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March 1968 • 40¢

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to Our Time**

The importance of
belonging to the
human race



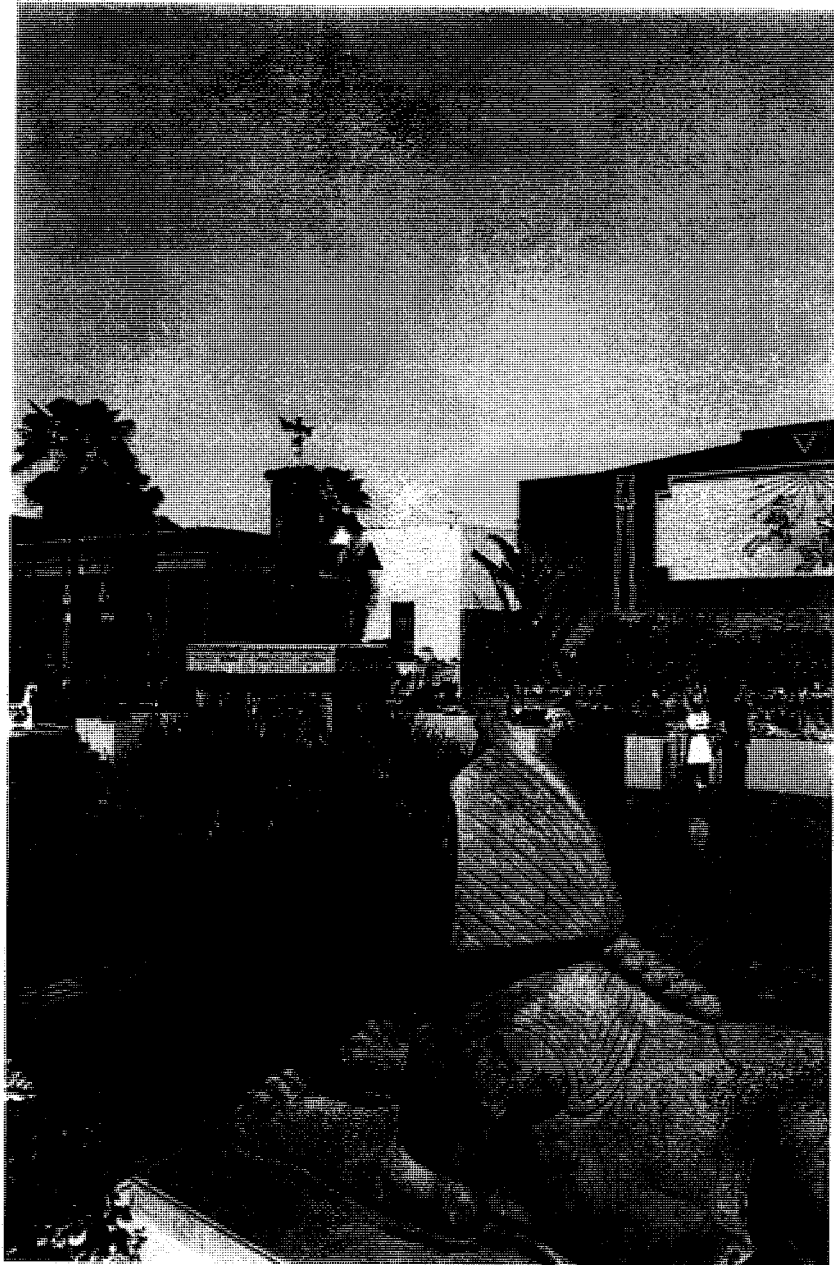
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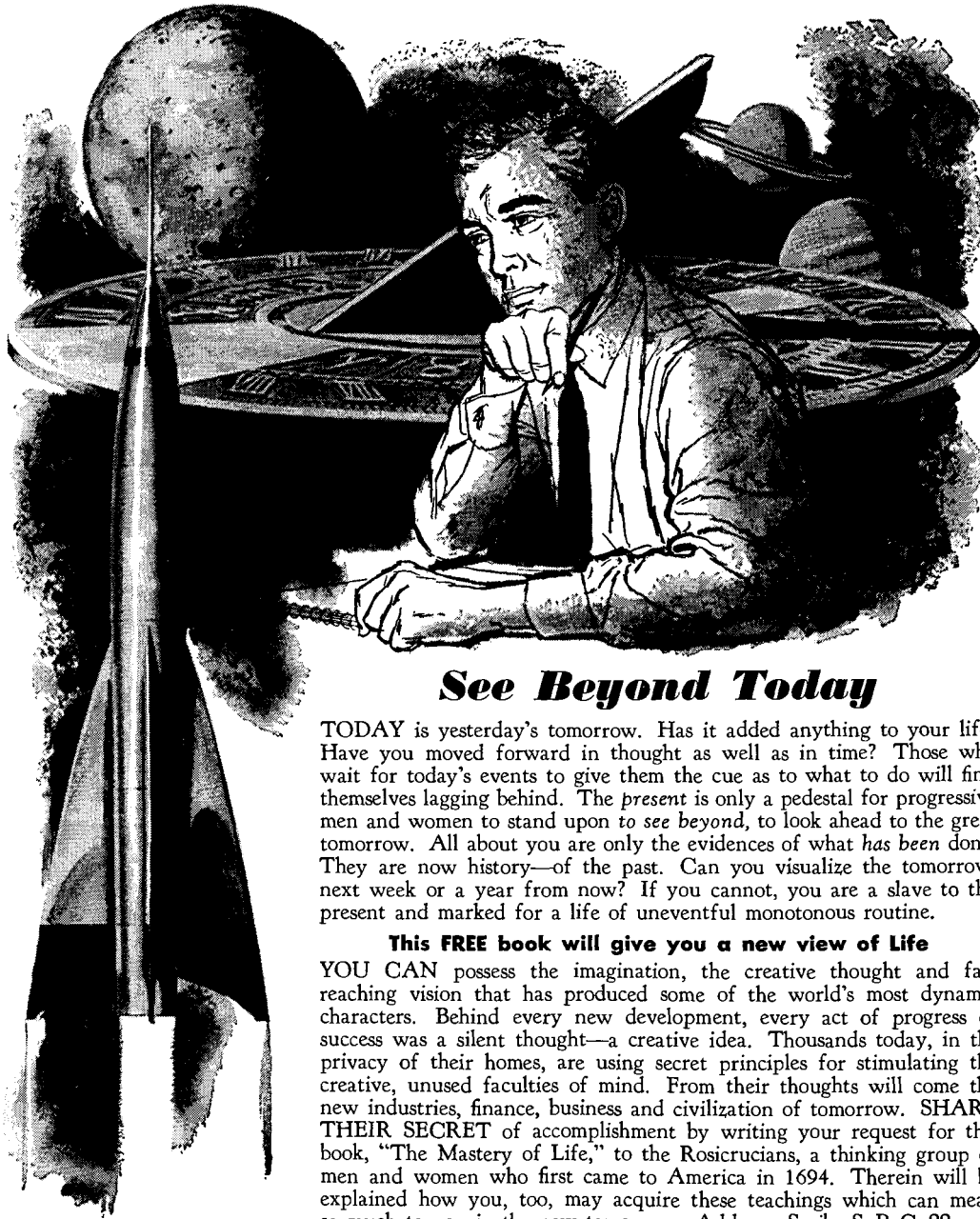
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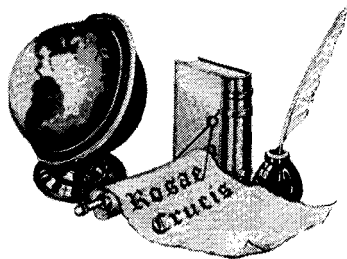
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Gerald A. Bailey, Editor

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150,000,000 YEARS AGO!

A scene of the Mesozoic era, the age of Dinosauria, is shown opposite in a newly installed diorama in the Rosicrucian Egyptian Museum in Rosicrucian Park. According to geologists, in this era reptiles came into existence and some developed wings to become birds. Certain Dinosauria reached a huge size such as eighty feet long and weighed forty tons. The above diorama, constructed by staff artist Jerry Chapman, is adjacent to an exhibit of prehistoric artifacts.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

THOUGHT PROCESSES IN CREATIVITY

THE CREATIVITY of the human mind is perplexing. In attempting to understand it, many approaches have been made throughout the centuries. One approach, and the oldest, is through philosophical speculations. We may sum up the most important of these by two specific questions:

- (1) What is meant by creating?
- (2) Does man really create?

Consider briefly the first of these questions. To create is generally thought to mean bringing something into existence. It is that which has not existed in just its present condition before. This view contends that a thing may be somewhat similar to something else, yet can be a creation if it has never assumed that form previously.

The second question challenges the first one. It takes the position that everything coming into existence *already was* in its elements. Whatever *is* is composed of particles of energy of the greater universe. Therefore, for man to really create he would have to bring into existence something having absolutely no relationship to anything else. Most certainly it could not be composed of molecules, atoms, electrons, or subparticles, because if it were, then it would not be a true creation, argue certain philosophers. Just a different form or expression is not an absolute creation. It is only a partial one if it is made of what has always been. Man cannot go beyond the universe of which he is a part. He must, therefore, use what already is. Consequently, this philosophical postulation concludes that man does not really create. He merely assembles and rearranges.

Another approach to this subject of creating is the *psychological* one. It also relates to the theory of epistemology, or the nature of knowledge. In fact, this is a consideration of how we think in

relation to creativity. We find, however, that psychologists are not in accord on the nature of creativity. They discourse upon the subject under various headings. A few of these are inspirational thinking, insight, unconscious recall, etc. It is stated by one psychologist that a *stimulus* word or experience sets off the right association. This means a word that is related to a previous interest or problem brings together ideas, and this association in turn results in a solution. However, though this insight may seem correct, later trial and error may prove it false.

Inspirational Thinking

As said, creative thinking has also been called inspirational thinking. Psychologists quote numerous celebrities who have had these *sudden* creative ideas. A few mentioned are Wagner, the composer, Hamilton and Poincaré, mathematicians. These creative ideas came when shaving or relaxing, that is, under various common circumstances. But, it was established that all of these cited cases had first labored on the subject, or upon something previously related to it. They had at first put forth at some time considerable logical thinking and conscious effort about a similar idea.

It was pointed out, for example, that creative, sudden ideas about music do not come to the lawyer, nor does a mathematician get a sudden solution to the problem of a physician. Rather, it is stated that one will always have a creative idea related to his interest, and this tends to support the theory that inspirational thinking is the result of previous related ideas. It is the general conclusion of such psychologists that creative thinking is "the organism reaching its goal without successive activity." In other words, it is principally

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the result of past development or learning. It is the sudden awareness of the solution to a task or problem.

There is still another approach to creativity of the human mind. We may call this approach the *pragmatic* or practical one. By this means we shall attempt to show how creativity functions. Further, we will endeavor to explain how it can be developed. First, we shall postulate that a creative idea arises out of a need. We do not create what is already in existence. Nor do we create that which we think will serve no purpose or function. If a man invents a new tool, it is to replace one thought to be less efficient. Or he invents one to accomplish what another tool did not. Certainly, creativity is not intended to be wasted effort. There is motivation and purpose behind it.

Dissatisfaction

How does man learn what to create? Briefly, by a dissatisfaction with an existing state. The perfectly contented or thoroughly satisfied individual is rarely a creator. This *dissatisfaction*, as related to creativity, may be divided into two divisions. These two may be called *quantity* and *quality*. Quantity in this sense means a desire for more than what a prevailing source provides. It is the determination to increase a source, or to devise another that will satisfy. For analogy, the automotive engineer wants to increase the power of the combustion engine. He creates an improvement on the existing one, or he tries for an entirely new design.

As for *quality*, the other division of dissatisfaction, it concerns the *nature* of what is had or desired. In other words, creativity also arises in connection with the desire to bring about an improvement in the essence of something. For further analogy, a goldsmith is more concerned with the quality of his work than with quantity. Therefore, quality is also an incentive to create.

Opposition and obstruction also engender the spirit and the function of creativity. First, let us consider opposition in this regard. There are only two ways in which we can react to opposition. One is the negative. It is to submit to some condition or circum-

stance. No creativity, however, arises from such a negative attitude.

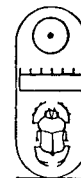
The other reaction to opposition is what we may term *conquest*. It is the determination to surmount or to remove opposition. This attitude of conquest requires creativity. It is a matter of determining how or what should be done to remove or to at least reduce the opposition. Whatever we consider an *obstruction* is likewise an opposition. Consequently, we react to obstruction in a similar way. We either submit to it or we conceive some way of eliminating it. Certain insects in your flower garden are an obstruction. They bring out the creativity in you, or else you have no garden left.

Certain of our mental powers and faculties are especially important in creativity. We have noted that a realization of a need contributes to the function of creativity. A person may be dissatisfied with a thing or function, but that alone is not sufficient. He must also be able to see what it is that contributes to the undesirable state. Why will such a thing, for example, not perform properly? Or why has this or that not been done?

Importance of Observation

The cultivation of careful *observation* is essential in creativity. It is amazing how lacking is the power of observation in some persons. They may have normal eyesight, but many of their visual impressions are not registered in their consciousness. Their reaction to what their eyes behold is negligible. For analogy, two persons enter a room and remain within it for half an hour. After leaving, one will be able to describe all of the room's principal features. The other person perhaps will be quite deficient in his description of it. It is well known that witnesses to an accident most often cannot agree on what they saw. Certain things seemed to have completely escaped the observation of some of the witnesses.

