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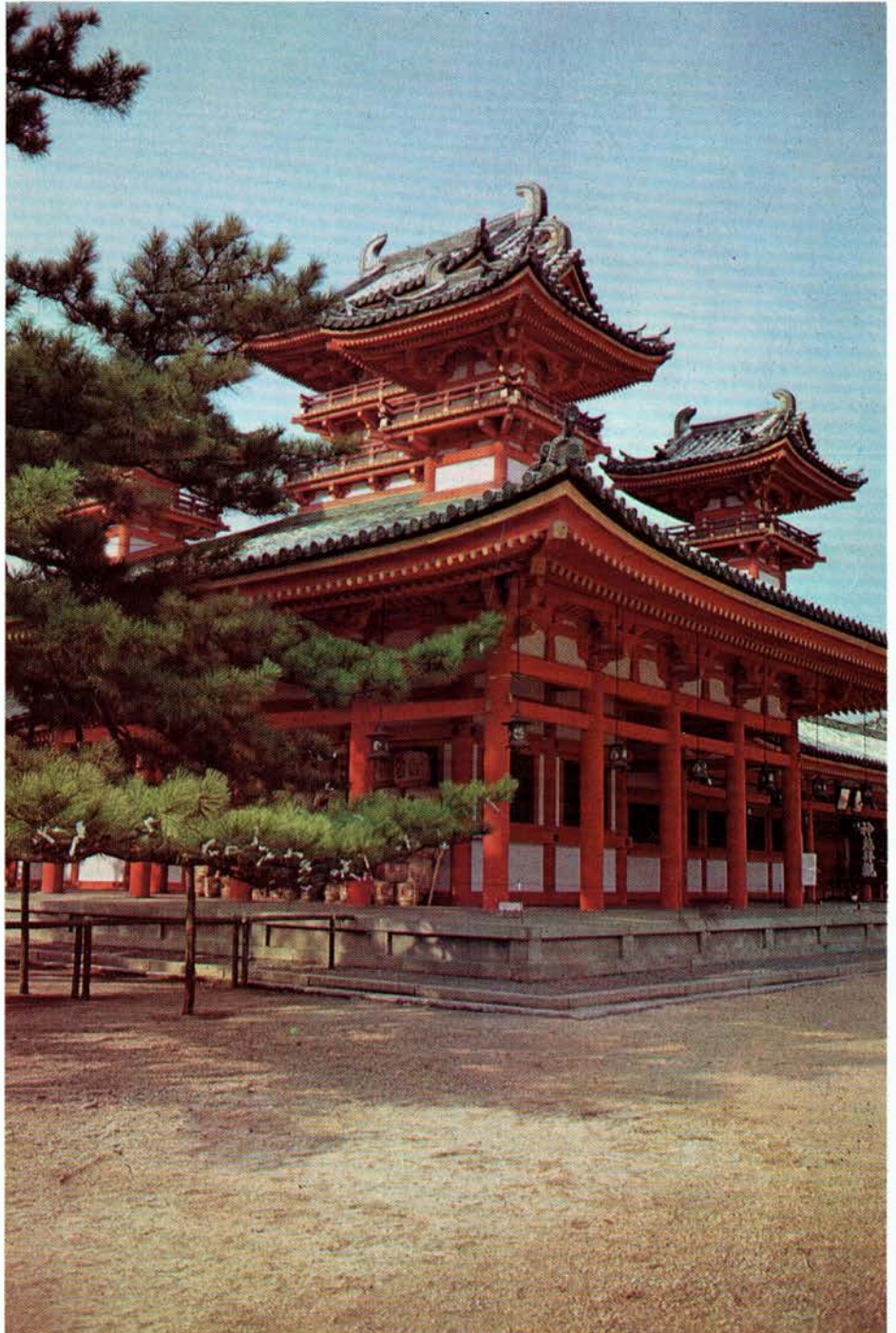
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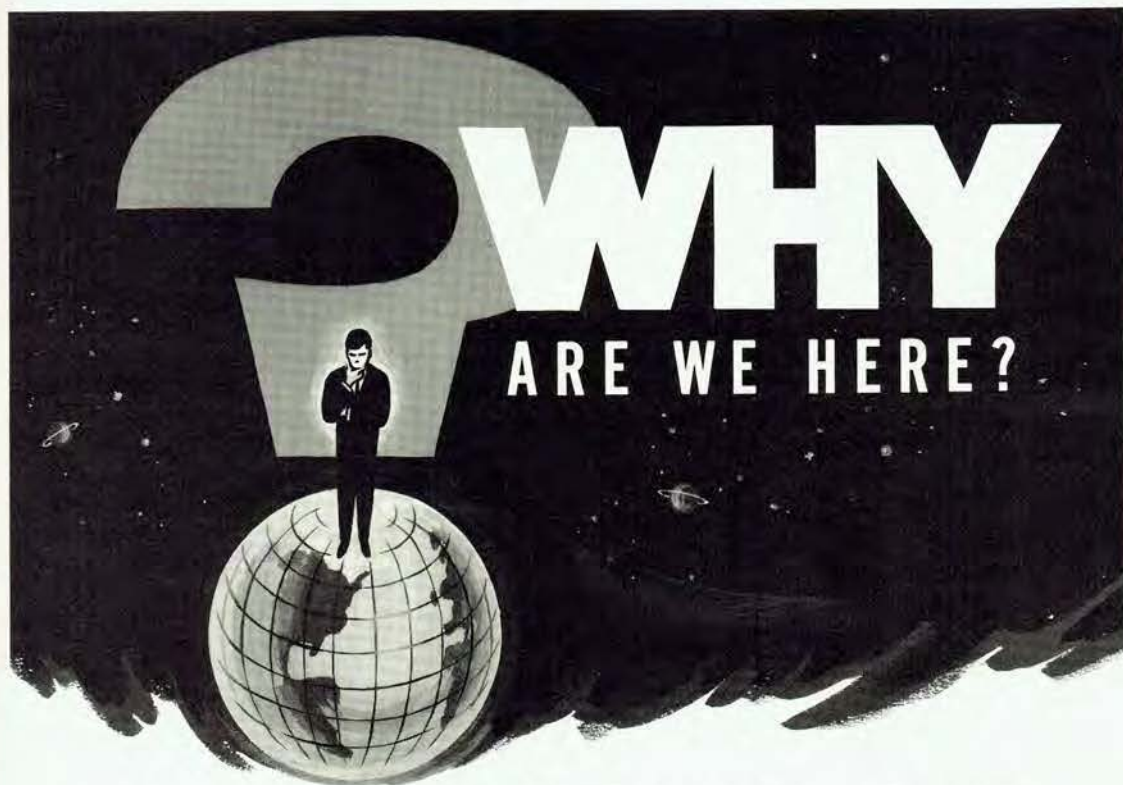
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ROSICRUCIAN DIGEST

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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
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Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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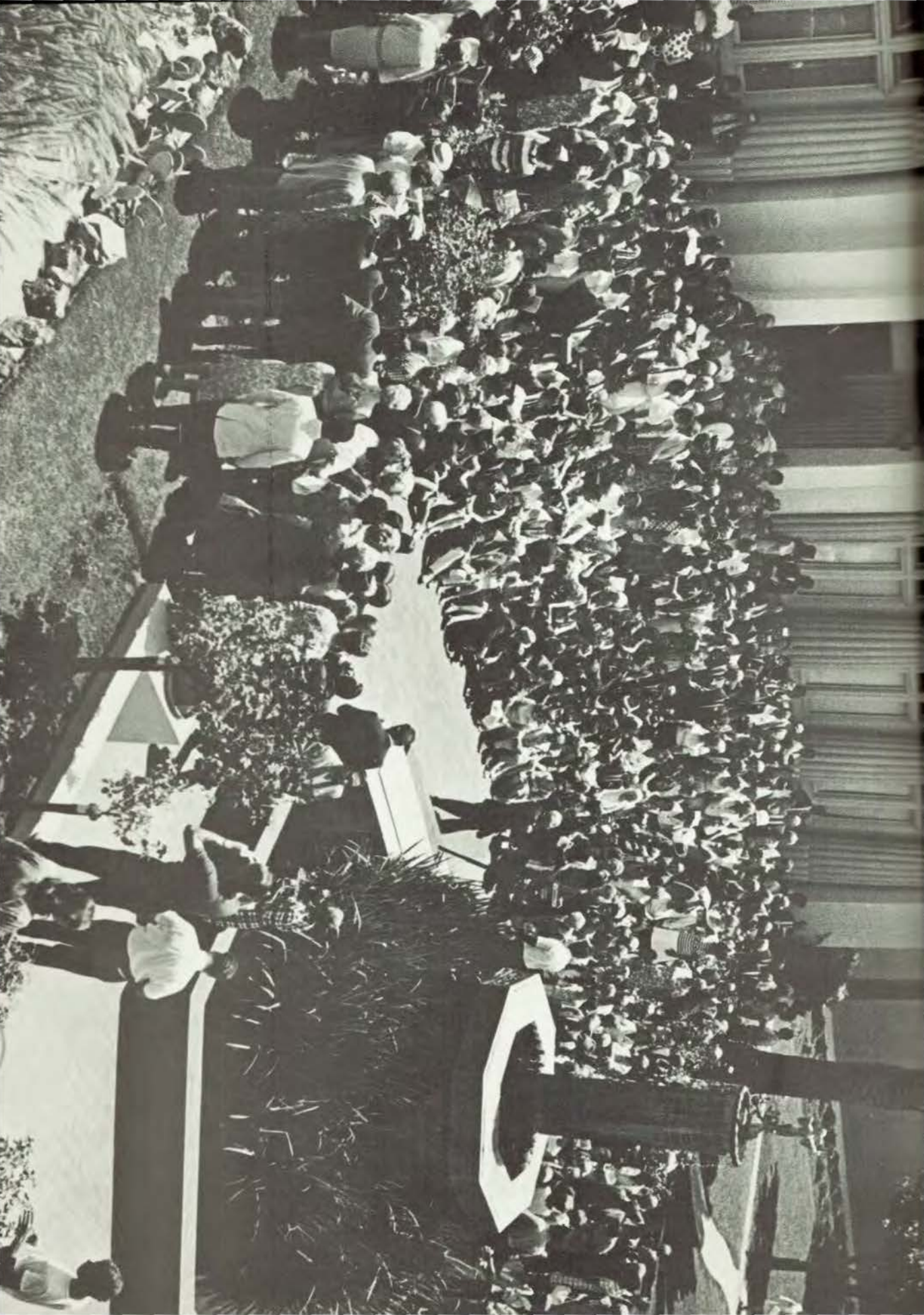
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INTERNATIONAL ROSICRUCIAN CONVENTION →

Part of the thousand Rosicrucians from throughout the world who attended the International Rosicrucian Convention in San Jose this July are shown assembling in the fountain plaza for the official photograph. The Convention was trilingual—English, Spanish, and French—with twenty-six nations represented.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

WHAT IS A CULT?

THE WORD *cult* is commonly used today as an opprobrium. It is generally expressed in such a manner as to indicate disdain for a particular system or belief. The manner in which the word is expounded implies fanaticism, extremism, irrationality, and generally social unacceptability.

The victims of this intentional ignominy are usually minority groups. They are perhaps unconventional but only in the sense of not conforming to all tradition, custom, or established practices. Such nonconformity in itself, however, may not be illegal, immoral, or in any way detrimental to society. The word cult has therefore created the public notion that whatever digresses from a main stream, channel, or *rut* of thought or practice, must of necessity have little or no worth.

It is always apparent that those who frequently refer to others by the word cult in this manner are established bodies or practices having surrounded themselves with an air of self-assumed worthiness. Yet for all their self-importance such disparagers reveal an innate sense of insecurity and fear. It is this which causes them to strike out at whatever, by its departure from their doctrines and methods, seems to threaten them by its difference. It is the obvious attempt to disparage what they conceive might be a rival by its very existence.

The word cult, however, inherently in its *true and proper* meaning and application has none of these derogatory implications. The fact is that those who cast the word "cult" as an aspersion are themselves cults in the correct sense. The word cult is more commonly used in connection with religion, but is not exclusively related to it.

Cults in the religious application of the word are developed from a common root, or are branches from a common stock of religion. Actually they are con-

sidered different sects of a common religion. In every religion there are numerous sects which differ from one another. There are conventional classifications of cults as the Roman Catholic, the Greek Catholic, the Presbyterian. Technically, "religion is something which characterizes all cults that may be called religions," says Dr. Knight Dunlop, Professor of Psychology at the University of California. He has pointed out that Christianity, Modern Islamism, Buddhism, Brahmanism, Hinduism, and the Ancient Egyptian, Greek, Roman, and Celtic worship, all in their various forms are cults.

Systematic Worship

A systematic devotion to a deity, belief, practice, thing, or person is a cult in the correct semantic sense. Consequently, any systematic worship of a deity or deities according to specific rites is a cult. Thus there were the ancient cults of Osiris, Demeter and Persephone, and of Apollo. But also the *Roman Catholic Church* veneration of a Saint is likewise a cult. Every formal religion in the proper etymological use of the word is a cult whether its devotees number in the millions and whether it has existed for centuries or if it be but a deviation of different beliefs and rites which has but a few thousands followers.

