

ROSTICRUCIAN DIGEST

SEPTEMBER 1964 • 35¢

Featuring:

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

▽ △ ▽

**Conflict and
Dilemma**

**Steppingstones
to illumination.**

▽ △ ▽

**The Pharaoh
of the Exodus**

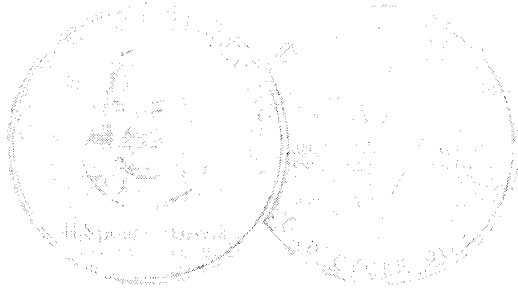
**History challenged
by a surprising
conclusion.**

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Next Month:

**The Threat of
Collectivism**





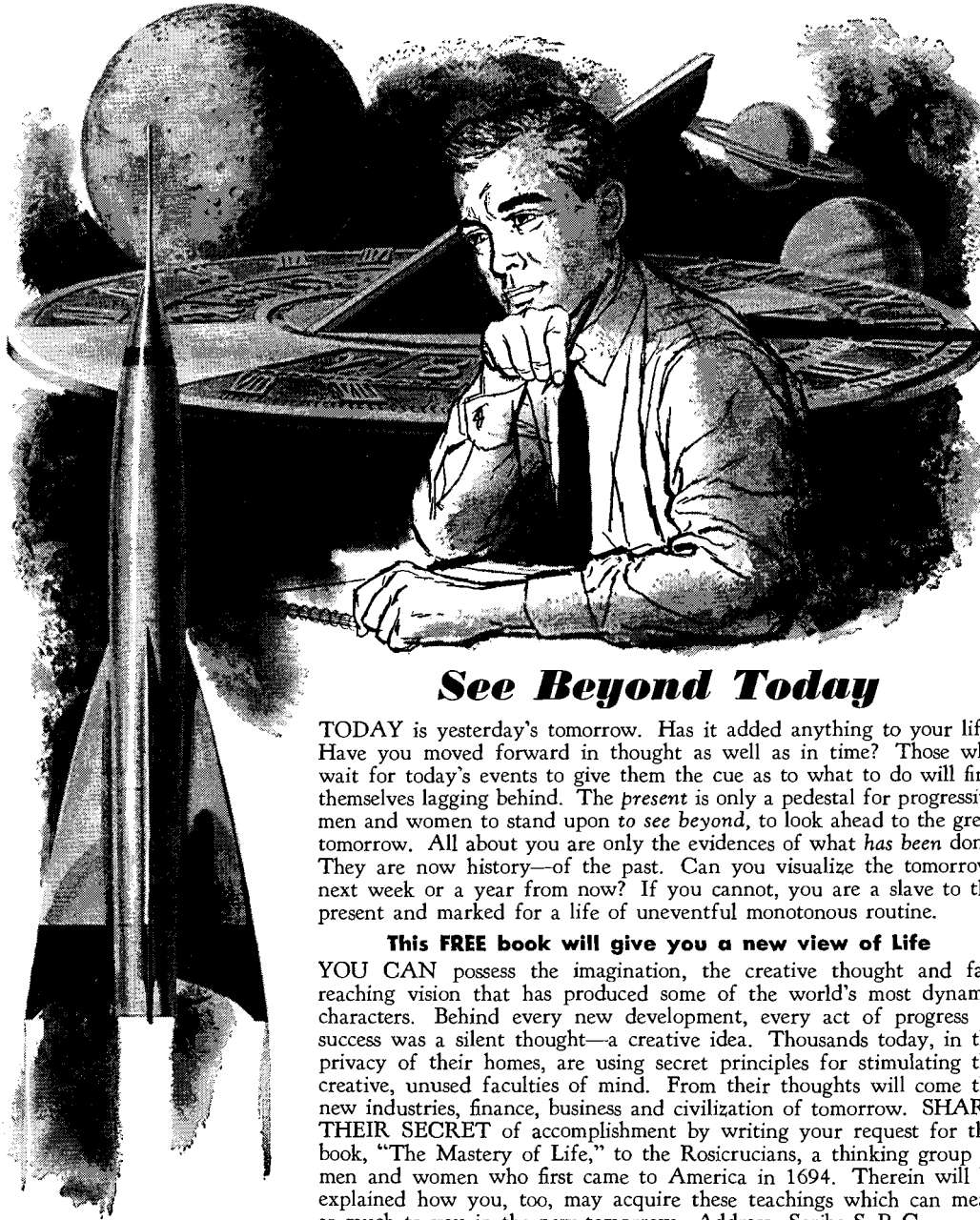
A Golden Anniversary

It was in 1915 that open Rosicrucian activity in the Americas was reinstated by H. Spencer Lewis, according to directives received from the ancient Order's branch in France. Thus the second cycle of Rosicrucian activity in the Americas is approaching its *50th year*. Begun in New York in 1915 under the direction of H. Spencer Lewis, the jurisdiction of the Supreme Grand Lodge now encompasses not only The Americas, but France, Sweden, Germany, Africa, Switzerland, and The British Commonwealth as well.

Since the first American cycle of activity, which began in 1694, Rosicrucians have accomplished much in bringing their principles to bear upon all society. The advent of learning has taken firm root. Individual freedoms, mass education, the alleviation of suffering, and a deeper understanding of the cosmic forces about him have enabled man to use and enjoy his world more than at any time in history. Though the name *Rosicrucian* is often lost today in the rush of countless persons who are creating, inventing, writing, playing, or working, the Rosicrucian contribution is indelibly marked in the progress of modern times.

The year 1965 will be a golden year in many ways. It spells the end of one era and the beginning of a new. The year will be highlighted with special events, crowning achievements in which all members are cordially invited to participate. Watch for announcements. We invite you to study the description of events elsewhere in this issue. Then join with members everywhere in a year-long celebration of Rosicrucian progress in the Twentieth Century!

DEVELOP MENTAL VISION



See Beyond Today

TODAY is yesterday's tomorrow. Has it added anything to your life? Have you moved forward in thought as well as in time? Those who wait for today's events to give them the cue as to what to do will find themselves lagging behind. The *present* is only a pedestal for progressive men and women to stand upon to *see beyond*, to look ahead to the great tomorrow. All about you are only the evidences of what *has been* done. They are now history—of the past. Can you visualize the tomorrow, next week or a year from now? If you cannot, you are a slave to the present and marked for a life of uneventful monotonous routine.

This FREE book will give you a new view of Life

YOU CAN possess the imagination, the creative thought and far-reaching vision that has produced some of the world's most dynamic characters. Behind every new development, every act of progress or success was a silent thought—a creative idea. Thousands today, in the privacy of their homes, are using secret principles for stimulating the creative, unused faculties of mind. From their thoughts will come the new industries, finance, business and civilization of tomorrow. **SHARE THEIR SECRET** of accomplishment by writing your request for this book, "The Mastery of Life," to the Rosicrucians, a thinking group of men and women who first came to America in 1694. Therein will be explained how you, too, may acquire these teachings which can mean so much to you in the new tomorrow. Address: Scribe S. P. C.

The
Rosicrucians
(AMORC)
San Jose, California

USE THIS GIFT COUPON

Scribe S. P. C.
ROSICRUCIAN ORDER, AMORC
Rosicrucian Park, San Jose, California, U. S. A.
Please send me a FREE copy of *The Mastery of Life*. I am sincerely interested in the unusual knowledge possessed by the Rosicrucian Order.

Name.....

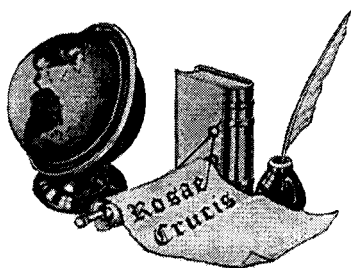
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COVERS THE WORLD



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

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

Address Scribe S. P. C.

**Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
(Cable Address: "AMORCO")**

CONTENTS

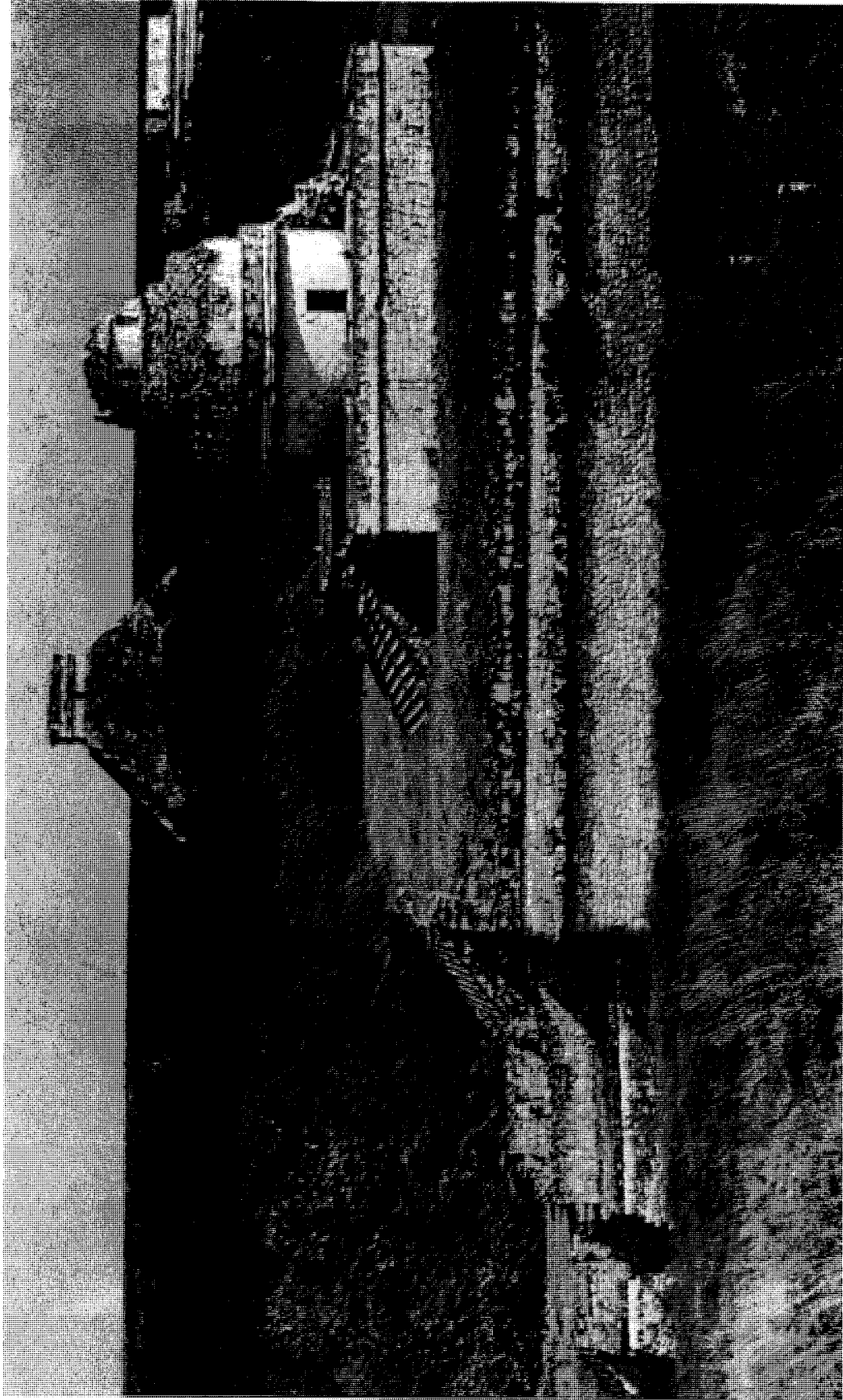
The Island Village of Lindau, Germany	Cover
Ancient Observatory (Frontispiece).....	323
Thought of the Month: Never Too Old to Learn	324
Golden Anniversary	325
The Pharaoh of the Exodus	326
Rosicrucian International Convention—1964	331
Creating A New Career	334
Medifocus: Lester Pearson, Prime Minister of Canada	336
Rice, Hope, and IRRI	337
Conflict and Dilemma	340
The "Magic" Formula of Success	343
Sacred Animals of Ancient Egypt, Part II	345
A Fable: The Eagle and the Earthworm	347
Cathedral Contacts: Is Atheism Unique?	348
Illusions of the Senses	350
Rosicrucian Activities Around the World	354
Historical London Hall (Illustration).....	357
A View of the Past (Illustration).....	358

Volume XLII

September, 1964

No. 9

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(Photo by AMORC)

ANCIENT OBSERVATORY

The ancient Mayas were motivated by the same desire to penetrate the mysteries of space as is modern man. Above are the ruins of their remarkable astronomical observatory in the jungles of Yucatan, Mexico. The apertures in the top of the tower pointed to different constellations and other celestial phenomena. Considering their lack of instrumentation, their knowledge of astronomy was remarkable.

THOUGHT OF THE MONTH

By THE IMPERATOR

NEVER TOO OLD TO LEARN

WHAT is the relationship of age to learning? Is there a time when we should no longer expect to learn? Is it futile to participate in a study when we have attained the age of 50 or 60? In general, it may be said that if we are able to perceive and to form ideas from what we perceive, we can then learn. In other words, as long as our consciousness and our faculties are coordinated, we are able to know. To know something is to *learn*.

It is impossible to say when, during the development of a human being, learning really begins. A child begins to learn from its successes and failures. Its first steps, its tottering and staggering, its falls and attempts—all of these teach it something. Experiments with animals and children reveal some interesting facts. Those children and animals which were exposed to exercise and activity learned much more quickly. It is because such activity engendered problems that had to be met. These problems made demands upon the organism.

Exercise hastens the neuromuscular patterns and relationships. In other words, exercise makes for a better relationship between our nervous systems and our muscular responses. It provides a better coordination of our faculties and personal powers. As an average, the period of adolescence is over at 25 years of age. At that time, the neuromuscular growth and development have attained such a state that it is quite possible for the individual to learn many things. We are then smooth-running machines—or should be. Also, it is at this time, at 25 years of age, that energy is high and fatigue comes on slowly. It is quite possible then, too, to sustain concentration for long periods.

The most productive years of adulthood are between the ages of 35 and 40. However, this statement needs some

qualification. We do not mean to imply that, after these years, there is necessarily a lessening of intelligence or the ability to learn. Rather there is a diminishing of the energy and of drive. Consequently, there is less motivation to seek out and participate in that kind of activity from which knowledge may be derived. The period of usefulness of knowledge is high after 45 years of age. It is a time of *wisdom* and *skill*. Wisdom is the judicious application of knowledge. It is the evaluation of what we know and its application to the demands of life. Simply, it is a sifting and selecting of our knowledge. The maximum effectiveness of wisdom occurs in the 50's and early 60's.

In the later years of life, a transition occurs in the individual's interests. The average person, for example, shows far less interest in the various physical activities. However, his psychic inclinations and his esthetic interests are quickened in this period of life. He exhibits more interest in art, lectures, museums, concerts, and religious and philosophical subjects. We might say that so far as the ability to learn is concerned, it functions as a kind of balanced scale. As the physical drives lower on the one side, the psychic and emotional ones rise proportionately on the other side of the scale. It is interesting to note that the faculty of imagination appears to hold steady with age. The young person with an active imagination continues to retain it in later life.

Many only enter on the road of fame and distinctive accomplishment in the later years of their lives. It is an indication that we are truly never too old to learn. Cato, Roman philosopher, began to study the Greek language at the age of 80. Socrates, at an extremely old age, learned to play musical instruments. Plutarch, when between 70 and

*The
Rosicrucian
Digest
September
1964*

80 years of age, began to learn Latin. Rameau was beyond 50 when he wrote his first opera, and it was a success. Ogilby, the translator of Homer and Virgil, was unacquainted with either Greek or Latin until he was past 50. Benjamin Franklin did not begin his philosophical studies until he was over 50.

