pain was unbelievable. Heavier than lead, my arms resisted every move. Then blows separated a huge fragment: Flesh and bone showed on its fractured surface. Merciful God! Irreparable injury! How could I bear it? Thor's words, "his hip bone and socket," colder than the ice brought me back to normal consciousness.

I awakened, pain-racked and sodden with clammy sweat. On an evening at the beginning of the holiday season, I had become unusually cold; in the morning, I was positively ill. My days were bad, my nights a succession of nightmares. Strange that this had befallen me. I would have been less astonished had I seen a cobblestone melt.

Drinking much water and fasting usually get me well in a week. The first two days are unpleasant, but the third

A California physician and orthopedic surgeon for over fifty years, Dr. Cleary has been described by a colleague as "a doctor in the archaic definition of the word—a learned man . . . a philosopher, classicist, farmer, poet, storyteller, neighbor and friend of man." In 1960, when he was eighty, Dr. Cleary was honored by his profession as "Doctor of the Year."

"My Battle With Rheumatoid Arthritis" further shows him to be no mean writer and a warrior *par excellence*. Pleased as he no doubt would be by comments on his article, he should be spared any obligation to enter into correspondence. Letters addressed to him in care of the Editor will be forwarded.

brings a welcome change. Body and mind become more joyously alive. This time I became worse. I was filled with a dreadful uneasiness; all my senses seemed to lose their acuity; I was in a zombie-like state. Vivid nightmares haunted even my waking hours.

Soon the pain topped all other sensation. Cold burned like fire in the core of my spine. Shock-like sensations shot through my arms and legs, and stabbing pains struck without warning. Soreness, stiffness, and weakness plagued me. I no longer felt like a zombie, but the torture almost made me wish I were one. When heat, swelling, and pain began in the joints, I got an inkling of what ailed me.

My doctor said, "Rheumatoid arthritis, at your age!" Laboratory tests confirmed it. He put me on palliative treatment, for no cure is known. High potency drugs are a blessing but also two-edged swords to which there is limited and uncertain tolerance.

Two days later while shopping, I saw another rheumatoid arthritic. He was stooped and emaciated, his walk an uncertain shuffle, his deformed hands hardly able to clutch the bag which held his meager purchases or the currency with which he paid.

Two weeks in the desert made me feel a lot better, but limit of tolerance to medicines was reached shortly after return home. Recurrence of the disease in full fury, including nightmares, followed discontinuance of drugs. I became so stiff and weak that it was hard to dress, and I could do little else. I had to get better or make a drastic change in my way of life.

Nearly fifty years of medical practice had included many rheumatoid patients, but I now faced stark facts never fully realized before. I owed apology to some patients. I had sometimes thought that if they possessed fortitude enough to face up to the problem, to fight the fear, they could overcome the disease. Fear has many an alias. It is an almost constant accompaniment to pain, accounting for most of the handicap and suffering.

Like a coach "nerving up" his team, I carried on a mental dialogue. My "team" asked, "What about swelling blocking movement?"

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Coach: "Move, massage it out, just a fluid accumulated because of inactivity."

Team: (timidly) "But adhesions have 'frozen' joints."

Coach: "Your muscles move hundreds of pounds. Don't tell me they can't break microscopic adhesions."

Team: "Violent effort may make me worse."

Coach: "You can't spoil a rotten egg. What you need is guts—G-U-T-S."

I went to the garden: Weeds aplenty and tilling badly needed. Getting on my knees was hard. I sweated profusely. Near-useless fingers refused to grasp the tools firmly, and I could not pull an ordinary weed. With every effort, pain mounted; nausea and dizziness increased. I could endure no more; attempted to rise and fell on my face. Finally, I got to my feet and crept indoors. It seemed an age since I had gone out, but the clock showed less than half an hour. Wild rage welled up. Miserable faltering members! How could they fail me so abjectly?

And then I remembered that before a battle, Henry of Navarre trembled so much that his armor rattled. Embarrassed, he roared: "Tremble, base body! If you knew where I am going to lead you in this battle, you would tremble still more."

I went out again. Things went better; slow but definite progress. I took on tasks of increasing difficulty. Exacerbating pain threatened failure at each advance, but I learned to discount it and to reckon only on endurance as the price I must pay. Heavier projects seemed providentially at hand: a pile of bricks and another of broken fragments of concrete base with a surface layer of brick. These averaged four bricks each, with the concrete portion considerably heavier than the bricks.

After two weeks of lighter work, these large chunks were too heavy, but I piled the single bricks neatly against a wall. I still could not manage the big chunks, but I thought I could separate the bricks from the concrete. If I could, three objectives would be gained: (1) The separated bricks would make a walk; (2) The concrete blocks could be carried to the rear and used to shore up a tottering wall; (3) The operation

of separating brick from concrete would subject me to stresses different and more severe than any yet encountered. I intended to separate bricks from concrete by blows from the chisel edge of a six-pound stone hammer.

Afflicted as I was, I was not motivated by an insane idea of self-torture: My plan stemmed from a tale told me by an old forty-niner. In the early days, he and his partner were mining about 9 miles from San Andreas when "inflammatory rheumatism" rendered him practically helpless. Although there was no road to their mine, his partner borrowed a sulky cart and deposited him in it.

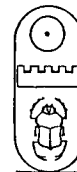
Such carts have only a limited basketlike space in front below the seat. Crumpled in this space and jolted over rough terrain, in his agony he screamed curses at his partner. The partner merely said, "I'll give you something to cuss me about!" and whipped the horse and drove pell mell.

"I thought I'd die," said the old man, "but when we finally got to town, I was so much better that I never even went to the doctor."

Now that I was dealing with pain which almost paralyzed my will, that old forty-niner's experience took on special importance. My hunch was that if I could use additional purpose and auxiliary objective to "butter up" an activity which was too painful to be endured on a starkly therapeutic basis, I might gain substantial improvement.

I will not describe the sensation that flashed explosively through my weak flesh at first impact of hammer on concrete. I gasped as if ice water had been thrown over me. The pain faded rapidly but its memory made repetition difficult.

The first blow was not entirely successful; aim was inaccurate and one brick was damaged, but the row of bricks did separate from the concrete; so I had the thrill of accomplishment as well as room for improvement to bolster my will to continue. Jolts and jars caused exquisite pain; yet I separated all the bricks from the concrete and built a walk with them. The concrete blocks I carried to the rear and reinforced the tottering wall. I got better day by day. With other improvement,



nightmares troubled me less. From the day I had to stop prescribed medication, I had not taken even an aspirin tablet.

I was, however, drinking huge quantities of tap water, which because of chlorine tasted disagreeably like medicine. I think that copious water drinking was helpful. Next to air, water is vital for health. Man is still close to being a water animal although his ancestors long ago came out of the sea and learned to live with less water. Even now, water is by long odds the largest constituent of our bodies. It is continuously dispersed through lungs and skin, and quantities are intermittently released from bowel and bladder. It leaves the body as an *essential vehicle* for carrying off toxic substances which if not eliminated lead to disease and death. Taking plenty of water is *always* important and especially so when disease is adding to the usual quota of toxic wastes.

A great French physician on his deathbed suddenly said to his distinguished colleagues surrounding him, "I leave behind me three great doctors." As each listener expected to hear his own name mentioned, the dying man concluded, "Water, Exercise, and Diet."

It was a wise statement even if an example of the common frailty of overlooking the obvious. The great doctor knew so well that air is the greatest "natural physician" that he took it for granted. Perhaps it was because air is so intimately linked with life that the Creator made breathing so nearly automatic. However, many take breathing altogether too much for granted, and ill health results. Without elaborating on this hypothesis, let me say that breathing exercises were an important part of my battle to get well.

The Greenhouse Project

My next project was moving an eight-by-ten-foot greenhouse, roof and sides heavy with glass. It had to be shifted endwise several feet. Help was offered, but I knew that working alone would better promote my recovery. A concrete foundation had first to be laid where the house would stand. I carried the sand and gravel in buckets down a flight of six steps and across a foot-

bridge. I could have transported the cement in the same manner had it not been that managing the unbroken sacks offered a more positive physical discipline. It may have been foolhardy to carry ninety-pound sacks of cement down that flight of steps; but it was good for my morale—as well as for my muscles.

With the aid of a crowbar, an auto-jack, and joints of drain tile for rollers, I managed to move the greenhouse successfully. I was now sometimes without pain although there were intervals when it was severe and when muscular performance was unsatisfactory. I broke up the exposed portion of the old greenhouse floor with a sledge and utilized the broken parts as I had the other concrete blocks. Thick post-shaped parts of the foundation rim were leaned against the wall for braces.

I had managed all the shorter ones without difficulty, but one remaining long one was a special challenge. Fifteen feet from where it lay, there was a weak part of the wall for which it would make an excellent brace. It was more than twice as heavy as anything I had as yet tackled. Moving it and setting it upright required really competent functioning of muscles and joints. I accomplished this with no apparatus or levers except my body and the post itself.

My series of jobs was now completed and my rebellious members fairly disciplined. Pain and weakness were relegated to minor roles. Two years went by. The only residual of the disease of which I was conscious for some time afterward was a vibratory sensation in hands and arms. It was constant but not painful. Rheumatoid arthritics often suffer a relapse after a regression, but I think my recovery a *fait accompli*.

Finally, I must try to absolve this intimate personal story from taint of vainglory. It is merely an incident in one of the chapters of my rather long and to me eventful life story, which I may sometime gather with others into a book. In all humility, I believe that the essence of the Infinite abides within each of us. If we can but learn to give ear and heed its promptings, we shall find it applicable in our personal circumstances.

THERE is an inherent desire in the consciousness of every progressive thinker to inquire into the origin of things, the mystery of life, and the ultimate purpose of our existence. In the early history of civilization, such inquiries as these constituted the delving into the mystical side of our existence, and mysticism became an eminent and profound school of thought.

In the unlearned minds, mysticism, today, is erroneously associated with modern mysteries and with magic; but there is no magic in mysticism, and the only mystery therein is that which is unanswered and unsolved. Mysticism represents the highest expressions of truth, and the study of mysticism is a study of truth in all of its pristine purity and uncontaminated manifestations.

Mysticism is not a religion although it reveals and explains the greatest and most profound of the religious mysteries; it is not an unscientific study although it does not depend upon the findings of science for its knowledge and accepts as many of its truths through cosmic revelations as it does through the analytical observation of the objective minds utilizing every scientific process known to man; it is not a philosophy, for it directs the mind to the practical application of its principles as urgently as it emphasizes the need of inspirational meditation.

It is generally conceded by every eminent theologian that the essence of religion is its mysticism; and it is likewise conceded by every artist, musician, architect, inventor, or creative artisan that mysticism is the fabric out of which he weaves the inspired impressions for objective comprehension. In this we see that mysticism is the very essence of our higher thoughts and higher living, and without it as an element of nature and a school of instruction, man is only partially educated and

The *Rosicrucian Digest* welcomes suitable material at all times; however, manuscripts must be accompanied by return postage (or equivalent international coupons). Rejected material is returned without critical comment.

Why Study Mysticism?

not wholly cognizant of the beauties, powers, and blessings of existence.

The mystical understanding of all things that exist brings to man a closer attunement with the natural laws of the universe and removes from his consciousness the fear of the unknown and the fear of the misunderstood. This results in greater peace to his soul and mind, greater power of will, and greater determination to cooperate with the laws he knows to overcome the obstacles and limitations of his life here on earth.

