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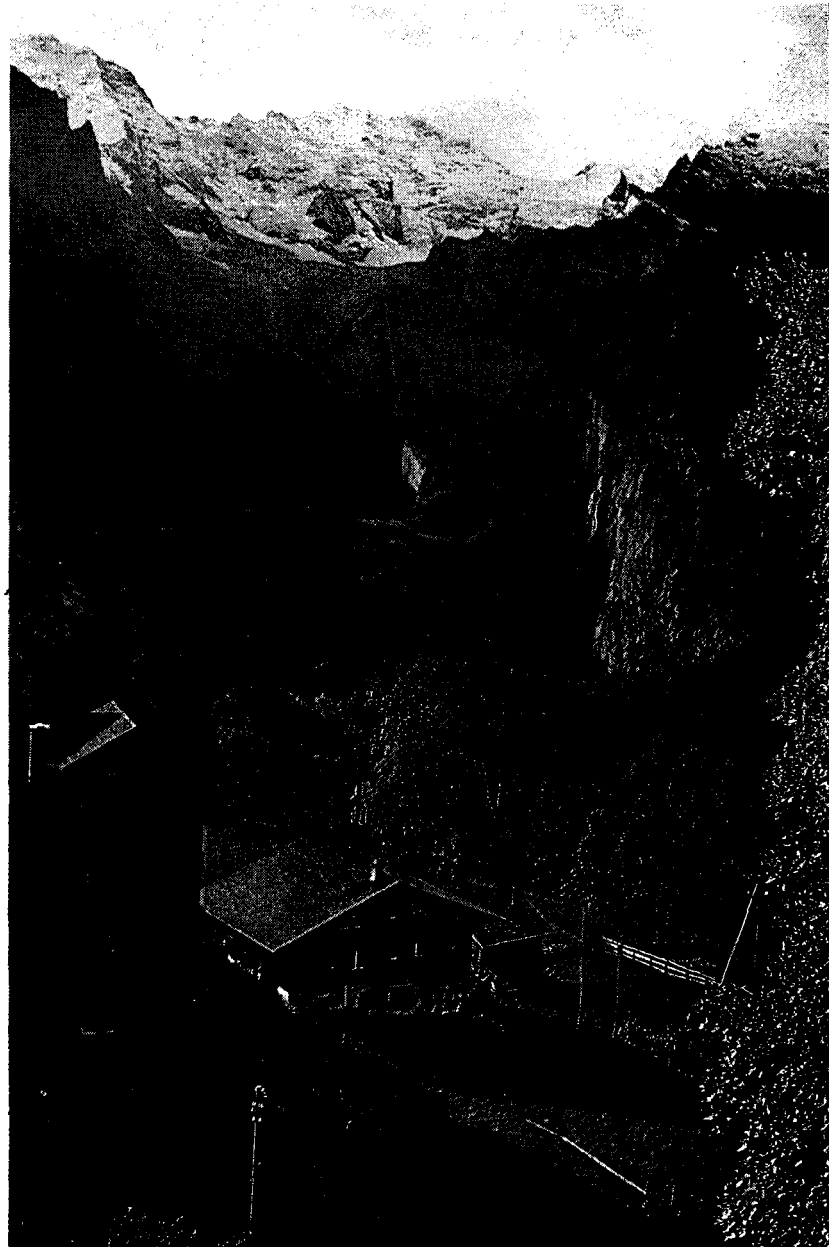
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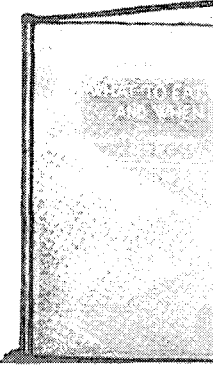
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by STANLEY K. CLARK, M.D., F.R.C.

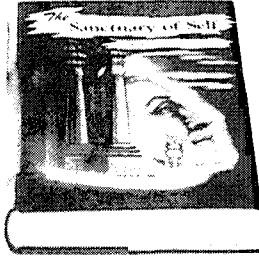
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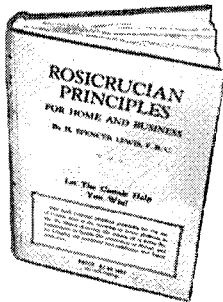
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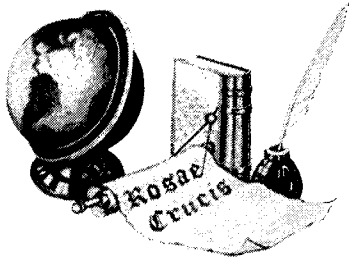
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**COVERS THE WORLD**



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**Gerald A. Bailey, Editor**

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**Volume XLVII**

**August, 1969**

**No. 8**

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### HOSPITALITY KIOSK

An attractive new Host Kiosk opened in the San Jose Municipal Airport in May and is designed to welcome visitors to San Jose and vicinity and to provide them with information about the many points of interest in the area. This project is part of the new Host Program sponsored by the Association of Metropolitan San Jose. Various local business firms and organizations are assisting the Program by providing a volunteer representative for part of a day each month (see page 315). Shown above at the Kiosk are Mrs. Carol Heindricks of the Association of Metropolitan San Jose and AMORC's representative, Mrs. Marion Mosier (right).

# THOUGHT OF THE MONTH

By THE IMPERATOR

## THE EXTENT OF LOYALTY

WE MAY define *loyalty* succinctly as "devoted support." This support may be of an animate thing, as another person. It may also be of abstract things, as some public cause or principle. Both of these elements, the devotion and the support, must be active before one may be said to display loyalty.

Devotion, as an affection or attachment for some person, for example, may not, in itself, be productive of loyalty. There are gradations of affection and feeling that one may have for another. One may have a mutual interest with another in some enterprise.

Consequently, the pleasure derived from such companionship engenders a fondness that could be called *devotion* to the individual. If, however, a crisis arises which involves the object of affection or the other person—in, shall we say, a public scandal—the devotion may not be deep enough to bridge the incident. One's sense of personal security and integrity may be greater than the affection he has for the involved individual. One may believe it necessary, in his own best interests, to become less associated with the involved person.

Mere support of some enterprise or apparently popular cause does not imply loyalty. One can be enthusiastic about some group venture that appeals to him. He may derive much satisfaction from personal participation and the support of its objectives. The enterprise may eventually perhaps be severely criticized by his religion, his employer, or a member of his family. He may consider the continued support not worth the breach of relationships incurred and, therefore, he may abandon the cause. Again, one may be *obliged* to support some person or activity be-

cause of economic or political necessity. Such support may be entirely devoid of any feeling of devotion or affection. Consequently, no sense of loyalty would exist.

Loyalty is characterized by that devotion which manifests as the *desire to support* the object of the devotion. The devotion is had for some element or quality of the object. If it is a person, it may be because we admire the character or ideals of that individual. The devotion arouses a defensive and preservative attitude. One wants to see a continuation of those qualities to which he is devoted. Further, he may wish to amplify them in some manner. All of this requires activity. It is a *positive* inclination. It results in support. One is required to do, even to sacrifice, something to maintain the devotion which he has.

### *The Test*

Loyalty becomes apparent only when the element of support is required. When the devotion and affection for the object are threatened, such activity as constitutes the support is then called forth. Two persons may display a mutual interest. There may never have been an occasion for either one to defend that interest or to support it by any act of sacrifice. If such interest is attacked and one makes a sincere effort to preserve the bond, he is exhibiting that support which constitutes loyalty.

Though we think of loyalty as a virtue, being the support of a devotion, often it is not rational nor even noble. The sense of loyalty can be grossly misplaced. One may be loyal to an enterprise which subsequent circumstances may reveal to be destructive in its function and immoral. There is a psycho-

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logical factor that enters into loyalty which may account for it but also at times may work to one's detriment. Our devotion is always for that which contributes to the satisfaction of self. One is never truly impersonal. Even the most noble and spiritual pursuits are pleasurable to our moral selves.

A deep and moving devotion that results in the support of the object of the devotion is intimately allied with our own *self-interest*. We will sacrifice and serve such an interest in the manner that is designated *loyalty* because it is contributing to our own idealism.

One has the same sympathetic support for the object of his loyalty as he does for that which constitutes the images, the impulses, and the ideas associated with his own ego. One fights for self-interest. He fights, as well, for those things to which self-interest extends and which it includes. As one often defends vigorously his personal preferences and qualities of character just because they are his own, even though they may be wrong, so he likewise may exhibit misplaced loyalty.

#### *Emotional Appeal*

Since loyalty includes the element of devotion, it is often more *emotional* than rational. That which engenders the feeling of affection and attachment may have no logical grounds. Something said or done may excite a wholly emotional appeal. The responsive action is to support that which pleases. We support it because, as said, we want a continuation of the emotional gratification. Consequently, there is much behavior on the part of individuals that may be termed *blind loyalty*. It is an impulsive and emotional motivation compelling action on the part of the individual that could not be supported by any rationalization.

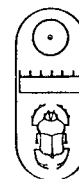
There is the question as to whether one could be really loyal without the emotional impulsion. Since we have de-

clared devotion to be one of the requisites of loyalty, this implies that emotion is the prime mover. Devotion is feeling. It is sentiment. Reason can, in its concatenation of ideas, stimulate the emotions. One could evaluate a thing rationally and, as a consequence, develop for it that deep attachment that would result in loyalty. Obviously, such loyalty would be of the preferred kind. It would be less frequently misplaced and less likely to bring about any personal disadvantage. Loyalty to abstract things is usually of this nature. A man's loyalty to his system of philosophy, for example, is founded upon its rational appeal to him. Since, however, one's reasoning is not infallible, neither are all the loyalties which may be built upon it.

#### *Appraisal*

Whenever devotion to an individual or to some cause requires support and thus crosses the bridge to becoming an act of loyalty, that is the time to carefully scrutinize the circumstances. One should question himself as to whether the circumstances warrant a continuation of the devotion and support. The crux of the matter is not whether one should make a sacrifice of his own comfort or security to defend such devotion. Many worthy loyalties require that. The emotional satisfaction more than compensates for any such sacrifice. One should, however, if he can, transcend his emotion with his reason and find whether his loyalty will perhaps be perpetrating some wrong.

Will his loyalty to the person or to the principle be constituting a gross injustice to another person? Will he, in the passion of his loyalty, be hurting others? Is he, in his display of loyalty, merely satisfying his ego at the expense of his own moral self? If one learns from such a self-inquiry that the answers are in the affirmative, then that is the time to terminate the loyalty. To do otherwise is to resort to an impulsive emotional support constituting *blind loyalty*.



# Gandhi and the Concept of Love

by DONALD H. BISHOP

*A philosophy of nonviolence*

• • •

WE FIND many examples in Gandhi's writings of his philosophy of love . . . . The most outstanding is his association of genuine love with ahimsa. Ahimsa is the use of nonviolent means to achieve ends believed to be good. Gandhi was very insistent on the close relationship of means and ends, even stating at one time that they are convertible terms.

At another time, using analogies from nature, he declared that "the means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the end as there is between the seed and the tree."<sup>1</sup> He characterized the reasoning of those who disagreed as "the same as saying that we can get a rose through planting a noxious weed."<sup>2</sup>

Gandhi's strong conviction in this regard rested on the basic metaphysical principle of similarity of cause and effect. Every effect has a cause and the effect is like the cause. That like produces like is an unalterable law of reality. In religious terms it would mean, as Gandhi said paraphrasing Christ, that "we reap exactly as we sow."<sup>3</sup>

The love that Gandhi believed in led him to staunchly reject the use of evil means no matter how good the goal. For him a good end will be corrupted and not reached if wrong means are used. This is a very significant aspect of Gandhi's thought and as applicable today as in Gandhi's times. "Impure means result in an impure end,"<sup>4</sup> he often told his coworkers, and illustrated



it by saying, "one cannot reach truth by untruthfulness."<sup>5</sup>

For Gandhi violence was the most impure means and most contrary to the love he believed in. Nonviolence, he said, "is the first article of my faith, and the last article of my creed."<sup>6</sup> "I am an uncompromising opponent of violent methods even to serve the noblest of causes," he said, and "if violent means are used there will be a bad result"; conversely, "no good can produce an evil result."<sup>7</sup> He then went further and asserted that it is a basic principle that what a man gets is retained only by the same means by which it is attained. Thus "a thing acquired by violence can be retained by violence alone, while one acquired by truth can be retained by truth alone."<sup>8</sup>

## *Violence—A Vicious Circle*

Gandhi believed that the use of violence involves one in a vicious circle. Its initial use necessitates further use to hold what one has secured by it. Violence is infectious, Gandhi declared, and stated that "history teaches us that those who have, no doubt with honest motives, ousted the greedy by using brute force against them have in their turn become a prey to the disease of the conquered."<sup>9</sup> Gandhi condoned not only secularists but religionists also for the use of force. "Even men who have been considered religious have com-

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<sup>1</sup> Homer A. Jack, *The Wit and Wisdom of Gandhi*, Boston, The Beacon Press, 1951, p. 88.

<sup>2</sup> Mahatma Gandhi, *All Men are Brothers*; London, Longmans Green & Co., Ltd., 1959, p. 82.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Op. cit.* p. 83.

<sup>5</sup> *Ibid.*

<sup>6</sup> K. T. Narasimha Char, *A Day Book of Thoughts from Mahatma Gandhi*; London, Macmillan & Co., Ltd., 1951, p. 8.

<sup>7</sup> Jack, p. 89.

<sup>8</sup> Jack, *ibid.*

<sup>9</sup> Gandhi, p. 95.



mitted grievous crimes,"<sup>10</sup> he said, because they have used religion to justify the use of force.

