

# ROSICRUCIAN DIGEST

February 1970 •

*Featuring:*

- *Mysticism*
- *Science*
- *The Arts*

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harmonious way  
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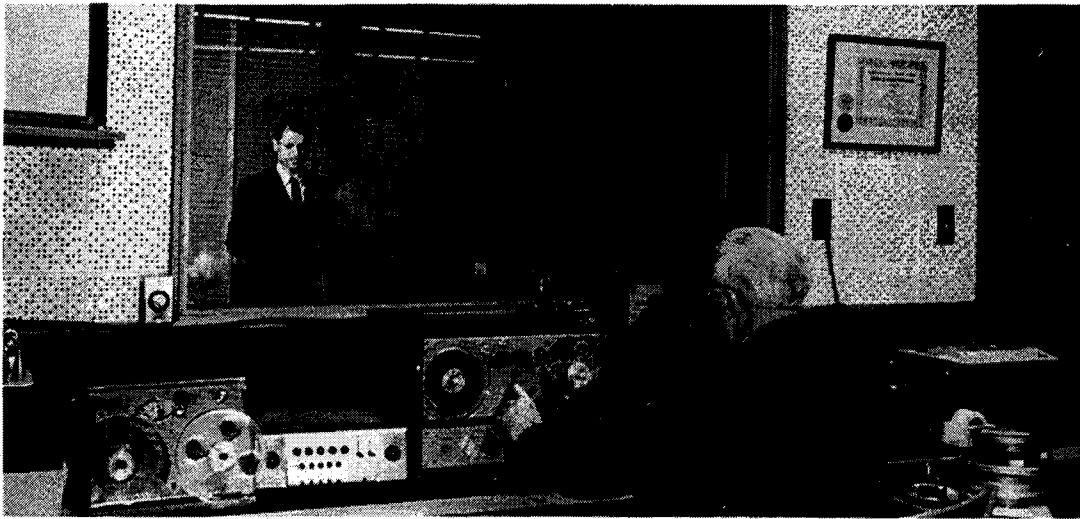
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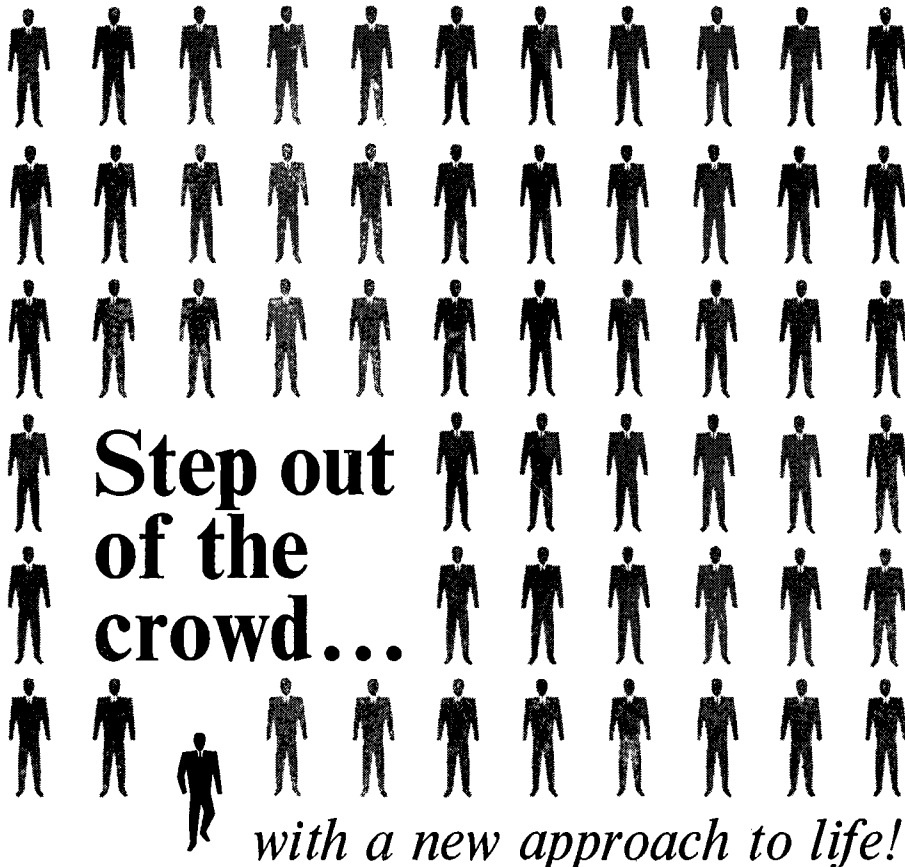
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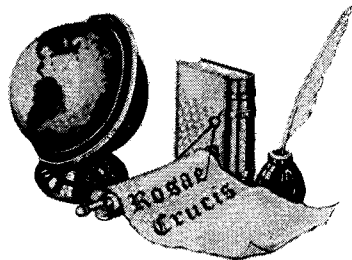
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# ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council  
of

**THE ROSICRUCIAN ORDER  
AMORC**

Rosicrucian Park, San Jose, California 95114



**COVERS THE WORLD**



Subscription to the **Rosicrucian Digest**, \$4.00 (£1/13/6 sterling) per year. Single copies 40 cents (3/6 sterling). Address: ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose, California 95114, U. S. A.

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.



**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 the Ancient Mystical Order Rosae Crucis, and in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) 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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## TEMPLE OF THESEUS

Not far from the Acropolis in Athens is this beautiful Temple said to be erected to the memory of the legendary hero, Theseus. He was the son of Aegeus, ancient King of Athens. He went to the Island of Crete and slew the Minotaur, a bull-like monster who lived in a labyrinth. Each year Athens had been compelled to send seven youths and seven maidens to be devoured by the Minotaur. Theseus journeyed with the youths but singly entered the labyrinth and destroyed the Minotaur with a sword given him by his father. This ended any further sacrifice of Athenian youth.

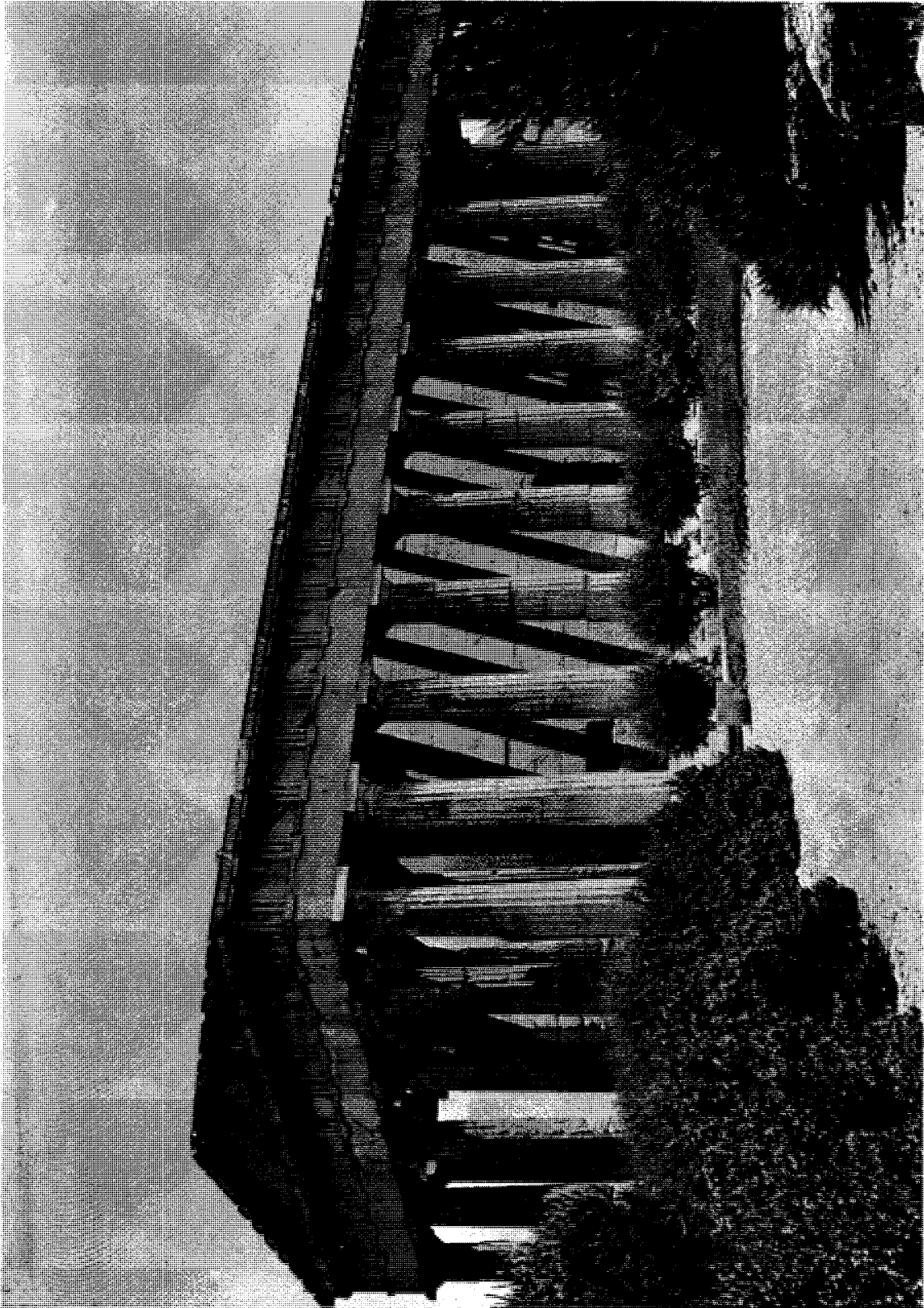
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**Volume XLVIII**

**February, 1970**

**No. 2**

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## ARE DRUG VISIONS MYSTICAL?

FROM THE earliest historical records available it is apparent that dreams have been confounding to man. They have either been experienced as evoking stark terror or exalted inspiration. Primitive men have attributed the causes of these *inner experiences* to several sources. Principally, they have not been associated with his own organic being; rather, they have been related to the intrusion of foreign bodies, entities, or intelligences, who took possession of him and communicated the details of their experiences to him. Also, dreams have been thought to be caused by an ethereal double of man, himself, which journeyed forth during sleep and later re-entered, and the experiences had were revealed to him. In some way, then, such experiences were transferred, it was assumed, to the consciousness of the sleeping person.

Here, then, was man's first introduction to what appeared to be another world. It was a strange reality which had an impact upon him emotionally yet was not directly under his control. This world of dreams, of visions, was associated with man's transcendental concepts. For example, it appeared to have a relationship with his notion of gods, with the afterworld, and with the various kinds of heavens that man conceived. Such represented an open door to unique and superior powers. In his dreams man could accomplish many feats not possible to him in a normal wakened state. In his dreams he often talked and walked with the gods; he shed his worldly grievances; he achieved ends he had not realized otherwise. The right dreams were then to be sought for their emotional benefits and also for the knowledge they seemed to impart.

No dream was ever considered by primitive minds to be meaningless. If its content was not comprehensible just in the manner experienced, then it was thought to be a form of symbolism; that it augured something, or that it was an omen. These unusual experiences and visions were often hallucinatory, that is, having no direct relationship to normal reality. Further, they were often had during a wakened state. They were realized as a form of detachment, in other words, a presentation of a world quite separate from that of common reality. Such experiences were not thought of by the individual as a mental aberration, but rather as a consciousness of that which was reality but a different kind from the ordinary objective state.

### *This "Other World"*

In this world of the subconscious, many of the irritations, anxieties of daily life were discarded. Man often felt free of turbulence. He experienced a sense of euphoria, of unlimited freedom and personal omnipotence. By comparison the reality of the objective state was drab and depressing. Consequently, this encouraged resort to any means that would induce visions of this *other world*, "these other kinds of experiences."

Ancient accounts relate that the priesthood of temples of Egypt induced a *temple sleep* in candidates for initiation into the mysteries. It is generally conceded that this temple sleep was an early form of the practice of hypnotism. In all probability, suggestions were then implanted in the minds of the hypnotized candidates. Perhaps, also, while under the hypnotic influence, their

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minds were probed by the priests for their true thoughts.

The Mayans and the Incans drank specially prepared potions which had been extracted from plants to form drugs. These produced hallucinatory effects. The subjects imagined themselves in communication with deities and to be endowed with special powers. They experienced a kind of revelation and an intellectual power which seemed to bridge time and foresee the future. Consequently, such narcotic potions were commonly used as a method of producing prophetic revelations.

In ancient Delphi, the Pythian oracle, a young maiden, was seated upon a golden tripod over an aperture in the floor of the Temple of Apollo. From this aperture there was emitted an intoxicating vapor, probably a natural, terrestrial gas. This was inhaled by the oracle. She was intoxicated by it, and in a rambling, incoherent voice shouted out a description of her hallucinatory visions. The sagacious priests then interpreted the words as they saw fit in order to accomplish political and other ends by which they sought to influence persons who had come to consult the oracle.

From the mystical, the metaphysical, and the psychological points of view there are various levels of consciousness. These are states of realization which are subliminal, which lie beyond or behind the normal objective plane of consciousness. Psychology, in what is referred to as *depth psychology*, refers to these states of awareness. At times the impressions from these levels flash into the objective consciousness as insight, or an intuition which is not had through the usual means of perception. Such an ideation or thought, however, can be the result of objectively perceived impressions had previously and that were forgotten, or which were not realized at the time. Consequently, to the subject, they appear as an entirely new point of knowledge or experience.

#### **Past or Inherited Knowledge?**

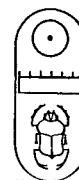
Metaphysics may call such experiences *a priori* knowledge, it being a knowledge brought over from a past incarnation or an innate knowledge, that is, a cosmic inheritance.

Mysticism may state that such experiences are an afflatus of the soul, its unity with the Absolute, the Cosmic, in which man is brought en rapport with a *universal knowledge*. Mysticism, too, may say that the experiences are part of the self-awareness of the individual upon a higher plane of consciousness. In other words, the self, figuratively speaking, may look through many windows; each window is a different and higher level of consciousness and views more of the whole reality of the Cosmic than those of a lesser level.

