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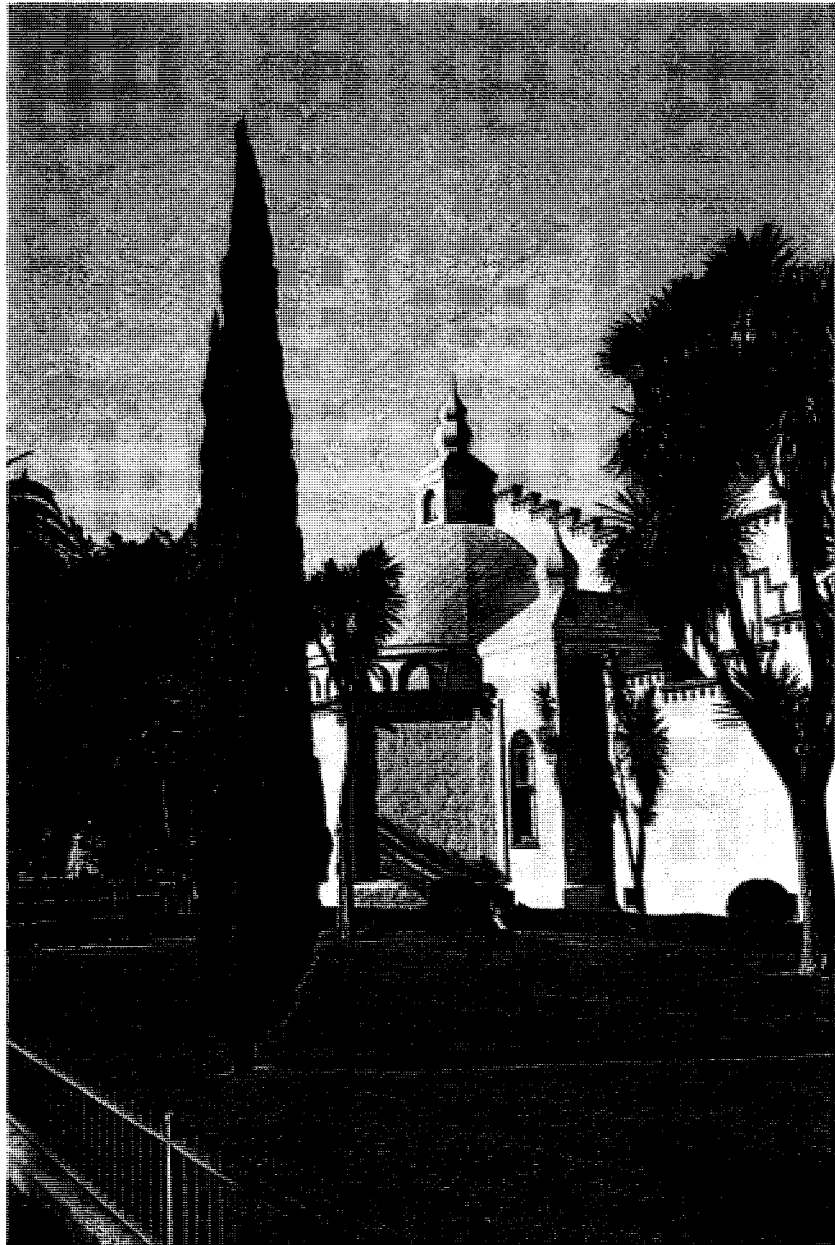
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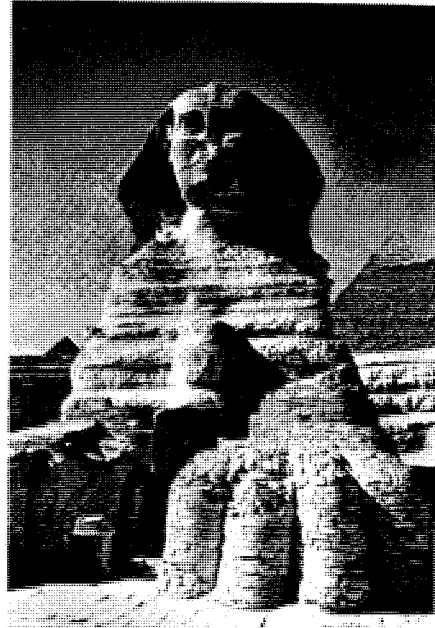
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By Rodman R. Clayson



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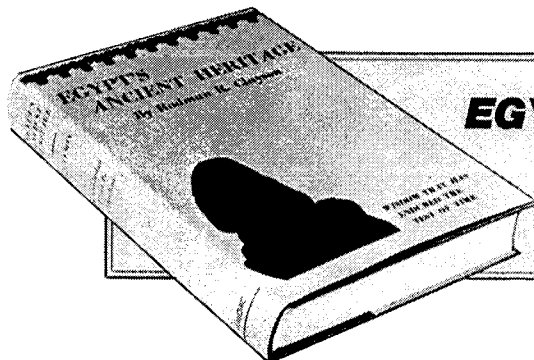
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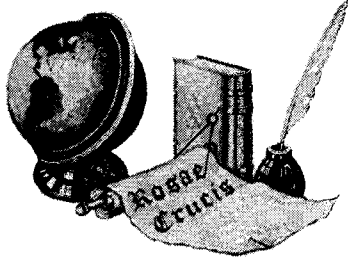
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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, 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 everyone 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 affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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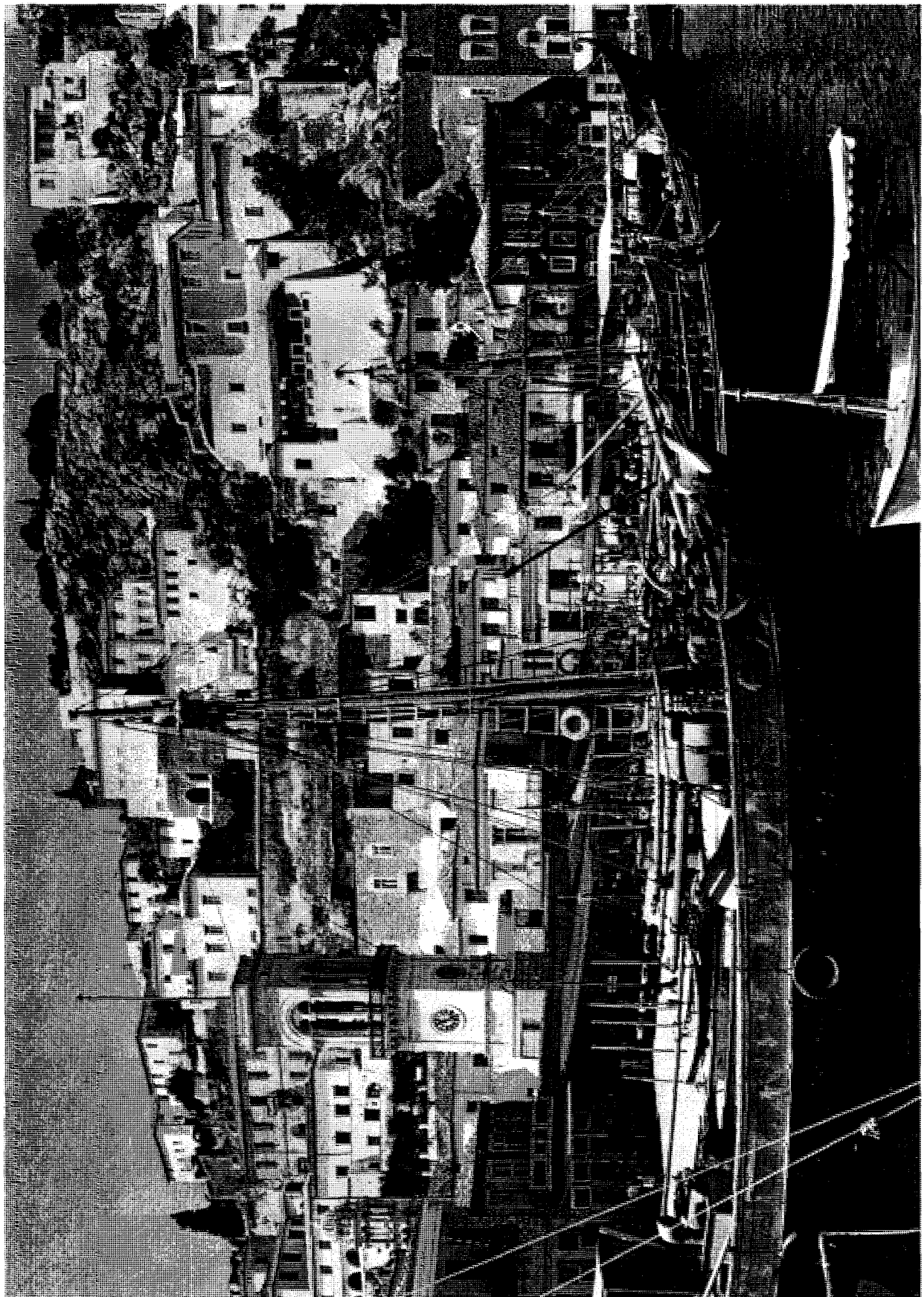
SPLENDOR OF GREEK ISLES

Sun-kissed Greek isles are set like gems in the deep azure waters of the Aegean and Mediterranean seas. Opposite is the principal harbor of the island of Hydra off the coast of the Peloponnesus. It has an area of about twenty-one square miles and its greatest length is eleven miles. The islands are renowned for their classical history, having been visited by the great personages of ancient Greece. Plato was once put up for sale in a slave market on one of these islands. He was redeemed by a friend.

(Photo by AMORC)

Volume L February, 1972 No. 2

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THOUGHT OF THE MONTH

By THE IMPERATOR

ON THE NATURE OF BEAUTY

WHERE DOES beauty exist? Is it within ourselves or in the world outside? If in one or the other, how is the relationship between these two, the subjective and the objective, established? Plato declared that the *idea* of beauty is one of the *universals*. By *universals* was meant that the notion of beauty is innate in all mankind. All men, regardless of their race, creed, knowledge, or station in life, have an idea of beauty. But the *image*, that is, the kind of object that represents the notion of beauty, varies. There is no phenomenon in nature that is a *norm*, a standard, that will excite in all alike a similar sensation of beauty.

An artist may call one thing beautiful, but an engineer, a physicist, or a poet may designate as beautiful some quite different things. To an inventor, the finished handiwork, the result of his original design, is perhaps a thing of beauty. To the artist, on the other hand, it may seem otherwise. What, then, is beauty if it cannot be defined in terms of objective, material form?

Certain ancient Greek philosophers proclaimed that beauty is the idea of *good*. What men conceive as good is *pleasurable* to them, and what is pleasurable is beautiful. In this sense, beauty has no independent value. It is made to arise only out of that which our senses perceive and which we feel has the value of the beautiful to us. Thus, for analogy, a fine crop of grain which is *good* to the farmer in its quality and quantity is to him a thing of beauty.

Plato also placed *pleasure* in the relationship constituting beauty. In other words, pleasure, he declared, is the imitation of the idea of beauty. What our objective senses experience as pleasurable sensations is an imitation of the

innate idea of beauty. Things of the world that are experienced participate in the inner sense of beauty that all men have, and, to them, these things are *beautiful*.

According to Plotinus, the Neoplatonic philosopher, there is a "streaming of spiritual light into matter"; therefore, the whole world of our senses is basically beautiful. But man is obliged to discover this beauty in nature. He can do this only as he realizes beauty within himself. Then he finds archetypes, or examples, of this inner beauty in the world around him.

Immanuel Kant

The philosopher, Immanuel Kant, had much to say of beauty in his work on esthetics. To Kant, the idea of the beautiful shares with the good an *a priori* character. He held that there exist in men antecedent ideas, that is, a wisdom which is a basic part of their nature. It is an *unlearned knowledge*. The notions of good and of beauty which men have are, therefore, of this *a priori* wisdom.

However, Kant makes a distinction between this innate idea of good and that of the beautiful. He says that the good must agree with some end, some moral law which man conceives. Kant, of course, is using *good* here entirely in the moral sense. Men only designate *good* as being that which conforms to a standard that the individual has agreed upon.

The beautiful, however, Kant says, may be experienced as pleasure, without men's previously having had a certain idea or ideal of it. More succinctly, according to this view of Kant's, men do not have a fixed idea of beauty, a particular image in mind representing the beautiful, to which things of the

world must conform for them to experience it.

It is for this reason, Kant contends, that it is impossible to set up a universal criterion which will contain the content of beauty for acceptance by all. Kant further postulates that beauty has "an immediacy of impression." In other words, we may perceive something as beautiful, that is, we may have the immediate sensation which beauty produces, without our having had a previous conception of the thing that arouses the sensation.

Beauty and Pleasure

These conceptions make beauty a *something* that has its seat within man. Psychologically and empirically, there is no doubt: beauty and the sensation of pleasure are related. No one has ever designated an object as being beautiful which irritated, annoyed, or was in any way offensive to the objective senses. But if beauty and pleasure have a relationship, then it is patent that the objects of beauty will have as much variation as those things that men experience as pleasurable.

The pleasures of men may be of a sensuous nature, may be an intellectual idea, or may represent a moral ideal. Spices and rich foods are pleasurable to many. Perfumes and scents are beautiful to many as well. Sounds and rhythmic motions are also pleasurable to multitudes of persons. The inspiring words of poetry and the affirmations of religion and philosophy provide pleasure to others. Each will interpret his individual experiences as *good*, and they will likewise be beautiful to him!

It is erroneous to think that the beautiful is only that which is perceived visually and excites pleasurable sensations through sight. The experience of the beautiful may be expressed by different words, but they are related psychologically, that is, emotionally. The sublime quality of each of the senses is described by a word that is equivalent to the idea and feelings of *beautiful*. For example, that which is exquisitely *fragrant* is beautiful to the olfactory sense; that which is highly *gratifying* to the taste is beautiful. That which is *titillating* to the tactile sense is likewise a thing of beauty to that sense.

Pleasure is that which is conducive to our organic or mental harmony. It is that which gratifies a function of our physical being or state of consciousness. The beautiful, then, is the symbolizing, the imaging, of that which adduces this harmony within us. The image is NOT *a priori*, that is, it does not exist before that which engenders the notion of beauty. It is after we have the sensation of pleasure from an experience that that which brought it about becomes beautiful to us.

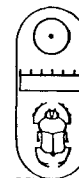
Immanuel Kant has said "that the feeling of beauty arises therefore in connection with those objects in the apprehension of which the imagination, the sensibilities and understanding cooperate in a harmonious manner." The esthetic feelings "have a pure delight in the mere represented image of the object, whether it is objectively present or not."

We can construe this to mean that once something symbolizes that harmony we experience and call *beautiful*, then, thereafter, even the recollection of the image can cause the sensations to recur. For example, if a particular landscape once seen represented at the time beauty to the beholder, then a mere recollection of it can cause the delight again.

Harmony

The human organism strives for normalcy—the proper functioning of its parts and systems. This proper functioning may be succinctly called a state of *harmony*. This harmony has no innate image or form. There is no immanent idea which represents it. Anything as a stimulus which participates in, that is, comes to further this harmony, becomes idealized. It is then sought after. It is a particular object of beauty to the individual. Beauty, therefore, is the objectification of our inner harmony.