The pragmatist claims that Gandhi's love manifested in nonviolence will not work in the practical world. Gandhi himself had such doubts at first, until he tried and discovered that it did. The pragmatist's pessimism is a result of his ignorance of the nature of genuine love. For one thing, it rejects the taking of revenge. "Love never claims, it ever gives. Love ever suffers, never resents, never revenges itself,"<sup>11</sup> Gandhi wrote in *Young India*. He was strongly influenced by Christ's statement in the Sermon on the Mount: "I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." His own religious heritage impressed him in the same way even more:

*For a bowl of water give a goodly meal;  
For a kindly greeting bow thou down with zeal;  
For simple penny pay thou back with gold;  
If thy life be rescued, life do not withhold.  
Thus the words and actions of the wise regard;  
Every little service tenfold they reward  
But the truly noble know all men as one,  
And return with gladness good for evil done.*<sup>12</sup>

Not only does genuine love reject revenge but it insists that we must eradicate from our very minds the concept of enemy itself. "It is a man's imagination that divides the world into warring groups of enemies and friends. In the ultimate resort it is the power of love that acts in the midst of the clash and sustains the world,"<sup>13</sup> Gandhi wrote in *Harijan*. As the Buddhist would say, the concept of enemy is an illusion we are under and which we must rid ourselves of before we can be at peace with ourselves and the world.

<sup>10</sup> Jack, p. 88.

<sup>11</sup> Char, p. 6.

<sup>12</sup> M. K. Gandhi, *An Autobiography or the Story of My Experiments with Truth*; Ahmedabad, Navajivan Publishing House, 1927, p. 25.

In the second place the pragmatist's pessimism is due to his rejection of faith as it is related to love. Gandhi's love was grounded in faith. One must have faith in the essential goodness of man. One must have faith that love will work; otherwise one will not even take the first step. Gandhi had this in mind when he said, "Someone has to make a beginning with a faith that will not flinch."<sup>14</sup>

Gandhi recognized that there is no absolute guarantee that love and nonviolence will work in actual life situations. One can only have faith that it will and then go ahead and try. "Hatred can be overcome only by love,"<sup>15</sup> Gandhi wrote and then proceeded to act on that belief.

#### *Law of Love*

Like Plato, Gandhi believed that there was an inner quality to love which could bring out the best in even the hardest-hearted. "Love compels, it does not coerce,"<sup>16</sup> Gandhi said. There is something about it which evokes a response of love, when it is given freely and fully. Such love can only be given in faith, faith that love can conquer and overpower even the worst men by its innate attractiveness. "Whenever you are confronted with an opponent conquer him with love . . . this law of love has answered as the law of destruction has never done,"<sup>17</sup> Gandhi stated.

Gandhi believed that only love produces permanent results. In an early issue of *Young India* he wrote, "Experience convinces me that permanent good cannot be the outcome of untruth and violence," and in a later issue he added, "Hatred ever kills, love never dies. Such is the vast difference between the two. What is obtained by love is retained for all time. What is obtained by hatred proves a burden in reality, for it increases hatred. The duty of the human being is to diminish hatred and promote love."<sup>18</sup>

Gandhi recognized that genuine love may necessitate suffering but he in-

<sup>13</sup> Char, p. 13.

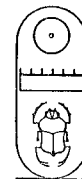
<sup>14</sup> Jack, p. 40.

<sup>15</sup> Gandhi, *All Men are Brothers*, p. 107.

<sup>16</sup> Char, p. 88.

<sup>17</sup> Gandhi, *op. cit.*, p. 36.

<sup>18</sup> Char, p. 20.



sisted that it is the only way. One may have to undergo the wrath of the opponent until the power of love has had time to work. Such suffering would be effective as nothing else would, Gandhi believed: "suffering is infinitely more powerful than the law of the jungle."<sup>19</sup>

Looking back over man's past, Gandhi said, "History is replete with instances of men who by dying with courage and compassion on their lips converted the hearts of their violent opponents."<sup>20</sup> Regarding his personal faith Gandhi said, "Faith in the conquering power of love and truth has gone through my inmost being and nothing in the universe can ever take that faith out of me."<sup>21</sup>

There are pragmatists who admit the validity of love and nonviolence on the level of personal relationships but reject it as applicable to group and national relationships. Gandhi could not accept such a dichotomy. "Some friends have told me that truth and nonviolence have no place in politics and world affairs. I do not agree . . . their introduction and application in everyday life has been my experiment all along,"<sup>22</sup> Gandhi said.

#### *Social Virtue*

He believed that ahimsa was a social as well as a personal virtue: "I hold that nonviolence is not merely a personal virtue. It is also a social virtue to be cultivated like the other virtues. Surely society is largely regulated by the expression of nonviolence in its mutual dealings. What I ask for is an extension of it on a larger, national and international scale."<sup>23</sup> It was Gandhi's radical optimism regarding human nature that led him to believe this.

"The religion of nonviolence is meant not merely for the rishis and the saints. It is meant for the common people as well,"<sup>24</sup> he wrote. All are capable of practising it with the right training, encouragement and leadership. Gandhi's greatness lay in providing these for his people and numerous suc-

cesses on a massive scale were the result.

In order for such love to work one must believe in loving unconditionally. One's love must go out to all mankind. As Gandhi said, "Nonviolence is a power which can be wielded equally by all—children, young men and women or grown-up people—provided they have a living faith in the God of love and have therefore equal love for all mankind.

#### *Unconditional Law of Life*

When nonviolence is accepted as the law of life it must pervade the whole being and not be applied to isolated acts."<sup>25</sup> It is unconditional in that it is extended to friend and foe alike: "It is no nonviolence if we merely love those that love us. It is nonviolence only when we love those that hate us. I know how difficult it is to follow this grand law of love. But are not all great and good things difficult to do? Love of the hater is the most difficult of all. But by the grace of God even this most difficult thing becomes easy to accomplish if we want to do it."<sup>26</sup>

It is unconditional in that it is giving freely and without demanding a return, as two of Gandhi's statements show: "Love becomes a sordid bargain when it asks for return or compensation; it degrades. Spontaneous service of love purifies and elevates"<sup>27</sup>; and, "A love based on the goodness of those whom you love is a mercenary affair; whereas true love is self-effacing and demands no consideration."<sup>28</sup>

We have seen some examples of how Gandhi's love was genuine love. That he had not realized it fully in his own life he quite willingly admitted. "I am painfully conscious of my imperfections . . . I lay claim to no superhuman powers. I wear the same corruptible flesh as the weakest of my fellow beings wear,"<sup>29</sup> he wrote.

He regretted the compromises circumstances had forced him into: "My

(continued on page 309)

<sup>19</sup> Gandhi, *op. cit.*, p. 86.

<sup>20</sup> Gandhi, *ibid.*, p. 97.

<sup>21</sup> Char, p. 94.

<sup>22</sup> Gandhi, *op. cit.*, p. 89.

<sup>23</sup> M. K. Gandhi, *My Non-Violence*; Ahmedabad, Navajivan Publishing House, 1960, p. 85.

<sup>24</sup> Char, p. 5.

<sup>25</sup> Nirmal K. Bose, *Selections From Gandhi*; Ahmedabad, Navajivan Publishing House, 1948, p. 147.

<sup>26</sup> Gandhi, *An Autobiography*, p. 86

<sup>27</sup> Char, p. 58.

<sup>28</sup> Jack, p. 69.

<sup>29</sup> Bose, p. 300

# The Still Life

by ANN-MARIE CRAWFORD

## Art and its message

I WONDER what in the world she's doing with a fork sticking out of her head? There was an orange in front of the head, and sticking straight out of the curls, so it couldn't be missed, was a fork.

"I call it 'Food on the Brain,'" said Peter, an artist friend of mine, "It's the best still life I've ever done."

It's the most *barbaric thing* I've ever seen, I thought, but I didn't tell Peter this—he was too busy explaining what art in the innate should suggest. "A still life should have *verve*," he said. "Meaning. Power. It should say something!"

I nodded, thinking that his creations certainly had *verve*. There was another one, an oversized soup can—a six-foot jumbo-giant size. It was like a kind I buy at the supermarket. The inscription on the plaque next to it said, *Hunger No More*.

"Nowadays," Peter said, not seeming to notice my amusement, "a still life can be anything. The days of throwing a bowl of fruit into a compote or standing a wine bottle in front of a pewter plate and two candlesticks are over. Nowadays a still life must have a message."

I spent the afternoon seeing Peter's still life studio and came away, if not impressed with his art talent, at least with his imagination. But somehow I didn't get his *message*. I felt nothing. His still life suggested nothing to me.

I left him then, and as I put my key in the ignition and felt the responsive roaring through the foot pedal, I thought of a certain still life I had enjoyed all my life. It was a clump of



cattails, jerked from the marsh of our farm where I was raised. My mother had picked them up one day when she had gone to look for my sister and me. She hadn't spent any time arranging them in the cracked churn that stood in the corner of our kitchen, and I doubt she had a first thought about their

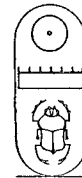
"message." But there they stayed, year after year, preserved in prime beauty.

Mother moved from the farm after Dad died—the children were long since grown—and one of the few *good for the soul* things she took was the cracked churn of cattails. It stayed in her little apartment until she passed away last year.

But at this point I was startled from my muse. Like a tired old horse turning into home path, my car was turning into the driveway . . . I hadn't even realized I was home. I got out of the car, feeling a vague satisfaction at the solid "chunk" of the car-door slam and ran for the warmth of my living room. As I laid my hat on the chest in our entry hall, my eyes lighted on a small churn holding one umbrella and five or six dilapidated cattails. Every day they lost a little more of their crackly, stiff leaves, and every day I wondered how much longer I could make them last.

That still life, while not worth much in money, was valuable. It was valuable to me because it suggested everything dear and familiar I had ever known. There was no need to *explain* it, as Peter did his creations. The whole world could see it was nothing more than a terribly old churn with some terribly old cattails in it. But one thing was unmistakably clear:

Their message was eloquent.

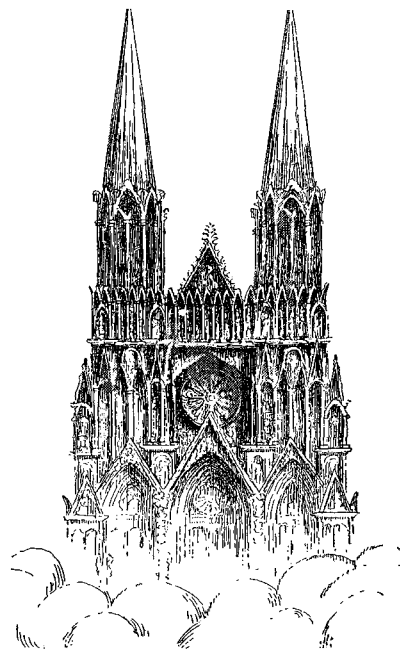


IN THIS modern age, which is considered an era of materialism, it is apparent that many young people think in terms of idealism. In view of the continual incidents of unrest among the young, many people ask why there exists a gap between ideals and their realization. Individuals claim they want to make the world a better place in which to live. Nations claim they are working for peace. Nevertheless, time and time again, when a crisis comes, man seems to resort to his original or animal nature. Nations go to war. Individuals think primarily of their selfish interests, and in spite of the needs or demands of others they proceed in their own way, no matter how this may affect someone who may be near them.

We have been repeatedly taught that men and women of intelligence should be able to work out their differences of opinion calmly and intelligently. In this modern age, it would seem that individuals should be able to compromise and work together. Yet it is clear to anyone who has lived in the past few decades that individuals, as well as nations, resort to force in order to bring about the completion of ends they want to accomplish, even though publicly they support various organizations whose purpose is peace and arbitration.

In every town, city, and locality of the world today there are individuals who, in their day-to-day existence, are good people. They live more or less ordinary lives. They probably belong to a church or other organization in which they subscribe to certain ideals. Unfortunately, many of those individuals cannot distinguish between the ideals supported by a group and their individual selfish desires. Under many circumstances, instead of realizing their ideals by putting them into practice in their daily dealings with others, these individuals resort to any means they can use in order to gain an end which they feel is important at that particular moment.

Insofar as these individuals are concerned, most of these ends are economic. A person will frequently live a normal, well balanced life but may resort to mild forms of trickery or even deceit



## Cathedral Contacts

### REALIZATION OF IDEALS

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

in order to gain a few extra dollars. Furthermore, there are individuals whom we contact in our daily life who talk a great deal about the ideals and principles to which they subscribe, but actually, in their dealings with other people, they fail to put these principles into practice.

We all hope for the realization of our ideals, but we sometimes aspire to greater ideals than we are able to achieve. Man has always speculated concerning a perfect society, where human beings would live together in perfect harmony, where there would be no greed, selfishness, deceit, or violence. Such a condition has frequently been referred to as *a utopia*. Man has been unable to achieve a state where such conditions can exist at all times. There

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are always those who cannot wait for society to work as a unit. Such persons will take advantage of situations and attempt to gain something for themselves at a cost which will eventually have to be paid by society.

When individuals affiliate with groups of people who subscribe to ideals, they do so hoping to be put in contact with higher ideals and with people who behave in conformance with those ideals. Unfortunately, many of these people find out that the individuals associated with idealistic movements are just as human as they themselves are. In other words, members seem unable to attain and include as part of their thinking and behavior the ideals exemplified by the organization with which they associate. Individuals who are disappointed in the actions of other people fail to realize that they themselves are no different. The fact that they associate with a group in order to be put into contact with ideals is an indication that they are also aware of shortcomings insofar as the attainment and application of ideals are concerned.

