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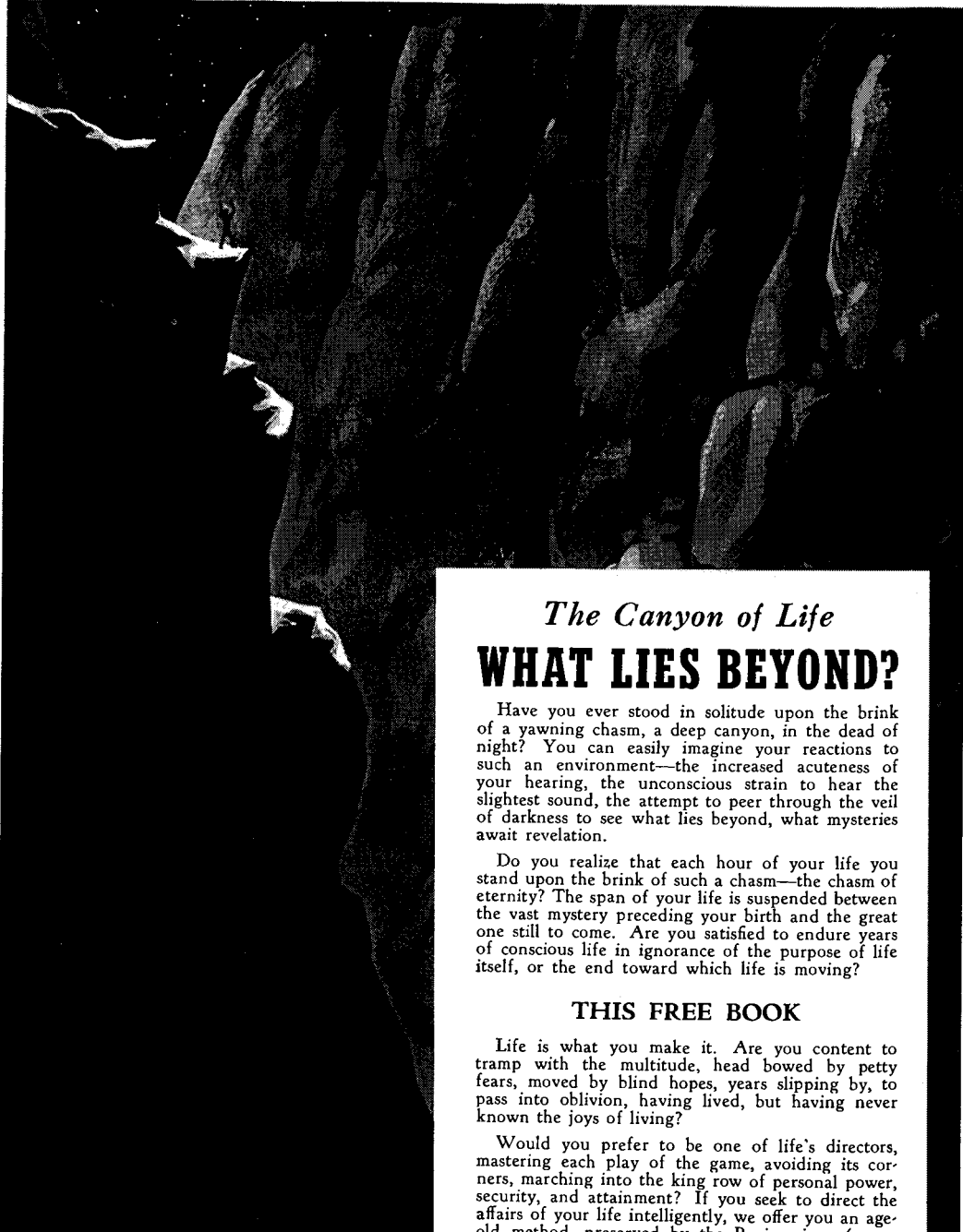
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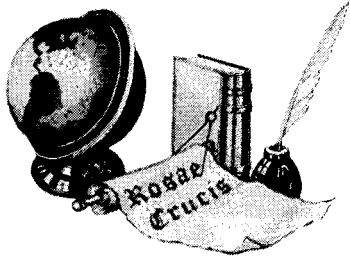
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# ROSICRUCIAN DIGEST

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

## *The Purpose of the Rosicrucian Order*

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

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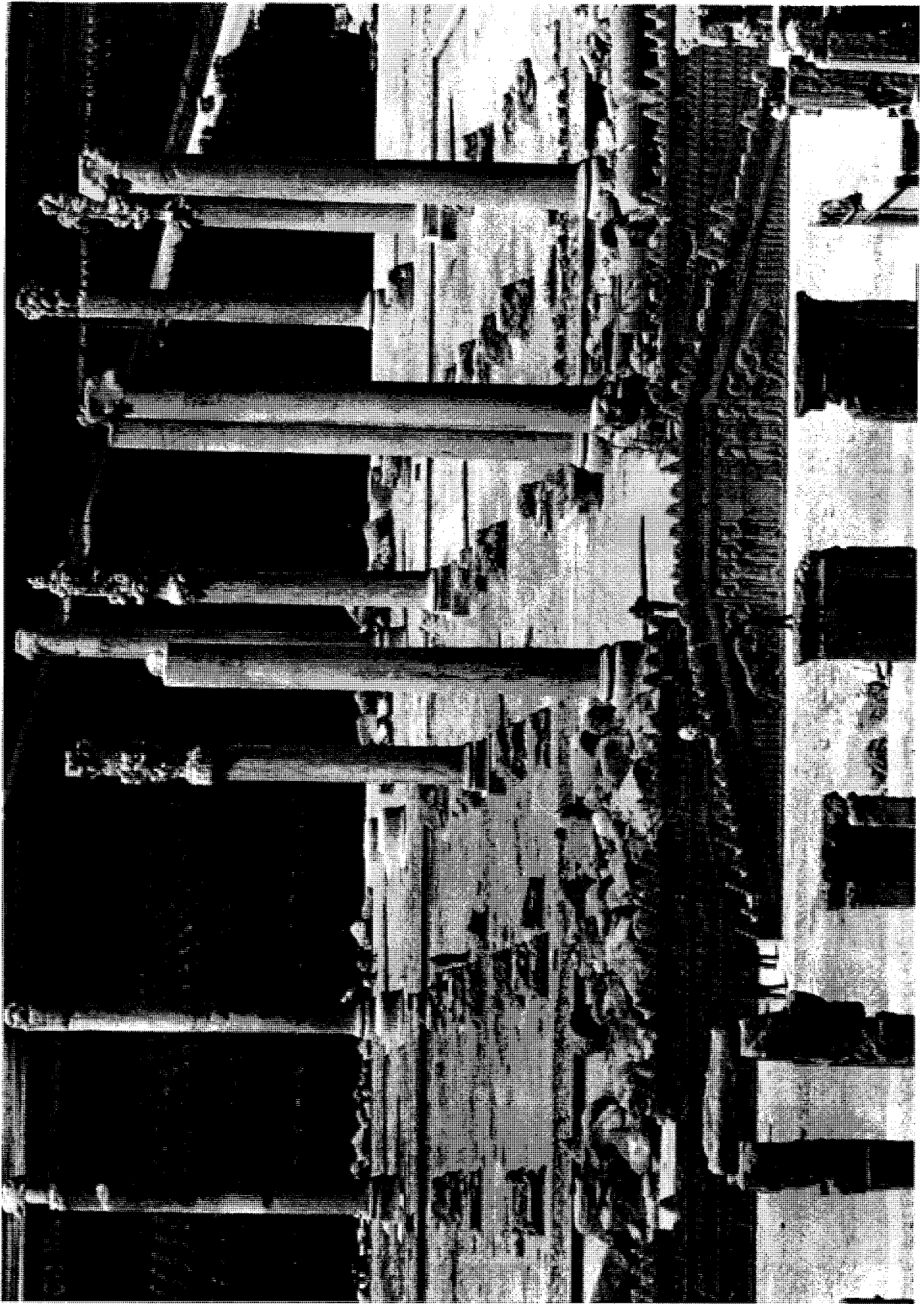
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## PALACE OF PERSIAN KINGS      →

These few stately columns are all that remain of the sumptuous palace at Persepolis, Iran, that was begun by Darius I, King of Persia (522-486 B.C.) at the height of the Persian Empire. The doors and other fittings were covered with heavy sheets of hammered gold and silver. Curtains of gold lace extending from ceiling to floor hung in the audience hall. The palace was completed in the fifth century B.C. by Xerxes.

(Photo by John Mee)



# THOUGHT OF THE MONTH

By THE EMPEROR

## WHAT IS TRANSCENDENTAL MEDITATION?

THERE ARE fads in cultural pursuits, in philosophies, the arts and sciences, just as there are in foods and clothing. The subjects of fads are not always original concepts. Often they are age-old practices and customs that have suddenly become popularized in a modified form. To the dilettantes who indulge them they are strikingly refreshing and a novelty. Such interests, however, go through a brief cycle of intense acceptance by a large portion of the public who are always seeking ways of escape from their ennui. Eventually these activities revert to their original and proper channel of probity where they have a more lasting nature to the real aspirant and student.

Such a current fad has the lofty title of *transcendental meditation*. It has caught the attention of the press and popular periodicals because some of its transient adherents are personalities of the popular arts—the stage and screen. There are always mentalities who are greatly impressed by whatever may attract celebrities for the moment. Psychologically, perhaps, they feel that if they pursue a similar interest they will assume vicariously some of the *glamour* of such personalities. Consequently, there is the momentary flurry of interest in transcendental meditation.

What is transcendental meditation? What benefits can it provide? Is it wholly applicable in a Western world culture? Buddhism has incorporated meditation as a basic requirement of its religio-philosophy. Though Buddhism as a worldwide movement espouses meditation, yet it is a syncretic doctrine with them. It has in its essence been borrowed by them from much earlier Vedic writings. In the Pali language, said to be the one in use at the time of Gautama Buddha, the word *meditation* is known as *dhyāna*. The practice was associated with life in re-

tirement and the concentration of the mind upon a *single thought*.

In the ancient Rigvedic period the requirement to do penance involved bodily mortification, that is, the denial of certain bodily requirements to the point of personal, physical suffering. But in the latter, post-Upanishadic period, a transition of practice occurred. Doing penance began with meditation upon a sacred symbol—a mantra. The methods vary but they are collectively “a universal method of mental culture of all Indian religious schools.”

In Buddhism it is quite necessary to distinguish between *meditation* and *absorption*. Meditation becomes absorption when the subject and the object are completely blended. In other words when the meditator and that which he is meditating upon become so blended into *one* that he is no longer conscious of self—that is *absorption*.

### *Arresting the Outer Awareness*

In this practice, it would appear that that which is concentrated upon, the object, be it a symbol or whatever else, is only a means to arrest the objective consciousness; it is apparently to momentarily lose awareness of the self that is ordinarily realized.

There are highly intricate preparatory methods in Buddhist meditation. Paradoxically, these are forms of meditation in themselves. We are told in such preparatory texts that a quick-tempered novice should practice on love. He should regard all sentient beings as though they were his parents or brothers. Through this meditation he must include them in his desires for well-being and happiness.

Further, a novice who is deficient in concentration should at first practice “counting his inspirations and expirations”—his rhythmic breathing. Those novices who have difficulty in suppress-

ing their impure desires are instructed to meditate upon the impurity and impermanence of the human body. This psychological advice is to impress the individual with the fact that his desires are related principally to his organic functions and that they are evanescent and therefore not worthy of single importance.

A novice who is dull or stupid "should practice self-culture by meditating upon the twelve chains of causation." This doctrine is rather abstruse and one wonders, therefore, how the novice who is a dullard can improve his intellect by resorting to such profundity. We are finally told that when one becomes successful in the concentration of the mind to the extent of suppressing the senses, he gradually attains a state of ecstasy. This ecstasy is considered a kind of karmic compensation. One labors through this practice and thereby, on reaching a state of ecstasy, has atoned for any past wickedness. He has likewise begun to liberate himself from the hold that worldly interests have upon him.

#### *Stages of Meditation*

This ecstasy or extreme pleasure, is itself divided into four stages or degrees of *meditation*. The *first* dhyāna, or meditation is a state of joy and reflection which results from *seclusion*. The meditator has separated himself from all sensuality and sin. It is to be noted that interpreted in this way this seclusion does not necessarily mean physical isolation from society, that is, becoming an anchorite, a hermit. It is a mental seclusion—the barring to consciousness of certain thoughts. In mystical literature this kind of seclusion is known as *mystical silence*.

The *second* stage of ecstasy is "of joy and gladness born of deep tranquillity." However, that is *without* reflection and investigation. These are now suppressed. It is called "tranquilizing thought," the predominance of intuition. This may be construed as meaning a joy that comes from an intuitive illumination or knowledge without the necessity of exercising the reason.

The *third* stage of this meditation and ecstasy is patience "—through gladness and the destruction of passion."

It is said that one becomes "aware in his body of that delight." This inner delight is perhaps a peace and contentment when one is devoid of the perturbation of desires and their transient satisfactions. The *fourth*, the very highest stage of this series of meditation is "purity of equanimity and recollection without sorrow and without joy by destruction of previous gladness and grief."

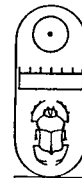
All of this would seem to be a hierarchal nihilism—in other words, each stage of meditation suppressing the former sensations and objectives and, in turn, introducing what is a higher state of attainment. Finally, what is left is almost inexplicable, an equanimity which is not definable in any sentient terms. Yet, it is a form of *consciousness*, or the state would not be realized!

#### *What Is the Purpose?*

One might ask at this juncture of instruction, What is the ultimate *purpose* of this concentration and meditation? It is said that it is to attain *arhatship*. Such attainment provides, it is proclaimed, perfect enlightenment. But is this again not just another abstract term? Can this be reduced to concrete values or advantages?

Personal advantages are set forth as being the extinction of desires; the cessation of thoughts which produce illusions and which become chief obstacles to arhatship. More definitely the consolidation of that knowledge which makes more facile "concentration of the mental faculties on a certain thought." It is a strengthening of consciousness which provides an understanding of the *four noble truths*. Also a distinct advantage is said to be *the acquisition of superhuman faculties* of which there are said to be six. Then the final benefit is related to be "ultimate tranquility or rest."

This Buddhist meditation process with all of its myriad ramifications has been summarized as follows: first, concentration of the mind upon a single thought. Gradually the soul becomes filled with a supernatural ecstasy and serenity while the mind still reasons upon and investigates the chosen subject for contemplation. Second, the mind is freed from reasoning and contemplation while the ecstasy and serenity re-



main. Third, while the thoughts are still fixed as before, the meditator divests himself of previous ecstasy and attains *tranquil* ecstasy. Lastly, the mind is exalted and purified. It is then indifferent to the distractions of emotion, pleasure, and pain.

#### **Philosophy and Religion of India**

The *Upanishads* form a concluding portion of the ancient Vedic literature. In fact, the literal translation of this word means "sitting down near" the teacher to receive instructions. The *Upanishads* contain the earliest records of Indian philosophical speculation and are the foundation upon which most later philosophy and religion of India rest—according to Dr. Radhakrishnan, the noted Indian scholar and the world-renowned philosopher. He states that the *Upanishads* are not so much philosophical truths as "to bring peace and freedom to the anxious human spirit."