Observation can be quickened as an aid to creativity. A simple way is to will oneself to try to recall what he saw on the way to work or to the shop. With practice each day one will become more and more conscious of what he sees. Such observations become firmly



impressed on the memory. Ideas arise from the impressions we have registered in the consciousness. The less impressions stored within the mind, the fewer building blocks creativity has to work with.

Another factor in creativity is *coordination*. This consists in seeing and observing things as a whole. It means perceiving some kind of relationship between things and events. It is to determine whether one thing or condition is contributing to or depends upon another. It is trying to discover, in whatever may not satisfy us, a chain of causes and effects. If we want to improve on something, we must first determine what are the causes of the existing state. Or, we may take the course of following what seems to be the order of its development to discover a deficiency in its function. We cannot improve on something without first discovering wherein to us it seems to be inadequate.

This searching out of a unity or a coordination to find the causes of dissatisfaction requires the faculty of reason. One method of such reasoning is the *inductive*. It consists in beginning with particulars and working toward the general idea. This consists in finding out what seems to create a need and then finding a solution for that need. As an analogy, if your phonograph does not sound right, you start to investigate certain particulars. In other words, is the tone wrong, is it the needle, the record, or the amplifier? When you then discover the malfunctioning part, you try to find a remedy for it.

Having an Ideal

There is also the *deductive* process of reasoning to be considered. This consists of having some broad ideal of improvement. It is having some idea of advancement or perfection over and beyond the present condition. You analyze the existing condition so as to determine what parts will improve it. You look for that thing or circumstance which may bring about the end sought.

Another factor in the process of creativity is *imagination*. Imagination is distinguished from memory in that it concerns a nonreality. Our memory is the recollection of what constitutes ac-

tual experiences. It is a recollection of something which at the time had reality to us. On the other hand, the particulars of imagination do not, in their entirety, consist of realities. As a whole, what we imagine has not been exactly perceived by us as we imagine it.

For something to be imagined, it has to consist of the qualities of our senses. For example it has to have such factors as color, form, and sound, but in its final arrangement what we imagine has not actually been perceived by us objectively. We may, for analogy, imagine what the surface of the planet Pluto is like. But such an image in its entirety is not a real, objective perception of Pluto. Consequently, imagination is conception as distinguished from memory and a sentient experience.

Faculty of Imagination

We cannot, however, create without imagination. The faculty of imagination functions as a kind of subtle suggestion of relationships. It takes what exists and what is considered perhaps as a need and mentally makes a comparison between them. This difference, then, suggests an image or a solution which becomes the creative idea. The philosopher Hegel brought this principle out in his doctrine of development. He showed how the various parts of experience are fitted together. Opposites are not denied, but rather are combined into a rational whole. Hegel said, first there is a *thesis*. This is the idea which is then followed by the *antithesis*, or the opposite. And this in turn is followed by the *synthesis*, which is a combination of both. It is an excellent example of the Law of the Triangle.

It may seem that there is a vast gulf between what is and what the suggestions of the imagination bring forth. But the creative mind suggests a link between these differences which harmonizes with our desires. Imagination, or the instinctive faculty of suggestion, is more developed in some persons than in others. It is that some persons can memorize or reason more easily than do others. But imagination can be quickened in all persons.

An exercise for imagination is to conceive an opposite for some idea or ex-

(continued on page 114)

Socrates Speaks to Our Time

by DR. W. H. CLARK, F. R. C.

Member of the
Rose-Croix University Faculty

*The importance of belonging
to the human race*

LET US remove the curtain of time and make a few observations of the ancient city of Athens. We visit a busy marketplace of that city where great throngs gather, where news and ideas are freely shared, and where history is being made. There we see a group of men engaged in lively conversation. One particular person in that group seems to be the focal point of attention, the instigator and director of the whole discussion. We move in closer to learn what is going on and to hear what is being said in this interesting and exciting exchange of ideas. The central figure in this dialogue is a plain-looking sort of person with poise and a natural dignity. He is intellectually cautious, yet one who seems to be strangely identified with the great truths and principles which he expounds.

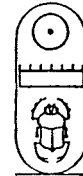
The sentences uttered by this wise man may be divided into three distinct categories, namely, questions, affirmations, and practical admonitions. The first and most unique feature of his instructional method consists of those penetrating, mind-probing, and heart-searching questions which marked his discussions and made his dialectic tactics famous for all time. For example, we hear him ask: "Tell me, Euthyphron, what is piety? What is justice? What do you mean by virtue?" These pungent questions were designed to get down beneath the prejudices, conceit, bigotry, and superficialities of the ordinary level of thinking and elicit from their recipients answers that were honest, sincere, and true. Socrates had the conviction that most of the citizens of Athens were very careless in drawing inferences and were prone to give premature and unstudied answers to important questions.



But Socrates did more than just challenge his audience with disturbing questions. His speech was rich in significant and profound affirmations. For example, he was heard to say that the unexamined life is not worth living. At another time he said: "Knowledge is virtue." But there was one particular kind of knowledge he most frequently and highly recommended. It was the most personal and also the most fundamental of all knowledge, for he had reference to the knowledge that the knower has of himself. Socrates knew, as all the great sages have known, that if a man fails to achieve an understanding of himself he is not prepared for an accurate perspective of the larger social and political problems which lie out before him, demanding a solution. Consequently, he often repeated that timely and profound admonition already famous in Greek tradition: "Know thyself."

Socrates' mother was a midwife, and this term *midwife* was often used by him to depict his role as a teacher. This strange figure of speech also reflected his theory of knowledge and his philosophy of education; for Socrates believed that knowledge was not something that one person imparts to another like the transfer of a sum of money from one person to another.

It was his belief that the function of a teacher was to assist in removing certain handicaps and impediments which hindered the free expression of a man's rational nature. The knowledge itself, he thought, was already there hidden within the soul of man but buried beneath the rubbish of bias and conceit,



waiting for these barriers to be removed so that it might find release and give free expression to truth. So just as the midwife assisted the expectant mother in giving birth to new life, Socrates, through the process of a severe dialectic, did assist his pupils in giving birth to knowledge with which their inner being was already pregnant.

Ancient historians also tell us that the father of Socrates was a sculptor. No doubt reflection upon his father's art made him even more keenly aware of the real nature of the teaching process. The sculptor, as you know, does not actually form his images in stone. He only exposes that form which is already there through the removal of extraneous and irrelevant material. Michelangelo, the great Italian sculptor, insisted that all he did in creating his great masterpieces in stone was merely to chip away portions of stone which did not belong to the statue. He said the statue was already there. We might go even further and say that not only was that particular form already present in the uncarved stone, but interwoven in and through it were countless thousands of other forms of equal beauty and elegance, waiting exposure through the skill of some artist who might chance to sense their presence.

Athens' Citizenry

As Socrates roamed the streets of Athens and visited the busy markets, he observed a confused citizenry blindly grappling with the problems of their time, while they were handicapped by ignorance, superstition, and self-deceit. He then undertook the serious task of trying to improve the situation through the method of a vigorous dialectic based upon his unique theory of knowledge and philosophy of education.

The time in which Socrates lived was one of extreme skepticism. Until that time, the tradition of Western thought had been concerned mainly with the problem of the nature of ultimate reality. The questions earlier philosophers had been asking had to do with the basic stuff or common substance from which the multiplicity of natural phenomena was derived. Various schools of thought had given conflicting answers to that question. Some were

monists, others were pluralists, while still others represented a position of extreme rationalism. This last view was supported by such thinkers as Zeno, Parmenides, and other members of the Eleatic School. We are able to see in this general confusion of ideas the prototype of a philosophical conflict which was to reach great heights of intensity centuries later between the British empiricists and continental rationalists of the eighteenth and nineteenth centuries.

Skepticism

All these conflicting opinions among the world's leading thinkers naturally led many to despair of finding true answers to such questions, and this condition produced a reactionary movement in philosophy which was marked by agnosticism and extreme skepticism. This movement was led by the Sophists who carried their skepticism over into the area of ethics. They argued that there were no general principles by which one might be guided in his moral decisions. They claimed that each man was his own measure. Socrates directed much of his teaching against this extreme ethical relativism. He believed that there were certain universal principles of right conduct which applied to all men, and he also believed that man's chief business in life was to discover those principles through good and honest reason and then to conform his conduct to a pattern of behavior suggested by those principles.

The impact of Socrates' life and teaching upon his generation was tremendous. Immediately following his execution, his pupils were widely scattered, but not in defeat; for wherever they went, they set up centers of learning and established schools of philosophy, and the world has gone to school to Socrates ever since. Four of the most famous schools of the classical period were established by disciples of Socrates. They were the Megarian School set up by Euclid, the Cynic School by Antisthenes, the Cyrenaic School of Africa established by Aristippus, and the greatest of all, the Academy—a creation of Plato. This famous Academy became the first university in the Western world and was the forerunner of all

the great colleges and universities of our Western civilization.

Socrates has been a very significant factor in the development of philosophical thought and in the cultivation of civilization. His greatness, however, did not consist so much in the answers he gave to vital questions as it did in the questions he raised and in the methods he pursued in attempting their solution. Through his challenging interrogations and profound affirmations he disturbed the peace, shattered the intellectual complacency, and quickened the moral sensitivity of the ancient world. No philosopher in all the history of thought has been more effective in challenging men to give a strict account of the grounds for the claims they have made. So severe were his polemic thrusts in debate that he referred to himself as a *gadfly* that aroused men from their intellectual complacency and moral indifference and would not allow them just to take for granted all those time-honored beliefs of their cherished traditions.

A Message for the Space Age

While this brief study of the life and teaching technique of Athens' leading citizen is quite inadequate, it is hoped that it will at least be suggestive of the important part that Socrates has played in the development of human thought and in the cultivation of civilization. In what has been said thus far in this article the attempt has been made to get a clear view of this great philosopher within the context of history. For the remainder of this brief study, let us turn our attention to the question: What message, if any, does Socrates have for us today and for the world of tomorrow? Does Socrates, in other words, have anything to say that is relevant and important for this Space Age, this age of world community?

As is well known, there is a myth or fallacy abroad in the world today that would have us believe that religion and science, or religion and reason, are hopelessly incompatible. It has been falsely assumed that if one is inclined to be religious, he is to that extent anti-intellectual. The claim is that one cannot have a religious faith and a sound intelligence both at the same time. Nothing could be further from the

truth. You will recall that those who instigated the prosecution and condemnation of Socrates did so on the claim that he was speaking out against the gods. What he actually did was to elevate the standard of intellectual integrity and religious devotion. He demonstrated to the world once and for all the fact that rational beings can be both intellectually honest and sincerely devout.

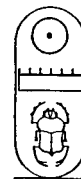
Universal Principles

In sacred temples throughout the world, we have witnessed beautiful and impressive blending of high-level intellectual meditations and discourses, meaningful ritual, and fruitful worship. In this Space Age, or any age, men may discover that the highest achievements of human intelligence and ingenuity are wholly compatible with the concept of a Supreme Being, or Cosmic—call Him what we may. This is the lesson that Socrates is teaching our generation, if not explicitly, then implicitly, through the doctrine of universal principles that are securely grounded in the Cosmic. This lesson he has taught us both by precept and by example.

Anyone who is at all familiar with the historical sequence in the development of human thought is aware of the fact that some of the profoundest and most farsighted concepts of the ancient Stoics had their roots in Socratic teaching and influence. The marked poise and calm dignity with which Socrates faced his trial and death, the cool, calculating, and intellectual manner in which he discussed the problems of life and death with his associates, and the emotional equilibrium maintained throughout the entire crisis—all these remarkable demonstrations of faith and moral courage made a tremendous impact upon the early philosophers of the Stoic School. So strong was his influence at this point that it became a common practice to call anyone a Stoic in attitude when his behavior under pressure was like that of Socrates.

Perhaps the greatest ideological heritage which the ancient Stoics received from Socrates was the concept of the universal brotherhood of man. This rich heritage was acknowledged by Epictetus, the greatest and most famous

(continued on page 116)



Psychic Guardian

by MARGUERETTE GILMORE

MY MOTHER has always been a brave, sensible woman. During the years she raised her large brood she was alone with her children much of the time. And most of the years we lived in the country where measures of protection were scanty. However, she never seemed to show any fear and instilled in us a sense of courage, whatever came up. We went through cyclones, floods, and other disasters. We met many a tramp at our door, especially during the depression when fear and other unhappy emotions were rampant.

Now, however, living alone in her little upstairs apartment, mother has developed some fear concerning her own welfare. It is largely due to the many newspaper stories of crimes committed against women living alone. Mother, of course, is a praying woman, and I am sure she has asked God for his protection more than once. Also, she is still very sharp and intelligent. What happened to her recently is no mystery to me, but I have no proof to offer that my interpretation is correct.

The stairway leading to mother's apartment has an outside door. Because the house is old and there is danger of fire she never locks that downstairs door, leaving that entrance for firemen, if need be. But often she has thought how easy it would be for someone to discover that door is not locked, ascend the stairs, and break the lock to the door leading to her apartment.

In the early hours of morning, not long ago, long before daylight, she suddenly awakened without knowing why. She leaves a tiny light on at night, and so everything in the room was fairly visible. A large German police dog was circling the room. She raised herself up

from the bed and watched him. He circled the room twice, looking at her now and then with kind, friendly eyes, and then hopped upon an easy chair opposite her bed and curled comfortably in it.

Mother says she felt no particular fear, as one would expect in such a case, and yet her reasoning mind alarmed her that if a dog were in the house that meant her door to the stairway had been opened. Then she thought she had better investigate and get to the phone and call the police.

