

ROSICRUCIAN DIGEST

February 1974 • 50¢



Featuring:

- Mysticism
- Science
- The Arts

The Joy of Creation

Visit to A
Mystery School

Worldwide Directory

Next Month:

Music and Plants



Is Soul Transplant Possible?



CAN THE SELF BE *Recreated*?

Descartes, French philosopher, said that the seat of the soul is the pineal gland. Was he right? Is the soul a thing—a quality of a particular organ? Could such an organ and its soul essence be transferred from one human to another?

What is the relationship of man's self-consciousness to soul? Can this stream of consciousness be manipulated—and with it our awareness of Self and of our world, altered?

The evolvment of Self and the greater realization of your powers of accomplishment need not await a futuristic transplant. Such is possible now—but by

means of a personal application of your own mental powers in a unique way.

ACCEPT THIS FREE BOOK

Let the Rosicrucians, a worldwide cultural fraternity (not a religion) explain their rational method of self-unfoldment to you. A more extensive personality and a greater perspective of life can be recreated by you. Write today for the free book The Mastery of Life. It explains how you may learn to apply your mental powers toward the fullness of living. Nothing weird or mysterious—a straightforward explanation about natural Cosmic Laws.

Please use this coupon
or write to:
SCRIBE: S.P.C. 62

The
ROSICRUCIANS
(AMORC)

San Jose, California 95191, U.S.A.
(NOT A RELIGIOUS ORGANIZATION)

Scribe S.P.C. 62
THE ROSICRUCIAN ORDER (AMORC)
San Jose, California 95191, U.S.A.

Gentlemen:
Please send me a free copy of The Mastery of Life which tells how I may learn about and develop my full personality and inner faculties.

Name.....

Address.....

City..... State..... Zip.....

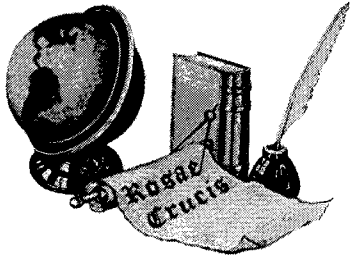
(PLEASE PRINT NAME AND ADDRESS)

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
A M O R C**

Rosicrucian Park, San Jose, California 95191



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$5.00*
per year. Single copies 50 cents. Address:
ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose,
California 95191, U. S. A.

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

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

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

*Foreign Currency Equivalents
£2.10—\$3.35—A\$3.60
NZ\$3.60—R3.60—6.25



**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

Address Scribe S. P. C.

Rosicrucian Order, AMORC

San Jose, California 95191, U. S. A.

(Cable Address: "AMORCO")

CONTENTS

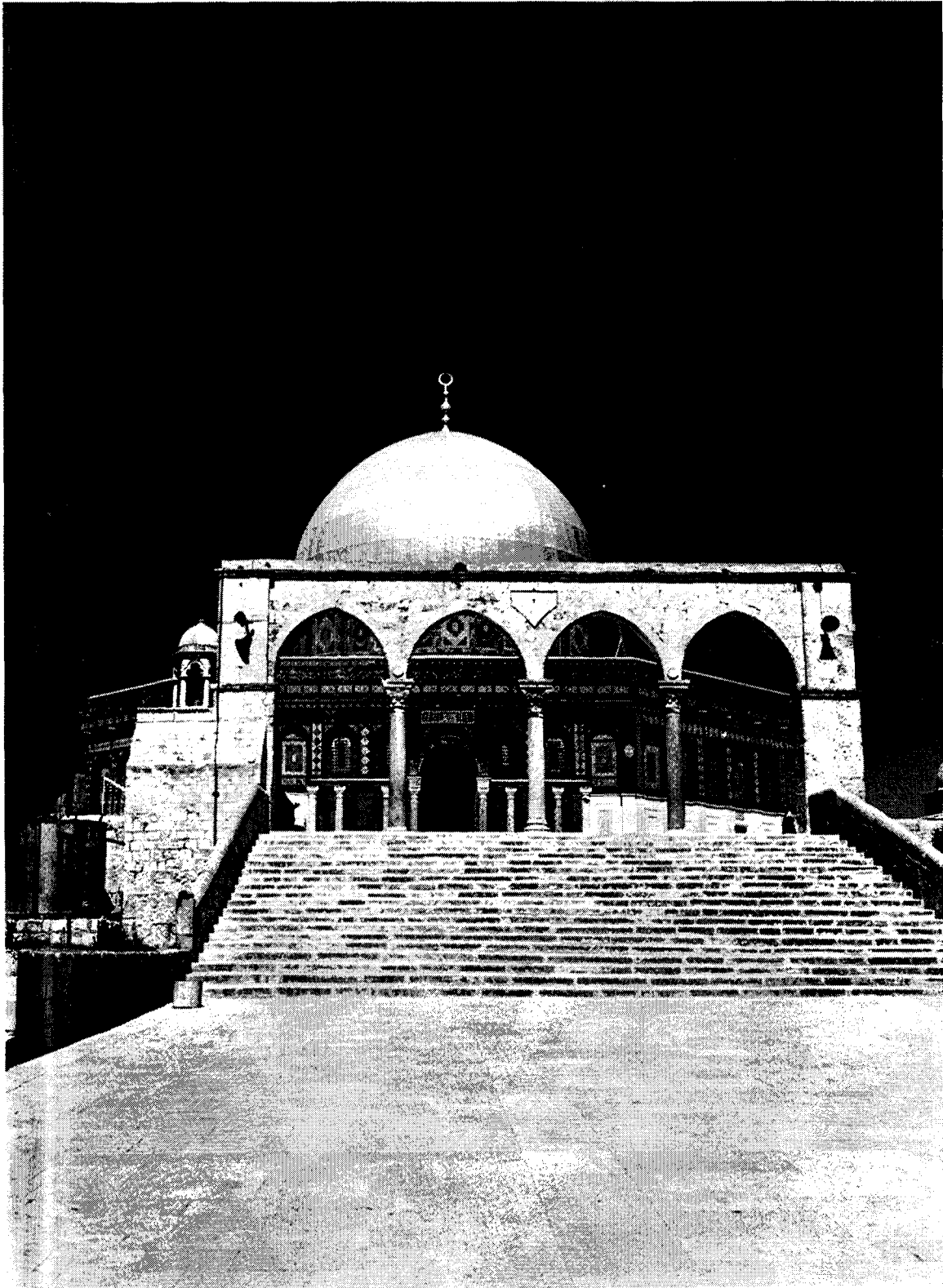
Château d'Omonville (see page 16)	Cover
Dome of the Rock (Frontispiece)	3
Thought of the Month: Body, Mind, Soul— Changing Concepts	4
Solar Cell Research	8
Imperator Proclaims Rosicrucian New Year 3327	11
Medifocus: Dr. Marcelo Caetano, Prime Minister of Portugal	12
Assistance From the Cosmic Masters	13
Are You An Adventure-Sharer?	17
The Celestial Sanctum: Work	19
The Symbolic Rose and Cross	21
The Joy of Creation	24
Visit to A Mystery School	26
Power	29
Rosicrucian Activities Around the World	34
Home of Sir Isaac Newton (Illustration)	37
Worldwide Directory	38

Volume LII

February, 1974

No. 2

Copyright, 1974, by the Supreme Grand Lodge of AMORC, Inc. All rights reserved



(Photo by AMORC)

DOME OF THE ROCK

History relates that on the Rock of Moriah in Jerusalem, on which this structure now stands, Abraham prepared Isaac for sacrifice; David erected altars to God; and it became a site for a Temple's holy of holies. It was later destroyed by Babylon and then Rome. The Moslems say that Mohammed ascended to Heaven from this rock. In 691, Abd-al-Malik

THOUGHT OF THE MONTH

By THE EMPEROR

BODY, MIND, SOUL—CHANGING CONCEPTS

WHAT IS unity? We are accustomed to thinking of unity as being a single thing, state, or condition. However, the idea of unity arises from multiplicity. When two or more things seem to merge into singleness, we refer to it as *unity*. Man's introspection, his inquiry into himself, dates back thousands of years. Rarely, however, would man look upon himself as a single entity.

There were functions of man's being that were strikingly different from each other. Consequently, man has for long thought of himself as being a unity of three substances, or qualities. Furthermore, their relationship in him is a mystery which he still ponders. In general, these three different qualities of man's being are termed, *body*, *mind*, and *soul*.

Of this conceived trinity man has held his body in the least esteem. In fact, he has often been contemptuous of it. He has in his religions and philosophy often subjected the body to self-abnegation and self-mortification. In other words, he has denied the body's needs at times and even tortured it.

The ancient Orphic school of philosophy thought the flesh to be evil and corrupt. They believed the body imprisoned the divine element, namely, the soul. They taught that the soul was constantly seeking freedom. This freedom was construed as the soul's flight back to its divine origin. The Socratic and Platonic schools were greatly influenced by this idea about the body.

Philo Judaeus of the first century B.C. was a Jewish philosopher who was born in Alexandria. At that time, religious beliefs were greatly influenced by Hellenic, that is, Greek culture. To Philo, God transcended all; he was eternal. But *coeternal* with God, exist-

ing with Him, was said to be matter. Thus, there was a dualism—God on the one hand with matter opposing Him on the other. Philo said from God there descended logoi, that is, forces. The two principal logoi were *goodness* and *potency*, or divine power. These Philo termed the *messengers* or intermediaries of God.

Philo also taught that there were lesser logoi. These lesser ones, he said, were caught up and became matter. The soul—the logoi—was imprisoned in this matter. The body was matter; therefore, it was thought to be potentially evil. Man became sinful, evil, Philo said, by the misuse of his will power; in other words, he gave way to his senses and bodily temptations. Only by meditation and contemplation upon his divine qualities, it was declared, could man rise above matter and the body. These ideas of Philo left definite impressions on the Judaic and Christian theologies. The New Testament reflects these ideas.

In Primitive Cultures

What were the principal causes of those adverse concepts of the human body? What are the psychological reasons behind them? Even in primitive cultures, man has thought of the body as evanescent, that is, constantly changing. Like plant life, it was observed to decline and lose its qualities. The body could be easily injured, destroyed even by man himself. The body, therefore, suggests no permanency, immutability, or eternal nature. Compared to the heavenly bodies as the sun, moon, and stars, the body appeared to be an inferior creation.

Also, to primitive man, the ills and pains of the body seemed to emphasize

*The
Rosicrucian
Digest
February
1974*

its lack of purity. Even the appetites and passions were thought to be the examples of the body's weakness. They were comparable to the bodily functions of animals, which man thought to be beneath him.

But there was also the second quality of man's triune nature. It was the *thinking* part, the mental processes. We group these under the heading of mind, but there was a vast distinction between these functions of mind and that of the body. There was an intangible characteristic about the thinking part of man. It could not be seen or dismembered. The most impressive thing to man about this thinking part was that it was *indwelling*. It was a dynamic something which moved the body as man might choose. This something inside would speak to him. It could command and plead and yet it was not visible.

The Idea of Self

Also, the body acted upon this something, on this thinking part, and this reaction caused man to experience fear, surprise, happiness, sorrow. Which, then, was the real? Which was the true entity or being of man? Here was born the idea of *self* enclosed in a shell. The body was considered the shell. It was generally thought to be inert, passive. The body was moved only by the world outside, or by this something within. The self, the realizing conscious part, was thought to be positive, the real being.

Here we see the beginning of dualism, the dichotomy, the division of man into two parts. This idea of the splitting of man's nature still persists with most religions and ethical philosophies. This thinking part of man was observed to exist only in the living body. It departed with death, so it was conceived as an attribute of whatever gave body life. Life was observed to enter and depart the body with the breath. Breath was air; air seemed infinite and eternal, therefore, *breath* was soon assigned a divine quality by ancient man. For example, in Genesis 2:7 we find: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

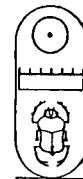
But if we assume that life force is divine, it must do more than just direct the organic functions of the body. Man thought that it must have some superior purpose to perform in the body. Regardless of what form man conceives the Divine to be, it was thought to be possessed of a superior intelligence. With the development of his self-consciousness, man acquired an increasing self-discipline. He began to experience strong emotional reactions to certain phases of his behavior. Some of man's acts caused him to experience pleasures; however, these pleasures were not related to the sensations of his appetites. There were some that were far more subtle. They provided a kind of deep inner satisfaction. These sensations, man called the *good*; their opposite was *evil*.

It was easy for man to believe it was the Divine Essence, or Substance, within him that pointed out to him the good. It was thought to be the Intelligence of the Divine in man. It was likewise thought that this Intelligence was a superior part of man's nature. This third quality of his being, man came to call *soul*.

Reason

Man soon learned of the illusions and deceptions of the senses. The senses were related to the finite body; therefore, they were not considered a dependable source for arriving at truth and knowledge. The thinking part of man, reason, seemed to provide him with illumination. In other words, it gave man personal answers to many of his experiences. Because of this efficacy attributed to reason, it was associated with the divine element of man. Reason was said to be an attribute of the soul. Plotinus, the Neoplatonic philosopher, said reason is "the contemplative soul."

