

# ROSIERUCIAN DIGEST

NOVEMBER 1965 • 35¢

*Featuring:*

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

▽ △ ▽

**The Mystical  
Tradition—**

**Its relation to man's  
whole being.**

▽ △ ▽

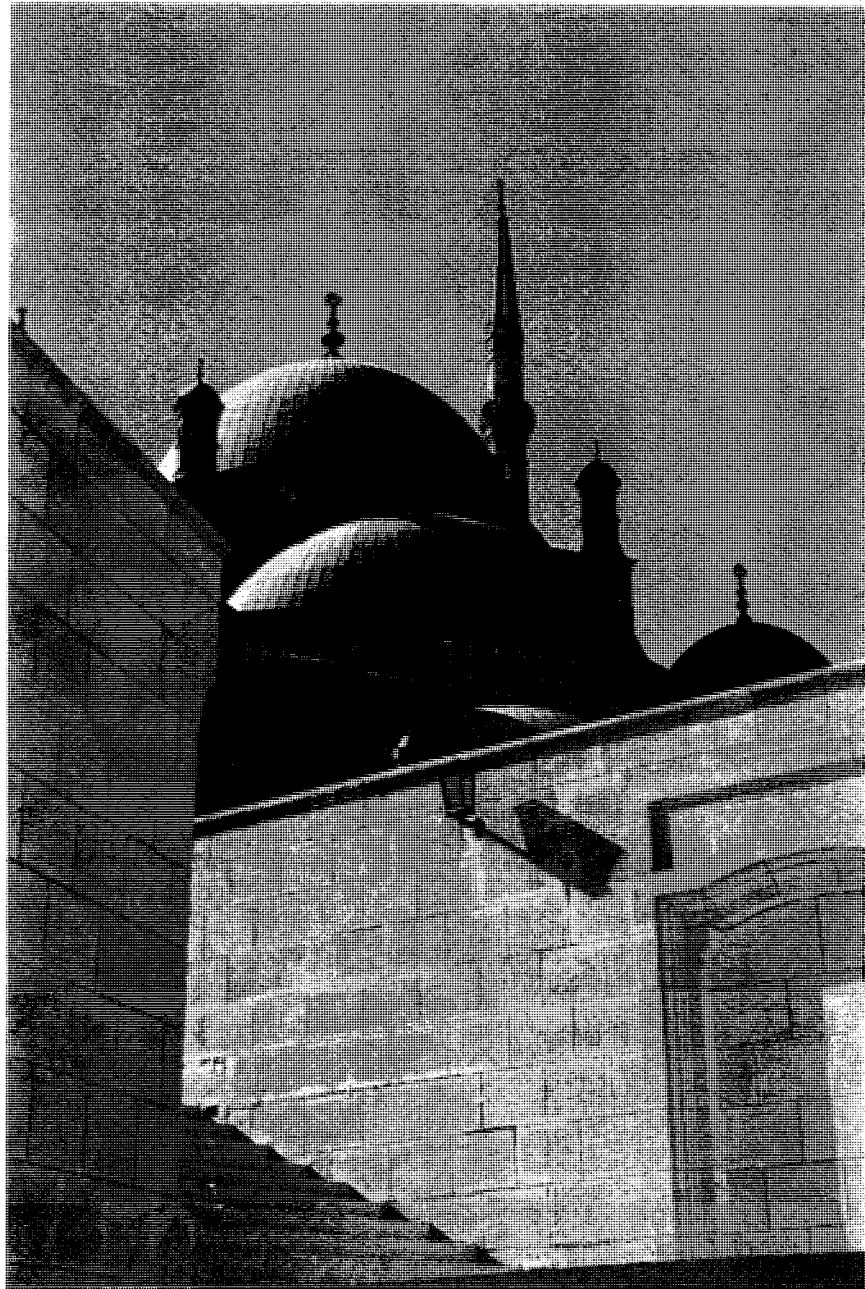
**The Value of  
Loneliness**

**Through it, man finds  
peace of mind.**

▽ △ ▽

*Next Month:*

**Science and World  
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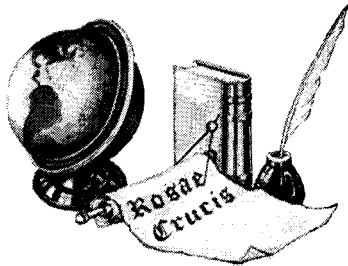
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**COVERS THE WORLD**



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

**Joel Disher, Editor**

## *The Purpose of the Rosicrucian Order*

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

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San Jose, California 95114, U. S. A.  
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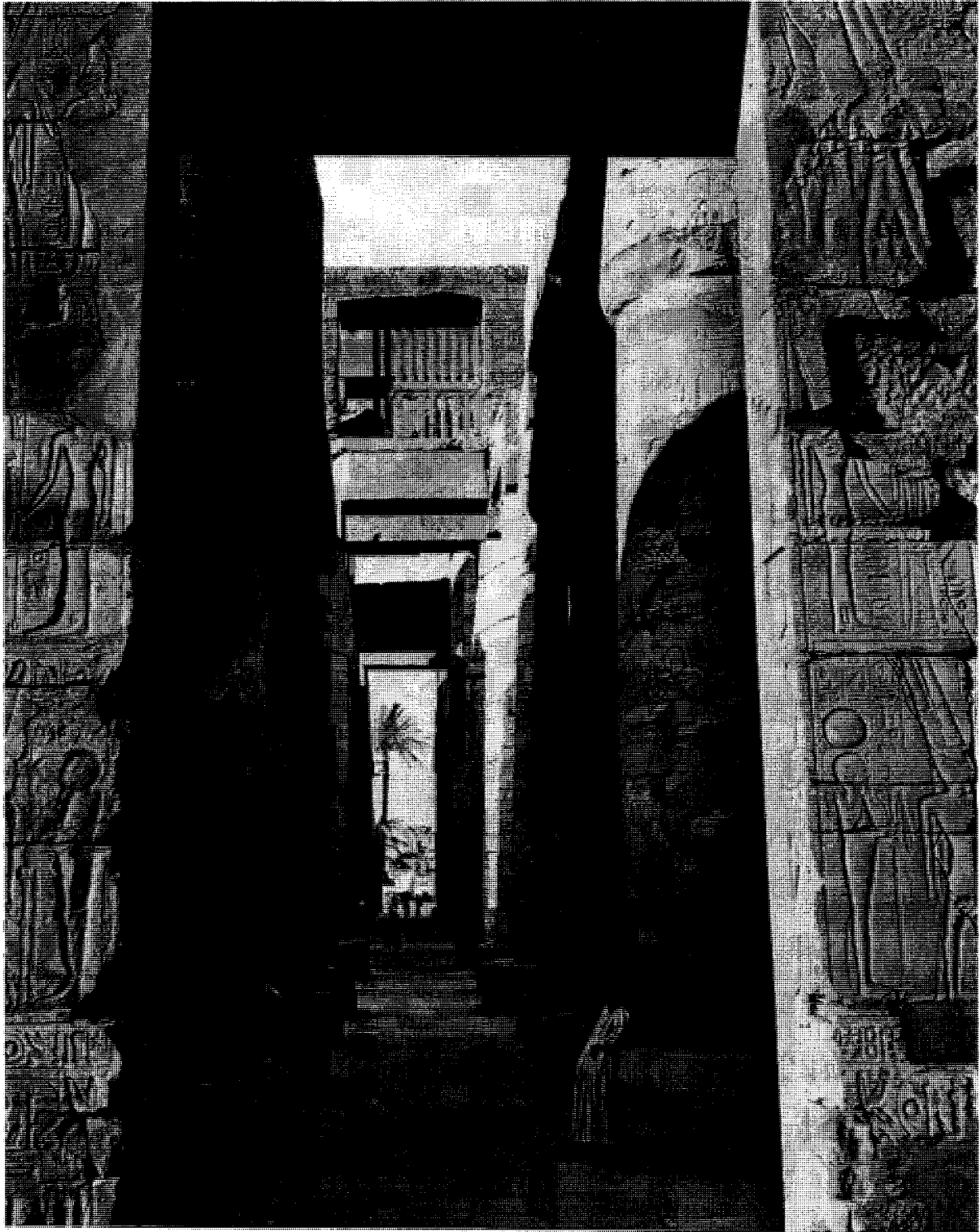
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**No. 11**

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### KARNAK TEMPLE

(Photo by AMORC)

The vast hypostyle hall of Karnak Temple is located in Upper Egypt near what is now known as Luxor. The lotus-type columns are the largest of any temple in Egypt. Rising to a height of approximately 60 feet, and about 35 feet in circumference, the rows of huge columns constitute a virtual forest. The hall is part of a complex of temples, most of which are dedicated to the god Amen.

# THOUGHT OF THE MONTH

By THE EMPEROR

## ON THE NATURE OF BEAUTY

WHERE does beauty exist? Is it within ourselves or in the world outside? If in one or the other, how is the relationship between these two, the subjective and the objective, established? Plato declared that the *idea* of beauty is one of the *universals*. By *universals* was meant that the notion of beauty is innate in all mankind. All men, regardless of their race, creed, knowledge, or station in life, have an idea of beauty. But the *image*, that is, the kind of object that represents the notion of beauty, varies. There is no phenomenon in nature that is a *norm*, a standard that will excite in all alike a similar sensation of beauty.

An artist may call one thing beautiful, but an engineer, physicist, or a poet may designate as beautiful some quite different things. To an inventor, the finished handiwork, the result of his original design, is perhaps a thing of beauty. To the artist, on the other hand, it may seem otherwise. What, then, is beauty if it cannot be defined in terms of objective, material form?

Certain ancient Greek philosophers proclaimed that beauty is the idea of *good*. What men conceive as good is *pleasurable* to them, and what is pleasurable is beautiful. In this sense, beauty has no independent value. It is made to arise only out of that which our senses perceive and which we feel has the value of the beautiful to us. Thus, for analogy, a fine crop of grain which is *good* to the farmer in its quality and quantity is to him a thing of beauty.

Plato also placed *pleasure* in the relationship constituting beauty. In other words, pleasure, he declared, is the imitation of the idea of beauty. What our objective senses experience as pleasurable sensations are an imitation of the innate idea of beauty. Things of the world which are experienced participate in the inner sense of beauty which all men have, and, to them, these things are *beautiful*.

According to Plotinus, the Neo-platonic philosopher, there is a "streaming of spiritual light into matter"; therefore, the whole world of our senses is basically beautiful. But man is obliged to discover this beauty in nature. He can do this only as he realizes beauty within himself. Then he finds archetypes, or examples, of this inner beauty in the world around him.

The philosopher, Immanuel Kant, had much to say of beauty in his work on esthetics. To Kant, the idea of the beautiful shares with the good an *a priori* character. He held that there exist in men antecedent ideas, that is, a wisdom which is a basic part of their nature. It is an *unlearned knowledge*. The notions of good and of beauty which men have are, therefore, of this *a priori* wisdom.

However, Kant makes a distinction between this innate idea of good and that of the beautiful. He says that the good must agree with some end, some moral law which man conceives. Kant, of course, is using *good* here entirely in the moral sense. Men only designate *good* as being that which conforms to a standard which the individual has agreed upon.

The beautiful, however, Kant says, may be experienced as pleasure, without men previously having had a certain idea or ideal of it. More succinctly, according to this view of Kant's, men do not have a fixed idea of beauty, a particular image in mind representing the beautiful, to which things of the world must conform for them to experience it.

It is for this reason, Kant contends, that it is impossible to set up a universal criterion which will contain the content of beauty for acceptance by all. Kant further postulates that beauty has "an immediacy of impression." In other words, we may perceive something as beautiful, that is, we may have the immediate sensation which beauty pro-

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duces, without our having had a previous conception of the thing that arouses the sensation.

These conceptions make beauty a *something*, which has its seat within man. Psychologically, empirically, there is no doubt, beauty and the sensation of pleasure are related. No one has ever designated an object as being beautiful which irritated, annoyed, or was in any way offensive to the objective senses. But if beauty and pleasure have a relationship, then it is patent that the objects of beauty will have as much variation as those things which men experience as pleasurable.

### Pleasure

The pleasures of men may be of a sensuous nature, may be an intellectual idea, or may represent a moral ideal. Spices and rich foods are pleasurable to many. Perfumes and scents are beautiful to many as well. Sounds and rhythmic motions are also pleasurable to multitudes of persons. The inspiring words of poetry and the affirmations of religion and philosophy provide pleasure to others. Each will interpret his individual experiences as *good*, and they will likewise be beautiful to him!

It is erroneous to think that the beautiful is only that which is perceived visually and excites pleasurable sensations through sight. The experience of the beautiful may be expressed by different words, but they are related psychologically, that is, emotionally. The sublime quality of each of the senses is described by a word that is equivalent to the idea and feelings of *beautiful*. For example, that which is exquisitely *fragrant* is beautiful to the olfactory sense; that which is highly *gratifying* to the taste is beautiful. That which is *titillating* to the tactile sense is likewise a thing of beauty to that sense.

Pleasure is that which is conducive to our organic or mental harmony. It is that which gratifies a function of our physical being or state of consciousness. The beautiful, then, is the symbolizing, the imaging, of that which adduces this harmony within us. The image is *not a priori*, that is, it does not exist before that which we experience objectively which engenders the notion of beauty. It is after we have the sensation of

pleasure from an experience that that which brought it about becomes beautiful to us.

Immanuel Kant has said "that the feeling of beauty arises therefore in connection with those objects in the apprehension of which the imagination, the sensibilities and understanding cooperate in a harmonious manner." The esthetic feelings "have a pure delight in the mere represented image of the object, whether it is objectively present or not."

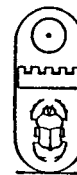
We can construe this to mean that once something symbolizes that harmony we experience and call beautiful, then, thereafter, even the recollection of the image can cause the sensations to recur. For example, if a particular landscape once seen represented at the time beauty to the beholder; then a mere recollection of it can cause the delight again.

The human organism strives for normalcy, the proper functioning of its parts and systems. This proper functioning may be succinctly called a state of *harmony*. This harmony has no innate image or form. There is no immanent idea which represents it. Anything as a stimulus which participates in, that is, comes to further this harmony, becomes idealized. It is then sought after. It is a particular object of beauty to the individual. Beauty, therefore, is the objectification of our inner harmony.

### Hedonism

Hedonism, the love of physical pleasure, presumes "a material presence of the phenomenon to excite the beautiful." Simply, those who seek bodily pleasures conceive that there exist in the world those things which within themselves have the kind of beauty which they seek. Actually, no one thing in the phenomenal world is more or less beautiful than another. Its contribution to the senses or experience of beauty depends upon the pleasure, the particular kind of harmony, which the individual seeks.

As Kant has further said, beauty is the object of an original *approval* fixed in man's deepest nature. This is not implying that man is born with a fixed image of beauty. Rather, there are certain sensations of which he approves, certain feelings, and when they are



aroused, they identify their cause as beautiful.

It must be apparent that it is difficult to ascribe to any class of things or particulars the distinction of being universally more beautiful than others. There are certain stimuli to which men are exposed that do produce for most the notion of beautiful. Magnificent landscapes will elicit this reaction among most. But even then there is no agreement on the particular kind of landscape that is beautiful. Some prefer mountain scenery to seascapes, forests, beaches, or coast lines.