For one no longer to learn is for him no longer to live as a human being. To stop learning is to be partially dead. It is in knowledge that man displays his divine supremacy on this earth. Sir Francis Bacon said: "Knowledge and human power are synonymous, since ignorance of the cause prevents us from taking advantage of the effect."



GOLDEN ANNIVERSARY

The year 1965 marks the 50th year of the Rosicrucian Order, AMORC's activity in the present cycle of this jurisdiction. This Golden Anniversary year will feature notable events, a few of which we list here for your anticipation.

There will be the Golden Anniversary International Convention, which will be held in Toronto, Ontario, Canada. Here in the heart of the heavily populated East, near the sites of the beginning of both the first and second cycles of Rosicrucian activity in the Americas, Rosicrucians will gather on August 6, 7, and 8. This location is a choice symbolic of the Order's international growth and good will. An international convention in Toronto will make it possible for thousands to attend who previously could not because of the cost and distance involved in traveling to California. Watch for the special announcement regarding registration and program in the October issue.

A Building Program in San Jose includes the replacement of the present Administration structure. The existing building is no longer adequate to serve members' needs. The new one will grace the large area of Rosicrucian Park facing Park Avenue and will offer an imposing setting to all members and visitors.

A Golden Anniversary Commemorative medal in bronze or oxidized silver for this memorable year will be available to members in various forms. See the illustration on the inside front cover. Details of its availability will be given in special announcements.*

Sometime in 1965, a special issue of the *Rosicrucian Digest* will feature historic photos, stories, and anecdotes of outstanding events of these past fifty years.

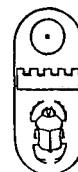
The Fiftieth Anniversary Rose-Croix University Session will be the main attraction at Rosicrucian Park in 1965. Special features will make it unique. Apply early to be sure of a part in this stimulating study experience.

The Mystical Landmarks Tour to Europe and Egypt will depart from New York on October 14, 1965. Visits to a host of historic spots where mystics dwelt will include England, Switzerland, Italy, Greece, and Egypt. The October *Digest* will furnish more complete information.

Already in the making is a Golden Anniversary Film Production. Photographed in Asia, Africa, Europe, and North America, this film will depict the long history of the Order and recount the story of the Rosicrucians through the ages.

Visits by Grand Lodge staff members will be made to as wide an area as possible. It is hoped that members in most parts of North America, South and Central America, Great Britain, South Africa, West Africa, Australia, and New Zealand can have the benefit of personal contact with Grand Lodge representatives during the course of the year.

*Commemorative medals are now available through the Rosicrucian Supply Bureau. About the size of a United States' fifty-cent piece, they are \$2.75 each (19/8 sterling). Made up as a key chain, \$3.75 (26/9 sterling). Specify whether you wish bronze or silver. They will be available later in lucite blocks, which can be used as desk ornaments or paperweights.



C. M. KUSTA

The Pharaoh of the Exodus

*History challenged by a
surprising conclusion*

GENERATIONS of scholars and laymen alike have sought the identity of the Pharaoh who ruled Egypt at the time of the Exodus. Two names most often considered are Seti I and Rameses II, with the majority opinion favoring the latter. These considerations are, unfortunately, only on a hypothetical level; there is no evidence favoring such a selection. The evidence from Biblical and archeological records, when correlated closely, favors another Pharaoh—one never before mentioned in connection with the Exodus!

There were certain phenomena at the time of the Exodus which are not recorded as occurring in the times of Seti and Rameses. They do occur, however, fifty-six years before Rameses. Consider: Immediately prior to the Exodus,

Egypt was ravaged with plagues; the Pharaoh and his army were drowned in the Red Sea; the Empire collapsed, opening the way for the Israelites to enter the Promised Land.

A careful study of the Egyptian records tells us this sort of thing did not occur during the time of Seti and Rameses: Seti conquered into Asia Minor, and Rameses subdued most of the known world.

A further consideration is that Rameses would not have pursued the Israelites. During his time, a fortress lay between Egypt and Phoenicia; a single horseman would have sufficed to place a large body of Egyptian troops in the path of the escaping Israelites. One is extremely hard put to imagine a Pharaoh near the age of ninety mounting his chariot and galloping off into the desert after a band of runaway slaves.

The Valley of the Kings contains tombs for both Seti and Rameses and, as we have seen, Rameses was far too old a man to lead a chariot charge across miles of desert. Quite obviously, Rameses did not find a watery grave in the Red Sea but died peacefully in his old age.

It has often been said that the Egyptians failed to record any but historical events favorable to themselves. Any who still hold this erroneous viewpoint should read the record left by Tutankhamen, whom we shall meet shortly in identifying the Pharaoh of the Exodus. But first a word about the chronology of the Bible.

We know that the Irish Archbishop, Ussher, wrought a wonderful schema for future error when he tallied the Biblical generations and arrived at dates for the various events of the Bible. His was a work of mathematical difficulty. And mathematical error. Ussher's chronology is no longer accepted by scholars, especially his dating of the Creation at 4004 B.C.

The later events of the Bible, we can place rather accurately by cross reference with known historical dates; but for the earlier portions of Biblical history and especially the events prior to

WHO WAS THIS PHARAOH?

Newly acquired limestone plaque in the Rosicrucian Egyptian, Oriental Museum represents an Egyptian Pharaoh whose identity is as yet uncertain.



the Kings of Israel, we are much in the dark. So, in setting aside the dates of Ussher, we are no longer required to accept a thirteenth-century B.C. date for the Exodus. And when we move the Exodus back to the fourteenth century, B.C., we find that all the phenomena are present, indicating that this century and not the thirteenth must have been the time of the Exodus.

The Israelites were in Egypt four hundred years. Accepting a date in the fourteenth century for the Exodus, we are left with an eighteenth-century date for the migration of Jacob into Egypt. The question which now becomes important is, were there large migratory movements into Egypt at that time? Indeed, there were!

In 1730 B.C., or thereabouts, the Hyksos, "Shepherd Kings," invaded Egypt and set up their own dynasty. It is almost a *sine qua non* for an invader who plans to stay in a conquered area to bring in trustworthy peoples to populate the regions he controls. The Hyksos were a pastoral people. They inhabited the region around the Nile Delta, pushing the Egyptians farther to the south. It was to these "Shepherd Kings" that Joseph came when there was a famine in Asia Minor.

It is not difficult to understand how the Israelites would be considered almost as kinsmen by the Hyksos. Both were ranging pastoralists. And the Pharaoh in Joseph's time was a little overquick in telling Jacob and his sons that they would be allowed to live in Egypt. Indeed, he told Joseph to give them the best land in the Delta. This is the sort of action one would expect only from a king who had recently conquered a land and wanted to populate it with people he could trust.

The Israelites prospered under the Pharaohs of the eighteenth century, but several generations later, one "... who knew not Joseph..." came to the throne and placed the Israelites in bondage.

When Ahmose overcame the Hyksos in about 1580 B.C. and drove them from Egypt, the Egyptian army must have taken great numbers of prisoners. In the days of ancient Egypt, prisoners were an important asset to the Empire; they performed all the heavy, *corvée* labor.

An army fleeing for its life could not be expected to wait for the stragglers. The Hyksos were a chariot-mounted army, and when they fled from Egypt following their rout by the forces of Ahmose, they must have fled headlong. The Israelites were colonists, tied to their flocks and land. It would have been impossible for them to escape. Ahmose, the Pharaoh "... who knew not Joseph..." captured the Israelites and, as might be expected, cast them into bondage.

The Years of Bondage

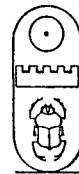
The actual bondage is not dated by Israelite writers. It is stated that they were in Egypt four hundred years, but only part of that time was spent in bondage. We do not know how long the bondage lasted, but it was a well-established fact long before the birth of Moses.

On one point, we must re-evaluate the record: The Pharaoh, the god-king of Egypt, had far more to do than to go about making things hard for slaves. He had an Empire to run. Then, just as now, the ruler of a land did not concern himself with prisoners of war. He left that task to properly delegated officers. And it is this consideration which allows us to identify the Pharaoh of the Exodus in spite of the fact that such activities as mentioned in the Biblical record are in direct conflict with what we know of his nature.

The Pharaoh of the Exodus was Akhnaton!

The knowledge we have of this magnificent Pharaoh, who is remembered as the father of monotheism, would seem to preclude his election as the Pharaoh of the Exodus. But consider the following: During the reign of Akhnaton, the vassal states of the Empire were not beset with demands for tribute as they were under his predecessors; the Empire was falling due to greater freedom among the vassals. Immediately following the death of Akhnaton, the land was in turmoil, rife with anarchy, a land on which the gods had turned their backs.

Listen to the words of Tutankhamen, the "son" and successor of the greatest monotheist: "If people were sent to the coast of Phoenicia to enlarge the frontiers of Egypt, they could in no wise succeed in this. The gods, they turned



their backs on this land. If anyone be-sought a god with a request for any-thing, he did not come at all." Egypt was desolated and its army, so recently all-successful, was a depleted force.

The Tell el-Amarna Library

Evidence that Akhnaton was not concerned with military conquest is seen in the great library of Tell el-Amarna. There are many letters written by the vassal rulers of Asia Minor, pleading with Akhnaton for military aid in putting down revolts along the edges of the Empire. But help was not sent.

Akhnaton had far more worthy things to hold his attention: He had recently overturned the Egyptian pantheon and brought the concept of a single God to the attention of the people. He was a millennium and a half before his time.

Enough of the record is known to assure us that this was the first real humanitarian of the world. He was not once pictured in a warlike pose, slaying thousands, after the manner of Rameses; he did not even want to kill wild animals, eschewing the sport of Pharaohs, the hunt. He reigned in love and beauty, allowing himself to be depicted only in scenes of domestic tranquillity. It was the edict of Akhnaton which put an end to human sacrifice. It was the tradition of Akhnaton which inspired Moses. And it was the benevolence of Akhnaton which gave the Israelites their freedom.

The record reveals that Akhnaton, after his break with the old ways of Egypt, moved his capital from Thebes to a new site, where he built a new city. He named this city, Akhetaton. It is the final piece of evidence which places the Exodus in Akhnaton's time.

First, let us look at the Biblical record. Joseph was elevated from slavery to a position of trust. He ultimately became governor over the whole land of Egypt.

From a strictly political viewpoint, this situation is untenable unless we accept the fact that the Pharaoh was one of the Hyksos Kings, and probably the first one. The concept of a second ruler, or governor, over the entire land is foreign to the Egyptian political structure. Each of the *nomes* had a local governor, but he did not rule outside his own limited area. Since Joseph was elevated

to the governorship of all Egypt, we must realize that the Pharaoh at this time was a Hyksos.

This will serve to date Joseph in Egypt, at the same time dating the entrance of the Israelites. The Hyksos invasion, as mentioned earlier, took place about 1730 B.C. When we subtract the approximately four hundred years the Israelites were in Egypt, the date left is around 1330 B.C. This is about the time of Akhnaton, not Rameses. There is a hiatus of about twenty years, but, as we have seen, all the probable evidence points to Akhnaton, so the error of time must be with the placing of the dates for the Eighteenth Dynasty.

There are two points on which the proponents of Rameses II have stood in the past. These points of evidence are convincing only in a *prima facie* sense. Moses wrote that the Israelites built the treasure cities, Pithom and Rameses. We know from the Egyptian records that Rameses II built a city at the site of old Avaris and called it Pi-Ramesu. And that he built granaries at Pithom. But this does not necessarily mean these were the sites at which the Israelites worked.

In the days of Hatshepsut there was a canal connecting the city of Pithom with the Red Sea. Hatshepsut was Queen of Egypt at the beginning of the thirteenth century B.C., so Pithom was built long before Rameses was born. And when the Pharaoh told Joseph to settle his father and brothers in Egypt, he said, ". . . in the land of Rameses."

Now it is exceedingly strange that a Pharaoh would use the name *Rameses* centuries before the first Pharaoh to bear the name was born. But this is as easily solved as the city of "Rameses" mentioned by Moses.

Rameses is not only a personal name, but, like all early names, it had a literal meaning. Nearly all the Pharaohs of ancient Egypt took the name of one of the gods and added something which generally rendered the name in a new light, such as "Ra (the sun god) is Pleased." In this manner, the name would be equally applicable to a man or a city. Thus it was with the city Moses spoke of building for Pharaoh.

Finally, there is a large and important fact which even by itself would

point strongly to the period near the terminal Eighteenth Dynasty as the time of the Exodus.

The main burden of the Israelites immediately prior to the Exodus was brickmaking. When bricks are being made on such a massive scale, it means only one thing: Some gigantic feat of building is going on.

We have evidence in the form of actual remains which tells us that the Egyptians did most of their heavy construction in granite, basalt, or limestone. No sites from the thirteenth century indicate that any extensive construction was carried on in brick, especially on the scale spoken of by Moses. So, we must find something with which to correlate this heavy burden of the Israelites.

Fortunately, we can do this. Akhnaton's new capital, Akhetaton, curved along the bank of the Nile for a distance of *five miles!* It contained the largest single building in the entire ancient world. The "Royal Palace" fronted the main street of Akhetaton for a distance of *twenty-two hundred feet.* There were other buildings throughout the city which would have provided generations of brickmakers with all the work they could have ordinarily handled. Yet due to the fact that the limestone deposits in the vicinity of Akhetaton were extremely porous and ill-suited for building, *this massive city was constructed entirely of sun-dried bricks!* And the whole project was finished in only a few years.

But would Akhnaton's philosophical creed have permitted him to chase the Israelites into the desert? Did he die in the Red Sea along with his entire army?

The plagues which were concomitant with the Exodus came less than twenty years after Akhnaton took the throne of Egypt. It is quite easy to see how the priests of Amon would have been able to sway the minds of the people—especially the military leaders who must have chafed under Akhnaton's peaceful reign—and convince them that the overthrower of Amon's temples should himself be overthrown. This becomes more plausible when we remember that after a short period of anarchy a general, Horemheb, rose to the throne of Egypt.

It must have happened about like

this: Akhnaton, when confronted by Moses and his plea for the Israelites, released them from their bondage. The priests of Amon then roused the generals against Akhnaton, blaming him and the Israelites for the calamities which had befallen Egypt. The generals revolted and murdered their Pharaoh. The head of the Egyptian army then donned the Royal Insignia of the murdered Akhnaton and pursued the Israelites. *This general, then, was the man who died in the Red Sea at the head of the Egyptian army.* Moses, looking back at the attacking forces, must have seen the Royal Insignia and assumed that the Pharaoh was wearing it.

The Mosaic Record

The terrible fate suffered by the great monotheist could have been caused only by some equally terrible situation for which he was forced to bear the blame. The plagues of the Mosaic record stand out in Biblical history as catastrophes exceeded only by the destruction of Sodom and Gomorrah. This is the most probable reason why Akhnaton's very name was erased from Egyptian history. And to destroy the name of a dead man in Egypt was to deprive him of the afterlife, for the ancient Egyptians set great store by a man's name on his burial place. Akhnaton was not even accorded the sanctity of a tomb; his burial place remains unknown to this day.

Freeing the Israelites and dying for his beliefs strongly agree with the character of Akhnaton. He was concerned with love and beauty; he was the father of monotheism; he was a man who had found the great secrets of philosophical truth and wisdom; and he embodied them in the texts of his creed. His proper name was followed by the descriptive name: *Ankh-em-Maat.* By freeing the Israelites and introducing the worship of One God, he gave meaning to the name *Living in Truth.*

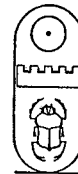
For further reading:

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The Tell El-Amarna Tablets, 2 vols., S. A. B. Mercer, MacMillan & Co., Ltd., London, 1939

When Egypt Ruled the East, Steindorff and Seele, University of Chicago Press, Chicago, Illinois, 1942

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Need A Penfriend?