The *Upanishads* put forth metaphysical considerations as dialogues and disputations. The content is poetically delivered by authors whose minds were philosophically tempered. As Dr. Radhakrishnan further states, the *Upanishads* represent *the striving of the human mind to grasp reality*. The age of the *Upanishads* is a matter of speculation. However, it is generally conceded that the earliest portions are of a period from 3000-1000 B.C.

Our brief consideration of the *Upanishads* is because the beginnings of the yoga system are to be found in them. It is these variations of the yoga system which are being popularly introduced as *transcendental meditation*. We now turn back to the *Upanishads* momentarily to relate the basic precepts of yoga meditation. The *Upanishads* state that reality is not rightly perceived by our imperfect understanding. The mind is said to be like a mirror in which reality is reflected. In other words, the extent to which we know reality depends upon the state of our own mind, that is, whether it can respond to the full extent of reality. This conception has a parallel in Greek thought, in particular in the *Dialogues* of Plato.

The yoga meditation of the *Upanishads* is intended to help man overcome his mental limitations that he might more

fully experience true reality. Yoga presents instruction on how to refine the mind and improve the mirror of consciousness. This is to be accomplished by keeping the mirror clean, that is, by keeping out unneeded peculiarities. It is only through such a discipline, it is related, that one can rise to "the height of impersonality from which the gifted souls of the world see distant visions."

The yoga doctrine expounds that our empirical, objective consciousness turns itself back on the *external* world. The consciousness becomes lost in the illusions of the unreal world of the sense impressions. When the aspirant rises above the empirical—outer—self, "one gets not negation but intensification of the self." This can be construed as meaning that one acquires a greater comprehension of the whole essence of the integrated self.

#### **Mental and Spiritual Discipline**

The yoga system for meditation, like that of Buddhism, requires that one go through a whole course of mental and spiritual discipline. "The mind of a man who does not know his own self goes hither and thither like water pouring down the crags in all directions. But when his mind is purified he becomes one with the great ocean of life which dwells behind all mortal forms."

Yoga insists on exercise of perfect control of our passions and emotions. A trance state may be induced by controlling breathing and concentrating. The method also includes concentrating on mystical words, mantras, or symbols to fix one's attention upon. The psychological aspect of this practice is to cultivate a steadiness of mind by focusing attention for a time on one particular object and eliminating other impressions.

Breathing is an essential part of the meditation process in yoga as is also the reciting of certain mantras. In the ancient Vedic writings it is said that reciting the mantra, OM, constitutes an offering to Brahma. Meditation on OM is the root and essence of Veda and the way, it is said, of union with Brahma (oneness is accomplished). An ancient phrase relates: "For him who engages in reciting OM no danger exists

(continued on page 312)



# Eastern and Western Culture

by CAROL H. BEHRMAN

*The meeting of the twain*

RUDYARD KIPLING once wrote, *East is East, and West is West, and never the twain shall meet* . . . Never? It has seemed so for countless centuries, and seems so even now. More so today, perhaps, superficially at least, when one contemplates the apparently vast chasm—political and social—between the East and the West.

Beneath the surface, however, the trends may be quite different. Below the tides of politics and economics run the deep waters of man's spirit, unseen currents which often prove to be more powerful than all the governments, armies, and social structures on earth. And here, at this hidden level, there are indications that Eastern and Western thought are meeting, touching, and merging.

That the East is adopting some of the values of the West can easily be seen in the gradual lessening of traditional Oriental fatalism, and an increased, sometimes frantic, drive toward individual expression and attainment. On the surface, this is manifested in political upheavals and economic modifications, but the impulses go far deeper, striking at the very foundation of Oriental thought and culture. Western concepts of individual freedom and individual striving are more and more taking hold of the Eastern mind. The change is gradual, almost imperceptible to the casual observer; however, slowly but surely the Easterner is becoming, in his heart and soul, more and more like the Westerner he professes to misunderstand.

Eastern influence upon Western culture is more difficult to see. Superficially, it hardly exists, unless one is to take seriously fads such as Japanese screens and yoga, or guru worshipers. But beneath its arrogant, glittering, affluent

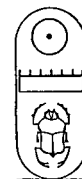


exterior, the Western spirit is troubled and bewildered. In a world which has been "cut down to size" and made to seem very small by scientific discoveries, we have begun to realize that our limited senses can only guess at the vastnesses and complexities of universal, infinite space.

In the light of these new awarenesses, many Western values and traditions have suddenly become meaningless and irrelevant, leaving a gaping, aching void. Westerners are frantically turning in all sorts of spiritual and philosophical directions. Young people seem to have an especial awareness of this gap between new knowledge and traditional explanations, and this may in part explain their extreme behavior. Yes, the Western mind is seeking and groping. And what it has stumbled upon is a meaningful, stimulating contact with Oriental thought and philosophy—a philosophy that blends with remarkable smoothness into our newly-developing concept of man and the universe.

This is not to say that all Westerners are suddenly about to become Buddhists or Hindus. We do not have to. We are gradually absorbing Eastern concepts of cosmic unity into our own thought. Everywhere in the writings of modern religious leaders, philosophers, and social critics, one can discern the subtle influence of Eastern thought.

Learned Westerners have always been impressed, to some extent, by the spiritual wisdom that has come to us out of the East, but never before to such an extent among such a widespread portion of the population. Whether the discussion centers on the nature of God, the purpose of life, the shape of the



universe, or the meaning of birth and death, there is evidence of a turning away from strict, traditional interpretations and a blending with the mysticism and transcendentalism of the East. Western man, in his heart and soul, is slowly but surely becoming more oriental.

Martin Buber wrote, *None of the great religious teachings originated in the Occident*. He was referring to the past, but many of the seemingly "new" religious and philosophical concepts of our era are merely reworkings of spiritual gifts from the East.

On the surface, then, East and West may appear to be in disagreement, but

in their hidden spiritual depths, a reluctant but effective merger may be taking place, and there is reason to hope that the spiritual tides of mankind may someday lead to a mighty flood of understanding and unity. Just as the soul of Christianity triumphed over the physical might of pagan Rome, as the vision of Mohammed engulfed the middle East, and as the spirit of Judaism endured through centuries of imminent annihilation, so the merging of the Western and Eastern soul may one day overcome the belligerence, distrust, and armed strength of both cultures—to unite the world in a true brotherhood of men.



## Medifocus

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

**September:** The personality for the month of September is King Gustav VI of Sweden.

The code word is **RECOG**.

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



HEINRICH LUEBKE

**November:** The personality for the month of November will be Heinrich Luebke, President of West Germany.

The code word will be **LOOK**.



KING GUSTAV VI

*The  
Rosicrucian  
Digest  
August  
1968*

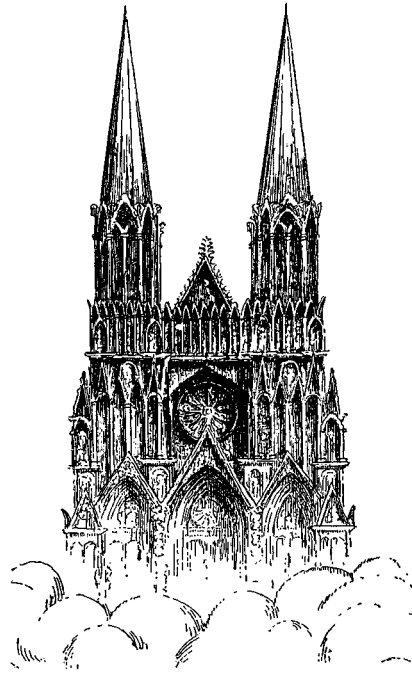
THE QUESTION is sometimes asked, by those who believe ultimate reality to be outside the realm of objective phenomena, just what value there is in *scientific analysis*. If the Absolute can be known by intuitive knowledge, if man can adjust himself to a degree at least to the ultimate reality and to God, then just what advantage is there in the study and the analysis of the findings of objective scientific theory?

Some idealistic philosophies try to minimize the importance of physical existence and objective knowledge, but no manifestation of God can be placed in a secondary position when it is a function or manifestation to be considered in the over-all course of man's existence. As long as man is of a physical nature, as well as of a mental and psychic nature, the fact of man's duality of being must be acknowledged, accepted, and man's efforts must be directed toward understanding both.

As we know, science deals with purely objective knowledge. A great deal of man's life applies to objective things. We live in an objective world, most of it coming through the physical sense faculties, which familiarize man with the physical world. Since the physical world is here, since man is physical, and since these objective sensations have to be dealt with, then the objective must be a part of the all-over purpose of universal expression.

It is therefore understandably easy for anyone to formulate a philosophy on the basis that the physical objective world is of secondary importance, and that it should be ignored. Such subordination of the physical has come to be looked upon by some as being an indication of higher spiritual values.

Some systems of philosophy have tried to establish the idea that the attempt to minimize the material world, even to the point of denying its actual existence, is in itself an evidence of a degree of spirituality. Such a supposition is rather a foolish one. In fact, with such minimizing, we would be living entirely in a world of illusion. The physical world may not be as permanent as the divine world of the soul and the psychic qualities; but, nevertheless, it actually exists. So long as man expresses only through a physical



## Cathedral Contacts

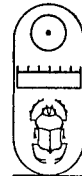
OUR ULTIMATE PURPOSE

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

medium, he is forced to recognize this physical medium as an important part of his being.

We are all souls resident within a physical body, and those things that affect the physical body must be dealt with in relation to this physical structure. Those things that affect the soul must be considered in terms of an immaterial structure, but both states exist. While it can be our highest purpose to recognize the fact that the permanency of our expression must be found through the medium of the soul, it is also of importance to realize that the physical body and the physical structure of the world are placed here, even though temporarily, for a means by which the soul may come to the ultimate of its expression.

For example, if you wish to reach a point above your reach, you will probably use an ordinary stepladder. Such a physical object is incidental to your reaching the point that you want to



contact. We might say, therefore, that the stepladder is a link in a chain of events between your mind and physical body. The point above your reach, which you want to contact, would be impossible without a ladder, but the purpose you wish to accomplish can be a great deal more important than the existence of the stepladder itself.

The physical structure of the universe is, in a sense, a ladder upon which the soul has to climb until it reaches a point where that temporary aid of a physical nature is no longer needed, but while it is needed, it is an important factor in our experience.

To ignore the existence of our dual being, to state that the physical is only illusion, or, on the other hand, that the soul is imagination, is to upset the balance of our being. When balance and proper relationship are established among all phases and functions of our being, we recognize everything we are in our present expression. The body is a medium or point of service to the soul, and the soul is at least temporarily incapable of maximum expression except through the medium of the body. When this important fact is grasped and understood, we realize that if a harmonious relationship exists between body and soul, the maximum expression of both is then the ultimate purpose of our present limited physical existence.

We should not live exclusively either in a field of physical analysis or in a psychic expression. We must give thought to both phases of our existence if we are to gain the balanced, harmonious expression that is ours to attain. We must face the physical facts and we must consider the development of the soul, and at times delve into abstract metaphysical speculation. Man is a dual expression. If we tip the balance either way, to one extreme or the other for too long a period of time, then something has to give way. The physical or the spiritual cannot express to the exclusion of the other. Man will grow in physical and psychic stature as he does his best to attain his ultimate purpose, a soul resident within a physical body.

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

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### **SO THEY HAVE SAID**

“HAVE WE so many masters, then?” We have. For, prior to all such, we have the *things* themselves for our masters. Now they are many; and it is through these that the men who control the things inevitably become our masters too. For no one fears Caesar himself; but death, banishment, confiscation, prison, disgrace. Nor does any one love Caesar unless he be a person of great worth; but we love riches, the tribunate, the praetorship, the consulship. When we love or hate or fear such things, they who have the disposal of them must necessarily be our masters. Hence we even worship them as gods. For we consider that whoever has the disposal of the greatest advantages is a deity; and then further reason falsely, “But such a one has the control of the greatest advantages; therefore he is a deity.” For if we reason falsely, the final inference must be also false.

When is it, then, that makes a man free and independent? For neither riches, nor consulship, nor the command of provinces nor of kingdom, can make him so; but something else must be found. What is it that keeps any one from being hindered and restrained in penmanship, for instance? “The science of penmanship.” In music? “The science of music.” Therefore in life too, it must be the science of living.

—EPICTETUS, First-Second Century A.D.  
*The Discourses, BOOK IV*

***The  
Rosicrucian  
Digest  
August  
1968***

# The Vacant Lot

by LYLE SPANGLER LEAS

*It had room for everything*

JIM ROBBINS remembers when he was a boy and looked skyward when he heard the drone of a big passenger plane. He was fishing in a minny ditch and wishfully said: "I wish I was up there flyin' that big airplane."

Jim's wish came true and twenty-two years later he was up there flying a big passenger airliner, and as he flew over the minny ditch he looked down and saw a youngster fishing from the bank in the same fishing hole he used to fish in. Jim Robbins thought to himself: "I wish I was down there with a cane pole and a can of worms tempting the fish in that minny ditch right now!" Most of us, it seems, would like to trade places, no matter what our lot.

Memory plays tricks. What has happened always seems nicer than it really was. Someone has said that the older we get, the farther we had to walk to school, or the more the years grow on us, the deeper the snow got. People have *fun* looking backward—at times there doesn't seem to be much joy in the cold realities of the present and cold fear may grip a man looking seriously ahead. But there are some experiences that, no matter how often repeated, are ever new and revive a person's zest for life and the joy in it—like feeling the trusting touch of the hand of a little child, recognizing the voice of an old friend by the warmth in it, seeing the haze of loveliness that wraps itself around a mother, a wife, a daughter, and seeking to match the intense concentration of an inquisitive boy.

Isn't it a joy to take a look over one's shoulder to that delightful, exciting age between complete irresponsibility and total responsibility which is beyond doubt the most nostalgic stage of this complex life—*boyhood!* A boy, his buddy, and his dog—what *adventures* to share, what *fun* to have, what *dreams* to build! But for too short a time. And then life must be faced.

Today they are *boys*, tomorrow *men*. The boy you saw cutting through your yard may be the one to discover the shortest distance between two points. The boy sailing the toy boat in the pond could be tomorrow's admiral of the fleet, president, physician, minister, rabbi, priest, statesman. Each at one time was a boy.

Sometimes when you look back it's like boyhood was—just one vacant lot after another—if you were lucky enough to be born in the right place. Those fallow stretches between houses were the furnishings of being young. And you feel sad when you think that your son may be growing up without them—without the privacy of tall grass, without the sight of his own blue sky going on forever, without the familiar press of earth against his back.

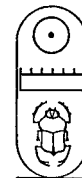
## *Not Wasted Space*

The truth is that there aren't many vacant lots anymore. The real-estate men may think a vacant lot is a wasted lot. Yet the vacant lot was a thousand things: it was the glue that held a young neighborhood together, the mutual home of Victory gardens, a place to burn leaves, a harmless plot to set up a swing, a toboggan run, a junior ski slope; it could be flooded into an ice rink in winter, paced off for a baseball diamond in summer; it was a basketball court, and a football field.

