

ROSIERUCIAN DIGEST

February 1967 • 40¢

Featuring:

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

▽ △ ▽

What Is White Magic?

An analytical look at
its meaning.

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Cousin to the Dinosaurs

The "dragon" of the
East Indies.

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New Egyptian Museum

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World-Wide Directory

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Next Month:

The Incas





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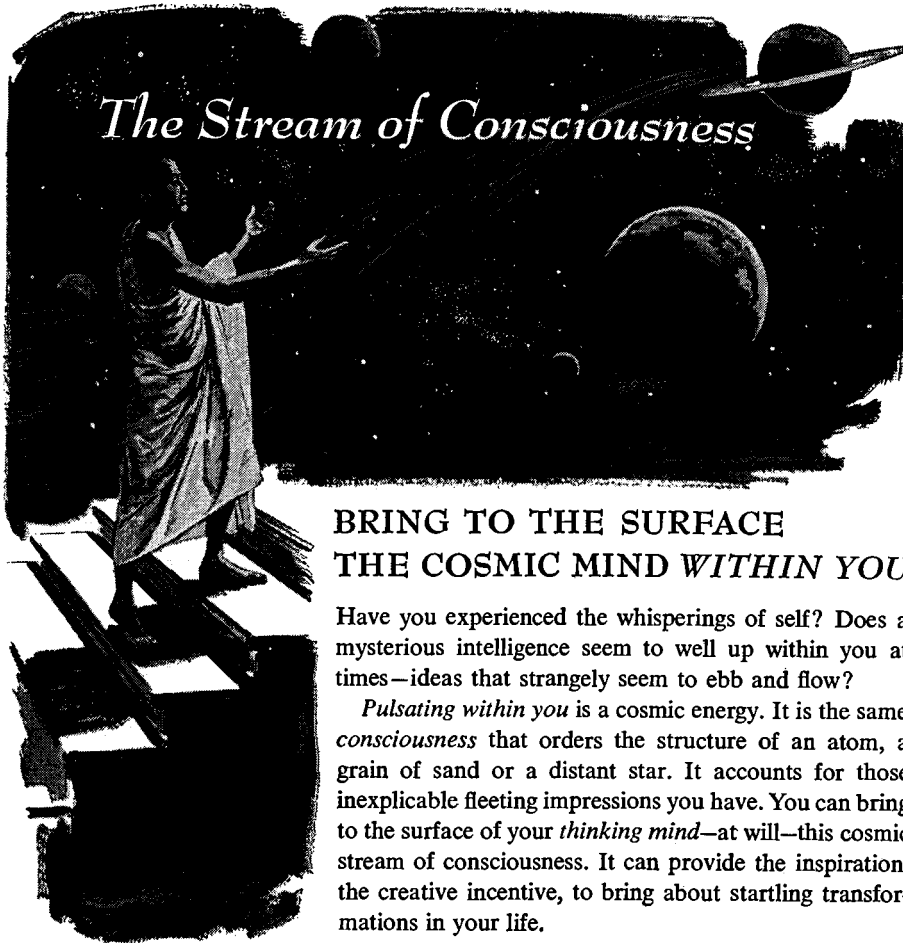
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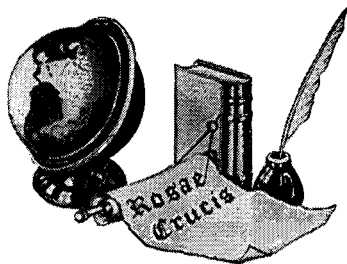
THE ROSICRUCIANS (AMORC)
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA 95114, U. S. A.

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

THE ROSICRUCIAN ORDER A M O R C

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$4.00 (28/7 sterling) per year. Single copies 40 cents (2/10 sterling).

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.



OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

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. 2

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(Photo by AMORC)

CELEBRATED ARTISTS EXHIBIT

The well-known artists, Thomas C. Leighton and Margery Lester (Mrs. Thomas C. Leighton), are shown viewing one of their excellent works in the Art Gallery of the new Rosicrucian Egyptian Museum which was dedicated in November. The first exhibit shown in the splendid modern gallery included a number of paintings by these artists. The exhibition was viewed by thousands of persons. This art team has exhibited in many galleries throughout the Pacific area, and Mr. Leighton has frequently lectured in the Rosicrucian Egyptian Museum.

THOUGHT OF THE MONTH

By THE EMPEROR

EDUCATION'S OBLIGATION TO SOCIETY

THE GENERAL MOTIVATION behind education is the acquisition of knowledge. There are two fundamental means by which knowledge is had. One is *personal experience* through the means of perception or conception. Anything we learn intimately, and that is not communicated to us as knowledge by another, is this kind of acquired knowledge. Conception, on the other hand, is the type of personal experience which provides knowledge by the process of reasoning upon a subject or an experience and arriving at a self-evident conclusion about it. At least, the latter constitutes a form of knowledge until it is either refuted by more logical reasoning or fact.

The other fundamental kind of knowledge is that which has been accumulated by others and is communicated to us. This is the greatest source of knowledge available for those who seek it. It is the compiled experiences of others which are believed or demonstrated to constitute truth; that is, to have substance in fact or logic. This amassed material is usually presented by what is termed *formal education*. It is taught in schools, colleges, and universities through approved courses of instruction and textbooks.

If, then, the motivation behind education is the acquisition of knowledge, what is the motive for acquiring knowledge? Knowledge has been referred to, classically, as *power*. It is said to provide a focus of one's personal faculties of mind as brought to bear upon his environment. It is conceived as an instrument by which man can pry more advantage from life, such advantage spelling out happiness in terms of the individual's interpretation of that word.

The ancient philosophers of Greece, especially those of the Eleatic School and most of those of the later Ethical Period, considered knowledge to be a

reward in itself. To *know* gave one a sense of personal satisfaction, a feeling of security. Likewise it expanded the ego; one felt that he belonged, that intellectually he was fitted into the order of the universe. To a great extent, knowledge removed the sense of mental blindness. The individual had a centripetal feeling, that is, he was more drawn to the center of his world by knowing and not feeling isolated on the periphery in ignorance.

Today, with the tremendous emphasis upon education and the vast opportunity for acquiring it, especially in the Western world, the *idealism* of knowledge for its own sake is a minority expression. Education is stressed as a necessity. This necessity is defined in utilitarian terms almost exclusively. Education is regarded as a training, a conditioner for a specific profession or occupation.

Utilitarian Knowledge

Let us put it this way. What is the difference between a man serving as an apprentice to learn from a master craftsman how to become a goldsmith and a man learning to be a physician? The former is generally not considered to be an education because it is not formally introduced. Nevertheless, semantically, it is a form of learning, the acquisition of a particular set of facts contributing knowledge. The purpose of the knowledge is utilitarian: to prepare one for the trade, for a livelihood such as that of a goldsmith.

The one who takes his premedical course, then attends medical school, followed by an internship, becomes a physician. Why does he do so? Is it not that his knowledge prepares him for a profession by which he can earn a livelihood? The fact of his more extensive education than that of the goldsmith does not alter this basic fact. It might be argued that the physician is making a greater contribution to

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society through his livelihood, in aiding others. To the same but lesser degree a like claim could be made for the goldsmith; through his art and skill, he is bringing beauty into society; he is furthering aesthetics in a practical way. By that means he is also providing happiness for those who acquire the products of his skill.

The fact is that to many persons education has *only* a material objective. It is evaluated in monetary terms principally. By acquiring a bachelor, master, or doctorate degree, the individual can command a position having greater remuneration. Hundreds of thousands of university students today look upon a degree more or less as a license that will assure them of the right to a better financial income.

In a highly competitive world, one that has become intensely automated, education, especially technical training, is obligatory if one is to survive. But the question is: shall the whole purpose of education degenerate to that level? Shall the traditional idealism of knowledge, the desire for the enlightenment and the intellectual and psychic satisfaction of man diminish? If education is placed entirely upon a utilitarian and material basis, it will and does have an adverse effect upon ethics and morals. More succinctly put, are we interested solely in learning ways and means of creating further industry and increasing production for greater employment only?

Our sociologists are concerned with the problem of increased leisure for mankind in the future, the consequence of advanced technology. How is that leisure to be used? If the idealism is just to gain education for economic security and leisure, then, when that has been attained, what is to command the intellect, emotions, and psychic output of man?

Does not man owe something to society? What contribution is education to make to society? Society, mankind collectively, must have an objective in itself. Knowledge of the structure of the universe and of man in terms of basic science, or even the prolongation of human life through education, does not necessarily advance society. The knowledge gained by mankind today in contrast to that of five hundred years ago is tremendous. Yet, basically, how much has society advanced collectively other than materially? How much, for example, has it come to discipline the individual?

War

Two of the greatest wars in history have occurred in this century. Technical advancement has made it possible for a third, a nuclear, war to decimate humanity. What is society aiming for? Should it not be obligatory that man in his education prepare, as well, to some degree, to contribute by his knowledge to an elevated society—not just his personal, economic security?

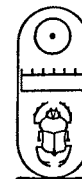
The political, ideological struggle which we experience today indicates that society is badly in need of an agreement upon a satisfactory end for itself. The study of education for social improvement is an unselfish motive. It requires *sacrifice*, and there is no immediate personal reward, as in the pursuit of a profession. In such a venture, in such an added emphasis on education without the neglect of the utilitarian aspect, man cultivates, keeps active the moral and ethical self.

Is it not possible that the growth of crime, anarchy, and social discord to a great extent is due to the impetus given the individual advantage of education at the neglect of man's obligation to society?



A mission in life is that purpose toward which the individual conceives that all his powers and functions should be directed.

—VALIDIVAR





Cousin to the Dinosaur

by DEAN LIPTON

*The "dragon" of the
East Indies*

Komodo and Flores Islands were on the charts of every sea captain.

In 1912, however, what had sounded like unreal rumors came to life. A Dutch aviator landed by accident on the Komodo Island and saw the great reptiles for himself. It has never been adequately explained why one of the many sea captains whose ships stopped at these islands to take on supplies of fresh water and food did not see one of the Great Monitor Lizards, as he darted down from the hills. But the fact remains that this was so, and that half a century ago they were unbelievable rumors.

If all of this were not enough to make these creatures into a scientific puzzle, there would be the additional mystery of how they got on the Komodo and Flores Islands in the first place. They belong to an ancient family of lizards, most of whom have long since been extinct, but are found nowhere else in the world.

The explanation might be easy if it could be shown that these islands were of ancient geological structure. That, however, is not the case. They are of comparatively recent volcanic origin and have been thrown up from the bottom of the sea within historic times. When the ancestors of the Great Monitor Lizards were playing tag with their larger cousins, these islands did not exist. The naturalists have not yet come up with an acceptable reason why these giants of the lizard kingdom inhabit new lands, while only the fossilized bones of their dead ancestors are to be found on the much older Asian mainland.

Nor are these islands the kind of a setting in which one would expect to find reptiles that are usually thought

DINOSAURS have been extinct for countless hundreds of centuries. Yet, today, one of their smaller cousins still dwells on earth as a living reminder of the giant lizards that once towered as high as a telephone pole and outweighed by many tons the largest elephant ever to roam the jungles of Africa. In those days, he must have seemed a very poor relation—a sort of weak and undersized second cousin—to the ponderous creatures who were once the lords of the world. But, today, he is king.

The largest of all the land lizards, he sometimes grows to twelve or thirteen feet in length, and he has been known to reach a weight of more than two hundred and fifty pounds. He can snap off the hind quarter of a large wild pig and devour it in a gulp. To the Chinese and East Indians he is a "dragon," and to the scientists, a mystery. He is the Great Monitor Lizard of the Komodo and Flores Islands of the East Indies.

One of the mysteries of modern zoology is how the Great Monitor Lizard managed to exist until fifty-four years ago without there being any definite knowledge that such a creature had survived from the dark swampy ages of the great reptiles. True, for years East Indian natives and Chinese had told stories of a great "dragon" that lived on the islands, but European and American scientists had put these rumors aside as the mouthings of the superstitious. After all, these waters had been well traveled for three hundred years by Dutch and English navigators. This was no lost world. The

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of as being more at home in swampy jungles than on the dry highlands and plateaus of Komodo. It is a safe bet that any Hollywood producer would fire the script writer so inept as to put animals with millions of years of history of swamp and jungle dwelling behind them on an island with hardly a swamp on it.

Flame-Spouting Legend

The Komodo Island, for instance, is actually a tiny spot in the vast southern oceans. It is about twenty-five miles long and approximately twelve miles wide. Stories of the steaming marshes on the island have the same degree of truth as the legendary attributes which the "dragon" lizards are supposed to possess, such as flames spouting out of their gaping mouths. The skyline of the island has a rugged beauty, but the island itself is composed of bare rocks, their hardness softened only a little by an infrequent palm tree. There are large stretches of long, tough grass, much like the buffalo grass which once covered the American West.

There are goats and pigs and deer on the island, but none of the other beasts such as tigers and leopards which are to be found across the water on the Asian mainland. Apparently these lizards play the same part in the balance of nature that the large meat-eating animals do in other parts of the world by killing the weak and diseased goats, pigs, and deer, thus preventing over-population and natural plagues among the animals.

