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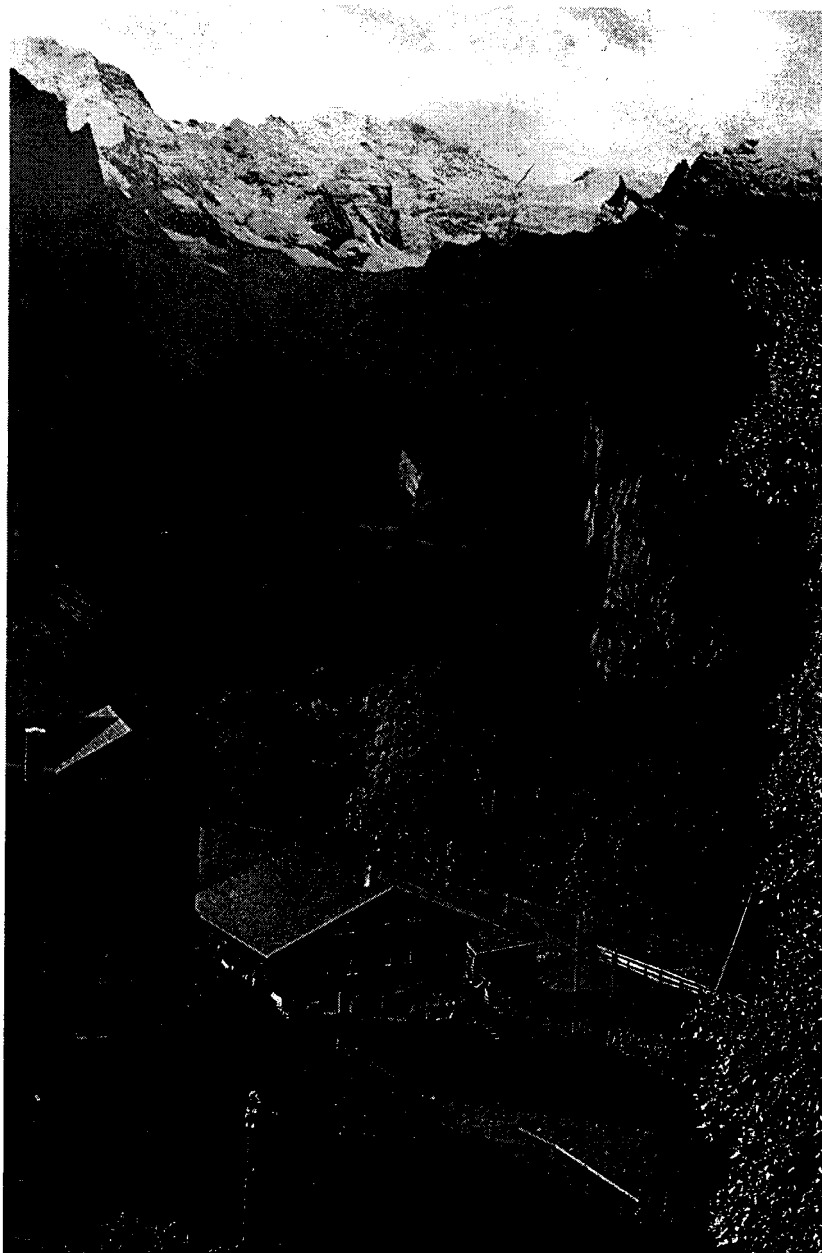
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Next Month:

**The Family —
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by

James H. Breasted, Ph. D.

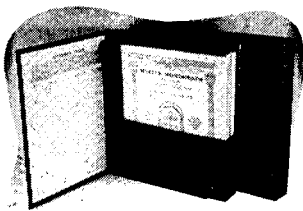


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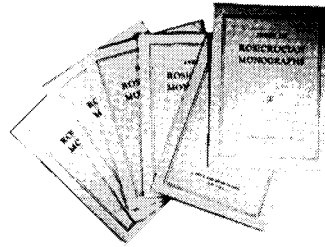
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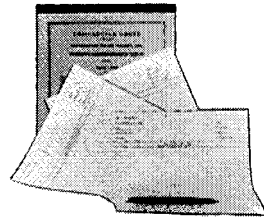
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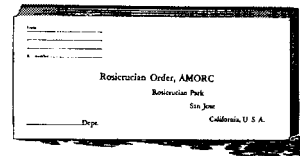
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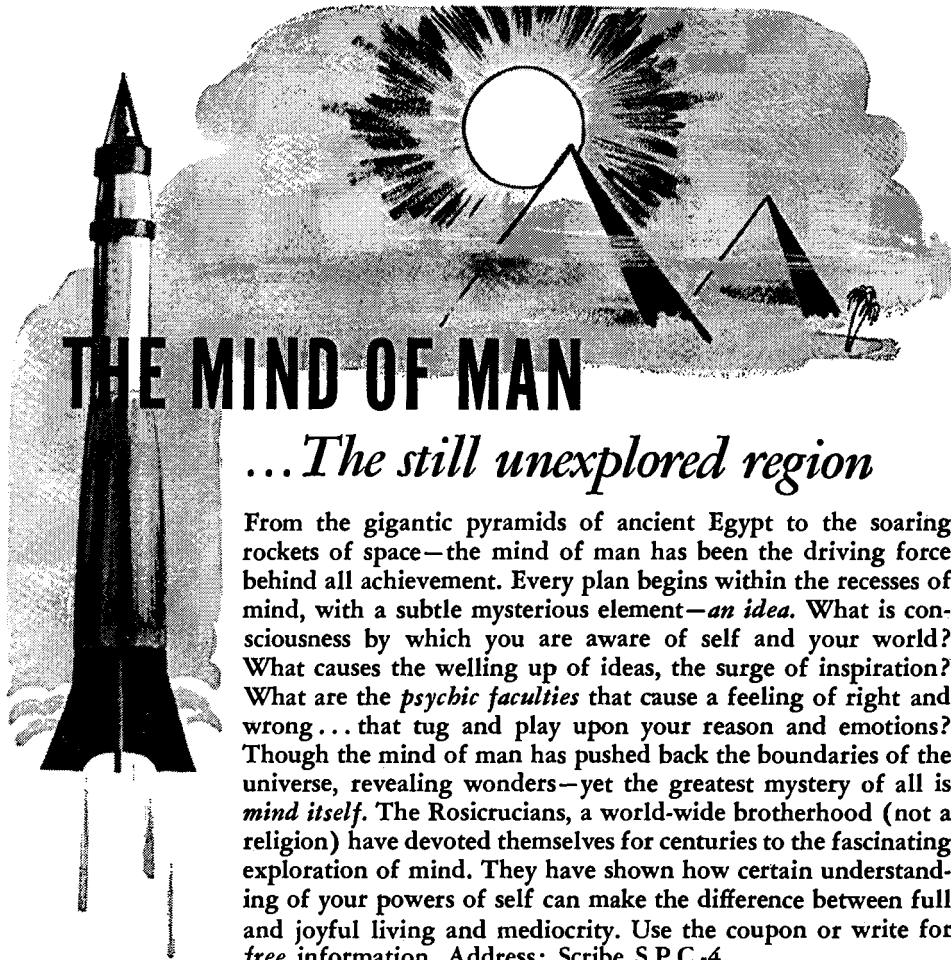


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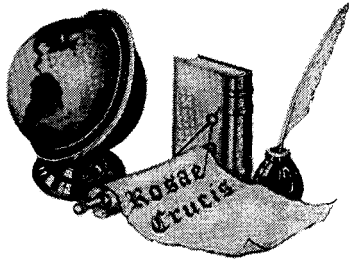
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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PALACE OF PERSIAN KINGS

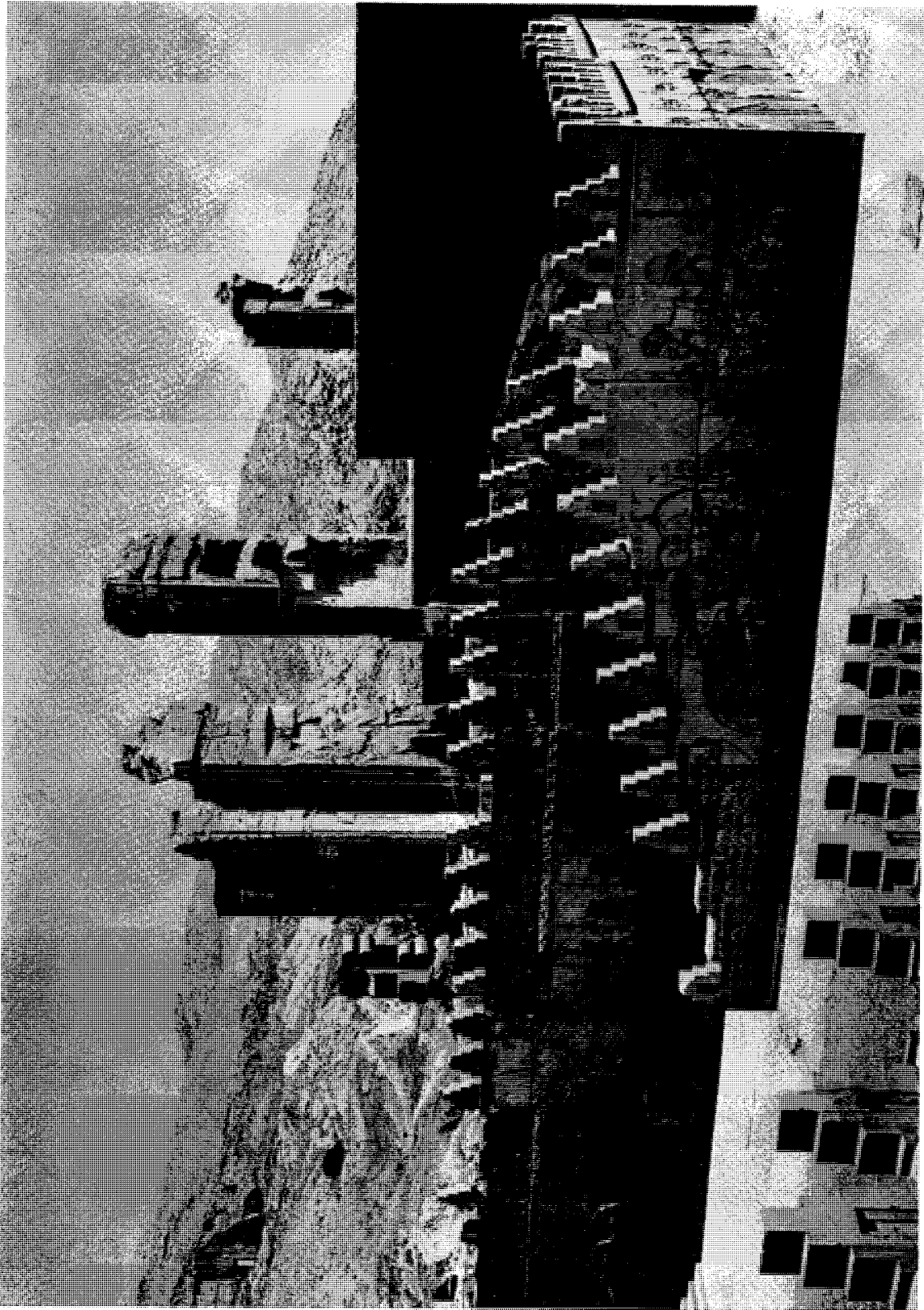
At Persepolis, the ceremonial palace where the Achæmenian sovereigns in normal and peaceful times spent the latter part of the winter and early spring. During the reign of Darius the Great (521-486 B.C.) this magnificent capitol with its cluster of palaces was built on a platform cut out of the slopes of Kuh-i-Kahmat (Mount of Mercy), Iran. Opposite is one view of the approach to the once magnificent structures.
(Photo by AMORC)

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September, 1969

No. 9

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THE VALUE OF SIMPLICITY

QUANTITY and quality are two categories that play a prominent part in man's life. Which should have priority? Which must be given first consideration? Quantity is based upon an approved or accepted commodity, or thing. If a quantity of a thing is required, it indicates that the object individually provides those conditions, those *qualities* desired or needed. More succinctly put, we do not just want more but rather more of a certain kind. Number, therefore, without value is not important.

It is instinctive for man to accumulate that whose quality in some way gratifies him. If, for example, a thing provides pleasure, then quantity is psychologically associated with it. The acquisition of more of the same may be because of the belief that the pleasure provided will be proportionately increased. Also, the motive of acquiring a quantity may be to assure a sustaining and continuing source of the gratification. For analogy, if two cylinders of a combustion engine provide a given amount of power, increasing the quantity to four or eight cylinders—it is assumed—will greatly increase the power. Further, if an individual enjoys a musical recording, then a quantity of such recordings will not intensify the pleasure but will assure a longer period of this kind of enjoyment.

Quantity, however, can become burdensome. When an individual is affluent, prosperous, we often see the indulgence of quantity to the point of luxury. Since quantity, accumulation, is a psychological and instinctive affinity of quality, those who can afford to do so are inclined to add numerically to

the things in which they are interested. As a result life becomes complex with a vast hoard of material things. Each particular group, or category, of such objects is intended to guarantee the pleasure or the happiness it is thought to provide.

With increasing possessions, however, there arises *responsibility*. Since the things originally had an individual appeal, a gratification of some kind, this value is then associated with the whole quantity in the mind of the possessor. He feels obliged to provide for their whole security, to prevent their deterioration, and to protect the monetary investment he has in them. This concern, the accruing anxiety, constitutes a mitigating effect upon the quality of the pleasure attributed to the possessions.