In mysticism there is the desire to experience this *one-ness*, this unity with the infinite source of perfect knowledge. It is to be attained *personally*, not through any intermediary. In true mysticism no drugs are used to attain this exalted reality. The deeper levels of consciousness are to be reached by a process of eliminating objectivity with the use of Will and self-discipline. The true mystic considers the experiences which are had by the use of drugs to be wholly hallucinatory. They consist of a distortion of the sentient qualities of the sense organs, exaggerating their sensations into a condition of unreality. Further, visions had in this manner are considered a disorganization of the ideas retained in the conscious mind, resulting in wild flights of unbridled imagination.

In the traditional procedures of mysticism there is a discipline which is applied in entering other levels of consciousness. There is a gradual transition as a method for transcending from the normal objective consciousness to the other levels of the psychic or subconscious. With drugs, however, there is a truncating of the objective consciousness, a drastic cutting loose of it, and therefore no *unconscious control* of the mind is preestablished as in the mystical process. It is an opening of the floodgates of the stream of consciousness while at the same time arresting, by means of the drug, all processes by which the stream should be controlled.

It is to be noted that many such induced hallucinatory states invoke terror, extreme anxiety, and other violent emotional conditions. The individual while



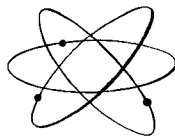
under such an influence may act quite contrary to the true purpose of peace, harmony, and illumination which is the objective of the mystic.

Why do individuals today resort to so-called *mind-expansion* drugs? With many inexperienced youths, it is the thrill of a different kind of adventure. It provides a challenge, a new experience, perhaps the expectation of a titillation, an ecstasy, not to be had otherwise. To other persons, it is an escape from the temporal, from incidents, events, and obligations that they want to forget.

They want to become conscious of experiences that will lift them above circumstances that they cannot ordinarily control. They want a new, a different kind of life. They cannot create a satisfactory one in the normal manner by the use of or exercise of reason so they wish the mind to take a flight into fantasy. There is little difference between the intentions of this type of person and many who are unfortunate alcoholics.

The third type of individual is the experimenter. He sincerely believes he is investigating a new phenomenon of mind in which man may acquire new powers and realize a far greater cosmic reality. He thinks of objective consciousness as being a kind of imprisonment. He believes that greater incentive, motivation, and inspiration can be had by contacting the unlimited reality of the deeper levels of consciousness. His theories are proper; his intention, generally, is a good one.

However, his *modus operandi*, or use of drugs, is quite wrong. He is impatient; he is not willing to resort to the *technique* of meditation to find illumination and inspiration. We may say that he is like a man who finds a door to a room which he wishes to enter to be difficult to open. Instead of taking sufficient time to properly open the door, he blasts it open with an explosive, thereby not only ruining the door but the contents of the room as well.



## YOU AND THE UNIVERSE

Knowledge of the structure of the universe is a step toward freedom, for man is enslaved more through ignorance than through anything else. At Rose-Croix University we provide subjects that explore the intrinsic structure of matter. In the **World of Science** are offered such courses as *The Nature and Manifestation of Spirit Energy*, *The Wonder of Life, Vibrations and Consciousness*, and *Rosicrucian Principles in Health and Healing*.

These courses are offered during the upcoming summer session of Rose-Croix University —June 22 to July 11. You may attend any one, two, or three of the weekly sessions, taking one course each week.

For details, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95114, U. S. A.

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## Worthy of Praise

by IRWIN ROSS, PH.D.

*Don't be afraid to give something for nothing!*

ONE DAY, at a great hospital, I watched a work of human devotion—doctors, nurses, and therapists laboring to salvage the badly wounded of war. I was impressed. I must have had stars in my eyes when I met a neighbor and told him what I had seen.

He brought me down to earth fast. "Yes, but did you also look into the waste and incompetence there?" he demanded. "Why, you should hear some of the stories I've heard . . . ."

"Maybe I should, but not now, if you don't mind. I'm not an investigating commission, just a citizen who has seen something worthy of praise. Don't I have the right to approve?"

"See here," I accused him. "You act as though being enthusiastic is a sin or a crime."

He smiled condescendingly. "Just don't let it make a fool of you. Don't be taken in. Remember, nothing's as good as it seems."

He spoke, I have since realized, not only for himself but for our times. We are in the day of "yes, but," the era of refusal to praise.

Great things are happening in every aspect of our lives; yet it is fashionable to minimize them. When you mention our shining achievements in science, someone will counter with, "Yes, but we've also developed the H-bomb." Speak of what we have done in medicine and the retort is likely to be, "Yes, but have you heard about the after-effects of the antibiotics?"

Something has gone sour not only in America but elsewhere as well. We have lost the habit of the kind word. It is a state of mind which we may well examine, not merely as a sign of national bad temper but of poor mental health.



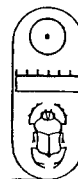
How did we get to the point where we shun enthusiasm, distrust a normal pride? I believe it began in the 1920's when the dream of a world made safe for democracy was shattered. Out of the great disillusion came sordid skepticism. The word "debunk" was coined, became part of our language and thinking. With glee we dragged our heroes down from their pedestals like children smashing their toys. We asked about everything, "What's wrong with the picture?"

There are imperfections in every picture. But there is often beauty and grandeur as well, which we have a right to admire without glancing furtively over our shoulders to make sure we're not being taken in. For that is our dread—that we may be trapped by our own enthusiasms.

It is certainly true that time after time we have been taken in. Promoters have heaped their superlatives on much that is flashy and cheap: fads, ideas, personalities have been given such dazzling acclaim that often it is hard to tell true from false. And men we have trusted have proved to have feet of clay.

We do well to be cautious. But, having found what to us is admirable, why not have the courage to say that it is? On the contrary, it seems popular to spread "the low-down," the *inside story* about everything. That proves we're *in the know*, a step ahead of the gullible who merely accept and admire.

I was speaking recently with a friend about a famous American who had



been the head of an important educational institution.

"He was in a fog all the time he was there," my friend said. "Never once knew the score."

I didn't agree. I told him one single thing which that man had done, without fanfare—a constructive achievement which had benefited all education.

He raised his eyebrows. "Come, come now. Has his publicity man been talking to you?"

Part of our population blindly accepts the propagandist's picture of public figures—and another part just as blindly rejects.

A Swiss journalist who had reported world news in every country of Europe all through the 1950's made a surprising observation to me. "I have met the heads of every government," he said, "and have talked with all of them. I found each one entirely sincere, believing he was doing the best that could be done for his country."

That isn't the portrait at which we have become accustomed to look. The fumbblings, the failures are held up to view, not the man-killing burdens, the grave decisions, and the straining sincerity. The man in the street—he who never had to make a big decision and therefore never had the chance to make a big mistake—plays grandstand quarterback to history. To him, no man in public life and authority remains a hero or even an honest tryer.

Then there's Big Business. That, too, gets its share of the sour grimaces. Is it cold, heartless, and impersonal? A small boy who wished to transport his dog on a train which had no baggage car thinks otherwise. His proudest possession is a railroad pass, written out for "Brownie" by a vice-president of the railroad.

And take that gross current slander against the whole human race, that no one does anything for anyone without an ulterior motive. A friend of mine befriended a stranger, an attractive, sensitive girl who was alone in the city and was in serious trouble. Her friendship consisted of standing by, feeding the girl now and then, seeing her frequently. The girl was grateful.

When her father finally came, she told him about her friend and was shocked at his answer. "Why did that woman do that? What does she expect to get out of it? No one ever does anything for you for nothing, you know."

Few things are more rare than the man or woman who is wholly evil. Every case of double-dealing and callousness can be matched by one, at least, of kindness and helpfulness. Is it naïve to mention them or to refuse to join the wailing chorus that calls the youth of today the "beat-up generation," when it isn't that at all?

"I wouldn't exactly call myself that," one of that generation said recently. "I did my stint in the war like most of the guys. I came home; got married. We had our first baby when I got my job. We have since bought a nice house—not a mansion but it's a better one than my parents ever had. We've got two children, a car, and we figure we're doing all right."

Match him against the young woman whom I found with her head in her hands, whimpering. "It's all so confused and hopeless. Your generation has left us a horrible mess."

The last fifty years have not been altogether one of defeat and despair. There has been betterment. Our aged people enjoy the dignity of Social Security, earned in their taxpaying lives. The right of each man to freedom from hunger has become part of our creed. Children no longer toil in our factories and mines; their fathers work fewer hours a week. Our schools and our health have improved; our homes are more comfortable.

True, criticism is healthy; but praise is even more so. Like the sun, it brings needed warmth in which we expand and grow. We begin to believe in ourselves because others believe in us and, as a consequence, we gain strength and faith.

Praise is the hand up the ladder. Without it we stumble and halt in half-achievement or defeat. It is the balm which takes off the rough edges of living and gives our existence grace and meaning.

# THE EMPEROR PROCLAIMS

**Saturday, March 21, 12:57 a.m., Greenwich Mean Time**

## Beginning of the Traditional Rosicrucian New Year 3323

IN ONE of Plato's dialogues it is stated that generation in one direction continuously would be monotonous. It is the cyclic changes we experience in the phenomena of nature that help us to be conscious of what we term the passing of time. Each cyclic change also suggests an ending point of some phenomenon and the beginning of another. Ancient man was very conscious of those changes. They became the basis for many of his religious ceremonies. In Egypt the annual inundation of the waters of the Nile was an occasion for reverence and joyous ceremony. These waters brought down with them rich alluvial soil from Equatorial Africa which was deposited on the sands of the Nile Valley, rendering them exceptionally fertile. Further, the flood waters quenched the parched lands of the Valley and provided the very livelihood of the Egyptians.

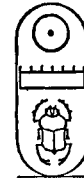
In the Northern Hemisphere the Spring Equinox symbolized rebirth. All nature was awakening from its moribund slumber of the wintertime. Plant life which had seemed dead was revived by the warm sun and began to sprout and bloom again. This depicted two abstract ideas to man: one *resurrection* and the other *immortality*. Perhaps, it was assumed, that man, like the plants, does not die but goes through a process of change and is reborn again and is immortal. The rites of the ancient Eleusinian mystery school portrayed in dramatic form this parallel between the awakening of plant life and the rebirth of the human soul.

These sacred and mystical concepts eventually were refined into magnificent inspiring rituals that have descended down through the mystery

schools and the philosophic orders. The Rosicrucians perpetuate these traditional principles in what they term the Rosicrucian New Year Ceremony. To the Rosicrucian, the true beginning of the New Year is not just the arbitrary one established by the calendar which in the Northern Hemisphere occurs in the winter when all nature is dormant and has a deathlike appearance. Further, in the Southern Hemisphere it is summer and does not suggest the beginning of a new cycle.

For these reasons the Rosicrucians perpetuate the advent of the *Spring Equinox* as the true beginning of the New Year. This event occurs when the sun in its celestial journey enters the zodiacal sign of Aries. This year this phenomenon occurs on Saturday, March 21, at 12:57 a.m., Greenwich Mean Time.

All Rosicrucian Lodges, Chapters, and Pronaoi throughout the world conduct a beautiful symbolic ceremony celebrating the advent of the Traditional Rosicrucian New Year. This is held on or about the exact date shown above. It consists of a ritualistic feast in which all active members of AMORC may participate. It is suggested that you refer to the Directory appearing in the back of this issue and select the subordinate body closest to you that you would like to attend for this occasion. Then write to the Grand Lodge *by air* at once and ask for the complete address of that particular body. Then write a letter to that body and request the details of the *date* and *time* of their ceremony. Rosicrucians will need only present their active membership credentials to attend. One, however, does not need to be a member



of the particular local body that he intends to visit.

For those who cannot attend a subordinate body for any reason, an interesting simple Rosicrucian New Year ritual for use in the home sanctum can be purchased. Just address a letter to the Rosicrucian Order, San Jose, California 95114, U.S.A., and ask for a copy of the *Rosicrucian Sanctum New Year Ritual*. Please enclose FIFTY CENTS (sterling 4/3) to cover cost and mailing. (Those living outside of the United

States kindly enclose Postal Coupons, obtainable at your post office, equivalent to that amount.)

In the beautiful *Supreme Temple* in Rosicrucian Park, San Jose, the Rosicrucian New Year Feast and Ceremony will be conducted on Friday evening, March 20. Doors open at 7:00 p.m. The ceremony begins promptly at 8:00 p.m. All Rosicrucian members who are able to attend are invited. Presentation of membership credentials is the only requirement.



## San Jose Artist



From December 5 to January 14, paintings by Vivian Shimmon were on display in the Rosicrucian Art Gallery. Mrs. Shimmon, a local San Jose artist, is a graduate of the Fine and Industrial Arts School of Newark, New Jersey. During the past few years she has won over thirty art awards. Her works have been exhibited throughout California and in many local art shows.

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She is a member of the Artists' Guild of Santa Clara and has served as juror for several art competitions. She works in a variety of mediums—watercolor, oil, acrylic, and encaustic, as well as drawings. Shown here is one of her works entitled *Free Spirit*.

# Exploring the Mountains of the Sea

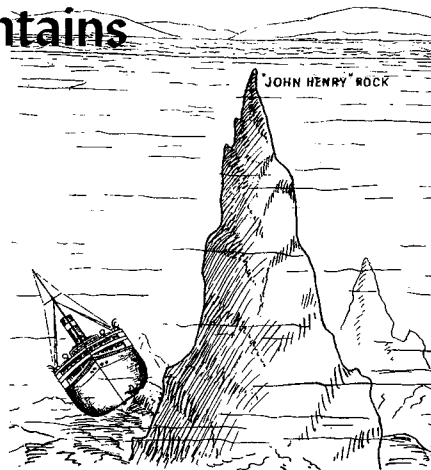
by OTTO WOLFGANG

THE WORLD beneath the ocean has always been a mystery to man. Actually we have seen more of the surface of the moon than we have of our own earth, since three quarters of the earth's surface—a region of gigantic mountains, vast prairies, and abysmal valleys—is covered with water. Currently we hope to explore space long before we probe the depths of the sea, but the simple truth may be that we will first have to finish exploring the planet *Earth* whether we want to or not.

The United States Navy, realizing the military importance of charting the sea bottom, has started a one-billion-dollar oceanography program to build more ships to unlock the secrets of the depths. There is an economic need also. According to U.S. Navy oceanographer, Robert S. Dietz: "We know there are rich mineral deposits underwater."

