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AUGUST 1964 • 35¢

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**Across the
River Styx**

Some facts about the
other side.

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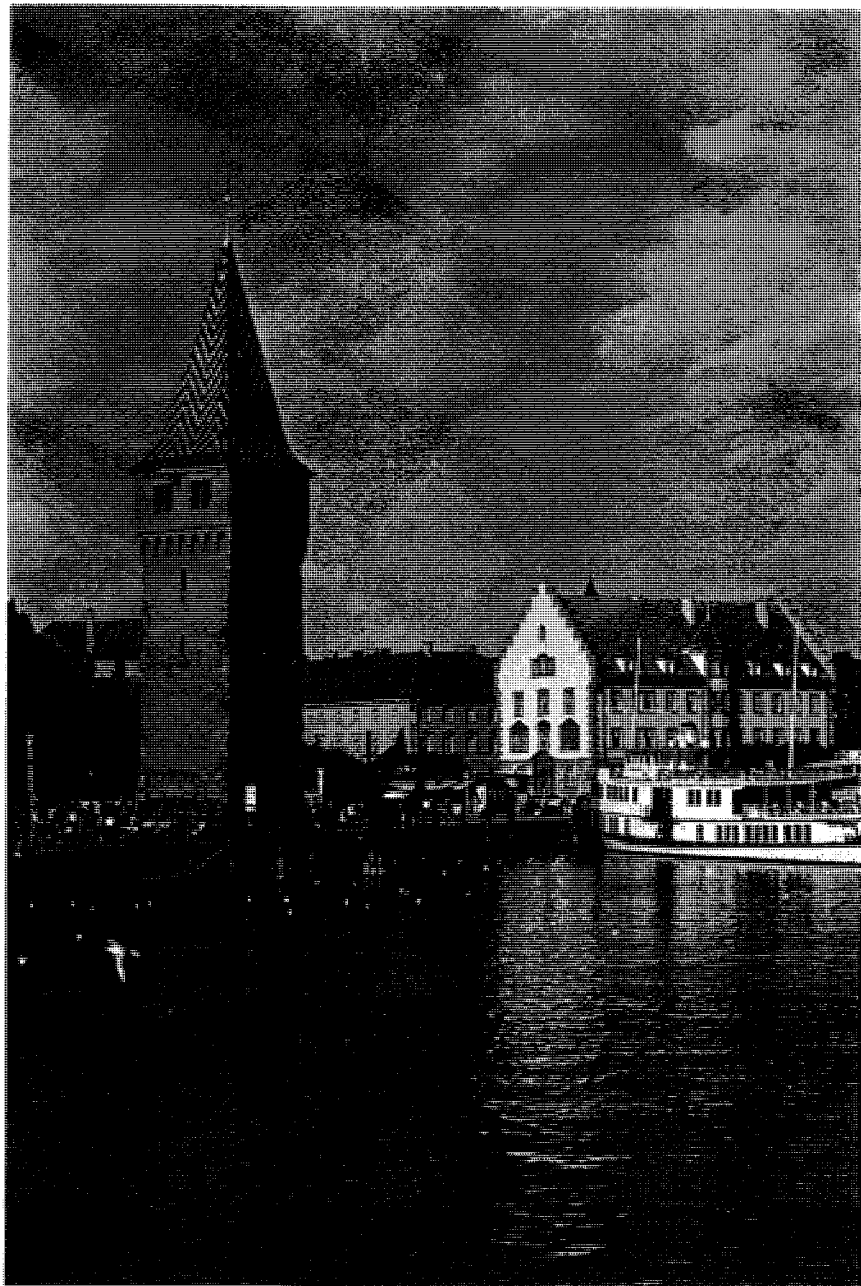
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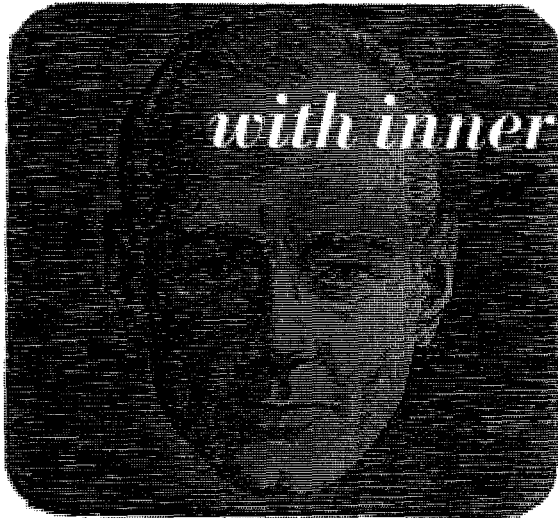
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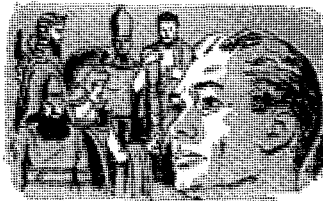
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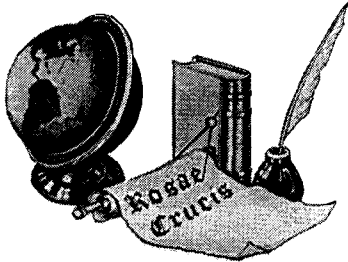


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COVERS THE WORLD



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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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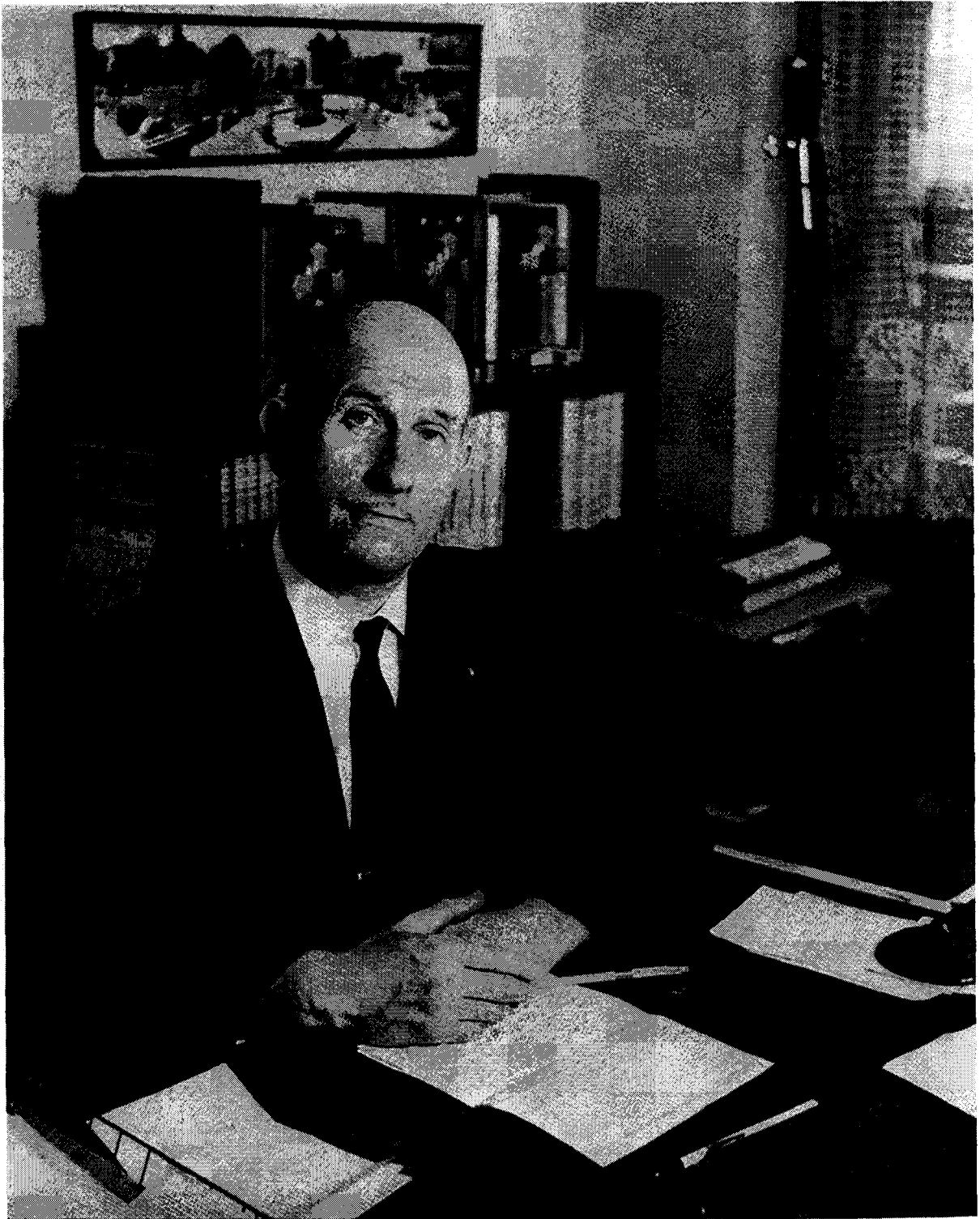
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DEPUTY GRAND MASTER OF GREAT BRITAIN

Allan M. Campbell, F.R.C., recently appointed Deputy Grand Master of AMORC Great Britain, has directed the extensive activities of the London Administrative Office for several years. On page 287 of this issue appear excerpts from a public address which he gave in London a short time ago.

THOUGHT OF THE MONTH

By THE IMPERATOR

THE PROBLEM OF LEISURE

IN MANY NATIONS of the world, idleness is an undesirable evil. Millions are in need of some form of employment to meet the very essentials of living. However, there is a psychological difference between compulsory idleness and the attainment of freedom from routine labors. In the latter instance, this freedom is termed *leisure* and is generally considered to be an ideal to be realized. It is usually conceived of as a transition in the way of living. It is thought of as a kind of utopia to be realized. No normal person actually thinks of leisure as a state approaching physical or mental inactivity. Such inactivity would result in ennui and irritation; yet the attained leisure of many persons does constitute just that kind of boredom and dissatisfaction.

It must be realized that leisure has to be planned for as intelligently and as thoroughly as any other enterprise if it is to be fruitful. Unfortunately, too often leisure is construed in a wholly *negative* sense. It is thought to be a mere negating of the irksome obligations and duties, a kind of "get out from under" attitude. Those who have been actively engaged most of their lives and who are freed from their hours of labor are often disoriented. They have no satisfying channel into which to direct their renewed energy. The leisure which they desired in general without thought as to its consequences becomes an aggravation instead of a pleasure.

Many persons presume that they know how they will utilize leisure when it becomes available. When that time arrives, they find that their notions were erroneous or their plans inadequate. Most intend to use future leisure to do and to enjoy those things and activities for which they have insufficient time at present. It may be some hobby or sport that brings them pleasure for two to three hours weekly when not engaged with their duties. It seems to them that

if further time could be given to such avocations the pleasure derived from them would be prolonged, even intensified.

Not often taken into consideration is the fact that some pleasures are easily satiated. They are not sufficiently stimulating to sustain an interest over a long period of time. An hour or two weekly may be gratifying, but will the interest retain the same satisfaction when there are hours of leisure, month in and month out, which can be devoted to them? There are those who have discovered on a long holiday that their preferred interests waned when concentrated upon for several days in succession.

A Psychological Factor

A psychological factor that must be taken into consideration is that *sameness* produces monotony. It provides a mental inertia. Change, however, is stimulating, renewing, and revitalizing. The venture which is planned or anticipated for leisure must include variables. It must have the quality of surprise, of different aspects or results arising from it. If one could foresee with certainty that his leisure activity would always result in exactly the same conscious states, the almost identical experiences, there would be no pleasurable anticipations. There are many retired persons who will readily admit that their years of labor were more stimulating, more personally satisfying than the leisure they now indulge.

Thinking of leisure exclusively in terms of *play* can result in dissatisfaction. Play as ordinarily construed is deriving amusement from an activity, but play can be almost noncontributory upon the part of the individual. That is, one can remain passive and not be called upon to take active part mentally or physically. One may be a mere spectator, as at certain games. It may also

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mean that the play only requires that one follow routine, a pattern of operation or function. Consequently, there is not enough demand being made upon the whole personality and mentality of the individual. Such a kind of amusement if persisted in soon loses its appeal. Then leisure retrogresses into boredom.

The avocation of leisure should be creative. It should require thought that stimulates the imagination and provides an emotional satisfaction. It should be a challenge to perfection, that is, to try to exceed oneself in something that is enjoyable. It should be that which draws upon the natural talents and experience of the individual. It should be an activity that is fairly expansive, that is, somewhat diversified, so that there is sufficient change in the activity to avoid sameness. Persons, for example, who enjoy playing musical instruments, painting, working in a home crafts shop, or experimenting in some field of science never find that leisure weighs heavily upon them. Those who wish to improve their minds by some study for which they never had time previously, find continuous satisfaction in their leisure with the ever-increasing new knowledge they acquire. Each idea becomes a stimulus for a new avenue of thought. Further, the individual who devotes himself in his leisure to some humanitarian services finds such not only interesting but also emotionally satisfying.

Leisure Is An Art

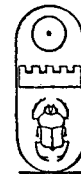
The art of leisure—and it is such—must be studied and thought out at least as much as one does his daily livelihood. Too many who are to retire limit planning for those years solely on account of the economic factors involved. They think that if they have financially secured themselves and gained that kind of independence, happiness will somehow be concomitant with it. It is advisable for one to give thought to the interests which he will want to enjoy in leisure hours. One should think of leisure in the *positive* sense, what one *will* do with it rather than what he will not do at such a time. It is best to have several planned activities in mind so

that one can alternate from one to the other unless, of course, his principal interest is of a creative kind that keeps the consciousness varied and utilizes all the mental processes.

It is wrong to think of leisure just in the terms of *rest*. If one is completely fatigued, one should become inactive as much as possible, both physically and mentally, until he recovers his vitality. But beyond that which is required to return to normalcy, further rest can become irksome. The normal nervous energy has to be dissipated in some form of mental and physical activity or the individual becomes emotionally distraught. He becomes irritable and most certainly unhappy. As most of us know, a change of activity is a form of rest. The change is invigorating in its new demands made upon the mind and body. Persons on holidays have often expended more energy than during the same hours at their work—but the nature of the activity was different. It provided a satisfaction which, though it may have been physically fatiguing, was emotionally and mentally gratifying.

A common mistake made by persons who are about to retire is to discontinue for economic reasons some study or hobby which they have long enjoyed. Often this proves to be a *false economy*. When they have their leisure, they may not have anything interesting and stimulating to their personalities to substitute for their previous activity; therefore, life becomes dull. They become more and more conscious of their ailments and of their age.

We know that there is a psychosomatic relationship. Emotions act upon the body, as well as the body acting upon the mind and emotions. When life holds no pleasure, no thrill, one becomes predominantly conscious of his increasing human frailties. He is inclined to worry more and, therefore, contributes further to his decline and disabilities. From an economic point of view, he may actually spend more on physicians' fees and medications than if he had *retained* previous studies or hobbies. One must remember that leisure is not a state of hibernation or suspended animation.