Yes, it was the beginning of society all over again, the place where the new boy or girl on the block could find the first tentative overtures of friendship, the first challenge of strength, the first taste of victory or defeat. It was a tree house mutually built and shared. It was a battlefield, a wrestling arena, a boxing ring. It was caves and tunnels. It was a fort against a thousand enemies at dusk when drums beat in the hills.

It was a place where mothers could beam their voices into the darkening day and be answered by a small, reluctant, dirty image trudging out of the wilderness. It was an insulation between generations, between houses, between ways of life.

What is it like to grow up without a vacant lot, in a suburb where the houses are less than an argument away? Where people apologize to their next-



door neighbor for admonishing their children?

Builders seldom leave room for vacant lots. Some of them plan parks, keep the grass neatly cut, the walks trimmed. But they seem sterile, meant for baby carriages, not adventure. Swings don't hang from the trees, but from frames in neat rows.

Things are well ordered now, shared by timetables. The Little League ball game on a regulation field has replaced the impromptu game where everyone could play and the sides weren't even, where the right field was an automatic out by common agreement.

By six-foot standards, the vacant lot wasn't very big. But for a boy it was a day's journey in any direction, a place to try out a new compass, a new kite—a world nobody wanted. It was even his dirt; he could take it home, and he did. They were his cockleburs, and they clung to his corduroys, and later to his bedspread.

I'll always remember that day in late summer when two men came to my vacant lot. They drove a stake into the ground and nailed up a sign that said FOR SALE. But vacant lots are rough on signs. Little people bounce balls against them, use them for shields in snowball

fight. Dozens of small hands swing from them. Later the sign, dented but still legible, was a tabletop in the clubhouse dug into a hollow—and by all logic it was more useful now than it had ever been before.

And vacant lots are of all kinds. There were vacant lots, parched and filled with what were called earthquake cracks. A boy would find a quarter in one and he would dream of Spanish treasure pouring out of a crevice in the earth, and he would fill his socks with it and carry it home.

I'll always remember the vacant lot I used to play in: the big hill there was the toboggan slide in winter and the trees were too big to embrace. Last summer I went back to see that vacant lot. I was a grown man and found the hill was only a gentle rise and the trees were something less than big REDWOODS that I remembered.

The beauty of a vacant lot was its vacancy. It had room for everything and nourished many important values we try to develop somehow in this "no vacant lot" era; yet we must not look back too long lest we lose the momentum for going forward. The past cannot be relived and it is to the here and now that we should set our sights.



## *Goodwill*

Goodwill is man's first attempt to express the love of God. Its results on earth will be peace. It is so simple and practical that people fail to appreciate its potency or its scientific and dynamic effect. One person sincerely practising goodwill in a family can completely change its attitudes. Goodwill really practised among groups in any nation, by political and religious parties in any nation and among the nations of the world can revolutionise the world.

(Reprinted from *The Beacon*, May 1967)

—PROBLEMS OF HUMANITY

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# Ideas, Thought, and Progress

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

Member of the  
Rose-Croix University Faculty

ESSENTIAL to all true progress are great thoughts and ideas. In view of the profound meaning and broad implications involved in the title of this article, I realize that it may appear a bit ambitious when used as the topic of a single article. At the same time, we are aware of the fact that all the varied aspects and meaningful relevances of an idea are never fully explored. Ideas are not static things. It seems that we never quite get through with our treatment of ideas. Intellectually we are involved in a constant dialectic process. One gets hold of an idea and stays with it for a while, studying it and exploring its implications and potentialities; then he leaves that idea for a while and comes back to it later to examine it in the light of his new experiences—this process goes on and on.

The word *idea* and the word *thought* are often used interchangeably or synonymously. There is, however, an important distinction between the connotations of these two terms. The word *idea* connotes a kind of mental entity or intellectual posture which the mind may assume, while the word *thought* implies a conscious activity of mind in dealing with ideas.

Some of us are able to recall a few years ago when many books relating to the subject of thinking were coming forth from the presses in extraordinary numbers. Many of these books used the word *thought* or *thinking* as part of their titles. Besides the more popular books dealing with this subject, a large number of these volumes were written by distinguished schoolmen and outstanding philosophers. For example, Eliot D. Hutchinson produced a work entitled *How to Think Creatively*. Burnet Easton of Lawrence College came forth with a book called *Thinking Christianly*. Another work by George

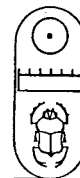


Humphrey of Magdalen College, Oxford, was given the simple title, *Thinking*. M. H. Hepp made a logical approach to the subject through his well-known book entitled *Thinking Things Through*. A profound metaphysical work called *Thinking and Destiny*, by Harold Percival, was in its fourth printing several years ago.

Many other books dealing with this subject under various titles flooded the market, and the reading public was exposed to much *thinking about thinking*. How much the general public practiced the art of thinking as a result of all the available literature on the subject is an interesting question. We do know that many people are exceedingly averse to any form of ratiocination. Often they will read, discuss, argue, or even listen—anything, it seems—but think.

But one very important result has come from all this study and research and the extensive writing expended on the subject of thinking. There has been a growing conviction on the part of many that the character of one's thinking is more vitally connected with his total existence and general well-being than had been realized before. Many years ago, Ralph Waldo Trine, distinguished leader of the *New Thought* movement, made a statement which today is making more sense to more people than ever. He said: "Each is building his world from within: thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and accordingly as used do they bring power or impotence, peace or pain, success or failure."

Ideas are agents of tremendous power, as all history will show. Ideas have



brought nations, institutions, and even civilizations into existence; and other ideas have brought their destruction. But the power of an idea depends upon three important factors or conditions: (1) the soundness or quality of the idea itself, (2) the degree of its acceptance within the human consciousness, and (3) the timeliness of its assertion. Even though an idea is widely accepted and enthusiastically pursued, if it is unsound, it fails to produce the desired good. History records the fact that mankind has wasted much energy in vain efforts to get false and unsound notions to work harmoniously within the pattern of an advancing civilization. All the manpower, brainpower, and technical efficiency of this modern age cannot enforce wrong principles and make them work toward desirable ends. These false ideas, however, may appear to be quite potent when they are accepted by men of determination; but in reality they only lead to further confusion and frustration. The more men believe in and support false ideas and principles, the more they become enslaved.

#### *Accepting An Idea*

On the other hand, even though an idea is a sound one, if it is not generously accepted and vigorously applied it will prove to be worthless. Others besides Columbus had believed that the earth was round, and, even though the idea was a good one, it went for many centuries without being tested. Finally a man came along who accepted the idea with such strong conviction that he was willing to risk his life in pursuit of the notion. Others accepted the same idea with equal conviction and dedication. It was then, and only then, that this idea proved to be powerful in terms of fruitful results.

In the year 1896 The New York Times Company was experiencing serious financial difficulty. It was at the time when so-called "yellow journalism" was at its height. It seemed to be common practice then for newspapers to mix the factual news and editorial opinions in such confusion that a person could not tell whether he was reading the one or the other. At that time, Adolph Simon Ochs purchased a controlling interest in the *Times*. He seized the idea of separating more distinctly

the editorial opinion and items of factual news. He also conceived the idea of raising the ethical standard of journalism in that great metropolitan center. By placing quality into his publication, and through practical application of his well-chosen slogan, "All the news that's fit to print," he proved the ideas he had to be sound, with the result that *The New York Times* became one of the greatest newspapers in all the history of journalism.

#### *Thoughts Find Expression*

The most dynamic force operating in human life and society is of the nature of thought. Anything one holds in consciousness, whether it be an ugly scene, a beautiful and inspiring vision, an evil thought, or a noble idea, tends to become a permanent feature of the personality. The thought that is held and cherished will, sooner or later, find expression in terms of common practices. This outward manifestation of a cherished thought may not be immediately forthcoming. In *Thinking and Destiny*, Mr. Percival gives a vivid description of this delayed action. He says: "Effect does not always immediately follow cause. Sowing is not immediately followed by harvesting. Likewise, the results of an act or of a thought may not appear until after a long intervening period. We cannot see what happens between the thought and an act and their results, any more than we can see what is happening in the ground between seeding time and harvest; but each self in a human body makes its own law as destiny by what it thinks and what it does, though it may not be aware when it is prescribing the law; and it does not know just when the prescription will be filled, as destiny, in the present or in a future life on earth."

As free agents, we take justifiable pride in the fact that we are able to think as we please. We have the power to choose the kind of thoughts we will think. But, after we have decided what the character of our thoughts will be, we do not have the power to choose what the full consequences of those thoughts will be. Our thoughts have a very subtle and effective influence on us long after they have left the conscious level of our minds. This is but logical and has its analogy in the un-



conscious effect that food has on our bodies after the flavor of the food has passed away or has been forgotten. When we are eating a meal, we are very conscious of the effect it is having on us at the time. We note the taste, the sourness or sweetness, or various flavors of the food. These may be either pleasant or unpleasant according to our likes and dislikes. We are keenly aware of these effects upon us just as we are aware of the mood we experience while thinking certain kinds of thoughts.

But let no one be deceived by the false assumption that all the effects our thoughts have upon us are produced while these thoughts are held in vivid consciousness. For just as the food we eat goes on to influence our bodies and general health long after the flavor of the food has passed away, so do the potent harmonies or disharmonies of our thoughts settle down into the subconscious areas of mind to bring forth fruit after their kind in terms of living experiences. If our thoughts are trivial and base, these same qualities will be reflected in future living experiences. If our thoughts are morally and spiritually uplifting, these noble qualities will also be expressed through worthy deeds of action at some time in the future.

We are reminded of the words of Ella Wheeler Wilcox so beautifully expressed in a little poem:

*You never can tell  
what your thoughts will do,  
In bringing you hate or love;  
For thoughts are things,  
and their airy wings  
Are swifter than carrier doves.  
They follow the law  
of the universe—  
Each thing must create its kind;  
And they speed o'er the track  
to bring you back  
Whatever went out from  
your mind.*

The best and most fruitful thinking must have the high quality of independence. It must rise above the devastating currents of mere popular opinion. Emerson spoke directly to this point when he said: "It is easy in the world to live after the world's opinions; it is easy in solitude to live after our

own, but the great man is he who in the midst of the crowd, keeps with perfect sweetness, the independence of solitude." Henry F. Amiel, Swiss poet and philosopher, expressed it in these words: "He who floats with the current, who does not guide himself according to higher principles, who has no ideal, no convictions,—such a man is a mere article of the world's furniture—a thing moved, instead of a living and moving being—an echo, not a voice. The man who has no inner life is the slave of his surroundings, as the barometer is the obedient servant of the air at rest, and the weathercock the humble servant of the air in motion."

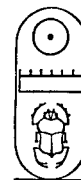
### *Casual Thoughts*

We need to guard carefully our casual thoughts. Daily duties, routine details, and occupational demands compel us much of the time to think on certain practical subjects, but there is still a considerable portion of our thinking that is quite casual and elective. This is the place where desire, will, and action are born. These electives in the processes of thought must be made with good taste and high purpose if the life is to build well.

Since the content and character of our thoughts are so private and are much easier to conceal from others than are our words and actions, we may be tempted to misuse this privacy by indulging in a low level of thought. Even though one is able to conceal the subject and quality of his thought from the knowledge of others for a period of time, that thought, if retained very long, will sooner or later find expression through the behavioral pattern of the one having the thought. It would be a wholesome exercise for one to discipline his mind in such a way that the standard of his most private thoughts would be on the highest level.

This suggestion is as old as it is practical, for there is an ancient proverb which says: "Keep thy heart with all diligence, for out of it are the issues of life." Another one says: "As a man thinketh in his heart, so is he." Man has a responsibility both to himself and to others with regard to this important matter of thinking. As for one's self, what he is now thinking, he is now be-

(continued on page 307)



# The Violent Tornado

by OTTO WOLFGANG

*In its wake berserk destruction*

THERE WAS a smell of dust in the Kansas town as noon grew dark and noise tapered to an ominous calm. Hundreds of people stopped work. Suddenly, over the prairie they watched a mushroom-shaped cloud dangle short tentacles which began to dance crazily like a disgorging cobra, bulging first at the top and then at the bottom. Lightning cracked from its maw, and the air grew heavier. Breathing became difficult . . . . then, with a terrifying roar as of a thousand sirens, a whirling pendant in a gleeful fit jumped to the ground to begin its berserk destruction.

As the pressure dropped to 28.5 inches, cars were lifted into the air, houses popped like peanut shells, auto tires exploded, wells were sucked dry of water, canned goods burst, wrist watch crystals shattered, and people, tardily racing for shelter, flew through the air like confetti.

The inside of the tornado was streaked with brilliant flashes of lightning accompanied by a continuous crescendo of thunder as from a thousand cannons.

"Tornado!" is the terror-stricken cry heard about 600 times each year in every part of the nation, but particularly in the Midwest, as this smallest but most devastating whirlwind kills between 100 and 700 people and causes an average of \$10 million damage annually.

A hurricane with its 150-mph wind is a toy top compared to the fury of a 500-mph tornado. In 1945, at Pryor, Oklahoma, a twelve-car freight train which weighed close to 2000 tons was lifted off its tracks. Towns have been destroyed in two minutes with churches, factories, schools, and homes leveled and bridges torn from their foundations. Pedestrians have been thrown through shopwindows and over rooftops and headed by flying objects.

Tornadoes can hit anywhere, and as towns expand the chances of being visited by a tornado increase. In earlier years, tornadoes that moved across pastures or open fields with no damage may not have been reported. Today, many such fields have become large suburban developments where thousands of persons live.

Although these storms occur in many parts of the world, no place is more favorable for their formation on this planet than the central part of the United States. From the Gulf States to the Great Lakes is *Tornado Alley*—the birthplace and scourging ground of this mysterious and terrible wind. Why? Because of the central plains' being flanked by two mountain ranges—the Rockies in the West and the Appalachian range in the East—offer a perfect race course needed for the southwest to northeast blow. In the month of May the United States has more windstorms than the rest of the world put together.

Tornadoes follow the seasonal trend of thunderstorms and hail occurring in the eastern Gulf States at the beginning of the year, then advancing northeastward to reach Iowa and Kansas in June. The zone of maximum frequency remains in Iowa and Kansas until late September, and from then until January there is a rapid decline in the number of tornadoes over the country as a whole. Although in the South they are most frequent during the very late winter.

## *Mighty Force*

These storms do their destructive work through the combined action of their strong rotary winds and the partial vacuum in the center of the vortex. As a tornado passes over a building, the winds twist and rip at the outside at the same time that the abrupt pressure reduction in the tornado's *eye* causes explosive overpressure inside the building. Walls collapse or topple outward, windows explode, and the debris of this destruction is driven through the air in a dangerous barrage.

Along with the tragic devastation are some freakish pranks. In 1896, Willis L. Moore, chief of the Weather Bureau, reported seeing 2 x 4 pine boards blown completely through solid iron five-eighths of an inch thick; a gardener's spade embedded six inches into a limb

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of a tree, and wheat straws forced into a tree trunk to a depth of more than one inch.