For a few seconds she looked at the dog, and he looked at her. He continued to look friendly and showed no intentions of harming her. She sat up on the bed and eased off, watching the dog all the time. Then she crept toward the hall, still watching the dog. He kept watching her without showing any signs of making a move.

When she got to the hall, she decided, for no reason she could explain, that she should take one more look at the peaceful intruder, so she turned back to look into the room. He was still watching her. And he still looked friendly and peaceful.

By this time she had reached her flashlight and so, very daringly, she shined the light directly on him. In that instant he disappeared.

"If I was walking in my sleep," she declared, "I still am. I never felt more awake in my life than while watching that dog. And the only time I felt awakened from sleep was at the very first, while I was still in bed. I know I was awake."

Was this German police dog a spiritual animal sensing my mother's need of a guard? I can visualize this kind guard dog watching after my mother night after night, and when I suggested this to her she smiled and said, "You know, I kind of suspected that might be the case, too."

At any rate she does not seem frightened any more.



A miracle is a perceived effect of an unperceived cause.

—VALIDIVAR

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The Symbolism of the Rose

by NETTIE CLAIRE LEWIS

ONE OF the most perfect, exquisite thoughts our Creator has given us is the Rose. By universal suffrage the Rose has been voted to be the loveliest among the children of flora. We have but to remember that the Rose is linked by the chain of association with a thousand chapters in the history of our race.

A native of the East, the Rose is now universal, opening its petals to the sun of every clime. The ancients regarded the Rose as the emblem of silence, love, joy, and secrecy; the sacredness of the Rose has been felt and recognized in all ages, from the crude drawings on rocks and skins by our primitive ancestors to the immortal inspirations of Dante and Raphael. The Rose is the crystallization of all growth, unfoldment, evolution in the vegetable kingdom—the plant life through eons and eons of time, struggling, suffering, aspiring towards the perfection of grace, beauty, and fragrance of the flower kingdom. What does this inspiration and attainment of heavenliness symbolize?

The Rose is the symbol of Man's Soul in the process of its growth, unfoldment, and evolution towards its Creator. Each delicately tinted petal of the Rose, in the layers of mystic perfume, is like the desires, longings, sufferings, aspirations of the human soul, through eons and eons of time, unfolding, groping, growing towards the perfection of God's Ideal. Man, like the Rose, has a sacred power which permits him to discover the inner significances, the reality of invisible things. As the Rose turns her heart to the physical sun, so man turns his soul to the spiritual light of Truth, which we implore at the Divine Threshold and which may suddenly come upon us in the midst of darkness and ignorance. All physical perfections come to an end,

(From *The American Rosae Crucis*—June, 1917)



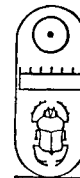
while the divine virtues are infinite.

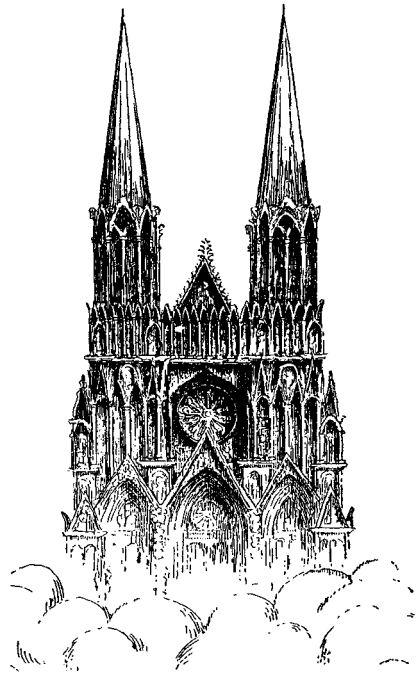
Those who are servants of the Spiritual Beauty are everlasting. The petals of the Rosae-crucian Rose have "Lengthened life; mitigated pain; extinguished diseases; increased the fertility of the soil; given new securities to the mariner; spanned great rivers and estuaries with bridges of form unknown to our fathers; guided the thunderbolt innocuously from heaven to earth; lighted up the night with the splendor of the day; extended the range of human vision; multiplied the powers of the human muscles; accelerated motion; annihilated distances; enabled man to descend to the depths of the sea, to soar into the air; to penetrate into the recesses of the earth; to traverse the land in cars which whirl along without horses";—these are but a part of The Rose, for The Rosae-crucian Philosophy never rests, never attains, is never perfect—Its law is PROGRESS.

Thus each petal of the Rose on the Cross is symbolic of the Oneness of the World of Humanity, Universal Peace, Universal Tolerance, International Consanguinity and Solidarity, the establishment of the Kingdom of God first in the hearts of men; then upon earth.

The world of humanity is like God's Rose Garden, and the various races, tongues, and people are like His various Flowers. The diversity of colors in a rose garden adds to the charm and beauty of the scene; likewise the variety of nations enhances unity and charm.

Into each human heart God planted the seed of a Spiritual Rose. If we plant its roots deep in the soil of unselfishness, water it with the dew of purity, protect it from the blasts of prejudice and bigotry, give it the sunshine of God's UNIVERSAL LOVE, it will flourish and unfold into blossoms of heavenly beauty for all God's children, with the perfume of A DIVINE CIVILIZATION.





Cathedral Contacts

THE LAW OF COMPENSATION

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

THE WORD *law* applied to natural phenomena has a different meaning from that applied to man-made regulations. In modern society there are so many laws that a certain tolerance of them has developed in human thinking. We accept the fact that in every phase of life we are regulated, to an extent, by man-made laws. These laws, in a democracy, are made with the intent to benefit individuals, but laws that function within the scope of what we generally call *natural*, or cosmic laws, are fixed systems established outside our control.

Those who believe in a deity comparable to an absolute monarch consider that these laws are the personal command or regulation of this deity. On the other hand, those who accept a more pantheistic viewpoint toward God realize that, although the laws that function through the universe and

through man have been set into existence by a higher force than those created upon the level of man's thinking, we nevertheless are dealing with purposeful forces which, when combined, carry to ultimate ends, even though human vision may not be sufficient to grasp these ends.

The undeniable fact resulting from these conclusions is that the law is effective regardless of man's belief or sympathy toward the law. Seasons change whether man prefers summer or winter. The earth rotates, and man cannot hold back night nor prolong day. These functions are universal and established. The same laws apply to all the great transitional changes in individual human life. Birth and death, as well as the intermediary stage of growth, are regulated by laws, the nature of which man can understand only by the observation of their effects. Their full meaning, and even the complete understanding of the operation, at least under present-day knowledge, is not completely comprehended.

Whether or not we agree with certain laws of this universal and cosmic nature has nothing whatsoever to do with their function. Deny the law of gravity, but gravity still functions; deny the laws that produce growth, but growth in all life will still be evident. Anyone who has seen a tree growing on a barren, rocky hillside will realize that even though its growth is stunted and deformed, the force of life, which is the manifestation of this law of growth, is in evidence and continuing in spite of obstacles.

The Law of Karma is one of these cosmic or universal laws. While we do not understand it in all its implications, observation shows that man creates his own life, not only for the present but for the future, and that man compensates for his errors and benefits by right living. This law, even in our present incomplete knowledge of it, possesses elements of truth directing us toward a future complete understanding. Karma has been accepted for thousands of years by millions of people. It is evidenced not only in the life span of human beings, for also within certain physical laws governing cause and effect we see its parallel as affecting the physical world about us. It has at-

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tained authority from those mystics who have shown evidence of having had close and harmonious relationships with God and the Cosmic Scheme.

The law is logical, consistent not only with the highest powers of human logic but with a just and infinite God. It is demonstrated in the lives of individuals. Even from childhood we are conscious of those inconveniences and benefits that have come to us in life as the effect of past thought and action. A question often raised is, If through ignorance we err, is it just that retribution should come? Involved in this question is the technical interpretation of justice.

To repeat a well-worn illustration, if a child touches a hot stove, he will be burned. He will still be burned and have pain if in ignorance he does not understand that the stove is hot. Some might interpret this incident as being evidence of injustice. Why should a child, in ignorance, suffer pain—a severe pain that we all associate with a burn of the flesh—when he cannot possibly be conscious of the results that will come about from his action?

However, it is the duty of that child and those about him to learn through such experience that heat can be painful. If that lesson were not learned, the child would probably never grow to adult years. He would be so protected from events that would lead to self-destruction that he would in all likelihood experience accidental death before even reaching the age of adolescence. Therefore, we can see that pain resulting even from an action in ignorance is a lesson to help that child become an adult. It is experience that teaches, even though the results of experience may not always be pleasant.

This process goes on through life. We learn by means of what we experience. The child who burns his fingers learns, after the pain has subsided or even while it is still existent, that to place a finger on a hot stove is not prudent. In other words, he learns, according to the Law of Karma, that suffering is the result of an incident performed either in full knowledge or in ignorance. He learns, too, that he can become conscious of what it was wrong to experience, and that he can increase his knowledge and compensate

for the misery and inconvenience caused by directing his life differently in the future.

One's point of view has a great deal to do with all this. If the child would become furious and kick the stove or try to push it over, he would gain nothing from the lesson. However, if he learns to respect a heated object or flame, he has learned his lesson. If we go through periods of annoyance, or inconvenience and even suffering, and if we have a sufficiently open mind to direct our consciousness toward attunement with God and the cosmic laws, we have the ability to gain to a degree some knowledge of why this experience is ours and what we can do in the future to avoid a repetition of such experiences.

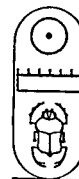
Furthermore, an experience of this kind teaches the intelligent human being that if the law of compensation functions, it will function both ways. For those things we do that are beneficial to others—for our display of kindness, tolerance, sympathy, for the efforts we put forth promoting the welfare of all human beings, for peace and goodwill—we build for ourselves some periods in life that will be satisfactory and will offset to a degree the compensation for those things which, in ignorance or in carelessness, we had performed in error.

Some of us are more stubborn than others. We are slower to see values where values lie. We have to develop the ability to reason sympathetically with ourselves, to grasp at knowledge that is convincing and points toward the truth, and to make even the small glimpses we have the basis for future behavior.



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.



Observing the Wonders of Nature

by IRENE McDERMOTT

WONDERS of Nature are revelations really. They are the product of that split second when the mystery of some formerly commonplace thing is suddenly illumined. They cannot be defined more closely because *your* wonder may not be mine at all. To recognize these phenomena one must have a feeling for them and be able to enter into their joy.

Where I grew up in the Middle West, large stretches of wood were easily accessible. As soon as the spring winds had melted the last of winter's snow and warmed the moist earth, we children went searching for the first wildflowers.

But it was years later, through the perception of a botany teacher, that I learned to appreciate the wonder of these shy, flowering plants. The "professor," as he liked to be called, approached the burgeoning earth with a kind of scientific reverence.

Impressed by his tenderness for each tiny specimen, we stepped carefully so as not to crush a single one. As I discovered a half-hidden violet, a sturdy jack-in-the-pulpit, or a clump of dainty windflowers, I had no desire to carry them home, wilted, in my warm hand. It was enough to gaze, enraptured, into their hearts.

One needs only a sharpened awareness to appreciate the miracle that is called a rose. Consider the overall color, the shading of the petals from the outer rim to the innermost center. Note the contrasting color of the stamens, the symmetrical shape of the individual petal, which is a marvel in design, and the texture so fragile the gentlest pressure can bruise it. The fragrance, distinctive to the rose alone, adds to the wonder.

Still the wonder cannot be for us, unless we feel its power. I remember a night when the light from a full moon



flooded the snow-covered fields until they glistened like white sheets sprinkled with tinsel. I was aware of the sleigh's gliding movement and the soft crunching of the horses' hooves in the feathery whiteness; yet there was a stillness about the whole scene that lifted me apart from the others. It was an oddly ringing stillness as of distant bells that I could not hear but whose vibrations I could feel.

Winter was holding on, breathless, but Spring knew her time was soon, for the sap was running free, dripping rhythmically into buckets from the sugar maples. We had been invited to witness the maple's life fluid being brewed into delicacies for our palate. Inside the shack the syrup boiled and bubbled in a huge black kettle.

Take time for a walk alone in the quiet snow-covered wood. Think about the tightly folded bulb, the curled root, beneath your feet, serenely waiting for its cycle to be completed so that it may burst forth into new life. It only sleeps and, according to the law enfolded in its cells, it will sprout, blossom, and fulfill itself in its proper season.

Thoreau was one who collected wonders, and he never traveled more than a few miles from his home to find them. He could spend hours *collecting* the various shadings of blue-green that appeared in the shifting light of Walden pond. He made a business of listening to the whippoor-wills chant their "vespers" every summer evening at approximately the same time. He examined the shallow bottom of his pond through the first glassy layer of ice, or watched the maples turn scarlet as

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"many a tale their color told." Thoreau arranged his life so that he might enjoy these wonders he cared about.

Dr. George Washington Carver was another who cared. He arose early every morning to walk in the woods. Nature gave up her secrets to him, and he loved Nature. His attitude was relaxed, humble, and selfless—yet expectant. Through the flowers, he talked to the Infinite—and he believed in wonders.

Yet wonder often comes at unexpected moments if one keeps an open and receptive mind. I remember one year when we were vacation-bound for the high Sierras in California. We started across the Mojave desert in the early cool of morning. Now and then a jackrabbit scuttled in front of the car, but there was no sound and no other movement. The Joshua trees, arms outstretched, stood like benign sentinels protecting the quiet that lay on sand and sage.