Hedonism, the love of physical pleasure, presumes "a material presence of the phenomenon to excite the beautiful." Simply, those who seek bodily pleasures conceive that there exist in the world those things which within themselves have the kind of beauty that they seek. Actually, no one



thing in the phenomenal world is more or less beautiful than another. Its contribution to the senses or experience of beauty depends upon the pleasure—the particular kind of harmony—which the individual seeks.

As Kant has further said, beauty is the object of an original *approval* fixed in man's deepest nature. This is not implying that man is born with a fixed image of beauty. Rather, there are certain sensations of which he approves, certain feelings, and when they are aroused he identifies their cause as beautiful.

It must be apparent that it is difficult to ascribe to any class of things or particulars the distinction of being universally more beautiful than others. There are certain stimuli to which men are exposed that do produce, for most, the notion of beautiful. Magnificent landscapes will elicit this reaction among most. But even then there is no agreement on the particular kind of landscape that is beautiful. Some prefer mountain scenery to seascapes, forests, beaches, or coastlines.

Obviously, that which makes an appeal to the gratification of the lower appetites might be called the *lower type* of the beautiful. That which excites the finer sensibilities of the reason and emotions is more aptly termed the *cultural*, or esthetic, sense. However, there is a relative value placed upon beauty by man. One type of appeal is primitive and corresponds to sheer animal appetites. The other is more directly related to the psychic and to those impulses and sensations that man considers as distinguishing characteristics of the human being.

The esthetic sense is that which represents the harmony of the finer sensibilities of man; it is more responsive in some than in others. However, it may be awakened by man's being exposed to that culture which produces those more exalted pleasures of the psychic self. In many, this finer experience of the beautiful lies dormant just for lack of the right type of exposure to its requirements. Good literature, art, and music are stimuli by which this kind of beauty may be realized.



ANCIENT SYMBOLISM

Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light.

The Two Selves

IN THIS illustration of archeological symbolism we see the idea of the duality of our natures represented by two creatures at war. Throughout our earthly lives, there is a constant contest between the soul and the animal body. In this symbolism we see the soul represented by the winged creature, capable of walking the earth and flying through space, but we see it being attacked by the strong creature of the earth plane who wants to argue against every opportunity of



dominance given to the soul. It wants to be the preeminent and overpowering mind and force in our daily thinking and activities.

One or the other of these two natures in man must win eventually. The future happiness and progress of man depends upon the eventual supremacy of the soul. It is man's duty to learn of ways and means of giving the inner self and divine nature of man every opportunity to assert its magnificent mastership.

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For further information on symbols, write for details about the book, *Behold the Sign*.



In Search of Utopia

helps us to break through the barriers of conventional thinking and see things fresh, from new points of view. There is, in the more serious utopian literature, a great treasury of creative ideas and useful practical devices.

"What is Utopia?" is a legitimate and perhaps a useful question to raise. Some of the writers portray its citizens as living leisurely lives, with an abundance of the necessities of life, and enjoying the advantages furnished by gadgets. That thought was in keeping with the physically hard times in which the books were written. But the utopian idea has something for the mind and spirit, too.

The essence of any civilization is found in its sense of values, demonstrated in its preferences, its moral commitments, its aesthetic judgments, its loyalties, its conception of the good life, its standards of excellence, its measures of success, and what it teaches its young people about the things for which men shall live.

The Golden Age

Where do we get the idea of a Golden Age? Writing in the eighth century B.C., a Greek shepherd-poet described the five ages of the world. First was the golden race of mortal men, then silver, then bronze, then a race of heroes, and finally our own, the race of iron. We have picked up the phrase to designate a period of stability and harmony.

King Alfred pictured the Golden Age of England as a far-off time in which "no one had yet heard of Viking ships of war." A Chinese philosopher saw in it a time when "one village might look at the smoke rising from the chimneys of another nearby without envy or rivalry."

It is evident that many of the ancient fables of the Golden Age had foundations in fact. We find vestiges of them preserved in the present time, and

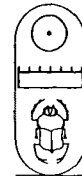
A MAP of the world must include Utopia, because that is the one country at which humanity is always landing. No sooner does it land than it looks out and sees a better country, and sets sail again.

Every enlightened and active-minded person is to some degree a Utopian. He pictures to himself the political, social and industrial conditions under which he should like to live, and, at least in some small degree, he tries to realize those conditions.

Few persons in the Western World give in to the thought that things have been already settled for them. We know that things accepted today as part of our way of life were once merely dreams, and we look forward to having our own dreams come true.

The word "Utopia" was first used by Sir Thomas More in 1516 as the name of a far distant island on which, according to his story, there existed an ideal commonwealth. It has made its way into the dictionary as meaning "a place, state or condition ideally perfect in respect of politics, customs and conditions."

Some people may think it more or less childish to read utopian literature, but one of the great benefits is this: it



echoes of their idealism in our minds. The Utopian brings together the best ideas of the Golden Age and modifies them to fit the new environment.

We have, in fact, enough ideas lying around us and proffered to us to build a dozen utopias, but they are a hodgepodge of undigested thoughts. They have one thing in common, despite their diversity of form: the desire for a fuller, more interesting, more satisfying life. In seeking this, they range from Aladdin's magic lamp, which gives us everything we want at once and free of cost and work, to the prophet's cry for reformation of life and character.

The first utopian we know of who was in a position to put his ideas into practice was the Pharaoh Akhenaten. Within a crescent of hills, remote from the everyday life of Egypt, he built a new city devoted to emancipating the human spirit in religion, art and ethics. It was the most striking change in any ancient state.

Several centuries later a King of India, Asoka, introduced idealism which ranged all the way from planting shade trees to founding hospitals, from sending missionaries to the aborigines to appointing officers to administer charities at home; from providing for the education of women to cultivating medicinal herbs. As H. G. Wells says: "More living men cherish his memory today than have ever heard the names of Constantine or Charlemagne."

For every man who has had the authority to give reality to his utopia, there have been thousands who could only plan, propose and exhort.

Plato, who had an uncanny knack of being right, is still referred to by the advanced thinkers of today although he wrote his *Republic* 2,300 years ago. Plato set his utopia in an inland region with no facilities for maritime trade and little economic activity except subsistence farming. He points up the prosperity which results when pious, law-abiding, industrious pioneers develop a civilization in peace.

The first utopian of what we might call the beginning of our present scientific age was Francis Bacon, who wrote *New Atlantis* in 1626, professing an aggressive faith in the liberating role of science. About the same time, Thomas

Campanella, an Italian, took bits and pieces of preceding utopias and built them into *City of the Sun*. Shakespeare's ideas of utopia appear in *The Tempest*, where Gonzalo would ". . . with such perfection govern, sir, to excel the golden age," and in *King Henry VI*, where Jack Cade promises a realm in which there shall be no money, but all shall eat and drink at the king's expense.

By the nineteenth century people were forecasting plastics, synthetic fabrics, combine harvesters, radio, television, automobiles and air conditioning, and incorporating these in their utopias. Henry Thoreau rejected such pictures of a mechanized civilization, and stood out for simple living.

A Massachusetts author, Edward Bellamy, wrote *Looking Backward* in 1888, making his utopia of the year 2000 a single industrial unit, with compulsory work service for everyone.

There were, too, less pretentious utopias. Robinson Crusoe found one where he was allowed to live in an exotic setting without any of the puzzling responsibilities of a wife and children. Samuel Taylor Coleridge proposed to try the experiment of human perfectibility on the banks of the Susquehanna River, where his little society was to have combined the innocence of the patriarchal age with the knowledge and genuine refinements of culture. He remarked in an essay: "we at length alighted on the firm ground of common sense from the gradually exhausted balloon of youthful enthusiasm."

Utopias and Us

These Utopias, and others, were based upon the idea of progress, or, at the very least, a change from a worse to a better state. Mankind has risen from his former lowly condition just because of them. Individuals stepped out of the routine rut of their existence and attempted to do something that had not been accomplished before.

A new state arises out of the needs of mankind, but someone has to be first to see the needs. He gets an idealistic vision of what seems to be a good society, though such social conditions may never have existed, and then compares

that apparent perfection with the imperfect reality of present society.

To assume that either man or his environment has changed so much that lessons of the past no longer apply is unrealistic. How can we appreciate freedom, opportunity, and luxury without an appreciation of the spent hope and sweat and blood and treasure that went into gaining them? How can we be sure that our way is the best way unless we have learned about the blind alleys into which our forefathers wandered, and the great array of things that might as well not be tried again?

There are lessons, too, about how the importance of movements which in their own time meant little became the rallying ground for advancement in a later age. Consider Magna Charta, the Great Charter forced from King John after the revolt of the barons in 1215. When Shakespeare wrote a play called *King John* he completely omitted what appears to us to have been the most dramatic event in that monarch's life. Five centuries after King John the Charter became the cornerstone of liberty for the English-speaking world.

The thing to do with utopian dreams is not to give them up but to test them. Some dreams have undeniable grandeur and nobility, but upon sober examination they turn out to be impractical. Others, like the idealized code written aboard the *Mayflower* during the long slow passage from Plymouth [England] to Massachusetts in 1620, have vitally affected millions of people through many generations.

Consider James H. Harrington's *The Commonwealth of Oceana*, published in 1656. Arthur E. Morgan points out in *Nowhere was Somewhere* that it has almost lost its status as a utopia because it has been so widely used in making actual constitutions. For example, when congressmen in the United States argue for the separation of the legislative, executive and judicial branches of the government they are going over the arguments of *Oceana*.

Because of the advances made in the Western World, there is not much to be learned from those utopian creations which dealt with the elemental needs of men, such as abundance of food, shelter and clothing; freedom from op-

pression; freedom from excessive toil, and opportunity for self-expression.

These material utopias, now largely matters of fact, release men from immediate preoccupation with material wants, but they leave more profound problems of life still unsolved. Are we attacking these? Alfred North Whitehead thinks not: "No period of history has ever been great or ever can be that does not act on some sort of high, idealistic motives, and idealism in our time has been shoved aside, and we are paying the penalty for it."

. . . .

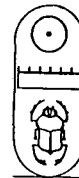
Some Hindrances

There are three failings which interfere with the development of a nation: prejudice, a passion for security, and nationalism.

A utopia may exist though each of its parts has a diversity of operations, but it cannot exist without unity of spirit. Co-operation is the basis of utopian life. . . . This means that we need a broad tolerance, a seeing of the good points on both sides of a question. This does not mean keeping always in the middle of the road. The middle way may have a part of the vices of both extremes and none of their virtues. As someone put it, when you walk in the middle of the road you are likely to be run over by both lines of traffic instead of by only one.

To be tolerant is not to be indifferent, and it is incompatible with ignorance. It is a positive and cordial effort to understand another's beliefs, practices and habits, without necessarily sharing or accepting them. Mutual understanding is based on the acceptance of our widely differing characters and ways of looking at and interpreting the world. The Emperor Hadrian excoriated races who had lived side by side for centuries without having "the curiosity to get to know each other, or the decency to accept each other."

Many inventors of utopias have made them intolerably dull, because their main preoccupation was with security and ease. They are like people who build a golf course which is all green, without fairways, rough, bunkers or hazards. The self-respecting person can stand a world without a fence around



it. He needs opportunities of adventure, of trying for himself. He knows that if he stops thinking of government as it should be, and thinks only of what it does for him, he loses control of it by becoming its beneficiary and client.

When preoccupation with security begins to dominate human life, the scope of human life begins to be diminished. It is right that the state should be a machine fit to serve men, but with the least possible risk of crushing them.

A Broad View Needed

The third wrecker of utopian dreams is the spirit of nationalism, whether it be of the city, province, state or nation. Many people believe that nationalism is the basic ill of our age, but it is not a new disease. The great Greek war was a struggle between the Union of which Athens was the mistress and the states' rights group of which Sparta was the head. It was insistence upon the rights of the province in preference to those of the nation that caused the destruction of Greece itself.

Many useless words are spoken, many fruitless efforts are spent, and many needless enmities are aroused, by sectional divisions over public questions. Rabbi Robert Gordis put it forcefully: "No greater peril threatens the survival of the race than nationalism, man's total absorption in his own ethnic or political group."

The opposite to rampant nationalism is the voluntary association of men and women for the preservation and cultivation of a cherished body of ideals, practices and values. This seems to lead into consideration of world-wide relationships, and no country can ignore them. We often develop a sense of bitterness and frustration at the failure

of world organizations to achieve lasting peace and harmony, but we never quite give in to the feeling that the goal should be abandoned.

Through example and the force of our representation in international affairs we should strive to bring back order, scruple and principle into society. Thereby we enhance our own prospect of building the ideal commonwealth we see in our mind's eye.

What To Do

We should take a look, once in a while, at what has been accomplished instead of brooding over what we have not yet succeeded in doing. We can transfer thought of the Golden Age from the past to the future, exchanging a disillusioned view of human destiny for one that is optimistic. It is the cult of deprecation that endangers our social stability and holds up our efforts to progress. It is better, said Confucius, to light one small candle than to curse the darkness.

Utopia is not made by talking, but by learning, thinking, planning and working. Many a proposed Utopia had the fatal flaw of excusing and justifying the slackening of men's efforts to straighten out their immediate world. Just to propose a beautiful future is not equivalent to its realization.

We are concerned to better today's conditions; we are equally charged with planning to improve them tomorrow. Our grandchildren will be fortunate indeed if we have envisioned a great pattern and laid a few foundation stones.

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1972*

Without freedom of thought there can be no such thing as wisdom, and no such thing as public liberty without freedom of speech; which is the right of every man, *as far as by it he does not hurt or control the right of another*; and this is the only check it ought to suffer and the only bounds it ought to know.

—BENJAMIN FRANKLIN

Interview With
His Holiness, the Dalai Lama
of Tibet

EDITOR'S NOTE: The following is an interview with the Dalai Lama of Tibet, conducted by Miss Diane Carliner, August 20, 1971, during a visit to India where His Holiness is now residing.

MISS CARLINER: How did you feel when you first became aware that you were chosen to be the Dalai Lama?

TENZIN GEYCHE*: The answer to this question can be found in the autobiography of His Holiness.

MISS CARLINER: Do you think you will get your country back?

DALAI LAMA: Yes, definitely.

MISS CARLINER: When?

DALAI LAMA: It is difficult to say. It depends on different factors.



H. H. the Dalai Lama



Miss Diane Carliner

*Secretary to the Dalai Lama.

MISS CARLINER: What factors?

DALAI LAMA: Different things.

MISS CARLINER: How do you like living in India?

DALAI LAMA: Very much.

MISS CARLINER: Why?

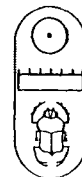
DALAI LAMA: The people are helpful. Our spiritual wisdom comes from India.

MISS CARLINER: Do you have any desire to visit the United States?

DALAI LAMA: To some extent.

MISS CARLINER: Why?

DALAI LAMA: It is an advanced country having people with great minds. I would like to speak with people there, especially with those who are interested in philosophy. But then, I would like to visit any foreign country for the same reason.



MISS CARLINER: What is your opinion about President Nixon's visit to Peking?

DALAI LAMA: It is good. It is always good if people can meet face to face, even if they do not agree in their ideas. A physical confrontation will accomplish something; it is a step in a positive direction.

We do not hate the Chinese for the tragedy which has befallen us. Hatred is destructive and accomplishes nothing, but we do hope to get our country back. People are people, no matter what their ideology or where they come from, and they should be able to meet on a human level. One should always keep an open and flexible mind.