There is only one family of monitors. However, there are scattered species to be found as far apart as the Nile and Australia. These other species range in size from several inches to four or five feet in length. Compared to the Great Monitor Lizard, even the largest of the other monitors is a midget. The usual picture of a lizard doesn't fit the "dragon" of the Komodo either. He looks more like a crocodile or alligator who has somehow become land-bound, although when necessary he is a powerful swimmer. He has none of the slinky slenderness usually associated with lizards, but is quite obviously the wrestler of the lizard clan.

He has, for a lizard, a relatively short tail which culminates in a long,

thick, heavy body with powerful and bulky shoulders. His head is long and savage-looking, and the inside of his mouth, when opened, is a blazing red which may have been the reason for the stories about fire-spouting dragons. His teeth are ugly and large and curved like the edges of a rip saw. One of the reasons for his crocodilian look is his legs which are short and built like those of an alligator. He has a long, snake-like tongue which constantly darts from between his lips as he moves. His rough skin is covered with small slate-colored scales.

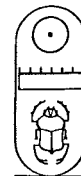
The Great Monitor Lizard hunts by day and hides in his den high among the rocks at night. His manner of hunting is more like that of one of the larger carnivorous animals than a reptile. He stalks his prey until within attacking distance and then, rushing out, pounces upon it, bearing it to the ground. He is a voracious eater and claws and rips both at the ground around him and at the carcass as he eats.

Peculiar Eating Habits

After eating, he has the peculiar habit of rubbing both sides of his head against the ground or a rock to wipe away the last speck of food. Yet, he is often a cannibal, eating the eggs the female lays and, sometimes, even the young. He has the nasty habit of vomiting up his meal, and he is a scavenger, many times preferring to make his meal off an animal that has been dead and rotting under the hot tropical sun for days than to make a fresh kill. When the Komodo "dragon" hunts, he is aided only by his sight and a keen sense of smell. He is deaf, and it has reliably been reported by explorers that he is unable to hear a rifle or shotgun go off a few feet away.

In spite of the fact that the Dutch Government, and more recently the Indonesian Government, has protected the Great Monitor Lizard so that he would not be exterminated, and that there have been a number of scientific expeditions to the Komodo Island to study him, he remains a creature of considerable controversy. The largest element of controversy revolves around the question of whether the Great Monitor Lizard is dangerous to man.

(continued overleaf)



There have been articles published in some of the more sensational magazines describing how the giant lizards will not only attack men but will hunt them in the same fashion that they hunt the wild pigs and small deer of Komodo Island.

At least one authority states bluntly that the Great Komodo Lizard, when cornered, will pretend great ferocity; standing high on his legs, lashing the whip-end of his tail, and gnashing his teeth, but he is "not *greatly* to be feared by man." Between these extremes there is a third which is perhaps best represented by Arthur Loveridge, a leading authority on reptiles. After describing how the "dragon" lizards become tame and docile in captivity in his *Reptiles of the Pacific World*, Mr. Loveridge states: ". . . it should not be assumed that a wild or freshly caught Monitor is anything but a dangerous creature."

Lady Broughton, a member of the Moyne Expedition which went to Komodo Island for the purpose of capturing live monitors for the London Zoo, photographed a number of the reptiles and claims that, although they wandered to within a few feet of her hideout and doubtless saw her, they made no move to attack. The Douglas Burden Expedition killed and captured

a number of the creatures without a mishap more serious than a sprained ankle suffered by one of the expedition members.

Still, there are stories which bear unmistakable signs of authenticity of natives being attacked and killed by the giant lizards. Like any of the larger scavengers, the Great Monitor Lizard would undoubtedly attack a man who was injured and bleeding. Whether the Komodo "dragon" will attempt to kill an uninjured man has aroused the same kind of controversy as to whether wolves or the big cats will or will not turn man-killer. At least, in the case of the big cats the question has been answered in the affirmative. When their normal supply of food was destroyed, the cougars on Vancouver Island turned man-killer, although every authority on these big cats for more than a century had termed them cowards and said that they would not fight, even when cornered.

Nor is it likely that the Great Monitor Lizard has the intelligence to be very selective about his prey. Both wolves and the big cats have a considerable degree of inherent intelligence, but the brain of one of the Komodo "dragons" would probably not be much larger than an outsized thimble.



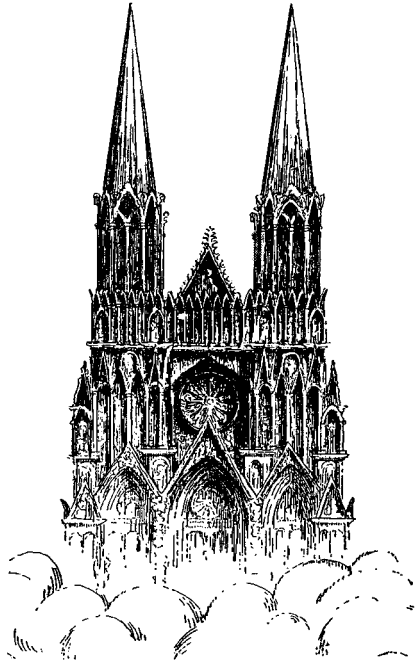
A GENTLE HINT . . .

If you wish to hear the finest talks on mysticism; see the Imperator demonstrate an ancient mystical law; meditate in the Supreme Temple; see documents, facts, and figures on the history and growth of AMORC; have personal class instruction; watch experiments being made; be spellbound by a drama of life; ask questions and have them answered on the spot; discuss a pressing question with your class master; or just enjoy the beauty of Rosicrucian Park; then tune up your car, or make a train, plane, or bus reservation, and write for room information AT ONCE. These things must be done EARLY. As for your convention registration, see next month's *Rosicrucian Digest*.



REMEMBER THE ROSICRUCIAN CONVENTION—July 9-14

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Cathedral Contacts

THE ESSENCE OF MYSTICISM

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

PEOPLE WHO HAVE never seriously studied mysticism tend to make inconsiderate comments about individuals who are mystically inclined. Those who indicate such attitudes usually fall into one of two classes. The first are those who are so materially minded that they cannot conceive of anything outside the realm of material things and physical possessions; the second group let either prejudice or ignorance influence their point of view.

Ignorance might be excused, but prejudice is never excusable. A person may be ignorant of a good many things because of lack of opportunity to learn. If properly motivated, or thrown into the right environment or situation, such a person might gradually replace his ignorance with knowledge.

Prejudice, on the other hand, is a cold, calculated point of view. A person who expresses a prejudice has acquired

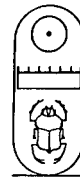
it either by permitting undue influence of one who is not well informed or by refusing to accept any point of view that is not his own. Prejudice is much more difficult to dislodge than ignorance. Prejudice is established too firmly. It is usually based upon the assumption and acceptance of a viewpoint as being beyond dispute and so absolutely established as a fact that it cannot possibly be replaced.

Few things of an immaterial nature do more damage than prejudice. Tolerance, the very opposite of prejudice, is actually the key to the solution of many of the world's problems. If tolerance replaced prejudice throughout the civilized world, humanity as a whole would realize that regardless of race, creed, belief, or background, all individuals may express some good. Tolerance permits another person's beliefs to function without intervention. It not only guarantees freedom of thought to others but guarantees our own. However, as long as prejudice and ignorance exist in the world, many acts of behavior by humanity will be misinterpreted and their freedom restricted.

Mysticism is the recipient of the results of ignorance and prejudice. The true mystical viewpoint takes the stand that each individual has value as a soul, as a moral being, as one having certain rights and potentialities. This point of view naturally conflicts with the one that would restrict the individual's knowledge and behavior and puts little value upon the importance of a *personal* inner self or soul.

Mysticism basically is the art or science of relating one's self to God, the Cosmic, or the Absolute, and in this process the individual arrives at many conclusions and ideas of his own. Such ideas are always going to be more or less in conflict with someone else's belief or point of view and, consequently, will cause him to be pointed out as different from those who, desirous of taking the easier way, fall into the pattern which is representative of the ignorance and prejudice of those with whom he mixes or to whom he looks for guidance and direction.

Throughout the history of human thought, those who have evidenced mysticism have been many times at



variance with established political, religious, and social customs. As one example, in the twelfth, thirteenth, and fourteenth centuries there was new emphasis placed upon mysticism in Europe, particularly in Germany. Some of the finest mystical writings of Christianity came into existence about that time. During the first eleven or twelve centuries in the history of the Christian church, a great many dogmatic principles were established. Matters of doctrines, creed, and prejudice were discussed at various councils, and these matters became specific rules or almost laws.

The findings of those who turned to mysticism were not always in agreement with the historically adopted creeds and doctrines of the Church, and, therefore, frequent friction existed between those who turned to mysticism and those who held to the established dogma of a religious body. Within various orders of the church, those who became more and more mystically inclined were frequently censored for their writings and ideals. Many of those who turned toward mysticism were later vindicated, and, after a lapse of years, some were recognized as saints by the Church. On the other hand, others were not only unrecognized in their time, but have not yet received the recognition due them.

In any religious, political, or social group where a dictatorship or rigid laws exist, the mystic is frowned upon. Mysticism and individualism run hand in hand. It is the very essence of mysticism for the individual to have the innate ability to relate himself to his Creator, to become aware of Absolute Being and knowledge. Naturally, since mystics are human beings, they are not perfect, and they have committed errors. Sometimes their mistakes have crept into their teachings in that they have interpreted inspiration differently than someone else. However, sincere mystics have at least tried to indicate that in the final analysis the ultimate destiny of man and his behavior can be directly related to God.

In the modern world we hear more about those whom we might refer to as "artificial" mystics than about the sincere ones. The common misinterpre-

tation between mysticism and mystery has been successfully played upon by those who represented themselves to be mystics. Out of these schemers have arisen peculiar sects, modes of behavior, and practices which were primarily for the purpose of attracting public opinion and attention. Such individuals have frequently become famous or infamous, however one might interpret their actions.

In every generation there are those who are the true mystics—who, by their acts and works, can be obviously recognized to be inspired. Many of these individuals may have a more or less cloistered life, not that they commit themselves to shut off all worldly contact, but, rather, they practice the true humility that goes with the knowledge of mysticism.

It has not been my purpose to try to build up the idea that the practice of mysticism makes an individual anti-social, peculiar, unusually different from his associates, or outstanding because of his beliefs or convictions. While this can be true—particularly where society is opposed to individual thinking—in a *free* country there are those who practice the tenets and ideals of mysticism within the channels of accepted expression. All the professions have been represented by those individuals whose concepts and insights have risen far above the average run of humanity. These individuals, in speaking and writing, have inspired others. Examples of such individuals can be found not only in all religious denominations but in all walks of life and in all levels of society.

The relationship of God and man is not a matter of one's social, religious, or political position. All men everywhere have the opportunity to gain a better insight into the nature of creation and its Creator, if they have the inclination to do so.

The great mystics, that is, those who have left guidance and inspiration as a heritage for humanity, have never been desirous of raising issues or friction with established procedures. They have pointed out error where error existed and have supported good where good existed. Their purpose was not to be revolutionary merely to throw over

established systems of thoughts, practices, or beliefs, but to arrive at truth, to bring man to realize that artificialities may be in error, and that fundamental idealism can be only constructive and good.

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.

**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.



Medifocus

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

March: The personality for the month of March is Nguyen Cao Ky, Premier of South Vietnam.

The code word is MAAT.

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



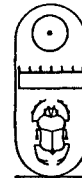
DR. YOUSEF ZAEYEN

May: The personality for the month of May will be Dr. Yousef Zaeyen, Premier of Syria.

The code word will be EXPED.



NGUYEN CAO KY



Glastonbury, the Mysterious

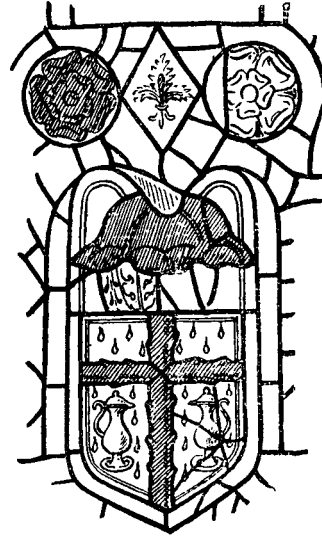
*British seat of
mystical legend*

by E. ROSA HARDS, F. R. C.

RISING ABOVE the flat land of Somerset, most of it reclaimed marshland, there are three small, unexpected hills, Glastonbury Tor, Chalice Hill, and Wearyall Hill. The largest of the three, Glastonbury Tor, is a strange, stepped, conical hill only five hundred feet high. Over and between these hills is the little town of Glastonbury, possibly the oldest seat of mysticism in England. Here is a place that poses many questions which it does not answer.

From remote times, Glastonbury seems to have been the site of a Mystery School. It was a centre of culture and learning at a time when, according to our historians, Britain was supposedly inhabited by hordes of blue woad-painted savages living a near-animal existence in caves! How such "savages" could have worked the tin mines of southwestern England, almost up to the door of Glastonbury itself: how it was that enamel work on metal was a closely-guarded secret of ancient Britain, and renowned all over the world; these things are not explained.