CYRIL C. TRUBEY

Across the River Styx

*Some facts about
the other side*

SINCE ANCIENT TIMES, man has been intrigued by the other side of the river. Those who crossed the River Styx were said to have reached the point of no return. But now the Styx has been geographically located. It is negotiable although the temperature on the other side is 120 degrees.

Archeologist, retired commander of the British Royal Navy, Dr. Robert Paget, and Keith Jones, an American engineer of the United States Navy, discovered the river near Naples three years ago.

The poet, Virgil, lived only five miles from this spot, and Dante probably got much colorful detail for the *Inferno* from him although he, too, may have inspected Hades.

On the shores of Lake Avernus, a crater lake over an extinct volcano, was found the entrance to a long cave. The cave itself, approximately 200 yards in length, has two branches—one leads to Hades (not so bad); the other to Tartarus (a place of torment). The River Styx takes you to either place.

It is a narrow body of water with a constant temperature of 60 degrees although on the other side the thermometer reads 120. Beyond the river, deep inside the tunnel, is an underground Orphic temple where, Dr. Paget believes, regular religious rites were held.

According to Greek geographers, the supposed entrance to the nether world on Lake Avernus emitted heat and the smell of brimstone. When a man died, he was condemned for a certain period to the nether world, and a temple was built in which to propitiate the gods at what they considered the entrance to this underground region.

The temple rites, it is said, were at one time presided over by Orpheus, a Greek prophet. Ulysses, it is mentioned in the *Odyssey*, came here. The cave was in use for a least 1,100 years until closed by the Romans in 37 B.C. It has been closed again by order of the Italian government while the society of archeologists evaluates the discovery. Eventually, it will be reopened; then, it is assumed, anyone having the inclination and the necessary funds may go to Hell.

Returning from across the River Styx, refreshed in mind and spirit, the one making the journey, after shaking off the lethargy of the 120 degrees, will realize that those who preach Hell-fire have been misled not so much by a myth as by a simple truth: The *awful place* is just a natural phenomenon.

Such a fact may be devastating to the proclaimers of eternal damnation, for being so wrong in this one instance, their being right in others may be open to question. However, the potent water of the River Styx might wash away trivial matter, leaving pure gold exposed.

Archeologists have established that much of what is today presented in modern religion is found to be based on the practices of ancient cults and customs. This is all to the good when truth is adhered to, but it becomes a stumbling block to religious values when myths not understood are clung to when facts even more mystical are rejected.

There are tenets of the Christian scriptures which may be substantiated by a probing into the accumulations of antiquity. There may, indeed, be further revelations as dramatic as the finding of the underground Orphic temple so accurately described in the sixth book of the *Aeneid*. There are other rivers to be crossed; and, if the Styx is a valid example, what lies on the other side may be worth our knowing!



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.

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THE WORD *tradition* is described as the handing down of unwritten opinions or practices. I wish to deal with this subject not so much in its stricter or dictionary definition, but rather as the flow of knowledge from time immemorial, expressing itself in many forms in the history of man's evolution. It could be taken as the "light" which at times has appeared to be almost extinguished and at others has flared into sudden brilliance from hidden sources. Religionists have crystallized its manifestations and expansions in their many allegories, indicating the conscious aspiration of man to live in its effulgence. Such accounts as the Garden of Eden and the story of *Genesis* are taken by many students to symbolize the birth of consciousness and its development within man.

The Kabbalah (which means *tradition*) tells us that at the Fall of Man the knowledge of the Return was passed to Adam by the Archangel Metatron. Such is the tradition of Light which has been preserved in the secret conclaves of mankind through the ages and carefully guarded from the profane.

In its more mundane aspects, our traditional patterns of behavior have always reflected the inner, or at least have tried to preserve a knowledge of it. The nursery rhymes and fairy tales taught from generation to generation are a good example. It is often said, and it is probably true, that the peoples of the United Kingdom are influenced more than most by traditional patterns. If something is done more than twice, it is jokingly said to have become a tradition. Europe in general is looked upon by many as so hemmed in by traditional outmoded patterns as to manifest a negation in the life of the people; as something that holds us too rigidly to a set standard of behavior.

America manifests the antithesis of this although generally sentimentally attached to the tradition of the older countries: seeing in old things a crystallization of past history and symbols of this attachment. A positive aspect of traditional behavior is that it tends to hold a society in an almost unconscious identification and unity when all apparent ties have been broken. This almost indefinable will to act from a sense of tradition has often saved Brit-

ALLAN M. CAMPBELL, F. R. C.
Deputy Grand Master of Great Britain

Tradition

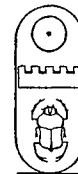
ain as a nation. The world, looking on a sorely devastated Britain during the last war, wondered what kept her together and what indomitable spirit forced her to exist under stresses that should have caused her disintegration.

This persistence of traditional behavior has been noted by many students of sociology. The great Communist theorist, Karl Marx, analyzed the failure of the Paris Commune of 1871 as being of this kind. Thereafter, Communist theories incorporated the concept of the destruction of the State so that the basis for the return of such behavior patterns was destroyed.

The winds of change are felt in nearly every facet of our lives today and are reflected in the breakup of many traditionally accepted patterns of behavior, whether these be political or religious.

This is an extremely unstable period since few adapt themselves easily to new ways of life. The rapid changes which scientific techniques have brought to the economy of nations and the consequent relationships of one to another have made for broader concepts. Traditions embracing narrow national needs and boundaries are archaic and inadequate to meet man's expanding consciousness. They speak for an historical past when nationalism may have been a necessity for incubating ideas that would ultimately break the shell of such narrow and stifling limitations.

It is a dangerous point that we have reached in our evolution, with a control of nature undreamed of in conjunction with a consciousness that has about it much of the law of the jungle yet to be sublimated. It is a shattering conjunction which has found many of the traditional patterns too weak to contain the stresses placed on them. It is a razor's edge which many cannot walk. There is an expansion horizontally in many places, and shallow palliatives are sought in all sorts of bizarre re-



ligions and cults too reminiscent of the Roman scene before its fall.

Spiritually—on a scale unprecedented—man is faced with the eternal question of the meaning of existence and his relationship with God or the cosmic scheme of creation. Fear is the spur to escapism and forgetfulness, whether it be through drugs or the many mental aberrations which cut one off from the flow of being and a balanced adjustment to life.

Tremendous strides in modern technology towards automation have—or will have before long—released man from the slavery of time in a material sense. Computers and machine programming have reduced his necessary labor and increased his leisure. This is one of the greatest problems presented to our age: What to do with this leisure! Is it to be solved by the escapist time-consumers or the concentration on one's own unexplored self?

To meet the need of our times, the traditional safeguard and guide, the Church, has drastically altered its pattern. Many contend that even such alterations do not meet the needs. However, in Europe we do not easily accept the surface expansion leading to new and unsatisfying cults. We stick to our traditional bulwarks and go back searching our roots for that which will lead us out of the spiritual impasse in which we find ourselves.

Radical alterations in thinking have become necessary to meet the new demands. More and more, man is forced to grapple within himself with the problems he thought lay outside. Such are the changes facing him today: changes which force him uneasily from long-established traditional patterns of orthodox routines.

Periods of Crisis

There have been periods of great crisis in the past, and the development of our Western civilization has witnessed many. With the growth of culture in Egypt and the establishment of the great Schools of Knowledge, there developed secret springs of knowledge which were to nurture the growth of nations and cultures for centuries to come. During the period of Akhnaton, the traditional first Grand Master of the Rosicrucian Order, the concept of

the Rose and the Cross was extant. He placed these words on papyrus in the year 1360 B.C.: "Suffering is the golden cross upon which the rose unfoldeth." The symbol of the Rose and Cross has become one of the greatest symbols known to man: the cross representing the body upon which the rose or soul unfolds.

From the Schools of Ancient Egypt, the knowledge of nature and man flowed in two main channels: One known as the Therapeuti in Greece and the other the Essenes in the Middle East. Such knowledge gave Greece its cultural greatness and was the source of some of the greatest philosophical thinking the world has produced. The Essene Brotherhood projected this knowledge into early Christian life. Such knowledge did not perish but passed at the fall of one culture into another. It was presented in many strange ways, particularly in symbolism and ritual, a cypher understood only by those initiated into its interpretation. For a long time the Arab world carried the inheritance which later passed into Europe in the form of Alchemy and other cults. The early disputations in the Church did not suppress it entirely, and from the Essenes it was carried by Gnostic and so-called *heretical* streams.

When Europe, after the fall of Rome, had been gradually isolated and the ancient knowledge lost, it was kept alive in the East. Charlemagne, king of France in the ninth century, sent the philosopher Arnaud to the Middle East to bring back the Light. In 804, at Languedoc, he established a lodge of the illuminated ones, to be a Secret See of the Rosicrucians for centuries.

Later, the Crusaders acted as a tinderbox to Europe. Knightly Orders arose which sometimes pursued ends independent of those of the Church. The Knights Templar could be taken as an example. From its founding by Hugh de Payens in 1119 at the temple in Jerusalem, it rose from a very poor Order to be one of the wealthiest in Christendom and the envy of avaricious princes of State and Church. Despite calumny, lies, deceit, and the martyrdom of its Grand Master, Jacques de Molay, its noble traditions still live. One can be with the Templars in spirit in the surroundings of the temple off

Fleet Street amid all their heraldic emblems.

The arts of printing and papermaking found their way into Europe through this stream of traffic from the East. Realizing the tool it would be in the hands of the heretical sects then settling around the areas of Toulouse in Southern France, the Church endeavored to suppress the spread of such a medium. It did not succeed in suppressing it altogether, but it did perpetrate one of the greatest massacres of Christian history on the sects known as the Albigenses. Count Raymond of Toulouse sought to give his protection but to no avail. The massacre was most thorough, but the knowledge was not lost and passed into other channels.

England's Greatest Son

We are brought nearer home to our own traditional background when we touch upon the history of one of the greatest of England's sons, Sir Francis Bacon. He stands at the beginning of our era, indeed at the very center of those developments which were to lay the foundations of our modern way of life: a pioneer of the sciences and of all knowledge, having his eyes to the future while reassessing the ancient knowledge.

At a very early age, he was visualizing great schemes for the uplift of humanity. At the age of 15, he left Cambridge University, disillusioned with the dry discussions which centered around the teachings of Aristotle, at that time considered the Alpha and Omega of all knowledge. His resolve to set new schemes for the improvement of man's estate gave birth to the idea of his Great Instauration, which was to demand all of his great genius and occupy the whole of his life.

However, his first task was to create an English language. Latin was the accepted language of the Universities; French that of the Court. When he visited France as a member of the diplomatic train of Amyas Paulet in the year 1576, an example of a similar project came before him. The name of the Pleiades was still extant: a group of seven young men under Ronsard who had set themselves the task of reforming the French language and had success-

fully established a strong literary tradition.

It was in France that Bacon was initiated into the traditional esoteric stream of knowledge. One author states that he was initiated into the Order of the Knights Templar. We know that he was introduced to the cypher code of the Albigenses. A direct indication of the association made then with the stream of esoteric knowledge was symbolized in the allegorical figure of Christian Rosenkreutz. It is of interest that the advertisement called the *Fama Fraternitatis*, requesting the learned of Europe to come to the Order, was issued in 1614 under the name of C.R.C.

It is significant, also, that the literary forge in which the English language was shaped began to function diligently after Bacon's return from France. Many works began to appear, and literary controversy arose in books bearing the seals of the Rosy Cross literary group. If one researches deeply into the history of the period, one finds many threads in this great Elizabethan renaissance that lead to the Imperator of the Rosicrucian Order, Sir Francis Bacon.

His great Muse was Pallas Athena, goddess of Wisdom, the Spear-Shaker. His was the vision that laid vast foundations of learning which have borne much fruit. From the Invisible College sprang the Royal Society, of which one prominent Rosicrucian member, Sir Isaac Newton, could say that he saw further than other men because he stood on the shoulders of giants. The plans Bacon laid and the traditions he established have served, and continue to serve, humanity well. It is left for other countries to evaluate his genius—as the first modern philosopher and the father of modern scientific research.

He is often blamed for what science has since done and for the divorced attitude which science has adopted to other than empirical approaches to life. However, his vision, although encompassing greater and greater control of nature by man through his ever-increasing knowledge, always set the purpose or ends as the glorification of God.

The impasse which our civilization has reached today is the increased control of natural forces without the pur-



pose of man's nearer approach to God. By this, I do not mean the approach to some anthropomorphic or external concept of God, but the subjective experience of the Cosmic Consciousness: a growth towards the Mystical Marriage or "Hierogamos" of the Alchemists, as expressed in the symbol of the Rosy Cross. As never before, man must be directed to look within, to understand himself, and to recapture the meaning of the ancient temple motto, "Know Thyself."

The Rosicrucian Traditions

Throughout its history, the aims of the Rosicrucian Order have been the same although their expression has differed with the changing times. Matter is subservient to the higher cosmic pattern. It is the soil upon which man as a cosmic plant unfolds: the cross of matter upon which the soul evolves. If man is subservient to his lower self, he is a slave to the changing conditions of matter. He has to evolve those potentialities which make him more than man: the potentialities of his soul or God quality, represented by the Rose on the Cross.

Toward this end, the Rosicrucian Order still strives. The inner traditional quest for light is still the same although outer forms may have changed to meet the changing conditions of man's estate. The work of the Order is constantly expanding to embrace all the nations. Its teachings are well suited for such a task since they are nonsectarian as far as religious beliefs are concerned and nonpolitical in social life. Its aim and purpose is the same as it has always been—to initiate men and women into the Stream of Light. Its tradition is a noble one and thousands are proud to carry it forward.



BOHEMIA AND AMORC

An article concerning the history and activities of the Rosicrucian Order, AMORC, will appear in the September 20 issue of *Bohemia*. *Bohemia* is a well-known Spanish language magazine which circulates throughout the Spanish-speaking world. Our members and friends will no doubt enjoy *Bohemia's* story.

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August
1964*

PILGRIMAGE

Allentown Chapter, AMORC, Allentown, Pennsylvania, invites Rosicrucians and their friends to participate on August 15, 1964, in the Annual Pilgrimage to Ephrata Cloisters, Ephrata, Pennsylvania, the site of Rosicrucian activities in America in the eighteenth century. Inquiries may be addressed to Mrs. Florence F. Long, 506 Walnut Street, Allentown.



ROSICRUCIAN FALL RALLIES

Members living in the area of any of the cities listed are invited to attend the Rosicrucian rally being held there. Rallies are the most exciting events of the Rosicrucian year. They are times when members gather to participate in discussions, demonstrations, rituals, initiations, and fellowship. Meeting with people of like mind is a warm and stimulating experience that carries throughout the year. For further information, write to the person listed in connection with the rally you wish to attend.

OAKLAND, CALIFORNIA: First Annual Central California Rally, September 19-20. Speakers will include the Supreme Secretary, Frater Arthur C. Piepenbrink, and the Grand Secretary, Frater Harvey Miles. Rally activities will be held at the Masonic Temple, 1453 Madison Street, Oakland. Chairman: Leonard J. Ziebel, 1230 Hyde Street, San Francisco 9, California.