Gradually, in such instances, the interest will wane and will then be transferred to some new appeal perhaps, which at the moment is more stimulating. However, the possessions of the former interest are not usually or easily disposed of, and they remain as a tormenting and disquieting reminder. It is in this way that we often make our lives cumbersome and unnecessarily complex.

Evaluating Success

Simplicity is often demeaned by many persons, even looked upon contemptuously. This is principally because of a certain quality that has been associated in their minds with *success*. The satisfactory culmination of some enterprise constitutes success; it is the attainment of an end sought. In the minds of many persons, however, success must be objectively symbolized

materially. It must show that it has given the successful person a materially numerical *quantitative* advantage. He must have more of one or more things than other persons who are thought not to have attained success. He is supposed to figuratively have a material display of some kind constituting the badge of success.

Where a person is wealthy or affluent and yet may live a frugal and unostentatious life, he may be looked upon as an eccentric by his neighbors. Simplicity is not a denial of the necessities, nor is it a state of poverty. It is first the selection of personal values, a reduction of such values to those thought essential not only to physical well-being but to moral happiness as well. Moral happiness is evaluated in terms of one's *personal* conscience. It is that which can provide happiness but yet will not offend one's sense of justice, tolerance, or innate righteousness.

Essentials to Well-Being

How much creature comfort does one need? How many clothes, how big a home, how much ornamentation of one's person or his property? What brings the most deep and lasting satisfaction which neither detrimentally affects the health nor perverts the character? It is in the personal and sincere answering of such questions as these that a real appraisal of one's life is accomplished.

The finer harmony and psychic satisfaction of man is found in his *aesthetic* expression, in the love of beauty. It is the attempt to find objectively through sight and hearing, for example, those things which are in sympathy with, and participate in, this inner harmony. Consequently such may be found in painting, in music and poetry, or in good literature generally. If one has the material means, the acquisition of beautiful and costly art objects to gratify one's aesthetic sense is not ostentation. It is an example of quantity, it is true, but each piece in itself may provide a separate quality of pleasure. Further, such acquisitions support and encourage artists to excel in their work.

Conversely, however, if one acquires such art objects for the sake of cupidity,

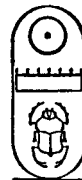
that is, to amass a quantity of such objects as a symbol of his wealth, he is not resorting to simplicity in life. The aesthetic sense can be satisfied in a simple way by turning to Nature. A walk along a trail in a deep forest, with its isolation of protective silence and the nostrils assailed by the fragrance of moss, wild shrubs, ferns, and vines, is to experience beauty no artist has yet fully captured on canvas. To look across from a mountain fastness at the glow of a sunset, view the first blush of the sun above the horizon of the sea, are *simple* pleasures if we will let them be.

The Modern World

Modern society with its variety of entertainments constitutes a gross stimulus to our senses. We become accustomed to an intense bombardment of sensations that may momentarily titillate our appetites. They appeal, however, principally to the lower qualities of the animal appetites. They figuratively make it more difficult to attune, that is, to have a sympathetic response to the aesthetic sense and the psychic nature of man. The modern world provides a shell of artificiality that is difficult for man to penetrate and to reach the simple values of Nature. More and more he is pushed back from them. Eventually the simpler pleasures and joys of life can no longer arouse satisfaction in the individual.

We may cite an example of this effect upon a younger generation. During World War II a number of draftees from the heart of New York City—many from the ghetto section—were sent to a basic training camp adjacent to a beautiful wilderness area in the state of Washington. From their training grounds these young men could look out upon forests of giant pines and firs, and beyond these were snow-capped mountains. The air was sweet and pure in its fragrance. At night the only sound was the chirping of insects. The silence hung heavy. The young men in their letters home complained that the area was "dead." They longed for the city streets, the dirty hot pavements, the cacophony emitting from pool rooms and the heavy traffic.

In industrial art and in sculpture, achievement is recognized by *purity*



of design. This purity is interpreted as simplicity, that is, a minimum of lines of configurations and contours to convey the desired form and spirit of the art piece. In industrial art, the common term for visual appeal is *streamlined*. It means avoiding complexity in appearance to let a few lines convey the unity and significance of the object.

The same principle can be applied to life. It is to get down to those *qualities*, that minimum, that will provide the satisfaction of life. We know that many inventions when first marketed are large and cumbersome. Take for example the first radio sets: These were big, complex, and not even as effective as the present ones. Mastery comes in any art or technique in streamlining,

simplifying, as in the case of the radio, where by simplifying the circuit design greater efficiency and better results were accomplished.

Simplicity in industrial design, whether it be a vacuum cleaner, a television set, or a jet engine, comes from this refinement. It means discovering the essential quality, the necessary value, and then slowly eliminating the unnecessary, or simplifying all that contributes to that value. If we analyzed our lives, we would find that not quantity but basic quality, or simplicity, would provide a more enduring happiness. Further, it would be one less liable to eventually cause stress.



Medifocus

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

October: Dr. Marcelo Caetano, Premier of Portugal, is the personality for the month of October.

The code word is GRANT.

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



December:

Major James Chichester-Clark, Prime Minister of Northern Ireland, will be the personality for December.

The code word will be LOOK.

MAJOR JAMES CHICHESTER-CLARK



DR. MARCELO CAETANO

The
Rosicrucian
Digest
September
1969

A Sense of Wonder

by BRIAN W. DOYLE, F. R. C.

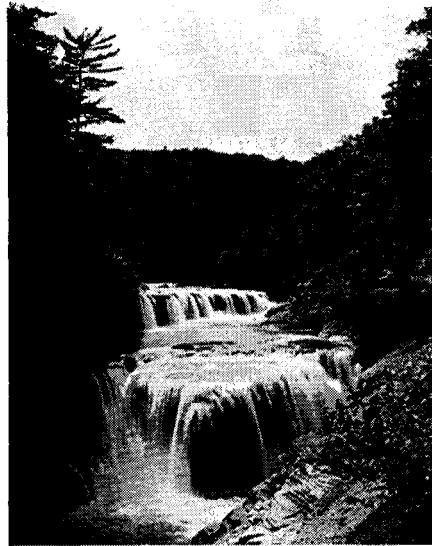
TODAY LIFE is fast and some find the pace so cracking that they seek relief by taking drugs. Others are filled with dissatisfaction. Still others join the race of our frantic age and zoom along the road of materialism "getting and spending, and laying waste their powers." But there are others—the majority of sensible people—seeking a balanced life, striving to keep materialism and the material benefits we now enjoy in their proper place. This group of people have learnt to appreciate life, to value life. *He who does not value life, said Leonardo da Vinci, does not deserve it.* Their inherent sense of curiosity, of seeking to investigate and understand every phase of life has developed in them a profound sense of wonder.

A sense of wonder is present in all of us to a greater or lesser degree. It is by this sense of wonder that we develop spiritually and mentally. It is whilst in this receptive state of mind that some of the greatest discoveries have been made.

A sense of wonder is witnessed in the eyes of a child who touches a flower for the first time, or who sees a butterfly. The child instinctively responds. Its questioning gaze says, *Who made it; what is its purpose?*

Sometimes we are as children in many phases of life. History reveals that many great minds have thought themselves to be as children in their pursuits. Sir Isaac Newton, talking of his explorations and researches, admitted at the end of his life that he could only compare his studies to those of a child. He had a sense of wonder that illumined his mind.

Whether we consider ourselves children or not, we can still marvel at nature's panorama, at salmon leaving their native waters and travelling over the oceans to distant seas to spawn, only to return again to the river beds

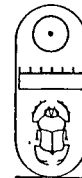


that gave them birth. Or we may witness the miraculous growth of a lily and corn in the fields.

We can get close to the natural world for a time and try to understand it, by developing a sense of wonder. Of course we may never find the answers to many of nature's mysteries, but our quest will assist us in becoming less involved in the impact of modern civilisation that does so much to atrophy our natural instincts and make robots of us all. A sense of natural beauty can become weakened, just as any of our functions or awareness can fade if it is not encouraged and developed.

A sense of wonder seems to belong exclusively to childhood. Some may ask as they grow older, How can we have a sense of wonder in a world where there is still so much pain and fear, so much misunderstanding, so much grief between men, races, and nations? Such a sense of wonder, they argue, belongs to the age of innocence.

It is possible to transmute such ideas and thoughts. We need only lift our eyes heavenwards to catch a glimpse of incredible, boundless mystery and beauty. The expanding space of the Universe presents, cosmologically speaking, awesome phenomena. It is not easy for the finite mind



to grasp the subtlety of the Cosmos. For example, if you were to look through the astronomer's telescope outward in distant space, you would be looking backwards in time. The distant galaxies that come to us through this gigantic looking-glass do not actually exist where we see them now. The distance from these images and the light they reflect amounts to over one billion light-years. Such spectra leave us spellbound in our analysis.

Birds-winged messengers—are so mysteriously fashioned that the hand of man falters as he imitates them with his more mundane instruments of wood.

A glorious sunset, set among nature's foliage or reflected on the seas stuns one to silence, and maintaining this silence is how such beauty is best appreciated. A young babe striving to grasp a situation commands our admiration. The human soul's responding to its environment leaves us in no doubt as to the eventuality of God's masterpiece on earth.

With a sense of wonder, we can, if we are privileged, watch a caterpillar cocooned in a leafy tree suddenly, and at the precise moment, emerge as a butterfly to reveal its exquisite colours to us. Is there anything so beautiful and mysterious?

If modern man would pause a moment from the stresses of his industrial civilisation and enter the sanctuary of the natural world, he would find that he could be free of the pressures, burdens, and problems of twentieth-century life, by becoming aware of this luxury of the mind. For most individuals a sense of wonder is found in the open, close to nature, among the trees, for as Wordsworth wrote, "One impulse from a vernal wood may teach you more of man, of moral evil and of good, than all the sages can."

The very source of this wonder is already inherent in the mind of each of us. It already exists in the heart of our consciousness—slumbering, waiting for us to recognise it and call it forth; by its very nature, it must be developed. It is one of the many latent powers that lie dormant within us which, when utilised, bring us closer to God and all creation.

Many rare souls have illumined this world of ours by their own burning sense of wonder, awe, and reverence at a universe whose laws and mysteries they have studied and sought to understand all their lives.

Unquestionably, they were burdened by their private sorrows, personal griefs, and tribulations, but always their great compensation was this sense of wonder which they never allowed to diminish. They strove to keep alive the inherent quality of curiosity which led them to their discoveries, which benefitted the whole world.

These great souls have since passed to other planes. We have now entered a new age which calls upon us to employ new techniques, using to advantage their legacy, our inheritance.

Languages in all countries of the world have taken on new proportions, making our vocabulary so much more extensive. Far-reaching degrees of enlightenment are now dawning on what have been called backward countries. There is a changing consciousness in our society.

The world and everything about us is forever changing. But one quality in human nature remains steadfast, and that is the ability of the human soul to recognise that behind all manifestations there lies God's handiwork. It is this that keeps alive our curiosity and profound sense of wonder.



*The
Rosicrucian
Digest
September
1969*

To him whom the science of nature delighteth, every object bringeth a proof of God; everything that proveth it, giveth cause of adoration.

—UNTO THEE I GRANT

Shakespeare and the Vision of Wholeness

by SIR GEORGE TREVELYAN

*New light on the interpretation
of the famous plays*

THE VISION OF WHOLENESS colours the whole of Shakespeare's writing. It is the key to the hidden allegory which runs through all his plays, and new light is thrown upon their interpretation once we begin to look upon them in this way. The concept was still current in the world view of Shakespeare's day. It was assumed that in the beginning was the vast unity of divine imagination. This, then, began to divide itself into great polarities—balanced opposites in a harmony of antagonistic action. Among the primary polarities were the *voluntas* and *noluntas*, the opposition of male and female running through all life. Gravity and its opposite, known as *levity* till the seventeenth century, are another example.

The incredible diversification in nature is the picture of this ever-increasing partition into subtler polarities. It is the process which Teilhard de Chardin called *complexification*, and it created that complex environment which makes it now possible for the human organism to survive.

This division means that all parts are an image of the whole, and the whole is contained in every part. Man is thus the microcosm and the image of the macrocosm. Modern radionics rediscovers this truth. The bloodspot is found to radiate on the same wavelength as the whole body, and thus diagnosis and healing can be achieved at a distance through restoring the imbalance in radiation pattern.



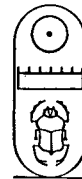
The opposing view sees the world as the aggregate of separate parts integrated in growth. The distinction is fundamental. Our scientific age is largely founded on the second view . . . that all the achievements of art and religion are but a superstructure of human thinking built upon the one reality—matter.

The current views of evolution make the tacit assumption that species have grown "by change" through natural selection. Man is thus essentially an accident in a realm of nature indifferent to him and his presence. The planet on which we tread is seen as a tiny speck of dust in a vast dead mechanism of the cosmos, and life a puff of light to be extinguished in the vast and slow death of a solar system. No wonder that man, finding himself an unimportant accident in a world of death, feels himself at liberty to exploit and mine the planet *ad lib* for his personal gain and pleasure.

Into this thinking now impinge disturbing thoughts. Perhaps this is not the true picture. Perhaps our assumption of unimportance has led to a vast arrogance. At least we awaken to the fact that it is not the only picture. Perhaps after all we must take more literally the phrases that we say so lightly: *In the beginning was the Word, and the Word was with God and the Word was God. All things were made by him; . . .* As Alexander Pope had it:

"All are but parts of one
stupendous whole
Whose body nature is and
God the soul."