The University of California found a fourteen-million-square-mile area on the ocean bottom containing valuable minerals in nugget form, in sizes varying from a golf ball to a football.\* These rocks average twenty percent manganese, fifteen percent iron, and smaller percentages of cobalt, nickel, and copper. Scientists are now working on a technique to *mine* these nuggets with a huge dredge scoop and hydraulic dredging. They estimate that a ton of these nuggets would be worth \$43, at a mining cost of around \$30 a ton . . . . a profitable venture since the area would yield forty billion tons of manganese.

\*Some scientists believe they are the work of microscopic organisms that can concentrate these minerals through a secret process. They even have visions of ore farms where a specific mineral might be grown.



"Within the next 100 years," says Dr. Hugh Odishaw of the United States International Geophysical Year committee, "the oceans can become serious competition of the continents in terms of material resources." We already have plans for remote-control robots housing a TV eye which will pick up samples from the ocean floor.

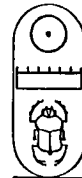
Can we mine these undersea mountains in the ordinary manner, as we do on earth? Probably. A few years ago, Jacques Yves Cousteau, the French explorer and deep-sea diver, and his seven-man team revealed that man could live for a month under the Red Sea in watertight *villages*, fully furnished with air conditioning, television, and telephones. "Sooner or later man will live under water and build there," Cousteau predicted.

## Depths and Currents

There are other reasons why we must delve into the depths; underwater mountains may be the only safe depository for atomic wastes. We may learn too that movements of ocean currents could hold the key to weather predictions.

Underwater exploration is still in its infancy. Although we have discovered major mountain ranges, deep trenches, and isolated mountains, only a very small percentage of the ocean bottom is adequately charted.

The first man who was curious about the world under water (although



certainly the advanced Greek civilization must have been also) was Magellan who, when in between the two coral islands of St. Paul and Los Tiburones in the Taumotis Archipelago, lowered a line to 1200 feet which never touched bottom. The first successful sounding was made by the Englishman, Sir James Clark Ross, in the Antarctic when he lowered a line 14,550 feet to the bottom.

Measuring ocean depths with hemp rope and sounding leads was awkward and quite expensive. By 1895 we had only 7000 soundings in depths over a mile. Then in 1920 we discovered sonic soundings by which we could measure depth by timing the interval necessary for a sound impulse to travel to the bottom and back. Today, hundreds of ships trace a continual profile of the land beneath the oceans.

We once believed that the bottom of the sea was smooth, but we know differently now. The biggest flat area of a few hundred miles is at the bottom of the Indian Ocean, southeast of Ceylon. We have found undersea mountains with towering peaks and valleys bigger than anything on land. The Continental Slope around Antarctica has mountains which average 12,000 feet with extremes of 30,000. At its deepest point near the Marianas Islands in the Pacific, the ocean is 35,640 feet, or seven miles deep.

#### *Ridges and Canyons*

Even beneath the arctic ice the Russians found a two-mile-high ridge. There is a globe-circling chain of undersea mountains 40,000 miles long that covers the entire Atlantic, passing around Antarctica and into the Pacific. The Hawaiian Islands are merely an exposed peak of the mountain chain. In the center of this mountain range is a huge crack which has led some melancholy scientists to think that the earth is splitting apart. (Quite a few of our earthquakes can be traced to sources under the ocean, probably because there are more active volcanoes under water than on land.) Besides mountain ranges, there are isolated peaks and cracks everywhere. There is the Tonga Trench between New Zealand and

Samoa that could hold eight Grand Canyons in its maw.

The research ship *Vema* of the Lamont Geological Observatory of Columbia University recently found a new canyon 600 miles east of Philadelphia. The ocean at that point is 18,000 feet deep and the canyon runs from west to east for an estimated 300 to 500 miles. "We believe," said Bruce C. Heezen, director of the expedition, "that there are many more mid-ocean canyons yet undiscovered, and our work includes plans for explorations of other ocean basins.

"For example, we feel certain there is a mid-ocean canyon running down the eastern basin between the Mid-Atlantic Ridge and Europe, starting near Iceland and ending off Spain. There probably is a network in the Indian Ocean, flowing off the deltas of the great rivers of India, much like the network stemming from the Hudson River submarine canyon in the continental shelf."

We originally thought that these canyons had been formed by ancient rivers when the sea level was lower and before the land was flooded by rising waters of the melting ice-age glaciers. But oceanographers have now discovered that some of the canyons led down to the ocean floor itself, three miles below the surface. The level of the ocean could never have fallen that low.

As our search increases we will need new equipment. The Navy already has developed a camera built to be operated at depths as great as 20,000 feet. As this camera weighs only 125 pounds in water, it can be lowered into the depths quite easily. Hanging from the camera is a lead weight which, upon touching bottom, activates a switch. The camera can take as many as twenty-four pictures during a single lowering. Pictures have been taken as deep as 13,062 feet near San Diego.

Sea mountains are much more movable and fluid than land mountains. In fact, the effect of the ocean's tides which involve the shifting of billions of tons of water each day can cause all our land to shift about. It is fantastic to think that *once* many of the mountains and plains were forested lands on

dry earth which now must spend their allotted time beneath the seas, until it becomes time to rise again.

### ***The Pamplona Rock***

The United States Coast and Geodetic Survey believes it has solved the mystery of the disappearance of a large and dangerous rocky shoal thirty miles off the northern slopes of the Gulf of Alaska. In 1779, Don Ignacio Arteaga, a Spanish explorer, recorded a shoal that lay ten leagues off shore and could be seen a mile away. He named it Baja Pamplona. A few years later, in 1794, two British explorers, Captain George Vancouver and Lieutenant Peter Puget, met a Russian trader named Portof in nearby Yakutat Bay. Portof told of annual hunts for otter on a dangerous shoal fifteen miles long, evidently the same one. A Russian atlas published in 1849 mentions the shoal, calling it Orel Rock.

Pamplona Rock appeared on a map made in 1867 by the Coast Survey. The survey ship party did not actually sight it but concluded, on the basis of various Russian and Spanish charts, that it existed. Later, when soundings were taken, it was considered to be nonexistent and was removed from the charts.

Recently, the United States Coast and Geodetic Survey charted a submarine ridge fifteen miles long, having depths of from sixty-eight and eighty-five fathoms over its crest. It was concluded that the drowned ridge is the old Pamplona Shoal or Orel Rock, a

bedrock structure whose creation was related to nearby *mountain building*. The Pamplona searidge foundered—that is, its base broke down and sank 400 feet in the first half of the nineteenth century.

Once we get to know the sea bottom, we naturally will begin to wonder what lies beneath the bottom. Studies of earthquake waves suggest that the earth's crust is floating on a sea of semimolten rock. Some scientists suggest that a soft layer, sixty or more miles thick, is sandwiched between massive layers or hard rock. Its upper surface is thought to lie some thirty miles beneath the oceans. This layer of soft rock may provide the answers to many questions, such as how the locations of the poles or the continents could have changed in the past.

One theory has been that the continents have drifted here and there, or that the earth's crust has slipped over the interior. Jellylike rock would act like grease around a bearing and permit such slippage.

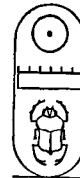
Geophysicists now suggest that a soft-rock theory may also explain why continents loaded with ice sink so easily and rise again when the ice melts. We know that some parts of Finland are still rising in conjunction with its rising temperatures through the centuries.

In any case we will learn some of the unsolved mysteries of the earth, perhaps the secret of the globe's birth itself by probing the countenance of the sea floor.

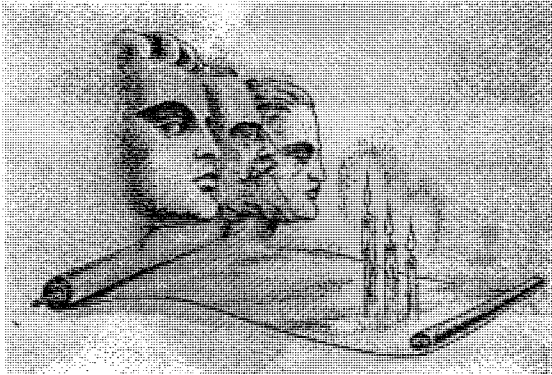


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## The Joy of Accomplishment



by WALTER J. ALBERSHEIM, Sc.D., F.R.C.

labor increases efficiency. Within the writer's own work experience the work week has been reduced from forty-eight hours to thirty-five or less—not counting the increased number of paid holidays and vacation time.

The only difficulty created by the concentration of work locations is the greater distance between home and factory or office. Aside from "rush hour traffic," the frantic rush is directed more to places of entertainment than to serious pursuits.

Any compulsive action, be it drink, drugs, or just driving around at break-neck speed, indicates a lack, an aching void, that is covered and dulled but never healed by the misdirected passion. However, it seems doubtful that the dissatisfaction is due to the "soulless" monotony of industrial work. In the first place brain workers are just as restless as manual workers, and in the second place one finds good, careful workers as well as sloppy ones even at conveyor belts. The good workers are usually the more contented ones, quite aside from their greater chance to be promoted.

Modern "capitalism" also offers indirect rewards. Union workers can afford to feed, clothe, and house their families comfortably; to drive good cars and to send their children to institutes of higher learning. This, too, is an accomplishment worth rejoicing at.

Admittedly, a man's soul may be starved in the midst of material comfort and drive him to seek satisfaction after working hours. From drink to drag races, from the building of one's own summer cottage or speedboat to active sports, such are the activities lumped together as the frantic rush of our time. Frequently, these pursuits are neither frantic nor aimless. Proficiency in amateur sports or crafts-

IT IS FREQUENTLY claimed that modern living is becoming increasingly hurried, harried—even frenzied—a picture of nervous tension and insecurity. In our United States, this insecurity is not an economic one. To some extent, of course, poverty and unemployment will always be with us; but it has never affected so small a fraction of the people as here and now. What then, is the cause of this frenzy?

Some wealthy sentimentalists, who glamorize the past without giving up their modern conveniences, blame the machine age for reducing workers to soulless cogs and for taking the joy of accomplishment out of labor. True enough; when a medieval cobbler made a pair of shoes with his unaided hands, they were entirely his own achievement. If he was a master of his craft, he could take pride in his work and rejoice in it, just as, according to the Bible, the Lord rejoiced after finishing the work of creation because "He saw that it was good."

But this same cobbler had to work from dawn to dusk, just to keep body and soul together. Not only his shoemaking but the obtaining of raw material and the selling of his finished wares took long hours. And, as to his apprentices, they were unpaid, half-starved slaves. Nowadays, machines have eliminated most physical drudgery; transportation and communication are fast and easy; and division of

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manship may be an accomplishment giving as much joy as professional excellence, and sometimes a successful hobby turns into a new and more congenial profession.

Those who recognize that their restlessness is not due to mere boredom but to an inner hunger may seek knowledge instead of diversion. Our country offers free libraries, evening classes, and extension courses to such seekers. An increasing number of workers, housewives, and oldsters are thus gaining access to the accumulated knowledge of the Age. Such studies bring various rewards. Some students look for increased earning capacity; others take pride in titles and diplomas; some seek knowledge for its own sake. Some of these true seekers may find that no amount of book knowledge appeases their inner hunger—just as the legendary Dr. Faustus confessed that his thorough mastery of all arts and sciences left him no wiser than before.

### *Seekers of Mysticism*

These seekers may eventually knock at the door of mysticism, attracted first by book reading, then by attaching themselves to personal teachers or to institutions such as the Order of the Rosy Cross. But mysticism profits only those who grasp its spiritual basis. Lacking this, the intellectuals reject mystical lore as nonsense. Emotional neophytes may become drunk with mysticism as with a heady wine. They may have dreams and visions, but usually they wake up with a spiritual hangover. Both types are likely to desert and denounce the teachings without having reaped any benefits from them.

Mysticism is not a conjurer's show, not an LSD trip, nor a Hippie happening. It may be advertised as "a fascinating new world of cosmic knowledge," but it is not a subject for mere fascination. To satisfy a craving more intense than hunger and sex, the seeker must approach it with at least as much dedication as he gives to his profession or a championship contest.

True mystical training proceeds along several lines. It aims to improve the student's understanding, his skills, and his sensitivity, but most of all to im-

part a change of heart, of attitude. Mysticism promises to its adepts abilities and powers that are frequently, though falsely, regarded as supernatural, because they are beyond the reach of the untrained. It claims that the power of mind exceeds all material powers, even that of atom bombs. But this should be self-evident. Were not the nuclear devices themselves conceived and designed by human minds? Mind power is so frightening that some alarmists demand a moratorium on science and learning lest humanity apply it to self-destruction.

Fortunately, mysticism itself gives us ground for hope. It maintains that our minds draw inspiration from One Greater Mind—from the Heart; or, if you wish—from the "Nucleus" of the Cosmos. This central force is indestructible, eternal, and creative by its nature, although death and destruction are inherent in the material aspect of the Universe. We know only too well that human intelligence may be misdirected to selfish and evil purposes. Then it may produce the kind of havoc that we see in modern weapons and in habit-forming, synthetic poison drugs.

But, when mind power seeks reinforcement from a divine source, it must be creative, like its origin. Mysticism is defined as belief in our immediate access to the Cosmic, that is, to the *God of our Hearts*. What could be more incongruous than a mystic saying to his Lord:

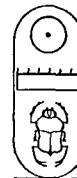
"Help me to cheat my competitors,  
or to kill my country's enemies!"

Sadly enough, many people who imagine themselves to be pious pronounce such blasphemous prayers. Army chaplains all over the world utter them in every war.

Even a mystical adept is a fallible human being and may, as such, be tempted to hate his adversaries. But he cannot appeal to Cosmic Power against his fellow men, because, cosmically, every living being is not only his Brother but his very Self, as an embodiment of the same Universal Soul.