The world's great religions consider the doctrines they expound and the foundation of their rites to be a charism. In other words, they believe and teach that their founder or Messiah was especially endowed—given a Divine Mandate—to promulgate their faith. Psychologically this then creates an antipathy toward other religious beliefs. The Divine cannot conflict with itself, reason seems to declare. Consequently the others must be false beliefs or not the true church.

If the opposed formal religion is sufficiently strong *numerically and po-*

litically and by the length of its existence has public acceptance, it is then more tactfully impugned. This avoids an open conflict that would be detrimental to both faiths. Conversely, if the opposite faith is a minority religion, it is then most often openly disparaged as a *cult* with all the opprobrium now commonly associated with that word.

A cult, however, may also consist of a body of persons who have a great devotion either to a person, an idea, or a system of beliefs. Such may have no religious connotation whatsoever; thus there are cults, for example, of sunbathers, of health faddists, diet and fasting, abstract art devotees, and those of Yoga. There are likewise intellectual cults, that is, those that have a devotion to a specific philosophy, a system of thought whether it be political, economic, or moral. Even in the world of science there are cults. There is the cult of Freudianism in the field of psychiatry.

Many of these cults are unconventional in that they may be expounding

new concepts or moderations of old ideas. They may completely disregard or deny that which has had a long orthodox existence. However, is such a reason to subject them to derision? They are a cult, yes, but so are those that ridicule them because they have departed from their established idea or thought.

Let us remember that there is no actual stigma attached to the true meaning of the word cult. Millions of persons believe in the principles and doctrines of democracy. They systematically, as best they understand them, follow its precepts and are devoted to its ideals. They are then, in the proper use of the word, a *cult*.

Do we attribute disdain to such a systematic pursuit of a set of ideals and practices as democracy? Why then apply the word to minority dissident groups or those having original or different concepts than those which are generally held?



ROSICRUCIAN FALL GATHERINGS

CALIFORNIA, LOS ANGELES: October 19-20, Southern California Conclave: Grand Lodge will be represented by Frater Chris. R. Warnken, Grand Treasurer. Contact: Russell I. Pyatt, 462 E. Carson, Long Beach, California 90807.

INDIANA, INDIANAPOLIS: October 19-20, Tri-State Conclave sponsored by Indianapolis Chapter, AMORC, at the Sheraton Lincoln Hotel: Grand Lodge will be represented by Frater James R. Whitcomb, Grand Secretary. Nefertiti Lodge of Chicago will conduct an initiation. Contact: Chapter Secretary, Mrs. Ruth M. Bayll, 2219 S. Delaware Street, Indianapolis, Indiana 46225.

MISSOURI, ST. LOUIS: October 26-27, St. Louis Lodge, AMORC, Conclave Grand Lodge will be represented by Frater James R. Whitcomb, Grand Secretary. Contact: Conclave Chairman, L. A. Isenberg, 5451 Gravois Avenue, Apt. 10, St. Louis, Missouri 63116.

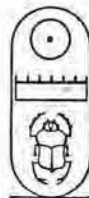
NEW YORK, NEW YORK: October 26-27, New York City Lodge, AMORC, Conclave. Contact: Master, James D. McIntyre, New York City Lodge, AMORC, 32 Irving Place, New York, New York 10003.

OKLAHOMA, OKLAHOMA CITY: October 26-27, Amenhotep Lodge, AMORC, First Conclave. Contact: Past Master, Emmett H. McElroy, 511 N. W. 33rd Street, Oklahoma City, Oklahoma 73118.

RHODE ISLAND, PAWTUCKET: November 10, Roger Williams Chapter, AMORC, Conclave. Contact: Conclave Chairman, Norman DeBlois, 16 Ewald Ave., Plainville, Massachusetts 02762.

WASHINGTON, D.C.: October 12-13, Regional Conclave to be sponsored by Atlantix Chapter, Washington, D.C., and John O'Donnell Lodge, Baltimore, Md. Grand Lodge will be represented by Frater James R. Whitcomb, Grand Secretary. Contact: Conclave Chairman, The Reverend Charles H. Bradberry, 1223 E. Scot's Manor Court, Odenton, Maryland 21113.

(See your August *Digest* also)



Some Call It Inspiration

by MARK WESTERN

*It may come to us
in many ways*

WHEN EDISON sat on lonely nights as a telegraphist in a small mountain town and listened to the ideas tumble up from within him, he discovered a great secret.

In his own words he said, "I became aware of messages or directions coming clearly into my mind as I sat through the long nights, and began the work I was directed to do."

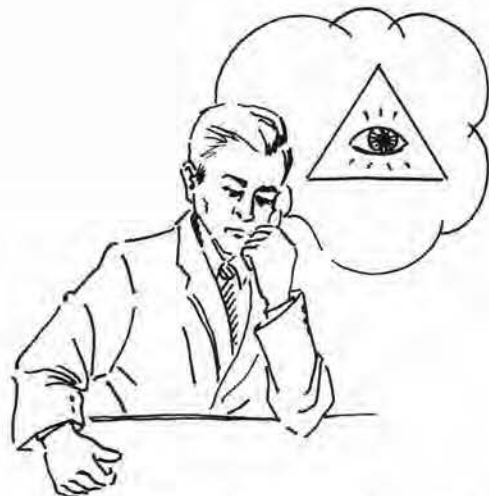
He also admitted, "When I began this work I knew nothing of electrical or mechanical science; my schooling covered little more than a year. If I had not worked under the direction of a Supreme Intelligence, the work would never have been done at all."

Throughout the ages, some of the greatest men and women have disclaimed their noblest work and ideas as not being their own. Beethoven is recorded to have said that his finest compositions were not his; he merely heard and recorded them. Another musician, Mozart, said that "the process of creation is like a vivid dream."

As far back as Socrates and farther, men and women have found that within them is a source of information and guidance that never fails when properly used. Socrates called this inner voice his *Daemon* or spiritual intelligence. Reading Plato's biographic sketches of Socrates, we see that he referred to this *Daemon* whenever he needed a decision on what course of action to take, or what to say.

Apart from the individuals who acclaim this inner voice of wisdom, all of the great religions of the past and present teach that such a contact with one's inner self is the essence of a true religious life.

In the world of today, practical psychology has discovered the reason why such methods work. The subconscious,



with its enormous memory of facts and experience, its ability to synthesize the same and re-present it, along with its subtle contact with other minds and the one Great Mind, is a source of inspiration and factual knowledge without equal.

In the ancient world, seeking contact with the subconscious and superconscious was called *meditation*. In the ancient schools of the Essenes, of the Therapeuti, of Pythagoras, and of Eleusis, each student was taught methods of finding this Inner Voice. It was felt that this was important above all the other considerations of life; and whatever activity a man followed, this would always be a strength.

Allowing the Total Self to Speak

Meditation is a means of allowing our *total self* to speak to us and advise or teach us from its vast experience. One method of doing this that is centuries old is as follows: The person has to wash or bathe beforehand as a psychological preparation to clear away extraneous thoughts. He then has to be seated comfortably where there will be no disturbances of noise or distracting conditions. After the physical cleansing, one has next to undergo a mental purge. This is done by calling to mind recent experiences where situations have caused one to feel envy, malice, jealousy, or anger. Feelings of understanding and forgiveness then have to be substituted for the anger or malice to release them from one's consciousness.

After this, the question for which one is seeking an answer must be held in his thoughts. At the same time one

must feel the emotional need for its resolution. In other words one must realise the importance of the question and desire its answer.

When the question has been etched into the thoughts and feelings, it then has to be dismissed. A passive effort has to be made to become unthinking, so that one can become aware of the ideas, feelings, or realisations arising from within. It is exactly the type of mental attitude one takes when carefully listening to a barely audible sound that one seeks to analyse. In this case it is not a listening to something outside one, however, but a listening to one's inner response to the question.

A friend recently tried this method over a practical question. His guitar had been knocked over and broken. On taking it to several musical instrument shops, he was told that to repair it would cost at least seven or eight pounds. As he was saving hard to be married, this was more than he could reasonably afford at the time. No matter which way he looked at it, it seemed as though the guitar would have to remain broken. Yet he badly wanted it repaired, so he decided to try the method of meditation we had been discussing a few days earlier. He went through the whole procedure religiously, and sat for minute after minute with an expectant waiting.

Yet for all his effort, nothing happened and, believing the whole experiment a failure, he decided to give in to what seemed inevitable. But at that very moment a name flashed into his consciousness, and in that same instant he intuitively knew his problem was solved. The name was that of an old instrument maker who owned a shop where my friend had lived in his childhood. He had completely forgotten about the man until that very minute. Being only a few miles away from the shop he went there immediately. The old man, on examining the guitar, and being asked how much the repair would be, replied: "Oh, about thirty shillings, no more!"

The amazing thing about such information from this source is that it often links us up with other people in a manner difficult to explain. At one

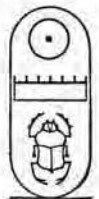
period in my life I ran a book business. Not being able to stock every book of the type in which I specialised, there were naturally many titles that deserved space on my shelves. One of such titles began to consistently come to mind, and I felt impelled to stock it. Being a believer in following the inner urge, I sent for the book to review it in my circulars. On receiving it I found that I just could not put it down; and time I should have devoted to work was spent in reading it.

The book concerned the life of a man whose work was now synthesized into a publishing company and research organization. So interested was I in this that the next day I searched around for another book dealing with the man's life. I consumed it also, only to find that I was still not left in peace. I now felt that I deeply wanted to become connected with this man's lifework. So I wrote to the organisation formed around him and told of my interest. The next day, still feeling unsatisfied with what I had done, I wrote a further letter. This time I offered my services as a bookseller and as help in any other capacity that they felt I might fill. Only then did I sit back and wait.

More Than Coincidence

Some days later when the reply came from the United States, what was my surprise when the managing director of the company wrote, "Apart from everything else, we seem to have been working between us a very fine case of telepathy. We have been planning for some time a lecture tour in the United Kingdom. Our lecturer is virtually on his way over, but we have been unable, until your offer of help, to find anyone willing to aid with this tour and be a stockist for our publications. It therefore seems to be more than just coincidence that seemingly, 'out of the blue', you have written and helped us out of this difficult situation."

Whatever explanation one may give to this experience and others like it, it still remains an important fact in the lives of many modern businessmen. Even if we like to call it coincidence, by following the advice of one's "hunches," such coincidences can be brought about more often. I only know that, through



following this particular prompting, a section was added to my business that was highly rewarding in ways of service and finance.

There are plenty of theories to explain such events. Psychology, New Thought, psychiatry, religion, and mysticism, all have their own particular level of explanation. Such explanations are interesting, but most important of all is the fact that the principle works. It works not only in the quietness of a cloistered life, but also in the push and shove of modern business, in the competitive atmosphere of today's industry, and in the hard and fast demands of twentieth-century technology.

In regard to the latter we have the example of Dr. George Washington Carver. Recognised as one of the great American scientists, he devoted his energies to a regeneration of agriculture in southern United States. He discovered three hundred new uses for the peanut and one hundred fifty for the sweet potato. From these he synthesized many products for home and industry. Besides Edison, an organization offered him enormous sums of money to join them, but he declined in order to devote himself to these other problems.

Because of the unusual manner in which his discoveries were made, Dr. Carver was often called "the man who talks to flowers."

When asked how he did this, he replied, "You have to love them enough. Anything will give up its secrets if you care for it enough. Not only have I found that the little flower of the peanut will give up its secrets, but I have found that when I silently commune with people they give up their secrets also."

For Dr. Carver, the silent listening to his inner voice unveiled to him the infinite secrets of the peanut. Similarly, one of our more modern inventors, Lily Pavey, says she must be psychic. Recently she invented the typewriter that writes music and is being put on the market by a well-known typewriter company. Now she has brought out a method for children, without any knowledge of music, to transfer a song of their own composition onto paper.

Lily Pavey states that it seems as if a voice instructs her in the inventions. She says that "they are the result of prayer."

At one time, of course, if she had been so frank, Lily Pavey would have been called a witch. Today, science has made the unusual a part of our everyday life. To Socrates and Lily Pavey, genius appears to speak to them in the form of a voice. In the apology of Socrates he says, "I am moved by a certain divine and spiritual influence. This began with me from childhood, being a kind of voice."

Yet from the host of modern men and women who hold converse with their hidden nature, we see that the utterances of this nature can make themselves known to us in innumerable ways. It may be just an idea, a hunch, or an urge. It may come to us as a sudden realisation or intuition. In this case it seems as if we suddenly *know* a fact or series of facts without the laborious effort of reason and deduction. With some people it is neither a voice, an idea, nor a realisation. Rather it is as if they see it in picture form, like a vivid waking dream.

The subconscious, the inner self, or whatever we like to call it, has strange means of gathering its information. It is like a mental radio and picks up impressions from a multitude of sources. The question is not, whether our unconscious self has this remarkable type of awareness, but how we may bring the results of it to our attention. Learning to listen to our hunches and inspirations and to take them seriously, is the most obvious answer.

