

# ROSICRUCIAN DIGEST

AUGUST 1966 • 35¢

## *Featuring:*

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

▽ △ ▽

## **Strange Bins of Memory**

Machines of vast complexity and wonder.

▽ △ ▽

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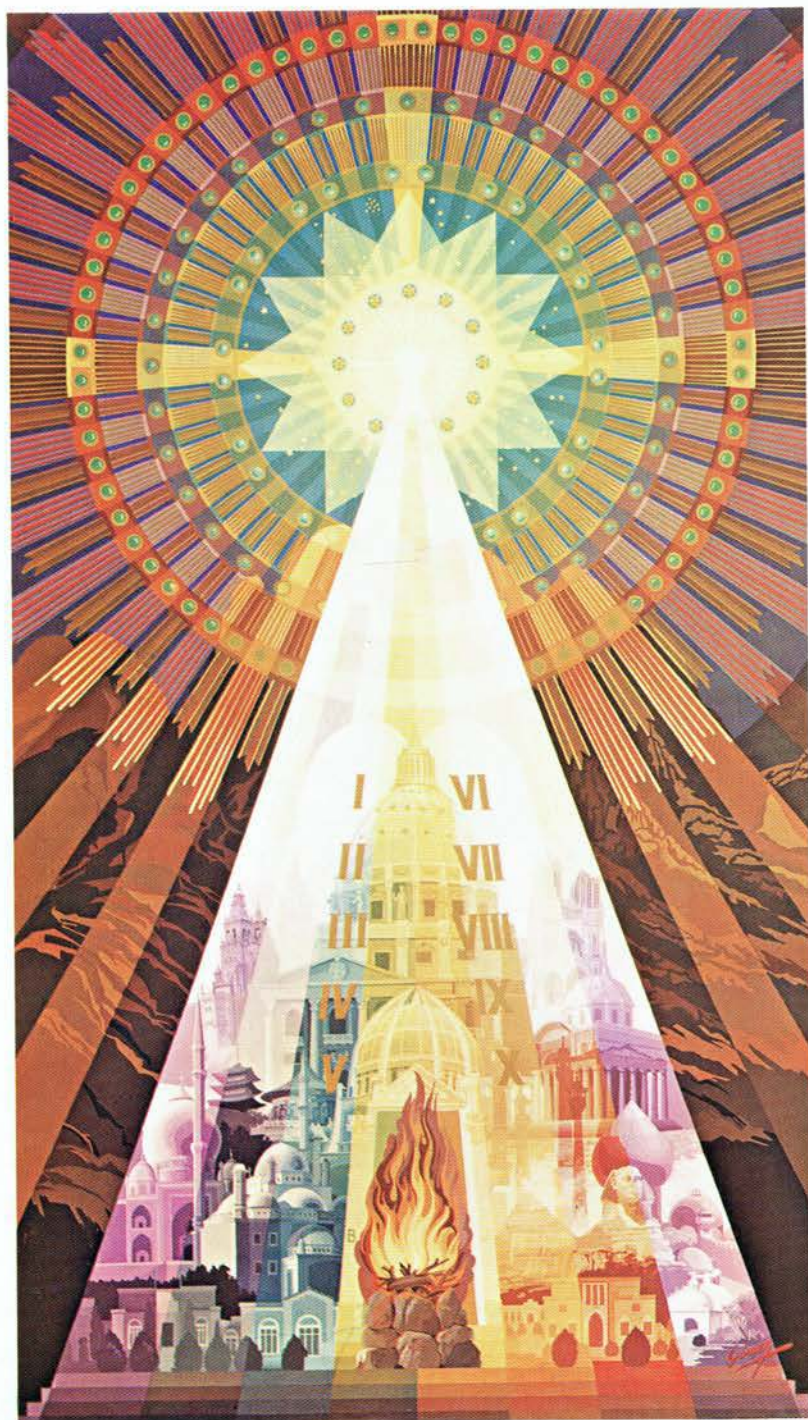
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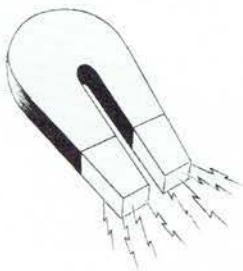
## *Next Month:*

**Should We Scrap  
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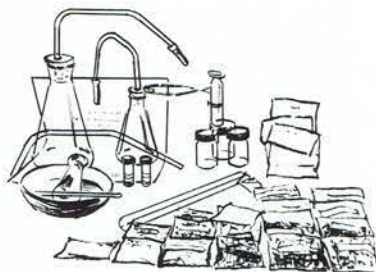
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- ✓ Which exists for the other, the state or the individual?
- ✓ Is there such a thing as *soul* — or is it but a function of man's organic being?
- ✓ Is there a higher form of intelligence in the universe than that of human beings?
- ✓ Does consciousness survive death?
- ✓ Can something come from nothing — or did the Cosmos never have a beginning?
- ✓ Does man possess unused powers at higher levels of consciousness?
- ✓ Is there such a thing as an absolute good — or is good only a human value?

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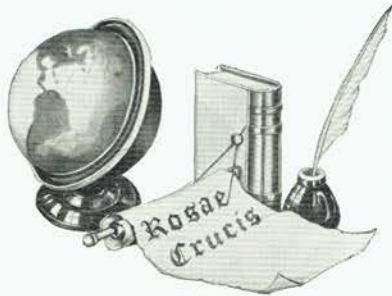
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# ROSICRUCIAN DIGEST

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### COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
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Gerald A. Bailey, 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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No. 8

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### RECONSTRUCTING AN EGYPTIAN TOMB

Artist and workman are shown here constructing a full-sized reproduction of the sepulcher-chamber of an Egyptian tomb of the XII Dynasty (2000-1788 B. C.). It is being completed in the new Rosicrucian Egyptian Museum, now under construction. Realistic in its authenticity, the tomb consists of several chambers and alcoves, one beneath the other, and is reached by stone passageways on the walls of which are copies of ancient hieroglyphics. The tomb is the result of research by the Rosicrucian Camera Expedition to Egypt and the Museum's Consultant in Egyptology.

(Photo by AMORC)



# THOUGHT OF THE MONTH

By THE IMPERATOR

## IS GOD DEAD?

IS GOD SOLELY a conception of the human mind? With a changing perspective, does God die or *evolve*?

What is God? There are perhaps as many answers to this question as there are those who would attempt an explanation. Outwardly, persons often appear to subscribe to some theological definition of the deity but, when called upon to give an individual explanation, their words, their ideas, will vary. The concept of God is wholly individualistic. It is partly environmental, the influence of religious education, tradition, and cultural association. It is also the result of temperament and personality, that is, the result of the personally evolved consciousness of the individual, as well as his intelligence. The individual's response to his psychic nature—what is called the moral inclination or impression of the conscience—greatly determines his concept of God.

The one whose personality is responsive to his psychic and emotional impressions will be inclined to a greater meditation on the God concept. The lesser the intelligence and education of the individual so inclined, the more simple is his idea of God, the deity, the more it tends to the primitive and anthropomorphic. The more intelligent the cosmically motivated person, the more he seems to perceive the flaws in primitive ideas of God. He thinks, for example, that the personal anthropomorphic deity is quite inconsistent with a concept of the Divine and as lacking the dignity of ubiquity. He is unwilling to place God in the confining qualities of time and space.

Man has placed God in a progressive order. There is the conception of God as a heroic human being, such as the deities of the Greeks. Next, there is the supreme being having manlike physical qualities. Advancing further, man has depicted the Divine as a dehumanized being, that is, one devoid of

all physical characteristics and yet retaining memory, will, imagination, and even such emotions as joy, love, hate, and jealousy. Then there is mystical pantheism, the concept of an all-pervading consciousness, a kind of surging intelligence which becomes the essence of all things. This concept is stripped of nearly all the qualities known to human experience but yet retains some elements, though abstract, by which the mortal mind can comprehend the idea.

Which of these concepts is God? The metaphysician, the true mystic, would say none of them. Like Kant, he would proclaim that the human mind is too conditioned by the organism in which it is resident, to embrace the infinite. No vase, for analogy, can hold the sea. We pour the sea into the vase but what it holds is a minute portion of the whole. No study of the contents of the vase could reveal the true proportions and vastness of the sea. No human mentality can possibly comprehend the infinite nature of the Cosmic or God within its own limitations. God, then, or the Divine, so far as its *absolute reality* is concerned, must remain *the unknown*. It can be experienced in part but it is inscrutable in its entirety.

### *Divine Reality*

Further, as best we can determine from profound and mystical experience, as well as metaphysical abstraction, Divine reality cannot have a determinate nature—that is, fixed, limited, and at rest. If there is unity in all reality, then the whole must change, too, as do its finite attributes. We cannot truly assign any determinate qualities to God, not even what men ordinarily think of as being goodness. Ask men what they mean by *good*, and you will find other men that will abhor definitions attributing specific qualities to the Divine concept. In general, God is the ultimate

of the individual's conception of supreme power, of initial cause, and moral perfection.

God has no form, no imagery, that in reality represents Him. The human mind, however, cannot conceive an amorphous being or one free of some thought form. Consequently, it will try to arrest or capture God in the framework of intimate human experience of the infinite and in accordance with personal interpretation. It is man who creates the image, the idea of God. It is likewise man who evolves God as the consciousness of his soul personality evolves. Since God does not exist as man conceives Him, the God of men's minds is, therefore, an illusionary one. By illusionary we mean that there is no deity that actually corresponds to

the human concept. The true reality of God is so abstract as to be beyond any full comprehension by the human consciousness. The mental picture, the idea of the deity, is a *great illusion*, a magnificent and, in most instances, a worthy ideal which brings man closer to the Cosmic of which he is a part. Man thus does evolve God if we mean by that phrase the *human concept* of God.

The more expansive the concept of God, as the result of a quickened and expanded consciousness, the closer man is brought—in consciousness—to the Cosmic. The more we increase our psychic perspective, the more of the whole nature of the abstract God do we embrace. As this perspective increases, so does the *image* of God evolve but not His reality.



## Medifocus

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

**September:** Harold Holt, Prime Minister of Australia, is the personality for the month of September.

The code word is **JOLE**.

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

**November:**

The personality for the month of November will be Aguiyi Ironsi, President, Supreme Executive Council, Nigeria.

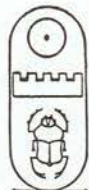
The code word will be **GRANT**.



AGUIYI IRONSI



HAROLD HOLT



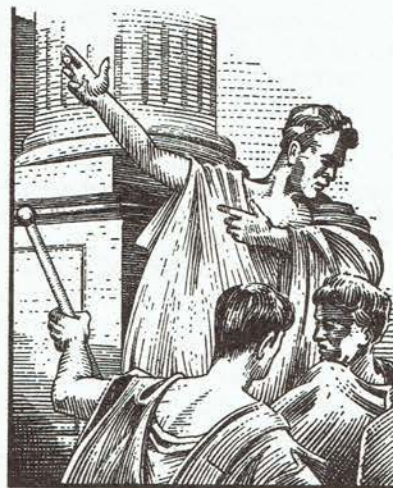
GASTON BURRIDGE

## Strange Bins of Memory

*Through conscious effort,  
memory can be improved*

THE POOREST HUMAN BRAIN—memory bin—exists as a biological machine of vast complication and wonder. Even its capabilities confound description. But fine brains stand so high above efforts to outline that probably no man ever experienced all their gleaming facets—owners included. Every age counts examples of super brains. How do these combinations come to be? No one knows. Differences in size, looks, weight, or composition between poor and super minds remain negligible. But there is some magic mite between genius and boobery.