FLINT, MICHIGAN: Moria El Chapter Rally, September 13. Rally headquarters will be at 201 East First Street, Flint. Guest speaker will be Grand Councilor Harry L. Gubbins. Chairman: Mrs. E. Eloise Ellsworth, 1338 Hughes Avenue, Flint 3.

AKRON, OHIO: First Pennsylvania-Ohio Regional Rally, September 19-20. The Grand Master, Frater Rodman R. Clayson heads the speakers' list. Other dignitaries include Grand Councilors George E. Meeker, Harold P. Stevens, and Joseph J. Weed; and Inspector General Lydia Wilkes. Rally headquarters are at 277 E. Mill Street, Akron. Chairman: Mike Pitini, 132 E. State Street, Niles, Ohio.

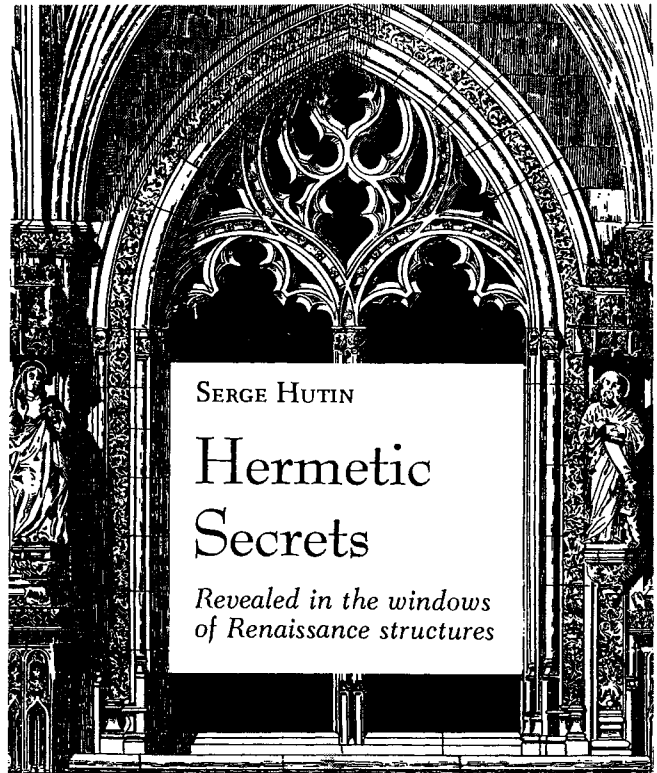
A FAMILIAR saying of European adepts runs that alchemic operations are "the work of women and children." What, exactly, is one to make of that? For one thing, it did *not* mean that the practice of alchemy in its successive stages was in any sense "child's play"; neither did it imply that exceptional muscular dexterity was a requirement.

In another sense, we may interpret the adage as a precise allusion to the greatest secret agency of alchemy: The Tantric mastery of the human imagination, which instead of vitiating itself in vain constructions, ephemeral and extravagant, becomes a veritable magic instrument of gnostic illumination and liberation.

Returning to the alchemical adage, is it not especially in the child and the woman, ordinarily less submissive than man to the encroaching dominance of the intellect, that imagination appears as an active and particularly developed faculty? The alchemist may by many appropriate exercises speed up the development of that faculty within himself, but it will not at all be a matter of dreaming, of allowing imagination to excite him unduly without definite direction. The whole of the secret practice, on the contrary, will consist of orienting his imagination in such a way as to make of it an instrument capable of higher intuition; hence the necessity of visualization techniques in the hermeticism of the West wholly analogous to those recommended by the Tantric gurus of India and Tibet.

Ordinary imagination will bind the one who indulges it more and more to the deceitful phantasmagoria of appearances; but the state which the alchemist seeks to attain is altogether otherwise. It is a matter of rising, little by little, through proper disciplines to the unrestricted operation of the illuminating and liberating intuition.

It is for this reason that we should not consider the paintings, engravings, and other works of art left by artist initiates—of which the Rosicrucian alchemists of the end of the Middle Ages and of the Renaissance offer many examples—as typical allegories: On the contrary, such works were conceived to serve as concrete aids to the progressive exercises of imaginative meditation. It



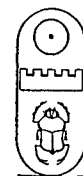
is altogether significant as splendid testimony.

The magnificent windows of alchemical symbolism left by Rosicrucian adepts of the 16th century—that period particularly rich in Christian hermetic documents—were, one imagines, by their lighting by transparency being in the nature of keys to the process of visualization.

The Parisian church of Saint-Merri, located not far from the celebrated Tour Saint-Jacques, was in the 16th century an edifice under the direct supervision of a Rosicrucian initiatic organization of Christian alchemists—a group without doubt having lines of traditional attachment with Templar remnants: The visible proof of it lies in the curious Renaissance windows of that sacred edifice.

There is, for example, represented on the small window of one of the lateral chapels on the left side one which seems purely and simply a convocation ritual—presided over by two personages on the first level: on the left, a woman (corresponding to the *Matre* of a chapter) and, on the right, a man (from all appearances, the *Master*).

The two rose windows of the Saint-



Merri entirely confirm a truth often lost sight of: their use as symbols of meditation as are the *mandalas* of Tibetan Tantric paintings. It will be noticed that that of the left, just above the inverted pentagram—a symbol of the magic mastery of the forces of involution—is a large lotus of eight petals, a Tantric symbol which one constantly meets in the buildings of the Templars as the number 8.

Over the rose window on the right appears a whole series of alchemic symbolism—in particular the little river (symbol of the narrow door), which runs between two mountains, one in shadow, the other in light.

At Provins, that old city for so many centuries an important initiatic center, the church of Sainte-Croix has a curious alchemical window from Renaissance times which must be attributed to these

same Rosicrucian hermeticists. There is seen the cup of the Holy Grail associated with spears of wheat—traditional symbol of the resurrection in the Eleusinian Mysteries.

And what is even more curious is the superimposition of two visual schemes upon the glass, each of the small lozenges forming the visible support of the figures of the first scheme. In effect, a landscape is presented in extreme detail (each lozenge in itself being a complete panorama of a city, a landscape). Thus one might assume that the window could be used in two successive modes of intuition: Visualization of the large forms; then, in turn, each of the miniature landscapes in back of them. We shall leave the reader to decide for himself.

From *Rose Croix*, official publication, AMORC France.



Medifocus

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

September: Lyndon B. Johnson, President of the United States, is the personality for the month of September.

The code word is NAT

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



LYNDON B. JOHNSON

November: The personality for the month of November is Raul Leoni, President of Venezuela.

The code word will be MAAT



RAUL LEONI

*The
Rosicrucian
Digest
August
1964*

DR. ROBERT C. HEATH, Professor of Psychiatry at Tulane University School of Medicine, has been studying the effects of electrical stimulation of certain brain centers. Implanting electrodes in different brain areas and studying the effects when they are electrically stimulated, Dr. Heath has made some interesting discoveries.

He and his associates have studied effects in some 55 mental patients, including schizophrenics, manic depressives, and epileptics. This procedure is exact and free from pain: Steel wires only two-thousands of an inch thick are inserted in the various brain areas. Outside the skull, the electrode endings are gathered in bundles of 25 and covered with steel plugs. Through contact wires in the plugs, scientists can send electric impulses ranging up to a mild 5 milliamps to any area deep in the brain.

In most patients, stimulation of the so-called *septal* region produced erotic sensations, supporting the belief of many neurophysiologists that this part of the brain is a major seat of sexual desire. When a section of the thalamus was stimulated, an epileptic found that a long-forgotten memory came to light. With an impulse to another part of the brain, the *tegmentum*, the same individual found that he could eliminate anger. But when the nearby hippocampus was stimulated, the patient became nauseated.

Many significant facts about the brain's functioning have been brought to light with these implanted electrodes. A man suffering from an uncontrollable desire to fall asleep could arouse himself and even ward off the attacks if his septal region were stimulated.

Schizophrenia, the most widespread of all the mental ailments, has been particularly studied to learn what brain stimulation might accomplish since it is well known that the schizophrenic's inability to respond to pleasure and pain in a normal manner is one of the basic symptoms of this disease, in time leading to a total withdrawal from reality. It has already been found that electrical stimulation to the deep parts of the brain at the proper time helps schizophrenics to keep contact with the world of reality.

Dr. Jose M. R. Delgado, another brain

EDWARD PODOLSKY, M. D.

Behavior Altered By Brain Stimulation

Present experiment may lead to significant knowledge

explorer, working with monkeys, has found that stimulation of brain centers cannot create behavior but can activate pre-existing patterns. This may be done in four ways: 1) Different parts of the body may be made to adjust their postures and muscle tone for the best performance by electrical stimulation of the brain. This response is not rigid; it is adaptable to different situations. In some cases, the animals are able to avoid obstacles placed in their paths.

2) Spontaneous behavior may be caused to interact with electrically stimulated behavior having algebraic summation. Turning the head to the right, brought about by electrical stimulation of the brain, may be increased or decreased if at the same time a noise is made at either side of the animals. The response may be completely inhibited if the stimulated animal is threatened by the observer or another monkey.

3) Sometimes, competition between the will of the animal and the electrical stimulation may be induced, encouraging the animal to make voluntary efforts to diminish or stop an electrically produced movement. The electric stimulation, however, has the upper hand if sufficient current is applied to the brain.

4) Some responses have complicated time-space patterns which require the functioning of complex mechanisms in a determined sequence. For example, by electrical stimulation of the nucleus dorsalis of the thalamus, a monkey was induced to tilt its head back, walk a few steps avoiding other monkeys, jump to the back wall of the cage, hang there for a few seconds, jump to the floor, and walk back to the starting place to resume the type of behavior interrupted by the stimulation. The same pattern



was reliable on different days. In this case, the site of stimulation remained constant.

Dr. Wilder Penfield, another student of brain-induced activity, has described a variety of effects evoked by electric stimulation of the surgically exposed brain. Blocking thought was brought about by excitation of the frontal lobes. Stimulation applied to a patient reciting poetry caused him to stop suddenly. Afterwards, when asked what had happened, he said that he had been unable to think of the words of the verse. "My mind was blank, as if I had drunk a lot of beer."

Another patient, an eleven-year-old boy, after electric stimulation of the temporal convolution, said, "I was thinking whether I was a boy or a girl and which one I'd like to be. I'd like to be a girl." After another such stimulation, the patient began to discuss the

desire to be married, expressing a wish to marry the male interviewer. In two female adults, stimulation of the same region was also followed by discussion of marriage and the expression of a wish to marry the therapist. Temporal-lobe stimulation produced in another patient open manifestations and declarations of pleasure, accompanied by giggles and joking with the therapist.

Frontal-lobe stimulation caused fear. In one case, during each excitation, the patient stopped her conversation and looked backwards, moving her head with an expression of deep anxiety. When asked why, she replied that she felt some imminent threat of unknown nature.

Brain stimulation is a new procedure and many neurophysiologists expect future research to result in significant knowledge.

▽ △ ▽



Horace Smith Page Watercolorist

REPRESENTED in the American Watercolor Society's Matted Travel Exhibition in 1963, the first one-man showing of his work in the San Jose area is being exhibited in the Rosicrucian Art Gallery throughout August.

Born in Parowan, Utah, Mr. Page came to California some years ago and now lives in Oakland where he has studied at the College of Arts and Crafts and with David Granno. Interested in art since his high school days, he furthered that interest during World War II in England at the American University, sponsored by the Armed Forces.

Mr. Page first exhibited in 1958. His watercolors have been seen in the De Young Museum in San Francisco and in the National Gallery in New York City.

JOHN LE ROY, F. R. C.

Weatherwise and Otherwise

*Forecasting needs
a better basis*

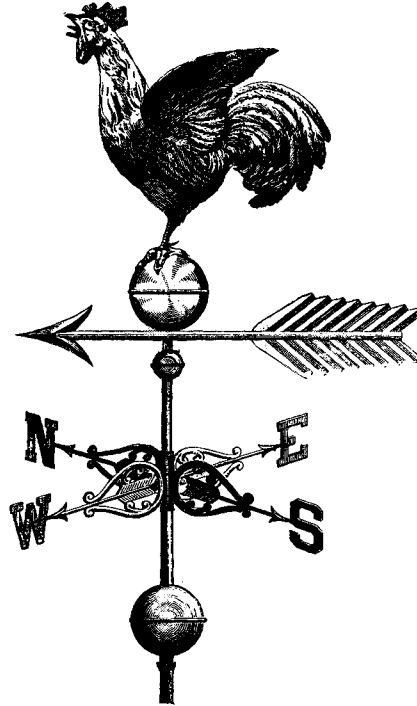
WEATHER is one thing which affects everyone; yet the layman is generally unaware of the antiquity of its study. Sir John Herschel wrote: "Meteorology included in its ancient and etymological sense all the appearances of the heavens, as well astronomical as atmospheric."

The ancients' inquiry into astronomical causes was not generally continued in its fullest sense, and as late as 1864 Dr. Alfred John Pearce was pleading almost in vain in his *The Weather Guide Book* for scientific investigation of astro-meteorology.

It has often struck me that the opening lines of Ford Madox Ford's *Children's Song* and those of Francis Bacon's essay *Of Truth* are of a piece in their discerning judgment of man in this regard. The children sing: "Goodness, how we'd like to know; Why the weather alters so"; and Bacon writes: "What is Truth?" said jesting Pilate and would not stay for answer."

In the midst of life's various happenings, man continuously cries out his questions but is so much a part of changing circumstances which hurry him on that one question gives way to another without his waiting for an answer. He is as importunate as a child with his questions and as impetuous in wanting only a quick reply to tuck in a mental pocket and forget as he rushes on to other questions.

Weatherwise and otherwise, this is immature and leaves one even in adulthood at the mercy of circumstances which at least he should understand and be able to cope with. It was Euripides who observed that "Whoso neglects learning in his youth, loses the past and is dead for the future," and Plautus who



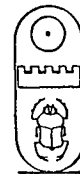
The Bettmann Archive, Inc

suggested the reason: "Not by years but by disposition is wisdom acquired."

Man wants to know the causes for the things which happen to him and he is sensitive to the effects of natural phenomena in his life, especially those called "acts of God"; but by disposition he is weak or somehow unfitted for the careful and persistent effort necessary to the acquisition of wisdom.

Wind, earthquake, flood, and fire, as much as the gentler aspects of recurring seasons, are a part of man's experience; yet he fails to provide against them or even make an effort to understand their cause. Mainly, it would seem, due to the fact that he has lost the past, that is, his rapport with those whose voices he can still occasionally hear but whose words have become unintelligible. Or he has become so crystallized within a specialized frame of reference that he cannot imagine any other to be at all serviceable to him.

This is unfortunate, for natural phenomena with which modern man must still deal practically and successfully was better understood in former times



by those very ones whose science today is largely denied because its terminology and frame of reference seem foreign to his own. "Nothing," wrote Michel de Montaigne in the 16th century, "is so firmly believed as what we least know."

