

ROSIKRUCIAN DIGEST

August 1973 • 50¢

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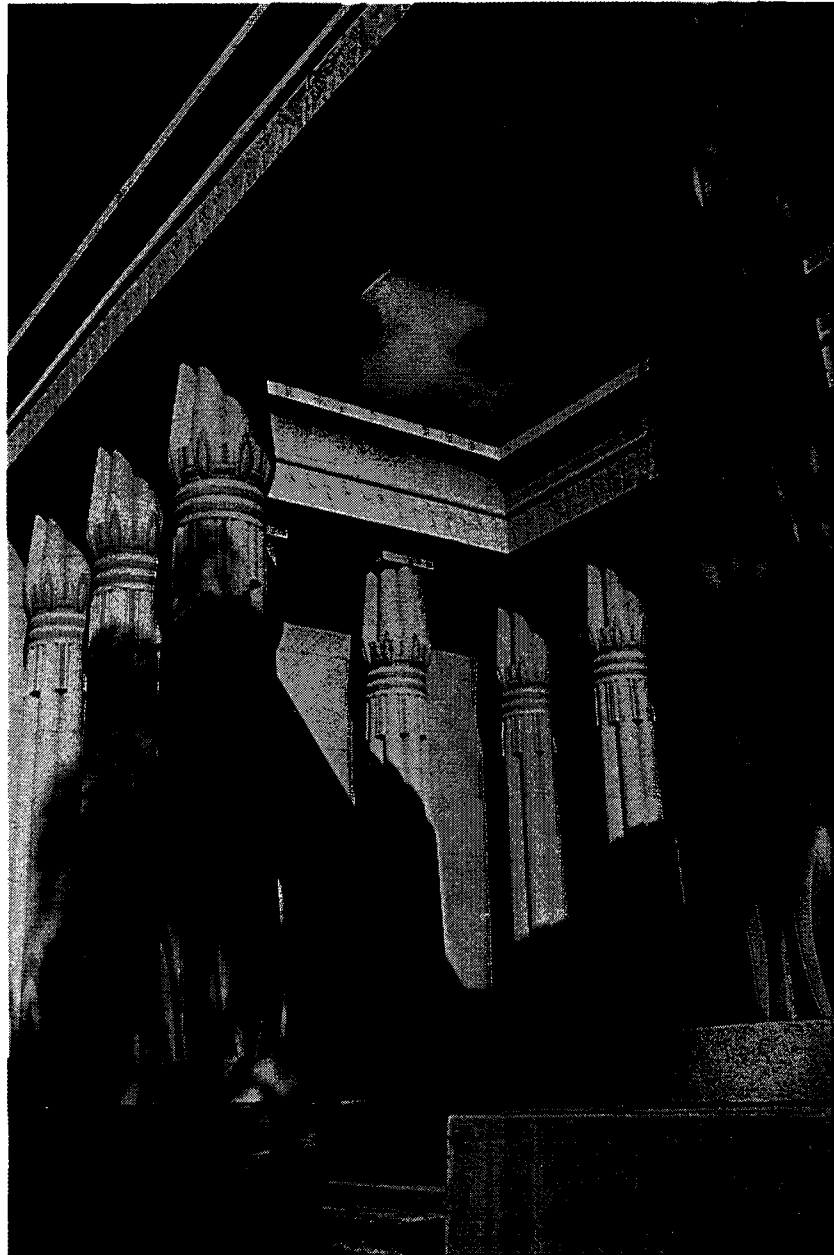
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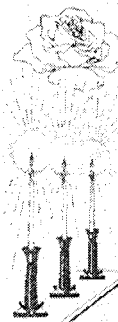
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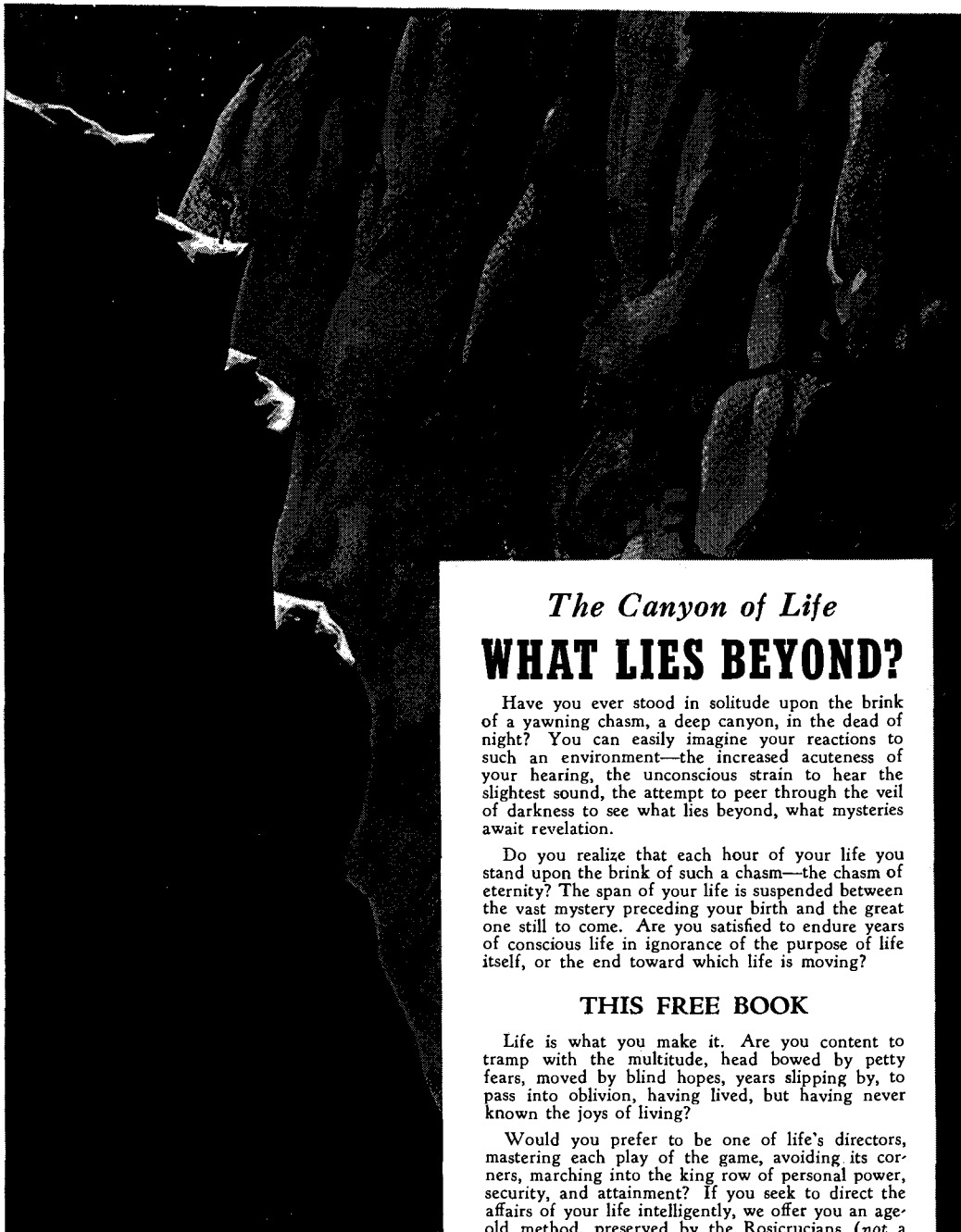


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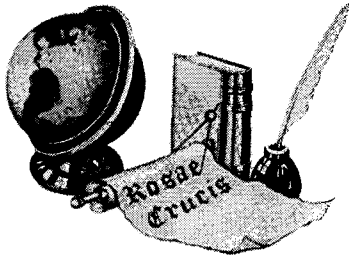
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Gerald A. Bailey, Editor

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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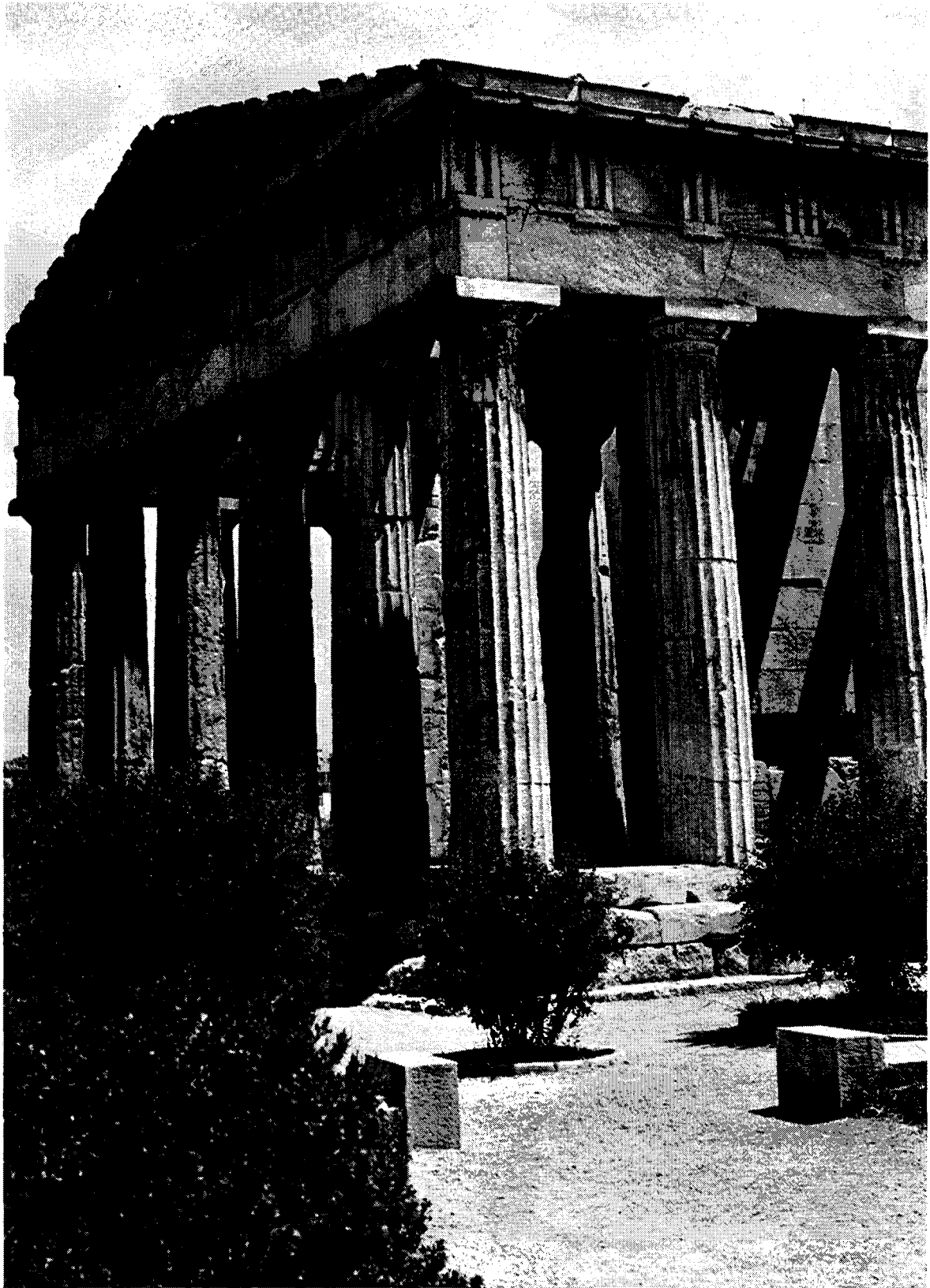
August, 1973

No. 8

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MAGNIFICENT TEMPLE OF THESEION ➡➡

This temple in Athens has been wrongly called Theseion. It was originally dedicated to the god Hephaestos and the goddess Athena c. 450 B. C. and was known as the Temple of Hephaestos. It is the most complete temple now standing in Greece. It has all its columns, walls, beams, and coffer over the Doric colonnade. In its majesty it looks down upon the agora, ancient market place of Athens, where Socrates illuminated the minds of passersby with his penetrating questions. Inside stood the statues of Athena, protectress of arts and crafts, and Hephaestos, god of fire and protector of blacksmiths and coppersmiths.
(Photo by AMORC)



THOUGHT OF THE MONTH

By THE EMPEROR

THE MODERN ROLE OF SOCIETY

WHAT WILL BE the modern role of society tomorrow? What may we expect from a future modern age? In particular, what will be the effect of such modernism upon the individual? First, let us put the word *modern* in its proper context. It is a word often abused and wrongly applied today. "Modern" has reference to the present as compared to the past. It implies that which is new, the later development of something. We must realize, however, that that which is later or new is not always of greater value. In other words, *modern* and *quality* are not necessarily synonymous. For example, during the period of Roman decline there was a "modern" influence. There were later developments in architecture and certain material conveniences. But, in general, such a modernism has less quality in value to the individual.

Suppose, then, we consider the term "future modern society" in the sense of improved benefit to the citizen. What ultimate ideal do the majority of people believe will represent such a society? What is the common dream for tomorrow for generations to come? It is the ideal of *peace*. But peace is a very much hackneyed term. It has often been used without an understanding of what it must consist. Particularly, few people who desire peace realize upon what it depends. The general effect of peace is a feeling of well-being. Certainly, no one is at peace who is experiencing any kind of perturbation. But this peace which is the ideal of society depends upon three general factors. These we may term the *physical*, the *psychological*, and the *political*.

Let us consider the physical aspect first. Basically, man is another living organism; in fact, he is an animal. He has essential appetites and instinctive

drives. These can be restrained and modified. However, they can never be completely suppressed without disastrous results. At least such suppression will eventually detract from, rather than add to, the personal peace of the individual. It is necessary that man understand his appetites and use them for their purpose without dissipation. Man lives by his appetites, not for them. It is, of course, a false philosophy to ignore and negate the physical side of human nature. The physical is not corrupt nor inherently evil because it consists of matter. The body is *not* a prison of the soul, as the ancient Orphic philosophers and Gnostics taught. It is an essential vehicle in which natural phenomena function. The self cannot be experienced without a body.

Economy

The physical contribution to peace also includes *economy*. This means economizing on all those factors necessary to our physical survival. Whether we live is not just a whim of some god or goddess. Our lives are not just entries in a book of fate. They are primarily our responsibility as individuals, as segments of a race, and as members of society.

This economy includes the geographical and climatic environment. We do not choose where we are born but, with maturity, we soon learn our dependence upon our environment. If we conserve our environment, our peace is more definitely assured. If we erode the soil, pollute streams, deforest lands, our environment reacts upon us. The virtue that is associated with economy is temperance and moderation. There is a reciprocity between our environment and ourselves. We can fashion our

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environment, but it can, and does, fashion us also. If we create the wrong environment, we can produce both physical and social ills.