Mysticism, as we see, is the most severe and exacting of disciplines. In

(continued on page 65)



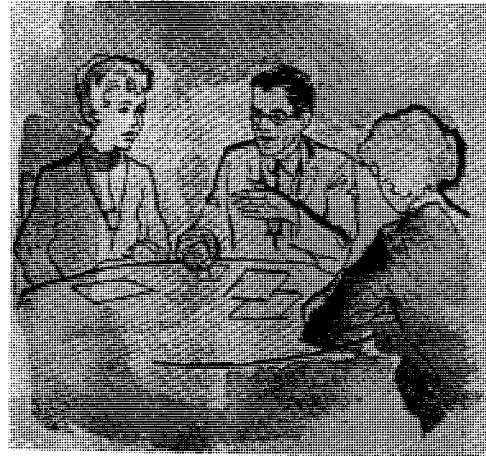
# A Personal Philosophy

by RODMAN R. CLAYSON  
Grand Master Emeritus

HAVE YOU ever thought of how you would reply if someone asked you about your philosophy of life? They might even ask if you have such a philosophy.

Recently an inquiring reporter for a local newspaper interviewed people on the sidewalks of our city on this subject. The response from various individuals so interviewed and reported in the newspaper was interesting and thought provocative. One man said his idea about this sort of thing was to take all he could get and never mind who got hurt. Another person said that in this life it was every man for himself. A lady said her philosophy was her religion. And still another said she lived only for her family. A man who was interviewed said he tried to uphold certain ideals and believed more people should give some thought to sharing with others and helping wherever possible. In other words, he felt that altruism was a necessary ingredient in a philosophy of life.

Every thinking, serious-minded person has a philosophy to which he endeavors to adhere. One's convictions should include altruism. However, not all philosophies are altruistic; many are selfish. There is always the man or woman whose objective is to make a tremendous amount of money with no regard to the cost to himself and to others in health and in other matters. Then there are those persons who think only of indulging in physical pleasures and the enjoyment of solely material things. Many seek self-approval and fame. The so-called *honesty* in the social revolution which seems to be current today with so many young people means nothing without a personal philosophy.



There are, however, many people who are concerned with the welfare of their fellow man and his problems. They are concerned with human dignity—their own as well as others'. If to some degree they are enjoying life, they want to help others have similar enjoyment.

A personal philosophy can be many things to many people. A good philosophy should include a degree, at least, of altruism—a real interest in the needs of others. Involved in this, of course, is conscience. Not everyone manifests a high level of conscience. It was Elbert Hubbard, I believe, who wrote that conscience came into existence when man shed his fur, his tail, and his pointed ears.

A personal philosophy must include a sense of fairness to oneself, as well as to others. One must be truly honest with himself and maintain self-respect and personal integrity and dignity. There should be no room or time for pessimism but, rather, there must be provision for dreams of a better day, and a sense of joyousness for each day and for consciousness, and faith in the future.

In his writings Elbert Hubbard has told us about his philosophy. For him it means, he said, "To love the plain, homely, common, simple things of earth, of these to sing; to make the familiar beautiful and the common

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place enchanting; to cause each bush to burn with the actual presence of the living God.”

After all, what do we mean by *philosophy*? As advanced to us by the old Greek philosophers, it means love of truth—that which is reasonable and right. It means to live truth and express truth in word and conduct. It means that in the living of this span of life our character, personal life, and conduct should not be suspect but instead be

imbued with honor, the strength of humbleness, and truth and honesty.

In adopting a personal philosophy, time is of the essence. In reviewing my thoughts about one’s personal philosophy, I am reminded of two lines from the *Rubáiyát of Omar Khayyám*:

*The Bird of Time has but a little way  
To flutter—and the Bird is on the Wing.*



## 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.

**March:** The personality for the month of March is Mrs. Golda Meir, Premier of Israel.

The code word is **LOOK**.

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



GEN. EMILIO MEDICI

**May:**  
The personality for the month of May will be Gen. Emilio Medici, President of Brazil.

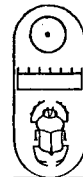
The code word will be **FRUIT**.



MRS. GOLDA MEIR

The glory of a king is the welfare of his people; his power and dominion resteth on the hearts of his subjects.

—UNTO THEE I GRANT



# AH, YOUTH!

by VERMONT ROYSTER

THE YOUNG are right about one thing. By the time most of us have arrived at a certain age, life has taught us not only about the frailties of the flesh but the pains of dreams. And perforce we have come to terms with both.

Once upon a time we dreamed of being a great captain of industry. Or of writing the great American novel. Or of building somewhere a new cathedral, speaking for our time and place with the lasting beauty of Chartres. Or of being the wise philosopher or inspiring leader to guide our fellows out of the wilderness to the brave new world.

Even the least of us dreamed at least of finding a life less worn by care, of making a home of peace, of a tranquil time for our children and our children's children. If we were black or of the dispossessed, the modest dream of freedom from want and the right to walk like a man. If we were of the fortunate, that we would not walk backwards, so that those children's children would be richer in happiness.

In time most of us have settled for something less. The captain of industry is a manager in some great corporation. The dreaming Shakespeare is a journalist. The builder of Chartres is a draftsman raising office buildings or functional factories. The philosopher is teaching what other men have thought, and wondering if anybody's listening. Good enough, we say to ourselves, and fortunate men, we, to have achieved that much; but not what we dreamed.

And all of us, no matter how modest our dreams or great our achievements, have found life will not spare us our cares. If we are fortunate here, there is misfortune there. And, let's admit it, the world today is not the place we wanted it to be, lo those many years ago. Poverty, war, the pollution of the air around us, crime, prejudice and dis-



crimination, dirt, violence; we are yet a long distance from the City of God.

\* \* \*

Perhaps, as the young believe, this journey from bright dreams to less shining reality is not inevitable. Yet it is a progression men have followed, from youth to age, for millennia. The measure of man has not been how much he fell short of his dreams but how he managed the realities that life thrust upon him.

And in all the wonders now about this young generation, of which we elders prattle so much, that is the one that haunts the most. Those young, now, how will it be with them when they too are middle-aged? What will they be able to say of their lives when they are fifty?

Much of the criticism we level at the young comes from forgetfulness. We too were once rebellious, deploring the times and a world we never made. The fathers of this generation were the ones who started the sexual revolution, who in gin mills and speakeasies and the divorce courts kicked first at the moral traces whose disappearance they now lament. And however rightly we may disapprove of things done on the fields at Woodstock, can we say truly we wouldn't have been there, were we one and twenty?

No, what really disturbs is not that the young are wild, rebellious, irreverent, impatient, foolish, scornful of old mores and disdainful of old ways. What haunts the mind is the fear that, for this generation, the price reckoned hereafter will be cruelly high.

Take that Woodstock affair, which we are told is the most significant cul-

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tural happening of this Age of Aquarius. If all those assembled there had been teenagers kicking up their heels, we elders might still have clucked our tongues at the wild goings-on and marveled at their joy in squalor. But if it was significant, it was significant for the fact that large numbers of those present were well past youth, or at least youth as it once was measured, and that the natural frolicking of the spirit was overlaid with the spirit of pot and acid.

Therein lies one difference. Pot, by whatever name you call it, is as old as man and not unknown on college campuses back in the olden days. But it had not become a cult, for whatever its effect on health its effect on the spirit is lethargic, and in those days few had the time or money for lethargy. Circumstance, if not their wishes, forced the young of old to be up and away as soon as possible.

Nowadays, for good or ill, we have contrived a situation where large numbers of the young can keep their adolescence long past that one and twenty. Many keep on going to college for no particular purpose; others drop out of the "system"—which is to say, out of life—because there's no compelling reason why they shouldn't. A pad, a bit of food, a reefer or two; they aren't going to be destitute, so why ambition? Why take any kind of responsibility—for a job, for a home, a family—or any restrictions on doing your thing?

There have always been some like this in every generation. There are squares too in this generation, a square being anyone who if he is a carpenter thinks he ought to level a good edge, or who gets pleasure from tidying the hedge or taking the wife and kids on an outing. The squares seem, somehow, to always

inherit the earth, perhaps because they are the ones who know how to make the shoes, the bread and the motorcycles.

\* \* \*

But after you have qualified the generalities, it is still generally true that the hallmark of this generation is the postponement of the kind of growing up that means taking on the responsibilities of life. It is not insignificant that 30 has now become the popular age-boundary for the young.

Whether the altered circumstance will indeed prove to be good or ill, deponent knoweth not. But looking at these young who have escaped so long, it is hard to escape that haunting fear about their wasted years.

There's something refreshing about a teenager's striving against the mold, whether hiking her skirts to her hip like grandmother used to do or dropping his locks like Daniel Boone. Even their ignorance of the world they rail against has the appeal of innocence lost. But a 30-year-old drifter through life? A 40-year-old still dreaming on his pad of all the world might be?

For there is, as the young keep telling us, so much to do. There is so much want that can only be met by producing more. So much need for peace, for cleansing the environment we live in; or, more modestly, for simply making our own individual lives more useful and fruitful. And there's so little time for all of that.

What nags at you is not the complaints of the young against the old, but the thought that life is going to catch up. And then what will their children say of them?

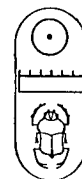
(From September 23, 1969, issue of *The Wall Street Journal*. Copyright 1969 by Dow-Jones and Company, Inc. Reprinted by permission of the copyright owner.)



Public decency is the attempt to preserve that evolved aspect of self to which man has laboriously attained.

—VALIDIVAR

[ 59 ]



# THE ALLURE OF THE PATH

MANY PEOPLE have felt the strange allurement of some path. Especially is it so with those of us who have spent considerable time in the serene and rustic areas of the country in which we have lived. It may have been a path meandering its way across some meadow made beautiful by the profusion of flowering and fragrant vegetation, or it may have been one that extended through a barren land or over a vast rolling prairie, diminishing in its visibility until it disappeared against the far-off horizon. The path that comes within the scope of memory may be one that threaded its wandering way through some dense jungle, or one that led into the deep silence of a great forest.

Wherever and in whatever environmental conditions the path is seen, the spectator with imagination and an inclination for adventure feels a strange enticement inviting him to enter and pursue the enchanting path. As he reflects on what he sees, many questions come to mind: "What occasion or events created the trail?" "What sights would be brought into vision if one followed the path around the next bend ahead?" "To what ultimate destination does the trail lead?" "What persons or creatures have traveled this way?" These and many other questions become the subject of one's musing as he gazes in rapt wonderment at the unexplored way.

It is often the case that certain distractions or hindrances prevent the beholder from pursuing these fascinating and unexperienced ways. He may have an important appointment in the near future that demands his more immediate attention, or he may be in the company of others who do not share his enthusiasm for the exciting adventure. It may be that one who considers taking the path has the feeling that the sacrifices, expenditure of energy, and the effort required for the adventure are too great. Whatever may be the hindering cause preventing one from following the path, the enchanting thoughts and mysteries associated with it linger within the memory, producing a peculiar nostalgia and questioning concerning what could or might have been the vistas and experiences if he had chosen to follow the path.

In this highly technical age in which we live today, scientific development and engineering skill have reached such astonishing heights that they almost stagger the imagination. Through precise physical and mathematical calculations, invisible paths have been envisioned, charted, and traveled through vast reaches of space with marvelous results. Already it has become commonplace or a matter of routine for men to circle the moon and to probe other celestial bodies in the more remote areas of space. In his zeal to determine the nature of his physical environment, modern man is going all-out in ceaseless effort to envision and pursue paths leading to the mysterious beyond.

To this point in our reflections on the path, we have concerned ourselves with the material and three-

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dimensional aspects of the subject as related to the earth and outer space. While men's technical skill and creative genius have achieved spectacular feats within the limited confines of matter, space, and time, thoughts of such paths as are found in this realm serve us best when those paths function as symbols to remind us of the greater and unlimited potentials of our psychic and spiritual qualities without which all the material wealth of our most sophisticated gadgets will be spent in vain.

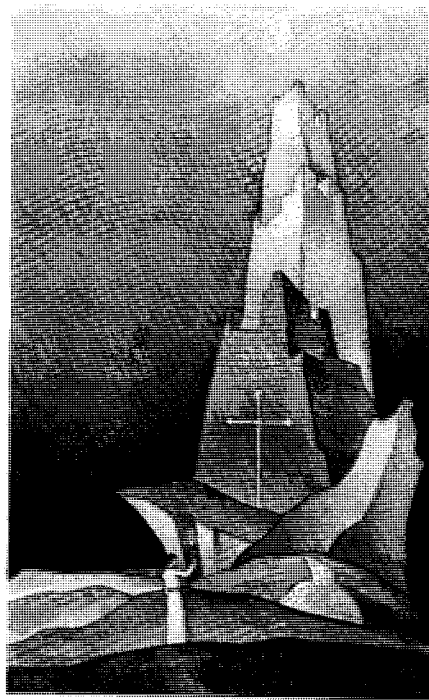
At this point let us direct our attention to the more subtle and mystical aspects of the subject. From the mystic's point of view, the *path* makes no reference to a material or visible trail of any kind. For him, the path refers to a way of life that leads to a process of inner development.

When one takes an excursion into the spiritual realm of meditation, he is as sure to meet other detached personalities as he is to find fellow travelers on the physical or material level when he goes for a stroll in the park. Often one discovers friends of long standing, and most unexpectedly, on the trails of his psychic saunters. On such occasions, these friends understand each other much better than at those times when their communications are baffled by the false and limited means of material expression.

### ***The Convincing Appeal***

The noble example of one who travels the mystic path is often such that influences others to begin and continue that way of life. Words of praise concerning a pattern of living, and recommendations that others follow it are indeed good, but the most convincing appeal that can be made on behalf of a way of life is the beautiful and fruitful life of one who is going that way.

The path is dimly seen by some. Others catch faint glimpses of it, and even consider entering upon it. Such considerations of this path are often accompanied by wavering, yet wistful anticipations of what the journey would be like. "Wavering" is the term descriptive of the attitude these folks have toward the path. Their brief inclina-



tions are soon overwhelmed by various appeals of a contrary nature. Under such circumstances, it too often happens that these antagonistic enticements seem to swoop down with irresistible enchantment upon the bewildered traveler with promises of immediate returns for the investments of his attentions.

The term *wavering*, however, is no more descriptive of this traveler's attitude than is the word *wistful*, for consciously present in the traveler's mind at this moment of crisis is a wish to pursue the nobler, yet dimly realized trail. But having become accustomed to responding to the appeal of vain and persistent objectivity in preference to that of intuition, the less popular, yet nobler appeal, is commonly neglected or even ignored.