Modern man is wont to call the ancients naive and childlike, believing it to be impossible that any former age could have possibly possessed either knowledge or know-how which has not been surpassed. And so he falls into the same pit of *ipse dixit* in which lie so many of Aristotle's disciples who rested on the master's pronouncements instead of examining for themselves. Had the followers of Aristotle accepted the example of Theophrastus, for example, and made their teacher's observations the starting point of their own, Aristotle's basic inquiries would be seen in proper perspective and their usefulness as directives for continued testing, expansion, and proof immensely valuable.

A Mistaken Notion

It is a mistaken notion that the Renaissance was a revolt against Aristotle. It was rather a recognition of the unscientific method of *his followers*, who wanted to rest in belief in and adulation of his accomplishment rather than to follow his example in continuing to observe, to accumulate evidence, analyze, and consider natural phenomena as he did. And this still applies to weather and those who forecast it.

It should be noted as fortunate, though, that there were those from Aristotle's time to the present whose naturally inquiring minds kept at work on fundamental considerations; and, without withholding recognition from Aristotle's accomplishment, hewed to the line of science in their individual investigation in spite of the general turning from the judgment of the times of the Stagyrite and the so-called superstitions held responsible for them.

For some thirty years or more, Theophrastus continued to hold the Peripatetic School to the scientific processes established by Aristotle, giving it, if anything, an even more practical turn since Theophrastus' bent was toward natural history rather than metaphysics. His extension of Aristotle's *Meteorologica*

in two treatises *On Wind* and *On the Signs of Rain, Winds, Storms and Fair Weather* was to be found serviceable up to the beginning of the modern world.

Undoubtedly, Johannes Kepler was familiar with such writing. It may even have prompted his own careful observations—carried on in regard to weather from 1617 to 1629—leading to his theory of the magnetic angles of 30, 45, 135, and 150 degrees respectively between celestial bodies.

Kepler's theory was given recognition in *Astro-Meteorologica* by Dr. J. Goad, London, 1686, who for a matter of forty years recorded his own astro-weather observations.

It should not be forgotten either that in this same Renaissance era the Italian mathematician and scientist, Evangelista Torricelli, became intrigued by Galileo's theory of force and motion. Working together on the basis of Plato and Aristotle's contention that atmosphere has weight, Galileo and Torricelli determined the limit of atmospheric pressure. Torricelli later demonstrated practically the fact with the barometer, an instrument which has proved a valuable asset to weather observation.

It is perhaps worth calling attention to that in the 17th century scientists were also astrologers—a startling mesalliance in the eyes of later days; yet their procedures evidence that same careful, analytical consideration of natural phenomena which today characterizes those to whom is accorded the highest respect and honor.

In the field of weather observation someone always arose to carry on and extend the work of his predecessors. Dr. Goad's findings were made the basis of those of Royal Navy Commander R. J. Morrison, who published Zadkiel's *Almanac* a century or more ago. He was followed by Dr. Alfred J. Pearce, who continued the *Almanac*—whose exactness and scientific nature have been confirmed up to the present—for another fifty years.

According to George J. McCormack, himself an astro-meteorologist and a successful weather forecaster for 50 years, Pearce's work was basic to his own studies and accurate beyond all others. Following its general proposi-

tions and testing them successfully in his forecasting practice, Mr. McCormack has established himself solidly as a forecaster whose predictions are not in any sense haphazard or fortuitous but rather highly exact, scientific, and dependable. The United States Weather Bureau as well as the American Meteorological Society have both recently given respectful consideration to Mr. McCormack's propositions and procedures.

Mr. McCormack's Method

This does not mean that astro-meteorology will be immediately substituted for traditional methods, nor does it mean that the layman can overnight become his own forecaster. Forecasting by the McCormack method is no less a procedure for the trained and expert observer than are other methods. It requires knowledge of basic propositions and the acquisition of a technique involving planetary angles at ingresses, new and full moons of each month, as well as the realization that successful weather forecasting is by no means limited to a consideration of sunspots, earth satellites, jet-stream movements, or the more antiquated notion that the sun alone is the controller of the atmosphere.

Mr. McCormack's experience, confirmed by acknowledged results, has led to a methodology which in brief may be outlined as follows: 1) The sun controls the constitution of the atmosphere; 2) The planets regulate organic changes; 3) The moon has a functional role in regard to the above phenomena, bringing into effect the barometric and atmospheric tidal changes indicated; 4) Seasonal anomalies of weather are determined as much by celestial bodies in declination as by longitude.

"These continuously forming angles," Mr. McCormack has recently written, "between celestial bodies denote both the character and intensity of changing atmospheric phenomena. The same general types of weather patterns originate

about 6,000 miles apart simultaneously, but with varying degrees of intensity. Thus, highs and lows are always drifting from west to east in the temperate zone. There are changes at various latitudes and even complete reversals from north to south of the equator.

"These can be pinpointed astronomically. From seasonal solar or planetary charts which consider lunar phases, one may forecast the points in terrestrial longitude where anomalies or other atmospheric changes are spawned and where disturbing types of weather should reach your point of observation on a given day. At certain periods in the month such movements are accelerated, at other times retarded. It is important to know why."*

A detailed exposition of each planet's character in the weather picture follows, emphasizing the complexity of the procedure and the necessity for the forecaster to be expert both in his knowledge of fundamentals and in his exact application of them. One may, however, be encouraged by the evidence that a new wind is blowing over the weather picture, promising pinpointed and more dependable information.

There are those whose livelihoods depend upon it as well as more whose mere convenience and comfort are at stake. Weather affects everyone and Mark Twain's quip that no one seems to be doing anything about it may at last be shown to have been a slight exaggeration.

In our modern bent toward scientific approaches, it is good to see that the few who have so painstakingly worked to preserve the practical value of past information against misunderstanding and ridicule are about to be accorded due recognition for their efforts.

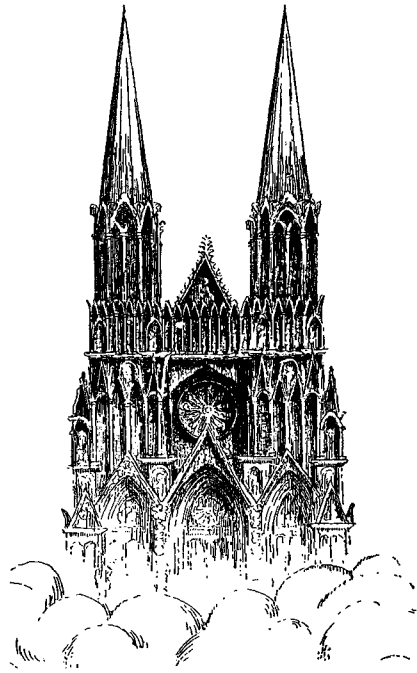
*Excerpts from a two-part copyrighted article, "Theory and Practice of Astronomical Weather Forecasting," appearing in the February and March 1964 issues of *American Astrology*. Permission to quote has been granted by Clancy Publications, Inc.



Meteorology will never succeed in dealing intelligently with anomalies of weather beyond the actual time and progress of the phenomena unless astronomical causes are duly considered.

—G. J. McCORMACK





Cathedral Contacts

THE ENDURING CONTROVERSY

Part II

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

THE ARGUMENT that science throws doubt upon the fundamental purposes for which religion, philosophy, and mysticism exist affords good grounds for serious analysis. Science has explored and utilized the physical world. Many of its efforts have been devoted to the benefit of man and we all are better because of its achievements. When science has made discoveries and reached conclusions that seem to contradict favored beliefs of extreme idealists and of various religions, it has usually been that the fundamentals themselves have not been affected, but rather the doctrines and conclusions that man has reached about idealism and religion.

To return to the controversy of evolution, for example, why did religion condemn the theory of the origin of species? I have no knowledge of religion's claiming that the theory is illogical, impossible, or inconsistent with other findings in the area of biology.

It was condemned solely because religion stated that man was a special creation of God, completely separate from the rest of the universe. This concept alone caused the controversy. I believe that the individual with a mystical point of view—that is, the one who attempts to relate himself to any forces that underlie the universe or which are an ultimate reality outside the area of the material—will adjust his thinking more completely than the religionist who blinds himself through creeds established by men like himself who have preceded him.

Whether or not the theory of evolution is true or false does not particularly concern the mystic. He looks upon the world as it exists at the moment. He considers himself and other human beings to be expressions of a life that has some relation to a greater life. His purpose is to relate the essence of his being to that from which it came. The material world in which he lives, then, is a transitory, temporary condition. True, he believes in idealism. He believes that ultimate reality is outside the physical world, but he does not condemn the physical world.

Whether his body was created by a force outside himself or came about by a gradual evolutionary process does not in any way depreciate the potentiality of both its mental and physical development, as well as its adjustment to the environment of which it is a part in a manner that will better relate it to the force that caused it to be in the first place. Therefore, the attempts of religion to condemn science is that of individuals who are more concerned about the dogmatism of their beliefs than about the purpose of man to gain awareness of himself and the universe of which he is a part.

We cannot, however, condemn religion alone. Science has also under certain circumstances failed to take the proper attitude in this controversy. In dealing with specifics, that is, with objects and processes which can be limited to measurement and to valid objective analysis, it has made itself an extremely selective type of process and collection of knowledge.

The selective process of science has been such that many who have subscribed to the scientific approach to

knowledge have limited what they will consider. They have selected out of the multiplicity of manifestations that seem to constitute our environment and the universe those parts with which they will deal and have left out of their consideration other manifestations. The selection has been dictated by certain human interests and determined by certain human limitations. Such a scientific viewpoint is contrary to much that it represents itself to be, that is, a whole account of man and nature. It is only an account of those portions or phases of man and nature toward which science chooses to direct its attention.

Scientific Imagination

To a certain extent, science has created its own picture of the universe and of man. This picture, to a degree, is necessarily imaginative, just as the picture of the universe created by the religionist is imaginative. By limiting this picture to the imagination of the scientist and to the result of his research, there is bound to be a degree or portion of reality that will continue to lie outside the realm and consideration of science. By leaving unknown some of the facets of knowledge that it sets out to survey, science defeats its own purpose.

If this type of scientific imagination dominates the thinking of all individuals, then science, by the imaginative process of creating in the mind that with which it will deal, can have the effect of creating an isolated universe which is separated from the universe itself.

It will necessarily shut out some phase, and the imaginative picture painted by the human mind will apply as much to the scientist's account of the universe as it does to the philosopher's, religionist's, or mystic's. Because science itself can be selective, then science may fail to provide grounds for discrediting either a religious belief or a mystical concept. It seems to me that it has failed in many areas to give a plausible account of the whole of human experience, for there are phases of it that science cannot explain.

Even in the field of the physical health of the body, science has been unable to arrive at clear-cut conclusions and definitions of changes that take

place. We are not certain of the nature of the cause of certain diseases and even more are we uncertain as to their control and cure. In other words, in its attempt to limit itself to a physical world, science has set up barriers to its understanding of the universal laws and principles that are obviously manifest in all the functions of that world and in all the individuals that live in it.

Further than that, there are manifestations that science has not explained which man categorizes as being supernatural. The word *supernatural* is not ideal, but it does in a popular sense apply to that field that lies outside of our normal understanding on the basis of objective ability to determine causes and effects. Beyond the question of controversy, there have been brought to the attention of many individuals manifestations of the transference of thought, of clairvoyance, clairaudience, and events taking place that have no physical explanation. There have been many intelligent individuals who have given examples of communication with those who have passed on through what we called physical *death*. There have been occasions when events occurred that changed the history of man, when knowledge, inspiration, help, and direction have come from sources that were apparently unavailable and not explainable through physical functions.

In other words, even though the word *supernatural* is inadequate, it is still the popular word to apply to all manifestations and functions that lie outside the normal course of behavior which we have learned to assign to the physical and material world. That these supernatural events have occurred there is no doubt. If science ignores them, then it is defeating its own purpose. There is no reason why it should not try to explain them in terms of natural phenomena since in many cases what has seemed to be supernatural has eventually been explained in terms of natural or normal phenomena. There are and will continue to be events and incidents that lie outside the field of the physical, and there is no reason for science to continue to deny that such phenomena do occur.

I support the point of view advanced by idealism, but I go even further to support the point of view presented by



various idealists—that man is a part or a member of two different orders or realms of being; that he is more than body, more than soul. He is the result or the manifestation of both. Man is a soul functioning through a material medium and, therefore, he is a resident, a subject, of two realms of being, neither of which can be ignored exclusively without detriment to the other.

I will further state that science and religion have both been wrong in that they have taken into account only one of these areas. For example, science has taken into account only the physical and isolated itself from the psychic. By so doing, it has not treated human life as a whole. It has only treated a portion of it. Science cannot give an account of the impact of the supernatural order upon the natural order. In other words, the supernatural order imposes itself upon the natural order and makes itself felt. There are certain results of this impact; but if science limits itself exclusively to the material order, then it can neither explain the nature of the supernatural nor its impact upon the natural order. It simply ignores it.

What Is Needed

What is needed today in man's philosophy is not further controversy between science and religion or between idealism and materialism, but rather the attempt to take into account a broader realization of man's existence and a study of the whole of creation. No account of the universe or of man can be given of the natural order of things or the material nature of environment which does not make allowance for the intrusion into that order and into the physical nature of that which is commonly called the *supernatural*.

The conflicting testimony that exists in the world today separates materialism and idealism, science and religion, and is the essence of the enduring controversy, the nature of which creates opposites. These opposites are exaggerated because of the controversy rather than because of the nature of the

opposites. There is less difference between the concepts of material reality and idealistic reality than there is in the opinions of the men who discuss them.

Opposites and the controversies surrounding them are based primarily upon the point of view by which the individual attempts to see the whole. If he really wants to see the whole of all manifestation, then he looks to a true reality without setting up the standards by which it is to be judged. If, on the other hand, he sets up a standard and says that only if it falls within a defined category which he has established will it be a reality, then he no longer sees the whole. The naturalist fails to see the effect of the supernatural upon the natural order, and the supernaturalist fails to accept the effect of the natural upon the supernatural order.

If man will make more—or direct more—effort toward a realization of the world in which he lives rather than to fan the fire of controversy about it, then, truly reaching out toward the realization of a cosmic instead of a world or individual view, he will perceive a whole that will make a different sense from that which individually he defines as being the limitations of expression of creation and being.



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.



GABRIEL A. PANIER, F. R. C.
Grand Councilor of Paris

Reflections on the Cartesian Spirit

WHEN ONE evokes the Cartesian spirit, one generally thinks in terms of analytical geometry, the *Method*, precise reasoning. One forgets that Descartes was also the philosopher of the passions of the Soul, the theologian of *Meditations*, and the mystic of a Night of Illumination.

Is it not that illumination, revealing “the fundamental accord between the laws of nature and those of mathematics,” which in itself prompts him to try to realize “the Pythagorean hope of reducing the universe to numbers” . . . of rendering intelligible “the union of one substance essentially spiritual and infinite with a body material and limited”?

It is to guide his reason in that infinitely complex task that he is brought, in the first place, to a method which has its practical uses today. It leads to the breaking down of difficulties in order to examine them; ordering one’s thoughts, beginning with the most simple; periodically reviewing them in order to be sure that nothing has been omitted.