How were these triune elements of man's nature to be integrated? Which should be the controlling power of human nature? Plato related these three elements to the classes of society proposed for his *ideal republic*. He said that reason in man should be like the philosopher ruling class; the will should be like the warrior class and should enforce the dictates of reason; and the



body should be the workers who provide sustenance for reason and will.

Modern metaphysics and mysticism reconciled with science have repudiated the old Trinity idea, and with the rejection many superstitions, doubts, and fears were dispelled. Their first proposition and doctrine is that all phenomena, regardless of their manifestation, are interrelated. They do not recognize an actual duality, such as *material* on the one hand, and *immaterial* on the other. This modern mystical and metaphysical concept also does not expound that one state or condition of man's nature is basically good and that another is evil. It holds that such concepts are only relative to the values of the finite human mind.

The notion of duality presupposes that one state, thing, or condition created the other. Why should such be done? Which part of any two is the superior? Or why would one permit the other to be inferior or opposed to it? These questions are ones that have beset the dualistic theory of reality for centuries. Consequently, modern metaphysics expounds instead a *monistic* state.

Monistic State

This monistic state, this "One," is the *Cosmos*. It is eternally active. Being, the *Cosmos*, is active because it is the fulfillment of what it is. Being is inherently positive, dynamic. Man's idea of nonbeing, a negative state, is only inferred from being. It is the presumption of the absence of what is. Conversely, however, an absolute nothing does not suggest a something.

The second metaphysical, mystical proposition is that the *Cosmos* is formless. No single thing or expression in itself is the *Cosmos*. As Spinoza, the Dutch philosopher, said, Being is infinite in its attributes. The *Cosmos*, therefore, in its eternal activity is ever changing its manifestations. It is a spectrum of pulsating energies. The electromagnetic spectrum and what we term matter and life are all of it. The *Cosmos* is infinite in its variety of expressions, but man's perception of them, his ability to realize them, is limited. In what man calls

time some of these manifestations of the *Cosmos* may seem to him to be constant; in other words, they may seem to have one eternal form. But again, time and change are relative to the human consciousness and experience.

The third principal doctrine is that in essence the *Cosmic* is the same. No expression of it has a superior quality to it than any other. To think of one aspect of the *Cosmos* as divine, and others not, is fallacious human reasoning—it is the judging of cosmic manifestations in relationship to their effects upon mortals.

The Activity of Being

Modern metaphysics has an explanation about the activity of Being, the *Cosmos*. It contends that it oscillates between two states, or poles, of its own nature. One pole is expansion; the other, contraction. However, this expansion must not be construed in the ordinary sense of the word. It is not an accretion, that is, a growth. It is not an adding of something to itself. Since the *Cosmic*, or Being, is ALL, there is nothing beyond to add to it.

We may use the homely analogy of a soft rubber ball. If we squeeze the ball, we seem to diminish it. Actually, we have only concentrated the substance. When we release the pressure, it expands again; however, it has not added anything to its substance in so expanding. Consequently, there are opposite polarities generated in Being by this expansion and contraction. We may think of the state of contraction as relative to the *positive polarity*. The so-called expansion, by its lesser density, has a *negative* polarity.

It is this pulsating that produces all the energies and the phenomena of the *Cosmos*. The energies coming forth thus have a relation to each other as positive and negative poles. They attract and repel, as science demonstrates.

It has been said that nature abhors a vacuum; in other words, Being continually strives to be. This striving to be is the very *necessity* of the *Cosmos*. That which is aware of the necessity of its being is consciousness. Therefore, modern metaphysics and mysticism

perpetuate a traditional concept. It is that the Cosmos is *self-conscious*.

The consciousness of Being functions in various ways throughout every expression of the Cosmos. We find consciousness even in inanimate matter. It is in the nuclear structure of matter and it is manifested as the inherent positive and negative polarity that matter obeys. We find it in the positive nucleus of the living cell and in its negative outer shell.

The consciousness of "One" cosmic energy may dominate and arrest another. For example, the energy that impregnates matter and makes it *alive* has a great potency. It is relatively more positive than matter which by contrast is negative. This superior aspect of consciousness and force then arrests and controls matter. It compels the structure of living matter to conform to it. That is why in the DNA and RNA molecules of the living cell the development is in one direction only. The living cell will not retrogress in its pattern. Only great interferences can produce a mutation, a deviation.

There is therefore a combination of consciousness in each living form, no matter how elementary it may be. This combination of consciousness is transmitted by an evolutionary process. It becomes a growing *group consciousness*. This group consciousness includes all the previous stages of consciousness. As humans, we have the consciousness that is the basic energy force, the spark of life. But also we have within us the consciousness of every form of life from which man has ascended.

Just as the living cell has that impelling consciousness by which it strives to *be*, so too does man. The complex

organism of man—brain and nervous systems—provides him with self-consciousness. *He knows that he is*. He becomes an entity unto himself. But the variations of consciousness manifesting through the complex organism of man produce different sets of sensations. There are such phenomena as intuition, reason, the emotions, and the deeper sensations or moral impressions.

These different sensations and feelings which man experiences, he has come to segregate and classify. As we have said, he has imagined himself to be a triad. For analogy, suppose we have several taut metal strings of different lengths, as in a musical instrument such as the harp. If we direct a strong current of air through them, they will emit different sounds. Yet, it was the same volume of air that produced the different sounds. The air only caused the strings of different tension to vibrate differently.

So, too, our organism causes the variations of the universal consciousness in us to produce different sensations. The body, mind, and higher consciousness of self, which is called *soul*, are all but effects of this *one* group consciousness in us. The distinctions are not in their essence but in the functions produced. It is just as all the different musical notes are nevertheless sound. Only as man comes to understand this concept will he cease exalting one function of his being at the expense of others.

The body is of the same divine cosmic source as that which man chooses to call soul. But the body is limited in serving the whole man. In conclusion, as the poet Alexander Pope said, "The proper study of mankind is man."

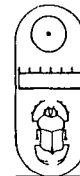


CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-sixth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 75* cents. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U. S. A.

*Foreign Currency Equivalents

£.30 A\$.55 NZ\$.55
¥50 4.90 R 55





Solar Cell Research

by LEO J. WILHELM

Promises of clean energy

ON JULY 23, 1969, less than seventy-two hours after astronauts Neil Armstrong and Edwin Aldrin took their historic first steps on the Moon, Israeli scientists unveiled a solar cell likeness of an intriguing device on the Tel Aviv-Jerusalem Highway that converts the sun's rays directly into electricity. And, according to Associated Press reports from Jerusalem, Dr. Zvi Tabor, head of the National Physics Laboratory of Israel, who brought this batterylike gadget into being, believes it can be done cheaply enough for everyday use.

This new device, which contains cadmium sulfide, looks like merely a pane of black glass connected to a few wires. It absorbs the sun's energy by day and provides light by night.

Already, it has been used to power a flashing amber traffic light on the Tel Aviv-Jerusalem Highway and to furnish electricity for operating a lighthouse in the Strait of Tiran on the Red Sea. According to the Israeli scientists, they also plan on using it to produce power for television sets in areas now without electricity.

While still in its infancy, research into direct sun-to-electricity systems is being explored in scientific centers in various parts of the world. That is because this fascinating new field holds promise for generating electricity without using the heat-producing, thermal-

polluting steam cycle. Therefore, it is getting much more than passing attention these days from both the scientific community *and* leading ecologists.

However, while some are elated by these developments, others are not. They believe that any widespread use of solar power to produce electricity directly from the sun's rays is still only a dream for the future. They stress that existing solar cells are only about ten percent efficient, as compared to about twenty-five percent for conventional power plants. Solar cell electricity would be prohibitively expensive to produce, they say. According to the Consolidated Edison Company of New York, one of the nation's largest electric power producers, it would take 10,000 megawatts of solar energy input to produce 1000 megawatts of capacity, and this would require an array of cells that would cover approximately thirty-six square miles.

Under these circumstances, solar power for large-scale use faces such severe economic and equipment problems, according to Consolidated Edison, that it would be questionable to undertake any extensive research and development program at this time.

The Federal Water Pollution Control Administration, now an integral part of the Environmental Protection Agency which has overall federal responsibility for handling this nation's thermal pollu-

*The
Rosicrucian
Digest
February
1974*

tion problems, however began warning late in the 1960s that "New technology, economic expansion, increasing standards of living and growing population all increase our per capita and aggregate use of electric power."

The EPA believes that there are five ways to reduce thermal pollution. Among these are "new ways for generating electric power," including "fuel cells and thermal systems which do not require use of the steam cycle."

Thermal Pollution

While thermal pollution is not new, the immensity of the problems it is creating is new and foreboding. Heat, simple heat, in the form of hot water, is being dumped into our nation's rivers, lakes, and estuaries in such increasing quantities as to pose a serious threat to our environment. Some scientists say it may even change our climate.

Power proponents challenge this however, insisting instead that "thermal enrichment," as they prefer to call it, has many benefits. Instead of turning large lakes and other large bodies of water into vast biological deserts for marine life, as conservationists contend, they believe that the addition of nuclear power plants will be very desirable, even though billions of gallons of water, needed to cool the electricity-producing units, will be discharged into the rivers and bays much warmer than it left them.

For example, the Florida Power and Light Company, which for several years was embroiled in controversy over the building of a large nuclear power plant at Turkey Point, a few miles south of Miami, maintained that operating such a plant would be "a great benefit to the entire state of Florida" and not a threat to Miami's famed Biscayne Bay, as conservationists fear.

Another example of the benefits of "thermal enrichment" power that proponents like to talk about is that involving the Long Island Lighting Company of Mineola, New York. This company operates the Long Island Oyster Farm, using warm water discharged from one of LILCO's plants.

And, therefore, it is able to grow oysters the year around.

The EPA estimates that before the present decade ends one-fifth of the total fresh water runoff of the United States will be used by the electric power industry for cooling. And by the year 2000, which is well within the life expectancy of many of us, this is expected to increase *ninefold*. According to the Water Resources Council, this will dangerously overheat hundreds of *billions* of gallons of water daily.

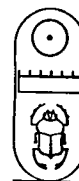
While nuclear plants now account for only a small part of the total output of electricity produced in this country, this is expected to increase phenomenally as more nuclear-fueled plants start operating. And as nuclear generation of electricity grows, so will the need for more water for cooling. This is because atomic-fueled steam systems produce as much as forty percent more heat per kilowatt-hour than do fossil-fueled plants!

Water-cooling Systems

To dissipate this excess heat, leading electric power-producing companies are now extensively researching various types of water-cooling systems, with cooling towers currently favored by many as the most feasible in light of present-day technology.

Whether cooling towers would be more of a social asset than a liability, however, is debatable. They are not only expensive but are also huge structures, which are often aesthetically unattractive. Besides, under certain weather conditions, there are drawbacks, such as vapor emission which is sometimes saline and may be a hazard to the environment.

While the electric power-producing industry is not yet irreversibly committed to cooling towers, some of this nation's large power companies, and others requiring extensive water-cooling facilities, have already gone ahead with their construction. These include, for example, the two 372-foot natural draft cooling towers of the Metropolitan Edison Company's Three Mile Island Nuclear Station on the Susquehanna River, near Harrisburg, Pennsylvania; and the new cooling tower being built by the



Bethlehem Steel Corporation plant on the Lehigh River, in Pennsylvania, for cooling heated water after it is used in steel manufacture.

According to the Izaak Walton League of America, much of the borrowed billions of gallons of water is now being returned at temperatures ranging up to 115 degrees Fahrenheit. This often accounts for river temperatures as high as 95 degrees Fahrenheit as far as five miles downstream from the heat-rejecting plant.

Conservationists consider this very significant in the light of potential power needs, which are expected to continue to skyrocket. Since the end of World War II, for example, electric power production in the United States has doubled every ten years.

Marine scientists find that water temperatures profoundly affect aquatic life—a vital link in the ecology of our environment. This interrelationship depends on both the length of the day *and* the temperature of the water. Sometimes, it can be upset by small changes, with unpredictable and far-reaching adverse results.

For example, changes in water temperature may cause a fish hatch to occur so early in the season that its natural food organisms would be unavailable. Another is that of fish which generally await the “right” water temperature changes as a signal for migration and spawning. Trout eggs, for instance, will not hatch if incubated in water that is too warm for them, and salmon may not spawn.

Over the eons of time, evolving aquatic life has adjusted in a delicate balance to thermal changes which occur as a natural phenomenon. It is man's activities, causing rapid and massive changes in surface water temperatures, which are playing havoc with nature's well-ordered ways!

Inhabitants who may thrive in a body of water whose natural temperature is seldom higher than seventy degrees Fahrenheit are often killed outright by ninety-degree water, according to EPA studies. Even at seventy-five or eighty degrees, they are often left gasping for oxygen or are under such stress as to be unable to compete successfully with species for whom the warmer water is more favorable.

The Agency's studies also reveal that water's capacity to hold oxygen dwindles as the temperature rises, and with less oxygen water loses its efficiency to assimilate organic wastes and to cleanse itself of impurities. Yet, the warmer the water becomes, the more oxygen aquatic life consumes and the more sensitive it becomes to toxic substances.