Nevertheless, there are a few who, when they receive these faint vistas of a better way, treasure such insights and count those experiences which indicate the high road as friendly and benevolent monitors. Even in those ex-



periences when the loftier way is not chosen, the traveler intuitively knows that he has lived beneath the high level of his inherent potential. These few travelers who constitute the minority gain strength and grow in the power of insight to know and in the desire and will to pursue the right way.

### *A Way to Ineffable Value*

The path is much more than a way to glorious destiny. It yields an ever-increasing harvest of ineffable value to those who walk there. It is the pilgrim's incontestable prerogative to tread this high road. There comes an exciting moment—a crisis in the traveler's experience—and we are caused to rejoice as we notice his responses and actions along the way. We realize that he has suddenly caught the soft overtones of a life sublime. These overtones are heard only dimly at the juncture of decision, but they are heard distinctly and with an ever-increasing clarity and an expanding sense of appreciation once the path is entered. We watch him as he turns with decision and enthusiasm toward the inviting path upon which only true mystics dare to tread. Like a brave adventurer prepared for an expedition into wildernesses unknown, he goes forth upon the path to discover rich and ennobling experiences incidental to his sublime destiny. Having witnessed such a beautiful, inspiring, and triumphant episode in the life of a fellow traveler, we thrill with gratitude, engage our thoughts in sacred meditation, and through some strange gift of divine providence we find in our quickened heart a wish to follow in his wake.

In the famous work, *The Varieties of Religious Experience*, by William James, two lectures are devoted to the subject of mysticism. In one of these lectures the suggestion is made that there are "... four marks which, when an experience has them, may justify us in calling it mystical . . ." The first of these marks—and the only one with which we are concerned in this brief study—is ineffability.

It is inevitable that a person seeking to describe a profound mystical experience in objective terms and con-

ventional forms will be confronted by the most frustrating difficulties. His instruments of expression are material, while the subject for expression is spiritual. The problem may be compared to that of an artist trying to describe the beauty of a varicolored landscape to a person blind from his birth. A common language or medium is lacking. Consequently the two distinct levels of human experience, namely, the material and the spiritual, must remain estranged in regard to certain aspects of their relationship because of their individual characteristics.

### *Beyond Rationalization*

While it is true that mystical experience has certain reasonable aspects, it goes far beyond any degree of the objective understanding, and it has to do with values beyond the realm of all rationalization. In brief, man's facilities for description do not equal the range of his vision.

One mystic, while speaking of the unique perspective from which temporal things are viewed, made reference to the "vanishing when." The mystical experience does strange things to us. Mundane and astronomical objects lose their bewildering dimensions. Space shrinks into insignificance. Time recedes, and ages lose their stern and commanding posture. The subjects that time would keep so alive in our consciousness—especially those relating to the limitations of longevity—tend to disappear from the mind. All things comprehended within the total historical range strangely merge into a more real and eternal now.

All this that has been said concerning the more transcending aspects of the mystical experience must not be construed to mean that the mystic has no interest in, nor traffic with, the material and spatial properties of this earthly existence. Our purpose here is to emphasize the fact that the mystic's perspective provides a broader, more profound, and meaningful insight into the total range of human nature and potentiality. Indeed, all properties—material, physical, intellectual, psychic, and spiritual—are richly enhanced for anyone who follows the path.



# The Nature of the Universe

by EDGAR WIRT, Ph. D., F. R. C.

*The Greeks had a word for it*

MODERN PHYSICS is in some way extremely near to the doctrine of Heraclitus." So says an eminent atom scientist,\* referring to a Greek thinker who lived 2500 years ago. The idea of the atom, and even the word *atom*, had their origin among ancient Greek philosophers who, over a span of two centuries, developed radical new notions as to the nature of the "stuff" of which the universe is made. Those Greeks attempted to grasp the whole idea with all its implications and hidden meaning. Later, in Egypt and elsewhere, came the alchemical laboratories to experiment and demonstrate such propositions.

Everybody could see a great variety of substances in the world. How could this *many* be reconciled with a single source, with an underlying *oneness* which they sensed intuitively? They grouped the various manifestations roughly into four categories: earth, water, air, and fire—something akin to our solid, liquid, gas, and energy. Water appears as all three forms of matter; liquid, ice and vapor (cloud). It is vital to life and comprises the bulk of all living things. It dissolves or *masters* many other substances. The Greek teacher *Thales* considered that water is the primary stuff of the universe, from which all other substances are derived.

*Anaximenes*, another Greek, concluded that air is the primary substance that holds all things together. By condensation and rarefaction it becomes other substances. (The Greek word for *air* also means *breath* and *spirit*.) Later *Empedocles* accepted all four categories as equally primary. Among them are conflicts: air or fire

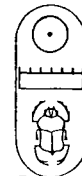


dries what water wets, earth or water slakes what fire burns, and so on. Operating among these elements are *love* and *strife* (attraction, repulsion) which mix the elements in different proportions and thereby produce all other substances and events, and constantly change them.

## *The Gods Not Accountable*

These ideas sound somewhat poetic; the words seem to mean more than they say. The people whom they would educate still attributed creation and natural phenomena to the mythical Greek-like gods who were not accountable for what they did. These philosophers were teaching men to observe and to have faith in their own observations and experiences. They were mystic-philosophers, concerned as well about the mental and spiritual adventure of man, and they sought parallels in knowledge of that kind and also of the physical world. Thus their statements have depth, or different levels of meaning. One word may be a key or code word to a whole cluster of related ideas (much as we have clusters of ideas that are called to mind by a single word such as democracy, illumination, or prayer).

Meanwhile *Anaximander* had said the original stuff is not water nor air, nor any of the common forms of matter that we know. Underlying all these is



the true primary substance, which we do not sense, which is ceaselessly in motion and change. It evolves into the many different forms of matter, which in turn devolve back to the primary, unrecognizable stuff. These thinkers, even with their different choices as to what is the primary substance, had all emphasized change—ceaseless change.

*Parmenides* seems reactionary: there is no change. His argument: Whatever is, is; what is not, we cannot know or imagine. Whatever is, there can be no opposite nor absence of it; something does not come from nothing. Therefore there can be only One, eternal and without change. Change, then, is illusion. But this is not so completely at odds with the other ideas as it first seems; we can think of the various forms of things as the changing faces, or masks, or illusions in which the primary, eternal substance makes itself known to us.

Then came *Heraclitus*. For him change is real and the only reality. Change itself is the basic essence, and *fire* is its code word. Fire is not one of the elements with weight and dimension but is the driving force and process by which one form of substance is transformed into another. If we substitute the word *energy* for *fire* we can see how *Heraclitus*' idea is close to the present concern of atomic physics, which is the energy and events going on in the heart of atoms. For *Heraclitus* the unity of all kinds of things in nature is not because of their substance but because of this common principle of energy.

Later Greek thinkers seem more materialistic, looking for more concrete elements. *Anaxagoras* went along with the idea of change by mixture and separation of elements, like *Empedocles*, but he conceived an infinite variety of minute substances, like a mixture of different kinds of seeds or sand. All *seeds* are in each thing, but the proportions are different. A change of *mix* changes the substance. In this way there is still something in common to everything—some unity. The motivating force that causes change is a separate potency that he called *nous* (which philosophers sometimes translate as *mind*).

### *The Atom and Being*

Another step reached the atom concept of *Leucippus* and *Democritus*. Atoms are many; where then is their unity? *Being* is not only One; it can be replicated many times—for each atom, in fact. *Democritus*' atoms are a neutral kind of substance without color, odor, or other characteristics. They are alike except in size, shape, and in relation to each other. Each one is an eternal unit, not divisible into smaller units or fractions. They do not fill the universe but move about in space. In the space between them are their patterns of energy and motion and relation. Their different arrangements and motions constitute all the different things and events that we know in the universe.

These basic ideas of atomic theory were modified by later Greek philosophers and even combined with some earlier ideas—and always with overtones of secret knowledge, not only about the stuff of the universe but also about man himself and his destiny. *Pythagoras* introduced the idea of numbers and numeric relationships in all things. *Plato* dealt with nonmaterial prototypes of material things, the idea or *form* that can be materialized or objectified. This ideal form or plan exists in each thing, and all things in their changes are trying to become more like what they were meant to be. This, of course, applies also to the spiritual evolution of man.

*Atom* is the Greek wordroot for the smallest division of matter, the indivisible, the primary building blocks of the universe, about which there had been speculation for some two centuries. Modern physics and chemistry, by a different method and over another span of two centuries, evolved a similar array of ideas and elements.

Early in modern chemistry it was established that each substance is made up of molecules that are identical for the same substance. Molecules do not fill space but move rapidly—bumping, spinning, even turning inside out. Each molecule is composed of one or more atoms that may be different, but the mix is identical in all molecules of one substance. (Like that of *Empedocles* or

(continued on page 69)

## THE JOY OF ACCOMPLISHMENT

(continued from page 55)

fact, all its teachings remain barren unless the student recognizes and respects the godlike qualities in himself. These qualities exist, regardless of learning; hence even a beginner may successfully practice some mystical techniques. The more exacting a discipline, the greater must be the joy of mastering it. This joy has three levels:

*First:* Practical benefits such as material success and improved health.

*Second:* Honest pride in attainment.

*Third:* The pure joy in satisfying the spiritual hunger that caused all our unrest. This hunger is man's longing to bridge the abyss of individual isolation; to regain and realize Oneness with life's Cosmic Origin.

Some teachers deny that this Oneness can be achieved by our own doing, how-

ever well meant. They preach exclusive reliance on passive contemplation, self-denial, and the free gift of *the grace of God*. But the greatest of scriptures teach that man can reach God by works as well as by thoughts, provided the work is unselfish.

To Rosicrucian mysticism, work and contemplation are twin aspects of one harmonious way of life. We must act to apply our mystical insight, and no meditation can lead us to transcend individuality as long as we strive for this transcendence as a personal boon. Thus, the supreme joy of accomplishment is a paradox:

Ecstasy eludes him who seeks it for himself. It transfigures him who strives only for the striving's sake.

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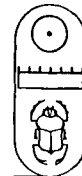
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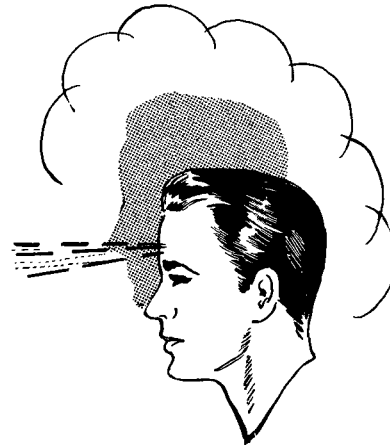
# What Is the Subconscious?

by SAMUEL RITTENHOUSE, F. R. C.

THE CONSCIOUS has been subdivided into numerous related terms by various writers and investigators in the fields of psychology, psychiatry, and philosophy. There are such terms as *preconscious*, *unconscious*, *coconscious*, *subconscious*, and others. All those who discuss these terms are not in agreement upon them. Some schools of thought support one definition or term, and others another. Let us, for example, consider the eminent classical writer on the subject, Dr. Morton Prince. His works were authoritative in the field in the early part of this century. He became the exponent of certain theories in psychology that led to his being considered the founder of a particular school. His writings are thus considered to be classical authority as are those of Freud, Jung, and Adler. A very learned text by Dr. Prince bears the title: *The Unconscious*. Suffice it to say that in this work he postulates that the subconscious has two main subdivisions. One of these he terms the *unconscious*; the other, the *coconscious*.

The *unconscious*, to Dr. Prince, is a kind of *physical* function of the subconscious. It consists of neurograms, that is, modified neural structures, the result of organic activity. Simply stated, it is a kind of unconscious pattern which has been established by certain physical functions which are carried out in our organism without our being conscious of them, that is, without our being aware of these impulses. To use a homely analogy, it is as if certain grooves or channels were being formed, which the impulses will follow, producing functions without our having an awareness that this is being done.

The *coconscious*, the other aspect of the subconscious, Dr. Prince states, con-



sists of a chain of ideas which "do not enter conscious awareness." This function, as contrasted to the unconscious, is psychological. It is ideation rather than a wholly physical or mechanistic process. To state it more succinctly, the coconscious consists of a stream of ideation which combines and recombines, but which is coexistent with our conscious mental processes except that we are not ordinarily aware of this stream of ideas. This means that *behind* our thinking mind, our conscious thoughts, there occurs a process of other ideas. Some of these ideas of the coconscious (the subconscious) occasionally cross the border into the realm of the conscious and then we realize them.

## **Coconscious Ideas**

Psychiatry, as that of the Freudian school, is of the opinion that these coconscious ideas, on entering the conscious mind, often assume a different character. In other words, the expression of the idea in the conscious mind is different from that which motivated it in the subconscious. It may be said in this sense that such ideas coming from the subconscious, often misrepresent themselves, or, at least, they clothe themselves differently when they enter the conscious mind. It is also contended, and has been clinically demonstrated, that some ideas become fixed in the subconscious of which we have no longer any conscious memory. Such ideas may become subversive—agitators in our community of

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conscious thoughts. They plague us behind the scenes. They disturb our conscious ideation causing fears and anxieties the cause of which we may not understand.

There are those, too, who use the term *subconscious* to mean a separate or independent mind or consciousness that has been implanted within man. They conceive this to be wholly divine or supernatural in its nature and that it is ever more or less in conflict with the conscious state of the personality. Those who take this position are identifying the subconscious with the theological and certain philosophical explanations of *soul*.

The Rosicrucian conception is midway between these two extremes. It recognizes certain elements of both. Let it be said, however, that the Rosicrucian concept preceded by several centuries many of the modern theories of the subconscious. Of course, the word *subconscious* is relatively new. Early Rosicrucian philosophy used different terms to define its doctrines. To the Rosicrucian, consciousness is a stream of sensitivity which, for its functioning, is dependent upon the physical organism of man. It is not just the material substance of man as it is ordinarily thought of that generates consciousness. On the one hand is the vital force and on the other, the energy of matter, which in combining with it brings forth life. From life there emerges consciousness.