Memory appears to play a major role though not excluding all else. Memory can be improved. There are several good methods known and practiced today. *How we use* the mental capacities we possess is important toward strengthening our minds. This too can be furthered by conscious effort. Again, how frequently we get new and useful *ideas* plays a considerable part toward developing brain power. This phase proves the least understood. From where do ideas come? How do they come? Are ideas wholly products of our own brains? Or do we somehow tap another source or storehouse of ideas? Again, are ideas but reflections, echoes of information known before? How is getting an idea linked with memory? Today, man can only guess. However, it does seem that *association* plays a part because, generally speaking, physicists get most ideas regarding physics; chemists, concerning chemistry, and so on. But frequently enough to make us wonder, new ideas fully outside a receiver's general environment come to those who logically have no business with them. Often such ideas wither and die for lack of proper cultivation and



food—the know-how to make them work properly.

Today, man holds wide opportunities to improve his brain power and memory capacity. He need only extend an effort. Sadly, few do. Following are several sketches of men down through the ages who have had and used super brains and memory bins. Some of them have left indelible etchmarks on history. Perhaps among these you will find one or more who will inspire you toward developing a better brain for yourself. It can be done.

Cyrus the Great, King of Persia, (600? B.C.—592 B.C.) astounded early civilized nations with a rare genius for military conquest and apt governing of what he had conquered. Additionally, he demonstrated great tolerance and justice, humanity and enlightenment. These characteristics in themselves indicated he possessed a superior brain. Among his other outstanding qualities of awareness, Cyrus was said to have known the name of every soldier in his army and could recall that name on demand. It was Cyrus too, who gave the Jews permission to return to Jerusalem, allowing them to take the gold and silver utensils of Solomon's temple with them, thus perhaps making the Second Isaiah's prediction come true, (Chapters 35, 40-55).

Some biographers of Gottfried Wilhelm von Leibniz (1646-1716) say he could repeat the complete *Aeneid*—twelve books long! But rather than be-



ing remembered for this astonishing accomplishment, Leibniz is more popularly recalled for a bitter quarrel he had with Sir Isaac Newton, (1642-1727) over which of them first discovered "the fundamental notions of the infinitesimal calculus." Each man had discovered so much else he could well have afforded to disregard this discovery entirely, letting history place whatever glory it wished where it would. So, great minds are not always so great in *all* directions—a matter which makes them human, not machines.

### **Mathematician Euler**

Leonhard Euler (1707-1783) was a mathematician possessing a most remarkable memory. This memory is given credit by his biographers of allowing Euler to overcome the staggering difficulties of continuing research work after becoming blind in middle age. During his life, Euler published 32 books in Latin, German, and French. In addition he published almost 500 treatises. Nearly 200 unpublished dissertations were discovered after his death. These were subsequently published. Not only did Euler shine mathematically, he did much to improve telescopes—and yes, spectacles. Few men, even those having gigantic minds, have outshone him in industry. A review of his accomplishments makes one wonder where he found time to do anything but write.

William Woodfall (1746-1803), often called "Memory" Woodfall, established a daily newspaper in London during 1789. He named his paper *The Diary*. Woodfall's publication was unique in being the first ever to publish reports of parliamentary debates and speeches the morning after they took place. This proves more amazing when we realize spectators were *not* allowed to take any sort of notes covering parliamentary speeches or debates. So, Woodfall just sat in the gallery listening and *memo-rizing* those debates and speeches. Then he would return to his office and write them all out. His compositors set them in type for next morning's edition.

Nikola Tesla (1857-1943), never robust, survived several serious childhood illnesses, he said, because he "willed" to. He possessed a strange,

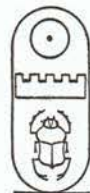
powerful brain. On one hand he was capable of repeating pages of poetry years after reading them once. On the other hand, Tesla proved able to mentally detail complete intricate machines so fully he needed no working drawings to build them later. Tesla was far ahead of his times. Around 1900 he felt certain of receiving radio messages from outer space. Later he claimed he could produce a "death ray machine." Still later, a direct current generator having no moving parts. We may live to see all these firm realities.

Isaac Slone was born to a destitute young Irishman. My Grandfather sent Isaac passage money to journey to Michigan and become a farmer. Slone could neither read nor write on landing. He learned as he earned. Isaac possessed strange, piercing, almost frightening blue eyes. He died rich. He owned a magical brain which could judge a steer or a hog's weight within a few ounces of actual scale weight. Though knowing little arithmetic, he would set the animal's weight down; under this he would write the price per pound he must pay or receive. No multiplying, no adding, just the total price—which was always correct—whether for one animal or a carload.

### **Steinmetz—Engineering Genius**

Charles Proteus Steinmetz (1865-1923) was a hunchback but his brain gigantic. Electrical engineering handbooks contain many pages of mathematical tables called logarithms. Steinmetz had a head full of these tables at instant call. He solved intricate mathematical problems without pencil and paper in seconds. Once, while passing through his engineering department at General Electric, one of his men asked him how much material would be removed by drilling a hole two inches in diameter, two inches deep. Steinmetz thought a moment, then answered, "Five and thirty-three hundredths cubic inches!" He "de-clawed" lightning and cooled off hysteresis with brain power to become one of the electrical wizards of all times.

General Jan Christiaan Smuts (1870-1950), noted South African soldier and statesman, writer and lawyer, showed early in life remarkable mental abilities. He entered Victoria College at



sixteen, won a scholarship and finished his studies in England brilliantly. Fred Barlow, in his book, *Mental Prodigies*, says that by middle life General Smuts had completely memorized the entire contents of his library's 5000 volumes and could immediately give chapter and verse for any quoted passages he used from it. Smuts seemed equally dazzling as a military strategist, a political leader, a writer or lawyer. Probably he is South Africa's greatest man to date.

Having come this far you may think, "Oh, all that is all right but it is in the past. Most of those men are now long dead, their brains but legends with the thick patina of fable that time grows on such things. Today's general education levels stand so much higher one has to start further up the scale so there is not really any more chance of a common man's developing a super brain than in yesteryears."

No? Well, let's see.

Ray Monsalvatge (Mon-sal-vach-e), a young psychology major, lives in Dayton, Ohio. He seems possessed of strange and remarkable mind and an almost fantastic memory. He probably was born with some of this but a goodly part, he says, is wholly contemporary.

Let me outline for you what I saw him do not long ago.

As Monsalvatge boarded a bus bringing him from Dayton to the small city of Gatlinburg, Tennessee, he bought four copies of a current *Time* magazine. Ray was to speak before a Sevier County group next evening.

As a finale to that talk he took the four copies of *Time*, tore them into separate pages and passed a page to each person present. As he returned to the speaker's platform he invited his audience to ask him what was on their pages—*only* calling out the page number!

For twenty minutes Monsalvatge recited, in detail, the full content of all pages called out—news, theater, science, politics—yes, even detailing advertisements—jumping from back to front to middle, all around the book of 114 pages! He had become "so acquainted" with this material on his journey from Dayton to Gatlinburg.

Yes, it still can be done today. Bygone days are *not* the only bright ones. Each of us holds some portion of this ability. We only have to develop it. But we do have to start. *Now* is the time!



## BITS OF INFORMATION

**T**HE CROSS IS FOUND in more than three hundred varieties used in decorations, in pictographs and hieroglyphics, in mythological and religious symbolism, and in heraldry. The Romans used it for the purpose of executing those they considered to be criminals, but the cross is usually a symbol of the sun and its rays or of space and the four directions.

**The equilateral cross** represented the Assyrian sky god Anu. It is found in India associated with the solar disc and in Mexico and Central America it symbolizes the four directions and the four winds.

**The Tau cross** is in the form of the letter "T" and is used in Christian symbolism, but other peoples used it also. Among the Gauls, for instance, it represented the hammer of Thor.

**The Egyptian cross**, called the crux ansata or ankh, is in the form of the Tau cross with a loop at the top and was a common hieroglyph meaning *life*.

**The gammate cross**, or swastika, one of the most ancient crosses, has the arms bent both to the right and left and has hooks or curves at the ends as well as the usual form.

**The Rosy Cross** represents a man with arms outstretched in salutation and symbolizes the trials of life and the unfolding soul personality.

VINCENT EDWARDS

# Tagore's Message

*The poems and sayings of  
India's great philosopher still  
kindle men's minds.*



WHEN SIR RABINDRANATH TAGORE, India's great poet and philosopher, was still very young, his father insisted he drop his books and go up among the high Himalayas. Somehow the sight of those lofty, snow-covered peaks gave the youth a new outlook on the world.

He caught a vision that he cherished all the rest of his days. It was of a free world, where love and understanding counted for more than national boundaries. There men would live like brothers, side by side, and scientists could pursue their studies for the service of all mankind. There was no reason for distrust, since war had been outlawed by love and human fellowship.

Probably no man loved peace and hated war more than Sir Rabindranath. The time came when his name became a household word in his native country, and his poems were known to both the rich and the very poor. His songs were sung in crowded city quarters as well as by travelers on the far-off caravan trails. Tens of thousands were stirred by his dreams of world peace.

## *Nobel Peace Prize*

In 1913 came Tagore's crowning honor with the award of the Nobel Peace Prize in literature. It was the first time that an Oriental had ever been chosen, and the recognition of India's great genius brought praise from all sides.

Among English-speaking readers, Sir Rabindranath drew almost as enthusiastic a following as he did among his own people. The Irish poet, William Butler Yeats, wrote a preface to one of the Indian poet's works, in which he told of how tremendous had been the

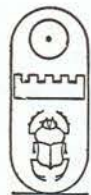
shock of the discovery of the noted Oriental.

When Yeats related this to a Bengal physician, the latter did not seem the least surprised. The doctor answered, "Every day I read Rabindranath. One of his verses makes me forget all the annoyances of the world."

In 1916, Tagore made a memorable visit to America. Everywhere he traveled, he attracted wide notice. People who saw him could not soon forget the man with the gentle eyes who went about in the attire of his native country. He was surely an impressive figure in his long brown robes, his patriarchal beard, and his iron gray hair. Some felt he must have resembled one of the Magi who followed the Star, for when he smiled, his whole countenance seemed illuminated with his deep love for humanity.

On a visit to Japan, he made just as profound an impression on the public. On one occasion Sir Rabindranath was invited to speak to a young people's group. Those boys and girls were moved to admiration as they heard the courteous visitor make this delightful confession:

"Do not be frightened of me or think that I am going to give you a long lecture . . . I know I look rather formidable with my gray beard and white hair and flowing India robe, and people



who know me by my exterior make the absurd mistake that I am an old man, and give me a higher seat, and pay me deference by keeping at a distance from me.

### *Young at Heart*

"But if I show you my heart, you will find it green and young—perhaps younger than some of you who are standing before me. And you would find also that I am childish enough to believe in things which the grown-up people of the modern age, with their superior wisdom, have been ashamed to own. That is to say, I believe in an ideal life. I believe that in a little flower there is a living power hidden in its beauty which is more potent than a Maxim gun. I believe that in the bird's notes Nature expresses herself with a force which is greater than that revealed in the deafening roar of the cannonade."

As any young person of today knows, these are surprising and challenging words. Nothing could better reveal what sort of a thinker and poet Sir Rabindranath Tagore really was. And, yet, in an age when all the great nations were building up powerful armaments, he dared to dream of a world of human brotherhood.

Was it nothing but a poet's crazy dream? Perhaps there may be high-up statesmen who would have us believe so, but thoughtful persons know better. If beauty and goodness are to last, the

great Oriental poet's vision must come true. The walls that creeping suspicion have built between nations will have to come down.

More than twenty-five years have passed since Sir Rabindranath's death was headlined in the press, but his voice is now coming back to us, stronger than ever. It is as if he carried a special "message" to this age of missiles and rockets and nuclear bombs.