EVERYBODY likes to get letters, but it takes writing one to get one. History gives us scores of famous letter writers: Lord Chesterfield, the English philosopher Thomas de Quincy, and Oliver Wendell Holmes. George Bernard Shaw carried on most of his famous love affairs by mail. Mrs. Patrick Campbell, who created the role of Eliza in *Pygmalion*, received his letters regularly.

Picasso and Gertrude Stein were another famous pair of letter writers. Interestingly enough, during the painter's "Blue Period," Miss Stein saw one of his paintings in a Paris cafe, liked it, and dropped the young artist a note. Thus began an exchange of letters—and a friendship—that lasted over 40 years.

There's no way of counting the number of non-famous letter writers who have created and maintained friendships via mail. But the fact that they *do* exist is shown by that interesting phenomenon—the Pen Pal Club. For years such clubs have flourished, and now the biggest Pen Pal project in all history has its headquarters at the New York World's Fair in the Parker Pen Pavilion. A collection of letters written by famous people will be on display there. The big attraction, however, is an electronic computer that scientifically sorts and matches the names and interests of willing pen pals from all over the world.

Sponsored in cooperation with the People-to-People Program, headed by General Dwight D. Eisenhower, this *International Penfriend Project* has a

particular goal: to establish correspondence among a million or more people scattered throughout the world. Thus their slogan: "Peace Through Understanding—Through Writing."

Visitors fill out a registration form listing name, address, sex, age, and primary interests, which range from cooking to history and include art appreciation, religion, and magic. The completed form is fed into the computer, which then matches it with the data of a person overseas. Next, the machine prints the name and address of the foreign correspondent on a special overseas postcard. Presto: Two perfectly suited pen pals find each other in seconds.

Although all Penfriends will be matched scientifically, there is still, of course, the element of suspense. Who will the Penfriend be? A dignitary from Malaya? A philosophy student from Greece? A housewife from India or a teacher from Curaçao? There's even the chance that *your* exchange of letters could become a "famous correspondence."

If you aren't going to the Fair this summer or next, you can still join the letter-writing movement. Write to the Parker Pen Company, Janesville, Wisconsin, for information and the registration forms—and a Penfriend of your own.

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.



*The
Rosicrucian
Digest
September
1964*

We take care of our health, we lay up money, we make our roof tight and our clothing sufficient, but who provides wisely that he shall not be wanting in the best property of all—friends?

—EMERSON

WHERE there are those who are united in thought and goals, where love is expressed, where service is the watchword, where knowledge may be crystallized—there is *brotherhood*; and in such an atmosphere Rosicrucians of many lands, races, professions, faiths, of many experiences and backgrounds met in convention, July 12 to 17, at Rosicrucian Park, San Jose, California.

A convention is like a gigantic buffet, remarked a friend. One must quickly survey the manifold offerings not to miss the “entrees,” the tempting “side dishes,” the “salads,” and the “desserts” which make it up. For example, the “appetites” of some led them to the oft-repeated presentations of the human aura given by Frater Erwin Watermeyer, Director of the Technical Department. Each lecture-demonstration included special music and effects which enabled members to sense the delicate impressions we have of an aura.

The major science session was given by Frater Alvin E. Brown, B.S., an electrical engineer with Lockheed Research Laboratories, on the stage of Francis Bacon Auditorium, assisted by Fratres Mahlon Cain and James R. Whitcomb. With slides, audio, and other equipment, Frater Brown showed how thoughts create potent reactions within the human body; how it is possible to hear the change in the heart-beat when a subject merely *thinks* of certain physical activity.

The symbolical *pièce de résistance* was set on Sunday evening when the Chairman of the convention was introduced: Doctor Lonnie Edwards, a prominent surgeon and Past Master of Neferiti Lodge, Chicago. The Co-chairman was Frater L. E. Tull, of Barstow, California, an industrial manager and Past Master of the Barstow Pronaos.

“The Modern Role of Society,” the keynote address, was given by the Imperator. As in the past, the ultimate ideal of the future society is peace. However, men do not have a universal understanding of this hackneyed word. It is far more than a mere state of imperturbability, he pointed out. The three essential factors for peace are the physical, the psychological, and the sociological. True peace cannot be obtained until men grow in breadth of

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

Rosicrucian International Convention-1964

understanding. True freedom must be carefully evaluated, for it is the right of man to express his individuality, his thoughts and feelings, to follow a personal way of life. An idealism will evolve which will improve the entire stature of man, intellectual and moral. This, the Imperator said, would lead to an integrated world. Then he challenged: Although these possibilities are potential in all people, will modern society recognize and accept them as necessities?

To continue the opening program, the Chairman introduced the officers of the Supreme and Grand Lodges as well as the Director of the Latin-American Division, Soror Adelina Graham. Following their individual greetings, the following attending Grand Councilors acknowledged introductions: Joseph J. Weed, New York City, New York; Camp Ezell, Beeville, Texas; Frances Holland, Escondido, California; J. Leslie Williams, Vancouver, B.C., Canada; and Dr. Sergio Sanfeliz Rea, Caracas, Venezuela.

Representing every Rosicrucian of this jurisdiction, the volunteer Administrative and Resolutions Committee, chaired by Frater Clarence H. Adams, of San Francisco, was formed early in the week. Its mission was to ascertain the condition of the Order as a whole, inspecting its departments and its annual audit and conferring with the AMORC officers. On Friday, its report to the convention revealed the Committee's satisfaction with the plans and procedures of the Order. To this were added a few suggestions for consideration by the Supreme Grand Lodge officers.

The cabled and written greetings from Rosicrucian groups, officers, and promi-



nent Rosicrucians at distant points were the "hors d'oeuvres" of the occasion. These included cordial messages from Harmony Chapter, Melbourne, Australia; Buenos Aires Lodge, Argentina; the London Administrative Office, England; the Aruba Chapter, Netherlands West Indies; Frater Stefan Kowron, member of the International Rosicrucian Council, Sydney, Australia; the Grand Lodge of Denmark-Norway; Grand Councilor, Dhanjishaw D. Pattell, Bombay, India; Frater John Mee, presently in Germany conducting AMORC's filming expedition; Grand Councilor, Roland Ehrmann, and the South African members; Grand Councilor, Carlos Nuñez A., Mexico; the Barquisimeto Lodge and the Valividar Chapter, Venezuela; the Grand Lodge of Sweden; the Barranquilla Chapter, Colombia.

Seventeen different countries were represented this year, with a surprising total of forty members from Mexico alone. Spanish-speaking members were present in larger numbers than in 1963. They were gratified to find every major activity duplicated in the Spanish language: the aura demonstrations, the Planetarium programs, the Mystical Convocations in the Temple; the Initiations and class review sessions. Reviews in Spanish were handed to the members in advance of the events in which the Emperor addressed the convention. Of great assistance were the following guest speakers at the review classes: Dr. Sergio Sanfeliz Rea, Grand Councilor for Venezuela; Frater Ruben Trevino Fernandez, Past Master of Monterrey Lodge, Mexico; Dr. Antonio Romero H., of Cosmos Lodge, Tijuana, Mexico, who also helped members who sought medical advice; Frater Mario Salas, AMORC lecturer and member of the Rose-Croix University faculty; and Dr. Ismael Vilaplana, Inspector General for the Tijuana area, Mexico.

"Entrees"

An incident from the life of Paracelsus, renowned mystic and alchemist, was the subject of the Mystical Drama. Written by the Emperor and directed by Frater Harry Kellem, it showed how the intrepid Paracelsus met one of the challenges thrust upon him by the professional class of his day. The cast was

drawn from the AMORC staff, and the plot was enhanced through special lighting and sound effects.

The Emperor's Mystical Lecture and Demonstration was held on Thursday. Organ preludes by Frater Iru Price, of San Francisco, set the mood for the Emperor's lecture on some of the highest principles of the Order. Following this, the Emperor conducted a series of experiments in which the audience participated.

As a stimulation for each day, the members were served a "breakfast treat" in the form of the Mystical Convocations in the Supreme Temple, where the Supreme Treasurer, Frater Cecil A. Poole, gave a series of short addresses each morning during the week. The mystical nature of these programs was heightened by special music and a full complement of ritualistic officers.

Friday afternoon found no letdown in the offerings from the "table," for Frater James Crawford, of the Department of Instruction, held a fascinating lecture with demonstrations of extrasensory perception. Large-size ESP cards were used and the results were both convincing and thought provoking.

Tempting "Side Dishes"

Many availed themselves of the delectable "side dishes," which also merit mention. There was the address by Grand Councilor, Harold P. Stevens, of Canada, entitled, "The Brotherhood," wherein he outlined the history and activities of AMORC as a fraternity. Those interested in AMORC's studies with young children attended the "Children's Hour" program. Led by Soror Dorothy Muttkowski, this practical activity for small children employs Rosicrucian concepts and methods. Some eighteen children participated in songs and action with a mystical and happy overtone.

The scope and accomplishments of the Junior Order of Torchbearers were described in a conference led by Frater James Crawford, who spoke of the graded lectures for young people.

There were two attractive "casse-roles" for those interested in the successful work of lodges, chapters, and pronaoi. One such occasion was the Ritual Seminar held by Frater Rodman

R. Clayson, Grand Master, during which ritualistic points were clarified. The general and administrative functions of subordinate bodies were the subject of a conference conducted by the Grand Secretary, Frater Harvey Miles, the attending officers asking questions applicable to their local activities.

There were explanations and displays of rare Rosicrucian books by Soror Ruth Phelps, Librarian, as well as Frater James R. Whitcomb's exhibit and description of the Order's precious documents of authority. Still other "tasty dishes" were the showing of recent films and slide series created by AMORC—foretastes of treats which lodges and chapters may obtain later in the year through the Order's Audio-Visual Department.

Rather in the nature of a "combination salad" was the Open Forum conducted by a panel of Supreme Grand Lodge officers in Francis Bacon Auditorium on Thursday afternoon. Among the subjects discussed were activity behind the Iron Curtain; helping others after transition; projection; advanced age and our studies; sharing the benefits of one's experiences with others; earth-bound souls, and have we been Rosicrucians before?

In addition to interviews with officers and many department heads, the members took advantage of a number of tours of the Administration Building, seeing the Order *at work*.

Still other delectable dishes of the convention's buffet were the lectures by the officers of AMORC. "Knowledge" was the title of the Supreme Secretary's discourse. It was a searching commentary on the results we should and should not expect from our studies and initiations. The Grand Master's subject was

"Mind." In his comments on man's being a microscopic duplicate of the macrocosm, he dwelt on man's search for a more adequate expression, his not forgetting the relationship of the higher, inner self to the universal, divine consciousness.

"Cake and Cookies"

Each day there was the "fun" element of the convention. There were the conversations one had with other members from widely separated parts of the United States and the world as one strolled along the newly paved mall bordering the Auditorium between sessions or in the evening. The mid-week entertainment program in the Auditorium presented vocal and instrumental numbers by professional artists, with Shakespearean readings by Frater Leslie Moorhouse, of London, England.

Surely the "cake" experience was climaxed on Friday evening at the convention banquet in the new annex of the Civic Auditorium in downtown San Jose. Friends and relatives joined in this festive event, the officers and distinguished visitors again being presented. The Kenny Burt Family provided scintillating professional entertainment after the banquet. To top off the evening, everyone felt that the Rose Ball, presented by the Colombes of the Order in the ballroom of the Ste. Claire Hotel, a few steps from the site of the banquet, was a highly successful and happy affair—the icing on the "cake."

Plan now to partake of next year's "feast." Mark the dates of August 6, 7, 8. The International Convention of 1965 will be held in Toronto, Ontario, Canada, and you will have ample notification of it in future issues of the *Digest*.

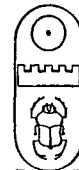


ROSICRUCIAN DIRECTORY

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



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



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



Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

Creating A New Career

MANY feel that because they have exhausted the possibilities in their occupations or that because of age they have reached that stage where the employer may someday say, "You have reached the point where you are too old for us; we must have new blood."

In the last few years, this age limit has been gradually lowering. There was a time when it was said that at forty men should be chloroformed; even at thirty-five they must begin to think of some sort of rejuvenation for fear old age may creep up on them because they are so close to the borderline.

There are some industries, some lines of occupation, that do not set an age limit. Personally, I agree with those executives who say that age is an asset if it has been accompanied by experience. The young man for all of his technical training and all of his "pep" cannot always compete with the man of experience.

Some occupations and professions are so overcrowded that there is no room left. Machinery has come in and there is the desire for change as never before.

That is due to two things: modern psychology and modern systems of self-analysis. Psychoanalysis has, in the first place, enabled men and women to discover that they are often in the wrong occupations, professions, or niches in life. In the second place, highly efficient business methods have created newer opportunities that are lucrative and interesting.

There are thousands, perhaps millions, who can look back over their past years of occupation, toil, and industry, and forward a few years and see that unless a change is made soon they will fail to have the success in life that they should have.

Many things in our highly specialized lives today offer opportunities for new lines of occupation. We are in the electrical age, and that field alone is still so young and small compared with what it will be that it is hardly more than in the infant stage. We have no idea, nor can we have any conception of, what the electrical possibilities of the future and even of the present will afford in the way of new trades, occupations, and specialized efforts, presenting men and women with all types of opportunity to make a living.

The same is true of many other things. If we are in the electrical age now, we are just entering it, and on top of it is coming the air age, so to speak. The air age is going to open up in all of its possibilities. But, aside from that, we are coming into many other forms of living with new and greater opportunities for those who are careful, analytical, and can discover them, for most of them must be discovered and created.

As a young man, in my first contact with the Rosicrucian teachings I was impressed with the fact that the only openings really worthwhile in life are the ones the individual creates for himself. I wrote an article for *Success* magazine, as it was called, about twenty-eight years ago, and headed the

*The
Rosicrucian
Digest
September
1964*

article, "Creating Your Own Opportunities." The proverb then, "Hark and listen for opportunity when it knocks, for it knocks only once," was very popular, as it still is with many people.

I have noticed that the one who goes out and creates the opportunities is the one who makes what others will afterwards call "a soft berth" for himself. He puts himself into such a niche, one that he himself has created and fits well, like a missing piece that is out of a crazy-cut puzzle so that only one piece will fit. And if he fits—his physical and mental abilities—he will find that he is the only one who can squeeze into it and that it is difficult to squeeze him out. Others might say, "It is pretty soft for you," but it is these things, created in this manner, that constitute a successful career in life.

Now what will you do to begin this creating of a career? You cannot begin to create something without having some idea in mind first. You want to know before you start whether or not what you have chosen will suit you. Find out what else you can do other than what you are doing now. First, find out why your present position is not paying you well, or why you are out of a position, and how you liked it when you had it. It is foolish for anyone to say that he can plug along through life and make a success in any line that he does not like. He may get his salary and may in exchange for the salary give what he is forced to give, but that is neither productive for the individual nor for the firm. That individual is sure to be one of the first to be laid off. Unless he is in an occupation that is interesting and so to his liking that he could even work at it for a few minutes or hours overtime without thinking of the overtime pay, or is constantly thinking about how to improve it or take on more work, he is not doing his best. If he is in a position that goes against the grain from morning to night, he is not in the right position, and that is one good reason for making a change.

The minute the man who is seeking to improve his position begins to look upon himself as being a victim of universal circumstances, he is like the man who gets out of step in a parade and says the rest of the parade is wrong and he is right. We may later find this man

standing on a soap box in the park talking on a new sociology merely because he cannot adjust himself to conditions. He wants to adjust conditions before he improves himself. He is apt to think that he does not need any changing but that conditions around him do.

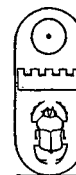
On the other hand, the man who feels that the business he is in is not just for him, tries to adjust himself. He will let the business stand as it is, looking upon the system, the line he is in, as an established thing that will change only by the evolution of the component parts in it. Only after all the employees, all the consumers, all the capitalists, and everybody and everything connected with it gradually evolve, will it change. The average person who is simply dissatisfied because the line he is in is distasteful, but who knows that he can do something more productive, more fitting to the ultimate consumer, is the person who can be helped. There is nothing wrong with the business or the employers, nothing wrong with the opportunities of that business, and nothing wrong with the system back of it. The only thing that is wrong is the man himself and his relation to it.