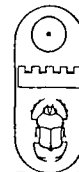
The study gives him a broader view of life and its miracles and mysteries, and enlarges his horizon of comprehension as well as widens his realm of sympathy and attunement. It enables him to anticipate the inevitable results of certain actions in his life and to prepare for them.

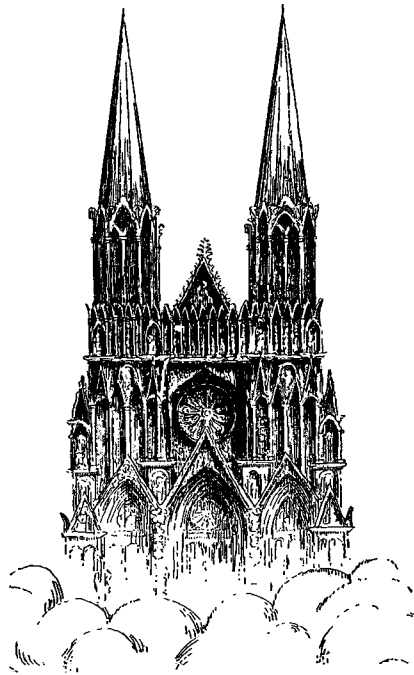
It removes the doubt regarding the consequences of other acts and gives him the power to proceed with greater sureness and security. It attunes the harmony of the physical body to the creative principles and thereby brings better health and a greater freedom from the influences of disease and contamination.

It quickens man's perceptive faculties, awakens and develops the intuitive functionings of his consciousness, and makes him fortified in many ways to master the trials and situations of his everyday affairs, bringing greater success and happiness.

The mystic is ever alert to the finer things, the higher things, the better things, and the more real things of life, and he finds enjoyment, pleasure, contentment, and peace in conditions and circumstances where another is depressed, distracted, and discouraged.

Rosicrucian Questions and Answers With Complete History of the Rosicrucian Order





Cathedral Contacts

PEACE AND SERENITY

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

FOR MANY YEARS, I have had on my desk a small Buddha carved of ivory. Almost every time I start to write or do any type of work at my desk, I am conscious of this small figure. I am not an authority on the teachings of Buddha, nor am I even sufficiently familiar with them to be conversant with the principles which this great man taught; but in this carving I have for many years seen what to me is an exemplification of serenity. By serenity, I mean a type of dynamic peace or relaxation. If someone should challenge my use of words and question how a state that is one of relaxation can also be dynamic, I might not be able to satisfy him with a formal definition because the explanation is to be found within my own thinking rather than in verbal expression.

To consider that serenity is a state of doing nothing is a misconception. The search that man makes for serenity is often futile because of this misguided

concept. No one, I truly believe, enjoys doing absolutely nothing. Try it for awhile. Sit, stand, or lie down, but just do nothing. Do not even attempt to think connectedly or constructively. You will soon become very bored. If such inaction were forced upon you, if you were forced to sit, stand, or lie down for an extended period of time and do nothing, you would grow restless and resentful because serenity is not to be found in a state of nothingness.

There is on the part of every human being a desire to which he devotes a great deal of time and effort. This is the desire to attain what he believes to be happiness. Happiness and contentment have frequently been considered the ultimate aims of life. It is thought that the individual who has attained these states has, in fact, succeeded in living and coping with his environment. No doubt, the attainment of happiness is a most worthy aim, and it is true that we should direct a portion of our effort and time toward attaining it.

Unfortunately, however, like the concept that serenity is a state of doing nothing, of sitting like the carved Buddha to which I referred and looking into space, so it is that happiness is sometimes erroneously considered to be a state of absolute freedom or even of irresponsibility. In the attempt to attain an imaginary state of happiness, we direct a great deal of energy that accomplishes nothing because of its misdirection.

In a world where material values take precedence over so many other things, there is naturally a tendency to associate happiness and contentment with the attainment of material objects. The individual's first reaction to what would be happiness is closely associated with his desire for wealth and plenty. Possession of wealth and plenty, though, while a most desirable concept, will not of itself produce a state of happiness and contentment, as has been proved many, many times in all periods of history. Nevertheless, because of our material orientation of thought, our first reaction to the idea of happiness is to think of a big bank account, a fine home, a big car, and all the gadgets and fixtures that today lie at our finger tips to be obtained at our command.

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Actually—and this is not a new idea—we know that many who have such physical and material conveniences and possessions have not found the degree of contentment found by many who are poor in worldly goods. A humble shoemaker, Jacob Boehme, many years ago radiated confidence and inspiration to those with whom he came in contact, and his writings are still an important contribution to our philosophy and culture. Yet he did not possess what the materialistic philosophy of today would seem to believe is requisite for contentment and happiness.

In our rush for possessions and achievement, it is easy to confuse variety with happiness and contentment. In trying to attain many things, the variety becomes more important than the end to be attained. Ultimately, it is found that a multiplicity of possessions does not bring happiness any more than does a single possession. Possessions may bring physical convenience, but they do not contribute to serenity.

Serenity is peace of mind, the realization that values lie in all areas of man's existence. The person who is truly serene does not deny the value of material possessions. He does not ridicule a materialistic philosophy. He does not claim that the physical world is of no value or is nonexistent. He attempts to accept and adjust to his total environment—material and spiritual, physical and nonmaterial. He tries to live so that his life may become attuned or in balance with all the forces that compose the universe and his immediate environment.

Serenity, then, is found in man's composure in facing reality—the reality

that he is born to live and that to live is to be in a constant struggle with those forces that are a part of a universe in which life is a functioning entity. Serenity can be obtained by acceptance of all that is in the environment and by a sincere attempt to attain wisdom so that the true values and proper uses of all to which one has access may become known.

Serenity is found in the ability to look beyond the material world while at the same time accepting it; to realize that real value is not isolated in time or space. Reality and value project themselves throughout eternity. We can aim our ideals and our ultimate purposes in the direction of those concepts which are eternal in contrast to the variety of impressions and material objects which fill our immediate environment.

Serenity, then, is within the mind. It is the expansion of our environment beyond those physical irritations of the moment and of this place. It is the realization of the infinite and the values that will always endure.



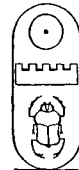
The Cathedral of the Soul

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.



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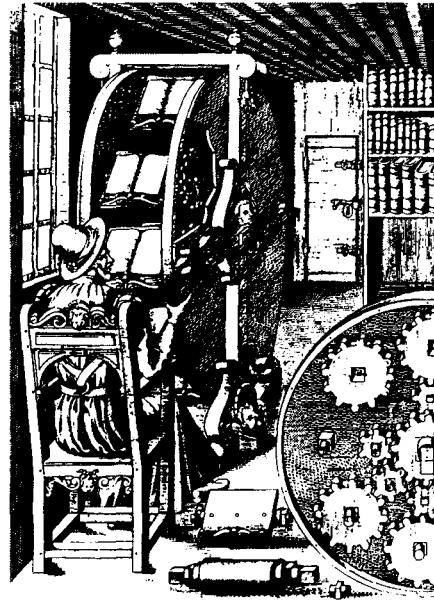
History In Pictures

The Bettmann archive contains over a million historical illustrations

IN 1938, Dr. Otto Bettmann arrived in the United States with three steamer trunks filled with 10,000 pictures on art, medicine, and music. Twenty-five years later, his picture library offers more than a million historical illustrations!

Dr. Bettmann named his collection an "archive," and the word itself reflects his scholarly yet up-to-date approach. An archive, says the dictionary, is a place where public records are kept, and this collection is, in fact, a very public picture record of the history of man from Adam to the Roaring Twenties. History is as new as today's headline.

Every week, he and his staff of seven receive hundreds of requests from editors, newsmen, designers, and television producers asking for pictures of colonial whispering rods (a tube used by Early



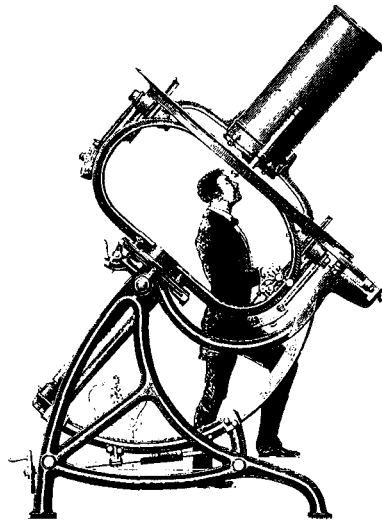
This 17th-Century "reading wheel" was for tired scholars only. Invented by an Italian named Ramelli, it worked on the principle of weight, coupled with a simple gear mechanism. Reader turned the wheel by hand, stopping at the book he wanted—which automatically fell open at eye level.

American lovers to create privacy while talking to each other across a room), turn-of-the-century soap wrappers, unusual tattoo marks, or Julius Caesar getting fitted for sandals.

Dr. Bettmann is constantly on the lookout for new illustrations to add to his collection and personally gives his attention to every offer. His sources range from professional photographers of earlier years to optimists who clean out attics in search of oil stock and diamonds. A researcher in Europe prowls about for newspapers, magazines, paintings, etchings, drawings, old prints, photographs, film negatives, glass photo plates, movie stills, engravings, woodcuts, and lantern slides. The collection does not, however, include anything after 1922.

When Dr. Bettmann picks up his phone, he never knows what the request is going to be: A profile shot of the *Mona Lisa*, perhaps; a picture of Thomas Jefferson eating spaghetti, or even a photo of Cyrus McCormick inventing the reaper.

It could only happen in the picture business.



—Prints Courtesy The Bettmann Archive

This 19th-Century telescope could be adjusted to various positions by a foot lever. The Bettmann Archive discovered a wood engraving of it in the files of the French magazine, *La Nature*, 1883 edition.

The Rosicrucian Digest
May 1964

WHAT MANNER of death could strike every living thing within an area of more than ten thousand square miles, destroying ten to twelve different genera of animals? This was the problem which confronted Hugh Miller more than a century ago when he began his investigation of the Old Red Sandstone fossil deposits in northern Scotland. The situation was made all the more inexplicable by the fact that all these millions of creatures died within a matter of minutes—in most cases, seconds.

Disease was ruled out at once, for while a plague may strike an entire species, it neither crosses lines between many genera, nor does it act with such sudden and violent fury as was evident in northern Scotland. Predatory creatures could not have so completely destroyed so many different forms of life and left the remains uneaten.

When Hugh Miller excavated the sandstone deposits, he found layer after layer of fossil fishes, all of which seemed to have died suddenly and violently. The remains imbedded in the sandstone were found in positions of contortion and contraction; in many cases, the tails bent around the head and the fins spread to their fullest as when fish die in convulsions. The specimens of the *ptericthyrs*, an extinct fish-like animal with wing-like projections, were found with their arms extended to the front as if they were fending off an enemy. The attitudes of fishes found in this deposit were fear, anger, and pain.

Irrefutable proof that every specimen in the area died instantly and together lies in the fact that not one bone shows the mark of the predator. It is axiomatic that when a fish dies in the ocean its remains do not long remain intact—predaceous specimens are constantly at work. Whatever this catastrophe was, it annihilated the predators, too.

If this scene of death everywhere existent were limited to northern Scotland, it would be easier to assign its cause to some not-too-fantastic agent. Such, however, is not the case. The same scenes of catastrophe are evident in many areas widely separated throughout the world. In each instance, the story is the same: sudden and total

MILTON KAUST

When the Earth Died

*A geological mystery
locked in fossilized deposits*

destruction of every specimen within the disaster area.