There is the necessity of economy in reproduction. Overpopulation compels intense concentration into excessively large urban areas. The earth is not so congenially hospitable as to accommodate an even distribution of peoples. It means that there is a crowding into the more favorable regions. This, consequently, increases those ills that oppose the human ideal of peace. It is unfortunate that false philosophies, often built on greed and avarice, encourage increasing population. Also, religious doctrines founded on world dominion oppose population control. Man pays homage to his god not in numbers of his kind but in the perfection of the individual.

The Psychological

The next category of peace and on what it depends is the psychological. This consists of our emotional states, aspirations, beliefs, loves, and fears. So far as each individual is concerned, there are two worlds. One is that world into which he is born; the other is the one which he psychologically and mentally creates. Perhaps the very first factor that influences man psychologically is religion. It sets up certain conceived relationships which he has to life.

Man soon learned that there were forces in and around him more powerful than himself. A power we cannot seem to control inculcates a sense of weakness. Such weakness induces an emotion of fear. Magic preceded religion. In magic man tries to coerce and command the transcendent power to do his bidding. In most religions man conceives the existence of a Supreme Being as a God. In religion, unlike magic, man appeals to this Supreme Being to act in his behalf.

Upon first consideration, it may seem that religion is always a beneficial motivation in man's life. It may seem that it has contributed most to that very peace which he has sought. It caused him to form certain lofty moral conduct which he believed pleased his God. It inspired him to portray his God in

art. It was the central theme of his first literature. He tried to capture the image of divine beauty in his architecture.

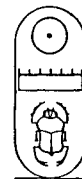
But religion, as an institution, as a system, has had its *negative* side. This has been both enslaving and destructive. It has opposed the very peace which men have wanted for society. Many religionists have failed to realize that religion is both subjective and objective. It is, first, an inner personal experience. It is the desire to tie fast the self to whatever is conceived to be a divine power. It is also the desire to emulate the goodness it is thought that this power has or expects of man.

However, it is the objective side of religion which endeavors to express the inner subjective impulse. It attempts to define the nature of God. It establishes certain dogmatic beliefs and it often declares that such were divinely dictated. This objective side of religion forms sects and cults. It lays down rules to bind men's minds and lives to them. To enforce its ends, it predicts fearsome supernatural penalties if men do not obey. Thus, this negative side of religion mostly prevails in its objective fiats by the fear which it inculcates. This negative side of religion breeds intolerance and hatred.

Personal Religious Impulses

Most formal religions imply the existence of a personal god. Subjectively, this idea is understandable. We can only inwardly have the personal religious impulse. But, then, we must also realize that the objective interpretation must likewise be a personal one. The interpretation is based upon the education and intelligence of the individual. To insist, as many sects do, that there must be a universal objective belief, theirs in particular, is wrong. Men were thus encouraged, in the name of religion, to destroy different beliefs. They even went so far as to destroy those who harbored these different beliefs. The ideal of society, *peace*, can never be attained until men realize that there are no false gods. No god is false, if it be the product of a free conscience and spiritual impulse.

Within this psychological impact on society are other important beliefs had



by man. They, too, need serious re-evaluation if, in the future, peace is to be realized. One of these is *freedom*. In the literal sense, freedom is to be without restraint. But there is no such thing as *absolute* freedom. Man is bound to cosmic and natural laws of which he consists. If he defies them, he soon learns that his freedom is not absolute. What man means by freedom is usually freedom of will. In effect, this means each pursuing his own end without restraint.

Lines of Freedom

What actually is the basic theory underlying human freedom? It is the right of the individual, the right to express one's individuality. It is the right to express one's thoughts and feelings. It is the right to decide upon and follow a personal way of life. However, these lines of freedom of the individual do not always run parallel to each other. Sometimes they cut across each other. Therefore, one person's ideal of freedom may blunt another's. With the increase of society, these individual freedoms are forced to consolidate. The individual must, more and more, submit personal ends to a common objective. The former primary right of the individual is subordinated to the collective need of society. More and more will circumstances compel men to think of humanity as a whole and the individual in a secondary sense.

This psychological impact of men's beliefs on peace includes as well the problem of *equality*. Instinctively, men do not actually all want to be equal. The human ego causes each person to want to feel superior in some capacity. It may be physical, intellectual, economical, or social. It is fallacy to think that each man wants to feel equal to every other human. Such would destroy pride, personal esteem, and ambition. It only satisfies our egos to feel equal to whatever may seem superior to us. The only equality among men is the common dependence upon natural and cosmic relationships but, by this same cosmic and natural relationship, no man is racially inferior. Since every man wants to aspire to some category of superiority, he should be given every opportunity to do so. Therefore, the

only equality that society should concern itself with is the right of *equal opportunity*.

The political is the final factor having influence on the social ideal of peace. The words *segregation* and *integration* are commonly related to racial problems today. They are, however, more vital and important in the political realm. What the world needs is political integration. Sectionalism and extreme nationalism are a menace to world peace. A sovereign state is a people geographically located for certain favorable traditions and customs. It builds a fence around itself to preserve its actual or assumed advantages. If all peoples had equal opportunity, these national fences would create little friction.

Today the world is increasingly compressed. People in a land with little resources are not content to submit to inferior standards of living. Democratic principles are only effective where people have equal opportunity to share in the world's resources. There must be a common market, common educational advantages. There must be common security and equal justice. This can only be had by striving toward a common world government.

Social Conscience

Nationalism, sectionalism, create a false possessive sense. They also create envy, aggression, and war. We should not give to any people anywhere on earth just because they exist. But we should give every man the right and opportunity to make his existence a worthy one. Different political ideologies and systems are striving for supremacy today. It is the world's greatest contest. One of them will emerge victorious. It will be victorious because it furthers both basic human needs and the social conscience. This social conscience will be an evolved idealism that improves the stature of man, intellectually and morally. But such a victorious system must not be fenced in. It must not be East or West but must be an integrated world order.

In these things exist the potentials of peace. Will a modern society recognize and accept them?

The Dark Valleys



of Life

by CAROL H. BEHRMAN

Creative alienation

MY LITTLE girl had been ill for a week, running daily fevers over 103 degrees. A mysterious, unidentified infection had invaded her body—a virus that was apparently invulnerable to all the modern medication with which our physician dosed, injected, and capsuled her. It was a week of apprehension, tension, and fear.

Then I received news that my mother had been hospitalized with a serious heart ailment. At the same time, I had recently come up against a block in my professional career. I was turning out work with great effort and mediocre results, and found myself drinking the bitter juices of failure. In addition, an old and dear friend had apparently rebuffed and rejected me.

It was one of those times which occur in all our lives when everything goes wrong, when an ugly, implacable fate seems to be pulling the strings, when one's own image is seen only "through a glass darkly," and when all objects, both living and inanimate, conspire to bring frustration and defeat in the trivial areas of existence as well as in the essential.

Out of Tune

At such moments, one feels disconnected, disassociated, and disoriented—out of tune with the rhythm of life. The orderly symphony of the spheres is replaced by a jarring, discordant cacophony. Each endeavor we touch goes awry. We experience a sense of apartness from family, friends, and associates—the very grass and trees seem hostile. Everything, except ourselves, continues in its proper place in the universal scheme—but we have somehow fallen out of orbit, and flounder helplessly in a disorganized vacuum.

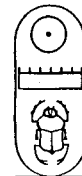
Even a few such days can seem an eternity. When we are a properly functioning whole, we can cope with almost any problem life may pose—but how does one survive the lonely, isolated hours of alienation and futility? With Job, we cry out, "Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea; . . . For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit. . . ."

Our troubles do not have to be of the magnitude of Job's afflictions for us to feel an equal sense of helplessness and disorientation. Yet, the problems themselves will be solved eventually—for better or worse—sooner or later—by us or by others, or just by the passage of time.

My daughter's fever would break eventually and, being young and strong, she would soon regain vibrant good health. My mother was in a fine medical center, receiving the best available care. In any event, she had lived a rich, full existence, and any additional years gained for her would be so much delicious icing on the cake of life. My erratic friend would return if we were truly of any value to each other. As for my work, that was clearly in my own hands, and I alone had the power to direct it in positive and creative directions.

Yes, all problems dissipate in time to make room for new challenges. But in the meanwhile, the one who has lost his footing must find a way to regain it. If we have stepped off the path of serenity and orderly growth, we must locate it once more in order to function as a vital being. Actually, it is not so much the scope of our problems that has unsettled us as it is the disjointed, dislocated state of being into which we have fallen. How can we, at such times, reattune ourselves with life?

Is it enough to counsel patience—to believe that if we do not find the way, then the way will surely find us? For it will! One day, we shall find ourselves at one again with earth and sun. The friendly songs of birds and whisper of leaves will begin to hum in our ears and become a prologue to the gentle melody of contentment. The path we



were on will appear once more beneath our feet and, if we stretch our hands high enough, they may touch a star. It will all be ours to enjoy in a day or a week or a month. And at that time, when the veil of disorder is lifted from our eyes, perhaps we will perceive that even these low points may be a necessary part of life.

Just as the universe and all within it expand and contract, so our lives must sometimes contract and turn inward in order to expand. It may be essential to endure extremes of despair in order to experience subsequent periods of growth and productivity. No life can follow the path of a straight, unbroken plateau. Nothing in the universe has such a flat, sterile form. Everything ebbs and flows, rises and falls, expands and contracts. There must be valleys in order to have hills. The dark valleys of life are a prelude to growth and understanding. Expe-

rience leads to knowledge and increased awareness.

Our afflicted moments are not punishments or ordeals to be borne grimly, but rather lessons in living which we can utilize for expansion and self-development. If we listen carefully and intelligently, with all our senses, we cannot fail to hear the message. It is then up to us to utilize these teachings in the direction of wisdom and perception.

Job cried out in his pain, not merely for relief, but for guidance and understanding of the meaning of existence. We, too, can use our times of travail for creative meditation and progress in our individual search for meaning and direction.

The universe is never disordered, and our own occasional periods of disorientation can be a vehicle for our greater comprehension of the wonder and beauty of life.



GRAND SECRETARY

to visit New Zealand and Australia . . .

During October and November the Grand Secretary of AMORC, Soror Margaret McGowan, will visit subordinate bodies in New Zealand and Australia. The schedule is:

AUCKLAND	New Zealand Conclave Contact: The Registrar, Auckland Lodge, P.O. Box 1648, Auckland 1, New Zealand	OCTOBER 20, 21
BRISBANE	Brisbane Conclave Contact: Frater D. Weedon, Conclave Secretary, Box 101, North Quay, Brisbane, Queensland 4000	OCTOBER 27, 28
SYDNEY	Sydney Conclave Contact: Frater Bill Hennen, Conclave Secretary, Sydney Lodge, AMORC, P.O. Box 59 Arncliffe, N.S.W. 2205	NOVEMBER 2-4
ADELAIDE	Adelaide Conclave Contact: Soror Edith Simpson, 16 Torres Avenue, Flinders Park, South Australia 5025	NOVEMBER 10, 11
MELBOURNE	Melbourne Conclave Contact: Soror Margaret Stevens, Conclave Secretary Harmony Chapter, AMORC, 199 Napier Street, South Melbourne, Victoria 3205	NOVEMBER 17, 18

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OUR CURIOUS WORLD

by DEAN LIPTON

Mystery of Nicaragua's Sharks

SHARKS HAVE been known to swim hundreds of miles up the Ganges in India. They have been seen one hundred and fifty miles (241 kilometers) from the ocean in the fresh water of a Louisiana river and just as far from the sea in the rivers of Borneo, New Guinea, and the Philippines. But the only sharks in the world native to fresh water are found in the highlands of Nicaragua.

Nicaragua is in some ways the Minnesota of Central America. It is a land of lakes, rivers, and streams. Cradled in Nicaragua's mountain fastnesses are two fresh-water seas: Lake Nicaragua and Lake Managua. They are connected by the Tipitapa River, which in a dry year is only a river bed, but during years when the rains are heavy, is full of water.

Lake Nicaragua is the largest body of fresh water between the United States and Peru. It is about one hundred miles (160 kilometers) long, and its total area is close to 3,000 square miles (7,700 square kilometers). Aside from sharks, it contains sailfish, sawfish, and other creatures normally associated with the great reaches of salt-water oceans and not with inland lakes.

Why this twist on nature occurred no one actually knows. Scientists believe that at one time this whole region was part of the ocean. Then there was a great volcanic upheaval which spewed forth mountains above the water, leaving the resulting Lake Nicaragua well stocked with marine life. As the water gradually turned fresh the sharks and other fishes adapted themselves to the new environment.

But scientists have no explanation for the fact that sharks are found in the larger lake and not in Lake Managua, even though the Tipitapa River would provide a natural channel for them in

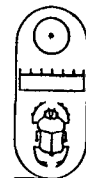
those years when the rains have made it full. Nor do they attempt to explain why sharks and other salt-water life do not exist in other lakes in the world with roughly the same geological history.

Until the close of the last century scientists generally thought that the sharks of Lake Nicaragua were a myth, but in 1877 an ichthyologist from the Smithsonian Institution named Theodore Gill, fished out a couple of ferocious-looking specimens, and the myth became a fact.

But long before Gill came on the scene, there were men who had seen these sharks and knew that they were real. Sharks are mentioned in the diaries of some of the men who followed the famed filibusterer, William Walker, to Nicaragua in 1854. A few years after the discovery of Nicaragua by the Spanish, Oviedo y Valdés, a noted Spanish scholar and politician, saw them and took note of their ferocity and ill manners in his writings.

While there is reason to doubt that some of the so-called man-eating sharks will attack a man, there has never been the slightest question about the man-eating habits of the sharks of Lake Nicaragua. They have been known to swim into the shallow water close to the shore to attack a man or woman who was swimming or even wading. A couple of years ago an American life insurance company paid a claim to the widow of an American tourist because her husband had the misfortune to be eaten by a shark in Lake Nicaragua. Each year the life of at least one native living on the shores of the lake is claimed by sharks.

For some years it was thought that these fresh-water sharks were a separate species, but scientists are now sure that they are closely related to the



ground or bull shark which ranges the Atlantic Ocean from Brazil to North Carolina. Although the sharks of Lake Nicaragua are somewhat smaller than the bull sharks, the only other difference is the shape of the mouth and the position of the dorsal fin. But this identification has given rise to another scientific mystery. In spite of the undeserved reputation as man-eaters, scientists doubt whether the bull shark will attack a man. They do not know what turned him into a man-eater when he was thrust into fresh water, and they put it down to the fact that sharks of any species are among the most unpredictable of animals.

The average size of the sharks in Lake Nicaragua is around six feet (183

centimeters) in length, although some large ones measuring eight to ten feet (245-305 centimeters) have been caught. They are a dark mouse-grey in color which makes it easy for them to blend into the choppy waves and oceanlike squalls of Lake Nicaragua when they approach their prey.