Many of his verses prove that he identified himself with the "little people" of the world. Always he spoke of nature and of things of the soul. A flower, a mountain, a cloud—all suggest the Creator. It is doubtful if ever a poet told of the love of God with greater simplicity. Study these samples of his thought, and then judge for yourself:

*Let me think there is One among  
those stars that guides my life  
through the dark unknown.*

*Wrong cannot afford defeat, but  
Right can.*

*God waits for man to regain his  
childhood in wisdom.*

*The noise of the moment scoffs at the  
music of the Eternal.*

*Those who have everything but Thee,  
my God, laugh at those who have  
nothing but Thysel.*

*God is ashamed when the prosperous  
boasts of His special favor.*

*God grows weary of great kingdoms,  
but never of little flowers.*



### CONSTITUTIONAL GUARANTEES

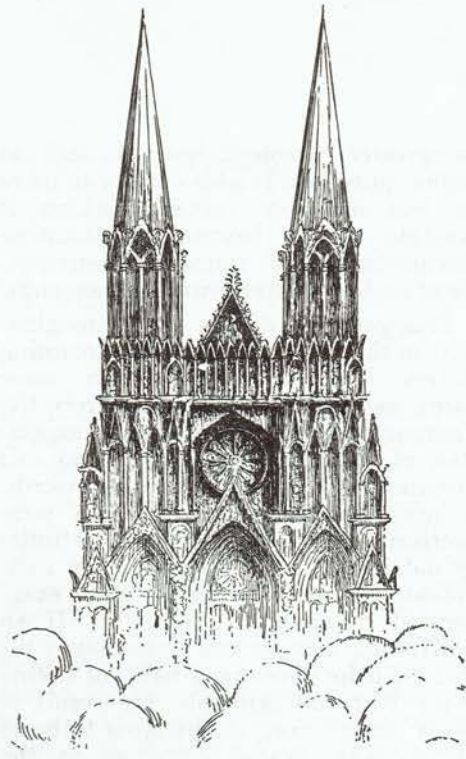
The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twentieth edition of the *Constitution 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.

**W**HY DO PEOPLE exaggerate? Exaggeration is a trait of behavior that is present to some degree in every individual. Probably the basic reason for the human being's tendency to exaggerate is to be found in certain satisfactions to the ego. Each of us enjoys the novelty of bringing something that has impressed us to the attention of someone else. When man's natural instinctive sense of curiosity has been stimulated and satisfied, there is a tendency to pass on the information he believes he has gained.

One who places too much emphasis upon a particular discovery, however, tends to exaggerate the importance of every trivial incident and to bring it to the focus of attention. After a certain lapse of time, it becomes extremely difficult to distinguish between fact and fancy. The individual who exaggerates is unable to distinguish between the elementary fact and his exaggeration of the fact.

A thoughtful person may ask whether one who exaggerates also prevaricates. If we are completely honest and objective in our consideration of these points, it is possible to conclude that any degree of exaggeration is to a certain extent a prevarication. When we expand and build up simple facts purely through our reasoning process, we have added factors to facts that exist only in our own minds. One of the most amusing examples of exaggeration is in stories about the size of the fish that got away from the fisherman. The fish gets larger every time the story is told, until the idea becomes so fixed in the mind of the narrator that he truly believes the fish was much bigger than it would have proved to be in reality if it had been caught, measured, and weighed.

Some people exaggerate much more than others. Some are very literal—so literal that everything they do has to be weighed, studied, analyzed, and reproduced in conversation or in writing to such an exact degree that it becomes monotonous. However, this type of individual becomes a most efficient scientist, statistician, or keeper of records. He is the individual who can be trusted to convey the actual facts regarding any objective phenomenon that he has observed. Usually, experience will show



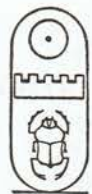
## Cathedral Contacts

### EXAGGERATION OR IMAGINATION?

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

us that such a person lacks imagination. If there is anything good we can say for the individual who has a tendency to exaggerate too much, it is that he has a vivid imagination.

People who do exaggerate considerably in speech and action often are employed in high, respected, and responsible positions. It is their gift to be able to take comparatively simple things, rationalize them into greater things, and through imagination produce something of true interest out of what to the very literal person would have been only an event or occurrence of minor consequence. Certainly, without any exaggeration and without the exercise of imagination, the lives of most of us would be very dull. We are able to bring interest to otherwise uninteresting things, and possibly even to dull processes, by encouraging the use of imagination. Imagination is a very constructive faculty. It challenges man



to greater accomplishments and to higher purposes. It adds vitality to more or less ordinary things, making it possible to see beyond the limiting circumstances of immediate environment and to aspire toward higher aims.

Exaggeration differs from imagination in the same way that daydreaming differs from imagination. In some cases, exaggeration may be merely the unorganized and spontaneous expression of an individual wishing to call attention to himself. In other words, it may be nothing more than pure egotism. Such behavior can be definitely detrimental if it affects other individuals who accept literally such exaggerated statements or opinions. If an individual exaggerates consciously—that is, if he develops a habit of taking every fact and principle, the result of every observation, as the basis to build up an exaggerated story as to the causes, actual manifestations, and future possibilities of the event or phenomenon—then such an individual is inviting trouble. He is performing an injustice not only to those who hear the exaggerated statements and accept them as facts, and are eventually disillusioned, but also to himself, for he suffers the greatest harm.

From a psychological standpoint the principle may be summarized in this way: A person who consciously exaggerates in speaking will exaggerate in thinking. As a result, he builds up habits that lead him to embellish every experience. The result will be a life of extremes. Such an individual will eventually find himself in a position of not being able to exercise good common sense. He will fluctuate between the extremes of pessimism and optimism. He is likely to dwell either in the heights of joy or in the depths of gloom.

Extreme exaggeration leads to emotional unbalance. The emotions can be touched off to such extremes by the elaborations of a simple fact or com-

monplace story that they will always react violently instead of normally. If in relating a simple experience an individual has habitually come to the point where he embellishes it with many additional happenings to appeal to someone else's imagination, the emotions are often brought into full and extreme manifestation in the development of such stories. As a result, almost anything, even before it is exaggerated, will bring an undue emotional response that will lead to a letdown, and, in turn, to disappointment.

Exaggeration is not limited to the mundane field exclusively. It can be found among those individuals who are led for the first time into the study of psychological, metaphysical, and mystical principles. Usually, exaggeration of this type is not insincere, but rather is due to the novelty of new vistas opening before the individual, but if we are to approach humbly the mysteries of the universe and bring them into worthwhile use in our lives, we must learn to observe facts and the world about us with a steady viewpoint. We must realize that the power of imagination is to help fit us into the complications of our environment and is not for the purpose of exaggerating our emotional reactions to the point of causing ourselves misery or difficulties beyond what we ordinarily must endure.



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

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



**The  
Rosicrucian  
Digest  
August  
1966**

Superstitions are the assumption of causes. They are substitutes for unknown causes or the attempt to invoke those that do not exist.—VALIDIVAR

MISUNDERSTANDING is usually considered from a psychological point of view; however, semantics can be an important tool in understanding and resolving misunderstanding and disagreements among individuals, groups, or nations.

Understanding or the lack of it involves language used in formulating ideas, emotions, and actions to the individual himself or to others. These two, a sort of talking to oneself and talking to others, are not necessarily the same. We sometimes say one thing to ourselves and something else to others, but often we fail to realize this. We assume we say the same thing.

We tend to take it for granted that, simply because we have expressed ourselves in everyday language, the other person should understand what we mean, and furthermore that he should understand the words in exactly the way we do. If the assumption were well founded, the world and its people might be in much better condition.

One way in which misunderstanding arises is that people use the same word but with different definitions. Each unknowingly uses the word in a different sense. For instance, obviously the Russian and American definitions of democracy are not the same, but there is enough similarity in them that we can fool ourselves into believing they are the same. The dictionary says that democracy is government by the people or majority rule. In a state where the dictator or oligarchy conceives itself to be the people, this makes democracy into dictatorship, or rule by the few without consent of the people, which is contrary to the basis of our idea of democracy.

Concepts of values or qualities such as beauty and goodness vary both with individuals and groups. Good, for example, may mean favorable, pleasurable, attractive, virtuous, to name but a few of its many uses. Not only that, people may disagree about the nature and value of any one of these senses of the word.

The meaning of a word consists of the definition plus the ideas and emotions associated with it. This is the second way in which misunderstanding arises. These ideas and emotions are

RUTH PHELPS, F. R. C.

## Misunderstanding

largely unexpressed, yet we tend to assume the words have more or less the same meaning to everyone.

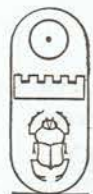
If we are considering freedom or justice, the basic definitions used may differ widely. So too will the ideas and emotions associated with them, and these are to some extent the basis or foundation of the use of the words. What I mean by love and beauty is colored by the ideas and emotions in my mind which arise spontaneously when I think about these things. But the associations in another person's mind will not be the same; hence, the meanings are different.

These ideas and emotions may be scientific, philosophical, psychological, artistic, or what not. They may come from any element of our being and experience. We may take them so for granted that we do not realize we have them unless we make a special effort to understand ourselves.

Such basic ideas, concepts, and emotions are assumptions we make. They are assumed in a twofold sense. We assume them in the sense that we take them for granted, and in many cases we assume them in the sense of taking them over from others, from family, teachers, society, and culture.

The third basis of misunderstanding is the process of abstracting. Semantically speaking, abstraction means to separate from experience certain parts or aspects. Abstraction may be either separation or division. When we talk about houses, we have abstracted houses from buildings in general. When we talk about one particular house, we have further separated or abstracted. But this is also a kind of division, recombining and classifying so that we make an orderly world for ourselves.

People are different, so they abstract and classify differently. We may agree to call a certain object a ball and to



classify it as part of the equipment necessary to play a certain game. We have agreed in this case in the process of abstracting and classifying. However, we do not always agree in what we abstract, classify, and judge as true. We do not agree on the nature of justice, freedom, or evil. This is partly a matter of definition, and of ideas and emotions associated with these words. But it is also a matter of abstracting and classifying.

To use an analogy, if we put some differently shaped and colored pieces of wood in two baskets and tell two people to put them in order, they will put them in different kinds of order. So, when we sort out our experience and ideas about what we mean by justice, we sort out the experiences and ideas differently. We would do this even if the experiences and ideas were the same, which they obviously are not.

#### *Experiences Affect Us*

This brings us to the fourth point. No two people have the same experiences. Experiences affect interests, values, judgments, the way we think and feel, the way we see the world and ourselves. Semantically, our experiences affect, first of all, what we have in our minds and thus what attracts attention or repels it. We tend to see things that are already associated with what we have in our backgrounds, and we tend to see things as we have experienced them, or as we think we have experienced them. Secondly, our experience affects our language. The words we use

and the way we use them come to a considerable extent from our experience. Each of us has different experiences back of the words we use.

The fifth basis of misunderstanding is the difference in the process of evaluating and judging. It is not just that the ideas and emotions we have are not the same, but the processes by which we acquire them differ. This, of course, is to some extent a matter of experience and education, but also of the differences in human nature. We are not the same when we come into this life, nor in what happens to us, nor in what we do with ourselves or our experience.

What we perceive becomes an image in our minds. We associate ideas and emotions with the image, and we evaluate both the image and its associations, whether consciously or not. In a sense what we become consciously aware of, and what we remember and forget, are parts of an unconscious process of evaluation. All this affects what we say and how we say it. We are constantly judging and evaluating the world around us, the people we contact, and ourselves as well.

Finally, translations from one language to another, or even from one dialect to another, are a source of misunderstanding in this world of almost instantaneous communication and world travel. If we are aware of the reasons for misunderstanding; if we seriously attempt to avoid them, we may have a chance to live in peace with each other.



#### FACT IN FICTION

Dr. H. Spencer Lewis's fictional book, *A Thousand Years of Yesterdays*, is based on sound philosophical doctrines embodying the idea of reincarnation. It is an appealing story and will help many readers to analyze this much misunderstood doctrine. Both Rosicrucians and nonmembers will find this book fascinating reading. It is priced economically at \$1.90 (14/- sterling) per copy. Send your order and remittance to: ROSICRUCIAN SUPPLY BUREAU, San Jose, California 95114.

*The  
Rosicrucian  
Digest  
August  
1966*



A TRUE CULTURE must be sufficiently advanced to have evolved moral and ethical standards and a philosophy.