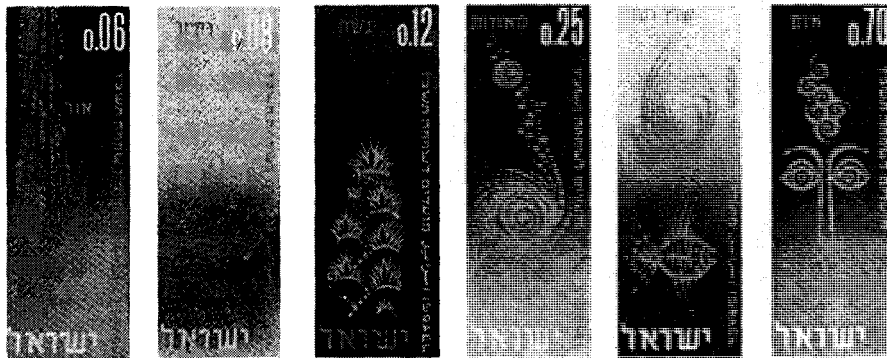
Obviously, that which makes an appeal to the gratification of the lower appetites might be called the *lower type* of the beautiful. That which excites the finer sensibilities of the reason and emotions is more aptly termed the *cultural* or esthetic sense. However, there

is a relative value placed upon beauty by man. One type of appeal is primitive and corresponds to sheer animal appetites. The other is more directly related to the psychic and to those impulses and sensations which man considers as distinguishing characteristics of the human being.

The esthetic sense is that which represents the harmony of the finer sensibilities of man; it is more responsive in some than in others. However, it may be awakened by man's being exposed to that culture which produces those more exalted pleasures of the psychic self. In many, this finer experience of the beautiful lies dormant just for lack of the right type of exposure to its requirements. Good literature, art, and music are stimuli by which this kind of beauty may be realized.



## Stamps Tell A Story



ON THE FIRST DAY of the New Year 5726 (September 27, 1965), a new series of six stamps was released by Israel's Postmaster General. The stamps are unique in that they tell the story of "The Creation of the World," according to the account in Genesis.

In striking colors and beautiful design, the stamps unfold the story from the first day's "light," through firmament, dry land, lights, flying and creeping things, to the sixth day's creation—Man.

Lettered in gold, each stamp carries its significant word, echoing the appropriate verse in Genesis' first chapter: "Let there be light; Let there be a firmament in the midst of the waters; Let the dry land appear; Let there be lights in the firmament; Let the waters swarm with swarms of living creatures," and "Let us make man in our image."

Three sets of these unusual stamps were sent to Rosicrucian Park by Frater Dr. W. Mainzer of Israel.

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CAN FAIRY TALES justify their popularity?

They come bearing a magic wand, rap on the door of the spirit, and open it to every imagination. Every child in the world has a fairy godmother, and her pocketful of treasures are his by right of inheritance. Her sparkling shoes twinkle down an endless lane of adventure, and children's footsteps quicken after her.

Fairy tales are good for children. They possess the power of presenting truth under the guise of fables. This is the way the race-child took toward wisdom, and it is the way each child's individual instinct still takes. Elemental truths of moral law and human experience are presented in the fairy tale, in the poetry of its images; and although the child is aware only of the image at the time, truth enters with it and becomes a part of his individual experience. Every truth broadens and deepens the capacity of the child's inner life and adds an element to his store of moral inferences.

Much of the best in adult literature is made by people who in their beginnings were brought up on the wonder tale. Literature of maturity is, naturally, permeated by the influence of the literature of childhood. Sometimes the association of ideas lies below the surface, drawing from the hidden wells of poetic illusions which are sunk in childhood. The one whose infancy was nourished exclusively on tales adapted from science-made-easy or from biographies of good men and great often remains blind to the beauties of literature.

Turning from the inner to the outer aspects of the old-time tale, one discovers the value of its style. Simplicity, directness, and virility characterize the classic fairy tales and the most memorable relics of folklore. And these are the very qualities most seriously lacking in much of the new writing for children.

Some legends were used for the purpose of security. For instance, the Phoenicians maintained a monopoly of western sea trade by closing the sea gates between the eastern and western Mediterranean to other navies by means of propaganda. The dramatist, Euripides, described the Pillars of Her-

CYRIL C. TRUBEY

## Fairy Tales As Literature

Children's Book Week  
October 31 - November 6, 1965

cules as the point beyond which lies the end of voyaging and the Ruler of Ocean no longer permits mariners to travel on the purple sea.

Calpe, the Rock of Gibraltar, and Abyla, Mount Hacho on the North African coast, known throughout classical history as the Pillars of Hercules, formed a natural boundary between the Mediterranean and the Atlantic. The Phoenicians called them the Pillars of Melkarth, from the twin pillars of the temple of Melkarth in the city of Tyre. Baal, the principal god of Tyre, was a solar god in origin but later was recognized as a marine god. He was also known as Lord of the Underworld and was said to dwell between the pillars of the Strait of Gibraltar. Melkarth was considered the ruler of the outer ocean beyond the world's limits.

It was probably this Phoenician legend that caused Circe to send Ulysses to the Strait of Gibraltar where the god of the underworld had his domain. Some scholars have maintained that Ulysses' wanderings were only the myth of the sun's travel throughout the twelve months of the year; yet a modern writer claims to have heard voices of the Sirens off the coast of Galli, in the Gulf of Salerno.

However, the artistry of the *Odyssey* is as evident today as in the fifth century B.C. But after so long a time, it is difficult to equate actual fact with poetic fiction. The something that was common between gods and men and the beasts in the childhood of mankind still makes mythology far more than a pleasant way of telling a tale. It is a kind of shorthand designed to record certain truths about man and his place in nature.



ALLAN M. CAMPBELL, F. R. C.

# The Mystical Tradition

*Its relation to man's whole being*

## A Golden Anniversary Special

WESTERN CULTURE, with its advancing techniques and scientific research, in many quarters today presents a contradiction between thought and action. The spiritual or religious approach to *being* is divorced from mundane life and the scientific experimental research expresses the dogma of atheism. The contradiction colors all aspects of life and throws on the screen of the present the reflection of conflicts originating in the past.

This is a struggle in which we are all involved. To seek to escape the challenge presented unfits us to aspire to the greater illumination. The only course lies in the perfecting of ourselves, seeking to know our own inner aspirations, and harmonizing these with the cosmic pattern of creation. We must become integrated personalities, expressing the fullness of life, developing the character which in ancient times was the prerequisite for initiation into the mysteries.

In discussing the present, G. H. Mee, in his *Book of Signs*, puts this clearly: "Only that which feeds all inner organs of man in such a harmonious way that he is not aware that he has different organs in his body at all is 'wholesome' food. . . . Whatever overfeeds some parts of his being and starves others should be left alone or discarded."

There are some who realize what is taking place within the human psyche and, consequently, in the world of human relations. Side by side with them are found the mere critics, those who have nothing constructive to offer. Many do not know that the only way to improve the world is by improving

themselves. Others are sincerely desirous of improving themselves but do not know how and lack the inspiration and guidance.

The *tradition* presented in mysticism has always supplied that guidance, giving man the keys and symbols with which to interpret the stages in his journey toward reintegration. The *tradition* itself has always expressed the changing cosmic pattern in fundamental symbols—symbols which when understood open the way to the higher levels of illumination. Although the great religions reflected the original *tradition*, with the passage of time dogma and ritual attempted to embrace a truth which could not be embraced.

It is to such a situation that G. H. Mee, previously quoted, refers: "Modern religions have lost organic contact with actual life and so too their power to inspire and convince. Their creeds and dogmas have ceased to be of real interest. Many old traditions and customs are condemned or even damned as forms of superstition. The outer man is out of joint with the inner man. The result is disease: of the soul, of the nerves, of the body, of human relationships in every field and on every plane of existence, and of society."

In ancient Egypt, man's cosmic relationships were the measure. They reflected the macrocosmic world within that of the microcosm. Man's whole life was broader in concept as a social entity. He lived with his gods and was familiar with this cosmic relationship through the imagery constantly before him in the seasonal festivals and temple worship.

Science and art were not divorced from religion. It would have been difficult to differentiate them in the way we do today since each was incorporated in the body of the whole to serve the purpose of the great mysterious God, Whose creatures could worship Him only through His manifestations.

Life was based upon the tenet that divine forces could be directed and controlled to man's advantage if he understood how to attune with them. The basis was the sympathetic relationship of all aspects of creation—on the various levels, from the highest to the lowest—the technique for attunement formulated by the great Hermes.

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In the *Sermo Perfectus*, it is written: "Hermes Trismegistus, Asclepius, Tat, and Hammon met together in an Egyptian Temple. No others were admitted, for it would be impious to divulge to the masses a teaching entirely filled with the Divine Majesty. When the fervour of the four men and the presence of God had filled the holy place, the divine love (*divinus Cupido*) began to speak through the lips of Hermes. . . .

"Man is a *magnum miraculum*, a being worthy of reverence and honour. For he goes into the nature of a god as though he were himself a god: he has familiarity with the race of demons, knowing that he is of the same origin; he despises that part of his nature which is only human, for he has put his hope in the divinity of the other part. Man is united to the gods by what he has of the divine, his intellect; all other creatures are bound to him by the celestial plan, and he attaches them to himself by knots of love. This union of gods with men is not for all men but only for those who have the faculty of intellection. . . ."

It was around the *Corpus Hermeticum* that a new approach to magic was taken. That approach linked the Renaissance directly to the culture of Egypt during the period of Hermes Trismegistus, or Thoth. From the translation of the *Corpus Hermeticum* by Marsiglio Ficino in the 14th century—that is, during the lifetime of Christian Rosenkreutz, according to the *Fama Fraternalitatis*—there came a qualitative change in the attitude of many thinkers on the subject of magic. Hermes made his way into the Church and was depicted on a pavement in Sienna Cathedral.

Through the Early Christian period, much of the ancient knowledge was incorporated into Christian mysticism through the Gnostic stream. It was a strong current, which gave a new impetus to thought—concentrating it like a magnifying glass focusing the light of the sun.

Friar Roger Bacon (1214-1294) had written: "It is clear enough that they, the sciences, are all connected together and depend upon each other. As you can see most clearly in a science like medicine where the physician who knows neither alchemy nor astrology

cannot be a scientist at all. He must know equally well the connection between these other sciences as well as their relation to his own."

Pico della Mirandola, around the year 1494, supported the theory of celestial influences but was against the practice of divination, indicating that knowledge of cyclic influences was not to be confused with superstitious practices.

Henry Cornelius Agrippa, Giordano Bruno, and Campanella, as well as Paracelsus and the Humanists, were all outstanding examples of the great *tradition* actively at work in the affairs of man. Certain places, too, such as Padua, Venice, Wittenberg, Frankfurt, Amsterdam, and Paris with the *literati* around the French throne were noteworthy centers of mysticism.

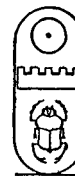
#### *Elizabethan England*

In Elizabethan England, the current was strong. Both Sir Fulke Greville and Sir Philip Sidney, members of Bacon's literary and intelligentsia group, were on friendly terms with Giordano Bruno. In fact, he dedicated one of his books to Sir Philip Sidney. John Dee had quoted the Earl of Mirandola and in conjunction with Edward Kelly had practiced a form of magic from the works of Cornelius Agrippa.

Robert Fludd defended the universal and hermetic principles against the attacks of the rising scientific approach. In his controversy with Kepler, he posed the hermetic and Pythagorean concept of number against the purely mathematical.

Bacon, as Apollo, launched his works of secret reformation under the title *General Reformation of the Whole Wide World*. The impetus to experiment and the scientific method were but part of his great scheme. They were the better means for man's control over nature.

It might appear that Bacon veered from the magical approach although in the *New Atlantis*, the Society or Order called "Salomon's House"—dedicated to the study of the works and creatures of God—ruled over the scientists' paradise. The Father of Salomon's House rode in a chariot on which there was "a sun of gold radiant upon the



top, in the midst." This symbol was Apollo's and was indicative of the hermetic art.

It has been suggested that the Rosicrucians as a secret Order were the cause of the French Revolution as well as the Russian. In one sense, this might be true, but certainly not in the political sense. If it could be accepted that the Rosicrucians were the propagators of a knowledge which stimulated such changes of consciousness; then the judgment that Rosicrucians caused these events might possibly hold.

Sir Francis Bacon could be said to have been a pioneer of changes which came about with the French Revolution. However, he represented the transformation into a qualitatively different context—of the whole period of thought that had gone before—turning his will to operations that would give future generations unprecedented control of nature's forces.

Descartes, Pascal, Newton, Dalton were others who projected their ideas into the future where limited specialists would lose the vision of a "New Atlantis" or "City of the Sun" and usurp the cosmic vision, turning more to atheistic beliefs. The first flush of knowledge, as Bacon wrote, turns one to atheism; but greater knowledge brings one back to contemplation of the Divine.

We are naive to imagine that some of the thinkers in the times preceding our own were not cognizant of the problems which confront us today. So long as man exists, the same problems will continually present themselves to

him. He will ask himself the same questions, seeking to know the mystery of his own being. His answers will determine the course of his destiny and the relationship between himself, his fellow men, nature, and God.

Purpose and meaning are essential to his being; he must strive toward a goal beyond his reach, toward that higher aspect of being which unites all in a harmonious relationship. In Western culture, we run the danger of losing our ideals: Comfort, luxury, technical achievement, and even happiness are not ends in themselves.

Our present unbalanced attitude to life in which the emphasis is placed upon its outer aspects has made it necessary to reorient the whole being in harmony with universal principles. In the present state of world relationships, when old sets of values are in the melting pot and the individual is beset on all sides with conflicting ideologies, he must look beyond the limitations of his time and set his sights on a new *Utopia*.

Should such a Utopia be ruled by the Sun god Apollo (or a Committee of Seven)? Phaeton drove the Sun's chariot with disastrous results. Our destiny at the moment would seem to be in the hands of other Phaetons mad with power.

But the hermetic teachings are as vital now as in any period in the past. As mystic students, we are obliged to let our lights shine; to spread knowledge of the cosmic pattern, perhaps even to re-establish a "Salomon's House."



### *A Standout!*

Amidst all the bells and holly, it's hard for a card to be noticed nowadays. Many of them begin to look alike. But not this year's Supply Bureau card!

With its reproduction of the painting, *Cathedral of the Soul*, by Frater Nicomedes Gomez, and its heartwarming message, no friend or acquaintance will pass lightly over it.

It is distinctive and beautiful—a card worth waiting for.

Orders are still being filled. Box of 12 cards, french-folded with deckled edge, \$3.00. Box of 24, only \$4.80 (£1/2/- and £1/15/- sterling, respectively).

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OBSERVING a moth about a candle flame, one is likely to say, "What a stupid creature! A mere insect cannot recognize danger." Yet this same moth out in the night where bats are flying can hear the sonar cry of the hunting bat and take warning.

The moth's ears are between the thorax and the abdomen. Each pair is a tiny air space covered on the outside by a fine tympanic membrane. Inside, there are three microscopically small sensory nerve cells which are vibrated by sound waves. When a bat approaches within ninety feet, the warning system causes the ears to send impulses to the moth's brain.

At first, slow and regular, but gaining in pace as the bat comes nearer, the impulses to the brain from both ears do not synchronize. Thus, the moth can tell whether the enemy bat is to the right or to the left. The bat seems to realize this and adopts a zigzag course.