Out of nowhere there loomed ahead a large lake, its blue waters shimmering in the sun that had just risen above the dunes. It had to be a mirage, yet its moving surface was fantastically real, although a kind of iridescence floating above it lent an ethereal quality. As we moved closer, the lake grew smaller, but its colors became more intense and its surface more placid. Gradually its outline dimmed, then

faded from sight like the phantom that it was. I have but to close my eyes and turn my thoughts eastward to have it appear again in all its luminous beauty.

It is the moment of revelation that makes us *know* when we have come upon our own private wonder. Small wildflowers, snow-covered fields, mirages, the vesper chant of whippoorwills, or shadows on a pond can easily be passed by without a second thought. But, if we are ready, the essence of the magic unfolds and expands within the mind until the whole being responds.

The poet Wordsworth reminded us of this when he wrote in the closing stanza of his poem, *The Daffodils*, his memory of such an experience:

*For oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure
fills,
And dances with the daffodils.*

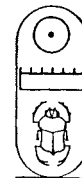
In a moment of comprehension, we are lifted up and enlightened. It is as if the curtain had been drawn aside and we have been allowed to witness the miracle of creation in its best and most revealing presentation. And the wonder is *ours to treasure* all of our days.



IN MEMORIAM

Miss Julia T. Crawford, art instructor for several years at the Rose-Croix University Summer Sessions, passed through transition early in January in Saint John, New Brunswick, Canada. Soror Crawford, a well-known teacher and artist in her native province and one of the founders of the Maritime Art Association, did much to promote art and art appreciation in the Maritime Provinces. She was a past president of the Saint John Art Club and member of several art associations. Her own paintings have been exhibited in a number of galleries in Canada and abroad.

Soror Crawford loved her work at Rose-Croix University and always looked forward to her annual visits to San Jose where, through the years, she made a host of friends. Just last summer, and to the amazement of her physician, she journeyed across the continent for her last class. On returning to Saint John, she was reported looking and feeling much better, but gradually her health began to fail. After five weeks in the hospital she passed quietly away.



The Human Aura

by STANLEY K. CLARK,
M. D., C. M., F. R. C.

*An analytical approach
to its manifestation around
the human body*



THE HUMAN AURA is invisible to most eyes. It is much like the electric energy that is in the electric wires. This latter energy cannot be seen, but one *can* make it manifest. The aura becomes manifest to the clairvoyant.

Dr. Walter J. Kilner, M.B., M.R.C.P., late Electrician to St. Thomas's Hospital, London, was possibly the first person to make a scientific study and investigation of the human aura. His findings and conclusions were published in 1920.

Dr. Kilner wrote that just about *one* person in *ten thousand* is aware that he or she is enveloped by a haze, halo, or aura, connected with the body. This estimation may be true when the whole world is considered. It is not true, however, when certain countries such as Canada, the United States of America, England, and others are considered individually. More people in these countries are aware of the human aura.

Dr. Kilner states that up to the time of his researches and investigations of the human aura only clairvoyants were able to see it. He was not a clairvoyant, but he was able to see the aura by first sensitizing his eyes by looking through a screen containing an alcoholic solution of dicyanine, a coal-tar dye. The aura, wrote Dr. Kilner, can be demonstrated satisfactorily when certain conditions are fulfilled. These requisites are: "the light must not be too bright, should be diffused, proceeding from one direction only and illuminating the person being observed equally all over."

Further, the individual being examined should be standing in front of a black background. The investigator

looks first through a dark dicyanine screen for about thirty seconds at the daylight before trying to see the aura. The screen is to be held quite close to the eyes. The influence of the screen persists for an hour or slightly more. It was discovered by Dr. Kilner that some people could see the aura best after they had sensitized their eyes by peering through a pale dicyanine screen. The effects dicyanine had upon the eyes, apparently, were to confer the power of perceiving ultraviolet rays.

It was observed by Dr. Kilner that the aura is less distinct during illness, also that in disease it contains more yellow. His investigations led him to make three divisions in the human aura: *First*, a narrow strip, about one-sixteenth to one-eighth inch wide next to and completely surrounding the body, which he named the etheric double. *Second* and immediately outside the etheric double he gave the name inner aura, this latter being from two and a half to three and a half inches wide. *Third*, the outer aura, which Dr. Kilner said measured from four to ten inches.

He observed that the finest auras surround the most intelligent people and the smallest envelop persons who are dull or of a low intellectual type. The second division or inner aura will be found to be better defined and broader in persons of both sexes, who are naturally robust and in good health, but fainter in weaker subjects, revealing that it is bodily rather than mental powers that are the chief energizers of this portion, observed Dr. Kilner. He described the aura most frequently as a

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bluish grey, the blue sometimes predominating and at other times the grey. The more grey there is in the aura, the duller and more mentally deficient is the owner.

The portion of the aura most easily seen is that immediately next to the body and known as the etheric double. This portion is transparent, is striated, and between the striated portion is a homogenous stroma. The striated portion radiates a faint rose colour. It was a surprise to me and the cause of considerable personal excitement when I first became aware of my own etheric double. This was more than forty years ago.

Dr. Kilner describes most of the auras he has seen as bluish grey, but he does mention seeing some other colours such as red, yellow, blue, greenish grey, bluish green, reddish grey, reddish green, reddish blue, orange, violet, mauve, plum, carmine, and purple. These colours were seen through the additional help of different coloured screens over and above the dicyanine screen which he first employed.

Thoughts and the Aura

Dr. Kilner demonstrated that the inner and outer auras can be made to disappear for a short period of time by placing the person being observed on an insulated stool and electrically charging the person with a Wimshurst machine. As soon as the electric charge has been removed, the aura slowly returns. In Dr. Kilner's experience, the aura is not absolutely stable. It is constantly undergoing change. This fact I have repeatedly observed. I have been able to tell and to demonstrate, on test, the split second that one changed his thoughts. I carried out this experiment with a colleague by observing his aura and noting the change of colours.

I do not agree with Dr. Kilner when he states that the aura cannot be seen in total darkness. I can definitely see my own aura in complete darkness, and I can see it or perceive it in the light when my eyes are closed. While some need mechanical aids at all times to see the aura, others have no need of any mechanical assistance to see it in either the light or total darkness.

The constantly changing colours of the aura may be seen radiating from

around the head and shoulders in waves or billows. If one holds his hands out in front of him, facing a dark or black background and having only a very dim light at his back, it is possible to see a ray or cloud streaming out from his fingertips, reminding one of a searchlight beam at night.

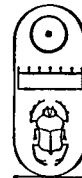
Dr. Kilner proved that by voluntary effort of the will one could change or add to the colour of one's aura. The writer has been able to verify this observation. Dr. Kilner observed that an electric brush applied to the spine produced instantaneous enlargement of the aura.

The Aura and Health

He showed that changes in the shape and size of the aura occurred as a result of severe nervous disease, for example epilepsy, hysteria, hemiplegia, sciatica, herpes zoster, etc. He further proved that all kinds of impairment of mental powers automatically caused a diminution in size and distinctness of the aura. Even in fainting he observed that the aura loses a good deal of its brightness and is reduced in size. He said that a certain type of aura was almost pathognomonic of hysteria. In these cases the aura was unusually large in the lower dorsal, lumbar, and sacral areas.

The aura of epileptics has a complete character of its own, quite unlike the hysterical type, according to Dr. Kilner. He further says that a less defined striation of the inner aura than normal may be looked upon as presumptive evidence that the patient is not naturally robust, or is in a temporary or permanent state of ill-health. The only common exception to this observation, according to Dr. Kilner, is among women during pregnancy, when the auras are decidedly more shadowy than is to be expected in good health.

Helen Keller once said that she could sense and identify objects as she approached them by means of their auras. She could, she said, by their respective auras sense the difference between walls, doors, windows, doorknobs, etc. She was able to distinguish one fruit from another and one flower from another by their auras. She was able to tell by the aura which one of two handkerchiefs was owned and carried by a woman and which by a man. She could



recognize the difference between the aura of a piece of cotton and a piece of paper.

The aura may extend from three to six feet or even more from the human body. This is further than what Dr. Kilner was able to prove by mechanical aids.

The Rosicrucian Order, internationally known as AMORC, has carried out over a period of many years very extensive investigations and research into the nature, composition, source, and function of the human aura. Its teachings state that the aura around our bodies serves as a protection against magnetic and electric currents; that it is a neutralizing field; that it acts something like the neutralizing field around the radio tube. This writer believes that his deliberate and conscious development of his aura protected him from the harmful effects of the daily employment and use of an X-ray over a period of thirty years.

The aura is influenced and strengthened by deep breathing, proper diet, right thinking, and the development of the psychic faculties. The aura, as viewed around a human body, is the result of three factors: first, the vibrations that radiate from the body as a physical, material, animate organism; second, the vibrations of colours, resulting and produced by our thoughts; third, the vibrations of colours given off from the soul personality. The vibrations from these three sources fuse and constitute the aura as one sees it.

The better the physical health; the purer, the more elevated, the more noble the thoughts; the greater the psychic

development; and, finally, the greater the spiritual knowledge and understanding—the wider, the more pronounced, the more brilliant the aura. A pure-white aura is the most highly developed aura that anyone can have. The Master Jesus is depicted as having a white aura. A brilliant violet, especially an ultraviolet colour in the aura, denotes a highly spiritual and a spiritually illuminated personality.

It has been observed that pearls, diamonds, and other jewels are affected by the aura of the person long in contact with them. This fact was proved some few years ago by a Japanese scientist who first experimented with the effect of the human aura on pearls.

Because the aura is the result of three factors, one of these being the physical body, it would naturally be suspected that a healthy body would radiate a stronger, that is, a wider and more brilliant aura. This supposition has been found to be true.

Everything that exists, whether animate or inanimate, has an aura. Every little insect has an aura surrounding it. Every living germ or cell has its aura. The aura that surrounds a human body is a combination of the electrical, magnetic, and cosmic powers residing in the body. Psychic and spiritual development add to the strength and colours of the aura and increase the rate of the aura's vibrations. The aura is like an envelope or garment around the body—oval in shape when the body is healthy. The aura protects and preserves the vital life forces within the body, and mystics believe that a highly developed aura is creative and healing.



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ROSICRUCIAN DIRECTORY

of the

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

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

Diary of the South Pacific and Orient

by RODMAN R. CLAYSON

Grand Master

PART II

CONTINUING our tour of AMORC subordinate bodies "down under," Soror Clayson and I arrived by plane in the city of Melbourne, Australia, on November 10, 1967. The second largest city in Australia, Melbourne, situated on a harbor, was bustling with much activity. Here we participated in a two-day Conclave, and our kind hosts were the Conclave Chairman, Frater Roy Eva, the Master of Harmony Chapter, Soror E. M. Farnell, the Inspector General, Frater Earl De Motte, and the Grand Councilor for Southern and Western Australia, Frater Roland Vigo. Frater Vigo was former Director of our Administrative Office in Auckland, New Zealand.

Many years ago, the Melbourne Chapter chose the name *Harmony*. The significance of this designation is truly borne out by the splendid spirit of harmony which is manifested by all members. Our visit to the Harmony Chapter helped to strengthen the bond which unites us. Under the most able direction of the Conclave Chairman, Frater Roy Eva, the Conclave program was very well done. Among the many activities, we were pleased to conduct two forums, assisted by the Grand Councilor and the Inspector General who were most helpful.

The city of Melbourne can well be proud of its stupendous project now underway to provide for a seven-and-one-half-acre National Gallery and Arts Center. The city made provision for public funds subscriptions for the Center toward which the members of the Harmony Chapter donated generously.

Frater Roy Eva made it possible for Mrs. Clayson and me to meet with the agent for a tribe of aborigines, Frater

Davidson. Concerned that the culture will be lost in the next five to ten years with the passing of the elders of the tribe, Frater Davidson, a "blood brother," is deeply engaged in preserving the original bark paintings and handicrafts of these artistic people. We were also taken to the top of a mountain, back of Melbourne, where we met a Mr. Ricketts also interested in preserving aborigine culture. He has done fantastic things in clay and stone to portray the fine facial and other physical features of the aborigines.

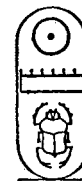
Time did not permit us to visit our pronaos in Ballarat; however, the Master, Frater J. K. Hall, and about nine members from the pronaos came to the Conclave in Melbourne to meet with me.

Adelaide

When flying into Adelaide from Melbourne, to meet Rosicrucians we had never met personally, we knew we would be seeing people who would enjoy mutual interests with us. The Inspector General here, Frater Arthur B. Mansfield; the Master, Soror Vera Charlton; and the officers and members were most warm and gracious. The Light Chapter in Adelaide was established in 1948. Again, the name of the chapter is significant to Rosicrucians, for it is in our subordinate bodies such as the Light Chapter that the *Light* of our teachings is manifested through practical application and further extended to those who seek greater understanding.

We were honored to meet with the Lord Mayor and his charming wife, the Mayoress, and to tour the beautiful city of Adelaide.

(continued overleaf)



One of the enthusiastic workers of the chapter is Frater Joseph Larkin, General Manager of a TV and radio station, and during our stay in Adelaide he arranged for us to be interviewed on radio and TV and for other publicity. It was indeed heartwarming to learn that members from hundreds of miles around came to see and meet with us in a mystical convocation.