(continued overleaf)



We must recognise that until recently the *vision of wholeness* was the basic tenet of the thinking mind. It still coloured all thought in Shakespeare's day. Indeed we must admit that ours is the only culture since the world began which has not in some way held that life began in a great unity and that life on our earth plane is held by a great and living organism of spiritual being. Our arrogant age has abandoned this world view, writing off the earlier thinkers as victims of superstition. Now it begins to reawaken. Stammeringly and with a new humility we begin to recognise that the older thinkers may have been right. Man may after all prove to be the center of a living organism of being; the planet, instead of a speck of dead dust, may prove to be a living seed, holding in the crown of its evolution a spiritual future of enormous importance. Certainly man as a free and conscious kingdom seems to have been the concern of God or the Gods: *What is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels, . . .*

Man's Responsibility

In the new understanding we can see the human kingdom as that field in which nature becomes conscious of herself. The living organism of the planet looks out through human consciousness into a cosmos shot through with living thought and being. Man is indeed responsible to God for the life on the planet. The divine world has handed over to him the task of tending and developing life upon the planet. We are the channels for the inflow of the spirit and of light, but in our greed, with its offspring *fear*, we turn it all to confusion and darkness. In a new humility we must take up our task of stewards of God and of ambassadors for the Divine.

All mythology, all fairy stories, tell in terms of symbolism and allegory of that truth which it is so essential for modern man to rediscover if he is to keep his sanity. The inner core of man is eternal spiritual being belonging to a timeless world of light. This descends into the world of matter to undertake an allegorical journey, through dark forest or dangerous seas, until it can

find and unite with its own higher or spiritual self.

When this mystical marriage has been achieved, return to the eternal realms becomes possible. A thousand variants on this timeless theme are found by all who know how to read in legend and drama. The hero in all mythology is one who journeys into the timeless realm to bring back the elixir of life, be it golden fleece, Holy Grail, talisman, or jewel, with life-enhancing power.

Shakespeare's plays constitute, in this sense, a great body of mythology. Once we have seen the *vision of wholeness* and the truth of the eternal being of man, we can reread the plays on a different level. They strengthen the soul in the truths they reveal.

The theme of unity runs through them all. First comes the primal unity diversified into polarities thrown into confusion by human error, the task of the hero being to restore the harmony through uniting with his higher self as symbolised by the heroine. A cosmic process is portrayed on the level of human relations.

The Comedy of Errors is one of the clearest examples of this. Here a condition of Elysian unity is first described; then division into pairs, paired yet again, like cells dividing. The uttermost confusion comes about through human error and frailty, until finally the right pairs find each other and the original harmony is restored.

Hidden Allegories

A comedy indeed; some would say, A brilliant youthful farce. Yet, at the same time, in this early play Shakespeare gives us his whole thesis and follows it through in all the other comedies. The greatest error is to think that this play is simply a comedy. It is a great allegory; but as with all Shakespeare, no moral is forced upon us. We have no need to bother about the hidden allegory. We may take the plays at their face value.

The very title, *As You Like It*, shows this. *As You Like It* turns out to be the most complete morality play, with not one character or even name that has not its significance in the pattern. Space

does not allow analysis here and only the hint can be given to urge the reader to explore further. "Feed yourselves by questioning," is Hymen's final injunction.

Orlando, representing the awakening powers of affection, revolts against the dominant *will* (Oliver, his brother), finds his higher self (Rosalind), is separated from her to go through soul trials until he can truly come back to her again, worthy of the mystical marriage. Exiled to the forest, an eternal symbol of the journey through time, he finds her in disguise and is trained by her in love. When will and heart and thinking are in harmony through the integration of the personality, a composite marriage is celebrated.

*Now is there joy in heaven
When earthly things made even
Atone together.*

In allegorical interpretation all characters must be seen as aspects of the personality. This is well known in the psychology of dreams. The unbelievable genius of Shakespeare is that he is able to keep this psychological unity while giving us outward stories of adventure and conflict which even have political patterns as well.

A Higher Level of Consciousness

The Merchant of Venice compares remarkably with *As You Like It*. In both plays we have the clear indication of the need to attain to a higher level of consciousness—city, forest, and court; Venice, the rich city, and Belmont, the fair mountain where lives the rich princess. The hero Bassanio wins his higher self, Portia, through a wonderful fairy-story lottery, but in that instant has to be separated from her to return to Venice to watch what is virtually the ritual murder of his friend by the Jew.

The task of man on this plane is to find and unite with his spiritual self. The higher worlds waste no time. Once the two, hero and heroine, have recognized and loved each other, they are allowed no time for enjoyment. They are separated by an apparently cruel fate and made to endure more ordeals

and trials until they prove themselves worthy of the final union.

How often does this pattern show itself in our actual lives, suggesting that we are all engaged in an allegorical journey working out a web of destiny with a goal set in a higher plane of consciousness. Portia, the higher love and wisdom, comes to the rescue in disguise, the only one who knows the over-all picture and can see how the citizens of the worldly Venice have lost their way in their search for earthly gain. "Tarry a moment; there is something else," she calls as Shylock's knife comes up to take the pound of flesh from the merchant.

This line sounds like a clarion call to our materialistic culture, an eleventh-hour warning that there is a whole set of values and vision of the world which we have missed. The story ends again with the uniting in composite marriages in the Elysian world of Belmont, the true unity of personality and spirit now established.

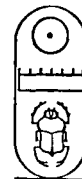
So also with that great mystery play, *The Tempest*. Again the hero Ferdinand sees and loves Miranda—"They have changed eyes." Once the inner unity is secure, the initiating priest, Prospero, separates them with apparent cruelty until after fitting trials—"thou hast strangely stood the test"—Ferdinand is allowed to marry his higher soul of love and is shown in pageant form the great vision of the spiritual meaning of the world.

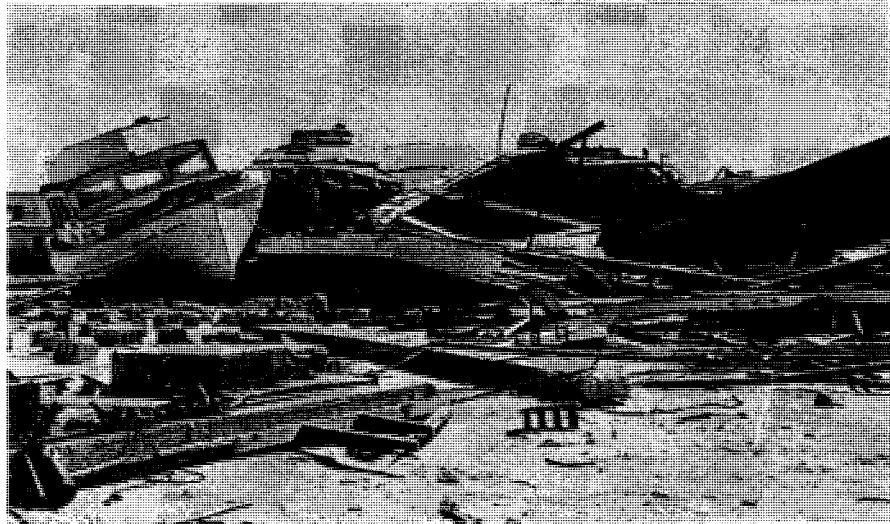
Initiation

The whole play is the picture of an initiation. On the magic island two more parties undergo ordeals fitting for their nature. The court party is drawn to repentance, and the characters representing sensual man (Stephano and Trinculo) meet the tempter Caliban and re-experience the Fall.

An important clue in the imagery of *The Tempest* is that all characters are shown as moving up and down through the symbolical elements from the mists of confusion into clear air, from air up to celestial light or down into the literal mires and bogs of sensuality.

(continued on page 352)





Anatomy of A Hurricane

by OTTO WOLFGANG

IN HEAVY, quiet air the glassy sea heaved gently under a scorching sun. Soon the sluggish water turned to vapor and swirled upward like fire from a witch's cauldron. The warm air currents were dense with water. In this weird alchemy of the sea, an updraft soon formed. Suddenly, the whirling columns merged into a mass, and the surrounding air was sucked into it. The sea began to rock and foam and spew forth its screaming child—these were the birth pangs of a hurricane!

The big column now began to pull air from all sides, and stretched upward until it reached a ceiling of cold air at 30,000 feet. Mushrooming against the layer of cold air, the warm air chilled and dropped its load of moisture. Soon the rotating force of the earth seized the ominous mass of water, wind, and clouds, and spun it northward like a top. From a ten-mile base it grew into three hundred miles of whirling fury. Freighters in the area noticed their barometers dropping suspiciously and ran for safety. Miami was alerted, and soon the famed Hurricane Hunter Squadron took off headed toward the

“disturbance.” The people, menaced in surrounding land areas, from Haiti to the Carolinas made ready by boarding up their windows and staying off the streets. Everyone braced himself for the violent storm.

This is all we can do to combat a hurricane. We cannot prevent it, nor contain it. But by gaining greater knowledge of its habits and by preparing for its arrival we can nullify a great deal of its power. Today, with the airplane, radar, and radio to help, this is being done.

Until a few years ago, weathermen believed that hurricanes continued to live and grow only while they moved over the ocean. They were convinced that a large land area cuts off a hurricane's supply of heat energy and interferes with the spiral inflow of air at its base. But when Hurricane Hazel tore five hundred miles inland to hit Toronto with full force, they learned something new: Hurricanes are also influenced by surrounding weather conditions—these can affect their course.

The reason *Hazel* did not lose any of her force was that while traveling a

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hurricane's usual 15 to 25 mph, she hit a low-pressure trough in the upper air. This pulled her north at an accelerated speed of 50 mph. The Weather Bureau watched the trough approach the coast from the west as Hazel approached it from the southeast. But they had no way of determining if, when, or where the two would meet. Now, as a result of that meeting, the entire eastern part of the continent must carefully watch all local and surrounding weather conditions during the annual hurricane season, usually June to November.

Advanced Warning

There is often only one sure way to get advance warning of a hurricane: Send out planes to discover and track these storms as they come from their lair—the Caribbean. This is the job of the Hurricane Hunters, the men who fly one of the toughest noncombat assignments in the world.

The first reports of a disturbance usually come from ships in the Caribbean. A plane immediately takes off and radios back messages, giving data on the storm's direction and velocity. To get the information it must fly into the hurricane where winds may reach 150 mph.

"It's a beautiful but bruising experience," says Captain Augsburger of the Hurricane Warning Center in Miami. "Our job is to get into the 'eye' or center of the storm in order to record all the data that will help us chart and predict its path. The eye of a hurricane is like nothing else in the world. You can't believe it until you see it. It's like a huge amphitheater. Around you is a solid wall of clouds. The sky is clear blue; the sea is as calm as a frog pond. You could row a canoe in it." Strange things go on in the eye of a hurricane. Small freighters have been known to fight their way to these centers and, in the calm waters, ride out the most violent of storms. A plane crew once sighted a tiny fishing boat whose crew was sunbathing on deck in the eye.

But on the fringe of the eye the devil breaks loose. Mountainous seas explode into snowy foam and winds of nearly 120 mph buffet the plane like a cork. Being in a rainfall during the peak of the storm would be like the experience of walking under Niagara Falls as bil-

lions of tons of water sucked up from the sea come cascading down.

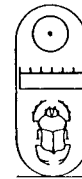
"The plane itself takes a terrific beating," says Captain Augsburger. "We have to sample three sides of the storm. It's a real tough job to hold the bucking plane on a compass reading. It's like trying to walk a wild bronc on a tightrope. Sometimes a downdraft will pull us down seven hundred feet in a few seconds. The pull is so terrific you can't get your head off your chest. It's hard to breathe, your ribs ache where the safety belt tears, your stomach is in your throat, your clothing is soaked with sweat."

As dangerous as the job is, it is important to the continent that hurricanes be tracked and trailed in order to save lives and property. With a twenty-four-hour notice, much of its fury can be combated. Before early warning was possible, storms like the 1928 Florida hurricane killed 1800 people. In 1948, the same type of storm hit the same section with equal fury. However this time, with adequate warning, the community buttoned up and only two lives were lost. The Miami storm of 1926 destroyed \$75,000,000 worth of property. The 1950 storm of equal intensity struck a vastly enlarged Miami but, with thirty hours' time to get ready, damages were cut to \$14,000,000.

Theories of Causes

The cause of a hurricane is not exactly known. There are two theories. According to the "conventional" idea, a large mass of warm air rises, then sea-level air rushes into the vacuum left by the rising warm air. The rotation of the earth deflects the moving mass into a counterclockwise whirl north of the equator. A vigorous wind system is set up, and the storm is off and running.

The other theory, the "counter-current" scheme, states that opposing trade winds, warm and cold, cause the initial air lift. In either case, the whirling storm is nudged along by the northeast trade winds from the edge of the doldrums just off South America's north coast across the West Indies toward Florida. No one knows why the spiraling air mass does not blow down. As it moves, a big hurricane can use up energy enough to power the world's machinery for four years. Some esti-



mate it has the force of four hundred exploding A-bombs.

Hurricanes are the most devastating calamities of nature. The greatest loss of life from natural causes in the history of North America occurred during the Texas-Louisiana hurricane of 1900. It killed 8000 people in Galveston alone as a tidal wave swept over the town, inundating streets with sixteen feet of water. Yet the 90-mph winds in this storm were by no means exceptional among the more than two hundred hurricanes that have hit the continent in the last ninety years. In the hurricane that ripped across New England in 1938, wind velocities reached 150 mph. In some Florida gusts, winds have been estimated as high as 250 mph!