Though Nicaragua's sharks may sometimes attack or kill a man, they also help bolster the great fishing industry which has sprung up on the shores of Lake Nicaragua. This is the only fresh-water lake in the world where sportsmen can fish for tarpon, where tuna are caught by commercial fishermen, and where sharks are hunted for the bonanza that lies in the vitamin extract that is taken from their livers.



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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort toward world peace.)

September: The personality for the month of September is Haile Selassie, Emperor of Ethiopia.

The code word is GRANT.

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



DR. JULES SEDNEY

November:

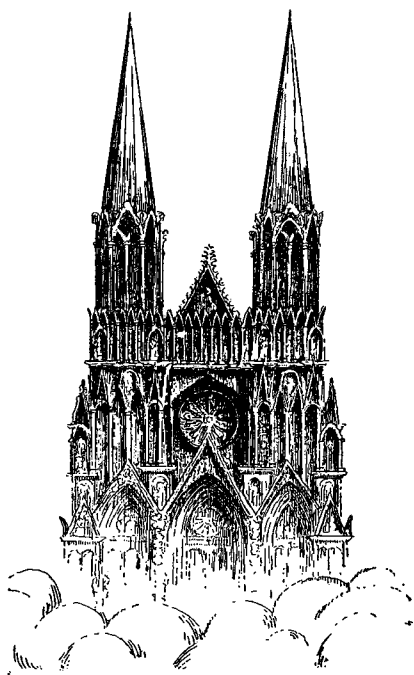
The personality for the month of November will be Dr. Jules Sedney, Prime Minister of Surinam.

The code word will be SCALE.



HAILE SELASSIE

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The Celestial Sanctum

THE ART OF GIVING

by CHRIS. R. WARNKEN, F. R. C.

WHAT can be said about giving? It is as universally accepted as the merits of motherhood. Surely there can be no negative in addition to positive viewpoints. It is presumed that the majority of our readers are familiar with the Christian admonition, "It is more blessed to give than to receive." Who can estimate the enormous amount and value of giving that takes place in the world annually? Indeed, the organization and administration of giving has become a profession, gathering very large sums of money for victims of a multitude of misfortunes. Of course, the larger the organization and the broader the administration, the higher the total which must be subtracted first to maintain the services. If it is more blessed to give, why is organization necessary?

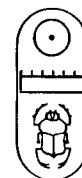
Much of our giving today is done under social or economic pressures. How many realize that quite often when the basket is passed in a "free will offering" it has been "seeded" with paper money of a larger denomination in order to psychologically embarrass the giver into giving a larger sum than would have been donated freely? A relatively new problem in the world is the self-perpetuating techniques developed by the bureaucracy that administers welfare relief to the huge number of indigent and unemployed. The economic improvement and employment of those under their charge tends toward eliminating their own bureaucratic job.

Do we *give* in response to the intense emotional appeals made before Christmas, Easter, and similar holidays, or is it more like *yielding*?

Giving, in its purest sense, is freely and wholeheartedly transferring or surrendering to another that which is our possession, without any thought of compensation, return, or reciprocity. It should be motivated only by the sheer joy it brings to both the giver and receiver. Giving is not, nor should it be, sacrificial. Regardless of how refined the terms or the thoughts, such giving represents a "deal." All giving done with any qualifications whatever, is, in fact, propitiation.

If giving were done universally in the purest sense, the world would not be plagued with so many ills and complex problems. Because of experience over many centuries, man does not trust man, government does not trust government. In time of need and despair, the strong give aid to the weak, but it is given as a loan which is recognized as unpayable, or in exchange for that which both parties know will continue the need and despair. Seneca said, "There is no grace in a benefit that sticks to the fingers."

The Rosicrucians give credence to the law of AMRA: "We can receive only as we are ready and willing to give." There is a stability and balance in the Cosmos which is self-restoring when man attempts to disturb it. One may not draw and accumulate to oneself continuously without giving compensation in some true value. Nature



will equalize! At the same time, when one gives continuously, truly, and honestly, blessings will come unsolicited and unexpectedly. Nature will equalize! The true giver never gives thought to receiving for he is giving freely and wholeheartedly. Such a giver is naturally surprised when so many gifts and rewards come his way. He expects nothing and receives much.

Someone said, "Blessed are those who give without remembering, and those who take without forgetting." Where is the spirit of giving among those who seek publicity and recognition for their gifts? They have not *given*; they have *invested* and demand high returns. Those who must give thanks throughout their lives for assistance given have not been helped; they have been abused and humiliated. Those who must forever be remembered for their giving have not given with love and sympathy, but rather fed their hungry ego by sharing that which was not prized very highly in the first place. They may be equated with those who receive and promptly resent, or forget that they needed help and received it. In the cosmic sense, both are ingrates.

Of equal importance to the gift is the *manner* or *mode* of giving. A simple gift becomes more prized when given spontaneously and impulsively. This symbolizes the joy of giving for its own sake without thought of consequence or sacrifice. One who gives spontaneously demonstrates absolute faith in himself and the interminable bounty of the Cosmic. Since man brings no possession into the world and takes none with him, he owns nothing in the greater sense while he dwells here. Therefore he should be neither envious nor jealous of that which others have. But he also should be happy to share that which comes to him during his sojourn here. Having received life and its many blessings from the Perfect Giver, he should be inspired to contribute blessings for those who follow.

The greatest manifestation of the spirit of giving is in giving of ourselves. Only through giving of ourselves may we give love, sympathy, patience, under-

standing, and other intangibles which no object possesses. One may be plentifully supplied with money and things and still be starved for human compassion, companionship, or other human qualities.

The poorest among us may be, and often is, rich with love for our fellowman. When not ourselves possessed by material things, we are free to know the joy of giving of ourselves to those who need those intangible qualities which we possess. There is a great secret about these qualities: The more we give of love and compassion, the more we have to give to those who do not have them. Kahlil Gibran wrote, "You give but little when you give of your possessions. It is when you give of yourself that you truly give."

Consider the infinite wisdom of the Creator in making it possible for those who possess the least to give equally with those who have the most. Consider that giving of ourselves is beyond earthly price, whereas the worth of tangible things ebbs and flows with the fickle whimsy of man himself. Consider that it is godly and godlike to give freely, generously, and happily without thought of reward. Well-planned "giving" with ulterior motives and selfish interest may be clever, even scientific, and deceive not only the recipient but others, but conscience will ever remind us that we are dishonest with ourselves. But he who has mastered the law of AMRA and applies it daily, has learned the art of giving.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing six cents to cover mailing.

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Liberty and Law

by ROBERT L. WILSON, F. R. C.

IN THE ideal society, both liberty and law are necessary. Law and order without liberty lead to totalitarian forms of government—dictatorships, police states, and the like. Liberty without law and order leads to anarchy and chaos, which in turn spawn totalitarian forms of government, since in anarchy the citizens usually demand or yield to strong government control. The two extremes ultimately meet at a common point.

The citizen in the ideal state or society should be allowed all the freedom necessary for self-fulfillment, as long as he recognizes and respects the rights of his fellow citizens. Just and humane laws created and applied in the best interest of all the citizens may aid individual liberty instead of hindering it. Liberty and law ought to balance each other.

The universe is lawful and orderly (day follows night, things fall according to the law of gravitation, things rise according to the law of levitation, apple seeds produce apple trees), but there is an element of freedom inherent in it—spaciousness, naturalness, openness. Thus, the best society is one of law and order, composed of free and creative individuals.

But which comes first—liberty or law, freedom or necessity? In the early development of society man was relatively free in the political and social sense, for he was without sophisticated political laws and social rules. Even if such laws and rules preceded liberty they would have had little or no meaning to man: without the freedom to experiment, without the freedom to experience evil and good or wrong and right, man could not have comprehended the value of laws. It appears that the first human beings were brute individualists. Only after they began to group together for protection and convenience did human beings create laws.

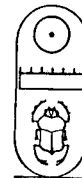
On the other hand, man was influenced by natural laws from the beginning. As man progressed, he created his own laws. When the laws were just, they aided his progress; when the laws were unjust, they hampered it. With the aid of just laws justly executed, man was able to develop a greater degree of freedom. At the same time, he was able to avoid licentiousness. Hence, justice asserts itself in the central position. Neither law and order nor liberty can, in the social and political sense, survive long without justice.



New Address—AMORC, France

All correspondence going to the Grand Lodge of France should be sent to the following new address:

Ordre Rosicrucien A.M.O.R.C.
Château d'Omonville
Le Tremblay
27110 - LE NEUBOURG
France.



Ancient Egypt's Literature

by RODMAN R. CLAYSON

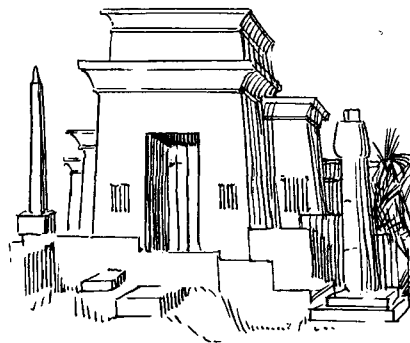
Grand Master Emeritus

THE "WRITINGS" of Ancient Egypt—if we may call them that—which have survived are but a sampling of what undoubtedly was once an extensive amount of literature. Literature, we are told, reveals the culture of a people. The texts of early Egyptian literature include the "wisdom" precepts, autobiographies, letters, stories, songs, hymns, and dramas. Some of the precepts were found inscribed in pyramid chambers and came to be known as *pyramid texts*. Other precepts came from *coffin texts*. Much of the literature was written on papyrus rolls in cursive hieratic script, and later in the demotic. We find it on clay tablets, ostraca, and on the walls of tombs and temples.

In this article we will give examples of the various facets of Egyptian literature which exist today. We know that probably the oldest maxims were those of the vizier Imhotep of the Third Dynasty; however none of these are known to exist today. His words were repeated even twenty-five hundred years later in Roman times. We do have, however, the reputed sayings of other wise men such as Ptah-hotep, Amenemope, Wahkara, and others. Their sayings or maxims are often called *wisdom texts*. These texts declared a way of life, a kind of practical morality. The virtues of prudence, reserve, and honesty were involved. Behind much of the literature of Ancient Egypt was the essence of religion. The wisdom teachings propounded that life, rather than being a struggle, was finding harmony in the established order of things.

Much of the wisdom teachings are those of the Fifth-Dynasty vizier Ptah-hotep to his son. The following offers some of this instruction.

"If thou art a leader who directs the affairs of a multitude, strive after every excellence until there be no fault in thy



nature. Maat is good and its worth is lasting. . . . It is true that evil may gain wealth but the strength of truth is that it lasts. . . . He who reckons all day has never a happy moment; / He who feasts all day cannot keep his family; / One reaches one's goal according to one's steering; / Be not arrogant because of thy knowledge If thou ploughest and there is growth in the field, God causes it to be much in thy hand. Do not boast about this among thy kindred. Great is the respect that the silent one calls forth." (The word *God* undoubtedly refers to a god such as Ra, Ptah, Amon, or perhaps Horus.)

"If thou art wretched, then thou shouldst serve a man of repute, so that thy conduct be good before God; and it should be one of whom thou knowest that he was formerly insignificant. Do not raise up thine heart against him (i.e. don't be proud) on account of that which thou knowest about him from the past, but honor him on account of that which fell to his lot. For wealth does not come of itself, but it is their (the gods') ordinance for him whom they love It is God who creates his success and he protects him even when he sleeps."

(Assumed translation) ". . . (If after warning and correction thy son continues to do wrong) then drive him away . . . he is not thy son, he is not born to thee Reject him as one whom they (the gods) have condemned; He is one who is damned already in the flesh. He whom they [the gods] guide does not go astray, But he whom they leave without a boat cannot make the crossing."

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To his son, Ptah-hotep emphasized good speech, “. . . in instructing the ignorant about wisdom and about the rules for good speech, as of advantage to him who will obey them and of disadvantage to him who may neglect them If a son accepts what his father says, no plan of his miscarries . . . (and he) will stand well in the estimation of the officials As for the fool who does not listen, he can do nothing The wise man rises early in the morning in order to establish himself Let not thy heart be puffed up because of thy knowledge; do not be overconfident because thou art a wise man Grasp hold of the truth, and do not exceed it Long lived is the man whose rule of conduct is right and who goes in accordance with his (proper) course”

The Good Life

In the Old Kingdom the instruction was handed down from father to son. In the New Kingdom it seems that the instruction or wisdom was often the curriculum for the school of scribes. The various instructions reveal the belief that the good life consisted in being honest, discreet, and patient; to not be covetous or envious but to be prudent in friendship; to pay proper respect to superiors and in maintaining one's station in life; to exercise moderation in all things.

In the Tenth Dynasty, King Wahkara had the following instruction prepared for his son, Merikara: “. . . do *maat* [truth] whilst thou endurest upon earth Do not trust in length of years, for they regard a lifetime as (but) an hour. A man remains over after death, and his deeds are placed beside him in heaps. However, existence yonder is for eternity He who reaches it without wrongdoing shall exist yonder like a god, stepping out freely like the lords of eternity Be not evil; patience is good Give the love of thyself to the whole earth; a good character is a remembrance More acceptable is the character of one upright of heart than the ox of the evildoer Do right as long as you are on earth. Calm the afflicted, oppress no widow, expel no man from his father's possessions. Do not kill; but

punish with beatings or imprisonment. Then shall this land be well established. Leave vengeance to God.”

Obviously the pharaoh was fully aware of the frailty of the human species. The king also addressed Merikara, “Copy thy fathers who have gone before thee Behold, their words are recorded in writing. Open and read and copy him who knows(?). Thus he who is skilled becomes one who is instructed.”

In the Twelfth Dynasty, Amenemhet I admonishes his son Senusert (Sesostri), “Harken to that which I say to thee, that thou mayest be king of the earth, that thou mayest be ruler of the lands, that thou mayest increase good.”

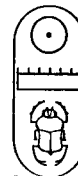
The Fifth-Dynasty pharaoh Akhtoy instructed, “Be not evil; patience is good. Be a craftsman in speech, for the tongue is a sword to a man and speech is more valorous than fighting.”

An interesting statement is attributed to Amenemope in the Twelfth Dynasty, “Verily, man is clay and straw, God is his fashion”

Ameni

During the Twelfth Dynasty, some literary works were written in behalf of earlier pharaohs. One of these stories relates that Pharaoh Snefru of the Third Dynasty had a prophet named Neferti called to court to entertain the king with “choice speeches.” Neferti made this prophecy, “A king shall come forth from Upper Egypt called Ameni, the son of a woman of the south He shall receive the White Crown and wear the Red Crown Be glad, ye people of his time! The son of a high-born man will make his name for all eternity. They who would make mischief and devise enmity have suppressed their mutterings through fear of him. . . . There shall be built the ‘Walls of the Prince,’ and the Asiatics shall not again be suffered to go down to Egypt. They shall beg again for water for their cattle after their custom And right [Ma'at] shall come into its own again and Wrong shall be cast out.” The Ameni who is mentioned is undoubtedly Ammenemes I.