Consciousness arises, then, out of the harmonious relationship of these two major forces of which man consists as a living entity. Consciousness, therefore, is not a substance; rather, it is a function, an effect. We may use the analogy of sound. Sound is the effect of certain vibrations acting upon air. A and B, in other words, unite to produce C. In the instance of music, A is that which originates the vibrations or impulses. B is the air upon which they act, and C is the sound or effect. The Rosicrucian law of the triangle illustrates the principle of this manifestation of consciousness arising out of the unity of two other conditions.

From the metaphysical point of view, Rosicrucians postulate that the vital force, that energy that combines with

gross matter to produce life, carries with it an intelligence. The nature of this intelligence is held to be cosmic. By this the Rosicrucians mean that there are certain universal patterns, governing influences, which, by means of this vital force, pass into *all* living things. These influences become mostly an unconscious direction of our organic being. They impel us in numerous ways to become the kind of being which we are.

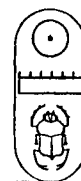
### ***Responsivity Is not Divided***

This consciousness, this sensitivity or responsivity, is *not* divided into separate segments, as the various terms applied to it would have one believe. We may use the analogy of the visible spectrum and its gradations of colors. The colors are only wavelengths of light which we interpret as red, blue, green, etc. Each color is part of the whole vibratory nature of which visible light consists. Because its various phenomena appear different to us, we isolate them, thinking of them as being separate.

The stream of consciousness likewise has its octaves of manifestation. These we call "states of consciousness," which have been given different names, the most common being the *objective* and *subjective* states. But behind them is the whole subliminal stream of consciousness with its impulsions, the cosmic or universal drives of the vital force of which it consists.

This subliminal stream of consciousness, since we are not aware of its numerous variations of manifestation, we group into one general, all-inclusive state which we call *subconscious*. Its operations are being explored by both psychology and its offspring, psychiatry. For centuries the mystics—and numerous religionists as well—have known other aspects of it which they have come to term *superconscious*, *absolute conscious*, and *cosmic consciousness*.

Undoubtedly the stream of consciousness is like a hierarchy; that is, it is composed of steps or levels of sensitivity and responsivity. Those levels of everyday use, the *objective* and *subjective*, are its lower aspects. By that we mean that they respond to only the more gross vibrations. Their sensations are consequently of a lower order. Im-



mediately behind them, perhaps, is that particular level of the subconscious in which lie those latent ideas implanted in childhood, or which in various ways have become resident there.

### *Deeper Impulses*

From the deeper levels of this stream arise those impulses which are in themselves without ideas. The notions which come to be associated with them actually arise in the lower octaves of our mind. In other words, ideas must have the qualities of our sense experiences. Everything we know, or that we come to realize, must, for example, have certain qualities or sensations, such as dimension, color, space, time, heat, pain, pleasure, or it is meaningless to us. Consequently, the cosmic impulses of the deeper levels of the subconscious must transcend, rise above the distorted ideas in the lower levels. They must come to the fore of the consciousness and associate with themselves ideas which figuratively would be like a breath of fresh air in their inspiration.

This reaching into the depth, or shall we say *outward*, into the stream of consciousness to experience the exalted impressions and to clothe them into ideas comprehensible to us constitutes the

technique of mysticism. It is an art which requires much study and perseverance. All persons occasionally experience the superior judgment that arises from the impulses of this cosmic stream of consciousness. It may manifest to them as an exalted idea, an inspirational thought commonly called a hunch. The details of such knowledge do not exist in the Cosmic. But this higher state of consciousness has, we repeat, the faculty of organizing the ideas of the lower levels of consciousness into such thoughts which may go beyond the common faculty of reason to bring forth.

Dr. Prince, in explaining this function of the organization of ideas by the subconscious, says: "The process reminds us of the printing of visible letters by the concealed works of a typewriter; or of visible letters of an electrically illuminated sign appearing and disappearing according as the concealed mechanism is worked."

To conclude, the Rosicrucian concept of the subconscious mind is more inclusive than the subconscious as referred to by psychiatrists. Rather, their aspect is but one level of the whole, just as actually our objective and subjective states are likewise but part of it.



## *The Road To Happiness*

MANY TIMES I have walked down the road to happiness seeking what I thought would be a golden pot at the end of a rainbow. Somehow what I searched for eluded me at every corner. I have searched for it in distant places and in my own back yard and have not found it. I have met with good fortune and indulged in great feats. I have reached many milestones and accomplished many goals I set out to attain. And what do I have? . . . . All that I have searched for resulted in many vanities.

I have discovered that the only times I have really been happy have been the times when I have made others happy through some small thing, kind word, or generous action. When I have made someone's burden less to carry, I have been happy. Yes, I have discovered how to be happy. And here I have found it at every corner, at every turn. One satisfying note about giving happiness to others is that it blesseth him that gives and him that takes. Somehow this joy always returns to the giver. It changes the path he walks. It lightens his steps and adds that great comfortable feeling that everyone likes to carry.

—GREGG SABLIC

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## THE NATURE OF THE UNIVERSE

(continued from page 64)

Anaxagoras?) A change of mix of atoms produces a different substance, or compound, and in the process of change some energy may be given off as in the form of heat; or it may be necessary to put in some additional energy from an outside source.

For most of the modern era, what we call atoms were thought to be the smallest, most elementary particles or divisions of matter—now numbering some hundred or more different varieties. Substances composed of any one of these varieties of atoms are still called *the elements*. The elements have different odors, colors, tastes, and forms, just as do their myriad mixtures and compounds. Atoms all have mass (weight), even the gaseous ones, but they differ progressively as to their amount of mass. In fact, their relation to each other is proportional to the simple numbers 1, 2, 3, 4, and so on, which are called the *atomic numbers* of the elements. Shades of Democritus and Pythagoras! Democritus had proposed that the basic particles differed in size and relationship; Pythagoras proposed that their relationship was that of numbers!

The new physics has found other differences. There may be two or three forms of the same substance (like water

and *heavy water*), some atoms having gained or lost a minute particle or electric charge. And there are a few *radioactive* elements that keep giving away minute portions of energy while they *lose weight* and become other kinds of atoms.

Following up this line of investigation the atomic physicists demonstrated that even the atom can be fractioned into subparts—maybe as many as thirty different kinds of *particles* with different energies bound together by more energy. Some of these particles seem to exist only as a burst of energy in the instant when an atom divides. The difference between matter and energy is no longer plain and is not permanent. Mass and energy are equivalent; when mass disappears, new energy appears—atomic energy or, more properly, nuclear energy. This is the same kind of energy being released in our sun, whose radiations provide all our essential energy and life.

It is again quite reasonable to speculate, as did Heraclitus, that at root there are no primary substances at all—only energy and change. And we might still understand *fire* as a code word for this energy.

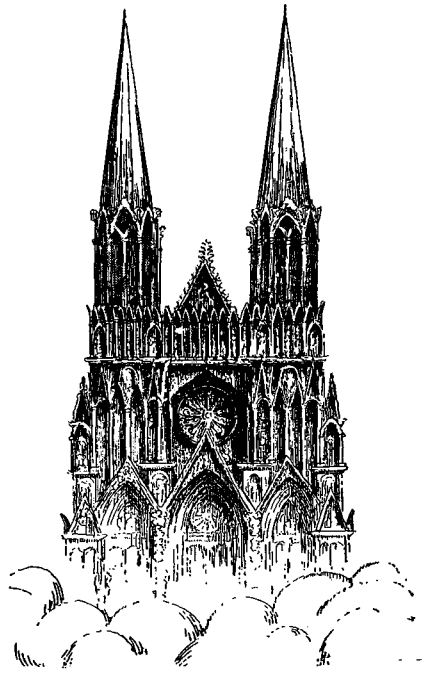
\*Werner Heisenberg: *Physics and Philosophy*, Harper & Brothers, New York, 1958, p. 63



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## The Celestial Sanctum

### THE DIGNITY OF WORK

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

IT is interesting that man has to a degree placed work and physical or mental effort in a category that may be beneath his dignity, since technological advancement has made possible man's release from the expenditure of much physical energy and has freed him from much of the wearisome toil which his forefathers experienced. No one would want to give up the modern-day work-saving devices. We would not want to return to the toilsome and monotonous work that was necessary before we had the physical aids that now assist us in carrying out many of the tasks that are our responsibility and daily obligation.

On the other hand, work is a phase of man's physical existence. Physical

or mental work is something that cannot be completely avoided, even with all the technological achievements of modern civilization. Today there is the tendency on the part of many individuals to entice youth away from work. Young people are actually being encouraged to find ways of avoiding work.

I cannot quite understand how the concept has developed that work is not what we might call *nice*, that hard work has become a condition to be avoided, and that it in a sense lowers the social position of an individual to work. This viewpoint encourages the idea that work is degrading and that intelligent people are supposed to direct themselves in a way that will gain them an education, which, in turn, will permit them to spend their lives directing, planning, performing research, supervising or managing, or simply taking over the control of other individuals. This concept is, of course, erroneous. It is what we might call a false pride in not wanting to soil our hands or participate in a serious labor activity.

There was a time when an individual took great pride in the result of his handiwork. If we examine the handmade materials of our forefathers, we find that much of it is made much better than it is today. There is a scarcity of good workers today because the ideal of doing work well is not emphasized. Many members of an older generation are promoting in the minds of the young that they have to go to college to be successful and are also inferring that, by securing a higher education, the young can avoid work. The older generation is not conveying the concept that even the process of gaining an education in order to be truly successful should include working hard nor that an education should be a means of being of service to mankind.

Today, gaining an education is considered to be a simple means of attaining wealth and ease and avoiding hard work. It should not be the purpose of education to demean labor. The purpose of education in the truest sense of the word should be to add a great deal of depth to life, to enrich all of its experiences, and to enable one to develop a capacity that will permit him

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to enjoy and understand life. Furthermore, we should instill in the minds of younger people today that education is not only a means of gaining knowledge through a certain number of years spent in an educational institution, but it is a process of life itself. We become educated not by being confined to an institution for a certain period of time but by the process of living.

I frequently see advertisements encouraging individuals to take courses of study. What is offered as the result of taking a course of study? Usually, affluence, more money, more wages, more social standing. The illustrations for certain types of correspondence courses imply that the individual will do less work yet will gain more wealth or more material possessions. Unfortunately, such a materialistic philosophy tends to re-emphasize and create more materialism. Today there is a need for individuals to live and to work as human beings. We cannot all direct and control. The handiwork is also important, and work has dignity of its own, provided we do it as well as we can.

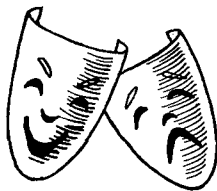
I believe that an important need today is to try to instill in the minds of all individuals that life itself is an educational process. We are born into a physical body with certain attributes but with no knowledge and with only the experience of possible past lives that are resident within the inner re-

cesses of our being. Our challenge is to adapt ourselves to the environment into which we are born and to call up from the inner recesses of ourselves the guidance that will assist us in our adaptation and cause us to live well in this world. This process is the process of learning, of true education.

To become educated, we should use our abilities and our attributes as fully as we can. That process is work, whether it is digging a ditch, building a building, teaching in a great university, or conducting research that will be for the benefit of humanity in the future. All is worthy. Work, be it physical or mental, requires attention, concentration, and pride in what we are doing. The dignity of work is one of the gifts of life. We should do nothing that will detract from this dignity.

#### **The Celestial Sanctum**

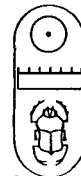
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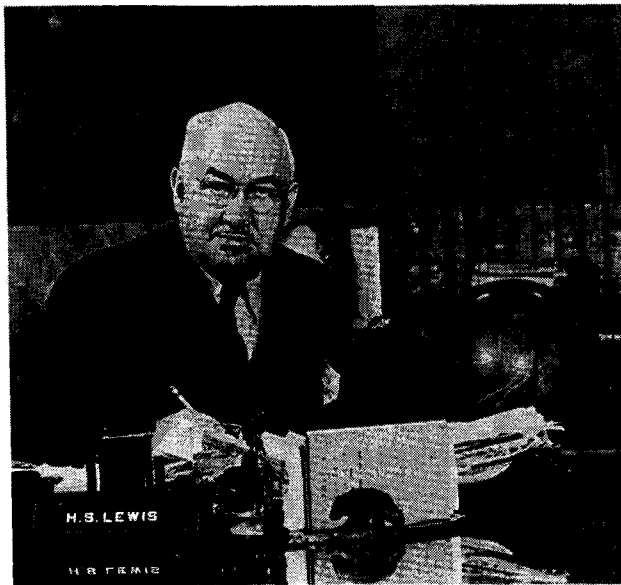


### *The Enchantment of Drama*

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JULY 16 - 19**





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

## Adult Education

standing and degree of education waiting to register for classes that were being formed. I can imagine little boys observing the line of registration saying to themselves, "Oh, look, Papa and Mama are going to school again." And that is really as it should be.

Unless an adult does go to school again, he is sure to find himself very early in the prime of life more ignorant and more unqualified to proceed with life than he ever suspected. One cannot acquire any kind of an education to any point or degree of scholarliness and stop at that point and say, "I have now acquired all that is necessary in the form of knowledge." Even if such a thing could be true on the day of ending the course of study, it would not be true twenty-four hours later because in those twenty-four hours more things could be discovered in science, literature, art, professions, mechanics, and trades than one person could learn about and analyze and become familiar with in a whole year's course of study.

### *Constant Change*

Knowledge, like matter itself, is constantly *becoming*. You cannot put your finger on any piece of matter whether the page of this magazine or the top of the table or chair where you are seated, or on a morsel of food, a beam of sunlight, a bucket of water, or a large piece of machinery and say: "This is it; this constitutes a certain kind of classification of matter." While you are saying the words, the rates of vibration fluctuate and the piece of matter is starting to become something else. It may revert or so improve or change its vibrations as to become something else in a moment. Matter is always on the way to being something different. It is the constant change in the rate of vibrations

ONE OF the last things, perhaps, that anyone should suggest to the average adult is that he needs some additional education. It is strange how the insinuation or intimation that one can learn something more is resented.

Fortunately for America and the Western world generally, the progressive nations have attained their progressive situation through the widespread acknowledgement by the average human being that he needs more education. The development of the public library systems in the Western world constitutes one outstanding proof of this self-realization in which advantage is taken of golden opportunities to attain or acquire that additional education.

