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FEBRUARY 1966 • 35¢

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I Saw the Whirling Dervishes

**A yearly devotional
in Anatolia honors
Islam's mystic poet.**

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How To Stay Young

**Mental conditioning
is the secret.**

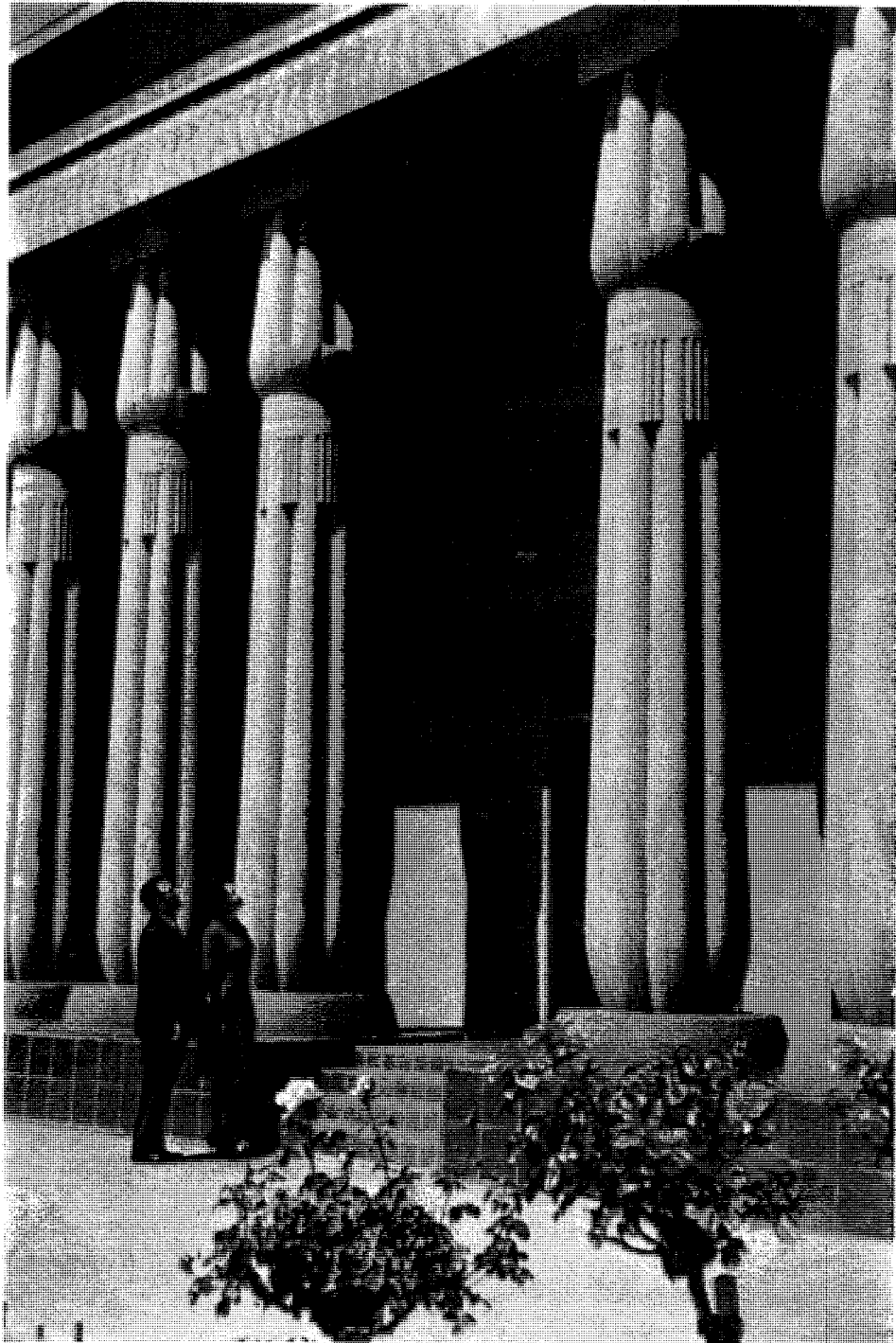
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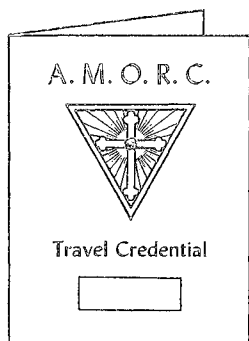
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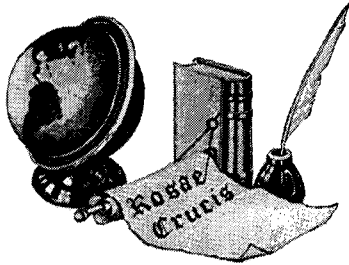
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Joel Disher, Editor

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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PARACELUS—THE ADEPT

(Photo by AMORC)

Above is a monument to the famed physician, alchemist, and Rosicrucian, Philip Theophrastus von Hohenheim Paracelsus (1493-1541). This monument is in the courtyard of a Capuchin Monastery in Salzburg, Austria. However, Paracelsus was born in Einsiedeln, Switzerland. He revolutionized the medical practice of his day, advocating experimentation, research, and a break from the obsolete traditions of his time. Note the inscribed word ADEPTUS on the monument.

THOUGHT OF THE MONTH

By THE IMPERATOR

CREATING A SUPERCIVILIZATION

IF INTELLIGENT beings exist in another world who exceed human beings in their capabilities, what might their society be like? Might it be a supercivilization? Could we measure it in terms of our own culture? If we can imagine such an inhabited world, we should be able to conceive that they possess certain attributes which, for earthmen, are as yet but ideals.

To visualize a supercivilization, we must see it as transcending all the deficiencies we observe or believe to exist in our own world. Civilization—in fact, human life on earth—is potentially threatened with destruction. It has acquired the technical means with thermonuclear weapons of not only truncating the handiwork of civilization but also of exterminating for generations the human factors necessary for their replacement. A supercivilization would need to eliminate such causes. What then are these causes?

Peace among the peoples of the world is an ideal nations profess to cherish. But peace now is not possible because the elements required for it are not being met. These elements are related to the psychological make-up of man himself. Perhaps the greatest obstacle to peace may be found inherent in certain of man's emotions and instincts.

The first of these is *fear*. This emotion of apprehension actually serves man if it does not become abnormal. It compels the action of a defensive mechanism, instigating it whenever circumstances suggest danger to the individual. The fear may result from knowledge of previous harm caused by a similar circumstance. Then, again, the circumstance may merely suggest such a possibility. Obviously, a fearless person, that is, one absolutely devoid of the emotion of fear, would never be cautious. He would, therefore, soon forfeit his life through sheer negligence.

Fear, therefore, is very definitely related to the human sense of security or survival. Individuals, singly or collectively as a society, through fear will take defensive or combative means toward what they think threatens them. This threat is not always one of violence. They may perceive actions on the part of a neighboring state that they consider an economic hazard to them. Thereupon, they retaliate in a manner to protect their own interests; but in so doing, they intimidate their neighbor—out of which the potentiality of war arises.

It might seem that unreasonable fears could be purged by the genuine assurance of nations and peoples that they harbor no ulterior purposes. Here again, however, we are confronted with another human impulse that conflicts with the nature of peace. It is *ambition*, aggression, the natural striving to achieve certain desired ends. It is instinctive in *Homo sapiens* to further his welfare. In his aggression, however, in the intense concentration of his efforts toward an objective, one may have what is termed an *unselfish motive*. Perhaps it is for the direct benefit of his family or even of a cultural enterprise.

However, such a person in pursuing his methods, though legal and ethical, may seriously compete with others. His very success may threaten their economic security. This inculcates fear and jealousy in them. Jealousy is a hurt to the ego. It is experienced as a diminishing of the importance of the self. The instinct of the survival of the self and the associated fear if it is threatened will cause that reaction which makes peace an impossibility between the parties concerned.

Certain political ideologies such as communism have attempted to mitigate instinctive social irritations such as the aggression which is born out of am-

bition and the conflicts which follow as a consequence. All too obviously, they have failed in attempting to enforce their theories and, in fact, have further jeopardized world peace. In substance, they have attempted to *equalize* human nature. They have sought to unify the energy and intellectual potentials of people, pointing them toward a political ideal. This has required a certain suppression of the individual's surge toward personal security and affluence—all in the name of the common theory. Men have been placed in channels; these channels pointed in one direction. They may surge along these channels but never be permitted to go beyond the bounds set for them by the ideology of the society.

Such methods are *bridled initiative*. One might not agree with the objective established by the system, and yet he is tied fast to it. The fact that this practice has not proved effective is indicated by the current liberalizing to some extent of individual enterprise and its rewards in certain of the communist nations.

Group Consciousness

As much as one may deplore the methods of these extremely socialistic nations, we can see behind their philosophy a principle that has merit but which at present is perverted. We may call this principle the *development of group consciousness*. It is the necessity to enlarge the *self interest*. It must become more inclusive of the other members of society.

Instinctively, man strives to live, to be. He seeks the satisfaction of his appetites and his general well-being. However, in doing so, he is often little conscious of the cost of his desires in terms of their imposition upon his fellows and society in general. Each day, man is becoming more collectively dependent. His independence, or so-called *freedom*, is becoming increasingly tenuous. Yet, by his actions, his motivations, his drives, he is still a primitive, *limited self*. His thoughts and efforts still concern him in the narrowest, personal sense. He relates the needs of society, the needs of others, only remotely to his own welfare when, in fact, his very existence is becoming more dependent upon them.

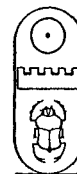
A supercivilization would need to have learned to combat the common interpretations which man has placed upon the life forces and drives within himself. It would require an enlargement or different orientation of consciousness so that that which now grows out of fear, jealousy, and ambition would be disciplined. The sentiments and emotions which would emerge from this extended group consciousness is, of course, experienced to some degree among human beings. We term them *compassion, sympathy, justice, charity, etc.*

It might properly be asked, would intelligent beings in a world in some remote galaxy have the same life impulses that we do? In other words, are the properties of life, if they exist elsewhere in the cosmos, the same as in human beings? Further, would a highly developed organism such as man, living in another world, have the same psychological motivations? In other words, would he manifest the same instincts and emotions which he would have to master in order to produce a supercivilization?

Instincts, psychology tells us, are specific lessons that have been learned by an evolving and developing organism. Many of them arose from trauma, the result of conflict with environment in eons past. If a highly complex organism such as man in another world were not exposed to conditions parallel to those of *Homo sapiens*, he might be devoid of those instincts and emotions which we know.

Would this mean, then, that such beings would be more ruthless than earthmen and their society far more barbaric? A society of beings elsewhere in the greater universe could not have developed a technology equal to ours in destructive power and also have had existence for any great period of time without having mastered our obstacles toward peace. Otherwise, they would long ago have destroyed themselves.

Perhaps the great cosmic explosions seen which astronomers call *novae* and which occurred millions of light years ago are the visible result of the inability of other civilizations to master the individual self, resulting in their destruction.



MARTHA MERWIN, F. R. C.

Mental Thresholds

I ONCE KNEW a woman who lived alone in one room. She had a bed that slid into the wall like a drawer. She had a table piled with books, a large chair by the window, an old piano. She read, wrote, hummed tunes, played the piano. And when she went out into the sunshine, she brought it back into the room with her.

I went to see her often, for in spite of the fact that I was young and she, to my way of thinking, was old, we had many wonderful chats. Puzzled as to what she did with herself all the time, I once asked her, and she replied: "I read, I write, I listen, I think. I am a discoverer and a maker of new things to read, new things to write, new things to listen to, new things to think."

I was impressed and went away saying to myself, "Everything, then, can be new." I would read, looking for the new; I would write, thinking of the new; I would listen for the new, and I would think and feel the new.

Then, one day, I asked her, "How long has everything been new?"

She answered with a question: "Dear child, how long is long? If we knew all there is to know about deep and high, right and left, and the four sides of a box or the six sides of a cube, or how we are able to cut a pie into four triangles, we would never experience the magic of living it, loving it, eating it, or lighting it."

"What do you mean, lighting it?"

"I mean holding each hour of the daylight in your hands like a ball of snow as it melts silently away. I mean the magic of being conscious of everything. Everything beautiful and tasty

and healthy knows the touch of light and color and song and sound and tone. With light comes the making of everything that is made. With darkness comes the resting of everything that is made. No living thing can live in the darkness all the time. Even if you can't see, hear, or speak, you can light your mind."

I went away, lighting my mind. I always felt happy after talking to this woman, for her mental threshold had been full of light, life, and love. Her chair by her window was her sanctum, and she had allowed a little questioning girl to cross her threshold of delightful, health-giving magical experience.

We cross our own thresholds daily. Others cross ours, and we cross theirs. Most important of all, we cross the threshold of God's world daily, and there can be many lovely renewing experiences on the way. The taste of food in our mouths, food grown in the earth by light, life, and love—fruit from the trees, wonderful water, flowers, and herbs. A child's face has its magic of awareness.

The fine line of discontent in any problem is erased with appreciation, thankfulness, awareness, and outgoing. In harmony on our threshold of light, life, and love is one song of melody and cadence and rhythm. The light in fire, the hand of a friend, the warmth of understanding without words.

Knowing how to appreciate our Greater Threshold is like the redwood tree standing high into the centuries, still reaching. We are new as we keep our light; we are new as we feel our song; we are new as we praise all creation provided from a bountiful all-providing Cosmic.