Because of these factors, thermal pollution results in the earlier death of the more desirable types of aquatic life. It also stimulates nutrient enrichment as well as the rapid growth of skeins of green, malodorous algae to scum the surface of once-fresh, clean waters, lowering their value for drinking, industrial, and recreational uses. Eventually, this environmental decay causes irreversible biological damage, especially to tiny, delicate marine organisms. And the all-important “chain of life” is broken.

That is why possible new systems for producing clean energy, which may help in solving the energy crisis and the increasing threat of thermal pollution at the same time, attract so much attention these days.

Whether the intriguing invention unveiled on the Tel Aviv-Jerusalem Highway by Israeli scientists foreshadows an early breakthrough to such a solution in the fascinating field of solar cell research may still be premature. But we must admit that the possibilities are well worth exploring and that the stakes are high.



*The
Rosicrucian
Digest
February
1974*

Music produces a transformation in all the cells of our body: every molecule is either slowed down or accelerated by the spells of music. This (curing) effect of music was made use of by the ancient people in India, Greece, Persia and Arabia.

—S. R. KUPPUSWAMI
(Reprinted from *Bhavan's Journal*)

THE EMPEROR PROCLAIMS

Thursday, March 21

Beginning of the Traditional Rosicrucian New Year 3327

ANTHROPOLOGISTS state that man is one superfamily of primates known as *hominoides*, that is, manlike apes. Physically, as a two-legged being, man bears, for example, many striking similar characteristics to the chimpanzee and the orangutan. But the quality that distinguishes man is his *self-consciousness*. It is the realization that *he is*. It is that discovery that has intensified the natural instinctive curiosity to make a comparison between self and all other reality.

Man's first great teacher and one which continues to be his preceptor today is *nature*. In his investigation of natural phenomena man learned more of himself and of the universe in which he exists. That source of inquiry still provides man with information for his self-improvement.

The more a phenomenon directly affected early man's welfare, the more impressive it became to him. The sun, the moon, the black canopy of the sky with its perforation of celestial bodies, the stars and planets, all these fascinated man with the mysteries of their origin and their purpose. The cyclic periods of the seasons, spring, summer, fall, winter—each with its radical changes—revealed truths to the minds of men of ancient cultures. Nothing, they realized, was at rest, but all was subject to change.

In the Northern Hemisphere in the winter, most all vegetation became dormant and the pall of death seemed to descend upon it. But in the spring a rejuvenation took place. There was a vast awakening, a *rebirth*. Plant life seemed revitalized. There was a renewed vigor and it bloomed again. It therefore was not difficult for man to draw a comparison between the dormancy of plant life and that of death.

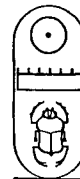
However, would man also be reborn, live again as did the plants in the spring? Man came to believe so.

From such beliefs there emerged the concept and doctrine of *immortality*, and this doctrine was dramatized in ritual dramas in such mystery schools as the Osirian of Egypt and the Eleusinian of Greece into which thousands of candidates were annually initiated.

The vernal equinox, when the sun enters the sign of Aries on its celestial journey throughout the heaven, became for ancient man a time of great celebration and jubilation. The reawakening of nature on or about this time was accepted as the beginning of a new cycle of time, the *New Year*. The occasion called for ritual dramas depicting man's concept of birth, death, and rebirth. Symbolic feasts were held to commemorate the event.

These customs and traditions spread from the ancient East to Europe, descending by way of Greece and Rome. Finally, being part of the practices of mystical Orders preserving such traditions, the Rosicrucians were foremost in recognizing this mystical symbology. Today, on or about the date of the vernal equinox occurring in March, all Lodges, Chapters, and Pronaoi throughout the world conduct a beautiful symbolic ceremony to proclaim the beginning of the *Rosicrucian New Year*. A feast accompanies the ceremony in which the participants partake of the three symbolic elements.

All active Rosicrucian members are eligible to attend the nearest subordinate Lodge, Chapter, or Pronaos and join with them in the inspiring festivities. By referring to the Directory in the back of this issue of the *Rosicrucian Digest*, you will find a list of subordinate



bodies. Select the one you wish to attend. Next, address an air-mail letter to the Grand Master, Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and ask for the complete address of that subordinate body. When it is received, contact that address to determine the exact date and time they will be conducting their Rosicrucian New Year Ceremony. Each member wishing to attend must present a Rosicrucian membership credential showing his active membership.

In the beautiful Supreme Temple in Rosicrucian Park, the Rosicrucian New Year Ceremony will be held on Friday, March 22, at 8 p.m. Doors will open at 7 p.m. There will be no admittance after 8 p.m. All active Rosicrucian

members who find it convenient to attend this session in the Supreme Temple are cordially invited.

For the benefit of Rosicrucian members who cannot attend either the Supreme Temple or any of the subordinate bodies, a *Sanctum New Year Ritual* is provided. This makes it possible for one to enjoy this mystical experience. Just address a letter to the Grand Secretary, Rosicrucian Park, San Jose, California 95191, U. S. A., and ask for a copy of the *Rosicrucian Sanctum New Year Ritual*. Please enclose fifty cents (4/2 sterling) to cover postage and handling charges. Those living outside the United States, kindly enclose Postal Coupons obtainable at your post office, equivalent to that amount.



The more dominant emotional and psychic attributes of the person constitute the structure of his personality.

—VALIDIVAR



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 directed toward world peace.)

March: The personality for the month of March is Dr. Marcelo Caetano, Prime Minister of Portugal.

The code word is SUP.

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



May: The personality for the month of May will be Mrs. Golda Meir, Prime Minister of Israel.

The code word will be NAT.



MRS. GOLDA MEIR

DR. MARCELO CAETANO

The
Rosicrucian
Digest
February
1974



ASSISTANCE FROM THE COSMIC MASTERS

by RAYMOND BERNARD, F. R. C.

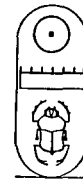
Supreme Legate for Europe

AN INTERESTING question has been raised by a member of our Order and it will be the subject of this message. This member writes: "As Rosicrucians, we are in no way fatalistic. Therefore, how can we accept without any reservation that the 'cosmic masters always know what we are going to do in the future?' If man has truly the freedom to either obey or disobey his conscience and to create his own destiny, does not the very fact of admitting such a determinism in respect to his acts destroy that freedom?"

This question includes a sentence taken from the *Rosicrucian Manual*. Therefore, I must ask the member to carefully reread it: "The masters always know what you are going to do." But to know the tendencies, the inclinations of a person, does not mean to

exert any constraint toward that person, and we are not taught that man may be pushed in one direction or another by an external force which would deprive him of the free functioning of his own reasoning and will.

As an analogy, let us examine the case of a teacher who knows the intellectual capacity and mental potentialities of her pupils, as well as their will. She knows ahead of time how some of her young students will react to a given situation. She knows, for example, that John is nonchalant. Thus he will wait until the last minute before an examination to study the pertinent subject matter and will try to memorize within a few hours all the information he might be asked about it. He may succeed in his examination, but he will not retain any pre-



cise knowledge of what he has studied in this manner. On the other hand, the teacher knows that although Marie is a very good pupil she is also extremely sensitive and most excitable. She studies conscientiously every day but, with the excitement that accompanies examinations, her results will be unsatisfactory due to her highly emotional nature. Afterwards, however, Marie will remember perfectly what she has learned.

In these two examples, it is impossible to pretend that the teacher exerts a definite influence upon her pupils merely because she knows their character and personality and how they may react. After all, students could vary their habits and act differently than expected without any intervention on the part of their teacher. So it is with the cosmic masters. These superior intelligences psychically know our tendencies, *but they do not dominate our will or our thinking.*

Anything that relates to the cosmic masters is important from the mystical point of view. Because of its mysterious nature, this subject stimulates the imagination. This stimulation is brought about by books and articles devoted to that subject, where exaggeration is evident and where sometimes the facts are so deliberately falsified that the statements must be considered purely fictional. The obvious improbability of so many fantastic statements has led sincere students of mysticism to entertain a complete skepticism in respect to this particular subject, and they have closed the door, so to speak, to the real and efficient help that a good comprehension of the cosmic masters may provide.

Rosicrucian Teachings

The cosmic masters are not divinities. They do not constitute a hierarchical order of saints and angels. The cosmic masters are intelligences who were once mortal. As the Rosicrucian teachings clearly state, they were men and women who one day attained the mastery of life during their earthly sojourn. By "mastery of life" we do not necessarily mean success in mundane undertakings, such as the acquisition of vast riches or great renown. We mean that these

masters developed the spiritual powers of their being to the point where they became able to overcome the physical limitations of their nature.

As the Rosicrucian teachings point out, the cosmic masters were mortals who rose above the temptations susceptible to degrading and enslaving them to the weaknesses and vices of mankind. They reached mastery by learning to awaken the powers of self and to use these powers to guide their life according to cosmic plan. Thus they slowly developed their soul personality until it no longer became necessary for them to reincarnate in a physical body, having learned all cosmic lessons. Therefore, their inner consciousness, clothed in great wisdom lingers in the Cosmic as the perfume of wild flowers lingers behind after they have been removed.

Erroneous Conceptions

The more erroneous conceptions on this subject concern the manner in which those masters may help mortals and the manner also in which we may contact them. We all know that many people are indolent and, therefore, have a tendency to relegate their responsibilities to others if such responsibilities involve a little work or sacrifice on their part. It is for this reason, for example, that an ever-increasing number of citizens expect the government of their country to assume the duties which should in truth be theirs. Likewise, in the domain we are interested in, there are many who believe that the cosmic masters will guide them in the most minute details and will show them the exact solution to all the problems they may encounter.

As it has just been stated, the cosmic masters have lived on the earth plane the same as we do. In their time, they experienced sickness, adversity, economical problems, war, and the struggle for existence. They met physical temptations as well. However, they reached mastery by overcoming the tests they had to go through. They learned mystical truths and eventually were able to ask for help as often as needed from the spiritual powers residing within.

Therefore, to expect or to hope that the cosmic masters assist us in our

everyday mundane affairs would reveal to them a great weakness of character on our part. In other words, until we have proven ourselves *worthy* by making sincere and deliberate efforts to face and solve our problems as the cosmic masters did in their time, we cannot ask nor expect any help from them whatsoever.

There is an old adage which states that one cannot appeal to a court of justice with dirty hands. This old Roman precept alludes to the person who requests the intervention of a court when he himself has violated the law he is invoking against someone else. If such a moral principle is valid in human courts of justice, it is definitely more valid when it comes to cosmic affairs.

Indeed, no one should hope that a cosmic master be personally assigned to him as both a servant and a guide. As the former Emperor, Dr. H. Spencer Lewis, often reminded us, no master will ever whisper in our ears the right decision to take in respect to all the insignificant matters for which we must use our own judgment. To think otherwise is an insult to the cosmic masters and their great responsibilities.

Preparation

On the other hand, until we are duly prepared we are not worthy of the assistance that the cosmic masters may render. Moreover, when we truly prepare ourselves, we are doing nothing better than to simply hope for cosmic help. We must try to lead a noble moral life. During our meditations, our thoughts must be pure. We must try to follow the dictates of our inner self. If we are hypocritical and adopt a perfidious attitude, pretending to be virtuous in our relationships with others while in reality we are vulgar, profane, and immoral, we shall never establish a contact with the cosmic masters no matter how urgent our appeal may be. In no case will the cosmic masters pay attention to those who create around them a malevolent or degrading environment. If, by our thoughts and conduct, we create a heavy and im-

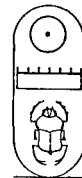
penetrable cloud around us, we can never hope to contemplate the stars that shine in the immensity of the heavens.

Certain students of mysticism believe that the sentence, "When the student is ready the Master will appear," implies that a preparation takes place without any objective intervention on the part of the individual. They believe that this preparation is a kind of mystical blossoming caused by some glandular activity and that no conscious act is necessary to make it happen. Such students are in error and deceive themselves. They must learn that they, themselves, are the starting point of their own preparation toward a contact with the cosmic masters. Let us use a new analogy in order to understand this better: It is only after your house is ready for public utility services—water, gas, electricity, and so on—that the companies concerned can make the necessary installations. If you do nothing to get your house ready for such installations, you shall never benefit from these advantages.

Intuitive Inspiration

The assistance and guidance received from the cosmic masters manifest themselves as a form of intuitive inspiration in respect to important matters. Such manifestations and guidance are given only *after* one has made use of his own reasoning and personal resources. Cosmic help may then occur as a form generally known as *intuition*. It may come just as a thought or a suggestion to do this or that—nothing else. It will never come if we are just satisfied to wait for it without exercising our own mental powers.

Moreover, as we have already mentioned, such suggestions or advice will not constitute an absolute constraint. We shall always have the opportunity to exert our own will and to either oppose or accept them. However, if we reject them, sooner or later we shall regret our decision. The fact that we can exercise our will freely refutes any argument about a fatalistic influence. The Rosicrucian teachings state clearly that as human beings we have free will but that, as masters, we *must* cooperate with natural laws and be constructive



both in our thoughts and in our acts. This means that after having studied and mastered the laws of nature to the point where we can control them, we become conscious of our obligations to the extent that we shall never want to deviate from them.