For some inexplicable reason, our historians seem to prefer to image ancient Britain as a backward, semi-savage land, unorganised and ignorant. Yet the fact remains that according to the records, the Phoenician merchants came to Britain to trade in tin . . . a commodity in which the Britons seemed to have had a world monopoly until other mines were found in Europe, much later . . . and that British enamel-work was greatly sought after by kings and emperors, until somebody stole the secret and sold it abroad . . . a story that has something of a modern ring



Sketch of the SANGREAL Emblems in the mediaeval glass at St. John's Church, Glastonbury.

about it. Apparently "business was business" even in those remote days.

The hymn of William Blake:

*And did those Feet in ancient
times
Walk upon England's mountain
green?
And was the Holy Lamb of God
On England's pleasant pastures
seen?*

refers to one of the old legends of Glastonbury. According to this legend, Jesus, during his long years of training and during those so-called "lost" years of his life, came to the Mystery School at Glastonbury to study in preparation for His life's work. Here, too, one who has been described as Jesus's uncle, one Joseph of Arimathea, carried on trade with the Britons, for Joseph of Arimathea has been described as a merchant and a man of considerable means. Again, the story goes that after the crucifixion of Christ, Joseph of Arimathea, with some of the disciples and Mary, the mother of Jesus, came across the sea to Glastonbury, there to stay until they died and were buried in this country.

Here at Glastonbury, they founded the first Christian community in Britain, which was flourishing when the first missionaries came to convert

the British! Among them was Mary Magdalene, and the sacred anthem,

*Magdalene at Michael's Gate,
Tirléd* at the pin.**
On Joseph's Thorn
Sang the blackbird,
"Let her in,
Let her in."*

refers to yet another legend of Glastonbury.

It is said that when the holy party arrived at Glastonbury, they began to ascend one of the hills, but were very tired and had to rest. This is the hill called "Wearyall Hill." Joseph stuck his stick into the ground whilst they rested, and instantly it blossomed, although it was midwinter. This thorn was said to bear blossoms every Christmastime afterwards.

What can one make of such a story? Did the stick blossom immediately, or did Joseph leave it in the ground, to find later that it had "struck" as we call it, and was growing, as branches and cuttings will do? There is reputed to be a species of thorn bush unlike the common British thorn, which blossoms in early January, and which is found in Somerset, and which is said to be propagated by cuttings. Could the legend have been fastened on to such a bush, or have such bushes derived from one planted as a cutting, as in the legend? Who can now say?

The Holy Grail

Later, much later, medieval Britain added to Glastonbury's Legends the stories of King Arthur and the Holy Grail. The Holy Grail is said to have been the cup mentioned in the Gospels, which Jesus and His disciples used when they drank wine at the Last Supper. Joseph of Arimathea is reputed to have brought this cup to Glastonbury. According to one version of the story, Joseph was holding the cup near the Cross and caught in it several drops of the Master's blood. These drops also, he brought to Britain, pouring them out on the ground at Glastonbury, thereby making it a place of special sanctity and esoteric significance. The cup, however, was reputed to have been lost; and the wonderful stories about King

Arthur and his famous Knights of the Round Table, in the guise of being an earthly search for a lost Grail, are mystical allegories of deep meaning to the mystic.

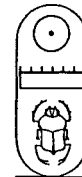
Sir Galahad

It will be recalled that the only knight who had a clear view of the Holy Grail was Sir Galahad, whose heart was pure. Sir Mordred, who, although good, was not as purehearted as Sir Galahad, saw only an imperfect and hazy image of the Grail. The Grail was eventually taken up to heaven. The search for the Holy Grail is the mystical Path towards re-union with the Divine, that state which is called "Cosmic Consciousness," "Illumination," and similar names: that state being symbolised by the finding of the Holy Grail. But is there another significance in the Grail stories?

When King Arthur of the legends was sore wounded, "unto death," he was hastened away on a boat to the "Isle of Avalon," there to be healed of his grievous wounds. Persistent rumour identifies the Isle of Avalon with Glastonbury, which was at that time an island community amidst swamp and sea-covered land. Arthur was seen no more. His tomb, containing the remains of King Arthur and of his Queen Guinevere are supposed to have been unearthed at Glastonbury.

The fact that no such king named Arthur has ever been recorded, but that there was a great and brave general of that name who fought and repelled the Saxons in the area, goes to show how tales of mystical import are often woven around real, historical, people. Those who try to interpret such tales as chimerical fancies, and those who seek for literal truth, are equally mistaken. The mystic recognises them as symbolical references to his own experience. He also sees them as pointers to facts of truth so astonishing that most people would not believe a bare statement of them.

Thus stands Glastonbury the mysterious, near to where the waters of the Atlantic Ocean roll their breakers on to the western shores of Great Britain. Indeed, at one time, those Atlantic breakers actually did penetrate to the foot of Glastonbury Tor itself, where



* tirléd: quivered

** pin: the peglike fastening on a gate or door

an ancient Celtic lake village was excavated not long ago.

As the English mists shroud the three hills of Somerset, so do the mists of time and legend, of ignorance and superstition, shroud the history of this place which once must have been an important centre of culture and learning in the world. It poses as many questions for the archeologist and his-

torian as the Sphinx or the Great Pyramid. Maybe factual answers to these queries will never be forthcoming: but one thing is certain, the spell of Glastonbury has continued throughout the centuries to weave itself around students of mysticism, who find in its legends, as well as in the atmosphere which seems to cling to it, much material for profound meditation.



BITS OF INFORMATION

FEELING and **E**MOTION are often used as synonyms, as are feeling and sensation. However, it is sometimes necessary to distinguish between them.

Feeling may mean any combined mental and physical response such as pleasure, pain, and the like. In this sense it refers to emotion. Feeling, as a rule, is not so strong a term as emotion. More strictly, feeling is the general background of an individual's awareness.

Sensation results from stimulation of a sense organ or an internal physical change or function, as, for example, the sensation of cold, hunger, or pain.

Emotion is a subjective response which is affective rather than reasoned or intellectual. This response may be to mental or psychic stimuli, or to physical stimuli; the stimuli may arise within the individual or outside him. The experience arouses joy, sorrow, anger, and so on.



The 1967 Summer Study Program at ROSE-CROIX UNIVERSITY



There is no better time than this summer for you to take advantage of the Summer Study Program at Rose-Croix University. Come for one week, two weeks, or three weeks. It is a big event at Rosicrucian Park. Subjects include *Vibrations and Consciousness*, *Art*, *Rosicrucian Healing*, *Initiation*, *Logic*, *Drama*, *Man's Psychic Structure*, *Voice and Harmony*. Write for complete list and details to: The Registrar, Rose-Croix University, San Jose, Calif. 95114, U.S.A.

*The
Rosicrucian
Digest
February
1967*

Personal Evolution

by RODMAN R. CLAYSON
Grand Master

ONE CANNOT stand still in the march of evolution. Man has not fully seen what it is possible for him to do nor has he sensed the potential power that lies in his mind and hand. This being true, he is forced to realize the fact that any man or woman who fails to creatively move forward in harmony with the universal laws of the Cosmic is standing still instead of progressing.

It must be readily admitted that man is the highest form of creative expression on earth and that he possesses more power and ability than any other living creature; in fact, his potentialities are more dynamic than man-made machines. With each forward step, man approaches a new horizon of understanding. The rise in culture and the use of greater mental effort have required a revamping of habits, of points of view, and of techniques. The realization that the consciousness within man is one with the Universal Consciousness, and that, therefore, nothing constructive in the universe can function contrary or in opposition to it, will lead man to rely upon the growth of his own understanding and the ability to associate himself competently with all that is divine.

In line with the growth in understanding, we frequently find that we have changed our perspective; in fact, if we are to progress with evolution, we must accept change. We may look upon our present lives, whatever they may be, as being the result of what we have created and done in the years behind us, and we may continue the condition we have evolved. On the other hand, if we are not happy with the present circumstances, it is our prerogative to do what we can to bring about necessary change. It is not meant that we should unnecessarily change our vocation, our business, but rather that we should institute whatever personal

change and adjustment may seem to be necessary. Change brings experience and knowledge which help us in facing the problems of today and the probabilities of tomorrow.

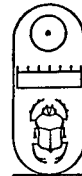
There are no prescribed certainties as to what you will gain from each year of life. There are no assurances as to the length of time you will live. You cannot turn back; you must go ahead. You must proceed year after year. Psychologists and psychiatrists tell us that each great or small experience in life tests the moral strength and provokes the subtle power of reasoning. For every circumstance that affects your life, there are a hundred more awaiting your exploration; and this can be done intelligently. The right approach will greatly enrich your life. As philosophers have said, the *greatest work* of human existence is to live *joyously*, and to bring this joy to others. It is also to accomplish something *worthwhile*. Life gives back no more than we put into it.

Everyone desires security and so many people today talk about complete freedom. Complete uninhibited freedom, however, will never bring personal success or happiness. As Dwight Eisenhower, former President of the United States, has said, "Freedom provides for and must include personal discipline." Personal evolution marches on.

Limitations of Science

Older methods, practices, and routines of living, which at one time seemed to serve their purpose, are giving way today for what appear to be different and greater needs. For a time in recent years, there were those who thought that science could provide them with all the necessary comforts and happiness that one could desire. But now thinking people know that science alone cannot provide these things, and science cannot lead them nor sustain them. Even the conclusions of science in all its various fields are subject to change.

Human dignity is maintained by the practice of spiritual impulses and the ethics of virtue. It is evident that these are necessary in the march of personal evolution. People cannot live as robots, without feeling; they cannot successfully live without conscience. We have



reached our present pinnacle of achievement by the creation of myriad elements such as the telephone, the radio, the television.

We have created a world of vision that carries us around the earth. We are a part of a motion which carries us through time and space. But all these things cannot endure, nor can *we* unless the scientist, the philosopher, the artist, and the poet continue to remind us that our playthings will not preserve us, nor our works, nor our being if we do not fulfill that purpose which our evolution has destined for us. To accomplish this end is the duty of serious-minded people—people who, in their evolution, have achieved dignity and conscience.

To Seek Understanding

Men should not find themselves warring with each other's attitudes and ideals, but rather seeking to find a middle ground of understanding. In his evolution, every person is experiencing something significant, if only he can realize it.

One's highest realization and achievement is not to be found in escapism, in indolence of thought and effort, nor in the empty paradise of the dream world. It is to be found instead in the day-by-day process of living, with patience and creative expression, and by permitting mystical and spiritual values to have a basic and fundamental part in all we do. This is a great unifying principle which must be appreciated and realized as a basic truth, whether it shall come out of the West or out of the East, assuming that we are thinking in terms of a particular philosophy.

Although we know that man's mind and nature have changed to some degree through the cyclic time of his earthly life in spite of his repeated failures on many sides in the struggle for stability and happiness, there must continue to be the will to create an ethical and spiritual world. It has been said that out of spiritual poverty has arisen a great deal of the disorder experienced today. But new patterns of life can be created; and this is a part of evolution.

If the spirit within us would survive and persevere, it must do so because

of the divine urge for manifestation. If an imperceptible speck of matter such as the elements of atoms can be changed into myriads of forms and yet survive and hold life's energy, it must be true that whatever are the changes that we are to undergo, we have in our being the same divine and immortal essence which will not suffer annihilation.

Those who would rebuild the world must first begin with themselves. It is well to remember that we are by nature pliable, and that we can, if we will do so, accustom ourselves to the changes that evolution provides. Thus the evolution of character and personality continues. Our destiny is contained within us in our day-to-day life. In the march of evolution we will eliminate fear and intolerance. Fear, intolerance, misunderstanding, impatience bring about the feeling of insecurity.

Change makes possible a more complete expression of life. As change persists, we continue to try to cope more successfully with our environment. There is a need for more and more of the factors of conscientiousness, integrity, spirituality, creative ability, and higher aspirations and ideals to be expressed. The past has made possible the present, and by the same token the life which one is living in the present is contributing to his future.

Responsibility

Comprehension of and respect for human dignity bring contentment, happiness, and a satisfactory sense of progress. In evolutionary progress a great deal depends upon one's conscience, morals, spiritual and philosophical ideals. Each person should and must assume personal responsibility. From the very beginning of his evolution, man has had responsibility bestowed upon him, the responsibility to protect, to hunt, to build a fire for his family. We must have confidence in ourselves and extend our horizons to even greater interests.

Life, in broadening and extending its scope, is powerful. The force of life throughout all evolution is versatile and dynamic in its persistence. It ever strives to triumph over worldly limitations. Man does not evolve collectively but individually. The future of each

individual is in the making. Since evolution and change are a part of the scheme and pattern of nature, it is because of evolution and change that man is a far cry from what he once was. He has evolved refinements of character, evidences of a moral sense, an awakening of self-reliance, a recognition of law and order. Such qualities have brought our present civilization and culture to where it is.

Our modern conveniences of living tend to help the physical evolution of man, although the evolution of his spirituality has somewhat lagged and is far behind the objective development he enjoys. Man willfully creates the traits and instinctive tendencies which grow and become the dominating factors in his life, and these become a part of thought and conduct. Evolution in its progressive advancement is a personal thing; and it is for each individual to manifest the highest qualities of which he is capable.