A majority of the population should possess the knowledge of the culture. However, within our own culture, it is evident that this is not the case. Yet it seems reasonable to expect those who enjoy positions of trust and responsibility to be educated. Many are, but some are not.

The expectation of a universal knowledge among responsible persons is reasonable. If the mere accumulation of facts constitutes education, then many more might be considered to be educated than if by the term *education* the wisdom to use and apply learned facts is implied. Nevertheless, an accumulation of knowledge is a beginning.

Our culture is riddled with those who pretend to knowledge but who actually lack it. Consider those who lack education but proffer their opinions on a vast variety of subjects. Such people, possessed of quick and agile minds, may even cleverly refute something which one knows to be true. In the final analysis, however, their opinions are specious and without actual substance. To be valid, expressed opinions must be backed by an accumulation of information covering a wide range.

#### **Francis Bacon**

What Francis Bacon wrote nearly four hundred years ago still applies: "Crafty men contemn [sic] studies, simple men admire them, and wise men use them." He also wrote: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider." And again: "Expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshaling of affairs come best from those that are learned." Obviously, Bacon believed that mastery of the world is dependent upon capable educated minds.

Because of his interest in government, Thomas Hobbes (1588-1679) believed that education must be one of the absolute rights of the sovereign power. Since knowledge can strengthen

DAVID VAN RANN

## Education's Twofold Problem

*Is specialized knowledge  
practicable?*

the state, he was convinced that it should be watched and controlled.

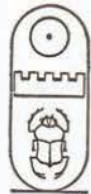
John Locke (1632-1704) studied the theories of his predecessors, Bacon, Hobbes, and Comenius, but he did not agree with them completely. He considered the education of his day inefficient and impractical, condemning it as being nothing more than versing students in the classics and religion. He contended that education should emphasize the social aspects of living and argued that the goal of education ought to be the training of the individual to associate properly with his peers, to be worldly wise yet pious, and to possess sufficient factual knowledge to meet the exigencies of his environment.

Jean Jacques Rousseau (1712-1778), on the other hand, believed that society is evil and influences the individual in undesirable ways. He held that book learning should not commence until the age of thirteen and then only in whatever way met the student's fancy. What was so radical about his theory of education was that it did not include women or girls, for they were to be taught merely to serve men. It was strictly a man's world as far as Rousseau was concerned.

Johann Heinrich Pestalozzi (1746-1827) endeavored to apply Rousseau's educational theories, as did Johann Bernhard Basedow (1724?-1790) who went so far as to establish an educational institution based upon Rousseau's ideas.

#### **Society's Needs**

One of Rousseau's staunchest advocates was Friedrich August Froebel (1782-1852), who tried to reconcile the two divergent educational theories and emerge with a practicable solution. Although he conceded the value of natural growth and development, he did not



lose sight of the idea of society's need to preserve itself by designating what is to be taught. Standards must be set and teachers certified to teach according to those standards.

The dominant question at this time was whether education ought to be cognizant of social control or should merely follow the path of nature. Which of these principles should take precedence over the other? Should education follow a pattern determined by what was socially accepted or ought it to follow the inner nature of the student? This problem confronted educators in the 18th century because it was then that more and more emphasis was being placed on the freedom of the individual.

In his famous *Addresses to the German Nation*, Johann Gottlieb Fichte (1762-1814) approached the question of education with the interests of the Prussian state in mind. He argued that for a new strong nation to come into being it was necessary to unite and create social solidarity, the basis for such to be an iron system of education that would mold everyone into a whole. Following his reasoning, it was self-evident that education should concern itself only with a nation's greatness. By such an educational process, the significant factors of national life would be learned by all that nation's citizens, which, according to Fichte, was not only desirable but also necessary for the unity and progress of the *Fatherland*.

During this same period, Johann Friedrich Herbart (1776-1841) applied himself to the question of knowledge and education. His greatest idea was unique in its time; it was simply that *experience is the sole source of knowledge*. Implicit in this theory is that one's environment is all important.

The insidious danger was the possibility of education's becoming completely controlled by the state and only those things being taught that would contribute to the creation of robotistic citizens who would unquestioningly and devotedly serve the state. If this were in a democracy, the dangers might be more apparent than real since the persons who govern are elected by the governed. Moreover, educators within

democratic countries recognize the dangers of destroying individuality. Social progress can be made by contributions from persons who have been allowed to develop and gain knowledge according to their natures.

### *Individual Development*

In the American democracy, the leader of educational thinking was the philosopher, John Dewey (1859-1952). He recognized that neither the group nor the individual should be stressed exclusively and believed that the individual should be permitted to develop as an integrated member of society.

Today, one aspect of education which is being widely debated is the importance of specialized knowledge as opposed to a widely diversified general education. Science and industry stress the need for specialized, expert-producing education, whereas many educators and businessmen are convinced that this type of education will only create experts who know "more and more about less and less."

Those whose minds become obsessed with some one thing or idea take an exaggerated view of its importance, pursue it to the point of foolishness, and attempt to make it the measure of all things. Then when it fails them, they are astonished and confused. On the other hand, intellects that have been disciplined and expanded are reasonable, open to logical persuasion, impartial, patient, and able to discern in every beginning an end and in every end a beginning. This is the "Four-Square Man" of Aristotle, the *nil admirari*\* of the Stoic.

The goal of education is the perfection of the finite mind. The educated, perfected mind, having knowledge and the wisdom to use it, will be free of prejudice and smallness of heart. The knowledgeable, educated, perfected intellect, as John Newman said, "has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the spheres." Such an intellect serves both nature and society.

\*To wonder at nothing.—Horace, *Epistles I*, vi, i.



THE EARLY ROSICRUCIANS undertook to do healing work in a humanitarian spirit, and as a necessary reformation to take place in the world, because of their conclusion—through earlier experiments—that there was some secret involved in connection with the vital force of life in the human body, or in all animal and plant bodies, that was still unknown.

The earliest Rosicrucians did not interest themselves very greatly in the rapidly evolving school of “medicine” then holding the world’s attention, since such school was merely a step beyond that of biology with which they had long been familiar. By understanding rightly the first principle of the Rosicrucian ontology which says, “God formed man out of the dust of the earth and then breathed into his nostrils the breath of life and man became a living soul,” it becomes known that the Rosicrucians viewed the physical body as merely a secondary part of man, made out of the primary elements of the earth, and not so essential to his existence as the “breath of life.”

The argument is and has been that the Scriptural statement, as well as all mystical statements of other periods of time before the so-called Christian Bible was written, refers to the fact that after the breath of life entered the physical form made out of the elements of earth, man became a “living soul” instead of a “living body,” and that the emphasis there is given to the Divine or ethereal or psychological part of man and not to the material.

So the Rosicrucians argued that whatever might become wrong in the normal functioning and condition of the human body should not be surveyed from the material angle alone but from both viewpoints. And if any emphasis were to be given, it should be to the so-called *breath of life*, or the vital life force. For this reason, botany and all

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



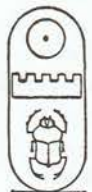
## Rosicrucian Healing

biological principles were studied carefully in their relationship to the chemical, physical, and material composition of man’s life, and all of the early Rosicrucians were quite expert in the preparation and administration of so-called herbal extracts which later evolved into forms of “medicine” and “drugs.”

It is strange but true that the more primitive or fundamental a man’s thinking, the more he gives emphasis to the biological side of his nature, assigning a secondary place to the spiritual part of his being. For that reason, we find that even the earliest American Indians—who most certainly did not have either the Christian Bible or other textbooks of science or religion—became very expert in the cultivation of herbs and in the study of botany, not for the preparation of “medicines” but such extracts as would give man the necessary or missing mineral and earthly elements and fluids to make his physical body normal. It could then hold and maintain the spiritual part of his body.

The earliest “medicine men” among the American Indian tribes, and the so-called pagan or heathen medicine men

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



of the South Sea Islands and all primitive tribes, practiced an art of therapeutics that involved or applied more of mystical principles and intangible ethereal powers than did herbal extracts. They knew that the real secret key to health, and therefore to disease also, lay in this power that was so intangible that it could not be administered through minerals or extracted juices of anything of an earthly nature.

The presumption among all of these early thinkers was that if man would eat and drink properly, he would have a physical body meeting all the requirements of the physical and divine laws. They argued, as we Rosicrucians argue today, that disease and ill-health do not start in the physical body unless the individual has neglected the proper diet or has deliberately taken into his system such material elements as were poisonous or inharmonious.

Everyone who has made a careful study of the matter knows that the body in its physical composition, or let us say in its chemical, biological, and physiological composition, has to be neglected and badly treated for a considerable length of time before any real disease begins to manifest. But the greater and more frequent cause of ill-health and disease is the neglect or mistreatment of the essential spiritual or *vital forces* in the body representing the other part of man, the intangible, esoteric, ethereal part that is so little understood. Such neglect need exist only for a few hours or a day to produce long-standing chronic conditions or illnesses and diseases that may take years to correct and may eventually lead to an early and unnecessary transition.

#### *The Cosmic Key*

But what is this secret power or energy that so vitalizes all of the body and that is more important than the material part of man's body? It is the "vibratory energy" referred to by various names and which constitutes the real key to the healing processes in the Rosicrucian system.

While scientists have sought to discover serums and have recommended one form of serum or another for this or that condition and while others have

tried to find salts and herbal extracts that would counteract or create various conditions in the body that would be of a healing nature, the Rosicrucians soon found that instead of these medicines or drugs acting upon the physical body of man, the physical body of man acted upon them inasmuch as the physical body had to expel these things immediately because they were abnormal, foreign matter taken into the body and not required by nature's healing processes. Therefore, whatever action and reaction took place from the use of medicines or drugs was the reverse of what these scientists thought it would be, for instead of the drugs acting upon the body, the body had to act upon the drugs and expel them. In the meantime, a warfare or battle was set up in which the natural healing forces of the body attempted, and very often succeeded, in making the necessary cure.

#### *White Cell, the Purifier*

The fact is that when the vital powers or divine cosmic powers within man's body and within normal range are functioning to the proper extent, there is no necessity for herbal extracts, medicines, drugs or any of the remedial things that are limited strictly to the material composition of man's body.

While we speak of the white corpuscles or cells in the blood stream that fight and destroy bacilli or germs of various kinds, the truth is that it is not chemistry or the earthly matter that man eats or drinks that creates and builds up the so-called white cells to carry on their work of purging, expurgating, extirpating, or cleansing the body of undesirable and abnormal conditions. It is the vital force in the human body, taken in through the breath and otherwise, that creates these white cells and *maintains their integrity*.

These white cells have to do more than the ordinary red blood cells which merely nourish and take a certain amount of energy through the capillaries to all parts of the body. They have to maintain their own integrity and existence, as well as a consciousness and condition typical of an individual living body, inasmuch as they must be able to function as independent living bodies. In addition to this,

they must be able to analyze definitely all that they come in contact with, and decide what is destructive, dangerous or unnecessary, and should be destroyed. These white cells then get rid of the remaining refuse. All of this requires a Divine Intelligence not possessed by all of the cells of the body.

### *Applying the Current*

But, nevertheless, the energy that is functioning in these white cells and in the red blood cells and in every other cell of bone and tissue of the body is a divine cosmic energy that the Rosicrucians know how to apply and how to introduce into the body.

In the first place, in the *normal healthy body* such additional vibratory vital cosmic divine energy is not needed. It is there in abundance, in reserve, and in constant use and application. When you realize that each hour of the day, whether we are awake or asleep, laboring, exercising, working or resting, a certain number of thousands of cells throughout the body break down, disintegrate, and become cast into the refuse, and that an equivalent number must be rebuilt to take their places, you will see that the human body is a vast chemical machine creating and re-creating new matter from what we eat and drink, and that there is an intelligence directing this chemistry that is not very well understood by the average person.