The cosmic master whom we may contact when we are ready is one whose earthly experiences and acquired knowledge are the most suited for the advice necessary to our present stage of development. He will be a master who can understand our weaknesses and inner conflicts. Therefore, as the Rosicrucians state, not everybody has the same cosmic master.

It happens that some members learn the names of two or three eminent cosmic masters in the course of their studies and they believe that these masters are their personal guides, as if no other existed. *This is a grave error.* The masters very rarely reveal their personality as they wish to keep the strictest anonymity. They do not wish to influence too much the person they are helping, nor to attract to themselves a personal worship by revealing their identity. Therefore, it is extremely rare that they make themselves known objectively. They do not perform demonstrations nor miracles to satisfy the curious or to prove their

own powers. Such exhibitions would be unworthy of the rank they occupy on the cosmic plane, and those who expect such manifestations are not ready to receive their help.

A rather simple distinction may be made between intuition and the voice of the cosmic masters. Although, as I have already mentioned, a master will very rarely make himself known objectively, a characteristic sign or symbol will always accompany his contacts. Sometimes, during such contacts, there is a visual psychic impression of a color upon the inner consciousness, which will manifest as a luminous band of purple, violet, or any other color having a mystical significance. Such contacts may also be accompanied by a combination of notes of a particular musical tune by which the master will signify his presence. Sometimes a sentence of two or three words will sign the message. These words may be alien or intelligible, but they will always remain the same. During the contact certain persons will smell a particular odor or perfume—as of a rose or of incense, for instance. In any case, this sign or symbol will be personal to each.

Such is the information you should know in order to differentiate the true from the false in this realm—*reality from fiction.*



Life is like a symphony, and the symphony of life strikes many chords, perhaps more easily recognized as experiences. Some chords are more harmonious than others . . . gentle as a wafting breeze! Vibrant! Exciting! . . . and others perhaps soul-shaking; but all are necessary to make life's many melodies complete. And you, as the conductor, must be able to master at the podium of life its crescendos, diminuendos, and staccatos.

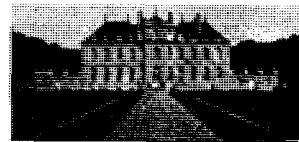
—CLARISA BERNHARDT, F. R. C.



*The
Rosicrucian
Digest
February
1974*

Cover

The Château d'Omonville in Normandy, France, is a historical monument of that country dating back some 200 years. It is now the headquarters of the AMORC Grand Lodge of the French-speaking countries. It has been completely restored and modernized. It is situated in beautiful parklike grounds. Within it and its auxiliary buildings is a large staff of workers who serve the members of the French-speaking countries throughout the world.



(Photo by AMORC)

Are You An Adventure-Sharer?

by MARGARET ROSS

*Sharing experiences with
your children*



"HEY MOM! Take off your shoes and come on in!" shouted six-year-old Tommy as he and his father waded ankle-deep across the stream.

"Please, Mom!" echoed his younger sister, Kathy. "It feels so good!"

Good-naturedly, she took off her shoes and dunked a reluctant foot into the cool water. "Dr. Spock never told me I would have to go wading with my children," she laughed.

No rule of parenthood says you must go wading down woodland streams with your children. You need never join them on rocky slopes in search of treasures. Nor must you ever sit with them around roaring campfires swapping stories.

You *can* raise your children to be worthy adults without sharing a single adventure with them. But, oh! What you will have missed! Your children can grow to love the arts without accompanying you to museums and concerts. They can become dedicated scientists without once pondering with you the starry skies.

They can grow up sensitive and alert to the simpler beauties even if you never look up from your mending. But it won't be easy.

"I have forgotten most of the difficult, moneyless times of my childhood," says a Chicago mother of four curiosity-filled children, "but I will never forget the little wonders my father introduced us to. Like the night he carried us piggyback through the snow to see, by flashlight, a nest of newborn rabbits—or the stories he would share with us, as he peeled an apple in one unbroken spiral, of his own childhood in Italy. My love of music maybe had its birth when he sang us silly songs, accompanying himself (though not too well) on his old guitar."

You do not need the words of child psychologists to tell you that children "catch" their responses to life mostly from their parents. Reading parents produce reading children. Enthusiastic parents, still in possession of their own sense of wonderment, produce children with inquiring minds. Parents who are creative, with hands or mind, produce children who are full of imagination.

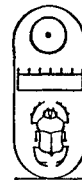
A long-time Los Angeles elementary teacher says emphatically, "Nine times out of ten I can spot a child who comes from an uninterested home atmosphere. I'll never forget one little boy, Frankie. He was the neatest, best-dressed boy in the fourth grade—punctual, polite. He looked well fed and healthy. Obviously, he was not neglected physically. But a more bored child I have never seen. He never laughed with the other children, never got excited with them. In fact, he rarely reacted to anything."

As she suspected, the teacher found out later that Frankie's father traveled extensively, that the mother was somewhat of a social butterfly. The boy and his sister were often pushed into the background.

The pursuit of simplicity, however, is not always simple. One Detroit mother, anxious to reveal to her children the quieter riches of life, raced them from one cultural pursuit to another. No Michigan landmark or museum or concert was bypassed. Strained nerves and near-exhaustion never deterred her from her self-appointed goal—not, at least, until the day her son, a twelve-year-old, said to her, "Boy, am I glad I won't ever have to be a mother!"

"For heaven's sake, why?" asked the startled woman.

(continued overleaf)



“Because Moms get so tired of taking their kids places.”

She knew then her sense of duty was showing through. Like that mother, you may sometimes feel the weight of so much responsibility for your child's development. Isn't it asking too much? Can you really teach him sensitivity, compassion, a sense of wonderment, humility before God's great mysteries? You do not, of course, do it all alone. Home is the starting place, but your schools and churches and communities help. You *can* add enrichment and dimension to your child's life by:

- *Not leading a superficial life yourself.* If you do not take life at face value, if you probe below the surface for real value, your child will follow the lead.
- *Leading your child joyfully.* Your hikes, picnics, museum and sightseeing jaunts, shared books, and so on, should be undertaken for *mutual* enjoyment. Do not let your sense of duty take away all the fun.

- *Providing an enriching home atmosphere:* good books, good music, good art; love and respect; peace and harmony.

Wealthy is the child who grows up seeing more in a sunset than pretty landscaping; more in a painting than surface lines. What child is poor who can marvel at a sprouting seed and sense in it the unity of all living things?

If your child can comprehend from a fossil or from ruins the vastness of time past, he will have *humility* about time present and time future. If he feels concern for creatures of the wild down to the lowly snake, he will not be without *compassion* for his fellow humans.

Your child will rarely be lonely, if all alone he can contemplate a tune or a constellation or a thought from a book. He can honestly say, with philosopher Henry Thoreau, “I never found the companion that was so companionable as solitude.” What material wealth could compare with such a legacy?

▽ △ ▽

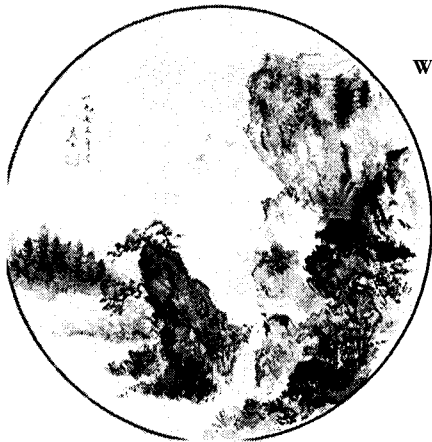
Exhibition of Paintings

Throughout December and early January a joint exhibition of the works of Yang Ching-tien, Taiwan, China, and Mrs. Judy Chiu, formerly of Taiwan, was presented in the Art Gallery of the Egyptian Museum.

Yang Ching-tien, a graduate of King Hwa Art Institute, Peking, has enjoyed a large following for the past thirty years. A blending of traditional Chinese style and contemporary Western art, Yang's works embrace a wide

range of media, among which are included architectural and industrial designs and abstract batik as well as painting, sculpture, and engraving.

Mrs. Judy Chiu, now a resident of San Jose, California, taught art in high schools and adult education programs in Taiwan following the discovery by Yang Ching-tien of her art talent, and her subsequent studies. She continues her career as an artist in this country by teaching Chinese brush painting in both public educational institutes and private classes. She is a member of the San Jose Art League and the Society of Western Artists.

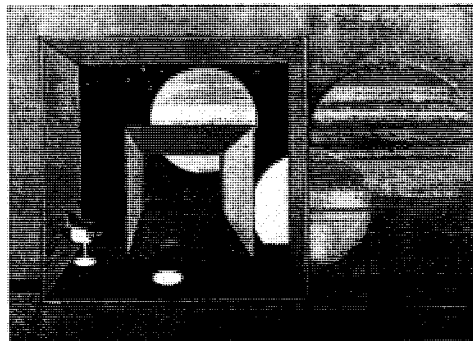


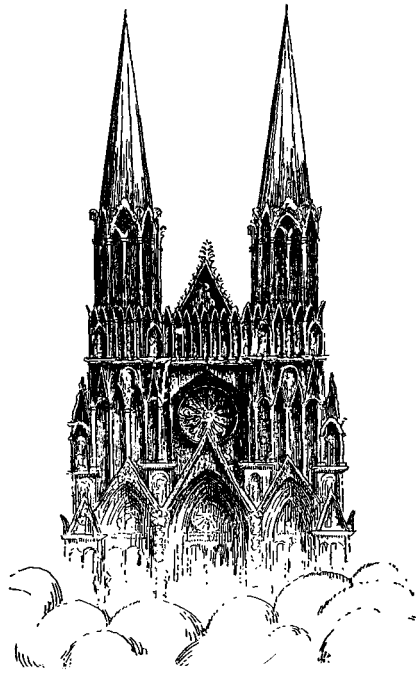
WATERFALL

JUDY CHIU

WORK NO. 7

YANG CHING-TIEN





The Celestial Sanctum

WORK

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

WORK HAS traditionally been hailed as perhaps the greatest activity of man. Much work is tiring of body and mind, yet it is represented to those who must do the *most* tiring work as a privilege and a badge of honor. Labor interests fight for the right to work for others. Rough and calloused hands are written about poetically as representative of the "dignity of labor" by those whose hands are rarely subjected to hard labor. There is something mysterious about the manner in which work is glorified, yet most of us search for ways to avoid it as much as possible.

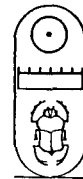
It might be helpful for us to realize that the words *work* and *employment* are not synonymous. *Work* is continued exertion or activity, whether physical or mental, directed to some purpose or

end. *Employment* means to work for another in return for salary, wages, or other consideration. Most of the classic references to work refer to those activities involving manual labor or strong muscles and their developed dexterity. Those who hold "sedentary jobs" of administrative, computing, or planning responsibilities, would argue loudly that their jobs also constitute hard and tiring work. It is said traditionally that "woman's work is never done." This is accepted universally as referring to a busy housewife or mother.

Most of us are employed to work because there is need for whatever talents or services we can provide or sell, and because we must earn a livelihood to sustain ourselves and those for whom we are responsible. Unfortunately, most of us are far more interested in our employment than in our work. In other words, we are primarily concerned with our compensation rather than what we do for it. This creates a psychological condition in which our work seems harder, more difficult and boring than would be true if we were doing it for the love of it. This is the secret of success in employment. Work that is loved ceases to be work.

It is possible to spend a normal working day at a physically easy job—clerking, for example—and return to our homes feeling tired and exhausted, grouchy and unfriendly. Yet a short time later, perhaps after a shower and some food, we may plunge ourselves into a project of painting, bricklaying, sculpting, woodworking, or any number of other activities which are far more tiring physically, and still feel refreshed and energetic because we *love* doing this voluntary work. It *is* work! Thus we learn that it is not always muscular exertion that tires us; it can be boredom.

Unless we are ill, it is normal for us to do something. As a test, try to sit perfectly still, even comfortably, for an hour. Do not move a muscle unnecessarily and try not to think. Do not listen to the radio or watch television; that would be work technically. If we can persist in such immobility for an hour, we can claim strong will power. The average person will surrender to some activity long before the hour is concluded. Most of us basically want to



do something constructive at all times. In the past, mere survival required our full time and our work was never done. With the complex development of society and the division of labor, man has found time for some relaxation to enjoy reading, music, drama, and other activities. With the arrival of "labor-saving devices," man is now finding himself with more and more "leisure time."

Note, however, that as fast as leisure time becomes available man is finding ways to fill it with numerous hobbies. Whole industries are brought into being to provide man with ways and means of using his leisure time, for man must be *doing*. Yes, he must work. The less he works at his employment, the more will he work at his leisure. And whether he realizes it or not, he will usually work harder physically at his leisure hobbies and pleasures than at his regular job. In these modern times this is perhaps fortunate, for he needs the exercise that hard work in his employment no longer provides.