We are weatherproof within this safe harbor of our lighted threshold. All things have already been done and thought and created, but we have been endowed with the privilege of always keeping them good, bright, shining, and new.



The good in life should be a human creation in relation to events and not a search for a latent, inherent good in nature or the world.—VALIDIVAR

*The
Rosicrucian
Digest
February
1966*

FROM TIME IMMEMORIAL, mankind has searched for means to overcome the decline into old age. The ancient Greeks expressed their longing by endowing their gods and mythical heroes with eternal youth. Medieval explorers searched for the legendary fountain of youth; alchemists tried to distill an elixir of life. However, we know of none that remained young forever in the literal and physical sense.

Modern civilization has gone a long way in prolonging the life of man. Better living conditions, better food, asep-sis, and antibiotics have doubled or trebled the average life span in the Western world. However, the greater part of this remarkable improvement was achieved by reducing the death rate from infantile diseases, plagues, and consumption.

Among those who survived into healthy adult life, the life expectancy has not increased nearly as much. Some religious fundamentalists believe in the literal truth of the Psalmist's statement that fixes man's life at 70 or at best 80 years. Such people consider it somehow sinful as well as futile for man to attempt prolongation of life beyond this God-given span.

Therefore, before trying to find out what mystics do to keep young, we must first decide whether man should attempt to stay young at all. Since religions and philosophies express conflicting viewpoints, it is best to look to nature herself for enlightenment.

Mystics believe that life and consciousness are not exclusive qualities of man. There is some life in every animal, in every plant, and even in minerals, atoms, and light waves. One may also speak of the destruction, or "death," of an atom and of the weathering and aging of rocks; but it makes no sense to speak of an old or senile atom. Even in primitive forms of organic life, it is difficult to speak of old age and death.

Many unicellular organisms propagate simply by splitting into two cells when they grow too large. One might regard the excessive growth as a symptom of old age and the division into smaller units as a form of rejuvenation. But how about the continuity of life? Which of the two daughter cells carries

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

How To Stay Young

*Mental conditioning
is the secret*

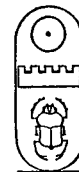
the identity of the mother cell? Does the parent die in giving birth to twins?

After many generations of successive cell division, there seems to occur a kind of family degeneration—a decrease in vigor and in average size. Then the reverse process occurs by a quasi-sexual union. Two cells, not yet differentiated into male and female, merge and unite into a single daughter cell which has greater size and strength than its parents. Again, one may ask: Which of the parents survives? Do both die in producing a joint offspring? Is each dividing and reuniting cell quasi-immortal or does the breed survive by the sacrifice of two individual lives?

Perhaps the solution lies in the key word *individual*. Nature does not care as much for individuals as for the form, the race, the species, and the life process. In plant life, myriads of seeds die for each tree that grows; in animal life, a million sperm cells for each fertilized ovum. Among bees, the drones die in the act of mating, and many female insects die as soon as their eggs are laid. In fact, nature seems to let weaklings die before mating and to call on the strong to strengthen and evolve the breed.

However, this disregard for the individual diminishes in the higher phyla of the animal kingdom. Mammal parents suckle, protect, and train their offspring. Thus, nature contrives an overlap of the generations and a transmittal of acquired skills and experiences as well as of biological traits. The cunning and ability and the affection of the individual parents for their pups begin to count.

In mankind, evolution has reached a state where the normal life span exceeds the age of puberty by a factor of



5 or 6, indicating functions far above the mere propagation of the race. Nature does not preserve useless remnants; therefore, the long duration of adult survival implies that the older generation performs a function useful to mankind and to nature as a whole.

Usefulness Justifies Living

Each fulfills this function in his own way—as breadwinner, educator, thinker, artist, or inventor. In many ways, mature men and women increase the material, cultural, and spiritual heritage of the race. Thus, the moral question may be answered in the affirmative: As long as we can be useful, our lives are justified and in accordance with nature's plan. But to be useful, we must not merely exist but retain physical and mental vigor. Hence, we should strive to keep alive and to keep young!

The goal is set; but can we reach it? History proves that a great deal can be and has been done. In the Western world, the life expectancy of a newborn baby has tripled since Biblical days; probably half of this spectacular increase was achieved in the last two centuries by better living conditions, better food, better hygiene, and better medical treatment. The vigor in middle age shows similar improvement. Our grandmothers or great-grandmothers put on black bonnets at 40 and considered themselves old ladies. Their husbands kept on working by necessity, but few of them thought of sports or other physical exertion. Nowadays, though, it seems quite normal when a man of sixty swims and hikes and plays with his sons and even with his grandchildren.

Yet, in spite of such improvements, there remains a great deal to be accomplished. As stated before, much of the increase in average age is due to the reduction in infant mortality and to the immunization against epidemic diseases such as cholera, smallpox, and typhoid. And even of those who survive to 80 or more, how many remain youthful and useful to the very end? Furthermore, why should 80 or 90 or even a hundred years be the limit? Mystic tradition sets the mark at a much higher figure; so, there is plenty of leeway for the prolongation of useful life.

The ancient Greeks knew that there is a strong interrelation between the physical make-up and the mental disposition. They called an angry, hot-tempered person *choleric* or *bilious*, that is, full of gall. In Greek, *melancholic* means a person with black bile; *sanguinic* means full-blooded; and *phlegmatic*, slimy. A hysterical woman means one who is affected by a disorder of the womb. Conversely, Western medicine has rediscovered the fact long familiar to mystics that many physical ailments are due to mental and emotional causes. One or two generations ago, psychiatrists defined neuroses as functional disorders without recognizable physical causes. Now it is common to speak of psychosomatic diseases—bodily ailments caused by a troubled mind.

The diseases that may be brought on by the mind are known to include asthma, migraine, and ulcers of the intestines. Recently, a conference of the New York Academy of Sciences was devoted to the connection between cancer and mental and nervous conditions. It was reported that the majority of cancer patients had life histories of frustration and despondency.

It seems only logical to assume that this mental nexus works in the positive sense as well as in the negative. One may mentally condition oneself to health as well as to sickness; to regeneration as well as to degeneration; to youthfulness as well as to senility.

The entire philosophy of mysticism tends to banish fear and to promote harmony of body, mind, and soul. Mystics fear no hell fire, no jealous God, no cruel fate. They believe that one reaps what one has sown and that all are given ample chance to learn from past mistakes and to compensate for their consequences.

Mystics do not believe in fanatical repression of bodily needs and desires. They avoid excesses but believe that a moderate enjoyment of the senses was intended by nature as a guide to health, knowledge, and survival of the race. In general, mystics are taught to regard the body as a sacred temple, the dwelling place of the spirit, and to keep it fit and healthy.

In these matters, they behave like

other sensible and well-adjusted persons. They give nature a chance and thus increase the probability of healthful survival. But over and above these common-sense attitudes and practices, mystics have at their disposal the specific spiritual weapons provided by their convictions and their training.

The hallmark of mysticism is the conviction that the world is created, permeated, animated, and governed by a Universal Mind force. Furthermore, a mystic is convinced that his so-called *individual mind* is unseparated from the Universal Mind and has access to Its wisdom and power. Consequently, he doesn't "just stand there" and admit passively that there is some unexplained nexus between the mental state and bodily health. He boldly "steps in and does something." He deliberately applies his consciousness to the rejuvenation of his body.

Focusing Consciousness

All mystical schools known to the writer teach the direction and focusing of consciousness for this purpose. The specific techniques are esoteric in nature and cannot be discussed in public. Suffice it to say that some teachings concentrate on special regions of the spinal column that are identified with particular psychic centers; others teach the penetration of all parts and organs of the body by the consciousness.

In most systems, the direction of the consciousness is combined with controlled breathing. This may be understood by regarding the breath, which fans and sustains the inner fire of the life process, as a link between the realms of matter and consciousness.

Regardless of explanations and interpretations, those who practice the focusing of consciousness know that it does soothe the nerves, harmonize the spirit, and rejuvenate the body. The physical effects are not very apparent during the first half of the proverbial 70-year span, when nature builds up the body to its greatest strength. But after 40, unaided systems tend to suffer from accumulated poisons and from the effects of past diseases, tensions, and

accidents. At this age, friends begin to wonder what keeps the mystic able to outplay and outwork men and women younger than himself.

The youthfulness of a mystic or of any other person is measured by his activity. And therein lies the key to the ultimate secret as well as to the justification of prolonged youthfulness: When the mystic directs consciousness through his body, he does not do it merely for the enjoyment of physical fitness or for thought control. His basic desire is to experience the flow of the Greater Mind and Consciousness through his being. He is not content with merely filling his body and his conscious mind with this influx, but he reverses the flow, directing it outward beyond the confines of his body and thus symbolically dedicating his own being to whatever uses the Greater Mind may inspire.

Thus, we have come full circle to our initial question regarding the justification for staying young: What good are physical youth and mental power to him who does not apply them; who sits idly and waits to be amused? He will die of boredom, which can strike him down faster than consumption.

Whenever you see a man or woman praised for enduring youthfulness, you see a busy person, a worker who loves his work. You may see an artist, scientist, politician, teacher, or a woman who brings up, encourages, and holds together a large family. But always, you will see a creative and outgoing person.

You may keep young by any and all of the means mentioned here: descent from healthy stock, pleasant surroundings, hygiene, diet, and exercise, or by spiritual techniques. But the essential ingredient of all these methods is to forget about your own outer person and to keep creatively busy "according to your lights." Express this inner light in the outer world. It may be the light of physical betterment, of knowledge, of beauty, of wisdom, or of love. Whatever its expression, it is this light that shines through a mystic's activities and keeps him young.



LAURA E. HELSER

I Saw the Whirling Dervishes

*A yearly devotional in Anatolia
honors Islam's mystic poet*

AN AIR OF INTENSE excitement mixed with anticipation seemed to envelop the hundreds of people in the streets of Konya centered in the great Anatolian plains. This was the day on which the local followers of Mevlana performed their sacred dances.

Since 1926, when Kemal Ataturk had closed religious houses and turned them into museums, only once a year is the Mevlevi Sect allowed to hold a public ceremony in honor of the great Islamic mystic and poet of the 13th century, Mevlana Celeleddin Rumi, who died in 1273.

With poetry, dance, and music, he had opened a new spiritual concept of divine love. He had revealed the mystery of God through the music of his flute and the giving up of the mortal self through the ecstasy of spirit—a state consummated in sublime spirituality through the spinning and whirling in a solemn devotional dance.

With dance, song, and verse, he interpreted the embodied ecstasy and excitement of divine love as it expressed itself in peace, freedom, love, and brotherhood. After his death, during the Ottoman period, his followers had built a mausoleum for him, which later became a convent and the center of the Mevlevi Sect.

As we drove toward the center of the city, we saw among the houses and shops Seljuk ruins and crumbling walls, probably dating from the 11th century, with a sprinkling of mosques snuggled between graceful minarets. Konya is filled with mosques, courtyards, cemeteries, mausoleums, minarets, and kiosks. Its many stuccoed mud buildings

and red tiled roofs are bound together into one continuous thread by thick walls which interlace the one- and two-story dwellings.

Through old wooden gates standing lazily open, we glimpsed children playing around fountains or springs, chickens scratching the sunbaked clay, and Angora cats peacefully napping. Sometimes, women were airing bedding over ancient balconies.

As we bounced over ancient and narrow cobblestone streets filled with life, I thought of the antiquity of this picturesque village, which had been inhabited since about 2600 B.C. It had been under the domination of Hittites, Phrygians, Lydians, Persians, Greeks, and Romans. Saint Paul had preached and been persecuted here. (The Bible called it Iconium.)

It had been one of the first Anatolian cities in which the Christians had settled. No wonder its unpaved roads, courtyards, and open squares around the mosques were worn bare from centuries of tramping feet, whose paths crossed and crisscrossed, weaving into the carpet of time a pattern of history.

Our travel was slow, our pace eccentric as we were caught up in a frenzy of marketing. There were small horse-drawn wagons, their wooden wheels high and their sideboards brightly painted with flower motifs or gay geometric designs. Everywhere were donkeys heavily laden with bags of produce or neatly stacked firewood, flocks of turkeys being driven along through the street, vendors carrying cheese and eggs suspended from wooden yokes across their shoulders, and shepherds slowly walking their sheep to market.

There were enormously fat men threading their way through the crowd on donkeys and merchants sitting in stalls almost buried among red clay jugs, pots, pitchers, and trays of intricately etched brass and wrought-iron bric-a-brac.

The few women we saw riding donkeys or sitting in wagons behind their men were veiled, their heads swathed in heavy black cotton shawls, which sometimes completely covered their many long skirts and loose blouses. Men in patched, baggy pants walked along or played a sort of checkers game

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Illustration by the author

THE SACRED DANCE OF THE DERVISHES

in the open courtyards, and some in order to enter and pray were washing their feet at a spigot outside a mosque.

As the hour of the great yearly devotional of the Whirling Dervishes drew near, a procession of carriages, wagons, local taxis, and many people on foot moved slowly, deliberately, and quietly toward the auditorium. From a courtyard containing tombs and a fountain and enclosed by dervish cells, kitchens, and offices, we entered the museum through a red velvet curtain richly embroidered in gold.

Our shoes were left at the door. Costly rugs overlapped on the floor and were hung on the walls. Beneath a vaulted ceiling, heavily hung with brass and iron lamps, were the sarcophagi of Mevlana and his father within a railed enclosure. Velvet covers embroidered in gold and embellished with jewels were draped over the tombs.