The Book of the Dead deals with spells and incantations which reflect



religious funerary beliefs. There are also hymns to the sun-god, such as this example, "I am Atum when I was alone in Nun (the primeval ocean). I am Re* in his first appearance when he began to rule that which he had made. What does that mean?—This 'Re when he began to rule that which he had made' means that Re began to appear as a *king*, as one who existed before Shu had even lifted heaven from earth." Shu symbolized atmosphere and was the god who held the celestial disk over the earth.

A pyramid provides us with a prayer to the sky-goddess Nut, "Great one who became Heaven,/Thou didst assume power, thou didst stir,/Thou hast filled all places with thy beauty./The whole earth lies beneath thee./Thou hast taken possession of it./Thou enclosest the earth and all things [upon it] in thy arms./Mayest thou put this king Pepi into thyself/As an imperishable star/Heaven is satisfied and the earth rejoices when they hear that King Pepi II has put Maat in the place of falsehood (or disorder)."

A pharaoh's inscription tells us, "I have made bright the truth (Maat) which he (Re) loves. I know that he lives by it . . . It is my bread [too]; I too eat of its brightness. I am a likeness from his (Re's) limbs, one with him."

Creation

The Memphite doctrine about creation is a beautiful thing. It revolves around the earth-god Ptah. The essence of the concept is found in the following inscription of one sentence, "Every divine word came into being through that which was thought by the heart and commanded by the tongue."

In one text the sun-god Ra is made to say, "Only after I came into being did all that was created come into being." Of Ra it is written, "Re himself is united with his body . . . He is the Universal Lord, the beginning of existing things . . . No gods know his true shape . . . No witness is borne to him. He is too mysterious for his glory to be revealed, too great for question to be asked of him, too powerful to be known."

*The name *Re* appearing in quoted material in this article refers to the sun-god *Ra*.

In the Eighteenth Dynasty, of the pharaoh Thutmose III, the vizier Rekhmire had inscribed in his tomb, "What is the king of Upper and Lower Egypt? He is a god by whose dealings one lives, the father and the mother of all men, alone by himself without an equal." About himself Rekhmire had inscribed, "Look after the office of the vizier and watch over everything that is done in it, for it is the constitution of the entire land . . . Pass over no petitioner without hearing his case . . . Show anger to no man wrongfully and be angry only at that which deserves anger . . . The distinction of a prince is that he does justice."

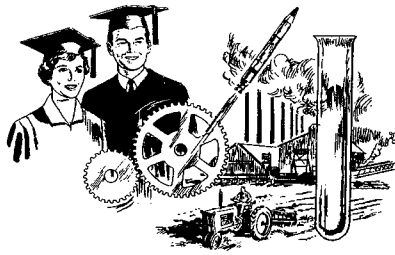
Many Facets

The literature of these ancient people has many facets. Here is the blessing of a god addressed to a pharaoh, "I grant thee, that thou mayest rise like the sun, rejuvenate thyself like the moon, repeat life like the flood of the Nile."

About himself, king Tutankhamon had written, "His Majesty drove out disorder (or falsehood) from the Two Lands so that order (or truth) was again established in its place; he made disorder (falsehood) an abomination of the land as at 'the first time' (creation)."

In his *Ancient Egyptian Religion*, Henri Frankfort states that the following, taken from a papyrus roll, was to be recited at a temple service, "Thou risest, thou risest brilliantly;/Thou art victorious over thy enemies;/Thou causest the day boat to sail past/And repellst the dragon of the storm at nighttime;/He cannot approach at the decisive moment;/Thou hast destroyed the power of the enemies;/The antagonists of Re are overthrown by the flame of terror." This was a hymn to victorious Ra.

This is the sad lament of a husband whose wife died while he was away in the service of the pharaoh, "What evil have I done to you, that I find myself in the wretched state . . . You became my wife when I was young, and I was with you. I was appointed to all manner of offices, and I was with you. I did not forsake you or cause your heart to
(continued on page 32)



Man and his World

by BORIS ELCHIS

a member of one family. He will learn that his nation is mankind, his country the planet earth, and his religion—love; love, not for one group, but for all life and mankind.

For the short period of time that mankind has existed on this planet man has been projecting his mind outward and has not yet learned to know what he really is. He thinks of himself as a physical entity that is endowed with a mind and a soul. However, man has no mind, man has no soul—man *is* a soul, man *is* a mind—man *has* a body but is not a body.

When man learns that the energy that beats his own heart is the same that beats the heart of every living thing—he will know that there is but one life. When he learns that the greatest joy and happiness for which everyone strives is achieved only through love and service—not by *being* loved, but by loving, not only the part, but the whole—he will destroy no more. *No one destroys what he loves.*

When man learns and understands the cosmic and universal laws, all his discordant and inharmonious thoughts, feelings, and actions will disappear and he will become one with the whole. He will learn all this and much more by turning his thoughts inward and exploring the mind, soul, and essence of his inner self. He will be able to do this by learning to become still and attaining peace and serenity—by listening to the inner voice and attuning with the higher self, which is actually the real self. *Be still, and know that I am God.*

The great Master summed it up in one short sentence: *The kingdom of heaven is within.*

THE SOLUTION to any problem lies not in treating the effect but in removing the cause. The solution to the problems of the world is not an exception. We have wars, crimes, violence, starvation, hatred and resentment, not because man is a beast by nature, although it may appear to be so, but because mankind is still in the stages of unfoldment and development. Although he has achieved great heights in scientific and technological knowledge and is already a giant, man has yet to learn the essence of his own being—his inner self.

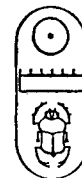
Listening to news broadcasts and reading the newspapers, it would appear that life revolves around hatred. But such is not the case; it is love that holds the universe together, and without it the world would disintegrate. It is the fire of justice burning in the heart of the young radical against the injustices of the world that becomes misdirected and results in destruction and killing. It is the love in his heart for people of his own race and his burning desire to find justice for them that makes man's heart become inflamed with hatred against another race. It is misdirected love for their own country that makes armies march, attack, and destroy other nations.

For centuries walls have been built between man and man, between race and race, nation and nation, religion and religion, and even between segments and denominations of the same religion. Yet man will learn that he is



MUSIC is the art of expressing thought and feeling through sound and time. Just as words, phrases, and sentences constitute a verbal language, so do melody, harmony, and time constitute the language of music. The more we understand each of these characteristics the more we enrich our enjoyment and appreciation of music.

—BONNIE REED, F.R.C.



*Light,
Life,
and Love*

by IRIS B. BUAKEN

MY FRIEND Helen cannot see any other way than with her heart, her hands, her ears, and her sharp intuition. She and her husband Ralph, also sightless, have two bright, beautiful sighted children, neither of whom the parents have ever seen, yet they take care of them efficiently and lovingly.

I boarded at their home and went to UCLA nearby, taking graduate work. Helen was also taking graduate work in psychology. She was guided and accompanied by her dog Tequila. I was paid for reading to her from her textbooks. In the meantime, Ralph and his guide dog went from door to door, selling.

Living in their home, I became aware that their whole mode of living was the strongest affirmation one could make of faith—faith in the goodness of one's fellow beings, in the alert care of one's guide dog; faith in the reaching arms of the angels. For a blind person, to open a strange door and step through it is a heady reliance on providence. Helen told me, with wry laughter, of the times when she had walked into an open coal chute and into new asphalt, or into a swimming pool.

She can do anything you or I can do, and often do it better, but sometimes she does not care to take the time. She can clean house, but the floor is apt to be a full-fledged obstacle course before she sweeps. She can cook but is apt to let the meat burn, while she puts down a tune of her own making in musical

Braille she invented herself. She can thread a needle, with the help of a gadget, and uses it well enough to mend clothes. She can sort her children's clothes and wash them. She can iron but does it reluctantly—imagine handling a hot appliance that you cannot see! She types rapidly, if not well.

Evenings at her home were lively, so it was difficult to get much studying done. The piano was played by Helen or other blind people. They also carried on lively discussions about economics, philosophy, or the antics of one's guide dog. The children have a warmly accepting home; there is none of that gloom we might traditionally equate with blindness.

Often it happened that Helen was up at four the next morning, banging out a lively tune of her own on the piano or stalking about in high-heeled shoes doing her housework. Sleep was not easily come by for me at her home, but I understood that night and day were not clearly marked out for her. Helen is also a writer, and since she could not see what she had put down in her novel of the moment, I had to read that to her also.

Because she had developed faith, perceptiveness, intuition, and bulldog perseverance, the local Goodwill group did sponsor her in setting up an office as a psychologist, a sort of junior-grade psychiatrist. She is licensed for such work, and many people come to ask help and advice from her, most of them sighted. She can tell from the voice about how tall you are, something about your character, and most about your spirit—how well you are doing inside yourself. That is why she is valuable. Also, sighted people find it easier to confide in a person who cannot see them. She knows how to use the resources of her own experience, of social workers, welfare set-ups, and religious groups—all of them available by way of her telephone, and so she contributes faith, courage, and get up and go to many troubled people.

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Find some degree of happiness each day, for life gives no assurance that it may be attained at a future time.

—VALIDIVAR

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

Being True to Self

WHEN I was very young, many important lessons were taught through the medium of the copybook. I used to wonder, when I copied those proverbs or so-called philosophical sayings so many times, why the originators of the penmanship books didn't select something more appropriate, or at least of greater interest to children. I did not realize, then, that I was criticizing the relative after whom I was named.

H. Spencer, one of two brothers, was the originator of the Spencerian Penmanship System, and years ago the Spencerian copybooks were used in all of the public schools. However, the fact remains that many of those proverbs, along with the songs, cantatas, anthems, and other music which we sang in the choirs of New York, have remained. I now see the value of having those impressions registered early in the consciousness.

Among those early proverbs that never seemed important, or even sensible then, was:

*To thine own self be true,
And it must follow, as the night
the day,
Thou canst not then be false
to any man.*

Of course from a youngster's point of view, being true to oneself means looking out for number one. But being true to oneself does *not* mean being selfish or self-centered—very often the very reverse. I doubt if a person who is selfish and always thinking of himself first of all can be true to himself. There is something inherent in the nature of most human beings that makes us want to share with others.

The man who makes a better mousetrap and who, as Emerson predicted, finds the world beating a path to his door, could not find such rich rewards if it were not human nature to want to tell everyone else about the good things, including mousetraps. Therefore, in wanting to share, we are being true to some inner part of ourselves. When we

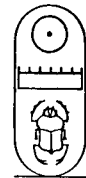


are miserly and selfish, we are not being true to our higher and finer instincts.

There are other things that constitute being true to oneself besides this desire to share. One of the most important is that of being true to our convictions. All of us have some convictions. A person without them is worse than a jellyfish. And as a youngster, picking up various sea relics along the beach, I used to feel that the jellyfish was the most spineless, useless, wishy-washy thing in life. I am not referring to the *yes man*, who for the sake of securing some contract or favor poses as an agreeable character for the time being; but I am referring to those people who go through life with no convictions for which they would fight or even argue.

I remember seeing strikers in a western city start to parade down the main street, with banners and music, in a demonstration of some conviction supposedly branded in every fiber of every being. As the parade reached the middle of the city, another leader addressed the thousands that rapidly accumulated and in a few minutes started the parade back the other way with an entirely different motive. A third leader could, undoubtedly, have swung them off at a tangent at some other corner if he had suddenly appeared.

The man entirely wrong but still convinced that he is right demonstrates



more character in sticking to his convictions than the person who says *no* one minute and changes it to *yes* as soon as someone gives him a reasonable argument. Convictions are not made suddenly but grow from experience and from careful study and analysis.

Some persons develop a conviction as they develop conversion at a revival. It lasts just about as long as they are under the influence of the stronger mind. Such persons go through life vacillating from one belief to another; they follow this principle or that only as long as it appeals. They never follow anything to its conclusion or give anything an opportunity to demonstrate its correctness or falsity.

On the Negative Side

On the negative side, one is *not* being true to oneself in pledging allegiance or cooperation to a movement, an organization, a society, or a standard, and then giving it only half the support and the time that it should be given. Have you ever met the *professional joiner*—who joins anything and everything, if he has the money to pay for the joining—merely because he likes to belong?

Recently my daughter brought home a kitten. It was only two weeks old and went around the house crying and looking for something and somebody. I knew just how that kitten felt. It wanted to belong to somebody, to feel the companionship, warmth, love, and affection of personal contact. It reminded me of the *joiners*.

Perhaps my comparison is unfair, for I find now—after three days—that the kitten is showing devotion and appreciation in exchange for the opportunity of belonging. And that is more than some belongers ever show to the organizations they join. They like to show their stack of membership cards and tell their friends that they belong to this or that; but ask them what they do to help the organizations they belong to, and they will tell you that they are busy and haven't time to help much.

Nor do they adopt the principles and standards of these organizations as their own and try to be true to themselves. Some of them could not because they have joined so many organizations that they would find themselves leaping both sides of the fence at the same time.

Persons who are not true to themselves do not seem to realize that civilization has depended upon man's conceptions of things which he believes will aid and improve human society, and upon his carrying them to their fulfillment. Even the crank who believes in anarchy and gives his life in the attempt to carry out its ideals, demonstrates more character than the indifferent member of any society or organization.

Back of every organization, every society, every movement contributing to the welfare of mankind, are those who are giving time and their very lifeblood to it. The great majority are giving nothing but are like leeches hanging fast and waiting to share in the blessings. The payment of dues is not evidence of devotion or service, for the leaders and *workers* in the organization are also paying their dues. If all took the attitude that the payment of dues were sufficient, there would be no great work accomplished by any organization.

If you believe in the tenets and principles of Christian Science sufficiently to join its church or organization, then give yourself 100 percent to its work. If you are a Rosicrucian, a Theosophist, a New Thought student, or a member of a religious denomination, as long as you claim to be a member, stand by its principles as your own, convictions for which you would be willing to sacrifice your life. If its teachings or tenets are not your convictions, then you have no right to be a member and no right to claim to be.

True, you may be only in the kindergarten class and not yet have reached such definite understanding as constitutes a conviction. Even so, you must have some beliefs regarding the correctness of the teachings or some beliefs regarding the benefits to be derived from such teachings, or you would not be studying them. If you are a member, a student, or associated with any organization, any society, or any group of workers, you should adopt its principles wholeheartedly. Let your entire being vibrate in harmony with them and give of your service, time, support, and enthusiasm, as freely and willingly as possible.

(continued on page 36)

Batteries- Centuries Ago?

by GASTON BURRIDGE

IN DOING research covering ever-burning burial lamps I received a "shock" in learning that electric batteries had been known to earthmen a lot longer than the one hundred and sixty odd years ordinarily ascribed to them. More than this, the batteries furnished direct electric current by which goldplating on silver was accomplished. This means of fairly complicated electrolysis was known and used long before Sir Humphry Davy's discovery of it in the early 1800s.