Florida's worst disaster in point of lives lost was in 1928. A hurricane swept across Palm Beach, traveled inland, and scooped billions of gallons of water from Lake Okeechobee—drowning 1800 people who lived south of the lake. But nothing in this part of the world can compare with some of the Far Eastern storms. In 1876, more than 100,000 people drowned in the Bay of Bengal; while at the same spot, a century earlier, history's most terrible hurricane swept across the Indian coast. A tidal wave of forty feet rose out of the sea, sinking 20,000 boats and taking the lives of 300,000 people!

Can we look for a day when men can stop hurricanes? "Not in the foreseeable future," says Miami's hurricane expert, Gordon Dunn. "Some years ago the Navy dry-iced a hurricane. It didn't break up, but it did act peculiar.

"I just got another idea from an inventor. He suggests we get vaned, funnel-shaped drums which could be carried into the hurricanes by planes and dropped one in each quadrant of the storm. His idea is that they would set up counter-currents of air that could break up a hurricane. Like most inventors who send us ideas, however, this guy doesn't visualize how fantastically large the area of a hurricane is. A full-blown hurricane may be 500 miles in diameter. Forces involved are immense."

Hurricane fighting has been improving each year. Miami has a new super radar set for tracking hurricanes, and

it is only one of five very powerful "antihurricane" sets; the others are at Hatteras, Wilmington, Nantucket, and San Juan. These are the most important tools yet used in hurricane forecasting. The new sets can reach almost one hundred miles farther than the old ones. This means that we can now issue more accurate hurricane warnings because the storm can be spotted sooner.

In addition, the U.S. Weather Bureau has developed "hurricane beacons" which are radio-transmitter-equipped balloons that are dropped from high-flying planes into the calm central eyes of the hurricanes. The balloons travel along with the hurricanes, staying within the eye and transmitting radio signals that can be used by receiving stations to pinpoint the exact location of a storm. Scientists are experimenting with the use of tin foil on the balloons to provide a better radar target. This would enable an airplane flying on the outskirts of a storm to keep track of its eye. This type of hurricane beacon may make it possible to eliminate or greatly reduce the number of dangerous and costly reconnaissance flights now made into the storms.

The Navy also has a ring of seismographic stations around the Gulf of Mexico and the Caribbean to study earth tremors caused by hurricanes. The enormous amount of energy released over the sea by a hurricane causes vibrations that are transmitted through the water to land. There the tremors can be detected by these sensitive earthquake instruments.

"There are many things to be learned about hurricanes," says Gordon Dunn. "First of all, we have to find out why they wobble back and forth across the line of their general direction, and how we can foretell when they will wobble. We hope to do so soon."

Though a great deal of pressure was brought to bear against calling the hurricanes by feminine names, the practice has continued. "Hurricanes are really like women," says Mr. Dunn with a smile. "Each has an unpredictable personality. They may turn anywhere." The fact still remains, though, that no matter what you name them, or where you find them, they are still one of Mother Nature's most devastating forces.

A Sign of Hospitality

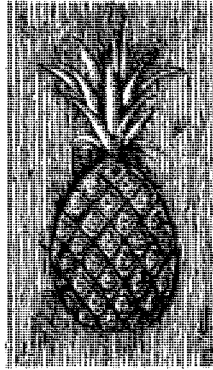
by JOSEPHINE M. OPSAHL

DO YOU KNOW that a few centuries ago people regarded the pineapple as a symbol of hospitality?

When the first Spaniards came to our country, they found the natives of the West Indies cultivating this luscious fruit called *anana*. It did not take these first white people long to learn that they were graciously welcomed to any Indian village or hut displaying pineapples or pineapple tops at the entrance. The Spaniards liked this idea so much they carried it back home with them, and from Spain the idea spread to other European countries, including England.

Years later, when the English colonists came to the New England States and Virginia, they brought this Indian custom back to its old home. In the colder northern climates, however, the colonists did not have real pineapples to use as welcome signs. Instead, they carved or painted pineapples on their doorways, window shutters, gates, and even on their furniture! Being far from old friends and hungry for friendship, the New Englanders used the hospitality symbol freely in decorating their new homes. Many of them undoubtedly never knew that the custom was a real American one. Visitors to the New England States today can still see some of these carvings, and furniture with carved pineapple patterns are prized antiques.

Because a pineapple resembles a giant pine cone, the Spaniards called it *piña*. We still use this name today because the English translated the *piña* to pine and added *apple* to distinguish it from



the evergreen tree.

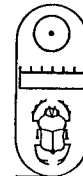
Like most of the good things we enjoy today, nobody knows just where or when this delicious fruit originated. It must have taken the Indian agriculturists or tropical America a long time, however, to patiently develop it from one of their wild plants. It was known to the Incas and pre-Incas, for pineapple designs are frequently found on pottery jars unearthed from an ancient Peruvian burial mounds. In fact, several species seem to have been cultivated in tropical American regions long before Columbus visited this hemisphere. Today, the finest ones are grown in the West Indies; they are also grown in nearly all countries having hot climates, such as the Philippine Islands, Hawaii, and Africa.

This real American fruit is really a cluster of many fruits, each one having its own core and tiny bracts. It is a member of the *Bromeliaceae* family which includes many parasitic tropical air plants, known as *wild pines*. And strange as it may seem, the Spanish moss of our own Southern States is one of these relatives. While some members of the pineapple family do not bear edible fruit, they are cultivated for their beautiful ornamental leaves or for the fiber found in them.

Today most pineapples are eaten raw or are canned for year-round use. Several savage tribes, however, use the decayed fruit in a most unfriendly way: They use it as a poison for their arrows and blowgun darts.

SUPREME TEMPLE CONVOCATIONS

Supreme Temple Convocations for members of all Degrees will resume Tuesday, September 23, and continue until spring. All members are cordially invited to attend these weekly convocations and enjoy the ritual and discourses which are provided. Convocations begin promptly each Tuesday evening at 8 o'clock.

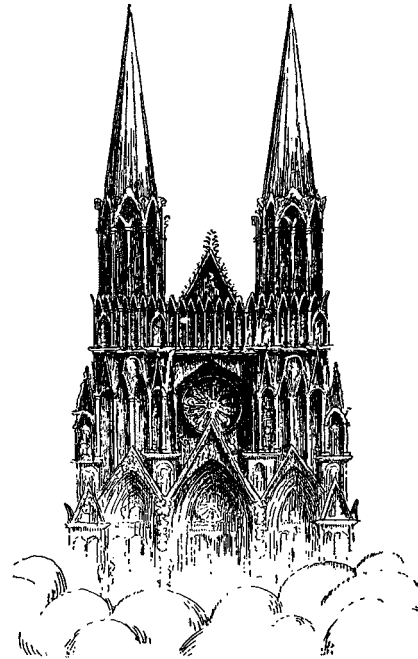


ONCE UPON a time, to use the traditional opening of a story, there was a ruler of a country whose attitude and intent were good, insofar as the welfare of his subjects was concerned. He wanted his country to prosper. He wanted his subjects to enjoy life and to have the necessities of existence, as well as some of the luxuries. It was his intention to be a good ruler, to be the type of individual who could be respected and looked up to by his subjects, and who would find in life a fulfillment in that he had made life worthwhile for those who looked up to him, whom he led, and for whom he was considered the king.

In addition to the desire of having a prosperous and good country, he also had interests in some of the activities of countries about him. He wanted to control the trade with his and another country. He wanted sources of supply that existed in a neighboring country. He did not necessarily want to gain new territory, but he wanted to have the final say on all matters that he believed concerned him or his country. He wanted to dictate the type of government under which his adjoining countries would function. He wanted to dictate the political, philosophical, and religious ideas that would be followed by neighboring countries.

Since certain government officials and the citizens of the neighboring countries did not look with too much favor upon these ideas, he found that peaceful means of persuading the neighboring countries to comply with his terms were without avail. Eventually, he decided to use force. As a result, war ensued and continued over a period of time. There would be war, and then possibly peace would be concluded, but it would be uneasy, and war would break out again.

During these periods of war and peace, the economy and social practices of his country gradually changed. The king needed money in order to carry out his campaigns and to produce the implements of war. At first many citizens of the country thought that this was not a bad idea, because war created new jobs. Industry thrived, production was augmented, and salaries increased, but gradually it was found that, with



Cathedral Contacts

WILL HISTORY REPEAT?

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

the increase of production of war materials instead of the necessities of life, people found less and less to buy, even with increased incomes, and prices began to go up on necessities.

Not only was this true, but the king, rather than force too much taxation upon his people, began to chip off parts of the gold coins that circulated in his realm, hoping that the part he took off would not be missed and that he could use the gold for his own purposes. The devaluation added to the inflationary spiral. When this form of deception no longer proved effective, it was necessary to add taxes—to tax property, to tax sales, to tax incomes, and to continue to tax until finally people reached a point where they became tired of war, inflation, and taxation.

Revolution took place. The king was deposed and an uneasy peace with

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many economic adjustments necessary settled over the country. The country never returned to its former prosperity, all because of the fact that its ruler wanted to control the lives of those who were actually outside his province to control.

With the coming of democracy and a more enlightened type of government, it was believed by many that such a condition could not develop. Even in the days when kings and dictators ruled the entire earth, there were those dreamers who wrote of a Utopia, when all governments would be directed by the consent of the governed, when legislatures and groups of individuals would make their own laws, and therefore the welfare of the people would be always first to be considered. Gradually, with the acquisition of riches, with the gaining in power on the part of individuals in industry and the control of people through social, religious, and political practices, bureaucracies became established until the time was reached when a bureaucratic form of government became almost as inflexible as the absolute monarchy of the past.

So it is that many otherwise intelligent governments reach a point where bureaucracy controls. When we look back over the present century, we find that it has been a series of wars and economic adjustments, the wars becoming worse, or more intense and more acute. As wars continue to be waged, it becomes more difficult to define them. They sometimes exist without formal declarations; they do not cease with the working out of peace treaties.

What has happened? Has bureaucracy replaced monarchy? Will citizens

of democracies eventually revolt against continued inflation, taxing, war, death, and suffering? The question remains to be answered, but it is very important that those who are interested in the higher ideas of life, those who believe in the existence of values that supersede those of the material world, who see good in the psychic, as well as in the mental and physical, should look about and ask themselves what is being done to infuse the minds of the citizenry of the world with the ideals of love, peace, and tolerance that would offset economic and social conflict, and, as far as that is concerned actual warfare.

In the process of attempting to solve problems among men today, is there any sincere effort to bring about a consideration of man's true nature, of emphasizing his psychic rather than his physical attributes? Is man in any manner being prepared to live in an environment that he can use for evolution rather than for carrying out a desire to control the thinking or the physical possessions of his neighbor? Will history repeat itself?

The Cathedral of the Soul

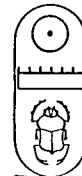
is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may 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.



TRANSITION OF INSPECTOR GENERAL

Many members of AMORC will be saddened to learn of the transition of Frater Walter T. Pettifor of Calgary, Alberta, Canada. He experienced the Great Initiation on Monday, August 11, 1969. Frater Pettifor had been affiliated with the Rosicrucian Order, AMORC, since November, 1932. Although born in London, England, he was best known by his many friends in Canada and the United States of America.

He served as Master of Calgary Chapter, AMORC, in 1961-62, and was appointed to the high rank of Inspector General of AMORC on August 11, 1964, holding that appointment honorably until his transition.



Feeling

EXCEPT for sparse dictionary definitions and dry psychological formulations, little has been written about the phenomenon of the "fifth sense," *feeling*.

For a lyrical precis let us then turn to the poet Christopher Pearse Cranch:

*Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.*

In this connection, I examined the contents of a recent book on the subject of pain and learned that, as a psychophysiological element, pain can be differentiated from feeling since pain can be determined by laboratory method but feeling cannot.

Feeling has purely subjective limits, and the subject cannot convey in words or in writing or in any other manner the exact nature of his experience. Thus he cannot make his sensation available to any human being, except

possibly one who has had an identical experience. In sickness, a fellow sufferer is the only one who will understand how another patient feels.

In other words, you must have it to believe it. Otherwise, your feeling is an enigma to someone else.

Moreover, feeling is unique for other reasons. It depends upon various factors, and it has a wide spectrum of variations. It may be pleasant or unpleasant, temporary or of long duration, acute or mild. The personality of the patient will influence the reaction-behavior to feeling, so that we can see it expressed in spasm, tension, intensity, rigidity; and it may occur in certain parts of the body only. It seems to be pathologically centered in the nervous system, most likely in the cortex.

Experiments are not possible because the human animal must be able to speak; similarly it is not possible with lower animals. It frustrates the effort of the physiologist since he cannot be informed while he is experimenting.

—O. L. FRIEDMAN, M. D.

CHRISTMAS CARDS

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CONVENTION '70

TORONTO, CANADA

Gateway to Enlightenment

July 16-17-18-19

At this worldwide convention of Rosicrucians, you will come face to face with people and things that will be remembered and used for life!



- Informal chats with officers of the Order
- A demonstration of mystical laws by the Imperator
- The unique pleasure of Rosicrucian companionship—the world at your doorstep
- A banquet in Canadian style
- Use of modern technology to demonstrate Rosicrucian principles
- Mystical Allegory and Drama
- World-renowned artists: A piano concert by Albert Ferber and organ interludes with Rosa Rio
- Rosicrucian Degree Class instruction presented by officers of the Order
- Continuous opportunities to join in a Rosicrucian Convocation
- Address by the Imperator on AMORC's role in today's world
- A show of AMORC films and a premier viewing of the Imperator's recent round-the-world tour of historic sites
- Committee meetings for Extension Volunteers, Lodge and Chapter officers, Inspectors General, and Grand Councilors
- Special assembly for the Imperator's class
- A fully stocked Supply Bureau where you can obtain books, emblems, and other materials firsthand
- Exercises in Rosicrucian methods
- Rosicrucian Forum with Supreme Grand Lodge officers participating

A Sharing of Purpose



The romance and pragmatism of a Rosicrucian convention symbolize the duality with which Rosicrucians meet life. In their eternal effort to maintain a balance between the material and the immaterial, they seek out and find *Imperturbability*.