Yet whatever way the voice calls to us—whether it is in words, whether it comes as a feeling of certainty defying our logic, or in vivid dreams of the night, or even visions of the day—profit awaits us if we can only hear.

Many voices shout within us—desire, ambition, fear, and indecision are but a few. Of course there is danger and risk attached. There is to all the great endeavours of life, and it is so easy to give way to *wishful thinking* instead of wisdom. But it is worth the risk, just to see if *you* can hear the voice that some call **INSPIRATION**.

A STORY TOLD many years ago is imbedded deeply in the thinking of many people in Western cultures. It contains the statement that it is more difficult for a rich man to enter the kingdom of heaven than for a camel to pass through the eye of a needle. Many explanations have been made about this statement. Some have interpreted it literally. Others have stated that it refers to a geographical location in the Near East. I remember as a very young boy hearing this matter seriously discussed in a church which I was obliged to attend. From what I can remember, the individual who discussed it literally believed the statement. It was to many a struggling human being a source of satisfaction to believe that while the individual might be poor and have to work hard physically for his life existence, he in the end would be rewarded more than the individual who seemed to have better circumstances under which to live.

In other words, the whole concept of literal interpretation of this statement reaches back to the age-old concept that among the human race there are classes based upon wealth, title, position at birth, social level, color, race, or creed. These basic concepts of differences between individuals have been exaggerated by all individuals regardless of their station in life or society. The wealthy and titled have frequently looked down on those whom they considered to be less fortunate. In fact, these individuals have many times been the persecutors of those who were less well-equipped with either ability or the gifts of the physical world. On the other hand, those who considered themselves downtrodden, and because of their position in life, restricted and limited, have often caused upheavals in society that created no lasting advantage to either class or group.

It is interesting to realize that all the arguments that have revolved about this concept, and the interpretations that have been made concerning it, have to the best of my knowledge all been based upon material considerations. The conclusions reached by those who have discussed or argued about the concept have been also based in the final analysis upon the actual physical or material possessions of the individuals involved.

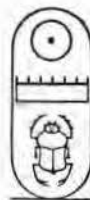


Cathedral Contacts

THE EYE OF THE NEEDLE

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

If this concept is interpreted in a symbolic, rather than a literal sense, then there will be an entirely different point of view. Surely there are few people living today who would accept the statement as a literal, physical truth. We know that there are many good people with wealth and position, and we also know that there are many bad people who have no position, no possessions, or even a desire to obtain them by the sweat of their brow. In other words, there are good poor people and good rich people. There are bad poor people and bad rich people. Wealth and position are not necessarily the criteria by which character and innate ability can be judged. Neither is there a direct relationship between the development of an individual psychically or spiritually and his material possessions. The whole concept revolves about the emphasis placed by the individual upon



his environment, upon his ambitions, his aims, and his purposes in life.

I believe that we can symbolically interpret the old saying that an individual whose life is so burdened by all that is material and all that is physical cannot hope to achieve spiritual enlightenment, because just as literally the large animal could not pass through a small opening, neither can the individual whose entire life, whose entire desires and sense of values are attached to a physical world, pass into an area where the physical or material possessions lose their value.

We must broaden our concept of life to reiterate that there are two types of values in the universe, or we might say that in the total universal existence there are two realms of being, one which is exemplified by the physical world, by the material things with which we live and deal, and the other, which is completely removed and not a part of the physical expression of the universe.

The First Cause of the universe was other than the nature of the universe itself. It was, many believe, a force, a power, or simply in terms of a more modern, scientific approach, an existence of pure energy. There is much debate as to whether this energy was a type of mind or whether it is simply a force. Many religionists and philosophers believe that this First Cause was a mind, and we frequently refer to it as the Divine Mind. Others believe it an impersonal force. Regardless of what may be our beliefs and interpretation as to the nature of the First Cause of the universe, most will agree that it is in essence something different from the universe which is an expression of that First Cause.

To put it into familiar terminology, the beginning, the Absolute, the First Cause of the universe is infinite; that is, it is unrestricted by any physical concept, and it is not of the nature of the material. On the other hand, the universe itself, as it expresses to the senses of the living entities that are in it, is finite and therefore limited to its own nature—that is, physical and material composition. Man lives as one

expression of life, dual in that it expresses both of these phases. The body of man is of material like the rest of the universe and can be analyzed chemically and treated as other physical structures, but there is something in man that is different from the rock, the physical object that we see about us. It is life which man has also called *soul*. This is the expression of the Infinite in man.

Man through experience knows that the physical body comes to an end. It returns to the very chemical nature of its essence, to the earth itself. While it is believed that the Life Force that caused it to be an animate being is an energy that can never cease to exist, man's perspective should be to see this dual concept in its true light. We can call this duality body and soul, or material and spirit. What we call the expression is unimportant, but how we judge the expression is probably the key to our future here on earth and whatever may be ahead. Value should lie in that which is not limited in its expression. Material is so limited. The time will come when material will be no more, when the physical world will have consumed itself, as it were, but the force that caused it to be in the first place will still exist, and we believe that the segment of that force resident in each of us will also exist. Therefore, the rich man can become as spiritual as the poor man if he values his infinite nature more than he does the physical world, a portion of which he temporarily controls.

The Cathedral of the Soul

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



Rosicrucian International Convention

San Jose, 1968

by RUTH FORD, F. R. C., Convention Secretary

Múltiples actividades, todas muy interesantes! A great many activities, very interesting. Ah! Le plus beau rêve de notre vie s'est réalisé! Nous as-

istons à la Convention Rosicrucienne Internationale! The dearest dream of our life has come true. We are attending the Rosicrucian International Convention.

Early in Convention week, July 7-12, it was clear that Rosicrucian Park was the scene of a very large and happy Convention, and that it would be more international in attendance and scope than any previously held! The *trilingual* program offered rituals, demonstrations, lectures, and summaries in the Spanish and French languages as well as in English. As the phrases above show, the true Rosicrucian spirit shone through the inconveniences of language barriers. The printed program itself was prepared in three languages.

Sunday's opening program was preceded by a musical ensemble: Frater Iru Price, organist of San Francisco, was joined by Frater James C. French on the violin, with Soror Mildred French providing the piano accompaniment.

In the quiet darkness of Francis Bacon Auditorium, the glow of torches preceded two parallel lines of Colombes, some fifty, in a majestic promenade toward the stage. To the grandeur of ritualistic music the lines of Colombes met upon the stage, each choosing a red rose from a large vase. Turning slowly, the Colombes left the stage, departing in long lines from the Auditorium to the lovely chant: "Ad Rosam Per Crucem."

The Convention was formally called to order by the temporary Chairman, Frater J. Leslie Williams, Grand Councilor for Western Canada and the Northwestern States. He introduced the cochairmen: Frater Ken Laurence of

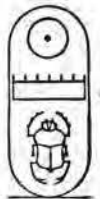


North Hollywood and Soror Marcelle Schoeneman, Inspector General from Milwaukee, Wisconsin.

After the adoption of the Convention Rules, co-chairman Laurence explained the formation of the volunteer Administration and Resolutions Committee. It is their duty throughout the Convention to examine the Order's functions by personal observation, through interviews with various department heads, or by asking questions as they tour the facilities. Choosing Frater Ernest R. Wilks of Los Angeles as their chairman, they sacrificed a portion of their personal time in order to act as responsible representatives of the membership at large. They presented their findings at a closing business session on Friday.

The Emperor of AMORC, Frater Ralph M. Lewis, who welcomed the members, addressed them on "Influencing Destiny." In concluding his remarks, he said: "Do not make your life here a limited one in anticipation of a better one elsewhere." He then quoted the words of Dr. H. Spencer Lewis: "The first requisite for happiness in later years is a philosophy of life, an outlook comprehensive enough to include every aspect of life in all its fullness."

Frater Cecil A. Poole, Vice President and Supreme Treasurer, next greeted the assembly both in English and in Spanish. The Supreme Secretary, Frater Arthur C. Piepenbrink, then welcomed the members. The next Supreme officer to address the Convention was the Supreme Legate for Europe, Frater Raymond Bernard. He spoke of the forty French-speaking members who had come on an organized tour with him. A white ritualistic stole was presented to Frater Bernard by the Supreme Grand Lodge. Soror Gladys Lewis was then presented and personally greeted the members. Frater J.



Duane Freeman, emeritus member of the Supreme Grand Lodge, was also introduced.

After the introduction of our Grand Lodge officers at San Jose: Fratres Rodman R. Clayson, Grand Master; James R. Whitcomb, Grand Secretary; and Chris. R. Warnken, Grand Treasurer, the Convention was very happy to meet the Grand Secretary of AMORC Germany, Frater Wilhelm Raab, from the office of AMORC in Baden-Baden, Germany. He greeted the members in excellent English. Then followed Frater Erwin Watermeyer as one of the Board of Directors of the German Grand Lodge. As a compliment to a few of the members who understood the German language and to add to the international flavor of the Convention, Frater Watermeyer said a few words in German.

We were very pleased to find that many of our Grand Councilors were in attendance, including several from distant points, as Soror E. Rosa Hards of Midlands and Northern England; Frater Bruno Damman of Codognan, France; and Soror Marguerite Roiseux of Alsace-Lorraine.

Science

A research scientist from the Lockheed Research Laboratories in Palo Alto, California, Frater Alvin E. Brown, addressed the members on: "Pictures From Sound," outlining the progress of science in the field of acoustic images in an underwater environment. He pointed out the possibility of obtaining improved X-ray pictures through the use of sound. Slides and photographs were shown to illustrate the laboratory work being done.

Frater Erwin Watermeyer, Director of the Technical Department of AMORC, addressed the Convention on Wednesday. He gave careful attention to the questions and problems that members sometimes have in connection with their experiments, giving guidelines and practical advice.

Many times repeated in English, Spanish, and in French, the Rosicrucian Planetarium provided an outstanding exhibition in the Theater of the Sky. First, the voice of the Imperator gave a brief history of the Planetarium it-

self. The lecture and slides which followed showed the historical temples and other sites from ancient Egypt. The lecturer spoke of ancient Egyptian astrology, the position of the earth and its effect on the position of the stars, and showed how the Egyptians tied in the stars with their gods, giving them names and legends. The closing feature was a simulated Egyptian temple pictured upon the dome, the audience being transported in time to hear an "Egyptian priest" talking to his people.

Outstanding Lectures

Many facets of Rosicrucian philosophy were presented in the lectures given. Frater Lonnie C. Edwards, M.D., of Chicago, Illinois, delicately and dramatically presented the Rosicrucian principles of healing, illustrating vowel sounds which would serve to elevate one's consciousness in order to make use of Cosmic Power for healing.

The philosophical nature of the teachings was amplified in the lecture by Dr. William H. Clark, of Plainview, Texas, member of the faculty of Rose-Croix University. Still another interesting slant on Rosicrucianism was given by Frater Harvey Miles, Grand Secretary Emeritus, in his address: "Health in its Positive Aspect for Esoteric Students." "Psychic Phenomena" was the subject chosen by William H. Snyder, of Atlanta, Georgia, Grand Councilor and AMORC lecturer; regarding his comments on the power of creative thought relative to psychic matters, many will recall his words: "It is not what you think you are; it is *what you think—you are.*"

Other Events

Highlights in the life of Socrates were the basis of the Convention drama, written by the Imperator and presented by a cast drawn from the AMORC staff. The struggle, the sacrifices, and eventually the cup of hemlock were dramatically shown, with excellent music and stage effects. The taped voices were in English, Spanish, and French.

The more-than-forty French-speaking members were active participants in the first French-language Convocation to be held in the Supreme Temple, a specially selected ritualistic team serving. Each member of the French

Tour received a memento of the occasion from the hands of the Imperator. Frater Raymond Bernard served as Master and also as interpreter for the Imperator who addressed a Convocation of many members on this historic occasion. It is to be noted that, in all of the French activities and in the preparation of the summaries, Soror Michelle Ziebel of the Grand Lodge staff was of inestimable help.

Those interested in ritualistic activities were treated to a special Seminar conducted by the Grand Master, Frater Rodman R. Clayson. Another special meeting was well attended wherein the Grand Master and Frater James R. Whitcomb, Grand Secretary, presided over a group composed of lodge, chapter, and pronaos officers and delegates. Many took advantage of the opportunity to ask questions concerning these local activities. Under the guidance of the Grand Master a further program was presented: The Ritualistic Assembly. Here, at this time, in Francis Bacon Auditorium, the members enjoyed seeing many of the visiting Masters in their formal robes, as well as other officers, Inspectors General, and delegates.

The trilogy, "Youth Workshop," gave a fresh view of the Order's ideas for the parents of young people. Frater Harry Kellem of the Children's Hour was joined by Sorores Katherine Cain and Charlotte Boos in a series: "How the Senses Work With ESP." Soror Beth Holder of the Public Relations Department contributed to this series where, in different sessions, the senses of touch, taste, and smell were stressed in harmony with the Order's studies in child education.

The Extension Volunteers meeting, led by the Public Relations Director, stressed the extension activities of the Order. Soror Grace Ghent Dean was given special mention for her work. Photographs were taken of the international representation at this event.