Tasmania

From Adelaide, our flight took us directly south to Tasmania, a beautiful island state of Australia which is offshore about a hundred miles. Our destination was Hobart, the principal city, where we were met by the Inspector General, Frater Bernard Ludeke, the Master, Frater H. Vincent McKay, and other members. Nowhere were we more royally received than in Hobart. The pronaos in Hobart was established in 1961. We found the members here to be extremely enthusiastic, and we were pleased to participate in a forum and a convocation as well as informal discussions with the pronaos officers and the Inspector General. We received considerable newspaper publicity while in Hobart, and I was interviewed on National Australian TV.

Across the vastness of the continent of Australia, our next stop was Perth on the west coast, situated on a beautiful waterway that flows south to the city of Fremantle which is the seaport for Perth. Despite the fact that we arrived in the middle of the night, we were met by the Master, Soror Veronica Hanby, Soror E. J. Hull, Frater Stuart R. Dunstan, who is the Inspector General, and by other members of the pronaos. The Lemuria Pronaos in Perth, established in 1953, is a very progressive subordinate body. We enjoyed our brief association with the members here and feel that the bonds of brotherhood which unite us have been strengthened. The Lord Mayor of Perth was most kind to receive us.

We were sorry that time did not permit us to visit other pronaoi in Australia in the cities of Canberra, Darwin, and Ballarat; however, we were pleased that members from these subordinate bodies traveled to other cities in which we were having meetings with Rosicrucians.

From Perth, our flight took us to Singapore in southeast Asia. Singapore, as a city and an island, lies just south of and at the foot of the Malayan peninsula. It has that oriental exotic appeal which is talked about by authors and travelers. We were met at the airport by the Inspector General, Frater H. H. Chin, the Master, Frater T. Joseph Stanley, and the officers and members of the admirable chapter which we have in Singapore. In the chapter, there are many Orientals as well as Caucasians, all of whom exemplify the true spirit of brotherhood and the quest for the fullest expression of Rosicrucian ideals. In the incumbent officers of the Singapore Chapter, I found that the chapter has a splendid administration.

In this city, we were impressed with the modern buildings as well as older oriental architecture, and with the integration of various cultures. It was through the kindness of Frater Chin that we were able to see and appreciate many important places of interest in Singapore.

In Singapore

The Rosicrucian activities during our stay in Singapore were well organized, and the thoughtfulness and kindness of the Master, Frater Stanley, and Mrs. Stanley, Frater and Soror Chin, and many other members will long be remembered by us. The Inspector General is doing a tremendous job in helping the Grand Lodge of AMORC to further promote the interests of the Order in Singapore. The promotion of AMORC and our chapter here is a very real activity, and another member, Frater Ian Hope, is deeply involved in this valuable service.

It was from Singapore that we took the long flight by way of Bangkok, Hong Kong, and Tokyo to Honolulu. Here, in true Hawaiian fashion, we were met at the airport by the Master, Frater Nicholas Sidovar, Frater Henry Pang who is the Chairman of the Welcoming Committee, and other officers and members of the Honolulu Pronaos. The warm, gracious welcome given us is an extension of the ever-prevailing spirit which is found in our fiftieth state, the Hawaiian Islands. Our meeting with the members of the pronaos, which was established in 1954 in this

island paradise, was a fitting climax to our long Pacific tour. Frankly, we were hesitant to board the plane and leave Hawaii for San Francisco and San Jose.

Our tour was a further indication to us that AMORC extends its *Light* into every corner of the globe, bringing truth and understanding to those of a receptive mind. As it grows in strength and power, the integrity and future of the Order is insured just as is the mystical and spiritual progress of its members and the service to mankind.

For some subordinate bodies this was the first visit of an official of the Order. It meant a great deal to the officers and members as well as to us. Our presence helped those who were being visited to feel that because of distance in miles they were not remote from the Order and Rosicrucian Park. We feel that our members in our lodges, chapters, and pronaoi benefited from the experience of this tour, and I know that Soror Clayson and I most certainly did. In fact, it was an experience that we shall long remember.



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 twenty-second edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 40 cents (3/6 sterling). Order from the Rosicrucian Supply Bureau, AMORC, San Jose, California 95114, U. S. A.



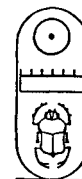
LONDON INITIATIONS

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

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. Checks are to be made out to: Rosicrucian Supply Bureau.
- FOURTH:** **IMPORTANT**—For admission into the Temple 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.)



Bible Miracles

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

THE GENERALLY accepted definition of a miracle is that it is a divine intervention in the course of natural events or, at least, a supernatural manifestation of some kind not coming within the category of expected and dependable occurrences. It is man who must determine whether a manifestation is the result of a miracle or not, and, therefore, the term *miracle* has often been misapplied. It is trite to say that many of our natural manifestations today would have been considered miracles in the past. To hear a person speaking over long distance, or along thin wires, or to be able to see by television what is occurring at a distant point, would undoubtedly have been classified as a miracle by the average mind some centuries ago.

When Nero of Alexandria, long before the Christian period, built a temple with a large wall about it and arranged the gates in this wall so that they would open only when a holy fire was built on an altar outside of the wall, he probably caused all the people to cry, "A miracle!" when the huge gates automatically opened after the holy fire had burned a while. This was but one of the many scientific applications of natural laws which he used to astonish the mass of people. Today, the average young man in high school, familiar with the principles of physics, could understand how the fire opened the gates and would never think of attributing the manifestation to any demonstration of a miracle.

However we may analyze the so-called miracles of the past in the light of modern discoveries and attribute most of them to advanced knowledge beyond the ken of the multitude, there nevertheless are many described in the Christian Bible which will forever remain as a demonstration of divine intervention. Two forms of such miracles came to our mind instantly: instantaneous healing and the raising of the dead.



No matter how we may view the instantaneous healing of those who were lame, or blind, or very sick, and no matter how we may view the raising of the dead, we cannot say that in every instance these manifest powers were the result of the application of natural laws and were not miracles. A few of the marvelous healings may have been the result of the proper application of some principle which we use today and do not look upon as a miracle. But there are no other cases which, when analyzed from our present enlightened point of view, cannot be taken out of the classification of miracles.

Likewise, we may question the power of observation on the part of those who reported these manifestations, and we may discount the enthusiastic description of them and make all due allowances for self-deception or misunderstanding, but we still have the fact that not everyone who witnessed these miracles could have been deceived at each instance, nor could all testimony of them be discredited or adjudged incompetent. That being the case, we must admit that there were healings and, in many instances, the raising of the dead which we cannot duplicate today.

The question then arises as to why these miracles were performed and how. One of the most commonplace

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expressions among those who suffer or who are sickly or deformed is that Jesus and his disciples performed miracles and they claimed that man would be able to do the same thing and even greater things. Therefore, we are lacking in our spiritual attainment or development today, or we also would be able to perform such miracles.

A careful analysis of all the unusual miracles performed in the past, not only in the early Christian period but also before it and since then, indicates that more than mere desire on the part of the lame, the blind, or the sickly is necessary in order to have a demonstration of some miraculous divine intervention. Even Jesus himself seemed to regret that when his time came for persecution and suffering, there was no intervention and he had to bear his cross despite his plea for mercy.

Millions today are praying and pleading with God for the performance of a miracle. It is heart-rending sometimes to see with what sincerity and honesty persons appeal to God for the restoration of life to one who has passed to the Beyond suddenly, or for the relief of suffering and pain on the part of those who are victims of physical conditions. It appears that in most cases such pleas and prayers are unanswered despite the fact that on the surface we are inclined to believe there is just as much reason for the performance of a miracle in these cases as in the cases described in the Christian Bible.

Those Selected

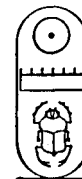
This leads us to analyze the nature of these miracles and the reason for them. Why were some selected by Jesus to be raised from the dead or cured of their physical conditions, while others were allowed to suffer and remain unchanged? As we read the Bible records we see that Jesus cured and helped only a fraction of those who were suffering during his lifetime and in his own country. Since the passing of Jesus from this earth there have been millions who have appealed to God to be helped in the same way as Jesus helped others in his lifetime. Why were those mentioned in the Christian Bible more worthy of divine intervention than those of today?

It is well enough for us to ask these questions from our modern point of view. We ask such questions only because our limited finite knowledge does not enable us to see everything as God sees it and to understand everything from the divine point of view. As we read the story of how Jesus stopped before the gates of a city and raised a dead man from his sleep of death to an awakened consciousness of life, we search in vain for any explanation as to why this particular man was selected for the demonstration of a miracle, and why the evident working of the laws of nature was set aside.

Brought Back to Life

From our human point of view we cannot think that there was any difference between this man who was being carried to his grave and who was brought back to life and the millions of men and women who pass out of life unexpectedly today and whose passing brings great sorrow, grief, suffering, and anguish into the lives of many others. We are likely to think that if a humble character of an everyday position in life were brought back from death by Jesus, in his time, certainly a man like the president of a nation or the head of a great church should be saved in the same manner and brought back to life after transition.

We seem to forget, however, that because neither the disciples nor Jesus himself had stated why the miracle was performed in some cases, there may have been a good reason which we do not comprehend. The man who was raised from the dead may have been commonplace from our point of view and even from the viewpoint of his associates. He may have appeared to be a mere man like thousands of others in his community. We may think that pure coincidence had brought Jesus near him at the time of the funeral. On the other hand, we must not forget that from the mystical point of view he who has benefited from such a miracle must have deserved it, or some great law of God was being demonstrated by the performance of a miracle. How are we to be able to decide whether the miracle was justified or not? What do we know of the man's real past or what he deserved in a previous incarnation or even



in the life just preceding transition and from which he was brought back to life again?

Jesus was teaching and demonstrating and representing God in the awakening of a new faith and a new hope in the mind of the masses, and it was necessary for him to select certain persons to be the recipients of divine intervention in order that he might prove the existence of God and the power of God. Therefore, certain miracles had to be performed, and certain persons had to be chosen to be the recipients of these miraculous benefits. By what process these persons were selected we do not know, but we may rest assured that each of these persons thus helped was worthy of such help or he would not have received it.

Can we look into our own life and determine whether we have earned or deserved in the past any intervention on the part of God, or any special attention because of our attitude and our way of living?

Miracles of one kind or another are being performed by God for our benefit constantly. We may never know how many serious situations have been swept from our path or from our life by divine intervention. It may be a great miracle that anyone of us is living today in the face of conditions that have existed. Many a young man who has returned from the great World War I safe and sound may be a living demonstration of a miracle performed by God. He may attribute his fortunate position in life today to chance or luck, and he may even deny the existence of miracles and may be seeking for a sign or symbol that such things are possible.

The only way in which we can be sure that a miracle will ever be performed for us when needed is to so live and conduct ourselves that we may earn and be worthy of such divine intervention when it is necessary. We must not judge by what has occurred in the past in our lives nor by our failure to secure certain results through prayer at the present time. We may be asking for what we do not deserve and yet blaming the absence of miracles for our handicaps and our suffering.

It is most certainly true that a miracle can come into life only when nothing else will serve so well and when there is some great purpose to be gained other than a purely selfish benefit to our present worldly existence.

We find, therefore, that miracles are not the strange and mysterious things that they are pictured to be but the logical operations of God's mercy and love. To question or even attempt to analyze them is to attempt to reach beyond the finite understanding and into the infinite; and while he may find joy in doing this, man should never forget that he is trying to put his mind in attunement with the Divine Mind so completely that it can and will understand God's Mind in all of its ramifications.

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.



Something for Everyone . . .

Awaits each Rosicrucian who attends the Annual Rosicrucian Convention this July 7-12. Special convocations! Interviews with Class Instructors and Officers! Practical demonstrations! And much, much more. . . .

Rosicrucian Conventions hold a special place with all AMORC members who look forward to renewing old acquaintances . . . meeting new friends . . . and those who just wish to enjoy the resplendent beauty which abounds throughout the Park.

Plan now to add something **extra special** to your year Attend Rosicrucian Convention in San Jose, July 7-12 It will be just a bit nicer with **you** there!

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EXHIBITION OF PAINTINGS

During February, the Art Gallery in the Rosicrucian Egyptian Museum was pleased to present an exhibition of paintings by Grayce E. Cutler. This noted artist, born in Salt Lake City, granddaughter of Utah's early Governor, John C. Cutler, and niece of the noted Western author-painter, Alfred Lambourne, received her art education at the Latter Day Saints College, University of Utah, Art Students' League, and New York School of Design.

She also studied with Eliot O'Hara, Harry Lieth Ross, and Hans Hofmann. Miss Cutler is an artist of the modern classic school and has developed a personal semiabstract style of fine design and vibrant color. *Above*, the artist is shown with her painting *Winter Splendor*.



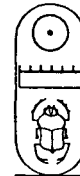
The Divinity of Man

A collection of writings by Dr. H. Spencer Lewis pertaining to the awakening and illumination of the soul. Available for five shillings (5/-) at the Francis Bacon Chapter, AMORC, c/o Battersea Town Hall, London, S.W.1., England; or from Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.



ROSICRUCIAN CONCLAVE

BRIGHTON, SUSSEX, ENGLAND: April 20-21. Southern Conclave to be sponsored by Raymund Andrea Chapter, AMORC. Frater Raymond Bernard, Grand Master of France and Supreme Legate of Europe, will be guest of honor. Contact: Conclave Chairman, Mrs. Maureen Brown, 2 Redhill Drive, Brighton, Sussex, England.



Why Rock 'n' Roll?

by DONALD A. DI LELIO

WHY IS rock 'n' roll, known to many parents as "crazy teen-age music," such a potent and enduring seducer in recent times? There have been many explanations offered by adults and music critics. Perhaps it's about time one of the younger advocates of rock 'n' roll focuses some light on the subject. To what do I, as a member of the rock 'n' roll set, attribute the success of modern music crazes? The reasons for its overwhelming acceptance is that it fulfills deep psychological needs for its audience.