Every group or movement, even to an association of nations for the purpose of peace, has the highest ideals. All realize that these ideals have been unattained in practice, and it is due to their imperfection and their inability to carry out these ideals as individual entities or individual groups that they join with others who are no more perfect than they themselves are. They come together so that their united efforts may accomplish more than that of any one individual or unit.

The ideal to which we subscribe usually contains an element of perfection. In contrast to our own imperfection, to our problems and the petty conditions with which we live, we are desirous of raising ourselves to a higher level where we can achieve perfection. At the same time, we should be aware that human beings are imperfect. We are entities placed in a material environment to gain perfection, and therefore any association toward perfection is only one of degree. Perfection cannot be attained by merely wishing for it or by merely associating with others who are desirous of the same accomplish-

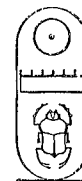
ment. It is not surprising, then, that ideals in their application fall far short of ideals in theory.

Ideals have value. They are the means by which we prepare ourselves to overcome the limitations of our imperfection. If it were not for ideals, man would have nothing toward which he could direct his attempt to improve the future for himself and others. In the field of ideals is the inspiration that has caused worthwhile accomplishments to take place. The great philosophers and religious leaders have spoken through the medium of ideals. Even though humanity falls short in carrying out these noble ideas and purposes, without such idealistic concepts to guide us those who live upon the earth would truly live a drab existence.

Man has the ability to put into practice the virtues which are a reflection of the highest ideals in the universe. The practice of virtues that make good more important than evil, that make honesty the standard of behavior, that establish as a standard of living the belief that good is more powerful than any manifestation of evil and that human beings can work together as a society, tends to further the evolutionary needs of the individual.

Human beings are given the power to choose, to a certain extent, the actions that determine their behavior. The thief has the choice of taking the valuables which attract him or turning away and leaving them where they are. The clerk in a store has the choice of short-changing the individual who is buying from him or giving him full measure. In the application of these simple virtues that are so much a part of the daily lives of men and women, we must choose from the ideals taught us in religion and philosophy rather than those actions that further only our selfish ends.

Man can choose to be good when he could choose to be evil. In making this choice, in choosing good rather than evil, man is infinitesimally adding to the total virtue of the universe. Good actions, right choice, mean that goodness and virtue are increased, that in the universe a little more good exists because of the action and the choice



taken by the individual. By this gradual increase as the result of choice on the part of individual men, the time will come when the total amount of goodness will outweigh any negative force that functions in contrast.

In direct proportion to man's efforts and success in increasing the amount of good in the world, the ideals to which religions and philosophy ask us to subscribe will come nearer to realization and manifestation in our daily lives and, in turn, in society.

### *The Cathedral of the Soul*

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



**ON OUR COVER** The view is of a beautiful valley in Switzerland in the vicinity of the tranquil little village of Wengen over which towers the Jungfrau of the magnificent snow-capped Alps. The stability of Switzerland politically and economically impresses itself upon the visitor, especially during the chaos that most of the world now experiences.

## *Medifocus*

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

**September:** The personality for the month of September is Signor Mariano Rumor, Premier of Italy.

**The code word is MAAT.**

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



**DR. GUSTAV HUSAK**

**November:**  
The personality for the month of November will be Dr. Gustav Husak, First Secretary—Czechoslovakia.

**The code word will be TOLL.**



**SIGNOR MARIANO RUMOR**

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# Genius Scans the Heavens

by GASTON BURRIDGE

*Flammarion popularized the science of astronomy*

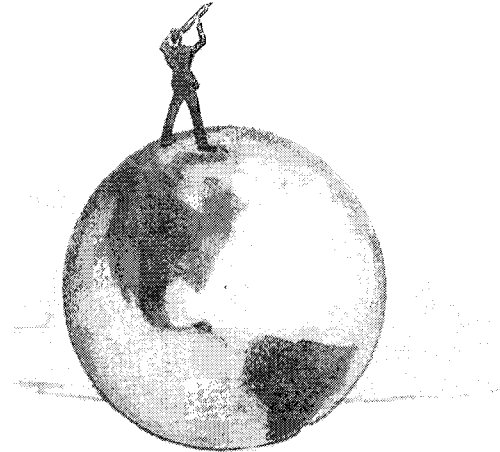
CAMILLE FLAMMARION, twenty-one, and already a noted astronomer in Paris, attended a party one evening. He was approached by another guest, a young woman, who told him that on October 5, 1863, she had dreamed of seeing him on the far side of the moon. She said Flammarion held a golden compass in his hands with which he was measuring space. Soon, he noticed her and left his work to come and stand beside her; then he told her a new and unknown heavenly body had been discovered.

Flammarion smiled and remarked he had not heard of the event otherwise. They chatted a few minutes more, then he excused himself and returned to his observatory office.

When he arrived there he found on his desk a copy of the German bulletin, *Astronomische Nachrichten*, No. 1439. This bulletin announced the discovery of a new planetoid. Many instances of this nature brushed his life—their residue—a faint trace in much of his later work.

Nicolas Camille Flammarion was born on February 25, 1842, at Montigny-le-Roi, Haute-Marne, France. He studied theology at Langres and Paris. By chance, he looked through a telescope at some stars. Immediately, the science of astronomy captured him. By the age of sixteen he had written a 500-page manuscript which he titled *Cosmologie Universelle* (Universal Cosmology). Later, this became the basis of one of his important works, *Le Monde avant la Création de l'Homme*—roughly translated, "How Man Was Created."

Probably Camille Flammarion did more to "popularize" the science of astronomy than any other man up to and including his time, perhaps even



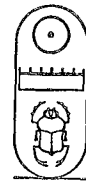
including today. However, Percival Lowell came a close second for the early part of this century. Certainly, R. S. Richardson and George Gamow are two real contenders of the present. But Flammarion's thinking put him way ahead of his time—in some respects, ahead of today. He was not afraid of a new idea.

Someone has commented that a man two years ahead of his time is a genius; five years ahead, a visionary; ten years ahead, a fool! If we use this measuring stick, certainly Flammarion makes a much higher grade than way beyond a fool! Investigation, if possible, would show little difference between the brain of a genius and the brain of a fool by these standards. Yet, there are differences—small, but great. Let us look at some of these in this case.

## *Life on Other Planets*

As we step farther and farther out into space, we think more and more about other possible creatures we may meet there one day. What will they think of us? How will they act? What will their reaction be to our ideals, our institutions? Can we communicate? Or, are we alone in the universe? Flammarion did not think we are alone. In his book, *Dreams of An Astronomer*, Chapter X is titled, "Are Other Planets Inhabited?" These forty-three pages, written before 1923, indicate his thinking and how advanced today proves them to have been—even to be!

Flammarion was not a fly to be caught in the gleaming web of "life as we know it." He was a hornet! He had



little hope of finding *life as we know it* even among our close solar-system neighbors, the whole point being life on earth has been here so long that the planet's particular environment has worked a tremendous effect into the product. It would be a miracle if there proved to be fewer than 100,000 habitable planets in our galaxy, but a greater miracle if *one* of these planets should *duplicate* earth's environment. And without duplication to a rather close degree, there can be no duplication of the product—life as we know it!

Consider the small influence earth's gravitational force has upon life here. Yet, if you carefully measure yourself, you will find you are a bit taller after a night's sleep than when you went to bed. The chance that there might be another planet even reasonably close to earth's size, turning at earth's speed, and being about the same distance from its sun—which sun would duplicate our own sun in important features—is reasonably improbable. Hence, the chance of ever finding life as we know it anywhere else seems unlikely.

Flammarion felt this to be true, but he also thought life a *condition* of the universe, like iron, hydrogen, or silicon. He expected to find life in various stages of development. Flammarion did not expect to find *man* on Mars or on Planet X in some other constellation, but he did expect to find mobile intelligence of many kinds and capabilities.

#### *Silicon-Life Possibilities*

Nor was Flammarion wedded to the element carbon as the *only* possible *basis* of life. He flirted with silicon. Today's science raises many objections to silicon as a life basis, even though, like carbon, silicon is one of the non-metallic elements, not a gas. Carbon proves to be the "compoundingest" element in the family of matter, but basic research chemistry on carbon has a hundred-year head start over like basic research for silicon. So really, we don't know much about silicon. They knew a good deal less in Flammarion's day.

Some quite startling work has been—and is now—going on involving silicon. A most important piece of research having to do with silicon-life

possibilities takes place at the University of Pennsylvania, under the guidance of Professor Alan G. MacDiarmid. Here they have developed a strain of bacteria which is being fed *only* on a silicon compound. As a result of these experiments Professor MacDiarmid begins to feel a silicon-based life is possible—though not on earth, unless under strict laboratory control, because of our atmosphere's high oxygen content. So, in another respect, Flammarion appears to have been ahead of his time—perhaps farther ahead than even *he* guessed.

#### *Ball Lightning*

Not only was Flammarion intrigued by the science of astronomy, but he found the electrical effects of earth's own atmosphere of high interest. In his book, *Thunder and Lightning*, 1906, we find recorded many observations of that phenomenon called *ball lightning*. Ball lightning, in this country until very recently, was an almost taboo subject scientifically.

Ordinary lightning, of course, has built a well-known reputation in this country. It does great damage each year and kills quite a few persons. A good deal of research has been carried out toward minimizing lightning's effects. Much has been accomplished in this direction, but the kind of lightning called ball lightning, which appears far less frequently than the ordinary variety—and even less frequently here than in Europe—has not been generally recognized as more than an "eye effect" among our scientists. However, within the last few years ball lightning has received considerable scientific attention and is presently not held in the science-fiction category it once was.

While Flammarion probably had no direct hand in changing this forward thinking, he may have had some indirect influence. For after all, it would seem strange that one who could think so clearly and logically on such a subject like astronomy would be so entirely in error in his thinking on another subject, in many ways akin to it.

But, lest we get the impression Flammarion came by his astronomical reputation via good luck rather than good hard work, let us examine a few of the more mundane portions of his



professional life. From 1858 to 1862 Flammarion was a "computer" at the Paris observatory. *Computer* here means the man who does the calculations—by hand and head in those days—of the many mathematical problems confronting an observatory.

From 1862 to 1865 Flammarion did much the same work at the Paris Bureau des Longitudes. In 1867 he returned to the Paris observatory where he took charge of the telescope. During this period he observed and measured double stars. He also did observational work with Mars and the moon. He mapped Mars and noted changes of coloring in the moon's crater, Pluto. Flammarion also studied the *drift* of several stars.

In 1882, M. Méret, an admirer, presented the astronomer with an estate and château at Juvisy, near Paris. Here, Flammarion established a private observatory, later adding meteorological and climatological stations.

In addition to these duties and occupations he wrote *L'Astronomie Populaire*. This volume was translated into English in 1894 by J. E. Gore, and is one of Flammarion's better-known works among English-speaking peoples. The volume also gained him the Montyon prize, awarded by the Paris Académie.

In 1862, at age twenty, Flammarion began editing the astronomical review,

*Cosmos*. In 1864 he added the editorship of *Annuaire Astronomique*, an almanac-type astronomical publication. Later he took over editing *Le Siècle* and created the new review, *L'Astronomie*. During 1887 Flammarion founded the astronomical society known as *Société Astronomique de France*. In 1922 he was awarded "Commander of the Legion of Honor."

To gain an idea of how popular a writer Flammarion grew to be, perhaps the following will serve: He published *La Pluralité des Mondes Habités* in 1862. By 1892 this book saw thirty-six editions, which put it on the "good seller" list. *Les Mondes Imaginaires et les Mondes Réels*, first published in 1865, had twenty-one editions. *Voyages en Ballon*, 1870, made twenty editions and *Lumen*, in 1872, went into forty editions up to 1890.

Flammarion authored about twenty-five books—the last one, *Mysterious Psychic Forces*, 1907. Psychic phenomena were of great interest to him in his mellow years, and he gave much time and study to them. Perhaps these strange forces will one day be better understood, and thus Flammarion will have again demonstrated his advanced thinking.

Flammarion died June 4, 1925, in Paris, at the age of eighty-three. His works and his worth speak for themselves—and it is a pleasant sound.



## THE WISE SAGE

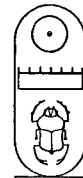
The fable is told of the elderly mystic who had perfect knowledge and insight of all things. When asked a question, he had never been known to give a wrong answer.

One day one of the boys in the village gathered the other boys about him. "I have at last thought of a question," he boasted, "that the ancient Wise One will be unable to answer correctly. I have captured a small bird. I shall go to the Wise One with the bird concealed in my hands. I shall ask him if the bird is alive or dead. If he says the bird is alive I shall crush the bird in my hands and throw it, dead, at his feet. If he says the bird is dead, I shall open my hands and the bird shall fly away."

With that the boys went forth to the place of the Wise One. On arrival the boy asked, "Tell me, O Wise One, is the bird that I have in my hands alive or dead?"

The elderly sage pondered a moment and then responded, "The answer, my son, rests in your hands!"

—Mount Royal Chapter Bulletin



## GRAND COUNCILOR APPOINTMENTS 1969-1970

In the absence of an International Rosicrucian Convention this year, with the usual ratification of Grand Councilor appointments by the assembled convention, the following Grand Councilors have been appointed for office to fill necessary vacancies, or have been reappointed until the next regular convention by the Supreme Grand Lodge of AMORC. This action followed a meeting of the Grand Council held in Chicago, Illinois, on May 3, 1969.