At the same time, there is an interest in obeying the laws and customs; being strong and resolute in one’s actions; striving to master oneself rather than making a pretense of shaping events. These are some of the precepts constituting the fundamentals of the Cartesian method. There is, therefore, agreement rather than incompatibility between the Cartesian spirit and mystic research.

Nevertheless, in pursuing one’s spiritual evolution, the time will come when



René Descartes (1596-1650) wanted to build a philosophy that was as certain in its methods and results as mathematics. The problem was to reconcile prevailing theories with the idea of God, soul, and freedom. The place to begin seemed to be with the self. Beginning with doubt and questioning every opinion, Descartes sought to work his way to truth. To him, everything spiritual was capable of being explained mechanically. Thus, the Cartesian spirit—that of making initial doubt the way to final certainty—was the beginning of modern philosophy.—EDITOR

one will inevitably deviate from Descartes, for Descartes—although starting from an illumination which opened the way to his reason—gradually came as a result to have such confidence in his reason that he ended by deifying it. That, in short, is to go from the infinite to the finite.

If one’s first steps in the mystic way result in the free exercise of reason, that is no assurance that some day reason itself will not prove inadequate and insufficient. Then very justly one will be led to appeal to his psychic faculties.

That being done, he will remain strictly faithful to Descartes in going from the simple to the complex and at the same time progress suitably in a contrary sense from reason to illumination. It should never be lost sight of that, contrary to profane thought, true mysticism expands just as freely when it is based firmly on daily reality.

Translated from *Rose Croix*, official publication of AMORC France.



DALE J. GARDNER

Self-Perfection

*It is based on
understanding*

WHAT is mystery? It is the unknown; not the unattainable, but the unattained.

The superstitious regard it as of a supernatural and perhaps unknown origin, controlled by a predestination; others as a group of principles yet unknown by man. It is infinite in size. Even using a mathematical progression, we can uncover but a fraction of it. There seem to be two motivations for its control: *progression* and *regression*, of which we are governed by the former.

Progression is the path to follow, for it is an extension of construction. Regression induces self-destruction. Regression leads to annihilation, progression to perfection. However, the actual attainment of perfection is impossible. To be perfect would be to be equal with the Creator, which would destroy Him and thereby ourselves.

Pure perfection may be unattainable; but self-perfection is not. Pure perfection is complete perfection; self-perfection only perfection of oneself. When one achieves self-perfection, he gains a complete realization of his ego and, therefore, of all mankind. He knows and controls every part of his existence, functional and non-functional, physical and spiritual.

Even when apparently unattainable, one's goal should still be self-perfection. As J. Hawes said, "Aim at the sun, and you may not reach it; but your arrow will fly far higher than if aimed at an object on a level with yourself." The same thought was expressed by Lord Chesterfield: "Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable."

Many purposes of life are floating around to be drawn consolingly to one's bosom, but most of them are false or misleading. One has been said to be the propagation of the human race—putting forth a second generation so that it may put forth a third, *ad infinitum*—an endless cycle showing nought but folly. This does not make sense. Everything in existence does have a reason, a purpose, an eventual end—even animals—although at times this purpose may be unrealized.

Some call our being here a mere accident, a twist of fate, and believe that we are to live accordingly. This is a materialistic view, denying any innate intelligence, any God. It does not explain away the plethora of logical evidence against it.

There are scientists who say our purpose is to move blindly forward: a world of continual improvement. This is fine; but a purpose has not been named, merely a means. The churchmen insist that we live to know, love, and serve God. Good advice, but still no purpose, no goal. This reasoning looks ahead to the eternal life, making the present one merely a preparation for the one to come.

To a certain degree, this is correct: The principles should be applied, but not as the main course. If this advice were followed, there would be unjustifiable waste of life. These principles are rather decoration. They are to trim and beautify our purpose. They are the ribbons, the perfume, the flowers. But the decor is useless without something to adorn.

Self-Perfection A Purpose

A number of so-called *purposes* are left, some illogical, some impractical, and some not even purposes. But the purpose of life is here to be seen. It is based on our motivations; it must be self-perfection.

Men have reached for it without realizing it. Great artists explain their choice of vocation as an unknown desire, a force beyond their understanding. They had to do it, whatever the circumstances. These were men with great ability, geni whom the world will not let pass without their contribution. The rest of us lack that genius; our abilities

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are less demanding. We can deny them or, if they are fairly strong, we can make them hobbies and continue our humdrum lives.

Nonetheless, with the development of the world, we develop. There are more technicians, more specialists, more men attaining worthwhile lives. Gradually, we do come to realize that, although we can progress slowly or speedily, we must continue to move. Once we realize our purpose in life, we must learn its basis. The basis of life is understanding; and understanding lies in the human mind. Yet, today, we are uncertain as to what mind is. We know few, if any, of its qualities and characteristics. The work done in all branches of learning, including psychology, is often muddled, confused, contradictory.

The possibility of certain functions of the mind is often refuted. It is admitted that the mind is mainly unconquered and has tremendous powers; yet the research and practice necessary to demonstrate its sound basis and logic is discouraged. The enigma is not endless or contradictory, but merely a paradox. There is an answer. That answer lies in the common man, in you and me.

The world, governed by the few, is controlled by the many. With the over-all advance of the common man the world progresses. There is no question that mankind is accomplishing this, but slowly. One is prompted to inquire, how?

The virtuous man is not the one merely obeying the wishes of a sectarian god. Virtue is not the sole answer. Virtue must be combined with the aforementioned basis of life, *understanding*; and coupled with this must be the unifying factor, *love*.

Love, as far as we can tell, must come of its own accord; but understanding can be brought about by an active par-

ticipation of the will. It is done through the power of thought, for with thought comes understanding. "It is thought, and thought only, that divides right from wrong; it is thought, and thought only, that elevates or degrades human deeds and desires," wrote George Moore.

The Stimulated Mind

We should ask ourselves, not how much we know, but how much we stimulate. The stimulation of the mind known as thought may come through reading, discussion, and argument, or active participation in some form (however mild) of radicalism. Our opinions should not be buried in the nether regions of the brain; they should be exposed to the world. We should not deafen our ears to the refutations of our opinions, but should listen, examine, analyze—and find enlightenment.

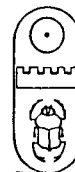
Johann Pestalozzi, the Swiss educational reformer, said: "Thinking leads man to knowledge. He may see and hear, and read and learn whatever he pleases, and as much as he pleases; he will never know anything of it, except that which he has thought over, that which by thinking he has made the property of his own mind. Is it then saying too much if I say that man, by thinking only, becomes truly man? Take away thought from man's life, and what remains?"

And Spinoza reminded us a hundred years earlier, "Perfect truth is possible only with knowledge, and in knowledge the whole essence of the thing operates on the soul and is joined essentially to it."

Until one learns to think, to develop theories which possibly may not be proven, the ability, the interest, the power will be lacking to further our progress in world relations and the brotherhood of man.

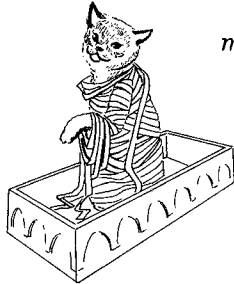


OUR NEW COVER—The Island Village of Lindau, Germany, its bell tower and cluster of buildings seen from across Lake Constance. During the Middle Ages, Lindau was an important ecclesiastical center. In the 16th century, the celebrated reformer and mystic, Simon Studion, taught in this region. The photograph is by the AMORC staff photographer, John Mee.



MERLE A. ALLISON, F. R. C.

Some Remarks on Superstition



*The cat as a
misunderstood creature*

THE OTHER DAY, I saw in the window of a little curio shop the mummy of a small Egyptian cat. The lid of the sarcophagus was pushed to one side and the cat was sitting almost as though it had interrupted the burial process.

My mind hopscotched over a few peculiar facts concerning the Sacred Cat of the Egyptians, and quite irrelevantly I remembered that an animal psychologist had claimed that "cats are the way they are because they are allergic to people."

"And just what way *are* cats?" The voice seemed to come from the mummy, but I couldn't quite be sure because a strange haze was forming between myself and the cat in the window. I stared harder, trying to penetrate it. The cat appeared to be squirming inside its wrappings. It extricated a paw and scratched off the bindings around its face.

"You might show a little more respect," she growled—or purred—her air of vanity suggesting the female of the species. "I don't like being stared at." She sat there blinking as though for a long, long time her eyes hadn't been used to light. "You humans think you know the answers to everything. Why shouldn't we be allergic to people? My relatives have been buried alive, burned, maimed, drowned, and condemned as witches in disguise down through the centuries. Even today that ridiculous superstition about black cats is still believed by some so-called intelligent humans. And that in spite of the fact that scientists continually say that color

is a matter of breeding and heredity, not of good or evil. Who can tell a human anything? Not a cat, certainly. After all, we're not supposed to think."

"But," I said, attempting a word in defense of the human race, "the ancients believed that the cat could see in complete darkness. That's why they made it a symbol of illumination. They believed that anyone illuminated by divine truth possessed this ability to 'see in darkness,' darkness and ignorance to them being one and the same thing."

Somewhat consoled, the cat replied, "Yes, darkness was symbolic of the human mind in its primitive state of ignorance unenlightened by truth. When one arrived at the point where he could 'see truth' through the darkness of the mind's former ignorance, the ignorance was dispelled. The refusal to understand the meaning of the 'cat' symbol led to the 'witch tales' and fantastic superstitions that arose during the Middle Ages. Oh, it was horrible!" She shivered in remembrance and lapsed into dejected silence.

"It is true," I agreed, sympathetically. "The influence of demonism and black magic of the Middle Ages did create such fear and superstition that they still find fertile ground in the minds of many of the present day. I agree that the cat is most maligned, mistreated, and misunderstood. Perhaps that is why nature bestowed upon it a greater number of protective abilities—to enable it to survive in man's world. Though science today contends that it cannot see in total darkness any better than any other creature, it does concede that the cat possesses a greater ability to see more keenly at night than other four-footed animals.

"Its teeth and claws are nature's elementary gift of protection, and it has tremendous agility. Its hind legs can project it many times the distance a man can jump, and its sense of balance is equalled by few other animals. None of these attributes, though, impressed the Egyptians so much as the cat's eyes with their unusual power to see in darkness."

I had the feeling that my efforts at sympathy weren't getting through.

"You should have to listen to the insults I hear. Not more than an hour ago, a man said to his wife, 'Oh, I like

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cats, but they can't take the place of a dog." With this she squashed herself back into her wrappings as though to indicate that this was the insult to end all insults. I noticed, too, that the haze between us was doing some very strange things.

"Imagine comparing a cat with a dog!" she continued. "I've had just about all I can stand of your human intelligence. No self-respecting cat would ever expect to take the place of a dog. Cats are cats! Nature never meant them to replace dogs. We were given special

qualities and characteristics and we are proud of them."

She drew herself up so regally that some of her wrappings fell off again. "What dog has the powers we possess? You said so yourself! It's bad enough being called a witch and accused of being evil and bringing bad luck; but when people expect you to act like a dog, well" — this time she did growl — "who wouldn't be allergic to them?"

And with that, she slumped into the sarcophagus and disappeared completely.



AMELIA B. EDWARDS

A History of Egypt

THE two most important subjects in the literature of a nation are, undoubtedly, its history and its religion; and up to the present time nothing in the shape of an Egyptian history of Egypt has been found. We have historical tablets, historical poems, chronicles of campaigns, lists of conquered cities, and records of public works sculptured on stelae, written on papyrus, and carved on the walls of temples and tombs.

But these are the materials of history — the bricks and blocks and beams with which the historian builds up his structure. Brugsch, in his *Geschichte Aegyptens Unter Den Pharaonen*, has brought together all such documents as were known at the time when he wrote it; but no one can read that excellent work without perceiving that it is but a collection of inscriptions and not a consecutive narrative.

Whole reigns are sometimes represented by only a name or a date; whole dynasties are occasionally blank. This is no fault of the learned author. It simply means that no monuments of those times have been discovered. Yet we cannot doubt that histories of Egypt

were written at various periods by qualified scholars.

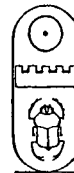
We know of one only — the work of Manetho, who was High Priest of Ra, and Keeper of the Archives in the Great Temple of Heliopolis, in the time of Ptolemy Philadelphus, some two hundred and fifty years before our era.

Manetho, though a true-born Egyptian, wrote his history in Greek, which was the native tongue of the Ptolemies and the language of the court. He wrote it, moreover, by the royal command.

Now, the Sacred College of Heliopolis was the most ancient home of learning in Egypt. Its foundation dated back to the ages before history; the oldest fragments embedded in *The Book of the Dead* being of Heliopolitan origin. Manetho had, therefore, the most venerable, and probably the largest, library in Egypt at his command; and whatever histories may have been written before his time, we may be very certain that his was the latest and the best.

But of that precious work, not a single copy has come down to our time. A few invaluable fragments are preserved in the form of quotations by later writers — by Josephus, for instance, in his *Antiquities of the Jews*, by George the Syncellus, by Eusebius — and by various chronologers; but the work itself has perished with the libraries in which it was treasured and the scholars by whom it was studied.

Pharaohs, Fellahs and Explorers, Harper & Brothers, New York, 1891



J. C. PERRY

New Look at the Nucleus

*The cell as a symbol
of reconciliation*

WE ARE accustomed to looking at the nucleus in the context of physics or, perhaps, that of astronomy, where large white galactic swirls appear to condense and focalize. There is no reason, however, why the focalization process as it appears in more abstract contexts such as those of politics, philosophy, and religion cannot be considered.

The first of these would seem to offer two major foci in the present-day world, located either symbolically or actually in the cities of Moscow and Washington. Few would dispute that, following a long growth from the village commune (a kind of amoebic equivalent in politics to the cellular origins ascribed to evolutionary man), political activity has come to resolve itself into two major factions of world-wide dimension.

Certain things are considered as primary needs of man: love, shelter, food, self-expression, a relationship with divinity, the securing of social approval, the maintenance of the family unit. It would be hard to establish any priority or supremacy for one of these basic needs. To attempt to do so would be to cause a reversion to individual opinion based on particular experiences.

We know how many opinions there are in the world. Their number is not less than the number of the world's population. Multiply this figure by the incalculable diversity of topics which any one human being will consider in the course of a day (not to mention in the course of a lifetime) and a total beyond all measure of conception must result. Indeed, the sheer immensity of such a thought can be quite intimidating.

Among those basic requirements of man, we can certainly include his desire for order. When his personal world begins to evade his mental control, frustration and neurosis set in. This is why from the mystical viewpoint it is pitiful to behold those whose confidence in intellect drives them to suppose that their salvation is dependent on it. A failure to realize the interior dimensions of man must end in frustration of a painful sort.

The intellectual aspect cannot, of course, be excluded from any consideration of total man, and in considering nuclei as phenomena of social abstractions such as those mentioned above—i.e., politics, philosophy, and religion—we must to some extent concern ourselves with the regions of intellect.

Just as in politics we seem to have two major areas of thought; so it would appear that we have two major areas relative to man's comprehension. These can be labelled succinctly and simply as the *known* and the *unknown*.