It was this goldplating which so puzzled Benvenuto Cellini (1500-1571), one of the world's great metal workers, when he examined an ancient goldsmith's piece. Cellini simply could not figure out how that old gentleman achieved such a thin film of gold so evenly distributed over the surface and made it "stick" so extremely tight! It was plated on, of course. All of which plainly shows how easily information can be "lost" to mankind. This should give us pause to consider more carefully the existence of other possible knowledge of which there are strong indications, but which appears to remain "lost."

Perhaps you are thinking, "Yes, but how do they *know* that these things which archeologists have found *are* batteries? Couldn't they be something else, some other kind of device?"

Yes, they could. Perhaps they are some other sort of device not suspected presently, but if they are, they still work extremely well as batteries! How do we know? Well, Mr. Willard F. M. Gray of General Electric Company's High Voltage Laboratory in Pittsfield,

Massachusetts, reproduced an exact replica of the battery the archeologists dug up and this replica made current as well as any wet cell we know today.

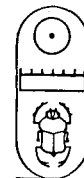
Everything about the Gray battery was reproduced as nearly as possible from the battery uncovered near Baghdad—all except the "electrolyte"—the battery's liquid. That, of course, had long since dried away. Mr. Gray used a solution of copper sulphate and water—blue vitriol, being the common name for copper sulphate—in his battery. Probably, the ancient Parthians used vinegar. It should have worked well. They may not have had copper sulphate but surely they had vinegar. Vinegar is partly acetic acid. Wine making reaches back into man's past farther than recorded history. When one makes wine he has to watch the brew carefully or it will yield acetic acid. Hence, it seems a good guess that vinegar was the original electrolyte used in these ancient batteries.

William König

Evidence of man's early use of electroplating was unearthed by the German archeologist, William König, attached to the Iraq Museum, more than thirty years ago. A small hill outside Baghdad, by the name of Khu-ju't Rabu'a, was being excavated. These were the remains of an ancient Parthian village. As the diggings progressed, several peculiar objects, some attached together, were uncovered. König said they looked like dry cell batteries to him. Investigation showed them to be much like another object found in what was called a "magician's hut" taken from the ancient city of Seleucia, farther down-river from the Khuju't Rabu'a site.

Returning to Germany, König found in the Berlin Museum many unassembled "parts" which appeared to have come from similar objects. König also discovered evidence that these objects had been connected together in a way which follows proper procedure if they were batteries—a procedure that takes advantage of gaining increased voltage by using a number of cells. This would be necessary for goldplating operations.

König mentioned these findings—along with drawings—in his book, *The*



Lost Paradise, covering his nine years in Iraq. This particular information might have gone unnoticed for many more years but for the keen eyes and mind of the late science writer, Willy Ley. Ley made certain investigations and wrote these up in English and American journals. It was through these writings of Ley that Willard Gray of General Electric learned about the batteries. Contacting Ley, Gray offered to build a reproduction of the battery if Ley would furnish the essential information. That bargain was carried out and thus the ancient batteries confirmed.

3000 B. C.

History records the Parthians as breeders of fine horses, perhaps the best horses the world has ever known. This would indicate these people understood animal husbandry well and perhaps genetics—though they probably did not call either by these names. In turn, this would indicate that they had what we might call a “scientific attitude” toward matters. Other researches indicate the Sumerians and Babylonians, predecessors of the Parthians, were accomplished chemists and metallurgists as much as 3000 years before Christ. Thus, exactly when the first electric battery may have been discovered lies hidden deep in the dust of obscurity—so deep present man will never find it.

The battery is simple, following well-established scientific principles accepted today. Its working parts consist of a hollow copper cylinder about one and three-eighths inches (3.5 centimeters) in diameter. This tube has a copper bottom held in place with asphaltum. The asphaltum makes the copper tube watertight and keeps the electrolyte from leaking away. It also holds the bottom of a five-eighths inch (1.5 centimeter) diameter round iron rod within the copper tube, equidistant from all sides.

The space between the copper tube's inside and the iron rod's outside is filled with the electrolyte up to an asphalt stopper. The electricity-creating area of the copper tube and iron rod measures about six inches (15 centimeters) long. The stopper seals in the

electrolyte but both copper tube and iron rod extend beyond this stopper so they can provide proper electrical connections, either with other batteries, en bank, or to be used separately if desired. This comprises the battery. But the entire arrangement was placed in a clay pot and fastened there by an asphaltum stopper to give the battery stability and prevent its tipping over. As far as presently known this clay pot had no other function.

The asphaltum stopper in the battery must have been provided with a vent of some sort—this to allow the hydrogen gas, also generated by these batteries, to escape. If the hydrogen were not allowed to escape it would build up sufficient pressure to blow the battery apart. The vent would also allow the electrolyte to drain out if the battery were not held in an upright position—thus another use for the clay pots in which the batteries were encased.

Iron and Copper

This one battery cell would produce about one and one-half volts of electric pressure. A bank of such batteries would be required to provide enough voltage for operating anything but a very small electroplating vat. To build many batteries would, of course, require considerable material, iron and copper. Were these metals available in those early days? Yes, iron castings which are believed to have been cast before 500 B.C. have been uncovered by archeologists in China. Copper, too, has been known to man since his earliest prehistoric days.

Copper is very ductile, and it can be beaten into thin sheets with proper annealing between the beatings hardening the metal. Annealing can be accomplished by heating the beaten product to a cherry red in the dark, then plunging it quickly into water. This process can be repeated any number of times as the beating continues. It is presently used in working copper and copper products.

Today, electroplating proves an art requiring considerable “know-how.” While gold has been known to mankind fully as long as copper—probably much longer—the use of gold in electroplating also requires the use of a “cyanide salt”

in the liquid bath in which the electroplating takes place. Obtaining the proper cyanide salt is no small task because gold resists all ordinary attempts to make it combine with a great many other elements. Thus the manufacturing of gold cyanide salts also requires a good bit of doing.

Because gold does not combine readily with other earth elements is the reason it remains bright and shining without frequent polishing. Silver, on the other hand, will get black in just a short while. *Finding* such proper *natural* gold salts amounts to no less a task than making them. Thus, the early Parthians, who made the battery, then used its current to electroplate gold on silver, must have been well-advanced in chemical knowledge.

It appears such knowledge would be the most difficult kind to pass from one generation to another *by word of mouth*. The only *accurate* way such informa-

tion could be transferred from one to another would seem to be in writing, and by book. But where are the books? This answer is as hidden as are many others. History just can not say. Perhaps some of these books helped make the smoke which lifted over the great Alexandria library fire in 48 B.C.

But the above matters seem additional wedges in the door crack, which when finally opened, can only lead us to the conclusion that sometime, long ago, mankind knew a lot more than he did in the not-so-long ago! We cannot help but entertain the feeling that a great deal of information has been "lost"; that somehow, somebody long ago knew more about some things than we do now—that we are not always "discovering" new information in many instances, only *rediscovering* things once well known. This should make us very humble. I wonder if it does?



ROSICRUCIAN CONCLAVES

AUSTRALIA, BRISBANE—Contrast '73, Mysticism—Past, Present, and Future—October 27, 28, The Ridge Motor Inn, Leichhardt Street, Spring Hill. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. Contact: Frater D. Weedon, Secretary, Box 101, North Quay, Brisbane, Queensland 4000.

AUSTRALIA, SYDNEY—November 2-4, "Menziess" Hotel, George Street, Sydney N.S.W. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. Contact: Mr. Bill Hennen, Conclave Secretary, Sydney Lodge, AMORC, P. O. Box 59, Arncliffe, N.S.W. 2205.

CANADA, TORONTO—Twentieth Annual Eastern Canada Conclave—September 29,30, Royal York Hotel, 100 Front Street. Grand Lodge will be represented by Edward Russell, Curator, Rosicrucian Egyptian Museum. Contact: Mrs. Margaret Hazzard, 95 Ellins Avenue, Toronto, Ontario, Canada M6N 2A9.

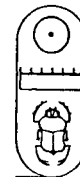
COLORADO, DENVER—Rocky Mountain Fall Conclave—September 8,9, Holiday Inn, 1975 Bryant. Contact: Ann Williams, Conclave Chairman, 2316 10th Street, Denver, Colorado 80211

MICHIGAN, PRUDENVILLE—First Annual East Central States Conclave—September 14-16, Bill Oliver's Lakefront Motor Lodge, Houghton Lake. Grand Lodge will be represented by Frater Harry Bersok, Director, Department of Instruction. Contact: Josephine M. Cole, P.O. Box 169, Hamtramck, Michigan 48212.

NEW ZEALAND, AUCKLAND—New Zealand Rosicrucian Conclave—October 20, 21, Discovery Room, Royal International Hotel, Victoria Street West. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. Contact: The Registrar, Auckland Lodge, P. O. Box 1648, Auckland 1, New Zealand.

SOUTH AUSTRALIA, PROSPECT—November 10, Freemason's Hall, Buller Street. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. Contact: Soror Edith Simpson, 16 Torres Avenue, Flinders Park, South Australia 5025.

WISCONSIN, MILWAUKEE—Central Western Regional Conclave—September 28-30, Red Carpet Inn, 4747 South Howell Avenue. Grand Lodge will be represented by Frater Harry Bersok, Director, Department of Instruction. Contact: Soror Marcelle Schoeneman, 3174 South 57th Street, Milwaukee, Wisconsin 53219.



The World's Oldest Cross

by SHIRLEY A. FISHER, F. R. C.

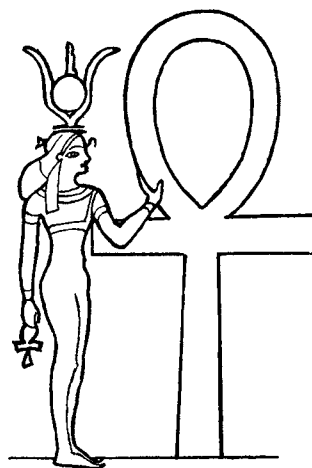
IT MAY BE a search for meaning that has captured the attention of so many persons to a curious little symbol known as the *crux ansata*, or *ankh*. "Ankh" was the Egyptian word for *key* and meant "key of life," while "*crux ansata*" is the Latin interpretation for *looped cross*.

The ankh is a treasured keepsake to many, because it corresponds not only to life but to the universe as well. There is an aesthetic quality in its design of loop and cross that satisfies not only our physical senses but our emotional natures in which its deep, symbolical meaning is hidden.

On predynastic pottery shown in James H. Breasted's *A History of Egypt*, are figures of what appear to be women clasping their hands overhead as though to portray this loop. But nothing was found of the actual *crux ansata* until seven hundred years later in the Fifth Dynasty—more than two thousand years B. C.

Since that time, when Egyptian kings were known as famous builders rather than warriors, the ankh has been carved on bas reliefs, tombs, and pottery in Africa, Palestine, and Mesopotamia; and on coins and jewels all over the world.

Proof concerning the objective meaning of the *crux ansata* has never been found, but there is little doubt of the esoteric ideas behind the physical object. It seems there were three aspects of the *crux ansata* to the ancient Egyptians, just as there were three basic divinities: the loop—chaos, outbreathing or holy spirit of Osiris (who in Chapter XLII of the *Egyptian Book of the Dead* says, "I cannot be held with the hand, but I am he who can hold thee in his hand. (Hail) O Egg! (Hail) O Egg!")—and the two parts below the loop; the duality of positive and negative thought to be the will of Osiris crossed with the mind of his wife Isis.



This cosmic egg of creation did manifest into the innumerable characters represented by the various gods of the Egyptians. To them, Osiris, Isis, and their son Horus functioned the same as their sun-god Ra, the nurturing creative energy that brought all things to life and made them grow. With no beginning and no end, eternal Ra was portrayed by this symbol. In a *crux ansata*, the simple story of Genesis could be carried down through the cross of time.

With no comprehension of abstract ideas, soul had to be something tangible to the average Egyptian. Since it was impossible for him to think of God as being an impersonal energy giving life to all beings, it was necessary for the priests to invent gods corresponding to their ideas of creation; Osiris, white lord of the underworld; and Isis, the mother who not only carried an ankh but her son Horus, god of the sun. From this colorful trinity evolved the various persons and substitute names handed down through the centuries. The names and characters changed, but the concepts were always the same.

The Egyptians were taught that a god was not divine unless he possessed the key of life. Since pharaohs represented gods, they were usually shown holding an ankh in the right hand. This symbol, held by those found worthy, meant that the bearer could live in the spiritual as well as the physical world.

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The ankh may have made its first appearance when man became aware of himself, for it symbolized that which could stand apart from his own being and say, "I am." At first, because of its virtuous nature, the Egyptians wore the ankh for protection against wild animals and reptiles. Later, as they became more religious, they wrapped it among the bandages of the dead so that they, too, could wander fearlessly in the afterlife. They were instructed that each body part was under the influence of a certain amulet. Since the ankh was supposed to renew life and effect resurrection of the whole person, it became the most revered of all. It meant that the wearer would attain not only "life" but immortality.

In her *Secret Doctrine*, Madame Blavatsky tells us that the crux ansata is another form of the planet Venus; that Venus is symbolized by a globe over a cross and means, esoterically, that mankind and all animal life stepped out of the divine spiritual circle and fell into the generation of male and female. This is corroborated by Chapter II of Genesis where God formed Adam from the dust of the earth, after He had *already* made Adam and Eve, in the mystical sense, on the sixth day.

Isis, the Egyptian Venus, was the central figure in passion plays and ceremonial dramas portraying the death of her husband Osiris. Sirius, the brilliant star of Isis, marked the beginning of the year when these plays were held. At times, Isis held a lotus, symbol of childbirth, in one hand and a crux ansata in the other. Since the loop of the cross represented the ovum of life which was sacred to her, the Egyptian priests would never eat eggs.

Eventually, when the priests were converted to Christianity, St. Mark encouraged them to give up these old

pagan beliefs. They discarded their plays and the hieroglyphics which told of them, and began to write scriptures from a combination of the Greek alphabet and some ancient forms of Egyptian letters. They replaced the spells and vignettes of the *Book of the Dead* with more timely phrases and discarded all the amulets and symbols except one—the crux ansata—which is still valued to this day.

Carl Jung tells us that a symbol is an archetype of universal consciousness that has a tremendous impact on a person according to whether the symbol is creative or destructive. This, of course, is determined by its use in past generations. The contemplation of a symbol such as the ankh with its spiritual connotations is bound to influence our relationships to others in a beneficial way.

Not only is it uplifting and inspiring to think of eternal life in the hereafter, but the idea of divinity is a guide to enlightenment in the here and now. The great American poet, Epes Sargent, wrote, "The human soul is like a bird in a cage. Nothing can deprive it of its natural longings, or obliterate the mysterious remembrance of its natural heritage."