Latin-American Program

Tours of members from Panama, Tijuana, and from Monterrey in Mexico, from Guatemala and Venezuela, augmented the already heavy registration from Spanish-speaking countries. Beautiful red rosebuds appeared early in the

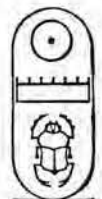
week. These had been made by a soror of Cosmos Lodge, Tijuana, Mexico, and were proudly worn upon the suits and dresses of many members—a fraternal compliment from Cosmos Lodge. Convocations, lectures, summaries, and degree classes were given in the Spanish language. Escaping his many professional responsibilities for a moment, Frater Ramón Garavito of Barranquilla, Colombia, addressed a large group of members on the subject of "Encouragement." Also serving as guest speakers were Frater Rubén Treviño Fernández, Past Master of Monterrey Lodge, and Frater Ismael Vilaplana, Grand Councilor from Tijuana, Mexico.

During the final business session on Friday the Convention Committee read its report which attested to its satisfaction with the operation of the Order. The list of Grand Councilors (see page 340 of this issue) was read and formally approved by vote of the Convention.

Time does not permit us to report on all the events of the program nor on some of the very happy informal events. For example, the Temple Builders' Initiation in English and in Spanish, the exhibit of paintings from Panama which were to be seen in the Studio Building, the numerous degree class sessions in English and Spanish, the many conducted tours of the Administration Building (in the three aforesaid languages), the open forum meeting presided over by Grand Lodge officers; the display of precious original works by master mystics, Soror Loraine Gruen assisting in the French language and Rosa Garcia in the Spanish description.

During the Convention the greetings of officers and Rosicrucian bodies at many different points throughout the world were read, such as the impressive letter from Frater Werner Robert Kron, the Grand Master of AMORC Germany, in Frankfurt. There was a greeting from Frater Edward Van Drentham Soesman, General Secretary of AMORC in The Netherlands, and from Frater Stefan L. S. Kowron, of Sydney, New South Wales, Australia. It was good to hear from Frater Robert Daniels, in charge of the Commonwealth office in Bognor Regis, England;

(continued on page 353)





SANCTUM MUSINGS



PSYCHIC IMMUNITY

THE MANY miracles recounted in the hagiography of the past and in the Bible can be questioned in the light of modern knowledge. Many of such, undoubtedly, were the application of natural laws which, to the generally ignorant and uneducated classes, would seem like miracles or divine intervention. We can but imagine the amazing impact the commonplace technical developments of our time would have upon people of the Biblical period. Not knowing the natural laws employed, only one answer would seem probable to them, that is, that divine or supernatural agencies were performing the feats.

We can recall when we were upon the frontier of Tibet, in the Himalayas, that one of the Tibetans who was hard of hearing was shown by us a modern hearing aid. When he was shown how the sound came out of the receiver when it was placed in the ear, he evinced amazement! When the device was proffered to him to examine and try, he backed away in obvious fear. When we endeavored to persuade him, he became alarmed and fled. To him the whole device was an awesome unnatural phenomenon—something between a feat of magic and a miracle.

We do not mean to imply that men in the past could not use their personal power and processes of mind to perform

unusual feats. Undoubtedly, the Biblical miracles were demonstrations of the exceptional application of cosmic power and the unusual knowledge possessed by the individuals. In South America and in primitive sections of Africa, native witch doctors, or shamans, have exhibited strange telepathic powers. They have revealed immediate knowledge at times concerning events that had just happened or that occurred but a brief time before. Their location sometimes was a hundred or more miles away and lay across almost impenetrable terrain—far from the scene of the event. Thus, the circumstances excluded any possible physical means of communication.

Australian aborigines living in the desert area of central Australia have likewise exhibited mysterious psychic powers of transmitting thought; such has been part of their black magic practices. The fear that one has of the magical powers of another apparently may make him susceptible to the thoughts which are related to the practice.

In discussing psychic powers and their possible effect upon the physical world, one must arrive at an understanding of what is meant by the word *psychic*. In the psychological sense, *psychic* refers to man's subliminal nature. It consists of all those aspects of man's being which are distinct from his physical functions. Consequently, in this sense, the instincts, the sentiments, intuition, and mental processes generally are held to be *psychic*. Therefore, if one arrives intuitively at an idea by which he is able to accomplish something objectively not otherwise possible, it could be said that he has used his psychic powers to do so.

In the realm of parapsychology, the word *psychic* also alludes to the inner, subliminal powers of man as distinguished from his physical ones. But "psychic" in the field of parapsychology particularly refers to the extrasensory powers which man has, as set apart from his known mental ones. Metaphysically, "psychic" generally denotes the divine or spiritual properties which are resident in man. It is commonly identified with "soul."

The Inner Nature

In the Rosicrucian philosophy, "psychic" refers to the inner nature of man which transcends in power and scope of influence the physical attributes of his being. In this latter sense, "psychic" constitutes that transcendental aspect of consciousness called the *inner self*. However, this inner self is only more divine than the physical and mental functions in that it is more contiguous to the Cosmic. Actually, the physical functions of man are but a grosser manifestation of the Divine.

We may think of the Rosicrucian explanation of the "psychic" from this point of view. White light is more perfect than red light because it contains all of the wave bands of visible light, whereas the color *red* contains but one of the vibratory bands of which visible light consists. Therefore, by comparison we can say that the psychic self of man is a more extensive aspect of the human than any other single manifestation of his whole, integrated self—the whole self being of the psychic. Further, the psychic self has a greater contact with other aspects of the whole cosmic reality. Thus, when properly directed, the psychic self has access to powers of the Cosmic and acts as a channel for such powers which the physical self cannot ordinarily discern or command.

When placed in a psychic state, such as that induced by hypnotism or trance, the individual acquires an immunity to many sensations which are ordinarily experienced. Surgery can be performed upon a properly hypnotized person so that the hypnosis is the equivalent of an anesthetic. The subject experiences no pain whatsoever. Hypnotism is often used in the delivery of a child without the mother's experiencing any distress.

Mass hypnotism has frequently been conducted by a skilled operator so that his audience will seem to see or hear whatever suggestions he implants in their minds. This practice has often been demonstrated in the Far East. The audience will be told that a certain phenomenon is occurring before them while they are in this hypnotic state. The audience, of course, is not even aware that they have been gradually induced into a subjective state where they are subject to the will of the operator. He then cleverly describes and dramatizes what they are to see. To the audience, while in this condition, what the operator relates *is* reality, though to any spectator not under this spell it is nonexistent.

At the conclusion of the mass hypnosis, what is termed the post-hypnotic effect takes place. The individuals then recall from their subliminal minds the ideas that were implanted there. To them, then, when in a normal state, it is as though they *were recalling* an actual experience which they had perceived. The most fantastic tales are thus made to appear as realities. This phenomenon of mass hypnosis has been conducted in America and Europe as a demonstration of the powers of the psychic self, the subliminal world within man.

Appeal to the Psychic Levels

However, under emotional stress of urgency and of profound, deep sincerity, man can personally appeal to the psychic levels of his consciousness and then can perform remarkable feats. Men have resisted pain, endured suffering, and undergone great ordeals by an appeal to their psychic and subliminal natures. Some of the martyrs burned at the stake by the Church would seem to have experienced no pain whatsoever in the ecstasy of their religious fervor; however, such individuals may not have considered that they were under any kind of psychic influence at the time.

Orthodox religionists, after making fervent appeals to a saint or to a personage considered sacred, have received psychic help and have believed that the immunity to suffering came directly from that source. It is most likely that the prayers they offered brought them



into communion with their own psychic powers. There then would be experienced a sudden influx of power as a positive condition, or perhaps it would be the negative aspect of psychic support, that is, an immunity to some external condition.

In certain psychic or trance states, a cataleptic condition is induced, producing excessive muscular rigidity. During such states great weights have been placed upon the body of the individual without any evident discomfort to the person. Again, under such conditions, the respiratory system of the individual can be so arrested that, without careful medical examination, the subject who has lost consciousness appears not to breathe and to have died.

During the Middle Ages, when such cataleptic states were brought about by accident, and when there was no law

in existence relative to embalming, many individuals were actually buried alive under the assumption that they had died. The exhumation of the body later, for some reason, proved that they *had* been buried alive. The individual in a cataleptic state can be confined in a tiny space, as a coffin, for days where there would not be sufficient air to sustain life in a normal person. When brought out of this cataleptic state, such a person will display no physical ill effects!

Our psychic self, the psychic levels of our consciousness, bordering directly upon the greater spectrum of the Cosmic, can extend our personal power in many ways. The most beneficial way is to receive the intuitive illumination that can flow to our conscious mind by the stimulus of our psychic self in certain perfectly natural ways.—X



Medifocus

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

October: Lt. Gen. Joseph A. Ankrah, Chairman of the National Liberation Council of Ghana, is the personality for the month of October.

The code word is EXPED.

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



LUDVIK SVOBODA

December: Ludvik Svoboda, President of Czechoslovakia, will be the personality for December.

The code word will be MAAT.



LT. GEN. JOSEPH A. ANKRAH

*The
Rosicrucian
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September
1968*

The Lost Art of Common Sense

by IRWIN ROSS, Ph.D.



WHENEVER I return to the isolated village on the coast of Maine where I now spend every summer, I am pleasantly impressed by the way in which my neighbors there hold on to certain old words and terms now too rarely heard.

One of these is *grit* with its companion *gumption*; another is *get up and go*, which in Maine means to depend on oneself; and yet another is *common sense*. My neighbors, who are all fishermen, and their wives need these words to describe the human qualities which they extol above all others. For fishing, whether for lobsters or herring, is a hard and precarious calling. It demands gumption and common sense, or, in more polite terms, the spirit of adventure, self-reliance, the power of decision, and the determination not to be downed by adverse circumstances.

In other words, one has to *get up and go* in order to wrest a living from the sea and to preserve one's self-respect as well as the decent opinion of one's fellow men.

My neighbors are frankly suspicious of anyone who seemingly lacks these old virtues, and they are not slow in the expression of their skepticism. Last summer, they voiced their common judgment of a newcomer to the village who, arriving in search of better fishing grounds, had lost most of his lobster traps in a northeast gale and had been bewailing his fate with too little reserve.

Since they and I stem from the same coastal and rural background, I realize that we were brought up on the same plain yet wholesome fare. In the country school of my childhood, we were faced daily by precepts written on the blackboard each Monday morning by our "old-fashioned" teachers who knew it to be their duty to instill iron in our

souls as well as common fractions in our minds.

Precepts, I gather from modern notions of education, have quite gone out of date; and yet those which we were obliged to memorize each week have not only somehow stayed with me through many years but have also proved salutary in many moments of indecision and anxiety.

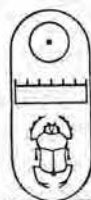
Usually our weekly precept was in terse prose: *It takes a live fish to swim upstream, but any old log can float down*; or, *Don't expect others to bear your troubles, they have their own*. Or, *Life isn't all you want, but it's all you have, so have it*.

Occasionally, however, a rhyme enlivened us. One of these, in the familiar chalked square at the top of the blackboard, I recall as a general favorite:

*The mind of man has no defense
To equal plain old common sense.
This homely virtue don't despise,
If you would be happy as
well as wise.*

Nor did country schools alone dispense such robust aphorisms. Most American parents fifty years ago dealt them out liberally, sometimes even sternly, in the upbringing of children. My own home and parents were typical of the general run. I was taught early both by precept and example that *a job once undertaken has to be completed whatever the cost*, because *no one but the maker of them ought to be expected to pay for mistakes*; and that *it is always best to keep one's head a safe distance from one's heels*.

(continued overleaf)



I realized early the first of these relentless truths when, at ten years of age, I undertook the job of driving our family cow to pasture every morning and fetching her at night from May to October for the payment of five dollars. In spite of her name, which was Constancy, she was the most unpredictable—stubborn—of cows.

Whimsical by nature and agile of movement, she was given to hiding in thickets and swamps at the close of day, and bounding away once I had discovered her. I shall never forget the exasperations and furies of that interminable summer, the terrors which lurked in gathering darkness over the pasture, the mosquitoes and the black flies, and the countless tears shed in secret. But no one came to my rescue or even to my assistance. The job was mine alone, as was the hard-earned five-dollar bill in October.

During my adult life I have often recalled such incidents as these, common to my childhood, and wondered whether our more complex life today can afford experiences as valuable. I have questioned also, particularly in recent years, whether we have actually discovered any worthy substitutes for those former precepts and teachings which, outmoded as they seem to be in these present days, are distinctly a heritage, rooted deeply in our history, our literature, and our way of life.

Old Words and Old Sayings

The old words, *grit*, *gumption*, and *common sense*, the old sayings of school and home, are passing out of our speech, except in rural areas, and with such passing there is surely the suggestion of our apparent lack and need for them and for what they counsel as to our conduct as individuals and, therefore, as a people.

In their places we use today a growing number of new words and terms to describe our states of mind and our meeting of those difficulties and questions which will always beset us. We are now insecure, or ill-adjusted, or frustrated, or made ineffective by a sense of inferiority. We suffer from emotional blocks, or phobias, or psychoses; or we are self-destructive from some obscure cause.