MISS CARLINER: In what way do you think the United States can help Tibet?

DALAI LAMA: It is difficult to say.

MISS CARLINER: Is money important?

DALAI LAMA: No, it is not the most important means of help. We are very grateful for the aid the United States has given us.

MISS CARLINER: What do you think Americans and other Western people can learn from Tibet and Buddhism?

DALAI LAMA: Peace of mind. They can learn to be more philosophical and accepting when faced with adversity. They can learn to be more careful and jovial. Because of our (Tibetans') spiritual experience, we are more able to accept adversity with calmness.

MISS CARLINER: Do you think a few powerful political people control the fate of all others?

DALAI LAMA: Yes and no. For example, during the Cuban crisis the fate of others depended upon two men, John F. Kennedy and Nikita Krushchev. It was up to those two men alone to decide whether or not to push buttons. But in other instances decisions are made according to ideologies and greater numbers of people.

MISS CARLINER: What is the best way to stop the evil acts of man such as war, murder, thievery, destructiveness?

DALAI LAMA: There is no easy answer. Religious training which teaches gentleness, humility, simplicity, the value of

other human beings, especially when taught at a young age will help in the case of destructive acts perpetuated because of misunderstanding, miscalculation, or acquisitiveness. However, destructive acts caused by hatred with vicious intent are very difficult to get rid of. Genocide is something terrible.

MISS CARLINER: Are people punished for evil deeds?

DALAI LAMA: Yes, according to Buddhist philosophy, there is personal Karma—good and bad results, peace or suffering resulting from good or bad actions. When rulers or political leaders are in a position of power, they believe they are all-powerful, but personal Karma is inevitable.

MISS CARLINER: Do you think there should be a one-world religion?

DALAI LAMA: That is impossible. Just as different people will not eat the same food, they will not follow the same religion. That is to say, there is great variety of physical characteristics and habits of various people. You cannot even, for example, get them to eat the same food. But the variety of the human mind is infinitely greater. All people will never accept the same religion. All religions are good and basically try to teach the same thing.

MISS CARLINER: Do you feel friendship with other world spiritual leaders such as the Pope?

DALAI LAMA: Definitely. It is very important that we communicate with each other.

MISS CARLINER: What is the most important thing children can learn during their school years? or students at universities?

DALAI LAMA: Good moral development. But this should be started from childhood. The earlier it is begun, the more effective it will be.

MISS CARLINER: In what way can women contribute to world peace?

DALAI LAMA: They have a big responsibility—raising children.

MISS CARLINER: Should they participate in political activity?

DALAI LAMA: Perhaps they should take over world political leadership. (Laugh and pause.)

MISS CARLINER: I assume this is a joke?

DALAI LAMA: This is meant partially as a joke and partially not. The love of a mother for her own children is a very strong instinct. This love and kindness should be directed not only toward her own children but extended to all people. In this way world leaders could eventually be influenced for good.

MISS CARLINER: Does Your Holiness feel that the Hippie movement is a healthy or unhealthy one?

DALAI LAMA: Both. It is unhealthy for those who are looking for an escape from responsibility. But for those sincere seekers who are fed up with life as they know it, the search for something better is worthwhile. Even if they do not find that for which they

are seeking, sincere effort itself has its own rewards.

MISS CARLINER: Do you approve of hashish or other mind-expanding drugs?

DALAI LAMA: No!

MISS CARLINER: Do you think a monk who is meditating in solitude and has very little contact with other human beings can influence world events in a positive way?

DALAI LAMA: Slightly. But this would presuppose that another or others at a distance would be receptive to the positive prayers or thoughts that are being transmitted from a distance by the monk. But on the other hand there have been so many saints in the past, there are so many positive spirits in existence now, and we still have problems. I would say that a monk meditating in solitude is not a powerful influence on world events.

Rose-Croix University

June 19 - July 8, 1972



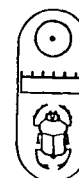
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Journey to Mars

by CHARLES C. WARREN, F. R. C.
Director, The Rosicrucian Planetarium
and Science Museum

The story of the Mariner 9 space flight

Part II*: The Encounter

(On November 13, 1971, after a 248-million-mile voyage through space, the Mariner 9 spacecraft became the first man-made object to orbit another planet in our solar system. On its 167-day flight, the spacecraft functioned perfectly, and expected orbit parameters were achieved.)

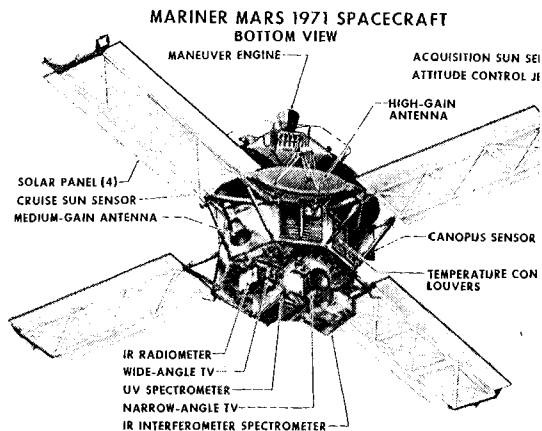
The author, at the invitation of Jet Propulsion Laboratory, attended a day-long briefing and data read-out in Pasadena, California, on November 21. Part II is the report of that visit.)

IN THE MOUNTAINS of Southern California, a vast complex spreads out on a great terrace carved out of the canyon walls of the Arroyo Seco. To a casual passer-by, unaware of its function in our space programs, the Jet Propulsion Laboratory has all the appearance of a modern university in a parklike setting. Inside, scientists and technicians were worried about the weather—not the weather of Pasadena but that of the planet Mars some 80 million miles (129 million kilometers) distant. For JPL has the overall management of the Mariner/Mars scientific mission.

In the Von Karman Auditorium, Alan Woods—"the voice of Mariner 9"—is taping a news release for the radio networks: "A message has been received at JPL from the Soviet Union congratulating the United States on the success of Mariner 9, and thanking Mariner Project Manager Dan Schneiderman for information about Mars and the Mariner sent to the Soviet Union in a message last Tuesday.

"Meanwhile, Mariner 9 has been programmed to perform its next four orbit sequences automatically. Photo ranges, filters, and exposures have been chosen for penetration of the yellow dust clouds now shrouding the Red Planet. Over six hundred commands

*See January *Digest* for Part I.



NOTE: PROPULSION MODULE AND SCAN PLATFORM INSULATION BLANKETS NOT SHOWN

were sent to the Mariner and stored in the spacecraft computer memory earlier today to be executed at the proper time in the next two days. Photos received this afternoon from Mariner show evidence of clearing conditions on Mars."

The Mariner spacecraft encountered Mars at a time when a global-wide dust storm, estimated to be some eighteen miles (29 kilometers) deep, surrounded the planet. A carefully planned television mapping project was, at least temporarily, scrapped and a new scenario hastily improvised. The two television cameras aboard were now probing for thin spots in the dust; probing for a look at the surface of this cosmic neighbor of ours.

The Russian spacecraft, Mars 2, was fast approaching the planet, and in a spirit of international cooperation JPL had a "hot line" to the Soviet Union relaying information to them about Martian conditions. Speculation was rife that the Russians would attempt to "soft land" something on the planet. The JPL information would make life easier for their Soviet counterparts.

Speculation was not limited to just the Russian intentions. In the short week that Mariner had been over the planet, more questions had arisen than had been answered. For example, what causes a planet-wide dust storm? Would it clear in time for Mariner to complete its mapping mission?

Traces of water vapor were found over the southern ice cap, believed to be almost entirely frozen carbon dioxide. How much water? Enough, perhaps, to create glacier action forming the odd curved areas now appearing in

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place of the quasilinear features recorded by the 1969 Mariner spacecraft. This is a speculation by Dr. G. Neugebauer of the California Institute of Technology who is the principal investigator using the Infrared Radiometer on board Mariner 9.

This device, the IRR, has also disclosed that there are areas on the planet with temperatures above the ambient of the surrounding terrain. These temperature anomalies are only about 2 degrees fahrenheit higher. However, one area recorded an astounding 12-degree fahrenheit increase! Do these areas indicate volcanic action? It is only speculation. Another device, the Infrared Spectrometer, enabled JPL scientists to identify various minerals: quartz, granite, and anorthosite—all minerals to be found on Earth. Water vapor traces, temperature fluctuations, and mineral variations—all add to the possibility that some sort of life could exist on Mars. When will we know? Possibly as early as 1976.

Our host, Gordon Wenger (Manager, Public Educational Services), and Systems Engineer James Stuart outlined the forthcoming Viking missions scheduled to land life-detection systems on Mars. The Viking spacecraft is a markedly improved version of the Mariner. A portion of Viking will remain in orbit above the planet, conducting scientific experiments, while another section will separate to land on the surface. Where the Mariner 9 possessed a launch weight of some 2200 pounds (998 kilograms), the Viking is much larger, weighing around 8000 pounds (3629 kilograms). The rocket



In this mosaic of Mariner 9 frames, acquired in the last picture sequence before orbit insertion, special computer processing has been used to reveal subtle details not seen in earlier versions. The Mars limb is at upper right. There is no suggestion here that the great dust storm is dispersing. Most of the detail seen is in the atmospheric dust storm. Arsia Silva, the most southerly of the three dark spots with the streaks radiating from it, is slightly below the equator and about 124 miles in diameter. In this area a "hot spot" has been detected that is 2 or 3 degrees F. above ambient.

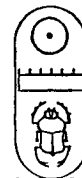
used to hurtle this larger craft into space will likely be the mighty Titan.

The Viking will first orbit Mars, searching for clues—ozone, water vapor, hot spots, etc.—that might indicate areas suitable for a search for life. When a proper area is certified, then a portion of the Viking deploys to the surface. On board the lander will be devices to make soil mechanics tests—trenching equipment, gas chromatograph mass spectrometer, and so on—searching for carbonaceous materials and other indicators



This mosaic of Mariner 9 frames taken during the first orbit shows the remnants of the south polar cap of Mars dimly through the great dust storm.

Mariner 7 photographed the same area in August, 1969, at which time the entire region was covered with dry ice. The strange quasilinear features of 1969 have been replaced by a number of bright curved appendages never before seen on Mars.



that may determine if the proper elements for life exist on the surface.

In the United States, Spain, and South Africa, giant radio antennas—metal dishes from 85 to 210 feet (29 to 64 meters) in diameter—are constantly turned toward Mars, waiting to retrieve the data sent to them from Mariner. In the next three months raw data will be accumulated that will keep scientists busy for years to come.

Millions of words in scores of books will be written about Mariner 9—a task no article can even remotely touch on. But perhaps some insight into this point in history is available from the men around the Mariner mission.

VIGNETTE: Gordon Wenger shouldering the brunt of escorting visiting Congressmen, scientists, and planetarium personnel through JPL, who spent 92 trying hours doing this the first week of the Mariner encounter.

VIGNETTE: Jim Stuart, one of the designers of Mariner, who, at the time of the encounter, was already deep into

the 1976 Viking project—the new challenge.

VIGNETTE: Don Bane, staff writer for the *Los Angeles Herald-Examiner*, who has covered all of the space projects for his paper, looking forward with unabated enthusiasm toward the Apollo 16 flight.

VIGNETTE: The half dozen men in the Mariner control center who, while monitoring a multi-million-dollar supertechnological behemoth, are still susceptible to such human diversions as a cup of coffee or an attractive, mini-skirted page girl.

Ordinary men, like you or your neighbors, are carrying mankind toward what may be the greatest adventure of our species—the conquest of Space. Perhaps this is the real glory of man: That the greatest accomplishments are not done by supermen but by ordinary men working together for the good of all men.

(Next month: *Mariner Update—The Moons of Mars.*)

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 Emilio Colombo, Prime Minister of Italy.

The code word is EXPED.

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



May:

The personality for the month of May will be Salvadore Allende, President of Chile.

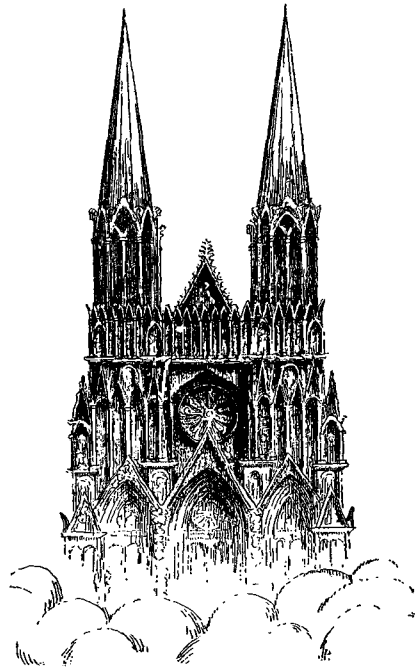
The code word will be SCALE.

SALVADORE ALLENDE



EMILIO COLOMBO

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The Celestial Sanctum

EXPRESSION OF THE DIVINE

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

IT IS GENERALLY presumed by most philosophies that the physical universe is an expression. Those who number themselves among the idealists consider this expression to be a force, which for convenience is called the Absolute, the Divine, or God. The materialist finds the world is no more than an expression of its own composition, that is, the physical material of which it is made. Again, in these two points of view, we see the basic difference between the philosophies of idealism and materialism.

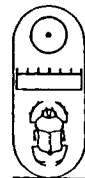
Regardless of what may be the basis upon which we as individuals base our metaphysical concepts of the nature of the ultimate reality, we nevertheless judge the physical world by our response to it, or to reverse this concept, by its effect upon us. Generally speaking, the average person today, regardless of his philosophy or his determination of what he considers to be the ultimate expression of reality in the universe, will concede that much of

what we behold on the earth today is in a sense—to use the term—*negative*, or an expression of what man frequently refers to as evil.

The conflicts that exist between individuals and groups of individuals, based upon their ideologies, their points of view, or even just their opinions, are exaggerated into turmoil, and it would seem that some degree of such turmoil has existed in much of man's history upon the face of this earth. Modern civilizations, as well as many of the civilizations that preceded those that exist today, have devised elaborate codes of law that are directed at controlling the behavior of the individual citizens. Nations have and still maintain law-enforcement agencies, laws for the punishment of crime, and institutions in which those that were judged to be criminal were separated from the rest of society. In their isolated state, law-breakers are considered theoretically to be in the process of correction, so that they might again be fit citizens of society instead of those who disrupted the man-made laws which had caused them to receive the punishment that many would consider just and having been earned by the individual wrong-doer.

This philosophy has prevailed for centuries, and still there are law-enforcement agencies; still there are institutions of confinement; still there is evil, not only on the part of the individuals but upon the part of groups of individuals. We have not yet established an institution to confine leaders of countries, lawmakers, or whole armies that set out to defy the individual rights of man and, in that sense, act as much like criminals as does the individual who steals another person's purse.

This would seem to be the preface to a series of comments that would paint a very gloomy picture of the world and its inhabitants. I sound a note of pessimism in the very nature of these comments because I am pointing out that much of the expression of the world and the behavior of its inhabitants with which we are in contact is not constructive, is not good. There are those who look at the world through rose-colored glasses and try to deny or ignore



the existence of that which is not good or constructive, but this does not solve the problem any more than an affirmation in the mind of the individual will cause a physical condition to change merely by the nature of its repetition.