Scientists may talk about metabolism and the testing of your metabolism to see whether what you eat and drink and the manner in which you breathe are assisting in the chemistry of your body. They may speak of blood counts, respiration, pulse beats, and so on, but that is nothing more than testing a piece of machinery to see that it is operating rightly without testing to find out about the electrical current that is running into the machine to make it operate.

This electrical current, to use a simile, is a divine current that the Rosicrucians alone have discovered, and to them it is vital and important.

And so in the Rosicrucian healing methods, even if applied cosmically from a distance, this vital energy that becomes lacking is strengthened and increased, and applied most directly to

where it is needed. Just as the early fratres and the Knights Templars established places in the mountains for the lost travelers and called these *hospices*, from which word "hospitals" comes, so the early Rosicrucians and mystics established laboratories and clinics or sanitariums, where those suffering from chronic or long-standing or complicated conditions could be examined, diagnosed, and given treatment.

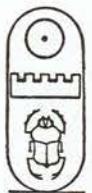
The principal form of treatment in such cases is *the raising of the vibratory rate of the entire body*. This means to instill into the human body an additional amount of this divine cosmic vibratory energy so that all of the cells become functioning units in a normal harmonious manner in the direction of *creation* rather than in the creation of *destruction*, and this is not done by the use of electric or "electronic machines."

It is a known fact, and easily discernible under the microscope, that after a living cell taken from any part of the body becomes lowered in its vitality or *rate of vibration*, it begins to die. It seems to destroy itself by reducing itself to the elementary elements of the earth's dust. In the absence of the right vibratory rate or the right divine energy, it ceases to carry on its constructive mission and therefore ceases to continue upbuilding and retrogresses. So, the Rosicrucians apply directly to the sick body not only chemical elements that may be absent in the diet and which are readily corrected but that vital energy and rate of vibrations that cannot be applied with medicines. This represents the "cosmic key" of the Rosicrucian secret healing methods.

This vibratory energy can also be directed toward a patient by absent treatment. This is done regularly throughout the year by the members and workers of our Council of Solace.

The cause of all disease in the vibratory nature of the psychic body must be remedied before any permanent cure can be established. The "golden key" to Rosicrucian therapeutic treatment is to change the rate of *vibratory energy functioning through the physical body*. It then becomes what was first decreed by God when He said that man was now a "living soul."

*Rosicrucian Digest*, January 1939





NICOMEDES GOMEZ, F. R. C.

THE TITLE OF the esoteric, abstract cover of our current *Rosicrucian Digest* is *Unity*. As above, so below. It is a painting by the famous artist and Rosicrucian, a member of AMORC of France, Nicomedes Gomez. Frater Gomez has received distinctive honors in France for his paintings. Recently he had a notable exhibition of esoteric paintings in Pau, southern France, at which dignitaries of the city spoke. The symbolic significance of this painting has been given by Mr. R. A. Costins, a man of letters and noted art critic. His interpretation is so interesting that we give our translation of it here.

This painting by Nicomedes Gomez symbolizes the spiritual unity of all mankind, as well as man's earnest search for Truth.

The light, so harmoniously shaded, bathing the composition, evokes the Chaplain's Prayer.

At the top of the long isosceles triangle, with its base at the bottom of the picture, is the luminous source, symbol of The Divinity and of the Conscience.

The circle of radiating and bright light surrounding the luminous source represents The Eternity, the Cosmic.

Gomez also refers to the luminous

## Our New Cover

center as the atomic nucleus, an essential element of modern science.

The triangle symbolizes Science.

Within the halo formed by innumerable rays of light are three concentric circles. Balls, similar to emeralds, gravitate around them. They represent the electrons in motion.

The twelve small six-pointed stars around the luminous hearth allude to the Elohim, the Superior Hierarchies, the Angels, the Patriarchs, the Apostles, the Zodiacal Signs, and the Cosmic Masters. It also symbolizes the number 12.

The superposition of the central triangles engenders a star with twelve branches, everyone of which is in relation with one of the zodiacal constellations.

Each branch, on the first circle nearest to the Luminous Source, ends in two emeralds; then in three emeralds on the next or medium circle; and then in six emeralds on the third or outer circle. It symbolizes the great law, "God geometrizes," and the illimiteness of Creation. Gomez meant to remind us that the spiritualization of humanity is also very well organized, no matter how slow it may seem to us, and that Time is only an illusion.

The cross is another important element in this picture. It symbolizes the Crucifixion of man's mind on the cross of the flesh, so heavy to bear. It also recalls the existence of the Four Great Hermetic Principles (Water, Air, Fire, and Earth).

The Pentacle, or Solomon's Seal, evokes the macrocosmos and the microcosmos, and the interpenetration of the material and spiritual worlds.

The interwoven triangles symbolize also the union of the Father with the Mother, of God with Nature, of the Unique Spirit with the Universal Soul, of the procreative Fire with the generative Water. In brief, the sign of a power to which nothing can resist and which comprehends All. It is also the symbol of the "Seven Bodies," the "Seven Sciences," and the "Seven

Branches" through which humanity expresses itself.

The Hexagon expresses the multiple transformations that matter has to go through before the "Creation" or manifestation.

The Square, which encircles the twelve small six-pointed stars, symbolizes matter such as our objective senses perceive it. In hermetism, matter is symbolized by a rectangle, the sides of which correspond to the Four Great Principles. A perfect square symbolizes the "Cubic Stone," or a man perfectly equilibrated—healthy soul in a healthy body.

At the foot of the cross is the Flame symbolizing the first homage that man rendered unto his Creator; it also depicts Abraham's act of submission.

The Flame is placed inside a "temple" between two columns, and above the four stairs symbolizing matter are three higher stairs symbolizing the initiatory state of man.

The yellow column "J" (Jakim) represents the positive or male polarity. It also symbolizes the sun, gold, reason, and fecundation.

The column "B" (Bohas) represents the negative or feminine polarity. It is the symbol of the moon, silver, imagination, and gestation. Those two

columns support the cupola of a temple, the temple of "Bahai's House of Worship" integrating all faiths.

In the top part of the triangle rises Mount Sinai which dominates The Tablets of The Law.

This mount is flooded with Divine Light and recalls our Covenant with God.

The artist tried to depict the fusion together of all philosophies and of all religions, by juxtaposing, superposing diverse temples, synagogues, mosques, pagodas, and all edifices susceptible to have housed or to house men in search of Truth, the only Truth which is one with The Divinity.

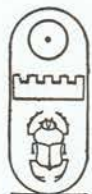
Among those buildings one can recognize the Sanctuary of Koum in Iran, the Acropolis of Athens, the Mosque of Hebron in the grotto of Makpela, the Mosque of Mehemet Ali in Cairo, the Temple of the Sky in Peking, the Taj Mahal in India, the Pagoda of Nara, the Cathedral of Saint-Jacques de Compostelle in Spain, the Cathedral of Reims in France, the Church of the Virgin of Charity in Cartagena (where the artist was born), the Pyramids of Egypt, the Cathedral of St. Peter in Rome.

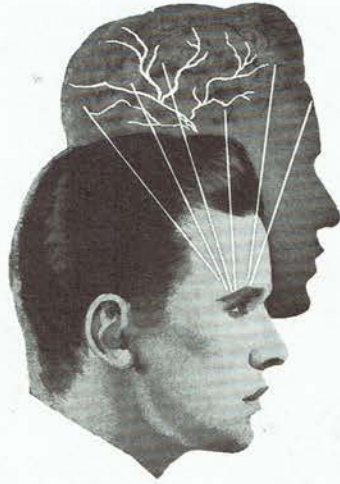
On the fourth stair are the buildings in which the headquarters of the Rosicrucian Order in San Jose are located.



In Hinduism, in Neoplatonism, in Sufism, in Christian Mysticism, in Whitmanism, we find the same recurring note, so that there is about the mystical utterances an eternal unanimity which ought to make the critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old.

—WILLIAM JAMES





By SAMUEL RITTENHOUSE

## Changing Your Consciousness

*Develop mental pleasures  
through new-found interests*

**D**URING NORMAL TIMES, on Sundays and holidays, why are the public highways congested with automobile traffic? Is it the people's love for the great out-of-doors and for the sensation of an effortless rapid movement of the body? These are surface explanations. The real reason goes deeper and has a more serious psychological foundation. We avoid monotony and ennui only by the continuous vacillation of our consciousness. A fixed state of consciousness, that is, the retention of an idea which does not change, causes mental fatigue that develops into irritability. There is no greater torture than boredom, as many can testify.

There are two ways of actuating our state of consciousness. The first is to have it impelled without volition on our part. We may look at or listen to something, for example, which continuously excites our mind with its varying impressions. Changing sounds, spoken words, the movement of objects, variation of colors—these things hold attention by the sensations they produce within us, thereby causing our consciousness to be active.

In fact, consciousness would become dormant if one sense impression, a sound for instance, were sustained so that we could hear or be aware of nothing else. This is known to workers in shops and industrial plants, where for hour after hour their ears are assaulted by some particular and constant

sound, such as the whir of a motor-driven saw. Eventually, this sound is blocked out of their consciousness; they no longer realize it. Consciousness needs change. It is kept active only by the varying impressions it receives—with the resultant sensations from them.

The second way of actuating our consciousness is through our will—by thinking, reasoning, and organizing into new and different conceptions the ideas which have already registered in our minds. A man may be seated in a cave, where no external impressions can reach him, with no sounds or sights to attract his attention, yet his mind may be furiously active because of his reflections. The studious type of individual, the thinker, can always self-stimulate his consciousness. Thus, he can be assured that he will never experience the monotony of an inert mind. Through practice, his mental powers have become flexible and intellectual activity is quite facile for him.

### *External Excitement*

Conversely, however, the other types of individuals, which unfortunately constitute the majority, find self-instigated mental activity strenuous and laborious. They prefer to remain passive and to have the world, instead, act upon their consciousness. Consequently, for this to come about they must have bodily activity, which they find less disturbing than the exercise of mind. In other words, they decide to place themselves in such a position that their environment will act upon them, that scenes will ever change without their even having to direct their own consciousness.

To use a simple analogy, if you want something to move before your eyes, you either exert the effort to move your



hand or something else up and down before your face, or you can go to the window, remain stationary and let things on the thoroughfare move themselves before your vision.

The majority of people prefer the latter type of activity. They find it more pleasing to move their bodies along the highways for the changing environment it affords, and because it continuously assaults the consciousness with different sense impressions that prevent monotony and thereby cause pleasant, though often superficial interests. The fact that they frequently change the direction in which they drive their cars for pleasure and vary their rate of speed makes this evident. They are constantly seeking a new thrill, a further stimulus of consciousness, without the exercise of their mental powers. They prefer to be acted upon, rather than become active themselves.

The cause of this deplorable condition is often to be found in the homes of these people. Many of them are wealthy and own luxuriously appointed homes, or are in quite moderate circumstances. When they remain at home, other than for sleep, dining, or to entertain, they feel immured in a prison. The home is not really such to them, but merely a shelter or residence. There is nothing in it which stimulates their imagination or causes an active state of consciousness from which they can derive enjoyment.

### *The Home*

A home must be the habitat of your interests as well as your body. It must afford an outlet for your emotions and your desires as well as a place to hang your hat. In its furnishings, devices, or appurtenances, there must be something that will challenge your mind and stimulate your thinking in a pleasing way. A home does not need to be a schoolroom or laboratory where tedious mental occupation is demanded of you. It should, however, provide interests to your mind which are restful, relaxing, and which move your consciousness pleasantly, without the need of accelerating your body 30, 40, or 80 miles an hour along the highway to get the same results.

If you cannot conceive of what to bring into your home that will afford these mentally constructive, not dissipating, pleasures, you are poverty stricken, even though you may be wealthy in material possessions. If you have no hobby, no special mental interest which brings you great satisfaction in your idle moments, you are abnormal—you are an extreme extrovert. You are thus unable to create your own environment, and you are obviously a slave to forces and factors which act upon you. A man who says, "Well, there is no particular avocation which appeals to me," is in the same breath saying, "I have no desires, except the instinctive ones of my appetites. I find no pleasures, except in eating, drinking, and bodily indulgences."