Aside from the personal, we find evolution in nature. Within the magnificent pageantry of nature there is a

place for everything; and this is so because the precise evolutionary pattern which is forever traced and shaped does not ignore the laws and forces which made them possible. In nature we find a fundamental law that every element is tending toward perfection and becoming higher and more evolved in its manifestation. We believe that the motive back of natural law is to preserve life for the attainment of an ideal expression of man. And so it is with the change brought about in our own evolution. The key to this is found in the statement that evolution begins in all things when the initial purpose of a new and higher order is manifested.

It is our belief that never in the history of the world have there been so many people who desire to break free from the bonds of mental slavery of outmoded attitudes. We believe this is a moment in time when each of us can create a new road to a more peaceful relationship between himself and his fellowmen to bring about that circumstance where all people can warm their hands at the fire of understanding.



ONE MINUTE ESSAY

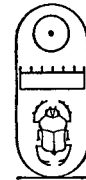
TREASURES

IF YOU were asked to name the three greatest treasures which man can possess and you could have them, what would you say they are? Actually, when we have them we often do not realize their tremendous value, or we neglect them. Yet, all else we treasure depends upon them, for they are the foundation of success and happiness in life.

The first treasure is *health*. Without physical and mental health, we are handicapped in our search for all else. The second treasure is knowledge and its attribute, *wisdom*. Without knowledge we waste years in undoing mis-

takes and in missing opportunities in life. Wisdom is the understanding that makes for the third great treasure. This third treasure is *Peace Profound*.

Wealth, fame, and power—these provide no satisfaction unless we experience inner contentment or peace with the world. No wealthy person, no famous or powerful one is happy if he has anxieties or torments; or if he is without health or lives in that fear and darkness which a lack of knowledge and wisdom bring. No happiness is everlasting when the price paid is the sacrifice of health, wisdom, and Peace Profound.



Rosicrucian New Year

**The Emperor Proclaims
Tuesday, March 21, the
Beginning of the Traditional
Rosicrucian New Year 3320**

WE MAY SAY that man's contemplation of natural phenomena was the basis of magic, religio-magic, religion, philosophy, and science. The world beyond man himself, the observable one, was both fascinating and fearsome to him. It likewise gave rise to superstition, as it often, unfortunately, continues to do. The causes of phenomena which could not be empirically discerned—seen or heard, for example—were conjectured. Man gave vent to his imagination.

All that was not physical, objective, was thought not to be natural. It was, therefore, placed in the category of the *supernatural*. This supernatural was defined in many ways—from a mere detached vital force to a plurality of gods, to an eventual paternal single deity.

There were many phenomena in nature which inspired man and which were eventually incorporated in his religious beliefs; they also seemed to account for the mysteries of his own being. Cyclic phenomena, the periodicity of certain events in nature, were especially impressive. History, and even prehistory, relates the awe that man held of the sun. He was fully conscious of its light, warmth, and general contribution to his welfare. He particularly noticed the diurnal event of its rising and setting. The ebb and flow of the tides and the regularity of the change of seasons, too, were observed by him.

The seeming infinity and resurrection of plant life—that is, those that came forth in the spring in the northern hemisphere—he related to his own existence. Man, too, it was believed, must live again, experience rebirth as did the

sun each day, and as the coming forth of vegetation following the dormancy of winter.

As a consequence, the *vernal equinox*, when the sun on its celestial journey enters the sign of Aries, or the beginning of spring, became a sacred and symbolic occasion. It was a time for rejoicing, for solemn rites, for festivities. The mystery schools of Greece and of later Europe conferred upon the vernal equinox a profound mystical connotation. They used it as an occasion to point out certain cogent aspects of man's inner self and of his mortal and immortal existence.

The Rosicrucians consider the vernal equinox which occurs in March as the beginning of the true New Year, rather than January 1 when in the northern hemisphere nature displays a moribund appearance. Each March, at the proper astronomical time, the date of the traditional New Year is proclaimed by the Emperor of the Rosicrucian Order. Lodges, chapters, and pronaos of the Rosicrucian Order throughout the world celebrate the traditional impressive rite with a symbolic feast. It is also the time of the installation of new officers in all subordinate bodies of the Order.

The sun, on its journey, enters the astronomical sign of Aries on Tuesday, March 21, at 7:37 a.m., Greenwich Mean Time. This, then, is the beginning of the Rosicrucian New Year. All lodges, chapters, and pronaos, however, will celebrate the occasion on a date as close to this as their circumstances permit. *Every active Rosicrucian*, whether a member of a subordinate body or not, is welcome to attend such a lodge, chapter, or pronaos for the event.

Members are asked to refer to the directory in the back of this issue and to select the subordinate body they wish to attend. Write to the Grand Lodge *by airmail* and ask for the address (include airmail postage for reply). Then, upon receipt of a reply, write to the lodge, chapter, or pronaos you have selected and ask that they inform you of the day and hour the impressive ceremony and feast will be held. There is no charge or obligation for attending. However, the member

(continued on page 71)

Rosicrucian Egyptian Museum Dedicated



ABOVE: Shown officiating at the ribbon-cutting (left to right) are Councilman Robert Welch, City Manager A. P. Hamann, Mayor Ron James, and Ralph M. Lewis, Director. Master of Ceremonies for the event was James C. French, Curator of the Museum.

OPPOSITE is a view of the crowd gathering before the fountain in the court of the new edifice for the dedicatory addresses by the dignitaries. The Mayor and City Manager paid tribute to the Museum as a cultural contribution to the city.

Reminiscent of Ancient Egypt is the new Rosicrucian Egyptian Museum located in Rosicrucian Park, San Jose, California. Rising in surroundings of palm trees and papyrus plants is a structure as thoroughly Egyptian in its outer appearance as modern architects can design. Its front elevation with fountain and peristyle clusters of papyrus-type columns is approached through two rows of ram-sphinxes.

The interior of the new Museum, which supplants the one originally founded by Dr. H. Spencer Lewis, in 1930, is modern in every respect. Its galleries with teak-wood walls are air-conditioned and represent the most modern museum illumination.

This collection of Egyptian antiquities has been authenticated by such noted Egyptologists as Dr. Georg Steindorff and, at present, by Dr. Max Guilmoet of Brussels, Belgium.

The dedication ceremony occurred on Saturday, November 26, with hundreds of Rosicrucians and prominent persons of the community in attendance.



Pages From The Past

James Henry Breasted, noted historian and Egyptologist, said, "Our civilization stands upon the shoulders of those who have gone before us." The past is not dead; it lives on in the present and continues to exercise an influence upon the future. History is a collection of events, the result of human thought and action. A Museum such as this one reveals by its artifacts the hopes, ideals, achievements, and also the misconceptions and mistakes of past peoples. By a study of the past

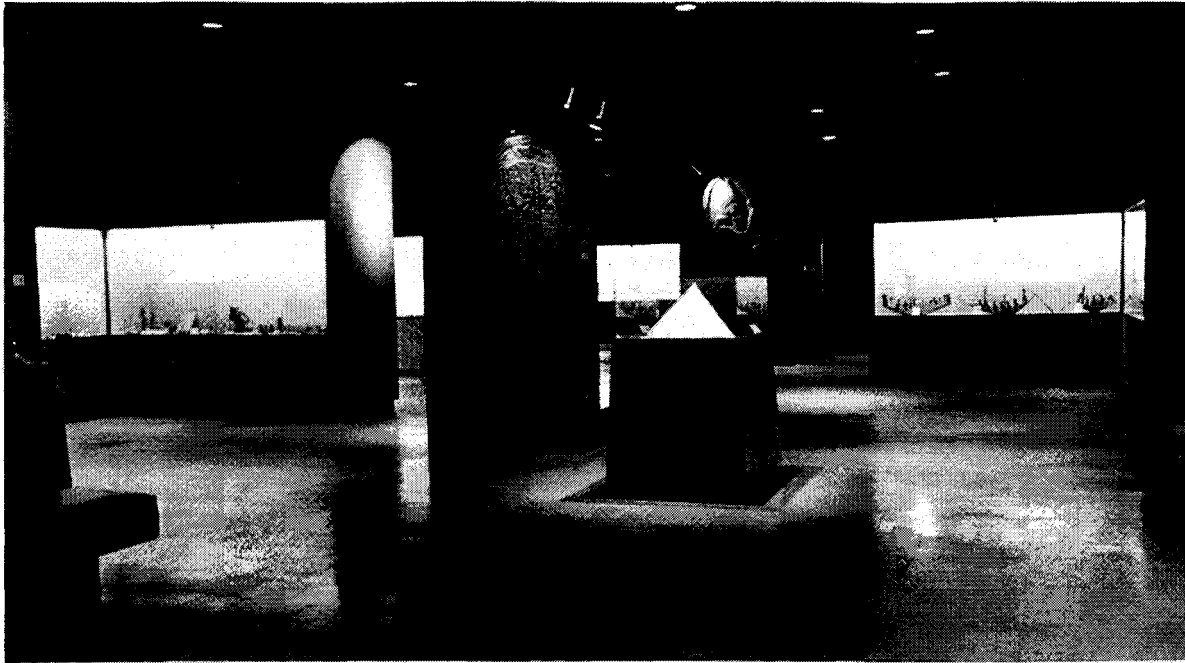
we are better prepared to cope with the present and more perfectly shape the future. This is one of the reasons that the Rosicrucians have made available their Museum the largest collection of Egyptian and Babylonian exhibits in the Western United States. The Museum is a *nonprofit* institution maintained by the Rosicrucian Order, AMORC. There are no admission charges. It is an institution of which each Rosicrucian can be proud.



At LEFT is a view of the richly carpeted upper North galleries which house many of the Museum's original statuary. In the left foreground is an original, black granite statue of Cleopatra VII, "The Great."

BELOW is the front elevation of the Museum. The columns of the peristyle are of the papyrus type. The general rectangular shape is authentically characteristic of the style of Egyptian Temples. The rows of ram-sphinxes are similar to those which may be seen before Karnak Temple in Egypt. The architect of the building was Earle C. Lewis.

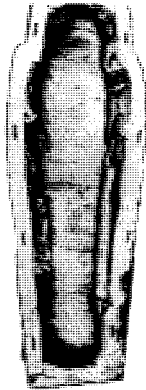




ABOVE: One of the lower North galleries in which priceless Egyptian antiquities share space with one of the finest Assyrian-Babylonian collections in the United States. In the right background are excellently preserved rare wooden models of funerary boats.

BELOW: This gallery is termed the Tel-el-Amarna Gallery because its collection is principally from that site. The city was established by Pharaoh Akhnaton in the 14th Century B.C. and called Akhetaton. A statue of the famed Akhnaton is seen in the foreground.





an mummy of the Saite
d of Egypt. This is one
veral human mummies
their original sarcophagi
ins).



ABOVE: A full-sized reproduction of the sepulchral (burial) chamber of a noble of the XII Dynasty (2000 B.C.). This is part of an authentic reproduction of an Egyptian rock tomb. Visitors may walk through this tomb and experience all the realism of tombs on the Nile.



LEFT: The offering, or sanctuary, chamber of a noble's rock tomb of the XII Dynasty, in the Rosicrucian funereal gallery. The tomb chambers are approached through corridors. A reproduction of ancient inscriptions from the *Book of the Dead* is upon their walls.

BELOW: The ultramodern art gallery in the new Rosicrucian Egyptian Museum. It is air-conditioned, and its illumination features full spectrum lighting which reveals the true colors of the paintings. The first exhibit featured in this gallery for the dedication month consisted of the splendid works of four artists: the well-known team of Thomas C. Leighton and Margery Lester; Hussein Mohamed Badawy, of Cairo, and Nicomedes Gomez, of France.



Rosicrucian Philosophy

An art and a science

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

Part I

IN MANY of the ancient manuscripts we read of "The Art of the Rosy Cross," and in others we read of "The Practice of the Rosicrucian Sciences." Nowhere do we read of any Rosicrucian religion, theology, or church.

It appears from comments made in public occasionally and in some modern writings that persons who are not correctly informed believe that Rosicrucian doctrine is a religious philosophy, purely and simply. This is a very *serious mistake* and is responsible for many of the erroneous conclusions reached by these persons.

Persons who think that the teachings and doctrines of Rosicrucian work are purely spiritual and deal more essentially with religious ideals are startled to learn that Rosicrucians are dealing with the practical problems of life. They are shocked when they read in an advertisement that the Order offers to help men and women meet their problems of life, and that members in the organization are studying for the purpose of improving their social, business, financial, or intellectual position, rather than their spiritual position exclusively.

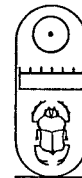
Many of these persons become critical and insist that "since the Rosicrucian organization is a spiritual organization, it ought to conduct itself along purely spiritual lines." The mistake in this argument is the assumption that Rosicrucian philosophy is purely spiritual.

This sort of criticism has annoyed me at times, and I have spent days and weeks searching through the oldest Rosicrucian manuscripts available to find any warrant for this false belief. I have communicated with the oldest



living representatives of the Order in various parts of the world. I have hunted through the writings of those members who were active in the days of its glorious achievements of the past cycle. Nowhere do I find warrant for this assumption that Rosicrucian work is a religious philosophy or a religious cult or movement. Nearly every one of the ancient masters spent much time in laboratories and workshops dealing with the arts and sciences. If we extract from the ancient records and writings all of the hours of labor devoted by the great Rosicrucian Masters to chemistry and alchemy, we will find only a few hours left which were devoted to philosophical speculation or religious meditation. Then, at a previous period we find that most of the time spent by the Masters was devoted to the art of medicine, to astronomy, biology, and even to such sciences as botany.