Good and evil exist, whether we like to acknowledge it or not. Philosophical and religious-based arguments have been advanced ever since man has been a thinking creature to attempt to explain or excuse the existence of good or evil, but still regardless of what philosophy, regardless of what religious tenet, or regardless of what may be our practices, we as individuals have to cope with the situation that not all is good. The world is still a place where evil abounds, where we have to associate with it in some form or other every minute of our waking lives and possibly lie in sleep with the subconscious awareness, if that is possible, of its existence.

Now, the skeptic—and in fact many who have adopted various forms of philosophy—constantly brings to the surface of consciousness the question that has echoed down through all time: If there is a Supreme Being, if there is a God, if there is a power that has created the universe and that power has purpose, then, is evil one of those purposes? In other words, does God not only permit evil, but does He cause it? Does He encourage it? If God is all-powerful, omnipotent, and all-wise, if He created the universe and all that it contains, it must also mean that He also created evil, because if He permits it or if evil exists without His permission and He does nothing about it, He is either not the loving God that some religions would try to present for our acceptance, or He is not all-powerful and able to control the manifestation of the universe.

Yet when we read a daily newspaper today in this twentieth century or secure information from some other news medium, we read of the slaughter of innocent individuals, of children. We read of those who suffer from lack of food in a civilization where waste is commonplace and recognized. We read of individuals who live in poverty and under conditions that most civilized individuals would not admit exist. Yet all this evil exists, and so, like all other

thinking beings that have existed, we too ask *why*, why is there suffering, why is there grief, why is there evil, why is there war? Why cannot there be happiness, peace, contentment, cooperation, and constructive effort among men?

In order to answer this question, we have to set aside at least temporarily many of the tenets of both a materialistic and an idealistic philosophy. We have to direct our thinking toward the realization that there are other philosophies, possibly not so well entrenched in the thinking of the ordinary individual, but philosophies that may offer some key to this great enigma of the nature of God and His relationship to the universe. I am thinking particularly of the concept of pantheism in contrast to theism.

Theism, as a basis of philosophical or religious principle, conveys either intentionally or unintentionally the idea of an anthropomorphic type of God, the concept that God is a being comparable to a physical being, that He resides at a certain point in space, and from there He exercises the abilities and powers that are His which cause and permit the existence of the universe as we know it. This type of concept is likening God to a ruler of a country, to a despot who controls the universe just as an absolute monarch or dictator controls a country.

But if that concept is not acceptable to modern thinking, there is also the concept that the entire creation of the universe is the garment of God, is the expression of His being, and that God resides in no heavenly domain removed from ordinary mortals, but He is in everything, the pulse of life that is found in a living creature, that is found in the manifestation of all the parts of the universe, the essence of being itself—that is, God. God is expressing Himself in His entire creation. The Absolute and creation, according to this point of view, are one. We see the Supreme Being, or the Divine, in the leaf of grass, in the sands of the desert, in the clouds of the sky, in the works of man, and in all expressions of nature.

Pantheism is the philosophy that says that the universe is the expression of the force that made it, and that force

is definitely inherent in it. This concept takes us away from the ruler-dictator idea of a Divine Being and causes us to realize that man's relationship to God is even more intimate than that of an individual to his parents or to a higher being. Man finds that he, as a part of the universe, as a part of the earth, then is also a part of God, because God expresses through all that He made.

All that is, is a phase of the creative force that is the Divine. Then if we go one step further and acknowledge the popular concept that man is the highest and most advanced expression in nature and on the earth, then man's ability to conceive the ultimate expression of the Divine upon earth must be through man. Therefore, if evil stalks the earth, if conflict takes precedence over the cooperation of those forces which are good and constructive, then the fault lies not with a Divine Being who resides in some realm far removed from the ordinary daily existence of man but in man's ability to translate this expression into a workable and positive force. Until man is willing and capable of expressing the divine force within him, nothing will change. As long as man is the cause of inharmony to the extent that he willfully permits such a condition to occur, he interferes with his own ability to express his inner self.

The individual who, without humane feeling or for his own amusement, takes life of any kind or causes it to suffer is failing to acknowledge his own divine nature which is one segment of the divine nature expressed in all forms of life. The earth and its inhabitants express evil and conflict because that is the nature of man at this particular time, but man can change this. It is not subject to the change of a ruling

divine force somewhat removed; it is subject to change on the part of man. When man expresses God, then men will be godlike. When man shows that he is an avenue for the expression of the Divine, then divine justice and divine good will radiate from such a mental point of view on man's part and be the basis of all interrelationships between individuals and between societies.

In other words, the Divine is the real part of man. Man was placed on this earth or evolves on this planet to be able to express himself, to express all his potentialities, and particularly to be the expression of the Divine, which is the ultimate as well as the fundamental force of the universe. If we want to live in a society that is to be governed on the basis of good and to function and direct itself to constructive purposes, then man must express that essence of himself—not the acquisitive, selfish, greedy, and evil parts of his physical nature, but the divine force within him. Man can be the expression of the Divine, and in that way he will create a world and environment in which evil will be secondary, in which conflict will cease, and in which peace will reign.

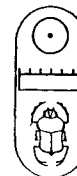
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Self-Control

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

Member of the Rose-Croix
University Faculty

FROM TIME immemorial, the practice of self-control has been recognized by the greatest sages as an essential quality of true greatness. There is a familiar proverb in ancient scripture which says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." To demonstrate this respected and time-honored virtue of self-control in one's daily affairs is an extremely difficult task. Both the difficulty and importance of practicing this needful discipline have been recognized and discussed by leading thinkers throughout the centuries.

In his famous classic, *The Imitation of Christ*, Thomas à Kempis says: "Who hath a stronger battle than he that laboureth to overcome himself? And it should be our daily labour and our daily desire to overcome ourselves, that we may be made stronger in spirit and increase daily from better to better."

There are many who recognize the importance of self-control under any and all circumstances, yet they are not willing to pay the necessary price in terms of psychological discomfort in order to exercise that virtue. The presence or absence of self-control is most evident when a person is acting under severely trying situations. When one becomes angry or utterly disgusted, the emotional satisfaction which comes from giving free expression to a rage often overshadows any inclination to refrain from such response. Consequently, the self gets out of hand.

The over-all temperament and certain popular practices of contemporary society clearly indicate that there is a general lack of self-control in our world today. We live under extreme pressure. People are exposed in an unprecedented way to what is taking place in our world, and much of it they do not like. Vital issues emerge and are kept alive by fast-moving events and man's in-

ability to solve complicated problems when they arise. This intense pressure under which we live brings into clear focus the measure of our ability to control ourselves, and in the process of being tested we discover that in many instances we are lacking in self-control. But the lack of self-control is not an isolated trait of character. For example, it is commonly associated with impatience. Psychological discomfort often experienced in the practice of self-control is also felt when one experiences patience, and in order to avoid that unpleasant experience we are persuaded to become impatient. Most everywhere one looks today he sees evidences of impatience. In his book, *The Temper of Our Time*, Eric Hoffer declares: "If one were to pick the chief trait which characterizes the temper of our time it would be impatience."

Apparently there are some people who, when caught in a fit of anger or passion, make no attempt whatever to control their action even though the moral character of the action to which the impulse leads is known by them to be ethically wrong. They follow the philosophy of "doing what comes naturally" without being morally selective among the options pertaining to what comes naturally. Such ethical indifference soon makes one a prisoner of his own ego. To be a prisoner of one's "smaller self" is the most distressing form of incarceration. Saint Augustine, in his famous work, *The City of God*, expressed it well in these words: "A good man, although he is a slave, is free; but the bad man, even if he reigns, is a slave, and that not of one man, but, what is far more grievous, of as many masters as he has vices."

We are reminded of a little poem by Edwin L. Sabin.

*An enemy I had, whose mien I
stoutly strove in vain to know;
For hard he dogged my steps,
unseen, wherever I might go.
My plans he balked; my aims he
foiled; he blocked my every
onward way.
When for some lofty goal I toiled,
he grimly said me nay.
'Come forth', I cried, 'lay bare thy
guise—thy wretched features
I would see'.*

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*Yet always to my staring eyes he
dwelt in mystery.
Until one night I held him fast,
the veil from off his form did
draw;
I gazed upon his face at last—
and lo, myself I saw.*

The old saying which declares that a man is his own worst enemy is indeed a true statement. The deepest and ugliest scars defacing anyone's personality are the results of his own doing. We have no one to blame but ourselves for any undesirable predicament in which we may find ourselves. The person, therefore, who fails to assume command of his own personal resources and does not exercise proper control over his conduct according to the principles of his noblest ideals will soon come even to despise himself. A great scientist and philosopher once said: "What man's mind can conceive, man's character can control." There is no question about man's ability to control that which his mind conceives, but the real question has to do with the degree of probability that he will control it.

The term *self-control* may be understood in the light of either of two connotations. It may mean what it is most often understood to mean, namely, that the self is its own controller. The other interpretation gives the term a much broader or more inclusive connotation. In this last sense, the self as an entity is thought of as being controlled either by its own internal discretion and power, or by some outside agent or agencies imposing control upon the self. In either case, the self would be controlled, and the process could logically be called *self-control*. Within the context of this study, we are using the word in its restricted sense, namely, that the self is controlled by the self.

Knowledge of any process or function may be quite helpful in the manipulation of its control. For example, knowing how to work the throttle of an engine is important in the control of that engine, but knowledge alone does not insure the control. It only provides the necessary tools for an intelligent and purposeful operation. Likewise, an understanding of how self-control comes about and functions within an individual personality does not give one any measure of that noble virtue. It

does, however, provide necessary insight regarding conditions needing to be met and the price that must be paid for its achievement.

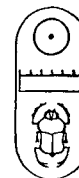
I could never tell that a serious and sustained study of ethics improved my own morals, but it did assist me in comprehending more clearly my moral posture. After one has discovered what his duty is in respect to a particular situation, he is then confronted by the option of whether or not to pursue the way his discovery leads. It is at this point where real character is revealed. The Master Jesus spoke to this point when he said to his disciples: "If ye know these things, happy are ye if ye do them." (John 13.17)

Some seem to think that will power is the chief factor in the practice of self-control, but will is only the servant of one's desire. Of necessity, will derives all its potential from desire which spawns it, and will always functions at the behest of desire. It is true that one may have many desires, and these various desires may quite frequently be in opposition to each other. In such mixtures of conflicting desires, one of them usually takes precedence over the others. This overpowering desire, commonly referred to as the *dominant desire*, assumes command of the will as it stimulates and directs its function.

When we speak of a "strong will," we are most generally evaluating the potency of some dominant desire. The only way by which one can employ the will in the matter of self-control is by providing it with the appropriate master.

When self-control, as practiced by the individual, is socially acceptable, outside control or regulation becomes unnecessary; but when the self is allowed to get out of hand from a conventional point of view, society steps in to impose control upon the individual from without. The degree of self-control required for social acceptability is not always adequate for a well-balanced and properly integrated personality. Our society is in urgent need of personalities whose behavioral patterns take them far beyond a norm that meets the minimum standards of general tolerance.

Even though the manner of a man's behavior may be improved as a result



of social pressure, his moral or spiritual development can never be imposed upon him by legislation, custom, public opinion, nor by any other pressure from the outside. Genuine moral progress of an individual is the result of efforts which he himself initiates. What we find here is analogous to the proper method used in the development of a muscle in one's arm. The muscle cannot be developed through manipulation or massage. These treatments may be helpful in stimulating circulation, but they will never produce strength in the muscle. That would require exercise of the muscle itself.

We now come to the question: "How does a person proceed in the important task of acquiring self-control?" We have already observed that the place to begin our acquisition of this virtue is not with will but with desire, since desire gives occasion, direction, and strength to the will. It becomes apparent, therefore, that some way must be found to bring about the desire for self-control. This can be done through reason.

When the right course of action is determined through the use of reflective morality, reason can make clear to the acting agent the advantages to be gained by following such a course; and at this point there comes into being a desire to pursue the course of action that has been made attractive through the process of reasoning. The term, *reflective morality*, is used here in the sense in which it has been defined by Harold H. Titus in his book, *Ethics for Today*. He says: "By reflective morality is meant that stage of moral development in which men formulate moral judgments on the basis of a reflective

evaluation of principles and a careful examination of facts in their relation to human life."

For the proper employment of self-control one has only to determine what is the right course to take in a given situation and then let reason reveal the need to follow that course in preference to other optional courses of action. When this is done, desire will become creative of the self-control that is necessary for the pursuit of the preferred action.

Self-control may function in two important ways. It may be used in a positive way to initiate an action that ought to be performed. On the other hand, it may serve to prevent one from doing wrong acts suggested by a fit of anger, an upsurge of lustful passion, a feeling of envy; or by some other degrading proclivity often discernible in human nature. When we think and speak of self-control, it is most commonly thought of as serving in the latter, or negative, role.

This common virtue we call *self-control* is one of the most sadly neglected disciplines in our society today. Such neglect is evidenced by the innumerable outbursts of temper, the extravagant indulgences of egos, nervous impatience, and the widespread indifference toward moral and spiritual excellence which characterize our time.

Ancient philosophers recognized the need that men had for moderation—*sophrosyne*—the practice of which required self-control. The need is as great today as ever before. Everyone must practice this discipline to some degree or he will become the victim of trouble without end.



Passed Through Transition

Our Grand Councilor, Dr. Ismael Vilaplana, crossed the threshold to his Great Initiation in Tijuana, Baja California, Mexico, at 9:15 p.m. on December 6, 1971, thus completing one more cycle of his existence and evolution. The symbolic Rosicrucian funeral service was prepared by Cosmos Lodge of Tijuana, of which he was the founder. He also founded the Pronaoi in Mexicali and Ensenada, B. C. His indefatigable and noble work in the various official capacities which he held as Master of Cosmos Lodge, Inspector General, Instructor on the Faculty of the Rose-Croix University, and for several years Grand Councilor of AMORC will be an imperishable example for all who knew him.

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

Imagination and Creativeness

IMAGINATION is the one great creative power within the human body. It is that which has built cities, put bridges over rivers, driven tunnels through mountains, covered the oceans with steamships, the valleys and hills with railroads, and filled the air with airplanes. It has changed the customs and habits of human beings, their clothing and food, their languages and ways of thinking. In fact, imagination is the keynote of human evolution, and I agree with Napoleon in his estimate that imagination will conquer the world for it will conquer every feature of human conception.

The individual who lacks imagination or the use of it, or who has not permitted this unusual, divine faculty to develop, is bound by ancient traditions and customs; he is blind to the future in all of its creative stages. Such an individual can live only in the past for he can have no foresight and must therefore be lacking in ambition and creative desires.

Man has three ways by which new knowledge, new ideas, and new things may come into his life and into the process of human evolution. The first of these is cosmic revelation, whereby attunement with the Universal Mind and with the Divine Consciousness gradually reveals to his consciousness the great wisdom that is timeless and deals with the past, the present, and the future. This wisdom inspires, instructs, guides, and leads him on. It teaches him the lessons that come through the errors of human existence and fortifies him against similar errors in the future. It lays the foundation for contemplation and meditation. It supplies ideas in an embryonic state that may be evolved and matured into living things.

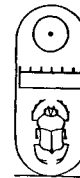
The second great gift to man is that of imagination by which he may take the inspired and embryonic idea and develop, unfold, and reconstruct it mentally, in a mental world that knows no



limitations. With this faculty he can build things out of invisible material, intangible substances, and construct an immaterial and intangible edifice or an invisible and intangible nation. He can unfold in his mind the possible and impossible things alike. He can conceive of that which is beyond achievement today but possible of achievement tomorrow.