When the bat is but eighteen feet distant, the second group of cells sends alarm signals, for the bat has now located its prey and is coming in direct flight. The moth folds its wings at this signal and drops to earth.

The "horseshoe" bat produces ultrahigh sounds of 110,000 vibrations a second from the larynx. The sounds are emitted through the nostrils which are surrounded by a horseshoe-shaped "megaphone."

Animals establish their superiority over another of the same species by some type of dueling. Rules of the contest are strictly adhered to. A rattlesnake invading the preserve of another is in for a wrestling match. Neither bites the other; the vanquished is merely held by a "head lock," acknowledges defeat, and is allowed to escape.

Contesting tree-shrews engage in a battle of nerves, each attempting to "outsqueak" the other. The loser finally runs away. A tape-recording of this frantic squealing played back to the combatants in higher volume immediately causes them to go into violent convulsions.

When animals duel, the surrender of the loser puts an end to the oppo-

JONATHAN COOK

## Danger Signals

nent's aggression. The biological significance of this bloodless dueling is that the defeated party, generally a healthy young animal, is kept alive.

The inhibition against biting and killing is naturally absent in animals that have no weapon capable of endangering their fellows. Ordinarily, a few pecks with the beak do not matter to a pigeon if the defeated bird can easily escape by flying away; but the situation is vastly different when two rival males are shut together in a cage. The superior bird ruthlessly drives the other into a corner and savagely pecks it to death. Our "symbol of peace" becomes a killer in the unnatural condition of imprisonment.

Since scientists have discovered the magic of animal psychology, the magnitude of unanswered questions has become evident. In many cases, animals can no longer be considered senseless and stupid.

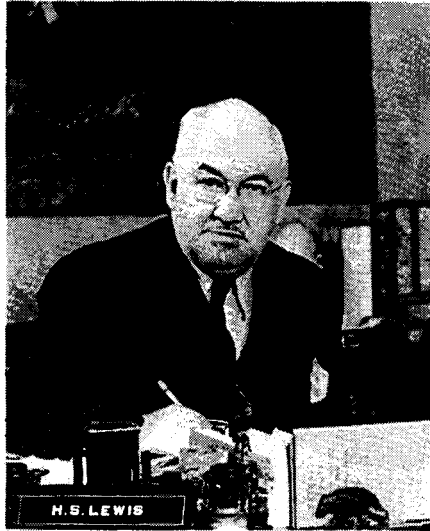
Nerve fibers and nerve currents are material and are, therefore, accessible to scientific investigation. But that part of being that lies beyond the nerves and electrical currents and other perceptible things remains inaccessible to human science. Some professors believe that the real mental sphere has not yet been touched by the scientist.

In studying the connection between the behavior of animals and the physiology of their nervous systems, perhaps in the future we may discover the reason behind the unreason of human behavior. It has been said that the present world situation is due in part to the fact that man has created an artificial environment to which by nature he is not mentally adjusted.

It may be that man will react to the resounding danger signals and curb his infatuation for the bright light of mere human knowledge.



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



## Love and Realization

LOVE has been given many interpretations, and its treatment in philosophies has been so wide and abstract that, after all our analyses, we still do not understand it thoroughly.

Buddhism considers love as one of the *Viharas*, or sublime conditions, the others being sorrow, joy, and equanimity. In the Christian doctrine, we find love interpreted as one of the central notions upon which good conduct depends, the other being faith. On love depends the "fulfilling of the law," and the sole moral value of Christian duty is to love God in the first place and to love all mankind in the second.

In Cartesianism, we find a more concrete definition. The craving for good in general, says this doctrine, is a natural love of God that is common to all. Out of this love of God arises the love we have for ourselves and for others, which are the natural inclinations that belong to all created spirits, for these inclinations are but the elements of the love which is in God and which He, therefore, inspires in all His crea-

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.

tures. In this way do the doctrines of Descartes, Malebranche, and Spinoza reveal love.

Rosicrucian philosophy, however, has a concrete and concise definition for love: "Love is the realization of ideality." Love has been crudely, yet correctly, termed an emotion. It is an emotion because it is sensed, realized; it is an emotion in the physiological sense because it stimulates certain nerve centers and produces certain physiological conditions as well as psychological ones.

In the process of the change of mental realization to physiological actuality, we have involved the difference between reality and actuality. Thus, in some cases, love may be a realization without resulting in an actual stimulus. We know we love, for love itself naturally presupposes a realization of something; without its realization, it is not possible. To love requires appreciation of its realization. But realization of what?

### Degrees of Love

Physiologically, the only condition that is made conscious is a degree of realization of the element making for love. Thus, love is capable of degrees of intensity, depth, and expression. When the realization of love is extreme, full, and satisfying, it produces the maximum of stimulation on the nerve centers, just as do joy, sorrow, fright, anger, and other emotions. An effect of exhilaration, excitement, and rising spirit is felt and experienced. However, in its ultimate expression, love produces calmness, peace, a quieting of the nerves, and a sense of harmony.

Consequently, the Rosicrucian philosophy says that love is a realization of ideality. In that word, we see what the doctrine of Cartesianism means when it says that love is a craving for good, for absolute satisfaction. Each of us

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has certain ideals which may lie dormant in his subconsciousness. These ideals, standards, or absolutely perfect models may be of our own making, constructed through study, analysis, experience, and divine inspiration. Consciously or unconsciously, we may add to, remold, and perfect the ideals which we believe are infinite and supreme.

The ideals we have may also pertain to an infinite number of things, conditions, experiences, sounds, sights, sensations, etc. In music, our conscious or unconscious ideal may be a certain group or chord of notes, a bar or two, a passage, or a complete aria. In art, it may be a combination of colors or a color in its various tones; or it may be certain lines and curves in juxtaposition. In character, it may have certain features, habits, and qualities well developed. In beauty of face and figure, it may have certain features, color of complexion, eyes, and hair, certain height, weight, grace, etc.

It is when we come in contact with or become conscious of one of our ideals that we have the realization of it. This realization arouses the emotion we call *love*. That emotion is directed toward the ideal, and we say we love it.

The love of a man for a woman is due to his realization of certain ideals in or about her, and he loves her not for herself but for those things in or about her which he loves. His desire to possess her is due to his desire to possess, to hold constantly within his grasp, the realization, the embodiment, of his ideals. The growth of the love of a man for a woman likewise depends upon the continued or new realization of certain ideals or the discovery of new ideals in or about her. Inversely, the lessening of love between man and woman is in proportion to the elimination or modification of certain ideals once present.

In the same manner, a woman loves a man, parents love children, and children love parents. This applies also to our love for certain kinds of music, art, literature, food, comforts, etc. Then there is our love of God, our love of mankind, and, greatest of all, the love of God for us. "In the beginning was the Word, and the Word was with God, and the Word was God." In the contemplation of the creation of the world, we conclude that first God conceived all creation as an ideality and, having conceived an ideal creation, He spoke the Word—the command—in his consciousness; then the world we know as part of creation was formed.

#### *An Ideal Creation*

In the conception of an ideal creation, there must be a harmonious blending, a uniform association and a mathematically correct unity of many ideals. Each of those ideals was based upon elements which God would love when realized; and when the creation was completed, it embodied in a unit all the ideals from the greatest to the smallest.

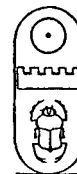
It was, therefore, essentially conceived of love, for in love did God create the world and with love (that is, with a realization of the ideal) He beheld all creation, from every polarized cell in the seas to the human body made in His likeness (that is, made in the likeness of the ideal of God's consciousness, the ideal which God loved most). Thus was man and all creation conceived in and of love, and God expressed in all created things His love.

Love most naturally precedes all creation when such creation is the embodiment of ideals. This is so because love of an ideal leads either to seeking for and realizing that ideal or to the creation of an embodiment of it.

*(continued overleaf)*

### CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twentieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 25 cents (1/9 sterling). Order from the Rosicrucian Supply Bureau, AMORC, San Jose, California 95114, U. S. A.



### *Love, the Incentive*

Thus, an artist is *inspired* to paint a beautiful picture. It is conceived in love, for it constitutes an expression of the ideals he loves and, when completed, it is an embodiment of those ideals and is, therefore, a result of love.

The same applies to music, to handiwork, to all that is good. The writer, who, under a stimulus which he calls *inspiration*, writes a beautiful sentiment or noble thought, does so because he becomes conscious of a realization in words of an ideal thought, and he expresses on paper the embodiment of the words thus realized.

*Inspiration*, so-called, can be attributed in every case to a mental stimulus

resulting from a realization of an idea. Since all ideals find their origin in the original ideals of God's love, inspiration is itself an expression of God's love.

Thus, philosophically, we may say that love is the great incentive, the great power, the great inspirational energy in the world. Since love must have ideals for its elements of expression, it is essentially good. In this way, we may philosophize: Love is Good, Good is God; Love is God, God is Love; God is the Source of all Good, and, therefore, Love is the source of all goodness, the great power in the world. This is the law upon which the Order Rosae Crucis is founded.

*The American Rosae Crucis*, October, 1916



SISTER VAJRĀ, F. R. C.

## Four Ways To Acquire Virtue

IN THE FAR-OFF DAYS in India, people were much concerned with lucky omens, good luck signs for their welfare, and especially with auspicious performances for gaining blessings.

Questioned on such matters, Gautama, the Buddha, pointed out that the best performance for acquiring blessings was not to keep company with fools but to associate with the wise and to honor those worthy of honor. He also recommended the support of one's parents; the cherishing of one's wife and children; proficiency in handicraft; acquiring profound knowledge; and paying strict attention to social behavior and speech.

To those prepared for further instruc-

tion, Gautama offered the practice known as the Four *Brahma-Viharas*, or the Four Divine Abidings, which are *loving kindness, compassion, gladness, and equanimity of the mind*. Equanimity succeeds when any tendency to resentment or indifference has subsided and the equality in all beings can be seen. Gladness succeeds when the joy for the success of others is shared and aversion and boredom have subsided. Compassion succeeds when cruelty and grief no longer produce sorrow. Loving kindness succeeds when ill-will and hostility subside and selfish affection and greed no longer masquerade as friends.

Those developing the soul personality will see how the practice of these Four Divine Abidings will bring about the bliss of insight here on the earth plane and will also prepare them for the existence on the cosmic plane of consciousness where the opportunity for divine service to humanity is immeasurable.

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### MEMBERS — PLEASE NOTE!

AMORC REMITTANCE coupons (Forms H-76, HB-76 or HB-76NPB) are no longer required when paying dues. Since the Grand Lodge is again issuing dues receipts, those who have written for these above forms will understand why none has been sent.



WOULD you accept a googol of gravel if offered one—free? You should. A googol of anything—even of atoms—makes quite a pile, and who knows what else one might find in that much gravel—gold, emeralds, sapphires, and rubies!

“Googol” is *not* baby talk. Rather, it is most serious man talk—mathematical science talk. The word googol names a number—a large number—a gigantic number. Googol has become the name attached to the number represented by the figure one, followed by one hundred zeros! A googol amounts to ten raised to the 100th power—or ten multiplied by ten, 100 times.

“Well,” you say, “that must be the ultimate—in numbers, or in anything!” No. Not at all. The mathematicians responsible for the googol also created the googolplex. A googolplex is a googol raised to the hundredth power. Such a figure may be represented by one, followed by 10,000 zeros. That number would fill about five pages solid with zeros!

At the moment, this seems the ultimate in *named* numbers—but for how long? There are many numbers between one and one googol with names—many more are without. If one likes, he may name some or all of these no-named ones. Investigation reveals whatever authority there may be for the names *googol* and *googolplex* rests with Kasner and Newman’s book, *Mathematics and the Imagination*. Should one not care for these names for these two numbers, he may change them. There seems at present no authority to prevent it.

What, you may want to know, can be the *use* of any such numbers? Do they really have any meaning or is someone just speculating, tongue-in-cheek, pulling our collective legs?

#### **Decimal Point and Zeros**

Such figures are incomprehensible to most of us, but they do have meaning to mathematical minds. Man’s knowledge is increasing—toward the extremely large and the minutely small, the fantastically far and the astoundingly close, in about equal measure. The ability to express the tremendously large and the unbelievably small equally well with the same figures depends upon the decimal point and zeros.

GASTON BURRIDGE

# Googol— Googolplex

*Names of numbers to express  
the extremely large or the  
minutely small*

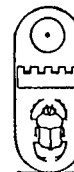
At the same time, another way to express large or small numbers comes through the use of what are called “powers.” Rather than write out one googol as above, we say the same thing much quicker—even better—as  $10^{100}$ . One googolplex can be written  $10^{10,000}$ . If one wishes to express the extremely small, he can use the same numbers but add a minus sign (–)—for example,  $-10^{100}$ , or minus one googol.

#### **Taking Matter Apart**

When man began taking matter apart—started disassembling the atom—he had need of larger numbers to express smaller and smaller quantities. For instance, atoms are composed of “parts”—roughly three—called electrons, protons, and neutrons. Science calculates 32,970,000,000,000,000,000,000,000 electrons are required to weigh an ounce.

Protons and neutrons come much heavier than electrons. Only 1,793,100,000,000,000,000,000,000 of either will weigh an ounce. Physicists tell us electrons rotate or vibrate around the proton-neutron core at about one quadrillion times a second. One quadrillion looks like this: 1,000,000,000,000,000. Again, one quadrillion amounts to 10 multiplied by ten, fifteen times, or  $10^{15}$ .

When scientists began to take atoms apart in order to uncover more of nature’s secrets, they found some of those parts to have parts, too. One of these parts of parts goes by the name *neutrino*, meaning “little neutral one,” so named by the late Italian physicist, Enrico Fermi. The neutrino is so small it is almost nothing—but not quite. Physicists calculate the neutrino’s mass at about one per cent of an electron’s mass, or weight. Thus, if it requires



32,970,000,000,000,000,000,000,000,000 electrons to weigh an ounce, it requires 3,264,030,000,000,000,000,000,000,000,000 neutrinos to weigh an ounce! This figure reads: three nonillion, 264 octillion, 30 septillion—just in case.

“All right,” you say, “but there yawns a tremendous distance between one quadrillion,  $10^{15}$ , or three nonillion,  $10^{19}$ , and one googol,  $10^{100}$ . Why do we need googol, let alone the googolplex?”

Because Dr. Allen T. Gresky, a chemist working at Oak Ridge National Laboratories, already has promulgated subatomic particles to the order of  $10^{80}$  power. So, perhaps the men with the googol are not so far ahead of their times as we might think.

Now, suppose we look at large numbers to express astronomical distances. No need to worry about overworking our everyday number system if we wish only to measure the mileage between our earth and her natural moon since this varies between 238,000 and 250,000 miles. Our sun, our nearest star, is not quite 94,000,000 miles away. This does not tax our ordinary number system either. But what about the next nearest star, Alpha Centauri? A.C. is 25 million, million miles away—25,000,000,000,000 miles. But it shines just next door compared to many another bright spot astronomers have recorded.

#### The “Light Year”

To find a larger unit of measure than the mile becomes a problem if we are to work in astronomical distances for long. So, astronomers invented the “light year” as a help. Light travels about 186,300 miles per second. Thus, light travels a little more than six trillion miles a year. The star *Regel*, in the constellation of Orion, blinks 545 light years away. The tremendous red star *Betelgeuse*, also in Orion, glows 300 light years beyond us. The star *Deneb*, in the constellation Cygnus, glitters at 465 light years. If you still wish the number of miles here, multiply 465 by six trillion.