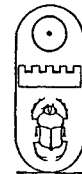
When Hugh Miller's work was published, science immediately ruled out any thought of cataclysm—the very idea was abhorrent. Science taught the Doctrine of Uniformity. It still does. This doctrine states that the development of the surface of the globe has continued steadily throughout the ages, with no explosive and catastrophic changes. This makes precise, safe reading but hardly fits the facts as nature has presented them.

Destruction Unlimited

This vast destruction was not limited to the Age of Fishes; the same scenes of massive death have been witnessed in comparatively recent times. Man himself has been present at some of nature's grand spectacles of extinction. Stone artifacts similar to those used by the Eskimo not too many generations ago have been found in association with extinct animals wiped out in another of nature's fantastic convulsions.

In the Tanana Valley of Alaska, millions of animals died under disastrous conditions, which at the same time uprooted entire forests. The animals, which included mammoths, mastodons, super-bison, and prehistoric horses, were torn apart and mingled with the splintered remains of the forests, the admixture of flora and fauna smashed miles down into the valley.

Scientific investigation has revealed that it was neither volcanic eruptions nor the advancing glaciers which did the work; the former would have charred and burned the forests but not uprooted them, and the animals would have been buried, not torn apart and



shoved into the valley by the molten lava. Glaciers are ruled out because the destruction took place in post-glacial times when the glaciers were retreating or had already done so.

It was previously thought that mammoths, mastodons, and other Ice Age animals had died out because they had been unable to find food. This concept has now been ruled out due to the many specimens found in Alaska and across much of northern Siberia which still had their undigested food in their stomachs. They had been surprised in the very act of eating and in some cases the food was still between their teeth when death struck.

Specimens of the mammoth found more or less intact were subjected to autopsies. Two very peculiar items were noted: The undigested food found in the stomachs was from trees which do not grow in northern Siberia where the remains were found but, rather, in the southern part, and microscopic examination of the skin revealed the presence of red blood corpuscles. Red blood corpuscles in the skin indicate that death is due to suffocation either by water or gases. From this it would appear that the animals were munching their lunches in southern Siberia one minute and were suddenly suffocated by some agency in the next; then immediately transported far to the north where their remains were found.

Throughout Europe and North America, the same evidence is found, attesting to the presence of animal remains in areas where they could not possibly have lived during life. One of the most celebrated cases concerns reindeer from Lapland and hippopotami from the Congo occupying the same caves in the British Isles. That two such diverse creatures should set up housekeeping in an area foreign to both taxes the imagination. There they were, however, exactly as the mammoths from southern Siberia were found in the north.

Over a century ago, Professor William Buckland of Oxford pointed out the impossibility of such animals as the hippopotamus, the crocodile, and the tortoise making summer excursions from their native tropics to the north of Europe. Such a concept would hold more water, he said, if it could be

shown that the displaced specimens were migratory animals, which they obviously were not.

Whales in Michigan

More pertinent even were the whale deposits, many of which had been found in most unlikely places and accounted for by equally unlikely explanations. Two of these deposits were in Michigan and were post-glacial in time. Michigan is a long way from the ocean, and whales are not notorious for their ability to traverse dry land. Some explanation given, which did not violate the sanctity of the Doctrine of Uniformity, was that in early post-glacial times the Great Lakes had been an arm of the Atlantic and the whales had swum into the American Midwest. That this statement was ever accepted remains one of the major mysteries of the century, for Lake Michigan, which would have to be a major part of the arm of the sea, is *five hundred and eighty-two feet above sea level!* A sea high enough to float whales to Lake Michigan would also be high enough to inundate most of the eastern United States. We know this did not happen.

So, again, we have the same enigma—what force could lift hundred-ton whales from the Atlantic Ocean and dash them to death on a hilltop nearly six hundred feet above sea level? Was it the same force which hurled millions of mammoths, mastodons, hippopotami, and other animals from the south far to the north? And during the Age of Fishes exterminated every living thing in blocks of more than ten thousand miles?

What could this force have been which rained such devastation on the earth that Hugh Miller called the world a "vast sepulchre?" Only one force is known that could pick up mammoths and whales and deposit them, dead and mangled, hundreds of miles from the place of origin: the ocean itself. But to do this, the ocean would have had to rise from its bed and wash entire continents, smashing and sweeping billions upon billions of tons of animals before it. The very thought staggers the imagination! Yet, as one school of thought stresses, there is nothing else which could have done the deed. There-

fore, a gigantic tidal wave of continental proportions, caused by massive tectonic disturbances within the earth, must have occurred—and within the time of man.

Such disturbances within the earth would shake the globe to its very foundations, causing great and disastrous changes in its surface areas. It has been stated by modern scientists—even touched on by Charles Darwin—that the Andes Mountains underwent such an upheaval *within the age of man*. A force which could drive the mighty rocks of the Andes two to three thousand feet into the air with explosive suddenness could drive other areas beneath the sea with equal dispatch and facility.

Just such an upheaval of nature was held responsible for the sudden destruction of the land “. . . outside the pillars of Heracles” For Plato spoke of

vast tidal waves and tectonic disturbances similar to those which raised the Andes and totally annihilated so many different species and genera of animals.

In spite of all that has been done to sever man from the search for the intellectual greatness Plato ascribed to that land in the Atlantic, each generation of science leads closer to the goal of fulfillment. Our generation may be privileged to write the definitive work on the subject.

For Further Reading:

Hugh Miller, *The Old Red Sandstone*, E. P. Dutton & Co. (Everyman's Library), 1907

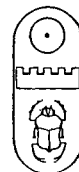
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C. O. Dunbar, *Historical Geology*, John Wiley & Sons, New York, 1960

Joseph Prestwich, *Geology*, 2 vols., Oxford Press



The River Lys at Afsnee (Belgium), from the paintings of Emil J. Hugentobler shown in the Rosierucian Art Gallery during April.



RODMAN R. CLAYSON, Grand Master

Till the Soil

ALL OF US are familiar with aphorisms and platitudes such as, "As ye sow, so shall ye reap." We have heard or read many times the exhortations, "As a man thinketh, so is he" and "Seek and ye shall find." How often do we think of what is implied therein? We are reminded of Ralph Waldo Emerson, who wrote that we must till the soil which is our domain; and, since we plant the seeds of our desire, we must expect to reap the yield. Though the harvest be filled with good, not one grain of nourishing corn can come to us except through our toil on the plot of ground assigned to us to till.

How true that is. Man's strength is untried. Do we actually know what we can do? The ground we have been given to till represents our individual selves. Within every one of us is the power and resourcefulness to plow the ground, prepare it, and seed it so that it will yield a bountiful harvest. This is a natural heritage. But how often the power is ill-used or not used at all! Perhaps it is because some effort is required on our part to give it motion and direct it into proper channels.

We should not shirk personal responsibility and live the present span of life inactively. Nothing good can come to us without some personal endeavor and effort. Man tends to become complacent. This is not an admirable quality, but it is a human characteristic.

Man must not become static. His must be a life of action. He must provide opportunity for greater unfoldment, development, and progress. In nature, there exists no condition without action of some kind. Desire on the part of man precipitates action which calls forth the use of God-given faculties and abilities. But if he does not respond to the challenge and use them as intended, they may become dormant, atrophied, and useless.

Attributed to the ancient Greek, Diogenes, is the saying that, "Powers that are used grow. Powers that are not used atrophy." This is a law of nature, and nature is economical. Everything

must be used. Everything must be active. Nothing stands still. One cannot just be. Everything is changing in one way or another. Heraclitus said, "Nothing is stationary. Everything is constantly changing, becoming something else."

It has long been a philosophical conclusion and is now a psychological fact that man cannot have an idea or concept which is absolutely free from association with previous personal experience that provokes thought. Ideas or concepts revolve around experience. When any man reaches a state where he is capable of analyzing the various sensations that arise in his consciousness, he is realizing a true sign of development and progress.

Thinking Is the First Step

Thinking is the first step in the process of learning. One who does not think learns little. In the course of an average day, our sense faculties bring us numerous impressions of things seen, heard, felt, smelled, and tasted. The degree to which they excite our interest determines whether they will be retained in our memory and become elements of our thoughts. Thus, whatever its nature, when we have realized an experience, we have learned something.

A well-organized and alert mind is not satisfied to accept just anything when the cause is not apparent. Such a mind knows instinctively that things do not just happen. Perhaps this is because we are aware of the many things our own thinking and doing have brought about. Knowing, then, that we are causative—that is, that we can willfully and intentionally cause something to happen on occasion—we are convinced that we are equipped with certain powers meant to be used. We must, as Emerson said, till the soil which is our domain; and, since we plant the seeds of our desire, we must expect the natural yield from it.

We must not envy others; we must not imitate others. We must be ourselves and ever be about personal improvement and development. To those who seek, who are looking for the answers to the riddles and paradoxes of life, nature abundantly supplies what is needed. Those who seek diligently eventually realize at least a part of

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their heart's desire. The seekers must carry on their search individually. While seeking, they are strengthened by applying reason and logic to their experience. Thereby they acquire knowledge and understanding.

Let us accept this philosophical concept. However, before it can mean very much to us, we must grow up to meet it; the concept cannot come down to us. We must be intelligent men and women and sustain a balance to control our mental, emotional, psychic, spiritual, and physical selves. To those who are trying to develop their inner faculties and powers mystically there will come marvelous and untold rewards. But things of a divine or spiritual nature will not be revealed to those who have no desire to comprehend such revelations.

No one can be taught how to employ spiritual powers which he may possess unless there is personal endeavor on his part. No one can be taught to be a good artist or musician unless he schools himself and exercises such arts. No one can be taught to be a vocalist if he does not use the latent power to bring about the development which will make beautiful singing possible.

Nature's Laws Unchangeable

The laws of nature are unchangeable and no being can enjoy a higher nature than that to which his nature is adapted or attuned. Intellectuality is not identical with spirituality, for intellectuality is merely a product of spiritual activity in its incipient stage. Man must become a fit instrument for the exercise of spiritual powers. He must come to know that he has many unused faculties, and he must learn to use them. It is necessary that he learn as much as he can about himself, about nature and life, for in doing so he will be tilling the soil to prepare for the harvest which is to come. Conscientious effort must be put forth.

He who desires to know the nature of the universe must rise above the per-

sonal and temporal and look beyond to the endless, boundless, timeless, and eternal. He must step out of the shell of his limited and circumscribed personal way of life and rise up to the top of the mountain where he may enjoy an appreciation of greater horizons and new perspectives.

We should desire to know more about those contributing factors to life and its welfare as they pertain to us individually and collectively. We should love wisdom; and, above all, we should love all humanity as though it were a part of ourselves. Such an exhortation has been written about and preached about for hundreds of years. But is it understood, realized, and practically sought? Are the readers and listeners impressed? If these truths *were realized* and practiced, the Golden Age would soon appear again upon the earth. Its appearance would be enhanced by individuals tilling the soil of their domain.

Man is endowed with the inspiration and ideals. The faculties with which he is endowed are to be used. If there is to be an adjustment, a change, or a transmutation, the responsibility is up to the individual. If he has the desire, he actually has the will and the power.

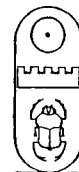
If only each and every person would seek to fulfill his true purpose in life, to realize the happiness that all are justly entitled to, to carry out his part as the useful creation he was intended to be! To do so, he must till the soil and cooperate with the mystical and spiritual elements involved in nature's laws.