An examination of these new words, moreover, makes one uncomfortably aware that they lack the affirmation and the optimism of the old. There is implicit in them the notion that we are surrounded by foes difficult to defeat.

This new vocabulary comes into use early with our concern over our children. We now hesitate to look upon them as simply ill-mannered, or undisciplined, or spoiled. We fear that they are problem children, who need expert care and utmost caution lest they become neurotics or uncontributive members of our human society.

High School and College Advisers

When they go to high school and to college, they are surrounded by advisers on this and that, what they would best study, how they may well employ their leisure time, what profession or work in life they are best fitted for. They are urged to confide their worries to understanding, often professional ears to unearth from their past any childhood grievance which may have built a stumbling block, to diagnose their parents and the mistakes they may have made in upbringing.

They are too seldom encouraged to face problems by themselves, to make their own decisions, and to pay the consequences of their own mistakes.

Nor are adults free from the waves of anxiety which seem in these latter days to be engulfing us concerning our potentialities as human beings. Too many of us are looking about for some panacea which will ease the burdens of our past and present errors in judgment and lighten our fears of the future. We are sadly conscious that life is slipping by and that we are neither contributing to it as we might or getting from it what it offers.

Something, we feel, is wrong somewhere, and, without making any stout attempt on our own to discover what it is, we turn to wiser friends, or, if we can afford it, to professional advice, or to any number of books which have lately flooded the market and which guarantee to show us how to understand ourselves, or to advance professionally, or to gain self-confidence by influencing others, or to help us "stop worrying and start living."

It is the number and popularity of these books which suggest too potently the restlessness and anxiety of far too many among us. Yet even a cursory reading of them reveals only what we used to call plain old common sense; their authors are telling us nothing which we have not always known.

They, one and all, urge upon us what common sense has always urged: a calm and objective weighing of ourselves; a frank and even merciless recognition of our weaknesses and failures; a determination to oust at any cost oversensitiveness, which is but a form of self-indulgence; a new attitude toward our families and our communities; a sense of personal responsibility for the well-being and relative happiness of both; a fresh start; a game played with patience, resilience, and humor—in short, a reliance upon our own powers of self-discipline.

No one in his senses would, of course, suggest that such books are not often helpful to the anxious mind. Nor, more importantly, would one deny that modern psychiatry has contributed untold help to our civilization. There are many sick minds among us which demand expert diagnosis and treatment. And yet, the assumption that most if not all of us have somehow acquired mental and emotional conflicts which we cannot cope with by ourselves surely has its dangers.

As a people we have since our beginnings been known for our self-reliance, for our successful struggles with all manner of hardships, for our innate ability to stand on our own feet, for our *gumption* and our *common sense*. Isn't it about time, now that existence has become complicated at best and that restlessness and uncertainty have become ominous characteristics of our

modern world, that we return as individuals to those values and practices that we have not so much forgotten as neglected; that we stop dumping our ashcans on our families, our patient friends, or our physicians; that we save our money and our self-respect; make our own decisions, however difficult; and at least attempt to work out our own problems?

Start Our Own Games

We are, or at least we *were*, adventurers, and our history is the story of a game played against tremendous odds and gloriously won. Why not recall that fact and the tough moral fiber that made the winning possible, and start games on our own—contests against lethargy and discouragement, bewilderment and laziness, irritations and ill tempers? Against frustrations (who is not frustrated in one way or another?), against those nagging notions that we have problems different from those of others, or that we are neither wanted nor needed by our children, or that we have nothing to give to our own time and place?

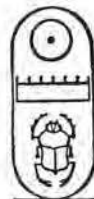
Life may not be all we want, but it is all we have, as my old school precept said, and it is high time that we *have* it. We shall not find its secrets or its possible riches in the advice of others, however wise, or in books, however revealing, unless we complete or *substitute* for that counsel and revelation our own heritage of grit, gumption, and common sense.

These homely virtues have never been lost or actually despised. They or their opposites have only been dressed up in a variety of ways and handed out to us under other names. It would be wise to take off their modern disguises, return their old, wholesome names, and start at once to put them into practice:



SUPREME TEMPLE CONVOCATIONS

Supreme Temple Convocations for members of all Degrees will resume Tuesday, September 24, and continue until spring. All members are cordially invited to attend these weekly convocations and enjoy the ritual and discourses which are provided. Convocations begin promptly each Tuesday evening at 8 o'clock.



GRAND COUNCILORS OF A. M. O. R. C. 1968 - 1969

At the Meeting of the Grand Council at the 1968 Convention it was recommended that the following slate of Grand Councilors be appointed for a one-year term. Such recommendation was ratified in the Official Business Meeting of this Convention.

The slate of Grand Councilors recommended for appointment by the Grand Council is:

NORTH ATLANTIC STATES	Mr. Joseph J. Weed 347 Madison Avenue New York, New York 10017
EAST CENTRAL STATES	Mr. Harry L. Gubbins 2609 Woodmont Drive South Bend, Indiana 46614
OHIO and WESTERN PENNSYLVANIA	Mr. George E. Meeker 1537 Sussex Road Troy, Ohio 45373
WEST CENTRAL STATES	Mr. George Fenzke P. O. Box 302 Wauconda, Illinois 60084
SOUTHEASTERN STATES	Mr. William H. Snyder P. O. Box 1057 Atlanta, Georgia 30301
SOUTHWESTERN STATES	Mr. Camp Ezell P. O. Box 366 Beeville, Texas 78102
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland P. O. Box 269 Escondido, California 92026
EASTERN CANADA and WESTERN NEW YORK	Mr. Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
PACIFIC NORTHWEST—CANADA, WASHINGTON, and OREGON AREA	Mr. J. Leslie Williams 3282 West 27th Avenue Vancouver, British Columbia, Canada
CENTRAL AMERICA	Sr. Tomás Calix Moncada Colonia Palmira Tegucigalpa, Honduras
CENTRAL and SOUTHERN MEXICO	Sr. J. Matuk Nazur Apartado Postal 56-152 México 1, D.F., México
NORTHERN MEXICO	Dr. Ismael Vilaplana Ave. Niños Héroes 741 Tijuana, B.C., México
CARIBBEAN AREA	Mr. Clifford C. Abrahams c/o Commercial Services, Inc. P. O. Box 1236 Port-au-Prince, Haiti
SOUTH AFRICA	Mr. Roland Ehrmann P. O. Box 44, Snell Parade Durban, Natal, South Africa
NORTHERN ENGLAND and MIDLANDS	Miss E. Rosa Hards 33 Sydenham Avenue Liverpool 17, England
EASTERN and NORTHERN AUSTRALIA	Mr. Arthur H. Garratt G. P. O. Box 748 Sydney, New South Wales Australia
SOUTHERN and WESTERN AUSTRALIA	Mr. Roland E. Vigo 26 Myrtle Street Bentleigh S.W. 14 Melbourne, Victoria 3204 Australia

*The
Rosicrucian
Digest
September
1968*

A Transforming Power

by VINCENT EDWARDS

WITH ANGER still smouldering in his heart, an Englishman came back to Coventry at the close of World War II. He wanted to see again the city upon which war had vented its fury.

His feelings were not surprising. In the early months of the war he had come to Coventry on leave, and he was there on November 14, 1940.

Those who lived through that night never forgot it. As the planes came over, the whole city seemed to erupt in flame and noise.

The soldier managed to escape by a bare miracle. At one near "miss," his legs went out from under him, so great was the concussion. But even as he fell, he raised his fist in impotent rage at the sky.

The next day, as he surveyed the destruction, his hatred of the enemy rose still higher. What had been a beautiful city was a shambles. The magnificent Cathedral lay shattered. Hospitals, shops, houses, hotels, cinemas, shelters—all were rubble.

It was with this vivid picture etched in his memory that the Englishman returned to Coventry. Through all the months he had been away, serving with the British forces in far-off command posts, his anger had never abated.

Now it was the summer of 1945, peace had come, and once again he stood in the heart of the ancient city.



Slowly he strolled about until he found himself alone in the Cathedral. That vast edifice was still in ruins. All around rose skeleton walls with nothing but blue sky above.

The soldier's feelings stirred bitterly. He recalled the Cathedral as he had known it as a boy—the softly-lit interior, the graceful arches.

A sudden impulse of curiosity drew him forward to where the altar had once stood.

Nothing was there now but two charred and twisted beams, torn from the ruins. They had been fastened together in the form of a cross.

Then the soldier made an unexpected discovery.

Graven on the stonework at the foot of this rude monument were the words: "FATHER, FORGIVE."

Nothing more. Just that unforgettable phrase from the Scriptures.

As the soldier studied it, he found himself strangely moved. Here was no loud demand for vengeance, no word of bitterness, no yielding to anger.

Just: "FATHER, FORGIVE."

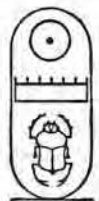
Somehow those words carried the transforming power of a sermon. As the Englishman gazed at the inscription, his anger and hatred melted away. He had no pent-up bitterness any more.

When he finally departed, into his consciousness there had come a great peace.



The positive always defeats the negative: Courage overcomes fear, Patience overcomes anger and irritability, Love overcomes hatred.

—SIVANANDA SARASVATI
Herder and Herder, New York, 1965



Transplants and the Psychic

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

IN RELIGIOUS, mystical, and philosophical circles the question has arisen, "Just what effect will the transplanting of human organs have upon the soul or psychic nature of those in whom they have been placed?"

In ancient times and still among primitive peoples, the seat of the soul was placed in an organ. The principal organ chosen for the residence of the soul has been the heart. One may speculate upon why the heart was so designated. Emotional states affect the heartbeat. Excitement as from fear, elation, and ecstasy causes an increasing of the heartbeat. Emotional states which were considered to be motivated by or related to the soul or divine attributes were thus attributed to the heart because of the physical response of that organ to them. The French philosopher, Descartes, considered the pineal gland the seat of the soul.

When the soul is thought of in the substantive sense, that is, as a kind of substance, then, of course, there arises the question of where it resides in the human body. On the other hand, if the soul concept considers it an immaterial essence, then the location of it as a factor does not arise. For example, if the soul is an effusion of an energy which, however, to a degree is also the substance concept, then the transplant of any organ from another body would not be considered to affect it.

Let us use an analogy. Presume that the parts of some mechanism are all magnetized. One of these parts is removed and put in a similar magnetized mechanism. The latter's magnetism would not be affected by the addition of another magnetized part.

We must look upon what is called the soul as a *function* that occurs in a human rather than as a thing, or a substance of which parts can be removed

and transferred to some other organism. What man terms soul is a *high degree of self-consciousness*. It is a higher, more complex form of consciousness that can only exist in an organism having a brain and a nervous system developed to the extent of that of man's. The conditions that make for the function of soul are an attribute of the Vital Life Force which animates man. These same factors accompany life force in *all* living things. However, these other animate forms have not acquired the complex organism so as to have the same degree of awareness as self. So, then, they do not have that function—emotional and psychic states—which man experiences as soul.

Consequently, it can be said that all living things, the single cell, the protozoa, plants, and animals have the same essence, that is, the same *potential* of soul. It is man's ego that has made him confer the nature of soul exclusively upon himself. *So far as we know*, it is only because man is the only being who has yet acquired that self-realization, that self-consciousness of inner sentiments and feelings which are attributed to soul.

It is related that we have a *psychic body*. This means that there is an ethereal counterpart for the physical body and its organs. To be more specific, what is meant is that the organs of the body have a vibratory state collectively and this collective, vibratory state corresponds as a unit to the physical substance, or body. To use a rather homely analogy, it is like a shadow cast by an object. This being so, if an organ with its psychic vibratory nature is removed and is replaced by a transplant, does that change the psychic body of the individual? We may speculate that to some extent there is a change in the vibratory nature of the total organism in which the organ has been transplanted. It does not necessarily mean, however, that such a transplant would alter the psychic quality of the individual and his personality.

However, it must be said that certain possible *future* transplants could alter the soul personality of the individual. They could alter the function of consciousness that constitutes the expression of self and the so-called soul of the

individual. Alteration of the sympathetic nervous system of the brain, of certain of the endocrine glands which regulate consciousness, could bring about a different expression of soul.

Let us use a further analogy to elucidate. The *function* of a clock is time. The time that the clock registers is not a material thing. In contrast to the mechanical parts of the clock, the time which it gives is *immaterial*. Now let us refer to the time as the *soul* of the clock. That soul, or time, depends upon the clock's mechanism for its manifestation—none of the parts of the clock, of course, being actually of the soul, that is, of the time, however.

If we put into the clock a much larger or smaller spring, or change the size of certain of its mechanism, or regulate the clock so that it will go either much faster or slower, we alter its *function*, its *time*. In other words, the expression of its soul has changed.

Therefore, it is only in this way that the transplant of an organ can affect the psychic or soul manifestation of man. No single organ or any collection of them contains what man experiences as soul. But a disturbance of certain parts of the mechanism, that is, the human organism and its systems, can alter man's soul personality.

In fact, it will indubitably lie within the scientific possibility of man in the not too distant future to alter the DNA and RNA genetic code of the cells so that soul personality can be controlled. This does not mean that man has altered the essence from which conscious-

ness stems, but rather he may affect its function, or expression. Actually, consciousness could be quickened, accelerated by the proper manipulation of the genetic code. It could, of course, also be depressed.