On each was a headpiece of gigantic proportions shaped like the turban and *Kulah* (tall cylindrical cap of the dervish) similar to the ones worn during the dances. In glass cases were displayed jeweled scimitars, ceremonial vestments, dervish robes, caps, musical instruments, and manuscripts from the Mevlevi Order and the theological school.

On a pedestal in the middle of the room, a gold chest inside a glass-walled cubicle contained a nest of forty pure silk scarves on which rested a tiny jeweled box holding one of the whiskers from Mohammed's beard. The walls inside the main room were inscribed in decorative Arabic script with frescoes of mosaic tiles in leaf patterns and all-over design in a mass of color and line.

At 8:30, the doors were locked so that no one could leave until after the performance. The first part began with the reading of eulogies of Mevlana. Then came passages from his works in which he showed mankind the sacred way to perfection through the mystery of God. A musical interlude followed, with the musicians playing a flute and a stringed instrument somewhat resembling a violin.

After a moment of total darkness, the curtain lifted to reveal a strikingly beautiful replica of the Mevlana mosque, its green dome and minarets done in all

the scintillating colors of their originals. At each side under trees, men were seated Yoga fashion. Some were musicians and others dervishes. All were wearing long black robes and tall felt cylindrical caps.

After prayers were offered, a group of thirteen dervishes slowly stood erect, their voluminous black tunics falling from their shoulders to reveal short bolero jackets and full-length skirts of heavily starched white linen. Bright sashes of red silk were wrapped around their waists. Their circular skirts were cut so that they stood out in billowing circles as they whirled. Their feet were bare.

A strange music began and each man began to turn, slowly unfolding his arms from his breast, stretching the right one heavenward, palm up, while holding the left palm down toward the earth, head slightly inclined to the right and eyes closed.

Each dervish made individual turns as the group as a whole moved in a complete circle. As the tempo increased, they turned faster and faster like spinning tops, conscious only of the wild barbaric music. The turning represented the movement of the spheres and the hands symbolized blessings being received from above. In this way, the union of souls with God is attained.

After perhaps thirty minutes of this mystical spinning dance, the music and the dancers stopped simultaneously. Each dancer slowly refolded his arms across his chest and walked solemnly back to his place among the seated figures under the trees in the background. The music began again and others stood up, dropped their black robes and began another spinning dance.

A leader, or an elder, wove himself counterclockwise in and out of the moving circle of figures, watching every movement. When one of the dervishes slowed his pace, the leader stared directly into his face with an intense concentration until he again quickened his steps. Finally, all seemed to pass into a trance in complete ecstasy.

The ceremony lasted about three hours. It was past midnight. We left the hall, passed through the courtyard, and came back to reality.

VARIOUS PHENOMENA of nature appear to man as having a beginning. When these beginnings in human experience reappear, they are designated periods, or cycles. To the primitive mind, these beginnings seemed teleological; that is, as having a *mind* cause behind them. This caused them to be venerated or feared, depending upon how they affected man.

The most impressive of such natural cycles were the changes of the seasons, as indicated by man's recognition of them. The seasonal change to which was attributed the greatest importance was on or about the vernal equinox, or the beginning of spring. It was then that the moribund appearance of plant life after the winter seemed to go through a transition and be *reborn*. Life—all life—seemed regenerated. This phenomenon corresponded with man's own hopes and aspirations that human death was, also, but a transition and that he, too, would be reborn.

As a consequence, the vernal equinox was frequently designated as the true beginning of the new cycle, the *New Year*. Various solemn rituals and ceremonies to venerate this rebirth of nature were enacted. Some ritual dramas compared man's birth, life, death, and rebirth with this phenomenon of nature. Certainly, the coming of spring with its reawakening and new growth is a more appropriate beginning for a new year than the calendar date of January First with its dormancy, especially in the Northern Hemisphere.

The ancient mystery schools of Greece and other parts of Europe inherited this custom and elaborated upon it with a festive and symbolic occasion. These elements were, in turn, transmitted to the Rosicrucian traditions as well. Consequently, on each vernal equinox, or about March 21, when the sun in its celestial journey enters the zodiacal Sign of Aries, Rosicrucians celebrate their traditional and mystical New Year in their lodges, chapters, and home sanctums.

On such an occasion, a symbolic feast is held in the temples of the subordinate bodies of AMORC. *All active Rosicru-*

Rosicrucian New Year

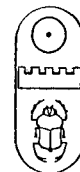
**The Emperor Proclaims
Monday, March 21, the
Beginning of the Traditional
Rosicrucian New Year 3319**

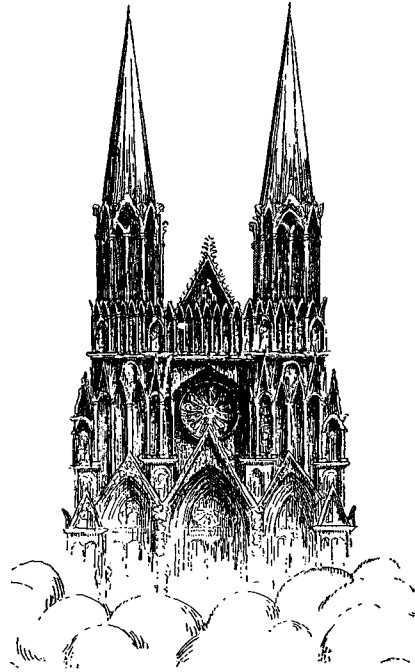
cians are invited to participate. We suggest that members refer at once to the directory in the back of this issue of the *Rosicrucian Digest* to find the name and location of the subordinate body nearest you. Select the one you wish to visit and write to the Grand Secretary at Rosicrucian Park for the full address.

When you receive the address, call or write them to ask for the exact date and time that they will hold their Rosicrucian New Year ceremony and festivity. For admittance, it is only necessary that a member present his membership card showing his active status. He is eligible to attend whether he is a member of the particular subordinate body he wishes to visit or not.

All members who may be in the vicinity of Rosicrucian Park, San Jose, are invited to attend the inspiring New Year ceremony which is held in the beautiful Supreme Temple. It will be held this year on *Friday evening, March 18*. The doors will be open at 7:30 p.m. The ceremony begins promptly at 8 o'clock. All attending must present membership credentials for admittance.

We wish to advise that there is available, also, an inspiring Home Sanctum Ritual for the Rosicrucian New Year ceremony. It may be obtained from the Grand Secretary, AMORC, Rosicrucian Park, San Jose, California 95114, for the nominal sum of 50 cents (4/- sterling). Just write, giving your name, address, and key number, for a copy of the "Rosicrucian New Year Ritual," and enclose the small amount to cover cost and postage.





Cathedral Contacts

THE CHALLENGE OF LEISURE

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

IT WOULD SEEM to those who have labored most of their lives that leisure could never become a challenge insofar as their daily problems are concerned. On the other hand, with the continued emphasis that modern society is placing upon available time free from work and concern, leisure may develop into a problem as well as a challenge in the years to come.

It is of striking interest that individuals who have lived through periods of time when it was difficult to employ their time beneficially, constructively, and profitably should also have their span of life reach the present time when leisure has become of sufficient importance to be given consideration by governmental agencies, sociologists, and those who are concerned directly with human welfare.

The entire bulletin, *Canada Today*, published by the *Toronto Star Limited* in June of last year, was dedicated to

the problem of leisure's new importance. To quote from that issue: "The concept of leisure is changing rapidly and seems likely, by the end of this century, to revolutionize our way of life or at least the way we regard it. The Protestant ethic of the virtue of work came to this continent with the first settlers. In the rugged conditions of early pioneering it was a necessity as well as a virtue. With this background, the virtue of work and the sin of idleness are more deeply ingrained here than in Europe. There, in the Middle Ages, one hundred and fifteen holidays a year were not uncommon. Work had to be done but it was not an end in itself. These traditions have softened the harder Protestant ethic in most northern European countries, and in Southern Europe it still remains dominant despite the demands of modern industrialization. It is perhaps ironic then that the North American industrial society has created the conditions where leisure seemingly must become an integral part of it."

It is interesting in these few sentences to observe how in the Western world leisure is an entirely different consideration than it is in parts of the so-called Old World. I believe there are few people who realize that the virtue of labor and the rightness of work are more or less a New-World concept. The Puritan influence of those who settled in what is now the United States and the pioneering spirit of the early European inhabitants of North America in what are now the United States and Canada have had a definite effect in creating a moral principle from the idea that work is to be done and leisure avoided. This is partly based—other than the religious concept that accompanied many of the early settlers—on the necessity of work or not survive. Men had to devote themselves to labor, and this was gradually given the status of being a virtue, although—as pointed out in the above quotation—during the Middle Ages in Europe, everybody who could took a holiday on the least excuse because it was thought to be beneficial to avoid work if it were possible.

We might ask just what is leisure? The article from which I have quoted proceeds to take a definition of leisure

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from the *Encyclopedia of Social Sciences*. Leisure is defined there as "freedom from activities centering around making a livelihood." This would place leisure in direct contrast to that which is necessary in order to earn a living. In other words, based upon this definition, leisure is the time away from the necessity of securing enough of the goods of the world upon which to survive and to enjoy ourselves to a certain degree.

As the work week is lessened, more and more hours become available for this end. A little more than a century ago, the average week in the United States was sixty-six hours; that is, the average individual who labored worked about eleven hours a day for at least six days a week. In the United States, the work week is approximately forty hours or possibly slightly less. The difference is considerable. Whereas over a hundred years ago, sixty-six hours were devoted to making a living; today, of that sixty-six hours, twenty-six, or more than an entire day, are available to man to do as he pleases.

Of course, the average man does not devote all that time to doing as he pleases because he may spend part of it fighting traffic to get back and forth to the forty hours of work that he still has to do to make a living. In other words, the problem of leisure is limited in that man does not have entire free choice to use exclusively as he wishes all of the additional time that is now free from the demands of making a living.

The challenge of leisure is essentially what man is going to do with the time that he can control. In comparatively recent years, attention has been given to this problem, and some large corporations are instituting programs to train their employees for the intelligent use of the leisure that is available to them during the period that they work for a living and the period of leisure that will come with retirement, which is now becoming common at the age of sixty-five and even younger.

The efforts that have been made to train individuals in the use of leisure have been mainly in the development of hobbies. To me, this seems a narrow approach. I can think of nothing duller

than to be taught by someone else what I should do as a hobby. What seems to me more important for meeting the challenge of leisure is to provide in our general educational system for both youth and adults those areas of instruction which will challenge the mind. The individual may as the result of such instruction develop a means of using his own mental powers and attitudes so that he can create his own activities for the use of leisure.

Leisure should be more than sitting at a bench and working with objects, going fishing, playing a game, or taking a trip. There is a mental as well as a physical challenge. If civilization is to be a continually growing area for man's use of his best potentials and attributes, man must be challenged mentally as well as physically.

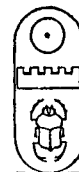
The Utopian concept conceived by Plato in the *Republic* was that there should be time for men to think of the higher values of life and that the philosophers should be those who consider man's place not only in reference to the hours of the day but also in reference to the universal scheme of which man is a part.

I believe that the challenge of leisure is essentially the same challenge that has faced man ever since he became an intelligent entity. He must utilize the true values of the universe and also realize that the ultimate values which he can conceive are those of the spirit and of his mental and psychic nature. These, too, must be developed if man is to use all his waking hours constructively and beneficially for himself and for society.



The Cathedral of the Soul

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



ROBERT K. NEWELL

A Future of Reason

It will insure an enduring peace

NATIONS always have spoken eloquently of broader understanding among peoples and have held the promotion of ultimate peace to be a sacred justification for militarism. But the search for peace through violence is unending. Today, as the world's political and religious leaders sanctimoniously call for brotherhood at international forums, their respective nations spend countless billions preparing to annihilate mankind.

As man hurries on toward the atomic rubbish heap, no power in the universe seems able to dissuade him from his infatuation with military solutions to humanity's problems. But *reason alone* can save humanity, and reason has been precluded from a vast majority of adult minds by the concepts and prejudices instilled during childhood.

Objectivity is restricted in the individual to the precise scope of the political and religious environment that dominates him. If reason is ever to participate in shaping humanity's future, the dogmas that so completely motivate and govern societies must be driven from their hallowed sanctuaries and exposed to constant iconoclastic analysis.

The Purposes of War

War serves the purposes of both politics and religion well, for it subjugates the many to the will of the few by destroying the individual's capacity as a free moral agent. In return for his blind adherence to the mass motivation of military morality, politics and religion mask the human degradation and heinous slaughter in the guise of patriotism and the sacred will of God.

Politicians, religionists, and militarists share an uninhibited self-esteem and are mutually motivated by the as-

sumption that they alone are best qualified to guide a collectivized humanity. However, the individual and free thought must be destroyed before collectivists can control the minds of men through a formula of ideological prejudice.

Ideological indoctrination demands that prejudice and thought control take root at an early age. Every nation's history books teach its youth that the nation in which they chanced to be born is a paragon of moral virtues, whose military passions invariably have been spent on the side of justice, peace, and international understanding.

The professional militarists who have led the nation's glorious adventures are revered, idolized, and presented as luminous examples for aspiring youth to follow. Thus depicted, war is instilled in the adolescent mind as being the most virtuous and heroic undertaking of mankind. On the other hand, the proponents of peace and philosophical tolerance are passed over lightly as being well-meaning but slightly eccentric and impractical.