It is said that the majority of people are unhappy in their employment. Why? Many concessions are made today by employers to help their personnel to be content. Constant change of personnel is expensive in the operation of business. Therefore, a wise employer seeks stability in the staff of employees. One area often overlooked is the humanity of employees. Employees like to be appreciated. Compensation is important; increases in compensation are important, but they are accepted as justly due or legally required. A good employee likes to be thought of as part of the business family. The greatest reward is often the easiest to give: a sincere word of praise and appreciation from time to time. Positions of responsibility and trust are also helpful in making an employee a stable employee.

Employment can never be "work we love" if it is something in which we have no interest. We should first settle in our minds what we like to do and what we do not like to do. Every effort should be made to find employment which we can enjoy or learn to enjoy.

Next, we should become trained, on the job or off, to make ourselves more valuable as an employee. Think of your services as a commodity; the better the quality, the higher the price it is worth. Then, learn to forget about the compensation and concentrate on improving the services. It only takes two percent more effort than is paid for to become a success. Old-fashioned? It works!

We can develop enjoyment of our work. Ignore the inconveniences and concentrate on the satisfaction it gives. Set goals of attainment and then work toward them relentlessly. Do you like games? Let us construct a game out of our work. Imagine our work to be for ourselves and then work hard to accomplish more each day. If someone else seems to get more recognition, do not envy. Find out the reason and if it is a worthy one then determine to exceed and beat the challenge! Do not be an "apple polisher" or obsequious; such is not work but rather politics. Learn to get along well with fellow employees; you need them as much as they need you.

This world as we find it, with its many attractions, is primarily the result of endless work by others. Many of the inventions of convenience which we enjoy were preceded by long and tedious experiments, failures, disappointments, and finally success. Those who gave them to us worked continually throughout the development because they had found the great satisfying secret of work.

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 ten cents to cover mailing.



The Symbolic Rose and Cross

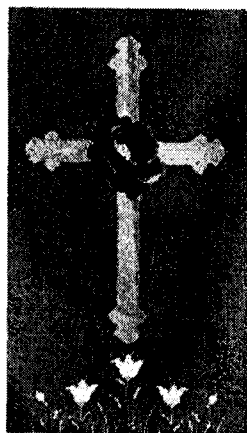
by JEAN GORDON

RESEARCH uncovers some amazing information which proves that the rose and cross as a symbol has had an ever-increasing power and purpose in the life of man. From the very beginning of time, man sensed and tried to explain the mystery that surrounds the rose. To a marked degree, it also fascinated and inspired religious zealots, mystics, poets, and painters in almost every century. Added to this is the similarity in the spelling of the word itself in many languages and countries, as follows:

<i>Rosen</i>	(German)
<i>Rosa</i>	(Italian, Spanish, Portuguese, Latin)
<i>Roza</i>	(Polish, Russian)
<i>Rocza</i>	(Hungarian)
<i>Rhodon</i>	(Greek)
<i>Rhos</i>	(Celtic)
<i>Roose</i>	(Dutch)
<i>Ros</i>	(Irish)
<i>Rose</i>	(English, French)

One of the exceptions is Persia. Like the early Greeks, the Persians connected the rose with love, but in a deeper sense. Their word for rose is *Gul*, which means "the mighty God." So quotations in their literature, as "the face of my beloved is a rose," would suggest a divine connotation.

The earliest connection of the rose and cross was written on papyrus centuries ago: "Suffering is the golden cross upon which the rose of the Soul unfoldeth." This was perhaps the beginning of the esoteric meaning of the rose symbol which has increased in significance throughout the centuries. From this evolved the old and mystical alchemical or hermetic rose cross. The petals of this great rose in the center of the cross are twenty-two in number and represent the twenty-two letters of the Hebrew cabalistic alphabet. The seven petals in the middle stand for the seven planets and the seven double letters of the cabalistic alphabet, while



the three inner petals represent the elements, air, fire, and water. There is also the rose cross proper with its five petals in the very center of the large rose cross.

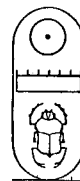
This rose and cross is the central figure in the Eighteenth Degree of the Scottish Rite of Freemasonry. Here the symbol clearly pictures the redemption of man through the union of his lower temporal nature and his higher eternal self.

Although Dante did not connect the rose with the cross, he was no doubt one of the first poets to attribute the highest form of mysticism to the rose,

*The rose where the Word
Divine made itself flesh.*

It was to him the symbol of Paradise, or Heaven, "brighter than a million suns, immaculate, inaccessible, vast, fiery with magnificence, and surrounding God as if with a million veils."

William Blake, late eighteenth-century English mystic and artist, illustrated this rose. His drawings reflect an inevitable mystical concept, especially the one called *The Queen of Heaven in Glory* from Dante's "Paradise," Canto XXI. On each of the unfolded petals is sketched the faint outline of a female figure, the petals building up as a pyramid toward the center which supports a seated figure with *Mary* printed above her head. She is encircled with tiny angels which resemble bees. There are also scattered throughout the petals



a book of Homer, the Bible, and several other objects difficult to decipher, at least in the present state of the original.

Martin Luther, influenced by the mysticism of the rose and his deep conviction of the purpose for suffering, had as his crest in the sixteenth century the symbolic rose and cross. It is described as "First a black cross in a heart of natural color, to remind me that faith in him who died on the cross saveth us. . . . Though the cross is black, mortifieth and giveth pain, still it leaves the heart in its own color, doth not destroy nature, doth not kill, but maketh alive. . . . Such a heart is enveloped in a white rose and not a red one because it giveth peace and joy. . . ." Luther further states that the rose is surrounded by a blue field and a golden circle. The whole design appears with several modifications in different books.

The Luther Rose

The seal of the Evangelical Lutheran Theological College in Madras, India, is a combination of the lotus, rose, and cross. The pond in which the lotus floats represents India. From an invisible rock under the surface of the blue water rises a golden cross in the center of which is the Luther Rose, golden rays emanating from it in all directions. This snow-white rose with five petals on a golden ground has a red heart, in the center of which is a small black cross signifying, according to the old German rhyme, "that the heart of a Christian is walking on roses only when it is living under the cross."

The family crest of Johann Valentin Andreae, obscure German theologian born in 1586, shows a cross and four roses. The roses are red and the cross white. The significance of this has not been clearly defined. We do know, however, that Johann Andreae is credited by some authorities with having written *Chymical Nuptials of Christian Rosencreutz*, which relates a series of incidents occurring to an aged man, presumably the Father C. R. C. of the *Fama Confessio*.

Jacob Boehme (1575-1624), mystic and writer, was also conscious of the deep significance of the rose and cross. A Boehme manuscript published in the

early seventeenth century pictures the rose, heart and cross.

The mystical rose was also fostered by Goethe in his *The Mysteries*. This tells of the pilgrimage of Brother Mark to a secret Brotherhood where he sees on his arrival at the gate of the monastery, above the entrance, not only the cross but a garland of roses. He naturally asks this question:

*Who added to the cross the wreath
of roses?
It is entwined by blooming
clusters dense,
Profusely spreading just as though
they could
Endow with softness e'en the rigid
wood*

The poem depicts the principles of Christianity in the profoundest manner as Brother Mark sees what the Rosy Cross must overcome. In the end, Mark witnesses the festival of Light, Life, and Love—the rejuvenating spiritual powers.

The Irish poet, William Butler Yeats, regarded the rose as a symbol of intense spiritual significance, borrowing from William Blake such symbols as the secret rose, and quoting Blake directly in, "O Rose thou art sick." In his "The Rose Upon the Rood of Life" (*rood* is a cross, or crucifix) he shows not only the beauty of his poetic craftsmanship but the degree of spiritual attainment that he must have arrived at in his life. He undoubtedly believed that the rose was the heart of God:

*Red Rose, proud Rose, sad Rose of
all my days!
Come near me, while I sing the
ancient ways:
Come near, that no more blinded
by man's fate,
I find under the boughs of love
and hate,
In all poor foolish things that live
a day,
Eternal beauty wandering on her
way.*

From this understanding and the esoteric acceptance of the rose as a symbol of creation and life as expressed by man, we can see how the magnificent awe-inspiring rose windows came to be incorporated in the Gothic cathedrals. The finest example is un-

doubtedly the one at Chartres, France, where, in connection with the other interrelated works of man with extraordinary inner convictions and powers, it radiates an eternal symbolic message to those seeking revelation in the path of religion. This imitation of the rose appears in the stained-glass window of the Cathedral of St. John the Divine in New York. In the center of this rose is the Virgin and Child, and at the bottom of the left lancet Washington is kneeling beside his mother, while on the right Lincoln is depicted with his mother.

In the nineteenth century, Theodore Parker, American theologian and social reformer, a transcendentalist and Unitarian pastor in Boston (1810-1860), had this to say of the rose: "Every rose is an autograph from the hand of God on His world about us. He has inscribed His thoughts in these marvelous hieroglyphics which sense and science have, these many thousand years, been seeking to understand." This thought helps us to not only understand but to make use of the mystical power of the rose.

And the late, youthful Barbara Seaward, in her monumental and truly inspired book, *The Symbolic Rose*, wrote: "As the created universe is the material expression in time of the love of its Creator, so the rose is the spiritual

expression in eternity of that Divine love."

Rosicrucians in particular, as they trace this key word *rose* through the centuries, become more and more confident of the spiritual expression, the true meaning and mysticism of the rose and cross and its purpose and use in their daily lives.

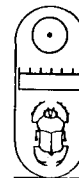
The Ancient Mystical Order Rosae Crucis (*Rosae Crucis*: of the Rosy Cross) has as its beautiful symbol a golden cross with a single red rose in the center. In this symbol we may see the meaning and purpose of life. The cross, a very ancient symbol, to Rosicrucians has an allegorical meaning. It symbolizes the experiences of life, more especially the tests and trials. By experiencing life, by bearing with situations—in other words, by taking up the cross—we advance in understanding and in awareness. Often through difficulties we see or learn where we are out of harmony with some natural or spiritual law. Through suffering we may become more compassionate and sympathetic toward others. Through the cross there is an evolution of what we call the soul personality. This is symbolized by the rose. The partially unfolded rose alludes to the evolving consciousness as it receives the Greater Light.



THESE ARE many volumes written on man's inhumanity to man, and it has been discussed daily for centuries. Man knows all this, he has experienced it and suffered from it since the first cave man hit the second cave man over the head with a club and the third one recorded it on the cave walls. His formal education has taught man many specialized skills. However, has there ever been a full-time course on the *virtues*?

We have reading, writing, and arithmetic from the time we enter school but no course or classes embracing solely the virtues, positive thinking, noble thinking, creative thinking, kindness, tolerance, beneficence, understanding, gentleness, and so on. Our primary schools could teach classes with stories, experiments, dramas, and application of the virtues. These classes could be creatively expanded using music and art to engender and stir up the virtues in man into objective realization and would surely result in the unfoldment of man's noble inner nature, *balancing the scale of being*.

—ALMA J. GENOVESE, F. R. C.



The Joy of Creation

by CAROL H. BEHRMAN

THE BIBLICAL story tells us that after God had created the heavens and the earth, He "saw every thing that he had made, and, behold, *it was very good.*" Man, too, is a being who finds goodness and deep satisfaction in creative activities. They fulfill his deepest yearnings and lift him, even if only fleetingly, into the highest realms of spiritual existence, bring him into contact with the Ultimate Creative Force.

The joy of creation differs from the pleasurable rewards of lesser activities. It is a transcendent delight which can overcome the obstacles of physical existence and open the doors of perception into a momentary glimpse of cosmic wholeness and unity. In the act of creating, one becomes a throbbing functional part of the universal heartbeat. One touches and is touched by the spiritual Ground of all Being. "In the creative state," wrote E. M. Forster, "a man is taken out of himself. He lets down as it were a bucket into his subconscious and draws up something which is normally beyond his reach." The joy of creation enhances and ennobles mankind.

Unfortunately, the demands and exigencies of ordinary physical and social existence often operate to exclude these experiences which are essential to make life beautiful, joyous, and worthwhile. Living, for most people—especially in our modern, hectic, technological, plastic age—consists of hours and days and weeks and years filled to the brim with frantic busyness and time-consuming mundane activities which have little or nothing to do with their essential selves or with the real nature of the physical and spiritual world.

Small wonder, then, that so many people in all walks of life feel a sense of alienation while, even worse, millions of others, just as alienated, are not even



aware that something vital is missing. This lack permeates all levels and classes of society. The leisure activities of the rich jet set can be almost as meaningless and unfulfilling as the squalid, ugly existence of the ghetto poor, and equally devoid of joyous creative activity.

Too many people believe that acts of creation, while not exclusively the province of God, are, however, limited to a small elite segment of society. The Picassos, the Balanchines, the Fellinis, the Wyeths—these and their like have the talent and the opportunity to create. The rest of us are generally too busy working to earn our daily bread in often dull, repetitive jobs, studying and learning to grow to adulthood, and then struggling to bring up our children in a competitive, materialistic, violent society, and trying desperately to build a few meaningful relationships with other human beings, to find the time or the means to engage in creative endeavors.