NORTH ATLANTIC STATES	Mrs. Fern Palo, P.O. Box 1511 Grand Central Station, New York, N. Y. 10017
MIDDLE ATLANTIC STATES	Mr. Hubert E. Potter, Sr., 308 - 71st Avenue Seat Pleasant, Maryland 20027
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. Leo Toussaint, 7500 S. W. 82nd Avenue Miami, Florida 33143
SOUTH CENTRAL STATES	Dr. William H. Clark, 1801 West 6th Street Plainview, Texas 79072
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland, P.O. Box 269 Escondido, California 92025
EASTERN CANADA and WESTERN NEW YORK	Mr. Harold P. Stevens, P.O. Box 133 Ancaster, Ontario, Canada
WESTERN CANADA and NORTHWESTERN STATES	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
NORTHEASTERN MEXICO	Sr. Ruben Trevino Fernandez, Apartado Postal 1144, Monterrey, N.L., México
NORTHERN MEXICO	Dr. Ismael Vilaplana, Ave. Niños Héroeos No. 741 Tijuana, B C, México
CARIBBEAN AREA	Mr. Clifford C. Abrahams, c/o Commercial Services, Inc, P O. Box 1236, Port-au-Prince, Haiti
ARGENTINA and URUGUAY	Sr. Antonio Mitre, Casilla Correo 7-Suc. 1-BA Buenos Aires, Argentina
VENEZUELA	Dr. Sergio Sanfeliz Rea, Ave. 12, Quinta Mucalinda, Altamira, Caracas, Venezuela
SOUTH AFRICA	Mr. Roland Ehrmann, 305 Devon Pl. Cnr. North & Main Aves, Riviera, Johannesburg Transvaal, South Africa
NORTHERN ENGLAND and MIDLANDS	Miss E. Rosa Hards, 14, Meadow Bank, Moore Lane, Moore, Warrington, Lancashire, England
NEW ZEALAND	Mr. Peter H. Havik, 112 Rosier Road, Glen Eden Auckland 7, New Zealand
EASTERN and NORTHERN AUSTRALIA	Mr. Arthur H. Garratt, G.P.O. Box 748 Sydney, New So. Wales, Australia 2001
SOUTHERN and WESTERN AUSTRALIA	Mr. Roland E. Vigo, 26 Myrtle Street Bentleigh, Melbourne, Victoria 3204, Australia

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# Your Sons and Daughters

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

A GREAT MANY of us overlook the fact that children have ambitions. Of course, we think that it is futile to talk to children of six, seven, or eight years of age, or even when they are twelve or fourteen years of age, and ask them in a serious way as to their ambitions for the future.

It is thought that the child mind is not capable of judging accurately in this regard, but I have found that the average child between the ages of eight and fourteen is always interested in discussing its possible future in terms of greatness, goodness, outstanding success, and personal power.

Even the average boy or girl who is not ready or is unqualified to say what line of vocation or avocation may appeal to him in the future is nevertheless ready to assert that he wants to be an outstanding character—one who will be admired and respected by others.

Here is where parents can make a strong appeal to the imagination and inner ambitions of their child. To explain to a child that by following certain lines of study or thinking it can assure itself of better health, of mastery in its studies without great effort, and also bring into its future life the love, admiration, and respect of adults, always makes an appeal to the child mind.

When in addition to this sort of argument, the child is told how special studies will enable him to be an outstanding character among other children and will make the teachers at school and the pupils around him respect and admire him, the child mind instantly builds up an ideal of personal power that appeals to the imagination and to his unborn capabilities.

It is possible to begin with children even as young as one year of age. We should keep in mind, first of all, that the psychic faculties of a child are highly developed, and, second, that in

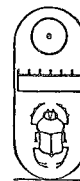


the earliest years of child life the materialistic viewpoint of life has not accomplished its damaging work. In fact, the child mind is naturally impressed by psychic influences, and it is safe to say that between the ages of one and five the average boy or girl sees more and hears more of an interesting and fascinating nature through its psychic faculties than it sees or hears through its material, objective faculties.

To the young child, the world is at least half-psychic and half-material, and to these young minds, the psychic world is just as real and just as natural and normal as the objective world is to most adults.

This is why young children are easily interested in fairy stories and in stories that contain what some adults call the wildest dreams of fancy. It is not difficult to tell a story of faintly visible fairies and slightly transparent persons moving about in space or of fantastic or beautiful worlds and lands, for the child often sees such slightly visible or transparent characters floating about in space and has beautiful visions of fairylands of which we, in our older years, know nothing unless we, too, have redeveloped and reawakened our psychic faculties.

Many children who seem to be lost in silence and deep reverie while at



play are really in attunement with some psychic conditions, which they are observing and studying, and possibly analyzing. The first great shock that comes to these children is a gradual realization that the adults around them, and especially their parents, do not see or hear the same things that they see and hear. The next shock is when the children begin to speak of the strange and beautiful things they hear and see, and their parents or other adults tell them that they are mistaken and that such things do not exist, and that it is only the imagination at work.

Here, the child is confronted with believing what the parents say and thereby becomes convinced that for some reason or other its own little mind has been creating false and nonexistent things, or the child must believe that the parents are greatly mistaken and that his own little mind is correct.

#### *Denying the Fourth Dimension*

Now we know enough of child psychology to realize that the average child develops an amazing and wonderful faith in the integrity, learning, and unusual abilities of its parents. For a long period of child life, the average child looks upon its parents as though they were gods of wisdom and power. It is shocking to such a child to ever find its parents deceiving him, wilfully lying to him, or doing anything that is mean or sordid, or anything that borders upon deception. It is only natural, then, that when parents tell their children that the fairies and invisible or ethereal things they have seen do not exist, the child mind will accept the word of the parents as law and will begin to doubt its own impressions.

As I have said, this is a great shock to the child mind, which has been gradually building up a faith in the ethereal things it has been seeing and hearing. Now it is confronted with the enormous task of shattering the world of psychic things to pieces, negating it, destroying it, and wiping it out of the consciousness. It is just as though we, as adults, were called upon to destroy or to deny and wipe out of our con-

sciousness half of the material world in which we have placed so much faith.

When we, as adults, come to study the psychic laws and learn the real laws of nature, we do not have to eliminate from our consciousness many of the material things in which we have placed our faith, but generally we merely have to translate them into their proper terms without actually destroying them altogether. The child mind, on the other hand, has to completely eliminate and thereby destroy the psychic world, which has become so real to it.

When the child is old enough to play with many other children in the streets or in the parks, he also receives many jolts through hearing other children deny the existence of things in which he has placed his faith. And when it comes time for him to go to school, he is again surrounded on all sides by the acceptance of the materialistic world and the denial of the psychic.

We know from our own experiences that as we deny the existence of psychic impressions and gradually discontinue our attunement with psychic impressions, we lose the keen functioning of our psychic faculties; they gradually become dormant until they cease to function altogether. This is why we, as adults, have such a difficulty later in life in reawakening these faculties and in developing a psychic attunement that is equal to what we had as children.

#### *Childhood Realities*

Therefore, parents should begin with their young children to encourage them in the seeing and hearing of psychic impressions. I know of children who were placed in their little beds in a darkened room early in their lives with the statement that they should have no fear of darkness or of the nighttime, because there were not only guardian angels who protected little children, but also other angels and other cosmic beings who would be visible to them at night as in the daytime. This was said to some children *after they had begun to express visions* of some of these psychic personalities.

I found that these children enjoyed lying in the dark for a while just before

going to sleep and allowing the cosmic to fill the bedroom with colored lights and beautiful visions. One of these children told me often how a little fairy came and danced on the floor of her bedroom at night and taught her how to dance; and, after a year of this, the little girl used to rise from the bed at times and imitate some of the dancing steps which the little fairy demonstrated.

I found afterwards that these children developed unusual psychic faculties. On one occasion when one of them had disobeyed the parents and was about to approach an open fireplace alone and at a risk of setting fire to his night clothes, a large strong arm reached out from space and pushed him gently away from the fireplace. The child realized that it had been in danger and accepted this incident as a serious warning.

The child has now grown to young manhood and has not forgotten that incident. It is interesting to hear this young man speak of his psychic experiences as a child and as a youth with the same faith in their reality as he speaks of his experiences with the material world.

Naturally, he has other characteristics manifesting in a personal power and magnetism and an ability to master his studies and his school work that make an impression upon all who come in contact with him, even when they know nothing of his psychic experience. The same is true of the young woman who was at one time the little girl taking dancing lessons from a so-called fairy.

When a child grows up to look upon these things in a natural way, it does not become fanatical about them, as would be the case if an attempt were made to impress these things upon the mind of a young man or a young

woman late in his or her teens. They do not talk about these things with others unless others show by their conversation that they, too, are sincerely interested and have the same firm convictions.

Such psychic attunement unquestionably assures better health for the child, develops his intuitive faculties to a high degree, makes it easier for him to study his lessons, and to foresee events and conditions around his own life, as well as to interpret rapidly the nature of the problems with which he comes in contact.

Many religious principles are easily taught to children. Then when they are old enough to be more interested in religion, they are not easily led into beliefs that are fictitious and purely arbitrary from an orthodox point of view. The laws of karma, justice, compassion, truth, love, universal tolerance, universal peace, and health are simple things to teach to the child mind.

They will bring to the child mind a picture of a loving God, kind and merciful, instead of a God that is jealous or at times angry and revengeful. The child mind can easily conceive of a simple explanation of the laws of karma and justice. It accepts these explanations as being far more logical and reasonable than the explanations of hell, fire, and damnation.

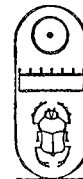
Here is a great work for parents, and in this work unquestionably lies the salvation of the future generations and the building of a better and greater nation of people in every land.

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



The images we hold steadfastly in our minds over the years are not illusions; they are the patterns by which we are able to mold our own destinies.

—NATHANIEL HAWTHORNE



## FALL ROSICRUCIAN CONCLAVES

During September, October, and November, Rosicrucian members will be congregating in most major cities of the world for that very special function of the Rosicrucian year—the annual Conclave. Every effort is made during this period to provide members with the fellowship and demonstration of Rosicrucian principles that the Order so richly affords. Make a point of attending one or more of the following events if you live near these centers:

AUSTRALIA, MELBOURNE, VICTORIA: November 8-9. Contact: Mrs. Elsa Ochrym, Master, Lot 3 Harris Gylly Road, Warrandyte, Victoria 3113, Australia.

CALIFORNIA, LOS ANGELES: Southern California Conclave—October 18-19. Contact: Mrs. Waltha Sievert, 148 North Gramercy Place, Los Angeles, California 90004. SUPREME SECRETARY will be special guest.

MASSACHUSETTS, BOSTON: September 20-21. Contact: Mr. Tom Frederick, Deputy Master, 6 Belmont Park, Everett, Massachusetts 02149.

MICHIGAN, DETROIT: Great Lakes Conclave—October 11-12. Contact: Mr. James Robinson, Conclave Chairman, 2966 Leslie, Detroit, Michigan 48238. GRAND SECRETARY will be special guest.

MINNESOTA, MINNEAPOLIS: October 4-5. Contact: Walter A. Pupal, Essene Chapter, Room 201, 25 University Avenue S. E., Minneapolis, Minnesota 55414.

NEW ZEALAND, AUCKLAND: October 25-26. Contact: Mr. Frank Brookfield, Conclave Chairman, P.O. Box 1648, Auckland 1.

ONTARIO, TORONTO: September 27-28. Contact: Mrs. Carol Breitter, Registrar, 14, Carluke Crescent, Apt. 312, Willowdale, 431, Ontario, Canada. GRAND SECRETARY will be special guest.

RHODE ISLAND, PROVIDENCE: September 28. Contact: Mr. John Frary, 8 King Street, Warwick, Rhode Island 02886.

TEXAS, SAN ANTONIO: October 4-5. Contact: Mrs. Maxine Hansen, 306 Abiso, San Antonio, Texas 78209.

WASHINGTON, D.C.: East-Central Regional Conclave—October 4-5. Contact: Kenneth G. Stephens, 6105 Fifth Street, N. W., Washington, D.C. 20011. GRAND SECRETARY, will be special guest.

WASHINGTON, SEATTLE: Pacific Northwest Conclave—October 11-12. Contact: Bess E. Crain, 2004 Dexter Avenue North, Apt. 203, Seattle, Washington 98109. IMPERATOR will be special guest.

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# The Third Eye

by CAROL H. BEHRMAN

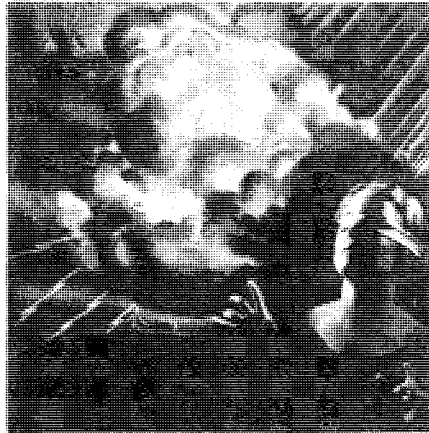
## *Our need for inner vision*

OUR EYES are marvelously equipped sensory devices. They enable us to perceive and to relay to our brains for identification the myriad of diverse stimuli that surround and bombard our physical bodies. Our eyes are the most sensitive and delicate of instruments. They are ingeniously protected against a host of dangerous forces and usually serve us (with occasional assists from competent optometrists and accurately ground artificial lenses) for most of a lifetime. We trust our senses. "Seeing," we say, "is believing."

But our eyesight, while faithful, dependable, and obvious, is limited, and modern science is proving it to be far from the accurate, incontrovertible, and irrefutable apparatus we had thought it to be. There are a host of physical presences, we now know, which are undetected by the human eye.

We have learned, through the use of our intelligence in combination with our senses, that unseen worlds of real phenomena are all around us—microscopic life forms, gases, sound waves, and atoms to which our eyes are blind. Can we deny that there are other experiences as well that do not impose themselves upon our physical senses as an external reality but which, rather, come upon us from within? These are impressions and revelations which can be perceived only with another eye—an inner eye which surveys the universe by looking into ourselves.