The true political value of military indoctrination and implanted prejudice, however, lies less in arousing a nation to actual violence than in maintaining a constant preparation for war. By skillfully focusing attention on contrived crises abroad and constantly charging other nations with crimes of imperialistic aggression, politicians acquire vast powers from totalitarian emergency measures which supposedly are necessitated by the dangerous international situations.

So, human liberty is subtly destroyed internally under the pretense of defending it from external disruption. As human liberty decreases steadily through politico-military usurpation, the tentacles of coercion, corruption, war profiteering, and patronage that humanity calls political government become more firmly entrenched in society.

Political government, drawing heavily upon society's carefully nurtured image of war and military justice, is further invested with unquestioned authority to squander countless billions in military patronage and to perpetuate and intensify the international crises that justify such spending.

In the event that political patriotism

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fails to attribute to wanton slaughter a sufficiently noble purpose, God, or whatever theological concept can kindle the most enthusiasm among the masses, may be promptly pressed into service as the first ally. Since the once popular large-scale holy wars to suppress heresy and propagate the one *divine truth* have been somewhat restricted by the general growth of agnosticism in modern times, religions are eager for the opportunity to attach their evangelical crusades to secondary political struggles.

Thus, the unholy alliance of politics and religion elevates sadistic militarism to a high calling and incites humanity to wholesale slaughter. Beyond a few war criminals, who conveniently receive full credit for an entire holocaust, the causes and incitements are so temporary and confused that the alliances and issues of past wars can scarcely be recalled or defined, particularly when last season's enemies transform into warm allies and vice versa as political and religious coalitions dissolve and re-form.

It is said that reason is the first casualty of war. This is not true since reason was victimized earlier or else carefully planned prejudice and a war atmosphere could never have flourished. Peace is the normal state of the reasonable human being, for it reflects man's innate confidence in others, his natural generosity, and an inclination toward tolerant understanding.

War results from a complete breakdown of human values. Then reason can no longer withstand the continuous onslaughts of debased political propaganda, which is often glorified by the catalytic agency of religious zeal. Once begun, war requires no further impetus, for the concatenation of desperation and suffering is so great that hate is the only surviving emotion and revenge the only remaining motivation. The human qualities so laboriously evolved over tens of thousands of years are completely destroyed as man sets

himself against man with the philosophical indifference and cold efficiency of an insect exterminator.

Basic Problems Ignored

Political and religious attempts at human government have formulated programs for social harmony and the advancement of civilization. However, the basic problems attendant to human relationships have been ignored. Whatever its form, collectivism excludes reason and is nourished solely by externally controlled passions and the exploitation of primitive emotions. Despotism, no matter by what name it masquerades, is quick to exploit man's infatuation with group movements. However, crusades begun in the best of faith all end in coercive economic plunder in the guise of social equalization and violence in the name of military glory and religious duty.

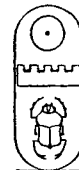
The only government that will ever benefit mankind permanently is self-government. And only through introspection can man identify his true responsibilities and learn to govern himself with self-knowledge, reason, and restraint. Then the human failings of avarice, bigotry, sanctimony, and prejudice that he so often finds in his own character will be found invariably to be the identical qualities that he least admires in his fellow man. Character growth, consequently, will be accompanied by a more tolerant view of humanity's infinite divergencies. As tolerance and knowledge grow within the individual, there will be less fertile soil in which politics, religion, and fanaticism can sow their seeds of prejudice, hate, and violence.

In a future of reason, man must strive to circumvent the collective compulsion of politics and religion. He must learn to govern himself from within. When, at last, he has mastered himself through introspection, responsible human relationships and enduring peace will follow.



A peace above all earthly dignities,
A still and quiet conscience.

—SHAKESPEARE



The Law of Cycles

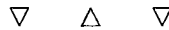
JUST AS THE SUN, the moon, the earth, and the planets are governed by a system of law and order which causes them to travel in definite orbits, so, too, are the affairs of men governed by cycles. Periodicity is a fundamental law of the universe. All motion or change is the result of definite causes which repeat themselves and their effects. Man's life, insofar as his moral, physical, or mental states are concerned, is according to this same law—periods and cycles.

Politics, business, and economics are effects of man's thinking, planning, and reasoning. He is, therefore, their cause. As a cause, his conduct in business will engender at times cycles of prosperity; and, at other times, mass extravagance and poor management will result in a

cycle of depression which will adjust itself only when the causes are changed.

The individual is as obliged to follow the cycles of a nation's business and trends as the seas are forced to follow the earth in its path around the sun. A single individual may be rational and considerate in his business dealings, but he will suffer if the nation of which he is an integral part enters a cycle of depression for which the majority is responsible. Consequently, a man must not expect that he as an individual can be affluent during a time of national depression *because* he petitions for cosmic aid. The Cosmic may lessen the penalty of that individual—the personal sufferings—but he is obliged to endure them because of the mass conduct of the nation of which he is a part.

Reprinted from *Cosmic Guidance*, AMORC publication



Medifocus

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

March: The personality for the month of March:
Marco A. Robles, President of Panama.

The code word is FRUIT.

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



MOHAMMED AYUB KHAN

May:
The personality for the month of May will be Mohammed Ayub Khan, President of Pakistan.

The code word will be MAAT.



MARCO A. ROBLES

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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.

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



NONE OF THE WORLD'S psychiatrists or psychologists have been able to draw a definite line between sanity and insanity or to establish any standard demarcation of mental and physical actions showing where sanity ends and insanity begins. This is because the condition called *insanity* or *abnormal mental status* is a relative condition and not a positive one.

I am inclined to agree with the most rational and common-sense psychiatrists when they say that all of us are insane to some degree. It is only when the degree of insanity is greater than the degree of sanity or when the actions resulting from the degree of insanity make themselves more manifest that we call a person *insane*.

After all, it may be said that any unusual or out of the commonplace mental inclination on the part of an individual is a degree of insanity. The man who a few years ago insisted on going without a hat because he believed that he felt better, that his hair grew better, or that certain scalp conditions were prevented by not wearing one was looked upon as partially insane. From the psychiatrist's point of view, he was insane—on that one point.

The man who takes every opportunity to get away from business and slips out of his office and even breaks social engagements to play golf at any hour between sunrise and sunset is an example of a degree of insanity—on one subject. Those of us who spend much of our time studying ancient manuscripts and prefer seeking the unusual truths of life to standardized pleasures could be called insane to some degree.

The inventor who refuses to eat or sleep properly and ignores his family and his own physical well-being to lock himself up in a little room day after day and night after night with his whole mind concentrated on making a square peg fit into a round hole may

Sane or Insane?

be hopelessly insane or merely insane to some degree, depending upon whether he has a really rational idea by which to solve his problem.

I knew a man a few years ago who went around looking for capital to manufacture an auger for boring holes. He said that he had invented a bit that would bore a square hole instead of a round one. Men with money and many with scientific backgrounds listened to him with a twinkle in their eyes, believing they were dealing with a hopelessly insane fellow. Then smilingly they told him they had no money for his invention but that they might listen to him if he could find a way of boring holes in the ocean or in the clouds.

Everyone who heard him through could think only of round holes being bored by a brace and bit. They were convinced that since all holes previously bored had been round, any divergence from a round hole was impossible and anyone who thought he could do such a thing must be insane. However, the man finally succeeded in manufacturing his device, and it is now sold by most places where carpenters' tools



are sold. He proved himself to have been sane and rational.

By this, we see that we judge sanity and insanity by certain relative standards. I heard a pianist say that he had always believed that in every orchestra the man who plays the bass viol must be insane. He said, "Imagine spending time learning how to play an instrument as clumsy as a piano and one that will give you nothing more in the way of music than 'um-um, tum-tum.' The man who learns to play it can never satisfy his musical inclination by playing a beautiful melody, and he can never play a solo nor get a real kick out of his musical education until he joins an orchestra." From the pianist's point of view, the bass viol does not produce music except as a background for other instruments.

We who consider ourselves sane often wonder whether a psychiatrist, who spends all of his time studying the lives of people who do peculiar things and reads ponderous books about the if's, and's and but's of people's minds, is really sane himself.

We are told that the person who has an outstanding obsession of some kind which inhibits his thinking and dominates all of his thoughts and actions throughout days, months, and years is truly insane. That would open the doorway to most of us who are obsessed with the idea that there are secrets of life not generally known, which we are determined to discover.

It would also include thousands of

specialized thinkers in all parts of the world. It would include the men who are burrowing their way into the earth's crust, examining every grain of sand and making copious notes and comments about the strata of soil as though there were nothing else in the whole universe than the dirt beneath the surface—ignoring the sky, trees, flowers, mountains, rivers, and all the beautiful things of life.

It would include the man sitting in a small room with hundreds of pounds of glass around him and all kinds of oddly shaped bottles, working with a blow torch late into the night to invent a bottle that cannot be refilled after it is once opened.

It would include, too, the man seeking to invent a machine to demonstrate perpetual motion, as well as the one trying to make a model airplane fly in a perfectly vertical line from its resting place on the ground, and the one in the midst of books and manuscripts writing profusely on the subject of a peace plan that would change human thinking overnight and end all warfare and strife.

This idea of insanity would certainly involve the men digging into the ruins of Egypt, seeking for certain secrets connected with the coloring of the pigments used on the walls of the temples. It would also reckon among its number the man trying to make a fountain pen that will not leak. A host of men and women trying to find the way to self-mastery through an understanding

John F. Doe 667-842X
2317 North Elm Avenue
West Pine, Colorado 84120



ZIP

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For convenience, simply cut out your name and address from a recent monograph envelope, write in your ZIP code number, and send it to us with your next correspondence.

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of life's secrets by attending a class of five paid lectures in one week must also be mentioned.

How, then, are we to decide who is sane and who is insane? The answer always depends upon the viewpoint of the one passing judgment. If we should suddenly standardize our walking and say that all persons going east must walk on the right side of the street, then we might call anyone on the left side insane; but he would have just as much right to say that he was sane and all the rest of us insane.

There are some degrees of insanity, of course, that unquestionably indicate a diseased brain—one not only abnormal in the psychological sense but also in the pathological and physiological sense. Such cases, however, are not the ones that are puzzling either to psychiatrists or to the average human being.

The safest attitude to take is never to pass upon the insanity of anyone because we never know the real thoughts back of any outward demonstration of the mind. As to whether everyone passes through an incarnation of unbalanced mental attitude in order to learn some lesson or whether one generally escapes and only a few have this experience, I am not prepared to say, and I do not know where positive information on this subject may be found.

The safest thing is to consider all persons sane but different in their mental ways of functioning. There is not one of us so free from peculiar ideas and ways of doing things or so free from uncommon habits and tendencies that some psychiatrist or mental expert cannot say, "Here is a perfect example of an abnormal mentality."

Rosicrucian Forum, June, 1932



Takahiko Mikami Exhibition

IN January, *Picador* (opposite) was only one in an "Exhibition of Oil Paintings" by Takahiko Mikami, in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum, that demonstrated conclusively his place as a serious painter in oils.

Widely known for his lessons on Japanese Brush Painting, shown over the National Educational Television Network in the United States and also in Europe, and as Director of the Japanese Art Center of San Francisco, Mikami also conducts tours to Japan twice a year and conducts classes in painting and gives lectures and demonstrations on Japanese art and culture on board a liner of the American President Lines enroute to Japan.

More than 1400 visitors to the museum on Sunday afternoon, January 9, attended this first exhibition of Mikami's oils. To accommodate so many interested viewers and listeners, the artist gave his lecture and demonstration three times. Enthusiastic art lovers were attracted to this showing throughout the month.



RAJKUMARI MAHEEPINDAR KAUR

Sources of Greek Music

Music played a prominent part in Greek life. It also engaged the attention of great philosophers. . . .

Though Greece was geographically a part of Europe, its music was largely Asiatic. The Greeks themselves admitted, indeed emphasized, this fact. They credited Egypt, Assyria, Asia Minor, and Phoenicia with the invention of the instruments they used, named two of their main tonalities after the Asiatic countries, Phrygia and Lydia, referred to Egypt as the source of their musicopedagogic ideas, and attributed the creation of Greek music to Olympos, the son of Marsyas the Phrygian.

Not more than a dozen Greek melodies are preserved, and several among them are mere fragments. Peter-Crossley-Holland mentions that fewer than twenty fragments of Greek music have come down to us on stone and papyrus, and none is older than the second century B.C. when Greece was already undergoing conquest by the Romans (c. 200-30 B.C.). . . .

Ancient text-books reveal only four tunes. These have been deciphered and it has been found that these tunes were examples or demonstrations in connection with teaching. So this is an indirect source with regard to the evidence of ancient Greek music in antique records. The number of complete, authentic pieces is only two.

In *Grove's Dictionary* it is mentioned that, "Greek music in its concrete manifestations is almost entirely lost. The surviving corpus of melody consists of the equivalent of less than 600 bars, a total which includes conjectural supplements and is divided between some fifteen pieces or fragments of pieces, often of uncertain date, but covering a range of about seven centuries." . . .

Greek music was almost forgotten after the Roman conquest and the destruction of the Roman Empire and civilization. It has been pointed out by musicologists that the Latin writers

(Archytas, etc.) made several blunders while interpreting Greek music.