Fields of Work

Fields of work other than the one you are in may have certain handicaps but not a definite, continuous one that cannot be removed. There are hundreds of schools ready to help you to take up a new course of study. The Rosicrucian system also trains the mind, develops latent talent, and awakens interest in various fields of endeavor that will help you to improve yourself.

I knew a man of seventy who graduated from the Blackstone Institute of Law, worked for six months in a lawyer's office, passed the bar examination, and practiced law. It can be done and is being done. It is not too late. No matter if in the economic and business world they say that forty is the age limit, there is one thing about it—education sets no limit on it. No matter how old you are, if you can read and understand what you read, you can still lift yourself up out of the rut you are in.

The principal point in starting a new career after you have determined what you want to do is to visualize yourself in that position. The thing in working it out is to begin by using mind power



to create it. You may decide upon going into this or that business. The best way is to begin by visualizing yourself in the very position you have chosen.

Do not visualize yourself sitting at a desk, being in a factory, or receiving the pay envelope. Instead, visualize yourself as a component of that particular industry or business as an executive, not merely as an employee or foreman. Think of yourself as one who is constantly adding to the knowledge, growth, and development of the business, as though you were fitting yourself into the entire picture as a director—not as chief of the board of directors that meets once a month or so, but as one of those directors who represent the field of activity.

Keep visualizing yourself as a necessary part of the new growth and development of that line of business. Then, in addition, every day go out and make contact with those who are in it. Don't just call on the heads of the organization you want to reach, or

the vice-president, or the manager. Find out who are the principal employees in that business; try to meet them. Get acquainted with the new line, with the people, and then try to see where you might fit in.

This system can be extended to fit any of your problems, any position or new course you are seeking to make. First, visualize, creating it in your mind until it is a real thing. Then go out in the world in a definite way and find the niche that is a duplicate of the one you have visualized.

If you have been visualizing correctly, you can start a new career for yourself. Start out with the thought of developing new ideas, new lines, a new life, laying aside all of your wrong habits and doubts that have tended to hold you down in the past. Begin with new faith and confidence, and you will find your new career, regardless of your age and prevailing conditions.

Rosicrucian Digest, March 1932

Medifocus

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

October: The personality for the month of October is Lester Pearson, Prime Minister of Canada.

The code word is **JOLE**

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

December:

The personality for the month of December will be Sir Alex Douglas-Hume, Prime Minister, United Kingdom.

The code word will be **EXPED**



SIR ALEX
DOUGLAS-HUME



LESTER PEARSON

*The
Rosicrucian
Digest
September
1964*

RICE is a four-letter word spelling life to more than a billion earth-dwellers. In many places, it is more than the principal food; it is often the only food. But there is a grim inversion. The crops are poorest where people need rice the most.

Countries such as Australia, Italy, Spain, and the United States, with a relatively low per capita consumption of rice, manage to grow from three to four times as much rice per hectare as India, Burma, Thailand, Laos, and the Philippines, where per capita consumption of rice is the highest in the world. In fact, throughout the dense population belt of Southeast Asia the gap between available rice and empty bellies is growing wider all the time.

Another deadly paradox is that the food value of rice tends to be lowest where the need for nourishment is greatest. The rice of Cambodia and Laos, for example, has far less protein than the rice of Australia, where protein is abundantly available from other sources.

Any genuine improvement in the human condition on this planet, therefore, must be concerned with rice. If rice yields can be increased in the hot countries and if the protein content can be stepped up, the benefits would be among the most far-reaching in human history.

This is the background of what is literally one of the most exciting and revolutionary undertakings in the world. It goes by the name of the *International Rice Research Institute*, located in the hills of Los Baños in the Philippines, less than two hours by car from Manila. IRRI was organized four years ago this month as a joint project of the Ford and Rockefeller foundations in association with the Philippine government and the University of the Philippines. Director of the Institute is Robert F. Chandler, Jr., former President of the University of New Hampshire and now Associate Director of Agricultural Sciences for the Rockefeller Foundation.

Working with Dr. Chandler are agronomists, microbiologists, biochemists, plant physiologists, entomologists, virologists, plant breeders, geneticists, statisticians, agricultural economists, and agricultural engineers. They come from more than a dozen countries and

NORMAN COUSINS

Rice, Hope, and IRRI

constitute one of the most remarkable teams ever to be recruited for the purpose of prying into the secrets of rice.

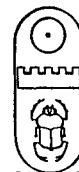
The main goal of IRRI is to prod nature into breeding a new strain of rice that will withstand tropical hazards. Storms and high winds take a terrific toll of the tall, weak-strawed plants characteristic of rice in hot climates. Another defect of tropical rice is that it tends to produce heavy foliage at the expense of the grain. These two defects—lodging and shading—can be reduced by cutting down on the fertilizer, but this would lead to even greater liabilities.

It might be supposed that the simplest way of meeting these problems would be to import a strain of rice with short, stiff straw. Unfortunately, the taste characteristics of such rice are not congenial to the palates of tropical peoples. IRRI's assignment, therefore, is to give birth to a new breed of rice, one that is suitable to the growing conditions of hot countries and is also palatable. For good measure, IRRI would like its new breed to have maximum protein advantages.

The survival features of such a new breed of rice would enable farmers of countries like India, Burma, and the Philippines to double and even quadruple their annual production. And augmented protein would mean better health for human beings.

In pursuit of these objectives, Dr. Chandler and his team have collected 10,000 different kinds of rice from all over the world. The desirable and undesirable characteristics of each strain are observed and recorded as the basis for crossing and recrossing. The IRRI has its own experimental rice fields in the valley just below its research laboratories. Each rice strain has its own clearly marked plot and furnishes the vital raw materials.

IRRI has not yet found the precise



combination for producing its new breed, but it is well on the way. Dr. Chandler is making no public predictions, but he reflects the quiet confidence of IRRRI that the main objective will be met within a decade. Already, IRRRI's scientists have accumulated abundant data on the variability of growth factors in rice. They have charted numberless correlations involving water and sunlight requirements, condition of soil, fertilizer, and insect repellents. Among the many significant findings is a way of fortifying rice systemically against pest invasion. Of high significance, too, is the training program of specialists from rice-growing areas throughout the world. The kind of knowledge they have helped to create at IRRRI enables them to put programs for improving rice into local and regional operation. IRRRI has also compiled the *International Bibliography of Rice Research*, which includes all significant literature about rice throughout the world.

It should be said that IRRRI is not without critics. No one has taxed IRRRI with inadequacy or incompetence. The objections are raised for exactly the opposite reasons—that it is apt to be all too successful in its program, resulting in an intensification of the world's No. 1 problem: overpopulation. Fortunately, neither the sponsoring foundations nor the Philippine government have been persuaded by these objections. The way to ease population pressure is not by indifference to hunger and disease. The mark of a civilized society is represented by the value it places on human life and its insistence that the human creature be provided with the conditions for maximum health of body and spirit.

There is a curious sense of self-Olympianism about those who deplore health programs for the peoples of heavily crowded countries on the grounds that

this would only intensify the world's population pressure problems. If such critics, or members of their families, were ill, it is doubtful that they would spurn medical attention out of fear that their survival might contribute to the population surplus. Why is there any difference in principle between taking care of the health needs, say, of an art dealer in New York and a street vendor in New Delhi? Or fighting an epidemic in Connecticut and a famine in Korea? The moment a child is born anywhere in the world he has an equal claim on survival and on the compassionate response of the entire human community. Ideas about natural rights, so basic in the American historical experience, must stand on a universal base, or they fall apart completely.

It is a mistake to suppose that human misery, left unattended, results in population reduction. A low birth rate is the result not of poor conditions but of improving standards of living and widespread education. Problems of population pressure are met not by ignoring disease and hunger but by mounting an entirely different kind of offensive—one that educates people, whatever their condition, in the methods by which the size of their families can be limited. In the meantime, the job of the scientist, like that of the doctor, is to put all his knowledge to work in bettering the human situation.

By any yardstick, IRRRI is already a success. But the achievement of its main goal could change the course of human history. For if rice means life, then IRRRI spells hope. It is the kind of hope that justifies the dream that the inventive and scientific genius of man can be used primarily for his own good.

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**The
Rosicrucian
Digest
September
1964**

SUPREME TEMPLE CONVOCATIONS

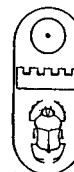
Supreme Temple Convocations for members of all Degrees will resume on Tuesday, September 22, and continue until spring. Members residing in this area or visiting Rosicrucian Park are cordially invited to attend these weekly Convocations and enjoy the ritual and discourses. Convocations begin promptly each Tuesday evening at 8 o'clock.

**GRAND COUNCILORS OF A. M. O. R. C.
1964 - 1965**

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

At the 1964 Convention, the following persons were elected to the Grand Council of the Order for the term ending with the annual Convention of 1965:

NORTH ATLANTIC STATES	Joseph J. Weed 535 Fifth Avenue New York 17, New York
EAST CENTRAL STATES	Harry L. Gubbins 2609 Woodmont Drive South Bend, Indiana 46614
OHIO and WESTERN PENNSYLVANIA	George E. Meeker 1537 Sussex Road Troy, Ohio
WEST CENTRAL STATES	George Fenzke P. O. Box 302 Wauconda, Illinois 60084
SOUTHWESTERN STATES	Camp Ezell P. O. Box 366 Beeville, Texas
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland P. O. Box 269 Escondido, California
EASTERN CANADA and WESTERN NEW YORK	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
WESTERN CANADA and NORTHWESTERN STATES	J. Leslie Williams 3282 West 27th Avenue Vancouver, B.C., Canada
NORTHERN MEXICO	Jaime J. Garza Apartado 2017 Monterrey, N. L., Mexico
LATIN AMERICA (other than ARGENTINA, VENEZUELA, and CARIBBEAN AREA)	Carlos Nuñez A. Apartado 26009 Mexico 12, D.F., Mexico
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Service, Inc. P.O. Box 1236 Port-au-Prince, Haiti
CENTRAL AMERICA	T. Calix Moncada Colonia Palmira Tegucigalpa, Honduras
ARGENTINA	E. G. Starke Casilla Correo 2829 Correo Central Buenos Aires, Argentina
VENEZUELA	Sergio Sanfeliz Rea Av. 12, Qta. Mucalinda Altamira, Caracas, Venezuela
INDIA (Bombay)	D. D. Patell Rustom Baug, No. 3-3 Victoria Garden Road, Byculla Bombay 27, India
AFRICA (below the Equator)	Roland Ehrmann Box 44, Snell Parade Durban, Natal, South Africa



C. DALE DODD, F. R. C.

Conflict and Dilemma

*Steppingstones to
Illumination*

MAN IS AN organism, functioning in a field which either frustrates or meets his needs. When the environment blocks or frustrates the fulfillment of a need of an organism, that organism is said to be in conflict with its environment. To the extent that the fulfillment of these needs is facilitated by the environment, the organism is in a state of satisfaction and adjustment.

Man's needs are to a greater extent than in lower organisms quite complex in their expression: Learning modifies basic needs and creates secondary drives. These learned motives are fundamentally important to the balance of the organism, just as are the more basic drives such as hunger and thirst. In a modern civilization, where basic needs are more often met than not, the acquired drives assume a position of pre-eminence. Most of what may be thought of as psychological adjustment is the attainment of effective means for meeting these secondary needs in an orderly and efficient way.

Mystics have described the state of optimal psychological adjustment as *harmonium*. Such a state implies learned drives toward very abstract goals, as well as the more primitive basic needs. For the mystic, attunement with the Cosmic is an acquired need, a dynamic adjustment of the organism to the *total environment*. The very word *harmonium* suggests a dynamic process, a sympathetic attunement of two vibrational systems, man and his environment.

A common failing among those who strive for this cosmic union derives from the attitude that such a state is a discrete goal, finite like the many lesser goals toward which they strive. Such a view is shortsighted and disastrous. In

any ultimate, absolute sense, cosmic attunement is probably approachable but unattainable. In the analysis of psychological adjustment, we are impressed by the multitude of factors to be considered. Realistically, we can never hope to attain a *total* balance among all the facets of our natures. We can, however, approach such adjustment. The ever-present condition of incomplete attainment of cosmic attunement spurs us forward, keeping us from stagnation.

Thus the mystic does not hope to find a patent solution to the problem of cosmic attunement. While tranquilizers, hallucinogens, intensive meditation, and various other techniques may be of limited success, they are not singly sufficient for the attainment of the ultimate goal. All too often, such measures are adopted only as escapes from conflict arising in daily living. Clearly, the focus should not be upon withdrawing from conflict but in acquiring a technique for coping with it as it arises.

The efforts of psychological counseling and psychotherapy are directed toward helping the individual to develop techniques for coping with life's problems. When the individual has acquired the ability to cope successfully with conflict, he is said to be psychologically adjusted. The psychologically mature person does not approach conflict in a passive, unproductive way but actively seeks to find within life's problematic situations the medium for what has been called "self-actualization." He strives toward the realization of his potential.

Illumination

For the student of mysticism, learning experiences have developed higher levels of aspiration than are found in most. Psychologically, his *potential* is greater. Qualitatively, the self-actualized mystic is functioning more fully than is his self-actualized counterpart. It is an aggressive, combative approach to one's problems which characterizes the mystic. He is one who is concerned with and functions as a part of life. He is to be distinguished not by his withdrawal from conflict, but by his mastery of it.

Self-actualization for the student of mysticism, then, implies the attainment

*The
Rosicrucian
Digest
September
1964*

of psychic illumination. Various disciplines have referred to this goal, some calling it simply *insight*, others *inspiration*, and some *Cosmic Consciousness*. The names for the state are numerous and generally differ only in the degree of a quality which they commonly describe.

Illumination has certain general characteristics which cut across the various nomenclatures which define it. Most basically, illumination is a condition or state which is *organismic* rather than seated in any single faculty such as the intellect or the emotions. Thus it is not simply rational insight or some ecstatic emotional state which constitutes illumination. Although such phenomena as insight and emotion may occur, they do not alone comprise what is mystically meant by illumination. For the mystic, and increasingly for psychologists, *illumination is the experience of seemingly total awareness of the highest level of consciousness of which the individual is capable at the time of its occurrence*. This is to say that mystical self-actualization involves illumination, a highly personal experience varying in details among individuals.

Psychologists are becoming more aware of the value of the experience of illumination. The attainment of the state raises the level of aspiration, strengthens the ego, and reintegrates the personality. It is small wonder that illumination has been seen to alter the courses of men's lives radically. Likewise, it is quite understandable that for centuries men have directed their efforts to the discovery of techniques for attaining the illumined state.

A Mystical Exercise

Since life is so replete with conflict, or problematic situations, efforts have been made to utilize them for the attainment of illumination. For the mystic, there is a unique and highly important type of conflict situation, the *dilemma*. Unlike most problems, the dilemma is logically unsolvable. It is precisely herein that its value to the student of mysticism lies.

When a person is confronted with a dilemma, he mentally hypothesizes various solutions. As each hypothetical solution is eliminated, the concept of inadequacy to solve the problem rationally

gradually develops. Ordinarily, when this point is reached, the problem is abandoned and the person is frustrated because of his failure to master it.

For the mystic, the psychological analysis is somewhat different. He may purposely set for himself the solution of a dilemma, knowing full well that the problem is indeed beyond rational solution. By concentrated effort, he proceeds in his various attempts to solve the problem rationally until all possible solutions have been exhausted. At this point, he does not give up in despair but continues to force his concentration upon the solution of the dilemma.

Psychologically, a type of learning known as "habituation" occurs: All reliance upon his rational processes is blocked out. It is in this moment that the energies of the concentrated effort, no longer focused in highly constricted rational thought, are made available to the brain *generally*. The mystic is now dynamically alive with an intuitive, seemingly direct, awareness of the "solution" to the dilemma. More importantly, the sudden release of consciousness from the confines of rational thinking enables him to swell into an ecstatic "experiencing" of oneness with the Cosmic. The experience may last for only a moment or perhaps for a few, but the effect is profound and inspiring. Such an experience is the *liberation* of Buddhism, the *reintegration* of psychotherapy, in short, *Cosmic Consciousness*.