This third eye is not an intricate mechanical optical device. It possesses neither lens nor retina and boasts no iris or cornea. It does not gaze upon the world of physical stimuli that make up our daily lives. It is, rather, a window to the world of the spirit—our own and that greater, infinite unity of which we are each a part. It is our key for unlocking those inner mysteries without an understanding of which we



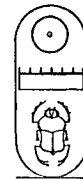
are doomed to a superficial existence of limited experience and awareness.

The richness and fullness of our lives depend to a great extent on how successfully we utilize this unseen ability. Logical thinking and pedestrian actions can only lead us part of the way. Eventually, we are forced to look within and search for a deeper level of experience—an inner light to illumine the gropings of our conscious thoughts.

### *Children's Awareness*

We are born with an inner vision that, some say, encompasses the whole previous experience of the race. Children know instinctively that there is more to the real universe than the obvious objects of the physical world. That is why they believe so easily in magic, miracles, and supernatural powers. Their interpretations of these inner perceptions may be naïve, but they can still recognize that there is a reality that can neither be seen nor touched. "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy," says the introspective prince in Shakespeare's *Hamlet*. Children are aware of this, though they lack the maturity to define it.

But then what happens? As we become immersed in everyday busyness and innumerable details, we live more and more in the physical sphere and become dependent upon our brains and physical senses to sort, catalog, and interpret this world to us. The dimly



remembered experiences of the inner child are discarded as they become disturbing to the tenuous balance of the reality we have created for ourselves. Our inner link with those realities which lie beyond our senses gradually atrophies and falls into rusty disuse. We become wedded to our senses, slaves to the intellect, and are willing to accept as reality only those experiences which conform to our limited perceptions. The third eye closes.

It requires effort and determination for the average adult to regain the use of this neglected faculty, but this difficult inner search, though often painful, is necessary for one who wishes to live with depth and richness. For, only by rediscovering the essence of his own being, can one hope to cope with life on a level of real understanding and participation. *Know thyself!* commanded the sage, and this ancient advice still stands as a prerequisite to meaningful existence.

Progress in our society is measured in terms of action and doing. A life given over to contemplation is rare in the Western world. But, even in the most active life, deeds are means to ends, not ends in themselves. Understanding must precede action. How can we know in which direction to move

unless we can see a goal in the distance? And how do we know which are the goals that will bring fulfillment and make our struggles meaningful? Only by learning to use our inner consciousness—that third eye which looks out upon a universe unfettered by the limitations of material senses, can we gain the knowledge of ourselves that will point the way to satisfying goals.

Then we can use our intelligence and our physical and mental abilities to strive in the direction of this inner vision, to experience the joy and harmony which our intuitive awareness assures us exist at the heart of things. With our third eye to guide us, we can learn to know in words and actions that boundless sea of self that we have always known in the depths of our spirit.

The possible rewards of such knowledge are not merely individual, for when a man searches into himself and faces up to his true nature, he also becomes capable of looking upon his fellow men with a mind unclouded by prejudice, fear, and confused emotion. When enough people have learned, by accepting themselves, to accept others with a true awareness of their common humanity, then perhaps we shall see the beginnings of *real* brotherhood among the inhabitants of the world.



### TRANSITION OF POLISH GRAND MASTER

The illustrious past Grand Master of Poland, Frater Stanislaw Goszczyński, passed through transition this June. We have been so informed by another eminent Rosicrucian, Frater Mieczyslaw Wilbik, of Warsaw. Frater Goszczyński's home was in the Krakow area of Poland.

For many, many years he and his good wife Soror Sophia, with other Rosicrucians, diligently served the Order in Poland. For years during the Nazi occupation he was subject to persecution and abuse due to his connections with the Rosicrucian Order. Yet they persevered though he and his wife were at one time placed in a concentration camp for months, which impaired their health.

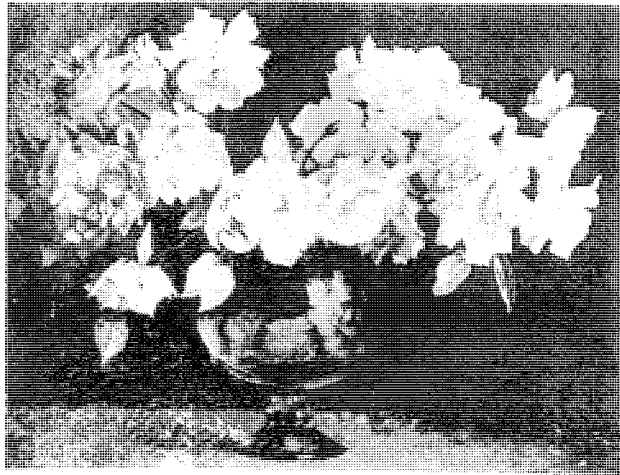
The Emperor of AMORC, Ralph M. Lewis, paid them an official visit in Poland in 1967. It was the first time since World War II that any Rosicrucian officer from an outside Jurisdiction had visited Frater Goszczyński or any of the members in Krakow or Warsaw. Frater Goszczyński will long be remembered as truly representative of the Rosicrucian Order and its principles during the most difficult times.

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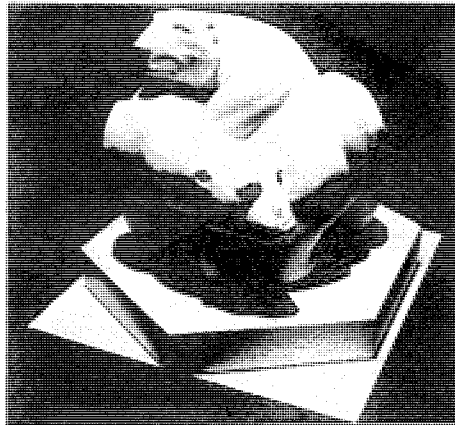


**ART  
EXHIBITION**

**YELLOW FLORIBUNDA**  
by  
Thomas C. Leighton

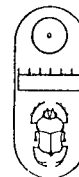


**ARCTIC (marble)**  
by  
Spero Anargyros



An outstanding exhibition of paintings, sculpture, and drawings by Thomas C. Leighton, Othello Michetti, and Spero Anargyros, well-known artists of Western United States, was presented in the Art Gallery of the Rosicrucian Egyptian Museum from June 14 through July 29.

**MARKET—STRIPED AWNINGS**  
**SAN MIGUEL DE ALLENDE,**  
**MEXICO**  
by  
**Othello Michetti**



# What Is the Aquarian Age?

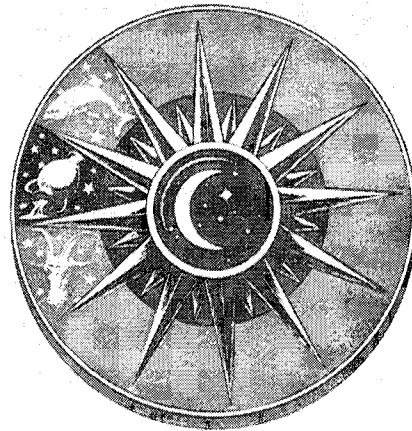
by SAMUEL RITTENHOUSE

*The beginning of  
a new world era*

THE SO-CALLED Piscean and Aquarian Ages are related to certain astronomical facts, particularly the precession of the equinoxes. The influences which they are said to have upon human affairs are associated with the doctrines of *astrology*. The Babylonians and the Chaldeans, according to history, were among the first to chart the heavens. The early shepherds in what was known as Mesopotamia gazed at the inky canopy of the heavens and were fascinated by the myriad points of light which seemed to descend so low that they could almost be touched. Night after night, century after century, these people watched and meditated upon the celestial phenomena and soon were able to record the movements of certain planets as well as to theorize as to their nature.

The ecliptic, or path of the sun on its celestial journey, is known as the zodiac. The ancients ascribed to this course of the sun in the heavens twelve figures through which the moon passes each month and the sun, once a year. Along this path, too, they noted the passage of the five great planets that are visible to the naked eye. According to the theory of the Babylonians, which became the foundation of astrology, there is a correspondence or sympathetic relationship between the heavenly bodies, the earth, and all things of worldly existence.

The rulers of the zodiac were gods; that is, the celestial bodies were apotheosized, being thought of as divine intelligences. These rulers were Sin, Shamash, and Ishtar, or the moon, the sun, and Venus. The moving stars served as interpreters of the divine will, while the fixed stars were agents or modifiers of such will. The position of the moving body to a stationary one



engendered, or rather suggested, a specific meaning. These meanings, then, were transferred to corresponding earthly powers and to man's own nature. As a result, the destiny of man and his welfare were said to be subject to these celestial manifestations of the divine will.

The word *zodiac* is derived from the Greek root word meaning "life." It is significant, too, that *zoion* is the Greek diminutive for *zoon*, meaning "animal," because the symbolical divisions of the zodiac, as well as some other stars, have been made to resemble animals. The Hebrew name for zodiac was *mazzârôth* which means "encircle" or "surround" as the ecliptic or path of the sun appears to do. The Chaldean word for zodiac was *mizrata* (watches). The early astrologers, who were elementary astronomers, were called *watchers of the stars*. There was the Chaldean phrase, "Divinities of the Council." The position of the stars alluded to a council of the conceived divine beings to determine the effects that were to be had upon human beings, elements, and events.

The zodiacal signs are actually twelve constellations or star groups which "girdle the earth in the path of the sun." The term *sign* is derived from their symbolic form. These are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The ancient shepherds and herdsmen, as they gazed long at the star groups, imagined their

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form to resemble earthly objects with which they were familiar. Thus there appeared to the ancients to be a waterman, a crab, a bull, a fish, and other common objects. The effect of this visual suggestion is not greatly unlike the images that various cloud formations seem to assume to us today. Often fleeting cumulus clouds appear to our sight and imagination as human faces or animal forms. The zodiacal signs or constellations also indicate the twelve divisions of the ecliptic of thirty degrees each. In fact, astronomically the zodiacal sign refers to the constellations of the ecliptic.

#### *Precession of the Equinoxes*

The course of the great stars gives the divisions of the calendar, the day, year, world year, and world era. "A new world era begins whenever the sun on the spring equinox enters a new sign in the zodiac." According to this theory, the position of the sun on the vernal equinox moves eastward from year to year. "In 72 years it moves one day, and in about 2200 years, one month—" or to a new sign. The period of 2200 years, therefore, is the world era or what is astrologically referred to as an *age*, this reference being to one of the signs in which the equinox occurs, such as Aries, Pisces, or Aquarius. This changing world period or changing position of the sun on the vernal equinox is called *precession of the equinoxes*.

It is advisable to explain, as simply as possible, the astronomical hypothesis of what this precession is and how it occurs. Imagine a spinning top. The axis of this spinning top is an imaginary vertical line through its center from bottom to top. If we disturb the top, it continues to spin, as we know, but its axis precesses around the vertical, tracing out a cone. This means that the axis deviates from a vertical position, gradually moving in a circle or a cone about it. The earth's axis also describes a cone or one complete revolution in a cycle of nearly 26,000 years.

The cause of the precession is the attraction of the sun and moon to the equatorial protuberance or *bulge* of the earth. The angle of the axis of the earth, in relation to the sun and

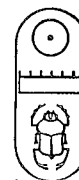
moon, causes the earth to expose the larger bulk of its matter along the equator to the sun and moon. These bodies, the sun and moon, tend to align the equator on the same plane as the ecliptic, that is, cause both the earth's equator and the ecliptic or sun's path to be parallel to each other. Though this is not accomplished, it accounts for the axis of the earth gradually changing over a period of 26,000 years and tracing a cone as explained.

As a consequence of this precession, the star toward which the North Pole points, the polar star, changes with each complete revolution of the axis. At present the North Pole is near or points to Polaris. In 3000 B.C., when the Great Pyramid was being built, the North Star was Draconis. The spring and vernal equinoxes begin at the times when the plane of the earth's equator and the plane of the ecliptic or equinox intersect. We commonly say this occurs when the sun enters the zodiacal sign of Aries.

However, due to the precession of the equinoxes, this vernal equinox begins in a different sign about every 2200 years. Because the earth's axis gradually revolves, it makes it appear, as we look toward the heavens that the zodiacal signs or constellations are moving westward. This results, in each new period, for the vernal equinox to be called the *world era* or *age*. Actually, the beginning of spring no longer occurs in the sign of Aries but it is in Pisces. Astronomically, we shall leave the Piscean Age, which began some 2000 years ago, in approximately two hundred years. As a result of the phenomenon of the precession, we shall at that time enter the Aquarian Age.

#### *Influence Upon the Earth*

*Astrologically*, each of these ages is said to have a cosmic and a physical and psychological influence upon the earth, on events, and man corresponding to the symbol or sign which represents it. To the ancients the stars composing the constellation *Pisces* resembled two fishes, tied by the tail with a long ribbon. It is referred to as a *water* sign. There are various theories as to how water became identified with the sign, aside from the purely psycho-



logical one of the law of similarity. It is pointed out that it was at the beginning of the Piscean Age that Christ chose fishermen as his disciples, that baptism played such a prominent part in early Christian rites. Again, the fish miracles of the Bible are made to be related to the Piscean Age. Among other references, there is one to the great sea conquests of the last twenty centuries, and the development of steam as a source of power.

All of these conditions are not altogether logical as attributed to the Piscean Age. Lustration, or purification by immersion, played a prominent part in the religio-mystical ceremonies of the ancients long before the time of Christ. Any thorough student of the ancient religions of Egypt, Persia, and Greece is well aware of this fact. Sea conquests are not necessarily the stimulus of the Piscean Age but a progression and combining of such factors as population and trade. Primitive men would have no need or desire to cross great expanses of water.