While it is true that many eminent monks, friars, and even Jesuit priests were connected with the organization at one time and wrote much on the subject of Rosicrucian Philosophy, we find that these theologians and spiritual persons were attracted to the Rosicrucian Order not because of its spiritual teachings, but because of its practical teachings. Such a person as Roger Bacon, the eminent friar and monk, was attracted to Rosicrucian teaching



not because it could possibly add one iota of knowledge to the great wisdom he possessed along spiritual lines, but because it afforded him an opportunity to exercise some of his hobbies, and these hobbies dealt with chemistry, physics, and practical subjects. He found little or no opportunity to enlarge upon and develop them as sciences in connection with this theological and religious training.

Of course, Jakob Boehme is an outstanding exception to the general rule, and it is fortunate for us that there were notable exceptions. The exceptional men—and some women—were so steeped and absorbed in the material affairs of life in order to earn a living that spiritual meditation became their hobby and their relaxation. They became interested in Rosicrucian philosophy because they hoped it would afford an opportunity to add to their spiritual knowledge in a manner not otherwise available to them.

Practical Workers

These types of persons received from the Cosmic marvelous illuminations and revelations regarding spiritual laws which they added to the Rosicrucian storehouse of wisdom. But because these great lights of spiritual wisdom—easily counted on the fingers of two hands—became famous as Rosicrucians, there is no reason for us to ignore the thousands of others who were workers in the practical arts and sciences and looked upon Rosicrucian philosophy as a school of spiritual wisdom exclusively.

Even the famous pamphlets of 1610 and 1614 issued in Germany and other countries at that time and which startled the world into a realization of the existence of the Rosicrucian Order did not proclaim its plans of worldwide reformation along exclusively spiritual lines. In fact, from our modern point of view these pamphlets proclaimed more of the socialistic doctrine and a socialistic philosophy than a spiritual or religious one.

If we take the book, *New Atlantis*, written by Sir Francis Bacon, we will find this eminent Rosicrucian following right in line with the pamphlets of 1610 and 1614 and promulgating a scheme for the salvation of the world or the advancement of civilization

along socialistic, scientific, humanitarian lines, rather than purely spiritual or religious.

Specialization

The Rosicrucians who came to America in 1694 in accordance with the very plan outlined by Bacon in his *New Atlantis* did not come here to spiritualize America, but to bring many practical sciences and arts to the new country. In picking very carefully the limited number of specialized persons to compose the pilgrimage to America, they did not confine themselves exclusively to theologians, although they did add to the party two or three of the most eminent, reformed, modernistic theologians to be found in Europe. But they saw to it that they had men who were scientists and practical workers in every one of the practical occupations of the day. They saw to it that there was a man who could build organs, a man who could make paper, a man who could institute a botanical garden, a man who was an expert in chemistry, another who was an expert in physics, another in music, and so on down the entire line of distinctions of the very practical sciences.

Their first great work in America was to establish various trades and industries and to teach these and to show the new inhabitants of the New World how to begin their careers of practical work. Religious philosophy was but two percent of the great work accomplished by them while morals and ethics generally represented about twenty-five percent of their work; the remainder pertained to the practical work of living a useful life in the New World.

In the traditional history of the organization we read on each occasion of the opening of the "tomb" of "C.R.-C" that instructions were found for the operation of the Order in its new cycle, and these instructions dealt far more completely with the doing of practical things than with any purely devotional service of a religious nature.

Nor was the Rosicrucian Order ever intended to be circumscribed by social or cultural standards. Its portals were open to everyone, and if we read the history of the Order, we find that everyone, regardless of social, financial, or ethical position in life, could enter

those portals and become a welcome associate. How could it possibly be otherwise? Since the very teachings of the Order recognize only one universal soul existing in all beings, and recognize as the real part of man only the soul personality, there could be no serious distinctions or differentiations on purely material lines.

As stated above, the earliest pamphlets printed for public distribution by the organization proclaimed its ideals to be in favor of a worldwide reformation of all thinking persons. There was no attempt to limit the propaganda of the appeal to those who were of some superior worldly station. Most certainly, no humbler Neophyte ever crossed the threshold of the organization than Jakob Boehme, the very poor and very plebeian cobbler. Yet, he is idealized in the Rosicrucian literature and idealized in our hearts today. There are some at the present time outside of the Order, and possibly inside of it, who would probably raise their hands in protest against the admission into the Rosicrucian Order today of such characters as Jakob Boehme.

It is true that we speak much of divine laws which we are studying in the Rosicrucian teachings. But when you

come to analyze them, you find that from the Rosicrucian point of view every natural law is a divine law since God created it. We look upon the bursting of the seed in the soil and the process of reproducing itself as typical of divine law. Yet the study of botany belongs to the sciences and not to religion. Just because we are dealing with the soul and its incarnations and analyzing the process and finding duplicates of these laws in other parts of nature, it does not mean that we are studying a spiritual science or a religious doctrine, but divine natural laws.

When the Rosicrucian pays adoration to God, prays to Him, and communes with Him, he is not doing so in a religious sense, but in the sense of a natural appreciation of his intimate association with God's universal direction and control of all of the laws of the universe.

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.



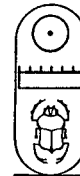
Error of opinion may be tolerated where reason is left free to combat it.

—THOMAS JEFFERSON



FOR YOUR AUTOMOBILE

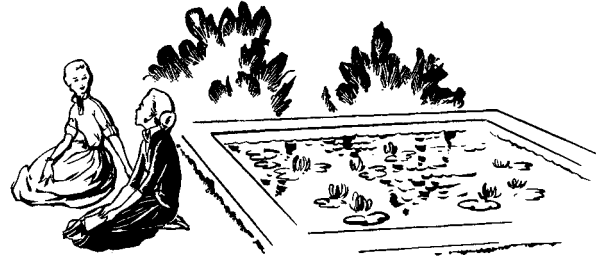
Your automobile can be of help to the Rosicrucian Order, AMORC. A small attractive seal (in red and gold) placed in the corner of the window shows the name of the Order and its insignia. This is quickly and simply applied as are the decals of automobile associations, hotels, etc. You will have pride in having this appear on your car. It will be the means of identifying you with the worldwide Order. Postpaid: 25¢ Rosicrucian Supply Bureau, San Jose, California 95114, U. S. A. (Also available in England 1/9 Sterling.)





The Value of Friendship

by IRENE McDERMOTT



MAN CANNOT BEAR too much aloneness. He feels incomplete and is forever searching for someone who will bolster his wavering ego. This need is basic and universal. The companionship of an understanding friend can lessen this feeling of separateness and help the self-image to expand until it has achieved a sense of fulfillment.

Friendships assure us of acceptance in a group and make us conscious of being an integral part of society. They give us an opportunity for emotional release, satisfy our urge for communication, and lead to a more balanced way of life. They help us to find an intellectual level and to raise that level to a keener appreciation of beauty, love, and loyalty.

There are no absolute rules for securing or keeping this most desirable of relationships, yet friendship does not just happen, as many believe. Its development depends upon the attitude, understanding, and flexibility of those who wish to enjoy such companionship.

Attitude

Too often we close up in the circle of ourselves until we are utterly unapproachable. We are inhibited by fears of rebuff, conditioned by our prejudgment of others, and unable to respond freely to a new acquaintance.

Children have no such complexes. Watch two of them as they meet for the first time. There is a brief period of open and frank appraisal. Then one

or the other puts forth a tentative feeler for a mutual ground such as, "Wanta play house?" or "Let's dig a hole." Children are naturally receptive and not afraid to show a spirit of friendliness.

If we could recapture something of the child's spontaneity, it would be a valuable asset to us in the art of making friends. But we are adults. We approach every new experience with a certain caution, due to previous conditioning. Each friendship has special qualities and characteristics related to, and based on, the individual character and attitudes of the persons involved. If we do not take this into consideration, our friendships will occur spasmodically and become haphazard affairs.

Still a friend is not someone we deliberately single out to seek his acquaintance. To do so would brand us as opportunists. It would be more accurate to say that we gravitate toward those with whom we discover common interests, be they intellectual, vocational, or social. The level we have reached in any of these areas usually predetermines the status of the friends we make.

But this, too, is a rather superficial gauge for true friendship and would limit us to a certain social stratum—ours. Some of the finest friendships have been developed between persons of widely varying interests and abilities. Real friendship is based on some inner

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worth within ourselves that meets with, and corresponds to, a similar value in another.

Amos Knight was a physician and his neighbor, Jay Martin, operated his own body-and-fender shop. They traveled in different social and business circles. Yet, they had one love in common—gardening. Through their back-fence exchange of ideas on this subject, they became good friends.

However, this mutual interest did not limit their communication. It opened the way for many revealing discussions of their personal philosophies. Jay's background of laboring with his hands and contacting people on a competitive basis complemented the doctor's scientific and professional experiences. This was a friendship based on the higher values of mind and, consequently, endured.

Understanding

A state of expectancy is an advantage in the cultivation of friends. Yet the too eager approach frightens off the timid souls. A serene, calm attitude instills confidence in those you meet. An aura of unqualified acceptance permits others to present their true selves to you. Each of you can then make a more honest evaluation of the other.

Kindred minds soon establish a plane of mutuality wherein each enriches the other, broadens his outlook, draws out his better self, encourages tolerance and forgiveness, and brings to light a new facet of his personality. Friendship is the resultant rapport created by the meeting and fusion of the inner being of two people and, in its highest form, is a spiritual experience.

The ideal friendship would seem to be based on understanding. Forgetting self long enough to become aware of another's motives and to discount his human frailties makes for progress toward the perfect state. When we can be happy in our friend's successes, with no trace of jealousy or feeling of personal inadequacy, we will meet an instinctive and wholehearted response in others.

Most of us like to be first, but when we are able to relate selflessly to our friends, we are one with them, and their triumphs will be our triumphs. There is the Bible story of David and

Jonathan in I Samuel wherein we read, "the soul of Jonathan was knit with the soul of David." "Then Jonathan and David made a covenant, because he loved him as his own soul." Jonathan proved his friendship again and again by warning David when King Saul, Jonathan's father, threatened to kill David. Jonathan did this knowing he was jeopardizing his own chances to become king, even endangering his own life.

Friendship, to endure, must remain on a dignified plane. True, there are times when one feels the need to unload his troubles, but it is seldom wise to select a friend for this purpose. Your minister, a member of your own family, or even a stranger would be a better choice.

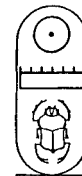
Jean, under stress of emotion, confided her marital difficulties to her friend Carol. She went into details about their quarrels and their contemplated divorce. Later, through a marriage counselor, Jean and her husband were able to work out their problems and establish a sound marriage relationship. But now Jean felt uncomfortable and self-conscious with Carol. Their friendship soon disintegrated.

A certain reticence between those who are close is desirable. One's friends should never know all of one's innermost thoughts. There is a fine balance to be achieved between withholding oneself at certain times and being readily available at others. The person who cares about his friends will find this balance easily through a subtle communication that requires no words.

Flexibility

We hear of friendships that have endured for years, perhaps we have experienced such a relationship. But most of us find ourselves moving from group to group as our interests shift. We all change from day to day, hour to hour. A lasting friendship is based largely on the ability of each participant to adjust to these changes of mood and temperament. When we drift away from our old friends and make new ones, it is because our minds are no longer in accord with theirs.

If we would keep a friendship that we value, we need to develop a certain resiliency. We must make allowances



for a sudden anger, aloofness, or other forms of behavior that seem antagonistic to us. We need to rationalize that this attitude may have been motivated by something entirely apart from us. We should be able to bounce back the moment the frown is replaced by the familiar smile.

Friendship must necessarily be flexible because it is dependent on the changing states of consciousness of two individuals. It must be allowed to grow and mature naturally without restrictions or recriminations from either party.

A wise and understanding man once was asked how he could possibly put up with a disagreeable friend of his by the name of Jason. He smiled gently and said, "When Jason gets obstinate and cantankerous, I simply close my ears and think about the big heart underneath that rascally hide."

The better adjusted a person is within himself, the easier it is for him to adjust to others. The rigid individual cannot swing back and forth in order to balance a relationship. He holds out for his own rights every time. The bigger the man, the more nearly total

he is within himself, the easier it is for him to give of that self to nourish and sustain a mutually satisfying friendship.

You can become a friend only as you realize your own potential. Understand yourself, honor that self, and properly evaluate your own principles. If you are strong in your beliefs, you will draw to you friends of like mind, or at least those who respect your convictions. If you have built a solid personal foundation, you can be a sincere and dependable friend.

You are a unique individual. You have something special to give in the way of friendship to those who are ready to receive it. Remember, the friend you seek is striving to become a whole person just as you are. Allow him freedom. Bind him to you in no way and you will in no way be bound. Keep the relationship on a high level where each may sense the need of the other and respond naturally. The vibrations, the unspoken words between you, will be rare and beautiful; they will continually lift you into new and gratifying experiences of personal affiliations.