This exercise of forced concentration upon the dilemma is a powerful tool in the development of reliance upon intuitive or subjective faculties. Students of mysticism are painfully aware of the war between their rational and intuitive psyches. Since childhood, they have been reinforced for rational but not for intuitive reliance. Efforts to change must now surely meet with resistance since the self has a powerful drive toward consistency. By attaining the illumination described above, reliance upon and confidence in the intuitive faculties can be gradually reinforced. The exercise described and others function in this reconditioning process. The experience is one of psychic ecstasy, arousing positive emotions; thereby acting as reinforcement for the antecedent event.

(continued overleaf)



This is not to be construed as an argument for the abandonment of reliance upon rational thinking. Such a state would be virtually impossible to attain in our Western culture. It is not even fully attained in the maladjusted states of personality, the psychoses. However, for there to be communication among the various facets of the psyche, ra-

tional thinking must be occasionally transcended. Gradually, the illumined state in varying degrees becomes more readily accessible. Deliberate exercises become less essential for its attainment, and the mystic thus learns better how to accept himself in his entirety, opening wider the doors to integrated functioning with the Cosmic.



MORE FALL ROSICRUCIAN 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 endures throughout the year. For further information, write to the person listed in connection with the rally you wish to attend.

DETROIT, MICHIGAN: Great Lakes Rally, October 10-11. Visiting dignitaries will include the Grand Master, Frater Rodman R. Clayson, and Grand Councilors Harry L. Gubbins and Harold P. Stevens. Chairman: Walter Fisk, 25755 Rose, Roseville, Michigan.

INDIANAPOLIS, INDIANA: Tri-State Rally, October 16, 17, 18. In attendance will be Grand Councilors George E. Meeker, Harry L. Gubbins, and Harold P. Stevens. Frater A. Taliaferro is also scheduled on the speakers' list. Headquarters will be the Travertine Room of the Lincoln Hotel. Chairman: Marian Jaspersen, 2402 N. Goodlet Avenue, Indianapolis.

LOS ANGELES, CALIFORNIA: Southern California Rally, October 17-18. In attendance will be AMORC's Vice-President and Supreme Treasurer, Frater Cecil A. Poole; the Grand Regional Administrator, Frater Chris. R. Warnken; Director, Latin-American Division, Soror Adelina Graham; and Grand Councilor Frances Holland. Rally headquarters will be the Hollywood Masonic Temple. Chairman: Ken Laurence, 5139 Strohm Avenue, North Hollywood.

MILWAUKEE, WISCONSIN: Karnak Chapter, October 31, November 1. Grand Councilor George Fenzke and Inspector General Olive Asher will be among the guest speakers. Rally headquarters will be the Coach House Motor Inn. Chairman: Joseph Zaborowicz, 1429 South Union Street, Milwaukee 53204.

MINNEAPOLIS, MINNESOTA: Essene Chapter, October 3-4. Guest speakers include the Grand Secretary, Frater Harvey Miles, Grand Councilor George Fenzke, and Inspector General Hugh Brooks. Rally headquarters will be the Dyckman Hotel. Chairman: M. N. Nelsen, 5836 Admiral Lane, Minneapolis.

NEW YORK CITY, NEW YORK: New York City Lodge, October 3-4. In attendance will be the Grand Master, Frater Rodman R. Clayson; Grand Councilor Joseph J. Weed; Inspector General Ruth Farran; and other dignitaries of the Order. Rally headquarters will be the Park Sheraton Hotel. Contact: Mrs. Fern Palo, P.O. Box 1511, Grand Central Station, New York 17.

SEATTLE, WASHINGTON: Northwest Rally, October 9, 10, 11. The Grand Secretary, Frater Harvey Miles, will be the featured guest. Grand Councilor J. Leslie Williams will also be on the program. Rally headquarters will be the Wintonia Hotel. Chairman: Fred C. Parker, 8053 Stroud Avenue, North, Seattle 3.

ST. LOUIS, MISSOURI: St. Louis Lodge, October 24-25. Guests will be Grand Councilor George Fenzke and Inspector General Hugh Brooks. The rally will be held at the lodge quarters, 3500 North Grand Avenue. Chairman: Thomas I. Johnson, 1024 North Curran, Kirkwood 22, Missouri.

TORONTO, ONTARIO, CANADA: Toronto Rally, September 26-27. In attendance will be the Grand Master, Frater Rodman R. Clayson, Grand Councilor Harold P. Stevens, Inspector General Bruce Quan, and other dignitaries of the Order. Rally headquarters will be the King Edward Sheraton Hotel. Chairman: Paul Bentley, c/o Toronto Lodge, AMORC, 2249 Yonge Street, Toronto 7.

TULSA, OKLAHOMA: Tulsa Chapter, September 26. Guest speakers will include Grand Councilor Camp Ezell, Inspector General Hugh Brooks, and Frater A. Taliaferro. The rally will be held at the chapter quarters, 919 South Cheyenne Street. Chairman: Mrs. Woodrow D. Kehl, 716 N. Xenophon, Tulsa 74127.

*The
Rosicrucian
Digest
September
1964*

As THE French say about industrialists' sons, unless you "follow in Daddy's footsteps" you will have to forge your own success with the tools at your disposal. You will have to acquire those tools through hard preliminary work. But before you can even do that, you must know exactly what you want, for success consists in attaining the goal you set for yourself, whatever it is.

There is no magic formula for success, therefore, for it varies *ad infinitum*, according to the individual involved. It is obvious, for instance, that the young Casanova of amorous fame measured success in terms different from, say, those of a young Czech immigrant named Joe Raynick, who later became president of a large American manufacturing company.

Nevertheless, both succeeded in their own way, the former by seduction, the latter by climbing in the realm of industry. As "Mr. Outboard," he became a symbol for business acumen.

In spite of their widely divergent aims, these two individuals had one important thing in common: They knew what they wanted. This is a prerequisite to any kind of success, for without a clear-cut goal a man scatters his efforts, whereas a systematic concentration of them will ensure maximum results.

Your life belongs to you, and you are free to do what you like with it. But if you wish to attain all the satisfaction it can give you, you must first know where you are going. And only *you* can decide that. Once you have made your choice, you may find the following suggestions profitable: First, gather all the information you can about your objective and the various stages between you and it.

Many failures result from a lack of knowledge of some aspect of the problem to be solved. Take the case of a French company whose managers decided to add a department store to its numerous business enterprises. It mobilized its colossal financial assets, hired specialized personnel to run and man the various departments, contracted with low-cost, mass-supply sources, took measures to have all ad-

FRANÇOIS PASQUALINI

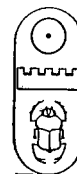
The "Magic" Formula of Success

ministrative steps streamlined through a punched-card organization, etc.

In spite of this, the venture turned out a total flop. Why? Simply because one detail was missing: Right across the street from its department store building there was a similar establishment already in business, and the local market was not big enough for two concerns of the same kind. The planners had not thought of everything. In order to succeed in any field, you *must* think of everything, for the elements you fail to take into account usually prove to be the ones that throw the whole undertaking off. Remember Napoleon? He neglected that one detail—the Russian weather.

Not down all the facts, however, trifling they may at first appear, that have a bearing, great or small, on your project. A little thing you considered unimportant at the outset may later on grow into the very factor that will cause your ultimate failure. A young man wants to be a writer. His "classical" education has firmly embedded in his mind such a close relationship between *writing* and *fiction* that it never occurs to him that one can succeed in the writing field without tackling novels or short stories. He plunges avidly into the study of the masters of imaginative literature, makes notes on the styles of famous novelists, racks his brains for short story, novel, or play ideas, and watches fellow humans for possible characters to fictionalize.

He may succeed; but if he fails, the reason will not necessarily lie in a weak style, faulty characterization, or any other defect in his fiction-writing technique. It may be due merely to his inability to realize that in this fast modern world people are increasingly hungry for factual information: Accord-



ingly, the nonfiction writer is "in the saddle." All the while, our would-be writer is knocking his head against the fiction wall when a more readily attainable and rewarding field is within his reach.

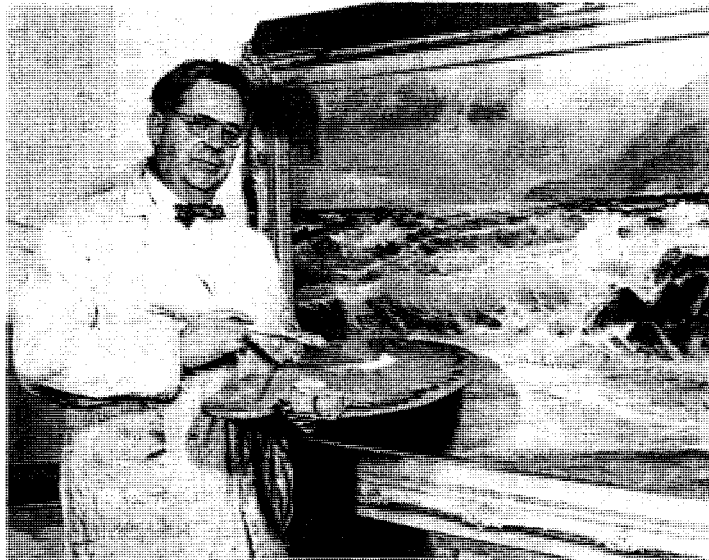
To sum up, the basic rules for success may be defined as follows: Know what you want. Find out what it takes to get it. Act on it and persevere. It is an apparent contradiction to say that

there is no magic formula for success and yet give a three-point formula for it.

Actually, the contradiction arises from failure to take the adjective *magic* into account, for there is nothing magic about this formula. Only you can make it so. Only you can turn the hidden power that lies in you into a positive force that will accomplish things which the unthinking crowd may call miracles.



September Exhibitor



Roland Quintero, Palo Alto, California

ALEX DZIGURSKI

Alex Dzigurski, who has exhibited widely throughout the United States, as well as in Rome, Paris, and Madrid, will be represented in the Rosicrucian Art Gallery during September.

The son of Serbian parents, Mr. Dzigurski was born in Yugoslavia. He studied both at the Belgrade School of Art and at Munich's Academy of Art. He found his main inspiration along the beautiful Dalmatian coast of the Adriatic.

A painter of both marines and landscapes, Mr. Dzigurski is currently devoting himself to a series he calls "America, the Beautiful." He has ranged north and south, from the Atlantic to the Pacific, for his subject matter.

After World War II, he spent four years painting along the Mediterranean coast of Italy. In 1949, he came to the United States, was naturalized, and now lives in Palo Alto, California.

*The
Rosicrucian
Digest
September
1964*

OUR DISCUSSION dwells on the gods and sacred animals of ancient Egypt of which there were many. Aside from the great religious significance of animals, the Egyptians saw in them the nonhuman or superhuman. After all, a god should be superhuman; and an animal, although inarticulate, had great wisdom, great certainty, unhesitating achievement; above all, he was an ever-present static reality. The animals never changed any more than did the rising and setting of the sun. They shared in the fundamental nature of creation.

The Egyptians viewed their living universe as a rhythmic movement contained within an unchanging whole. Their social order reflected this view. It determined their outlook to such an extent that it must be looked upon as an intuitive interpretation of what to them was the world order. To them, through eons of time, animals existed in their unchanging species, in their respective modes of life, irrespective of the coming and going of individuals.

To the ancient Egyptian, animal life indeed would appear to be superhuman because it shared directly in the life of the universe. Recognition of the sacred animals was recognition of the divine. The relationship between gods and animals was greatly respected. James Henry Breasted wrote that there were many Egyptian gods whose earthly symbols were animals; and that while the animals were not gods in the earliest dynasties, they were symbols of the divine beings, just as the winged sun-disk and the pyramid were symbols of the sun-god.

Anyone conversant with Egyptian history is familiar with the Egyptian's veneration of the bull. At Memphis there was the bull, Apis. This was a black bull with white spots. At Heliopolis there was the bull, Mnevis, which was light in color. The Apis bull was called the living Apis, the herald of Ptah who carries the truth to Ptah. Ptah was an earth-god. On the other hand, the Mnevis bull was associated with the sun-god Ra. These bulls were the divine servants of their gods.

The bull was the procreative symbol of fertility. The Apis bull of Memphis borrowed the sun-disk of Ra from Heliopolis and carried it between his horns. Eventually, a fusion of Apis with Osiris

RODMAN R. CLAYSON, Grand Master

Sacred Animals of Ancient Egypt

Their religious significance

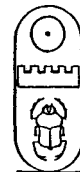
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gave rise to a funerary deity. As soon as the Apis bull died, he was reborn. He could be identified by the special marks on his coat—a white spot on the forehead, on the neck, and on the back.

A deity, such as Hathor, could be manifested as a cow but depicted in human shape. On the other hand, Nut the sky goddess is depicted as a woman; but also, in her aspect as mother of sun and stars, as a cow. The sun is often rendered as a falcon or a falcon-headed man wearing the sun-disk as a crown.

Among the great number of sacred animals, there was the cat, which became the cat-goddess of the town of Bast or Bubastis in the Delta. The wolf named Wepwawet, the war god, was worshiped in the nome of Assuit. The animal sacred to Amon at Thebes was the ram. The falcon was sacred to Harakhty, the special form of Horus. Kepher, the beetle, was regarded as a form of the sun-god. Khnum, the god of Elephantine and the cataract districts, had as his sacred animal the goat. Mut, the wife of the god Amon of Thebes, had as her sacred animal the vulture. Selket was the scorpion goddess. Wto, goddess of the town of Buto in the Delta, was represented by the serpent. The cow was sacred to Hathor, the goddess of love and joy. She was also the goddess of Denderah and the guardian of the necropolis at Thebes.

It was probably not only the names but also the essences of the gods that were multiplied. The many gods worshiped in the various parts of Egypt came to be looked upon as distinct beings. Nevertheless, it is said that the idea that many gods with different names had originally been one was never entirely lost by the people. This



was, undoubtedly, a great help to the priests in their later efforts to unify the gods. The gods were innumerable. There were local gods and also there was a considerable number of lesser deities who exercised influence over human beings.

It was believed that the gods chose the sacred animals to represent them. The sacred animal in which the god inhered was frequently distinguished by special markings, as in the case of the Apis bull, which was kept in the temple and worshiped as divine and after its death interred with honor, while its place in the temple was taken by another Apis bull. The belief that gods chose animals as their abode and revealed themselves in the form of animals was generally widespread.

The Sacred Cobra

The layman today has always been perplexed that a cobra should be sacred. Remember that in the ancient concepts the divine could be manifest in animals, even in a serpent. The Pharaoh and his queen needed protection. The cobra-goddess, Wadjet, was the protector. This concept originated in lower Egypt where, it was related, the fiery poison of the cobra struck death to the enemies of the Pharaoh. The Pharaoh's diadem came to be adorned with the figure of this uraeus, or Wadjet, the cobra. The cobra, with spread hood ready to strike, was worn by all Pharaohs on the forehead as an emblem of royalty. It will also be remembered that the Pharaoh headed a dual monarchy of the upper and lower areas of ancient Egypt. The cobra, Wadjet, represented lower Egypt, while the vulture-goddess Nekhbet represented upper Egypt.

Paradoxical as it may seem, in very ancient times the Pharaoh was referred to on various occasions as a bull, a crocodile, a lion, a falcon, and a jackal. The god Horus was represented by the falcon. When the Egyptians said that the Pharaoh was Horus, they did not mean that the king was playing the part of Horus. There is reason to believe that they meant that the Pharaoh was *Horus* and that the god was effectively present in the king's body during a particular activity.

In one particular Egyptian text, the Pharaoh is equated with a series of

deities. He is Ra, he is Khnum, he is Bastet, and he is Sekhmet. For the Pharaoh, these undoubtedly represented the attributes of understanding, rule, protection, and punishment; and the Pharaoh was each of them. Each of these attributes was manifest in a god or goddess, and the Pharaoh was each of these. Therefore, if the Pharaoh could represent a god, it is also true that he could be represented by a man or an animal, or both.