Man's imagination is like the draftsman's sketches of the greatest architects who can plan and outline that which should be done without regard to cost, to time, or to surrounding conditions. With it man can surround his consciousness with the pictures of possible future achievements and hold these before him as the ideals toward which all his effort may be directed. Imagination is the light that leads man on, and it is the golden light that has led the movement of human evolution through all of the darkest ages.

The third great blessing is the power to create mentally. This is different from that of imagination, for with the man who develops the faculty of mentally creating, the plans and the designs conceived in his imagination are taken one by one and reconstructed not of intangible and invisible substances but of a very tangible essence, radiating from the human mind into space and



materializing into concrete, definite, material forms out of which all of the world has been built and all of the universe made manifest.

Mentally creating is the process that God used when He conceived the idea of a world for man and breathed forth from His consciousness the power of the laws that set into motion that which was conceived in His imagination. Out of chaos and darkness came form and light, and the form of things was changed into great diversity of nature. All living things were conceived and created in the same manner and ultimately man himself was created by the same great power. And then to man was given this divine power of God to continue the creation which God had started.

While man may imagine great things and hold them in his consciousness as an ideal toward which to strive or dream about, to hope and pray for, the man who uses the mental creative faculty takes each imaginary picture of human conception and, by concentrating and focalizing the creative power of his being upon it, brings it into concrete, material manifestation.

The mystic knows only too well the value and the danger, the goodness and the evil, that lie in the power of mentally creating. He knows that if he holds in his mind a picture and gives it the vibrations of living possibility, and if he prophetically proclaims that it is to be or will be, he brings it about; he creates it in the world of actuality, by transferring it from the world of reality to material manifestation. He knows that as each hour of the day passes, the things that he has held in his imagination and which he now allows to pass into the chamber of mental alchemy are likely to be crystallized immediately in earthly form. He must, therefore, be pure-minded. He

must be pure and holy in his imaginary concepts. He must keep the chamber of mental alchemy so clear and so wholesome and of such a high standard that no evil thought, no evil admission, no unholy concept of his earthly imagination may take form there and grow and be born in the world of actuality.

Human evolution is the result of cosmic inspiration, human imagination, and divine mental creation, but when the center faculty of these three is lacking and imagination has not been permitted to develop or is not used, the human being stagnates and becomes a slave to the past and a victim of the present. There are no hills of the future around him over which he may rise to see the grand perspective of valleys and plains beyond. There are no ships lying in port waiting to take him from the land of the old and the land of the past to the land of the new and the future.

Let your imagination, therefore, have full sway. Build it up until it is filled daily and hourly with the pictures that the lessons of the past and the trials of today suggest to your consciousness. Then analyze these imaginary things, select the best and take them into the laboratory of your creative powers. Let the divine consciousness flowing through you reconstruct them, radiate them, and bring them to pass in your life and in the lives of those around you, thus adding to the world the assets of the future and the beautiful things of human evolution.

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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Suffering and love have this in common. They are both agents which transmute the human into the Cosmic.

—RUBY DELACROIX



IS MAN A MENTAL MAGNET?

by WANDA SUE PARROTT, F. R. C.

WHEN I answered the phone, at once it was obvious my very good friend was on the verge of desperation. She sobbed, "We're in desperate trouble. We wrote a check against our account, honestly believing a client was bringing us money he owed. He said he'd bring it over today.

"But now he's left town and our check will bounce if we don't get money into the account by Monday."

I told her I did not have the money she needed, but perhaps she would have the money needed by Monday. It was then Friday evening.

That evening I tried a little experiment that had worked for me in the past, an experiment in mental magnetism. While lying on my bed during the quiet hours of the evening, I envisioned my friend's home. Next, I imagined the home surrounded with golden energy. Once this energy field appeared clearly in my mind, I then imagined the energy to be in motion.

The motion of the energy, from all sides, was toward the house. As this energy converged on its target, my friend's house, I imagined money that was owed her to be flowing on the field of energy—from any direction in which it could come. This was money honestly and justly deserved by my friend and her husband for services rendered others. In no way was this magnetic field—only imaginary—designed to attract money they did not deserve.

Several times during the evening I repeated this exercise, hoping in some way to inspire one or more of my friends' clients to suddenly remember a past due bill and go pay the money owed.

On Sunday I received another call from my friend. This time she was joyous, "I just wanted to tell you something wonderful," she said, relating the

story of how a client they had believed would never pay her debt had suddenly come to the door on Saturday. "Here, I owe this to you," the woman said. "It covers the check that would have bounced," my friend said. "We sure were lucky!"

Was it luck, or is man a mental magnet? By concentration of mind energy, centered on a goal but leaving the avenues for attaining that goal open, can man attract or repel persons or things in his life?

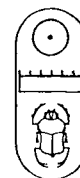
The Rosicrucian student-member is familiar with the terms *realities* and *actualities*, the former referring to mental realizations, and the latter referring to physical actualities resulting from applying Rosicrucian principles.

Mental magnetism has worked for me a number of times. Recently my husband bought an expensive sports car as an investment. He fixed the car, then tried to sell it for a profit. The car was a model many Grand Prix drivers aspire to own. We had bought it from a lady who was desperate to sell it and were offering it at one thousand dollars under normal retail for a similar car. As our savings were tied up in this investment, we were anxious to sell it, but despite many newspaper ads we were unable to find a buyer.

Soon, any profit we would make would be taken up by newspaper ad rates. Worse, we would start losing money by having the car. Unfortunately, we were not really enjoying the pleasure of driving it, as our jobs keep us fairly confined to the city. Thus, the car's purpose as an open highway pleasure vehicle was not being fulfilled.

"Somewhere there's someone who wants a car like this," my husband said one night. "But how do I find him?"

I said nothing, but went into my bedroom and relaxed. Then, several times



one Sunday afternoon I envisioned our sports car traveling along a road, surrounded by a golden field of energy. Again, I imagined the energy to be coming from all sides and moving toward the car. I then imagined faces looking at the car, and faces of interested prospective owners moving toward the car.

The purpose of the exercise was to bring a prospective buyer together with the merchandise—much as a yacht or car salesman does in his business of bringing buyer and seller together.

One problem presented itself. I thought, "If it works and a buyer is found, then we won't have a car. How will my husband get to work?" As soon as I asked myself this question, I thought, "Relax. A solution will be found."

Less than twenty-four hours later my husband called my office. "Guess what? I sold the car," he said, then related the story of how he had been driving down a street in an old neighborhood, when suddenly a car began following him.

Attracted by the sign in my husband's car window, a man followed my husband straight to his office, bought the sports car on the spot, and threw his Chevrolet Impala in as part payment.

"I've wanted a car just like this but couldn't find one," the happy new owner said. "Then I saw you drive by and saw the sign." The sign, incidentally, had been in the car's window for at least three months, the length of time my husband had been advertising the car in the largest metropolitan Los Angeles newspaper.

Was this mental magnetism or was it merely coincidence? Perhaps it was a combination of the two, for my husband had recently put a new set of tires on the car. After the sale he commented, "This is the seventh time I've sold a car right after putting new tires on."

The principle which appears to attract the solution of a goal also seems to repel negative persons or things. A particular individual who joined an organization in which I am active turned out to be a gossip and troublemaker. She took a liking to me and

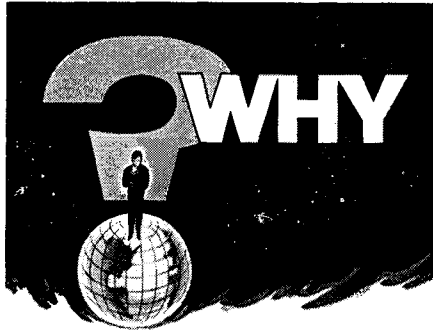
began to gossip about others with whom I had contact. Rather than create friction in the group by telling her to stay away from me, for others had begun to think I was spreading the ugly rumors about them, I tried mental magnetism in reverse.

I imagined this particular girl trying to approach me, but I had surrounded myself by the golden field of energy. It was moving outward, away from me, as if to keep negative forces from penetrating its protective field which extended at least two feet outward in all directions. I imagined this girl coming toward me, then suddenly turning away of her own volition, even going so far as to avoid me entirely. The purpose of the exercise was to make her want to cut me off as a channel toward which she vented her negative thoughts and ideas—and yet maintain harmony in the close area in which we must associate.

Days passed and the girl walked past me as if she did not see me. Several times she stopped, as if to force herself to come to me. Then she walked away. The channel of communication was cut off. She could gossip no more, at least to me. After several days, this girl finally told me *hello*. Naturally, I replied but did not make any effort to regain her confidences or her gossip.

Prior to doing this mental exercise, the girl was on the verge of being asked to leave the organization because of her bad habit. Hopefully, from this experience she may have become aware that ugly gossip which destroys others is not the way to win friends. If she was aware of the barrier I erected in my mind, I trust she became aware of her own shortcomings so this lesson won't have to be repeated by others in her life.

Mental magnetism may never be proven with physical instruments such as those used to measure physical magnetism. It is possible, however, that by applying the principles unselfishly, allowing Cosmic Law to lead to the just attainment of goals or to the repulsion of unwanted, negative forces, mental magnetism will become an actuality in the lives of those men and women who practice diligently in the belief that Cosmic Law fulfills.



Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

Why does an organization like AMORC advertise in newspapers and general periodicals? Does that not detract from its purpose?

ANSWER:

Advertising in any form is an *announcement*. In fact, the word *advertising* means announcement. Such announcements are a form of propaganda. If you had something worthy and you knew it could and would help the sincere inquiring individual, would you suppress it? Would you make the Rosicrucian Order an exclusive club

functioning behind closed doors? Every philosophical and mystical Order in every age has proselyted in the manner which was available to it at the time.

AMORC is *not* a religious organization, but we shall for this purpose use the analogy of the Christian Apostles. They spoke as did Jesus to the multitudes expounding the virtues of Christianity. Christ did not speak to the social or intellectual elite alone; He went out on the byways and spoke to a cross section of the masses. This is exactly what AMORC does in using radio, TV, newspapers, magazines, leaflets, motion pictures, and so on.

True, there are some organizations and fraternities that do not advertise in printed media. *But* they do hold parades in order to draw attention to themselves, distribute literature, conduct public lectures and similar activities designed as *definite propaganda* efforts.

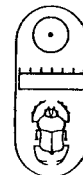
As to whether advertising detracts from the dignity of AMORC, we would say, look at the church pages of your newspaper. Note the extensive advertising in the name of religion. Note the publicity campaigns placed by evangelists. Are these considered undignified? AMORC's advertisements do not solicit members directly. They only offer a free copy of the booklet, *The Mastery of Life*. Our advertisements do not reveal any details regarding membership in the Order. Such information must be obtained from a personal reading of *The Mastery of Life*.

NEW PRONAOI ORGANIZED

During the past year the following eight new subordinate bodies of AMORC have been organized:

Colorado Springs Pronaos, Colorado Springs, Colorado
Fort Wayne Pronaos, Fort Wayne, Indiana
West Palm Beach Pronaos, West Palm Beach, Florida
Abeokuta Pronaos, Abeokuta, Nigeria
Owerri Pronaos, Owerri, Nigeria
Uyo Pronaos, Uyo, S. E. S., Nigeria
Cali Pronaos, Cali, Valle, Colombia
El Tajin Pronaos, Poza Rica, Ver., Mexico
Dalmau Pronaos, Mérida, Mérida, Venezuela.
Kut-Hu-Mi Pronaos, San Cristóbal, Táchira, Venezuela

If you live in the vicinity of these subordinate bodies, we encourage you to visit them.



SANCTUM MUSINGS

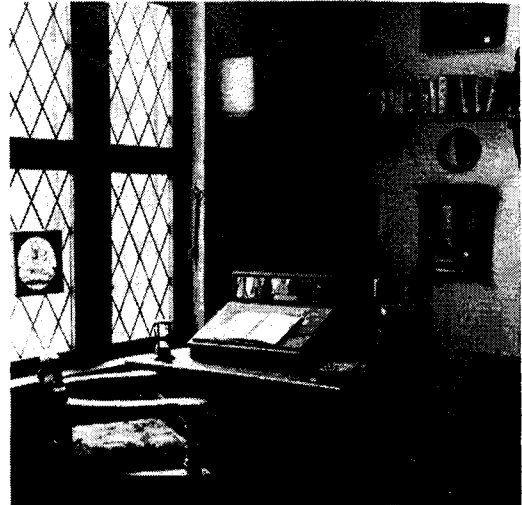


INTERPRETING COSMIC GUIDANCE

IT IS FIRST necessary to say that the interpretation of cosmic or intuitive impressions is very closely related to the intelligence which receives them—but in a unique way. The respective tongues or languages of mankind do not exist in the Cosmic Mind; they are man-made devices. Consequently, the cosmic impression is, at its first inception or realization by us, translated into or interpreted in terms of the language with which we are most familiar. The communication, the intuitive or cosmic flash of intelligence, does not come to us couched in German, French, or English, for example. We objectively embody the cosmic impressions in words of a language so that it will have meaning to us.

Another category of necessary interpretation, though not a voluntary one, is the selection of ideas to correspond to the cosmic impressions which we have. No matter how profound, how transcendental the import of the cosmic communication, it must always be embodied in ideas which are related to human experience and human values. Our minds can embrace only that of which we have had experience, in part at least. The synthesizing quality of the mind may be inherent, as the philosopher Kant said, as an *a priori* factor, but first there must be had those qualities of experience with which it can work. We think in terms of our sense qualities, as color, dimension, and such contraries as hot and cold, light and dark, soft and hard, and the like. Every impression, every idea, to be comprehensible to us, must incorporate these qualities. An original idea, so abstract that it would not relate itself to these sensations or qualities, would be meaningless.

It is often difficult for us, in daily experience, to relate the sensations we



have had to ideas representing them with sufficient clarity for others to have a realization of our feelings. Consequently, it is even more difficult for a person to express to others the import of a cosmic impression which he has had. Cosmic guidance and intuitive impressions cause a *superrationalizing* on the part of our mind. Within the subconscious process of our stream of consciousness, these cosmic impressions associate with themselves ideas or thoughts, from our fount of knowledge that will best express them. This process is involuntary; it is not the result of the exercise of will. We do not reason as to which ideas are best suited to the impressions had. We can, therefore, say that objectively we are not interpreting the cosmic impressions. However, the impressions are never realized outside of familiar terms or ideas because, as we have said, they would not be known to us; they would be meaningless.

The cosmic impressions flash into consciousness as self-evident truths; as we all know, they seem quite complete and comprehensible. It is because of this preconsciousness or preobjective association of the ideas that the cosmic impressions or messages seem to come

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to the individual out of the Cosmic just as they are realized.

We may use a homely but, I believe, effective analogy of how cosmic guidance is translated into terms of human intelligence. The perforated music rolls that are used in automatic player pianos in no way resemble, as we look at them, the finished musical composition that is heard. The perforations or slits in the music roll do not visually appear like the notes of the musical scale. However, as you know, when air passes through them into the piano, it actuates combinations of keys in the instrument, producing musical notes and chords. We may liken the perforations in the roll to cosmic impressions. The keys of the piano will represent to us the objective impressions, the result of daily experience, the qualities of our senses. The musical notes themselves, we shall say, depict the ideas expressed as a consequence of the cosmic impressions. No matter how elaborate the perforations of the roll, as, for example, in a classical composition, there would need to be keys on the piano to correspond to them or the result would fall far short of what was intended by the composer.