Both would appear to be in a kind of conflict or, rather, in a state of containment. Knowledge once acquired is something that man likes to keep. The unknown, similarly, preserves its precincts jealously and is only invaded by man at the price of effort, application, and a periodic frustration. At times, there would appear to be a flux or flow from one area to the other, just as the sand in an hourglass sifts from compartment to compartment. In reviewing the history of civilizations, we cannot help asking what knowledge may not have lapsed that we could now reapply ourselves to wresting from nature.

In his splendid temerity, man usually finds himself unappalled by his task. Nevertheless, in view of the immensity of nature, one is compelled to ask how much of his purely mental or intellectual systematizing of nature can be considered as legitimate. To what extent does our arrangement or deployment of the area of knowledge constitute an affront or, alternately, a compliment both to the unknown and to ourselves?

To what extent are our nuclei—political, philosophical, religious—conformable to nature and to what extent do they show us to be way out in

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a limbo of our own contriving? We "toe the party line," as a business executive once put it. Toeing any kind of a line is, of course, acknowledging and creating a nucleus of authority that we conceive as external to ourselves. The area of self adjusts to the area of nonself with varying degrees of private assent or dissent and varying degrees of happiness.

A religious sect will enshrine itself in a durable body of crystallized dogma. Its adherents will swirl around it at various points of proximity to the central tenet. From time to time, its heretics will be excommunicated from its doctrinal orbit. Some will eventually return as by a gravitational pull; others may escape forever by the sheer velocity of their individualism. And yet it seems quite impossible to chart the universe of opinion, at least according to any system of priorities or supremacy.

We may, as we have done, observe certain apparent points of focus—Moscow and Washington. Any student of the Russian revolution cannot help but be impressed by the sheer chaos of that event. Any student of the battles that have led to the United States cannot help but be amazed that from the welter of government and military personality conflicts a great State could have emerged.

Analogous to the alignments of opinion into nucleated bodies of religious, political, and philosophical thought is

the classification of time periods by historians, archeologists, and geologists. Here the nuclei of the past (which might be equated with the area of the known) are formed according to the interests of the men performing the classification. To the historian, the nuclei are battles and monarchies; to the archeologist, artifacts and temples; to the geologist, palaeontological evidences in strata and fossils. Yet all of these nuclei are *ex natura*. To the all-seeing eye of heaven they must be dust and nonsense.

How then are we to comprehend or ever get vast nature to knuckle down to the span of the hand of man? The mystical concept performs this mighty act. Giving equivalent force and energy to researches into *himself*, a man will come by the sublimest of paradoxes and through interior attunement to a reconciliation of the world inside himself with the world without. He thus will learn to establish the equilibrium of happiness.

In the story of the donkey who died of starvation, this unfortunate mythical creature found himself stranded between two equidistant piles of carrots. He died attempting to decide which pile he should tackle first. In being permitted to discover the interior regions of selfhood, the student achieves an opposite fate from that of the allegorical donkey. He discovers that the nucleus of himself is concentric with the nucleus of the macrocosm without. This realization gives him a new stability and peace.



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SANCTUM MUSINGS



OVERCOMING KARMA

*Our obligation to
help others*

THERE ARE those who think that because all our fortune and misfortune are caused either by ourselves or humanity collectively, any attempt by another to mitigate the effect constitutes an intervention of cosmic law. If this were so, then it would be cosmically wrong to display a charitable nature or to show any compassion or mercy for our fellows. It is admitted that karmic law in the cosmic scheme of things is the law of causality or balance: For every cause there is an effect.

But this law is *impersonal* in its operation. There is no intention to inflict punishment or, in the positive application of the law, to reward an individual. It is the same as invoking the law of gravity by throwing a stone into the air. What follows is not the consequence of any purpose, but the function of natural forces. If a person were to catch the stone thrown into the air before it crashes downward into a glass window, he is not defying natural law and, therefore, bringing upon himself some penalty. He is, rather, merely imposing a new force to counter the other. So, too, is it with cosmic law.

If he is reflective, an individual may come to realize that his adversity results from his own errors or those of the society of which he is a part. By intelligence and the application of his own will, he may alter his behavior or thinking so as to lessen the effect of the established causes. In this way, he has

learned his lesson. The mystical principle behind karma has then been fulfilled. One who is successful in life, that is, has satisfactorily culminated various enterprises and who has had personal happiness, has discovered those causes which account for desired and undesired results and has acted accordingly.

It behooves the person with foresight, who through experience has come to learn that physical, moral, and social laws have great influence on our lives, to enlighten others concerning these laws. When a person is about to make a serious mistake that could be avoided through a word of counsel, it is morally incumbent upon us to tender our advice. Not only should this be done where the consequence of the effect may be harmful, but also where it may be beneficial. If someone is not cognizant of an opportunity which lies before him as karmic law, then it should be explained to him.

It is conceded that human pride or self-esteem often causes a resentment to proffered counsel. Not to know what we are expected to know and to have it elucidated to us by another seems to place us in an inferior position to that of our counselor. Therefore, too often there is the inclination to reject advice even if it is worthy and extended with the best of intentions. Individuals who exhibit such a character are crude and not very advanced in their moral consciousness. They have yet to learn that man is not so independent of nature and of his fellows as he would like to presume. If he has such an attitude, he must then be left to his own resources

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and learn directly from the effects he himself creates. Such learning is obviously slow and is many times more painful.

If everyone insisted upon learning from immediate experience all that constitutes the helpful knowledge of mankind, he would probably remain little higher than a savage in his state of culture. Most of our learning is from the preservation of *accumulated* experiences of others who have gone before. Suppose we did not go to school to be taught by others! We would need to discover through our own reasoning the abstract principles of mathematics, for example. Further, if we had sufficient imagination to do so, we would slowly have to develop an alphabet and learn to speak beyond the stage of uttering mere cries incomprehensible to others.

All the sciences and arts, their basic laws and principles, if not learned from others, would also have to be discovered personally by us in the span of one short lifetime if we were even to know their rudiments. Such a process is so absurd that we would not entertain such an idea; therefore, we gladly accept textbooks, teachers, and a curriculum for our general education. Why, then, should we resent a friend, a relative, or another, who endeavors through kind intentions to disclose to us certain information which is to our advantage?

The Opposite View

The opposite view in connection with this subject must also be considered. It concerns the individual who says: "The affairs of another are in no respect my own." He is the one who figuratively and literally shrugs his shoulders when he is aware that another is in conflict with laws which may be detrimental to him. This subject involves the proverbial question: "Am I my brother's keeper?" Mystically, the answer is an emphatic *Yes!*—with qualifications. Each of us has his own life to live, his own experiences as lessons to be learned through direct contact or through what is imparted by his parents, teachers, relatives, and friends.

As human beings, imbued with divine consciousness, it is our duty so to evolve and extend our self-consciousness that it is not limited to our own immediate welfare. The exalted personality, the

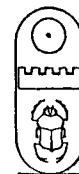
expressions of the more comprehensive self, includes compassion, mercy, impersonal love, sympathy, and those affections and sentiments attributed to the spiritual consciousness of man. Certainly, one denying another help which he can give, even in the form of an admonishment, is violating the lofty aspects of the higher consciousness within. Such a one is denying the spiritual attributes of his own being. We are spiritually obliged to reveal and display what men call *virtue*. These virtues, actually, are merely courses of action or behavior which correspond to the impulse to do good which each of us has to a varying degree. This *good* is the satisfaction of all aspects of our being.

Being our brother's keeper does not mean being a *director* of his life. It does not mean assuming the responsibility of another. Each has his own responsibility. In fact, in most instances, such help should be limited to doing for another what he is *incapable* of doing for himself at the time. Most important, it should not consist of our imposing upon another our own preferences or ends in life.

In counseling someone else, we should avoid exhorting him to accept our personal conclusions, ideas, and ideals. We should relate facts, pointing out impersonal laws and principles which are *universal*, which apply to all—ourselves and others. There are too many who interpret the term *my brother's keeper* to mean the domination of the life of another, the subordination of another to one's will. Such misconduct is an abuse of another; it brings to the one responsible a karmic effect which in some manner he will not find pleasant.—X

POSTCARD POLL

The postcard shower has been going on for months now, telling us what *Digest* articles were your favorites in 1963. The approval of monthly features was so overwhelming that we had to withdraw them from the competition. That left the field to the occasional pieces, with these titles among the top 3: "The Stuff of Dreams," "The Value of Fear," and "Chopin: Apostle of Refinement." Oh, yes, a surprising number of camel lovers mentioned "Laura."



JAMES R. GUARD, F. R. C.

The Virtue of Humor

THE EMPIRICAL philosopher Democritus, known as "the laughing philosopher," was never perturbed by any sense of melancholy because of his conception of man and the universe as the effect of *cosmic mechanism!*

In one of the few remaining fragments of his seventy-two reputed works on many subjects appertaining to man and his place in the universe, he writes: "Of all my contemporaries, it is I who have traversed the greatest part of the earth, visited the most distant regions, studied climates the most diverse, countries the most varied, and listened to the most thinkers; there is no one who has surpassed me in geometrical construction and demonstration; no, not even the geometers of Egypt, among whom I passed a full five years of my life."

A present-day student of philosophy may, therefore, be willing to concede that Democritus had the first philosophical laugh in the history of philosophy—and the last one if atomic theorems, based on his original theory, contrive to return us to life's beginnings!

Happiness, leading to human laughter, may not be the fruit of man's ingenuity, as are most of his philosophic, scientific, and theoretical conclusions; but it is palpable proof of his innate capacity for enjoyment. Much laughter, one observes, even makes the human countenance pleasing to the eye of the beholder since the wrinkles it produces are benign markings connoting a friendly spirit and agreeable manners.

References to the difficulty of attaining and maintaining a happy outlook on life invariably recall the words of a business acquaintance who once avowed that he had been pursuing happiness most of his life but had yet to catch up

with it. His unhappy state of mind is multiplied to infinity in the lives of others, who feel that happiness is something to be pursued and caught.

Friends have assured me that kissing the Blarney Stone while hanging head down from the escarpments of Blarney Castle will make one thenceforth wittier if no wiser; but that may be just an excess of blarney and have little to do with happiness.

At any rate, one may rationally associate happiness more with a good digestion than with a witty mind, for a disordered metabolism is usually productive of mental disturbance.

There is, however, a substantial weight of evidence that laughter in times of stress or distress enables the participants to maintain a balanced viewpoint and avoid biased judgments and even false accusations. At such times, one may perceive the grave necessity underlying Walt Whitman's brief but potent sentence: "O to be self-balanced for contingencies!"

Will Rogers thought that international humor in politics would be an inestimable boon to mankind if for no better reason than to enable dictators of public policy to draw a few calm breaths between spells of frenzied and over-serious oratory. One is inclined to feel that even dictators might live more satisfactory lives were their minds more perfectly balanced with humor rather than with what currently passes for realism.

Undoubtedly, Cincinnatus, Roman dictator-warrior prior to 439 B.C., was able to see events with a more agreeable mental attitude than many who succeeded him in history. After leaving his plow in its furrow and hastening to lead the Roman army to victory once again, he resigned his command after only sixteen days to return to his farm and plow. One should concede that he was not too addicted to over-seriousness of mind and that he cared more for personal happiness than for the pomp and ceremony of court life.

It is difficult to conceive of wrath and joy going hand in hand; or of malice and good nature being companions. If, as the Christian Scriptures say, "A soft answer turneth away wrath," how

(continued on page 313)

*The
Rosicrucian
Digest
August
1964*

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator 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.

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



MANY who have studied the so-called material sciences and have a high regard for them occasionally feel that the Rosicrucian work is naturally antagonistic toward all the material sciences and arts. These persons are wrong in their presumptions, and we occasionally point out that their opinions or assumptions in this regard are not founded upon fact.

Just because the Rosicrucian teachings begin where science leaves off and give more consideration to principles that material scientists ignore or treat lightly is no reason to assume that they disregard the material sciences and belittle the work of experimentalists in that field.

We realize, of course, that scientists and students of the sciences who are not familiar with the Rosicrucian teachings assume that the organization is much like many so-called occult movements which base their man-made philosophies and doctrines upon the premise that the material sciences are wrong and must be negated as a preliminary to building up a new philosophy or science. Some actually begin their philosophies with the statement that there is no matter, no physical body, and no truths in any of the materialistic postulations.

These movements reach nowhere in their ultimate achievements for the benefit of man and do not succeed in attracting and holding the attention of rational thinkers. The Rosicrucian Order should not be associated with this class of movement because its teachings are based upon all revealed and manifested truths. They cover the facts of materialistic sciences as well as those of spiritual science.

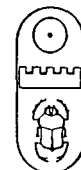
We may be excused, perhaps, for calling attention to the fact that many recognized material scientists were Rosicrucians. Many of their discoveries were made in connection with Rosicrucian studies and experiments. We are

Correcting Misapprehensions

safe in saying that at least 50 percent of the important and astonishing revelations or discoveries relating to the material sciences have been made by eminent and devoted Rosicrucian scientists.

It is true, however, that the Rosicrucians do take issue with the materialistic scientists on many points and on many occasions. This does not mean, necessarily, that they are ready or even inclined to negate the facts established by science or the benefits to be derived from a thorough knowledge of it. There has always been and probably always will be a more or less friendly rivalry between the materialistic scientists and the Rosicrucians. If there is any bitterness in this attitude, it most certainly must be on the part of those few scientists who are as bigoted in their comprehension of universal knowledge as some students of the spiritual sciences are considered to be.

We find from our contact with scientists in all parts of the world that their usual attitude is one of tolerance. They say that although the study of the



soul and spirit, the mind and the Cosmic, and the influences of these upon matter and upon the living being are outside their field of research and study, they are willing to concede that this transcendental domain of knowledge and experience is important, interesting, and worthy of careful research and study.

It is interesting to note in this regard that in our organization many well-known scientists dealing minutely with the material sciences during the day are devoted students of our work in their hours of relaxation. This includes men at the head of chemical and physical laboratories of industrial organizations, schools, colleges, and research laboratories. Many are teachers and instructors in the material sciences.

It is worthy of note that the criticisms that come to us based upon the belief that we are antagonistic toward science never come from those scientists actually connected with scientific research who are also students of our teachings.

Occasionally, a student or former student of the material sciences becomes critical of some of our lectures in which some principle, law, or experiment is presented with a side comment that it will be found contrary to the claims of material science. Also, attention may be drawn to some point that has been denied, rejected as unfounded, or only recently accepted by science. Often the fact is pointed out that some law or principle included in the Rosicrucian teachings for several centuries has only recently been discovered or admitted and accepted by general scientists.

We must remember that for years—in fact, for several centuries—intolerant bigots of materialistic science, few in number but formidable in speech and publication, have impressed upon the public the idea that only in the material sciences and the laboratory can man find real truths. When one takes up the study of the spiritual or metaphysical sciences, they have taken pains to point out, he is dealing with speculation, theory, guesswork, and unreliable personal opinions.