Many Egyptologists believe that the ancient Egyptians were really monotheistic and that all gods were subsumed into a single god: Perhaps not necessarily a single god, but a single nature of observed phenomena throughout the universe, with the potentiality of exchange and substitution. Just as there were many gods, just so there were many men, and all were ultimately of one nature. The myths and legends of ancient Egypt bear out the idea that they conceived much humanness in their gods.

The single nature or substance concept held throughout the long history of Egypt through the Nineteenth Dynasty. Then concepts began to change. Decadence was under way. Gradually, sacred animals as individuals were no longer venerated as they once were. The entire species of each animal came to be involved. In the late period, there was national animal worship for an entire species. Archeologists have found mummified cats, falcons, bulls, and crocodiles buried by the hundreds in vast cemeteries. There was no worship of a species of animals as such until the degeneration of Egyptian history.

While animal life in and by itself might be a mystery, it was indeed a part of nature, and nature included the changeless rhythm of the seasons and the phenomena of the regular appearance of the sun and the moon. Transcendent power and order were found in all of this. To the ancient Egyptians, it had a relevancy to the affairs of man and his orderly life, his problems of immortality, and the problem of justice. Man lived close to nature. The daily recurrence of the sun meant much more to the Egyptians than it does to us. And then there was the falcon flying silently in the sky, the jackal moving silently along the edge of the desert, the croco-

dile lurking silently in the Nile—they were a part of a mysterious and inscrutable divine force. The gods, man, animals, plants, trees, the Nile were all related. Each complemented the other.

Apparently, human behavior was the frame of reference for nonhuman behavior. To us, the sacred animal or its image might be meaningless; but to the ancient Egyptian the sacred animal or its image represented divinity. There was basic unity among the people in the belief that divine power could be manifest in certain animals such as falcons, lions, rams, cows, and bulls. They were sacred animals to Pharaoh, who was himself divine. While the Pharaoh remained himself and did not become

identical with other forms such as the sacred animals, he had, on the other hand, a different form of appearance for different purposes—just as human beings have different garments. For the ancient Egyptians, the Pharaoh, the gods and goddesses, and the sacred animals were something such as we might refer to as the nature of a spectrum, and they were subject to much speculative thought.

To the very end of Egypt's history, gods were believed to be manifest in animals. Sacred animals and nature itself, of which they were so much a part, possessed tremendous religious significance; and this, in turn, had much bearing on the culture of ancient Egypt.



A Fable



The Eagle and the Earthworm

A GREAT many years ago when the Eagle did not have wings, he discussed life with his good friend the Earthworm. The Earthworm lamented his lot. With bowed head, he cried to God to pity his lowliness and deliver him from such a sorrowful state.

The Eagle, also with head bowed, was lamenting his lot when suddenly he received the terrifying urge to lift his head for a glimpse of what was above.

Trembling with anticipation, he raised his head. Far above him, he gazed in absolute wonder at the tips of the tall trees. "What a beautiful blue the sky is!" he exclaimed.

Each day, when no one was watching, he sat with his head raised, looking up at the wonderful things around him. Months went by, and small wings began sprouting from his sides. He tried to fly, but his wings were too small and weak to take him to the heights he so desperately tried to reach.

Horrified at what his friends would think, he went away by himself to think. Surely, his friends would notice his sprouting wings and believe them punishment for his having aspired higher than Nature intended him to.

A Butterfly, sensing his troubled thoughts, asked what might be the matter. The Eagle explained his plight.

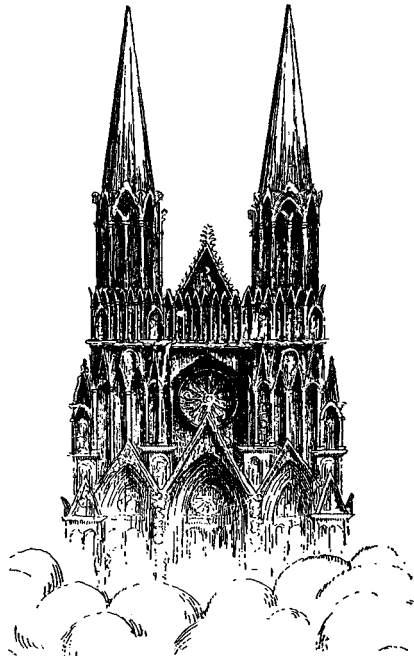
"For months, you have been yearning to join us," the Butterfly said. "Your sprouting wings are Nature's answer to your request. Exercise them, and they will grow."

The Eagle practiced faithfully every day. His friends laughed and ridiculed him, and some even tried to have him punished for breaking an established custom of society.

But the practice went on, and one day his wings could lift him off the ground and up to the tree tops. Higher and higher, he soared until he reached the very pinnacle of the sky! Then for his outstanding bravery and dauntless efforts, all the creatures of the air, with a triumphant shout of glory, crowned him King of the Skies.

With sharper eyes and keener hearing, the Eagle watched his good friend the Earthworm below and listened to him still lamenting his lot. "If only once—just once—he would look up!" he thought.—ALBERT E. SCHINDLER, F.R.C.





Cathedral Contacts

IS ATHEISM UNIQUE?

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

ONCE again, considerable discussion and interest in the subject of atheism has been aroused because of the publicity surrounding the self-exile of a woman atheist. I believe that there are few who would disagree with this woman's right to express her opinions, even to the point—as was recently the case—of taking the matter to the Supreme Court. There is no reason why an individual should not be permitted to express his disbeliefs. Nevertheless, in the case of the woman atheist, virtual ostracism resulted. The flood of abusive letters, telephone calls, and acts of vandalism caused her to seek refuge elsewhere.

Newspaper and television publicity brought more attention to the subject than it really deserved. Fundamentally, what one believes is primarily a matter of his own business. Oddly enough, however, when an individual has a radical belief in relation to the society of which he is a part, he frequently

tries to impress others that his belief is original and unique. Atheism is neither new, original, nor unique. The terminology may have been different, but it is nothing new for man to disbelieve in God.

There is an old saying that asks the question, Who is closer to God, one who hates Him or one who loves Him? The answer is that the one who hates Him is closer because he thinks about Him more often. Any thinking of a metaphysical nature leads to the problem of God. The search for a Supreme Reality is closely related to the subject of God. If, as idealists believe, a final and fundamental reality underlies all manifestation, it is only reasonable to assume that this reality is God, or is of God. There is one rather amusing observation to make at this point before further examining the terminology.

Can you imagine a small, parasitic animal, the kind that lives on other animals, this one, shall we say, living on an elephant and arguing that an elephant does not exist; or imagine a flea on a dog arguing that a dog does not exist? In other words, their immediate environment is so large in proportion to their own being and comprehension that it fails to register in their consciousness. Obviously, it would make no difference to the elephant if the parasite living on its skin did not believe in its existence. Surely, if there is a God that has any of the traits of consciousness and being we usually ascribe to Him, He could not be seriously interested in those who question His existence. Probably, it would be purely a viewpoint of unconcern.

To turn to terminology, there are a few common terms that somewhat summarize man's belief. *Theism* is the statement or theory that there is a God. In other words, *theism* affirms God; *atheism* denies God. *Agnosticism* says that we cannot know whether there is a God. All three theories are related to various philosophies or religions, but the bulk of the population of the world, normally or otherwise, hold to a theistic belief.

The interpretation of God leads to many other divisions. Every religion and, in fact, every individual who affirms a belief in God has a different explanation of the nature of God. The

*The
Rosicrucian
Digest
September
1964*

atheist simply denies that God exists, and in so doing he falls into the arguments of the materialist because he is usually completely objective in his thinking. It would, of course, be difficult for one who denies the nature of God to conceive of a spiritual value.

Atheists often argue that the reason they know there is no God is that He has never been made manifest in a physical way; that if there were an infinite God, the evil in the world would be stopped. The fundamental argument is of a materialistic nature, as stated before—that is, since God has not manifested to our physical senses, we cannot believe that He exists. This is the basis of the old idea that “seeing is believing.” Yet we have never seen air, but we are quite confident of its existence. We have never seen thoughts, but it would be hard to convince us that they do not exist in consciousness. We have never seen consciousness itself, but arguments of mechanical psychologists have never convinced us that we are not conscious.

Beyond these simple illustrations, there are others of more significance. We have never seen love, devotion, and loyalty, but we have seen their expressions. We know that these qualities exist emotionally in a person when such traits are expressed in life and action. When we start to analyze carefully, we find that there are few things which

are a part of our everyday thinking and existence, including life itself, that we have ever seen, felt, heard, smelled, or tasted.

Therefore, the argument in favor of atheism that God is not perceivable through the physical senses is a ridiculous and childish one. God transcends or supersedes all physical expression, manifestation, or perception. What may be His final nature and His relationship to man is not completely understood. It is still the purpose of serious-thinking men and women in the fields of religion, philosophy, science, and the arts to try to understand and interpret this phenomenon for other men.



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.



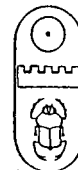
Questions:

Can war cease while its causes remain?

Are man's needs mainly physical?

Do museums and planetariums justify their existence?

For answers to these and other questions, subscribe NOW to the *Rosicrucian Forum!* (A private publication for AMORC members only.) Ask that your subscription begin with the August issue in which the above questions are answered. Annual subscription only \$2.50 (18/3 sterling). Address the ROSICRUCIAN FORUM, AMORC, San Jose, California 95114.



SAMUEL RITTENHOUSE

Illusions of the Senses

PERHAPS one of the most difficult tasks is to convince people of the fallibility of their senses. If a person appears to have normal eyesight and no deficiency in any of his other receptor senses, he is usually confident that the world is as he perceives it. As Locke, the English philosopher, pointed out in his famous essay on human understanding, most men believe that their senses mirror the external world. They are convinced that things closely resemble the ideas which they have of them.

Our consciousness of the physical existence of our bodies and of external objects is a *grand illusion*. The application of reason and analysis to much of what we *believe* and say that we *know* would excoriate this belief and knowledge of its existence to us. There are many self-deceptions which for certain intervals of time bring us consolation, peace of mind, and a false sense of security.

Perhaps it is just as well that many are not as rational and as analytical about their experiences as they could be. If they were, then one by one they would lose those things, beliefs, and thoughts which have brought them a certain comfort during the years. The small child finds joy in the expectation that Santa Claus is going to visit him from a mythical land and shower him with gifts, and he feels a certain satisfaction in the statement that the stork delivers his newborn sister or brother. Many adults find deep satisfaction in the anthropomorphic concept of God as a benign elderly gentleman with a long flowing beard, who arbitrarily decides the events of each person's life.

The problem is whether to disabuse such minds with *knowledge* or to allow them the bliss of ignorance. There is always the danger that the shock of reality may make them skeptical of all

observation and make life a bitter ordeal. On the other hand, an intelligent parent will eventually inform the child that Santa Claus does not exist and that the stork did not bring his baby sister. The tactful and proper method is to make the person happy in the substitution of the new knowledge. He must be made to realize that it is for his own benefit ultimately to know the *truth*. For analogy, we might walk blindfolded for a considerable distance in order to be spared many unpleasant sights. It would not be advisable to advocate such enforced blindness indefinitely, however, because the sight that might see unpleasant things would also help us to avoid serious pitfalls.

Philosophically, it can be sustained that all our conceptions of the actuality of the external world are only illusions. Nothing is as we conceive it to be—matter, space, life, and the like. Yet we cannot become like Pyrrho, the skeptic of old, of whom it is said that he had so little faith in what he perceived that he refused to leave the roadside when a vehicle approached him and was consequently injured.

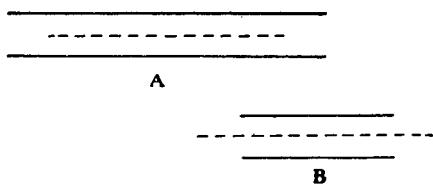
We know that our senses fundamentally create within the mind many ideas which we have. They intercept external stimuli and present them to the consciousness in the nature of certain sensations which we interpret in a specific manner. We know that *spatial* relations, for example, the nearness, farness, smallness, and largeness of objects, psychologically depend upon several factors such as direction, extent, or size of the stimulating object and the distance or depth of the stimulus.

The three dimensions are fundamentally related to the structure of the eye itself. What we can and should do, therefore, is to accept these illusions as natural, as necessary to our welfare. They arise directly out of our organic structure. We cannot annihilate our senses and still live in a physical world. However, when it is known that we compound our illusions by wrong interpretations, we should then correct such errors. The purpose of the following, therefore, is to acquaint you with a number of common illusions. By this means we hope to encourage you to question every empirical experience be-

*The
Rosicrucian
Digest
September
1964*

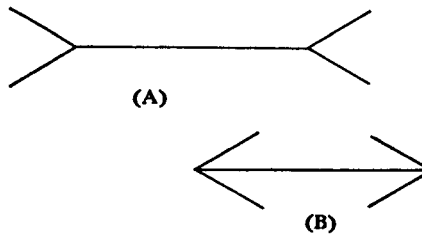
fore adding it to your category of dependable knowledge.

It is necessary to distinguish between *illusion*, *delusion*, and *hallucination*. Hallucination refers to the apparent perception of something when there is no corresponding organic stimulus. Delusion refers to false judgment and error in belief. Illusion, however, is an unreal or misleading impression contingent upon ordinary sense perception, the most common, perhaps, being optical. Illusions frequently occur in geometric patterns and are expressed in errors of length, area, direction, and curvature. They are due to a false perception of the patterns of lines and occur because we attempt to reconcile parts of a figure to the whole figure or pattern and, thereby, visually distort the part. *Contrast illusion* offers an example. The person standing between two tall people looks shorter than he is. We offer the following illustration. Study A and B below.

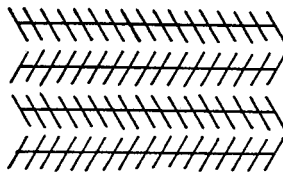


Is the dotted line longer in A than in B? Measure it. It appears longer in B only because of the contrast of the shorter continuous heavy lines.

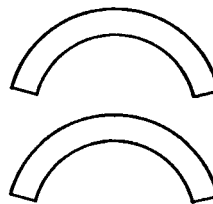
There are theories which have been offered as an explanation of how we are confused in our visual perceptions. The first of these theories which we shall consider is called *eye movement*. It is generally assumed that the impression of length is gained by moving the eye along the object from one end to the other. The vertical movement of the eye as it looks upward at a vertical line requires considerable effort. It will consequently seem *longer* than a horizontal line of equal length. Again, if the outward ends of a line attract the eye, that is, cause the movement to exceed the length of the unaltered line, A will seem *longer* because the eye is confined between the two inner extremes and the whole, B, will seem shorter. Note following illustration.



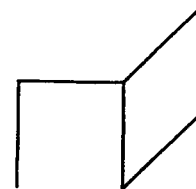
The following illustration shows illusions caused by changing the direction of the oblique lines passing through horizontal ones. It will be noted that, although all the lines are horizontal, they seem to turn upward or bend downward.



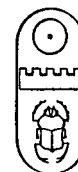
The lines of the arcs below are identical in length, but it appears that the upper arc is smaller because its shorter line is immediately above the longer line of the lower arc.



Still another theory regarding illusion is the *perspective theory*. A line drawing suggests objects in three dimensions—length, breadth, and depth. Some lines may be of equal length but they may seem to be either longer or foreshortened if they are used in the drawing to *suggest* perspective. For example, study the illustration below. All the lines are equal. The one suggesting depth, however, appears longer.