Development of soul personality is the result of the individual's evaluation of his human experience, his personal response and behavior, etc., to what he has learned. This development depends greatly upon the will of the individual to discipline the self to the extent that it is necessary for the experience and evaluation of the consciousness of self.

Now, since we are theorizing, let us presume that such experiences necessary for a moral and evolved self-expression had been already established in the genetic code of the cells of a certain person. We further presume that science reaches the point where it can thoroughly interpret such a code and recognizes this development in those cells. These, then, are implanted, so that same development would occur in another human. In theory, at least, that individual would eventually, under normal conditions, express a highly developed soul personality. He would be motivated by the inherent impulses implanted within him that ordinarily he might never acquire—or not at least in one incarnation.

Is this fantastic? Possibly, but the shadow of its probability is beginning to be cast.

Reprinted from the *Rosicrucian Forum* by request.

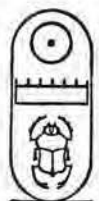


ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



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



SO THEY HAVE SAID

FEW PEOPLE take the trouble of trying to find out what democracy really is. Yet this would be a great help, for it is our lawless and uncertain thoughts, it is the indefiniteness of our impressions, that fill darkness, whether mental or physical, with spectres and hobgoblins. Democracy is nothing more than an experiment in government, more likely to succeed in a new soil, but likely to be tried in all soils, which must stand or fall on its own merits as others have done before it. For there is no trick of perpetual motion in politics any more than in mechanics. President Lincoln defined democracy to be "the government of the people by the people for the people." This is a sufficiently compact statement of it as a political arrangement. Theodore Parker said that "Democracy meant not 'I'm as good as you are,' but 'You're as good as I am.'" And this is the ethical conception of it, necessary as a complement of the other; a conception which, could it be made actual and practical, would easily solve all the riddles that the old sphinx of political and social economy who sits by the roadside has been proposing to mankind from the beginning, and which mankind has shown such a singular talent for answering wrongly.

—*Harvard Classics,*
Volume 28, page 473



(Photo courtesy of UNESCO)

THE PRESERVATION OF ABU SIMBEL

An exhibition, sponsored by the American committee to preserve the two rock-cut temples of Abu Simbel built 3200 years ago by Rameses II, was on display in the Rosicrucian Art Gallery during August.

This exhibition is touring the United States under the auspices of the Smithsonian Institution of Washington, D.C., and consists of color photographs revealing the enormity of the task to save the temples. Also included in the exhibition is a scale model of the temples along with twenty-five ancient Egyptian artifacts recently excavated near Abu Simbel.

**The
Rosicrucian
Digest
September
1968**

An Approach to Courage

by HARRY W. DUNN

THESE ARE many times in life when man needs the priceless ingredient of courage—for without it he may falter. As Cervantes wisely said:

*He that loses wealth loses much;
But he that loses courage loses all.*

After receiving a great personal defeat, I decided to assemble the pertinent facts about courage and make them available to others.

There are many approaches to such a subject as this, but in the one made here there will be an answer to just one question: *where* do we get courage? Determining this will require delving briefly into such fields as genetics, psychology, sociology, and philosophy.

Here are some of the more important sources of this desirable human quality:

1. **Heredity; Nationality.** According to the science of human genetics, the *chromosomes* and *genes* constitute the inheritance with which we face and react to our environment.

"Within the single cell which we are at our own beginning is a nucleus which contains an informational recording of our respective biological pasts; this is in the form of 46 long threadlike structures, the chromosomes. . . . Whatever biological inheritance you receive from your parents, and through them from your whole biological past, must come across the narrow hereditary bridge associated with these chromosomes.

The hereditary determinants are chromosomal units called genes."

These *genes* not only determine the color of the eyes and the tilt of the nose (as well as other physical characteristics) but, perhaps even more important, they also determine less tangible things such as personality.

Dr. Amram Scheinfeld says that "with respect to the various factors involved



in personality, the general belief among psychologists is that hereditary influences may be graded in this way:

"Most likely to be influenced by heredity: Basic abilities, such as intelligence, speed of reaction, motor skills, and sensory discrimination.

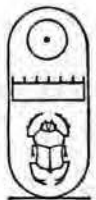
"Less likely to be influenced by heredity: Temperamental traits, such as emotionality, alteration or evenness of mood, activity, or lethargy.

"Least likely to be influenced by heredity (if at all): Attitudes, beliefs, values and other such characteristics in which training or conditioning are clearly major factors."

Another authority states a general rule: "No trait . . . can arise unless the heredity of the organism makes it possible, and no heredity operates outside of environment."

These findings indicate that such an important personality pattern as courage is shaped by heredity as well as by environment. Evidence of this trait may be found in parents, grandparents, and, more remotely, in distant ancestry and nationality (or national character).

If one's biological past discloses this most desirable trait, it may then follow that courage is inherited, if only in small measure. Aside from inheritance itself, there is a natural tendency to emulate the courage of one's own people. Suppose, for example, a person is



of Irish-French descent. History provides moving instances of the courage of these nationalities.

Almost three centuries ago, a decisive battle was fought on the banks of the River Boyne in Eastern Ireland. The forces of William of Orange defeated the Irish troops in the Battle of the Boyne, but at this late date in history the outcome of that battle does not seem as important as the courage the Irish displayed there.

The Battle of the Marne (1914) was one of the high-water marks in French history. As General von Kluck's tremendous army, operating on the famous Schlieffen plan, swept irresistibly across France, the French army was near defeat. At the last moment, however, the French pulled themselves together and, in an almost miraculous display of spirit and stamina, not only stopped the Germans at the Marne but drove them back to the Aisne River. Instances of courage may be found in many other nationalities.

Ironically enough, there are times when individuals have faced situations which called for courage, and it seemed that the priceless ingredient they should have inherited from ancestors was somehow largely lost in the "distillation" process.

2. **The Mores of Society.** It is quite obvious that the *mores* or customs of society have a powerful effect upon the way we act and live. Most people prefer to conform to these customs even though at times such actions of conformity do not truly represent inward feelings.

So it is with courage. Society expects this of us; on the other hand, society condemns cowardice. Because of this, we sometimes display a mask of courage when actually we may be quite fearful.

The fact that we tend to act as expected can conceivably help in the development of courage. If we act bravely often enough, we may in time come to think bravely. If this sounds like some kind of "reverse psychology," read what two eminent psychologists advise young people:

"How does one develop courage? There is a good way: to do the necessary difficult thing of which one

is afraid. Every person's life has in it occasions when he ought to perform some act but hesitates from fear, hidden or evident. . . . Returning a purchase, admitting a mistake, going to a party, asking a girl for a date, entering a room full of strangers . . . all these may be fearful tasks to some. Now if such a task confronts you and you fear it, even though you know you should tackle it, then there is an opportunity to develop courage.

" . . . each time you do the thing you fear, you will develop more strength to face other and perhaps more difficult tasks in the future. Being courageous will become easier and easier, and the things you fear will become fewer and fewer."

3. **Faith.** It certainly must take the sublime faith of a St. Francis of Assisi to face the ultimate defeat—death—with complete equanimity. Consider this incident in his life:

"Someone asked St. Francis, while working in his garden, what he would do if he were suddenly to learn that he would die at sunset that day. These words were his answer: 'I would finish hoeing my garden.'"

4. **Inspiration.** Through the centuries, man has found comfort and strength in the sacred books of the great religions—the *Bible*, the *Koran*, the *Analects* of Confucius, the *Vedas*, *Upanishads*, *Mahabharata* (including the *Bhagavad-Gita*), and *Ramayana* of the Hindus, and other writings.

Mahatma Gandhi, who displayed supreme courage when he fought the British Empire almost singlehandedly and won independence for India, wrote in the August 6, 1925 issue of *Young India* magazine:

"When doubts haunt me, when disappointments stare me in the face, and I see not one ray of light on the horizon, I turn to the *Bhagavad-Gita* and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of external tragedies and if they have not left any visible . . . effect on me, I owe it to the teaching of the *Bhagavad-Gita*."

5. **Prayer.** Millions of persons have found strength and courage through such prayers as the one by Dr. Reinhold Niebuhr included here:

*"God grant me the serenity
To accept the things I cannot
change;
The courage to change the things
I can;
And the wisdom to know the
difference."*

6. **Affirmation.** Most of us are familiar with the powerful effect of positive statements:

"To affirm is to state that it is so, and as you maintain this attitude of mind as true, regardless of all evidence to the contrary, you will receive an answer to your prayer. . . . Repeating an affirmation, knowing what you are saying and why you are saying it leads the mind to that state of consciousness where it accepts that which you state as true."

Hundreds of years ago, the yogis of India discovered this power of affirmation, and the use of it became an integral part of their system, along with the *asanas* (bodily postures), *pranayama* (breathing exercises), and other regimens.

7. **Autosuggestion.** Forty-five years ago, a Frenchman named Emile Coué made headlines by preaching his unique doctrine of autosuggestion, wherein he advised his listeners to repeat morning and evening such simple but effective words as:

*Every day, in every way,
I am getting better and better.*

In his clinic at Nancy, France, Dr. Coué used more specific words and phrases depending upon individual cases, but eventually he came to the conclusion that a general statement was the most useful (as well as least hazardous) for layman use.

Dr. Coué's advocacy of autosuggestion encountered considerable opposition from the medical profession, but here and there a physician spoke out in defense. One of them said:

" . . . you can not always successfully put people's thoughts and feelings in a test-tube and measure

and analyze them. But they can be profoundly and helpfully influenced by autosuggestion."

8. **Heroes.** One of the sections of Dr. Joshua Loth Liebman's book, *Peace of Mind*, is entitled "Give Us Heroes." In it he says, in part:

"Contemporary psychological experiment reveals that man cannot have true inner security or fulfillment without possessing an ideal to imitate, a hero to follow. . . . Companionship of inspiring heroes, martyrs, saints, teachers, leaders . . . are the indispensables for human achievement. . . . The ancient Greeks were educated on the principle of identification with Hellenic heroes. . . . Plutarch's biographies of great men have inspired a dozen cultures, a hundred generations. Since Homer, the very foundation of aristocratic education has been the glorification of great heroes long dead. . . . should we not assimilate the patterns of model heroes and heroines whose courage and nobility will provide us with a design for living that we can make our own?"

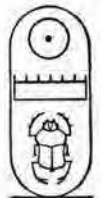
Think of these heroes, for example: Hideyo Noguchi, Japanese doctor and bacteriologist, whose study of yellow fever led to his death from that disease in British West Africa; Joan of Arc, French national heroine, who led an army that freed Orléans and, at the age of nineteen, met a martyr's death at the stake; Saladin, greatest Moslem warrior of the twelfth century, who made a magnanimous truce which allowed Christian pilgrims to enter Jerusalem; and Father Damien, resident priest at the leper colony of Molokai, Hawaii, who contracted the disease himself while serving during a doctor shortage.

Finally, there is the heroic story of Sir Andrew Barton. Struck down in battle, he called to his men:

*I'll lie me down and bleed a while,
. . . then I'll rise and fight again.*

With courage like that, all men would be heroes.

9. **Attitude.** Few figures in literature can match the courage of Robert Louis
(continued on page 354)



Whither Are We Going?

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

*The promise of youth
is a hopeful one*

AS ONE SURVEYS the political and social upheavals, revolutions, and evolutionary changes taking place throughout the world, he feels inclined to view the situation from one of the nearby planets. From this point of view, it would become apparent that earth's civilization is moving rapidly toward a new cycle in human affairs.

Some years ago, it was expected that the most radical changes in human affairs would occur in connection with religion. The continued cry that church membership was becoming smaller, that orthodoxy was being injured by scientific postulations, created the impression that religion would be the first of the great human institutions to suffer severe setbacks and modifications.

It is apparent now that people have *not* become less religious but only more critical of religion. It is equally apparent that religion itself as a sacred element in the lives of men will not be eliminated from modern civilization.

The most surprising changes are taking place almost wholly in the fields of socialism and politics. This is surprising because, although observers predicted that such changes were imminent, statesmen and professional politicians throughout the world went so far as to ridicule the idea that anything could upset the well-established customs of the past—good or bad.

Thirty years ago, few would have dared to predict that in three decades many nations would change from monarchies to republics, to democratic forms of government or autocratic dictatorships, and then return to their ancient forms.

To have predicted that the wheel of political and social psychology would in three decades turn completely and



return to its original status would have seemed farfetched. Yet that is precisely what has happened. Although many countries have not yet returned to their original forms of government, there is a strong tendency toward that end.

Another surprise is that most of the revolutionary changes in these three decades have been born in the consciousness of the people—even the desire for the re-establishment of monarchies after a test of democracy and dictatorship.

In these same decades, too, the dream of labor and the humanitarian plea of the students of social methods have materialized. Labor has come into its own to such a degree as to threaten the power once exclusively possessed by capital; and socialistic principles have been adopted to such an extent as to constitute a warning.