More and more, men and women are becoming conscious of the power that comes into their being with the dawn of each new day and abides within as an unseen guest. May they seek enlightenment, application, guidance, and achievement. Let them cultivate the field of self-application so that when the harvest comes they will fully enjoy the fruits of their toil.



It is a glorious law of the Cosmic that in time all things work out for the best for the one whose motives, desires, ambitions, and ideals are honorable and worthy.

—JAMES H. MURRAY, F. R. C.





This was March, 1924, when Ralph Lewis first assumed his duties as Supreme Secretary of AMORC.

A Memorable Occasion . . .

40 Y

It was on March 4th, 1964, that a small group of the Emperor's close friends invited him to a dinner at the Hyatt House in San Jose. The occasion: To celebrate his 40th anniversary as an officer of AMORC. It was to be a small group of 20 or 30 persons. Then, at 7:00 p. m. sharp, bedlam reigned momentarily as over 200 more guests "joined" the party with the welcoming, "For He's A Jolly Good Fellow." News cameras clicked, television cameras whirled, cheers followed, and Ralph Lewis was finally escorted to the head table. All around were friends, dignitaries, employees, and business associates. Tables were flower-bedecked, and everywhere there was the happy chatter of people reveling in the spirit of the occasion.

The "spirit" was most aptly described by Vice-President of AMORC, Cecil Poole, who in his remarks said: "After a life of giving, we felt it was about time you were on the receiving end." And with that he presented the most notable memento of the evening, a leather-covered reclining office chair to take the place of the straight wooden seat Ralph Lewis had used those 40 years.

Pictured here are some of the events as they happened. There was all this and much more. Telegrams and greetings poured in from all over the world. The Governor of California wired his greetings.

All in all, it represented for AMORC a tribute to its vigorous and inspiring leadership. Ralph Lewis was honored as an individual, but it was an honor he shared with his office—that of leadership of the world's Rosicrucians.



"Surprise!"

WESTERN UNION
TELEGRAM
W. P. MARSHALL, President

The Blue line shows the day time on domestic telegrams in LOCAL TIME in zone of origin. Time of receipt.

1107P PST MAR 03 64 0A771 5
 O'SKA665 GGN NL PD FAX SACRAMENTO CALIF 3 3
 RALPH M LEWIS E
 CHIEF EXECUTIVE OFFICER
 ROSICRUCIAN ORDER AMORC CARE HYATT HOUSE DLR 71
 JOSE CALIF

IT IS A PLEASURE TO JOIN YOUR MANY FRIENDS IN TI
 OF RESPECT FOR YOU ON THE OCCASION OF THIS 40TH
 I KNOW THROUGH FRIENDS IN SANJOSE THAT THE EXTEN
 YOUHAVE PARTICIPATED IN THE LIFE OF YOUR COMMUNI
 YOU HAVE WORKED FOR ITS IMPROVEMENT THIS WILLING
 TO WORK FOR THESE COMMUNITIES AND THESE FELLOW
 BASIS WHICH OUR HOPES FOR A BETTER SOCIETY RESTS
 AND BEST WISHES SINCERELY
 EDMUND G BROWN GOVERNOR

J. BRIERLEY

Escape From the Commonplace

ONE OF THE GREATEST of human burdens is the sense of being imprisoned by the commonplace. . . . So far, then, as at present appears, the business of escaping the commonplace is a difficult one, out of the reach apparently of any but the rarer natures. But that would be a hasty conclusion. The most important factors in the problem have not yet been touched. To begin with, Nature does not seem to have organized man's life here with a view to its being a purely humdrum affair. That she placed him in such an astonishing universe, and with a relation to it so marvelous, is in itself the answer to such a supposition.

When, a million years ago, she turned this newcomer off the track of his fellow mammalian primates and began to add to his brain-power while these others were merely developing limb-power; when, bit by bit, she brought him along this fresh line until, with a body in the same zoological kingdom as the chimpanzee, he attained to a mind that demanded infinity for workroom and playplace, she gave notice that here was a being whose experience and destiny were to be certainly not common.

Nor will she allow any one of us to forget this. The knowledge of good and evil that she rubs into us; our encounters with pain and trouble, the fact that we can never get through a day without some rebuff, some tangle of circumstance; and, most striking of all, that in full view there is placed before every mother's son of us, for wind up of our present career, the tremendous adventure of death, are all Nature's stern refusal to man to permit himself to be trivial.

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

[182]

IDEAS KEEP ODD OFFICE HOURS

IF ARCHIMEDES had had International Business Machine's *Executary* by his bath when he discovered specific gravity, he might have calmly recorded his "Eureka" instead of having to run through the streets making a spectacle of himself.

IBM says that since you talk faster than you can write, its portable, book-size dictating machine called the *Executary* can give you more time for personal brainstorming.

The mind is always working, not just between 9 and 5. Dozens of *brainstorms*—from the law of gravity to the recipe for popsicles—occur away from the "office."

Small Jenny Hargreaves knocked over a spinning wheel, and the spindle, now in upright position, suggested to her father a whole battery of spindles turning simultaneously, allowing one person to spin eight times as much thread. The result was the "Spinning Jenny" with its eight vertical spindles which launched the Industrial Revolution.

Sounds, too, can trigger the process: The "twang" of steel springs at the end of an electric wire gave Alexander Graham Bell the idea that sound could be transmitted. His experimental "voice box" became the telephone.

The carburetor was invented by Duryea after watching his wife spray herself with perfume. The scent turned his mind to the practical possibilities of using atomized liquid under pressure.

Louis Braille, intent on a game of dominoes and idly running his fingers over the dot pattern, thought: "Why not make an alphabet of dots?" His sense of touch led to his development of an alphabet for the blind.

An unknown laboratory technician, working with saccharine in an experiment, forgot to wash his hands before lunch, and his sense of taste made it possible for countless diabetic patients to enjoy sweetness.

Ideas are where you find them.

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SANCTUM MUSINGS



SANCTITY OF THE HOME

ALTHOUGH there is a common exchange of the words *house* and *home*, psychologically there is a considerable distinction between them. A home includes a dwelling or shelter, but every house in which people reside does not necessarily constitute a home. When persons establish a home, it is intended to be more than a protection against the elements or a place where such requirements as privacy, sleep, and food may be had. It is intended to be a place where the family may engage in a certain relationship to their mutual advantage.

A home must reflect the mental, cultural, and spiritual interests of those who reside within its physical structure. It is the creation of an intimate environment, an environment not dictated by (or the consequence of) any external compulsion. If individuals are obliged to act or behave in a place other than by their own motivation, it is not then a home.

We may liken a home to a *microcosm*, a small universe of which the individual personality is the sun, the solar point. In a home, he radiates his feelings; he expresses them in form and color esthetically, emotionally, and instinctively in accordance with his understanding and the development of his personality. Where an individual or family is not inhibited by circumstances beyond control, the home—in its atmosphere, physical order, and appearance, routine behavior and customs prevalent within it, and the ideals displayed, religious and otherwise—signifies a specific conception of life.

To the people therein, their mode of life which the home exhibits is their personal idea of the value of life. It is not that each home wholly represents the idealism which the family hopes ultimately to attain. It will, however,



if there is agreement among the members, indicate their mutual aims. A home may disclose literary interests by an extensive library. It may also reveal a love of the arts by well-selected musical recordings or musical instruments. Again, esthetic tastes and love of harmony may be disclosed by a judicious, even if inexpensive, selection of furnishings and appointments. Creative tendencies may be evidenced by a home workshop, a photographic darkroom, or by some other hobby requiring imagination and skill.

Character is likewise evidenced in orderliness and cleanliness. Comfortable chairs, good lighting, and ordinary conveniences show pleasure in simplicity and a tendency toward introversion. A house that lacks these elements fails to exhibit *lived-in* qualities. Without them there is an indication that the place is but a shelter, that the real interests are extroverted, away from the home.

The home that has a *sanctum* or a religious shrine, or a prominent display of philosophical and mystical symbols, discloses the spiritual idealism of the members of the family. We all objectify in some way our immanent feelings. We cannot completely immure them within ourselves. We give our ideals form in our behavior or by the creating of some object which represents them. The home is, then, a *mirror* of the character and personality of the individuals within it.

Before a house can become a home, the individual within it must have the



freedom of self-expression. No one wants to display his innermost feelings, beliefs, and aspirations except in sympathetic surroundings. We will not subject that which we love or for which we have fundamental attachments to abuse or to an environment which we believe will detract from it.

We do not, for example, place a photograph of a dear friend on a post in front of the house where it may be defiled. Such would constitute a sacrilege of the sanctity of that friendship. Therefore, that which represents our finer moral and ethical feelings has a sanctity or a sacredness to us. It is sacred because it has the lofty quality of goodness which we associate with spiritual or immaterial things.

Where a member of the family is not permitted this self-expression by others, no home has been established for him and there is no sanctity. The sanctity, the sacredness, of a home evokes staunch defense and self-sacrifice for it. A man defends his home, not just as a piece of property, but as a way of life.

Since most dwellings have more than one individual residing within them, the compatibility prevailing will signify whether they are truly homes. If one member of a family imposes his whole personality upon the others, that nat-

ural freedom which connotes a home, does not exist.

Just as there are differences in personalities which reflect different mentalities and cultural backgrounds, so homes, a construct of these personalities, will vary. A home may conform to the psychological elements of which it consists and yet not be acceptable to other individuals.

The home of a mystic is not basically different from any true home except in one particular characteristic. It must provide some facility and time in the routine of living to permit the individual to inquire into the mysteries of being—those of the Cosmic and of himself. A home is a place where conditions are compatible with one's interests. All members of the family will not have similar interests because of differences in sex, age, and personality; but they must have some in common and respect those which are different from their own.

Where there is an intellectual and sympathetic relationship such as love and mutual respect existing between members of a family, there is then a theater for the full psychic expression of the members of the home. Such a home is sanctified—it is blessed and made sacred by *Peace Profound*.—X



NEW FILM PRODUCTION

John L. Mee, AMORC's Staff photographer, and Harry Kellem, of the Technical Department, examine research material being compiled for reference in filming the latest motion picture production: *Romance of the Rose and Cross*—a historical film dealing with the fascinating history of the Order. A camera expedition will be sent to Europe to film many historical sites there. It is planned to have the film premiered at the 1965 International Convention.

A NEW PROBLEM in human experience has appeared in our Western World: the rapidly growing number of older people in our population. So far as is known, no culture in history has ever had such a high proportion of people past middle age.

The problem is made up principally of four factors: economic, social, medical, and personal.

Every one of us desires to live long, yet not to be old. But aging is inseparable from life. The process has been taking place within our bodies from the day we were born. It is gradual and continuous, though we do not all age in the same way or equally fast. As in a steeplechase, the horses are nicely bunched at the starting gate, but during the second lap those that have not yet fallen are strung out in a line. . . .

The killers of youth, the contagious diseases, have been largely eliminated, only to be replaced by a set of chronic or degenerative diseases for which few specific cures have been found. Mental diseases, which seem to multiply with age under the stresses of our civilization, are not sufficiently cared for by present rehabilitation centres, nursing homes and home-care plans. Unemployment problems, which hardly existed in our century-ago world, are pressing upon thousands of persons who still have years of satisfactory work within their power. Socially, the aged are estranged. They are no longer the heads of households of two or three generations. Family organization today leaves no room for them. . . .