Thus far the great Hale 200-inch telescope of Mt. Palomar, in California, largest in the world, penetrates space to distances of at least 800 million light years—which rubs noses with 4,800,000,000,000,000,000,000,000 miles.

Although these distances loom as tremendous upon our mathematical horizon, they still fall many powers short of one googol. But if the new 500-inch telescope now on the designing boards for Kit Peak’s Arizona Observatory reaches out as much farther in proportion over the 200-inch as the 200-inch does over the 100-inch, the googol may be needed.

However, googol figures are not so much distance-telling figures as they are energy-expressing ones. When calculating power dispersal of some larger stars, we gasp. The perfectly fantastic numbers make us blink.

Astronomers believe our sun to be just an average star. There are many others much larger and brighter, many smaller and dimmer. Star men hold the sun’s effective surface temperature to be between 10,000 and 11,000 degrees Fahrenheit. Scientists calculate the sun’s interior may be as hot as 30 million degrees.

Total continuous flow of all known energies our earth receives from the sun comes to about 170 trillion kilowatts. But earth gets only the merest pittance of the sun’s total output. All the sun’s planets receive but one part in 120,000,000 of the total energy our star radiates!

Thus, as we begin to count the total energy emitted by our sun, we realize googol figures are not so fantastic after all. Where the googolplex may find a place is in expressing combination energy outputs of such stars as *Betelgeuse*. B. has a diameter of 250,000,000 miles compared with our sun’s 864,000 miles. And we know there are many, many other stars beside which *Betelgeuse* counts small.

As far as present-day history indicates, the largest number given in the Old Testament was ten thousand (*rvavah*). The word million is an Italian invention of about the 13th century. It means “a large thousand.” The word *billion* did not get invented until the early part of the 17th century. The other “illion” words are really of our own time. Their prefixes come from Latin, counting word roots two through twenty.

Do we have any authority for other large number names between million and the googol? Yes. Any unabridged

dictionary will list the following: billion, trillion, quadrillion, quintillion, sextillion, septillion, octillion, nonillion, decillion, undecillion, duodecillion, tredecillion, quattuordecillion, quindecillion, sexdecillion, septendecillion, octodecillion, novemdecillion, and vigintillion.

Beyond this point, the dictionary is almost silent. You may name the remaining thirty odd powers of ten as

you choose. You will be treading on no toes. Some people collect stamps or stones. Others buttons or animal heads. You may wish to collect names for large numbers. The field is wide open, and if you wish to go beyond the googol—almost unlimited. It seems a good lifetime undertaking. But, probably, infinity—either toward the large or toward the small—will be considerably beyond the googolplex!



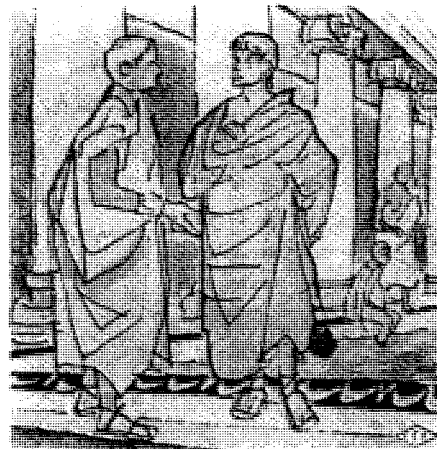
## Cicero Was Right

when he said: "*Nullus est locus domestica sede jucundior*," because amid the wintry halls of ancient Rome "no place" was "more pleasant than one's own fireside."

The ancient Romans knew a thing or two about heating: Their famous baths were heated by fires under the hollow floors. The floors were built on supporting piers 12 to 18 inches high and about two feet apart. The open spaces between the piers allowed the hot gases from a central fire to pass under the floor to flues in the wall, warming the wall and the bathhouse itself. They even took the idea to conquered England; but during the Middle Ages, the system was forgotten—and England shivered.

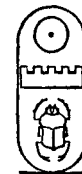
Korean noblemen knew about radiant heating at least 1,000 years before Troy fell to the Greeks. In those far off days, the rich lords built "Spring Rooms" in their homes. These special rooms had hollow masonry floors under which fires were built. That principle of ancient Korea is still used; the difference is that nowadays tough butt-welded steel pipe instead of hollow masonry sections is at the heart of the system.

Radiant panel heating was invented by an English engineer, A. H. Barker, in 1908, who patented several arrangements of heating floors, walls, and



ceilings. In the United States, the first radiant heating panels were installed in a four-room schoolhouse in Gary, Indiana, as early as 1909. The architect Frank Lloyd Wright used it in several notable buildings of his design.

Fabricated coils of steel pipe are embedded in the floors, walls, or ceilings of modern schools, dormitories, churches, public buildings, and homes. Water, thermostatically controlled at around 100° F., is circulated mechanically from a central heating source throughout the system. The dependable steel pipe assures a comfortable indoor climate for the life of the building.



RODMAN R. CLAYSON, Grand Master

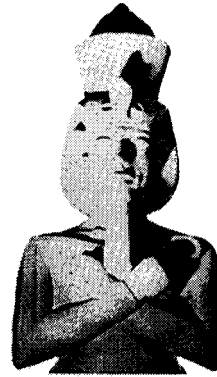
## Akhnaton Breaks With the Past

ARCHEOLOGISTS and historians continue to ponder the Amarna Period of ancient Egypt, which spanned the years from about 1375 to 1350 B.C. This Period had to do with the Pharaoh Akhnaton and his beautiful wife and queen, Nefertiti. The time was the closing years of the Eighteenth Dynasty, when the Pharaoh Akhnaton had his revelation concerning devotion to one God, Aton, and dared to demonstrate his resoluteness. In his endeavor to introduce his new religion to his people, he was forever after known as *the heretic*.

Evidence pertaining to this and other important periods in the history of ancient Egypt continue to be sifted and re-evaluated. The so-called Amarna Period covered a brief span of only twenty-five years at the most; yet it has received the interest of historians and the public equal to that of the Pyramid Period more than a thousand years earlier. Akhnaton was a controversial figure and an idealist, who made a lasting mark in the history of the world. James H. Breasted, esteemed archeologist and historian, wrote that Akhnaton was the "world's first individual."

Akhnaton introduced the monotheistic concept, the belief in one God. It seems that he felt that the time had come for his people to have a new religion and, endeavoring to establish his new concept, he tried to turn their attention away from many gods to devotion to only one. He felt, too, that the power of the priests over the people and the kings must be changed and redirected as well.

The Eighteenth Dynasty began about 1555 B.C. It provided many brilliant Pharaohs, among them Ahmose, Thutmose III, Amenhotep III, and, of course,



*How manifold are all thy works!  
... O thou sole god, beside whom  
there is no other. Thou didst  
create the earth according to  
thy desire.*

—AKHNATON

the Queen Hatshepsut. Thutmose III many times led his army into Syria and desert wastes to the northeast, subduing the cities of the vassal states and defeating the Hittite king at Kadesh. Thebes had become the richest and most powerful city on earth.

Temple treasuries of the god, Amon, at Karnak were filled with gold, silver, bronze, copper, and semiprecious stones brought back by the army crusades. The vassal states to the northeast continued to send their yearly tribute to the Pharaoh. The oldest civilization in the world was more glorious than ever. The god, Amon, at Karnak had become equated with the sun-god, Ra. The invading shepherd kings, the Hyksos of earlier years, had been driven out.

Following the triumphs of Thutmose III, peace settled on the land. The wealth of the conquered provinces poured into Karnak at Thebes. The priests, as guardians of the temple treasuries, were attaining power that almost equalled that of the Pharaoh. Under the reign of Pharaoh Amenhotep III, there continued to prevail a luxurious peace. It is believed now that Amenhotep III, who is sometimes referred to as "The Magnificent," was concerned with the growing power of the Amon priesthood and again began to favor the sun-god, Ra, who had been worshiped by the kings of the Old Kingdom. Ra was sometimes called Aton, which had meant the physical sun disk, the seat of a god.

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The Queen of Amenhotep III was Ty. In the fourth year of his reign, Queen Ty bore him a son, who was named Amenhotep IV. At the age of twenty-one, Amenhotep IV married the beautiful Nefertiti. She may have been his half-sister. Such marriages were not unusual. Nefertiti may have been the daughter of Aye, a priest in the Temple of Amon at Karnak, whose wife was named Ty, also. There are some authorities who feel that Nefertiti was the daughter of the king of Mitanni.

At the Sed festival of Amenhotep III, celebrating his thirtieth year as Pharaoh, he had his son made his coregent. John A. Wilson writes that the young prince was associated with his father upon the throne as coregent. At Thebes, they ruled jointly for four years. With his father, Amenhotep IV felt apparently that there was a need to offset the power of Amon and a need, as well, for a universal god who would be recognized not only in Egypt but also in the foreign provinces. Then perhaps the allegiance of the subject peoples could be maintained without the frequent show of force by the army.

Most authorities feel that Amenhotep III died in the fourth year of the coregency. So, in the fourth year, Amenhotep IV began to build a new city and capital some 240 miles north of Thebes on a virgin site on the east bank of the Nile. Two years later, with Nefertiti, he left Thebes and established himself with his court in the new capital, which he called Akhetaton, "the horizon of Aton."

#### *Akhetaton*

In the new city, he built his great temple, a building with no roof; its sanctuary was open to the sky—to Aton. In contrast to this, the temples of Amon-Ra were roofed, and the sanctuary of the god was in the innermost dark recesses of the building.

Amenhotep IV and Nefertiti lived in Akhetaton for eleven years, surrounded by court officials and nobles, who had tombs made for themselves in the hills to the east of the city. These tombs with their inscriptions tell us of life in Akhetaton, and there is reference to only one god, Aton, whose life-giving power, symbolized by the sun disk, is radiated from its countless arms and hands.

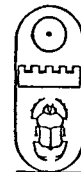
When Amenhotep IV broke with the priests of Amon at Karnak, he changed his name to Akhnaton, which meant, "It is well with Aton," "the glory of Aton," "living in Maat—truth." In each tomb is a representation of the sun's disk from which descend rays, each ending in a human hand which sometimes touches human figures. Nefertiti's name meant "the beautiful woman has come," "beautiful is the beauty of Aton."

Aye, possibly Nefertiti's father, had come to the new city and become a noble in the court. The new religion embraced love of beauty in nature and art. It was here that Akhnaton composed his great hymn, which has only one subject, one object of worship—the Aton—and in its simplicity reveals his religious philosophy. Today, authorities believe the concept pertained not just to the physical disk of the sun but also to its life-creating power. The Aton faith was not simply political; it was truly religious. Actually, Akhnaton declared Ra, the sun, to be a physical manifestation, or symbol, of the sole God—the symbol of life itself. This changed the worship of the sun as a god to the worship of God, symbolized by the sun, essence of which "existed everywhere, in everything."

That Akhnaton had Nefertiti's whole support for his new religion, the new concept of monotheism, there is no question; in fact, it appears that she may have been even more intense and avid in the belief. The sole concern of both Akhnaton and Nefertiti seems to have been their devotion to their religion and the maintaining of the new city. The material needs of the country evidently were somewhat ignored. No thought was given to conquests or war of any kind. In Akhetaton, Akhnaton pursued his great idea. He was, indeed, a religious revolutionary. He wanted to free his people from primitive magic and superstition and the worship of many gods.

#### *Intercepted Letters*

Trouble in provinces to the north began to brew. Letters on cuneiform tablets asking for his help were written to him. There is doubt that he ever saw them. It is likely that they were intercepted by traitors in his court. There is no record that he ever replied. The



provinces were being subjected to attack. Akhnaton, the poet and mystic, pressed on with his objective to overthrow the polytheistic faith of his ancestors. The tablets, many of which were found in Akhnaton's city—in later times called Tell el-Amarna by the Arabs—were found in 1887. They revealed that rulers exchanged diplomatic correspondence. These tablets are known as the *Amarna Letters*. There was a common diplomatic language for such communications known as Babylonian cuneiform.

There were letter-tablets from such vassal states as Syria, Babylon, and Mitanni. The Hittites, from what is now Turkey, pushed south and began attacking cities loyal to the Pharaoh. Their governors wrote to him asking for troop support. No help came. The intrigue, which most certainly prevailed, never allowed the letters to reach Akhnaton. In propounding his Aton religion, he continued to be concerned with the strength of Amon-Ra at Thebes. He sent his emissaries throughout the land to remove the name of the god wherever it appeared. He knew there was unrest and confusion, and it appeared that those living outside Akhetaton were not accepting the new religion.

There is no question that Nefertiti was intensely devoted to the Aton religion, just as was Akhnaton himself. Perhaps, as an idealist, she would not consider any kind of a compromise. It would seem, however, that Akhnaton sought to reunite his people by a compromise. It is known that after the fourteenth year of his reign, Nefertiti left the palace in the city of Akhetaton and moved to what was known as the North Palace, a mile or so removed.

At this time, the oldest daughter, Meritaton, married one of Akhnaton's half-brothers, Smenkhkare, also known as Sakere. Together, they went to Thebes, where Smenkhkare reigned as coregent. Akhnaton remained at Akhetaton. Probably, Smenkhkare and Meritaton went at the urging of Akhnaton, believing that the priests could be influenced and their power lessened. Perhaps this was an effort to weaken the power of Amon-Ra. If so, it failed. In the third year of his coregency, Smenkhkare began to restore a form

of Amon worship at Thebes. This may have involved the compromise of the Pharaoh and may, as well, have meant a split in the court, with one faction urging a complete return to Thebes.

Akhnaton died at the age of forty-one in the seventeenth year of his reign, as determined from today's available evidence. His body has never been found. Years ago, a mummy found near the tomb of Tutankhamen was thought to be his; but it was established that it was not. It may have been that of his half-brother, Smenkhkare. It is not known how Akhnaton died. It seems that Smenkhkare died at Thebes about the same time. Some years ago, it was believed that Akhnaton mounted the throne in his early teens and died at about thirty. This is known now to be incorrect. He became Pharaoh when he was perhaps twenty-four.

When Nefertiti retired to the North Palace, she took with her another younger half-brother of Akhnaton, Tutankhaton. He was little more than a boy. Nefertiti immediately had her third daughter, Ankhsenpaaton, marry Tutankhaton. The second daughter, Meketaton, had died. This legitimized the accession of Tutankhaton, which by custom and tradition had to be through the female line. Tutankhaton and Ankhsenpaaton were mere children. He reigned at Akhetaton for a very short time and was then compelled or persuaded to return to the ancestral capital at Thebes and adopt a new name, Tutankhamen. His child-wife changed her name to Ankhesnamon.

#### ***The Sun Disk***

King Tut's tomb contained the Aton symbol, the sun disk with descending rays; so, he must have subscribed to the Aton religion when he ascended the throne. Nefertiti presumably died at this time. Her body has never been found. The magnificent sculptured bust of her found at Tell el-Amarna reveals her exquisite beauty.

There was no longer the will or power of any kind to maintain the Aton belief. Soon the priests of Amon-Ra at Thebes regained full power and the old religion was restored. Emissaries were sent throughout the land to remove the name of the heretic king from the monuments. Akhnaton's Akhe-

taton was deserted and left to fall in ruins. Alone now, Ankhesnamon needed a husband to reign with her as king. She saw the scheming courtiers around her struggling for power. She wrote to the Hittite king, asking him to send her one of his sons to be her husband and king. The Hittite king did so; but the son never reached Thebes. Intrigue had taken care of that.