In Ponca City, Oklahoma, on April 12, 1912, a tornado picked up a house in which a man and woman were eating their supper and carried it aloft. The sides exploded, but the floor was left intact which the twister deposited safely some distance away, to the diners' utter amazement. Another tornado near Cottonwood Falls, Kansas, rolled up a barbed wire fence, stakes and all, as neatly as the day it came from the store. In Fergus Falls, Minnesota, on June 22, 1919, the wind split a large tree and blew an auto into the split which then clamped shut.

Perhaps no cow has really ever jumped over the moon, but during one twister a herd of Kansas cows were seen heading in that direction like birds. They tell, too, in tornado country, of a cow that was being milked, blown clear away leaving the milker on his stool with empty hands. At Norman City, Oklahoma, an automobile and its occupants were carried for half a mile. During the same storm a resident, last seen blowing through the air, disappeared, never to be found.

#### *Sometimes Gentle*

At times the windstorm can be ever so gentle with its victims. Out in Iowa a house and barn were blown away, but a henhouse was hurled sixty feet and deposited without injury to thirty setting hens and their eggs. At Terre Haute, Indiana, a baby was lifted from its carriage, carried a block and dropped unhurt.

There is nothing consistent about a tornado except its capacity of destruction. It can move forward at five miles an hour, or at seventy; it can be a few feet or a mile wide. On the average, tornado paths are only a quarter of a mile wide and seldom more than sixteen miles long. But there have been spectacular instances in which tornadoes have caused heavy destruction along paths more than a mile wide and 300 miles long. The tornado that rocketed 293 miles across Illinois and Indiana on May 26, 1717, lasted seven hours and twenty minutes and was so wide an eyewitness said it resembled a huge fog rolling toward him.

Bodies of water or hills offer no protection to these giant vacuum sweepers. In 1944, a number of tornadoes crossed the mountains of West Virginia and Pennsylvania and sucked the creeks dry in the valley. Tornadoes near the coast move over land and water with unlesened force. The one which almost destroyed Lorain, Ohio, on June 28, 1924, traveled twenty-five miles across Lake Erie from Sandusky before hitting the city.

Not even a line of railroad cars is any protection. On May 27, 1931, five miles east of Moorhead, Minnesota, the crack *Empire Builder* was speeding at sixty miles an hour when a tornado struck it. Five of the coaches each weighing about seventy tons were lifted from the tracks. One was carried eighty feet away.

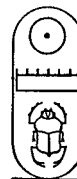
#### *Train Derailed*

Not many people have lived to tell what the inside of a tornado looked like, but a Kansas farmer, Will Keller, did and gave his account to the Monthly Weather Review of May, 1930:

"It was in Greenburg, Kansas, on June 22, 1929, that I noticed an umbrella-shaped cloud in the southwest and from its appearance suspected there was a tornado in it. After a while I looked back again, and hanging from the greenish-black base of the cloud was not just one tornado, but three!

"I hurried with my family to our cyclone cellar. I was the last one to enter so I gave one more look. The end that had been sweeping the ground began to rise. Soon it hung directly overhead . . . . There was a strong grassy odor and it seemed as though I could not breathe . . . .

"I could see directly into the heart of the tornado. There was a circular opening in the center of the funnel about fifty to 100 feet in diameter, and extending straight up to a distance of half a mile. The walls of the opening were of rotating clouds and the whole was made brilliantly visible by constant flashes of lightning which zigzagged from side to side. Around the lower rim of the great vortex small tornadoes were constantly forming and breaking away. These looked like tails as they writhed their



way around the end of the funnel. It was these that made the hissing noise."

Only a relatively small number of communities have a plan of advance action to prevent casualties from tornadoes. One reason for this omission is the infrequent occurrence of tornadoes in some areas that can lead to the erroneous conclusion that "tornadoes do not happen here." But they have struck in every state.

In Massachusetts there was little readiness for tornadoes until after the devastating twisters of 1953. At Waco, Texas, there was widespread belief in a legend that tornadoes could never occur there. This legend was shattered when 114 persons were killed in a few minutes by a tornado. Those who have experienced the horrors of a tornado are well aware of the consequences when a town is struck without warning.

City officials and civic groups can perform a vital public service by providing the necessary leadership and guidance. Advance preparations can save lives, reduce public alarm, and prevent disruption of business during devastating weather.

#### SAFETY RULES

To know what to do when a tornado is approaching, may mean the difference between life or death!

1. If you are near a tornado cellar:

When time permits, go to a tornado cellar, cave, or underground excavation which should have an air outlet to help equalize the air pressure. It should be kept fit for use, free from water, gas, or debris; and preferably equipped with pick and shovel.

THERE IS NO UNIVERSAL PROTECTION AGAINST TORNADOES EXCEPT UNDERGROUND EXCAVATIONS.

2. If you are in open country:

- a. Move at right angles to the tornado's path. Tornadoes usually move ahead at about twenty-five to forty miles per hour.
- b. If there is no time to escape, lie flat in the nearest depression such as a ditch or ravine.

3. If in a city or town:

- a. Seek inside shelter, preferably in a strongly reinforced building. **STAY AWAY FROM WINDOWS!**
- b. In homes: The corner of the basement toward the tornado usually offers greatest safety, particularly in frame houses. People in houses without basements can sometimes be protected by taking cover under heavy furniture against inside walls. Doors and windows on the sides of the house away from the tornado may be opened to help reduce damage to the building.

4. If in factories and industrial plants:

On receiving a tornado warning, a lookout should be posted to keep safety officials advised of the tornado's approach. Advance preparation should be made for moving workers to sections of the plant offering the greatest protection.

5. Keep calm! It will not help to get excited. People have been killed running out into streets and by turning back into the path of a tornado.

6. Keep tuned to your radio or television station for latest tornado advisory information.

Perhaps tornadoes are just one of life's ineradicable menaces we must learn to live with and survive—a challenge to keep us from becoming complacent in the battle against the incessant upheavals of nature in the game of life.



#### ATTENTION—MEN OF THE ARMED FORCES

Men of the Armed Services who are members should avail themselves of the Grand Lodges of Holland, Denmark, Norway, Sweden, France, Germany, and the Commonwealth Administrative Office in England.

These subordinate bodies are listed in the Directory which appears in this issue. For further information about the Grand Lodges, write either to the particular Grand Lodge or to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California 95114.

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# Mental Treatment Fads

by RALPH M. LEWIS, F. R. C.

ONE OF THE greatest frontiers, as yet little explored, is not alone interstellar space, but the realm of the *human mind*. Though psychology, neurology, and psychiatry have made great strides as explorative sciences of the mental functions, the brain, and nervous systems, tremendous mysteries of the mind still remain. Just how we reason, imagine, perceive, will, feel, and know is only partially understood. How impressions of the receptor senses are transformed into sensations, and these in turn converted into ideation or chains of ideas, is still a matter of some fact interwoven with much hypothesis.

The instincts and emotions have been plausibly theorized since the time of the ancient Greek philosophers. In recent years the James-Lang theory of emotions was the center of controversy in science until superseded by more advanced theories. In the time of the Greek philosophers all mental functions were primarily associated with the soul. This was particularly so of the faculty of reason. However, Democritus (about 460?-360 B.C.) declared that our perception of external images was due to certain-sized atoms entering the apertures of our sense organs which accommodated them.

The greatest mystery of mind that has persisted down through centuries of rationalism has been the cause of man's abnormal mental motivations. Why, in other words, have certain men acted in ways contrary to their own and society's well-being? Why have they displayed such erratic or eccentric behavior as to be considered insane by their fellows? Certain theological theories, religious beliefs, even to the present day, have considered such unfortunate persons as victims of an external, supernatural force, such as evil entities, devils, or demons. Persons were thought to be "possessed" and needed to have these entities exorcised by the prayers of priests or the incantations of

some magician. The methods resorted to as "cures" were often brutal, such as chaining the afflicted person to a wall and lashing him into unconsciousness to drive out the devils.

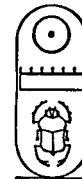
With the popularity of the terms "conscious, preconscious, superconscious, subconscious," and the like in recent decades, various theories about them, with systems founded upon them, have been advanced. Since the time of William James—who established the first laboratory for psychological experiments—inquiry into these subliminal realms of consciousness has been usually by academic investigators. They were those who had to have some training in physiology, neurology, and medicine, as well as psychology, before they could treat what were regarded as mental or emotional diseases.

## *Emile Coué*

When the transition occurred, mind was no longer thought to be wholly a matter of philosophical speculation or a subject confined to theology; it became popularized. Emile Coué (1857-1926), a French psychologist, was the first modern advocate of positive thinking, offering a mechanism by which this was to be accomplished. His system of affirmations and self-suggestions, though having merit, was exaggerated and exploited by his contemporaries. Actually, his system became eventually so distorted that the mere affirmation became a substitution, with many persons, for the necessary act itself. To suggest to oneself that a condition was to occur within oneself was erroneously made to equal the act of bringing it about.

Of what the "power of suggestion" consisted, and how the subconscious or "unconscious" mind acted upon it and performed so-called miracles, became the subject of many best sellers and articles appearing in popular periodicals. In addition, traveling "psychologists," many with no formal education in the subject, traveled about giving public lectures on the theme of "secrets of the subconscious" at substantial fees.

Freud and his psychoanalytical principles and theories were next highly popularized. Sigmund Freud was a genius. He, more than any other man of recent times, revealed that like the



bulk of an iceberg, the greater part of self is submerged. We are not conscious of this submerged self and its innate expressions and latent desires. However, such expressions are released as urges and impulses into the conscious mind where they assume quite a different nature. Why we act and behave as we do became principally associated with this stream of the subconscious in the articles dealing with the subject. The abnormalities and anxieties of emotionally disturbed persons were said to be due to inhibitions, repressed desires, and impulsions often from an infantile period in their lives. In part this theory is generally recognized by psychologists and psychiatrists. On the other hand, such other classical authorities in the field as Jung and Adler do not wholly confirm the Freudian concepts.

#### *Exploitation*

The technical aspects of the subject were intricate and difficult for the layman. Then came the "popular expositions," mostly unauthoritative exploitations of the public interest in the subject. They were mostly by ones who wanted to capitalize on the desperate individuals who felt that they personally needed help for mental health or for members of their family, but could not afford professional fees. In various cities in the United States, England, Australia, New Zealand, and elsewhere, numerous little advertisements appeared by so-called hypnotists, psychoanalysts, mental catharsis practitioners, and the like. Their fees were more reasonable and the gullible reader succumbed to the appeals.

Even more recently there has been proclaimed in these countries and elsewhere "revolutionary systems" for discovering mental blocks, and engrams that are inherited from past lives. These systems claim that by an interrogation method "of a unique nature" they can clear the consciousness and cause the individual to understand his real desires and to view his self and his worldly relationships in a new light. All this was not to be done in a philosophical or mystical way, but as a "scientific" treatment principally for emotional disturbances, inferiority complexes, and mental illnesses.

#### *Amateur Consultants*

There is a very strong appeal to the imagination in these systems. It is claimed that one is to be taken back, by "regressions" and in a semitrance state, to experiences had in very early childhood and even in past lives. This practice is not concerned with the mystical or metaphysical doctrine of reincarnation, but for the practical purpose, it is claimed, of clearing from the inherited memory unconscious urges which conflict with the individual's common experiences in this life.

Who accomplished these things as instructors, analysts, or consultants? Were they physicians thoroughly grounded in the morphology and physiology of the brain and nervous systems? Were they graduate clinical psychologists or psychiatrists holding university degrees in the field of the subject and licensed by the local government to conduct therapeutic or healing practices? *Absolutely not.* The early ones were those who read a book on these so-called unique methods. Some of these readers were bookkeepers, truck drivers, ditch diggers, and salesmen. They became interested in the fantastic, popular theory of the semifictional literature which they read. The literature or book was often syncretic, that is, borrowed phrases from texts on philosophy, metaphysics, psychology, and psychiatry. But the majority of these readers did not know that many of the phrases were borrowed. They did not have the background to know it. They thought that all the terminology was original.

The popular books then grew into centers or schools where, for short courses and for fees in amounts from fifty to five hundred dollars, one might himself become a practitioner with no other background than the money he paid for fees and the desire "to become a consultant and give treatments."

There is a strong appeal to the mercenary aspect and ambitions of the individual in this whole system because, after so many lessons from an instructor who has also paid a large fee to someone else for the same teachings, one may *become a consultant*. He may then set up an office and advertise to "clear" others of their mental obstruc-

tions and, of course, charge substantial fees in turn. One is led to believe that soon he will earn back the original investment and from then on make a substantial profit—which some do.

The fact is that there are eventually more who take the course, sometimes at great sacrifice to themselves and family, than there are persons who will subsequently come to consult them. A great number of such gullible persons find that they never get a sufficient number of customers or clients, if you will, to even recover their initial fee. The individual who is garrulous, a born huckster, and can talk fast, makes a success of it, provided he is equally unethical. A great number who lack academic training and are not familiar with promotion and public relations come to regret that they ever spent their money.

The regrettable part of the whole system is that many unfortunate, afflicted men, women, and children are being subjected to a system or method that is not scientifically recognized and that is conducted by persons who perhaps but a few weeks or months before were attending gasoline pumps at a service station or waiting on trade behind a counter in a grocery store. Persons who are highly emotional are subject to the attention of unskilled, and often uneducated, practitioners. Persons are trusting the delicate mechanism of their minds to practices similar to hypnosis. These persons are espe-

cially sensitive to suggestion or ideas implanted in their minds by these consultants who “interpret” the impressions, and the victims are told that such interpretations are really the latent ideas and desires coming from their own being which they must obey.

Happily married couples have had their marriages disrupted by these interpreters who may say that the individuals are not suited to each other. Individuals, who needed the care of trained psychiatrists, but instead have gone to these neighborhood pseudo-practitioners and have taken up the system at a cost of a few hundred dollars in fees, have also paid the penalty of losing their sanity.

When one has a serious intestinal disorder, for example, he no longer buys a nostrum from the traveling medicine man who, during circus-like performances, claims a special cure for his product. If one's eyesight fails, he does not trust his eyes to an examination by one who took a course of some kind a few weeks before. Why, then, trust your mind and mentality, upon which your whole relationship to reality depends, to some pseudo—or highly amateur mental practitioner *regardless of his personality?*

What value do you place upon your sanity—or that of your family—or on your peace of mind? Investigate the quality of such treatments and courses with at least the equal care you use in examining the food you buy.



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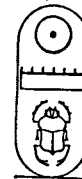
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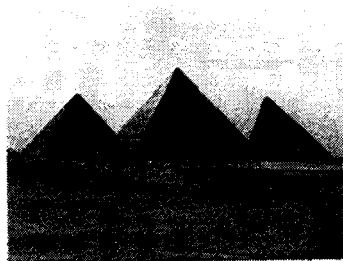
That's all one can say about the monuments of ancient Egypt. They have an irresistible call to the Rosicrucian student, for there walked the people who fathered the mystery schools.

Never before have our members had the opportunity to see such sights always within a few minutes of luxurious accommodations.