### *Control*

Most persons who must continually be moving about, go here and there for diversion, are doing so because they cannot find it in their own minds, and, yet, they are always restless. Actually, the external excitement for which they are ever in search is not thoroughly satisfying to them. If they would admit it, they are always wanting something more, but they do not know what.

I recommend that such persons read some of the popular science, mechanics, and crafts books that are on newsstands. In time, they may find some craft, some illustrations, or an article related to it that will appeal immediately to their latent talents—talents which they may not realize they have. I suggest also that they visit some of the hobby shops in different cities, that, for example, have on display model railroad equipment, and kits for home experimentation in chemistry, radio, and electricity.

Also they should visit the display of art students in schools or universities when they are open to the public. There is a tremendous sense of satisfaction in creating, in fashioning ideas into things. You may never become a Rembrandt or a Rodin, but you will enjoy your efforts tremendously. You may never have had clay in your hands before. If there is any unsuspected art in your being, no matter how elemen-



tary, as you start to use the simple tools of the beginner sculptor, and see a form taking shape under your fingers, you will get a sense of satisfaction such as you have never before experienced.

You do not have to have a palatial home for these things. A corner in a basement or an attic will suffice. Even a little table in some part of one room on which you may be able to write or draw. Have you ever tried writing? You may amaze yourself at the results. No one can really learn to write by going to a school that professes to teach it. Such a school admittedly is useful in teaching the rudiments, such as grammar, English, and technical funda-

mentals for the presentation of ideas and for marketing your finished product. However, the development of ideas and the expression of them come from practice—try it.

Once you develop mental pleasures and an outlet for them in your home, you will not need to rush here and there for recreation or for a change of scenery. You will not object to the fact that your body remains stationary for a few hours, because your mind will be scintillating and your consciousness revolving from one experience to another, under the magic touch of your new-found interest and your own will.



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# ONE MINUTE ESSAY

## *Attunement*

**A**TTUNEMENT is a state of unison, or harmony, between two or more things. In attunement there exists a perfect communication, or sympathetic relationship. For example, two tuning forks are in resonance, or attunement, when both are vibrating alike when one of them is struck. In cosmic attunement we try to place our consciousness, the objective thinking, realizing part of ourselves in perfect harmony with the cosmic mind within us. Actually, our beings are always part of the Cosmic. We cannot escape being so, for everything is a manifestation of cosmic law.

But the self, the *you*, is not attuned with the Cosmic until it realizes that state. In other words, it is not a question

of being a part of the Cosmic, but rather of having a consciousness that we are. This is accomplished by introverting the consciousness, turning it inward, in meditation and away from the external world. Experience just "self" and then you are on the threshold of cosmic attunement. In cosmic attunement you will receive inspiration, enlightenment, and a surge of newfound personal power. No intermediary can provide the satisfaction that your own attunement can. Just as one tuning fork can induce vibrations in another which is in attunement with it, so the Cosmic can illuminate your conscious mind through meditation. Try it.

*Day's End* (opposite page) by Blessing Le Mohn is one of a group of paintings on display until August 15 in the Art Gallery of the Rosicrucian Egyptian Oriental Museum. Also on display in this joint exhibition are watercolors by Ruth Carlson such as *Joss House* as shown on the right. The works of these noted women artists of Mendocino, California, will be enjoyed by many visitors to the Rosicrucian International Convention in August.



IRENE McDERMOTT

## Digging for Treasure

*Discover and develop  
your inner powers*

WE ARE ALL familiar with the story of the man who sold his barren, rock-ridden farm for a pittance only to have the new owner discover a diamond mine on the property. We can feel right down to our toes how the original owner must have felt. But how was *he* to know there was a fortune in his back yard? What was he supposed to do, pick up a shovel and start digging on the bare chance there *might* be diamonds beneath that hopeless exterior?

Senseless of course. He could not have known the value of his possession—unless he had investigated the premises with a sharpened intellect, prospected his seemingly worthless plot with foresight and hindsight, explored its potential with the tools of knowledge and the aid of science. *Unless* is a wonderful word. It opens up whole new vistas of thought.

Wouldn't you like to wake up some morning to find yourself the owner of a diamond mine right at your doorstep? Well, your treasure is even closer than your own doorstep, but you won't find it—unless you dig for it because it lies hidden deep within yourself.

Those who lead barren, uninteresting lives are cheating themselves out of their birthright. Every man has within himself unexplored talents and abilities. Plotinus said, "We are potentially all things; our personality is what we are able to realize of the infinite wealth which our divine-human nature contains hidden in its depths." Most of us are too occupied with grubbing a mere subsistence from the outer world about us to take cognizance of this inner wealth that could be ours for the tapping.

Probing the inner being for its latent possibilities is sometimes difficult, even

painful, but only persistence will bring to light our unknown gifts. There are so many reasons why we do not take the time, even if we knew how to go about it, to search out these concealed resources. Our everyday responsibilities have sapped our strength and our enthusiasm for the pursuit of what we consider to be a will-o-the-wisp.

All of which are excuses, not reasons. The fact is, most of us are simply too lazy or too disorganized to take advantage of the opportunities right at our finger tips. Then, too, most of us are so sure there are no hidden depths in us that we will not bother. There are no geniuses in our family, we point out, so why should we expect to be one?

There is a heart-warming story about Trini Lopez, the young Mexican boy who has become a sensational success. Reared in the slums of Dallas, Texas, he was headed the wrong way even as a child. His friends were rough and tough because that was all the neighborhood offered. In spite of warnings by his father, Trini, by his own admission, was going right along with the gang—until—when he was eleven his father gave him a sound beating. The next day he bought Trini, at great sacrifice, a \$12.00 guitar in the hope it would stimulate new interests.

### *Hidden Talent*

Miraculously, it started the boy on a career of recordings, night club appearances, and, finally, to a five-picture contract with a major studio. Accident? Chance? Perhaps. But the point is: the talent was there all the time, although Trini might never have known it if a wise and loving father had not pushed him into prospecting his mine and developing it. Left alone, he probably would have sold out for a life of crime, for Trini says now that every boy he played with in Dallas is either in prison or dead from a policeman's bullet.

Perhaps guitar playing is not for you, but don't underestimate these young men who are making a temporary career of guitars, falsetto voices, and long hair. They are smarter than many of us. They see and seize an opportunity and make the most of it. Many of them are intelligent young men with good backgrounds who will go on to college and worthwhile careers.

But how do *you* go about probing yourself in depth? The best way to start, perhaps, is to isolate the one thing you have always wanted to do, that one crazy dream in the back of your mind. Often, viewed in the light of your present circumstances, realization of this dream seems impossible. Yet if we look closely at successful lives, we will find the key has been some such compelling wish.

### *The Search Within*

As a child, Einstein was considered stupid by his parents and teachers. As a young man, he was able to secure only the most ordinary office jobs. Yet he was always fooling around with some weighty mathematical problem. That proved to be his diamond mine and the world finally recognized his genius. Had he not kept burrowing beneath that mediocre exterior, he would never have discovered and developed this phenomenal aptitude.

Unless we are willing to investigate the obscure assets peculiar to us alone, we may go through life never knowing our own capacity or our chances for achievement. This search must take place within the inner recesses of our minds. Often we can be guided to our talents by that which is our most intense desire. If we do not seem to have any such desire, that is because it is buried deep within, covered completely by the outer circumstances and responsibilities of our daily existence.

Leonardo da Vinci had a most inauspicious start in life. His illegitimacy was a well-known fact and he was painfully aware of its stigma. Early he sought to find a way to rise above this humiliating circumstance. For his painting he became respected and honored in his own time and today we still look upon him as one of the really great artists.

Once we have discovered our own potential, we must not let our humble beginnings stand in our way. We are not what we may seem on the outside. Within each of us is a rich treasure, but *unless* we are persistent, not only in searching for it, but in developing it, we will never know the joy of self-discovery or the rich rewards.

Balzac was told he would never be a writer. His early attempts were not

acceptable. No doubt he felt himself a failure at times, but some inner knowledge of his own worth kept him working at his chosen profession, kept him forever delving deeper into himself until he came up with the profound writings he has left to us.

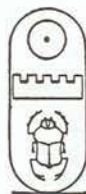
Caruso was discouraged by his teachers in his attempt at singing. He was told he had no voice. What a loss to the world and to himself if he had accepted that verdict. Those who looked on the exterior heard only the inexperienced beginnings of a voice, failed to understand that below that surface immaturity lay a powerful and magnificent voice. But Caruso himself was willing to continue the quest.

And so must you. You are *you*. You are a unique and unusual individual. No one has your particular ability, your special skills in the same degree that you have. But, too, only you can discover your own talents. Socrates said, "The unexamined life is not worth living."

You cannot afford to let ridicule or the indifference of others thwart your efforts in this pursuit of self. Every man who has achieved anything in any field has suffered the pangs of frustrated beginnings. He has faced failure and humiliation many times before he realized his goal. George Bernard Shaw once said, "A man learns to skate by staggering about, making a fool of himself. Indeed, he progresses in all things by resolutely making a fool of himself."

So never mind what the world thinks of your efforts in the beginning. The important thing is what you think of yourself. If *you* can believe there is a diamond mine within you, then get pick and shovel and start digging. Never mind the hooters and scoffers. You know something about yourself they cannot possibly know. It is your privilege and your duty to uncover and develop this rich potential.

If you are still not convinced of your inner wealth, spend some silent hours alone with yourself. Think back about all of your earlier desires, think deep about your dreams and hopes. Read the biographies of great men in history, in business, in the arts and see how humble and unpromising their beginnings were. Take heart from these and



probe deeper until you find your real self. Respect that self, cherish your highest hope for that self, develop it thoughtfully and persistently.

One day you will realize that the thorough prospecting of the small, unprepossessing plot that is *you* has paid off. You will have the satisfaction of

knowing that you developed it to its fullest measure and that you, and all who are close to you, can now reap and enjoy its benefits. But unless you take that first long look, dig that first spade-ful, penetrate that hard unpromising exterior, you will never know what you can do.



## ROSICRUCIAN CONCLAVES

### For Inspiration, Instruction, and Fellowship

Watch for the conclave dates in your area and plan to participate as part of your over-all membership benefits. Conclaves offer many opportunities—to meet with other members and with officers of the Order, to join in demonstrations and experiments, to see special films, and to hear tape recordings prepared by the Grand Lodge. Conclaves offer an occasion to make your membership more fulfilling.

Listed below are the cities in which conclaves are to be held. Grand Councilors and Inspectors General participate in all conclaves. Here we list only those Grand Lodge officers who are attending from Rosicrucian Park.

**TORONTO, ONTARIO, CANADA:** September 24-25. Contact: Frater Frank Sutherland, Conclave Chairman, 15 Myers Lane, Willowdale, Ontario, Canada.

**YOUNGSTOWN, OHIO:** October 1-2. Pennsylvania-Ohio Regional Conclave. Sponsored by Youngstown Chapter, AMORC. Contact: Frater James Gallo, 433 Wesley Avenue, Youngstown, Ohio 44509.

**SEATTLE, WASHINGTON:** October 1-2. Northwest Conclave, sponsored by Michael Maier Lodge, AMORC. Grand Lodge represented by Frater and Soror Warnken. Contact: Ed Russell, 2037-C Fairview Avenue East, Seattle, Washington 98102.

**NEW YORK, NEW YORK:** October 1-2. Contact: Ronald Zavatsky, New York City Lodge, AMORC, 221 Park Avenue South, Suite 514-515, New York, New York 10003.

**MINNEAPOLIS, MINNESOTA:** October 8-9. Grand Lodge represented by Frater and Soror Warnken. Contact: Michel N. Nelsen, 5836 Admiral Lane, Minneapolis, Minnesota 55429.