More important than these is the value of the works of Arab authors dealing with Greek music. Al Farabi, also known as Al Farabias (950 A.D.), wrote *The Grand Book of Music* or *Kitab al Mousiqi al Kabir*. Ibn-Sina (about one century later), known to westerners as Avicenna, wrote several works on medicine and music. . . . The disappearance of the ancient Greek music system occurred in its region of origin about the 10th or 12th century. The Arabs and Turks received directly the inheritance of the Greeks, and through them, the works of great Greek philosophers and mathematicians reached Europe and were propagated in Europe during the middle ages and the period of the renaissance (14th-16th centuries). . . .

The Sumerian civilization which flourished about 3000 B.C. or even earlier had reached a high degree of development. Its impact on Greek music was tremendous. Consequently, an important transmission of traditional and cultural elements occurred. The Sumerians were a non-semitic people. An extensive propagation of their community took place in the Western world. . . . They worshipped various gods and forces of nature with the aid of vocal and instrumental music. The reed-pipe; kettle drum; flutes; tambourines and several kinds of drums were used by them.

The mathematical calculations of Pythagoras bearing on music were known to the Chaldaeans. Numerous cosmic correspondences were demonstrated by the harmonic divisions of a stretched string. . . . Pythagoras brought back to Greece the science of harmonics . . . from these Chaldaean sources of Mesopotamia.

According to Herodotus (a well-known classical historian c. 484-425 B.C.) the music practised in Egypt was known to the Greeks and various gods, ceremonies, litanies and other cults were passed on to the Greeks by the Egyptians. Thus, the Egyptian culture too had a considerable impact upon the Greeks.

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YOU ARE TO BE congratulated if you are one of those who can express himself on his feet. Most of us mumble a disjointed stream of a-a-h-hs and m-m-ms. We hesitate, repeat, leave out half of our really well-prepared talk and then sit down shaking, with our hearts pounding.

To get a message across to any group, even if it is only to announce the date of the company picnic, you must be self-confident but not self-conscious. You must know what to say and at the same time pay attention to your listeners. If you don't, your message will not get beyond that first row.

Stage fright is a fearful experience, and it is of little comfort to know that almost everyone who has dared to set foot on a rostrum has been the victim of it. But what are you afraid of really—the waiting sea of faces? They are just waiting. Somehow, you have to stir them, make them sit forward a little and really listen.

Most professional speakers admit that they never get over being apprehensive for the first few minutes; but they have learned how not to let it show. They launch into their well-rehearsed opening with all the inner power they have—one story, or maybe two or three, until they feel their listeners are with them. The story is usually a good gimmick with which to lead off if they have an original one.

A story not only excites the audience and brings the individual listeners to you, but it also releases your tension and lets you go out to them. When you are on the same level, you can communicate. You speak and they listen. A trained speaker can “feel” his audience. When he does, from then on he can say almost anything and they will stay with him.

One dynamic personality reaches his listeners with a minute of silence as he stands looking calmly but directly into their faces. As his eyes travel from one to another, he mentally says, “This message is for you, and you, and you. Listen, it may change your life.” Then when they are perfectly still, he proceeds, for he now has their full attention. Even though he no longer sees them separately, they feel that he is speaking to them as individuals. He has

IRENE McDERMOTT

Stand Up and Talk

Get your ideas across

brought their consciousness up to his and holds it there.

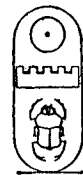
The secret is to be on a par with your audience. But it is up to you to bring this about. People will remain passive and inert until you arouse them to attention, or they will fidget and squirm until they feel *en rapport* with you. Your attitude, your inner state of mind, will help here. You must *like* these people. You must feel at one with them and honestly want to give them something of yourself.

Many ministers do not hold their parishioners' attention because they are not really speaking to them as individuals. They are simply delivering a message. It may be a good message, but if each member of the congregation doesn't feel that it is addressed to him, it has failed to be a personal message.

On the other hand, because his message is person to person, a dynamic speaker can penetrate the mind and emotions of his listeners. He does not think of “all those people out there.” He thinks, rather, of a composite individual to whom he is speaking.

Those who read their speeches seldom make an impression because they are projecting words, not themselves. It is wise, however, to have notes if you are not sure of yourself. Notes often give you confidence even if you never refer to them.

The public speaker must reach his hearers if he wishes to communicate his message. He may use a gimmick, but his only sure attention-getter is an inner power, a quiet confidence that he consciously projects. He learns all about his subject—not just the bit that his audience hears, but *all* that he can find out about it. He immerses himself in it until he is completely identified with it. His material is a force inside him, one which he has deliberately



cultivated. He is so full of it that it flows from him easily and convincingly.

You may say, "I'm not going to be a *professional!*" Perhaps not, but you can learn from the professional how to set up the talk for your service club or how to make that plea for the YMCA or your favorite charity; or, more important, how to talk at a meeting where your job is involved.

Erase the picture of yourself as a bumbling amateur and create the image of at least a semiprofessional speaker. What you think yourself to be is immediately projected to your audience. Radiate confidence and a firm grip on your subject if you would make that instant contact. Here are a few brief tips that should be helpful:

1. Be prepared. Organize your material.
2. Fill yourself full of it. Do not memorize it, but *know* it.
3. Make brief notes of pertinent points you wish to stress.
4. Stand before a mirror *alone* and make your talk *aloud* over and over until you feel familiar with it. Note

and correct facial expressions, stance, and gestures.

5. If you have a tape recorder, tape your talk and play it back. Do this until you can see marked improvement in the tone and fluency of your voice.

6. Use only those gestures that come natural to you. Better to use none at all than to feel awkward.

7. Speak slowly. This gives you time to think of your next sentence. It also adds gravity to your statements, which helps to hold your listeners.

8. Move about if you feel like it, but make your movements deliberate and forceful. Stride, don't mince; keep shoulders back, head up, don't slump.

9. Just before you go on, close your eyes and *feel* power welling up within you. Be aware of the Life Force surging through you.

10. Think of yourself as a channel, a sending station, through which this powerful force is beamed directly to those sitting in front of you. Keep this attitude foremost in your mind. If you do, you will speak naturally and with confidence.



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RETIRED

Joel Disher, F. R. C., editor of the *Rosicrucian Digest* and former historian of the Rosicrucian Order, AMORC, began his staff service in 1945 as a member of the Department of Instruction. He also directed literary research for a time and served for many years on the faculty of Rose-Croix University. Though retired, he continues his love and interest for books and letters and is taking a proprietary interest in a rare books shop near the place of his birth

in Indiana. We of the AMORC staff wish him and his wife every success in their new surroundings. May the Peace of the Cosmic abide with them always.

SINCE THE DAWN of history at least, man has been unchallenged and secure in his position as the dominant form of life on the battered planet, earth. Yet, at the most, he fills but a paragraph—and a short one at that—in the history of life upon it.

Man, as such, has not existed for long. The most reliable estimates place his appearance between 850,000 to a little over 1,000,000 years ago; and, as we know him today, man is but a little more than 25,000 years old. Although these lengths of time may seem impressive, they shrink to practically nothing when one considers that the *Age of the Terrible Lizards* lasted well over 125 million years.

Nature, the Great Experimenter, tried her hand at producing a successful and practical dominant life form from different species and through different schemes. The results, at opposite points in the scale, until now are man and the dinosaur.

For every moment of the existence of life on our planet, there has been some sort of a dominant life form. In the beginning, it was probably represented by the most aggressive and fertile of those cells which floated aimlessly upon the primeval oceans. This was not satisfactory; so the cells were mutated into other living things and those into still others, until that event, termed by some the "Great Invasion," took place and some aquatic animals moved onto the land.

The struggle for supremacy on land was if anything more bitter than it had been in the water. It resulted in nature's most fabulous specimen, the dinosaur. Here, within one species composed of some individual members which surpassed a length of sixty feet and reached a weight of several tons, the Great Experimenter deposited every trait and characteristic which up to that time had resulted in survival: tremendous size, titanic strength, paired with a blind and vicious ferocity, plus an insatiable appetite. This formidable combination was placed under the control of instinct and reflex action.

Outside of some types of insects such as the ants, which have remained practically unchanged since they first appeared, no other species has survived so well for so long. Today, we still

ALEXANDER E. BRAUN

The Great Experiment

Is man the ultimate objective?

have descendants of the dinosaur family, which have stabilized into modern reptiles.

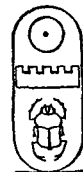
Indeed, dinosaurs were without a doubt the best and latest in dominant life. They fitted into their niche as rulers of the planet quite well. They adapted to their various environments in an admirable manner and, except for several variations patterned after the same general design, remained almost completely stable for 125 million years. Their dominance was absolute. Their race was represented in the seas, the land, and even in the air.

Nature, however, not only improved the living things of the earth but also improved the earth itself. Great upheavals began to shake the continents. The bottom of the vast sea that covered most of the midwestern part of America rose above ground. The Rocky Mountains were formed. In Asia, the Himalayan range burst high above the land plateau. It is speculated that all these changes in the land brought as a result changes in the weather.

The average planetary temperature began to decline, and plants which could only survive in tropical or near tropical climates could not adapt and died out. Animals which depended upon those plants for food could no longer adapt and died. Animals which fed upon those animals could not adapt and they, too, died. The colder temperatures and changed environments made it impossible for unadapted cold-blooded organisms of a large scale to carry on with their life processes.

With the end of the *Dinosaur Age*, the mammals came into their own. Their warm blood made it easier for them to survive in the colder world, and their diet was much more varied.

(continued overleaf)



Nature kept on experimenting, however, only now it concentrated upon these new and hardier creatures. By this time, the Great Experimenter had acquired more experience and did not leave everything to muscles and ferocity. Nature was now interested in quality, not quantity, and occupied herself with the smaller mammals, especially those which lived in trees.

By 1,000,000 B.C., there already lived an apelike creature which had developed a semierect posture and walked on two legs. This creature possessed a new means to deal with its environment, a tool with which nature had been toying for thousands of years—hands. Only these hands had the refinement of opposable thumbs. This was coupled with a new, radical, and untried change: The new creature no longer had to depend upon instinct and reflex action alone for its reactions toward its environment. It was conscious of itself and its relationship to things about it. *It was aware!* It not only learned but also applied what it learned. No longer was this species purely dependent on its surroundings for survival. It stubbornly began to refuse to adapt itself to the world and strove to adapt the world to itself.

For the first time since life had first appeared on earth, there was a truly new and revolutionary addition to the make-up of a species: It was the addition of intelligence, the ability to be aware. This was the beginning of the Great Experiment, an experiment which is still in process.

From the moment that man first brought fire to his dwelling, he began the conquest of his environment. Now, whenever he so desires, he is able to fill any ecological niche. He can run faster than any creature, swim faster than any fish, and fly higher than any

bird. He is even beginning to find his world inadequate and is eyeing the universe with a yearning look.

As with many things, every new variation which nature introduces has two sides: The dinosaur became so powerful and so undisputedly the master that it had no need to think and forgot how to adapt. Man, nature's present guinea pig, is now considerably more powerful than the dinosaur ever was; but the trait that makes him so, the ability to think, reason, apply, and learn, has its drawbacks. His intelligence sometimes runs away with him and gets out of control. It is an unpredictable factor, which at times can produce unexpected and often disastrous results. Nearly all the applications and results due to the use of this new and untried tool for survival have culminated in violent destruction. Powder was first used to blast humanity and only applied later to building roads. Atomic energy was first applied to warfare and only used afterward to fight cancer.

A factor which makes all the difference, however, is man's awareness: *He recognizes wrong from right.* He may often be confused, and this confusion may sometimes lead to disaster; but he is aware of what is good and what is not. He has the power to exterminate his species completely and others which exist with him; but he is aware that that same power can carry him into an infinite storehouse of knowledge and an endless frontier where, perhaps, he will find his place in eternity.

Man realizes this because he is the first creature in the whole history of the world who has ever looked up in the search for something great of which he feels himself to be a part. He has been the first to understand that the lights in the sky are stars.

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.

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SANCTUM MUSINGS

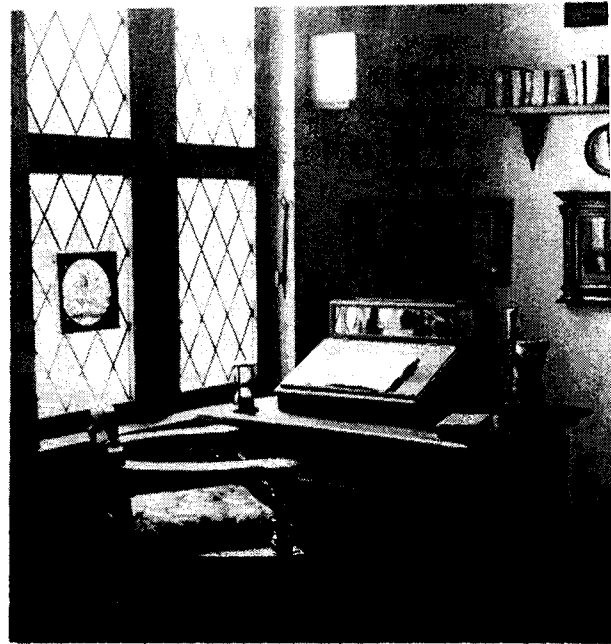


ARE THERE DARK FORCES?

MALEVOLENT powers and beings have long been associated with darkness and night. To many persons, darkness is a veil which conceals thaumaturgical, or miraculous, powers and evil entities. This conception is primitive and its origin is rooted in the earliest religions. It accounts for the fact that, today, we symbolize goodness by *light* and evil by *darkness*. Man is far more a creature of suggestion than of reason. What suggests itself as a plausible explanation of a phenomenon or a happening is accepted. What *seems* to be, we rarely doubt.