Gaining Insight

Education does not necessarily make for profundity of thought. Intelligence, observation, meditation, and reason do. A person may live a simple life and yet he may be very analytical and gain exceptional wisdom from his daily experiences. He retains in memory a fount of complex ideas, symbols of value and meaning, which can be reassembled in a flash by the cosmic impressions into a new and more enlightened order. Actually, the perfect interpretation of the cosmic impressions is made in the process itself. When you realize the cosmic impression, there have already been associated with it the most significant ideas of your intelligence and of your experience. Anything that you would do thereafter, as a matter of reasoning or analysis, would be likely to undo what had been done by the superior cosmic process.

May one person gain a greater value or insight from a cosmic impression than another? The answer is: Yes, that is possible, if the experience is person-

ally had and not related to him by another. In such an instance, the consciousness of self, or the plane of consciousness to which self can penetrate, may be deeper in one person than in another. The individual has drawn from life's experiences a more profound meaning or, we can say, there are more keys in his keyboard to play upon than in that of another. As a result, the cosmic impressions have a greater wealth of ideas to assemble in his consciousness. The same blow of a mallet, for further analogy, upon a wooden drum will be less resounding than on a metal one.

It is for these reasons that we discourage Rosicrucians from endeavoring to interpret another's cosmic impressions. All one is doing in that case is to express himself in terms of the depth of his own consciousness and the extent of his own experience. He may be too shallow in these qualities for another and would, therefore, be doing an injustice to the other's impressions. Conversely, to use a trite term, he may in another instance be "speaking over the head of the other" in his interpretation. An interpretation that does not correspond to your personal convictions, knowledge, and depth of consciousness of self is lacking in intimacy. It has a feeling of being foreign and strange. Therefore, it does not inspire confidence and does not motivate one to action. On the other hand, the interpretation which is associated involuntarily with your cosmic impressions has the warmth of your own understanding. It is, in other words, self-evident.

One can go astray in interpreting cosmic messages when he insists upon interpreting them in the light of his personal preferences or biases. A cosmic impression, the voice of the inner self, as we all know, may be contrary at times to what the decisions of our reason would ordinarily be. If we, therefore, seek to alter the intuitive impression which always comes to us without the labored processes of our reasoning, we most assuredly affect detrimentally the cosmic impressions. Let us again resort to our analogy of the perforated music roll to explain this. The perforation of the roll is done

(continued on page 36)



Intend To Visit Rosicrucian Park?

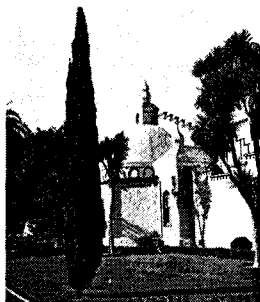
IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDING	Monday Through Friday
	9:00 A.M. to 4:00 P.M.
SUPREME TEMPLE (for members only)	Convocation Every Tuesday
	8:00 P.M. September 21 Through May 15
EGYPTIAN MUSEUM	Tuesday Through Friday
	9:00 A.M. to 5:00 P.M.
	Saturday, Sunday, Monday—Noon to 5:00 P.M.
PLANETARIUM	Saturday and Sunday
	1:00 P.M. to 5:00 P.M.
RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday
	2:00 P.M. to 5:00 P.M.
	Friday Evening—7:00 to 9:30 o'clock

APPOINTMENTS If you wish appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



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This attractive building of Moorish design houses the Rosicrucian Planetarium in Rosicrucian Park, San Jose, California. It is popularly known as the *Theater of the Sky*. In it modern ingenious devices reveal to a viewing audience the heavens on a domical ceiling as otherwise seen today through great telescopes. Further, by simple manipulation the device discloses the heavens as they appeared in Christ's time or thousands of years before. The future movement of the heavenly bodies can also be shown.

The Rosicrucian Planetarium was the second to be erected on the Pacific Coast in the 1930s and the *first one of American design and construction*. It was designed and built by Dr. H. Spencer Lewis, first Imperator of AMORC in its second cycle in the Americas.

The building likewise contains an area of scientific instruments and devices for demonstrating natural and cosmic laws, such as a seismograph for registering earthquakes and a cosmic ray coincidence counter.

The Planetarium is visited by hundreds of school children and the public monthly, and its scientific exhibits are open *free* to the public. It is another of the cultural activities of the Rosicrucian Order, AMORC.

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THE IMPERATOR PROCLAIMS

Monday, March 20, 12:22 p.m., Greenwich Mean Time

Beginning of the Traditional Rosicrucian New Year 3325

A NEW YEAR down through the centuries has always been related to some astronomical or natural phenomenon such as the seasons or the moon. The oldest record of a calendar consisting of 365 days goes back to approximately 4000 B.C.—an Egyptian invention.

The variations of the seasons, their cyclic changes, impressed ancient man. They appeared to him as constituting natural beginnings and endings.

In the Orient and Near East the seasons' changes were equated to human life. In other words, a period of dormancy such as winter when vegetation seemed to wither and die depicted human death. Spring, conversely, with its sprouting and rebirth of vegetation, suggested to the ancients *immortality*. Man, too, dies but he likewise is reborn.

Many of the mystery initiations of the ancients centered about the birth, death, and rebirth of man. Plant life became symbolic of these phenomena. Great ceremonies were held at the New Year, the time when nature was revived from her deathlike dormancy. The ceremonies having their origin in Egypt passed through Greece and thence to Rome, and then were preserved in the esoteric schools of the West.

The Rosicrucians have long symbolically celebrated the true New Year at the time of the beginning of Spring, which occurs on the occasion of the vernal equinox—this year on Monday, March 20, at 12:22 p.m., Greenwich Mean Time. It is when the sun on its celestial journey enters the sign of Aries.

All Rosicrucian Lodges, Chapters, and Pronaoi hold a beautiful, inspirational ceremony in their temples to

celebrate this event, and a symbolic feast is also had.

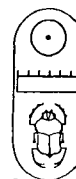
All active Rosicrucians are invited to attend the Lodge, Chapter, or Pronaoi nearest them and to freely participate in the event whether they are members of the local body or not.

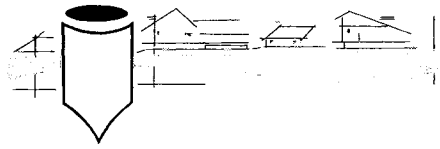
It is first necessary to select from the Worldwide Directory in this issue of the *Rosicrucian Digest* the subordinate body nearest to you. Next, write *by air* to the Grand Secretary, c/o AMORC, Rosicrucian Park, San Jose, California 95114, and ask for the address of that body. Then upon receiving such information, just drop a letter to the subordinate body and ask the date, time, and place of the Rosicrucian New Year Feast.

The Rosicrucian New Year Ceremony will also be celebrated in the beautiful Supreme Temple in Rosicrucian Park on Friday, March 17. The temple doors open at 7:00 p.m., and the ceremony begins promptly at 8 o'clock. Every *active* member who can is invited to attend the impressive event. *Membership credentials* must be presented for admittance. There are no fees or other obligations.

For those who cannot attend a subordinate body or the Supreme Grand Lodge for this event, a simple and inspiring sanctum ritual is offered. To obtain same just write the Grand Secretary to the address given above, enclosing FIFTY CENTS (4/3 sterling) to cover cost and mailing.

Those living outside the United States, kindly enclose Postal Coupons obtainable at your post office, equivalent to that amount. Ask for the *Rosicrucian Sanctum New Year Ritual*. It will be mailed to you at once.





How Close, Antigravity?

by GASTON BURRIDGE

THE FORCE of gravity has proved a puzzle riddle-wrapped, conundrum-tied, and enigma-packed. Science has gained only a few "chips of knowledge" concerning it, but some of the chips are diamond-bright. One such produced a device, called by physicist Dr. William J. Hooper a *force field generator*. This machine has earmarks of counter-gravitational action, of creating an anti-gravity effect. Two different models are now before the United States Patent Office. One is *mechanical*, the other, *electrical*. The electrical one has *no moving parts!* Should these machines be granted patents, a revolution in mechanical, electrical, and gravitational history would begin.

Gravity stands as one of four universal, fundamental, innate forces—the only four such known. These forces are *nuclear*, the force binding atomic nuclei together; *electromagnetic*; the *weak interaction* of atomic particles, as in disintegration of radioactive atoms; and *gravity*.

Perhaps when you fall you think gravity a strong force. That a free-falling object becomes accelerated by gravity at 32 feet per second seems to confirm it. But it does not. It is puny. The electrical force between two electrons, for instance, is *ten thousand billion, billion, billion, billion* times stronger than the gravitational force between them! But electrical force affects only charged particles while gravity affects all particles all the time. And herein lies the mysterious quality of gravitational force—our inability to block it, to insulate against it. So far, man has found *no shield* against gravity. Hence, if Dr. Hooper's devices prove successful, the news will be sensational.

In recent communications, Dr. Hooper said, "The thrilling thing about this

research project is the potential possibilities it presents, not only for overcoming that which keeps us down, but for providing us with free electric power."

Sir Isaac Newton (1642-1727), an early theorist in gravitational matters, saw deeply. Albert Einstein, Dr. T. J. J. See (*Rosicrucian Digest*, August 1961—"Dr. See Has His Say"), and W. G. Carnahan are theorists presenting markedly differing ideas regarding gravity and how it works. Dr. See believed gravity to be a force which *pulled* objects. W. G. Carnahan holds gravitation to be a *pushing* force. Gravity empiricists are many. T. Henry Moray, Townsend Brown—Beifield-Brown Effect—and William J. Hooper are fascinating men who have stirred gravity's broth with a long spoon.

Scientific Background

Where such important matters as antigravity are involved it seems well to look into a proponent's scientific background. In Dr. Hooper's case it proves adequate. He obtained his higher education, including his Doctor of Philosophy degree in physics, from the University of California at Berkeley. Many years after, he taught physics at Principia College, Elmhurst, Illinois, becoming a full professor, followed by the Chairmanship of the Department. During these years he also served as scientific consultant and adviser to industrial and aerospace corporations. After retirement he became Research Director of Electrodynamac Gravity, Inc., Sarasota, Florida. Dr. Hooper passed away suddenly on February 14, 1971.

The scientific foundation upon which Hooper's Field Generator rests was outlined by him at a meeting of the Particles and Fields Division of American Physical Societies on August 21, 1969, University of Colorado, Boulder. This outline was contained in his paper, *New Horizons in Electric, Magnetic and Gravitational Field Theory*.

In 1948, Mr. Roger W. Babson, noted economist and avid collector of Isaac Newton's original manuscripts, formed *The Gravity Research Foundation*, headquartered at New Boston, New Hampshire. The Gravity Research Foundation does no original research into gravity or gravitational matters. It

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acts only as a clearinghouse for *all* works others do. This collected material finds permanent housing in one of fifty classifications and is available to the general public.

To further stimulate participation in gravitational research, each year the Foundation sponsors an essay contest. Essays cover any reasonable method of harnessing gravitational force to reduce weight, produce heat or power, give motion without use of outside forces. Essays are limited to 1500 words. First prize, \$1000! Copies of all prize-winning essays are obtainable from the Foundation.

Everything we know today had its discovery roots made years ago. Nothing starts from scratch now. Often, discoveries go unnoticed for years. Such is the case with the basis of Hooper's work. Recently he said, "Back in 1820, there was a Danish scientist named Hans Christian Oersted. Oersted first observed the subjects he formerly thought to be magnetism and electricity were closely related to each other—as we now know them to be. Oersted discovered [that] when any conductor carries an electric current it also displays a 'loop of magnetism' around it."

Research

It was Dr. Hooper who learned this "loop of magnetism" *moved along the conductor* with the electrons producing it! Next step in attempting to use this phenomenon was to see if he could *measure the electron drift* in standard, usable terms. He did this and was able to construct a "motional electric field generator." This equipment enabled him to measure the electron drift's velocity in terms of various values of current. In further comment, Hooper says, "This new field of force can be made *devoid of any magnetic properties*. It appears closest to the equivalent of natural gravity's field of anything yet known to science. The potentialities of utility and service to the human race of this unique field of force with its newly discovered properties are beyond description."

He continues, "Future research will have to identify this new force field with that of the field of gravity. First of all, it will be quite necessary to investigate the *electrical polarization* of

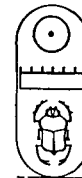
various types of materials to see if this new force field, when intensified, can be made to polarize them, that is, make them become weightless. Next, can the polarization be *reversed*? If this becomes possible, then the earth's gravitational field would act repulsively on them, thus producing on them a *thrust instead of an attraction*. When this is accomplished true antigravity will have been produced! Herein lies the very great potential of this apparatus."

Example of Polarization

Perhaps a closer look at what this means might be well. As an example, suppose we use the old-fashioned overshot water wheel. As this wheel operates now, its buckets fill with water at the wheel's top. The "weight" of the water—weight created by gravity's action—turns the wheel forward in downward motion. The water spills from the buckets as they near the 180° point from their filling. Now, if an arrangement of Hooper's device were so placed that the *back* half of the wheel were shielded from gravitational action—or polarized, thus becoming *repulsive* to gravitational action—then in the first case there would be no gravitational "drag" on the rear of the wheel. In the second case, there would be a definite *push upward* on the wheel's rear side. In either case, much increased power would be generated by the wheel.

If Hooper's device can build a local shield against gravitational action, then, by opposite procedure, a *reverse* technique favoring the force would increase it locally! Any method of increasing gravitational action locally could be applied *oppositely* to the shielding process and a much greater increase in power potential would manifest. As far as this writer knows, no one has given much thought to *increasing* gravitational action locally! But such would become a potent factor, power-wise. It would seem, then, that a combination of these two, working conjunctionally, would hold almost fantastic possibilities.

A brief description of Hooper's Electrodynamical Generator follows. He says, "The device involves *no mechanically moving parts*. It is wholly electrical. It operates best on a variable 0 to 220-volt, D. C. (direct current)



power supply. However, it will operate on A. C. (alternating current). The apparatus consists of a noninductive winding of insulated copper wire about nine inches long, formed by winding the wire back upon itself through 180°, packed regularly and closely in epoxy until it forms a right circular cylindrical shape. A cylindrical capacitor is attached closely around the winding with about a one-eighth inch air gap between the plates.

“This allows equal and oppositely directed currents to flow up and down the noninductive portion. It produces equal and circumferential magnetic fields in the capacitor. These two fields move in *opposite* directions along the length of the capacitor with the drift velocity of the electrons in the winding. The induced electric field is directed radially inward for each moving magnetic field. (The term ‘B x V’ is used when one refers to a source which causes a magnetic flux ‘B’ to move with a velocity ‘V’ as would be the case when the field originates in atoms of matter.) Thus, the electric fields in the gap *add*, while the magnetic fields *cancel*.

“A resulting electric field is initiated. This can be measured by the voltage set up in an electrometer connected between the inner and outer cylinders of the capacitor. The voltage flows in the predicted direction and creates good agreement with accepted values.