The question "How old is 'old'?" should be rewritten: "Old—with respect to what performance?"

Our difficulty is that many of the adjustment problems of aging result not from declining capacities but from social rules requiring the individual to give up certain forms of participation when he reaches a prescribed age. He is expected to behave in terms of what society has defined as proper for his age-sex category without regard for his needs or capacities.

If we are to handle the new problem of age so as to do the best for people and for society, we need to use common sense in our rule-making. To point up the matter lightly, consider that there may be forty or fifty years variation in

The Social Challenge of Old Age

being "too old to work" depending on whether the person is a prize fighter, a ball player, a piano tuner, a company president, a lawyer or a plasterer.

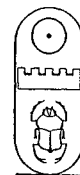
Age is a condition that is not measurable by years, but by attributes. A life should be appraised on the level of attributes—what qualities has a person—rather than by the crude quantity measurement of the calendar—how long has he lived. A survey reported in *Industry* a few years ago pointed out that 64 per cent of the world's great achievements have been accomplished by men who had passed their sixtieth year. Johann Von Goethe, who was 20 when he started his great dramatic poem and 83 when he finished it, put these words into the mouth of Faust: "I am too old to trifle, too young, no yearning wish to nurse."

There is ample evidence that the years have little enough to do with initiative, determination, daring and accomplishment. Not rarely the triumphal course of a man starts at an age when the average person retires from business into idleness.

Learning to Grow Old

Brains that are used hourly in creative activity associated with business building or scientific research or the development of society do not deteriorate. Many of them give proof that intellectual power can be intensified and energy increased as the years pass. . . . As Schopenhauer put it in his essay on "The Ages of Life": the first forty years furnish the text, while the remaining thirty supply the commentary without which the text cannot be properly understood.

Even if the circumstances of a man's employment make it impracticable for him to remain in his job after pensionable age—for example, because some younger men are coming along behind



him—that need not mean the end of the road for him. There are many jobs available to experienced men—jobs where the pressure from younger men seeking promotion is not felt. . . .

For their own good, as well as for the happiness of those who are now aged, young people should start learning how to grow old. There is no season of life for which preparation is more necessary. There is no preparation that can be more rewarding.

Every phase of life is a making ready for the one which follows it. Just as what we learn during childhood determines the success or failure of our adulthood, so does our development in middle-life decide the nature of our old age.

In the realm of the physical, repeated insults to the human machine in earlier life, such as infections, injuries, strains, chronic malnutrition, alcoholism, drug addiction, obesity, shock, and emotional turbulence, cause changes in the body cells which are conducive to aging.

In the realm of ideas, education continued year by year will tend to limit the wrong thoughts, the unhealthy prejudices and the wild cravings that wear out or warp the mind.

And in the social realm continuous learning about aging will give us understanding about those who are already aged, so that when our turn comes we shall be fit and ready.

We need a programme for continuing education, beginning in public school and carrying on through adulthood: education that will help us to find new and pleasant things to do in widely separated areas of life. It will keep our minds supple, learning to live in accord with the changing social, economic and political times. It will train us to weigh relative values, so as to get the best return for our time. Continuing education will enlarge our capacity to find our place today and tomorrow, to win the right to prolonged participation and recognition.

There is a very fine saying of Voltaire's to the effect that every age of life has its own peculiar mental character, and that a man will feel completely unhappy if his mind is not in accord with his years.

It is true that if we do not wish to feel the weight of our years we must

look forward instead of backward. It is silly to try to continue acting as we did five years ago. All living implies a growth, then a peak, and then a decline. The change from one stage to another makes certain types of behaviour impossible or inadvisable if life is to be maintained. Every period of life has its own emotional experiences. There are times of depression, just as there are times of elation, which it were foolishness to dwell upon.

The hardest part of aging is adaptation, we are told; adaptation to the changes in our individual situations and to the expectations of society.

To keep step with the progress of the years and to accept each phase of life as it comes is to live in harmony with nature. The great scientists, historians and philosophers agree that life on earth has always been and is one continuous, never-ceasing, process of readjustment.

What are the distinguishing attributes of various age groups? Youth is marked by resiliency, strength and mobility. Maturity shows balance, precision and achievement. The good qualities of old age are thoroughness, steadiness, dependability and wisdom.

One thing remains irrevocably fixed: our allotment of time at 65 is just what it was at 15—twenty-four hours a day. It behooves us to use every twenty-four hours in accord with the wisdom we have picked up along the way. . . .

Making the Best of Today

That is all very well for the future, some may say, but we have many thousands who have already entered upon old age, which should be a golden age, and have found it a dark age. Their children—and other young people—talk “over” or “through” them as if they aren't there. They are taken for granted.

Life is intensely real to the aged. The fictions are gone. They want, above all, to know where they stand. . . .

These are not days in which the generality of humanity indulges liberally in service to others. We blame the pace of life, the shortness of time, the demands of duty, and other things, for our neglect of the samaritan acts really natural to us, but suppressed.

Here is an opportunity for those advanced in years. Dr. Hans Selye says wisely in his book *The Stress of Life*: "neither wealth, nor force, nor any other instrument of power can ever be more reliable in assuring our security and peace of mind than the knowledge of having inspired gratitude in a great many people."

No longer hurried and confused by the headlong rush of life, we are able to look around and distinguish the real from the artificial, the excellent from the customary. Now is the time to put into personal practice all that you have learned about how to live, and to express in a continuing way your goodwill toward others. By putting into daily practice the basic principle of the Golden Rule you will find that you have not merely alleviated a present ill, but have transformed it. . . .

The most difficult thing is to keep the mind from slowly going closed in the face of every-day undramatic happenings. Mental rigidity and stagnation

are not the fated conditions of old age. Alfred North Whitehead said, "I would make some of this advanced education compulsory, and keep up the process of education to the age of ninety."

To make it possible for older people to keep on learning is the job of those who govern our educational institutions. Schools can go some distance in making buildings and facilities available for the use of older people. Adult education can attune itself, not to filling in gaps in education, but to opening opportunities for self-expression and self-realization, while giving people guidance so that they can steer through the shifting currents of changing times.

Youth is a heap of beginnings; age a handful of achievements; but age gives us no time to dote or dream. Life is still a grand adventure, a fine show. The trick is to look at it and play in it at the same time.

Reprinted with permission from *The Royal Bank of Canada Monthly Letter* for October, 1960.

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.

June: The personality for the month of June is Josef Lenart, Premier of Czechoslovakia.

The code word is DISC

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



LUDWIG ERHARD
Chancellor of
West Germany

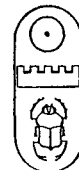
August:

The personality for the month of August will be Ludwig Erhard, Chancellor of West Germany.

The code word will be LOOK



JOSEF LENART
Premier of Czechoslovakia



The Dangerous Pastime

FEW WOULD take exception to the remark credited to British radiation expert, Sir Ernest Carling, that "living is a dangerous pastime." That is the equivalent of saying that in these days everyone lives dangerously. It is not to say, of course, that everyone regards living as a pastime or that everyone considers its dangers in the same light.

Some divergence must be allowed for in the viewpoints of the dead, the dreaming, and the wide awake. And, naturally enough, some choice permitted in the matter of classification to which each feels he belongs.

The dead, certainly, are the most numerous, for they constitute the majority of men. They have the gift of consciousness, but it may be questioned whether they understand its purpose or operation. They are conscious as beasts are conscious, sensing the present moment. It is a kind of one-dimensional consciousness—the physical—and there it operates to experience pleasure and avoid pain. The fleeting appearance is the all, and that is most often not too meaningful.

Life for them is a kaleidoscope wherein the figures of its dance are not too clear in outline and meet and merge too rapidly for anything more than vague comprehension. There are only seven, but they have two faces: life is sometimes death; wealth becomes poverty; wisdom mixes with foolishness; peace runs into war; fruitfulness turns barren; slavery masks as independence; and beauty and ugliness are indistinguishable.

All these are real enough for others making living into a pastime that may at any moment be dangerous; but to the dead, they are merely shadow shapes without the substance of reality.

Those who are dreaming are not quite so numerous as the dead and not quite so bereft of understanding. They struggle with the nightmarish appearance of things, fight to free themselves from the shackles of the deceptive

senses, and cling to a hope of better things by and by.

Unfortunately, they cannot do this for themselves, for their powers of evaluation and discrimination are immature and undeveloped. They can only trust others to save them from the results of their own foolish and fearful dreaming. The selfhood which should be theirs they cannot believe in except it be pictured as belonging to another greater and better than themselves, and in this they take a pitiful refuge.

Only a relative handful of humanity constitutes the awakened ones—the superior men and women. They are beyond the mire of a merely vegetative existence. They are independent of the artificial discriminations and evaluations of stereotyped saviors and are saving themselves. They have a conviction that divine selfhood is their right. In the evolutionary pattern, they have worked their way to the highest classification.

Three Kinds of People

Three kinds of people, therefore, are busy with seven kinds of experience, and this we call life—"the vale of tears" or, in the modern phrase, "the dangerous pastime."

Except in the broadest outline, it is extremely unlikely that any large number will have matching experience. At the same time, it is clear that the main differences as to life's experiences as well as the main agreements are going to be determined by the three kinds of people. The dead are certainly going to interpret peace and war in terms unacceptable either to those dreaming or to those awake. They will, nevertheless, find their judgments pretty much upheld by all the other dead.

Again, wisdom and foolishness must have very different characters when considered from the standpoint of the dreamer and the awakened. Gray's well-known lines, ". . . where ignorance is bliss, 'Tis folly to be wise," might very well have a meaning for one immersed in a life of sense gratification, which would be wholly unacceptable to one concerned with the fundamental aspects of these two terms.

In nothing does this difference show itself quite so starkly as in the response men make to the matter of living and

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dying. The dead are unconcerned because to them there is neither distinction nor difference. The dreamers are in fearful uncertainty yet make a feverish attempt to separate them meaningfully according to some creedal pattern. The awakened stand alone in their determination to meet them both and learn from the acquaintance. They have struggled out of the two lower and larger classifications of men and are accepting the situation on the basis of personal responsibility.

It is this fact that opens this third classification only to superior men and women—those who realize that whatever of meaning and value there is in these seven universal and inescapable situations of life must be individually arrived at within one's own consciousness by means of evaluations altogether personal. To them alone would the phrase *mastery of life* have a welcome and wholesome ring. They want to know—and are willing to be taught.

They are the only ones who would read this following paragraph in terms of a statement of eternal truth: "The mastery of life is found in the independence that comes from understanding. In each experience, in each observable thing, exists some concealed law or lesson potential with the possibilities for making man equal to every situation. How simply to convert these mysteries of nature to satisfy the daily demands made upon us constitutes the 'art of living.'"

There, briefly and to the point, is the whole matter. To master life, we must be independent.

Independence results from understanding.

Understanding reveals the concealed law or lesson in each experience, and Finding that, we become equal to the situation.

Becoming equal to each situation, we convert the mysteries of nature so as to satisfy the daily demands made upon us.

In satisfying those daily demands, we demonstrate the art of living.

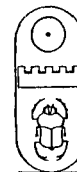
It was written over the doorway to ancient learning: "Man, Know Thyself." If you recognize the rightness of that statement, you are in the small and select group of men called the awakened; you are a superior person. Your only challenge is to think and act as such in the daily round. Everything is and will be to you as you judge it to be. Everything is an occasion for experience. It conceals a law or a lesson. Everything called living is embraced in some way in seven situations. You can meet nothing more than opportunity—the opportunity to be alive or dead; to think and act wisely or foolishly; to manifest wealth or poverty; to express independence or conformity; to be peaceful or contentious; to see beauty or ugliness; to find your efforts fruitful or barren.