This belief is wrong. The vast majority of mortals, it is true, may lack the genius to compose a *New World Symphony* or paint a *Guernica*, but *every* living person has within him a spark of divinity, a creative source, which can be tapped to nourish and enhance his life. All men and women are capable of creative action. This is

The
Rosicrucian
Digest
February
1974

apparent in the behavior of children. Without exception, children spend a large portion of their time in creative play. They write stories, they paint, they sculpt, they erect fantastic structures, they invent games and compose songs.

But what happens as they grow older? They are encouraged by society to concentrate on "important," serious occupations such as preparing oneself for a career, earning a living, furnishing a home, purchasing food and clothing, and all the other preoccupations which make up the life style of a responsible adult. Leisure time is generally filled with tension-reducing but mindless physical sport, or passive enjoyment of packaged entertainment. And little by little, the creative child is lost.

This need not be so. If one becomes aware of his inner creative potential and the greater measure of richness, meaningfulness, and fulfillment it can bring to his life, he can seek to revive in himself that ability to create which was his as a child. Creativity can take a variety of forms: painting a picture, writing a poem, teaching a babe, singing a song, cultivating a garden, constructing a birdhouse—the list encompasses all interests and inclinations.

If men and women fall into the error of omitting creativity from their daily

lives, it is because they have lost sight of its importance. Creativity does not seem necessary for survival, and so is gradually replaced with actions that appear to be more urgent. Yet, what can really be more urgent and vital than the fulfillment of one's need for transcendence and unity? In our creative acts, we can experience the ecstasy of oneness with the whole of creation. And this joy can be part of the life of each being, whether wealthy or poor, talented or ordinary, sinner or saint.

It may be beyond the limited powers of human perception to ever fully comprehend the nature of the beautiful and awesome Force that shapes and moves the universe and all within it, but in the act of creation, whether a painting or a baby, a symphony or a soufflé, man comes closest to touching and even sharing in the essence of God. He who makes the effort to incorporate some moments of genuine creativity into his daily life will be rewarded by the powerful burst of ecstatic delight which invariably accompanies such endeavors. Like a light illuminating the darkness or a sudden profusion of brilliant color in a grey landscape, acts of creation brighten, enhance, and lift up the lives of those who experience them. They fulfill our deepest yearnings and raise us to the level of the divine.



Radio AMORC

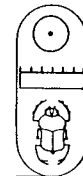
The **Mastery of Life** series may be heard on KPLX-FM in Fort Worth, Texas, and station KIOT in Barstow, California. **Impressions in Music** is being broadcast on WGCM in Gulfport, Mississippi. **Jazz Scene** can be heard on KGLR-FM and KUNR-FM in Reno, Nevada.



A geologist drilling for minerals near Mount Villany in southern Hungary has brought up a piece of sandstone bearing eight footprints 250,000,000 years old.

The prints were made by a type of amphibian creature, *amphibeus stegocephalus*, now long extinct. The rock was found at a depth of 1,200-metres (about 4,000 feet).

—UNESCO FEATURES



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

Visit to A Mystery School

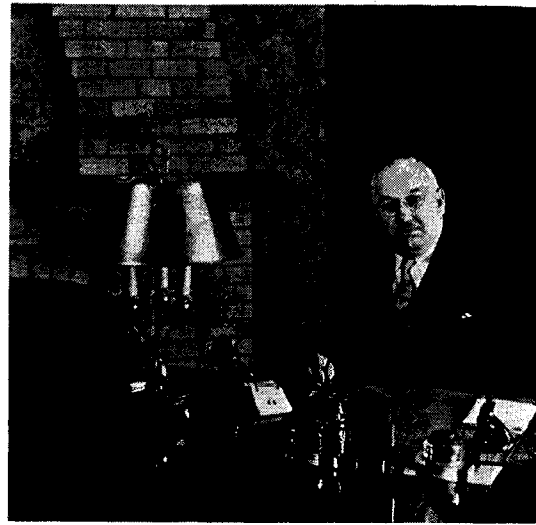


SEVERAL days ago I had occasion to translate a few paragraphs in writing carved in an old stone that stands in a glass case in our Egyptian Museum at Rosicrucian Park. The hieroglyphic inscription on this stone indicates that it was prepared as an everlasting record of some of the mystery schools of Egypt centuries ago.

I wonder how many of our readers and friends have any real conception of these ancient schools. Many books dealing with the mystical teachings of the ancients have references to these mystery schools, but usually they are very vague. It is always evident that the translators of ancient manuscripts had no knowledge of the conditions surrounding the preparation of such writings and teachings.

If we could visit Egypt as of the twelfth or thirteenth century B. C., we would find a great nation of people divided intellectually, philosophically, and religiously into two classes: the true mystics, and the followers of the false priesthood. We would find temples devoted to the promulgation of the priesthood's false religions and see these people in political control of a great land of mystery. We would find also a magnificent power, a grandeur of wealth in material things, and a land seemingly filled with prosperity and luxuriousness. But unless we were admitted to the mystic brotherhoods by initiation and could qualify ourselves thereby, we would never contact the secret portals of the mystery schools nor ever meet the leaders of the real hierarchy of Egypt, who were preserving for all time the wisdom and the secret heritage of the ancient mystery schools.

Long before the so-called pagan religion of Egypt became outwardly and very definitely enthroned in its grip on the lives of the people of Egypt,



there were small groups in every large community meeting in secret and carrying on a very careful study and analysis of the secret teachings which had come down to them through the ages. It was not until the immediate forefathers of Amenhotep IV began, publicly and officially, to attack the power of the pagan priesthood that mighty changes and important modifications took place in the thinking and acting of the majority of the citizens of Egypt.

The pagan religion was based upon mythology, superstition, and the deliberately falsified principles of life. It became not only an artificial religion but a means for political control. In the hands of the priests rested most of the political power of Egypt. Even the pharaohs in the thirteenth and fourteenth centuries B.C. were dominated by unknown and secret chiefs of the priesthood who delivered their orders and carried out their malicious desires through emissaries in the courts and representatives in every branch of the government.

The teachings of this priesthood were carefully designed, from century to century, to hide and destroy the great wisdom that had come into Egypt centuries before from the refugees of the lost continent of Atlantis. From that continent and its great attainment in wisdom and human accomplishment

*The
Rosicrucian
Digest
February
1974*

had come the knowledge of nature's laws or of secret principles that had enabled Egypt to lift itself out of the most primitive state of existence to a masterful place in all of the arts and sciences.

It was during this period of only a hundred years, when the great wisdom was brought to Egypt and gladly accepted by its rulers, that Egypt abandoned its crude huts and underground habitations and created its magnificent architecture, its structures, and developed its wonderful art to the point where it became the most impressive in the world. But the pagan priesthood soon discovered that this great knowledge and wisdom was weakening its hold upon the people. It, therefore, invented and officially established its mythological religious tenets which gradually led the Egyptian people into beliefs based upon superstitious ideas and broke down their faith in their own powers and abilities and made stupid, unthinking hirelings and slaves out of them.

It was for the purpose of preventing this secret wisdom and great heritage of knowledge from completely disappearing in the land of Egypt that some of the wisest of the rulers and the wisest of the Egyptian diplomats were led to establish the secret mystery schools.

The Sphinx's Secret

We speak of these schools as if there were many of them or they were plural in number. The fact is, however, that there was but one mystery school, although it had a number of branches or places for instruction in different parts of Egypt. But the teachings and activities of this organization represented one school. It was not given any name and had no definite symbol other than a mark by which a member could identify it or identify himself as an initiate. The records indicate that the See or chief center of the mystery schools of Egypt was located first in the ancient city of Philadelphia, then later in Memphis, with a branch in a place called *Mizraim*, and then later at Thebes and Luxor. Finally the last headquarters of the mystery schools was Akhetaton, the city of Akhnaton, on the banks of

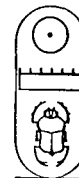
the Nile on a site of the ancient city of Tell el-Amarna.

In order that the lives of the carefully selected, tested, and prepared students of these mystery schools might be protected, and so that they could meet safely for the lectures and studies, a very complicated system of secret activity was invented or gradually evolved. It appears that at first only those who were true-blooded Egyptians of a known ancestry and of tested honesty and integrity were admitted to the secret school. And even so, these selected persons had to show by their lives and their general activities that they were not in support of the priesthood or its teachings, but had vision and understanding and were sincere and loyal in their separateness from the priesthood.

It must have been a serious condition indeed. It was hardly possible for an Egyptian to buy or secure in any manner a piece of land upon which to build a house of any kind or to enter any occupation or trade without the approval and endorsement of the priesthood. It was impossible, in fact, for an Egyptian as an individual to accumulate any material assets or have anything upon which to place an individual claim unless he was a member of the pagan priesthood's religion.

This religion was organized in outer and inner circles, and the representatives of the priesthood, acting as spies in every community, reported any individuals who did not attend the religious services and who did not bow down to the pagan god and pay allegiance to rulers of the priesthood. To give the least manifestation outwardly of any doubt regarding the powers of the mythological gods or even to question the authority of any of the priests or any of their teachings meant not only loss of all worldly possessions and of all political standing in Egypt, but it meant most certainly the eventual imprisonment or loss of life.

The great majority of citizens in Egypt gradually became slaves in their employment, poverty-stricken in every material sense, and woefully ignorant of even nature's most fundamental laws. Not only were those who had any assets heavily taxed to support the priesthood



in its elaborate expenditures for personal things and for pagan temples and monuments, but sometimes in the middle classes every material asset was taken as a contribution. Yet there were those who were able to meet at firesides occasionally and very secretly and confidentially express their disregard of the priesthood's ruling and their doubt regarding its teachings.

The secret schools, too, had their representatives, their spies, and their delegated investigators. When they found a sincere and worthy person who in every condition reluctantly submitted to the dictates of the priesthood, he was eventually brought in contact with some individual who would consider him carefully, observe him for days and nights, and finally introduce him to another investigator or representative of the mystery school.

In this way the sincere and worthy seeker for truth and the one worthy of aiding in the maintenance of the ancient wisdom and the preservation of the secret knowledge was brought before a group of persons called a tribunal, but which we might call today a membership court. After various examinations revealing that he was worthy, he was permitted to begin a series of initiations to test his sincerity, integrity, and perseverance. For this purpose the mystery schools had invented the test by fire, the test by water, and the test by air, as contained in the initiation rituals explained in the higher Degrees of our present-day Rosicrucian teachings.

Such prospective candidates were taken to an abandoned pagan temple far off in a ruined city in the darkness of the night and there, in the company of only a few guides, were left to go through the ordeals of initiation revealed by the chiefs of the mystery schools. These initiations required the nighttime attendance of candidates for several weeks. If such initiations were required today of the average candidate seeking the teachings of the ancients, it is doubtful whether one in a hundred persons would survive the ordeal or attempt to go through more than one of them. We have other ways today of testing the sincerity of a seeker for truth. We do not have to test seekers for their loyalty or for their possible

association with any such organizations, political, or otherwise, as were represented in ancient times by the pagan priesthood.

The *mystery schools* today do have their enemies but, because of the laws of the land and our modern living conditions, these enemies of Light are forced to work more or less in the open, and it is an easier matter to discover who is associated with these enemies than was possible ages ago.

Underground Grottoes

After the candidates had been initiated by the tests and ordeals, the worthy ones were then allowed to contact one of the mystery temples for the spiritual and philosophical initiations such as we use today, and which we call the mystical or psychic initiations. Most of these initiations were held in underground grottoes or in the lower parts of abandoned temples. When the priesthood had abandoned one of its old temples because of the building of newer ones, more lavish than any previously built, they partially destroyed the structures and believed that no one would think of entering the ruined place. The secret chambers beneath such temples were sealed up with huge stones placed in the doorways, and sand covered over all evidences of the passageway that led to them.

For many centuries the priesthood never suspected that some of these underground chambers had been opened; that new passages leading to them from a mile or more distant had been constructed; and that in these chambers large groups of tested and tried mystics were being initiated, instructed, and prepared for the carrying out of the great wisdom that was to keep Egypt alive in its mighty mystical power.

Later on, mystical ceremonies were held in the dark of the night before the Sphinx, and through a secret passageway from the Sphinx the candidates entered an underground chamber beneath the center of the Great Pyramid. From this they were led through various passageways to initiation in the upper chambers.

At Heliopolis another great ruined temple had been converted into a
(continued on page 32)



POWER



Its physical and metaphysical applications

OF ALL THE trends we find in human life today the love of power seems to be the most important. Most of the energy and resources of modern nations is spent in gaining and enjoying more and more power. Any nation that tries to challenge the power of another must be subdued and conquered, by one means or another! So, the build-up of power forms the basis of nations today. Can we not say, then, that nations are built on power-consciousness?



All the mechanisms of modern national life exist because power is behind them. Various types of machines, commercial aircraft, satellites, outerspace-craft, powerful bombers, many types of modern weapons, battle-ships, submarines, and all such mechanisms, exist (and are being multiplied) because of the power that is at man's disposal.

Aside from nations, we all enjoy having power in our life. Mechanical power brings us such comforts as electric lights, fans, refrigerators, air-conditioners, radios, television, and many office and household machines and gadgets that make life easier for us. The possession of these has become a symbol of success in life.