Each of us is, in a sense, a replica of the crux ansata, made in the image of the God-concept. We carry with us the loop of divinity and the cross of life. If we blend the two, instead of choosing one or the other, the relationship becomes more intimate. No one portrayed this better than Jesus who said, "The father and I are one."

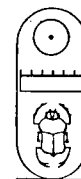
Like the genie of Aladdin's lamp, our circle of creative light needs the stimulation of our ideas to serve us. No wonder Osiris said, "(Hail) O Egg! (Hail) O Egg!"



Cover

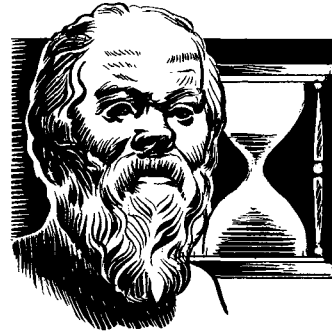
The papyrus colonnaded court or peristyle of the Rosicrucian Egyptian Museum. The large columns and the whole architecture of the building are reminiscent of ancient Egypt. They prepare the thousands of monthly visitors for the magnificent edifying collection of antiquities to be seen within.

(Photo by AMORC)



The Development of Consciousness in Life

by CHARLES GETTS



WHAT IS the extent of the quality we call consciousness? Does it depend upon the five senses? Is dreaming a form of consciousness? Is it confined only to the brain of man? Carl Jung wrote in this regard, "I do not doubt the existence of mental states transcending consciousness." Henri Bergson, a French writer, made an extensive study of the relationship of mind, brain, and consciousness and he also said that there is infinitely more in a human consciousness than in the corresponding brain.

It is our opinion that consciousness is a great, fundamental reality that pervades the entire cosmos, a vital part of the life force. It is in the process of evolution for nothing in life is static or unchanging and the one Cosmic Mind is not inert but ever creative. It is the guiding power of all life and the pattern or design through which life on earth is expressed. Finally, it is interrelated with all other qualities, laws, and forces of the cosmos under the one ruling Intelligence.

It is quite possible that all of man's lives on earth are merely periods of becoming conscious of a greater experience that is eternal, without past or future, and is the reality of his existence. One theory holds that dreams are fragments of this experience coming up from the subconscious part of the mind in the night when the will is quiet and a door is therefore left open. In the *Bhagavad Gita* are the words of Krishna:

*You and I, Arjuna, have lived
many lives*

*I remember them all; you do
not remember.*

It should be kept in mind that while we must necessarily discuss only the type of consciousness known on earth, this does not preclude its existence in other and perhaps more wondrous forms upon other planets in the cosmos.

Also, it should be remembered that consciousness is not the same as intelligence but more often similar to intuition. A soldier may be using his intellect to devise the best manner of taking a strong enemy post and, at the same time, not be conscious of the danger he is in.

Since we are dealing with consciousness not only in man but in life, we will begin with the mineral and plant kingdoms. Each level or degree of consciousness in the cosmos has its individual frequency of vibration of the life force. The scale ranges from the low, dense vibration of the minerals to the high and ethereal vibrations of man's mental powers.

The mineral kingdom possesses life and acts in obedience to cosmic laws, for various minerals form geometrical shapes deep in the earth. There was also the discovery in the 19th century, by a man named Mendeleev, of a periodic chart formed by chemical elements according to their properties. This chart is arranged with mathematical precision and lists each element according to its increasing number of proton and orbital electrons. There are few other examples in nature that so graphically illustrate the existence of a Cosmic Intelligence as does this periodic chart of chemical properties.

This obedience to mathematical laws shown by minerals is necessarily a form of awareness or consciousness, for without it they could not carry out the procedure. It might be termed a latent consciousness that is hidden and not revealed openly.

Among plants we find those that turn toward the sun during the day,

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others that close their petals at night-fall, and others that trap small insects by closing their petals quickly. These latter are African plants and thought of by many botanists as the link between the plant and animal kingdom, for plants are classified as receiving food inwardly while animals receive theirs from outward sources. An awareness is certainly revealed in a plant capable of trapping a living insect by planned action. As further proof of a consciousness in plants, an Indian scientist by the name of Bose is said to have recorded on delicate instruments the reaction of a plant when its stalk was cut with a knife.

The pattern of life consciousness becomes more apparent as, on a higher level, the qualities of perception, observation, and knowledge appear. Homing pigeons and migrating birds that fly to distant continents at fixed dates each year are evidently conscious of cosmic laws perhaps magnetic in nature that guide them as a compass guides a ship. Circus animals, through observation, repetition, and a consciousness of the tone of their trainer's voice indicating a good or bad action, learn to perform tricks which seem to show almost a human intelligence. In wild animals, consciousness is very close to instinct—as mother animals, becoming aware of approaching danger, often deliberately lead a hunter far from where the young are hidden. Thus, they first become aware of the danger, then instinct steps in to guide them as to the action.

De Principiis

As we come to man, we find that all men are at various levels of consciousness determined by the actions and progress made in their previous lives. Origen (A.D. 185-254) states in his work *De Principiis*, "Every soul comes into this world strengthened by the victories or weakened by the defeats of his previous life." Man's consciousness is that continuing essence within him upon which is recorded these actions.

Primitive man was conscious at first only of very elemental conditions such as fear of the elements or danger from the huge beasts he hunted for his food. Slowly he became conscious of other things such as devotion to his loved ones

and the need to protect them from harm. He also realized the advantage of living with other men in groups rather than alone as social life began.

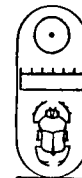
At this level, man knew of his world only by means of his five senses. He became aware of simple facts such as the similarity of some objects in life—as perhaps the arrowheads he made and the differences of other things, like the fruit of the various trees. This awareness led him into the aspects of thinking such as simple reasoning and knowledge.

Inner Apprehension

As the life pattern continued to develop, man became conscious of higher things in life and he formed his philosophies and religions in different parts of the world. It was a deep-rooted consciousness of something unknown and apart from him that led to the formation of all the forms of religion. With his acquisition of this inner apprehension of greater forces in life than those he was aware of through his senses, man began to use the qualities of imagination and mystic thinking which he then began to express in art forms.

Man became conscious of a much more intricate world than that of previous times. He formed science to make his life more pleasant. He thought beyond his home to his city, state, nation, and in a few cases, his world. There was as yet little awareness of his universe but as he began to study and chart the movements of the stars and the relation of the earth to them, he began to realize a little of the vast wonder and mystery of the cosmos. Finally, we arrive at the point—not too far away from the present day—when he became conscious of his *self* although he was still far from realizing the nature of this discovery.

As we come now into the present day, there is one important factor that presents itself in relation to our subject. That is the discovery that man possesses a higher consciousness than was previously believed. The partial drawing back of one curtain to reveal his extrasensory perceptions is one indication of these higher powers. Disclosures in the field of psychology by



such men as Carl Jung, William James, and many others have drawn aside another curtain to reveal still more potentialities of consciousness and mental powers. Therefore, let us consider, with the knowledge we have at present, just how we can understand these higher levels of awareness and use them in our lives.

First in importance in this task we would place the will, which has been called the conscious part of man's soul. It is possible at any time for any man to put his will in accord with that of the Supreme Mind ruling the universe. By using the will, man can free his consciousness from the limitations of worldly affairs and allow it to join the great creative forces of life. Only by withdrawing attention from his body and the gratification of the senses can man discover the powers lying within him. Plotinus, the Neoplatonic philosopher, described this work as being "lifted out of the body and into myself." The entire outlook must be changed and the focus of thought lifted from the small, unimportant things up to the great universal truths of life. Man must ever keep in mind the awareness that he is the highest creation of the One Mind and, as such, has dominion over all other things. As Meister Eckhart wrote, "Do not think about what you do but upon what you are."

Another important factor is to always have complete confidence in the ability to attain the higher consciousness. Man must know that his thoughts, desires, and actions are all a part of the infinite plan of all creation and, that regardless of the surface appearance of anything, at the heart of all things there is only the surety of truth. By keeping his eyes uplifted on the great vision before him, he will find ever new strength flowing into him which will enable him to fulfill any task.

The development of consciousness points toward a wonderful future for man in which a new world will open to him. Let us consider only a few of the fascinating attributes he will acquire:

He will develop the practice of meditation which will enable him to make transitions to Cosmic Consciousness.

He will step beyond the limits of three-dimensional space and discover new dimensions that are as yet undreamed of.

He will become conscious of the unity of all men as well as of all things in life as he understands the meaning of the Hindu poet Kabir's words, "Behold but One in all things, it is the second that leads you astray."

He will fuse the theories and ideas of religion with the truths of philosophy and the facts of science to produce one pure wisdom revealing his relation to the One God.

He will free his thoughts from the confining concepts of time and become aware of the meaning of eternity as expressed in Indian philosophy as "that which is can never cease to be."

He will understand the secret, hidden meaning behind the symbols of the multitudinous things that fill his world.

He will become aware that mind, through the action of thought, has power over the substance of matter in life. He will discover that it is his consciousness of a condition that gives it whatever power it possesses, for all things come from a mental idea.

Finally, he will reach an understanding of the ancient wisdom which has never been recorded in any of the world's languages. This understanding will open the final door and allow his return to the glorious reality of eternal life.



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ROSICRUCIAN REUNION

KENTUCKY, LOUISVILLE—September 22, 23. Grand Lodge will be represented by Frater Harry Bersok, Director, Department of Instruction. Contact: Mrs. Betty L. Harder, R.R. #2 Box 425, New Albany, Indiana 47150.

Is There Life After Death?

by FERN B. MERWIN

IS THERE a life after death? That is a question everyone is conscious of at some time or other. If man was not to have a life after death, why does he have this longing and desire for a future life, and why this great interest in the subject?

We know for a certainty that some forms of animate life change into an entirely different aspect of a living animate form. If that is true in one instance as with the caterpillar, why should not man, the very highest form of life and intelligence on earth, have an even more wonderful change?

We are given many examples in nature to show that life goes on. The caterpillar seems dead but is not. The form which is to be is not visible to our perception. The change will be from one which was adequate and satisfying to the worm crawling on the ground, to one far more delightful when soaring above in the air.

Everything we see is in a state of transition or change from time to time. Life never stops, has never stopped for millions and billions of years.

Henry W. Longfellow wrote in one of his poems, "There is no Death! What seems so is transition; . . ." As man has a higher and more spiritual nature than other animal forms on earth, it may be that his change will be a spiritual one. No one can predict what it may be.

Is the tiny bug at the bottom of a deep canyon able to imagine the wonderful world of sunshine many miles above it? No, a bug's perception is too limited to know anything other than the ground beneath it. Nor can we imagine what further joys and experiences may be ahead for the race of man. Our perception is too limited.

Whatever our change may be, we can safely trust to the wisdom and intelligence which has brought every form of life to its present form of existence. It will be right and adequate for each one of us as we approach that time in our life cycle.

The English philosopher and poet, Bulwer-Lytton, wrote in one of his poems:

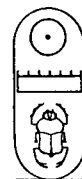
*Ever near us, though unseen . . .
the fair immortal spirits tread;
For all this boundless universe
. . . is life; there are no dead.*



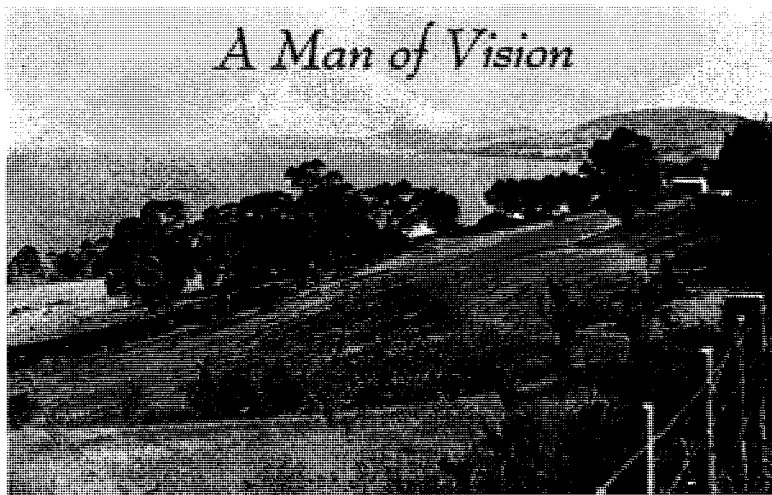
Exhibition of Paintings



An exhibition of oil and egg-tempera paintings by Janet Kruskamp, noted Bay Area artist of Las Gatos, California, was presented in the Art Gallery of the Rosicrucian Egyptian Museum during the months of June and July. Mrs. Kruskamp's works, executed with meticulous detail, reveal an unusual sensitivity to the beauty to be found in the commonplace. The viewer, through the "magic realism" of her canvases, is brought into an awareness and appreciation of an essence within ordinary things of life that are generally passed by without notice. Mrs. Kruskamp has exhibited abroad as well as at home, and has been the recipient of many awards regionally and nationally. She is a member of the Society of Western Artists, the American Artists' Professional League in New York, and has been active in local art affairs. She is listed in the latest edition of *Who's Who in American Art*. Reproduced here is the *Artist's Cupboard*, one of the many fine paintings that were on display.



A Man of Vision



by Donna Ashworth Thompson

THE LIVES of men of accomplishment are always being pointed out to young people, but there is no more fantastic story in our history than the life of George Washington Carver. It is inspiring to read the life of this man, one of the greatest who ever lived in this country.

He was a black man, the son of slaves, who was not allowed to attend the nearby school with the white children, but who knew that he had to learn if he was going to accomplish anything in life. Nothing is known of his father, but his mother, a slave, was kidnapped by bushwhackers along with her little girl and infant son. The baby was left with a family along the route they traveled because he was frail and sickly and the kidnappers evidently thought he would sell for nothing and might die.

George Carver, who had owned his his mother, although opposed to slavery, sent a man out on a good horse to search for the mother and children, to save them from the life he knew was in store for them. But the messenger was only able to find the sickly little baby to bring back. Mr. Carver had managed to save his brother from the bushwhackers, so the two little boys grew up together.

The baby, as he grew older, was thin and sickly and was known as Carver's

George. He always wanted to learn and so he asked Mrs. Carver, the wife of the man who had owned his mother, to teach him to read. When he was about ten years old he found out that in a nearby town he could go to a school for black children, and the Carvers, sensing that he was different, let him go. He found a black couple with whom to live and helped do the laundry and the chores for his board and room. They told him to call himself George Carver. For some reason, he decided he wanted to add the name Washington to it and so he became known as George Washington Carver.

Despite his poor health he worked from his early teens, but all the time he was determined to go to school, and if he could not go to school in one place he would go to another. He was snubbed, insulted, not permitted to stay in hotels, not allowed to attend college, and not allowed to work in schools at work he was qualified to do. Doors were closed against him in every direction, but he did not protest, he did not fight. He simply went on in the direction he must go, knowing that he wanted an education, and if he could not achieve it one way he could another.