“The exciting thing about this field

generator lies in the fact that it *throws* its B x V electric field *out* into the space around it. This field is *not* electrostatic, *not* magnetic, and *proves immune to shielding!* These properties make it a unique force in nature. Its future potentialities for usefulness to mankind can hardly be grasped at this time. *A portable means for secret communication through an impregnable barrier makes for only one such possible use!* Shades of Nikola Tesla!

The tie-in between Hooper’s created field of force, electricity, and magnetism should be carefully noted. Does such a relationship also exist in Nature? Are electromagnetism and gravitation in some way kin? Or has Hooper’s arrangement created an *entirely new kind of force field*—an entirely new innate force relationship? This last point seems important. Should Hooper have discovered and/or created a *new force field* with antigravity potential, then such an achievement will be doubly magnificent.

In these days when pollution has become a matter of grave importance, any new system of energy generation creating no pollution is immediately of utmost concern. As far as known, Hooper’s force field generator will operate as well at sea, in the air, or on the ground. Hence, there seems little in life which development of this apparatus will not affect. Let us hope research continues so results can sooner become a benefit to all of us.



Rosicrucian Activities Around the World

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All those who served in the Supreme Temple throughout the year were honored by the Imperator, Ralph M. Lewis, at a dinner on December 10 in Friend-

ship Hall of Calvary Methodist Church in San Jose. During the evening, Frater Lewis expressed appreciation for the services rendered by the members in various ways. Following the dinner, those attending enjoyed the Walt Disney film, *Yellowstone Cubs*.



At Toronto Lodge, Toronto, Canada, a recent dinner held to honor AMORC members of twenty or more years in the Order was followed by a Rosicrucian Humanitarian Award presentation to Mr. James Wilton, a musician. Mr. Wilton has been working with retarded

children by helping them with particular problems, using his special talents to treat them with musical therapy. ▶

After the presentation of the Award, Mr. Wilton was enthusiastically invited back for a later date to show slides of his unique work. Nonmembers who were present came away from the dinner with a greater understanding of the Order's purpose. Shown in the accompanying picture is Mr. Wilton receiving the Award from Soror Faith Brown, new Regional Monitor for the Toronto area.



On November 13 and 14, Grand Treasurer Robert Daniels and Soror Daniels, Colombe Counselor, were guests of honor at the Central California Conclave, which was held in Oakland. Among the various subordinate bodies that participated were Stockton Pronaos, Peninsula Chapter (Belmont), Santa Rosa Pronaos, Francis Bacon Lodge (San Francisco), Rose Chapter (Santa Cruz), and Clement B. Le Brun Chapter (Sacramento). Colombes attending from the various places took part in a special presentation. After the banquet on Saturday evening, there was an interesting feature in which musical entertainment was provided by members of the participating subordinate bodies.



The Johannesburg (South Africa) Council for Adult Education organized a two-day open house on November 6 and 7 to give each society that wished to do so an opportunity of showing members of the public its aims and purposes and to interest them in leisure-hour activities. Frater George Schie of

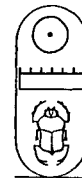


the Southern Cross Lodge organized the event on behalf of the Council.

The Extension Committee of the Southern Cross Lodge (AMORC) of Johannesburg, under the Chairmanship of Soror Ivy Muller, conducted a book and general literature store. Slides of Rosicrucian Park were shown, and Grand Councilor Roland Ehrmann gave a public address on the work and history of the Rosicrucian Order. Shown in the photograph below are those who assisted in the open house: (from left to right) Frater Ehrmann, Frater Dick Povey, Soror Gwen Ehrmann, Soror Muller, and Frater H. Bannister, public relations officer.



Eric Satie is a world-famous French composer who passed through transition July 1, 1925. The latest issued recording of his works is *Première Pensée et Sonneries de la Rose-Croix* (First Thought and Rosicrucian Fanfares). Satie was a mystic and Rosicrucian actively associated with Sar Péladan, Grand Master of the Rose-Croix for the last part of the nineteenth century. Of these works by Satie, James Ringo, a music critic, writes, "The Rosicrucian works have some of the timelessness of the Orient; indeed, in listening to the music, the very concept of time seems to splinter." This recording is entitled *Piano Music of Eric Satie, Vol. 4*. It is an Angel record manufactured by Capitol Records, Inc., Hollywood and Vine Streets, Hollywood, California. Any large music shop can obtain it for you. Rosicrucian music lovers will enjoy this splendid Rosicrucian composition. *Please do not order from AMORC nor write to us for further details, as we do not stock the recording.*



Sunday, October 10, marked a special day for members of the H. Spencer Lewis Chapter (AMORC) of Newark, New Jersey. On that day the Chapter's First Annual Conclave was held at the Robert Treat Hotel in Newark. Grand Councilors Fern Palo and Leo Tous-saint were honored guest speakers and, joined by Dr. John Palo, participated

in an excellent open forum. The presentation by Chapter members of an "Allegory of Karmic Principles" was also a highlight of the event-filled day, which included a film, museum display, and art exhibit. Activities were brought to a fitting conclusion with a banquet and entertainment that was thoroughly enjoyed by all present.

▽ △ ▽



FREE Discourse

A fascinating FREE discourse entitled "Primitive Reasoning and Magic" is available to those who subscribe or re-subscribe to the *Rosicrucian Digest* at the usual rate of \$5.00 (£2/1/9 sterling) a year. Simply request the discourse by name when subscribing.*

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

MAN AND MAGIC

Throughout the ages man has been fascinated by certain laws of the universe which he sought to understand. Magic originated as an attempt to become more in **control** of the forces around us.

What exactly is magic? Are there specific formulae and methods by which man can influence nature? Is there any truth to the claims by magicians of control of the forces surrounding us? How are magic and superstition related?

INTERPRETING COSMIC GUIDANCE

(continued from page 29)

to conform to the composition of a professional, or perhaps even a master musician. If we make slits in the roll arbitrarily, we distort the true interpretation of the master.

We can advance the value of cosmic guidance to ourselves only by enlarging upon self. In other words, we must extend our experiences through study, contemplation, and meditation. As we do this, we become attuned with the

Cosmic Mind. We then give it the opportunity to *reorganize* our thoughts as cosmic impressions. As a result, they have more vital importance to us. The person who is continually *objective* may gain an accumulation of knowledge as worthy material to be reassembled by cosmic impressions, but he is never passive enough to allow the finer impulses of the Cosmic to motivate him.—X

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MAYAN NUNNERY

(Photo by AMORC)

On the Yucatán peninsula surrounded by almost impenetrable jungles is this well-preserved Mayan edifice, above which frown the tropical rain clouds. According to archaeological accounts, this was the nunnery of the great Mayan civilization whose center was at one time Yucatán. Great sculptured pyramids have been excavated in the vicinity, but large mounds of vegetation still conceal other vast Mayan structures waiting for the spade and shovel of the archaeologist.

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,
Holland, Italy, Switzerland, Sweden, and Africa

ANY MEMBER of the Order in good standing, having planned to visit a specific subordinate body listed below, may write for information about contacting an officer of that body. 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.

ARGENTINA

Bahía Blanca, Buenos Aires: Bahía Blanca
Pronaos
*Buenos Aires: 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
Santa Fe, Santa Fe: Santa Fe Pronaos

AUSTRALIA

Rosicrucian Order, AMORC, Australasian
Administration, P. O. Box 66, Bentleigh,
Victoria 3204
Adelaide, South Australia: Light Chapter
Ballarat, Victoria: Ballarat Pronaos
Brisbane, Queensland: Brisbane Chapter
Canberra, A.C.T.: Canberra Pronaos
Hobart, Tasmania: Hobart Pronaos
Melbourne, Victoria: Harmony Chapter
Newcastle, New South Wales: Newcastle Chapter
Perth, Western Australia: Lemuria Pronaos
*Sydney, New South Wales: Sydney Lodge
Wollongong, New South Wales: Wollongong
Pronaos

§ AUSTRIA

Graz: Der Styria Pronaos
Salzburg: Paracelsus Pronaos
Vienna: Gustav Meyrink Pronaos

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Bridgetown: Barbados Chapter

‡ BELGIUM

Antwerp: Dr. H. Spencer Lewis Pronaos
*Brussels: San José Lodge
Liège: Aldin Pronaos

BRAZIL

Curitiba, Paraná: Grand Lodge of AMORC of
Brazil, Bosque Rosacruz, Caixa Postal, 307
Baurú, São Paulo: Baurú Pronaos
Belem, Pará: Belem Chapter
Belo Horizonte, Minas Gerais: Belo Horizonte
Chapter
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João Pessoa, Paraíba: João Pessoa Pronaos
Joinville, Santa Catarina: Joinville Pronaos
Juiz de Fora, Minas Gerais: Juiz de Fora
Pronaos
*Londrina, Paraná: Londrina Lodge
Maceió, Alagoas: Maceió Pronaos
Manaus, Amazonas: Manaus Chapter
Maringá, Paraná: Maringá Pronaos
Natal, Rio Grande do Norte: Natal Chapter
Nilópolis, Rio de Janeiro: Nilópolis Chapter
Niterói, Rio de Janeiro: Niterói Chapter
Nova Iguaçu, Rio de Janeiro: Nova Iguaçu
Pronaos
Osasco, São Paulo: Osasco Pronaos
Passo Fundo, Rio Grande do Sul: Passo Fundo
Pronaos
Petrópolis, Rio de Janeiro: Petrópolis Pronaos
*Porto Alegre, Rio Grande do Sul: Porto Alegre
Lodge
Presidente Prudente, São Paulo: Presidente
Prudente Pronaos
Recife, Pernambuco: Recife Chapter
Ribeirão Preto, São Paulo, Ribeirão Preto
Pronaos
*Rio de Janeiro, Guanabara: Guanabara Lodge
*Rio de Janeiro, Guanabara: Rio de Janeiro
Lodge
Salvador, Bahia: Salvador Chapter
Sant' Anna do Livramento: Livramento Pronaos
Santo Ângelo, Rio Grande do Sul: Santo Ângelo
Pronaos
*Santos, São Paulo: Santos Lodge
São Caetano de Sul: São Paulo: ABC Chapter
*São Paulo, São Paulo: São Paulo Lodge

Sorocaba, São Paulo: Sorocaba Pronaos
Taubaté, São Paulo: Taubaté Pronaos
Vitória, Espírito Santo: Vitória Pronaos

‡ CAMEROUN

Douala: Moria-El Chapter
Yaounde: Aristotle Pronaos

CANADA

Belleville, Ont.: Quinte Pronaos
Brantford, Ont.: Brantford Pronaos
Calgary, Alta.: Calgary Chapter
Edmonton, Alta.: Ft. Edmonton Chapter
London, Ont.: London Pronaos
‡Montreal, Que.: Atlas Chapter
Montreal, Que.: Mount Royal Chapter
Ottawa, Ont.: Ottawa Pronaos
‡Quebec City, Que.: Pyramide Pronaos
‡Saguenay, Que.: Saguenay 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

CHILE

*Santiago: Tell-El-Amarna Lodge
Valparaiso: Akhetaton Chapter

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter
Bogotá, Cundinamarca: Nuevo Mundo Chapter
Cali, Valle: Cali Pronaos
Medellín, Antioquia: Medellín Pronaos

CONGO

Brazzaville: Joseph Péladan Pronaos
Pointe Noire: Paul Taty Pronaos

‡ CONGO, DEMOCRATIC REPUBLIC OF

*Kinshasa: H. Spencer Lewis Lodge
Matadi: Henri Kunrath Pronaos

‡ CORSICA

Sagone: Atlantide Pronaos

COSTA RICA

San José: San José Pronaos

CUBA

Camagüey, Camagüey: Camagüey Chapter
*Havana, La Habana: Lago Moeris Lodge
Holguín, Oriente: Oriente Chapter
Marianao, Habana: Nefertiti Chapter
Santa Clara, Las Villas: Santa Clara Chapter

‡ DAHOMEY

*Abomey: Nefertiti Lodge
*Cotonou: Cheops Lodge
Parakou: Spinoza Pronaos
Porto Novo: Pythagoras Chapter

DENMARK AND NORWAY

*Copenhagen: Grand Lodge of Denmark
and Norway, Tuborgvej 15, 2900 Hellerup
Bergen (Norway): Bergen Pronaos
Oslo (Norway): Marcello Haugen Pronaos

DOMINICAN REPUBLIC

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

ECUADOR

Quito: Quito Chapter

EGYPT

Cairo: Cheops Chapter

EL SALVADOR

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

ENGLAND

Rosicrucian Order, AMORC, Commonwealth
Administration, Queensway House, Queensway,
Bognor Regis, Sussex, England
Birmingham: Birmingham Pronaos
Bournemouth: Bournemouth Pronaos
Leeds: Joseph Priestley Chapter
Liverpool: Pythagoras Chapter
London: Francis Bacon Chapter
Luton: Luton Pronaos
Maidstone: Maidstone Pronaos
Manchester: John Dalton Chapter

* Initiations are performed.

‡ French-speaking, under the Grand Lodge of France.

§ German-speaking, under the Grand Lodge of Germany.

(Directory Continued on Next Page)