**DAYTON, OHIO:** October 15-16. Tri-State Conclave, sponsored by Elbert Hubbard Chapter, AMORC. Grand Lodge represented by Frater and Soror Warnken. Stratford House, Dayton, Ohio. Contact: Emma Sterling, 755 Glendean Avenue, Dayton, Ohio 45431.

*The  
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Digest  
August  
1966*

# Robert Burns . . .

## Poet, Ploughman, and Philosopher

*Strong advocate of freedom and  
the brotherhood of man*



ROBERT BURNS, born January 25, 1759, at Alloway Ayrshire, Scotland, son of a peasant farmer, began life hard, alternately working on his father's farm and spending a few sporadic hours in a local school subscribed to by the peasants. There he learned to read and write and glean an education of a sort. After ten years of "study" it is doubtful if he would have passed today's "eleven plus" or "qualifying examination for advanced schooling from the primary stage."

It would seem that life for Burns was one of permanent winter where the golden sun of fortune never shone to lighten his burden. He seemed equally destined to make the burden heavier by self-indulgences.

True, in feeling the breath of a wintry life and in seeking consolation in earthly enjoyment, Burns learned the lessons of karmic responsibility which echo throughout his works. He knew a conscience of a particularly violent nature causing him to utilize his full intellect and power to seek *causes*. In doing so, he discovered the only real comfort and talent in life—his poetry.

Into this poetry Burns poured his soul, revealing his true nature—sometimes raw, earthy, and downright bawdy; at other times, ascending the heights of philosophy and occasionally attaining fleeting glimpses of a mystic.

A philosopher is the result of a mystic's trying to express himself in the common language of the day. It is a man (or a woman) endeavoring to become a mystic by climbing the ladder of logic.

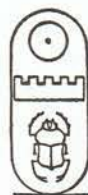
In order to assess which type of man Burns was, we can only consider the workings of his mind and soul as expressed in and through his poetry, songs, and letters.

First, his songs: Much of what he wrote appears to be the mending or even complete rewriting of words to music by subtle additions in a similar vein as the anonymous creators, thus preserving history before it was completely lost. In doing so Burns emulated the ancient Bards—just as Shakespeare did—and like Shakespeare got the credit of originality thrust upon him although he was not the originator.

It must be understood that the Bardic system originated in the long lost days of unwritten history with close linkage to the Druids. By a fantastic system of mnemonics by rote, the Druids taught and passed on knowledge and history, and overcame illiteracy. Romantic mythology, medicine, incantations, rituals or rites, meteorology, religious tracts, etc., were rhymed, committed to memory, and retold as the occasion arose.

The Bard was the highest and most respected of his tribe since he was the ultimate authority, the walking-talking encyclopedia in rhyme who carried the full details of history from descent of kings and ownership of lands to veterinary medicine and other useful agricultural knowledge.

Because of this, many Bards ascended into the strata of philosophy and were the tribes' nearest approach to the gods. Many had the gift of prediction or, as it is still called, second sight. Thus, Burns began his ascent on the Bardic ladder when he began to write poetry. During this period, he was initiated into Freemasonry where he was taught



the basic philosophies of that system. His poetry thereafter was influenced by these teachings to the extent that he developed his entire philosophical outlook along these principles—and even beyond them in places.

His depth of understanding was so widened and deepened that the philosophies he writes are the extent to which he could feel for both human and non-human life forms and their relative sufferings under man and nature. Who can feel for a mouse or a daisy or for a forsaken child with such emotion and eloquence as to establish empathy in order to come up with classic viewpoints?

His feelings toward a superior power or God, as in his *Epistle to Davie*, his knowledge of humanity in "man was made to mourn" in which he feels gropingly toward a mystical understanding, his emancipation of death in *To Ruin*, his philosophic phraseology as in *To A Louse*, are all examples of a keen and active mind who with very restricted word power as tools suggest a self-teaching or teaching by self.

His prophecy of the collapse of the new brig of Ayr was fulfilled, while we still await the greatest of his prophecies:

*It's coming yet, for a' that,—  
When man to man, the warld o'er,  
Shall brithers be for a' that!*

His entire work received its energy from his love and passions, his passions for freedom and liberty which he preached—freedom from oppression, fear, want, and all the various troubles which seemed to hang over all men evince the belief in karma—although the word was not known in Scotland then, the feeling was and still is. His loves were not merely of women but of his children, his family, his friends, and the common man.

His logic based on his literary education together with local and national folklore and this empathy he possessed all combined to give him the gift of knowing the muses and conversing with them. A Bard is a poet who is also a servant of the gods or one who can interpret the muses and bring to man by mystical means the great thoughts and words of the gods.

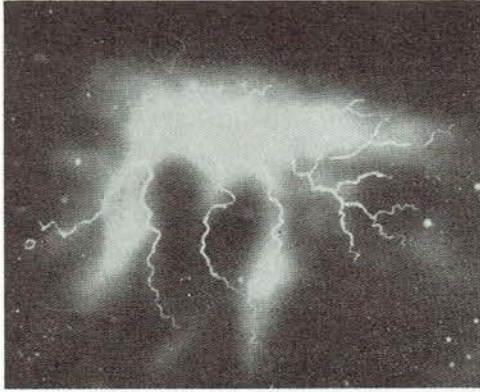
Acclaimed the "Bard of Caledonia" by the Grand Lodge of Freemasons in Edinburgh, it is my belief that Burns lived up to this title to the best of his ability. He found his Muse or Soul and listened as it poured forth its messages which he captured on paper. He thus found a dual immortality—the immortality of his work and the immortality of his soul.

ROBERT T. BROWN, A. M.



Ideas are born; they have their infancy, their youth—their time of stress and struggle—they succeed, they grow senile, they nod, they sleep, they die; they are buried and remain in their graves for ages. And then they come again in the garb of youth to slaughter and slay—and inspire and liberate. And this death and resurrection go on forever. In time, there is nothing either new or old: there is only the rising and falling of the Infinite Tide.—ELBERT HUBBARD





OTTO WOLFGANG

## Lightning— nature's artillery

*The lightning lighted the world:  
The earth trembled and shook.*

—Psalm 77

**L**IGHTNING, ONE of nature's most powerful phenomena, has been known to do some very peculiar things. In one case a lightning stroke set fire to a house and then jumped across to a fire alarm box, set it off, bringing out the fire department to take care of the fire.

It has struck a horse knocking off all its shoes, but leaving the animal unharmed. Men have been denuded by a bolt, while others have become bald. On the other hand, a British medical journal reports a case of cancer of the breast which was cured after the sufferer was struck by lightning.

It has melted jewelry, leaving a woman's arm unharmed, and given another wearing bobby pins a permanent wave without hurting her. It has roasted potatoes in a potato patch, and killed 500 sheep on a Utah farm with one thunderous bolt.

Three ballplayers were killed in one game. Another victim was frozen to the spot, dead and paralyzed, his tea cup hovering in air before it was brought to his wide-open mouth.

Never believe the old adage that "lightning doesn't strike twice." In Illinois, a farmer's barn was set afire by lightning, killing all the livestock except two horses. A week later it struck his hayshed, destroying it, and then a few days later it flicked along a fence and knocked the farmer unconscious. A few months later, a lightning bolt followed him into a neighbor's barn and killed him, injuring no one else.

(Martin Luther said that his decision to become a monk was the result of being struck by lightning, which he regarded as a sign from heaven.)

Lightning can strike a tree 50 feet from a house, travel down the root system and enter the house from beneath. It has run into a house through the telephone wires, jumped to the kitchen sink, twisted the plumbing into a pretzel, and exploded the carpet into confetti.

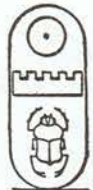
Electric companies estimate that transmission lines are struck one a year per mile of line, and the Empire State Building is struck 50 times a year.

Lightning strokes have sent waves thousands of miles out into space and returned to the other side of the earth. Warships have exploded in a flash when struck and may account for many unaccountably lost ships.

Perhaps the greatest disaster caused by a lightning bolt occurred when it struck the church of St. Nazaire where 100 tons of gunpowder was stored in 1769. Three thousand people died and one-sixth of the city vanished.

The earth may be peaceful and clear after a local thunderstorm, but somewhere every second 100 lightning bolts are ripping into our planet.

Lightning is vital to the life of the earth since the globe is like a big battery that must be regenerated to keep going. In fact, some scientists, such as Nobel Prize winner, Dr. Harold Urey, believe that lightning may be the source of life on earth. Lightning flashing through the eerie prehistoric world



could have created complex chemicals from the gasses and from these newborn elements came living matter.\*

Lightning also enriches the earth with 100 million tons of nitrogen yearly, more than all the world's fertilizer plants produce. Nitrogen is released through the action of thunderbolts as they streak through the atmosphere. In the form of nitric acid, the nitrogen falls in raindrops and enriches the soil.

### **Power and Drama**

But lightning can be a terrible taker of lives and property. Besides several hundred million dollars of farm and lumber property destroyed last year (40 per cent of all farm fires are from lightning which also starts 75,000 forest fires each year), over 500 persons are killed and 1,500 injured each year by lightning in the United States, more than caused by tornadoes or hurricanes.

What exactly is lightning and how is it formed? There are many theories: that it is caused by the breaking up of raindrops by wind currents, the droplets becoming positively charged and leaving the upper portion of the cloud negative; Simpson's theory suggests that when falling drops of water are carried to break in a rising current of air, the water drops become positively charged, while the air becomes negatively charged; ascending winds carry positive currents aloft while descending rains carry negative currents downward.

Most simply, lightning is a gigantic electric spark between areas where positive and negative electrical charges become concentrated. The phenomenon is similar to that which causes the spark that may occur when a person touches metal after scuffing his feet on a carpet. Lightning can occur between charges within a swelling cumulus cloud, between two clouds, or between a cloud and the earth.

A lightning bolt does not have but

\*Testing this theory, Dr. S. L. Miller, biochemist of Columbia University's College of Physicians and Surgeons, exposed just such a mixture of gasses to a series of electric discharges for one week. The man-made lightning created some amino acids, the building blocks that made up proteins, such as flesh, nerves and hair. Nine amino acids were formed from such poisonous gasses as methane, ammonia, plus water, and hydrogen.

one stroke. Multiple strokes can have as many as 40 discharges in one second intervals or less, resembling a river overpowering from many streams. A titanic bolt can be 36,000 degrees hot and three miles long. It can travel 60,000 miles per second.

One million volts can accumulate in a cloud cover which may produce currents up to 300,000 amperes, enough to light a city of 30,000.

In any case, we are in a constant battle trying to cope with one of nature's most powerful and vital performances and we must learn how to contain it and survive in the face of such awesome power.

There are various forms of lightning: streak, bead, ribbon, fork, sheet, and ball. A prankish form is St. Elmo's fire which causes halos around one's head, encases a cow's horns in flame, dances on treetops, or forms on an airplane a streamer of light from nose to tail or wing tip to wing tip. In olden days it made ships glow as it lit up mastheads and yardarms.

### **Lightning Is Everywhere**

Lightning or electricity is really everywhere. You can cause a small charge by combing your hair—hear the crackle? Or walk along a rug that collects a charge that sparks to anything you touch.

Lightning follows the easiest rather than the shortest distance between cloud and earth, taking the path of least resistance. You may be its object—if you are the tallest object on a hilltop or in an open grove. Lightning also travels well down a golf club, fishing rod, or bathtub plumbing.

Intensive studies of lightning have been made because of interest in this dramatic natural phenomenon which can destroy lives and property. Yet we have very little new protection since Benjamin Franklin discovered the lightning rod.

The odds are one million to one that you will be struck by the 10 million lightning bolts that strike the earth every day during the earth's 16 million annual thunderstorms. But the odds are narrowed considerably if you are ex-

posed in rural areas and remain outdoors during storms.

Not enough people possess a good healthy fear of this killer which is the main reason for casualties. First of all, do not wait until the lightning strikes; when you hear it thunder get going. (Thunder is only the sound effect of the lightning stroke and is caused by the sudden explosion of the path of the stroke.) The best defense is to know where to hide and where not to hide.