The basic psychological needs of many youthful and spirited individuals are placated by a therapeutic means of releasing built-up hostility and aggression. Rock 'n' roll is a socially acceptable means of *escape* or *expression* of these emotions. Rock 'n' roll or modern music in its many forms is an outlet for hostility, frustration, anxiety, and aggression. In addition to this primary end as a release, it has valuable secondary effects. It heightens the senses and adds meaning and clarity to the lives of many who would otherwise be unnecessarily confused.

The beat of rock 'n' roll provokes the mind and ultimately the body of a person to swim, twist, turn, fly, jerk, kick, swing, and even frug through clouds of rhythm. The emotional state induced within the mind of the listener is manifested or interpreted through a dance. The dancing liberates many burdens of the mind. Through uninhibited dancing one is able to release deep-seated emotions in acting out otherwise inhibited feelings of hostility and frustration. It not only clears the stale air fogging up one's mental well-being, but it also sharpens the senses. To illustrate, it enables one to fly with precise acuteness to the rhythm of the song. When distaste is shown or voiced against the musical preference of rock 'n' roll, it usually arises from a lack of understanding on the part of the critic.

One may think, to quote an irate parent, "That stuff is crazy noise and a waste of time." All parental reactions or criticism of modern forms of music are not so extreme as this one; but it serves as a good example of some of the criticisms voiced. What this type of critic does is transfer his own interpretation of this music to others. Naturally, this does not make his interpretation of it true for others. The truth is that advocates of the new type of music find it as meaningful and respond every bit as sensitively to it as do those of other musical preferences. A rock 'n' roll audience accepts not only the passive role of the listener but often becomes physically involved in dancing and attempting to create its own music through instruments such as guitars, drums, and the like. Obviously, the result is often mutually increased musical involvement and sensitivity.

Popular Music

The rock 'n' roll radio stations, as they are referred to, are almost the exclusive abode of the stereotyped rock 'n' roll that is embedded in the mind of many. It is hard to define what rock 'n' roll is. Almost all songs that appear on the rock 'n' roll popularity charts or on the rock 'n' roll radio stations are assimilated by the rock 'n' roll audience. These become part of their music. Certainly, many such songs falling into these categories because of their musical type would not really be considered rock 'n' roll, but they are part of the music devoured by most rock 'n' roll audiences. On the fringe areas of rock 'n' roll and interwoven into it by the radio stations are protest, folk, rhythm and blues, jazz, and many other forms of music. It follows that there now exists great variance within the general field of rock 'n' roll.

The lyrics of the song have deep implications for the prevalence of rock 'n' roll songs. The mode of expression for the singer and listener alike are the lyrics. The listener identifies with the singer and his expression of the lyrics, or gives these words meaning to suit his own need for expression. Through the lyrics singer and listener *react* to changing times. Songs provide the vocal media for letting the world know how

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the young feel about the current general circumstances of the world.

Expression and Understanding

Whether the meaning that a song has is the same to all listeners is irrelevant. The significance of the lyrics is that they mean something to the listener. Though the meaning might differ from one person to the next, if the lyrics provide the listener with understanding or identification with life situations, then their function has been served. We do not all possess or utilize the power of putting into words what we feel about the world, others, love, the seasons, and so forth. This is often done for us by the lyrics someone else has written. We can profit by their giving more expression and understanding to our lives, than might otherwise be possible.

All people hold mixed emotions about different things. These different attitudes or opinions on certain subjects are turned over now and then in our minds. When we listen to a certain song we find clarity, a solution, or the right words that enable us to bring out just how we do feel about something. Teen-agers and young adults have different emotions or opinions regarding the world than do other generations.

The modern type of rock 'n' roll and its fringe areas provide the means for expressing the viewpoints of younger generations on their environment. The lyrics of a song provide the means of defining what we desire or dislike in our world. This is a feat that is sometimes difficult to pinpoint. Modern rock 'n' roll eases and clarifies our road through life. Would anyone object to a book that can aid us in achieving some understanding of life, making it easier for us to become happier and better-adjusted individuals? Understanding what our society wants or expects of us is no small task, especially in an atomic society such as ours. Rock 'n' roll accomplishes greater and deeper functions than most people realize.

If one cannot or will not take time to understand, for example, a current dance fad, naturally it will be meaningless to him. One should at least be tolerant of the modes of expression that are obviously of considerable importance to others.

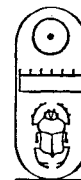
Whoever the artist, he has something to say. What is said is of meaning not only to the singer but also to many listeners. He is instrumental in providing a means of deeper insight into life. The number of singers is varied and abundant enough to allow there being one song that is able to express the right words or style to suit the needs of any person looking for understanding. The singers and lyrics of rock 'n' roll provide comprehension geared to the academic or emotional needs of almost any listener.

What Value

The cultural and social status of some forms of music, as defined by society in general, might not be so high as that of others; but they all have meaning and are directed to aid some person in his progression along the road of appreciation of music. The existence of varied enough types of music is essential so that each person might find the one best suited to him. If the right type of music is not available for a certain individual, then this person would be robbed of a potential means of reaping more out of life. Rock 'n' roll may not have the status of some more conventional forms of music, but it reaches a greater number of listeners, bringing joy into their lives at an earlier age. Is not the end of rock 'n' roll as worthy of recognition for its value as other forms of music?

Music sets the listener or dancer free from his problems, weaving a spell of magic. Whatever type of music one listens to, it eventually sets one free: first one smiles, then one feels the rhythm; finally one finds meaning and clarity.

The current musical trend of rock 'n' roll *accentuates* life. This in turn brings added value to life and a sense of worth to a person. That is reason enough for the adherence to, or prosperity of, any mode of expression. Without the gift of release that this music offers, there would be much unnecessary conflict, hostility, and frustration. In addition to the psychological outlet of this music is the secondary benefit of heightened sensitivity. Rock 'n' roll is a very important part of the musical culture of our society since it appeals to and serves such a large, needy part of it. That is why rock 'n' roll is so functionally important, hence flourishing.



The Mysterious Prophecies of Nostradamus

by NATALIE HAGEN

HAVE YOU EVER wished you could see into the future? During the sixteenth century lived a French doctor named Nostradamus whose predictions are still studied today.

The best-known story about this prophet concerns two pigs. While Nostradamus was visiting the estate of Lord Florinville, the men strolled past the barns. The host asked his famous guest, "Can you predict the fate of those two pigs, the black one and the white one?"

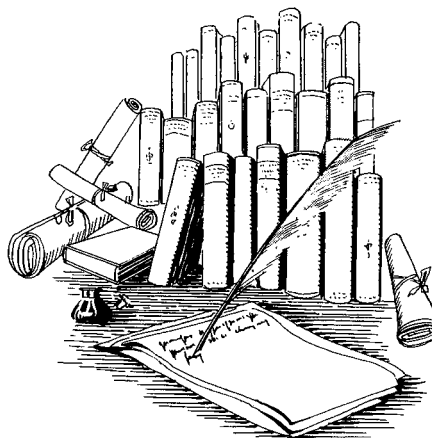
"Of course," said Nostradamus, his gray eyes twinkling. "*A wolf will eat the white pig and we shall eat the black one.*" Lord Florinville thought this was a good chance to play a joke on the prophet. Secretly he instructed his cook to roast and serve the *white pig* for dinner. That evening, as they dined, Lord Florinville gleefully told Nostradamus that he was eating the white pig, just the opposite of what he had predicted.

"No," said Nostradamus, "we're eating the black one."

"That's impossible," Lord Florinville said. "I'll prove it." He summoned the cook, usually a jolly person, into the dining hall. She burst into tears.

"I butchered and roasted the white pig, like you said, m'lord," she told him, dabbing at her eyes with her apron. "It was setting on the table. I'd gone to get the fruit, and when I came back, that pet wolf—the one the boys found in the woods and raised from a pup—had sneaked in and was up on the table chewing on your dinner. So to please your lordship, I killed and roasted the black pig. Isn't the meat tender?"

Nostradamus could hardly keep from laughing. Lord Florinville excused the cook. And both men dined that evening on roast *black pig*.



Nostradamus wrote most of his predictions in four-line verses, called *quatrains*. Though he was not a serious poet, he did like to compose simple verses. He liked riddles, and he delighted in word puzzles, like switching the letters in "Henryc" (Old French for Henry) to make "Chyren."

He used symbols, too, to stand for countries or for people. Sometimes *lion* meant England; sometimes it stood for soldier or ruler. *Wolf* stood for Germany, and *rising sun* for Japan. He also used astrological symbols to indicate time. The verses were published in books called *Centuries*—one hundred poems to each book.

The following prophecy came true just a few years after it was published.

CENTURY I, QUATRAIN 35

*The young Lion shall overcome
the old one
By a single duel on the field of war.
He will pierce the elder's eyes in
a cage of gold.
Two wounds from one, then he
shall die a cruel death.*

Henry II, King of France (old Lion), challenged his friend, young Gabriel de Montgomery (young Lion) of the Scottish guards to a duel in a tournament (field of war). Henry was the only man in the kingdom who wore gold armor and a gold helmet with visor (cage of gold). As their horses charged toward each other Montgomery's lance slipped and pierced the king's visor. A splinter

wounded Henry near the eye, and he indeed died a cruel and painful death ten days later.

In 1666, nearly one hundred years after Nostradamus had predicted it, the Great Fire swept through London, destroying huge sections of the city. Following the fire, the statue of the Virgin fell from St. Paul's steeple. This is what the prophet had written.

CENTURY II, QUATRAIN 51

*The blood of the just shall be re-
quired of London
Burnt by the fire of three times
twenty and six (66)
The ancient dame shall fall from
her high place (statue)
Of the same sort, many shall be
destroyed.*

At one time these verses were the primers of French schools, and school-boys learned them by heart. The verses were translated from old French into modern French. English and American authors have translated them from modern French into English. If you look up the word *face* in some dictionaries, you may find that it has as many as eighteen meanings as a noun, and eleven as a verb. If you were translating *face* into a foreign language, how could you be certain you were choosing the right meaning? For this reason, each translation will be somewhat different from the others.

Differences in symbol interpretation account for more variety in the translations. Are the following two verses puzzling to you? None of the translators seem to agree on the meanings.

CENTURY I, QUATRAIN 50

*From the aquatic triplicity shall
be born
One who shall make Thursday his
holiday
His fame, praise, rule and power
shall grow
By Land and Sea to become a temp-
est to the Orient.*

CENTURY X, QUATRAIN 71

*The earth and air shall be frozen
with so much water
When they come to honor Thurs-
day
That which shall be never was so
beautiful
From the four parts they shall
come to honor.*

One author believes that "Thursday" refers to the United States, the only nation which has chosen Thursday as its holiday—Thanksgiving. Others believe it refers to Thor, god of thunder, or to a ruler yet unborn. Another writes about the coming of a new ice age.

Another verse to consider:

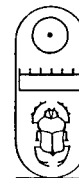
CENTURY V, QUATRAIN 96

*In the middle of the great world
will be the rose,
For new deeds the blood of the
people shall be shed.
To say the truth, everyone shall
close his mouth,
Then at the time will be the one
long looked for.*

Who was this extraordinary writer of mysterious riddles about the future? Born Michel de Nostredame at St. Rémy, Provence, France, in 1503, he learned Latin, mathematics, astronomy, and science from his grandfather, a retired physician. As a boy he was curious about nature and grew to love learning for its own sake. In the college at Avignon he astonished the professors with his phenomenal memory. Though he wished to become an astronomer, his father persuaded him to study medicine. After three years at the Faculté de Méde in Montpellier, he earned his bachelor's degree in medicine. He had already earned his license to practice when a terrible plague broke out in Southern France. The school closed and the courageous young medical student hurried to the stricken area to help fight the disease.

Other doctors had failed with their treatments. Great numbers of people were dying. For four years, the small but robust Nostradamus treated plague victims with his own medicines. Nearly all his patients survived the plague. When at last the disease disappeared and his school reopened, he was honored for his work.

In 1529 he received his doctor's degree in medicine. This gave him the right to take the Latin equivalent of his French name—Nostredame—Nostradamus. Turning down an offer to teach medicine, he traveled for a time, eventually settling at Agen. There the ruddy-cheeked, brown-haired doctor married, raised a family, and practiced



medicine. But his happiness was short-lived. Even his remarkable remedies could not save his wife and two small sons from death due to some unknown disease.

Saddened, he left Agen. He studied in France and Italy, then, in 1544, settled in the French town of Salon, where he married once more. In May 1544 a plague broke out. Nostradamus left his wife and infant son to once again match his knowledge and skills against a terrifying killer.

After studying the plague and its effects, he devised a lozenge or pill to be held on the tongue like a cough drop. Its most remarkable ingredient was "red roses, gathered before dawn." All those who used these *rose pills* survived the plague. Nostradamus succeeded in stamping out the disease both at Aix-en-Provence and a year later at Lyons.

During his early forties the prophet entered that part of his life for which he is best remembered. He spent much time in study, contemplation, and prayer. Fervently he prayed for peace, but his predictions contain numerous references to war. Perhaps the following verses predict the atomic bombing of Japan (land of the rising sun).

CENTURY II, QUATRAIN 91

*In the rising sun a great fire shall
be seen
Noise and brightness tending to the
north;
Within the round, death and cries
shall be uttered
By sword, fire and hunger death
waits.*

CENTURY II, QUATRAIN 92

*Fire the color of gold, from the sky
to earth will be seen
Stricken of the high born, a mira-
culous event.
Great murder of mankind, great
loss of infants.
From the spectacle of death the
arrogant one shall escape.*

The following prediction mentions the man's name.