Light comes out of the darkness of night. Primitive men who huddled in caves or lived in trees must have been deeply impressed by the coming of dawn. During the long hours of the night, they were without any light. Even if they possessed a fire, beyond its limited circle were the inky shadows; nothing was visible within them. From this blackness came strange sounds, cries, shrieks, and roars. Some of the sounds were identified as those of known wild animals; others were cries of beasts which were either only nocturnal or else emitted no sounds during the day. Consequently, primitive man could only imagine what they were like.

It is not too presumptuous to assume that man was often attacked in the darkness by beasts which would hesitate to stalk him in daylight. Such creatures were like things from another world. The graying of the skies at dawn dispelled the deep shadows of the night; the strange noises grew less. The world seemed to assume a definite reality. The terror-stricken cave dweller could once again identify familiar objects and landmarks. It was as though the world had returned to him. With growing light, his self-confidence also returned;

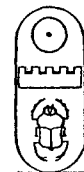


and with the warmth of the sun, there came his accustomed bodily comfort. The day was inviting, warm, less terrible than the invisible realities of night.

Darkness falls over the light of day and extinguishes it. It is like a cloak that masks man's world, isolating him from all that which is necessary to his existence. It is also like a thief who steals the realities of the world, leaving man destitute, helpless, and at the mercy of unseen terrors.

In most mythologies, the abode of unhappy spirits was dark and gloomy. The Greek *Hades* was just such a place, peopled with monsters and strange beings. The Polynesians considered darkness as a kind of subterranean cavern into which the world slips at night. The early Egyptians thought the sun died each evening and was resurrected every morning. In the interval, the sun was said to move with extreme difficulty through the realm of darkness. The stars and moon were "lesser lights," partially guiding the sun through the canopy of night.

Among the ancients, it was assumed that there was a continual *strife* between light and darkness. Each had its characteristics and strove for supremacy, which was the domination of man. The two causes, light and darkness, were apotheosized—each had its god. The various gods of light and



darkness were too numerous to mention here. Perhaps the best known are those of Zoroastrianism. Ahura-Mazda depicted light, learning, and spiritual qualities; Ahriman was the god of darkness, ignorance, and despair. These two deities were continually in conflict, and mankind was their hapless victim.

Evil Gods

Evil gods—gods of death, disease, and calamity—have long been associated with darkness, with night, and with the moon. In Polynesia, Congo is the god of darkness, of night, and of the instigation of nefarious acts. More generally, all demons, evil spirits, and ghosts have been associated with darkness. This is not alone due to man's primordial fear of darkness and the unknown. It is caused, also, by still another psychological factor. Men are wont to conceal activities of which they are ashamed or which may bring them the rebuke of their fellows. When they intend to commit a crime or an evil deed, the darkness of night is favored, for it obscures their identity. Thieves, murderers, and rapists have always applied their evil arts more freely under the protecting cover of the shadows of night.

If, then, it be presumed or *imagined* that this world is peopled with malevolent supernatural beings—demons and evil spirits—the darkness of night would be their preferred abode. The two conditions seem to suggest to the primitive mind a relationship. Since the primitive mind is not given to analysis, there is little or no question of such a presumed relationship between evil and darkness.

Many heinous crimes committed by human agencies in the past were never solved due to the lack of methods of criminal detection. Since superficial examination failed to divulge any connection with a mortal or *natural* cause, the usual assumption was that the crimes were committed by supernatural beings. Also, since such crimes were frequently committed at night, it took only a very little stretch of the imagination to credit them to malevolent forces or entities who "dwell in the darkness of night." Since darkness, both of earth and the underground, was the milieu, or center, of demons and spirits

of the deceased, they could not have their dwelling in light.

In other words, evil beings of supernatural origin—demons, devils, and the like—were conceived not to have chosen darkness merely as their habitat, but it was thought that in some way darkness contributed to their existence. It was thought to have a destructive, malefic quality of which the demons and their kind had to partake. Thus, they were continually confined to such a realm and could not subsist in light.

It is for this reason that many superstitions and mythologies go at length into an explanation of how *light* in any form—the rising sun or a lamp—will dispel nefarious influences. The spirits of the deceased are made to flee in abject terror back to their graves when the veil of darkness is torn asunder by the first rays of light in the eastern heavens. Conversely, the gods of virtue and goodness can exist only in light, for light, together with morality and benevolence, is part of their substance. We can see, then, how light and darkness have been made to have certain moral properties in themselves—a kind of substance upon which their respective gods or forces depend. The Babylonians held that in the day there existed safety and happiness and that in the night there *must* lurk danger and woe.

Having this terror of darkness, the peoples of antiquity possessed an exceptional number of lamps, as has been disclosed by archeological excavations. Notably in Palestine "and belonging to the Semitic period," light became the weapon by which darkness could be combated. If man was to become the victim of a conflict between light and darkness and if he desired the victory for light, he must give his support to it.

It was believed that lamps or light in any form invoke the beneficent powers of light. Thus, lamps became a fetish and eventually a symbol of the light of vision and understanding; also, a symbol of the irradiance of the spiritual self. One of the duties of the priests in the temples of ancient Egypt was to attend the numerous lamps and torches, which were not tended solely

for physical illumination, but for the symbolism attributed to light as well.

So impressed were the ancients with the importance of light and darkness that they assigned to days, months, and even to directions terms which related to them. The Hebrews called the North *safron*, meaning "obscure or dark place." South was called *darom*, "bright or illuminated place." The East was known among Egyptians, Hebrews, and other ancients as the place of "the rising splendor," or by a phrase of equivalent meaning.

This symbolism of light and darkness has descended to us. In the higher religions, even those extant in our times, the beneficent or lofty gods dwell in the sky and are connected with light. They dwell in "eternal brightness." Satanic and malevolent forces dwell in the darkness of the under-regions.

No Dark Forces

Are there actually so-called dark, or evil, forces? Are there destructive forces which are indigenous to darkness? Most assuredly *not!* Such beliefs are the grossest kind of superstition. They are an atavistic return to the primitive reasoning which we have been considering. There are no natural forces which are imbued with an intentional purpose to destroy.

All forces and powers are of the same cosmic order. The manner in which they function and their results may at times be contrary to what man has established as his own ends. An earthquake, or seismographic disturbance, is a natural phenomenon. It is not

a *teleological* cause, that is, a conscious or purposeful cause. It does not willfully seek to destroy, nor is it a manifestation by any *mind* with such a purpose. Since its function may often destroy life and counteract man's conception of what is *good*, he is inclined to think of an earthquake as being evil; those who are superstitious would interpret it as being directed by evil forces.

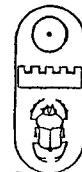
Man alone can be an evil force. He has set up certain values, and when he intentionally acts or seeks ways which oppose conscience, his deeds constitute "evil." The forces he employs are not evil in themselves. The hammer which is used to slay a man is not intrinsically evil; but the intent behind its use is evil. Obviously, there are many physical laws which man exerts for evil purposes. Such a man is evil, but he has no special malevolent dark forces at his command.

When we refer to the opposition of the dark forces, we are merely borrowing an archaic term and applying it to the *misuse* of natural forces and powers by some person or group of persons. The force which some men use for dark purposes can be used equally as well for light, for constructive and benevolent ends. There is no greater example of this than the application of the atomic forces which are so much talked about today. The nuclear energy of the atom is not a dark or a light force in the moral sense. It is a natural energy of the Cosmic. Man may use it for whatever *light* or *darkness* has come to symbolize to him.—X



READ THIS ISSUE'S DIRECTORY

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



MADELINE ANGELL

Dynamic Reading

It requires an unhurried attitude

MOST OF US wish that we could read faster. Even someone who could read and comprehend a hundred pages in three minutes could not keep up with the tremendous amount of fascinating reading material available. Many of us have taken courses in speed reading to increase our speed and comprehension of the printed word.

It is a mistake, however, to read always at the most rapid rate possible. There should also be periods devoted to creative reading in which the results are not measured by the number of words consumed, but rather by the quantity of thought stimulation, inspiration, and plain enjoyment that is provided. In such reading, the amount of time when the mind is focused on subjective images or abstractions may be greater than that when the eyes are focused on the printed page.

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." This famous passage by Francis Bacon sums up an observation that is as true now as it was when he made it.

For the books that are to be tasted, speed reading is ideal. Some psychologists believe that slow thought processes may be partly caused by the early experience in life of having visual and auditory stimuli supplied at a slow rate. Exploratory research by David B. Orr at the American Institute of Research indicates that, although this rate of processing communications is habitual, it can be trained to a faster rate.

Recent experiments at the University of Detroit proved that a group of industrial executives profited from reading improvement courses and that they retained what they had learned. There was not much difference, however, be-

tween the three methods used, and there seemed to be no necessity for using mechanical aids.

It would seem, then, that time spent on reading improvement techniques is well invested and that we should aim at rapid reading in the case of reading material "to be tasted." But the reading we do for pleasure is too enjoyable to be merely tasted. It should be swallowed. Reading for pleasure is not the passive process it is sometimes considered to be. "The fortune of a tale lies not alone in the skill of him that writes," said Robert Louis Stevenson, "but as much, perhaps, in the inherited experience of him who reads." Stevenson spoke of reading as a process "absorbing and voluptuous." We who love a good novel know what he meant when he said that we should "gloat over a book" that we have enjoyed.

Reading for Knowledge

Reading that we wish to digest ranges from reading for the sake of knowledge to reading for inspiration and to acquire wisdom. It should be done in an unhurried frame of mind, with a willingness to let the thoughts wander.

When we are reading for knowledge, this unhurried attitude helps us to retain the facts presented. By letting our minds wander, we may discover a hook which we can use to pull the information from the waters of forgetfulness into full recall. For example, remembering the date of the mutiny on the "Bounty" becomes easy when we associate it with the year the French Revolution began—1789—and also the year that George Washington took office as the first president of the United States. When reading about Michelangelo, we may stop to ask ourselves whether his life span overlapped Cellini's. When reading the history of France under Henry IV, we may stop to discover who was ruling in England and Russia then.

If we are unhurried in our reading, we can stop to sort out our ideas and to exercise our critical faculties. Is the author presenting fact or opinion? If opinion, is there an attempt to be objective? If biased, in what direction? If we should allow the author to persuade us that his belief is true, will this conflict with other beliefs we hold?

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"There is no pleasure in reading a book if one cannot have a good talk over it," according to Charles Darwin. Certainly, discussing a book with someone is an excellent aid to remembering it and forming a critical opinion of it. While discussing a book, we may discover that we are vague as to the meaning of a certain part, or we may find that something we read without question now strikes us as being exaggerated or, perhaps, even untrue. Helen Keller once wrote that what she read seemed to become a part of her. This is apt to be true for all of us if we share what we read with someone else.

In other periods, reading aloud was a common practice. Toscanini learned to love the works of Shakespeare, Dante, Victor Hugo, and others by listening to someone read aloud in his father's tailor shop. The neighbors would also bring their work along and gather about to listen. Some of us can remember the practice of reading aloud in our homes, but this is much less common now than it used to be. Yet it is a pleasant habit, and those families who do read aloud have established a habit which provides a warm, shared experience and a good basis for lively discussions.

"Though we should read much, we should not read many books," observed the ancient Roman Pliny. Mortimer Adler, author of *How To Read A Book*, says much the same thing when he advises that if a book is worth reading at all, it is worth reading at least three times.

There is no questioning the fact that there are books that should be read more than once. We never bring quite the same experience to a book on the second reading, and hence we find things then that we did not notice the first time. Furthermore, since we have the general plan of the book in mind, a second or third reading gives us leisure to observe the details and to make use of our critical faculties.

Reading becomes a dynamic process whenever we feel, after putting aside what we have read, that we are not quite the same persons we were before. Reading gives us insight when it imparts an emotional understanding of something unknown or only vaguely comprehended. It gives us wisdom when it points to a better way of life or re-

veals a cause-and-effect relationship which had escaped us before.

Research in the field of education indicates that, in addition to strong interests, an organizing philosophy of life characterizes the mature reader at each emotional level. If there is going to be any interaction between what we read and our philosophy of life, there has to be time for reflection. Otherwise, contradictory notions may exist side by side in our mental scheme of things without our ever being aware of them.

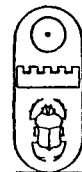
"Close contact between reader and book is deliberately hindered by the cult of speed-reading," says Dr. Benda in *The Image of Love* (The Free Press, 1961). Dr. Benda speaks of the different levels of reading and listening, and then goes on to say, "The process of reading is not the mere taking in of the factual content: it means formation of mind, visualization of images, and creation of new thinking." More than one educator has cautioned against a purely quantitative approach to reading.

Creative Reading

Reading can become truly creative whenever it stimulates us to new thoughts, new insights, or a rearrangement of our scale of values. What is created may be only a slightly improved character, but many psychologists and philosophers believe that the highest type of creativity is self-actualization. The development of whatever potentialities we may have is surely a worthwhile creative goal.

Creative reading, like any other form of inspiration, is not entirely obedient to the will. We can arrange the best possible set of circumstances; but beyond this, we can only wait and hope. In reading, of course, the selection of authors is important. Each of us has favorite ones from whom we are accustomed to receive inspiration. Others perhaps equally famous and gifted may have nothing whatsoever to offer us. Sampling new writers is necessary since the inspirational value of the old favorite authors may dim with overfamiliarity. The unhurried attitude, so helpful as a memory aid, is a necessity for creative reading.