He drifted from town to town and from school to school. He did laundry for people, he cooked, he worked on farms, doing anything he could find to

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do, but all the time he was studying, watching, learning. He had studied plants from childhood and knew all of the things that could be done in an ordinary way in securing wild fruits, roots, and greens for food.

He continued to study plants, flowers, and nature, learning things that other people had not found out, and as it always happens, people of understanding began to recognize his ability, his courage, and the qualities that made for his greatness. Eventually they began to help him. Finally, he managed to graduate from high school, and later became the first black man ever to graduate from the University of Iowa. He received two degrees there and worked in the Agricultural Department where his great gifts were recognized.

Ultimately, he was offered a position as head of the Agriculture Department at Tuskegee Institute, Tuskegee, Alabama. He accepted it because he felt that here he could help his own people. Booker T. Washington, another great black man, was president of the college, and he, too, was working against prejudice and lack of money. But he was not to be stopped any more than was Carver.

In the beginning there was only one room for the Agriculture Department at Tuskegee Institute, but it was eventually to become a building of such fame that it was known around the world. Here, George Washington Carver, working with his students, began to do the things in agriculture that would help the South.

Discoveries

He developed three hundred products from peanuts, one hundred from sweet potatoes, and many from soy beans. The range of his discoveries is almost unbelievable. From these crops he developed cooking oil, hand lotion, bubbling oil, flour, breakfast food, medicine, writing ink, instant coffee, shoe blacking, evaporated milk, oleomargarine, shampoo, face powder, talcum powder, and scouring powder; wood stain, white-wash, and cattle feed. The list goes on and on. The discoveries in many ways changed the economy of our country, causing factories to be built to make

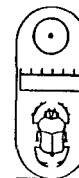
these new products. Because of his discoveries the South was able to turn from its overload of cotton production to soy beans, sweet potatoes, and peanuts, and these are now major crops of the farmers of the South.

He became a man of such importance that he was asked to come to Washington and tell Congress what he had discovered about peanuts, because his discoveries had much to do with our imports and exports. When asked where he got his information, he told skeptical Congressmen that he got it from a book. When they wanted to know the name of it, he said it was the Bible and quoted the verse from Genesis (1:29) which says: . . . *Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit for a tree yielding seed; to you it shall be for meat.*

He was born three miles from Diamond, Missouri, in 1864, and on this farm is now the Carver Birthplace National Monument, one of three such monuments to the history of the United States. It covers 200 acres with a museum showing items of interest about Carver. Tourists from all over the United States come to see and learn of this great man and walk down the Nature Trail. On this farm where he lived as a boy, there is a small stream which flows along between grassy banks, and it is not hard to imagine the small black boy running along the side of the stream, inspecting the flowers and bushes that grow in forest shade, or walking up the hill from the spring with a bucket of water.

Robert Amendola made a statue called *The Boy, Carver*, which is placed on a huge boulder on The Nature Trail. It shows him holding a flower in his hand, because it was from the flowers and plants he studied as a child that he developed his great interest in nature and made his many discoveries.

To read the life of George Washington Carver is an inspiration for white and black people alike, because it shows that man *can* accomplish his dreams, if he is determined to follow the path that will lead to the stars, and is not deterred or discouraged or stopped by what other people say or do or by the obstacles that are put in his path.



Ancient Egypt's Literature

(continued from page 16)

sorrow Behold, when I commanded the foot soldiers of Pharaoh, together with his chariot force, I did cause you to come that they might fall down before you, and they brought all manner of good things to present to you When you were ill with the sickness which afflicted you, I went to the chief physician and he made you your medicine; he did everything you said he should do. When I had to accompany Pharaoh to the south, my thoughts were with you, and I spent those eight months without caring to eat or drink. When I returned to Memphis, I besought Pharaoh and betook myself to you, and I greatly mourned for you with the people of my house."

Here is a gay harper's song:

*Make holiday, verily, verily!
Put incense and fine oil together
beside thee*

*And garlands of lotus and . . .
flowers upon thy breast.*

*The woman whom thou lovest,
Is she who sits at thy side.*

*Thou shouldest not anger
thy heart*

Over anything that has happened.

Put music before thee,

*Do not recall evil, abomination of
the god;*

Bethink thee of joys,

*Thou righteous, thou just and
true man,*

Calm, friendly, content, relaxed,

Happy, not speaking evil.

Many stories have come down to us. Among them is a tale of two brothers. Another is about a shipwrecked sailor. Still another is about Sinuhe, a story which apparently was told and retold many times throughout the years. Our view of the tale is perhaps different from that of the ancients who looked upon it as a success story.

To review it briefly, it seems that Sinuhe, who was accompanying the

crown prince on a campaign, overhears a message reporting the death of the pharaoh Senusert I. The prince being concerned about his father, succession, and relative matters, of course goes to the capital. Sinuhe, feeling that there is intrigue against the prince, flees in confusion. He hides in the reeds, crosses a waterway, and observes the sentries at a fortress wall. In the dark of the night he travels away from Egypt to the Sinai desert. After nearly dying of thirst he is found by Bedouins. Sinuhe helps them defeat an enemy. He marries and settles down. He is made aware of conditions in Egypt by means of travelers and messengers from the Nile Valley. Finally, the pharaoh requests that he return and Sinuhe does so. He is well received at court with the queen and princesses present. Apparently, with the death of the king, the prince had succeeded him as Senusert II.

The story tells us that Sinuhe went on to achieve happy old age. What he had done was not looked upon as desertion, but "It was," Sinuhe says, "like the dispensation of God . . . after the manner of a dream." For him the great thing was the preparation of a tomb: "And there was constructed for me a pyramid out of stone within the precinct of the pyramids. The chief architect began the building of it, the painters designed it, the master sculptor carved in it, the master builders of the necropolis busied themselves with it. All the glistening gear that is placed in the tomb shaft, its needs were supplied therefrom It was his majesty who caused it to be made. There is no humble man for whom the like has been done. And so I live, rewarded by the king, until the day of my death cometh."

The sage Amenemope made his discourses toward the end of the New Kingdom, about 1000 B.C. "If thou find a large debt against a poor man;/ make it into three parts;/ forgive two, let one remain;/ thou wilt find it a path of life;/ thou wilt lie down at night and sleep soundly./ On the morrow thou wilt

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find it like good news . . . the truly silent man holds himself apart. He is like a tree growing in a garden. It flourishes; it doubles its fruit; it [stands] before its lord. Its fruit is sweet; its shade is pleasant; and its end is reached in the garden . . . Put thyself in the hands of God/and thy tranquillity shall overthrow them (the enemies).”

The theology of the New Kingdom seemed to advocate humbleness and silence. This is born out in the above quotation. It would appear that the gods loved the silent man, “. . . more than him who is loud of voice.” As we have seen, the concepts of teachings of all periods expounded the good life and the way of achieving it. The moral code of the ancient Egyptians was eventually disseminated throughout the Middle East.

It is interesting to note that in the seventh century B.C. Amenemopet said, “See thou these thirty chapters; they entertain, they instruct. They are the foremost of all books, they make the ignorant man to know.” Scholars suggest that the *Book of Proverbs* is a reflection of this reference.

Ideals and feelings are expressed in poetry and song. In the ancient literature there are many songs and also poems of triumph and of love. The following is an excellent example of a poetic love song:

*Come through the garden, love,
to me
My love is like each flower
that blows;*

*Tall and straight as a young
palm tree,
And in each cheek a sweet
blush-rose.*

Like the art of Egypt, so much of the literature was tied to religion. This hymn is an example. As a matter of fact, a brief review of the literature of Ancient Egypt would not be complete without reference to the hymn to Aton by the Eighteenth-Dynasty pharaoh Akhnaton. In my opinion this is the most beautiful and colorful literature of all. Rather than present the entirety of one of his hymns, it will be sufficient to give only the first four lines:

*Thy dawning is beautiful in the
horizon of heaven,
O living Aton, Beginning of life!
When thou risest in the eastern
horizon of heaven,
Thou fillest every land with
thy beauty*

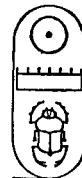
Many authorities see a similarity between this hymn and the 104th Psalm.

From a consideration of the diversity of the literature of Ancient Egypt the impression emerges that these thoroughly human people had their hopes and fears, their joys and griefs like any other cultured, civilized people. They were concerned about daily life and its problems, and they gave thought to social moralizing as well as the ever-prevailing theology. The extensive translations done by archeologists of the literature of Ancient Egypt reveal to us the high level of their culture.

REMEMBER YOUR KEY NUMBER

Rosicrucian members who fail to include their key numbers in their correspondence to the Grand Lodge are causing serious delay in attention to their letters. Membership records and statistics are on a **computer** which gives almost instantaneous information **provided** the member gives his **key number**. If the member omits the key number or only gives part of it, then the computer cannot be used. The department's assistant or officer of AMORC to whom the letter is addressed must then spend considerable time looking through other records alphabetically to find the member's key number.

Also, please **print your name** under your signature. Some members carefully type-write or handwrite their letter, then scrawl their signature, which is illegible to others, and may, in addition, omit their key numbers. Consequently, no attention can be given the letter. These are simple, little things to remember, but very important to AMORC—**and to you**.



Rosicrucian Activities Around the World



SOME two hundred Rosicrucians gathered at the Riviera Hyatt House in Atlanta, Georgia, for the three-day AMORC Southeastern Conclave on May 10-12, 1973. The Grand Lodge was represented by Soror Margaret McGowan, Grand Secretary. Eleven subordinate bodies were represented with nine masters present, and fifty-three members received an inspiring initiation presented by Miami Lodge. Additional speakers were: Grand Councilor Leo Toussaint, Regional Monitors Ted Shephard of Miami, Andrew Powell of St. Petersburg, and Haley Scurlock of Atlanta. The Conclave concluded with a dinner and delightful entertainment provided by a number of talented members from the various subordinate groups in the Southeast.



In May, the Colorado Springs Pro-naos, Colorado, held its first Reunion. The excellent program, which followed a fellowship hour and banquet held the preceding evening, was thoroughly enjoyed by those attending. Members and their families received a special treat in the presentation of a puppet show by Frater Elton Norwood, well-known puppeteer. Honored guest speakers were Fraters Harry Kellem, of the Department of Instruction, Rosicrucian Park, and Dr. William H. Clark, Grand Councilor and Rose-Croix University Faculty member. Also attending was newly appointed Regional Monitor Lamar Kilgore.



▲ Sunday noon, April 29, members and friends of Hermes Lodge gathered at the site of their previous building to break ground for a new Temple building. The event was symbolic since the builder had already broken ground for the foundation.

Soror Frances R. Holland, Grand Councilor for Southern California, gave an inspiring talk. The rebuilding of Hermes Lodge on the site of the building destroyed by the 1971 earthquake was likened by Soror Holland to the Phoenix rising from its ashes.

Master Kenneth Clardy introduced Regional Monitors Sherman Livingston and Frank Wiedeman, the Lodge officers, Past Masters, and the building contractor, Mr. Roy Takei. Master Clardy expressed thanks to all who have made the new building possible.

Contributions to the Hermes Building Fund have come not only from Hermes members, but from individuals and lodges in other areas of the United States and from abroad. Hermes is truly grateful for the hand of brotherhood extended by so many. Though still short of the total amount needed, it is hoped that by the time the building is completed additional contributions will result in an indebtedness within the means of the lodge. The accompanying picture shows, from right to left with shovels, Grand Councilor Frances Holland, Master Kenneth Clardy, and Board Chairman Harold Mortz. At the left is building contractor Roy Takei.



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Thomas E. Weyant, of Wyoming, Delaware, has been presented with the Rosicrucian Humanitarian Award for giving of his time and efforts to help his fellowman. Mr. Weyant is a service officer for an American Legion Post in Kent County, Delaware, and has helped numerous veterans with personal and medical problems. Among the many services he has performed are transporting veterans to a distant Veterans Administration Hospital, providing food for their families until financial assistance is received, and taking time from work without pay when emergencies occur. He has often acted on behalf of widows of veterans so that they might be properly cared for. Recently Mr. Weyant was also instrumental in starting a "Heart Dogs" program in conjunction with a local radio station in an effort to raise funds for the Heart Association. Mr. Weyant is shown here holding the Award, with Mrs. Weyant seated to his left and Master Samuel P. Beers of the Wilmington Pronaos, who presented the award, standing directly behind him. Other members and officers of the Pronaos are also shown here at the presentation ceremony.



Supreme Temple Colombe Cynthia Rettberg recently made local news when she and fourteen other Herbert Hoover Junior High School students bicycled over 400 miles to Yosemite National Park from San Jose during their Easter vacation. The grueling, mountainous trip required considerable training and preparation, and it received local television and news coverage. Colombe Cynthia returned to San Jose just in time to celebrate her fourteenth birthday.

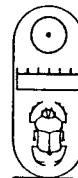


Members of the Santa Rosa Pronaos in Northern California were awarded a beautiful inscribed trophy and a cash prize when they entered a float in the May 1973 Luther Burbank Rose Festival parade held in Santa Rosa. The project entailed a great deal of work for the members who created it, especially in building the framework that carried the float. Members brought ferns, red roses and other flowers in the late afternoon on the day before the parade, and then spent most of the night twining the ferns and flowers into the wire frame.

The theme chosen was *Humanity's Hope for the Future*. Upon a base of fern, a mound of red roses spread upward, peaked by a white dove with the word PEACE curving overhead. Lovely Soror Mona Young, seated on the float and clad in white, reached toward the dove. The front panel of the base carried the symbol of the Triangle with the Rosy Cross, over which curved the letters AMORC, all in flowers.



Congratulations are again in order for Frater Elton Norwood of Denver, Colorado. Word has been received of new honors bestowed upon Frater Norwood. In July, he became the recipient of the 1973 Governor's Award for the Arts and Humanities, which was presented to him during the opening ceremonies of the 1973 Colorado Festival on the Arts and Humanities held in Aspen, Colorado. Frater Norwood is widely known for his work with puppets and received the Award for the outstanding contribution he has made "... to the overall well-being of the quality of life in Colorado and the arts." May we add our congratulations and best wishes to Frater Norwood for continued success in the very specialized field of expression in the arts that he has chosen.



Being True to Self

(continued from page 20)

Be true to yourself in every sense. Analyze the principles which constitute your convictions or your firm beliefs. Ask yourself what you are doing to promulgate them, to advance and establish them in the lives of others throughout human civilization. If they are not good enough for you to promulgate and help establish universally, then you are not being true to yourself in having anything to do with them. If they *are* good for the real part of you and for

the real self in you, then be true to yourself. Adopt them as your guiding law and power in life and help spread them for the benefit of others.

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



MAN AND MAGIC

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

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* a year. Simply request the discourse by name when subscribing.**

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?