CENTURY I, QUATRAIN 25

*Lost, found again, hidden so long
as a century
It shall be that Pasteur as a half-
god shall be honored.*

*But before the moon the grand
century ends,
By other ones he will be dishonored.*

The above verse probably tells of the honor bestowed upon Louis Pasteur for his discoveries in the causes of disease, sterilization of milk, and the antirabies vaccine; and the subsequent work of other scientists which made Pasteur's discoveries obsolete.

Another very clear verse—

CENTURY VII, QUATRAIN 80

*The West shall be free of the
British Isles
The discovered shall pass low,
then high
The Scotch Pirate shall rebel
In a rainy and hot night.*

The West is interpreted as America. "Scotch Pirate and Rebel" was the name given by the British to John Paul Jones, naval hero of the Revolutionary War.

The following verse seems to refer to an American president:

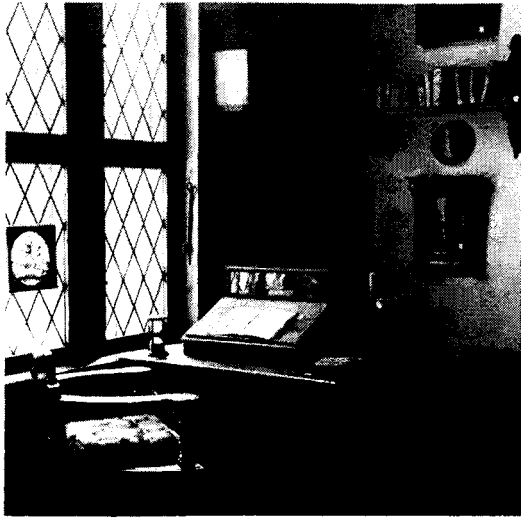
CENTURY V, QUATRAIN 79

*The sacred pomp shall bow down
her wings
At the coming of the great law
giver,
He shall raise the humble and vex
the rebellious
There will be no other one born
like him.*

If you substitute slaves for humble and South for rebellious, the great lawgiver becomes the signer of the *Emancipation Proclamation*, Abraham Lincoln. The sacred pomp could mean the eagle, symbol of the United States.

That his prophecies should be studied by people of the future was the greatest ambition of Nostradamus. He believed that if he wrote in clear and simple language, his works would be read and forgotten, but by making his verses difficult to interpret, he would challenge readers both in his own time and in the future.

His plan certainly succeeded. The prophet died in 1566. The prophecies have survived for four hundred years. For how many more years will they be studied?



SANCTUM MUSINGS



THE AGE OF FRUSTRATION

Mental desires most often create, that is, imagine, an object or condition that will add a pleasing stimulus to the body or mind. One, for further example, may dream of an adventure that will substitute for a relatively uninteresting life that neither excites the body nor the mentality. He may come to learn, however, that his image was but an illusion and that it results in an aggravation rather than in a satisfaction.

WITHOUT entering into a series of technical phrases, we may define frustration as a state of mind arising out of a blocked desire. We are motivated to act by instinctive, organic, and *mental* desires. Such motivations as the appetites and passions are a common experience.

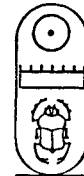
Mental desire is the impulsion of *will*. It is not organic as is an appetite. Rather it is the consequence of reason. We evaluate a condition or a thing in terms of its contributing value to ourselves. We know or imagine that it will bring us satisfaction, and we accordingly desire it. When one, for example, believes he needs a new car and that it will bring an added pleasure, he is then experiencing a mental desire.

There is a notable distinction between organic and mental desires. One has an appetite and the desire to gratify it *before* he experiences any image that will fulfill that appetite. It is only through habit that we come to associate certain objects or conditions as seeming necessary to satisfy an appetite. When we look upon articles of food in which we have indulged with pleasure previously, they may by association arouse the appetite. Other persons whose diet never included such articles of food may find they make no such appeal. The appetites compel the desire to find that which will bring about their temporary gratification.

The continual concentration upon some ideal which is assumed to be essential to happiness strengthens the mental desire. It may become as intensive in its aggravation, in its insistence for satisfaction, as a natural appetite. Until the desire is fulfilled or until it may be discovered that it is not possible of realization, it can torment the individual. As long as the individual believes—or actually realizes—that he is achieving the end of his desires, he can live with himself in some degree of tranquillity. When he is equally conscious of the insistence of his desire, however, and its obstruction, he then comes to know the pangs of *frustration*.

We eventually come to certain terms with our desires. We either, for one reason or another, willfully suppress them, unconsciously repress them, or determine to press each to its fulfillment. Organic desires as the appetites are not successfully repressed. They are essential to our organic being. They are not a product of the mentality, a creation of reason or imagination. They have necessary and fundamental functions. They are so related to the organs and systems of our nature that interference with such desires can have a detrimental influence upon health.

At times we feel disposed to substitute for these organic desires. In good faith one may believe a natural desire



should be suppressed and supplanted with a mental one. The inordinate moralist believes that in his code of celibacy, for example, and the mental gratification he derives from his sexual abstinence, he has found a satisfactory replacement. Such behavior often only results in conflicts. The natural desire continues with unabated aggravation. To endeavor to submerge its sensations, the substitute mental desire must be heightened by the individual. This frequently accounts for religious fanaticism. In pursuit of mental desires, in such instances, one may go beyond the bounds of rationality in endeavoring to extract the unnatural and to substitute satisfaction.

The Drive of Desire

The repressed desire is the *unconscious* obstruction. It is where one is holding back the expression and fulfillment of the desire without a realization that he is doing so. As the psychologist and psychiatrist know, one may not even be conscious of the repressed desire. Its urges may never reach the frontier of the conscious mind. The drive of the desire, the impulsion of its energy, being obstructed in its natural channels, perhaps early in childhood, seeks and finds other outlets. As a consequence, it stimulates emotions which are not directly related to it. It causes a disturbing chain of ideation and thoughts in the conscious mind which the victim of the frustration does not at all associate with the cause.

To avoid excessive frustration and its contingent evils, an intelligent analysis of our desire is necessary. Ask yourself what is behind your desires. If they are natural desires, as the appetites, then gratify them within the bounds of *enlightened society*. An enlightened society is one that teaches, in its schools and universities and by dissemination of information, the causes and needs of our functional urges. It can and will explain what constitutes their natural purpose as well as their abuse. An enlightened society will also explain the need of morality, and, for this reason, a degree of self-discipline is required in the exercise of our appetites. Such a society will point out fanatical moral restrictions which may conflict with nature and cause frustrations.

Much of the frustration in modern society, in the so-called advanced civilizations, is of mental origin. It lies in the appeals to the ego and imagination. Modern advertising, with its alluring appeals, is psychologically prepared in its physical design and word content. It creates mental attitudes of self-insufficiency and inferiority. It causes an individual to measure his success in life, his very individuality, in terms of possessions and social standards. It principally creates these standards of living and then causes the individual to feel inferior if he does not conform to them.

Man is a gregarious being; he is a social animal. The modern person does not want to feel isolated or ostracized from society. *He wants to belong*. Belonging is construed by most men as a mere association with others, as living and working in a community with their fellows. They want to share what is held to be the common good. What society has accepted as the beautiful, the affluent, the distinguished, the progressive, they want as well. Anything less affects the ego. It causes the individual, who is ambitious, to think of himself and his family as being placed in an inferior status. It has a tendency to diminish the ego.

Modern Advertising

Modern advertising spells out, in attractive artwork, colors, forms, and language, sentient appeals which are made to represent happiness and fulfillment of life. These appeals crowd in upon the consciousness of the individual constantly by way of the press, radio, television, and a myriad of other advertising media. They establish in the minds of people a multitude of *mental desires* and the images which are supposed to satisfy them. It becomes an economic impossibility for the average person to realize all such created desires. These desires vie with each other for indulgence.

There is a realization of neglect by the individual of some desires that seem to be essential and, as a consequence, frustration ensues. Frustration is psychologically experienced as inadequacy. The individual considers himself inept in some manner in realizing that which he has been conditioned by the times to

think of as essential to his welfare and happiness.

These frustrations can be greatly mitigated by the application of reason—or even of good common sense. You cannot have everything; you cannot do everything. What activities, mental and physical, from your experience, contribute to your greatest happiness in life? Are these activities in any way related to your natural abilities, talents, and opportunities? For example, one would not aspire to be a concert singer if his voice qualifications were quite ordinary or mediocre. Does what you desire also lie within the realm of your economic status? If it will seriously disturb your financial security and independence, it is then a futile desire, unless you have some assurance that it

will compensate for such present sacrifice.

It is also rational and expedient as well to ask oneself whether that which is wanted is the paramount desire. In other words, does it compete with some satisfying habit which one will not forego? One can have a hierarchy of desires, and most of us do. As we advance in life, our interests change with experience. We discard previous desires and indulgences and replace them with others which we think, and which may be, superior in their satisfaction. Two or more desires that compete in their appeal may mean the foundation of frustration. Streamline your desires in this age of frustration to avoid the penalties of physical and mental ill-health.—X



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.

April: The personality for the month of April is Keith J. Holyoake, Prime Minister of New Zealand.

The code word is **JOLE**.

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



June:

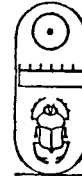
The personality for the month of June will be Major General Yakubu Gowon, Head of the Federal Military Government of Nigeria.

The code word will be **FRUIT**.

YAKUBU GOWON



KEITH J. HOLYOAKE



THOUGHT PROCESSES IN CREATIVITY

(continued from page 86)

perience which you have. It is to compel yourself to imagine a transformation, for example, in what you see, causing the thing you see to suggest to you a different condition or form, to be something else than what you visually perceive it to be. This enlivens the faculty of imagination.

Intuition likewise plays a very prominent part in the thought process of creating. This is when a sudden idea, as a new conception, flashes into the mind. It may comprise an idea whose relationship we do not recall ever having thought about. Nevertheless, in most such instances it is a suggestion arising out of a past observation. At some time we saw a need, perhaps a deficiency to be overcome. Our inner mind, our subconscious self, worked upon it. Finally, when the opposites were brought together into a harmonious relationship, the image of that was flashed into consciousness.

We cannot say with certainty, but it is possible that some intuitive creations are inspired by the thoughts of others. There may be those who were unconsciously attuned with us. Or our own harmony with cosmic forces may bring about a relationship of ideas in the subconscious which becomes intui-

tion. In this regard intuitive creativity, or insight, as the psychologists call it, is a form of higher judgment. We do not mean, however, that this judgment is a supernatural influence.

The apparent difference between imagination and intuition may be simply told. In imagination we derive the new idea from a suggestion arising out of certain nonrelated elements. In intuition, however, the idea arises without our being conscious of such an apparent relationship. The creative individual is endowed with a high degree of these attributes necessary to creativity. He can stimulate them by practice. At least he can be more creative than he is.

If we would introvert—turn inward—our consciousness one half hour each day, we would improve these powers by which creativity is accomplished. One should just sit and *think* for the half hour, take some thought, an idea, and then literally dissect it for that period of time, then try to mentally rearrange or improve its content. The introvert is usually far more creative than the extrovert. It is simply because the introvert does conceive, imagine, reason, and analyze more than does the extrovert.



IN APPRECIATION . . .

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

RALPH M. LEWIS
Imperator



**The
Digest
Rosicrucian
March
1968**

Members in the United States are herewith notified that the mailing of their lessons will be on the *eleventh* and twenty-fifth of the month. If either of these dates falls on a weekend or holiday, the mailing date will be the next working day following.

Rosicrucian Activities

*Around the
World*

ON SUNDAY, January 21, the Annual Mystical Festival of the Francis Bacon Lodge, AMORC, (San Francisco, California) was once again held. It was well attended, and a spirit of warm fellowship prevailed. To crown the inspiring program of the day, the Imperator, Frater Ralph M. Lewis, delivered an enlightening message. An enjoyable banquet followed, at which all shared the rewarding fruits of a day well spent.



In November, members of the Ottawa Pronaos bade farewell to Soror L. Northall who returned to Frobisher Bay in Canada's far north. Soror Northall's nursing among the Eskimos has made her a dearly loved figure in this northern community.



Five paintings by Frater D. Forbes Hay, F.R.S.A., F.S.A. Scot., F.R.C., a Past Master of John Dalton Chapter, Manchester, England, were shown at the Post Office Art Club of Great Britain's Sixty-First Annual Exhibition, London. Here the artist stands beside Crathie Church, Deeside, Scotland.

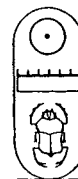


For his outstanding work and leadership with the Woody Bartges Boys Group, Mr. Leroy I. Gilmore of Washington, D.C., was presented with the Rosicrucian Humanist Award. The presentation was made by Mr. Hubert E. Potter, Sr., Inspector General of AMORC, after a regular morning service at Albright Memorial Church in Washington. Frater Potter, in his remarks, said that the humanitarian aspects of the Order's teachings alerted both officers and members to recognize such qualities when noble men and women labor unselfishly in the interest of others.

Mr. Gilmore received high commendations personally expressed by representatives of the American Legion; Neighbors Inc.; Metropolitan Boys Club; Albright Men's Club; and individual policemen, ministers, and school principals in the community. Also present were several members of the Atlantis Chapter, AMORC, Washington D. C. Shown above from left to right are Rev. Woodrow A. Bartges, Frater Potter, Mr. Gilmore, and Lieut. Francis Andruzzi.