(continued overleaf)



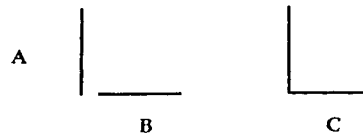
Difficulty in judging the lines and angles of a figure because the observer is engrossed in the appearance of the figure as a whole is known as the *confusion theory*. He finds it difficult to rid himself of the total impression that carries over from an observation of the whole figure. These impressions are *added* to the ones he has of the line which he imagines he is judging singly. Consequently, there is the illusion that the single line is longer than it actually is. This principle is illustrated below. The two dotted lines in Figures A and B are of the same length. It will be observed, however, that the dotted line in Figure B seems longer.



Habits contribute greatly to many illusions that we experience. With continual reading, for example, we react to the stimulus of *word patterns* instead of to single words. We read a whole line at a time, not for its component words, but for its meaning. Consequently, a sentence may often have errors of spelling or other typographical mistakes which we do not see at all. The stimulus of the single word is lacking. A proofreader follows a different reading arrangement. He reads for words instead of ideas and yet it is difficult for him to break away entirely from the stimulus of patterns of thought. In other words, he sometimes continues to grasp whole sentences for their meaning and does not see misspelled words or errors in punctuation.

Another optical illusion is known technically as *Phi phenomenon*. We know, of course, that motion pictures are not constantly in motion although they seem so to the eye. There are intervals of a fraction of a second when the motion picture screen is absolutely *black*. The projector throws on the screen a series of *still* photographs. They are interrupted by the shutter of the projector, causing intervals of darkness. We are not conscious of the darkness, and the alternations between it and the still photographs cause the illusion that the pictures are *moving*. The consciousness retains for the fraction of

a second the image that is held on the retina of the eye, and then, after the dark interval, the picture is followed by another picture. They are so united in the mind as to create the illusion of constant motion. Tests of this Phi phenomenon of the illusion of motion have been made with the following illustration.



Illustrations A and B are rapidly flashed on and off on the screen. If there is a fairly long interval between the two flashes, such as 150 milliseconds (thousandths of a second), lines A and B seem to be separated, as shown above. If the flashes are cut to 20 milliseconds, the lines seem to form a right angle; that is, lines A and B are united. If the interval is 60-90 milliseconds, then A appears actually to move over to join B, as shown in illustration C.

The olfactory sense is also subject to illusion. The examples to follow, however, are due to *suggestion* as well. Our susceptibility to suggestion is principally dependent upon the faculty of imagination. An active imagination will combine simple ideas readily to form new and complex ones. The synchasy of the imagination is not always voluntary. Often we do not realize what is occurring and the suggestion may, therefore, be quite misleading. For example, a test was made by having several persons smell three strong odors successively, namely, peppermint, wintergreen, and ethyl alcohol. Then the subjects were given ten bottles to smell and told that they had a delicate scent of two of the three odors. The subjects were requested to name the scents. As a matter of fact, none of the bottles had any of the three odors. Yet the majority of the persons professed to have smelled one or more of them.

Illusions of the tactile sense are easily accomplished with the aid of suggestion. A subject's hands are placed in a bowl of liquid which contains electrodes. A current starts through the primary coil and then slowly the second coil is pulled up until the subject feels a very definite

shock. Next, he is told that he is going to be tested for his sensitivity to electric shock; that is, it is going to be determined how slight an electric current he will be able to feel. He is requested to announce immediately the slightest stimulus from the electrodes. At this time, unknown to the subject, the current is switched off from the primary coil. When the secondary coil is slowly pulled, the subject will exclaim that he feels the current, which in reality does not exist.

Imagination is extremely useful in our living, for it extends the possibilities of all that we perceive by suggesting new forms into which it may be assembled. Without imagination, we would be bound strictly by the immediate qualities which things present to our senses. However, we must realize also that imagination not directed by reason becomes *fancy*. It can under such circumstances become harmful because of the illusions which arise from it.

Take your fountain pen and shake a drop of ink from it from the height of a few inches onto a white sheet of paper. As you look at the ink spot, its form will immediately suggest to your imagination several designs. It will seem to resemble many different things. If you do not exercise reason, you may think that the ink spot is other than what it is. On the other hand, if after several attempts an ink spot does not suggest something to you by its design, your imagination is lacking and it is apparent that your creative ability is constricted.

There is an old adage to the effect that there is none so blind as he who will not see. Seeing with the mind, however, is equally as important as seeing with the eyes. Unless we exercise our inner perceptions and psychic faculties, our eyes and their fellow sense organs may lead us far astray in life.



Man's five receptor senses are the result of his organic dependence upon those characteristics of Reality which he calls *motion*, *mass*, and *attraction*.

—VALIDIVAR

Nature's Cooling System

T. C. NORTHCOTT was not one of America's famous inventors, but he was probably the most comfortable. A heating and ventilating engineer, he built his house on a hill above Virginia's famous Caverns of Luray. He sank a shaft into a cavern chamber and installed a 42-inch fan to suck cool underground air into every room of his house.

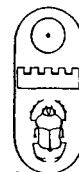
For many years, local townfolk had taken refuge from summer heat in a small cave in an area known as Cave Hill. In August, 1878, three men exploring "the Hill" were suddenly enveloped in a refreshing breeze streaming from a fissure in the rock. They enlarged the opening and lowered themselves into a huge underground cavern. There by candlelight the adventuresome trio gazed on some of the most beautiful cave formations in the world.

In 1901, Northcott had a 5-foot-wide shaft sunk from his backyard into the ceiling of the cavern 35 feet below. Over the hole, he built a housing for the fan, and over that he erected a shed. The shed was connected to his house by a 150-foot enclosed passageway.

The passage was then divided into upper and lower ducts. Air drawn through the upper duct was warmed by the sun and used on chilly days. Cooler air was sucked through the lower duct directly from the cave.

Humidity was regulated in a large chamber in the basement of the house where air could be mixed from both ducts. From here, the air went to every room in the house through smaller shafts. In winter, the air was heated by steam coils placed at the base of each branch shaft.

Many of the 350,000 visitors who pass the Northcott place each year on their way to the caverns are surprised to learn that in the rolling Virginia countryside once lived a man who lived in cool comfort about a generation before city dwellers ever heard of air conditioning.



Rosicrucian Activities

Around the World

AFTER MANY years of service to the Order, Soror Mercedes Sunseri has retired as an active member of the AMORC staff. She is now going to take a well-deserved rest and devote herself to her family and personal interests.

Soror Sunseri became an employee of the Order almost twenty years ago, working as a stenographer, then as an instructor in the Latin-American Division. In 1953, the Officers of the Supreme Grand Lodge appointed Soror Sunseri Director of the Latin-American Division. She held that responsible position for five years, during which time the department expanded both in membership and office space at Rosicrucian Park.

In 1958, Soror Sunseri became Assistant to the Supreme Secretary when the office was held by Frater Cecil A. Poole. In that capacity, she assisted with extension work of the organization and the maintenance of statistical records, as well as with much of the correspondence of the Supreme Secretary's office. Her interest in the Latin-American Division of the Order was

maintained and she acted in the capacity of liaison between the Supreme Officers and this Division.

In recent months, she continued to assist Frater Cecil A. Poole, now Vice-President and Treasurer of the Supreme Council, in various functions of his office and also continued her work with departments directly concerned with the Latin-American Division of the Order. Many members, both English- and Spanish-speaking, will remember her correspondence and personal contacts and extend to her their best wishes.

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Through the Grand Regional Administrator, Frater Chris. R. Warnken, comes the information that more and more service clubs and other organizational groups are enjoying AMORC films. Program chairmen of Kiwanis, Rotary, Lions, Optimists, Soroptimists, Business and Professional Women's clubs are always on the lookout for interesting program material. AMORC's film library can supply it. Members of AMORC who are associated with any of the organizations mentioned or with others of comparable standing may serve both the Order and the organization in question by making known the fact that such films are available. Many lodges and chapters already have program chairmen and extension volunteers who are working with Frater Warnken on such projects. Others interested should write him for further information.

Just recently, through the instrumentality of Inspector General Soror Ruth Farran and Soror Gaynelle Cohen, the



Christmas Cards (for early shoppers)

The mystical significance of Christmas is beautifully captured in the words and illustration of this year's Christmas card. It projects an aura of the peace and tranquillity of the season. Printed on richly textured paper, french-folded with deckle edge; 12 cards with envelopes sell for \$3.00 (£1/2/- sterling). Box of 24 cards, only \$4.80 (£1/15/- sterling).

(Please add 10c for postage and handling on orders under \$5.00)

Send order and remittance to ROSICRUCIAN SUPPLY BUREAU, Rosicrucian Park,
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The
Rosicrucian
Digest
September
1964

AMORC film, *Valley of the Nile*, was shown to the Bronx Chapter of the American Association of Retired Persons (AARP). Soror Cohen spoke briefly on the Order's aims and purposes before the film was shown. Also, appropriate literature regarding the Order was on display. More than 100 were present.

The occasion was in every way worthwhile and was noted in the AARP Bronx Chapter bulletin as "a fine afternoon's interesting entertainment." It brought a new view to many who might otherwise have been unfamiliar with the diverse cultural activities of the Rosicrucian Order. What about your service club?

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A neat and novel resolution was written into the records of the closing session of the House of Representatives of the Georgia General Assembly recently.

Representative Milton Jones of Muscogee County moved that the House go on record as "commending everyone and everything that has not heretofore been commended." And that undoubtedly could be extended to include the very fine series of public lectures that Frater William H. Snyder, Master of the Atlanta Pronaos, has been delivering in the Lenox Square Auditorium there.

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Mr. Joseph Busby, editor of England's *The Voice Universal*, accompanied by his wife, spent a day at Rosicrucian Park in late June. Under the guidance of the Emperor, they were given a thorough introduction to the various departments of the Order and made thoroughly acquainted with its various world-wide activities which originate here.

In the United States in the interest of World Peace to which he has completely dedicated himself, Mr. Busby, in addition to lecturing in widely separated parts of the country, is, as he says, exploring "means and modes of communication for future cooperation" among all organizations with universal and forward-looking vision.

It was with this in mind that he sought out the Rosicrucian Order in the course of his missionary effort.

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For the entertainment of RCU students and their friends principally, the Kepher-Ra, AMORC's women employees' service club, presented a Revue on June 27.

Emceed as well as directed by Frater Leslie Moorhouse, the two-hour variety was enjoyed by a large audience. Well paced and well supplied with talented singers, dancers, and amateur thespians, the show was certainly deserving of the kudos everywhere expressed. If "A Marital Affair" was not the high point, then Leslie's sad story of "Albert and the Lion" was!

If such fun were a promised lagniappe for every RCU session, capacity enrollment like that of this year might be expected. President of Kepher-Ra, Soror Mildred Hewitt, and her officers and workers did themselves proud.

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After many years of varied and devoted service to the Order, Frater Peter A. Falcone of the AMORC staff retired last month. It was a gracious and graceful bowing out, accompanied by a dinner on August 7th, attended by some 60 who came to see him off to new adventure.

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Atlantis Chapter, so a recent Bulletin informs, is now *Trading Stamp* conscious (S & H and Top Value, to be exact). It has its eye on a tape recorder of its own, and Trading Stamps will do it IF If you have a few to spare, send them to the Secretary, 1742 Lamont St., N. W., Washington, D.C.

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What began as a personal exercise in attunement for Frater Simon Kasdin developed into a choice volume of devotional selections useful and rewarding for everyone. Called *Mantra Yoga* (union with the Cosmic through sounds), the collection is designed to be read aloud so that the sound as well as the senses may reward the reader in his periods of meditation. Frater Kasdin presented the Emperor with a copy of his book, which has been published by the Emerson Society, Convent, New Jersey.

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THE ARTIST

I AM an artist—a great artist. For me, no mortal pride or humility: My greatness is unquestionable.

I stand alone; no other can match my achievements. Most men barely understand my work, stopping (if at all) only briefly in their bustle to admire what I have created. Many are blind to its loveliness, and a few even wish secretly to destroy it. Yet it is with compassion that I answer their heart's turmoil.

Time means nothing as substance takes shape beneath my touch. My perspective is unique, my composition unsurpassed. And although most fail to appreciate it fully, my work is familiar and universal.

Wind and sea, hills and desert, dawn and twilight; the great beasts of the forests and the smaller creatures which sun themselves upon rocks; the bowels of the earth and the vast star-strewn heavens; the infant's rounded cheek and the tree—the huge oak, the noble redwood, the fragrant eucalyptus—all this magnificence is my work.

No, humility is not for me. It is for those created in my image. For I am indeed the Master Artist of all time: I am the Lord of Creation.

—GERTRUDE RIVERA FLORES



The Brethren In White

Are there mortals, clothed in a spiritual radiance and armed with a divine insight, who guide our destinies? Are there selfless beings known as the Great White Brotherhood who safeguard the race against itself? No more beautiful tale woven on the loom of fact exists today. Read the inspiring, enthralling discourse entitled "The Brethren in White."