Akhnaton's former chief minister, Aye, now appears in history as the next Pharaoh. Aye gained the throne because he was Nefertiti's father. Tutankhamen, the last of the family line, died shortly after 1350 B.C. The Eighteenth Dynasty came to an end after Aye's short reign, at which time Horemhob apparently seized the throne. Horemhob claimed it by marrying Akhnaton's sister, Beketaton. When Horemhob, military man and opportunist, seized the throne, he restored the supremacy of the Theban god, Amon-Ra.

Some of the above views have been advanced by the archeologists, John

Pendlebury and H. W. Fairman, and by the noted writer and historian, Leonard Cottrell.

The Amarna Period brought a new art into being. It was sheer realism. The old formalism in sculpture and painting was abandoned. Akhnaton, Nefertiti, and their family were not shown as gods but as human beings with human devotion. For some reason, Akhnaton allowed his physical defects to be exaggerated in the realism of the art of his time. They had six children, all daughters. Akhnaton and Nefertiti were completely one in their attitude and ideals about living for beauty and in truth.

The light of Akhnaton's religious philosophy, which had shone for such a short time, flickered; but the light did not go out. It flickered and burned low, only to grow bright again with future generations of enlightened people in the centuries of another age. Akhnaton's sole God has continued to send down His rays.



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SAMUEL RITTENHOUSE, F. R. C.

## Is Sterilization Proper?

LET US APPROACH the whole subject from the point of view of what group living, or society, is trying to accomplish. Society is an extension of the family and the tribe. Its primitive motivation, as ethnologists, archeologists, and historians disclose, was mutual help. Men banded themselves together for protection. Several men, acting in unison, can accomplish more against the common enemy than one can singly.

It must, as well, have been an early discernible fact that men are not equal in their prowess and achievement. One can accomplish what another cannot. The exchange of services and facilities is essential for any degree of equality in the enjoyment of life. Still further, unified or concerted action can produce results that the individual cannot. The basis of society, then, is its utilitarian value, the extension of the powers and satisfactions of the individual.

With the development of the moral sense or conscience, more noble ends were conceived for society beyond protection and mere subsistence. Men sought to refine their own natures as well as their environment. They envisioned certain ideals or missions for the life of man. There were obvious obstacles to the attainment of these ends.

Some men were antisocial; they would not conform to the social objectives and would not sacrifice any of their personal powers for the welfare of the majority. They placed no restraint upon their desires so that others, not so strong or favored, might also experience some of the same joys of living.

Such individuals were extremely elementary and primitive in their thought. They were wholly individualistic. Complete individualism is contrary to society and prevents men from learning from one another and thus going forth

collectively. Society found it necessary to make laws to restrict what was considered detrimental individualism. Whether such restraints are wise and just is not the question to be considered here.

Another menace to society is the ill-health, mental and physical, of its members. Those who are ill cannot function as part of the social team. They cannot perform their obligations because of their incapacity. Further, certain illnesses have the added danger of being communicated or hereditarily transmitted, undermining the whole social structure.

Society or the state is also an entity. It delegates to itself certain rights and privileges as do the individuals of which it is composed. Society thus strives for *self-preservation* of its entity and its purposes as does the single human being. Just as the individual will destroy or take life in defense of his own; so society, as a last resort, will do likewise. It is to be expected that regulation of the socially unfit will be legislated eventually.

The science and art of eugenics grew out of two fundamental needs of the human race: (1) the preventing of the reproduction of persons of definitely defective types; (2) the encouragement of reproduction by persons of social stock. The word *eugenics* is of Greek origin and means "well born."

### *Eugenics*

Eugenics is "the study of agencies under social control which may improve or impair the racial qualities of future generations, either physically or mentally." The science of genetics, or heredity, has shown the value in animal breeding of the selection of healthy stock for mating. It also has disclosed the necessity of avoiding reproduction by deficient animals. Having overcome religious and some exaggerated moral scruples to a limited degree, society has begun to apply these lessons to its human problems.

The first step was the segregation of the mentally deficient or incompetent. In Russia, at least before World War I, marriage of mentally defective persons was prohibited. In several states of the United States, mar-

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riage is prohibited on account of one or more of the following conditions: insanity, feeble-mindedness, epilepsy, criminality, and alcoholism.

Throughout the British Commonwealth such laws in general also apply. The segregation of those types which society considers incompetent to marry is a costly procedure. Further, there is no certainty that reproduction will not occur outside of wedlock. Several states in America have laws which require a health certificate, showing the mental competence and physical health of the individual.

Furthermore, the applicants for a marriage license are obliged to answer a questionnaire with respect to their family history. Notwithstanding these controls, those who should not reproduce for the welfare of society have continued to do so. The most effective method, it became apparent, was the sterilization of the mentally defective, the feeble-minded, and the insane.

Though this is compulsory in some states of the United States, the general principle has met with considerable opposition. Religionists and moralists have opposed it as being "contrary to God's law." Others contend that, notwithstanding intelligent direction, such a practice could be abused and result in personal hardship and injustice.

Procreation is a cosmic right in the sense that it is a biological function natural to man. The sex appetite is designed by nature to serve the end of reproduction of kind. However, shall we say then that a man or a woman should be executed when they are no longer able to reproduce? There is also the appetite or hunger for food. Nevertheless, the intelligent and educated person regulates his diet and controls his appetite. By doing so, is he violating cosmic law? We think not. Men's limbs were given to him for locomotion and the serving of his physical needs. The intelligent person will, however, permit his leg to be amputated if it becomes gangrenous and if surgery is necessary to save his life. No one except the fanatic considers these actions "contrary to God's laws."

The principle behind most religious doctrine is that man's life is not entirely his own. He has the endowment

of life for the purpose of accomplishing some spiritual end in accordance with the teachings of his specific faith. He is thus, morally and biologically, under compulsion to preserve this life at all costs.

As we have said previously, society is also an entity. It, too, is a *living* thing, for it is composed of human beings. Its primary motivation is to preserve itself by those methods which are in accordance with public conscience. Sterilization is the removal of a function of man for the security and well-being of future mankind.

Mystically, there is nothing inconsistent with the practice of sterilization. The soul personality is destined to incarnate in the body best suited for its expression. There is, however, no label of future identity attached to a soul personality to indicate who its father and mother must be. There are no predetermined parents for the soul personality. Therefore, the sterilization of a man or a woman is not a denial of the manifestation and expression of a soul.

#### *Improvement of the Race*

The improvement of the human race so that soul personalities may have adequate vehicles is a spiritual, or cosmic, motivation and thus incurs no karma. Though the orthodox religionist, who must abide by a literal and limited interpretation of his hagiography, may not agree, it will not in the least disturb the mystic whose thinking is not so inhibited.

There is, of course, potential danger in the law of sterilization. Individuals and groups might apply such a law for selfish or malicious reasons. Such dangers, however, are only in the administration, not in the principle of the law. This responsibility is man's. There is always, for analogy, the possibility that an innocent man may be incarcerated for a crime which he did not commit; yet we cannot abolish laws requiring the imprisonment of criminals because of those occasional misapplications. We must improve the method and not let its temporary or occasional imperfections stand in the way of the general welfare of society. So, too, sterilization will ultimately be accepted universally by an enlightened society.



# Tomorrow's Seas

PEOPLE may some day drink purified sea water as they now drink fresh. The seas will be more than a worldwide water well, however. They will be mines, farms, playgrounds, highways, powerhouses, and a host of other things.

General Motors Futurama presented these and other visions of man's attempts to broach the world's last frontiers at the New York World's Fair during its "ride into tomorrow."

With few exceptions, man had not plumbed the ocean depths beyond several hundred feet until 1960 when Auguste and Jacques Piccard fabricated the bathyscaph *Trieste*. The Piccards' invention more recently demonstrated its capabilities by discovering the final resting place of the ill-fated United States' nuclear submarine *Thresher*.

Last year, another chapter of ocean exploration unfolded the world's first aluminum submarine, designed for salvage, research, and possibly mining operations at depths down to 15,000 feet. A host of other aquatic vehicles are being readied to join in an effort that may equal man's coming journey

to the moon in excitement and even surpass it in benefits.

The United States Navy's Sealab experiments off Bermuda and Jacques-Yves Cousteau's "Precontinent No. 2," a three-building complex sunk about 80 feet into the Red Sea, have already tested the feasibility of man's living and working for extended periods in submerged dwellings without ill effects. Underwater construction is no longer a problem. Units can be fabricated on land, towed to a selected site, sunk and anchored onto prepared foundations in calm waters below the sometimes turbulent surface waters.

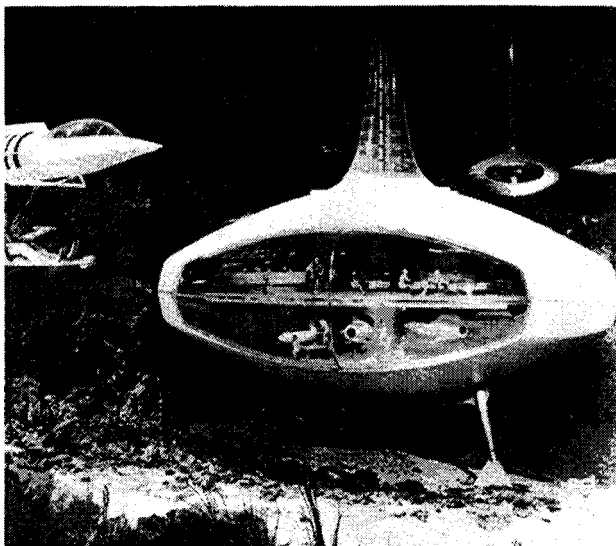
Man has never known quite what to do with the sea. He has sailed it for centuries with a latent hostility that has always sent him hurrying anxiously home when the voyage was done. In the days to come, home for the seafarer may be a bungalow on the ocean's floor.

The work is well underway. Sea water purification is progressing around the world; oil is being pumped from many coastal areas; diamonds are being recovered off the coast of Africa; chemicals and minerals are being extracted in a number of seashore plants; the first tests of "fish farming" and other seafood harvest schemes have begun.

As rich in natural resources as the ocean bottom promises to be, even greater treasures abound within the water. Estimates of the tons of recoverable chemicals, minerals, and precious metals in solution run to the billions. The existing food supply is conservatively estimated to be seven times the daily needs of the world's population.

The seas' eventual contribution to the well-being of man will be dependent upon his vision, ingenuity, and determination. New processes, new techniques will be perfected to utilize fully the resources available.

**Aboard an aquascooter, a sportsman, circa 19??, sails past an underwater hotel in this scene from the General Motors Futurama at the New York World's Fair.**



WHY did Emerson say that to think was the hardest task in the world? Complicated, yes, but among the most effortless things a man can do.

Thought must precede action; so nothing can be done without thinking. Moving an arm, blinking an eye, all the so-called *automatic* processes of the body are preceded by thought in one form or another. And thought can interfere immeasurably with all such action—even stop it.

Without thought, it might be said that there can be no life, no anything. According to some, in order to exist, a thing must be conceived; and how can there be conception without thought?

Was Emerson contradictory? Perhaps. But, to him, thinking meant analyzing; seeing beyond the surface, not accepting things at face value; trying to discover the whys and wherefores. To him, thinking was “digging the deeper meaning.” That takes uncommon effort.

Effortless thinking is superficial, limited, just enough to get by on—the kind that trees, animals, and nearly all living things do. To stretch a point, the kind most of us prefer to do. Trees don’t think, you say. I believe they do. We’ll get to that in a moment; but, certainly, few doubt that animals think.

The pity is that humans, who consider themselves above the animals (and even above some of their fellows), can do better but don’t because they are too lazy to think creatively—which is what Emerson meant in the first place.

### Hard Work

Henry Ford once remarked, “Thinking is the hardest work in the world; that’s the probable reason so few people engage in it.” Henry Ford was a creative and organizing genius, and not everyone has his creative ability; but everyone does have *some* creative ability. Have you tried to find out how much you have? Creating is exercising the imagination, and everyone has imagination.

Of course, one may excel in one thing and be absolutely useless in another. All do not have the same degree of intelligence or aptitude for everything; but that is another matter. Even those with special talents would achieve nothing—or only a small percentage of

THEODORE T. PANEQUE, F. R. C.

## Thinking Creatively

what they should—if they did not develop their creative abilities.

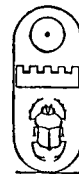
And these abilities are developed by thinking creatively. Be curious; ask yourself questions; try to find answers. One of the hardest parts of the creative process is generating enough will power to persist. Don’t stop until you have completely satisfied yourself.

Long before Isaac Newton, millions had seen apples fall from trees. How many had thought about it? Or analyzed it? Some may have, and their thinking may have gone something like this: The fruit ripens; its cycle is completed; it begins to decay; the stem dries and can no longer support the apple; so it falls. But Newton did not stop there.

For centuries after the discovery of fire, people boiled water and watched it give off steam without considering why it boiled or what floated over it as it boiled. Everyone knows the story of Watts and the teakettle. Would the steam engine have been invented if someone hadn’t taken the trouble to think creatively about what was taking place inside a boiling teakettle?

One may argue that these men were geniuses or based their thinking on what others had thought; but isn’t that part of the creative process? Creative thinking is a series of associations out of which new developments may come. We reach conclusions by relating one thing to another. A thought leads to an idea, and another, and another, and so on *ad infinitum*. One never knows how far-reaching it can be. Stop thinking and the chain is broken. The engines of history run on chains created by men who think creatively. The wheel is a simple thing, but who first thought of it and used it? Was its importance even dreamed of? Where should we be without it today?

In its simplest form, thinking may be said to be the ability to interpret



stimuli. Stimuli may come from a variety of sources, *all* of which emanate from one original source—the Universal Mind, the Supreme Creator. Every living thing is endowed with a receptor mechanism that enables it to receive and interpret such stimuli, and its intelligence depends on the degree of refinement of such mechanism.

A plant grows, bears fruit, and reproduces itself. It is able to interpret stimuli; therefore, may be said to think. It must have intelligence, for it selects the things out of the earth that give it life and cause it to produce its particular kind of fruit. A mango doesn't produce cucumbers, nor does hibiscus bloom on a rosebush. A tree's thinking is limited and so is its intelligence.

Everyone agrees, I suppose, that animals think; yet some will say that it is man's ability to think that sets him apart from the animals. What really sets him apart, though, is that the only limitations he has are those he sets for himself, all things considered.

Everything that lives has God-given ability perhaps to think and to create

within limitations—except man. If man has no limitations, would it not be proper for him to use this faculty for the advancement of the world and the greater glory of his creator?

Therefore, a man owes it to himself and to the world to develop his creative ability. He may not be a Newton or a Henry Ford, but developing his creative ability will lead him to greater enjoyment and appreciation of life. It will enable him to understand the *Sermon on the Mount*, the *Koran*, Moses, Confucius, the workings of the universe, and, above all, himself. Knowledge of self is the basis of all progress. Thinking about who he is and what and why, he begins to understand what makes him unique. God endows him with the equipment and the opportunities, and it is up to him to make the most of his capabilities.

The fruitful life is surely his if only he applies himself to everything that interests him, turning it inside out to learn its inner meaning. This is thinking creatively.



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IT IS PROBABLY FITTING that the question asked in the title of these comments immediately be answered by a *yes* or *no*; but, actually, in spite of the meaning of the word *humane*, we cannot be that specific. There are men who are humane; but this is not the same as saying that all mankind is humane.