There are few experiences that equal the serene trip up the Nile River. A constant panorama of village life or exotic temples lie on either shore, often just a stone's throw from the boat deck.

The total price of the 1969 tour which includes all meals, accommodations, and transportation from New York to Egypt and return, via Greece and France, is less than it was ten years ago. **Write for free descriptive brochure** which outlines all details. **Address:** Rosicrucian Egyptian Tour, Rosicrucian Park, San Jose, California 95114, U. S. A.

The Rosicrucian Order, AMORC, in announcing this tour is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration.



## ROSICRUCIAN GATHERINGS

An early call for fraternity at its best!

During the months of September, October, and November, Rosicrucians from every part of the world begin their annual pilgrimage to the nearest Rosicrucian Conclave. This great movement of men and women of like mind is an inspiring and invigorating thing to behold. Here, in common purpose, they see in practice the elements of the teachings they hold sacred. In many instances they come in direct contact with the Grand Lodge through Grand Lodge officers who attend these gatherings. In each case they are exposed to Rosicrucian demonstrations, philosophy, and fellowship.

Following is a preliminary list of conclave dates, with later dates to follow in the *Rosicrucian Digest*.

**BOSTON, MASSACHUSETTS**—September 20-21-22. Fifty-first annual conclave. Grand Lodge will be represented by Grand Master Rodman R. Clayson. For further information, contact Frederick M. Landry, 23 Cherry Street, Gloucester, Massachusetts 01930.

**TORONTO, ONTARIO**—September 28-29. Eastern Canada Conclave. Grand Lodge will be represented by Grand Master Rodman R. Clayson. For further information contact Emrys R. Cambridge, 31 Holland Park Avenue, Toronto 10, Ontario, Canada.

**MINNEAPOLIS, MINNESOTA**—October 5-6. Grand Lodge will be represented by Grand Master Rodman R. Clayson. For further information, contact Richard D. A. Clemetson, 5427 Woodcrest Drive, Minneapolis 55424, or Dr. J. Cleveland Cradle, 506 Prior Ave. N., St. Paul, Minnesota 55104.

**VANCOUVER, B.C.**—October 11-12-13. Pacific Northwest Conclave. Grand Lodge will be represented by Grand Master Rodman R. Clayson. For further information contact Esther M. Taylor, 3837 Oak Street, No. 201, Vancouver 9, B.C., Canada.

**BALTIMORE, MARYLAND**—October 12-13. Regional Conclave. Grand Lodge will be represented by Grand Secretary James R. Whitcomb. For further information contact Mrs. Blanche N. Dugger, c/o John O'Donnell Lodge, AMORC, 1817 N. Monroe Street, Baltimore, Maryland 21217.

**DETROIT, MICHIGAN**—October 12-13. Great Lakes Conclave. For further information contact Mrs. Jean B. Walters, 32 Kirk Lane, Troy, Michigan 48094.

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1968*



# God and the Cosmic

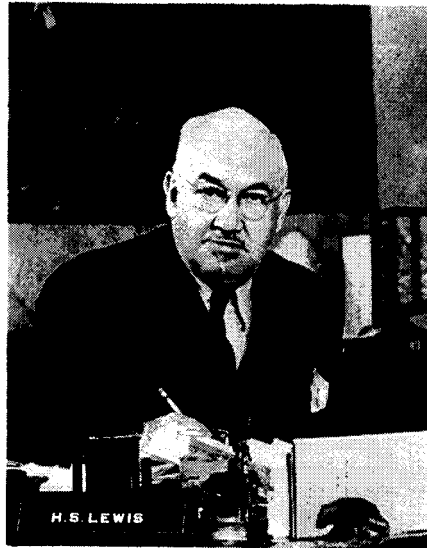
by DR. H. SPENCER LEWIS, F. R. C.

EVERY FEW years it seems advisable for us to make some more or less public explanation of the Rosicrucian attitude toward certain religious matters and especially our understanding and interpretation of various religious terms. Our members who advance through the various Degrees are never left in doubt as to our attitude in these matters, but a great many of our readers and friends do not have a correct understanding of our attitude by being deprived of the fuller explanations that are gradually revealed through the graded instructions.

Some years ago the term *cosmic* was more or less unknown to the mass of people and was restricted almost exclusively to the terminology of mystics and metaphysicians. To these persons it had a very definite meaning and was confusing to only a few. Today the term *cosmic* is not a surprisingly new word to those who are just entering the paths of mystical instruction.

The popularity of the word *cosmic* is based upon its applications and uses in the various fields of philosophical and scientific thought. We have to thank the eminent scientist, Harlan T. Stetson, research associate in geophysics at Harvard University, for the introduction into popular scientific lore of the term *cosmecology*, which he defines as a term that would include the studies of the earth in its relationship to the cosmic scheme in which our planet is placed. But the popular use of the word *cosmic* in connection with various rays of energy or power from the heavens and in connection with other astronomical and cosmological laws and principles has tended to confuse the popular mind in regard to the precise meaning which the mystic may attribute to the word *cosmic*.

Many of our friends who are diligent readers of this magazine and other of our public writings, books, and pamphlets are often confused, also, by our use of the term *cosmic*, inasmuch as it

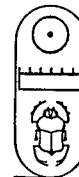


may be applied in many ways without creating a concrete definition in the minds of the readers. Very often the term *cosmic* is associated with God or Divine Providence as an equation of the consciousness or mind of God or the will of God. This, of course, becomes confusing to those who are devout in their religions and who have accepted or who have become confirmed in their understanding of the nature and consciousness of God.

In attempting to explain these mooted terms, may we say as a preamble that all Rosicrucians agree upon this one fundamental, which is a basic law or concept for the understanding of any or all of the Rosicrucian teachings: that there is but one ever-living God, the Creator of all created things, the Father of all human beings, loving, merciful, and just, omnipotent, and omnipresent.

The Rosicrucians have no other god but this God who is the God of the Christians, the God of the Jews, and the God of any other religious group of people. Also, all Rosicrucians are agreed that the soul in man and in each and every segment of human life on earth is a part of the consciousness of God and that in this fact lies the manifestation or the essence of the Fatherhood of God and the brotherhood of man.

(continued overleaf)



The two foregoing basic principles most certainly preclude the conception on the part of Rosicrucians of a secondary god of any nature, any quality, kind or place, or of any intelligent power, any conscious energy, or any group intellect or providence coequal with God or having any of the prerogatives attributed to God. For this reason, whatever we may think of the Cosmic or say about it and how we may look to it for inspiration and guidance or revelation, or how we may appeal through it as an intermediary in expressing the prayers on our lips or the thoughts in our hearts, the Cosmic does not for one moment supplant in our minds the omnipotence and the exclusive prerogatives and powers of God.

#### *The Living Soul*

Each living being on earth, as the Rosicrucian teachings state in the fundamentals of their ontology, is a living soul, not a mere human being. The fact that the soul is incarnated in a body of flesh or is resident within a human form has little more bearing upon the fact that man is a living soul than has the outer clothing which he wears over his physical body. Certainly we would not describe God's children here on earth as "dressed bodies." It is inconceivable to the mystic that God is concerned in any way with the human, physical part of our earthly existence. A part of God's soul and consciousness was not breathed into the clay body of man in the beginning of time or now in the present time for the purpose of aggrandizing a lifeless physical form and making it a majestic image.

If we accept the idea that God created man in the image of Himself, it can only mean that we are spiritual images of our spiritual Father. Any other interpretation of this idea would be not only incongruous but also wholly unsatisfactory to our spiritual natures. The purpose of the soul consciousness of God in its incarnations on earth is to give these segments of divinity certain experiences and the benefits of certain lessons, which experiences and lessons it will gain through the trials and tribulations of the physical body, the physical man, the earthly compo-

sition of ourselves along with our purely mundane natures and sensations.

Since the divine purpose of the existence of "souls" on earth is to permit them to carry out and function in the manner decreed by God and to bring His earthly spiritual image into contact with such experiences as will aid in evolving the soul personality of each individual, it must be apparent that the purely physical part of man—his body—is of little concern in this great scheme.

This fact must become even more apparent when we consider that the physical body is constantly in the making. It is forever going through a process of change. There is nothing immortal or permanent about man's physical body. Not only is it true that the man or woman of adulthood no longer has the same physical cells and elements of the body possessed when a child, but it is also true that every few weeks the various cells and parts of the body are renewed. We could not expect God to have any personal or sublime interest in this changing, inconstant part of ourselves known as the physical body. After transition this physical body will break down into the primary elements and lose its form, its nature, its worldly character; it will have no heritage to carry on into the future.

The soul within, however, will remain the same; it has been the same for aeons of time. It is immortal and unchangeable except that it evolves in personality and individual expression or character. After transition it will still function as a personality, an individuality, despite the fact that it has thrown off a temporary robe in which it had little or no interest. We can understand, therefore, that God's interest in us is an interest in the evolving self within and not in the human part or human constitution.

As for the trials and experiences of life and any divine intervention, it must be reasonable for all students of mysticism to understand that God could unquestionably intervene in our human affairs if two principles were true: first, that God had an interest in us as human beings and in our human affairs, experiences, and sensations; and second, if the purpose of the soul within us and our

spiritual existence here on earth were not for the purpose of benefiting by the experiences, lessons, trials, and tribulations of life.

If God's intervention and interest in us were constant and in any way related to the human side of our existence, we would all lead ideal lives not only in a spiritual sense but in a mental and physical sense as well. We would never commit any errors of any kind and, therefore, never suffer any sorrows or pains, spiritually, mentally, or physically. We would never become diseased and we would never strive to overcome temptations in life for there would be no temptations that could successfully tempt us. We would never seek to attain anything higher for there could be nothing higher than such an ideal life under God's intervention and direction, and we would find that the divine intervention was defeating the purpose for which the soul was incarnated on earth.

#### Prayer

This brings us at once to the question of prayer. . . . Those who have read our little book entitled *Mystics at Prayer* will understand the Rosicrucian attitude regarding prayer, but we may briefly state here that the true mystic never prays to God with a petition that He intervene in human affairs in accordance with a conclusion reached by the petitioner. The mystic, in other words, never attempts to analyze human situations or to pass judgment upon them and, on the basis of that judgment, to petition God to intervene in a manner that will adjust conditions in accordance with the human conception. The mystic knows that to attempt to do this is the attempt to assume the infinite understanding of our human problems and to put one's human self and human conception and understanding on a par with Divine Understanding.

The mystic knows that it is necessary to go further than merely say, "If it is Thy will, so and so should be done." Even this is a presumption. What the truly humble and understanding petitioner should express in his prayers are the most rational and reasonable desires of his heart, based upon his comprehension of universal law, order, and universal justice.

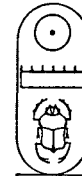
The mystic would not ask for that which he might need and yet realize that it is something that if granted to him would deprive someone else of it, nor would he ask for that which he should earn or create himself or obtain by the sweat of the brow. He would not ask for that which if given to him would constitute a unique or extraordinary expression of divine mercy and love unless he has earned it through some extraordinary gifts to human kind given in the name of God, nor would he ask that certain things be done that are of purely local value and interest to a few and of no concern to the majority or perhaps of opposite value to a majority.

Take, for instance, the conditions that existed during the great World War [I] when many Christian countries were lined up on either side of the battlefield as enemies. Throughout all of the Christian countries involved in the war there were constant prayers offered not only in the homes of individuals but also in the churches on Sundays and other days by representatives of religion. These prayers were often long petitions to the God of the universe to make the individual country in which the church was located victorious in the war.

This meant that during the war there were thousands of ministers in six or eight countries asking that God bring sorrow, grief, pain, and suffering, loss of life, and vanquished positions to thousands on the battlefield while in other countries ministers, devoted to the same Christian religion or other forms of religion, were praying to their God that their people be saved from pain and so-called *death* but that the soldiers on the opposite side be visited with His wrath and judgment.

Can any mystic or any rational person believe that God took any interest in our human affairs at that time, to such an extent that He would have listened to these petitions and granted victory to one side and disgrace to the other? And can we believe that if God had any personal interest in us merely as human beings He would have allowed the World War to have been started or to continue for even a day, let alone several years?

(continued on page 315)



# Communications Unlimited

by FRANKIE W. POOSER

## *The Translator Machine*

IN EACH generation there has been an immense difficulty in the communications between people and nations, resulting from the shortage of proficient language interpreters and translators.

In this twentieth century, in an age of rapid scientific discoveries, the need for translators is greater than ever, especially in the technical field of science. For instance, there will be about ten billion words of scientific data in the Russian language published this year and only about one English-speaking scientist out of a thousand is able to read Russian.

Is there a practical solution to this problem of translating? There are a number of research organizations that would say that there is a solution to this problem. IBM is one of these organizations. IBM is working on an automatic language translation machine.

How could one of these machines translate? United States Air Force and IBM joined together and developed a plastic disk, used for the "memory" and "translation" of words and their meanings. This "memory" disk can contain about 200,000 foreign words and their English translations. The words are photographically recorded in a unique code of black rectangles on one side of the disk.

The translator machine finds a word by a moving beam of light across the disk. This beam of light first skims over the thousands of tracks, sampling a small portion of each track until it finds the coded track that it is looking for. Then the light moves on that selected track until it finds the exact word and its translation.

The machine can find a word on a disk in about one-fortieth of a second, and translate about one thousand words or about three pages of complex technical material in about one minute. If a high-speed printer is used, a three-page article can be translated in about twelve seconds.

The automatic language translation machine will provide better communication among men and nations in the years to come. Its possibilities for services in the area of communications are unlimited.



You ask me where I get my ideas. That I cannot tell you with certainty. They come unsummoned, directly, indirectly—I could seize them with my hands—and in the open air, in the woods, while walking, in the silence of the night, at dawn, excited by moods which are translated by the poet into words, by me into tones that sound and roar and storm about me till I have set them down in notes.

—LUDWIG VAN BEETHOVEN

### CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twentieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 40 cents (3/6 sterling). Order from the Rosicrucian Supply Bureau, AMORC, San Jose, California 95114, U. S. A.

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A fine display of paintings by Gunnar Anderson was exhibited from June 15 to July 31 in the Rosicrucian Art Gallery. Born in Berkeley, California, he attended the Art Institute in San Francisco and later became a graduate of the Art Center School in Los Angeles.

Included in the exhibition were several paintings of boys and girls preoccupied with the pursuits of youth. Here a young boy gazes in rapt concentration at a dead bird.

## IDEAS, THOUGHT, AND PROGRESS

(continued from page 295)

coming. Concerning others, we may well consider a question that is both challenging and sobering. Our thoughts may become the property of others. In that case would they be richer? Would they be happier and helped?

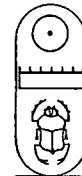
Thought is the creative factor in the establishment of our moods, and we all know how important one's mood is in the success of any enterprise. These various moods and attitudes are but the results of the quality of thinking. Whether we are going to be cheerful or grouchy, kind or cross, optimistic or pessimistic will depend upon the character of our thought.