Until recent years, this criticism has been that of the unprepared public, the uninformed magazine writer, and the biased newspaper commentator. We feel, therefore, that our students, most

of whom are drawn from those who were in the past impressed with this idea, are entitled to know just how much guesswork there is in the Rosicrucian teachings and how many of the doctrines, principles, and ideas taught by the Rosicrucians are eventually discovered by science to be true. It is not in a spirit of boastfulness that we speak of the principles contained in our teachings, but rather to justify their worthiness—a worthiness not yet proved by material science.

The Laws of Nature

It is the work of the Rosicrucian organization to delve into, study, analyze, and evolve those laws of nature and those revealed ideas which the materialistic scientists reject. If there were no organizations to investigate them and ultimately either to reject or establish them, the world today would be minus much valuable information.

I have on my desk a clipping from the *New York Herald Tribune* in which the fact is announced that there was placed on sale in New York a manuscript written in cipher code by Roger Bacon, the old monk and Rosicrucian experimentalist of the 13th century. This manuscript is now valued at \$100,000, and I feel free to say that there are few manuscripts now existing written by eminent workers in materialistic scientific fields that would bring such a sum of money.

This manuscript by Roger Bacon contains in its veiled and cipher expressions the discoveries which he and other Rosicrucians made in their experiments with natural and spiritual laws. Most of the things they discovered and outlined were not only rejected by the scientific minds of their day but even the possibility of the things they described could not be conceded. Acceptance would have meant the rejection of many of the postulations then being presented to the public and would have led to a revolution in scientific knowledge. The wise old monk, therefore, did precisely what was done by Leonardo da Vinci and many other eminent Rosicrucians: He preserved his discoveries in cipher writing for the future to discover anew and use.

Long before Roger Bacon's manuscript was taken from its hiding place

and translated into understandable language, a majority of the things outlined therein had been discovered by science in a general way and some of them evolved to practical usefulness. There are hundreds of instances on record where Rosicrucians and others have learned through mystical revelations and personal research along unique and eclectic lines facts, laws, and principles of nature which the scientists have tabooed, rejected, and ridiculed—and later adopted as new discoveries or findings.

It is not so long ago that the scientists absolutely rejected and ridiculed some of the laws of nature and of chemistry and physics contained in our teachings. In the lifetime of our present AMORC, these things were cast aside by many of the scientific students who were our early members as contrary to the positive statements of science. Yet AMORC has seen science change its own positive statements and gradually and reluctantly adopt the principles contained in those Rosicrucian teachings. In some instances, scientists have claimed that these principles were new revelations from their laboratories and have heralded them as astonishing achievements of modern science.

The materialistic scientists have made discoveries and unlimited contributions

of extreme value to civilization and have revealed many things that the Rosicrucians have never dreamed of. A Rosicrucian is always ready to pay tribute to their work and good intentions. Their field is broad and beneficial; however, there is still an area of extreme benefit to man lying outside of and beyond the domain of the materialistic sciences. It is in this field—which from the metaphysical or spiritual viewpoint is the more important—that we labor and find our joy.

There are occasions when our labors bring us close to or even across the intangible and invisible borderline that separates our field from that of science. Then we do not hesitate to enter that field with the scientist, use his methods, agree with him in his processes, and pay homage to the powers that are back of the manifestations in his field. Furthermore, we know that the physical principles are so related to the metaphysical that, without a knowledge of both, no knowledge can be kept and no comprehension of the universe can be perfect.

The ultimate result of all knowledge, all research, all labor in man's behalf in every field is for the benefit of man and the glory of God.

From the *Rosicrucian Digest*, June, 1930



THE VIRTUE OF HUMOR

(continued from page 310)

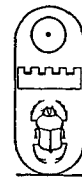
much more readily shall wit turn away evil intentions!

The physico-mental effect of philosophic calm renders no man impervious to the evils of life unless, perchance, he lives out his days upon a mountaintop, avoiding all traffic with other humans. To live successfully in society, we need more than calmness: We need sharpness of wit to perceive bad intentions and good nature to neutralize them.

Philosophy is as many-sided as a diamond and gives us variations of philosophic experience, just as ontology gives us variations of spiritual experi-

ence and social science variations of political theory. It cannot be otherwise, for the lives of philosophers and poets, of kings and toilers, vary endlessly. That which has sometimes been called the "saving grace" of humor, often saves more situations than most of us are aware.

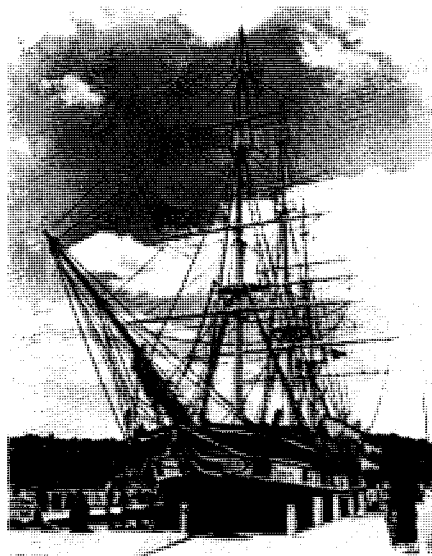
Those striving humans who have failed to find any satisfaction in "divine melancholy" may reasonably enough find it counterbalanced in what has often been referred to as the human comedy. Not by *pursuit*, therefore, but by inward predetermination does one achieve happiness and become, in Walt Whitman's phrase, "self-balanced for contingencies."



Mystic Seaport

*Whaler's last
port of call*

MYSTIC SEAPORT is a unique coastal village tucked away in Connecticut. Members of its Marine Historical Association have returned their village to its cobblestoned street, high-masted schooner appearance of the mid-19th century. It is one place in the United States where one can close his eyes, feel the salt spray of the centuries-old ocean, and move back 100 years to the days of the whaler's call.



(Photo F&M Schaefer Brewing Co.)

The Charles W. Morgan, last existing whaler of her time, anchored at Mystic Seaport, Connecticut. She sailed more miles, caught more whales, and made more money for her owners than did any of her contemporaries!

Its cobble waterfront street, for example, is lined with authentic and original buildings and lofts, as it was when the likes of Moby Dick-era mariners prepared to set sail. Historic ships still dot the harbor, each with its own history to relate: the *Charles W. Morgan*, last of the great whaling vessels; the *Joseph Conrad*, a famed training ship handcrafted in Copenhagen in 1881; the *Ketch Gundel*; and the exploration schooner *Bowdoin*, which retired after 26 Arctic trips. All have reached their last port of call at Mystic.

At the head of the cobble waterfront street, diagonally across from the aforementioned *Charles W. Morgan*, stands Schaefer's Spouter Tavern, its taproom doors, windows, flooring, wainscoting, bar benches, and fireplace all taken from an old taproom of the period. Real harpoons and a century-old print decorate the fireplace; a rare collection of old bottles fills shelves back of the bar.

Besides the active antique seafaring ways of Mystic Seaport today, there are various educational activities throughout the year programmed for young and old. Seaport-sponsored youth training programs each summer combine courses in seamanship which promote sailing skills for fun and safety atop the waves.

Daily lecture-demonstrations at Seaport Planetarium define the ancient science of celestial navigation while supplementary courses in the elements of astronomy are also arranged for student groups, instructors of science, and cruising units.

Open from 9:00 a.m. to 5:00 p.m. the year around, Mystic Seaport answers every whim of the traveler, whether he harbors salt water in his veins, remembers happy moments of Navy duty, or merely is taken by its innate charm and attractiveness. The call of yesteryear's sea is still as endearing as it was for romantic youth a hundred years ago.



**The
Rosicrucian
Digest
August
1964**

A MEMENTO OF HOOSIERDOM came to the Editor's desk with Grand Treasurer Whitcomb's return from his recent trip to the Midwest and Southeast of U. S. A. Sprigs of dogwood and redbud, which he and Soror Whitcomb picked in Indiana and brought back to whet the nostalgia of an expatriate. Not the old oaken bucket but equally effective in evoking "the scenes of my childhood."

Rosicrucian Activities

*Around the
World*



Reverend Ralph R. Boyer, Chaplain of Fairview Park Hospital, Cleveland, Ohio, receives Humanist Award certificate from Frater R. B. Kimmel, Master of Cleveland Chapter, AMORC. Frater William Holli, Chanter of the Chapter, who nominated the Reverend Mr. Boyer, looks on approvingly.

RADIO STATION KGBA, the city of Santa Clara's newest, interviewed AMORC's Imperator, Frater Ralph M. Lewis, on a morning in early June. The usual questions were asked regarding the Order, its history, and teachings. The Imperator's answers, spontaneous and to the point, were both informative and warmly human. Much favorable comment has been coming in from Santa Clara Valley listeners who were fortunate enough to tune in on the radiocast.



London's Francis Bacon Chapter of AMORC held its annual dinner and dance the last of May at Overseas House, London. Perhaps the high light of the happy occasion was the speech made by Mr. C. B. Colligan, C.B.E., Director General of the Royal National Institute for the Blind.

Introduced by the Chapter's Worthy Master, Soror E. M. Kirkpatrick, the speaker described the progress being made toward the restoration of sight to the blind by grafting the corneas of the recently dead on the eyes of blind persons. Mr. Colligan further pointed out the growing practice of donating one's eyes to this worthy cause.



Miami, Florida, Chapter of AMORC is anticipating many new members during this year—and it is preparing for them by a planned program of member education. A part of that program was its very successful Open Meeting held the last of June at which time the Rosicrucian Camera Expedition's film *Well of Faith* was shown.



Chaplain at Fairview Park Hospital, Cleveland, Ohio, since 1957, Reverend Ralph R. Boyer has been a vital factor in contributing to patients' well-being. An ordained minister of The United Church of Christ, the Reverend Mr. Boyer has also had clinical training in mental and penal institutions and is an accredited supervisor in the field of Clinical Pastoral Education. Each summer, he conducts a training program at Fairview Park Hospital for theological students and ministers.

So outstanding has been his activity in this humanitarian enterprise that he has been presented the Rosicrucian Order's Humanist Award. The presentation ceremony took place at a public meeting May 10 in the Cleveland Masonic Temple with some 50 attending.



Triangle Chapter of Dallas, Texas, has had another thousand dollars anonymously donated to its Building Fund—*provided* members match it with another thousand within the next few months. That makes \$2,000 more, doesn't it, Dallasites?



From Frater J. W. Herdman, Editor of Newcastle upon Tyne Pronaos Bulletin, England, it is learned that a great grandmother or a *great grand* mother, Soror Leah Gibson, is an active member of the Pronaos. It is now looking for an equally *great grand* father to add to its numbers.

▽ △ ▽

And we hear from Frater A. E. Schindler, editor of Calgary Chapter Bulletin, that he is interested in an exchange of bulletins—Calgary's for those of other lodges, chapters, and pronaos of AMORC around the world. Those interested should address their bulletins to Calgary Chapter, AMORC, 421 - 12th Street, N. W., Calgary, Alberta, Canada.

▽ △ ▽

Since March, Francis Bacon Chapter of London has been meeting in Gregory Hall, Coram's Gardens, Brunswick Square (London, W.C. 1). The times are the same, first and third Sundays of the month.

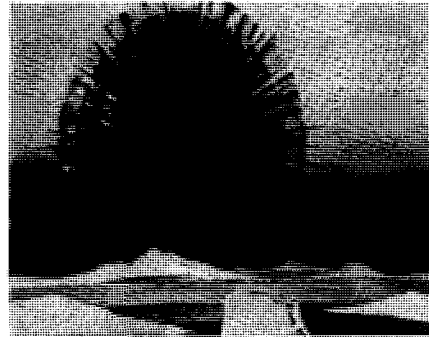
Remember back in February we told you about Soror Zae Harazim's booklet *World Peace Through Music* and her organization of *All Nations Youth Symphony Orchestra Association, Inc.*? In May, that orchestra gave its immensely successful *World Premiere* performance in Pasadena, California, where its international headquarters are established.

Now, an open invitation is being extended to parents and music teachers to have their young talents in strings, brass, and woodwinds—between 10 and 21—audition for a place in the orchestra. No restrictions as to race, color, or creed. The auditions are scheduled for early fall and further information may be had by addressing Mrs. Zae Hannaford Harazim at International Headquarters, 1375 Sugar Loaf Drive, Pasadena, California, U. S. A.

▽ △ ▽

What Occurs After Death?

CAN MAN ever know what lies beyond the border of this world? Must the human being always look upon eternity as the great unknown, a vast precipice, toward which he is being drawn by the incessant swing of the pendulum of time? Is there a way to be assured that the prophecies of a sublime after-life are true, and not the honeyed words of a soothsayer? In the course of human experience, have there ever been any who have truly experienced a glimpse behind the veil?



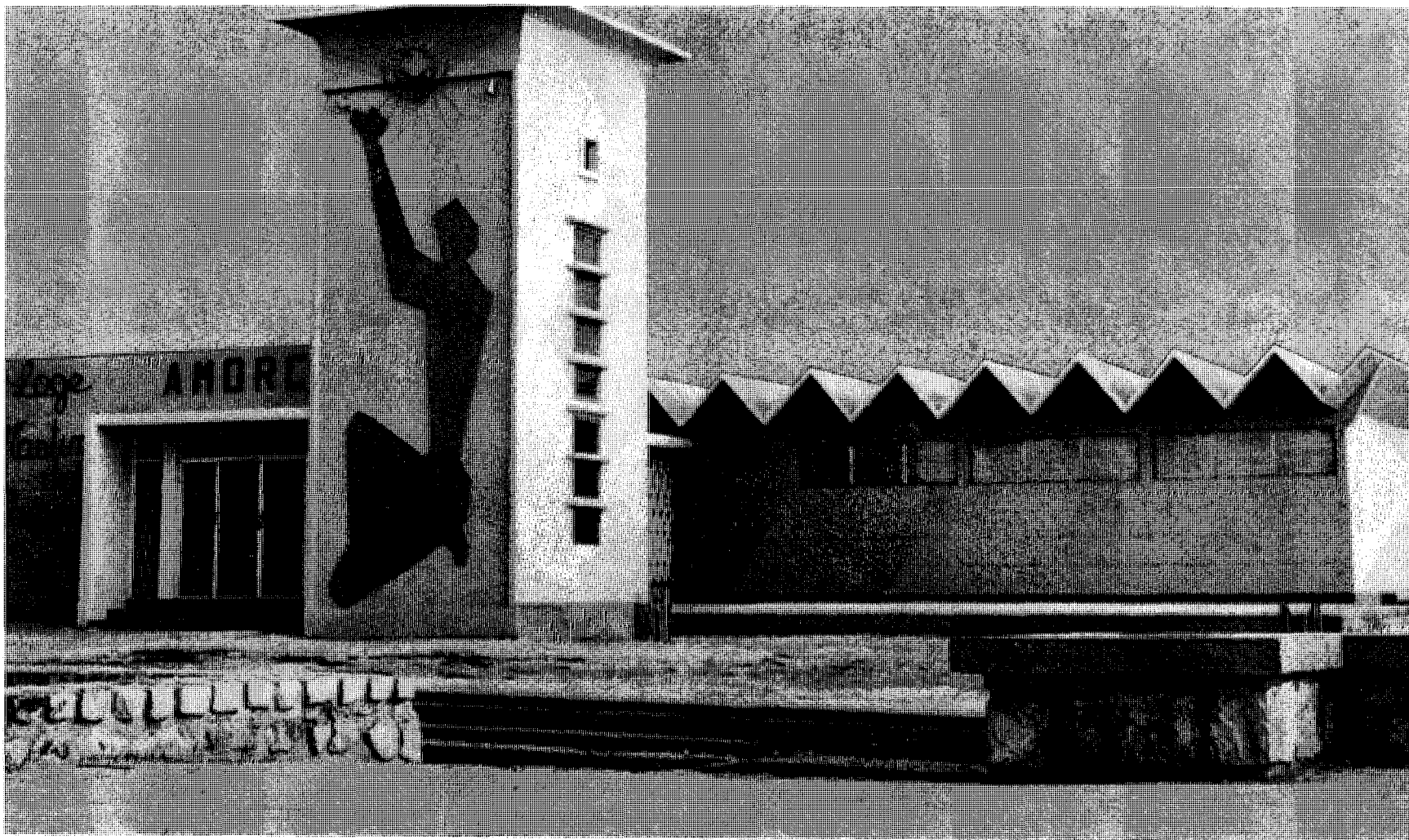
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*The
Rosicrucian
Digest
August
1964*



NEW AMORC TEMPLE IN HAITI

This attractive new temple of the Martinez de Pasqually Lodge of AMORC in Port-au-Prince, Haiti, was dedicated on May 10 of this year, with Grand Regional Administrator, Frater Chris. R. Warnken, officiating with the officers of the Lodge. This is another in a series of beautiful new AMORC temples being erected throughout the world. Such edifices are used exclusively for fraternal functions since AMORC is not a religious organization.