The next age into which we are advancing by the precession of equinoxes, as we have said, is the *Aquarian*. The water bearer pouring water into the mouth of the fish is the age-old symbol for this sign. Aquarius is the central figure in the fourth division of the zodiac. Traditionally, it is considered an *air* sign, being related to all physical phenomena or abstract ideas having any association with that so-called element.

#### *Prospects of the Future*

When the world fully enters that sign, it has been prophesied, there will be "2000 years of humanitarian and universal brotherhood." Further, all developments will be related to a factor as infinite and intangible as air. Great advances in aviation and all principles

related thereto are predicted for the forthcoming *air* age. The advance of nuclear physics now being made as a liberation from the more finite substance of water and mass is declared an indication of the coming Aquarian Age. Great breadth of mind or universality of thought, as mystical philosophy, is said to manifest, particularly in the Aquarian Age, as men's minds become as lofty and as unbounded as the air itself.

Though, logically and empirically, much skepticism arises in connection with the traditional theories about the influences of these ages, there can be no doubt that the earth is affected by celestial bodies. Astronomy and astrophysics have brought forth many examples of the physical effects of these bodies upon the earth, common examples being the seasons, the tides, and other cycles of phenomena.

As the earth, by means of the precession of its axis, changes its relation to the constellations, is there, then, an effect on the earth's magnetic forces? Are there alterations of terrestrial currents of energy as yet not discerned? Since we, as humans, are beings of energy, are we not harmoniously related to the spectrum of energy of the earth? Consequently, do these variations of cosmic energies, no matter how minute, bring about mutations or alterations in the autonomic or sympathetic nervous system of man—perhaps also changes in the endocrine glands?

If such occurs, it would follow that there would be an effect upon the human intelligence, on the temperament and personality. Whether all such influences, as we advance from age to age, would be progressively beneficial or at times detrimental, only time alone will answer.



**C**HARACTER is the humus, the soil on which all else must grow. If that be defective, nothing can come to fruition.

Men must be faithful to their word, respect mutual obligations, be kind to one another and value spiritual good above personal gains. Otherwise, the community as a whole cannot progress, whatever learning some of us may possess and whatever be the percentage of literacy in our population.

—C. RAJAGOPALACHARI

From *Vedanta for East and West*

[ 306 ]



This beautiful head of Nefertiti, carved in stone, was never finished. It was found in Tell el-Amarna and seems to correspond to the last years of Akhnaton's reign as Pharaoh.

### PART III *The Horizon Darkens*

TELL EL-AMARNA, the Empire's new capital, was built following a plan totally different from that of cities of the time—Egyptian ones especially. It was outstanding for its symmetry and the similarity and uniformity of its buildings, with the exception of palaces and temples that exhibited different lines in which could be noticed the architects' artistic aspirations. The Pharaoh gave them so much freedom to conceive their works that they revolutionized technique and art, giving free rein to their (for so many centuries) dissatisfied creative imagination.

Akhnaton, it is said, did not intervene. He did reserve for himself, however, the distribution, exterior and interior appearances and decoration of the magnificent palace which he had built for his wife, Nefertiti. That dream residence, next to which was built a

## The Romance of the Mystic Queen

by RAUL BRAUN, F. R. C.  
Editor of *El Rosacruz*

small temple for the worship of Aton, was in part inspired by the one his father, Amenhotep III, had erected for Tiy, his wife. Marvelous frescoes, murals of bold artistic significance in new colors, transformed that building into a paradisaical place, surrounded by gardens, palm trees and flowers, where birds of all kinds and small animals—the Queen's delight—frolicked without any fear of being harmed.

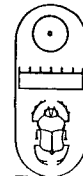
Akhnaton always nurtured a warm admiration for his mother, and for her he dedicated palatial rooms. He did not forget, also, the refreshing presence of the artificial lake, so necessary during hot summers, and remembering his father's idea—in the palace he had built for Tiy in Thebes, by one of the banks of the Nile—he had his architects make a detour for the river's waters, which, carefully filtered, were conducted through a canal to that marvelous watery mirror which frequently reflected the beauty of his young queen.

It can be said that it was there that the brief idyl of that marriage took place. There the daughters were born. There Nefertiti waited, in vain, the arrival of a male heir.

During a late afternoon, by those waters that reflected palm trees and flowers—waters which were always tranquil for no breeze would dare stir them—the Queen, by her husband's side, began talking about her disquieting fears.

"I beg you not to have me insist on the same thing," he said severely. "If you fear something, do you not think it is to me you should tell this?"

"I swear I have nothing upon which to base my fears," the Queen answered meekly, "it is something that I feel within my heart . . . something which makes it difficult for me to



breathe freely, something which oppresses me and pounds the inside of my head . . . ."

"What is it?" Pharaoh's tone was imperative.

"It is something which I fear more and more as time passes."

"What is it?" he insisted sternly.

"It is Harmhab," she answered lowering her voice, as if ashamed.

"Harmhab? What is the matter with Harmhab?" Akhnaton could not understand. What could Nefertiti think about that man to whom he had given all his confidence, entrusting him with practically limitless powers? "If at least you could define your fears . . . . perhaps I might understand them—allay them."

"I have no liking for that man. You love him. You trust him . . . . far too much." She raised her hands to her face, contorted by anguish, hiding it in them. He had the feeling she was crying. "He is a traitor, Akhnaton! He is evil! He deserves neither your appreciation nor confidence! He is ambitious, haughty and capable of anything!" The Queen raised her face and looked at her husband with anguish, as tears ran down her cheeks. "Put him away from you before it is too late!" she begged.

These warnings were dictated by the Queen's intuition. In reality, she had no apparent reason for distrusting Harmhab. The palatial functionary was outstanding for his behavior, his ability, and for his "undeniable loyalty to the sovereign," according to what was commented everywhere.

Nevertheless, the passing of time seems to have proven Nefertiti right. History says of Harmhab that later, when Pharaoh was no more, dark rumors circulated about treasons carried out with such stealth that, truly, neither Akhnaton nor anybody else, with the exception of the Queen, doubted him. Later, through adroit maneuvers of fine palatial strategy and making use of certain confusing circumstances, Harmhab managed to direct the destiny of Tutankhamon, the weak child-king, whom he dominated completely and worked like a toy within his skilled hands.

It is thought—not without reason—that to Harmhab is owed the planting of the first seeds of discontent. These seeds began germinating in the people, who as yet were not ready to accept and adopt the doctrine of the single god. The idea began to be discredited. "Where has Akhnaton gotten that inspiration of the single god?" the people wondered. "Who advised him to do so?" asked the suspicious ones. "Did he make up the doctrine in order to manage the nation at his pleasure?" asked the evil-minded ones. "Why are our gods taken away from us, those gods who were our ancestors', those gods who granted us what we asked of them?" asked the poor ones. "Why has Pharaoh abandoned Thebes, as if running away from it?" asked the vile ones. "Why has he closed our temples?" asked the elderly ones.

In their ignorance, the people had forgotten that, from its very beginnings, Egypt spoke of God *singularly*, assigning Him a supreme power and the faculty of knowing thoughts and rewarding and punishing. There were, in effect, hundreds of other gods, but all of them seemed to converge into one fountainhead—it is not known whether as a unit or as a receptacle of divinities—molten into one alone, into "something" which the Egyptian did not foresee until Akhnaton's arrival, who was the first of all to decipher the mystery, and who then created this monotheistic doctrine—the first that man had since his primitive and unknown beginnings as a thinking being.

Akhnaton's religious revolution was so violent that the people could not understand it. The changes were so drastic that they all began to distrust. "An only God? His god? Whatever do we want a new god for?" asked the priesthood.

Distrust gave way to discontent, and discontent to malevolence, malice, treason, and opposition. To this, of course, joined the hierarchs of the old polytheistic religion. The chiefs of the army, a force loyal to Pharaoh, began growing impatient. Pharaoh did not want war, and already distant regions of the Empire were beginning to rebel. Subjugated nations were commencing plans for liberation.

The so-called *Tell el-Amarna letters* are the dramatic testimony of the army's growing clamor for reinforcements which Pharaoh refused to send.

The Empire was starting to collapse. One of the first anxious requests for help was sent by Ribaddi, a Syrian prince, before the threats of Abdashirta and his sons. He wrote the King asking for "three hundred men" to defend and hold in his power the city of Gebal. There was no answer. He continued insisting for other small military necessities with which to meet the desperate situation. "Would it please my Lord, the Sun of the Lands," he wrote, "to give me twenty pairs of horses."

These were never sent to him.

The heroic Ribaddi managed, with the slim resources at hand, to momentarily conjure the situation after Abdashirta was killed in a sortie. But Aziru, son of the dead leader, did not delay in starting new attacks. Ribaddi uselessly continued begging for sorely needed help. He asked for troops and none were sent to him. The only answer Pharaoh gave his entreaties was to tell him to "defend yourself" to which he, in desperation, answered saying, "Why does the King, my Lord, write telling me 'defend yourself and you shall be able to do it'? Against whom am I to defend myself? If the King defended his servants, then he would do so with me; but if the King does not defend me, who, then, shall?"

The King did not defend him. Tell el-Amarna's horizon darkened more and more. The end was already written.

But what was the reason behind Pharaoh's strange attitude?

"You know, Akhnaton, that within my heart the idea that the people's blood be spilled cannot enter. You know I share with you your same vehement desires for peace. You inherited the greatest Empire of the world and your responsibility and your obligation, as I believe them to be, are to keep it intact for your people. But men sometimes do not understand that peace must be maintained through force. It is our enemies who are attacking us. We were not the first to attack. Why do you not aid Ribaddi?"

She, sweetly, humbly, insisted before him. Her intuition made her foresee disaster. Nevertheless, he continued firm in his incomprehensible attitude.

"Do not insist. I do not want to have war . . . . Aton does not wish it so. I am the son of Aton and must carry out his wishes."

The end had already been written by those who, in faraway lands, were beginning to rebel. Every day more and more confusing and grave news arrived. Within Egypt, fear began to dominate. Within the royal palace, disquietude, anguish, and fear assailed the hearts of the monarch's courtiers and relatives. The flowers of the gardens seemed to wilt and lose their perfume, and the song of the birds was heard less and less. Nefertiti, the sweet queen, no longer walked across the imperial gardens. Her face was no longer reflected from the artificial lake's still waters.

Part IV will conclude this series.



## GANDHI AND THE CONCEPT OF LOVE

(continued from page 288)

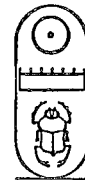
life is made up of compromises, but they have been compromises that have brought me nearer the goal."<sup>30</sup> His greatness lay in part in that he never gave up trying to reach full self-realization in love even while knowing that it was impossible except in the life to come: "Man will ever remain imperfect, and it will always be his part to try to be perfect. So that perfection

in love or non-possession will remain an unattainable ideal as long as we are alive but towards which we must ceaselessly strive."<sup>31</sup>

<sup>30</sup> Jack, *Wit and Wisdom of Gandhi*, p. 198.

<sup>31</sup> Bose, p. 8

Reprinted from *Ghandi Marg* 44, Journal of the Ghandi Peace Foundation



# The Value of Books

by RUTH PHELPS, F. R. C.

A BOOK is written by an individual who has certain abilities—or lack of them. He has personal ideas and emotions and his own particular experiences. Whether he is a scientist, philosopher, artist, or novelist, he writes with his own individual make-up and background as an integral part of what he writes, and he writes in order to symbolically transform part of his reality into the form of a book.

Naturally, the author hopes his book will be read. And the reader brings to his perusal of the book his own abilities, ideas, emotions, and experiences—his own make-up and background which he adds to or projects into the book he is reading. So our experience of reading a book is compounded of the author plus the reader.

It is necessary, therefore, to know ourselves, as the words over the oracle said, but it also behooves us to know the author of the material we read or the person we are speaking to.

In judging the value of a book, the first point to consider is the authority, qualifications, and ability of the writer. If it is a scientific work, does he have the proper scientific knowledge, either in formal training or through his own study? Does he think clearly, and does he write clearly? Does he support what he says, when necessary, with references to his sources? Are his ideas consistent in themselves, or are they contradictory? What has he assumed but not stated?

In other words, in asking questions, we frequently base them on unconscious assumptions. For example, we may ask, "Why did he do that?" when perhaps we should ask, "Did he do that?" Biographies of Cagliostro are based on the assumption that he was a charlatan, and books on Shakespeare, whether they are on the man Shakespeare or the works attributed to him, are based on the assumption or premise that the works were written by that man.



Authority does not always mean orthodoxy, and this is an important point, especially for Rosicrucians. We are probably used to this idea when it comes to religious orthodoxy or what might be called metaphysical orthodoxy. But we take scientific, medical, literary, or scholastic orthodoxy for granted. One requirement for arriving at the truth for ourselves is asking—and answering—questions. It means not taking things for granted.

But this works more than one way. We must not think that because a metaphysical work sounds lovely it is good. It is possible to put together beautiful sounding words which say nothing and mean nothing; that is, they mean nothing except what we read or project into them.

## Appraising

Metaphysically, philosophically, and mystically Rosicrucians have a criterion by which to measure books on these subjects. Too often when we read metaphysical books, we put the teachings in the cupboard and bolt the door. Using our knowledge as a basis for comparison and judgment requires a clear-headed understanding of what we are taught. We find what we want to find, and when we go by memory this is even more of a danger. If we begin thinking, "This book says just what the teachings say," we had better go back and find out if this is really so.