The word *humane* is probably of comparatively recent origin. It is derived from the same Latin word as *human*. However, *human* conveys the meaning of belonging or relating to man or being characteristic of him. In other words, a humanlike being is a manlike being in the biological sense.

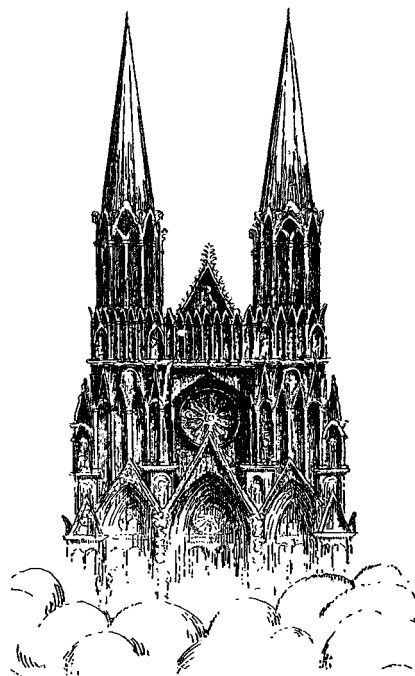
*Humane*, insofar as its modern meaning is concerned, is a concept that has come about with the civilization of man. If we confine ourselves to a technical dictionary definition, it indicates a state of having feelings and inclinations creditable to man, or of being kind and benevolent. This definition seems to imply that the feelings and inclinations that are creditable to man are those of kindness and benevolence.

Therefore, the state of being *humane* means to be benevolent and kind and to carry on a type of behavior that is creditable in the eyes of all men who will judge us. Humane societies have been formed for the care of the less fortunate, for the alleviation of suffering, and for demanding that lower forms of animal life not be subjected to persecution, pain, or depravation in any manner because of selfish interests of individuals.

#### **Idealistic Concept**

What interests me is that the word *humane* is an idealistic concept of human behavior and purpose. Where man has not been humane, these characteristics of the human being have been made secondary. Man's selfish desires have many times overruled the ordinary concepts of being humane.

This may seem involved. The fact is, however, that the conditions that exist on the earth that are not worthy of human behavior or that are detrimental to life of any kind are mostly of human origin. It is true that man is subject to the elements—the weather, earthquakes, and changes in environment over which he has no control. He also



## Cathedral Contacts

IS MANKIND HUMANE?

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

sees among other forms of life that pain and suffering exist. However, there are not many cases in which lower forms of life set out with the purpose of causing pain.

The animal that kills to eat or to survive acts on instinct over which neither he nor we have a great deal of control. The cat that plays with a mouse after it has caught it is usually one that is well fed rather than starved and needing meat. Man, on the other hand, deliberately sets out to cause pain. He may do this as a group of human beings in war or he may do it individually in order to have his own way or gain his own ends.

Whatever his reason may be, man's inhumanity to man is probably the basic cause of many of the problems faced by civilization. Although the forces of civilization have had the intent of improving the lot of man, of making life better, man has at the same time devised causes and weapons to



support causes that have not been indicative of the concept of *humane*.

Man has before him an ideal in the definition of the word *humane*. He certainly should live so that he exemplifies feelings and inclinations that are creditable to him. To be kind and benevolent is after all about the only type of behavior that is worthwhile in this life.

There are many tasks and purposes to which men devote themselves. If they would perform them primarily for the expanding of kindness and benevolence, I believe that there would be no need for regulating agencies to insure good behavior because of threatened punishment. Possibly there would be no need for treaties or associations among nations to keep them from wanting what the others have and even fighting to get it.

This may seem extremely idealistic; but, at the same time, it is extremely

simple. If man will learn to be humane, if he will value kindness and benevolence, both given and received, above any other things, he will have a better life. Then the words *human* and *humane* will have more meaning in experience.



### **The Cathedral of the Soul**

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## Medifocus

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

**December:** The personality for the month of December is Dr. Sukarno, President of Indonesia.

The code word is NAT.

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

**February:**

The personality for the month of February will be Fernando Belaunde Terry, President of Peru.

The code word will be LOOK.



FERNANDO  
BELAUNDE TERRY



DR. SUKARNO

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November  
1965*

MY FRIENDS would be surprised to learn that I am preoccupied with loneliness. They think of me as a fairly happy man, a genial individual, as outgoing as most. I should like to think I am all this; but I am a lonely person, too. I think all people are. My insight concerning the matter of living tells me that everyone is lonely—everyone, everywhere. It is probably the most common link among all human beings.

Recently, the governor in my state in commuting the death penalties of three men spoke of his "heavy and lonesome burden" in wrestling with the decision. Leaders, presidents, generals, corporation heads—men who have only to press a button to have a dozen people leaping to attention—especially know the intensity of loneliness.

But no matter who we are or in what role we are cast, we all feel the loneliness of the great. In the Pentagon in Washington, D.C., a notice reads: "Every Day Is Judgment Day—Use A Good Deal of It." At our jobs, at home, at institutional gatherings, all sorts of judgments must be arrived at, personal, heartfelt, deep-meaning judgments and decisions that must be our own.

This makes for loneliness, for there is no common mold for personal judgment and feeling. For all the millions in the world, no two are alike. No two ever think alike or are moved by things in the same way. Certain matters make us sad, others cheer us up; but the degree and quality vary from individual to individual. No two are ever sad or happy in the same way.

Whenever we have a fresh thought, one all our own, we are lonely. In time, we may be able to share it with someone else. Some thoughts, though, are somehow so personal that they do not lend themselves to being shared. When we seek to share, it is not always easy, for communication between humans is not a perfect thing. We talk in generalities and approximations—there are no words precise enough to relay ideas and feelings so someone else will know another's thoughts exactly and completely.

This is true no matter how elementary the matter involved. Take ordinary words like sweet, sour, pleasant, unpleasant. When we use the word

HAROLD HELFER

## The Value of Loneliness

*Through it, man  
finds peace of mind*

"sweet," does another have the same sensation and reaction that we do? No two ever feel pleasant or unpleasant in quite the same way or are touched by grief or loneliness in the same degree. There is no way to bridge this gap, for two human beings, no matter what their relationship, can never understand each other fully and altogether.

### *More Than Semantics*

Loneliness is more than semantics: It is a religious or metaphysical something. As no two noses, eyes, or lips are the same; so feelings and thoughts about God, eternity, and the universe vary—even among those of the same faith.

In all the talk of brotherhood and universality, we still remain separate and distinct entities, prisoners in our own barricades of flesh, unable to join completely with anyone else. I am sure these notions are not original. Loneliness is too widespread, too common an experience, too all-pervading for that. Even the young are aware of it. The older I grow, though, the more I realize the inevitability of it, and I accept it, even see a "good side" to it.

Whether we like it or not, it is always there, and there is nothing we can do about it; but it is comfortable, too, to think our own thoughts and enjoy the independence of making our own decisions.

This is peace of mind. In moments of frustration and despair, we sometimes think, "If there were only one friend . . ." Actually, we all have friends, family, acquaintances, neighbors; but do any of them embody "understanding"?

Frustration and despair grow out of the absence of someone who really appreciates how we feel, what we are



really like. This is the way it is. This is a fact of life, the nature of existence, like breathing and eating; and once it is comprehended, life will be found to be tolerable and acceptable.

This is the wonderful thing about God, that He understands. It is His great miracle—He breaks through all barriers, understands our thoughts, perceives our true feelings and dreams. This is why we can pray to Him and not to people—why those who believe in Him are so fortunate.

This is what the 50-year-old nugget substance inside me keeps saying: "Don't expect complete understanding because you can't completely understand others either. Accept loneliness as gracefully as you can. Perhaps somewhere out in the great vista of things, your own unique being with its many half-hidden facets can be taken in with completeness and appreciation—like a star. Maybe with all your loneliness, you do twinkle and shine in your own way."



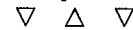
## Rosicrucian Activities Around the World

NEARLY ONE HUNDRED Rosicrucians left New York October 14 for a memorable journey to England, the Continent, and Egypt. They were in London to participate in the Conclave October 16 and 17 and make excursions into the English countryside. After that came Zurich, Basel, Rome, Athens, Cairo, Tell el-Amarna, Luxor. Accompanying the party were the following staff members from Rosicrucian Park: Grand Master Rodman R. Clayson, Grand Secretary Harvey Miles, Museum Curator James C. French, Soror Adelina Graham, Director of the Latin-American Division, Frater Edward J. Rettberg of the Department of Instruction and Secretary General of the Junior Order of Torchbearers, and Frater Mario Salas, Deputy Grand Master for Latin American Extension Affairs and member of the International Lecture Board.



A first-showing in the San Jose area of the Rosicrucian film *Romance of the Rose and Cross* brought a record crowd to Francis Bacon Auditorium in late September. Narrated by the Emperor,

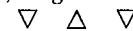
the film, prepared by Frater John Mee of the Order's Cinematography Department, depicted the high lights of the Order's history from ancient to modern times. Its appearance in the Golden Anniversary year will long be remembered as a permanent pictorial record of the Order's achievements throughout its long history.



From Sydney Lodge, New South Wales, notice has been received of its new supply catalogue. Designed especially for the convenience of Grand Lodge sanctum members in Australia and Papua-New Guinea, the catalogue of items available may be had by sending a stamped, self-addressed envelope to Sydney Lodge, AMORC, Supply Bureau, 43-45 Forest Road, Arncliffe, New South Wales.



Immediately following this year's memorial service for Dr. H. Spencer Lewis, Francis Bacon Chapter of London displayed for sale an attractive booklet of a few of Dr. Lewis' distinguished articles written for the *Rosicrucian Digest*. It is a fitting souvenir for the Golden Anniversary year and will no doubt become a treasured memento through the years. It is being sold for 5 shillings a copy. Order and remittance should be sent to AMORC Commonwealth Administration Office, Queensway House, Queensway, Bognor Regis, Sussex, England.



On October 10, a large audience greeted Commander G. Martin Pares, president of the Francis Bacon Society

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of England. Commander Pares, a well-known and respected scholar in his own country, is presently on a lecture tour in the States. His message, "Francis Bacon and the Utopias," was a welcome one to Rosicrucians, who honor Bacon as a former Imperator of the Order.

▽ △ ▽

This post-convention item comes from Soror Jean Edwards of John Dalton Chapter, Manchester, England. Staying a few days at the Royal York Hotel after the convention, she was delighted to be told by members of the hotel staff how impressed they were by the Rosicrucians attending—their poise, evident enthusiasm, and sincerity.

▽ △ ▽

Frater Dr. Herman Saussele, whom many may have met at the recent convention in Toronto, has been around quite some time—in St. Louis, Missouri, that is. We understand he has just authored a book, *Health and Vigor After Fifty*.

▽ △ ▽

The Instruction Department's mail recently included the following: "You may be interested to know that we use the Rosicrucian principles here every

day at work. I am president of an electronics firm. We have three Past Masters and many members in our organization. The high principles of the Order have paid off in many ways. We now have 40 people and expect to have nearly 1000 within ten years. We have had recognition in our community and industry for our outstanding employee benefits and service to our customers."

▽ △ ▽

According to reports from the Grand Lodge of Brazil, 1966 will witness the laying of the cornerstone for a new building. This will be a much needed auditorium with a seating capacity of 1200.

▽ △ ▽

Master Roger Pflueger reports that a dedication ritual was performed September 10 in the new quarters of Michael Maier Lodge, AMORC, Seattle, Washington. Grand Councilor J. Leslie Williams of Vancouver, B.C., spoke.

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We did it, and we're sorry. We wrongly credited "Prayer" in September Activities to Frater Elam E. McElroy. It was really authored by Frater Michael S. Brodie.

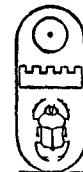
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**NOW . . . A New History of the Order!**

Just off the press is a new, revised edition of *Rosicrucian Questions and Answers, With Complete History of the Order*. To its pages have been added the result of further research regarding the Order's existence in the Middle Ages. Of even more importance to modern students, perhaps, is the inclusion of recent history that is complete up to the date of the edition itself.

The revised and somewhat enlarged text was prepared by the Imperator of AMORC, Ralph M. Lewis. It will be a worthwhile supplement to the library of even those who have the earlier editions. Order now and make this part of your Christmas gift list. (See special folder in your membership lesson envelope.) This beautifully bound, hard-cover volume is available for only \$2.85 (21/0 sterling). Send order and remittance to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California 95114.

(Please add 10c for postage and handling. California residents also add 4% for sales tax.)



EARL A. DOERSCH, M. D., F. R. C.

# Education and Culture

*An evolved civilization  
depends on its teachers*

TOWARD THE END of the 19th century, a new concept in American education emerged to oppose the *classical* method of teaching, which emphasized the systematic study of the academic disciplines. Gaining recognition as "the progressive educational movement," it embraced industrial training, agricultural and social education, and many of the newer processes of instruction advocated by educational theorists.

The chief postulates of the movement were that children learn best in those experiences in which they manifest vital interest and that modes of behavior are most easily encouraged by the allowance of uninhibited freedom of expression and selection. Programs were developed which in theory stimulated continued reconstruction of living experiences based on child-directed activities which allowed a maximum of consideration for individual differences. This progressive movement gathered momentum early in the 20th century mainly because it opposed the formal authoritarianism of established classroom practice and encouraged reorganization in favor of developing practical attitudes in individual students.

The theory behind the recognition of early expression in children is sound. The variations in the developmental procedures, however, as evidenced by

the curricula in John Dewey's Laboratory School (1896-1904), the widely adopted Gary Plan (1908-1915), the Dalton and Winnetka plans (1919), and others, demonstrated that they were *pedagogical* innovations at best and were inadequate in their attempts to develop original childhood expression.

From its inception, the Progressive Movement encountered vigorous opposition from a variety of established educational sources and by 1950 had fairly well disappeared from public view. Having endured for a half century and longer, however, certain unfavorable aspects of the movement *traumatized* even the most conservative of the ideals in American educational thinking, as is evidenced by the noninspirational practical character of the teaching in today's secondary schools.

Instruction, originally based on immature, child-directed activity, cannot help but foster *anlagen* that develop into the contemptuous, disrespectful attitudes for authority now currently manifested by students in our educational institutions. The fundamental principles of a liberal education, which should begin in or before kindergarten and extend throughout all learning phases of one's life, are conspicuously absent in all but the most remote of today's curricula.

Much of our modern instruction lacks that inspirational quality necessary for the psychological instillation of appreciative disposition toward virtuous sociological disciplines and is at least partly responsible for the production of attitudes in people which make them satisfied with existences attuned to educational mediocrity.

Modern regulations that attempt to standardize teacher qualification at every educational level are utilized by all state boards of education. These requirements are presumed to provide

## PARLEZ-VOUS FRANÇAIS?

If you enjoy French, you will want to read ROSE+CROIX, the quarterly magazine published by AMORC France for the French-speaking world. It contains many fascinating articles not published elsewhere.

Annual subscription for four issues is 20 Francs (\$4.00). Send remittance to Editions Rosicruciennes, 54, 56 et 60, Rue Gambetta, Villeneuve-Saint-Georges, (Val-de-Marne), France.