- Newcastle upon Tyne: Tyne-side Pronaos
 Nottingham: Byron Chapter
 Portsmouth: Portsmouth Pronaos
 Preston: Preston Pronaos
 Tiverton: Lyonesse Pronaos
 Worthing: Raymond Andrea Chapter
- FINLAND**
 Helsingfors: Finlandia Pronaos (Swedish)
- FRANCE**
 Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Domaine de la Rose-Croix, at 54, 56 et 60 Rue Gambetta, 94 Villeneuve-Saint-Georges. Other subordinate bodies of the Grand Lodge of France will be indicated under other countries by this symbol †
 Agen (Lot-et-Garonne): Jollivet-Castelot Pronaos
 Albi (Tarn): Edith Lynn Pronaos
 Amiens (Somme): Amiens Pronaos
 Angers (Maine-et-Loire): Alden Lodge
 Angoulême (Charente): Isis Pronaos
 Auxerre (Yonne): Melchisédech Pronaos
 Avignon (Vaucluse): Plutarque Pronaos
 Beaune (Côte-d'Or): Verseau Chapter
 Besançon (Doubs): Akhenaton Pronaos
 Biarritz (Basses-Pyrénées): Thalès Chapter
 *Bordeaux (Gironde): Léonard de Vinci Lodge
 Brionne (Eure): Renaissance Pronaos
 Caen (Calvados): Sérénité Pronaos
 Calais (Pas-de-Calais): Martha Lewis Pronaos
 Carcassonne (Aude): Lux Occitania Pronaos
 Chambéry (Savoie): Mont Blanc Pronaos
 Chartres (Eure-et-Loir): Ad Rosam Pronaos
 *Clermont-Ferrand (Puy-de-Dôme): Gergovia Chapter
 Draveil (Essonne): Robert Quille Pronaos
 Grenoble (Isère): Louis-Claude de Saint-Martin Chapter
 Hénin Beaumont (Pas-de-Calais): Hénin Beaumont Pronaos
 Le Mans (Sarthe): Jacob Boehme Pronaos
 Le Tell (Ardèche): Hugues de Payns Pronaos
 Lille (Nord): Descartes Chapter
 *Lyon (Rhône): Moëris Lodge
 *Marseille (Bouches-du-Rhône): La Provence Mystique Lodge
 Metz (Moselle): Frees Chapter
 Mont-de-Marsan (Landes): Karnak Pronaos
 Montpellier (Hérault): Via Nuova Chapter
 Mulhouse (Haut-Rhin): Balzac Chapter
 Nancy (Meurthe-et-Moselle): Thoutmès III Chapter
 Nantes (Loire-Inférieure): Jacques de Molay Chapter
 *Nîmes (Gard): Claude Debussy Lodge
 Orléans (Loiret): Orphée Pronaos
 Orval (Cher): Nicolas Flamel Pronaos
 *Paris (Seine): Jeanne Guesdon-Lodge
 *Pau (Basses-Pyrénées): Pyrénées-Océan Lodge
 Poitiers (Vienne): Horus Ra Chapter
 Reims (Marne): Champagne Mystique Lodge
 Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos
 Saint-Amand-les-Eaux (Nord): Paix Profonde Pronaos
 Saint-Etienne (Loire): Flamme Pronaos
 Saint-Rambert-d'Albon (Drôme): Tii Pronaos
 Spézet (Finistère): Amentet Pronaos
 Strasbourg (Bas-Rhin): Gallée Chapter
 Toulon (Var): Hermès Pronaos
 *Toulouse (Haute-Garonne): Raymond VI Lodge
 Tours (Indre-et-Loire): Blaise Pascal Pronaos
 Versailles (Seine-et-Oise): Georges Morel Pronaos
 Vichy (Allier): En Gueddi Chapter
 Villeneuve-sur-Lot (Lot-et-Garonne): Francis Bacon Chapter
- ‡ **FRENCH GUIANA**
 Cayenne: Pythagore Pronaos
- ‡ **GABON**
 Libreville: Anaxagore Pronaos
- GERMANY**
 Grand Lodge of AMORC of Germany, 757 Baden-Baden 2, Lessingstrasse 1, West Germany. Other subordinate bodies of the Grand Lodge of Germany will be indicated under other countries by this symbol §
 Berlin: Echnaton Pronaos
 Bielefeld: Nikolaus Kopernikus Pronaos
 Bremen: Jakob Boehme Pronaos
 *Darmstadt: Heinrich Khunrath Chapter
 Düsseldorf: Johannes Kepler Pronaos
 Frankfurt am Main: Michael Maier Chapter
 Hamburg: D O M A Chapter
 Hannover: Leibniz Pronaos
 Kassel: Meister Eckehard Pronaos
 Kiel: Saint Germain Pronaos
 Köln: Empedokles Pronaos
 Mannheim-Ludwigshafen: Nofretete Pronaos
 Munich: Kut-Hu-Mi Chapter
 Nürnberg: Johannes Kelpius Pronaos
 Saarbrücken: René Descartes Pronaos
 Stuttgart: Simon-Studion Chapter
 Würzburg: Helios Pronaos
- GHANA**
 Accra: Accra Chapter
 Kumasi: Kumasi Pronaos
 Sunyani, B.A.: Sunyani Pronaos
- GUATEMALA**
 *Guatemala: Zama Lodge
 Quetzaltenango: Mahatma Gandhi Pronaos
- ‡ **HAITI**
 Cap-Haitien: Cap-Haitien Chapter
 *Port-au-Prince: Martinez de Pasqually Lodge
 Saint-Marc: Saint-Marc Pronaos
- ‡ **HAUTE-VOLTA**
 Bobo-Dioulasso: Platon Pronaos
 Ouagadougou: Jeanne Guesdon Pronaos
- HONDURAS**
 San Pedro Sula: San Pedro Sula Chapter
 Tegucigalpa, D. C.: Francisco Morazán Chapter
- INDIA**
 Bombay: Bombay Pronaos
- ISRAEL**
 Haifa: Haifa Pronaos
 Tel Aviv: Sinai Pronaos
- ITALY**
 Rome: Grand Lodge of AMORC of Italy, 7 Via Ximenes, 00197
- ‡ **IVORY COAST, REPUBLIC OF**
 *Abidjan: Raymond Lulle Lodge
 Bouaké: Robert Fludd Chapter
 Daloa: Hieronymus Pronaos
 Korhogo: Yves Nadaud Pronaos
 Yamoussoukro: Edith Lynn Chapter
- JAMAICA**
 Kingston: Saint Christopher Chapter
- ‡ **LEBANON**
 Beyrouth: Beyrouth Pronaos
- MALAYSIA**
 Kuala Lumpur: Kuala Lumpur Chapter
- ‡ **MARTINIQUE**
 Fort-de-France: Amon-Ra Chapter
- ‡ **MAURITANIA, ISLAMIC REPUBLIC OF**
 Nouakchott: Chephren Pronaos
- MEXICO**
 Acapulco, Guerrero: Acapulco Pronaos
 Ensenada, B. C.: Alpha-Omega Pronaos
 Guadalajara, Jalisco: Guadalajara Pronaos
 Juarez, Chih.: Juarez Chapter
 Matamoros, Tamps.: Aristotle Pronaos
 Mexicali, B. C.: Chichen-Itza Chapter
 *Mexico, D. F.: Quetzacoatl Lodge
 Monclova, Coah.: Monclova Pronaos
 *Monterrey, N. L.: Monterrey Lodge
 Nueva Rosita, Coah.: Rosita Pronaos
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
 Poza Rica, Ver.: El Tajin Pronaos
 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, P. O. Box 7031, The Hague, Holland
 Amersfoort: Osiris Chapter
 Amsterdam: Jan Coops Chapter
 Eindhoven: Heorus Pronaos
 Groningen: Cheops Pronaos
 Heerlen: Maat Pronaos
 Rotterdam: Spinoza Pronaos
 The Hague: Isis Chapter
- NETHERLANDS ANTILLES**
 St. Nicolas, Aruba: Aruba Chapter
 Willemstad, Curaçao, Curaçao Chapter
- NEW ZEALAND**
 *Auckland, Auckland: Auckland Lodge
 Christchurch, Canterbury: Christchurch 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
 Abeokuta: Abeokuta Pronaos
 Abonnema-Degema: Abonnema-Degema Pronaos
 Akure: Akure Pronaos
 Ashaka: Ashaka Pronaos
 Benin City: Benin City Chapter
 Calabar: Apollonius Chapter
 Enugu: Kroomata Chapter
 Ibadan: Alocun Chapter
 *Lagos: Isis Lodge
 Nsukka: Nsukka Chapter
 Onitsha: Onitsha Chapter
 Opo: Opo Chapter
 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

(Directory Continued on Next Page)

PERU
 Chiclayo: Chiclayo Pronaos
 Iquitos: Iquitos Pronaos
 *Lima: AMORC Lodge of Lima

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

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

RHODESIA
 Salisbury: Flame Lily Chapter

SCOTLAND
 Glasgow: Clydesdale Pronaos

‡ **SENEGAL**
 Dakar: Karnak Chapter

SIERRA LEONE
 Freetown: Freetown Pronaos

SINGAPORE
 Singapore: Singapore Chapter

SOUTH AFRICA, REPUBLIC OF
 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 82 Skelderviken, Box 30
 Göteborg: Göteborg Chapter
 Malmö: Heliopolis Chapter
 Stockholm: Achmaton Chapter
 Västerås: Västerås Pronaos
 Vetlanda: Smolandia 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 Caux-de-Fonds: Tell el Amarna Pronaos
 †Lausanne: Renaissance Pronaos
 †Ticino: Leonardo da Vinci Pronaos
 †Zurich: El Moria Chapter

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

‡ **TOGO, REPUBLIC OF**
 Anecho: Héraclite Pronaos
 Atakpamé: Vintz Adama Pronaos
 Lama-Kara: Le Verséau Pronaos
 *Lomé: Francis Bacon Lodge
 Palimé: Socrate Pronaos
 Sokoda: H. Spencer Lewis Pronaos
 Tsévié: 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

CALIFORNIA
 Belmont: Peninsula Chapter
 Fontana: Inland Chapter
 *Long Beach: Abdiel Lodge
 *Los Angeles: Hermes Lodge
 Monterey: Monterey Pronaos
 *Oakland: Oakland Lodge
 Pasadena: Akhnaton 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
 Vallejo: Vallejo Chapter
 Whittier: Whittier Chapter

COLORADO
 Colorado Springs: Colorado Springs Pronaos
 Denver: Rocky Mountain Chapter

CONNECTICUT
 Bridgeport: Bridgeport Pronaos

DELAWARE
 Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA
 Washington: Atlantis Chapter

FLORIDA
 Fort Lauderdale: Fort Lauderdale Chapter
 *Miami: Miami Lodge
 Orlando: Orlando Pronaos
 St. Petersburg: Aquarian Chapter
 West Palm Beach: West Palm Beach Pronaos

GEORGIA
 Atlanta: Atlanta Chapter

HAWAII
 Honolulu: Honolulu Pronaos

ILLINOIS
 *Chicago: Nefertiti Lodge

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

KANSAS
 Wichita: Wichita Pronaos

KENTUCKY
 Louisville: Bluegrass Pronaos

LOUISIANA
 New Orleans: New Orleans Pronaos

MASSACHUSETTS
 *Boston (Allston): Johannes Kelpius Lodge

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

MINNESOTA
 Minneapolis: Essene Chapter

MISSOURI
 *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

NORTH CAROLINA
 Raleigh: Triangle Rose 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

OREGON
 Eugene: Emerald Pronaos
 *Portland: Enneadic Star Lodge

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

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

RHODE ISLAND
 Pawtucket: Roger Williams Chapter

TENNESSEE
 Nashville: Zoroaster Pronaos

TEXAS
 Amarillo: Amarillo Pronaos
 Austin: Sa Ankh 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

VIRGINIA
 Norfolk: Tidewater Pronaos

WASHINGTON
 *Seattle: Michael Maier Lodge

WISCONSIN
 Milwaukee: Karnak Chapter

URUGUAY
 *Montevideo: Titurel Lodge

VENEZUELA
 *Barquisimeto: Barquisimeto Lodge
 *Caracas: Alden Lodge
 Maiquetia: Plotino-Maiquetia Chapter
 *Maracaibo: Cenit Lodge
 Maracay, Aragua: Lewis Chapter
 Mérida, Mérida: Dalmau Pronaos
 Puerto Cabello: Puerto Cabello Chapter
 Puerto La Cruz, Anzoátegui: Deíta Pronaos
 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
 San Felix, Bolivar: Luz de Guayana Pronaos
 *Valencia, Carabobo: Valvidar Lodge
 Valera, Trujillo: Menes Pronaos

WALES
 Cardiff, Glam.: Cardiff Pronaos

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

BRAVE NEW ERA

Ever since 1937, when the great German passenger dirigible *Hindenburg's* almost 7 million cubic feet (200,000 cubic meters) of highly explosive hydrogen burst spectacularly into flames over Lakehurst, New Jersey, killing several persons and culminating a series of airship disasters, lighter-than-air craft have been generally thought of as being more dead than the proverbial dodo bird.

But even if these disasters had been ignored and dirigibles continued being built, these great whales of the air, which wallowed slowly and majestically across the skies of the 1930s, could never have hoped to compete against the safer, faster, and more versatile airplane.

Or could they?

England, Russia, and Germany are presently giving serious consideration to the use of dirigibles for various purposes, and England is building a feasibility model which may become the prototype of a whole flotilla of lighter-than-air craft.

Never properly explored, dirigibles have several distinct advantages over airplanes. An airplane, by the very nature of its design, needs powerful engines, for it has to struggle in order to get and stay aloft; not so the dirigible. This means smaller engines, less noise, and less pollution; in fact, airships would be better suited to be run by nuclear power, since the reactor could be isolated from the crew, without needing as much shielding as, for example, in a submarine. In order to double an airplane's payload its thrust has to be cubed, requiring more powerful engines and a longer runway . . . with all these limitations, it is easy to see why only about .4 percent of the world's freight goes by air—it is expensive.

This would not be the case with an airship. With modern, space-age technology (paradoxical as that may sound), Zeppelins filled with noncombustible helium could be made safer than anything currently in the air. They would be extremely useful—especially for transoceanic freight transport—since they could

theoretically carry as much freight as an ocean-going vessel and arrive at their destination at a speed of five to seven times that of seagoing freighters.

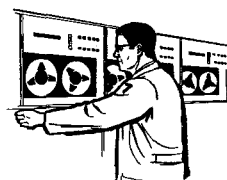
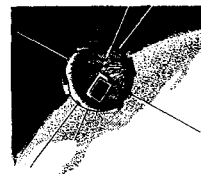
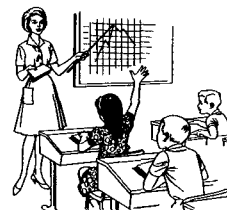
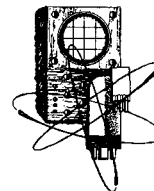
Also, by not needing any sort of runway, dirigibles can turn any inland city, regardless of how landlocked, into a busy international port.

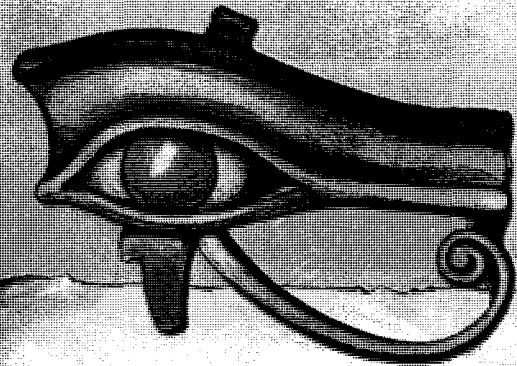
In general terms, the proposed cargo airships would cruise at an average speed of 100 miles (160 kilometers) per hour, and at their arrival point wouldn't even have to moor like the old ones had to, thus avoiding expensive ground crews and the stresses that mooring puts on the ship's internal structure. They would simply head into the wind, reduce their speed to about 30 miles (50 kilometers) per hour, and be unloaded by helicopters alighting on cargo decks equipped with retractable overheads. Containerized cargo would be brought up from a hold in the belly by elevators inside the hull, and once the cargo was unloaded, the airship would continue on its way to the next destination.

Although dirigibles would not be practical to haul bulk commodities like grain, oil, and ore, they could carry anything else that can be placed into a container. Costs would be only slightly higher than those of sending the cargo by sea, and the speed of delivery would more than offset the small difference.

What about passenger service?

Alas, here, it would seem, the airplane has preempted the field and would be somewhat hard to beat—its much greater speed makes it extremely convenient. However, many thought the beginning of air service between Europe and the Americas was sounding the death knell of the great transatlantic liners but, although they are not as large or travel as full as they used to, they still ply the waters between the continents . . . so why not a honeymoon trip around the world in a Zeppelin? After all, we have seen far more unexpected things become the norm during the course of this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

The knowledge of necessary and eternal truths is what distinguishes us from mere animals and gives us reason and the sciences, by raising us to a knowledge of ourselves and of God. This is what we call the reasonable soul or spirit within us.

—GOTTFRIED WILHELM LEIBNIZ, 1646-1716
The Monadology

... for the perfection of things is to be reckoned only from their own nature and power; things are not more or less perfect, according as they delight or offend human senses, or according as they are serviceable or repugnant to mankind.

—BENEDICT SPINOZA, 1632-1677
The Ethics

With regard to authority, it is the greatest weakness to attribute infinite credit to particular authors, and to refuse his own prerogative to time, the author of all authors, and, therefore, of all authority. For, truth is rightly named the daughter of time, not of authority.

—FRANCIS BACON,
1561-1626
Novum Organum