A Rosicrucian convention is a sharing of purpose, a time when the membership and the leadership meet to review their common objectives.

Officers of the Supreme and Grand Lodges will conduct ceremonies, instruction, and demonstrations throughout the Convention.

Numerous audio and visual aids will be presented. These will help members to better understand the principles which are presented in their private lessons.

Forums and question periods will mark the conduct of most class sessions. A group forum will also be held.

Special informative meetings will be held for Extension Volunteers; Lodge, Chapter, and Pronaos officers; Grand Councilors; Inspectors General; and Colombes.

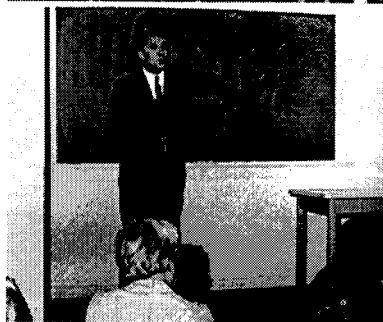
We have invited such noted Rosicrucian artists as Rosa Rio and Albert Ferber to perform during the Convention. Rosicrucian fellowship will be evident in every gathering and during every interlude.

The locale is the magnificent Royal York Hotel in Toronto, Ontario, Canada. For those who stay at the Royal York, the convenience of the convention floor is a traveler's dream. It means you have the complete facilities of the Convention at your doorstep and can enjoy every moment of the activities from morning till night.

For your pleasure, you will have available the gourmet offerings of the Royal York's kitchen. Ample restaurant facilities are conveniently located throughout the hotel.

Seven hundred rooms have been set aside for Rosicrucians in the Royal York, but reservations must be made early if you wish accommodations there. For room accommodations, write directly to the Royal York Hotel, Toronto, Ontario, Canada. Tell them you are attending the Rosicrucian Convention.

Memorable Scenes From Past Conventions



Your convention registration reservation and remittance, however, should be sent to the Convention Secretary, AMORC, San Jose, California 95114, U.S.A.* We will validate the stub of this form and return it as a receipt for your deposit. No further acknowledgment will be made at this time. Your convention credentials and banquet

credentials will be returned to you at the registration desk on the convention dates.*** Upon request, refunds will be made after the Convention for those not attending. A one-dollar deduction will be made on all refunds to cover handling.

All active members of AMORC are eligible to attend.

*Reservations must reach the Grand Lodge by July 1, 1970. Be sure to mail yours early so that there is no chance of your reservation not arriving in time!

**Nonmember friends and relatives may attend the banquet and Rose Ball. Banquet facilities are limited and reservations for this event must be in by July 1.

***Please bring your 1970 membership card and your last receipt to prove eligibility for Degree Class Sessions!

SEND THIS FORM WITH YOUR REMITTANCE

1970 Rosicrucian Convention

Registration Form

CONVENTION SECRETARY
AMORC
San Jose, California 95114, U. S. A.

DEAR SIR:

I plan to attend the 1970 Rosicrucian International Convention at the Royal York Hotel, Toronto, Ontario, Canada.

Enclosed is my remittance for \$..... to cover the following:

CHECK ITEMS
YOU PLAN
TO ATTEND

..... Convention Registration (\$12.00 each, members only).

(Companion members, kindly include both names below and remit twice the specified fee for each event.)

..... Convention Banquet (\$7.00 per person). Nonmembers may attend.

..... Rose Ball (\$2.00 per person; \$3.00 per couple). Nonmembers may attend.

Name..... Key No.....

Address.....

..... ZIP.....

Refunds, less one dollar, will be made upon request, between August 1, 1970, and August 1, 1971, for all reservations not used.

This portion will be returned to you. Please fill in your name, key number and amount remitted.

Registration Receipt

Name.....

Key No.....

Amount remitted.....

VALIDATED.

P.S.—Be sure to arrange for living accommodations by writing direct to the Royal York Hotel, Toronto, Ontario, Canada.



The Royal York

Locale for the 1970
Rosicrucian Convention
July 16 - 19

TORONTO, CANADA

**This insert can be torn from the center
of the magazine and retained by itself.**

In Defense of the Emotions

by CHRIS. R. WARREN

Grand Master

HAVE YOU HEARD it said, in reference to others: "She is very nice, but she is too emotional."—"He has excellent ideas, but lets his emotions run away with him."—"He would be a good husband and father if he could control his emotions."

Why do we normally refer to the emotions as though they were a defect, a malady, or an evil? Is it not possible that there may be a positive aspect in the nature and use of the emotions?

Are the emotions evil? Some would say, "Yes, hate and anger are evil." But let's not be too hasty. For the moment, think of hate and anger as negative emotions only. Is it wrong to become angry at the sight of the strong abusing the weak? Is it wrong to become angry at the dishonest and cunning, beguiling the naïve and innocent? Should the righteous close their eyes and stuff their ears in the presence of willful evil? No, the emotions are not inherently evil, nor are they good!

Emotion is an act or state of excited feeling. Psychologically, it is the power of feeling, sensibility, and sentiment. It has been said that one cannot demonstrate an emotion as, similarly, one can experience or observe emotion. We are all acquainted with emotions as personal experience, yet no one seems capable of analyzing them as either subjective feelings or purely physical, objective activities. They are easily identified only in relation to the situation in which they occur. For example, fear is the emotional reaction in the presence of danger; joy is the emotional response to success; anger is the emotion triggered by interference or opposition.

Adler said that emotions express themselves as a sudden discharge and have a definite goal and direction; that they occur wherever appropriate to the

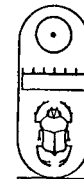
style of life and predetermined behavior habit of the individual. However, there is no simple coexistence between a behavior situation and its corresponding emotion. One's annoyance, for example, may be caused by indigestion but directed at those with whom he comes in contact. The emotions are stirred not only by external situations, but also indirectly by internal stimulus through memory. Ofttimes, merely recalling an unpleasant experience will "make the blood boil," as we say.

The emotions have an essential purpose: They furnish the drive, the urge, the motivation sometimes necessary. They are clearly indispensable for the continuing propagation of the species, the nurture of the young, the protection of the individual in the presence of danger, and many similar needs.

The Practical, Real World

William James suggests we try to imagine ourselves suddenly stripped of all emotion and imagine the world as it exists purely by itself without our interpretation, favorable or unfavorable. It is very difficult to conceive such a condition of absolute neutral objectivity. No one portion of the universe would then have importance beyond another, and the whole collection of its things and series of its events would be without significance, character, expression, or perspective. Whatever of value, interest, or meaning our respective worlds may appear endowed with are thus pure gifts of the spectator's mind. Therefore, the practical, real world of each individual is the compound world; that is, the physical facts plus the emotional values in indistinguishable combination.

A good rule of thumb in the understanding and application of the emotions, as in so many facets of life,



is MODERATION and control. This does not mean suppression or obliteration, but rather deliberate, yet calculated, expression of the emotions.

Dr. H. Spencer Lewis wrote that the complexity of human nature and human emotion makes human existence interesting and gives us the manifold manifestation of art and creative abilities and the beauties of man-made things of a material or spiritual nature. He stated that love is not a result of the thinking mind; it is the endocrine urge. A reasoning mind can help stabilize love, but the impulse of love does not come from conscious thinking. So with hates, fears, and so on.

Expressing Emotions

Understanding the psychosomatic relationship between our inner self and our body, it behooves us discreetly to permit our emotions expression once they have been aroused. The conventions of society have often placed a stigma upon their expression. The average man will choke and suffer in an effort to suppress tears despite the fact that they may be the natural reaction to deep emotional joy, let alone those of sorrow. It has been long known that the emotional act of crying is usually nature's safety valve or release for dangerous, highly charged tensions within us.

Great music stirs up deep emotions within us, often to the point of tears. We should not feel embarrassed if this happens, for it demonstrates that we are *en rapport* with the same cosmic inspiration which enabled the composer to put the notes down originally. How many boys, soon after attaining teen age, will continue publicly to embrace or kiss their father? Some will not continue even privately! Is it because they love their father less? No! It just may not be considered manly! Yet this change may generate a psychological feeling of guilt and frustration, for the boy has not changed in his heart.

Our conventional, emotionally stabilized intellectual will suffer manifold kinds of gastrointestinal disorders rather than express anger, however justified. He deceives himself in suppressing his anger, for once the emotion is generated it will manifest normally or *psychosomatically*.

Another taboo is the admission of fear. Our average male feels compelled to uphold the accepted image of the fearless and brave man, regardless of the obvious extreme danger which may confront him. This is ridiculous, for it does not prove bravery. The man who throws caution to the wind in the face of danger is not brave; he is stupid. Fear is the natural stimulus which causes one to proceed carefully and cautiously in the proximity of danger. The truly brave are those who, fully aware of present danger and normally fearful of its possible consequences, nevertheless, with due prudence and caution, carry out their responsibility with dedication.

Throughout recorded history, we find music used as an integral part of all armies. The drums and some sort of horn or trumpet have always been used to stir the emotions of the warrior in battle. It is an inspiring sight to see the proud, virile carriage of any military man when he hears his respective military march.

Words and Their Effects

Words have also played an important part in the emotional history of man. One man was fastened on a cross by nails driven through his hands and feet, his side was pierced with a spear, yet in the midst of his agony he said, "Father, forgive them for they know not what they do." That was an *emotional* utterance! It has altered the course of spiritual evolution!

An American colonist, whose bitter cup of oppression became filled to the brim, said, "I know not what course others may take, but as for me, give me liberty or give me death!" This was an emotional declaration! But it became the battle call for American freedom and liberty!

A theologian, brought to bay to surrender his conscience, to relinquish the truth of the convictions of his heart, said, "Here I stand: I can do no otherwise. God help me. Amen!" This was an emotional avowal which severed the bondage of the Roman church for all time.

There was a young widow in ancient days who, according to her husband's religious customs, was destined to re-

main a childless widow and was encouraged by her loving mother-in-law to return to her own pagan people. The widow replied, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." This was an intense emotional pledge of everlasting love and devotion which remains to this day the great inspiration of those who love, be it platonic or connubial.

We could contribute much to the betterment of all mankind if we would begin to *demonstrate* our emotional inner feelings with outward expressions

that others may appreciate. If you like your neighbor, tell him so and show it. Don't be shy of affection! Enthusiasm is one of the great needs of our time. Enthusiasm is emotional, it is healthy, it is contagious! Emerson said, "Nothing great was ever achieved without enthusiasm."

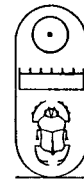
If you have found the joy of living, the secret of optimism, the art of mental creating, demonstrate it in your daily life, talk about it to others, encourage them, and assuredly some of your happiness and well-being will rub off on those with whom you come in contact—this, your Light in Defense of Emotion!

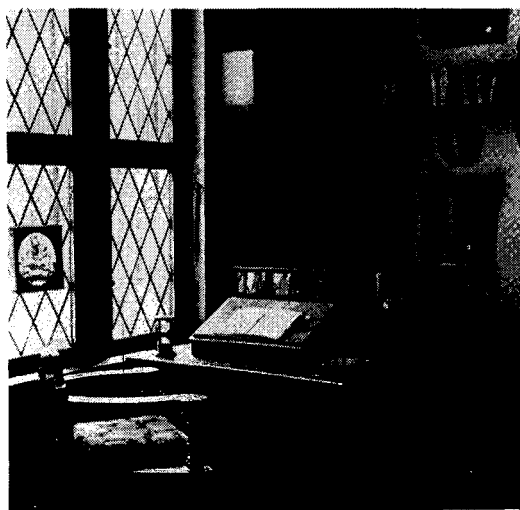


EXHIBITION OF WATERCOLORS

On display in the Rosicrucian Art Gallery during August were works by members of The West Coast Watercolor Society. This group of nationally known artists is limited in membership to fifty. It was organized to further the art of transparent watercolor painting.

Among the interesting exhibits was this one entitled *Hong Kong Bay* by Millard Sheets.





SANCTUM MUSINGS



RELIGIOUS AND PHILOSOPHICAL MYSTICISM

God be attained through the medium of the Church. At first blush, this seems *incongruous*, for the Church is an intermediary between the aspirant and his God. However, the Church is said to become the instrument by which man prepares himself for unity with the *godhead*.

The teachings of the Church are expounded as awakening and cultivating the spiritual consciousness by which man realizes the Divine. In this type of Christian mysticism, it is declared that the mystical consciousness is not otherwise attainable through the individual's single effort.

There is also that religious mysticism which advocates an intimate awareness with a disembodied, divine intelligence. This, then, is not theistic. It expounds no imagery of a personal God. It is believed that there is a disembodied mind, a prevailing intelligence, which has certain emotions which are similar to those of human beings: compassion, sense of justice, love, and so on.

It is true that this, in itself, is also a kind of anthropomorphism. It is the attributing of human emotions, if not form, to a Divine Mind. Further, religious mysticism is almost always related to a particular religious sect in which there are variations of the usual religious rites and imposition of beliefs.

There is also that which we may term a *metaphysical* aspect of mysticism. In this, the individual desires personally to experience the *oneness* of reality, the Absolute, the initial cause of all. He does not think of this Absolute, or reality, in terms of a *theistic* being, that is, a personal God.