It is not only mechanical power that people want. They want other powers also. The student wants to gain power by hard study, so that he may pass his examinations successfully. The householder wants power (in the form of money) in order to provide for his family. The scholar wants the power that comes from developing the intellect. And, generally, we all would like to

have the power that comes from education and travel. Anything that expands our minds makes us feel more powerful. We feel less cramped. If we possess power we feel strong and secure.

We talk a lot about power, and we know something about how power is generated. But, do we ever wonder *what power really is?* In one of our ancient Upanishads there is a story about this:

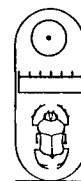
The gods and the demons once fought a battle. The gods were victorious and they were very happy over their glorious victory. They felt very puffed up and proud of their power. Just at that time a stranger happened to come that way. The gods did not know who the stranger was. They asked Agni, "Go and find out who it is."

Agni went up to the stranger, but before he could say a word the stranger asked him, "Who are you?" "I am the famous Agni," replied the god.

"What power do you have that you are called famous?" asked the stranger. Agni quickly replied, "Why, I can burn whatever there is on earth!"

"Very good," said the stranger. He then put a little piece of straw in front of Agni and said, "Burn this." Agni tried with all his might, but he could do nothing. The great god of fire, Agni, could not burn that tiny piece of straw!

Agni felt very embarrassed. He went back to the other gods and reported what had happened. They turned to Vayu and said, "Vayu, you go and find out who this stranger is." Vayu approached the unknown man, who quickly asked him, "Who are you?"



Now, Vayu was the god of air, and he replied with great dignity, "I am the famous Vayu!"

"What power do you have?" the stranger asked him. "I can lift up everything there is on earth!" said Vayu proudly.

"Very well," said the stranger, "then lift this up." He put the little piece of straw in front of Vayu. Vayu tried and tried, he puffed and puffed, but the famous god of air could not lift up that little piece of straw! He felt angry and went back to the other gods. "This is very strange," he replied. "My power is gone! And I could not find out who that stranger is."

The gods became excited. They had sent two of their greatest colleagues, but neither of them could find out who the stranger was. Not only that, in his presence they seemed to have no power at all! Then then turned to Indra, the chief of the gods, and requested him to go.

Indra went up to the stranger, but he at once disappeared into thin air. Then, suddenly, in the sky Indra saw a woman of great beauty, described as an "adorable spirit." Indra asked her, "Who is this stranger who has taken away all our Power? We are gods, and we do not like being treated like this! Can you tell me who he is?"

The adorable spirit replied, "Oh, you want to know who *he* is? First let me ask you a question. You gods won the battle with the demons and are full of pride because of your power. But, *whose* power did you use?"

"Whose power!" exclaimed Indra. "Why, we used our *own* power!" The adorable spirit asked, "But what is the *source* of your power?" Indra did not reply.

Brahman

"If you do not know, I shall tell you," she said. "That stranger is the source of all your power! And who is he? He is *Brahman*, he is God. It is only by his power that you were successful in the battle with the demons. He gives you all your power. Did you not see that the gods could do nothing to a little piece of straw in his presence? Without the power of *Brahman* the

gods are nothing at all. *Brahman* came in the form of that stranger to teach the gods a lesson." The adorable spirit then disappeared.

When we think that we, ourselves, are powerful we are like those gods who felt proud of their power, but did not know where it came from. We have to learn that the source of all the power in the world—physical, mechanical, mental and spiritual—is one great Power. And that is the power of *Brahman*, or God.

The Power Behind All Powers

Without that power everything would be dead. Take away that power behind the greatest and most complex machine, and it is lifeless and useless. The marvel of modern machines, the computer, without the power of electricity flowing into it, would be a silent structure of metal, buttons, knobs and gadgets.

Strangely enough, we forget the Power that is behind all the powers in the world. We are busy admiring powerful machines and people, but we fail to discover the source of their power. We are fascinated only by personalities, and we almost worship machines!

A funny story has been told about some scientists who were "worshippers" of machines. They had built what they thought was a super-computer. They thought it would be a master-brain that would solve all the riddles in the world. The scientists fed the first question into their precious computer. It was a vital question and they waited hopefully for the answer.

"How did the world begin?" was the question. Wheels turned round and round, lights blinked on and off, and finally the wonder machine replied "Consult the Vedas."

If computers have to refer us back to the scriptures, are they things to be "worshipped"? And, the question may be asked, "Can machines, made by man, go beyond the knowledge possessed by man himself? Can they go further than the limitation of man's own knowledge?" Of course, the answer would be, no. Man may build any number of machines, but the information that they produce cannot be greater than what the human mind itself is

capable of developing. The power behind man is as great as, if not greater than, the power behind all machines. Man is nearer to the source of all Power than machines are. Yet, even man is not powerful by himself.

When the life-energy operating in a human being leaves it, at the death of the body, the body can no longer show any power. Why? Because it, itself, never had any power! It was an "instrument" for the expression of God's power. The body, when alive, is like a machine with a tremendous power flowing through it. That makes it seem to be alive. We become attached to the individual body because we think it is

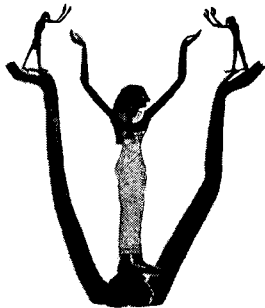
powerful. But without God's power behind it, it is like a silent machine.

We should try to think of the Source of all power as not being separated from the things it works through. Power works behind every kind of life. The butterfly, the elephant, birds, plants, fish—and we ourselves—all live, think, and act because that Source of power is behind all. Without it, we all are nothing but some particles of matter. But the truth is, *we are It*.

This is for meditation.

—PRAHLADA

Courtesy, *The Vedanta Kesari*, Sri Ramakrishna Math, Madras



The Mystical Ka, the immortal self said to dwell in every man, is depicted here with arms upraised and a goddess standing on its head. This Ka was distinguished from the soul. It was the first concept had of self, or the inner awareness.

BOOK OF THE DEAD

Life Beyond This . . .
Egypt's Tomb Secrets

EGYPT was the birthplace of the concept of immortality, judgment of the soul, and belief in rebirth. Secret rites and ceremonies, hymns and liturgies were performed to assure the deceased an eternal life of bliss. Only the priests knew the ancient secrets, but upon the passageways of the pyramid and on papyrus scrolls these secrets were written in hieroglyphs—picture writing.

E. A. Wallis Budge, famous Egyptologist, was foremost in the transliteration and translation of many of these ancient texts of thousands of years ago. His book contains the original hieroglyphs and a clear, amazing explanation of their profound meanings.

THIS *Special* EDITION

The original edition was hardcover and expensive—and long out of print. Now a modern paper edition completely and fully illustrated is available. This classical work should be read by every lover of Egypt's history and esoteric tradition. The economic price **includes** postage.

(Residents of California please add 5% sales tax)

LARGE - ILLUSTRATED

Postpaid: **\$4.30**

(sterling: £1.85)

ROSICRUCIAN SUPPLY BUREAU • San Jose, California 95191, U. S. A.



Visit to A Mystery School

(continued from page 28)

temple for the mystery schools, and similar smaller temples and secret chambers were located in various parts of Egypt by the time Amenhotep IV became the young pharaoh of his country. His forebears for several generations had been secret chiefs and rulers of the mystery schools, and the membership in these schools had increased to a number sufficient to report a real political strength in the country.

Revolt Against Pagan Priests

It was Amenhotep IV who, realizing the strength of the mystery school and realizing his own divine gifts of certain powers, decided to make this strength known. He openly proclaimed a new religion, a new philosophy with new sciences and arts for the two sections of Egypt under his direction. He thereby began his open war against the superstitious political powers of the pagan priests. This warfare is recorded in all the histories of Egypt. It culminated in Amenhotep's moving his palace and the homes of his great mystical leaders from Luxor and Thebes to the new site on the banks of the Nile where his mystical City of the Sun was built in a few years. For less than twenty years the religion of the ever-living God became the official religion of Egypt under his proclamations and direction. All of the mystics of Egypt, except the secret diplomats, made themselves known and congregated openly. Thousands of them moved to the new mystical city on the Nile, built their homes and structures, and introduced scientific principles such as Egypt had never known.

Our organization of AMORC in North America helped to support in various years the excavations made at this mystical city. In the museum in San Jose are relics that have come from those excavations. The Egyptian Exploration Society of England has published and sent to us photographs and drawings of the plans of that city and the interpretations of the excavated buildings. These plans, drawings, and photographs

show that in this most modern city of the twelfth century B.C. the homes had bathrooms and were equipped with underground plumbing. There were flower gardens, sleeping porches, swimming pools, and gymnasiums. Every worker had his home and his garden, and these were protected against excessive taxation and intrusion. Every artist and artisan was put upon government pay in order that he might devote his time without worry to the creation of beautiful things.

Out of this period came into Egypt a complete revolution in its art and architecture, and some of the most magnificent pieces of sculpture, painting, carving, and even jewelry and household articles, were created in this period and are on exhibition in museums of the world today. Some of them have never been equaled since then for daintiness and refinement and the interpretation of natural laws.

But there was also preserved for posterity the great secret wisdom. In manuscripts cut into stone or inscribed on leaves of the papyrus or carved on the walls of the Great Pyramid, the secret teachings, the long-preserved knowledge of the Atlanteans, the discoveries of the mystics in their centuries of work in Egypt, the divine inspirations that had come to them from the Cosmic in the long hours of meditation, were carefully preserved for future generations. This great wisdom passed on from teachers and workers to emissaries and carefully prepared legates who were sent to Greece, Rome, India, and other countries. From this have come the present-day teachings of the Rosicrucians and similar mystical schools of the past.

Think of the secret students in the ancient days journeying by camel or on foot many miles at a time in the hot sun and in the cold of night over desert sands, along the banks of the Nile, and through abandoned cities to reach the hidden underground grottoes where a few of the divine truths might be revealed at the hands of a master teacher!

*The
Rosicrucian
Digest
February
1974*

Think of the sacrifices that had to be made by those students, the risk to their lives and property, and of the difficulties they experienced in meeting in dark chambers poorly illuminated by burning torches and without the aid of textbooks, printed matter, pamphlets, or paper. Think of having to memorize every phrase and every word so that it might be preserved in their consciousness and repeated to other students later on.

Very often these secret classes were held in underground chambers that had been tombs and were filled with impure air because of the decaying mummies that were lying on the ground at their feet or on stone shelves around the walls of the room. Visualize the students as having to disperse at dawn and going quietly and secretly on their way again to their distant homes. Think also of the manner in which each of them tried to apply the principles he had learned and had to do so without attracting the attention of the spies of the priesthood who were everywhere on guard. Certainly, we all owe a great debt of gratitude to those loyal and sincere torchbearers of ancient times for holding steadfastly to that which they believed to be the truth and at the same time devoting their lives to the perpetuation of these truths.

Many of our students today feel that they are greatly inconveniencing themselves by setting aside one night a week to sit comfortably in their own homes

safe and protected, unchallenged by any spies or enemies, and able to read and study peacefully the lessons that have been so carefully preserved for them. And think of the liberties that the modern student has in being able not only to practice the principles of truth outwardly and apply them in every affair of life, but to discuss them with others and advocate them. The student today is able to go to lodge rooms and chapter meetings openly and without fear for life or property, and to attend conventions and openly associate with thousands of others. Certainly the students of today have much to be thankful for, even in lands where political conditions seem to be adverse.

Our mystery schools today are schools of the mysteries and not mysteriously hidden because of any inability to enjoy many of the divine privileges that civilization assures us.

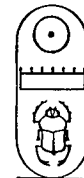
NOTE: The Rosicrucian Museum, which has the largest collection of Egyptian antiquities on the Pacific Coast, exhibits a number of rare objects of the Memphite period and specifically of the mystery school of Memphis.

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.



Please See AMORC's Directory

Our readers, members, and friends will be interested in AMORC's *Worldwide Directory* in the back of this issue. The Directory clearly points out that AMORC is *one* international organization with members of all races and with subordinate bodies all over the world. The *Rosicrucian Digest* is published in English, French, Spanish, and several other languages; and there are Grand Lodges helping to facilitate the spreading of Rosicrucian teachings in various areas of the world. All Rosicrucians are affiliated with a Grand Lodge, but more importantly they are members of the International Organization—the Supreme Grand Lodge. To all Rosicrucians, the brotherhood of man is real and tangible. We hope the Directory will help bring about this realization.



Rosicrucian Activities *Around the World*

ON FRIDAY, December 14, the Emperor's traditional Christmas dinner was held in Friendship Hall of Calvary Methodist Church in San Jose. This special evening honors those who serve in the Supreme Temple throughout the year, and the Emperor spoke in appreciation of the dedicated services rendered by the members. A delightful film brought the pleasant evening to a close.



Last October and November Grand Secretary Margaret McGowan embarked on a lecture tour through the Australasia area. The first stop was Honolulu, where she was welcomed in the island tradition "Aloha" by a delegation led by Honolulu Pronaos Master, Gerald Schwartz. After departing lovely Oahu, the following five successive weekends included attendance at a Conclave at Auckland Lodge of AMORC. Over a hundred members were in attendance at this New Zealand gathering with Soror Marianne Dunkley serving as Chairman. The latest Lodge project was just completed in time for the Conclave. The blue padded chairs added much to the attractiveness of Auckland Lodge temple and quarters.