To the superior person is the opportunity, the choice, the responsibility. "Prove all things, hold fast that which is good," said St. Paul. It is the one way to turn a "dangerous pastime" into the means of eternal progress.



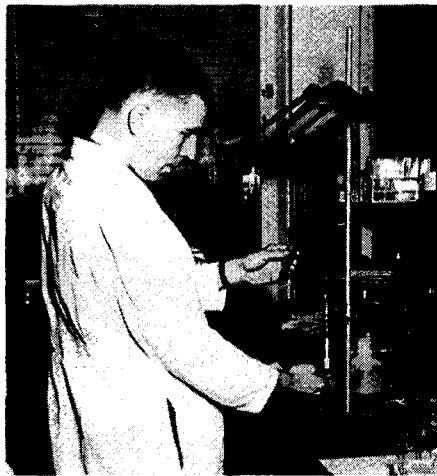
Rose-Croix University Applicants...

Those who are planning to attend one, two, or three weeks at Rose-Croix this summer should make reservations for accommodations as soon as possible. The one week courses that proved so popular last year are making it possible for many more members to attend—even those who decide to come at the last minute. True—those fascinating courses in Vibrations and Harmony, Creative Writing, Initiation, Logic, Science of Sound, Parapsychology, and many more are available right up to the day each course begins. If you do not yet have your Rose-Croix program for 1964, write to the Registrar, Rose-Croix University, AMORC, San Jose, California 95114, and ask for *The Summer Study Program*. Courses begin June 22, June 29, and July 6.



Turning Handicap Into Asset

BIOCHEMIST John C. Seidel, who received his Ph.D. from the University of Wisconsin in 1961, has a profoundly personal stake in the research to which he is dedicating his life—finding out how normal muscles work and, perhaps, why some of his own do not.



Big, six feet, three inches tall, and powerful-looking, with large hands and a square jaw, it is hard to believe that Dr. Seidel himself is a victim of muscular dystrophy. His rugged good looks are the kind one associates with an athlete or other outdoors man, like the forest ranger he had hoped to become when he was a boy in Wisconsin.

In 1951, when he was eighteen years old, a specialist came up with the correct answer to young John's problem. In this crisis, John himself decided, before making further plans for his future, to find out everything he could about muscular dystrophy.

Chemistry had always attracted him. Now he had a strong reason for making it his life's work. At Carroll College, which he entered in 1952, he specialized in the subject, winning an undergraduate award on the way to a Bachelor of Science degree. He chose the University of Wisconsin, one of the world's leading centers for nutritional biochemistry, for his graduate studies.

Meanwhile, much had been happening in the field to which he was devoting his energies. Muscular Dystrophy Association of America, founded only a year before his condition was diagnosed, had succeeded to a large degree in overcoming the medical fatalism which had so long blocked an all-out scientific attack on the problem. Its research program, directed by a pioneering physician and scientist, Dr. Ade T. Milhorat, approached the problem from a long-range point of view. At least half of the projects supported by MDAA grants-in-aid are concerned with fundamental investigations designed to add to the general store of knowledge about the human body in health and disease.

This is the kind of study in which Dr. Seidel is currently engaged. A recipient for the second successive year of a postdoctoral fellowship from MDAA, he is working at the Retina Foundation in Boston on a project which may help to resolve a controversy over the chemical processes involved in the contraction of muscle fibers.



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THE LAW OF THE SEED The cycles of expanding consciousness never cease. Man's journey goes on in ever-increasing spirals of illumination. Just one point of realization and the seeker is on his way. It is the eternal law of the seed—its awakening, germination, growth, flowering, fruitage, and harvest.—MARIE C. LEEVEE, F. R. C.

THE RECREATION sessions after the Supreme Temple convocations have been enlivened recently by displays of members' art work. Judging from the first three showings, this will serve a double purpose: as a showcase for membership talent and a worthwhile conversation piece for the recreation hour.

Those so far shown were a particular kind of yarn abstract worked out on a grilled background, by Frater William Haack; a 3-foot ship model (five-masted schooner) which moved in its realistic ocean setting by means of handmade wooden gears, by former marine architect, Frater Marinus Taselaar; and an oil painting, by Soror Natalie Conradi.

▽ △ ▽

Emil J. Hugentobler, Swiss-born artist, works 6 to 8 hours every day in his San Francisco studio. Coming there after World War I, he immediately attracted favor by his unique style. He held his first exhibit in 1946 and has since shown his work at the Palace of the Legion of Honor, the De Young Museum, and several San Francisco galleries. His paintings have also been seen in Bakersfield and Menlo Park, but his first one-man show in the San Jose area was held during April in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. On page 177 of this issue is a reproduction from his San Jose offering.

▽ △ ▽

The second of two library talks on the *Word*, or *Logos*, was given by the Librarian, Soror Ruth Phelps, on Saturday, April 4. The first talk in March discussed the subject in terms of ancient writings; the last considered it from the point of view of oriental and European literature and included a summary of both lectures. An interested group attended on each occasion.

▽ △ ▽

Mount Royal Chapter of Montreal, Quebec, Canada, in February sponsored a members' exhibit of graphic art, sculpture, and textile design. According to Soror Edith Clarke, social com-

Mr. Allen Sollie, of the Minneapolis office of the Minnesota Employment Security Department, receives the Rosicrucian Order's Humanist Award from Mrs. Olive L. Asher, Inspector General for the Order in the Minneapolis-St. Paul area.

Rosicrucian Activities

Around the World

mittee chairman and organizer of the exhibit, the enthusiasm of both exhibitors and those attending warrants the hope that it will become an annual affair. The Musician's Guild of Montreal supplied a trio whose musical contributions added greatly to the occasion.

▽ △ ▽

Mr. Allen Sollie, Handicap Placement Specialist in the Minneapolis office of the Minnesota Employment Security Department, recently accepted an invitation to address a group of Rosicrucians on his work with the handicapped. When he arrived at the Dyckman Hotel, Mr. Sollie was more than surprised to find that the occasion was a testimonial dinner for him. Representatives of Labor, Industry, and community services were at the Speakers' Table, along with stacks of congratulatory letters and telegrams.

Soror Olive L. Asher, the Order's Inspector General for the St. Paul-Minneapolis area, presented Mr. Sollie with the Order's Humanist Award in recognition of his services in behalf of the handicapped.



It's just possible that while you are reading this item the members of Harmony Chapter in Melbourne, Australia, are enjoying another theater night. They are at Her Majesty's Theatre savoring a double pleasure—seeing *Camelot* and aiding the chapter's Equipment Fund. The object: a projector of their own.



WCAU, AM and FM Radio Station in the City of Brotherly Love, has a popular program: "This Is Philadelphia." Guesting on this program recently was Frater O. D. Huffstutler, Past Master of Allentown Chapter, AMORC (Allentown, Pennsylvania), and 1961 chairman of the Rosicrucian International Convention in San Jose. The program was emceed by the station's Ed Harvey, who asked Frater Huffstutler questions telephoned in by listeners.



Did you see the item "Fuss Budgets" in the January *Digest*? Frater H. B. Howard in South Africa did and wrote the National Consumer Finance Association regarding its *No-Fuss Budget Kit*. From Director of Educational Relations, William J. Malatesta, he received a reply, a sentence of which read: "It is amazing that we have been receiving requests for this material from throughout the world." Evidently, he didn't realize how many people are reading the *Rosicrucian Digest*!



Trading stamps continue to do their bit for Rosicrucian lodges and chapters. Van Nuys, California, Lodge has a jar on the secretary's desk open for contributions of Blue Chip Stamps and Betty Crocker coupons, and Cleveland, Ohio, Chapter wants Eagle and S & H Green stamps. Now, what about those you've been saving?



The Matre's station in the West, "where the sun retires in glory, and life closes its material activities," has a simple and beautiful significance for all Rosicrucians. It marks the end but also the beginning. Here Frater Stephen Frank Geonitas, of Waterbury, Connecticut, made his final salutation a month or so ago after forty years' service in the Order.



There is no mystery IF you know the answer. Three or four years ago, says an item of December 19, 1963, in South Australia's *Adelaide News*, a police officer in Port Augusta picked up a curious medallion. About an inch and a half in diameter, "it had on one side a sort of clock face divided into seven parts of three hours 26 minutes or three hours 25 minutes each.

"On the other is what appears to be a roster chart, suggesting the days and hours equally allotted to a team of seven people sharing 24 hours' duty a day for a full seven-day week."

And then after the three or four years' cogitation, the mystery was published. The day following, Mr. John Raybould came up with the surprisingly simple answer: It was the Rosicrucian pocket piece to be used in connection with *Self Mastery and Fate With the Cycles of Life*. Our informant, Frater D. J. Duggan, didn't tell us whether the police force was presented with a copy of the book so it could see just how useful the coin is.



Soror Edna May Clifton of Port Orange, Florida, at 73 is an enthusiastic painter—and prize winner, too. Her *Loquat Blossoms*, entered in the recent 3rd International Brush Painting Competition, gained a coveted Mikami Award. Soror Clifton's painting was among those exhibited in the Rosicrucian Art Gallery in December.



Frater Joseph J. Markunas, who reads *Massachusetts Wildlife*, a monthly publication of the Massachusetts Division of Fisheries and Game, shares with *Digest* readers a quotation which caught his eye and mind. It is credited to L. P. Jacks, English thinker: "We have two major problems to solve in this world. One is labour and one is leisure, and of the two, leisure is by far the more important. At labour we earn a living—at leisure we learn a life."



Soror Helen P. Reimer, Master of Essene Chapter, Minneapolis, Minnesota, invites all who can to attend a dedication program for major changes being made in the chapter's quarters. The address is 25 University Avenue, S. E., Minneapolis.

IN GEOMETRY, the center of a circle stays equidistant from each point of the circumference. But not so in geography. There, according to United States Secretary of State Dean Rusk, "If you don't pay attention to the periphery, the periphery changes. And the first thing you know the periphery is the center." (*italics mine*)

In "pre-atomic" times, the lives of people, their goods and possessions, their hopes and their happiness seemed tied up with the affairs of the country which protected them and in which they lived. Today, under other circumstances, personal interests seem to fall behind the common interest of sheer survival.

The time span of important changes in the past was considerably longer than that of a human life. Now this time span is shorter. Traditionally, we assume that each generation will live substantially amid the conditions which governed the lives of its fathers and will continue to mold the lives of the next generation.

This assumption would be false in the present period of human history. There is a need to adapt swiftly to new environmental factors. However, this does not mean that man's intelligence should cease to be the center from which activity animates to the periphery. If it did, we would have to adjust to the idea of living in holes—holes progressively deeper as more and better nuclear weapons were made. The terminus of this procedure would be the center of the earth, as far removed as possible from every portion of its surface.

In the desperation of such a retreat, another hazard would be realized. At some point on the way down, the pent-up energy inside the earth would be released. Man in his ignominy might use this bottle-neck as a deterrent to nuclear war, thus holding the balance of power. He might delude himself into thinking that if this energy were released the devastation would be nature's own and that man, having merely unlocked the door, would be guiltless. This is the kind of pussyfooting with conscience which fashion has dictated.