LONDON INITIATIONS

First Temple Degree	April 9
(11:00 a.m. — Part 1) (2:30 p.m. — Part 2)	
Second Temple Degree	May 14
Third Temple Degree	June 11
Fourth Temple Degree	July 9
Fifth Temple Degree	August 13
Sixth Temple Degree	September 10
Seventh Temple Degree	October 8
Eighth Temple Degree	November 12
Ninth Temple Degree	December 10

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

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

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

Please keep this schedule for reference.

Are You Looking for God?

by CHRIS. R. WARNKEN
Grand Treasurer

THEY SAY God is dead. The atheists say, there is no God. History relates that since man's earliest ability to communicate, he has always evidenced his firm belief in some power, natural or supernatural, which he designated his God or gods. All great civilizations have spent tremendous energy and materials in erecting temples in honor of their gods. For centuries religious or philosophical scholars have devoted themselves to proving the existence of God—not for themselves but for the benefit of others.

Four classic arguments indicate the existence of God by reference. Such evidence, unfortunately, is not acceptable to all doubters. The *ontological* argument first put forth by St. Anselm underwent many modifications after he stated it. He said, "There is, then, so truly a being than which nothing greater can be conceived to exist, that it cannot even be conceived not to exist, and this being thou art, O Lord, Our God." Simply, if the notion of perfection can be conceived, then it must exist.

The *cosmological* argument of Aristotle and St. Thomas Aquinas is really dependent upon the law of duality. "Now whatever is in motion is put in motion by another." "Now to take away the cause is to take away the effect." "Therefore we cannot but postulate the existence of some being having of itself its own necessity, and not receiving it from another but rather causing in others their necessity." "There must be also something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God." "Some intelligent being exists by whom all natural things are directed to their end, and this being we call God."

The *teleological* argument, the most familiar, is based upon the impact of order, law, beauty, and adaptation of

the universe as observed by finite man. It is held that such system and order must result from design. Design is created; it is neither spontaneous nor chaotic.

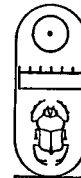
The *moral* argument led by Kant sets forth that moral experience implies a belief in God as moral law of the universe. It holds further that God and immortality are not matters of knowledge but moral certainties or matters of faith.

When *they* say "God is dead," what is really meant is that anthropomorphism, the God of orthodoxy, is dead. It is dead indeed because man is looking for God. He is seeking and working toward perfection which is God. He recognizes that perfection in mathematics and other natural laws. He sees God in the law of the hexagonal snowflake, the perfect spiral of the chambered nautilus shell.

When he perceives the effect of cosmic order all about him which he cannot explain, he then sees *first cause* as prime mover and recognizes God! Where he observes the beauty, symmetry, and adaptation of nature and recognizes master design, he sees God! When he encounters the weaknesses and disappointments of human behavior and realizes the ideal and perfect behavior that could be, he is cognizant of God. During those moments when he is inspired from within to practice goodness and strive for righteousness, he is listening to God.

Fret not if it is difficult to embrace the preachment that we must "fear God." A God synonymous with love, goodness, and perfection need never be feared. Such a God could never be jealous or vengeful. Nor is God a Christian; *Elohim* is not Jewish and *Allah* is not Moslem. In his innocence, but with egotism, man has "created" his personal God in HIS OWN image with many of his own human frailties. God, by whatever name, is the sole source of all the universe, greater by far than the most sacred anthropomorphic concept.

Are you looking for God? Look all about you and listen attentively. Look into a mirror and listen to the voice of conscience within. Consider the following excerpt from the *Rosicrucian Manual*: (continued on page 76)



What Is White Magic?

by SAMUEL RITTENHOUSE

MAGIC is the presumption that there are occult powers and forces in nature which must be invoked by the application of certain agencies. It also expounds that, in addition to natural forces which cannot be ordinarily perceived or commanded, there are *supernatural* forces which likewise can be brought to serve human will in unique ways. Belief in magic is the assumption that there are sympathetic bonds between certain men and these latent powers, which lie beyond the comprehension or ability of the average human being to employ.

In a broad sense, magic more closely approaches the realm of science and the laws underlying phenomena than does religion. Religion recognizes a supreme supernatural power which is to be appealed to. The human being in relation to his god or gods is made dependent upon the will of the deity.

Magic, however, presumes a formula—rites or ceremonies which are causative and can set into motion specific powers or forces. It is true that in magic there is no systematic inquiry to determine whether the forces it recognizes actually exist or not. Further, unlike science, there is no question in most instances, as to how certain agencies can invoke or release these powers. However, in magic, man is made the manipulator of the powers from which certain effects are expected to follow. In general, he is more of a free agent than in religion.

Early religion and magic were often related in religio-magic practices. Some sects today, in their ecclesiastical practices and rites, are perpetuating what constitutes magic though they, of course, would deny this. They allow—in fact, encourage—their devotees to wear medallions, for example, and assume beliefs in connection with them that parallel the notions of sympathetic magic and phylactery. They permit the

idea to be harbored that certain objects touched or kissed have the efficacy of transmitting a benevolent influence. They have rites for exorcising devils and demons; yet they will condemn, as pagan or heathen, others who have similar practices.

Black magic has been so named through the centuries as denoting the use of magical rites for malevolent purposes. Black has long symbolized darkness which, in turn, has been the cover for evil deeds and deception. Consequently, the relation of black to magic alludes to the attempt to invoke supernatural powers, or the conceived occult forces of nature, for evil intent. It will be noted that in magic man does not generally think of himself as having intercourse with a supreme intelligence, or mind, but rather with *impersonal* powers which must function in a certain manner when the causes underlying them have been invoked. Consequently, in magic the *motive* exists in the human instigation of such powers as man believes he may direct.

Impersonal Laws

Here again we have a similarity to the functions of physical science. The natural laws which the scientist employs are impersonal. They are not personified. Motive and purpose for their application exist exclusively in the mind of the scientist. One might just as aptly refer to *black* science or *white* science depending on the purpose to which it was directed.

White, symbolically and perceptually, is in direct contrast to black. It has long represented that which is without mar or imperfection—purity, both moral and physical. White magic has always denoted magical works which were intended to provide some noble or benevolent purpose. In the Bible there are many examples of what falls into the category of magic to invoke spiritual powers to accomplish some good. Even divination, or foretelling of the future, was considered a form of white magic. It was the means of using certain agencies that would give man an unnatural insight into the events of the future.

All that has been claimed to be white magic has not actually been

magic. Some practices were the employment of natural laws that had been discovered and passed down from generation to generation. Many therapeutic remedies, using extracts of herbs to be taken internally or used externally to alleviate a malady, were called *white magic rites*. The superstitious mind had no realization of what was actually being accomplished.

Certain herbs were selected and prepared in a specific manner in a medicinal form. Accompanying their preparation, there would be incantations which were believed to induce into the herbs from some intangible source extraneous magical powers. So, when a cure was effected, the external magical agencies were given the credit for the cure rather than the actual chemical ingredients of the herbs. In fact, early medicine was associated with such magical practices.

Calling such remedies white magic neither made them magic nor diminished their efficacy for good. Many of the practices of the alchemists of the Middle Ages were termed *white magic*. Many of these sincere early investigators were seeking ways and means of employing little known or revealed forces of nature to do their bidding for the welfare of man. Even the *transcendental* alchemists, who sought not to change base metals into gold or silver but rather tried to bring about a transmutation in the thought and conscious-

ness of man, were often claimed to be *white magicians*. They strove to command and direct higher powers and forces within man's nature for what they conceived as morally good.

In an intelligent age as now there is no place for magic. Intelligent persons know that its premise is false. There are, of course, many phenomena which are yet mysterious and inscrutable. It is assumed that underlying them are fundamental natural laws—not supernatural ones. It is known that any person who once discovers these laws, through empirical methods, study, or analysis, can command them. There are no intermediary hidden powers which are intended to act as a key for chosen men. So magic continues today only among the ignorant and as a sacrosanct tradition of some theological systems.

Modern metaphysics and esoteric philosophy well know the distinctions between magic, religion, philosophy, and science. Nevertheless some schools of esotericism have continued to confer the term white magic, with a kind of sentimental reverence for the past, upon practices which are actually mystical or, in fact, the scientific use of natural laws. This does these esoteric schools more harm than good in this day and age. The word *magic* now has a detrimental connotation and alludes, in the minds of most persons, to deception and superstition.



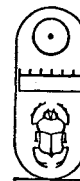
ROSICRUCIAN NEW YEAR

(continued from page 58)

must present his credentials of active membership for admittance.

Rosicrucians who live in the vicinity of Rosicrucian Park in San Jose, and those who may be able to attend, are welcome to attend the Rosicrucian ceremony in the beautiful Supreme Temple. The event will be held on *Friday, March 17*. Doors will open at 7:30 p.m., and the ceremony will begin at 8 o'clock.

For those who cannot attend but would like to conduct a simple and traditional ceremony in their own home sanctum, a ritual has been prepared for this purpose. Address a letter to the Grand Secretary, AMORC, Rosicrucian Park, San Jose, California 95114, and ask for a copy of the "Sanctum New Year Ritual." Include fifty cents (sterling 4/-) to cover cost and mailing charges.



Tidal Waves

by OTTO WOLFGANG

Earthquake's twin terror

TOWARD DAWN on May 22, 1960, the needle on the University of California's seismograph suddenly began to convulse, jumping in jagged, peaked lines. This was an eerie portrait of a gigantic earthquake in the South Pacific.

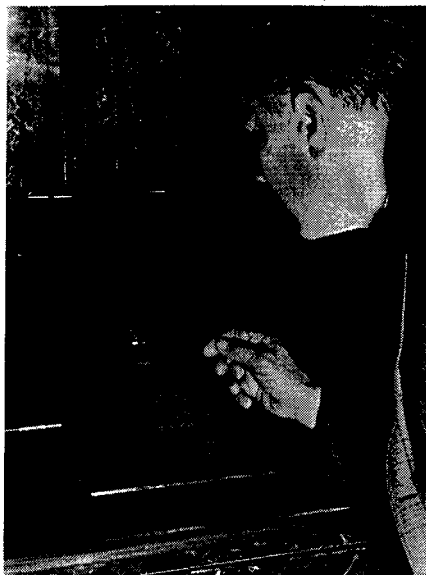
In the next few hours three thousand persons died in southern Chile from the terrible earth tremor. Almost as terrible was the twin monster spawned by the quake: the *tsunami*. A part of the ocean floor had collapsed during the earthquake, sucking a giant maelstrom of water into the cavity. In rebounding, the waves rose to a height of one hundred feet and began moving in five-hundred-mile-long surges, traveling as fast as a jet at four hundred fifty miles per hour. Warnings sounded all around the Pacific.

Shortly after midnight the first wave surged into Hilo, Honolulu; then a second and a third. It roared three hundred yards inland, leveled a mile length of the waterfront, tumbling autos, furniture, and houses like toys.

From the Hawaiian Islands, the tsunami raced westward toward Japan. When it hit, two hundred fifty homes were in splinters or were sucked out to sea. Alaska and British Columbia were hit. Along one hundred miles of California coast, the waves caused five hundred thousand dollars damage. The tidal wave reached a maximum rise and fall of ten and nine-tenths feet at Crescent City, and eight and eight-tenths feet at Port Hueneme, California, marking the 1960 tsunami as one of the largest of the past century.

Waves are a beautiful, but often a terrible, force. They have devastated man on sea or coastland throughout history.

The power of a wave has never been measured, but we have a good idea of its force. Railroad tracks have been bent around trees in Hawaii by tidal



A press representative checking the recording of the seismograph in the Rosicrucian Science Museum after the Nevada earthquake of September 13, 1966. This seismograph was constructed by Dr. H. Spencer Lewis, former Emperor of AMORC.

waves. Stones weighing 7500 pounds have been thrown over a 20-foot wall at Cherbourg on the English Channel. At Amsterdam harbor a 4000-foot stone was lifted 12 feet onto a harbor pier. These were pebbles compared to the enormous mass of cemented stones which was torn loose and moved by waves at Wick breakwater, Scotland—it weighed 2,700,000 pounds.

Scientists have tried for years to make waves spill their secrets. Leonardo da Vinci, an ardent 15th-century wave watcher, noted that water behaves much like a waving wheat field. Water moves up and down but, like the wheat, remains in place.

Waves are really an illusion. They appear as a wall of water rolling across the top of the sea. But the water moves only up and down, while only the energy rushes forward setting more water in motion, just as the recoil motion of a rope makes it ripple as you snap it.

Primarily, waves are motion and energy. A boat will send out waves; so will a dropped stone. But the more

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powerful elements such as wind and earth tremors can instigate ripples as high as a skyscraper. Tiny waves can be caught by the wind and nursed into gigantic avalanches of water. Elongated heaps of water are pushed up by hurricane winds which advance in the same direction as the eye of the storm.

Waves are not easy to measure, nor man's imagination easy to confirm, when the largest waves have to be authenticated. Many ships in the North Atlantic have encountered waves of 50 feet. Perhaps the largest was measured by the U. S. Navy in 1933. One night during a heavy storm that raged for a thousand miles in the North Pacific, one of the USS *Rampo's* officers saw the sea rising astern to a tremendous height. He measured the top of the wave with the level of the crow's nest of the mainmast. The ship was not riding a valley at the time so an exact line was calculated—the height: an incredible 110 feet!