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teachers with the essential background of knowledge and understanding to prepare them adequately for the teaching positions to which they aspire. Though there are minimum requirements for each grade, those teachers selecting the higher elementary and high school positions are expected to absorb specialized training as outlined for those ranks. But teachers preparing to instruct at the college or university level must pursue knowledge and disciplines beyond all the rest.

The idea that educational accomplishment should be essential to teacher qualification is undisputable. However, the universal policy of accepting reduced standards for those teachers who direct the destinies of children in their formative years is both psychologically and culturally unsound. As a matter of fact, no college professor, regardless of how learned he may be, should consider himself too well qualified to guide the educational energies of childhood nor too dignified to utilize his objective, observational talents to help children develop patterns of learning and thinking which contribute most to a cultured society.

Of all existing classical professions, that of teaching may be considered the most important for the development and preservation of an evolved civilization. It stands alone as a force to determine the future of our society

through its ability to guide both thought and action along constructive, educational lines. It has the latent power to direct thinking toward avenues of appreciation for the importance of spiritual and moral values in preference to the now prevalent decadence of so-called "modern realism," which manifests its ugly presence to some extent in all phases of our present society.

The vocation of teaching occupies the pinnacle of sociological significance among the professions, then, and must be accorded the recognition it so justly deserves. Compensation that has come to dedicated teachers up to the present time is indeed a poor measure of the value of services rendered. It is high time that scholarly effort in the field of teaching be financially rewarded according to its merits because it is only in this manner that we can expect to recruit people of the caliber needed to instruct our children.

A dedicated member of this profession, who finds little or no time to spend in consideration of his own personal economy because of the service to society which he is called upon to perform, obligates that social structure to reward him commensurately. It must not only assure him of security through adequate material provision, but it must also support his attempts to re-establish disciplinary freedoms, the value of which is at present so little appreciated.



**RESPONSIBILITY** We are not entirely responsible for the outcome of our projects and efforts. We do have responsibility for the quality of our aims and the caliber of our effort. The ultimate effect is the result of forces that we have helped put into motion; but to assume responsibility for a successful outcome is to take credit for more than we can possibly deliver. The cook mixes the cake, but it is the proper heat energy in the oven that bakes it.

Each of us has to discover this for himself in his own terms. Until then, the discovery can easily be misconstrued into a sort of fatalism. We might cut our responsibility too short, not doing all we can or not using all the knowledge we have. Perfect oven heat cannot make a good cake from a careless mix. This applies no less to personal development and self-mastery. The paradoxical secret is to do our utmost, knowing that the outcome is "in the lap of the gods."

—EDGAR WIRT, F. R. C.



# History of the Organ

**T**HE AMERICAN MUSIC CONFERENCE of Chicago reports that the organ, the father of all keyboard instruments, for the first thousand years of its existence was only a wind instrument—crude reed flutes of unequal length and thickness, bound together with wax. Later, the reeds were inserted into a small chest to which air was supplied by blowing through a tube, and the organ evolved into a primitive form of the bagpipe.

Then in the 3rd century B.C., Ctesibius, a Greek engineer living in Alexandria, is credited with evolving the hydraulis, or water organ. This instrument had a set of pipes, each with a different pitch, controlled by keys or levers that admitted or shut off the wind supply as desired.

It got its name from its method of maintaining air under pressure—a large cup or bell immersed in water, compressing air upward within it. A bel-

lows, which replenished the air supply constantly, kept the bell full.

A clay model of an hydraulis was discovered in 1883 in the ruins of Carthage, and part of an actual instrument was found in 1931 in Aquincum, a Roman city near present-day Budapest. Cicero tells of its use at banquets, and other writings indicate that it provided musical accompaniment to fights and circuses. The Emperor Nero, erroneously credited with being a fiddler, actually was a virtuoso on the hydraulis although there is no record of his playing it while Rome burned.

## *Pneumatic Organ*

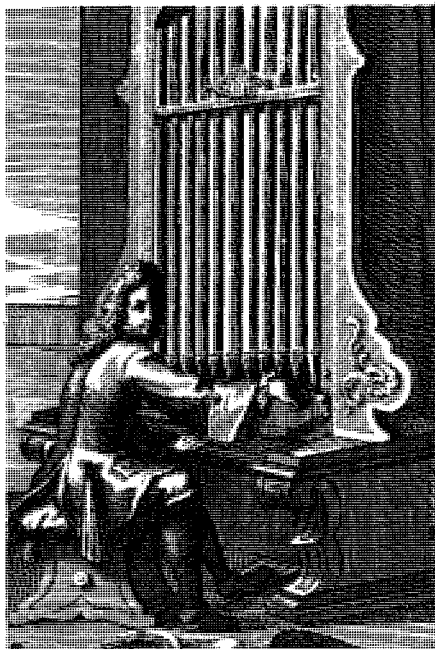
The first indisputable evidence of a wholly pneumatic organ is found on an obelisk erected in Byzantium before the death of Emperor Theodorus the Great (393). By that time, Byzantium had become the earliest center of organ building in the Middle Ages. From there, as time went on, organs and treatises on organ building were exported to Spain, France, Germany, England, the Near East, and even to China.

The big news of the year 757 was the gift by Byzantine Emperor Constantine Copronymus of an organ with pipes of lead to King Pépin the Short in Compiègne. In 812, Byzantine envoys presented an organ to Charlemagne at Aix-la-Chapelle.

As early as 700, the English were building pipe organs. In 900, the largest organ of the early Middle Ages was built in Winchester. It had 26 bellows, 400 pipes, two keyboards, and often required two players. The keys were so large and awkward that they had to be pounded with fists while as many as 50 men pumped air to the pipes. It was possible to play melodies only in the slowest tempo, and even then the music was too loud and out of tune. In addition, this type of organ was extremely expensive to maintain.

The primitive bellows of the early Middle Ages lacked contrivances for stabilizing pressures, resulting in strange starts and fadings.

From *The Showcase of Musical Instruments*  
by Filippo Bonanni, Dover Publications, Inc., New York



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**AN EARLY ORGAN**

Manuscripts of organ music did not survive the early centuries of the instrument's development; so it is impossible to state with certainty what was played. Probably, however, it was purely vocal in nature and with just one melody.

Today's pipe organ, found originally in churches and nowadays in public places as well, is the result of developments during the Renaissance. The modern keyboard and mechanical devices to control pressure and lessen the labor of playing evolved during this period.

In 1600, the organ had a light, transparent sound. Because of low wind pressure, its voice was penetrating but not harsh, and the timbres of the various stops were sharp and contrasting.

The passage of another century softened the tone colors, retaining the transparent, silvery timbre. This epoch favored vibrato effects, accomplished either by the tremulant or by the pulsating *vox humana*. A London organ maker, Abraham Jordan, in 1712 invented a crescendo pedal called Nag's Head Swell. Its development was typical of an expressive style that marked the beginning of contemporary music in general and was to reach its climax from 1750 to 1900.

The music of the 1750-1900 period displayed a growing tendency toward secularism, and as it moved outside the church, impersonal sublimity gave way to personal romanticism. The powerful polyphony of Handel, Bach, and Couperin was supplanted by the poor two-voiced scores of a later generation.

About 1800, Abbé Vogler, a German priest, organist, and composer, effected an appreciable reduction of stops and pipes. His system failed because most organists disliked it. They complained that Vogler's organ was purely a concert instrument, thereby rejecting it for the very qualities he had tried to achieve.

The principals of the Middle Ages, which had been the only stops, vanished in a maze of solo stops that imitated the orchestra. Virtually all inventions created for the organ in that period reflected these orchestral tendencies. The complicated devices developed were

in turn responsible for another important step in organ building.

Up to this point, the keys and stops were connected to the pipes by an elaborate system of wooden trackers, stickers, and rollers that were easily affected by heat and cold, humidity and dryness. Unreliable at best, the system was heavy to work and did not produce consistent pressures.

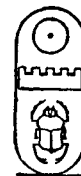
The pneumatic lever invented in 1832 by Charles Spackman Barker was recognized as guaranteeing a reliability and evenly balanced pressure previously unattainable. Barker is also responsible for the modern electropneumatic action. This replaced mechanical action with an electromagnetic one while retaining the pneumatic aspects. Electric action permitted the modern organ to reach an artistic peak in the 20th century.

#### 1900-1932

Size and power continued to overwhelm the organ listener in the first third of the present century. The organ of St. Michaelis in Hamburg (1912) was given five manuals and 12,000 pipes, as was the Cathedral at Liverpool in 1921. The instrument in the Century Hall at Breslau has 15,000 pipes.

But the organs of Europe were dwarfed by "The World's Greatest Organ," built for the St. Louis World's Fair in 1904. It had five manuals, 232 stops, and 18,000 pipes. Weighing 375,000 pounds, it featured enough incandescent lights strung along its chamber to light the streets of a small town. The largest pipe, of wood, was 32 feet long and so wide in diameter that two men could crawl through it side by side. This musical behemoth was transported to the John Wanamaker store in Philadelphia in 1917, where it was doubled in size. It is still in use at Wanamaker's, where it is played three times a day by the same woman who has played it since 1917.

This organ was forced to yield honors and title in the size-sound category to a second "World's Greatest Organ," installed in the Convention Hall in Atlantic City, New Jersey, in 1932. This instrument boasted seven manuals, 32,882 pipes, and 1,233 stops!



**WHY ARE WE HERE?** The tragedy of the average life is that it starts by chance, matures haphazardly, follows the lines of least resistance, exhausts its energies in routine activities, and ends without the realization of any splendid objective. The masses live thus. They must eat; so they work. In the main, they select work which requires a minimum of mental application. They choose physical toil in preference to laborious mental activity.

To improve themselves, raise their station in life, increase their income, gain buoyant health, overcome their negative emotions and their self-satisfaction have no appeal. The lofty heights, deeper meanings, surging joys, dormant powers, and challenging objectives evoke no response.

Life is capable of a thousand thrills, joys, and achievements of which the average person never so much as dreams. To the thinker, nothing is impossible. All of life is adventure. Every day brings fresh discoveries.

The noblest conquest in life is the conquest of self. Many fail to win victory over others because they have never won the victory over themselves. The man who is complete master of himself faces with zest the threatened calamity. He calmly weighs the facts, seeks a solution, and applies the remedy.

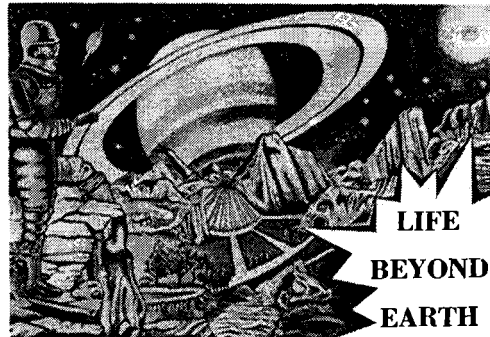
To the thoroughly awakened man, life takes on new and deeper significance. Music, art, literature, history, science, nature, mankind—all pour their riches into his mind. While the masses drag along, the playthings of the forces of life within and without, yielding to every negative assault upon them, the awakened one challenges the destructive forces. He defies hostile environment and builds a more friendly and helpful one. Instead of wasting his energies, he directs them and lives consciously in the realization of day by day improvement.

—ALLAN A. NORTH, F. R. C.

**WILL SPACE  
TRAVELERS FIND  
CIVILIZATIONS  
BEYOND OUR OWN?**

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

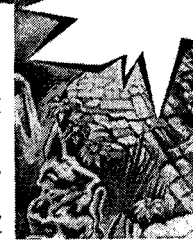
What will be the philosophical and theological consequences of interplanetary travel — when man finds other worlds and peoples in the vast universe beyond?



**LIFE  
BEYOND  
EARTH**

***This Fascinating  
Discourse FREE***

These challenging questions have been met with striking clarity in a special manuscript entitled "Life Beyond Earth," which is yours if you subscribe —or resubscribe—to the *Rosicrucian Digest* for six months, at the usual rate of \$1.90 (14/-sterling).\*



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



(Photo by AMORC)

### JAPANESE ART AND MYSTICISM

The famed artist of Japanese brush painting, Takahiko Mikami, is shown being filmed in color and sound in the Rosicrucian Cinematography Studio in Rosicrucian Park. As Mr. Mikami paints nature scenes, he narrates their Japanese mystical and philosophical significance. The set, constructed in the studio, represents the interior of a Japanese home. The film will be shown on television and then will be made available for Rosicrucian exhibition as well.

# WORLD-WIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

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

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

INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the AMORC Commonwealth Administration, Queensway House, Bognor Regis, Sussex, England.

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Cairo: Cheops Chapter

### EL SALVADOR

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

### ENGLAND

Rosicrucian Order, AMORC, Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England  
Bournemouth: Bournemouth Pronaos  
Brighton: Raymond Andrea Chapter  
Ipswich: Ipswich Pronaos  
Leeds: Joseph Priestley Chapter  
Liverpool: Pythagoras Chapter

\*Initiations are performed.