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YESTERDAY LIVES ON →

In the Maritime Alps of southern France there still remain in well-preserved condition old walled towns of many centuries ago. One of these, situated on an eminence, is Eze, which was thriving in the fourteenth century. One figuratively pulls away the curtain of time as he wanders through the winding streets of stone flagging and looks upon the ancient houses with their massive masonry. Houses such as the one shown above are now almost exclusively occupied by artists whose works capture the atmosphere of the place.

(Photo by AMORC)



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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

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 95191, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

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Victoria, B. C.: Victoria Pronaos
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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 Chapter
Pointe Noire: Paul Taty Chapter

COSTA RICA

San José: San José Pronaos

CUBA

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

‡ DAHOMEY

*Abomey: Nefertiti Lodge
*Cotonou: Cheops Lodge
*Parakou: Spinoza Pronaos
*Porto Novo: Pythagore Lodge
Savalou: Akhenaton Pronaos

DENMARK AND NORWAY

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

DOMINICAN REPUBLIC

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

ECUADOR

Quito: Quito Chapter

EL SALVADOR

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

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
Newcastle upon Tyne: Tyneside Pronaos
Nottingham: Byron Chapter
Portsmouth: Portsmouth Pronaos
Preston: Preston Pronaos
Worthing: Raymund Andrea Chapter

FRANCE

Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Domaine de la Rose-Croix, at 54, 56 et 60 Rue Gambetta, 94 Villeneuve-Saint-Georges. Other subordinate bodies of the Grand Lodge of France will be indicated under other countries by this symbol †

Agen (Lot-et-Garonne): Jollivet-Castelot Pronaos
Aix-en-Provence (Bouches-du-Rhône): Rose du Sud Chapter
Albi (Tarn): Edith Lynn Pronaos
Amiens (Somme): Sphinx Pronaos
Angers (Maine-et-Loire): Alden Lodge
Angoulême (Charente): Isis Pronaos
Auxerre (Yonne): Melchisédech Pronaos
Avignon (Vaucluse): Plutarque Pronaos
Beaune (Côte-d'Or): Le Verseau Chapter
Belfort (Territoire de Belfort): Rabelais Pronaos
Besançon (Doubs): Akhenaton Pronaos
Biarritz (Basses-Pyrénées): Thalès Chapter
Bordeaux (Gironde): Léonard de Vinci Lodge
Brest (Finistère): Amentet Pronaos
Brionne (Eure): Renaissance Pronaos
Caen (Calvados): Sérénité Pronaos
Calais (Pas-de-Calais): Martha Lewis Pronaos
Carcassonne (Aude): Lux Occitania Pronaos
Chambéry (Savoie): Thot Hermès Chapter
Chartres (Eure-et-Loir): Ad Rosam Pronaos
Clermont-Ferrand (Puy-de-Dôme): Gergovia Lodge
Corbières (Basses-Alpes): Beausseant Pronaos
Douai (Nord): L'Eveil Pronaos
Draveil (Essonne): Robert Quille Chapter
Ferrensac (Lot-et-Garonne): Francis Bacon Chapter
Fétiigny (Jura): L'Eau Vive Pronaos
Grenoble (Isère): Louis-Claude de Saint-Martin Chapter
Le Mans (Sarthe): Jacob Boehme Pronaos
Le Teil (Ardèche): Hugues de Payns Pronaos
Lille (Nord): Descartes Chapter
Limoges (Haute-Vienne): Limoges Pronaos
Lyon (Rhône): Moëris Lodge
Marseille (Bouches-du-Rhône): La Provence Mystique Lodge
Metz (Moselle): Frees Lodge
Mont-de-Marsan (Landes): Karnak Pronaos
Montpellier (Hérault): Via Nova Lodge
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 Chapter
Orval (Cher): Nicolas Flamel Pronaos
Paris (Seine): Jeanne Guesdon Lodge
Pau (Basses-Pyrénées): Pyrénées-Océan Lodge
Perpignan (Pyrénées-Orientales): Aetas Nova Pronaos
Poitiers (Vienne): Horus Râ Chapter
Reims (Marne): La Champagne Mystique Lodge
Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos
Roubaix (Nord): Descartes Chapter
Rouen (Seine-Maritime): Renaissance Pronaos
Sagone (Corse): Atlantide Pronaos
Saint-Amand-les-Eaux (Nord): Paix Profonde Pronaos
Saint-Etienne (Loire): Flamme Pronaos
Saint-Rambert-d'Albon (Drôme): Tyti Pronaos
Strasbourg (Bas-Rhin): Gallée Lodge
Toulon (Var): Hermès Pronaos
Toulouse (Haute-Garonne): Raymond VI Lodge
Tours (Indre-et-Loire): Blaise Pascal Pronaos
Versailles (Seine-et-Oise): Georges Morel Chapter
Vichy (Allier): En Gueddi Chapter

† FRENCH GUIANA

Cayenne: Pythagore Chapter

† GABON

Libreville: Anaxagore Pronaos

GERMANY

Grand Lodge of AMORC of Germany, 757 Baden-Baden 2, Lessingstrasse 1, West Germany. Other subordinate bodies of the Grand Lodge of Germany will be indicated under other countries by this symbol †

Berlin: Echmaton Pronaos
Bielefeld: Nikolaus Kopernikus Pronaos
Bremen: Jabok Böhme Pronaos
Dortmund: Heinrich Khunrath Chapter
Düsseldorf: Johannes Kepler Pronaos
Frankfurt am Main: Michael Maier Chapter
Hamburg: D.O.M.A. Chapter
Hannover: Leibniz Pronaos
Kassel: Meister Ekkehard Pronaos
Kiel: Saint Germain Pronaos
Köln: Empedokles Chapter
Luedeck: Luedeck 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 Chapter

GUATEMALA

*Guatemala: Zama Lodge
 †Quetzaltenango: Mahatma Gandhi Pronaos

† HAITI

*Cap-Haitien: Cap-Haitien Lodge
 Les Cayes: Les Incas Pronaos
 *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 Lullie Lodge
 Agboville: Jacob Boehme Pronaos
 Bouaké: Robert Fluid Chapter
 Daloa: Hieronymus Pronaos
 Divo: Divo 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-Râ Lodge

† 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.: Quetzalcoatl 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
 San Luis Potosi: Evolucion Pronaos
 Tampico, Tamps.: Tampico Chapter
 *Tijuana, B.C.: Cosmos Lodge
 Veracruz, Ver.: Zoroastro Chapter
 Villahermosa: Tabasco Pronaos

† 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
 Alkmaar: Aquarius Pronaos
 Amersfoort: Osiris Chapter
 Amsterdam: Jan Coops Chapter
 Eindhoven: Horus Pronaos
 Groningen: Cheops Pronaos
 Haarlem: Aton Pronaos
 Heerlen: Maat Pronaos
 Rotterdam: Spinoza Chapter
 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
 Wellington, Wellington: Wellington Chapter

NICARAGUA

León: León Pronaos
 Managua: Martha Lewis Chapter

† NIGER, REPUBLIC OF THE

Niamey: Niamey Pronaos

NIGERIA

Aba: Socrates Chapter
 Abeokuta: Abeokuta Pronaos
 Asaba: Asaba Pronaos
 Ashaka: Ashaka Pronaos
 Benin City: Benin City Chapter
 Calabar: Apollonius Chapter
 Enugu: Kroomata Chapter
 Ibadan: Alcuin Chapter
 Jos: Star of Peace Chapter
 Kaduna: Morning Light Chapter
 Kano: Kano Pronaos
 *Lagos: Isis Lodge
 Nsukka: Nsukka Chapter
 Onitsha: Onitsha Chapter
 Owerri: Owerri Pronaos
 Port Harcourt: Thales Chapter
 Sapele: Sapele Pronaos
 Ughelli: Ughelli Pronaos

WARFI: Warfi Chapter

PANAMA
Colón: Colón Pronaos
David: David Chapter
*Panama: Panama Lodge
Puerto Armuelles: Puerto Armuelles Pronaos

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: Achnaton Chapter
Västerås: Västerås Pronaos
Vetlanda: Smolandia Pronaos

SWITZERLAND
§Basel: Dr. Franz Hartmann Pronaos
§Bellinzona: Léonard de Vinci Pronaos
§Bern: Ferdinand Hodler Pronaos
** Geneva: H. Spencer Lewis Lodge
** Grandson (via Lausanne and Neuchâtel): Pax Cordis Lodge
‡ La Chaux-de-Fonds: Tell el Amarna Pronaos
‡ Lausanne: Renaissance Pronaos
§St. Gallen: Pythagoras Pronaos
§Zurich: El Moria Chapter

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

‡ **TOGO, REPUBLIC OF**
Anecho: Hiéronymus Pronaos
Atakpamé: Vintz Adama Chapter
Lama-Kara: Le Verseau Pronaos
*Lomé: Francis Bacon Lodge
Mango: Veritas Pronaos
Palimé: Héraclite Pronaos
Sokode: 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
*Long Beach: Abdiel Lodge
*Los Angeles: Hermes Lodge
Monterey: Monterey Pronaos
*Oakland: Oakland Lodge
Pasadena: Achnaton Chapter
Sacramento: Clement B. Le Brun Chapter
San Carlos: Feninsula 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: Pyramid Pronaos

DELAWARE
Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA
Washington: Atlantis Chapter

FLORIDA
Fort Lauderdale: Fort Lauderdale Chapter
Jacksonville: Jacksonville Pronaos
*Miami: Miami Lodge

HAWAII
Honolulu: Honolulu Pronaos

ILLINOIS
*Chicago: Nefertiti Lodge

INDIANA
Evansville: Evansville Pronaos
Hammond: Calumet 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
Trenton: Trenton Pronaos
Union City: H. Spencer Lewis Chapter

NEW YORK
Buffalo: Rama Chapter
Long Island: Sunrise Chapter
*New York: New York City Lodge
Staten Island: Staten Island Pronaos
White Plains: Thomas Paine Chapter

NORTH CAROLINA
Raleigh: Triangle Rose Pronaos

OHIO
Akron: Akron Pronaos
Cincinnati: Cincinnati Chapter
Cleveland: Aton-Ra Chapter
Columbus: Helios Chapter
Dayton: Elbert Hubbard Chapter
Struthers: Youngtown Chapter
Toledo: Toledo Pronaos

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

PURTO 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

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
Maiquetía: Plotino-Maiquetía Chapter
*Maracaibo: Cenit Lodge
Maracay, Aragua: Lewis Chapter
Mérida, Mérida: Dalmau Pronaos
Puerto Cabello: Puerto Cabello Chapter
San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
San Félix, Bolívar: Luz de Guayana Pronaos
*Valencia, Carabobo: Valividar Lodge
Valera, Trujillo: Menes Pronaos

WALES
Cardiff, Glam.: Cardiff Pronaos

BRAVE NEW ERA

The first pictures from space, showing the Earth suspended against the black velvet backdrop of space like a giant jewel, brought home the point for the first time that our planet is finite and has limited resources. A quick look at a world map will readily show that our planet's most abundant resources are its oceans. For a long time, man has viewed the riches abounding in the seas as inexhaustible.

Unfortunately, this is not so.

The oceans' resources are great but not inexhaustible; yet new fishing fleets, aided by sophisticated devices, are sweeping fish from the seas in an unprecedented manner, threatening the depletion and extinction of whole species.

Recent incidents between Iceland and England, in which naval vessels from Iceland fired upon an English fishing fleet almost sinking one of its ships, are viewed by some as the beginning of what certain experts have forecasted as the "food wars." According to these experts, population pressures are forcing nations to send their fishing fleets farther and farther from their shores, close to the shores of other nations, in search of protein with which to feed their people.

The offshoot of situations such as this has been that many nations—thirty-three as of this writing—have extended their territorial limits beyond the traditional eleven-mile (eighteen-kilometer) point. Originally, a nation's territorial sovereignty on the seas was determined by the range of its shore batteries, but time and usage made the horizon line the border between territorial and international waters.

Some nations, however, claim territorial waters beyond the eleven miles, a 200 mile (322 kilometer) limit, and one

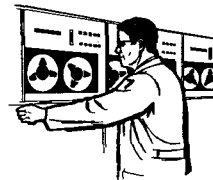
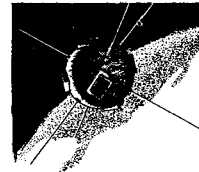
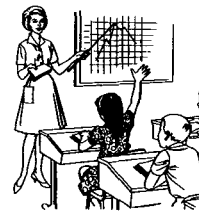
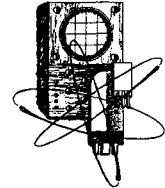
plans to claim as its limits the continental shelf, which extends 400 miles (644 kilometers) from its shores. Most of these nations are determined to enforce their new borders by armed force if necessary.

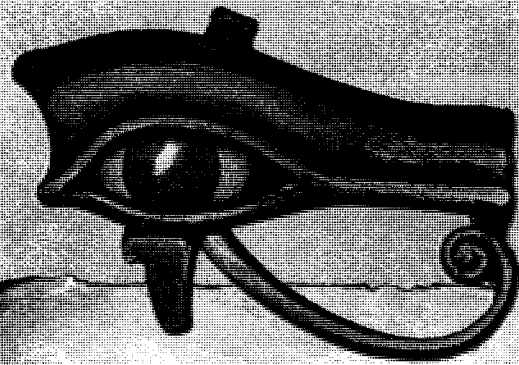
Then what of the oceans' promise to feed a hungry world? Must it be forgotten? The promise is still good, but it is becoming obvious that man must stop *hunting* the seas and should begin *farming* them. A modern fishing fleet wreaks havoc among the forms of life it goes after. If anything like modern fishing methods had been applied on land, say on the buffalo when the white man arrived in America (there was *one* herd which extended throughout what are now three states), the buffalo would not have lasted two years as a viable species. In the seas this is not so noticeable because of the tremendous numbers of individual animals, but even so some forms of life—the blue whale and others—have been literally hunted to extinction, and others are on the list of endangered species. Fishing fleets must stop operating as if there were no tomorrow.

It must be underscored, however, that the situation is by no means hopeless. Prospects for feeding the hungry millions of our planet are exceedingly good, but it is going to require unprecedented cooperation among the world's nations and a wiser application of technology.

Small numbers, countless enemies, and hunger may have been the driving forces that caused our prehistoric ancestors to join into groups and cooperate in order to survive. It is not unlikely that we, their descendants, countless years after will join forces, as a race, against the common enemy—hunger—banishing it forever from the panorama of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint.)





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.

Poverty is the parent of revolution and crime.

—ARISTOTLE, 384-322 B.C.
Politics, Book II

The direction in which education starts a man will determine his future life.

—PLATO 427?-347 B.C.
The Republic, Book IV

Eyes and ears are bad witnesses to men, if they have souls that understand not their language.

—HERACLITUS, c. 500 B.C.
Fragments

The quick and the dead, the waking and the sleeping, the young and the old are the same: the former are changed and become the latter, and the latter in turn are changed into the former.

—HERACLITUS,
c. 500 B.C.
Fragments