Some of the stories told about waves are so alarming that it is difficult to separate fact from fiction. In 1737, at Kamchatka, a wave broke at 210 feet, according to G. I. Eiby, an Australian geophysicist!

Great Distances

How much distance does a wave cover? When a typhoon lashes the Philippines, great waves sweep Canada's western coast two days later. To an expert wave watcher, the roll of surf can reveal a storm boiling 5000 miles away. Oceanographers have measured waves in England which came from the southern tip of South America. Antarctic storms can trigger swells reaching as far away as Alaska and Hawaii.

Along the Sanriku coast of Japan, one of the largest earthquake waves ever known struck in 1611. Its height was estimated at 85 feet. The earthquakes of this area occur underwater, causing tremendous waves. During the quake of 1896, waves destroyed 6000 houses and killed 28,000 people. One of the largest waves ever caused by the gigantic eruption of Krakatoa in 1883 in this same area at Yoshihama measured some 95 feet.

The biggest waves aren't even seen. Unexpected 300-foot giants have thrown

submarines out of the water. Underwater waves occur when currents of different temperature or salinity clash.

Waves are a powerful force in our geological history, and the sea-surrounded land of Great Britain has taken particular punishment. In fact, waves are actually swallowing up the little Isle. At the bottom of the sea off the coast of Great Britain lie sunken churches, villages, and forests dating not only from Roman days but up to the very present. Slowly but relentlessly licked by the sea on all 5000 miles of its serrated coastline, England is being nibbled away.

Lost Villages

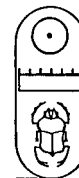
Historical records show that since Roman times 28 villages along the coast have disappeared beneath the sea. The old Roman town of Mablethorpe in Lincolnshire has washed up relics of its former glory. Some of the villages have been swallowed up within memory, such as Dunwich which lost 4000 houses in 1347. Goseford, also off the Suffolk coast, prosperous in the 14th century, is now beneath the sea.

A city which old records locate twelve miles from the sea is now but three miles from the coast. Fishermen tell of submerged forests—old Dinsdale for one—off the coast in some sections. But we needn't go that far back for proof. Kilnsea as late as 1820 had thirty houses, all now submerged.

At Barnston, cliffs are retreating two feet every year; at Mapleton, four feet, and some low farmlands are surrendering ten feet. Even the rock-bound coasts of Yorkshire can do little to resist. Between Flamborough and Spurn Head the coasts have receded three and one half miles since the 10th century, equal to the loss of more than 115 miles of good farmland.

Villagers point out to the sea and tell of towns, farms, and cliffs that once were there. At some spots the people are dismantling homes and moving them back away from the sea—but how many times will they have to move? At one town more than 80 houses have been washed away during the last generation.

Traveling from Whitby on the northeast to Blackpool on the northwest



are thousands of homes and shops swallowed up by the sea which moves into the land at the astounding rate of five feet per month in some sections.

This is a problem affecting not only the British Isles, but the world. During the last 100 years, accurate measurements on the North American continent, taken at New Jersey along 134 miles of ocean front, show that the coast has eroded on the average of two feet a year. This amounts to 40 miles in 100,000 years. Some may scoff at this ridiculous figure, but it is an alarming pace when thought of in geologic time. After all, every continent could be transported to the bottomless chasms of the sea.

Besides this creeping erosion, the sea impatiently sends violent seismic or tidal waves crashing inland to devastate the coastline. These waves are caused by earthquakes beneath the sea which send the resulting energy upward in the form of huge waves.

For instance, in Hawaii in 1946 natives were surprised to see their ceaseless breakers suddenly still, and the sea run out past low tide. What they didn't see was the underwater earthquake 2000 miles away that caused the sudden calm. When the waves did come back they were 25 feet high. Roaring inland, they destroyed hundreds of homes.

It was just such a quake that piled up a wave 80-feet high in the calamitous Lisbon quake of 1755. In 1896 a huge Pacific wave called *tsunami* swamped Japan, killing 2700 people. Perhaps the greatest catastrophe was caused by the 70-foot waves created by a hurricane that swept the shores of the Bay of Bengal in 1737 when 20,000 boats were destroyed and 300,000 people were drowned.

We can expect more such disasters according to geologists, because active movement is still occurring along the

earth's surface. One notorious earthquake belt runs through the center of the Pacific Ocean. Here the shifting of huge rock masses occurs, as subterranean folds in the earth snap from tremendous accumulated pressures. Weak spots have been diagnosed in six prominent locations: off the coasts of the Aleutians, Japan, Chile, Mexico, Kamchatka Peninsula, and the Solomon Islands.

The death-dealing fury of waves is not confined to vast oceans. In 1954, Lake Michigan sent a wave roaring south that swept seven fishermen to their death near Montrose Avenue in Chicago. This was a *seiche*, which is created when water rushes in to fill a depression caused by a high pressure area which is followed by a low pressure area.

Prediction Efforts

Can we predict destructive waves? The Coast and Geodetic Survey has a wave gauge placed at various spots in the Pacific. When a Vancouver seismograph recorded an earthquake in the Pacific, the wave gauge at Midway Island reported a huge wave on the way to Hawaii. Many lives were thus saved.

In World War II a group of scientists known as the Swell Forecasting Section played a vital part in predicting action of seas off Normandy on D-Day, June 6, 1944.

United States Rubber Company scientists are pinning hopes on a floating box with hanging plastic and fabric curtains which will calm the ocean much as seaweed does. Hopefully the wave traps can serve as portable breakwaters to protect harbors, prevent beach erosion, and aid in sea rescue operations.

Perhaps we may eventually win this struggle with the sea, but only with constant vigilance and scientific countermeasures.

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ROSICRUCIAN CONCLAVE

MANCHESTER, ENGLAND, April 15-16. Northern and Midlands Conclave, John Dalton Chapter, host. Frater Werner R. Kron, Grand Master, Germany, and Frater Wilhelm Raab, Grand Secretary of Germany, will be guests of honor. Contact: Mrs. P. B. Pickles, Conclave Secretary, 27, Milbury Drive, Littleborough, Lancs., England.

Rosicrucian Activities

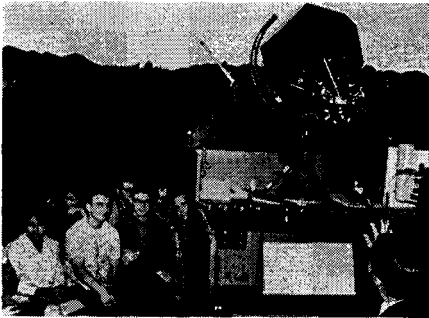
Around the World

GRAND COUNCILOR, C. C. Abrahams, of Haiti, visited his daughter Maria (a former Colombe) and her family in New York last December. From there he came to Rosicrucian Park where he consulted with officers and toured the new Egyptian Museum, finding it most interesting and beautiful. Upon his return home he stated he would have more time during the coming year to devote to his work for AMORC in the Caribbean Area.

▽ △ ▽

A survey of the Rosicrucian Order in Australia and New Zealand from 1915 to 1965 has recently been published by the Christchurch Pronaos of New Zealand. This beautiful handbook, with blue cover embossed in gold, contains a wealth of information about the growth of the various subordinate bodies in both these countries and commemorates the Golden Anniversary of the present cycle of the Order.

▽ △ ▽



The Rosicrucian Planetarium and Science Museum played host to four hundred and fifty San Jose State College students as a part of their Astronomy Course. The field trips were held during the evenings of November.

▽ △ ▽



Mrs. Odette Josephs of Jamaica is the recipient of AMORC's Humanist Award in recognition of her social service work and in particular her pioneering and guidance in the founding of Girls' Town, Jamaica, in behalf of young girls in need of help.

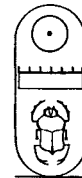
Shown presenting the Award to Mrs. Josephs is Frater W. E. Garrick, Master of St. Christopher Chapter, Kingston, through whose suggestion the Award was made.

▽ △ ▽

The Benjamin Franklin Lodge of Philadelphia has been engaged in many activities. Since the dedication of their new quarters, there have been five Colombe Installations, three Appellation Rites, three conclaves with Initiations, and several social functions. The opportunity for greater service and fellowship is much appreciated by members of the Lodge.

▽ △ ▽

News of building, giving, serving, growing, in AMORC's subordinate bodies around the world, continues to reach Grand Lodge. Word comes from Michael Maier Lodge, Seattle, Washington, of gifts of money, labor, furniture, and finishings. Twelve Past Masters continue to serve the Lodge in a variety of ways; member-artists have contributed their talents, as have other members, installing chimes, Rosicrucian signs, cupboards, and other kitchen furnishings. Member work crews painted the new Lodge quarters, donated and installed draperies and office furniture. This Lodge is thus shaping up as a vital Rosicrucian Centre.



ARE YOU LOOKING FOR GOD?

(continued from page 69)

"In ancient rituals we find this as part of the Rosicrucian pledge: 'Man is God and Son of God, and there is no other God but Man!' But this has a mystical meaning and is not to be taken literally. We repeat the famous statement of Max Müller: 'There never was a false God, nor was there ever really a false religion, unless you call a child a false man!' When the so-called heathen prays to or worships an idol, he is not worshipping a false God, but rather a false interpretation of the one true living God, the God that he is try-

ing to idealize, attempting to interpret —the God of his heart."

Rosicrucians are not godless people; they are not infidels. They are not God-fearing; they are God-loving. They love goodness and perfection which is God. They are not faithless; they are knowledgeable.

When a Rosicrucian refers to the God of his Heart, he speaks of the degree of totality of pristine love and perfection he has come to know through his own personal evolvment. He has found God!



WILL SPACE TRAVELERS FIND CIVILIZATIONS BEYOND OUR OWN?

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

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



LIFE
BEYOND
EARTH

This Fascinating Discourse FREE

These challenging questions have been met with striking clarity in a special manuscript entitled "Life Beyond Earth," which is yours if you subscribe —or resubscribe—to the *Rosicrucian Digest* for six months, at the usual rate of \$2.20 (15/9 sterling).*



The ROSICRUCIAN DIGEST
San Jose, California 95114, U. S. A.

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

FORMAL DIGNITY

When one enters the doors of the new Rosicrucian Egyptian Museum, he is at once confronted with this vista. The subdued modern lighting, the tile floor and teakwood walls, and imposing statuary set the mood for a tour of the beautiful galleries and their treasures. It is the only museum of its kind in the Western United States, devoted exclusively to Egyptian and Babylonian artifacts, in a building whose exterior is of authentic Egyptian style architecture. (See also pages 59-62)

(Photo by AMORC)

*The
Rosicrucian
Digest
February
1967*



WORLD-WIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

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

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

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

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

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

ARGENTINA

Bahía Blanca, Buenos Aires: Bahía Blanca Pronaos
Buenos Aires, F.D.:* Buenos Aires Lodge
Córdoba, Córdoba: Córdoba Chapter
La Plata, Buenos Aires: La Plata Pronaos
Mar del Plata, Buenos Aires: Mar del Plata Pronaos
Mendoza, Mendoza: Mendoza Pronaos
Rosario, Santa Fe: Rosario Chapter
Santa Fe, Santa Fe: Santa Fe Pronaos

AUSTRALIA

Adelaide, South Australia: Light Chapter
Ballarat, Victoria: Ballarat Pronaos
Brisbane, Queensland: Brisbane Chapter
Darwin, North Australia: Darwin Pronaos
Hobart, Tasmania: Hobart Pronaos
Melbourne, Victoria: Harmony Chapter
Newcastle, New South Wales: Newcastle Chapter
Perth, Western Australia: Lemuria Pronaos
Sydney, New South Wales:* Sydney Lodge

AUSTRIA

Graz: Hermes Pronaos
Salzburg: Paracelsus Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM†

Brussels:* San José Lodge
Charleroi: Dante Pronaos
Liege: Liege Pronaos

BOLIVIA

La Paz, La Paz: La Paz Pronaos

BRAZIL

Curitiba, Paraná: Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal, 307
Bauru, São Paulo: Bauru Pronaos
Belem, Para: Belem Chapter
Belo Horizonte, Minas Gerais: Belo Horizonte Pronaos
Brasília, D. F.: "25 de Novembro" Pronaos
Campinas, São Paulo: Campinas Pronaos
Campos, Rio: Campos Pronaos
Caxias, Rio Grande do Sul: Caxias do Sul Pronaos
Curitiba, Paraná:* Mestre Moria Lodge
Florianópolis, Santa Catarina: Florianópolis Pronaos
Fortaleza, Ceará: Fortaleza Pronaos
Goiânia, Goiás: Goiânia Pronaos
Itapetininga, São Paulo: Itapetininga Pronaos
Joinville, Santa Catarina: Joinville Pronaos
Juiz de Fora, Minas Gerais: Juiz de Fora Pronaos
Londrina, Paraná: Londrina Pronaos
Maceió, Alagoas: Maceió Pronaos
Manaus, Amazonas: Ajuricaba do Amazonas Pronaos
Natal, Rio Grande do Norte: Natal Pronaos
Nilópolis, Rio de Janeiro: Nilópolis Pronaos
Niterói, Rio de Janeiro: Niterói Pronaos
Passo Fundo, Rio Grande do Sul: Passo Fundo Pronaos
Petrópolis, Rio de Janeiro: Petrópolis Pronaos
Porto Alegre, Rio Grande do Sul: Thales de Milet Chapter
Recife, Pernambuco: Recife Chapter
Rio de Janeiro, Rio de Janeiro:* Rio de Janeiro Lodge
Santos, São Paulo: Santos Chapter
São Caetano do Sul, São Paulo: ABC Pronaos
Sorocaba, São Paulo: Sorocaba Pronaos
São Paulo, São Paulo:* São Paulo Lodge
Taubaté, São Paulo: Taubaté Pronaos
Vitória, Espírito Santo: Vitória Pronaos

CAMEROON†

Douala: Moria-El Pronaos
Yaounde: Aristote Pronaos

CANADA

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

CEYLON

Colombo: Colombo Pronaos

CHILE

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

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter
Bogotá, Cundinamarca: Bogotá Pronaos
Cali, Valle: Cali Pronaos
Medellin, Antioquia: Medellín Pronaos

CONGO, REPUBLIC OF THE†

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

CONGO, THE REPUBLIC OF THE†

Brazzaville: Joseph Peladan Chapter

CUBA

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

DAHOMY†

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

DENMARK AND NORWAY

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

DOMINICAN REPUBLIC

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

ECUADOR

Quito: Quito Pronaos

EGYPT

Cairo: Cheops Chapter

EL SALVADOR

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

ENGLAND

Rosicrucian Order, AMORC, Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England
Bournemouth: Bournemouth Pronaos
Brighton: Raymund Andrea Chapter

*Initiations are performed.