There are a few physical aids to creative reading. If the book or magazine is our own, it is well to mark passages



that we find significant. It is wise to do this even though at the moment we cannot decide whether we agree with the author. It is surprising how, when reviewed later, such passages have tied themselves in with experience and statements once regarded with a mental question mark have become crystal clear as truth or can be set aside as false. If the book or magazine comes

from the library or belongs to a friend, note taking may be a good idea. Reading these notes another time may serve as a spark to creative endeavor.

Time set aside for unhurried, dynamic reading can influence our lives by helping us to shape our philosophy wisely and solve for ourselves some of life's most important problems. It is time well spent.



A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.—JOHN MILTON

INITIATIONS IN LONDON . . .

A Reminder

First Temple Degree.....	April 10	10:30 a.m
Second Temple Degree.....	May 8	2:30 p.m.
Third Temple Degree.....	June 12	2:30 p.m.
Fourth Temple Degree.....	July 10	2:30 p.m.
Fifth Temple Degree.....	August 14	2:30 p.m.
Sixth Temple Degree.....	September 11	2:30 p.m.
Seventh Temple Degree.....	October 9	2:30 p.m.
Eighth Temple Degree.....	November 13	2:30 p.m.
Ninth Temple Degree.....	December 11	2:30 p.m.

Place: Gregory Hall, Coram's Gardens, 40 Brunswick Square, London, W.C. 1

In order to be eligible for these initiations, one must meet the following requirements:

- FIRST:** Only members of AMORC who have reached or who have studied beyond the degree for which an initiation is being given may participate.
- SECOND:** Reservations must be received two weeks in advance. Address Rosicrucian Order, AMORC, Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- THIRD:** The nominal fee of one pound (£1) must accompany your reservation.
- FOURTH:** IMPORTANT—For admission into the temple quarters the day of the initiation, you **MUST** present:
 - 1) your membership card
 - 2) the last monograph you have received.

Please keep this schedule for reference.

*The
Rosicrucian
Digest
February
1966*

ON FRIDAY evening, December 10, those who served in the Supreme Temple during the year were guests of the Emperor, Ralph M. Lewis, at a dinner held in the Fellowship Hall of Calvary Methodist Church. The Grand Master, Rodman R. Clayson, presided, introducing the Emperor, who voiced his appreciation for the services rendered the Order by those willing to devote themselves to the many tasks required in the efficient conduct of temple ceremonies. Songs by the Rosicrucian Choral Group, under the direction of Soror Katherine Williams, contributed to the pre-Christmas spirit. This gathering and dinner is an annual high light and a fitting climax to a year of dedicated service.

▽ △ ▽

On December 11, the recreation room of the Supreme Temple was the scene of the Kepher-Ra Club's Christmas social and annual dinner. Composed of women employees at Rosicrucian Park, the club is known primarily for its humanitarian good works.

▽ △ ▽

Rosenkreutzer Digest, November, 1965, issue number two of a dignified purple on white format, crossed the editorial desk recently. Readers of the German language would enjoy this magazine of the German jurisdiction. In addition to articles not published else-

Rosicrucian Activities

Around the World

where, it features translations of articles by the Emperor, Ralph M. Lewis, and others by members of the Supreme and Grand Lodges at San Jose.

▽ △ ▽

Akhnaton's city, Tell el-Amarna, now in ruins, was visited on October 29 by the more than 100 Rosicrucians shown in photo. What were once beautiful homes and gardens are now desert. Here, near the Nile, Akhnaton completed his temple and palace about 1370 B.C. Eventually, tombs for his nobles were cut in the rocky cliffs seen in background. In this city, Akhnaton promulgated his idealism of Aton. Here, he and his queen, Nefertiti, lived, walked, and talked. Standing amid the temple ruins, with Rosicrucians gathered about him, second from left, is Grand Master Rodman R. Clayson, who had read excerpts to the group from Pharaoh Akhnaton's *Hymn to Aton*.



End of the year activities of Lodges, Chapters, and Pronaoi in 1965 were as ambitious and enthusiastic as those at the year's beginning. We have in mind, for instance, the ritual drama presented by Santa Cruz, California, Pronaos at Oakland Lodge on the evening of November 21.

Then there was Vancouver, B.C., Canada, Lodge's Fun Fair Day, also in November, with a white elephant sale and a bake sale table and work for everyone.

On November 12, sponsored by the Barstow, California, Pronaos, the Hollywood Mystic Players Club presented *Boy With A Car*. The play was open to the public and there was no charge for admission.

In November, too, Sunrise Chapter, Long Island, New York, had its 13th birthday. The celebration—a birthday dinner—was held earlier on October 24 to make room for a busy calendar of events scheduled later.

▽ △ ▽

And Soror Phyllis Bordman's lecture, one of three delivered by Past Masters in November at Thebes Lodge, Detroit, Michigan, was "Cycles of Life." She writes: "This idea of classes or seminars and round table discussions following a convocation has proved very enjoyable and enlightening to Rosicrucian members. I reviewed beforehand my notes from the Hermetic Philosophy class at RCU and studied up on the subject matter and method of presentation."

A memorable year has been reflected in the bulletins throughout the jurisdiction. Certainly, they reflect also a hint of even more active days and months in 1966, the first year of a new cycle for AMORC.

▽ △ ▽

The Egyptian Tour of 1965 continues to bring reminiscences and comments. A letter from Frater and Soror Hubert

Nodine, formerly of Toledo, Ohio, and now residents of Badenweiler, Baden, Germany, expressed their delight at having been able to join the tour party for lunch at Basel, Switzerland. Renewing their acquaintance with officers from the Grand Lodge and visiting with old friends from Detroit, Michigan, made the afternoon pass all too swiftly. "There was so much in such a short time," wrote Frater Hubert. "It is always that way when a group of Rosicrucians get together."

▽ △ ▽

The Mt. Vernon, Illinois, Business and Professional Women's Club last September celebrated the 25th anniversary of its founding. According to the newspaper report, it was a memorable occasion—all the more so since the program contained a surprise element. Miss Dora Brydon, a charter member, was presented the Rosicrucian Order's Humanist Award in recognition of her unselfish devotion to the nursing profession and her years of service to the community. Mrs. Silas Echols presented the award and the recipient was given a standing ovation.



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Miss Dora Brydon (left) holds Rosicrucian Order's "Humanist Award," presented to her by Mrs. Silas Echols (right) at the 25th anniversary dinner of the Mt. Vernon Business and Professional Women's Club.

Delo Photo Craft

WHEN PEOPLE say that it must be wonderful to be psychic, I think, "No. It is not!" It *would be* if one were able to control his thoughts, desires, and emotions to the point of complete unselfishness. Then one could safely ask, work, and strive for greater psychic ability. Then it would be a blessing; but until then, fragmentary as it may be, it is only a burden and a temptation.

Of what use are fragments like pages torn from a book when there is no knowledge of beginning and end? Or of pictures of the future when there is no way to alter it?

In a novel I read years ago, a young man refused to marry because he had foreseen his death in the near future. When the day of his "death" came and went with no untoward event, he did marry. A relative loaned the couple her summer home for their honeymoon. When they entered it, the young man saw the scene of his vision, complete to the date on the desk calendar and the man whom they surprised in the act of looting the house. The bridegroom was shot. Of what use was such foreknowledge?

The natural psychic, untutored in the art, is like a beachcomber collecting the flotsam and jetsam of cargoes of which he knows neither the source nor the intended destination. He hears words but knows neither their intent nor portent. He sees scenes but they are devoid of relationship to time and place. His impressions are vague, and he knows neither from whence they came nor why.

Standing by a friend at a party, I watched her suddenly begin looking at the floor around her, intently searching for something. Then reaching into her pocket, she pulled out a handkerchief and said triumphantly, "No, I didn't!"

"You didn't what?" I asked.

"You said I dropped my handkerchief," she replied. I had said nothing nor had anyone else. There had merely been a peculiar lull in the party. Obviously, she had heard someone speak although no one had. Why?

One morning, I felt that someone was thinking good about me. "Betty likes me as much as I like her," I thought. But it was not Betty. That evening, another friend telephoned and said, "Since

PEARL E. GEROW, F. R. C.

To Be Psychic

*A power to be
used with discretion*

nine o'clock this morning, I have been thinking of you and the many things you have done that make life happier for me. I simply had to tell you!" The thoughts and emotions had come through clearly, but the personality had not. Such errors and omissions complicate life.

There are times when thoughts come as hunches or premonitions. If we ignore them, they seem to verify their authenticity by becoming painfully pertinent. One, I recall, was verified *before* disaster struck. Friends with whom I was living were having a run of hard luck. One night, as I glanced at a knife on the kitchen table, I thought, "He (my host) would like to kill me with that."

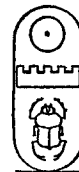
Only he and I were in the house. His wife was not expected for several hours. He had retired, but I still sat in the kitchen, tensely holding a book that I was unable to read. If I had been a cat, my fur would have been stiff as porcupine quills. I was still sitting there rigidly alert when his wife came home. The next day, she told me that her husband had confessed to a strange impulse to kill me.

That time, I was correct; but how are we to know what is for us and what for someone else?

There are those who become proficient in foreseeing the future, finding lost objects, or knowing about things of which they have no tangible information. They have concentrated their attention upon their ability and increased it by practice. The fortuneteller is a well-known example. Whether she reads cards, palms, tea leaves, or merely looks at a blank wall, she is exercising the psychic faculties and by constant use is strengthening them.

I once knew a woman who could pick up and complete an unfinished thought.

(continued overleaf)



Sometimes, she would write down the last half of a sentence without knowing any of the words that preceded the ones she wrote. Another could find lost articles. When people asked where something was, she would say, "I haven't the slightest idea"; but without thinking about what she was doing, she would go and get the article. The more frequently people made demands upon her ability, the quicker her response became. When there was no demand, she lost this ability.

There are teachers, courses, and groups that teach how to stimulate and increase the psychic ability. But why? For what purpose?

I am reminded of the story of the man who said to his teacher, "After fifteen years of trying, at last I can walk across the water!"

"Fool!" said his teacher, "Why waste

the time when you can use the ferry for a few pennies?"

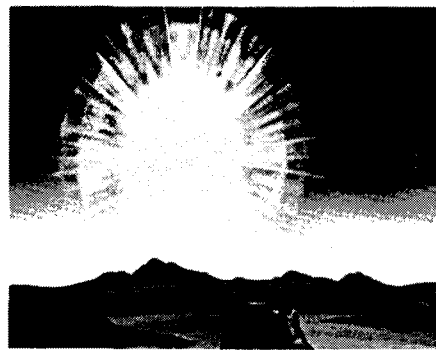
There are cases where psychic perception is of inestimable value. One such case is that of a man who at mid-morning had such an intense feeling of being needed at home that he left work to investigate. He found that his wife, who was alone, had fallen on the stairway. She was unconscious. Had he ignored his impression of being needed, she would have died.

But this is not psychic ability *per se*. It has the added factor of love, which changes the tone and complexion of the matter. Just as ambition becomes aspiration when the objective is the welfare of others; so when love is added to psychic ability, it gives a spiritual quality without which this ability could be a dangerous, frightful, and horrendous thing.



What Occurs After Death?

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



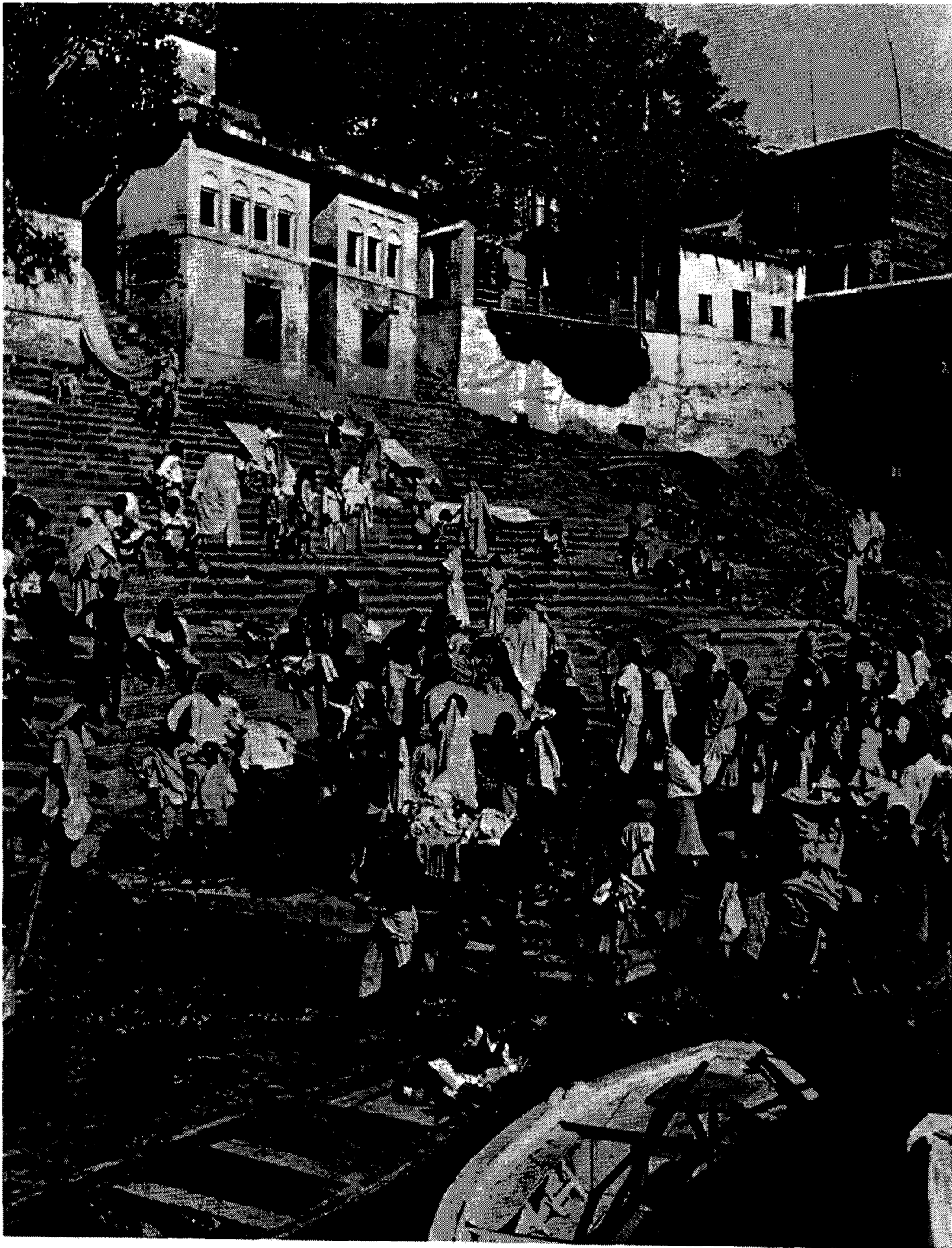
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*The
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GANGES BATHING GHATS

(Photo by AMORC)

Along the banks of the Ganges River, held sacred by the Hindus, are series of steps called Ghats. Some are approaches to the river itself for ritualistic bathing, for immersing the self in the water. Such a scene is shown here. Other Ghats lead to cremation pyres on the river's edge. The ashes of the deceased are scattered upon the waters.