And of all the interesting ways that have developed in the Western world, for enabling the adult man or woman to add to the storehouse of necessary knowledge, the most popular and really the most efficient method for the time and money involved is that in the form of adult education offered by high schools and state colleges.

I have had the opportunity of visiting a high school in the locality of San Jose where adults were registering for the fall and winter free courses. . . . On the occasion of my visit I found many hundreds of men and women of every walk of life and of every social

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of matter that gives motion and life and makes matter manifest itself.

The same is true of knowledge. It is the evolution of knowledge—the new application of it, a newer realization, and its modification into new ideas and thoughts—that makes knowledge a useful thing and at the same time reveals to us our lack of it.

#### ***Knowledge Never Applied***

Book knowledge acquired academically and never applied becomes not an asset but a liability. A curriculum complete in college or university, even when it results in examinations that give a grade as high as 80 or 90, is merely a white elephant locked in the brain or set on top of the head, which we carry around with us as dead weight, unless we apply that knowledge and use it constructively not only for ourselves but for the benefit of others.

It is as we apply what knowledge we have attained that we run face to face with problems revealing to us that there is still some knowledge that is in the process of being revealed or unfolded and which we must add to our present knowledge.

In the long line of persons registering in the adult classes, there were those who had completed a professional course of study and had graduated as physicians, surgeons, dentists, engineers, electricians, and as good cooks and housewives. The extension of knowledge is not only automatic but systematic, and if voluntary co-operation is not used in complying with the demands of the system, knowledge is attained haphazardly and becomes of little value.

The professional man who may have passed a high examination in the specific courses of his selected study is sure sooner or later to realize that there are allied subjects so interlaced with his own profession that without a knowledge of these subjects his professional development is incomplete. On the other hand, there is a businessman who may have attained great acumen in the secret practices of his trade but who finds he is incompetent to meet and deal with average intelligent persons unless he is ready and prepared to discuss the important matters of the day

and to keep abreast of the achievements of knowledge in all science departments and in the fields of literature, art, travel, music, and so forth.

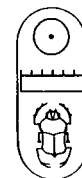
I found in these registration lines those who were seeking to secure some fundamental knowledge of psychology and its application either professionally or in the affairs of life generally. (And who can deal with the human problems of this day and understand the complex situations politically, economically, and otherwise without coming face to face with matters that can be solved only by a knowledge of the fundamentals of psychology?) And there were those who were determined to perfect themselves in some of the fine arts in order that as hobbies or spare-time indulgences they might not only occupy themselves pleasantly but profitably. Then there were those who simply loved knowledge for the sake of reveling in its power and its magnificence of universal influence.

I found that a large portion of the men and women seeking this free education of a limited nature were anxious to take up brief courses of study in what would add to their cultural refinement and intellectual prowess. I heard one of the professors, an eminent authority, stating that there is nothing that will build up a person's joy in living and a person's power to attract and influence people like the study and practice of personal hygiene and the development of a refined and cultured personality.

#### ***Culture***

It used to be said that next to godliness is cleanliness, and we might paraphrase this by saying the third point of the triangle is that of culture—culture of the mind, body, thinking processes, of all actions, and of all habits and tendencies.

If there is any one thing that distinguishes one individual from another outside of neat personal appearance, it is the manifestation of intellectual assets. One can go too far in overdressing with clothes that will be impressive. One can wear just too much jewelry to make the proper impression of wealth and social position. But one can never go too far in exhibiting intelligence, for



along with intelligence comes an understanding for its purpose, application, and the proper cultural refinement in its use.

Not only does knowledge beget power, as the ancients learned and have advised us, but it begets many of the blessings of life that are unsuspected. Not many months ago I stood in one of the night courts of California watching the unfortunates who were arrested and picked up on the streets and who were brought into the court for preliminary hearings before being assigned to cells in a prison to await trial. The night courts were developed for the purpose of avoiding the unfortunate condition of placing in a cell for a night or a night and a day those who were wrongly or unjustly suspected of some wrongdoing and who should have a proper trial before being released. In many instances those who are suspected and arrested are instantly freed and are saved the embarrassment—as well as the extremely depressive experience—of being confined to a cell to await trial at a later hour.

#### *Intelligence*

And while I was watching those who were called upon and brought before the judge by the police officers, I noted that in every case where an intelligent person had some degree of culture or refinement, more consideration, more leniency, was given in the examination. I do not mean by that that the intelligent and cultured evildoer was shown lenience in regard to punishment for his crime, but he was given more opportunity to explain his unfortunate situation and was given more courteous treatment simply because, in some subtle manner that perhaps the judges and the police themselves did not notice for the moment, the officers were influenced, by the refinement and education of the individual, automatically to show him or her more consideration.

It is not true that the cultured person cannot do evil or that the highly educated and refined evildoer should be forgiven on the basis that "the King can do no wrong," or that the cultured creatures of society should have special privileges. But it is true that the more intelligent and cultured an individual

is, the more unlikely will he indulge in evil and the more likely will he be able to explain away a situation that is unfortunate or suspicious. It is simply that intelligence enables an individual who is in the complicated situation to understand his predicament and to meet it more than half way and to show how and why he is guiltless or innocent and merely involved through circumstances.

Certainly a study of the cases in courts reveals that the man who is ignorant and deliberately inclined to shun culture, refinement, and education as being unnecessary things in life, involves himself in sad situations and unfortunate conditions by the bias, prejudice, and ignorant beliefs he holds. He enters a court of trial with a prejudice against the person who suspected him, with malice toward the officers who arrested him, with suspicion of the fairness and justice of the court who will hear him, and with radical criticism of the whole form of government. From the moment that he begins to explain the situation or answers questions, he entangles himself deeper and deeper in the net that has fallen upon him.

So many persons think that the use of strong adjectives, even profane ones, the bombastic ejaculation of a loud voice, the hammering of the fist, or the making of wild gestures enables them to emphasize or carry over to the mind of another the points of their arguments. The truth of the matter is that these things are telltale marks of ignorance, the lack of culture and refinement, and therefore the proper signs of weakness to yield to evil temptations. Again I would warn my readers not to think that I am implying that ignorance carries with it always an easy spirit to sin, or that the uneducated person is criminal at heart and weak in that stamina which makes for good character.

But the most powerful form of oratory is that which is refined in tone and quality, void of almost all gestures, and psychologically expressed so as to allow the ones who are listening to put into the argument their own degrees of emphasis and their own interpreta-

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# Rosicrucian Activities Around the World



Humanitarian Presentation in Minneapolis

THE IMPERATOR Ralph M. Lewis and Soror Lewis were honored guests at the Pacific Northwest Conclave in Seattle, Washington. Participating in the Conclave, sponsored by the Michael Maier Lodge of Seattle, were: Enneadic Star Lodge of Portland, Oregon; the Vancouver Lodge and Victoria Pronaos of British Columbia, Canada.

Over 300 members attended the Conclave which was held in the Masonic Temple.



On Tuesday, December 2, the Port-of-Spain Chapter (AMORC) of Trinidad, West Indies, held its Christmas Cheer Party at Odd Fellows' Hall in Port-of-Spain. Among the various fine entertainers, the folklore section of the "Old Oak Casablanca Steel Orchestra" was especially featured.

The guest of honor, Mrs. Evelyn Tracey, manageress of St. Mary's Children's Home, Tacarigua, was presented with a check, a sixteen-volume encyclopedia, several books and magazines—a gift for the children from the Port-of-Spain Chapter.



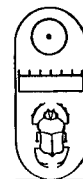
Mr. Harris Westrum of Champlin, Minnesota, has received the Rosicrucian Humanitarian Award. The presentation was made by AMORC's Inspector General Glenn Plantin at a testimonial dinner. Mr. Plantin said that Mr. Westrum was selected for this honor because of his outstanding service to mankind. Present at the ceremony were many members from the Essene Chap-

ter, AMORC, and personnel from the Anoka State Hospital where Mr. Westrum is employed as a registered nurse. Dr. Lamb, hospital psychiatrist, gave a deeply moving testimonial in behalf of his colleague. He said that in all of his thirty-five years of practice on two continents Mr. Westrum was "not one of the finest but the finest nurse, colleague, and human being he ever had the privilege to know" and that Mr. Westrum's "great heart was in perfect harmony with his razor-sharp intelligence." Dr. Lamb remarked on how fortunate it is for those in the hospital to work with and to know a man of such caliber—"a great, yet so humble a giant amongst the multitude of men." Soror Germaine Sundstrom of Minneapolis made the recommendation for the Award. Shown above from left to right are Dr. Lamb, Mrs. Sundstrom, Mr. Westrum, and Mr. Plantin.



On December 13, in Friendship Hall of Calvary Methodist Church in San Jose, a dinner was given by the Emperor, Ralph M. Lewis, to honor the members who had served in ritualistic functions in the Supreme Temple during the past year.

Following the dinner, both the Emperor and Grand Master, Chris. R. Warnken, expressed their heartfelt appreciation for the unselfish service thus rendered. A delightful film, *The Golden Fish*, crowned the pleasant occasion.



## ADULT EDUCATION

(continued from page 74)

tions. One of the most profoundly impressive psychological actresses I have known—outside of Sarah Bernhardt—was one who was able to recite "Little Boy Blue" and move the entire audience to the deepest emotions, even tears, without arising from her chair or making a single gesture with her hands or raising her voice unduly throughout the entire recitation.

We must remember that he who knows retains to himself the glory, the assurance, the confidence, and the power of his knowledge. When one knows, *and knows that he knows*, one can remain quite passive and coolly collected throughout the most trying situation. It is like one who holds the trump card in his hand and passively waits for the end of the game when he may quietly and without ostentation lay his trump on the table and clear the deck. Those who are acquainted with even the fundamentals and the profound principles of life and the great mysteries and laws that can be used in emergencies have no need for the outer show of physical

power, nor for a dominating voice that might tend to frighten animals but can do nothing but raise question and doubt in the minds of other beings. Such a person is familiar with the means whereby he can immediately and most efficiently protect himself and have his best interests preserved intact.

The true Rosicrucian is not one who is widely educated with a smattering of many subjects, nor one who is so intensely educated that he becomes a walking encyclopedia of all the important facts of the universe; but he is one who is well cultured in fundamentals and has used these to evolve and perfect the cultural evaluation, the refined presentation, and the masterful control of himself and his personal affairs.

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

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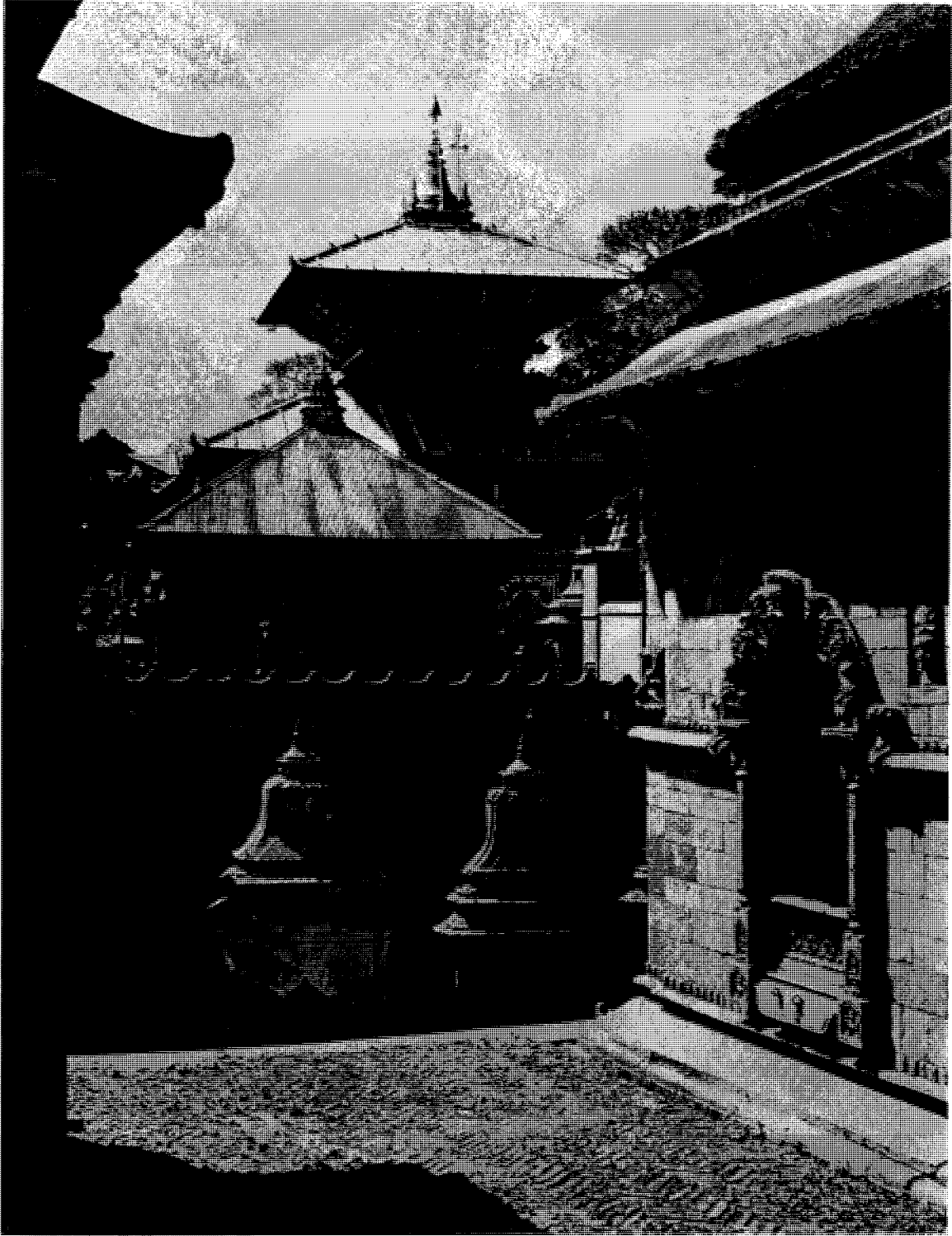
## TOMORROW IS YOURS

What tomorrow, next week, or the years ahead will bring to you in the way of happiness, success, and material goods is largely up to you. *Your mind is creative.*

The study of mysticism considers subjects such as this. Learn more about the fascination and unity of mysticism!