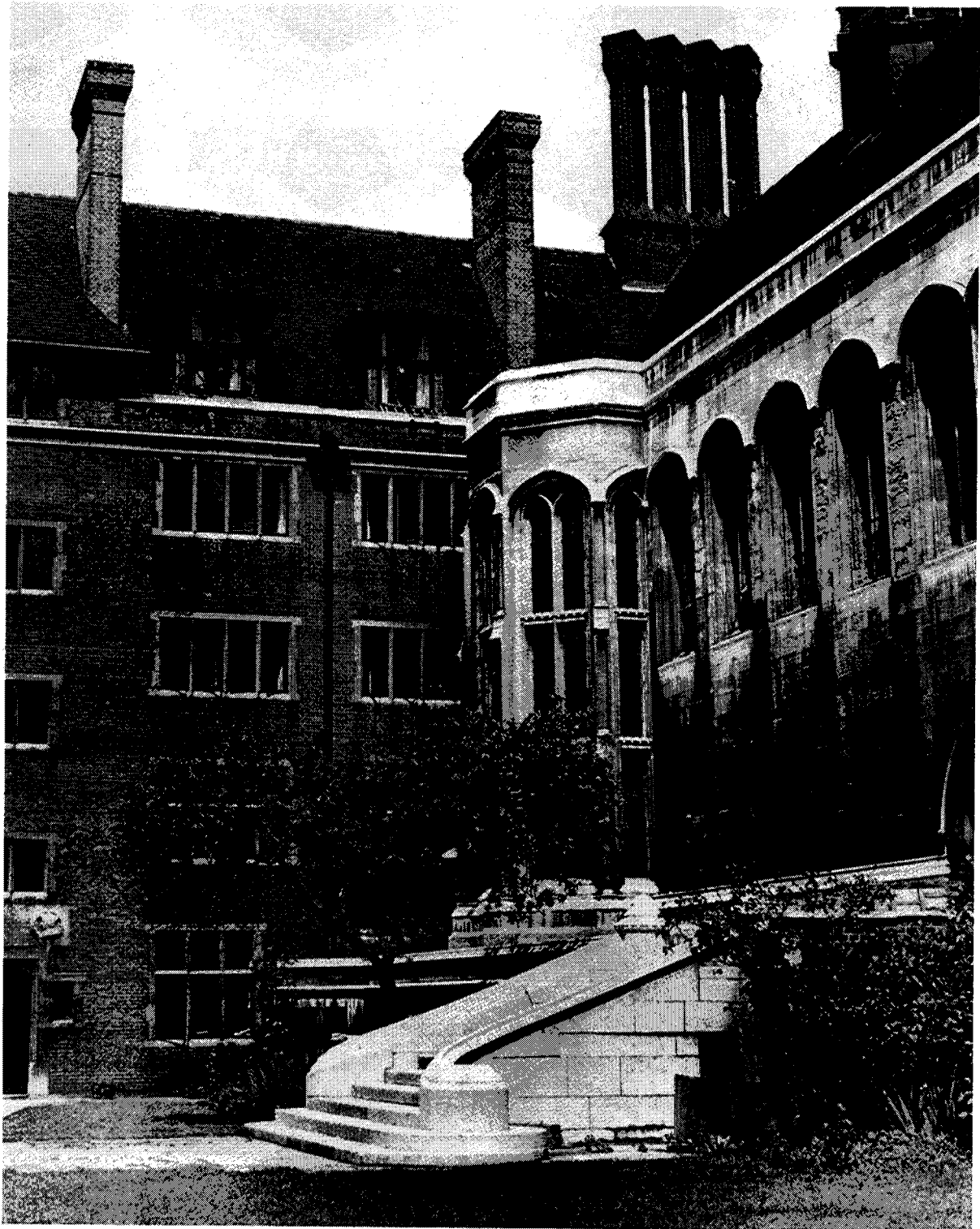
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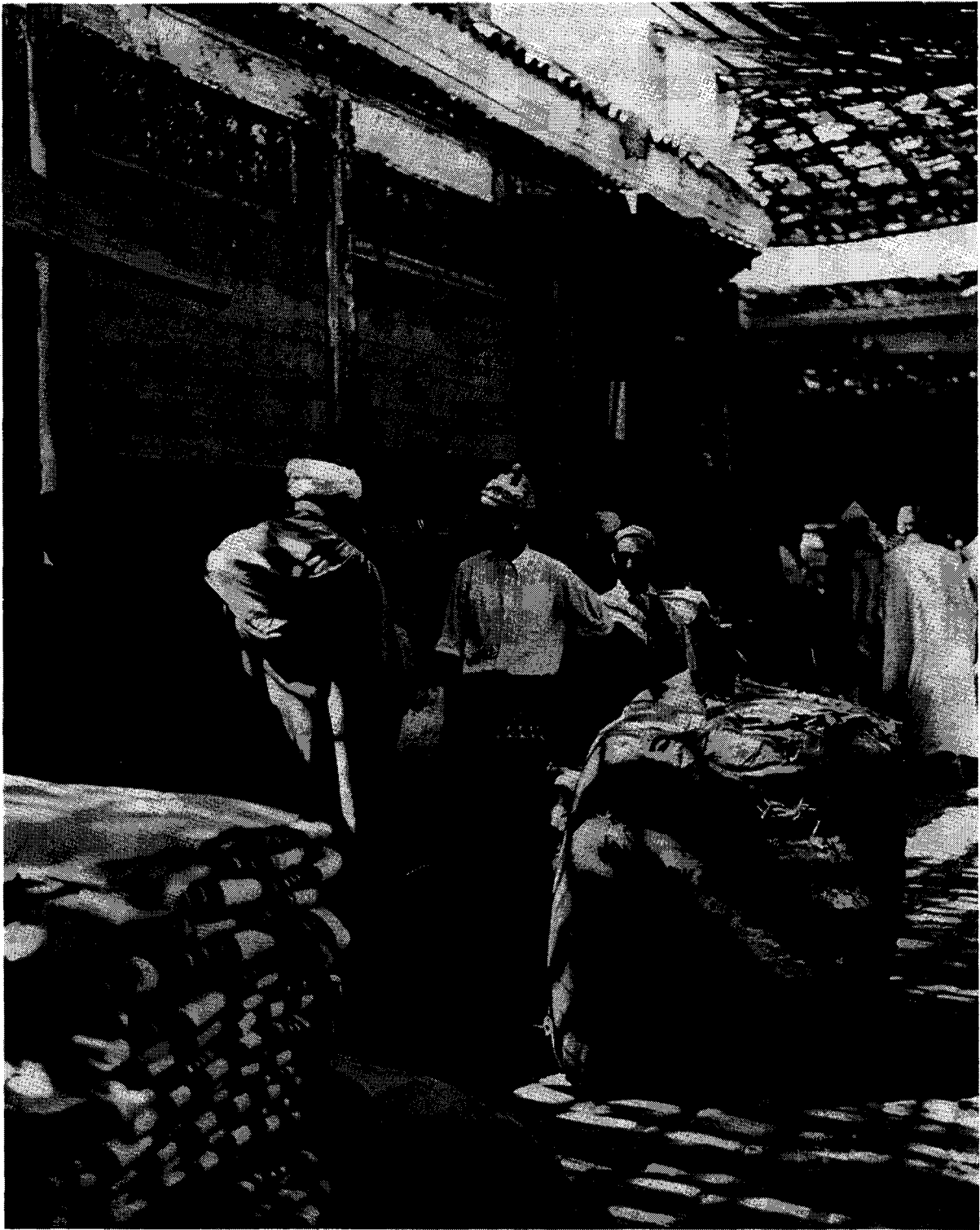
*The
Rosicrucian
Digest
September
1964*



HISTORICAL LONDON HALL

(Photo by AMORC)

Crosby Hall, erected in 1466 by Alderman Sir John Crosby, was once occupied by the notorious Duke of Gloucester, who later became Richard III. Subsequently, it was purchased by Sir Thomas More, statesman and philosopher, who was noted for his conception of an ideal state, a utopia. Mentioned by Shakespeare in his *Richard III*, Crosby Hall has withstood the exigencies of war and change.



(Photo by AMORC)

A VIEW OF THE PAST

In ancient Fez, once the great capital and cultural center of what is now Morocco, North Africa, time has nearly stood still. There twisted, tortuous alleys with cobblestones and stall-like shops, raucous voices and scents of spices and herbs, and the trotting, patient donkeys all compose a vista of a bygone age.



COME WITH ME ON AN . . .

Adventure *into the* Mental World

¶ There is a lure to tales about men embarking on journeys to strange lands, or their setting out in search of places whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers, working their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky

bottom of an inlet in search of pirate loot aboard a galleon now embedded in the sands of the sea. But none of these speculations challenges the imagination, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown — the mental world.

SOME MYSTICAL ADVENTURES

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies to be conquered, to be mastered, much more than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or the frozen Arctic.

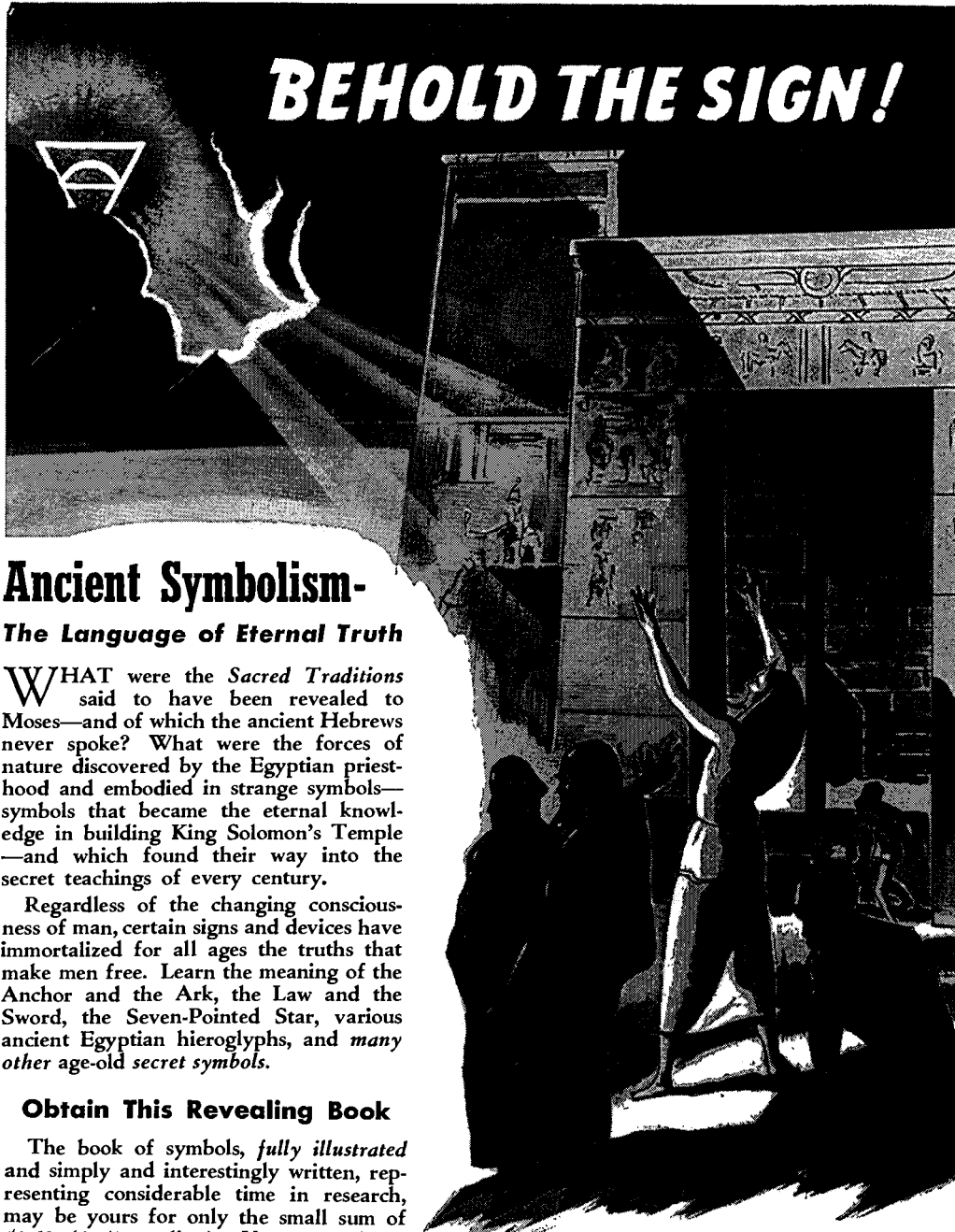
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Regardless of the changing consciousness of man, certain signs and devices have immortalized for all ages the truths that make men free. Learn the meaning of the Anchor and the Ark, the Law and the Sword, the Seven-Pointed Star, various ancient Egyptian hieroglyphs, and *many other age-old secret symbols.*

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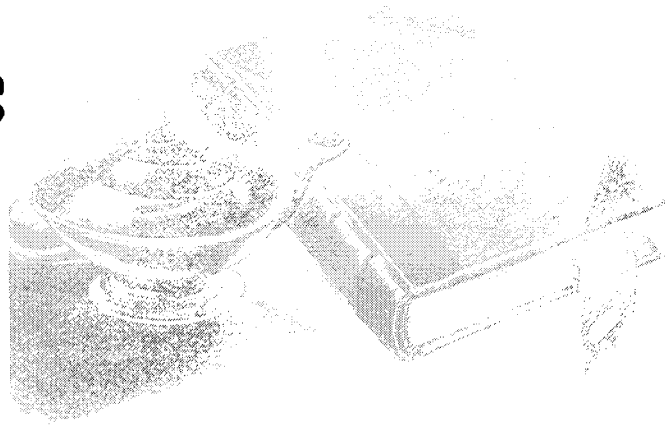
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As Rosicrucians See It



Liberality

In this exciting age, the labels of *liberal* or *illiberal* are apparent in everything we read and hear. As with most things in life, camps are set up and people classify themselves under either one label or the other.

In almost every instance, the liberals are only liberal in specific things, and the illiberals only illiberal in specific things. A liberal may be illiberal regarding things about which the illiberal is liberal, and a liberal almost certainly is illiberal of illiberals. Thus the labels don't mean much in themselves as they apply to religion, politics, social behavior, or education, the four great fields in which these labels are most widely used.

Liberality is conceived to be a state of mind which is somewhat open to other points of view, and a true liberal is one to whom this applies not only in a specialized field such as politics, but in every avenue of life. Liberality is a dedication to the democratic process, where discussion and compromise are the tools of people living and acting together.

There is undoubtedly more true liberality in the world today than ever before. People see more clearly the need to air their differ-

ences, to compromise on viewpoints, to share in the desires and tastes of others.

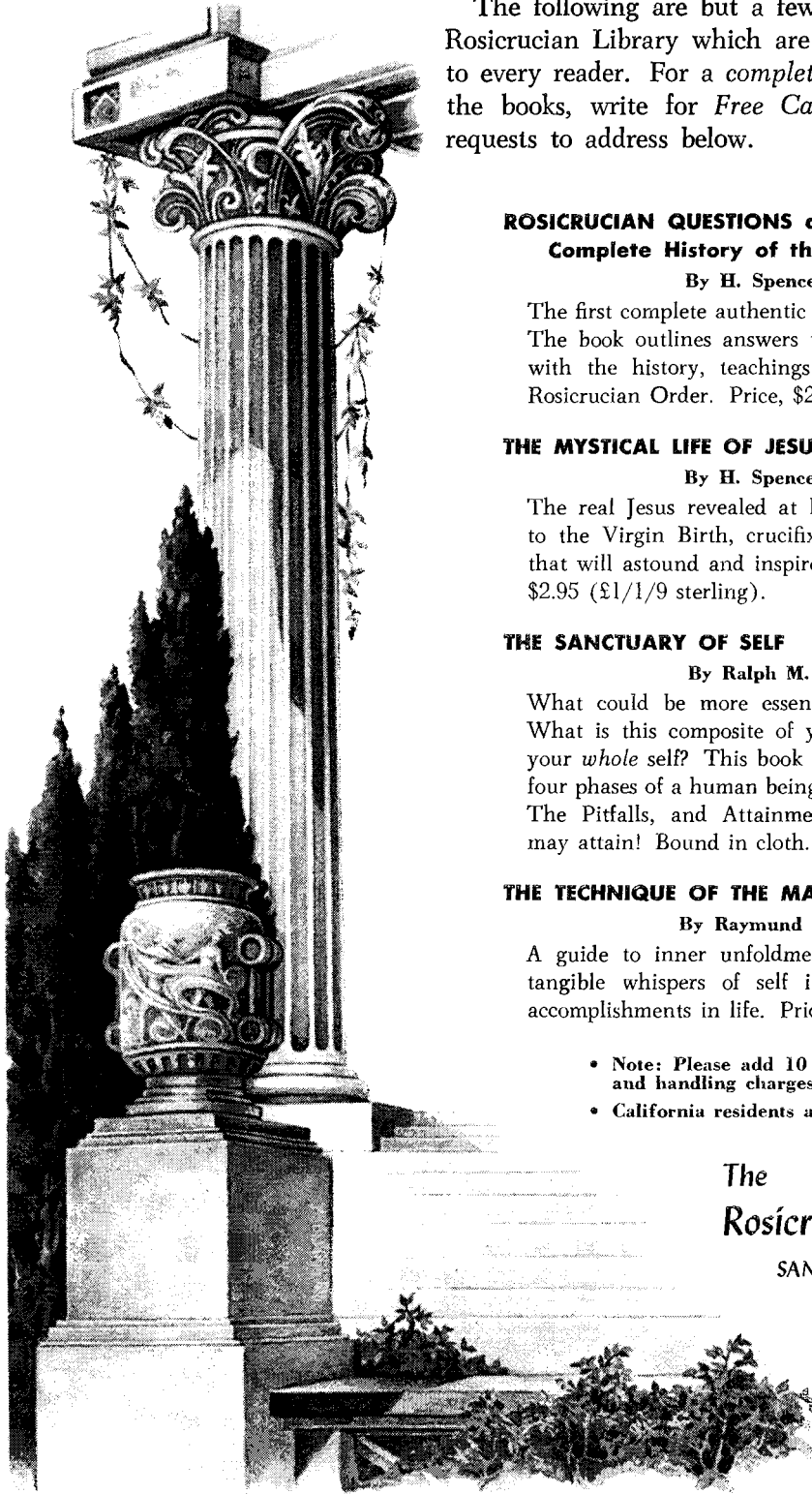
Liberality should not be construed to be looseness; to capitulate to the whims and fancies of others. This is not compromise; not sharing. Yet this is the image created by many liberals, and in an attempt to exhibit open-mindedness and understanding, they have completely rejected any standards of their own and simply stand in favor of everything. It is against this image of liberality that the conservatives cry, and rightly so.

Liberals often get themselves into the position of bending so far backward in giving the other side a chance that the other side takes over. And, of course, there is no return of the favor.

The liberal's course is not an easy one, for he opens himself to abuse by others. What a liberal truly wants is fair play and justice on all sides. He is usually ready to give his share, but too often he is impatient with his opposition and either becomes illiberal himself or goes dangerously down the road of giving too much. Going halfway is far enough for anyone. Farther than that is a denial to others of their obligation to society.—B

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