WORLD-WIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

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

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

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

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

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

ARGENTINA

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

AUSTRALIA

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

AUSTRIA

Salzburg: Paracelsus Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM†

Brussels:* San José Lodge
Charleroi: Dante Pronaos

BRAZIL

Curitiba, Paraná: Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal, 307
Bauru, Estado de São Paulo: Bauru Pronaos
Belém: Belém Chapter
Belo Horizonte: Belo Horizonte Pronaos
Brasília, D. F.: "25 de Novembro" Pronaos
Campinas, Estado de São Paulo: Campinas Pronaos
Campos, Estado do Rio: Campos Pronaos
Curitiba:* Mestre Moria Lodge
Goiânia, Goiás: Goiânia Pronaos
Itapetininga: Itapetininga Pronaos
Joinville, Santa Catarina: Joinville Pronaos
Juiz de Fora: Juiz de Fora Pronaos
Londrina, Paraná: Londrina Pronaos
Manaus: Ajuricaba do Amazonas Pronaos
Niteroi: Niteroi Pronaos
Passo Fundo: Passo Fundo Pronaos
Porto Alegre: Thales de Miletto Chapter
Recife: Recife Chapter
Rio de Janeiro:* Rio de Janeiro Lodge
Salvador, Bahia: Salvador Pronaos
Santos: Santos Chapter
São Caetano do Sul, Estado de São Paulo: ABC Pronaos
Sorocaba, Estado de São Paulo: Sorocaba Pronaos
São Paulo:* São Paulo Lodge
Taubaté: Taubaté Pronaos
Vitória, Espírito Santo: Vitória Pronaos

BRITISH GUIANA

Georgetown: Eldorado Chapter

CAMEROON†

Douala: Moria-El Pronaos
Yaounde: Aristote Pronaos

CANADA

Belleville, Ont.: Quinte Pronaos
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Edmonton, Alta.: Ft. Edmonton Chapter
Hamilton, Ont.: Hamilton Chapter
London, Ont.: London Pronaos
Montreal, Que.: Mount Royal Chapter
Ottawa, Ont.: Ottawa Pronaos
Toronto, Ont.:* Toronto Lodge

Vancouver, B. C.:* Vancouver Lodge
Victoria, B. C.: Victoria Pronaos
Welland, Ont.: Niagara Pronaos
Whitby, Ont.: Whitby Pronaos
Winnipeg, Man.: Charles Dana Dean Chapter

CEYLON

Colombo: Colombo Pronaos

CHILE

Santiago:* Tell-El-Amarna Lodge
Valparaíso: Valparaíso Chapter

COLOMBIA

Barranquilla, Atlántico: Barranquilla Chapter
Cali, Valle: Cali Pronaos

CONGO, REPUBLIC OF THE†

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

CONGO, THE REPUBLIC OF THE†

Brazzaville: Joseph Peladan Chapter

CUBA

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

DAHOMÉY†

Abomey: Nefertiti Chapter
Cotonou:* Cheops Lodge
Parakou: R.E.S. Pronaos
Porto Novo: Pythagoras Chapter

DENMARK AND NORWAY

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

DOMINICAN REPUBLIC

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

ECUADOR

Quito: Quito Pronaos

EGYPT

Calro: 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: Raymund Andrea Chapter
Ipswich: Ipswich Pronaos
Leeds: Joseph Priestley Chapter
Liverpool: Pythagoras Chapter

*Initiations are performed.

(Directory Continued on Next Page)

London: Francis Bacon Chapter
Manchester: John Dalton Chapter
Newcastle-upon-Tyne: Newcastle-upon-Tyne
 Pronaos
Nottingham: Byron Chapter
Portsmouth: Portsmouth Pronaos
Preston: Preston Pronaos
Tiverton: Tiverton Pronaos

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 Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple at 54, 56 et 60 Rue Gambetta, 94 Villeneuve-Saint-Georges. Other subordinate bodies of the Grand Lodge of AMORC of 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
Beaune (Côte d'Or): Verseau Chapter
Besançon (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):* Raymund 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
Berlin: Echnaton Pronaos
Bremen: Jakob Boehme Pronaos
Düsseldorf: Johannes Kepler Pronaos
Frankfurt am Main: Michael Maier Chapter
Hamburg: Doma Pronaos
Hanover: Leibniz Pronaos
Munich: Kut-Hu-Mi Chapter
Nurnberg: Johannes Kelpius Pronaos
Saarbrücken: René 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

HONDURAS
Fuerto Cortez: Rosacruz Pronaos
San Pedro Sula: San Pedro Sula Chapter
Teguigalpa, D. C.: Francisco Morazán Chapter

INDIA
Bombay: Bombay Pronaos

ISRAEL
Haifa: Haifa Pronaos
Tel Aviv: Sinai 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

JAMAICA
Kingston: Saint Christopher Chapter

LEBANON†
Beyrouth: Beyrouth Pronaos

LIBERIA
Monrovia: Monrovia Pronaos

MEXICO
Juarez, Chih.: Juarez Chapter
Matamoros, Tamps.: Aristotie 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.: Tonatihu Pronaos
Reynosa, Tamps.: Reynosa Pronaos
Tampico, Tamps.: Tampico Chapter
Tijuana, B. C.:* Cosmos Lodge
Veracruz, Ver.: Zoroastro Chapter

MOROCCO†
Casablanca:* Nova Atlantis Lodge

NETHERLANDS ANTILLES
Curacao: Curacao Chapter
St. Nicolas, Aruba: Aruba Chapter

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

NICARAGUA
Managua: Managua Chapter

NIGERIA
Aba: Socrates Chapter
Abonnema-Degema: Abonnema-Degema Pronaos
Ashaka: Ashaka Pronaos
Benin City: Benin City Chapter
Calabar: Apollonius Chapter
Enugu: Kroomata Chapter
Ibadan: Alcuin Chapter
Jos: Star of Peace Chapter
Kaduna: Morning Light Chapter
Kano: Empedocles Chapter
Lagos: Isis Chapter
Nauka: Nauka Pronaos
Onitsha: Onitsha Chapter
Opobo: Opobo 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
Callao: Callao Pronaos
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
Spring, Transvaal: Springs Pronaos
Welkom, O.F.S.: Welkom Pronaos

(Directory Continued on Next Page)

SURINAME

Paramaribo: Paramaribo Pronaos

SWEDEN

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

SWITZERLAND

Basel: Dr. Franz Hartmann Pronaos
Geneva: * H. Spencer Lewis Lodge
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: Versseau 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

ARIZONA

Phoenix: Phoenix Chapter
Tucson: Tucson Chapter

CALIFORNIA

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

COLORADO

Denver: Rocky Mountain Chapter

CONNECTICUT

Bridgeport: Bridgeport Pronaos
Hartford: Hartford Pronaos

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter
Miami: Miami Chapter
Orlando: Orlando Pronaos
Tampa: Aquarian Chapter

GEORGIA

Atlanta: Atlanta 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

MARYLAND

Baltimore: * John O'Donnell Lodge

MASSACHUSETTS

Boston: * Johannes Kelpius Lodge
Springfield: Springfield Pronaos

MICHIGAN

Detroit: * Thebes Lodge
Flint: Moria El Chapter
Grand Rapids: Grand Rapids Pronaos
Lansing: Leonardo da Vinci Chapter

MINNESOTA

Minneapolis: Essene Chapter

MISSOURI

Kansas City: Kansas City Chapter
Saint Louis: * Saint Louis Lodge

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
Rochester: Rochester Pronaos

OHIO

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

OKLAHOMA

Oklahoma City: * Amenhotep Lodge
Tulsa: Tulsa Chapter

OREGON

Portland: * Enneadic Star Lodge

PENNSYLVANIA

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

PUERTO RICO

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

RHODE ISLAND

Providence: Roger Williams Chapter

SOUTH CAROLINA

Charleston: Charleston Pronaos

TEXAS

Amarillo: Amarillo Pronaos
Corpus Christi: Corpus Christi Pronaos
Dallas: Triangle Chapter
Houston: Houston Chapter
San Antonio: San Antonio Chapter
Wichita Falls: Faith Pronaos

UTAH

Salt Lake City: Diana Chapter

WASHINGTON

Kennewick: Tri-Cities Pronaos
Seattle: * Michael Maier Lodge

WISCONSIN

Milwaukee: Karnak Chapter

WYOMING

Casper: Casper Pronaos

URUGUAY

Montevideo: * Titirel Lodge

VENEZUELA

Barquisimeto: * Barquisimeto Lodge
Caracas: * Alden Lodge
LaGuaira: Plotino-Maiquetia Chapter
Maracaibo: Cenit Chapter
Maracay, Aragua: Lewis Pronaos
Puerto Cabello: Puerto Cabello Chapter
Puerto La Cruz, Ansoategui: Delta Pronaos
Valencia, Carabobo: Valividar Chapter
Valera, Trujillo: Menes Pronaos

WALES

Cardiff, Glam.: Cardiff Pronaos

WEST INDIES

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

*Initiations are performed.

MY EXPERIENCE



Mr. G. S. W. of South Africa writes: "As a mine official, I went underground one morning in September to visit my men at their work location. After spending some time observing the men in a certain work area, I got a feeling so strong that I acted immediately, ordering all the men out of the area. They thought me mad, but were shocked when shortly afterward the whole place caved in. To them, it is a mystery."

The above account is an interesting example of *premonition*, or *precognition*. To Rosicrucians, the principles of cause and effect underlie all manifestations perceived through our objective sense faculties. To those experiencing a premonition, the effect is one of puzzlement, awe, and a deep sense of respect for the principles which make such a manifestation possible. This is so particularly when the manifestation, the physical counterpart of the psychic experience, is observed only a short time later. From a philosophical standpoint, it raises the question: "How can an effect be realized before there is any apparent cause for its existence?"

From the standpoint of mystical philosophy, ALL is potential in the Cosmic. Rosicrucians, recognizing the concepts of time and space to be products of the human consciousness, realize that the past and the future are both parts of the one, the present, or the now in the Cosmic. From this standpoint, then, the outcome of many patterns of cause and effect can be intuitively discerned. Like the patterns of a kaleidoscope, a particular design is the outcome of one element's action upon another and its relationship to it. If other causes are not brought to bear upon it to bring about a corresponding change or effect, the pattern remains constant.

A series of personal accounts of unusual mental phenomena and a brief commentary on the underlying principles. You are invited to submit your experience by directing a brief account to the *Digest* editor.

Mysticism holds that, through his psychic faculties, man is capable of becoming aware of such patterns. They may be simply impressions that are suddenly received in the consciousness, generating associated ideas. The individual receiving such impressions may not be related directly to the outcome or the manifestation of the perceived pattern. However, he may inadvertently attune himself with the minds of others who are directly associated with the cause-and-effect relationships involved. He may come to sense their fears; or, in his realization of them, he may interpret such impressions as being a particular event that will befall some person or persons.

Scientific research in many fields has established that most natural events have a chain of causes and effects before the major results are apparent. Earthquakes follow or are related to a series of stresses or strains, seismic changes, in the earth's surface.

In the case of a potential cave-in in a mine shaft, it is postulated that a psychically sensitive individual may well become aware of the disastrous final effect of a complex of causes and effects existing around him. Usually, it is only the impression of the final effect which is realized, the manifestation having a direct bearing upon the individual's concern. The impression may be realized as a visual or auditory one, or simply as an emotional "feeling" of a pending situation, which is sufficiently strong to motivate immediate action.—L

Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library, which are *fascinating* and *instructive*. For a *complete* list and description, write for *Free Catalogue*. Send order and request to address below.

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