Perhaps the most outstanding and threatening change taking place is the unpredicted and unexpected uprising of the younger generation. Not more than twenty years ago, it was said that the influence of schools, colleges, and universities would make for an irreligious mind, as well as produce armies of inexperienced young men and women unable to cope with human problems or to master the obstacles confronting nations and individuals alike.

We find that the opposite is true. Education has not diminished the power of youth but has classified it, systematized it, and set it into logical motion. Youth has been taught to think, analyze, and comprehend human problems. Youth has demanded that the veil of hypocrisy, deceit, and superstition be torn asunder.

It has insisted on being allowed to walk every path, sip every cup, even taste the dregs of the last drop. It has demanded to *know* instead of continuing to *wonder*. It has assumed the right to create not only individual careers but also to direct and control the affairs of countries and nations in anticipation of the future.

In every walk of life, business methods and practices are being forced to adjust because of the influx of ambitious youth with new ideas, higher standards, a greater degree of frankness, and a determination to see that everyone has a square deal.

In those countries where political rulers are wise, they have organized youth, offering it the opportunity of participating in national affairs, and making friends with a power sure to express itself in no indefinite terms.

The last world war was one of destruction; the next will be one of construction—conducted by an allied army of the youth of the world against old heritages and customs, smug practices, and the foolish beliefs of past generations.

The Good of Mankind

The changes that will take place within the next ten years will bring reforms and readjustments in social, political, economic, and religious activities. Every change is sure to be ultimately for the good of mankind.

Older generations have had decades and centuries in which to abandon the crookedness, the unfair dealing, the injustice, and the inequalities that have enslaved them and not allowed rising generations to live properly or to enter fields of activity with clean hands and a clean spirit.

Older generations have had an opportunity to clean house and to get rid of those methods, ideas, laws, and principles which have made crime rampant

and glorified war and other destructive operations. Generation after generation of the young has had to face dire conditions and to fit itself into the quagmire of evil and injustice.

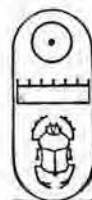
All of this is to be changed. Viewing it in cycles of centuries and in the octaves of world history, it appears as though in the twinkling of an eye a revolution has set in that will change the maps of the world and bring forth new nations, new liberties, new principles, new ideals, and a new life. We are now living through the period of greatest change, and it behooves us to adjust ourselves accordingly.

Coincident with these changes is an awakening interest in things metaphysical, spiritual, and mystical. From week to week and month to month the discoveries of science, the investigations of independent inquirers, the findings of bodies of cooperative investigators reveal the untruths, superstitions, false beliefs, and erroneous ideas which have been the basis of our textbooks, the foundation of our creeds and dogmas, the curriculum of our lives. More and more the material side of our lives is being relegated to its proper place, and its dominion is being reduced.

An approach to equal consideration of the material and spiritual, the physical and the Cosmic, is at hand. The development and unfolding of man's inherent, divine, or cosmic gifts are making rapid pace. Youth today is more interested in solving the mysteries of life and knowing the truth than at any other time in the history of civilization.

It is a fortunate and propitious time for those of the older generation to fall in line and prepare for the New Age. This new cycle will be one in which man will express himself in accordance with the heritage that has come to him through the Cosmic, rather than hold to the vestiges of inheritances from his earthly ancestors.

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



The Wisdom of the Sages

by RODMAN R. CLAYSON
Grand Master



AS MYSTICAL philosophers, we seek wisdom. Seneca, the Roman Stoic philosopher, said, "Wisdom is the goal." We seek to learn how to live, how to live wisely. We seek the noble and the verifiable, the actual truth. We seek to relate, to unite, to organize the facts and facets of living. We seek after definite and definable conclusions. From the realizations of our search, we derive certain understanding. This constitutes our wisdom. We have learned the answers to many things about the basic questions of life, of good and evil, of that which is significant, whether there is meaning, hope, and value in man's existence or if it is senseless and worthless.

Socrates, twenty-four hundred years ago, was asked about philosophers and philosophies. Were they good or bad? Was the study advisable? He answered, "Do you then be reasonable and do not mind whether the teachers of philosophy are good or bad but think only of philosophy, herself. Try to examine her well and truly, and if she be evil seek to turn away all men from her, but if she be what I believe she is, then follow her and serve her and be of good cheer." This was the answer of Socrates and it is a most satisfactory answer. Of philosophy, William James wrote, "No one of us can get along without the far flashing beams of light it sends over the world's perspectives."

In mysticism, we touch upon the deepest problems of existence. Each of us has a keen interest in the deeper aspects of life. Philosophical, mystical, and metaphysical concepts are of universal interest to us. Everyone, even the most simple and naïve, asks and discusses and wonders about nature, about human nature, and the fundamental ideas of existence. This is not simply the field of philosophy but of

mysticism. Mysticism provides us with a real philosophy of life.

Our actions, views, attitudes, ideas, conceptions, and standards are the sum and substance of our existence. We live by this philosophy. We are known by this philosophy and it is noble. As we live it, we are tolerant, compassionate, and imbued with understanding. We know a great deal about a person by the way he lives and acts and, therefore, people will know a great deal about us by the way we conduct our lives.

To Attain Truth and Wisdom

We seek greater understanding. We are trying to understand why things happen the way they do. We do not allow ourselves to be imbued with fear. With honesty, sincerity, reasonableness, and courage, we strive to attain truth and wisdom for every thought and act. As we live and experience the fortunate and unfortunate, we seek to give meaning to life and our experiences. For each of us, much of our thought is given over to values, ideals, meaning, judgment, and the puzzles of life and the world. Philosopher Kant said that such problems are "the highest aspirations and most ardent desires of humanity."

Mysticism is the deepest expression of the human desire to know and understand things and fit them into their proper place in our lives. So we examine our existence, our living. We analyze life. We inquire into these things. Practically everyone has some idea or interpretation of God, of the relationship of mankind, of life and death, truth and virtue, of justice and beauty, and reality. Mysticism involves and includes all of these. Mysticism and the

practice of its tenets provide us with a philosophy that answers many of the questions asked by others.

Individually, we sense the workings of the Cosmos. We *apply* ourselves to our mystical work, find meaning and significance in our world of experience, but seek the wisdom of application. Philosopher Schopenhauer said, "The lower a man stands in intellectual respects, the less of a riddle does existence seem to him, but the clearer his consciousness becomes, the more the problem grasps him in its greatness." This is the endless quest of meaning and certainty. We ask—then we find the answer to such things as: Why are we here? Where are we going? What is illusion and what is reality? Of what can we be certain? Do we incarnate again? What is man's place in the scheme of things? Has the universe unity and purpose? What is this creature called *Man*?

In mysticism, we find the answers. Not only do we find them but we learn the reason for things. We are imbued with wonderment and this is good. It was Aristotle who said, "It was owing to wonder that man began to philosophize." There is a certain urge, a certain delight and fascination involved in the living of life and in the pursuit of the different problems of life.

Knowledge and Understanding

With unceasing endeavor, we shall always seek for greater knowledge and understanding. We know that there are mystical elements in the world. We are aware of the Infinite, the Divine Mind, the Cosmic. But we seek to learn even more. We study ourselves and the world about us. After we have studied in accordance with the way we apply ourselves to life, we begin to see and understand the wonders in the meshings of the wheels of the machine of life. We begin to organize a rational pattern in which to fit the forms, colors, and sounds in all combinations. We identify the various threads with which the pattern is woven.

Today we hear much of the unity of diversity. Long ago, Confucius stated, "We seek unity, all pervading." Diverse paths may reach the top of the same mountain. We do, indeed, seek unity

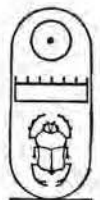
in all things. When we have accomplished a realization of the common meaning, the comprehensive view, the pattern of totality, we have achieved a satisfactory understanding. It helps to provide meaning and significance to our world of experience. Experiences in and by themselves are not isolated. They are connected and a part of the whole. As long as we live and are thoughtful about life, we will have experience and find meaning in it.

Change

By studying our experience and deriving understanding from it as well as the experience of others, we shall discover what is lasting and permanent. Also, from time to time we need to re-evaluate our ideas, our points of view. The world does not stand still. We are always having new experiences. This means change. So we have a change of outlook and a change of intellectual ideas. With change comes a revision of some of our fundamental ideas thus giving us the opportunity for new evaluation.

The acme of life is to understand life. Learning is a human endeavor and wisdom is the human aim or objective. While we may not be conscious of it, still every man in every field in every period of history has had wisdom as the final sum in his life and work. Raphael had it with his painting, Handel had it with his music, Shakespeare with his writing, Wren with his building, Watt with his mechanical genius. While none of us, as individuals, may be in the same category with these greats, we will find that wisdom is the *final sum* of our lives and our work. It is not the wisdom of the day, shallow and perhaps superficial—it is the wisdom of a lifetime, the wisdom of the ages and the sages—profound and lasting and universal.

Our purpose is to think and see beyond the immediate circle of our time and circumstances. We are building for the future. We look upon mysticism as a framework. It is the basic foundation element in our make-up. The framework is the principle of choice, the principle of judgment. It is our guide. It is the determining factor in human behavior. It is the map by



which is found the mystical path for the travel and travail of human existence. It is the basis of our thought and action and is our frame of reference, our standard of principle, in fact, our way of life.

We do not *play* with mysticism, we *work* with it. We who follow the path of mysticism seek more light to guide us along the way. Mysticism is eminently practical. It answers our questions. The whole purpose and end of mysticism is *practical*. The most transcendental system of thought must end in teaching us how to live usefully and constructively, how to enjoy wholesome relationship with others, how to bring about the best, finest, and noblest in life.

Virtue

Aristotle maintained: "It is not enough to know about virtue, but we must endeavor to possess it, to use it, or to take any other step that may make us good." Practice, then, leads to even more desirable practices. Our concepts are ever expanding. We do not need to be highly intellectual to understand mysticism. Every human living being has needs and searches after an answer to his questions and seeks for a satisfactory explanation of things. The totally unlettered, the highly educated, and those who fall in between can understand the tenets of mysticism, a philosophy that is rich and profound.

While there may be much in mysticism that is abstract, this does not mean that it is unreal and impractical. Abstractions are usually employed to make concrete experiences more meaningful. True mystical meditation is abstraction and this is a frequent experience of the student. The true, living philosophy proceeds from itself and provides a way for attaining truth; it brings higher levels of awareness from which we derive inspiration and new understanding. We abide by change. We plan and alter plans. We give new and richer purpose and greater meaning to our plans as we travel along our path of life. We adhere to our ideals and seek clear vision and understanding. The ever-enchanting vision of truth is soul-satisfying.

Mysticism is the most sublime of all human pursuits. The application of our mystical philosophy has many shining virtues. It opens up the widest vistas. It inspires us. It illumines for us the world's perspectives with far-reaching beams of light. Mysticism is not a play on words. It forms and fashions the mind. It sets our life in order. It helps to direct our action. It shows us what ought to be done and what should be left undone. It helps to provide us with ageless wisdom. We are thankful for the understanding which is ours and we manifest the wisdom that has come to us through study and experience. We are grateful for the wisdom of the sages.



That Old Christmas Cheer!

Nothing is so dear to the hearts of your friends as a kind word sent in a special way. The Rosicrucian Christmas card is unique. It is different. It speaks of love and peace and goodness in a wrapping covered by a print of one of Nicomedes Gomez' symbolic paintings.

For the special people in your life, send a special card. The cards are French folded, deckle edged, and are available, with matching envelopes, in lots of 12 cards for \$3.00 (£1/5/0 sterling) or 24 cards for \$5.20 (£2/3/6 sterling). Send order and remittance to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California 95114, U.S.A.

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ROSICRUCIAN INTERNATIONAL CONVENTION

(continued from page 333)

and from the Good Hope Chapter in Capetown, South Africa. There was the handsome bouquet of anthuriums from the Honolulu Pronaos in Hawaii. Interesting to know is that our Convention included members from Canada, Colombia, Ecuador, El Salvador, England, France, Germany, Guatemala, Israel, Jamaica, Mexico, Morocco, Panama, South Africa, Spain, Sweden, and Venezuela.

Entertainment

Musical ideas and musical performances came from several sources. Guatemalan members executed two of their native dances while wearing colorful costumes. There were the fourteen members from Panama who performed three native Panamanian dances. Soror Margita de Regeczy, virtuoso pianist, with a background in the Franz Liszt University of Music in Budapest and now a resident of New York, played for the members on one occasion. Soror Margaret Watson sang two lovely solos at another informal musicale, accompanying herself on the guitar.

Aside from the music which drifted across the Park from the AMORC sound system, perhaps the loveliest harmony, we may muse, was the voices

of members—some voices were from those who had very often attended conventions, and some were from others here for the first time. Sometimes one was aware of the reuniting of old friends from many different cities and countries.

In the closing hours of the Convention, at the Banquet held in the Starlight Ballroom in central San Jose, the Mulclays, an instrumental and singing group, entertained. Then there was the superb performance of the Aztec Ballet from the Palace of Fine Arts, Mexico City, with their magnificent Fire Dance. Miss Margarita Mesa and Mr. Julian D'Anda presented two exciting dances from south of the border—the *jarana Yucateca* and the *jarabe tapatio*.