There is really no need for man to hasten the end of the world by a species of geofratricide. It is not necessary to

CYRIL C. TRUBEY

In the Center of Things

turn the world inside out; the essential is to have what is inside man come to the surface and direct not only his own destiny but that of the periphery of the planet upon which he lives.

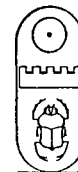
Einstein once said, "The unleashed power of the atom has changed everything except our way of thinking. We shall require a substantially new manner of thinking if mankind is to survive."

In centering his life around the production of *things*, man himself is in danger of becoming a thing. Circumstances which he has created have consolidated themselves into powers which rule over him. The technical and bureaucratic system he has built tells him what to do; it decides for him until he is in danger of becoming a robot. The human values of tradition are belittled.

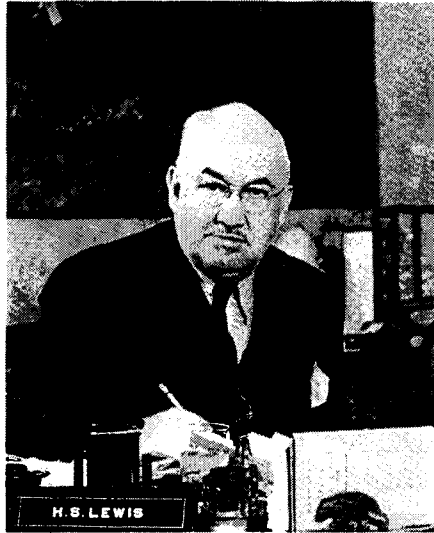
Some people believe that the real threat to existence is the hollowness of our beliefs rather than enemy potential. They feel that our vitality is sapped because we think negatively of what we are *against* instead of positively of what we are *for*.

Much of the shock of the present human plight seems to come from the realization that the very activities which formerly increased man's security now undermine it. The centuries of advance in knowledge which have increased the longevity of the individual make the life expectancy of the race precarious. History has brought us to a stage where traditional forms of confidence in the future are shaken.

Fate and accident are not absolute masters, for men have the opportunity to influence the future by their decisions. And there is something more than human wisdom and activity inside the circle. If points on the periphery are made to keep their distance and are not allowed to take over the function of the center, there can be an outflowing of inner knowledge which is powerful enough to outweigh all else.



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



The Cosmic Genie

ONCE UPON A TIME—as all stories begin—many believed in the existence of genii and attributed to them strange occurrences in life. Science, however, has given positive identification to a little cell of living matter whose divine purpose and mission are so great that it has been termed the *genie*. It would appear that this little material, chemical genie has been credited with the duties and divine purpose of the *cosmic genie*—if we may be permitted to borrow the term.

In other words, science states that this little cell is responsible for much that we have attributed to a certain law or principle of the universe. Naturally, we are reluctant to allow this scientific discovery to rob the cosmic genie of all its glory. We wonder how such a microscopic body of matter can be the complete master of many millions of other cells in the human body.

These little genii, known as chromomeres (the small particles composing a chromosome), are the little treasure caskets or sealed mystery cells which pass from one generation to another in a direct line and constitute the inheritance chest of each individual. Within

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.

these sealed cells, so small that they must be highly magnified before even a large group of them can become visible, is contained chemical and special psychic and mental impulses that will determine whether the offspring will be blond or brunette, tall or short, a musician or an artist, a philosopher or a mechanic. In other words, this little cell is the seal of inheritance in which all of the characteristics of father and grandfather are transmitted by parent to child. It is responsible for family traits, family likenesses, customs, and habits.

Being well-born would mean having within one's body at birth genii inherited from our forebears carrying within them ideal characteristics of personality and behavior. Being poorly born would mean being born with some of these genii carrying undesirable attributes.

This reduces the whole of our inherited tendencies to a matter of chemical transmission via the genii. We know as a positive fact, on the other hand, that what we inherit from our forebears in the way of characteristic tendencies and habits represents only a small portion of the undeveloped assignment which we are impelled to follow and obey.

To those who believe that the inherited characteristics of each human being are the most dominant and influential, this little genie will stand out as a monument to scientific learning. To those of us who believe that heredity and inherited influences transmitted to us by our forebears represent only a portion of the character that we form as months and years go by, the explanation about the chromomeres as genii will not be accepted.

We are not denying that inheritance does play a prominent part in our general characteristics and mental abilities, but we cannot accept the chemical theory of inheritance as the sole factor and

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as being more important than the spiritual, cosmic genie.

The Rosicrucian philosophy teaches that, through the blood stream and through the chemical transfusion of matter from one generation to another, we do inherit certain tendencies and habits. It teaches, also, that the real genie to be considered is that genie of our past incarnations, which we call the *soul*. Here is something definite, concrete, divinely made, and easily understandable.

Through each incarnation, we build up in the soul, the psychic self, a personality or character which is indestructible and immortal. It is the inner self, the real genie of each being, that is transmitted from one incarnation to another. This sealed self, or inner personality, is an indelible record of all the past experiences which have been our lot in lives and times gone by.

Unforgettable Record

It is the great unforgettable record of those experiences in other lives which have taught us important lessons and revealed great laws and principles. It is our selves in the making of the ineffaceable mold which determines precisely what we shall be and what we shall do in our present lives. Each hour of the day, now as in the past, each of us adds to this record of the self within. It is this that from one incarnation to another is transmitted to us with the breath of life.

Again, I say that it is absolutely true that certain parts of the cells of life transmitted physically by parent to child contain physical and even mental tendencies; but these are subservient to the immutable laws and powers of the greater cell within. Through the physical genie, which science considers so important, we may inherit physical weaknesses, tendencies toward certain diseases and chronic ailments, certain habits, and many good points and powers. But the experiences of the past, the lessons really learned, the vows taken, the obligations willingly assumed, the determinations made, the conclusions reached are all more potent factors in the guidance of our lives and the working out of our characters in each incarnation than all of the genii that science might find in the physical composition of man.

In the cosmic genie, which each soul carries with it from incarnation to incarnation, is the seat of the will power which man can use to combat the inherited weaknesses of his forebears. He can use this cosmic power to strengthen the strong points, fine qualities, and good tendencies that he has inherited. The entire physical make-up of man is under the rule and guidance of the cosmic genie of the soul. This self within, when awakened and given the opportunity to exert its power, transcends all physical tendencies, inheritances, and effects of environment. It is this cosmic self that can recreate the life of any human being and regenerate it, starting it on a new career of victory.

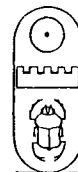
Purpose of Incarnation

The sole purpose of reincarnation, or being reborn again and again, is to give us in each incarnation the advantage of our accumulated evolution. Not one of us is born as a new being with certain tendencies merely attached to our inexperienced selves through physical transmission. If that were true, then the physical inheritance would be the dominating factor in each generation of each family.

All the experiences of life tend to show that, where the cosmic self within is awakened and allowed to bring to bear upon life the record of its past lessons and experiences and the wisdom it has acquired, it has changed the general tendencies of the person's life and freed him from inherited conditions.

In many families, we find sons and daughters who throughout their lives have shown only the impulses of inheritance. In most families, however, we find one child or perhaps more who have risen above hereditary influences and become masters of their lives through the awakening of the soul and the quickening of the cosmic genie within them. When this influence steps to the front and dominates the will and the thinking, we find inherited tendencies being cast aside one by one until, finally, the child no longer looks like, lives like, or is in any way physically, mentally, or spiritually a replica of his forebears.

Through this marvelous law of the Cosmic, man has been able to evolve beyond the limitations of inheritance.



Otherwise, families, like branches of a tree, would be much alike. There would be no newness of character, strength of personality, uniqueness of thinking if there were no cosmic genie within to overcome the physical tendencies of the inherited chromomeres.

None of us can know what we may have inherited through the physical genie. However, once we awaken the self within and learn how to develop its powers and be guided by its subtle influences, we discover that our lives are being guided by a principle, a wisdom, an intellect, a divine law superior to all physical laws. It is this cosmic self that will carry each human being

through his various incarnations on to the highest goal. The little physical genie, though, will lift no man above the heights of his forebears or beyond their limitations.

For this reason, each one of us should give time and thought to the expression of the self within. We can do this by attuning ourselves by right thinking, studying how to quicken the self within, and learning how to listen to the still small voice. By becoming attuned with cosmic laws, we allow them to operate perfectly and efficiently in and through us, thus fulfilling the object of the Rosicrucian Brotherhood.

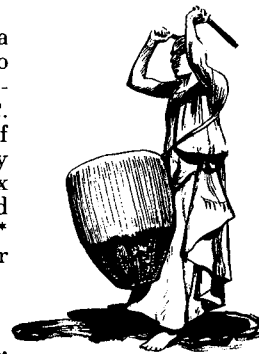
From the *Rosicrucian Digest*, August, 1932



HERALDING . . . A Message from a Master

Like the wailing of a lost soul from some cavernous depth, resounds the booming of the Tibetan Temple drums. In a setting of God's greatest majesty, foreboding peaks and towering cliffs, men have stood with heads bared, listening to golden gems of truth from an unknown source.

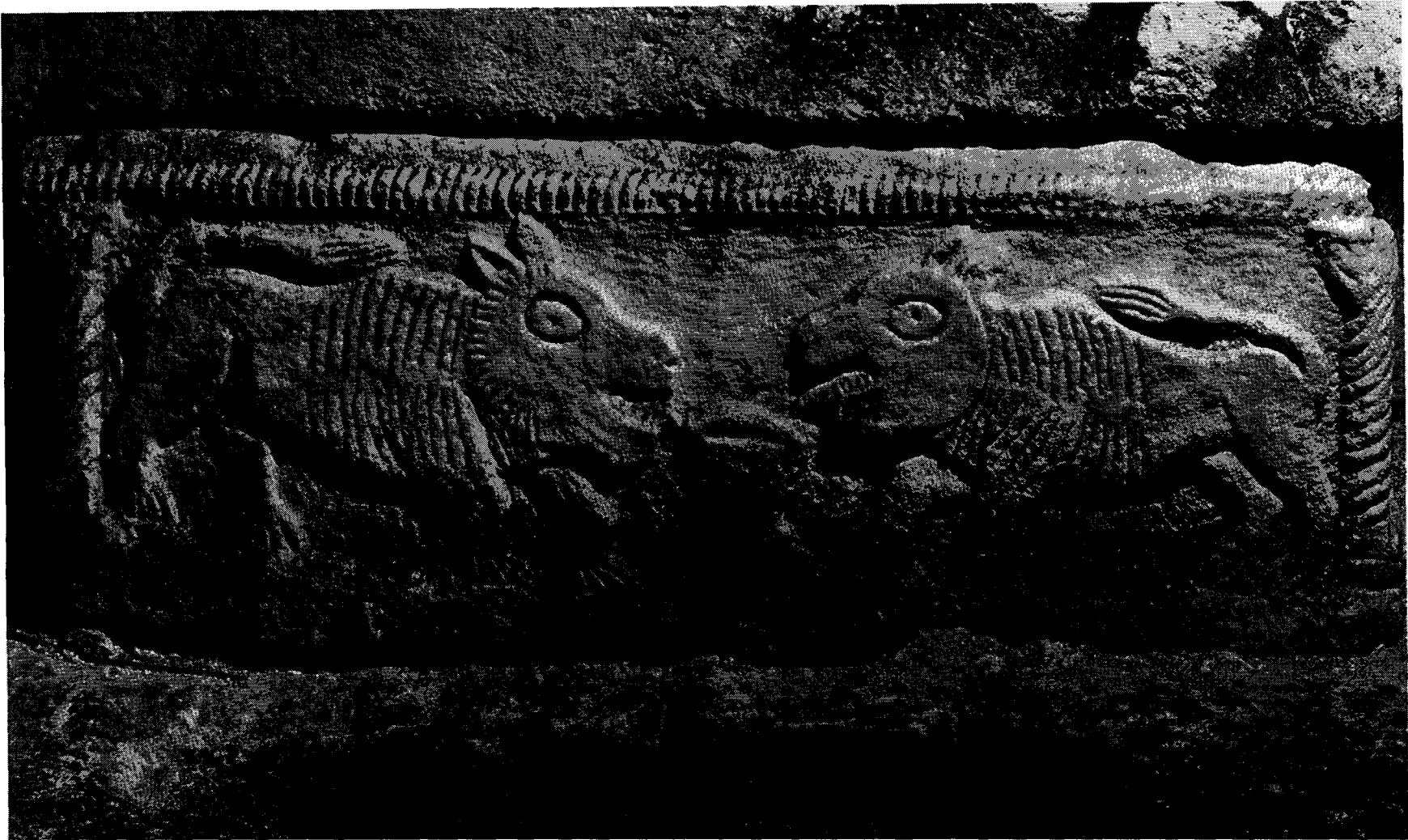
By a combination of strange circumstances a white man in the sixteenth century brought to light and civilization these ancient Tibetan writings, appropriately entitled, *Unto Thee I Grant*. Now in modern book form, these rare works of illumination can be yours *at a reduced price* by subscribing to the *Rosicrucian Digest* for six months. The six-months and the book are offered for a total cost of only \$3.50. (£1/5/6 sterling).* Avail yourself of this exceptional offer. Send your subscription and request for this book to:



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



ANCIENT SARCOPHAGUS

(Photo by AMORC)

At Beit-She'arim (House of the Gates), Israel, is the mound of an ancient city, where excavation was begun in 1936. In the ruins of the catacombs have been found 200 sarcophagi, or coffins, many inscribed in Aramaic-Hebrew and Greek. One of the more spectacular, depicting two lions, is shown above.

WORLD-WIDE DIRECTORY

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

LODGES, CHAPTERS, AND PRONAOI 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.

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(*Initiations are performed.)

(Directory Continued on Next Page)

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Rosicrucian Administrative Office, 54 Customs St., Auckland.
Christchurch: Christchurch Pronaos.
Hamilton: Hamilton Pronaos.
Hastings: Hastings Pronaos.
Wellington: Wellington Chapter.

NICARAGUA

Managua: Managua Pronaos.

NIGERIA

Aba: Socrates Chapter.
Abonnema-Degema: Abonnema-Degema Pronaos.
Benin City: Benin City Pronaos.
Calabar: Apollonius Chapter.
Enugu: Kroomata Chapter.
Ibadan: Alcuin Chapter.
Jos: Star of Peace Chapter.
Kaduna: Morning Light Chapter.
Kano: Empedocles Chapter.
Lagos: Isis Chapter.
Onitsha: Onitsha Pronaos.
Opobo: Opobo Pronaos.
Port Harcourt: Thales Chapter.
Sapele: Sapele Pronaos.
Uyo: Uyo Pronaos.
Warri: Warri Pronaos.
Yola: Yola Pronaos.
Zaria: Zaria Pronaos.

PANAMA

Colón: Colón Pronaos.
Panama: Panama Chapter.

PERU

Lima:* AMORC Lodge of Lima.

REUNION (BOURBON) ISLAND

Saint-Pierre: Pax Cordis Pronaos.

RHODESIA, SOUTHERN, AND NYASALAND,**FEDERATION OF**

Salisbury: Salisbury Chapter.

SCOTLAND

Glasgow: St. Andrew Chapter.

SENEGAL

Dakar: Martinez de Pasqually Pronaos.

SIERRA LEONE

Freetown: Freetown Pronaos.

SOUTH AFRICA

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

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 Faine 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: Faith Pronaos.

UTAH

Salt Lake City: Salt Lake City Chapter.

WASHINGTON

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

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

URUGUAY

Montevideo:* Titirel Lodge.

VENEZUELA

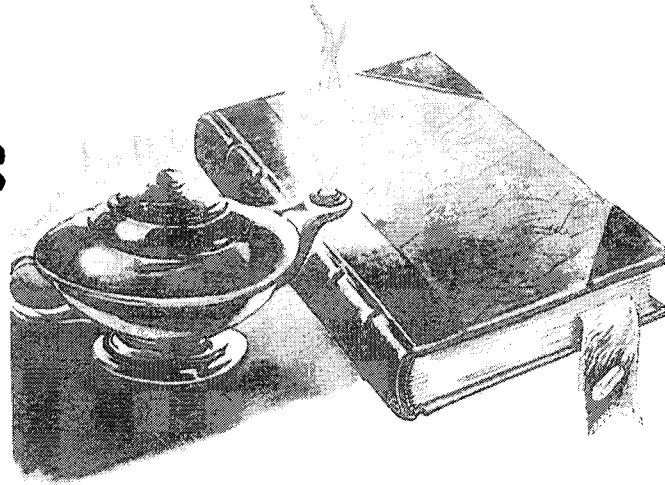
Barquisimeto:* Barquisimeto Lodge.
 Cabimas, Zulía: Iris Pronaos.
 Caracas:* Alden Lodge.
 LaGuaira: Plotino-Maiquetia Chapter.
 Maracaibo: Cenit Chapter.
 Maracay, Aragua: Lewis Pronaos.
 Maturin, Monagas: Maturin Pronaos.
 Puerto Cabello: Puerto Cabello Chapter.
 Puerto La Cruz, Ansoategui: Delta Pronaos.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

WALES

Cardiff, Glam.: Cardiff Pronaos.

(*Initiations are performed.)

As Rosicrucians See It



Birth Control

Man is to be judged by his motives. Birth control is not in itself a moral crime or cosmic violation. It is the motive behind its practice which must be judged. People who have children who must be neglected are committing a crime against their divine trust and society. Here birth control could justifiably be applied. If the health of a woman would be seriously impaired or if there are undesirable hereditary factors that should not be propagated, then birth control should be in the best interest of the family and society.

The intelligent person realizes that it is wise to bring into the world no more children than he is financially capable of providing for, even if it be only one or two. This is far better for society and the children than to give birth to a large number of children who cannot receive proper food, clothing, and education.

Major opposition to birth control comes from religious groups. Such opposition is often motivated by a church's desire to increase its following and, as a result, its political influence. It is regrettable that religious dogmatism can prohibit the giving of aid and information regarding this measure to people who need it, especially to those who are not associated with these religious sects.

One of the proofs of the necessity for birth control is the obvious lower standard of living, education, and, in some cases, even abject poverty of those unfortunate countries which are considerably overpopulated. In far too many instances, it is impossible for children in these countries to receive even the basic rudiments of education since they must toil from morning to night, seven days a week, in order to eke a meager existence from the depleted soil.

It is gratifying to note that spokesmen for the largest organized religious opposition to birth control are becoming more liberal and open-minded in regard to the necessity for such a program, thereby evincing a better understanding of the needs of mankind.

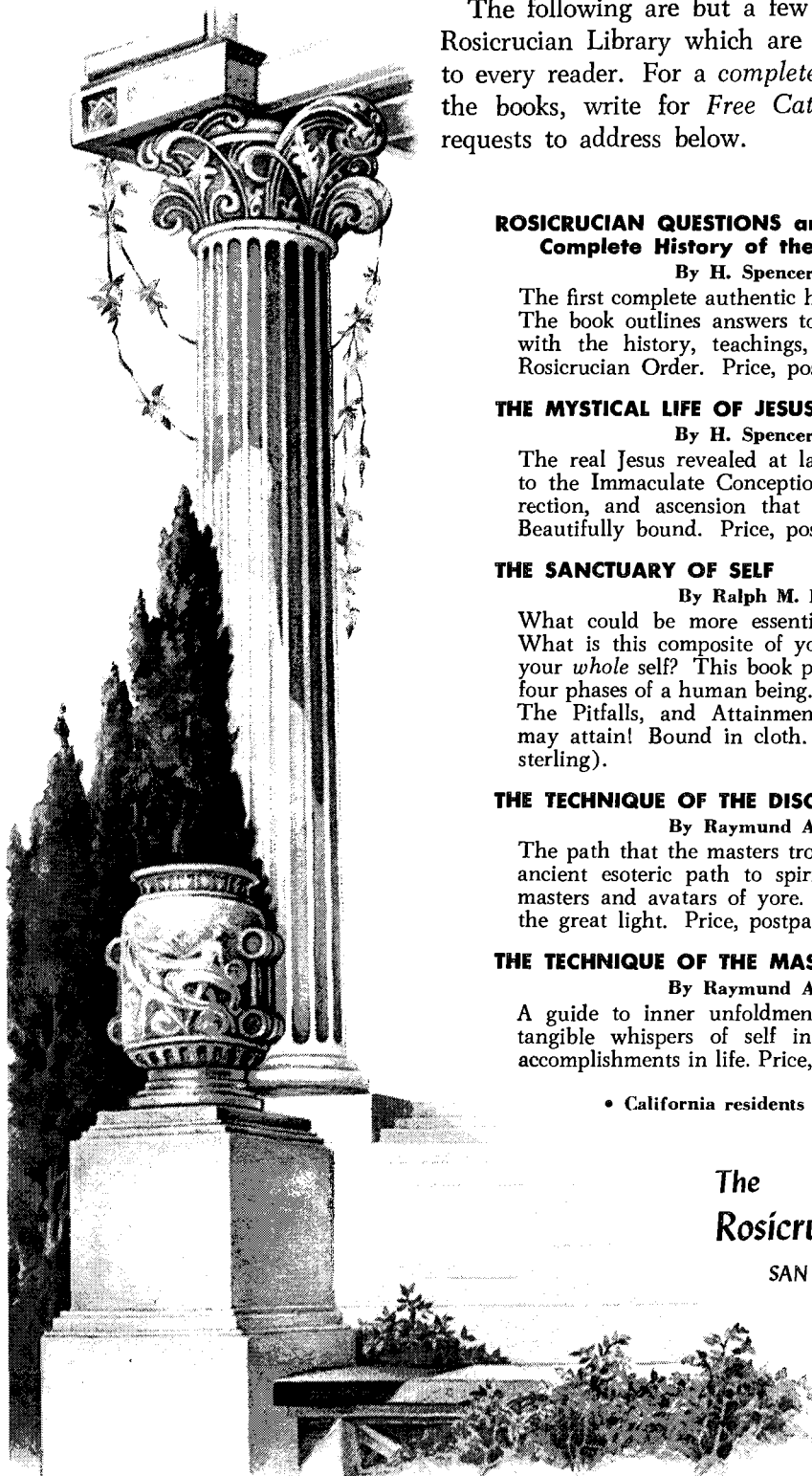
It is also of interest to note that perhaps the largest country facing this problem (Communist China) is concentrating on its own birth control program. This is interpreted by trained observers as indicative of the fact that there is less danger of war from this quarter since nations intent on war in the past have with good military logic encouraged *overpopulation* to assure ample troops.

In recapitulation, we emphasize that it is the motive behind the act of birth control and not the act itself which must be judged.

—R

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