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.

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

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

ARGENTINA

Bahía Blanca, (Buenos Aires): Bahía Blanca Pronaos.
Buenos Aires:* Buenos Aires Lodge.
Cordoba: Cordoba Chapter.
La Plata (Buenos Aires): La Plata Pronaos.
Mendoza: Mendoza Pronaos.
Rosario (Santa Fe): Rosario Chapter.

AUSTRALIA

Adelaide: Light Chapter.
Brisbane: Brisbane Chapter.
Darwin: Darwin Pronaos.
Hobart: Hobart Pronaos.
Melbourne: Harmony Chapter.
Newcastle: Newcastle Pronaos.
Perth: Lemuria Pronaos.
Sydney:* Sydney Lodge.

BELGIUM

Brussels: San José Chapter.
Charleroi: Dante Pronaos.

BRAZIL

Curitiba, Paraná: Gran Logia de AMORC de Brasil, Orden Rosacruz, AMORC, Bosque Rosacruz, Caixa Postal, 307.
Bauru, Estado de São Paulo: Bauru Pronaos.
Belo Horizonte: Pronaos Belo Horizonte.
Brasília, D. F.: Pronaos "25 de Novembro."
Campinas, Estado de São Paulo: Campinas Pronaos.
Campos, Estado do Rio: Pronaos Campos.
Curitiba: Chapter Mestre Moria.
Itapetininga: Pronaos de Itapetininga.
Joinville, Santa Catarina: Pronaos Joinville.
Juiz de Fora: Pronaos de Juiz de Fora.
Londrina, Paraná: Londrina Pronaos.
Manaus: Pronaos Ajuricaba do Amazonas.
Niteroi: Pronaos Niteroi.
Passo Fundo: Pronaos de Passo Fundo.
Porto Alegre: Thales de Miletto Chapter.
Recife: Recife Chapter.
Rio de Janeiro:* Rio de Janeiro Lodge.
Santos: Santos Chapter.
São Caetano do Sul, Estado de São Paulo: ABC Pronaos.
Sorocaba, Estado de São Paulo: Pronaos Sorocaba.
São Paulo:* São Paulo Lodge.
Taubate: Pronaos de Taubate.

BRITISH GUIANA

Georgetown: Eldorado Chapter.

CAMEROON

Douala: Moria-El Pronaos.

CANADA

Belleville, Ont.: Quinte Pronaos.
Calgary, Alta.: Calgary Chapter.
Edmonton, Alta.: Ft. Edmonton Chapter.
Hamilton, Ont.: Hamilton Chapter.
London, Ont.: London Pronaos.
Montreal, Que.: Mt. Royal Chapter.
Ottawa, Ont.: Ottawa Pronaos.
Toronto, Ont.:* Toronto Lodge.
Vancouver, B. C.:* Vancouver Lodge.
Victoria, B. C.: Victoria Pronaos.
Welland, Ont.: Niagara Pronaos.
Whitby, Ont.: Whitby Pronaos.
Winnipeg, Man.: Charles Dana Dean Chapter.

CEYLON

Colombo: Colombo Pronaos.

CHILE

Santiago:* Tell-El-Amarna Lodge.
Valparaiso: Valparaiso Chapter.

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter.
Cali, Valle: Cali Pronaos.

CONGO, CENTRAL REPUBLIC OF

Léopoldville:* H. Spencer Lewis Lodge.
Matadi: Henri Kunrath Pronaos.

CONGO, REPUBLIC OF

Brazzaville: Joseph Peladan Chapter.

CUBA

Camagüey: Camagüey Chapter.
Cárdenas, Matanzas: Cárdenas Pronaos.
Havana:* Lago Moeris Lodge.
Holguín, Oriente: Oriente Chapter.
Manzanillo, Oriente: Manzanillo Pronaos.
Marianao, Habana: Nefertiti Chapter.
Media Luna: Media Luna Pronaos.
Santa Clara: Santa Clara Chapter.

DAHOMEY

Abomey: Nefertiti Chapter.
Cotonou: Cheops Lodge.
Porto Novo: Pythagoras Chapter.

DENMARK AND NORWAY

Copenhagen, Ch. 1.:* Grand Lodge of Denmark and Norway, Frisersvej 4A.
Bergen, (Norway): Bergen Pronaos.
Oslo, (Norway): Oslo Pronaos.

DOMINICAN REPUBLIC

Santo Domingo de Guzman:* Santo Domingo Lodge.
Santiago de los Caballeros: Luz del Cibao Chapter.

ECUADOR

Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

EL SALVADOR

San Salvador: San Salvador Chapter.
Santa Ana: Vida Amor Luz Pronaos.

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Bristol: Grand Lodge of Great Britain, 34 Bayswater Ave., Westbury Park, (6).
Bournemouth, Hants: Bournemouth Pronaos.
Brighton: Raymund Andrea Chapter.
Ipswich: Ipswich Pronaos.
Leeds: Joseph Priestley Chapter.
Liverpool: Pythagoras Chapter.
London: Francis Bacon Chapter.
London: Rosicrucian Administrative Office, 25 Garrick St., London W. C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m.
Manchester: John Dalton Chapter.
Nelson: Nelson Pronaos.
Newcastle-upon-Tyne: Newcastle-upon-Tyne Pronaos.
Nottingham: Byron Chapter.
Preston: Preston Pronaos.

(*Initiations are performed.)

(Directory Continued on Next Page)

FEDERATED WEST INDIES

Bridgetown, Barbados: Barbados Chapter.
St. George's, Grenada: St. George's Pronaos.

FRANCE

Villeneuve Saint-Georges (Seine-et-Oise): Grand Lodge of France, 56 Rue Gambetta.
Angers (Maine-et-Loire): Alden Pronaos.
Angoulême (Charente-Maritime): Isis Pronaos.
Beaune (Côte d'Or): Verseau Pronaos.
Besançon (Doubs): Akhenaton Pronaos.
Biarritz (Basses-Pyrénées): Thales Pronaos.
Bordeaux (Gironde): Leonard de Vinci Chapter.
Clermont-Ferrand (Puy-de-Dôme): Heraclite Pronaos.
Grenoble (Isère): Essor Pronaos.
Le Havre: (Seine Maritime) Le Havre Pronaos.
Lille (Nord): Descartes Chapter.
Lyon (Rhône): Jean-Baptiste Willermoz Chapter.
Marseille (Bouches-du-Rhône): La Provence Mystique Chapter.
Metz (Moselle): Frees Pronaos.
Montpellier (Hérault): Michel Faradey Pronaos.
Mulhouse (Haut-Rhin): Balzac Pronaos.
Nice (Alpes-Maritimes): Croix du Sud Chapter.
Nîmes (Gard): Claude Debussy Pronaos.
Paris: Jeanne Guesdon Chapter.
Fau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos.
Rouen (Seine Maritime): Renaissance Pronaos.
Strasbourg (Bas-Rhin): Galilée Pronaos.
Toulon (Var): Hermes Pronaos.
Toulouse (Haute-Garonne): Raymund VI of Toulouse Chapter.
Vichy (Allier): Pythagoras Pronaos.

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757 Baden-Baden 2, Lessingstrasse 1, West Germany: Der Orden vom Rosenkreuz, AMORC.
Bremen: Jakob Boehme Pronaos.
Frankfurt am Main: Michael Maier Chapter.
Hamburg: Doma Pronaos.
München: München Chapter.
Nürnberg: Nürnberg Pronaos.
Stuttgart: Simon Studion Chapter.
Zurich: El Moria Chapter.

GHANA

Accra: Accra Chapter.
Kumasi: Kumasi Pronaos.

GUATEMALA

Guatemala:* Zama Lodge.

HAITI

Cap-Haitien: Cap-Haitien Chapter.
Port-au-Prince:* Martinez de Pasqually Lodge.

HOLLAND

Den Haag:* (The Hague), De Rozekruisers Orde, Groot-Loge der Nederlanden, Postbus 2016.

HONDURAS

Puerto Cortez: Puerto Cortez Pronaos.
San Pedro Sula: San Pedro Sula Chapter.
Tegucigalpa, D. C.: Francisco Morazán Chapter.

INDIA

Bombay: Bombay Pronaos.

ISRAEL

Haifa: Haifa Pronaos.
Tel-Aviv: Tel-Aviv Pronaos.

ITALY

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

IVORY COAST, REPUBLIC OF

Abidjan: Raymond Lulle Chapter.
Bondoukou: Socrates Pronaos.
Bouake: Robert Fludd Pronaos.
Dimbokro: Aurora Pronaos.

JAMAICA

Kingston: Saint Christopher Chapter.

LEBANON

Beyrouth: Beyrouth Pronaos.

MADAGASCAR

Antsirabe: Democritus Pronaos.

MALAYA

Singapore: Singapore Chapter.

MEXICO

Chihuahua, Chih.: Illumination Pronaos.
Juarez, Chih.: Juarez Chapter.
Matamoros, Tamps.: Aristotle Pronaos.
Mexicali, B. C.: Mexicali Pronaos.
Mexico, D. F.:* Quetzalcoatl Lodge.
Monclova, Coah.: Monclova Pronaos.
Monterrey, N. L.:* Monterrey Lodge.
Nueva Rosita, Coah.: Rosita Pronaos.
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter.
Puebla, Pue.: Tonatiuh Pronaos.
Tampico, Tamps.: Tampico Chapter.
Tijuana, B. C.:* Cosmos Lodge.
Veracruz, Ver.: Zoroastro Chapter.

MOROCCO

Casablanca:* Nova Atlantis Lodge.

NETHERLANDS WEST INDIES

Curacao: Curacao Chapter.
St. Nicolaas, Aruba: Aruba Chapter.

NEW ZEALAND

Auckland:* Auckland Lodge.
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 Chapter.
Opobo: Opobo Pronaos.
Sapele: Sapele Pronaos.
Uyo: Uyo Pronaos.
Warri: Warri Pronaos.
Yola: Yola Pronaos.
Zaria: Zaria Chapter.

PANAMA

Colón: Colón Pronaos.
Panama: Panama Chapter.

PERU

Lima:* AMORC Lodge of Lima.

REUNION (BOURBON) ISLAND

Saint-Pierre: Pax Cordis Pronaos.

RHODESIA, SOUTHERN, AND NYASALAND,**FEDEERATION 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: Achnaton 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

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

TRINIDAD-TOBAGO

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

UNITED STATES**ALASKA**

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
 Tucson: Tucson Chapter.

CALIFORNIA

Bakersfield: Bakersfield Pronaos.
 Barstow: Barstow Pronaos.
 Belmont: Peninsula Chapter.
 Fresno: Jacob Boehme Chapter.
 Long Beach:* Abdiel Lodge.
 Los Angeles:* Hermes Lodge.
 Oakland:* Oakland Lodge.
 Pasadena:* Akhnaton Lodge.
 Pomona: Pomona Chapter.
 Sacramento: Clement 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 Paine Chapter.
 New York:* New York City Lodge.
 Rochester: Rochester Pronaos.

OHIO

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

OKLAHOMA

Oklahoma City: Amenhotep Chapter.
 Tulsa: Tulsa Chapter.

OREGON

Portland:* Enneadic Star Lodge.

PENNSYLVANIA

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

PUERTO RICO

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

RHODE ISLAND

Providence: Roger Williams Chapter.

SOUTH CAROLINA

Charleston: Charleston Pronaos.

TEXAS

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

UTAH

Salt Lake City: Diana Chapter.

WASHINGTON

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

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

URUGUAY

Montevideo:* Titirel Lodge.

VENEZUELA

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

WALES

Cardiff, Glam.: Cardiff Pronaos.

(*Initiations are performed.)

As Rosicrucians See It



Aggressiveness

Semantics is an important part of every written or verbal exchange since certain words have multiple meanings, or at least multiple applications, so that in any case one has to state first what kind of application he is intending for a particular word. *Aggressiveness* is such a word: Whereas in international affairs it is frowned upon, in salesmanship and courting it is an acceptable behavior pattern. It is a "going after," a self-generation, an initiating action. As a behavior pattern, it is sought by most people who want to get ahead in life.

Aggressiveness is the essence of concentration and visualization—that mystical art wherewith people attempt to bring into their lives those desirable elements that make for happiness and the good life. It is the employment of man's mind to control and direct the affairs of his life, to assert himself over the elements of his environment. However, wrongly employed, it can be as injurious to the aggressor and the aggressed as it is helpful when correctly employed. When it intrudes upon the rights and well-being of others, as in high-pressure salesmanship, political or economic pressure, and forceful coercion of others, aggressiveness is detrimental to society.

Through positive action, aggressiveness on the part of an individual or a group is held to be necessary to progress and well-being. Nevertheless, this action is best restricted to the *behavior* of the individual or group itself. It is good to be positive in getting oneself up in the morning, keeping appointments, getting work done, thinking creatively, and otherwise going after the opportunities that exist in the world; but it is not good to coerce others to follow along or to meet one's pace. It is not good to drive others or to do their driving for them.

In its totalitarian form, aggressiveness is natural to man. To hold a whip, to drive others, to mold the world in his image—these are the primitive instincts that perpetuate the concept of "survival of the fittest." In this case, it is applied externally as a primitive concept wherein the strong dominates the weak, in which neither party is *man*, the pride of creation, but both are simply primates acting instinctively as in the jungle.

Aggressiveness in the higher concept, whereby man attempts to mold himself into a manifestation that employs the highest potentials of mind and body, is applied internally. He thinks and acts positively to develop these potentials and thus experiences with his neighbors the greatest good.—B

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