Thought is the *vanguard* of all *true* progress. It crashes the frontiers of the higher levels of being, living, and achievement. Through proper use of this creative faculty one is able to bring all his attitudes, emotions, and responses into those channels which lead to the noblest of human accomplishments.

Genuine progress of the psychic self depends upon its proper attunement and harmony with cosmic law. In days of

the old sailing vessels, much work was needed on board the ship. But it was not the strength of the sailors that made the ship sail out across the ocean. All those seamen did was to set the sail in the wind's path and place the rudder in proper position, and the work was done. In all man's miraculous achievements in working with natural forces, all he does is to relate himself and his instruments properly to those forces. He only draws upon the resources of a power that is already there. He puts his piston in the way of steam, he places a wheel in the swift current of the waterfall, or he constructs an intricate network of lines and channels over which electric impulses move, and the mighty works are done.

So it is with man as he advances along the mystic path. Through a well-disciplined life and right attitudes, he establishes rapport with the Cosmic, and, when this is done, the unlimited forces of divine power become vibrant in his life and find free expression through his entire being and personality.



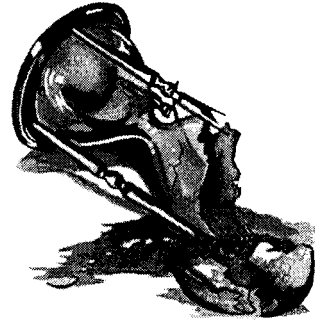
# Is Death by Plan?

by SAMUEL RITTENHOUSE

THERE ARE TWO ways to approach an answer to this question. Which one will be preferred depends upon the religious or philosophical background and affiliations of the individual. If one holds to a theistic conception of the deity, that is, a personalized, anthropomorphic type of god, then each act in the life of every individual is presumed to be *predetermined*. Philosophy may call this same view *finalism*. In other words, from the moment of birth, each event has been previously established. The so-called "choices" of the individual are then not *really* such, according to this conception, but rather they are a series of impulsions. The person is impelled to act as he does whether such be for his immediate benefit or not. All of these acts are so organized that they lead to the eventual one as foreseen, the one that results in transition at the time desired by the ever-directing god.

There is little difference between such a religious or philosophical view and *fatalism*. Each individual's fate, as a course in life, has been prescribed for him, according to the fatalist, and it is inescapable. The believer makes of himself, in principle at least, a puppet. He dangles from the figurative desires, wishes, and volitions of a supreme power, as though he were being pulled by strings. Each act, each thought, is not his own. He is but continually motivated by the higher intelligence or being.

There is a psychological reason, other than religious tradition or creed, as to why some persons cling to the belief that not only death but all their acts are the consequence of "God's will." To think thus obviates the necessity of a personal responsibility for one's life. One is then inclined to give way to his impulses and inclinations with little concern for their effects. The effects are easily excused to oneself, at least, on the grounds that they are not self-initiated. In fact, it is but a transference



of responsibility to God, or to whom-ever or whatever one believes holds the puppet strings of his fate.

The other conception which proclaims that the date of death is planned also subscribes to a teleological cause, that is, a divine and purposeful mind. In this mystical and metaphysical conception, the date of death as such is not predetermined. Rather, it is held that the soul personality of the individual is of such a level of consciousness, of such an inner understanding, that in the *plan* of things he will attract such conditions as causes from which a chain of effects will follow. These effects will eventually bring about the transition at a specific time—if there is nothing to interfere with them. We see, therefore, that the planning in this connection insofar as transition is concerned is very broad.

We may look at this subject in this manner. We will designate a particular combination of circumstances by the letter D. Whenever these circumstances are attained it will bring about a cessation of life. By the inherent nature of his soul personality, the individual is internally motivated to proceed from *Step A* in life to *Step B*; thence to *Step C*; finally to *D*. When *D* is reached transition occurs. The procedure is such that *D* is finally reached at the conclusion of the individual's life at an exact time.

From this viewpoint, the Cosmic or Divine Mind has established certain impersonal laws to which each soul personality is subject. As each soul personality is more or less different, the influences of these laws, the causes and effects, bring about different times of transition. The 144-year cosmic cycle of incarnations, the period from one

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birth to another birth, is governed by these same principles. Thus, if one passes through transition at eighty years of age, the soul personality would reside in the cosmic realm for the difference between 80 and 144—or 64 years.

However, there is a certain amount of flexibility in the date of transition according to this 144-year cosmic cycle principle. One can vary the time of his transition by the use of certain cosmic laws, such as in the manner of his living whereby he can prolong or shorten his earthly existence. But he cannot alter in the Cosmic the time that the soul must reside there. For example, one may live so harmoniously, using constructive cosmic principles, that he attains the age of ninety on this earth plane. But he will then have an *inexorable* period of 54 years in the Cosmic—again, the difference between 90 and 144 years.

In a philosophical and logical sense, there is truly no such thing as an accident. Everything occurs by what we call *causes* and *effects*, or rather a series of events which appear to have a causal relationship. What man calls an “accident” is a combination of *unanticipated circumstances*. When two automobiles crash into each other on a highway it is not an accident in the sense of being without any order or causal relation-

ship. The laws of physics apply in the propelling and meeting of the cars—just as much as if the drivers had intended the collision and directed it!

Every death is an accident except murder or executions *if* we take the position that man did not intend it and was not familiar with the circumstances that would lead directly to a specific time of transition. On the other hand, no death is an accident if we think of it as being a condition which follows from a series of events.

From the mystical and Rosicrucian point of view, it is best to look at the whole matter in this light: If we give no concern to our way of living, our death will eventually follow just the same. It will come as a propulsion of our tendencies inclining us to do this or that from which death will follow. In other words, we will act in such manner that Step B will follow A; and then C will follow B, until D—the transition—occurs. If, on the other hand, we act in accordance with the laws of living as they affect health of body and mind, and if we live as much in harmony with cosmic functions as possible, the time of transition could be extended. Instead of the course of life's reaching its climax at D, it might in such a situation be carried forward to *Step F* or *Step G*.

**OUR NEW COVER** The Heian Shrine in Kyoto, Japan, was built in 1895 to commemorate the 1100th anniversary of the founding of the city of Kyoto. It is a reduced scale replica of the original Imperial Palace built in 794. The design is influenced by the Tang Dynasty in China and the building is quite Chinese in style and color.

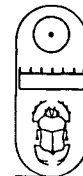
Behind the Shrine's main buildings is a beautiful garden famous for its cherry trees in the spring, iris flowers in the summer, and maples in autumn. It is a favorite place for wedding ceremonies.

### TO ALL OUR MEMBERS IN NEW ZEALAND

The Wellington Chapter, AMORC, is happy to announce that the 1968 New Zealand Rosicrucian Conclave is to be held in the capital city on October 26-27. All Rosicrucians from North and South Islands are invited to participate.

MAKE IT YOUR AIM TO COME

For particulars please write to The Registrar, Box 3385, Wellington, New Zealand



# Reconciling Time, Space, and Mind

by GUSTAV R. SIEKMANN, D.Sc., F.R.C.

## PART III

### *The Religious View*

At the end of our scientific approach we come to face another world outside the framework of time and space and therefore outside of scientific description. Max Planck has expressed his view of this world in a discourse on "Religion and Science"<sup>1</sup> which the writer was privileged to hear from his own mouth. One can do no better than to relate Planck's thoughts in the following paragraphs:

"The assumption of a nonmaterial essence, being a part of the spiritual world and yet the carrier of physical events—though unobservable—is in no way contradictory to scientific evidence. By its manifestation through inanimate matter we conceive the order and lawfulness, the harmony and intelligence behind this essence.

"Nothing, therefore, hinders science—indeed its search for a unified view of the universe demands it—to identify the all-pervading yet so mysterious essence, the regulator of world order, with Divine Mind—the Mind of God. Our knowledge turns into faith, and science meets here with religion in their mutual quest about the highest power that rules in the cosmic realm. Both science and religion require for their work the belief in God; for one, God stands at the end; for the other, at the beginning of all thinking. Both run through our life in parallel; they do not diverge but meet in the distant infinity at the same destination."

Science works through intellect and deals objectively with matter in terms of time and space; religion works through mind and deals subjectively with life in terms of eternity and infinity. Our consciousness is both objec-

tive and subjective, intellect and mind; it can thus be aware of both worlds.

Thomas R. Kelly, a Quaker, in his work, *Reality of the Spiritual World*—a Society of Friends' publication—expressed similar thoughts as follows:

"We may, occasionally, experience both at once—a fusion of our temporal life with eternity. Indeed, there is a way of living in continuous communion with the Divine at the same time as we are busy with daily affairs, a practice of continuous awareness of God's omnipresence—of continuous prayer—as it were—which involves developing a habit of carrying on a mental life at two levels. Just as a young lover whose thoughts are incessantly focused at the beloved can still carry on his daily work, so our mind can be engaged at one level with our daily tasks, while simultaneously, but at a more exalted level, we can be in a state of humble worship—in love with God—and so in active relation with eternal life.

"Those, however, who refute all religious guidance and accept the worldly habits of this secular age, can only see space and time, but not space bathed in infinity or time regenerated by eternity. They are deprived of the consolation and uplift, of the physical as well as spiritual regeneration that a religious soul finds through faith in God.

### *Atheism*

"It is perhaps not surprising that atheistic movements try to utilize any apparent discrepancies between traditional religious symbols and scientific facts to undermine religious feelings. A religious person may easily lose his firm ground of belief if the symbols through which he realizes his God in Being and Action are made to look ridiculous in view of the modern technological 'wonders'.

"Both scientists and theologians are equally responsible to fight the destructive effect that atheistic materialism is increasingly bringing upon the peoples of the world. Both must pronounce the unity in their respective works and bring home to people everywhere the understanding that no religious symbols of any creed can ever be absolute, that they are necessary conceptual aids by which man can attain a subjective realization of his God, just as the notions of

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See February and May *Rosicrucian Digest* for Part I and Part II.



time and space are necessary perceptual aids to describe objectively the functions of nature and explain the Absolute that links the two worlds."

A spread of the more profound knowledge throughout the world, the knowledge of the truth in scientific facts made widely comprehensible through teaching, will help mankind to evolve and to attain to higher planes of conception where Eternity is experienced *now* and Infinity *here*. Linked by the wondrous order in nature's functions, both science and religion—hand in hand—can show us the way.

The link is our time-space concept; time, attribute of the material world, began with the act of Creation. Our view finds much support in the Bible: "In the beginning God created the heaven and the earth." (Genesis 1:1). "When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through Him all things came to be; . . ." (John 1:1-3).

The Logos already was! Logos, the Greek original, means so much more than *Word*; it means logic and sense, law and order, reason and intelligence—all comprising Mind. Through Goethe's interpretation in the words of Faust we see in Logos the great triangle of Mind emanating Power and manifesting in Action.<sup>2</sup>

Mind of God, then, is the Absolute Essence, the Eternal Being, the cause of all things! Can we deny that the Bible told us, so long ago, what science now begins to confirm?

Adam Rutherford<sup>3</sup>, interpreting so convincingly the magnificent Divine Message to mankind of our age of the Great Pyramid of Gizeh, has correlated numerous features in the Pyramid's structure with Biblical references to time, as summarized in the following:

From the beginning to the end the Bible refers to many temporal events and prophecies which are consistent with modern thinking. In the Book of Daniel we find, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even to*

the time of the end; many shall run to and fro, and knowledge shall be increased." (Daniel 12:3-4). Also, in the Book of Revelations we find, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Revelation 10:7).

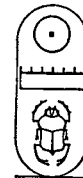
The Biblical records and prophecies are in full harmony with scientific views. "He that hath an ear, let him hear what the Spirit saith unto the churches; . . ." (Revelation 2:7). Let us accept, then, the guidance of religion and the knowledge of science to attain a profound understanding of our being in this world. Thus we shall become more conscious of God's immanence in all things, our mind can more easily realize His transcendence beyond nature: The Supreme Consciousness, forever present here and everywhere, manifesting through law and order in the material world, manifesting even more in truth, in selfless love, in life, and in the light of wisdom which we find in the unity of scientific and religious teachings.

Within the limits of our objective consciousness the concept of time and space appears to refer to a notion of absolute existence. Objectively we deal with material things which have extent, and with material changes which occur in succession. Extent and changes are perceived in relation to natural phenomena which mark the points of space and time. Into these points our mind can only order a limited number of objects and events.

Subjectively, however, our mind conceives the reality of immaterial qualities in life and human relations which are timeless and unlimited, although perhaps related to the material world. Our mind works on both levels of consciousness and seeks harmonious unity between the two.

Materialists may deny and ridicule all thought of unity in life and nature; they may quote science and technology in support of their mechanistic ideas; but they only show their ignorance and mental blindness. Those, however, who are willing to learn and widen their outlook will see the harmony of under-

(continued on page 316)



## WHAT IS TRANSCENDENTAL MEDITATION?

(continued from page 286)

anywhere." It is said that sixteen suppressions of the breath accompanied by the recitation of a liturgy and of OM repeated daily after a month will even purify the slayer of a learned Brahman!

Yoga and its meditation forms have come to mean to its devotees a discipline by which they hope to train themselves to bear the shock of the world and yet leave the soul untouched.

Meditation has also constituted a prominent part of the Christian religion. A meditative mood is considered to be conducive to a devout life. For the Christian it has been said meditation is *the eye of the soul*. It enables one to see "The light that never changes."

What is the psychological basis of meditation? As William James, eminent psychologist, has related and has long been taught by the Rosicrucian Order, AMORC, *consciousness is a stream*. In its various depths or levels there are different perceptions, sensations, or realizations to be had. Consciousness as an awareness adapts itself to the demands which are made upon it. Empirical existence, our relationship to our physical environment, makes the most dominant demand upon consciousness. The objective percepts, the awareness of self and its surroundings, is a paramount requirement of survival. The sensations which they provide, the pleasures, distractions, and pains, have a comparatively low-threshold of sensation in relation to the other levels of consciousness. The more surface-level of consciousness is the objective.

Because of such biological demands we acquire the habit of submitting to them readily. The objective world and its sensations become to most persons the whole nature of self and its expressions. However, occasionally we all have glimpses, call them intuitive impressions of a subliminal world—the so-called subconscious one. They are the fleeting sensations rising from the other levels of the stream of our consciousness. Often these provide an ecstasy, a pleasure which far exceeds those provided by the appetites and passions.

Those who stop to think and have

had these passing, though infrequent, experiences, come to realize that a greater *reality* undoubtedly lies beyond the perception level of common consciousness. How is it to be gained? Each receptor organ, as our eyes, ears, nose, receives intense stimulation during our waking consciousness. To bypass them, to free the mind of them is a difficult task. If, however, we concentrate—focus our attention on some single thing or subject for a time—it helps lessen or diminish the impact of the other stimuli upon our objective, surface consciousness. It makes *meditation* possible, that is, it lets images from the deeper levels of consciousness come to the fore.

Transcendental meditation from the psychological point of view is a loss of personal identity with the reality of the world. It is the attempt to enter into a wholly subjective state for full realization of reality. The sensations which are experienced *are not comparable* to those of the physical senses. Further, *transcendental meditation* should not be used as an escape from the world of reality as it is so commonly done by devotees popularly attracted to it. It is true that what reality is like we do not actually know. We receive only impressions of it through our receptor senses. These are transformed into sensations which we interpret. However, our physical existence is dependent upon our adjustment to such illusions—if that is what they are. Plato called it the Shadow World.