### *Safety*

During a storm while traveling, the safest place is your auto, preferably one with a metal top. Lightning for some reason cannot enter a metal box, but will dance around the outside of it. Convertible tops are not as safe, although the metal bands that support the top are some protection if the top is up. Some drivers, however, have been blinded by a flash of nearby lightning that sent them off the road. If you do park in a storm, don't pull over near a tall tree.

If you are out in the country on foot, lie flat in a ravine, canyon, or beneath a cliff, ditch, or dry cave. A wire fence can carry a fatal charge for a mile. Stay out of small shacks, barns, avoid single trees, open fields, and beaches. Avoid the highest point in your neighborhood. In town get off the street and into a car or large building.

A bolt of lightning struck the door of a tobacco barn in Clinton, North Caro-

lina, and electrocuted eight persons who had taken shelter from a sudden thunderstorm. The bolt struck at the door of the small red barn and leaped around the inside on metal stoves used in curing green tobacco leaves. The victims were leaning and sitting on the metal curing equipment.

Do not swim, ride a bike or tractor, fly a kite, or fish with a steel rod. Get out of your boat and off the golf course, or at least stay away from your clubs.

If indoors, don't use the phone, wash the dishes, or take a bath. Having the TV or radio on is no danger. Avoid standing near or touching stoves, water taps, laundromats, refrigerators, pianos, open windows, fireplaces, radiators or any metal object. The center of the room is a safe place but not between two metal objects. Lightning is as likely to strike wood or masonry as steel.

A victim should be given artificial respiration immediately. (A person struck by lightning does not carry a charge as many believe. It is safe to touch him.) Some victims suffer only electrical shock and can be revived.

The United States Weather Bureau and Forest Service hope to find a way of combatting electrical storms by seeding clouds with silver iodide. "So far," they say, "we can modify the form of a cloud and its electric field, but we don't know if we have averted lightning." Perhaps someday we may control this terrific force.



I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—SIR ISAAC NEWTON



# Rosicrucian Activities

## Around the World

SOUTHERN CROSS CHAPTER of AMORC in Johannesburg, South Africa, held its dedication ceremony for its new Temple and permanent home on Saturday, June 11 at 8:00 p.m., South African time.

For some time now, in addition to the work done by outside contractors, the members of the Chapter have given of their skill, talent, and funds to prepare the fine property for this dedication. Members attended from points throughout South Africa including officers of other chapters and pronaoi and such dignitaries as Grand Councilor, Roland Ehrmann, and Inspector General, G. Gordon Remington. We are indeed proud of the planning and consummation of the plans made by the officers and fratres and sorores of the Southern Cross Chapter.

\* \* \*

Harmony Chapter, of Melbourne, Australia, held a most successful "Coming of Age" Conclave, May 28-29, in its new and beautifully modern surroundings. We think it appropriate to quote a few words from the Master's communication about the recent event. Frater Thomas James Northrope said:

"One of the first things that hit me as a personal viewpoint was the many advantages of having a Conclave in modern surroundings, especially when first impressions are the ones that count with sanctum members. . . . The Chapter also treated the brethren present with a magnificent rendition of the *Rite of Demeter*. . . . I think there was no one in the audience who did not feel as though this was the real thing—a real initiation into the ancient Eleusinian Mysteries. If you could only have seen their faces, particularly

at the end of the presentation, when they realized what they had experienced!"

\* \* \*

Essene Chapter, Minneapolis, Minnesota, is particularly proud of its senior Colombe, Nancy Havernick, and with good reason. The May edition of the Marshall High School paper, *The Judge*, reports that she has received a four-year scholarship at the University of Minnesota.

"To qualify for this award," the paper states, "a student must have good grades, take college-gear courses, and have recommendation from teachers and counselors. Nancy lacked none of these."

Congratulations, Colombe Nancy.

▽ △ ▽

From the *Oceola Times* of Oceola, Arkansas, we find a front page story about "a charming and articulate lady who talks frankly and freely about 'extrasensory perception,' about 'mysticism,' and about 'cosmic thinking.'" So reads the story. The honored lady is none other than a Soror, Mrs. Joe Harris. Soror Harris is an accomplished art teacher who recently won commendation for her development of art skills in her students. Her keynote, of course, is to inspire children to bring forth the creative talent which she says is in every person. Spoken like a true Rosicrucian!

▽ △ ▽

The Balzac Pronaos in Mulhouse, France, became a chapter recently, and for that occasion they were visited by Grand Master Raymond Bernard and by members of the Galilee Pronaos in Strasbourg. The Grand Master also went to Strasbourg to meet with the members of the pronaos. The Balzac Chapter has also been holding public meetings. Evidently the enthusiasm and work of the members result in satisfying growth of the chapter.

▽ △ ▽

Extracurricular activities have included a hobby show in June at the Vancouver Lodge, Vancouver, Canada, which provided not only a social get together, but an opportunity to compare the results of creative activities.

The Pomona Chapter in Pomona, California, had a smorgasbord dinner with families and friends invited. Success in this case was a combination of good food, good fellowship, and a common interest in the Rosicrucian Order.



A public meeting sponsored by Moria El Chapter in Flint, Michigan, was addressed by Clarence Isaacson, Master of the Chapter, Board Chairman Carl W. Stahl, and Inspector General Harold Welch. The Norton Male Chorus sang; there was a forum discussion; also lunch and a social period!



Back in the AMORC administrative offices to help out for brief emergencies, and happy to be there, were Supreme Chaplain Paul Deputy and Mail Supervisor William O. Tyler, both officially retired, but unofficially working their hearts out as they have for so many years before.



Houston Conclave invites member-artists to participate in a special art exhibit in the lobby of the Continental Houston in the latter part of October. AMORC members who have favorite works of art to exhibit should contact Conclave Chairman Mrs. Elizabeth Levy, Houston Chapter, AMORC, P. O. Box 26562, Houston, Texas 77032.



Temple Builders' Day at the San Fernando Valley Lodge, Van Nuys, California, kept those in attendance happily busy with a potluck luncheon, a convocation, committee meetings, and a business meeting.



Another AMORC Humanist Award has been presented—this time to Mrs. Lillian Lehman of Point Loma, California, for her long and devoted service to persons stricken with cancer in the state of California. Mrs. Lehman's fine efforts came to the attention of Soror Mary Brendis of El Cajon, California, through whose suggestions the award was made. Below Mrs. Lehman (left) and Soror Brendis are shown in a volunteer group session where dressings and other aids for patients are made.



The many friends of Madame Yvonne Bernard, wife of the Grand Master of France, Villeneuve-Saint-Georges, will regret to learn that, as a result of a recent accident in her home, Madame Bernard has suffered severe burns. Members, of course, will remember Soror Bernard during their sanctum periods.



The mortal <sup>moral</sup> motivation for goodness on the part of man is both biological and psychological. It is the desire for the harmony of one's own being with his surroundings.—VALIDIVAR



## TESTING OURSELVES

Distance runners, in order to strengthen their knee ligaments, prefer to practice on rough and uneven surfaces, rather than on smooth and level stretches.

Endurance for living, too, is acquired not by smooth and soft effort, but by determined tangling with difficulties, by pitting our undeveloped strength against the uneven ups and downs of incident. Yet does ever a day pass but we demand from life a smoother, a more even track?

What victory do we gain by testing ourselves against nothing?—EVELYN DORIO



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### HOME OF PATRON OF EDUCATION

(Photo by AMORC)

The above at Bourges, France, is the birthplace of the famed French merchant and patron of education, Jacques Coeur. His financial success resulted in the King's appointing him Master of the Crown's Mint. Jacques Coeur amassed a huge fortune but was impressed with the need for the spread of education. He founded colleges in Paris, Montpellier, and Bourges. Later he was falsely accused of crime by the King and his entire estate confiscated. He escaped to Rome in 1455 and is reputed to have become a prominent military leader there.

# 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 Australasia, information may be obtained under the above circumstances from the AMORC Australasia Administration, 54 Customs Street, Auckland, New Zealand.

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

**SURINAME**

Paramaribo: Paramaribo Pronaos

**SWEDEN**

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

**SWITZERLAND**

Basel: Dr. Franz Hartmann Pronaos  
 Geneva: \* H. Spencer Lewis Lodge †  
 Grandson (via Lausanne and Neuchatel): \* Pax  
 Cordis Lodge †  
 La Chaux-de-Fonds: Tell el Amarna Pronaos †  
 Trogen: Pythagoras Pronaos  
 Zurich: El Moria Chapter

**TCHAD**

Fort-Lamy: Copernic Pronaos

**TOGO, REPUBLIC OF ‡**

Anecho: Anecho Pronaos  
 Atakpamé: Vintz Adama Pronaos  
 Lama-Kara: Verseau Pronaos  
 Lomé: \* Francis Bacon Lodge

**TRINIDAD-TOBAGO**

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

**UNITED STATES****ARIZONA**

Phoenix: Phoenix Chapter  
 Tucson: Tucson Chapter

**CALIFORNIA**

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

**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  
 Staten Island: Staten Island 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**

Eugene: Eugene Pronaos  
 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: \* Titurel Lodge

**VENEZUELA**

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

**WALES**

Cardiff, Glam.: Cardiff Pronaos

**WEST INDIES**

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

\*Initiations are performed.

# BRAVE NEW ERA

"Nowadays, you just can't keep up with everything that's going on!" How often have you heard this? Many times of course, since it is one of the common complaints of our times. And, in a way, a valid one. The rate at which the world is advancing makes it practically impossible for anyone to really keep fully abreast of all the things that are happening. Consequently, the tendency is to ignore them.

It was not always like this. Anybody who is sixty years old—by no means an advanced age when judged by our present standards—remembers when the labored sound of an airplane's motor brought people out of houses, stores, or even barber shops (with lathered faces) to look up in wonder at the small biplane, little more than a kite with an engine, doggedly struggling not to fall out of the sky. Even more recall when the battle for supremacy between the airship and the airplane still had a dubious outcome and when, finally, it was settled in favor of the latter when the great zeppelin *Hindenburg* burst into a hydrogen-fed pyre at a New Jersey airfield.

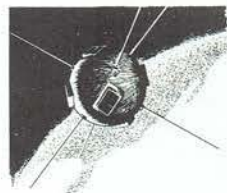
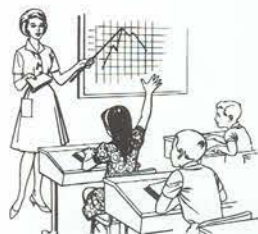
There can be no doubt that our present age is moving at a rate more rapid than at any other period in recorded history. It has been calculated that man's knowledge doubles every seven years, although some responsible sources have argued that once every *five* years is a more accurate figure. The age we are living in is indeed an age of marvels, and the fact that our knowledge increases in a square progression, moving ahead by steps of

astronomical lengths, makes the results appear nothing short of fabulous.

Less than twenty-five years ago things such as atomic energy, the laser, space-ships, and many others were but the pipe-dreams of a reduced and select group of far-thinking scientists and uncannily prophetic science fiction writers. Today, they are commonplace daily occurrences to be shrugged aside disdainfully—if noticed at all—by the man in the street, who, out of sheer self-defense against surroundings which sometimes he cannot (or will not) understand, has resorted to hyper-sophistication and dedicated himself to the maintenance of the proverbial "stiff upper lip."

All this has led to an unhappy result: Man is tending to void his capacity to wonder. By trying to control it out of existence, he is eliminating from his nature the very faculty that differentiates him from all other forms of life. There should be room for wonder in all of us; it should not be restricted as if it were some shameful thing. There is nothing wrong in stopping to look up at a jet-liner's contrails bisecting a cloudless sky, or in rising from bed hours before the dawn merely to catch a glimpse of the blue-white moving star that is an orbiting space-vehicle.

If all of us have admiration and reverence for the works of nature, why, then, not show the same wonder for the works of man, who is one of the Supreme Intelligence's noblest creations? After all, man's works are part of our brave new era.



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