He wants to transcend the diversity of objectivity and experience the har-

MYSTICISM has been defined in various ways, but pure mysticism requires a belief in the ability to have an intimate awareness through self with the Absolute, God, or a Supreme Intelligence. It is the belief that man can have a personal consciousness of, and a unity with, what he conceives to be the transcendental, supreme power of the universe. The mystic, of course, is not a naturalist. He believes that the supreme power is a Mind, or Intelligence.

From this point on begin the variations of mysticism as expounded by the various sects, some of which have paradoxes in their views. There is the *theistic* concept of mysticism which looks to a oneness with a personal godhead. God is conceived as a definite personality—a specific, exalted being.

It is the object of theistic mysticism to have the individual acquire a personal awareness, a merging of his individual consciousness with this Supreme Being. In this sense, God is a *father*. Man, through his meditations and the elevation of his consciousness, is intimately to know and realize the presence of this father. The mystic requires no intermediary, no priest, to accomplish this end.

However, there are, for example, the well-known, historic Christian mystics, the Fathers of the Church. They advocated that this personal union with

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mony which he believes underlies the physical world. He considers himself a product of the Great One. He has no consciousness of that *oneness*, but he believes man has the right to attain it. He wants the experience of *unity* in the *diversity* of this world.

In this metaphysical application of mysticism, the same psychological realms are dealt with. The individual attempts to have realization on a higher level of consciousness. By this we mean having ideation, feeling, imagery on a level of consciousness that rises above the state of diversity.

He may follow various techniques to accomplish this end. The reasons for the unity he desires also may not parallel those given by the religious mystic. The metaphysical mystic, if we may use this term, may not expect any soul-salvation to be accomplished through his oneness with the Absolute.

He may think that such is not necessary because his concept of soul may be quite different from that held by a religious mystic. He may desire, instead, a personal peace that liberates the consciousness from the demands of this life, or he may find happiness in the ecstatic stimulation derived from attunement with the *One*.

All of the living religions have a mystical element in them. They all suggest in various ways, or instruct the individual how—through prayer, meditation, and attunement—to find refuge directly in a divine embrace. Whenever an individual endeavors to communicate directly with what he may conceive to be the supernatural, he is thus mystically inclined.

Vitalism

In philosophy there is a classification designated *vitalism*. In substance, this alludes to the conception that behind or inherent in the physical universe there is a vital force, an intelligence, or consciousness, of a higher order. In other words, this view opposes pure naturalism or a mechanistic universe.

There is, it is contended, a teleological cause, a mind-force directing the development and the processes of the world. There is often a mystical con-

ception associated with this philosophical vitalism, which makes a kind of synchasy. The student may believe that for the full direction of his life, for the understanding of himself and reality, he must be *intuitively* directed. This intuition he conceives as a direct flow through his being of the intelligence of this universal, vital force.

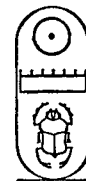
The vitalist will resort to meditation in order to become conscious of his intuitive impressions. In so doing, he believes and feels himself *en rapport* with the universe. We find this type of mysticism expressed in the writings of the noted French philosopher, Henri Bergson. He refers to a Vital Impulse as directing all developments in the universe. This Vital Impulse is not exactly what the religionist would call "God." It is more comparable to what the Rosicrucians call *the Cosmic*.

Pantheism

There are also *mystical pantheists*. These, too, may be more properly placed in the category of philosophical mysticism rather than in the religious category. The pantheist believes in a Divine Mind, or God, or Supreme Intelligence permeating all things. This intelligence is not separated from the physical universe.

It is not apart from the world, directing its manifestation from afar. Rather, it is immanent in all things as the very essence of their nature. It is not the totality of things. In other words, no number of attributes, as Spinoza said, can constitute the whole of the Divine, but all things are *of it*: a tree, a grain of sand, a star, a man. They are all divine in essence, for the Divine, or Cosmic, Intelligence constitutes their very order.

The mystical pantheist may advocate the practice of introverting his consciousness so as to realize the depths of himself and thus be brought into harmony with the Cosmic, for it is within him, as in all else. Rosicrucians are mystical pantheists, or, we can say, *philosophical mystics*. They may have their personal religious views, as well. However, such are not part of the teachings of the Rosicrucian Order.—X



Are You A Victim of Allergy?*

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

A NEW FIELD of study and investigation is opening up to the medical fraternity, and in the next few years that portion of the public that finds it necessary to consult physicians to have their physical ailments diagnosed will hear much about this new field.

It is destined to become as popular—and as profound—as the analysis of the blood, the urine, the blood count, the cardiographic records, and the metabolism tests. In fact, it will become as involved, perhaps, as the science of psychoanalysis with which it is really related.

Unquestionably, many thousands of persons who have been suffering from seemingly unknown causes will be classified as *allergic* and will be giving much time to specialists who will be examining them and probing into their personal habits and methods of living in a very intimate manner, and conducting a series of complicated investigations.

Undoubtedly, many persons are suffering from some form of allergy—if we use the term now in its *newest* and *broadest* sense and not in the very narrow sense in which it has been used in past years. Despite the fact that the application of the idea has been broadened to cover a vast field of investigation, it is not a new field to Rosicrucians, but one which has been studied by the officers of our organization who have directed investigations of the health and personal problems of our members for many years; . . .

Originally, the term *allergy* was limited to reference only to a state or degree of hypersensitivity, or extreme susceptibility, of the physical part of man whereby he was especially affected by certain reactions causing various diseases. Asthma, for instance,

*This article first appeared in the *Rosicrucian Digest* in November 1935.



or hay fever—more particularly—and hives were *diseases* which generally manifested in the allergic type of individual.

On the other hand, there were other diseases resulting from a reaction caused by a primary inoculation or treatment such as an injection of some serum, which injection itself caused no disease or illness but any future injections of a similar nature or allied nature would immediately manifest in a reaction that was more or less serious.

To make plain the very complicated principle involved, let us say that a person received an injection of some serum or some specific remedy which by itself produced no illness. It appears that, in the tissues and blood stream of the patient receiving such an injection, certain antibodies were formed by nature to counteract the original injection and prevent it from causing any harm.

These antibodies immediately proceed to incubate, and after the period of incubation is completed, if a second injection or inoculation of the same nature as the original one is given the patient, the antibodies and the serum and foreign matter contained in the injection or inoculation immediately begin to react upon one another, and this reaction becomes so violent that destruction of tissue takes place in some part of the body, and generally in con-

nection with some specific functioning of nature or normal activity.

New Forms of Illness

To reduce this theory to more simple terms, let us say that a patient is suffering from some illness for which a serum (A) is injected into the body. This serum causes incubation and creates certain definite antibodies that are of a nature to react upon the serum A, while the serum is curing the original illness.

If later more of serum A or something of its like nature or an affinity to it is injected into the body for any purpose, or taken into the body unconsciously, the new matter and the antibodies (B) begin a violent reaction upon each other, producing a new form of illness (C). The manifestation of the disease or illness (C) may be entirely unlike the original illness for which the first injection of the serum or inoculation was performed.

And it may be that the illness (C) would be so mysterious and difficult to diagnose or to treat that it would remain as a continuous or periodic annoyance, such as hay fever. The specialists, therefore, must discover what antibodies have been created within the patient at some time in the past and from them learn what serum may have produced them.

Through analysis of that serum, it can be discovered whether the patient is taking anything into his body that resembles the nature of that serum or which is an affinity to it. Then by eliminating that element from the body, the cause of the disease or illness will be removed.

All of the foregoing is theoretical. The theory has never been proved through any series of unquestionable experiments. However, the principles underlying the idea of allergy are not theoretical but very positive.

Very recently it has been found, as the Rosicrucians have contended for many, many years, that certain things which we eat, or certain liquids taken into the body as drinks, or certain odors breathed and taken into the lungs—including perfumes, the spices in foods, the odors from liquors and to-

bacco—have the same effect upon some persons as do certain injections or serums.

In other words, some foods, liquids, or odors create in the body certain antibodies, and thereafter whenever the same foods, liquids, or odors are taken into the system, a violent reaction is set up, producing certain physical and mental disturbances, certain psychic conditions accompanied by various or singular mental and physical aches and pains.

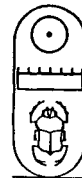
The more we investigate the subject, the more we become convinced that hay fever, for instance, is allergic in nature or cause, but it may or may not be associated with any odors that are breathed into the lungs (such as the odor of new-mown hay), nor with any liquids, but perhaps some element of food.

With some types of persons it may not be foods that cause hay fever but liquids or odors, and with other types it may be none of these things but more or less intangible vibrations which are taken into the system in the process of breathing and being vitalized by the surrounding magnetic currents of the Cosmic and the earth.

We must keep in mind the fact that man is not wholly a chemical being, but a chemical-electrical-magnetic-psychic being. There are electronic reactions within our bodies just as positively as there are chemical reactions, and there are psychic reactions in the body through the sympathetic nervous system just as there are physical reactions.

The original doctrine, or idea and theory, of allergy was limited almost wholly to the chemical consideration of reactions, but as we have just stated, in the past few years since medical science has been paying very close attention to the study of glands and their influence upon our health, and since science has discovered the vitamins and hormones, the subject of allergy has naturally developed.

Now we are on the very threshold of a new field of medical consideration of this subject. Unquestionably, it will be talked about very publicly and much will be written about it, but few will



understand it properly and many will be deceived by it.

We hope that the "quack" specialists will not seize hold of this new field and puzzling terminology, as some did in regard to psychoanalysis, and lead the gullible into their sanctums and inveigle them out of much money while the patient's health remains unimproved.

Vibratory Disturbances

From a purely chemical point of view, each individual being is distinctly different to some slight degree. That chemical difference may be normal with the human being, or an abnormal condition of a temporary nature. In any case, each individual is more or less affected by certain elements of food, for instance, or certain liquids which affect his chemical nature or affect the specific chemical quality of his individual blood stream and the tissues of the body.

For this reason, some persons can eat tomatoes stewed but cannot eat them raw without a manifestation of a disturbance in the blood, while others can eat tomatoes in any form without any unfavorable reaction. Some persons cannot eat strawberries, while others can without suffering any unfavorable reaction.

In fact, one can take almost the whole line of foods and find persons who are hypersensitive or susceptible to reactions from these foods. In some cases the unfavorable reaction covers only a period of the year, while with many others the unfavorable reaction will manifest itself over a period of many years or even a lifetime.

Many persons suffer from so-called rheumatism through the eating of tomatoes, while some have a similar condition from eating pickles or anything spiced with vinegar. Some types of individuals are affected by the acid in one or more foods, while others are affected by the alkaline in one or more foods. The same is true of liquids, and our Rosicrucian investigations of many years have shown that persons are affected in the same way by odors.

On the other hand, certain rates of vibrations of a psychic nature due to cosmic disturbances of the cosmic rays

or magnetic disturbances of the earth's currents will affect certain persons in the same way as foods affect others. A psychic disturbance manifests through the vibratory reactions in the sympathetic nervous system and this, on the other hand, through its plexuses in various parts of the body, causes chronic or temporary conditions.

It is a positive fact that just as one person can always be seriously affected from eating any amount, small or large, of red salmon (and not necessarily with any form of ptomaine poison), so are some persons affected by sitting in an art gallery and viewing for a period of half an hour or more a number of variously colored or variously emotionalized pictures.

On the other hand, some persons are just as easily disturbed, physically and mentally, by certain pieces of music or certain chords in musical productions, or by certain musical instruments, as others are physically disturbed from the reactions of serums. A person who is allergic—and that means a very large portion of the human race—is just as susceptible to the unpleasant reactions from emotional causes as from purely physical, chemical, or electrical ones.

Even lights and colors will cause a reaction in the health of some persons, and I know of one particular case where a person who breathes deeply in the sunlight is immediately affected by a reaction that manifests as a severe headache for many hours. Another person is affected by breathing the moist air when walking outdoors in a rainstorm.

Undoubtedly many who suffer from seasickness are affected by the salt air of the ocean as much as by the so-called rolling of the boat. On the other hand, there are some cases of seasickness due to the emotional excitement of taking a sea journey.

Many of the most mysterious or puzzling ailments of the human race can be explained only on the basis of allergy. A person may suffer with pains in the eyes late every afternoon and evening of the day, while opticians and eye specialists agree that there is nothing wrong with the eyes, or that the glasses worn are proper, or that no glasses are required.

But the specialist would find after long and careful investigation that some color in the room where such a person spends a part of the afternoon, or some odor, or something he does during the morning and early afternoon is responsible for the reactions set up in his system and which produce an allergic manifestation in the eyes.

Many times persons suffering from pains and aches in the nose, the eyes, and the head, have been diagnosed as suffering from sinus trouble when there was no real sinus condition but purely an allergic one affecting the same areas.

Diagnosis Difficult

Every form of medication, massage, osteopathic or chiropractic treatment, electrical, magnetic, or psychic form of help will be of no avail in improving a condition or curing it if it is allergic, and if the secret, hidden cause is not found. That is why it is very difficult to diagnose the real cause of an allergic ailment.

The specialist must proceed by eliminating from the patient's diet one by one the various elements of food until he determines which form of food eaten by the patient may or may not be responsible. Then every form of liquid must be eliminated one by one until a possible cause is discovered. Then the patient's personal habits and environment must be analyzed.

In one case it was found that the bay rum used on the face after shaving by a patient, and which was very pleasant itself as an odor, set up a reaction that was responsible for a long-standing ailment.