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



### NEPALESE HINDU TEMPLE

(Photo by AMORC)

On the slopes of the Himalayas in Nepal, not far distant from the Tibetan frontier, is this centuries-old Hindu temple. It is a complex of shrines to various deities. Images of the deities as icons are in niches in the walls. Even baboons, which are held sacrosanct, clamor through the alleys and perch on the eaves of roofs.

# WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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

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

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

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

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Pronaos  
\*Buenos Aires, F.D.: Buenos Aires Lodge  
Córdoba, Córdoba: Córdoba Chapter  
Godoy Cruz, Mendoza: Mendoza Chapter  
La Plata, Buenos Aires: La Plata Pronaos  
Mar del Plata, Buenos Aires: Excelsior Pronaos  
Rosario, Santa Fe: Rosario Chapter  
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Darwin, North Australia: Darwin Pronaos  
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Newcastle, New South Wales: Newcastle Chapter  
Perth, Western Australia: Lemuria Pronaos  
\*Sydney, New South Wales: Sydney Lodge  
Wollongong, New South Wales: Wollongong  
Pronaos

## AUSTRIA

Salzburg: Paracelsus Pronaos  
Vienna: Gustav Meyrink Pronaos

## BARBADOS

Bridgetown: Barbados Chapter

## BELGIUM

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Liège: Aldin Pronaos

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

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

## CAMEROON

Douala: Moria-El Chapter

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

## CEYLON

Colombo: Colombo Pronaos

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

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Barranquilla, Atlantico: Barranquilla Chapter  
Bogotá, Cundinamarca: Nuevo Mundo Chapter  
Medellín, Antioquia: Medellín Pronaos  
CONGO, DEMOCRATIC REPUBLIC OF †  
\*Kinsasa: H. Spencer Lewis Lodge  
Matadi: Henri Kunrath Pronaos  
Pointe Noire: Paul Taty Pronaos

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Holguín, Oriente: Oriente Chapter  
Marianao, Habana: Nefertiti Chapter  
Santa Clara, Las Villas: Santa Clara Chapter

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\*Cotonou: Cheops Lodge  
Parakou: R.E.S. Pronaos  
Porto Novo: Pythagore Chapter

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and Norway, Tuborgvej 15, 2900 Hellerup  
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Oslo (Norway): Marcello Haugen Pronaos

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Lodge

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Santa Ana: Vida Amor Luz Pronaos

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Bournemouth: Bournemouth Pronaos  
Leeds: Joseph Priestley Chapter  
Liverpool: Pythagoras Chapter  
London: Francis Bacon Chapter

\*Initiations are performed.

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 Nottingham: Byron Chapter  
 Portsmouth: Portsmouth Pronaos  
 Preston: Preston Pronaos  
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 Helsingfors: Finlandia Pronaos (Swedish)
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 Brionne (Eure): Renaissance Pronaos  
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 Mulhouse (Haut-Rhin): Balzac Chapter  
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 Nantes (Loire-Inférieure): Jacques de Molay Pronaos  
 \*Nîmes (Gard): Claude Debussy Lodge  
 Orléans (Loiret): Orphée Pronaos  
 Orval (Cher): Nicolas Flamel Pronaos  
 \*Paris (Seine): Jeanne Guesdon Lodge  
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 Périgueux (Dordogne): Jean-Sébastien Bach Pronaos  
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 Strasbourg (Bas-Rhin): Galilée Pronaos  
 Toulon (Var): Hermes Pronaos  
 \*Toulouse (Haute-Garonne): Raymond VI Lodge  
 Tours (Indre-et-Loire): Blaise Pascal Pronaos  
 Vichy (Allier): En Gueddi Chapter
- GABON†**  
 Libreville: Anaxagore Pronaos
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- IVORY COAST, REPUBLIC OF†**  
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 Monrovia: Monrovia Pronaos
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 \*Monterrey, N. L.: Monterrey Lodge  
 Nueva Rosita, Coah.: Rosita Pronaos  
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter  
 Puebla, Pue.: Tonatiuh Pronaos  
 Reynosa, Tamps.: Reynosa Chapter  
 Saltillo, Coah.: Saltillo Pronaos  
 Tampico, Tamps.: Tampico Chapter  
 \*Tijuana, B.C.: Cosmos Lodge  
 Veracruz, Ver.: Zoroastro Chapter
- MONACO†**  
 Monte Carlo: Heracles Chapter
- MOROCCO†**  
 \*Casablanca: Nova Atlantis Lodge
- NETHERLANDS**  
 Grand Lodge of AMORC of the Netherlands, AMORC, P.O. Box 7031, The Hague, Holland  
 Amsterdam: Jan Coops Pronaos  
 The Hague: Isis Pronaos
- NETHERLANDS ANTILLES**  
 St. Nicolas, Aruba: Aruba Chapter  
 Willemstad, Curaçao, Curaçao Chapter
- NEW ZEALAND**  
 \*Auckland, Auckland: Auckland Lodge  
 Christchurch, Canterbury: Christchurch Pronaos  
 Hamilton, Auckland: Hamilton Pronaos  
 Hastings: Hawke's Bay: Hastings Pronaos  
 Wellington, Wellington: Wellington Chapter
- NICARAGUA**  
 Managua: Martha Lewis Chapter
- NIGER, REPUBLIC OF THE†**  
 Niamey: Niamey Pronaos
- NIGERIA**  
 Aba: Socrates Chapter  
 Abonnema-Degema: Abonnema-Degema Pronaos  
 Akure: Akure Pronaos  
 Ashaka: Ashaka Pronaos  
 Benin City: Benin City Chapter  
 Calabar: Apollonius Chapter  
 Enugu: Kroomata Chapter  
 Ibadan: Alcuin Chapter  
 \*Lagos: Isis Lodge  
 Nsukka: Nsukka Chapter  
 Onitsha: Onitsha Chapter  
 Opo: Opo Pronaos  
 Owerri: Owerri Pronaos  
 Port Harcourt: Thales Chapter  
 Sapele: Sapele Pronaos  
 Umuahia: Umuahia Pronaos  
 Uyo: Uyo Pronaos  
 Warri: Warri Chapter  
 Yola: Yola Pronaos
- PANAMA**  
 Colón: Colón Pronaos  
 David: David Pronaos  
 \*Panama: Panama Lodge  
 Puerto Armuelles: Puerto Armuelles Pronaos
- PERU**  
 Chiclayo: Chiclayo Pronaos  
 Iquitos: Iquitos Pronaos  
 \*Lima: AMORC Lodge of Lima

(Directory Continued on Next Page)

**PHILIPPINES, REPUBLIC OF THE**  
Quezon, City of: Philippine Pronaos

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

**RHODESIA**  
Salisbury: Salisbury Chapter

**SENEGAL†**  
Dakar: Karnak Chapter

**SIERRA LEONE**  
Freetown: Freetown Pronaos

**SINGAPORE**  
Singapore: Singapore Chapter

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

**SURINAME**  
Paramaribo: Paramaribo Chapter

**SWEDEN**  
\*Grand Lodge of AMORC of Sweden,  
260 22 Skelderviken, Box 30  
Gothenburg: Gothenburg Chapter  
Malmö: Heliopolis Chapter  
Stockholm: Achnaton Chapter  
Vesteras: Vesteras Pronaos

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

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

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

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

**UNITED STATES**

**ALABAMA**  
Birmingham: Birmingham Pronaos

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

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

**COLORADO**  
Denver: Rocky Mountain Chapter

**CONNECTICUT**  
Bridgeport: Bridgeport Pronaos

**DISTRICT OF COLUMBIA**  
Washington: Atlantis Chapter

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

**GEORGIA**  
Atlanta: Atlanta Chapter

**HAWAII**  
Honolulu: Honolulu Pronaos

**ILLINOIS**  
\*Chicago: Nefertiti Lodge

**INDIANA**  
Hammond: Calumet Chapter

Indianapolis: Indianapolis Chapter  
Terre Haute: Franz Hartmann Pronaos

**KANSAS**  
Wichita: Wichita Pronaos

**KENTUCKY**  
Louisville: Blue Grass Pronaos

**LOUISIANA**  
New Orleans: New Orleans Orphée Pronaos

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

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

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

**MINNESOTA**  
Minneapolis: Essene Chapter

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

**NEVADA**  
Las Vegas: Las Vegas Pronaos  
Reno: Reno Pronaos

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

**NEW MEXICO**  
Albuquerque: Albuquerque Pronaos

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

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

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

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

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

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

**RHODE ISLAND**  
Pawtucket: Roger Williams Chapter

**TEXAS**  
Amarillo: Amarillo Pronaos  
Corpus Christi: Corpus Christi Chapter  
\*Dallas: Triangle Lodge  
Houston: Houston Chapter  
Odessa: Permian Basin Pronaos  
San Antonio: San Antonio Chapter

**UTAH**  
Salt Lake City: Diana Chapter

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

**WISCONSIN**  
Milwaukee: Karnak Chapter

**URUGUAY**  
\*Montevideo: Titirel Lodge

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

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

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

†Initiations are performed.

# BRAVE NEW ERA

Obesity, in most cases, may be a psychological, rather than a physiological, result. Recent studies indicate that for the obese, hunger is rarely the stimulus for eating, but rather the sight and smell of food. This would seem to be why diets and drugs generally have little chance of permanently helping the obese.

According to some psychologists, obesity is caused by the inability to discriminate between physiological hunger and fear, anger and anxiety. Thus, since these individuals are not responsive to the biological cues originated by lack of food (e.g., visceral contractions), which in turn trigger the hypothalamic feeding center, they go on eating long after their gastric contractions have stopped, and they are physiologically satiated.

Obese people, who are relatively unaware of their internal state, are usually aware of food in different ways from persons of normal weight and will tend to eat regardless of whether they are afraid, angry, or under a state of severe stress. While normal people will see food in a different light—when hungry or satiated—there is no basic change in the way an obese person reacts to it. A normal person going on a shopping trip when hungry will tend to buy more food than intended; but when satiated, will usually remain within the confines of a shopping list. An obese person—insensible to the body's hunger symptoms, or lack of them—will usually buy what was originally intended, regardless of any present physiological state.

The conclusion has been arrived at, then, that outside cues, rather than internal ones, are the obese person's motivation to eat: a definite time at which eating always takes place, noises of the preparation of food, the smell, sight, and taste of food, and so on.

Hunger fades in the obese when the ritual associated with eating is done away with, and he is left with no definite time or place for eating, or when meals are

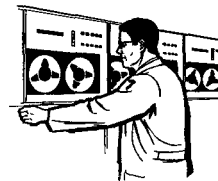
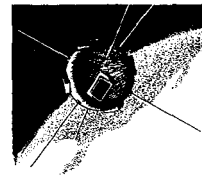
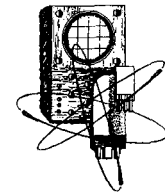
tasteless or unattractive. This was tested in a study carried out at the Nutrition Clinic of St. Luke's Hospital in New York, where a group of greatly obese persons and normal individuals had their food intake restricted to a vanilla-flavored liquid diet. They could eat as much or as little as they wished, and whenever they wanted. The result was that after a few days the normal members of the group settled into a steady daily average of 2300 grams, while the obese persons *lowered* their intake to about 500 calories a day, remaining at very low levels for the whole experiment. One of them, at the end of the experiment, lost 100 kilos (202.46 pounds).

The obese patients were able to eat less only when they had to be the ones to begin the act of eating and the food was dull. Since, in the obese person, eating is something that seems to be governed by outside circumstances, by removing some or all of these, it becomes possible to drastically cut down on that person's food intake, while the normal individual, depending solely on the internal cues of his own organism, manages to level off at a point which permits him to adjust his intake to his needs, remaining at the same weight.

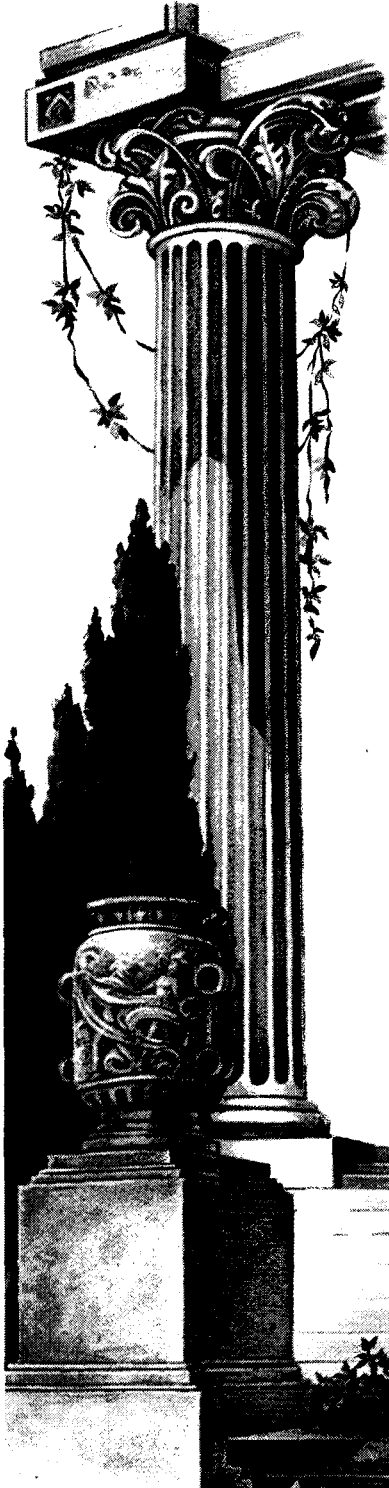
When both groups left the hospital, however, the normal group simply picked up where they had left off, but as soon as the obese group found itself back in their cue-filled environment, they all reverted and returned to their original weights.

Thus it would seem that keeping the weight down is easier for persons whose hunger is basically produced by their visceral contractions and not by cues outside of their organisms, with drugs and diets being only a stopgap measure, effective only for the time the patient adheres to them.

Sad news to those of us engaged in the Battle of the Bulge, during this, our brave new era.—AEB



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