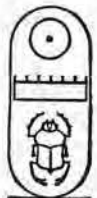
Those of you who begin your planning now, who visualize being a part of the Rosicrucian Convention in 1969, may well thrill to such emotional, intellectual, and esoteric feasts next year as were enjoyed this year. Now is the time to use the Rosicrucian principles, attracting the conditions which will bring you to Rosicrucian Park. Whether you speak one language or several, you will find that at an AMORC Convention there is but *one* beautiful language of the heart—Rosicrucianism.



ANNUAL ROSICRUCIAN CONVENTION IN BRAZIL

The Grand Lodge of AMORC of Brazil will hold its Annual Convention in São Paulo, October 25, 26, and 27, 1968. *Note correction of dates.* For full information regarding all of the interesting program, please write to:

GRAN LOGIA AMORC DE BRASIL
Bosque Rosacruz, Caixa Postal 307
Curitiba, Paraná, Brasil



AN APPROACH TO COURAGE

(continued from page 347)

Stevenson, who dragged his pain-wracked body halfway around the world yet somehow always managed to remain cheerful. Here are some words he left for us:

"Anyone can carry his burden,
however hard, until nightfall.

Anyone can do his work, however
hard, for one day.

Anyone can live sweetly, patiently,
lovingly, purely, till the sun
goes down.

And this is all that life really
means."

Stevenson's counsel, that of living one day at a time, is reminiscent of Christ's admonition, "Have no thought for the morrow." By adopting such an attitude, life could be faced more courageously. What sometimes makes cowards of us is the fretting over dead yesterdays and unborn tomorrows.

"The load of tomorrow, added to
that of yesterday, makes the strong-
est falter."

10. **Detachment.** In *Peace of Mind*, Dr. Liebman pointed out the necessity of achieving a wise perspective or detachment:

"By detachment I mean the ability to look at ourselves with a kind of laughing humor, a nodding acquaintance with our fragilities, a tipping of the hat, as it were, to the petulant angers which vanish as we recognize them. By detachment I mean also the daring to view our individual life in the greater setting of time and eternity; to taste beforehand with the tongue of imagination the defeats and the pains to which life commits us, and by so tasting to remove something of the gall and vitriol from the cup of defeat. Man has this gift of discounting both his own victories and his own calamities. Let us utilize it to the full, for our greater peace of mind."

There is no finer illustration of the above philosophy than the ever-present humor Governor Adlai Stevenson displayed that night in 1952 when he conceded his defeat for the presidency:

"Someone asked me, as I came in, how I felt and I was reminded of a story that a fellow-townsmen of ours used to tell—Abraham Lincoln. They asked him how he felt after an unsuccessful election. He said he felt like a little boy who had stubbed his toe in the dark. He said that he was too old to cry and it hurt too much to laugh."

Of the ten sources listed here, you may, perhaps, find one or more useful. There are also many other sources. The subject is almost inexhaustible and, in addition, sometimes inexplicable. Courage can be an elusive thing, at times. Then again, one may occasionally discover that he actually has some form of courage without having previously realized it.

What are the forms of courage? Resolution, grit, tenacity, fortitude, stamina, to mention a few. A man can be thankful if he has any one of these.

Courage, of course, still remains the pinnacle.

For Further Reading:
Your Heredity and Environment, Amram Scheinfeld, J. B. Lippincott Co., New York, 1965

Psychology for Living, Sec. Rev. Ed., Herbert Sorenson and Marguerite Malm, McGraw-Hill Book Company, Inc., New York, 1964

Words To Live By, Dorothy Van Doren, p. 167. Edited by William Nichols, Simon and Schuster, New York, 1949

The Life of Mahatma Gandhi, Louis Fischer, Harper & Brothers, New York, 1950

Scientific Healing Affirmations, Paramahansa Yogananda, Self-Realization Fellowship, Los Angeles, 1966

The Oxford Book of Ballads, p. 694. Edited by Arthur Quiller-Couch, Oxford, Clarendon Press, 1910

Prayers for a New World, John Wallace Suter, p. 102, Charles Scribner's Sons, New York, 1964

Rosicrucian Activities

*Around the
World*

EACH YEAR, at the time of the autumnal equinox, Rosicrucians throughout the world participate in the traditional Pyramid Building ceremony. Each participant carries a small block to add to a small pyramid. It symbolizes his own contribution of talent, effort, and aspiration toward the building of that Pyramid of knowledge within the consciousness of man which shall remain when all else shall be swept away. From this ceremony of rededication even the veriest Neophyte or isolated member is not excluded. If circumstances prevent his meeting with his fellow members, he still finds communion with them in his sanctum.



In recognition of her many humanitarian services to the community, especially to the senior citizens, Mrs. Alice VanLandingham of Morgantown, West Virginia, was presented the Rosicrucian Humanitarian Award. Included among her various activities have been the organization of a senior center and the reorganization of a rest home. Shown making the presentation is Miss Lydia F. Wilkes (right), Inspector General for AMORC. Also present was Soror Inge Koch (left) of Morgantown, who made the recommendation for the Award.

FASCINATING MYSTERIES

A stormy night, the crash of lightning, darting shadows on the wall, the deep bong-bong of the slowly striking hall clock, and you are prepared for induction into an unknown world. But, why fire your imagination and challenge your reason with the invented tales and fantasies of the human mind as found in the usual novel or fiction story? Around you and in you exist phenomena and mystery more intriguing than within the possibility of the human imagination, and further, the mystery about you is REAL and pertains to YOU. Become a reader and student of life's true *Cosmic Laws*. Spend some of the evening hours exploring the mind of man and the universe in which you live.

THE READER'S RESEARCH ACADEMY will provide you with two fascinating lectures each month, devoted to these universal mysteries, for the nominal sum of only \$1.00 (8/6 sterling) a month. Just note these courses:

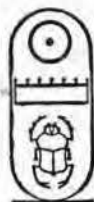
R.A.D. No. 2 (7 discourses)—*Mystics for Moderns*. This series covers Francis Bacon's division of philosophy, knowledge of the human mind or soul, his inductive method, and the nature of his Great Instauration, as well as the philosophies of the great Michael Maier, Thomas Vaughan, John Heydon, and the Rosicrucian Confessio.

R.A.D. No. 24 (9 lectures)—"The Universal Spirit," an explanation of Cosmic Consciousness and its application.

R.A.D. No. 5 (20 lectures)—*Symbols: Their Nature and Function* explains the origin and kinds of symbols and uses the garden, mountain, tree, and flower as examples.

You may remit \$1.00 (sterling 8/6) for one month and receive just two lectures of any course you select. You may start any selection you wish. Just check which one you want to begin with.

When ordering, give the name or initials and number of the course, whichever is indicated above. Address READER'S RESEARCH ACADEMY, Rosicrucian Park, San Jose, California 95114, U. S. A.





MUSIC THAT HEALS

Discover Yourself with Music

Does music have a practical use? Can it be employed as a tonic, a conditioner, or a savory medicine? How can it be directed to your psychic centers to strengthen and develop them?

Can it remove the causes of disease and prevent physical and mental ailments?

Learn how hidden instincts are called forth by music. Find out how you can harness sound to *benefit* yourself and others.

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"Music Therapy," a discourse that tells you *just how* to apply music to your problems, will be sent FREE with your subscription (or renewal) to the *Rosicrucian Digest* for six months at the usual rate of \$2.20 (18/6 sterling).*

Send your remittance, requesting your copy of "Music Therapy," to

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



FRENCH ROSICRUCIAN OFFICERS AND DELEGATES ➡➡➡

Shown opposite is the party of forty members of the French Grand Lodge of AMORC who jet-planned from Paris to attend the International Convention in San Jose. They were accompanied by Grand Master Raymond Bernard, third from the right in the front row. Sessions of the Convention were in French as well as in English and Spanish. At the extreme right is Arthur C. Piepenbrink, the Supreme Secretary.

(Photo by AMORC)

LIFE OF SOCRATES PORTRAYED (Overleaf)

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Dramatic aspects of the life of Socrates as related in Plato's dialogues were portrayed on the stage of the Francis Bacon Auditorium at Rosicrucian Park for the recently convened International Rosicrucian Convention. From left to right are shown Josephine Curtiss as Xanthippe, Chris. R. Warnken as Socrates, and Edward Rettberg as Crito. The performance was repeated in three languages.

(Photo by AMORC)







The **DEVIL'S WORKSHOP**

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. *Monsters* they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives, and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

Alchemical Secrets and Formulas for Your Home Workshop and Laboratory

In your own home, workshop, or little experimental laboratory, you can duplicate such fascinating experiments as would cause the beheading of a medieval alchemist if he had publicly attempted the same phenomena. We bring to you an astounding translation of the secret formulas of the great Paracelsus, renowned physician and alchemist of the sixteenth century—and those of F. Jollivet Castelot, Rosicrucian alchemist of France. You can learn how to extract the essence of herbs. Experiment with alchemical spiritual properties—test ancient formulas for artificial creation of precious stones—try the actual transmutation of minerals. **COMPLETE INSTRUCTIONS** and **ALL THINGS NECESSARY PROVIDED**. No previous scientific training required. The following are some of the contents of this alchemical chest:

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6 Chemicals
Special oils
Bottle containers

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The first practical Alchemical Laboratorium offered in modern times. Equipment constructed from centuries-old alchemical diagrams. Fascinating for women as well as men. Price \$11.00 (£4/11/9 sterling) complete with packing and postage.

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THE FORMATIVE YEARS—those years when fears, prejudice, misconceptions may creep into the child mind. Notions, like parasites, may cling to the consciousness later to warp the personality. Establish in the young, inquiring mind the proper *positive thoughts* that will grow in breadth—and be a source of right direction all through life.

Love for your child is not enough—intelligent suggestion and guidance are also required. Now, through this *vocal guidance* recording, you can have your child's thoughts directed toward the inner self—and toward wondering about the greatness of the natural world around him.

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BRAVE NEW ERA

Two doctors of the National Institute of Mental Health of the United States have found, through an extensive study of several identical twins, a common pattern of development in the pre-schizophrenic person which may eventually serve as a guide to the cure and prevention of this illness, responsible for about sixty percent of all chronic patients in mental hospitals.

According to Drs. James R. Stebenau and William Pollin, the condition known as schizophrenia, which is a psychotic disorder characterized by an ever-increasing loss of contact with reality and an eventual disintegration of personality, is predictable. In their studies of twins, they documented the various ways in which the twins differed from what they were at birth:

At birth, the twin who later became ill was usually lighter, weaker, and fussier. He was more likely to have had eating and breathing difficulties. During the first year he lagged behind his twin in motor development.

In the second year, the weaker twin appeared to be the more fearful and worried of the two and was slower to walk and talk.

From two to six he was clearly less independent, less competent, less secure. He made "fewer attempts at ego-stretching experiences for fear of failure," said Dr. Stebenau.

From six to twelve, he was characterized as more submissive and obedient yet, paradoxically, more stubborn. His grades in school were noticeably below those of his stronger twin, and he made fewer friendships with other children.

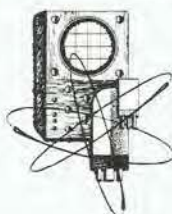
During adolescence, the stronger twin developed more skills and self-confidence and took more responsibility. His successes and pride in his accomplishments reinforced the feelings of inadequacy in the weaker twin. While the stronger one pulled away from the twinship, dressed differently, and made new friends, the weaker one clung to it.

From the twins' birth, the parents tended to overprotect the weaker child and to underscore his deficiencies and failures. Drs. Stebenau and Pollin believe that the combination of his early biological deficits plus the special way the parents reacted to him may explain the onset of the illness.

The schizophrenic twins in the Institute study, when compared to their "healthy" co-twins, were found, as adults, to have low protein-bound iodine levels and neurological "soft signs," evidence of subtle neurological irregularities. These signs may have been present at birth and point to possible prenatal deficiencies. With physiological clues like these and with their psychological findings, the scientists hope that they eventually will be able to detect the pre-schizophrenic in time to prevent his illness.

Dr. Stebenau pointed out that similar differences in sizes and personalities occur in most normal twin pairs. In many families one child seems to lag behind the others in development, but normal children iron out such differences eventually. Dr. Stebenau concluded that if the pre-schizophrenic child could be identified, he could be given sufficient help and support to possibly even stave off a later breakdown.

The results of this study and others like it are moving man farther ahead in his search for perfection, by unraveling a little more the Gordian knot of paradoxes, drives, and mysteries that make up the human mind. Since the times of the belief in demoniac possession and bedlam, to today, the mind's struggle to understand the operation of the brain, an organ weighing little more than three pounds—source of so much pettiness and greatness—has steadily progressed by using itself as a key to itself toward the degree of development required to enter into the wider and more promising fields of understanding to be found in 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.

ROSICRUCIAN QUESTIONS and ANSWERS with Complete History of the Order

By H. Spencer Lewis, Ph. D.

The first complete authentic history of the Rosicrucian Order. The book outlines answers to hundreds of questions dealing with the history, teachings, benefits, and purposes of the Rosicrucian Order. Price, \$3.00 (£1/5/- sterling).

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

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