We can and should try to know more of reality and of ourselves through the medium of our other levels of consciousness which meditation makes possible. But to consider the body a prison of self, something to be demeaned, and to think of the appetites and passions as being that which should be completely suppressed is a *false* conception.

We should not endeavor to escape the world and its impact on our life but rather to *master* our personal life in this world. From the *Rosicrucian* point of view to endeavor to live in a mental and psychic vacuum through any method is a negative approach to human existence.

# Bast, the Cat Goddess

by DR. MAX GUILMOT, Egyptologist  
 Consultant for the Rosicrucian  
 Egyptian Museum

NUMEROUS STATUES and statuettes depicting cats have been found in the famous tombs of the Temple of Bubastis which were explored during the past century. In the Egyptian language the cat has a very special name:



Mi w = miou,  
 evoking the sound  
 made by the animal

The origin of the cat is uncertain but it seems that, from Egypt, the cat entered Greece and later migrated all over Europe; therefore, our modern cat would be the descendant of the cats living at the time of the pharaohs.

The Egyptians were always very much impressed with the amazing eyes of animals and at the reliability of their instincts. They were the first men to try to find a unity between all things in nature—animate and inanimate. They related love to the Cosmos, and, for example, in the tender, maternal feeling of a cat for its young. This was the reason why they eventually respected the cat, dedicated to the goddess, Bast. It is important to know that, according to inscriptions the animal was not considered to be divine, itself; rather it was a source of worship as a *symbol* of the Divine Presence everywhere in the universe.

Foreigners to ancient Egypt did not understand this profound feeling. The Greeks were surprised at it; to them it did not seem compatible with the otherwise high civilization attained by the Egyptians. The Romans laughed at it; the Fathers of the Church, in their misconception of it thought it scan-



dalous! However, the respect of the Egyptians for animals was so intense that a Roman citizen was lynched by an angry crowd because he dared to kill a cat.

During the last millenium before our era, the cult of animals grew to extraordinary proportions. All sanctuaries had their sacred beasts: the ibis (bird) at Hermopolis, cows at Dendera, rams at Karnak, Apis (bulls) at Memphis. These beings symbolized certain powers and virtues and the Divine incarnated in this world. In order to perpetuate their image, the Egyptians became remarkable painters of animals.

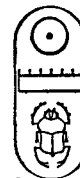
The bronze cat shown above (from the Rosicrucian Museum) has a very beautiful stylization that one can better appreciate when it is exposed to strong artificial light. The excessive length of its front paws, its tail dragging on the floor, and its ears up were reminiscent of the great works of the classic era. The thinness and nervosity of its body could make one mistake it for a wild cat if it were not for a collar (whose imprints still remain) reminding us that it was domesticated.

This piece, which a few centuries before Christianity was the object of popular piety, stands today as a modest but moving aesthetic witness to the profound faith of ancient Egypt.



Tolerance is recognizing the right of others to a difference of expression.

—VALIDIVAR



# Rosicrucian Activities

*Around the  
World*



LATE IN JUNE, the Emperor of the AMORC, Ralph M. Lewis, took part in a special panel discussion on psychic phenomena. He was a guest on the Adell Hall Show, which is seen weekdays throughout the Bay area on San Jose Television Station KGSC. Other participants in the panel were: The Reverend Edward Jennens of Unity Church and Dr. Tom Wider, psychologist for the city of San Jose. A lively hour of stimulating thoughts and facts was presented. During the latter part of the program questions were received by phone from viewers.



Frater James R. Whitcomb, Grand Secretary of the AMORC and Director of the Rosicrucian Planetarium, has announced that a special project has been launched with "Star Parties" for area school children and other groups. The "Star Parties" are specifically planned to assist such groups to obtain their merit badges in astronomy.

On Sunday evening, June 23, Frater Don Warren, Rosicrucian Planetarium staff member, and Soror Beth Holder, Director of AMORC Public Relations, held a "Star Party" for fifty-eight girls, aged ten to sixteen years, and fifteen counselors for an "Oriole" group of the Reorganized Latter Day Saints Church at their summer camp, Happy Hollow, near Santa Cruz, California. Slides were presented and special charts were distributed to the youngsters, allowing them to participate in locating the various constellations. Through a special telescope brought for the occasion, the group then observed the many stars easily in view.



Miss Bertha Daubendiek of Saginaw, Michigan, has been awarded AMORC's Humanist Award in recognition of her tireless efforts to assist in founding the Eastern Michigan Nature Association, thus saving hundreds of acres of Michigan's woodlands for future citizens to enjoy.

Above shows Miss Daubendiek being presented with the Award by Frater Harry Pierce, Master of the Leonardo da Vinci Chapter of Lansing, Michigan.

From left to right: Soror Heloise Tatar, Past Master of Moria El Chapter, Flint, Michigan; Miss Daubendiek, Frater Pierce, and Soror Virginia Pierce, Past Master of Leonardo da Vinci Chapter.



On Sunday afternoon, June 23, the San Jose Young People's Chamber Music Society, under the direction of Alfred Seidel, presented a program of classical music in the Francis Bacon Auditorium at Rosicrucian Park. Radio Station KKHI of San Francisco was represented and recorded the performance which will be broadcast some time in December on KKHI's "Youth in Concert," heard throughout California.



Soror Doris May has recently returned to her home in Kingston, Jamaica, after spending a year in San Jose. An active member of St. Christopher Chapter in Kingston, she has equally shown a keen interest in the Order's activities here and takes back with her the good wishes of her many friends in San Jose.



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During an exhibition of his paintings in Bordeaux, France, Frater Nicomedes Gomez (left, center) was presented with the Silver Medal of the city of Bordeaux. M. Jacques Chaban-Delmas, President of the French National Assembly, Deputy Senator and Lord Mayor of Bordeaux, is shown making the presentation.

Frater Gomez' works have been reproduced on covers of the *Rosicrucian Digest*.



According to articles recently appearing in various Los Angeles newspapers, Frater Raymond H. Lyon is probably the oldest active collegiate athlete in the United States. At fifty-four he is a varsity tennis player at California State College (Los Angeles) where he is enrolled to earn a degree in Business Education and a varsity letter.

He is president and owner of the Raymar Company of Downey, California, and acts as a sales consultant and

manufacturers' representative for several Eastern concerns.

According to reports on his tennis playing, "he still covers a lot of ground and gives the varsity players all they can handle."

He says he has used Rosicrucian precepts in visualizing the goals he wished to achieve and believes that AMORC exercises have helped to bless him with the health and energy he needed.



## GOD AND THE COSMIC

(continued from page 305)

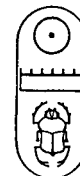
It is only when we believe and understand that God was interested in the souls of these persons and realized the lessons that they would learn through such conflict—through such resort to primitive instincts, to such violation of divine and man-made laws, and to such repudiation of the higher instincts of human brotherhood—that He permitted the war to take place or that He permits other wars or other things here on earth to affect our existence.

The mystic cannot believe that God is concerned in human experiences to such an extent that He is watching what we eat and is ready to intervene in our partaking of wrong food because it may cause us ill-health; or that, having an interest in our human welfare and, therefore, knowing of our wrongful acts, He remains wholly indifferent, refuses to intervene, and deliberately allows us to suffer while He

is conscious of our human situation.

For these various reasons, the mystic claims that God is not interested in us as human beings and that He will not grant us the petitions we utter as human beings and will not intervene in our purely human experiences. He does believe that God is mindful constantly of the spiritual evolution taking place within us and that *He* guides and directs our affairs so that this evolution may be maintained and increased in its value and ultimate contribution to our spiritual unfoldment and progress.

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.



## RECONCILING TIME, SPACE, AND MIND

(continued from page 311)

standing that comes from science and religion in unison with philosophy and mysticism. Together they approach a view of the Absolute; the evidence of relativity in time, space, and matter is proof of the intangible essence, the Spirit force, which emanates from Di-

vine Intelligence and joins the worlds of matter and of mind.

<sup>1</sup> Published, 1938, by J. A. Barth, Leipzig.

<sup>2</sup> Goethe's *Faust*, Part I, Verses 1224-1237.

<sup>3</sup> Adam Rutherford: *Pyramidology*, I and II, 1961 (published by the Institute of Pyramidology, Harpenden, England).

### ORDER EARLY AND BE SATISFIED

'Twas the night before Christmas and all through the house not a creature was stirring, not even ONE last minute Rosicrucian Christmas shopper! You see, they all reflected the wisdom of the sages through early selections from the Supply Bureau's outstanding gift collection. Add extra moments to your Holiday Season—order now or refer to your Christmas Order Folder soon to be mailed. Send requests with remittances to the:

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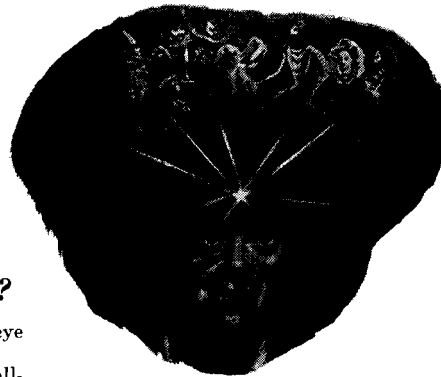
## THE THIRD EYE

### *Has Man Psychic Sight?*

ARE THE TALES about a third eye true?

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



### THE CALL OF THE EAST

(Photo by John Mee)

There is a fascination about the Oriental and Middle Eastern bazaars: the raucous cries of the vendors, the strange scents, the mysterious recesses of the little cubicles in which the handcrafted articles are vended. In the above photograph we look from the dark areas of the bazaar of Qaysariyeh toward the main entrance that faces the Grand Plaza of the Shah in Isfahan, Iran.

# WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August.

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

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

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

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## CHILE

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

## COLOMBIA

Barranquilla, Atlántico: Barranquilla Chapter  
Bogotá, Cundinamarca: Nuevo Mundo Pronaos  
Medellín, Antioquia: Medellín Pronaos

## CONGO, REPUBLIC OF THE

Kinshasa:\* H. Spencer Lewis Lodge  
Matadi: Henri Kunrath Pronaos  
Pointe Noire: Paul Taty Pronaos

## CONGO, THE REPUBLIC OF THE

Brazzaville: Joseph Peladan Chapter

## CUBA

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

## DAHOMEY

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

## DENMARK AND NORWAY

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

## DOMINICAN REPUBLIC

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

## ECUADOR

Quito: Quito Pronaos

## EGYPT

Cairo: Cheops Chapter

## EL SALVADOR

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

## ENGLAND

Rosicrucian Order, AMORC, Commonwealth Ad-  
ministration, Queensway House, Queensway,  
Bognor Regis, Sussex, England  
Bournemouth: Bournemouth Pronaos  
Brighton: Raymund Andrea Chapter  
Leeds: Joseph Priestley Chapter  
Liverpool: Pythagoras Chapter  
London: Francis Bacon Chapter

\*Initiations are performed.

(Directory Continued on Next Page)