The first method of judging a book, then, is by the *authority* and *qualifications* of the writer, and this means more than the degrees he has. It means reading the book critically, questioning it, judging the author by what he says, and comparing it with our own knowledge and experience.



### Writing

The second point is *motive*, both the author's and the reader's. There are many reasons for writing a book, and they are not always the obvious ones. Human beings are very good at fooling themselves about such things. One reason why scientists, educators, and philosophers write books is for prestige and importance in their own fields of endeavor. Now there is nothing wrong with ambition, but often it is not so much ambition as pressure from those in authority in educational and research institutions to be well known. Overweening ambition, or what might be called *ego-itis*, gets in the way of clear thinking and proper judgment of either the writer or the reader.

Closely allied to ambition and prestige is the desire to make over the readers in the image of the writer, or, to put it differently, the desire to convince the whole world of the writer's ideas, prejudices, and theories, whether they are religious, political, metaphysical, or what. This is a sort of intolerance in reverse. No one who has such a motive can write and think objectively. He is in a way consumed by his own ideas. To use a different metaphor, he is so colored by his own biased concepts that he cannot present them in a clear manner. Both the concepts themselves and his presentation of them are muddied by his prejudice and his desire to convince the world.

There are, of course, other motives for writing books. One may desire to instruct or teach. Both the writer and reader must learn to distinguish between the desire to instruct and the desire to convince the world, for they are not the same thing. The author may write to amuse or give pleasure, or for artistic reasons, or simply to express himself in the hope that others will enjoy it and derive something from it.

The reader too has motives or he wouldn't read. We read books to be amused, to have emotional satisfaction, to escape the cares of our lives, or to escape ourselves. We may even read to be instructed, to learn something we want to know. We may also read in order to have our private ideas and prejudices confirmed. A book is good if

it agrees with our ideas. This is as dangerous as the author who writes to convince the world.

Now I do not mean to advocate reading books simply because they do not agree with your ideas. But we never learn anything by limiting our mental horizons by what we already have in our heads. If the dominant motive in reading a book is to figuratively receive from the author a pat on the head and, "You're a good little student for thinking that way," it won't do any more than that for us. Furthermore, we often feel a book agrees with our thinking because we want it to so much that we read into it our thoughts and feelings.

### Limitations

One of the primary rules of semantics is that we tend to see the world outside ourselves according to our own experience, and this brings up the third means of evaluating books. A man writes a book according to his *experience*, and if his experience is limited, his book will be likewise. If scientists behave like the learned of Spain did when C.R.C. tried to give them his new-found knowledge, they too will fear to lose prestige, to upset their habitual ways of thinking. But this applies to both the reader and the writer. We are limited by our experience, awareness, and understanding. We are limited in our experience and understanding of ourselves as well as of others.

When we analyze and criticize a book, we might well ask whether the author's experience is really what it seems to be and what is hidden between the lines. Is he going on his experience and his experimentation, or that of others? If he is using other authorities, who are they, and are they reliable? Does the author's experience agree with yours and with that of other authorities? Are his experience and experimentation limited too much by his bias and his hypotheses?

We have considered authority, motive, and experience in relation to the value of a book. The fourth tool to use is *reason*. This, like experience, is twofold. First, is the work itself reasonable? This applies to works on science, philosophy, metaphysics, occult sci-



ences, parapsychology, history, and many others. If it doesn't make sense, why? Second, analysis and judgment of a book, as well as the writing of it, require the ability to think logically and clearly from the basic and unexpressed assumptions to the conclusions and the results of these conclusions. Satisfying our own pet theories and emotions is often *not* being reasonable.

When you are feeling good because the book is just what you think, beware! And ask yourself whether it really is, or whether you are interpreting—or misinterpreting—it that way. Then find out whether your own ideas are truly reasonable. When you have reached this point, go back to the book and analyze it once more.

The fifth method of judging a book is to be used only after the others have been gone over carefully. Don't go to the Supreme Court first. Use the first four methods, and then employ *intuition*. The right answer is obtained when we have done what we are able to by other means—when we have laid the proper foundation, the answer is more readily understandable.

This leads us to a point which cannot be stressed too much. When an author

claims his book has been written with no previous knowledge of the subject or without consulting books, it is not likely to stand up to the kind of analysis we have discussed. If it is worth writing, it must have a basis which includes more than one man's individual ideas. He must have an understanding of the subject before he can write about it, even if it were received intuitively.

This brings us to the final point. Just because an author says his book has been cosmically dictated, or given to him by a Master, or received by intuition or automatic writing, doesn't make it so. Some people who say this do not *understand* the working of the subconscious mind sufficiently to know that the raw material for the work has come from their own experience and has been worked out in their own minds. What comes out of the subconscious mind has been put there by the individual himself—or it may have been received intuitively. People are often unwilling to give themselves credit and accept the *responsibility* for the work they have done.

Know thyself, but know the author as well.



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*The  
Rosicrucian  
Digest  
August  
1969*

# Earth's Great Destiny

by I. A. R. GANI, F.R.C.

• • •

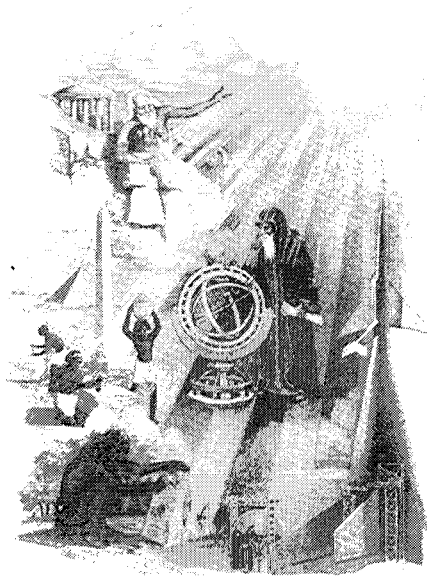
THE GOOD people of so many different races who inhabit the Earth are also fascinating. Their different cultures and histories make truly a grand pattern, for surely, if there were not so many different species, our planet would be a lonely, uninteresting place to dwell on.

Mystics and philosophers have always believed that our brief but exalted sojourn on Earth should be one of peace, contentment and happiness.

Life's true purpose is not found in the chains of modern make-believe, fast living and the uneasy conditions of the physical life. The need becomes always greater for inner realisation, understanding, and the balanced life.

Entranced awareness is capable of raising man above the limits of the sands of time, or beyond endless space.

In our solar system, spinning around the Sun at the speed of 18.5 miles a second our planet has its many bright lamps shining in the guise of the great souls who have contributed, even while suffering pain and death, to the happiness and the welfare of mankind.



Our Earth of the Prophets and the Masters, and the great persons of the arts, literatures and sciences, and its many magnificent beauties, is a true pearl of the Universe.

If man can think and reason beyond the limits of his physical entity, he will be guided by the same divine essence that not only surges through him, but also moves the Earth, the Solar System and the Universe.

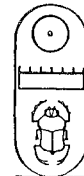
Our Earth has a brilliant destiny, it is guided by the ever living great souls, and the brightest stars—its people—have yet many aspirations and dreams to be fulfilled.

(Reprinted from *Sunday Times*, Johannesburg)

## FIFTIETH ANNIVERSARY AND EIGHTEENTH ANNUAL ROSICRUCIAN CONCLAVE

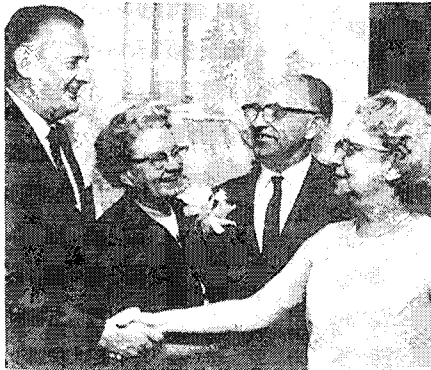
Quetzalcoatl Lodge, Mexico, D.F.

An elaborate program including interesting work and study sessions will take place on the Fiftieth Anniversary Celebration and Eighteenth Annual Conclave at the Quetzalcoatl Lodge of Mexico City from September 21 to 27, 1969. All members are cordially invited. Frater Cecil A. Poole, Vice-President and Treasurer of the Supreme Grand Lodge, will be present and participate in the program of this Conclave. Other guests of honor will also be present. Frater J. Antonio Nicoloy S. has been appointed chairman of the Eighteenth Conclave and Fiftieth Anniversary Celebration. Inquiries should be addressed to him at Calle 4 No. 35, San Pedro de los Pinos, Mexico 18, D.F., Mexico.



# Rosicrucian Activities

## Around the World



(Courtesy of The Call-Chronicle)

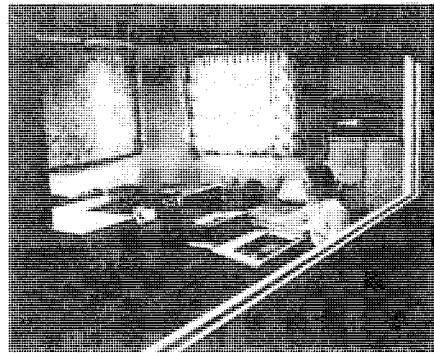
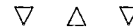
IN ALLENTOWN, PENNSYLVANIA—Frater Chris. R. Warnken and Soror Warnken were honored guests at a dinner celebrating the Eleventh Annual Conclave in Allentown. Shown above are Frater and Soror Warnken (left) being greeted by Frater Willy Krautter, Conclave Chairman, and Soror Bernadette Lambert, Master of the Allentown Chapter.

Grand Master Chris. R. Warnken, accompanied by Soror Warnken, on April 25, began a tour of AMORC subordinate bodies that took them to Conclaves in Buffalo, New York; Chicago, Illinois; Atlanta, Georgia; Allentown and Pittsburgh in Pennsylvania; and Denver, Colorado. Sandwiched in between these great regional meetings were official visits to Toronto Lodge, Ontario; Quinte Chapter, Belleville, Ontario; Thomas Paine Chapter in New Rochelle, New York; New Orleans Pronaos in Louisiana; and Albuquerque Pronaos in New Mexico. With a few hours yet available, Frater Warnken videotaped an interview with Mr. Warren Davies on "The Day It Is" for Channel 6 in Toronto. Next he was the guest of Mr. Bob Koolage on "Open For Opinion" over WRVA radio in Richmond, Virginia. Then he answered questions over WJAZ, Pittsburgh, on the "Ted Payne Show." By May 20, he was being interviewed by Miss Jean

Wheeler on WBRZ-TV (in color) and next day by Mr. Sid Crocker over WAFB-TV, both in Baton Rouge, Louisiana, and arranged by Frater Alvin Batiste of that city.

Both the Grand Master and Soror Warnken were delighted to renew friendships with many Rosicrucians they had known years earlier in the Eastern United States. Equally important was this rare opportunity to meet so many members in areas they had never visited previously. Every Conclave was especially successful and beneficial to all present. Fraternal spirit and enthusiasm seemed to permeate every meeting they were privileged to attend. There was also time for them to have a very brief visit with the Rosicrucian organ artist, Rosa Rio, and her husband in their charming Connecticut home.

The Grand Master is looking forward to even closer cooperation with the officers and members contacted on his trip and resulting from their many meetings together.



Miami Lodge, AMORC, (Florida) is enjoying the speed and efficiency of a completely computerized mailing address system. An IBM 1130 computer prints three sets of self-stick labels (1500 names and addresses) in about five minutes, saving hours of typing. Soror M. B. Williamson, shown above, writes the program and obtains the free computer time to run the labels.

Since acquiring Lodge status in January, 1969, Miami Lodge has developed an outstanding initiation team, conferring initiations on the fourth Sunday of each month except in August and December. Miami invites all qualified members to participate in these inspiring events. For further information, write to the Miami Lodge, AMORC, 139 N.E. 62nd Street, Miami, Florida 33138.



In April, one Supreme Colombe gave way to another as Colombe Lillian O'Handley reached the age of twenty-one. Pictured here are Colombe Lillian on the left and the new Supreme Colombe, Susan Whitfield, on the right. Colombe Emeritus Lillian remains as an employee on the AMORC staff in the data processing department. Colombe Susan is studying at Heald's Business College.

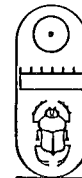


"Your Host Today Is . . . . The Rosicrucian Order." This is the sign that will greet visitors one day each month at the new Information Kiosk in the spacious waiting room of the San Jose Municipal Airport, shown above, as AMORC assists with the Host Program being promoted by the Association of Metropolitan San Jose (see page 283).

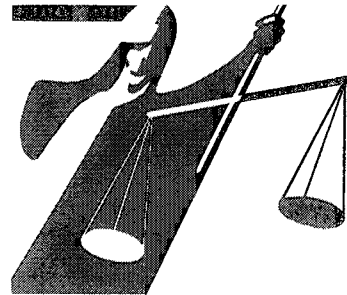
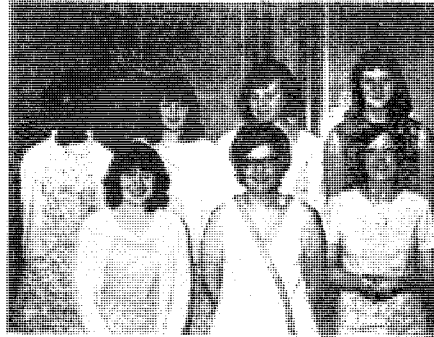
Coinciding with the opening of the Kiosk is the publication of the Association's new brochure featuring the San Jose Area and its attractions. Included in the brochure is a beautiful colored photograph of the Rosicrucian Egyptian Museum.