This is why we have said that a complete examination and study of the patient's foods, drinks, environments, and habits was very greatly related to the science of psychoanalysis. Coffee, teas, and even substitutes for them, as well as beer, wine, and liquors will affect persons in various ways, not directly by their chemical effects but through something in their vibrations having an affinity for certain antibodies in the blood stream.

If you are suffering from any condition that has lasted for a long time and which does not seem to improve or change under the usual treatment prescribed for such a condition, you cannot expect to find any improvement unless some competent physician makes the special tests that are necessary to determine your allergic tendencies and sensitivity.

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.



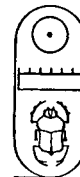
TRANSITION OF SAR HIERONYMUS

MAY 21, 1969

The illustrious Sar Hieronymus was an eminent member of the F.U.D.O.S.I., a federation of esoteric organizations of which AMORC was one of the prominent members. He held the office of Imperator of that body, and his allegorical title was *Sar Hieronymus*. He was a renowned mystic, an author of many works, and a professor of languages in a Belgian university.

He was personally acquainted with Doctor H. Spencer Lewis and the incumbent Imperator, Ralph M. Lewis, who at the time the F.U.D.O.S.I. was functioning participated in its activities, meeting with the representatives of other orders in Brussels, Belgium, on several occasions.

The F.U.D.O.S.I. achieved its purpose several years ago and is no longer functioning for the objective it had come into existence.



SHAKESPEARE AND THE VISION OF WHOLENESS

(continued from page 331)

So we can tackle play after play, and they will break down into allegory. The strangest and most improbable situations, such as no modern dramatist would dare to present, take their place with an inevitable rightness when looked at in this way. For instance, the almost absurd *happy ending* of *The Merchant of Venice*, when Portia gives back his lost ships to Antonio, is seen as the only possible finish for the picture of the integrated soul. "That which thy child's mistake fancied as lost I have kept for thee in Heaven. Rise, take my hand and come." (*Hound of Heaven*).

It seems that Shakespeare uses the Comedies to present his picture of the transmutation of the soul by lifting it to other levels of consciousness. All these plays have profound cosmic meaning but this never intrudes itself. There is no constraint or obligation to bother about it, and never is there a sense that Shakespeare is imposing teaching upon us.

This is understandable in that in his age the esoteric knowledge could not be outwardly spoken. To write mystery or morality plays was unacceptable to reformation thought. The inner significance of the plays is in line with the stream of hidden wisdom which has been passed down from the mystery temples of the ancients. *Shakespeare*, whoever he was, is certainly an example of Cosmic Consciousness. To quote from Arnold's sonnet:

*Others abide our question.
Thou art free.
We ask and ask: Thou smilest
and art still
Out-topping knowledge*

The wholeness of life, the interpenetration of matter and spirit, was all included in his tremendous vision, and if we could know the whole cycle of plays, we should have revealed to us the whole mystery of life.

Each generation is called upon to reinterpret Shakespeare in its own way.

Perhaps the allegorical and imaginative interpretation is fitting for our times. Those who are not drawn to the world view of spiritual wholeness will assuredly challenge this as a forcing of the plays into a pattern which suits the interpreter. Be this as it may. It will seem so if the basic view is not held.

But there are many in our time for whom the *vision of wholeness* throws a new flood of light on the whole meaning of life, restoring lost values and giving to man a new significance. We are rediscovering that ours is the only culture in the whole of history that has not held in some way that man is spiritual in nature and has a great task to perform and much to learn while on his "erring pilgrimage" through life on the physical planes.

When we feel this and direct our attention to the works of human genius, we find that a new light of understanding floods into them. The *Odyssey* becomes an allegory directly relevant to modern consciousness. Every fairy tale speaks eternal truths which man must rediscover for himself today. Old sculpture begins to speak, and the secret meaning and ritual drama begin to reveal themselves.

A symbol, after all, can have manifold meanings. Its purpose is to enhance the significance of life. If it does this for you, how can we say it is not true? In the balanced polarities of life, truth often exists in the very contradictions. Thus we must learn with Shakespeare that several interpretations can be valid at the same moment, and if my "truth" is not quite the same as that which you have seen, we do not need to be disturbed. Both may hold good.

Almost all the heroes are princes and aristocratic figures. This shows us that the tales are about the inner royalty of the human ego in its struggle for integration. The great Tragedies show the hero faced by a deadly flaw in his own soul-nature which draws upon him the corresponding ordeal and

temptation in form of a person or event—Iago, Lady Macbeth, Hamlet's ghost. If he falls, he is thrown into mental confusion, is struck by a second temptation, falls again, and plunges down into the horror of "accidental deaths and confused events," with the stage littered with corpses. Only when the act of creative mercy comes in, is redemption possible. This is most clearly shown in the comparison of *Hamlet* and *Measure for Measure*.

Hamlet can be read among the many interpretations as a study of the disintegration of a great soul. *Measure for Measure* is a textbook example of a psychological experiment in the effects of creative mercy. Transmutation of the soul is the eternal theme. (Read John Vyvyan's brilliant study, *The Shakespearan Ethic*.)

Always, in beginning to explore the plays in this way, we must remember that all characters and even situations are to be seen as aspects of the entire personality—your soul and mine, not merely an Elizabethan or Roman gentleman.

To take one example at risk of being accused of the facility of lifting a quotation out of its place: Macbeth comes out of the supper where King

Duncan has been feasted and in the darkness of the Castle hall says, "If t'were done when t'is done, then t'were well it were done quickly." We so easily slip over this opening to the soliloquy.

But pause and see what other great saying it reflects: *That thou doest, do quickly*. It hits you between the eyes. Would not Judas, leaving that other Supper, have said the same after his Master's injunction? Duncan is seen to represent the Christ in us; Macbeth: the Judas. When for ambition we have killed the light within us, is it not inevitable that we shall "sleep no more?" We are deliberately "pulling down the blanket of the dark." The tragedy is lifted from twelfth-century Scotland into our contemporary psychological situation.

Prospero's enigmatic final words of Shakespeare's Epilogue in his final play, are not merely his farewell to the stage. They gain a subtler meaning and make more sense if we can see them as an exhortation to interpretation. Study them again with this in mind. We can each of us begin the re-exploration of the plays to discover the life-enhancing secrets hidden beneath the surface story.

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:

CALIFORNIA, SAN FRANCISCO: Central California Conclave—November 1-2. Contact: Rosie Nemerovski, Secretary, 3527 68th Avenue, Oakland, California 94605. GRAND MASTER will be special guest.

MICHIGAN, LANSING: November 9. Contact: Mrs. Dorothy E. Schlott, Conclave Chairman, 1209 Whyte Street, Lansing, Michigan 48906.

MISSOURI, ST. LOUIS: October 25-26. Contact: Mary E. Bivins, Conclave Secretary, 11601 Tescord Drive, St. Louis, Missouri 63128.

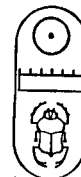
NEW YORK, NEW YORK CITY: October 25-26. Contact: Mr. Leonard E. Thompson, 32 Irving Place, New York 10003.

OHIO, COLUMBUS: Tri-State Conclave—October 11-12. Contact: Mr. Dale Wood, 4125 E. Main Street, Columbus, Ohio 43212.

PENNSYLVANIA, PHILADELPHIA: November 2. Contact: Mrs. Margaret M. Turner, 5120 N. Camac Street, Philadelphia, Pennsylvania 19141.

TEXAS, DALLAS: November 8-9. Contact: Mrs. Nancy Fallon, 4508-A Abbott, Apt. 21, Dallas, Texas 75205. GRAND MASTER will be special guest.

WISCONSIN, MILWAUKEE: November 1-2. Contact: Mr. Otto Mueller, 216 East Smith Street, Milwaukee, Wisconsin 53207.



Rosicrucian Activities

*Around the
World*



A GLASS PLAQUE commemorating man's first visit to the moon was presented to the Imperator, Ralph M. Lewis, by Frater Walter Anderson of Sweden. The idea for this unique souvenir originated with Frater Anderson who is on the staff of Lindshammars Glasbruk, a glass company in Vatlanda, Sweden, where it was made. The plaque, in the shape of a crescent moon, was designed by the glass designer Christer Sjögren, and the engraved text reads: "In Commemoration of the First Visit to the Moon 1969." The constituent elements of the glass were gathered from various parts of the world, and the engraved text is filled with pure gold.

Among those persons and institutions who received the first copies are: the President of the United States; the King of Sweden; the Astronauts Mr. Neil Armstrong, Mr. Edwin Aldrin, and Mr. Michael Collins, the Leader of the Space Program, Mr. Thomas O. Paine; the Smithsonian Institution in Washington, D.C.; Nordiska Museet, Stockholm; the Swedish-American Institutions in Minneapolis, United States of America, and Växjö, Sweden.

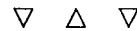


Frater H. P. A. van Schouwen, Inspector General for Aruba and Curaçao, Netherlands Antilles, had the pleasure of visiting AMORC's relatively young Paramaribo Chapter in Suriname and was deeply impressed with the progress made by this subordinate body since becoming a Chapter. A beautiful and impressive Temple has already been built. We wish to commend the officers and members of Paramaribo Chapter for their dedicated efforts.

On May 31, members and friends of the Port-of-Spain Chapter in Trinidad gathered to pay honor to Colombe Emeritus Roselyn Ann Hinkson who is the Chapter's first Colombe to serve a full term of office, having been installed in May 1964.

At the special dinner gathering, there was high praise for Roselyn Ann's devotion to duty as well as her comportment both inside and outside of the Chapter. Members of the San Fernando Pronaos were also in attendance.

Roselyn Ann is shown with Past Colombe Adviser, Soror Y. Vespry, and Past Masters (from left to right) U. F. Lynch, W. V. L. Wiltshire, K. C. Marcelle, K. Golding, and C. Lord.



Dr. Max Guilmot and Soror Guilmot of Brussels, Belgium, visited Rosicrucian Park during August, and while here Frater Guilmot presented two illustrated lectures based on "The Pyramid Texts" and "The Book of the Dead."

Frater Guilmot is Consulting Egyptologist of the Rosicrucian Egyptian Museum, a position he has held since June 1964, following the late Dr. Etienne Drioton, former Director General of the Department of Antiquities of the Egyptian Government and Executive Director of the Cairo Museum of Egypt. Dr. Guilmot verifies the authenticity of all antiquities placed in the Rosicrucian Egyptian Museum's collection and also does all translations of the texts of the materials. This information is used on the labels of the Museum's collection for the benefit of visitors to the Museum. Frater Guilmot is Egyptologist for *La Fondation Égyptologique Reine Élisabeth, Musées Royaux d'Art et d'Histoire* in Brussels, and

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has written many manuscripts and papers on Egyptology.

During their stay in the United States, Dr. Guilmot and his wife will visit the principal museums in this country.

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Soror Marie Bergeron of Quebec City spent several days at Rosicrucian Park on her first visit to California. Being here during the time when Rose-Croix University would normally be in session, Soror Bergeron seemed to be representative of all those usually here at that time. Her busy schedule included visits to Belmont Chapter, Santa Cruz Chapter, and Oakland Lodge.

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On a special visit to the newly formed Blue Grass Pronaos in Louisville, Kentucky, Dr. Hugh M. Brooks, Inspector General of AMORC, and Soror Brooks, shown above, of Granite City, Illinois, were entertained by the members of the Pronaos at a cookout

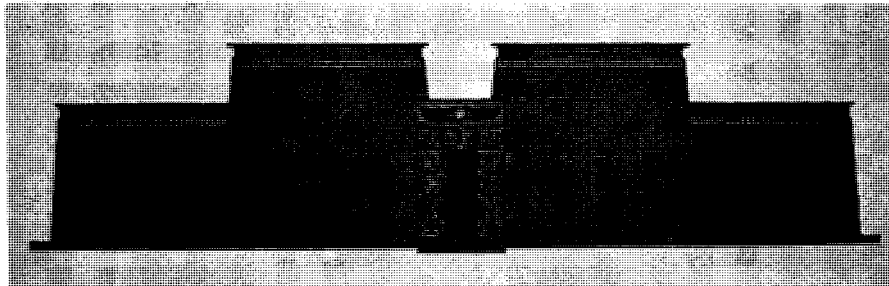
at the home of Frater Karl F. Hollenbach. Soror Hollenbach for the occasion prepared an original dessert in the shape of the Order's symbol.

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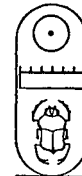


Grand Master Chris. R. Warnken's visit to New Orleans, Louisiana, during his extensive tour earlier this year, marked the first occasion of a Grand Master's visit to a subordinate body in the New Orleans area. Here the Grand Master discusses matters with Frater Jesse T. Scoggins, Chairman of the Extension Committee of the New Orleans Pronaos.

Frater Warnken's visit to Belleville, Ontario, Canada, was likewise the first occasion of a Grand Master's visit to the Quinte Pronaos. On page 310 of the August *Digest*, Frater and Soror Warnken are shown with Soror Margaret Dulmage (left), present Master of the Pronaos, and Soror Audrey Hart, Quinte Pronaos' first secretary (right).



The site for the new Rosicrucian Administration Building has been cleared by bulldozers and is now ready for excavation and construction. The new building will have a full basement, a ground floor, and a second story. Besides offices for the administrative staff, it will house such facilities as data-processing and duplicating equipment. Pictured here is the architect's drawing of the finished building.



ROSICRUCIAN DIRECTORY

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



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GATEWAY TO PALACE OF PERSEPOLIS ➡

The gateway opposite contains a bas-relief figure of Darius the Great receiving gifts from an emissary of the many peoples that came to compose the vast Persian Empire. Construction began as early as the sixth century B.C., and included piping for the conveyance of rain water from roofs and porches to an underground channel leading to the palaces.