(Directory Continued on Next Page)

Ipswich: Ipswich Pronaos
 Leeds: Joseph Priestley Chapter
 Liverpool: Pythagoras Chapter
 London: Francis Bacon Chapter
 Manchester: John Dalton Chapter
 Newcastle-upon-Tyne: Newcastle-upon-Tyne
 Pronaos
 Nottingham: Byron Chapter
 Portsmouth: Portsmouth Pronaos
 Preston: Preston Pronaos
 Tiverton: Tiverton Pronaos

FRANCE
 Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple at 54, 56 et 60 Rue Gambetta, 94 Villeneuve-Saint-Georges. Other subordinate bodies of the Grand Lodge of AMORC of France will be found under the countries indicated by this symbol: ‡
 Angers (Maine-et-Loire): * Alden Lodge
 Angoulême (Charente-Maritime): Isis Pronaos
 Avignon (Vaucluse): Plutarque Pronaos
 Beaune (Côte d'Or): Verseau Chapter
 Besançon (Doubs): Akhenaton Pronaos
 Biarritz (Basses-Pyrénées): Thales Chapter
 Bordeaux (Gironde): Léonard de Vinci Chapter
 Carcassonne (Aude): Lux Occitania Pronaos
 Chambéry (Savoie): Mont Blanc Pronaos
 Clermont-Ferrand (Puy-de-Dôme): * Gergovia Lodge
 Grenoble (Isere): Louis Claude de Saint-Martin Chapter
 Le Havre (Seine-Maritime): Dalton Pronaos
 Lille (Nord): Descartes Chapter
 Lyon (Rhône): * Jean-Baptiste Willermoz Lodge
 Marseille (Bouches-du-Rhône): * La Provence Mystique Lodge
 Metz (Moselle): Frees Pronaos
 Montélimar (Drôme): Montélimar Pronaos
 Montpellier (Hérault): Michel Faraday Pronaos
 Mulhouse (Haut-Rhin): Balzac Chapter
 Nancy (Meurthe-et-Moselle): Thoutmès III Pronaos
 Nice (Alpes-Maritimes): Croix du Sud Chapter
 Nîmes (Gard): * Claude Debussy Lodge
 Paris: Jeanne Guesdon Chapter
 Pau (Basses-Pyrénées): Fyrénées-Ocean Chapter
 Périgueux (Vesuna): Platon Pronaos
 Perpignan (Pyrénées-Orientales): Sol I Mar Pronaos
 Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos
 Rouen (Seine-Maritime): Renaissance Pronaos
 Saint-Amand-les-Eaux (Nord): Kut-Hu-Mi Pronaos
 Saint-Etienne (Loire): Saint-Etienne Pronaos
 Saint-Nazaire (Loire-Inférieure): Saint-Nazaire Pronaos
 Strasbourg (Bas-Rhin): Galilee Pronaos
 Toulon (Var): Hermes Pronaos
 Toulouse (Haute-Garonne): * Raymund VI Lodge
 Tours (Indre-et-Loire): Blaise Pascal Pronaos
 Vichy (Allier): Pythagoras Pronaos

GERMANY
 757 Baden-Baden 2, Lessingstrasse 1, West Germany: Grand Lodge of AMORC of Germany
 Berlin: Echnaton Pronaos
 Bielefeld: Kopernikus Pronaos
 Bremen: Jakob Boehme Pronaos
 Dortmund: Heinrich Khunrath Pronaos
 Düsseldorf: Johannes Kepler Pronaos
 Frankfurt am Main: Michael Maier Chapter
 Hamburg: Doma Pronaos
 Hanover: Leibniz Pronaos
 Munich: Kut-Hu-Mi Chapter
 Nurnberg: Johannes Kelpius Pronaos
 Saarbrücken: René Descartes Pronaos
 Stuttgart: Simon Studion Chapter

GHANA
 Accra: Accra Chapter
 Kumasi: Kumasi Pronaos
 Sunyani, B.A.: Sunyani Pronaos

GUATEMALA
 Guatemala: * Zama Lodge
 Quezaltenango: Mahatma Gandhi Pronaos

HAITI ‡
 Cap-Haitien: Cap-Haitien Chapter
 Port-au-Prince: * Martinez de Pasqually Lodge
 Saint-Marc: Saint-Marc Pronaos

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

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

INDIA
 Bombay: Bombay Pronaos

ISRAEL
 Haifa: Haifa Pronaos
 Tel Aviv: Sinai Pronaos

ITALY
 Rome: Grand Lodge of Italy, via del Corso, 302

IVORY COAST, REPUBLIC OF ‡
 Abidjan: * Raymond Lulle Lodge
 Bondoukou: Socrates Pronaos
 Dimbokro: Aurora Pronaos
 Sassandra: Sassandra Pronaos

JAMAICA
 Kingston: Saint Christopher Chapter

LEBANON ‡
 Beyrouth: Beyrouth Pronaos

LIBERIA
 Monrovia: Monrovia Pronaos

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

MOROCCO ‡
 Casablanca: * Nova Atlantis Lodge

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

NEW ZEALAND
 Auckland, Auckland: * Auckland Lodge
 Christchurch, Canterbury: Christchurch Pronaos
 Hamilton, Auckland: Hamilton Pronaos
 Hastings, Hawke's Bay: Hastings Pronaos
 Wellington, Wellington: Wellington Chapter

NICARAGUA
 Managua: Managua Chapter

NIGER, REPUBLIC OF THE ‡
 Niamey: Niamey Pronaos

NIGERIA
 Aba: Socrates Chapter
 Abonnema-Degema: Abonnema-Degema Pronaos
 Akure: Akure Pronaos
 Ashaka: Ashaka Pronaos
 Benin City: Benin City Chapter
 Calabar: Apollonius Chapter
 Enugu: Kroomata Chapter
 Ibadan: Alcuin Chapter
 Jos: Star of Peace Chapter
 Kano: Empedocles Chapter
 Lagos: * Isis Lodge
 Nsukka: Nsukka Pronaos
 Onitsha: Onitsha Chapter
 Opo: Opo Pronaos
 Owerri: Owerri Pronaos
 Port Harcourt: Thales Chapter
 Sapele: Sapele Pronaos
 Umuahia: Umuahia Pronaos
 Uyo: Uyo Pronaos
 Warri: Warri Chapter
 Yola: Yola Pronaos
 Zaria: Osiris Chapter

PANAMA
 Colón: Colón Pronaos
 Panama: Panama Chapter

PERU
 Callao: Callao ~~Pronaos~~ *Capítulo Callao*
 Chiclayo: Chiclayo Pronaos
 Iquitos: Iquitos Pronaos
 Lima: * AMORC Lodge of Lima

REUNION, ISLE OF ‡
 Saint-Pierre: Pax Cordis Pronaos

RHODESIA
 Salisbury: Salisbury Chapter

SENEGAL ‡
 Dakar: Martinez de Pasqually Pronaos

SIERRA LEONE
 Freetown: Freetown Pronaos

SINGAPORE
 Singapore: Singapore Chapter

(Directory Continued on Next Page)

SOUTH AFRICA

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: Heliopolis Chapter
 Stockholm: Achmaton 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: Versau Pronaos
 Lomé:* Francis Bacon Lodge
 Palime: Palime Pronaos

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 Chapter
 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
 Sepulveda:* San Fernando Valley Lodge
 Vallejo: Vallejo Chapter
 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 (Allston):* 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: Emerald Pronaos
 Portland:* Enneadic Star Lodge

PENNSYLVANIA

Allentown: Allentown Chapter
 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

Pawtucket: Roger Williams Chapter

SOUTH CAROLINA

Charleston: Charleston Pronaos

TEXAS

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

UTAH

Salt Lake City: Diana Chapter

WASHINGTON

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

WISCONSIN

Milwaukee: Karnak Chapter

WYOMING

Casper: Casper Pronaos

URUGUAY

Montevideo:* Titirel Lodge

VENEZUELA

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

WALES

Cardiff, Glam.: Cardiff Pronaos

WEST INDIES

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

*Initiations are performed.

BRAVE NEW ERA

Evidence pointing to the existence of a hitherto unsuspected culture, present within our everyday, modern civilization, has been recently uncovered.

The advent of the so-called "war on poverty," renewed studies by social scientists into the life patterns and habits of those who have been poor for generations; among these studies is one carried out by Professor Oscar Lewis, an anthropologist at the University of Illinois. After several years of studies in depth of different cultures, Professor Lewis arrived at the conclusion that there exists a social strata which he calls, "the culture of poverty." This phrase describes what he views as a subculture of our Western society, having its own structure and modes of thinking, coupled to a way of life handed down by families from generation to generation.

Professor Lewis has concluded that although two-thirds of the world's population live in poverty, not all of it lives in the culture of poverty because for it to appear, certain conditions must first be present. Among these conditions, he mentions that the larger society first has to fail in providing social, political, and economic organization for its low-income population, and that its economy has to be a cash-oriented one, with wage labor and production for profit, coupled to a continuing high rate of unemployment and underemployment, with low wages for the unskilled. These conditions seem to create an adaptation and reaction in the poor to try to cope with the feelings of hopelessness that result from the realization that they have little, if any, possibility of succeeding in terms of what the cash-economy holds as worthwhile goals.

Once created, this culture perpetuates itself, since by the time that particular environment's children reach the age of six or seven, they have absorbed the values and attitudes of this subculture and become psychologically unfit to take advantage of opportunities that might develop during their own lifetime.

Further studies have indentified some 70 traits unique to this culture, most of which form a part of family life and the individual and the nature of the slum community and its relationship to the

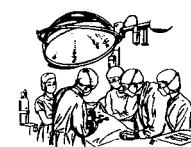
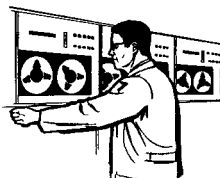
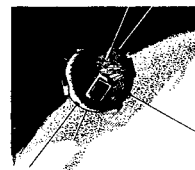
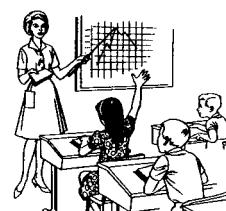
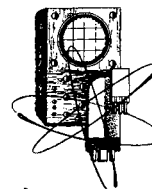
larger society. An example of this is the relationship between members of the culture of poverty and society's institutions; for example, they have little to do with banks, department stores, hospitals, museums, and labor unions, but those institutions with which they do come into contact—such as the army, the jail, and the public welfare system—do little to suppress the traits of their own subculture.

Though aware of middle-class values, and often claiming to adhere to them, members of this culture, on the whole, will not live by them—an example of this being their abundance of common-law marriages. Separation from the larger society seems to engender a hostility toward its basic institutions, so that there is a hatred of the police and a distrust toward anyone in a high position or public office, extending even to the church. This, of course, makes the culture of poverty a ready-made group for protests, or movements against the established order.

The professor feels that he has uncovered sufficient significant data to indicate that the culture of poverty can only exist in a free society; this is why, he believes, this phenomenon does not seem to occur in socialistic countries—they tend to provide slums with various committees to organize them, thus giving to these people an impression of importance and power, through the glorification of the lower class as the hope of the future. Slums remain, but there is no culture of poverty.

The answer would appear to lie in slowly raising the level of those in the culture of poverty, finally making them a part of the middle class. Of course, this solution is not feasible for countries in which the culture of poverty represents the majority of the population; for them, another solution has to be found since there the type of social work described could not be possible.

So, paradoxically, the time in history that appears to hold more for humanity than any other period, also brings with it new and bizarre problems, problems that will have to be solved as man moves toward his brave new era.—AEB



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