As this issue of the *Rosicrucian Digest* goes to press, we are informed of the transition of Gilbert N. Holloway, Sr. Frater Holloway, a Life Member of the Order, was associated with its activities in Southern California over a period of almost four decades. He served as an officer of the Hermes Lodge in Los Angeles and also was active in establishing and working with other subordinate bodies in that area. He was a past Inspector General of the Order for Southern California and was known by many members of the organization due to his regular attendance at the Annual Rosicrucian Convention.



Soror E. Rosa Hards, Grand Councilor for the Midlands and Northern England, was the guest of honor at the Fifth Northern and Midlands Conclave that was held in Liverpool, England, on May 31 and June 1. A wonderful contribution was made to the Convocations each day by the participation of seven Colombes. They are seen here in a picture taken at the Banquet and Dance which was one of the highlights of the weekend.



## Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment, or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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*The  
Rosicrucian  
Digest  
August  
1969*

### REMINISCENT OF THE PAST



Modern jet planes fly over this Fourteenth-Century walled city of Eze in the Maritime Alps of Southern France. This city has been well preserved and its centuries-old houses are now occupied by artists. Eze's only concession to modernity is electric lights. The visitor strolling through its narrow streets has the experience of being transported back to a medieval era.

(Photo by AMORC)



# WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August.

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

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

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

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

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Pronaos  
Buenos Aires, F.D.:\* Buenos Aires Lodge  
Córdoba, Córdoba: Córdoba Chapter  
Godoy Cruz, Mendoza: Mendoza Chapter  
La Plata, Buenos Aires: La Plata Pronaos  
Mar del Plata, Buenos Aires: Excelsior Pronaos  
Rosario, Santa Fe: Rosario Chapter  
Santa Fe, Santa Fe: Santa Fe Pronaos

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Ballarat, Victoria: Ballarat Pronaos  
Brisbane, Queensland: Brisbane Chapter  
Canberra, A.C.T.: Canberra Pronaos  
Darwin, North Australia: Darwin Pronaos  
Hobart, Tasmania: Hobart Pronaos  
Melbourne, Victoria: Harmony Chapter  
Newcastle, New South Wales: Newcastle Chapter  
Perth, Western Australia: Lemuria Pronaos  
Sydney, New South Wales:\* Sydney Lodge  
Wollongong, New South Wales: Wollongong  
Pronaos

## AUSTRIA

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Vienna: Gustav Meyrink Pronaos

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Bridgetown: Barbados Chapter

## BELGIUM

Brussels:\* San José Lodge  
Liège: Aldin Pronaos

## BOLIVIA

La Paz, La Paz: La Paz Pronaos

## BRAZIL

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Baurú, São Paulo: Baurú Pronaos  
Belem, Pará: Belem Chapter  
Belo Horizonte, Minas Gerais: Belo Horizonte  
Chapter  
Brasília, D. F.: "25 de Novembro" Pronaos  
Campinas, São Paulo: Campinas Pronaos  
Campo Grande, Mato Grosso: Campo Grande  
Pronaos  
Campos, Rio: Campos Pronaos  
Curitiba, Paraná:\* Curitiba Lodge  
Florianópolis, Santa Catarina: Florianópolis  
Pronaos  
Goiânia, Goiás: Goiânia Pronaos  
Itapetininga, São Paulo: Itapetininga Pronaos  
João Pessoa, Paraíba: João Pessoa Pronaos  
Joinville, Santa Catarina: Joinville Pronaos  
Juiz de Fora, Minas Gerais: Juiz de Fora Pronaos  
Jundiaí, São Paulo: Jundiaí Pronaos  
Londrina, Paraná:\* Londrina Lodge  
Maceió, Alagoas: Maceió Pronaos  
Manaus, Amazonas: Manaus Chapter  
Maringá, Paraná: Maringá Pronaos  
Natal, Rio Grande do Norte: Natal Pronaos  
Nilópolis, Rio de Janeiro: Nilópolis Chapter  
Niterói, Rio de Janeiro: Niterói Chapter  
Nova Iguaçu, Rio de Janeiro: Nova Iguaçu  
Pronaos  
Osasco, São Paulo: Osasco Pronaos  
Passo Fundo, Rio Grande do Sul: Passo Fundo  
Pronaos  
Petrópolis, Rio de Janeiro: Petrópolis Pronaos  
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Lodge  
Recife, Pernambuco: Recife Chapter  
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Pronaos  
Rio de Janeiro, Rio de Janeiro:\* Rio de Janeiro  
Lodge  
Rio de Janeiro, Guanabara: Guanabara Chapter  
Salvador, Bahia: Salvador Chapter

Santo Ângelo, Rio Grande do Sul: Santo Ângelo  
Pronaos  
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São Caetano do Sul, São Paulo: ABC Pronaos  
São Paulo, São Paulo:\* São Paulo Lodge  
Sorocaba, São Paulo: Sorocaba Pronaos  
Taubaté, São Paulo: Taubaté Pronaos  
Vitória, Espírito Santo: Vitória Pronaos

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Edmonton, Alta.: Ft. Edmonton Chapter  
London, Ont.: London Pronaos  
Montreal, Que.: Mount Royal Chapter  
Ottawa, Ont.: Ottawa Pronaos  
Toronto, Ont. :\* Toronto Lodge  
Vancouver, B. C. :\* Vancouver Lodge  
Victoria, B. C.: Victoria Pronaos  
Welland, Ont.: Niagara Pronaos  
Winnipeg, Man.: Charles Dana Dean Chapter

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Oslo (Norway): Marcello Haugen Pronaos

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Santo Domingo de Guzman:\* Santo Domingo  
Lodge

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Bognor Regis, Sussex, England  
Birmingham: Birmingham Pronaos  
Bournemouth: Bournemouth Pronaos  
Leeds: Joseph Priestley Chapter  
Liverpool: Pythagoras Chapter

\*Initiations are performed.

(Directory Continued on Next Page)



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

(Directory Continued on Next Page)

**REUNION, ISLE OF†**  
Saint-Pierre: Pax Cordis Pronaos

**RHODESIA**  
Salisbury: Salisbury Chapter

**SENEGAL†**  
Dakar: Karnak Chapter

**SIERRA LEONE**  
Freetown: Freetown Pronaos

**SINGAPORE**  
Singapore: Singapore Chapter

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

**SURINAME**  
Paramaribo: Paramaribo Chapter

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

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

**TCHAD†**  
Fort-Lamy: Copernic Pronaos

**TOGO, REPUBLIC OF†**  
Anecho: Heraclite Pronaos  
Atakpamé: Vintz Adama Pronaos  
Lama-Kara: Le Verseau Pronaos  
Lomé: \* Francis Bacon Lodge  
Palimé: Socrate Pronaos

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

**UNITED STATES**

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

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

**COLORADO**  
Denver: Rocky Mountain Chapter

**CONNECTICUT**  
Bridgeport: Bridgeport Pronaos

**DISTRICT OF COLUMBIA**  
Washington: Atlantis Chapter

**FLORIDA**  
Fort Lauderdale: Fort Lauderdale Chapter  
Miami: \* Miami Lodge  
Orlando: Orlando Pronaos  
Tampa: Aquarian Chapter

**GEORGIA**  
Atlanta: Atlanta Chapter

**HAWAII**  
Honolulu: Honolulu Pronaos

**ILLINOIS**  
Chicago: \* Nefertiti Lodge

**INDIANA**  
Hammond: Calumet Chapter  
Indianapolis: Indianapolis Chapter  
Terre Haute: Franz Hartmann Pronaos

**KANSAS**  
Wichita: Wichita Pronaos

**KENTUCKY**  
Louisville: Blue Grass Pronaos

**LOUISIANA**  
New Orleans: New Orleans Pronaos

**MARYLAND**  
Baltimore: \* John O'Donnell Lodge

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

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

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Minneapolis: Essene Chapter

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

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Las Vegas: Las Vegas Pronaos

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Newark: H. Spencer Lewis Chapter  
Trenton: Trenton Pronaos

**NEW MEXICO**  
Albuquerque: Albuquerque Pronaos

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

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

**OKLAHOMA**  
Oklahoma City: \* Amenhotep Lodge  
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Portland: \* Enneadic Star Lodge

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**PUERTO RICO**  
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Guayama: Guayama Pronaos  
Mayaguez: Mayaguez Pronaos  
Ponce: Ponce Chapter  
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Amarillo: Amarillo Pronaos  
Corpus Christi: Corpus Christi Chapter  
Dallas: \* Triangle Lodge  
Houston: Houston Chapter  
Midland: Permian Basin Pronaos  
San Antonio: San Antonio Chapter

**UTAH**  
Salt Lake City: Diana Chapter

**WASHINGTON**  
Seattle: \* Michael Maier Lodge

**WISCONSIN**  
Milwaukee: Karnak Chapter

**URUGUAY**  
Montevideo: \* Titurel Lodge

**VENEZUELA**  
Barquisimeto: \* Barquisimeto Lodge  
Caracas: \* Alden Lodge  
LaGuaira: Plotino-Maiquetia Chapter  
Maracaibo: Cenit Chapter  
Maracay, Aragua: Lewis Chapter  
Puerto Cabello: Puerto Cabello Chapter  
Puerto La Cruz, Anzoátegui: Delta Pronaos  
San Felix, Bolivar: Luz de Guayana Pronaos  
Valencia, Carabobo: Valivdar Chapter  
Valera, Trujillo: Menes Pronaos

**WALES**  
Cardiff, Glam.: Cardiff Pronaos

**WEST INDIES**  
Grenada, St. George's: St. George's Pronaos

**\*Initiations are performed.**

# BRAVE NEW ERA

Important discoveries and recent studies based on them have put within view the possibility that in the not so faraway future we will be able not only to predict earthquakes, but also prevent some of them from happening.

There are three causes for an earthquake: underground volcanic activity, the breaking and shifting of rock beneath the surface of the Earth; the third possibility I shall discuss later.

Most earthquakes are caused by shifts in faults, that is, breaks in the rock strata which can result in a section of the earth becoming dislocated at the fracture. A well-known break, the San Andreas fault, responsible for the 1906 San Francisco earthquake, is 43 kilometers deep and 1,046 kilometers long, and passes directly under San Francisco and Los Angeles. The 1906 quake was a result of strains which had built up in the fault as it tried to shift, but could not. Finally, the rock resisting the strain gave way and all the stored energy was released, resulting in an earthquake. Since then the strain has been building up again, and when the point is reached at which the rock can no longer take any more pressure and shatters, there will be another major earthquake.

The energy released by an earthquake is staggering. Most earthquakes start with minor tremors which rapidly turn into at least one major shock, followed by vibrations of lower intensity which eventually fade out. In the 1964 Alaskan earthquake, for example, the ground shook and buckled for four minutes, then trembled for months.

Can anything be done to offset earthquake damage?

Hurricanes caused great loss in lives and property until the great variety of weather satellites we have today were orbited. Now we can follow the progress of hurricanes from their birth to their end, and predict their course and arrival with sufficient anticipation to allow preparations and evacuation to take place.

Could something like this be done with earthquakes?

Surprisingly enough, it would seem so. There are certain detectable changes in the earth which, when looked for and interpreted properly, can give warning of the coming of a shake hours, days, weeks, even months before it actually hits.

Tunnels in mountains (mines, for example) will tilt imperceptibly several

days before a quake, and instruments exist which can measure this. The region where an earthquake will hit usually suffers slight alterations in its magnetic field before, something easily spotted by properly situated magnetometers, and countless small but detectable earthquakes, called microseisms, can occur as much as several months ahead of a major shock.

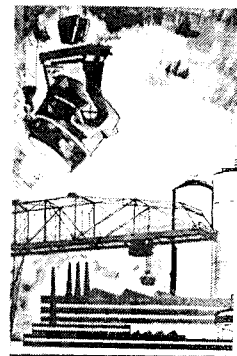
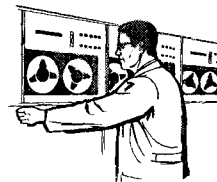
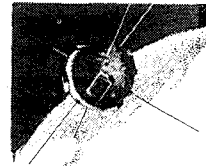
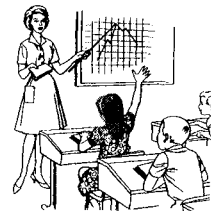
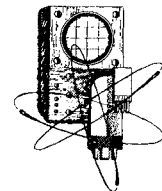
Also, it has been observed that when certain rocks are about to shatter, the increasing pressure alters their properties (volume, electrical conductivity, etc.), so that it would be possible to use this as another indicator that a quake is coming.

In 1965, a geologist, David Evans, charged that the earthquakes shaking the city of Denver, an area free of tremors since 1882, were being caused by the waste water being pumped into a deep well by an Army poison-gas factory. The Army denied this, but studies carried out showed that there was a deep fault beneath the surface where the drilling had taken place. The great amount of water pumped into this well had increased the pressure in the fault and forced its walls slightly apart, causing it to slip, triggering the earth quakes.

It is now believed—and studies and tests are presently being carried out in that direction—that it could be possible to control earthquakes by artificially regulating pressures and stresses in faults. Fluid might be injected in some faults to harmlessly release stored energy before a major break occurs, and active zones might be drained until pressure is back to normal.

At the beginning I mentioned that there was a third cause of earthquakes. It is, strange as this may sound, sonic booms. Scientists from the Environmental Science Services Administration of the U. S. set up twelve seismological stations around the Cape in Florida to study the possibility that sonic booms from aircraft or missiles could trigger miniature earthquakes powerful enough to destroy buildings. It has been learned that coupling can take place between sonic booms and seismic waves, and it has been recommended that seismic velocities be checked out in those areas that will be flown over by a large number of supersonic aircraft.

It is reassuring to know that successful efforts are being made to have us lead—at least in this respect—less shaky lives during this, our brave new era.—AEB



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