- Manchester:** John Dalton Chapter  
**Newcastle-upon-Tyne:** Newcastle-upon-Tyne  
Pronaos  
**Nottingham:** Byron Chapter  
**Portsmouth:** Portsmouth Pronaos  
**Preston:** Preston Pronaos  
**Tiverton:** Tiverton Pronaos
- FRANCE**  
Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Domaine de la Rose-Croix, at 54, 56 et 60 Rue Gambetta, 94 Villeneuve-Saint-Georges. Other subordinate bodies of the Grand Lodge of AMORC of France will be found under the countries indicated by this symbol: †  
**Agen** (Lot-et-Garonne): Agen Pronaos  
**Angers** (Maine-et-Loire):\* Alden Lodge  
**Angoulême** (Charente): Isis Pronaos  
**Avignon** (Vaucluse): Plutarque Pronaos  
**Beaune** (Côte-d'Or): Verseau Chapter  
**Besançon** (Doubs): Akhenaton Pronaos  
**Biarritz** (Basses-Pyrénées): Thales Chapter  
**Bordeaux** (Gironde):\* Léonard de Vinci Lodge  
**Calais** (Pas-de-Calais): Martha Lewis Pronaos  
**Carcassonne** (Aude): Lux Occitania Pronaos  
**Chambéry** (Savoie): Mont Blanc Pronaos  
**Clermont-Ferrand** (Puy-de-Dôme):\* Gergovia Chapter  
**Grenoble** (Isère): Louis Claude de Saint-Martin Chapter  
**Lille** (Nord): Descartes Chapter  
**Lyon** (Rhône):\* Moeris Lodge  
**Marseille** (Bouches-du-Rhône):\* La Provence Mystique Lodge  
**Metz** (Moselle): Frees Pronaos  
**Montélimar** (Drôme) Hugues de Payns Pronaos  
**Montpellier** (Hérault): Michel Faraday Pronaos  
**Mulhouse** (Haut-Rhin): Balzac Chapter  
**Nancy** (Meurthe-et-Moselle): Thoutmès III Pronaos  
**Nîmes** (Gard):\* Claude Debussy Lodge  
**Orval**: Nicolas Flamel Pronaos  
**Paris** (Seine): Jeanne Guesdon Lodge  
**Pau** (Basses-Pyrénées): Pyrénées-Ocean Chapter  
**Périgieux** (Dordogne): Platon Pronaos  
**Perpignan** (Pyrénées-Orientales): Sol I Mar Pronaos  
**Poitiers** (Vienne): Horus Ra Pronaos  
**Rochefort-sur-Mer** (Charente-Maritime): Osiris Pronaos  
**Rouen** (Seine-Inférieure): Renaissance Pronaos  
**Saint-Amand-les-Eaux** (Nord): Paix Profonde Pronaos  
**Saint-Etienne** (Loire): Flamme Pronaos  
**Saint-Nazaire** (Loire-Inférieure):\* Harmonie Lodge  
**Strasbourg** (Bas-Rhin): Gallée Pronaos  
**Toulon** (Var): Hermes Pronaos  
**Toulouse** (Haute-Garonne):\* Raymond VI Lodge  
**Tours** (Indre-et-Loire): Blaise Pascal Pronaos
- GERMANY**  
Grand Lodge of AMORC of Germany, 757 Baden-Baden 2, Lessingstrasse 1, West Germany. Other subordinate bodies of the Grand Lodge of Germany will be found under the countries indicated by this symbol §  
**Berlin**: Echnaton Pronaos  
**Bielefeld**: Nikolaus Kopernikus Pronaos  
**Bremen**: Jakob Boehme Pronaos  
**Dortmund**: Heinrich Khunrath Pronaos  
**Düsseldorf**: Johannes Kepler Pronaos  
**Frankfurt am Main**: Michael Maier Chapter  
**Hamburg**: D.O.M.A. Pronaos  
**Hanover**: Leibniz Pronaos  
**Kassel**: Meister Ekkehard Pronaos  
**Köln**: Empedokles Pronaos  
**Munich**: Kut-Hu-Mi Chapter  
**Nürnberg**: Johannes Kelpius Pronaos  
**Saarbrücken**: René Descartes Pronaos  
**Stuttgart**: Simon Studion Chapter
- GABON†**  
**Libreville**: Libreville Pronaos
- GHANA**  
**Accra**: Accra Chapter  
**Kumasi**: Kumasi Pronaos  
**Sunyani, B.A.**: Sunyani Pronaos
- GUATEMALA**  
**Guatemala**:\* Zama Lodge  
**Quezaltenango**: Mahatma Gandhi Pronaos
- HAITI†**  
**Cap-Haïtien**: Cap-Haïtien Chapter  
**Port-au-Prince**:\* Martinez de Pasqually Lodge  
**Saint-Marc**: Saint-Marc Pronaos
- HAUTE-VOLTA**  
**Bobo-Dioulasso**: Bobo-Dioulasso Pronaos
- HONDURAS**  
**Puerto Cortes**: Rosacruz Pronaos  
**San Pedro Sula**: San Pedro Sula Chapter  
**Tequigalpa, D. C.**: Francisco Morazán Chapter
- INDIA**  
**Bombay**: Bombay Pronaos
- ISRAEL**  
**Haifa**: Haifa Pronaos  
**Tel Aviv**: Sinai Pronaos
- ITALY**  
**Rome**: Grand Lodge of Italy, via del Corso, 303
- IVORY COAST, REPUBLIC OF†**  
**Abidjan**:\* Raymond Lulle Lodge  
**Bondoukou**: Socrates Pronaos  
**Bouake**: Robert Fludd Pronaos  
**Dimbokro**: Aurora Pronaos  
**Sassandra**: Sassandra Pronaos
- JAMAICA**  
**Kingston**: Saint Christopher Chapter
- LEBANON†**  
**Beyrouth**: Beyrouth Pronaos
- LIBERIA**  
**Monrovia**: Monrovia Pronaos
- MALAYSIA**  
**Kuala Lumpur**: Kuala Lumpur Pronaos
- MARTINIQUE**  
**Fort-de-France**: Amon-Ra Pronaos
- MEXICO**  
**Juarez, Chih.**: Juarez Chapter  
**Matamoros, Tamps.**: Aristotle Pronaos  
**Mexico, D. F.**:\* Quetzalcoatl Lodge  
**Monclova, Coah.**: Monclova Pronaos  
**Monterrey, N. L.**:\* Monterrey Lodge  
**Nueva Rosita, Coah.**: Rosita Pronaos  
**Nuevo Laredo, Tamps.**: Nuevo Laredo Chapter  
**Puebla, Pue.**: Tonatiuh Pronaos  
**Reynosa, Tamps.**: Reynosa Chapter  
**Tampico, Tamps.**: Tampico Chapter  
**Tijuana, B. C.**:\* Cosmos Lodge  
**Veracruz, Ver.**: Zoroastro Chapter
- MONACO†**  
**Monaco**: Heracles Pronaos
- MOROCCO†**  
**Casablanca**:\* Nova Atlantis Lodge
- NETHERLANDS**  
Grand Lodge of AMORC of the Netherlands, AMORC, P.O. Box 7031, The Hague, Holland
- NETHERLANDS ANTILLES**  
**Curaçao**: Curaçao Chapter  
**St. Nicolas, Aruba**: Aruba Chapter
- NEW ZEALAND**  
**Auckland, Auckland**:\* Auckland Lodge  
**Christchurch, Canterbury**: Christchurch Pronaos  
**Hamilton, Auckland**: Hamilton Pronaos  
**Hastings, Hawke's Bay**: Hastings Pronaos  
**Wellington, Wellington**: Wellington Chapter
- NICARAGUA**  
**Managua**: Martha Lewis Chapter
- NIGER, REPUBLIC OF THE†**  
**Niamey**: Niamey Pronaos
- NIGERIA**  
**Aba**: Socrates Chapter  
**Abonnema-Degema**: Abonnema-Degema Pronaos  
**Akure**: Akure Pronaos  
**Ashaka**: Ashaka Pronaos  
**Benin City**: Benin City Chapter  
**Calabar**: Apollonius Chapter  
**Enugu**: Kroomata Chapter  
**Ibadan**: Alcuin Chapter  
**Lagos**:\* Isis Lodge  
**Nsukka**: Nsukka Chapter  
**Onitsha**: Onitsha Chapter  
**Opobo**: Opobo Pronaos  
**Owerri**: Owerri Pronaos  
**Port Harcourt**: Thales Chapter  
**Sapele**: Sapele Pronaos  
**Umuahia**: Umuahia Pronaos  
**Uyo**: Uyo Pronaos  
**Warri**: Warri Chapter  
**Yola**: Yola Pronaos
- PANAMA**  
**Colón**: Colón Pronaos  
**David**: David Pronaos  
**Panama**: Panama Chapter  
**Puerto Armuelles**: Puerto Armuelles Pronaos
- PERU**  
**Callao**: Callao Chapter  
**Chiclayo**: Chiclayo Pronaos  
**Iquitos**: Iquitos Pronaos  
**Lima**:\* AMORC Lodge of Lima
- REUNION, ISLE OF†**  
**Saint-Pierre**: Pax Cordis Pronaos
- RHODESIA**  
**Salisbury**: Salisbury Chapter
- SENEGAL†**  
**Dakar**: Martinez de Pasqually Pronaos

(Directory Continued on Next Page)

**SIERRA LEONE****Freetown:** Freetown Pronaos**SINGAPORE****Singapore:** Singapore Chapter**SOUTH AFRICA**

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

**SURINAME****Paramaribo:** Paramaribo Chapter**SWEDEN**

**260 82 Skelderviken:** Grand Lodge of Sweden,  
 Box 30  
**Gothenbourg:** Gothenbourg Chapter  
**Malmö:** Hellowpolis Chapter  
**Stockholm:** Achmaton Chapter  
**Vesteras:** Vesteras Pronaos

**SWITZERLAND**

**Basel:** Dr. Franz Hartmann Pronaos§  
**Bern:** Ferdinand Hodler Pronaos§  
**Geneva:** H. Spencer Lewis Lodge‡  
**Grandson (via Lausanne and Neuchatel):** Pax  
 Cordis Lodge‡  
**La Chaux-de-Fonds:** Tell el Amarna Pronaos‡  
**St. Gallen:** Pythagoras Pronaos§  
**Ticino:** Leonardo da Vinci Pronaos  
**Zurich:** El Moria Chapter§

**TCHAD****Fort-Lamy:** Copernic Pronaos**TOGO, REPUBLIC OF‡**

**Anecho:** Heraclite Pronaos  
**Atakpamé:** Vintz Adama Pronaos  
**Lama-Kara:** Verseau Pronaos  
**Lomé:** Francis Bacon Lodge  
**Palimé:** Socrate Pronaos

**TRINIDAD-TOBAGO**

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

**UNITED STATES****ARIZONA**

**Phoenix:** Phoenix Chapter  
**Tucson:** Tucson Chapter

**CALIFORNIA**

**Bakersfield:** Bakersfield Pronaos  
**Belmont:** Peninsula Chapter  
**Long Beach:** Abdiel Lodge  
**Los Angeles:** Hermes Lodge  
**Oakland:** Oakland Lodge  
**Pasadena:** Akhnaton Chapter  
**Pomona:** Pomona Chapter  
**Sacramento:** Clement B. Le Brun Chapter  
**San Diego:** San Diego Chapter  
**San Francisco:** Francis Bacon Lodge  
**San Luis Obispo:** San Luis Obispo Pronaos  
**Santa Cruz:** Rose Chapter  
**Santa Rosa:** Santa Rosa Pronaos  
**Sepulveda:** San Fernando Valley Lodge  
**Vallejo:** Vallejo Chapter  
**Whittier:** Whittier Chapter

**COLORADO****Denver:** Rocky Mountain Chapter**CONNECTICUT****Bridgeport:** Bridgeport Pronaos**DISTRICT OF COLUMBIA****Washington:** Atlantis Chapter**FLORIDA**

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

**GEORGIA****Atlanta:** Atlanta Chapter**HAWAII****Honolulu:** Honolulu Pronaos**ILLINOIS****Chicago:** Nefertiti Lodge**INDIANA**

**Fort Wayne:** Fort Wayne Pronaos  
**Hammond:** Calumet Chapter  
**Indianapolis:** Indianapolis Chapter  
**Terre Haute:** Franz Hartmann Pronaos

**KANSAS****Wichita:** Wichita Pronaos**KENTUCKY****Louisville:** Louisville Pronaos**LOUISIANA****New Orleans:** New Orleans Pronaos**MARYLAND****Baltimore:** John O'Donnell Lodge**MASSACHUSETTS**

**Boston (Allston):** Johannes Kelpius Lodge  
**Springfield:** Springfield Pronaos

**MICHIGAN**

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

**MINNESOTA****Minneapolis:** Essene Chapter**MISSOURI**

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

**NEVADA****Las Vegas:** Las Vegas Pronaos**NEW JERSEY**

**Newark:** H. Spencer Lewis Chapter  
**Trenton:** Trenton Pronaos

**NEW MEXICO****Albuquerque:** Albuquerque Pronaos**NEW YORK**

**Buffalo:** Rama Chapter  
**Long Island:** Sunrise Chapter  
**New Rochelle:** Thomas Paine Chapter  
**New York:** New York City Lodge  
**Rochester:** Rochester Pronaos  
**Staten Island:** Staten Island Pronaos

**OHIO**

**Akron:** Akron Pronaos  
**Cincinnati:** Cincinnati Chapter  
**Cleveland:** Aton Pronaos  
**Columbus:** Helios Chapter  
**Dayton:** Elbert Hubbard Chapter  
**Toledo:** Toledo Pronaos  
**Youngstown:** Youngstown Chapter

**OKLAHOMA**

**Oklahoma City:** Amenhotep Lodge  
**Tulsa:** Tulsa Chapter

**OREGON**

**Eugene:** Emerald Pronaos  
**Portland:** Enneadic Star Lodge

**PENNSYLVANIA**

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

**PUERTO RICO**

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

**RHODE ISLAND****Pawtucket:** Roger Williams Chapter**TEXAS**

**Amarillo:** Amarillo Pronaos  
**Corpus Christi:** Corpus Christi Pronaos  
**Dallas:** Triangle Chapter  
**Houston:** Houston Chapter  
**Midland:** Permian Basin Pronaos  
**San Antonio:** San Antonio Chapter

**UTAH****Salt Lake City:** Diana Chapter**WASHINGTON****Seattle:** Michael Maier Lodge**WISCONSIN****Milwaukee:** Karnak Chapter**URUGUAY****Montevideo:** Titirel Lodge**VENEZUELA**

**Barquisimeto:** Barquisimeto Lodge  
**Caracas:** Alden Lodge  
**La Guaira:** Plotino-Malquetia Chapter  
**Maracaibo:** Cenit Chapter  
**Marcay, Aragua:** Lewis Chapter  
**Puerto Cabello:** Puerto Cabello Chapter  
**Puerto La Cruz, Anzoategui:** Delta Pronaos  
**Valencia, Carabobo:** Valivadar Chapter  
**Valera, Trujillo:** Menes Pronaos

**WALES****Cardiff, Glam.:** Cardiff Pronaos**WEST INDIES****Grenada, St. George's:** St. George's Pronaos**\*Initiations are performed.**

# BRAVE NEW ERA

Ever since 1912, when the German meteorologist Alfred L. Wegener put forth the first comprehensive theory of continental drift, the controversy in scientific circles regarding the issue of whether or not the earth's continents are slowly moving away from each other has had alternate periods of activity and inactivity, depending upon the number of supporters on each side and the state of knowledge at the time.

Today, new discoveries dealing with the apparent meanderings of our planet's geographic and magnetic poles—as shown by the direction of magnetization of different rocks of varying ages plus a renewed series of studies of mountain chains on opposing shores of different continents such as Africa and South America that show similarities striking enough to lend firm grounds to the suspicion that they once were parts of the same body of land—have led to the more and more widely accepted concept that all of the earth's land masses were once packed into one or two supercontinents until the age of the reptiles some fifty million years ago. These land masses began breaking apart due to various internal stresses, some portions then being separated as far apart as 4350 miles—from those positions occupied by them today.

The continents are still drifting at rates ranging from four tenths of an inch to one and three-fourths inches per year in some areas. More comprehensive studies of these drifts are planned for the near future, and it is expected that by this time next year this theory will either have been proved or disproved although, due to the preponderance of the evidence in its favor, the latter is unlikely. Many scientists involved in this work no longer wonder whether the continents have drifted apart or not, but rather how much and when.

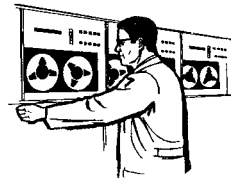
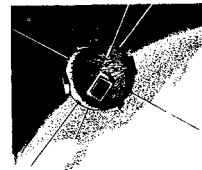
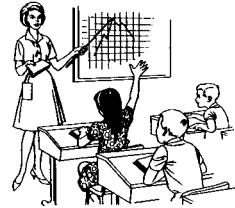
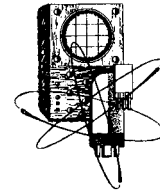
The operation of the mechanism believed responsible for the drifting of the continents has been likened to the motion of a conveyor belt. According to the Indian astrophysicist S. Chandrasekhar, when the earth was formed and still in a semimolten state, all the light crustal material floating on top was swept into a single giant continent by a convection current that originated at the mantle and was caused by the new planet's uneven rate of cooling. Later, when the earth's core was added to by the heavier iron, which sank into it, and it reached a larger size, the circulation of this convection current was changed into three currents that in turn broke up this supercontinent into pieces that were later pushed back together again into two giant continents. They were themselves then torn apart and redistributed to the meeting areas of these new currents.

These still-operative, hot-rising currents are believed to account for the so-called "earthquake belts" in certain regions and would seem to feed certain volcanoes in Iceland, the newly-formed two-year-old Surtsey Island, Tristan da Cunha, and other places in their paths.

Some scientists have shown great hesitation in accepting the continental drift and conveyor-belt idea and will probably still remain unconvinced by next year's tests, during which it is planned to bore some seventy holes into ocean bottoms, to depths of 2000 feet to obtain samples of the sediments and underlying crust.

The only way of definitely settling the question, with sufficiently accurate measurements and computations, would be from space with the aid of satellites, but it will be some time yet before the necessary level of technology required to do this sort of work from orbit is attained.

Until then, all we can do is wait and see what additional understanding of our world is gained during this, our brave new era.—AEB



# Adventures In Reading

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

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By Ralph M. Lewis, F. R. C.

A single span of life is but a *conscious interlude*. Here is a book which tells how to make the most of this interval of life. Here is an invitation to inquire into startling new concepts. Diagrams; illustrations; nearly 400 pages. Price, \$3.75 (£1/11/3 sterling).

## SYMBOLIC PROPHECY OF THE GREAT PYRAMID

By H. Spencer Lewis, Ph. D.

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## LEMURIA—The Lost Continent of the Pacific

By W. S. Cervé

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