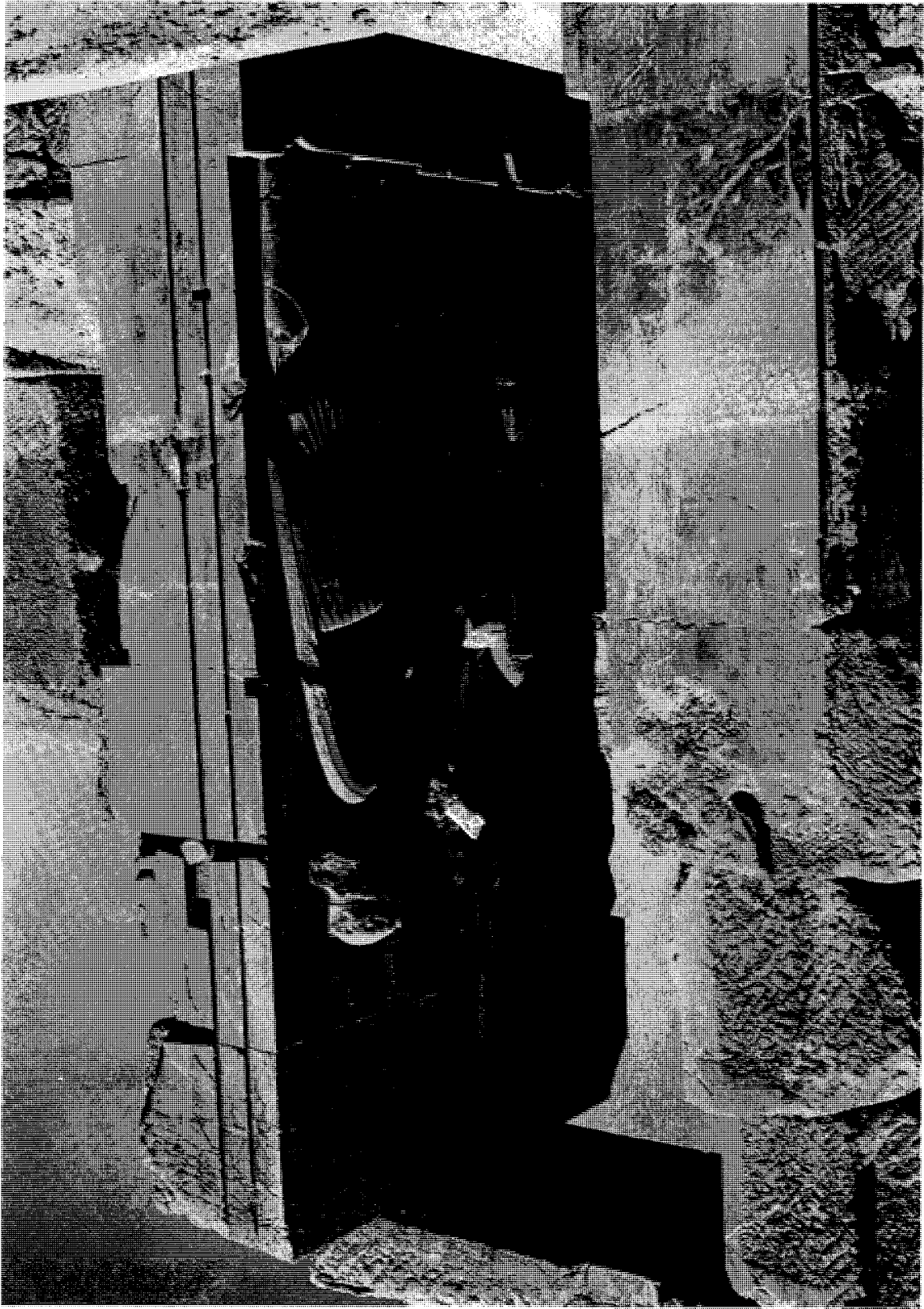
(Photo by AMORC)

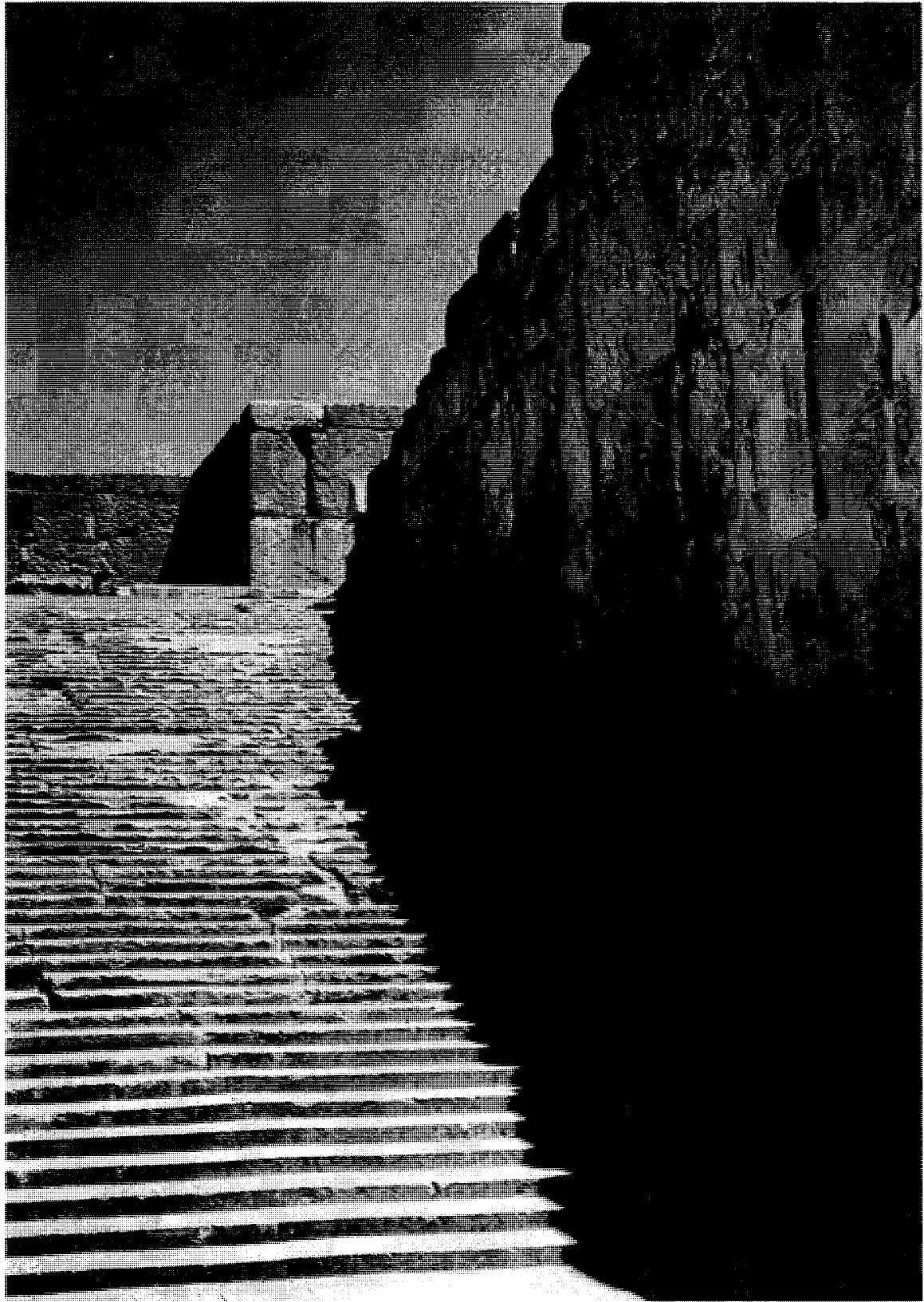
GRAND STAIRWAY TO PERSEPOLIS (Overleaf)

This stairway leads to the magnificent propylæa (main entrance hall) of the Apadana Palace. This particular stairway remains well preserved. History recounts that this splendid Persian capitol, governing a vast empire, was destroyed by the Macedonian conqueror Alexander the Great in the year 331 B.C. Gold and silver bullion together with gold brocade and silver vessels were plundered from the treasury. It has been speculated that the worth was over 242 million dollars!

(Photo by AMORC)

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1969*







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**Rosicrucian
Principles
for the
Home and Business**

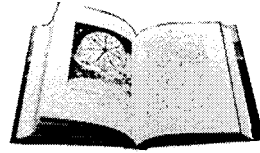
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**Self Mastery and Fate
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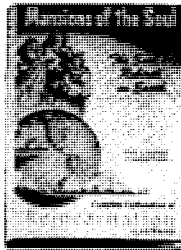
The book reveals how we may take advantage of certain periods to bring success, happiness, health, and prosperity into our lives, and it likewise points out those periods which are not favorable for many of the things we try to accomplish. It does not deal with astrology or any system of fortunetelling, but presents a system long used by the Master Mystics in Oriental lands and which is strictly scientific and demonstrable. It helps everyone to eliminate "chance" and "luck," to cast aside "fate" and replace these with self-mastery.

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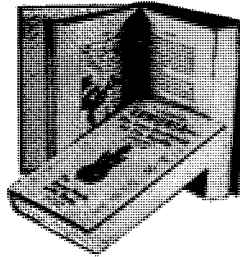
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BRAVE NEW ERA

It would seem that the ever-increasing amounts of varied pollutants which are released daily into our planet's atmosphere are doing much more than just making our eyes water and ruining our respiratory systems.

They are also changing the weather.

Up to the year 1940, the world's temperature patterns had shown a warming trend, but since then this has been reversed and a cooling process seems to have settled in. Dr. J. Murray Mitchell, a climatologist for the U. S. Environmental Science Services Administration, says that Arctic winter temperatures have dropped an average of six degrees. In fact, it has been calculated that eighty percent of the Earth's surface has cooled off, especially in the polar regions, northern Canada, Siberia, the Americas' western mountain ranges (except in the United States, and Southern Africa. On the other hand, other areas seem to be warming up; among these are southeastern Canada, the United States, Brazil, eastern Europe, the Pacific coast of Asia, and the Indian Ocean.

What is the cause of all this?

It is believed that the warming trend which culminated in 1940 was caused by the increase of the atmosphere's carbon dioxide content which began in the early nineteenth century, when fossil fuels first began to be burned in great quantities, producing a "greenhouse effect" which caused the atmosphere to trap more heat than it used to. This might indicate that instead of cooling off, the Earth should be warming up, especially with the increase of pollutants in the air; however, the situation is not as simple as all that.

For example, rain is caused by cloud seeding—be it by natural or artificial means—and takes place in clouds of very cold moisture when it condenses about certain submicroscopic particles, forming ice crystals which then fall and melt into rain. But if too many ice crystals form, they tend to remain suspended by air currents, resulting in overseeded clouds which will not release their contents. Automobile exhaust pipes can each produce an average of 10,000 million cloud-seeding particles a second, and this, instead of causing rain, may bring on droughts due to overseeding.

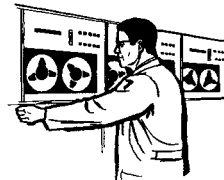
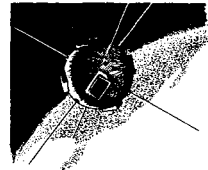
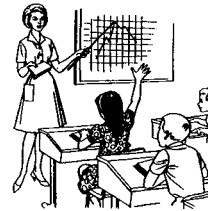
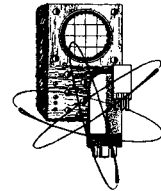
All this is compounded by the great increase and growth of cities which by producing changes in local weather patterns (see *Brave New Era*, January, 1968) affect adversely conditions in

their surrounding areas, and produce great amounts of dust. It has been calculated that over one percent of the United States' land area is now paved. This means that something like sixty percent of that one percent is waterproofed by concrete and other materials which cause water to run off rapidly, leaving the land surface dry and the dust loose. This dust is then churned up by winds and rises in the atmosphere, decreasing its relative humidity and enabling it to evaporate more moisture, with less rainfall as the result.

Suspended dust also increases the Earth's albedo, or reflectivity, and causes more sunlight to be reflected back into space before it can reach the surface of our planet and warm it, producing longer winters. Dr. Reid A. Bryson, director of the Center for Climatic Research at the University of Wisconsin, warns that at present only a slight increase in the atmosphere's dust content would be needed to prolong winter for six weeks in some areas of the world. This would not leave us too much summer.

Jet planes are also great offenders in this respect. At the ten to twelve kilometer altitudes at which they fly, their contrails do not spread out, but rather seed the upper atmosphere with their jet exhausts' water vapor and tend to produce cirrus clouds. Dr. Walter Orr Roberts, director of the National Center for Atmospheric Research of the United States believes that these high-flying jets may cause—some thirty to forty times a year—cirrus cloud covers capable of sometimes blanketing a substantial part of a continent, tremendously increasing the area's reflectivity. Other experts believe that once the large supersonic transports come into service, this situation will worsen due to their higher operational altitudes and more powerful engines.

Of course, this is not to say that a new ice age has already begun. The great, complex planetary system responsible for our weather is not yet fully understood. Through the use of satellites our knowledge of it is increasing tremendously, discrediting many theories and solving many enigmas; but this is not to say that warnings by men who have made the study of weather their lives' work can be ignored . . . we just cannot afford to. The conclusions which they have arrived at are far too important to be shrugged off lightly, for they could very well have profound and dire effects on the course and accomplishments of this, our brave new era.—AEB



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