In the Grand Master's "Diary of the South Pacific" in the February *Digest*, reference was inadvertently omitted to the Master of the Chapter in Newcastle, Australia. Frater R. H. Bull and Soror Bull along with other members were warm and cordial hosts to their visitors. This is a new Chapter and Frater Bull, as Master, had much to do with making this achievement possible.



SOCRATES SPEAKS TO OUR TIME

(continued from page 89)

of all the Stoic philosophers, when he said: "If what philosophers say of the kinship of God and men be true, what remains for men to do but as Socrates did:—Never when asked one's country, to answer, 'I am an Athenian or a Corinthian,' but 'I am a citizen of the world.'" If that kind of social philosophy made good sense twenty-four hundred years ago, consider how much the intervening centuries have added to its significance and to the urgency of the implementation of that concept within the context of our contemporary world.

The importance of belonging to the human race takes precedence in importance over all the marks of distinction that may chance to separate one people from another. The thing that matters most is not that one is an American, a Frenchman, a Russian, or an Indian, for we share with all humanity the highest values of personal being. The most important thing about any human being is the fact that he has within him

the very essence of divinity since man has been created in the image of God. Inasmuch as man has within him that spark of the Divine, he shares in the creation.

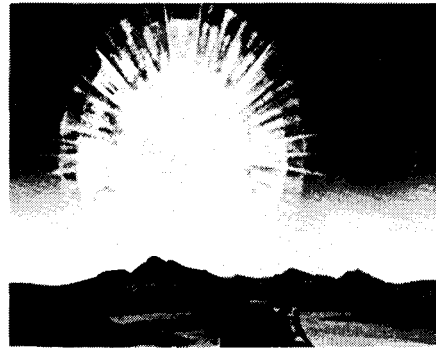
The doctrine of the universal brotherhood of man dates back many centuries before the time of Socrates, for it was given articulate expression through the teachings of the Great White Brotherhood. This philosophy is very beautifully epitomized by Henry B. Robins whose little poem is as ancient as it is modern:

"Of one blood hath God created
every kindred, tribe and tongue.
His is every fane and altar,
though man's empire be far-flung.

Even though some flout the others,
underneath are they blood brothers,
And shall learn some crucial day
how to walk a common way."

What Occurs After Death?

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



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*The
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March
1968*

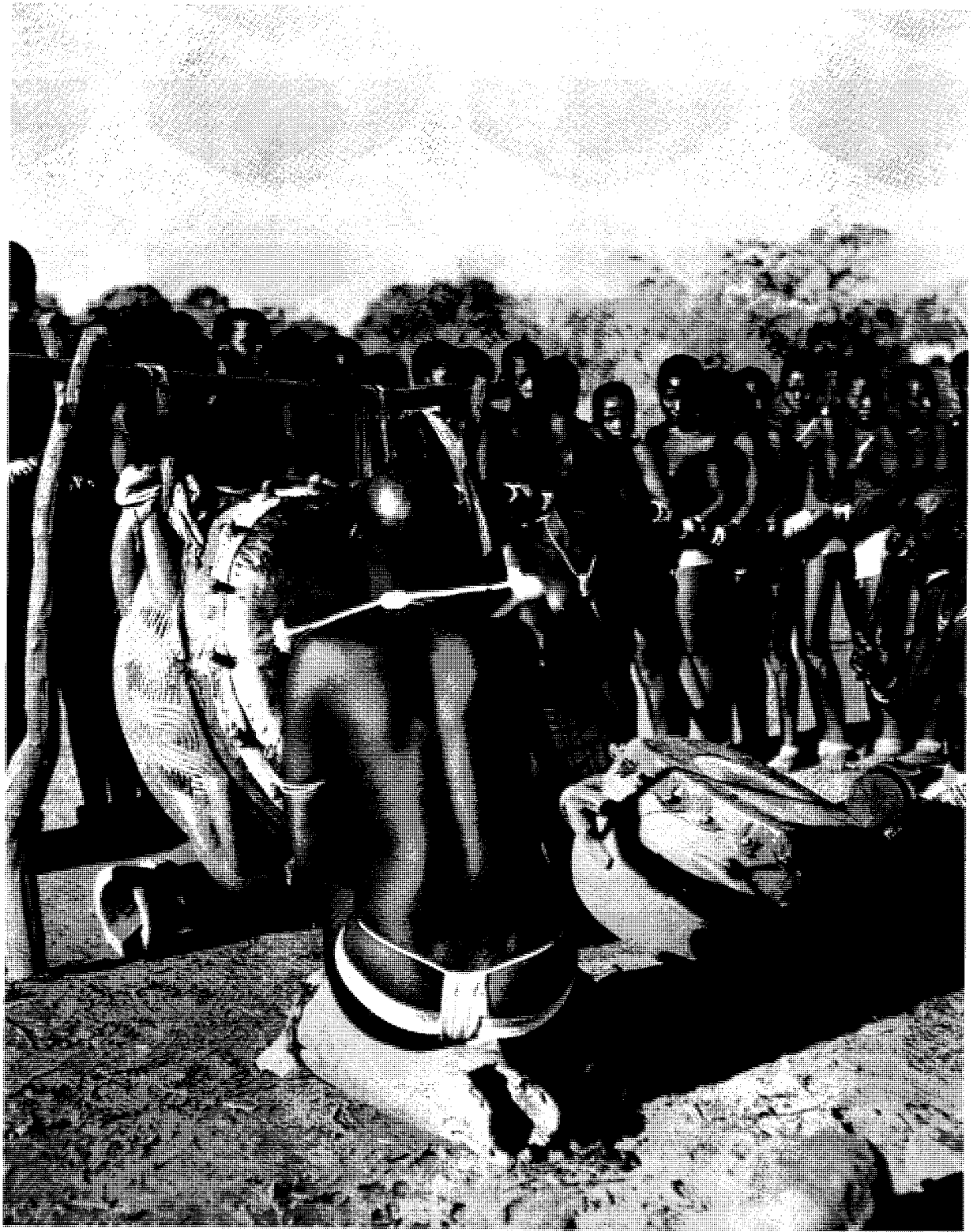
*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



BEDOUIN VILLAGE

East of Baghdad is the ancient caravan road to the once great Persian Empire. Along this same route today Bedouin nomads, as of old, drive their herds or heavily laden camel caravans. In the land, arid most of the year, are scattered small villages of mud brick houses before one of which stands a Bedouin.

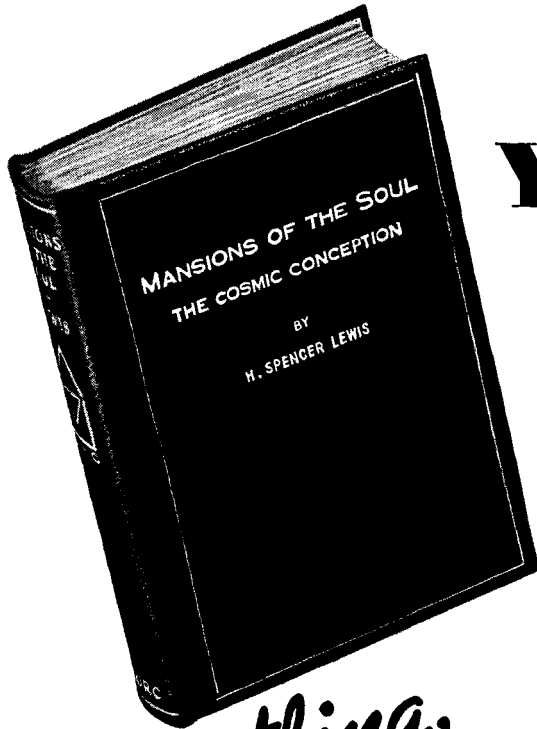
(Photo by AMORC)



PREMARITAL DANCE

In South Africa many picturesque, native ceremonial dances, centuries old, are perpetuated. Here these young women in the interior of the Transvaal are participating in premarital rites which consist of what is termed *The Python Dance*. It derives its name from the fact that each prospective bride grasps the arms of the one in front of her. The rhythmic motion of all their arms to the beat of the drums simulates the movement of the reptile.

(Photo by AMORC)



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Along the way the tour group will spend four days in Greece, visiting Athens, Delphi, and historic sites in between. It was here that the ancient schools of learning had their greatest impetus. The wisdom of the ancient Greeks is immortalized in Western culture. Their creative genius flourished in a free society where men were free to think, discuss, and expound their ideas.

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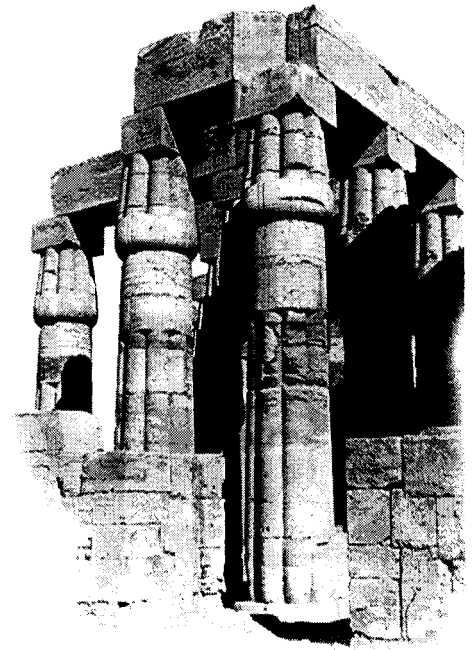
somewhere in Europe Rosicrucian tour members will join European Rosicrucians in an inspiring convocation presided over by the Supreme Legate for AMORC in Europe.

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BRAVE NEW ERA

One hears much today about air and water pollution and of how, if not checked, their effects can spell disaster for man. But as of late, a new type of pollutant, just as damaging, or perhaps even worse than the other two, has become widespread and is steadily on the increase.

I refer to the problem of noise.

Nature, moving along evolutionary lines, designed man and most of the other life forms sharing this planet with him to react to noise as something out of the ordinary, a signal that something is wrong and less than two centuries of technological civilization have not succeeded in changing this at all. This has been proven conclusively by tests conducted at various universities and laboratories, in which volunteers and animals were subjected to various levels and types of noises and then given thorough examinations.

Thus we know that a majority of organisms, including man, react to noise as a warning of danger. This is a part of the very makeup of organisms such as ours and is why noise, especially when loud, tends to constrict blood vessels and causes adrenaline to pour into the bloodstream in preparation for fight or flight which in today's society, under normal conditions, is usually never necessary. This has tiring and debilitating effects, which some scientists believe to be cumulative and capable of causing permanent physiological damage.

At this point, it should be made clear that by noise I do not refer to a mixture of many unordered frequencies, or sounds, which are excessively loud. It has to be realized that noise is *any unwanted sound*—unwanted by an unwilling listener. This may include anything from the softest music or snores to a passing motorcycle or next door's cocktail party. Surveys have led to the conclusion that 75 percent of all persons living within an urban environment are bothered, to some extent, by some form of noise.

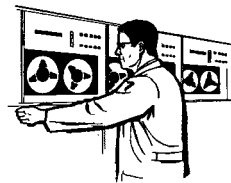
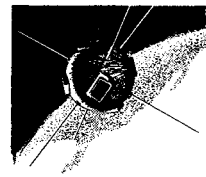
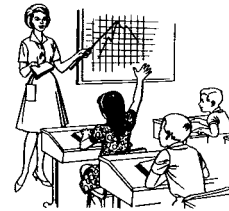
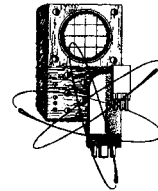
Among other suspect physical disorders under investigation, it is believed that the increase in noise levels may be one of the causes behind certain high blood pressure and cardiac conditions, which in turn can cause a malnutrition of the hearing mechanism, with accompanying hearing loss. The danger in all this is

that one may not be aware of this type of hearing loss until serious damage has been done, because noise damage usually affects first the ability to hear the higher frequencies and not the conversational ranges, since the hair sensors in the cochlea, or inner ear's chamber, which analyze the lower frequencies, are farther inside and, therefore, better protected.

Sound is measured in decibels. A normal conversation may range up to 60 decibels, an airplane to 105, and a thunderclap may be 120 decibels. Sounds reaching the 140 decibel-mark are capable of inducing acute pain and damage. However, it should be considered that some lower noises, if sustained, can also cause damage after a period of time. It is interesting to note that an acoustical engineer, doing research on the various levels of noise, has confirmed something many of us already suspected: that rock 'n' roll music can cause permanent hearing impairments. While attending a recent concert by a well-known modern group, this expert's finely trained ear immediately detected the fact that the decibel level in the great auditorium had far surpassed the danger point, and he rapidly donned earmuffs exactly like the ones used by airport ground crew to ward off the noise of the great jets' turbine engines. Later, a check of his instruments' reading confirmed this fact.

More and more, people are beginning to recognize the ever-increasing threat to health which noise can be in our modern way of life, and new developments to cope with this are already on the market. Today's acoustical ceilings, for instance, can absorb as much as three-fourths of the sound striking them, and over two-thirds of the people interviewed on this subject have stated categorically that they want *quiet* built into their homes, in the form of fiber glass insulation and special types of plastering. Actually, any material that will not reflect sound off its surface is a good noise deadener; therefore, by the sole expedient of hanging draperies on windows, carpeting the floors, and using upholstered furniture instead of the new flat hard surfaces popular with today's furniture, the noise background can be effectively reduced.

Thus, the struggle is on to obtain a more quiet and relaxing atmosphere in which to think and work during this, our brave new era.—AEB



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