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- London: Francis Bacon Chapter  
 Manchester: John Dalton Chapter  
 Newcastle-upon-Tyne: Newcastle-upon-Tyne  
 Pronaos  
 Nottingham: Byron Chapter  
 Preston: Preston Pronaos  
 Tiverton: Tiverton Pronaos
- FRANCE**  
 Grand Lodge of France and French-speaking countries, with Grand Temple at 54, 56 et 60 Rue Gambetta, Villeneuve-Saint-Georges (Val-de-Marne). Other subordinate bodies of the Grand Lodge of AMORC France will be found under the countries indicated by this symbol: †  
 Angers (Maine-et-Loire): \* Alden Lodge  
 Angoulême (Charente-Maritime): Isis Pronaos  
 Avignon (Vaucluse): Plutarque Pronaos  
 Besaune (Côte d'Or): Verseau Chapter  
 Besancon (Doubs): Akhenaton Pronaos  
 Biarritz (Basses-Pyrénées): Thales Pronaos  
 Bordeaux (Gironde): Léonard de Vinci Chapter  
 Chambéry (Savoie): Mont Blanc Pronaos  
 Clermont-Ferrand (Puy-de-Dôme): \* Gergovia Lodge  
 Grenoble (Isere): Louis Claude de Saint-Martin Chapter  
 Le Havre (Seine Maritime): Dalton Pronaos  
 Lille (Nord): Descartes Chapter  
 Lyon (Rhône): \* Jean-Baptiste Willermoz Lodge  
 Marseille (Bouches-du-Rhône): \* La Provence Mystique Lodge  
 Metz (Moselle): Frees Pronaos  
 Montpellier (Hérault): Michel Faraday Pronaos  
 Mulhouse (Haut-Rhin): Balzac Pronaos  
 Nancy (Meurthe-et-Moselle): Thoutmès III Pronaos  
 Nice (Alpes-Maritimes): Croix du Sud Chapter  
 Nîmes (Gard): \* Claude Debussy Lodge  
 Paris: Jeanne Guesdon Chapter  
 Pau (Basses-Pyrénées): Pyrénées-Ocean Chapter  
 Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos  
 Rouen (Seine Maritime): Renaissance Pronaos  
 Saint-Amand-les-Eaux (Nord): Kut-Hu-Mi Pronaos  
 Strasbourg (Bas-Rhin): Galilee Pronaos  
 Toulon (Var): Hermes Pronaos  
 Toulouse (Haute-Garonne): \* Raymond VI Lodge  
 Tours (Indre-et-Loire): Léonard de Vinci Pronaos  
 Vichy (Allier): Pythagoras Pronaos
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 757 Baden-Baden 2, Lessingstrasse 1, West Germany: Grand Lodge of AMORC of Germany  
 Bremen: Jakob Boehme Pronaos  
 Düsseldorf: Düsseldorf Pronaos  
 Frankfurt am Main: Michael Maier Chapter  
 Hamburg: Doma Pronaos  
 Hanover: Leibniz Pronaos  
 Nurnberg: Johannes Kelpius Pronaos  
 Saarbrücken: Descartes Pronaos  
 Stuttgart: Simon Studion Chapter
- GHANA**  
 Accra: Accra Chapter  
 Kumasi: Kumasi Pronaos  
 Sunyani, B.A.: Sunyani Pronaos
- GUATEMALA**  
 Guatemala: \* Zama Lodge
- HAITI†**  
 Cap-Haitien: Cap-Haitien Chapter  
 Port-au-Prince: \* Martinez de Pasqually Lodge
- HOLLAND**  
 Den Haag (The Hague): \* De Rosekruisers Orde, Groot-Loge der Nederlanden, Postbus 2016
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 Puerto Cortez: Rosacruz Pronaos  
 San Pedro Sula: San Pedro Sula Chapter  
 Tegucigalpa, D. C.: Francisco Morazán Chapter
- INDIA**  
 Bombay: Bombay Pronaos
- ISRAEL**  
 Haifa: Haifa Pronaos  
 Tel-Aviv: Tel-Aviv Pronaos
- ITALY**  
 Rome: Grand Lodge of Italy, via del Corso, 303
- IVORY COAST, REPUBLIC OF†**  
 Abidjan: \* Raymond Lulle Lodge  
 Bondoukou: Socrates Pronaos  
 Dimbokro: Aurora Pronaos
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 Kingston: Saint Christopher Chapter
- LEBANON†**  
 Beyrouth: Beyrouth Pronaos
- LIBERIA**  
 Monrovia: Monrovia Pronaos
- MADAGASCAR**  
 Antsirabe: Democritus Pronaos
- MEXICO**  
 Juarez, Chih.: Juarez Chapter  
 Matamoros, Tamps.: Aristotle Pronaos  
 Mexicali, B. C.: Amado Nervo Chapter  
 Mexico, D. F.: \* Quetzalcoatl Lodge  
 Monclova, Coah.: Monclova Pronaos  
 Monterrey, N. L.: \* Monterrey Lodge  
 Nueva Rosita, Coah.: Rosita Pronaos  
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter  
 Puebla, Pue.: Tonatiuh Pronaos  
 Reynosa, Tamps.: Reynosa Pronaos  
 Tampico, Tamps.: Tampico Chapter  
 Tijuana, B. C.: \* Cosmos Lodge  
 Veracruz, Ver.: Zoroastro Chapter
- MOROCCO†**  
 Casablanca: \* Nova Atlantis Lodge
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 Curaçao: Curaçao Chapter  
 St. Nicolas, Aruba: Aruba Chapter
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 Auckland: \* Auckland Lodge  
 Rosicrucian Administrative Office, 54 Customs St., Auckland  
 Christchurch: Christchurch Pronaos  
 Hamilton: Hamilton Pronaos  
 Hastings: Hastings Pronaos  
 Wellington: Wellington Chapter
- NICARAGUA**  
 Managua: Managua Chapter
- NIGERIA**  
 Aba: Socrates Chapter  
 Abonnema-Degema: Abonnema-Degema Pronaos  
 Ashaka: Ashaka Pronaos  
 Benin City: Benin City Pronaos  
 Calabar: Apollonius Chapter  
 Enugu: Kroomata Chapter  
 Ibadan: Alcuin Chapter  
 Jos: Star of Peace Chapter  
 Kaduna: Morning Light Chapter  
 Kano: Empedocles Chapter  
 Lagos: Isis Chapter  
 Nsukka: Nsukka Pronaos  
 Onitsha: Onitsha Chapter  
 Opofo: Opofo Pronaos  
 Owerri: Owerri Pronaos  
 Port Harcourt: Thales Chapter  
 Sapele: Sapele Pronaos  
 Umuahia: Umuahia Pronaos  
 Uyo: Uyo Pronaos  
 Warri: Warri Pronaos  
 Yola: Yola Pronaos  
 Zaria: Osiris Chapter
- PANAMA**  
 Colón: Colón Pronaos  
 Panama: Panama Chapter
- PERU**  
 Chiclayo: Chiclayo Pronaos  
 Iquitos: Iquitos Pronaos  
 Lima: \* AMORC Lodge of Lima
- RHODESIA, SOUTHERN**  
 Salisbury: Salisbury Chapter
- SENEGAL†**  
 Dakar: Martinez de Pasqually Pronaos
- SIERRA LEONE**  
 Freetown: Freetown Pronaos
- SINGAPORE**  
 Singapore: Singapore Chapter
- SOUTH AFRICA**  
 Bloemfontein: Bloemfontein Pronaos  
 Cape Town, Cape Province: Good Hope Chapter  
 Durban, Natal: Natalia Chapter  
 Johannesburg, Transvaal: Southern Cross Chapter  
 Port Elizabeth, Cape Province: Port Elizabeth Pronaos  
 Pretoria, Transvaal: Pretoria Pronaos  
 Springs, Transvaal: Springs Pronaos  
 Welkom, O.F.S.: Welkom Pronaos

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**SURINAME**

Paramaribo: Paramaribo Pronaos

**SWEDEN**Skelderviken: Grand Lodge of Sweden, Box 30  
Gothenbourg: Gothenbourg Chapter  
Malmö: Heliopolis Chapter  
Stockholm: Achmaton Chapter  
Vesteras: Vesteras Pronaos**SWITZERLAND**Basel: Dr. Franz Hartmann Pronaos  
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Lausanne: Pax Losanna Lodge‡  
Neuchatel: Paracelsus Pronaos‡  
Trogen: Pythagoras Pronaos  
Zurich: El Moria Chapter**TCHAD**

Fort-Lamy: Copernic Pronaos

**TOGO, REPUBLIC OF†**Anecho: Anecho Pronaos  
Atakpamé: Vintz Adama Pronaos  
Lama-Kara: Verseau Pronaos  
Lomé: Francis Bacon Lodge**TRINIDAD-TOBAGO**Port-of-Spain: Port-of-Spain Chapter  
San Fernando: San Fernando Pronaos**UNITED STATES****ALASKA**

Anchorage: Aurora Borealis Chapter

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Tucson: Tucson Chapter**CALIFORNIA**Bakersfield: Bakersfield Pronaos  
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Belmont: Peninsula Chapter  
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Lancaster: Antelope Valley Pronaos  
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Pomona: Pomona Chapter  
Sacramento: Clement B. Le Brun Chapter  
San Diego: San Diego Chapter  
San Francisco: Francis Bacon Lodge  
San Luis Obispo: San Luis Obispo Pronaos  
Santa Cruz: Santa Cruz Pronaos  
Santa Rosa: Santa Rosa Pronaos  
Vallejo: Vallejo Chapter  
Van Nuys: Van Nuys Lodge  
Whittier: Whittier Chapter**COLORADO**

Denver: Rocky Mountain Chapter

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Hartford: Hartford Pronaos**DISTRICT OF COLUMBIA**

Washington: Atlantis Chapter

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Miami: Miami Chapter  
Orlando: Orlando Pronaos  
Tampa: Aquarian Chapter**GEORGIA**

Atlanta: Atlanta Chapter

**HAWAII**

Honolulu: Honolulu Pronaos

**ILLINOIS**Chicago: Nefertiti Lodge  
Peoria: Peoria Pronaos**INDIANA**Fort Wayne: Fort Wayne Pronaos  
Hammond: Calumet Chapter  
Indianapolis: Indianapolis Chapter  
Terre Haute: Franz Hartmann Pronaos**KANSAS**

Wichita: Wichita Pronaos

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Springfield: Springfield Pronaos**MICHIGAN**Detroit: Thebes Lodge  
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Grand Rapids: Grand Rapids Pronaos  
Lansing: Leonardo da Vinci Chapter**MINNESOTA**

Minneapolis: Essene Chapter

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Saint Louis: Saint Louis Lodge**NEVADA**

Las Vegas: Las Vegas Pronaos

**NEW JERSEY**

Newark: H. Spencer Lewis Chapter

**NEW MEXICO**

Albuquerque: Albuquerque Pronaos

**NEW YORK**Buffalo: Rama Chapter  
Long Island: Sunrise Chapter  
New Rochelle: Thomas Paine Chapter  
New York: New York City Lodge  
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Dayton: Elbert Hubbard Chapter  
Youngstown: Youngstown Chapter**OKLAHOMA**Oklahoma City: Amenhotep Lodge  
Tulsa: Tulsa Chapter**OREGON**

Portland: Enneadic Star Lodge

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Pittsburgh: First Pennsylvania Lodge**PUERTO RICO**Arecibo: Arecibo Chapter  
Caguas: Caguas Pronaos  
Guayama: Guayama Pronaos  
Mayaguez: Mayaguez Pronaos  
Ponce: Ponce Chapter  
San Juan: Luz de AMORC Lodge**RHODE ISLAND**

Providence: Roger Williams Chapter

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San Antonio: San Antonio Chapter  
Wichita Falls: Faith Pronaos**UTAH**

Salt Lake City: Diana Chapter

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

Milwaukee: Karnak Chapter

**WYOMING**

Casper: Casper Pronaos

**URUGUAY**

Montevideo: Titirel Lodge

**VENEZUELA**Barquisimeto: Barquisimeto Lodge  
Cabimas, Zulia: Iris Pronaos  
Caracas: Alden Lodge  
LaGuaira: Plotino-Maiquetia Chapter  
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Maracay, Aragua: Lewis Pronaos  
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Cardiff, Glam.: Cardiff Pronaos

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Grenada, St. George's: St. George's Pronaos

\*Initiations are performed.

# TWENTIETH-CENTURY SPECTATOR



Digging up the past has always been a fascinating occupation for many, especially in recent years with the development of more accurate means for determining the exact age of the findings.

Although the transmission of pictures of other planets in our solar system via space probes is, no doubt, the initial step in an area of research that will have a profound effect on man's understanding of his place in the universe, we should not neglect recent findings in other fields. Equally interesting are the continuing efforts of archeology and paleontology to determine the age and origin of life forms on our own planet.

• Findings by scientists at the Lawrence Radiation Laboratory in California have extended the history of life here on earth by a half billion years. This has been established through the identification in rock specimens of two hydrocarbon molecules which can be synthesized only by living organisms.

• Similar investigations at Harvard University involved fossils of small starlike organisms that may have been living nearly 2 billion years ago. The ancient organisms were

discovered in the Lake Superior region of Canada and Minnesota.

• Dating by means of radioactive isotopes reportedly has shown that the Pleistocene epoch, that geological period during which modern man first appeared, began 3 million years ago, three times earlier than had been supposed.

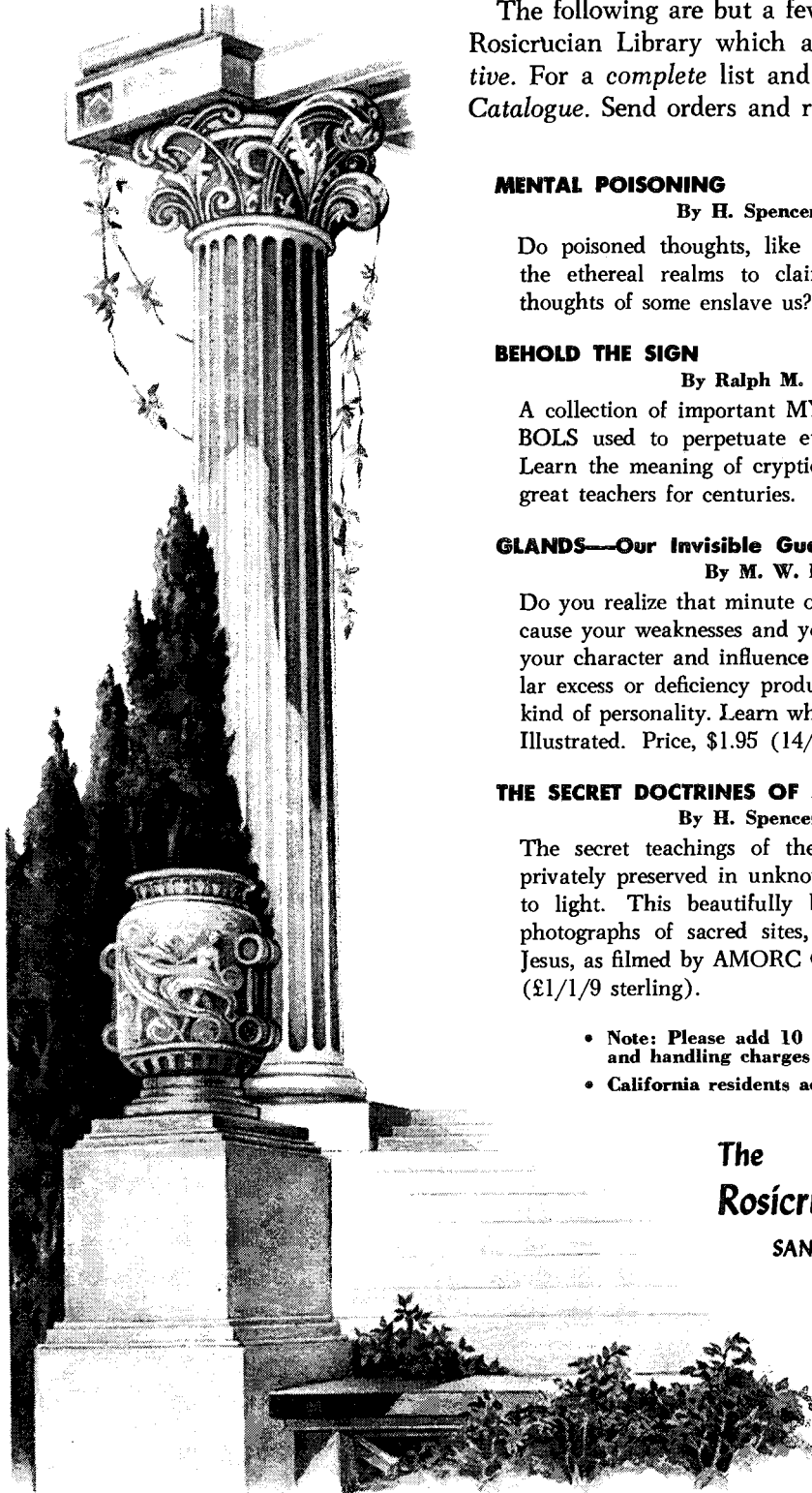
• Excavations at Nea Nikomedeia in Northern Greece have uncovered a community of 8,000 years ago, revealing the introduction of agriculture to Europe far earlier than had been generally thought. The find indicates farming, herding, and permanent village life.

• And, finally, workmen blasting a quarry near Lisbon, Portugal, have accidentally uncovered some of the finest rock paintings of the Paleolithic era. The paintings, which include a witch doctor and various animals, are believed to be nearly 20,000 years old.

Remembering that it was not many years ago that creation as outlined in the Old Testament was placed by commentators at some 4,000 years B. C., these latest findings illustrate dramatically how our concepts have changed in this 20th century.—L



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By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Price, \$2.15 (15/9 sterling).

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## **THE SECRET DOCTRINES OF JESUS**

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