From New Zealand, Soror McGowan departed for Australia, arriving in the warm spring sunshine of Brisbane, where the magnificent jacarandas were in full bloom. All those in attendance at this Conclave agreed it was a happy and rewarding program under the chairmanship of Frater Sam Browne (whose picture is shown above with Grand Secretary and Soror Shiela Ponton).

Rosicrucians in New South Wales showed up in goodly numbers at the Menzies Hotel for the Sydney Lodge Conclave. Also in attendance was Frater Arthur H. Garratt, Grand Councilor for Eastern and Northern Australia. An



interesting day of discourses and discussions on Saturday ended with a delightful cruise that took in the sights and sounds of Sydney Harbor, including a view of the world-famous Sydney Opera House and Harbor Bridge. Frater Goran Nielson as Chairman was assisted by Frater Bill Hennon. Frater Ken Barratt and Regional Monitor Fred Flanagan greeted the Grand Secretary at Newcastle, which is a highly industrialized center of New South Wales. Visits, interviews, and Convocation in the Newcastle Chapter's fine temple concluded the three-day stop.

Canberra, Australian Capital Territory, proved to be a most attractive and beautiful capital city, where Soror McGowan was pleased to meet many members who attended the Canberra Pronaos Convocation conducted by Frater Mauno Hentila, Master.

Light Chapter, Adelaide, held its Second Conclave on the tenth and eleventh of November and was well attended. Several members from outside of Adelaide were also present. Welcome guests, in addition to the Grand Secretary were Roland Vigo, Grand Councilor for Western and Southern Australia, and Soror Vigo, and Regional Monitor Rodney Page. Frater Page shared his musical knowledge and talents with members in presenting a fascinating lecture demonstration, "Sound in Music." Special mention must also be made of the mystical drama, "Joyous Creation," arranged and produced by the Chapter Secretary, Frater Joe von Dalen.

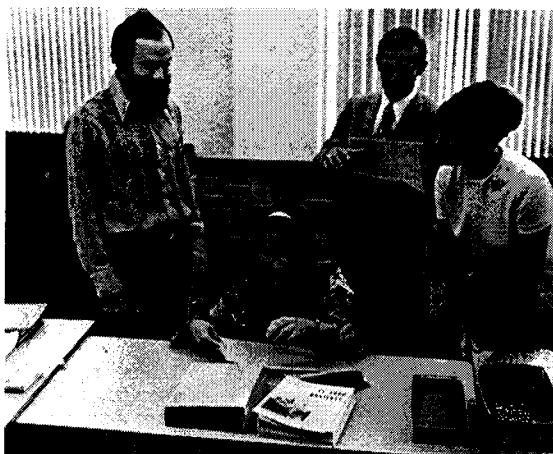
Flying over to Tasmania provided the opportunity to see and enjoy the beauty of Hobart harbor and majestic views of Mount Wellington. A meeting for nonmembers and friends was arranged by Frater F. G. Groom. The following evening all Rosicrucians gathered for Convocation with the Grand Secretary as guest speaker. Regional Monitor Bernard Ludeke assisted and was in attendance at all sessions.

After a flight to Melbourne, Soror McGowan was met by Frater Ken Hall who drove her some eighty miles to spend an evening with members of Ballarat Pronaos. Ballarat, like California, is known as the "Mother Lode," or "gold country," having enjoyed a phenomenal gold rush in a century past. In the wide-open spaces of Australia Rosicrucians came from far and near for dinner and Convocation.

The last Conclave was hosted by Harmony Chapter, Melbourne. Conclave Chairman Margaret Stevens brought all available talent to the fore. Regional Monitor Earl de Motte, assisted by Soror T. Spencer, made detailed plans for workshop sessions. The subject for these sessions was entitled "Mysticism - Sacred and Profane." Under the direction of Soror Barbara Stephan a splendid portrayal of the "Rite of Demeter" was presented and thoroughly enjoyed by everyone.

Thus a happy tour of Australasia was concluded, and after many fond farewells friends in Melbourne waved their last "good-bye" to Soror McGowan, as the plane headed for Fiji, Honolulu, and finally San Jose.

Master and officers of Harmony Chapter, Melbourne, Australia



▲
Among its humanitarian activities, one of the most gratifying to AMORC is its contact with the San Jose HOPE workshop, where up to thirty handicapped persons work regularly on inserting Rosicrucian magazines into their mailing envelopes. Leonard Ziebel, executive assistant to the Imperator, is shown, third from left, consulting with HOPE personnel on a filling of the Spanish magazine, *El Foro Rosacruz*.

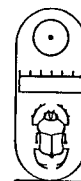
This type of program gives the handicapped an opportunity to engage in a productive capacity and earn a livelihood as well.



Congratulations are in order for Frater Harry Bersok, Director of AMORC's Department of Instruction, for winning his "flight" in the Men's Golf Championship recently held at Santa Teresa Golf Course in San Jose.



Recent activities of the *Kepher-Ra Club*, the employees' service organization at Rosicrucian Park, included a festive Christmas Party in mid-December, and a Talent Show on the evening of January 12, 1974. The creative effort behind the Talent Show brought enjoyment to all who attended. Both events highlighted another successful year for the Club.



On Thoughts

by IRENE McDERMOTT

SHELLEY said, "One wandering thought pollutes the day." Air, water, and soil pollution are factors in the very survival of mankind, and many of our most competent men are concentrating on these problems. The difficulties being both cumulative and cumbersome, progress seems slow and we are inclined to be critical of their efforts.

However, we unwittingly allow our minds to be polluted every day with unkind or ugly thoughts, with accounts of violence, hate, intolerance, and prejudice. This is a matter for individual attention.

In "Julian and Maddalo," Shelley wrote:

*It is our will
That thus enchains us to permitted ill—
We might be otherwise—we might be all
We dream of, happy, high majestic,
Where is the love, beauty and truth we seek,
But in our mind?*

Is it the privilege of poets alone to experience such love, beauty, and truth? It was Emerson who said all men are poets at heart, so why should we not all exercise this God-given right? If one wandering thought can pollute the day, why cannot one thought focused on the beautiful improve that day?



Accept This Discourse

An enlightening discourse "Karmic Justice" is yours *free*. Simply subscribe or resubscribe to the *Rosicrucian Digest* for one year at the usual rate of \$5.00* and request the discourse by name.**

The ROSICRUCIAN DIGEST, San Jose, California 95191, U.S.A.

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

*Foreign Currency Equivalents
£2.10 A\$3.60 NZ\$3.60
¥3.35 €6.25 R3.60

Karmic Justice

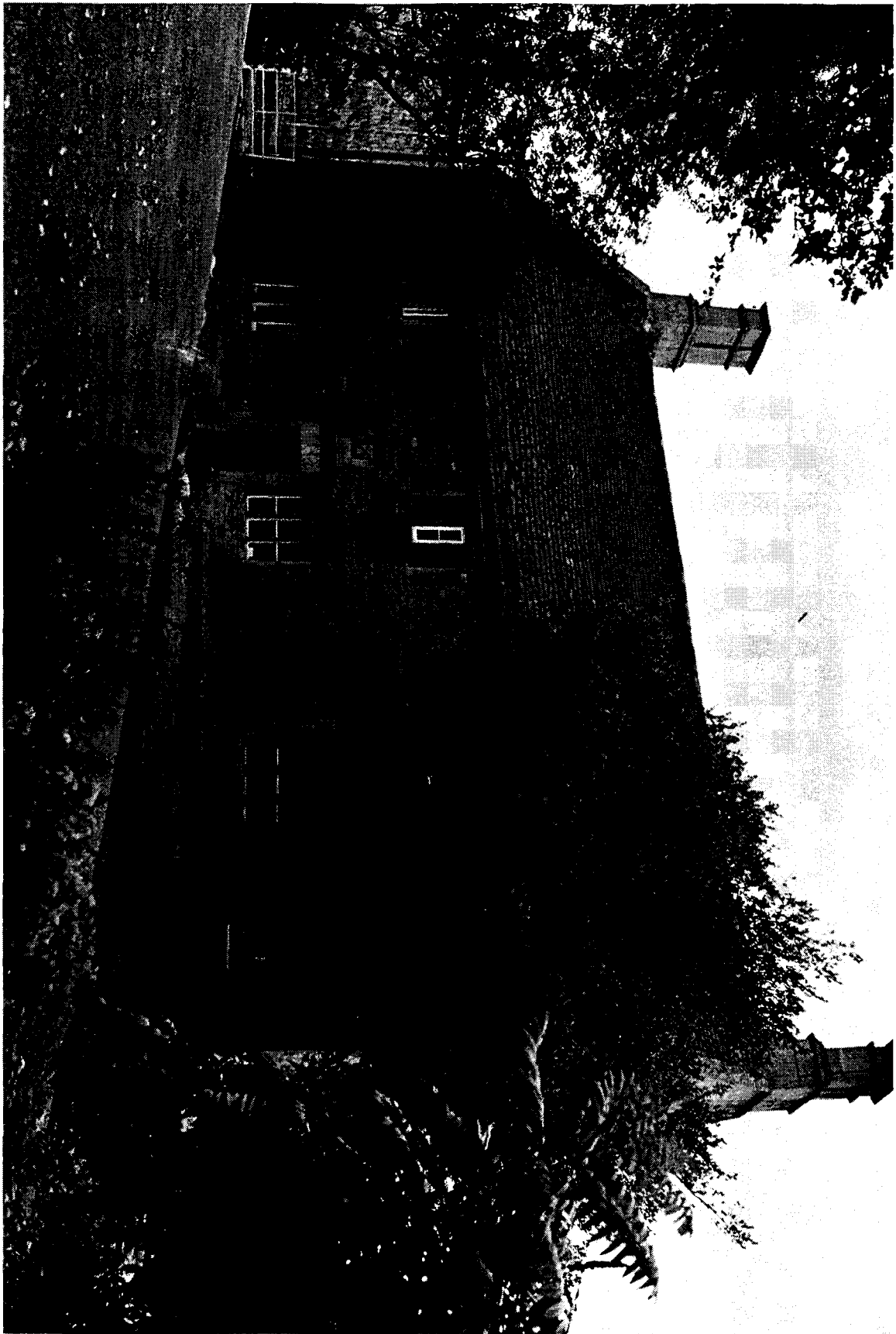
Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be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

*The
Rosicrucian
Digest
February
1974*

HOME OF SIR ISAAC NEWTON

The celebrated Isaac Newton (1642-1727), mathematician and scientist, discoverer of differential calculus, the properties of light, and law of universal gravitation, lived in this rather humble dwelling named *Woolsthorpe Manor*, near Grantham, England. It is now a historic monument.

(Photo by AMORC)



WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

CHARTERED LODGES, CHAPTERS, AND PRONAOI 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.

For Latin-American Division—Direct inquiries to the Latin-American Division, Rosicrucian Park, San Jose, California 95191, U. S. A.

ARGENTINA

Bahía Blanca, Buenos Aires: Bahía Blanca Pronaos
*Buenos Aires: Buenos Aires Lodge
Córdoba, Córdoba: Córdoba Chapter
Godoy Cruz, Mendoza: Mendoza Chapter
La Plata, Buenos Aires: La Plata Pronaos
Mar del Plata, Buenos Aires: Excelsior Pronaos
Santa Fe, Santa Fe: Santa Fe Pronaos

AUSTRALIA

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

AUSTRIA

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

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

Antwerp: Dr. H. Spencer Lewis Chapter
Brugge: Jan van Ruusbroec Pronaos
Brussels: San José Lodge
Liège: Aldin Pronaos

BRAZIL

Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal 307, Curitiba, Paraná
Baurú, São Paulo: Baurú Pronaos
Belem, Pará: Belem Chapter
*Belo Horizonte, Minas Gerais: Belo Horizonte Lodge
*Brasília, D. F.: Brasília Lodge
Campinas, São Paulo: Campinas Chapter
Campo Grande, Mato Grosso: Campo Grande Chapter
Campos, Rio de Janeiro: Campos Pronaos
*Curitiba, Paraná: Curitiba Lodge
Fortaleza, Ceará: Fortaleza Chapter
Goiania, Goiás: Goiânia Chapter
Itapetininga, São Paulo: Itapetininga Pronaos
João Pessoa, Paraíba: João Pessoa Pronaos
Joinville, Santa Catarina: Joinville Pronaos
Juazeiro do Norte, Ceará: Juazeiro do Norte Pronaos
Juiz de Fora, Minas Gerais: Juiz de Fora Chapter
Jundiaí, São Paulo: Jundiaí Pronaos
*Londrina, Paraná: Londrina Lodge
Maceió, Alagoas: Maceió Pronaos
Manaus, Amazonas: Manaus Chapter
Maringá, Paraná: Maringá Pronaos
Natal, Rio Grande do Norte: Natal Chapter
*Nilópolis, Rio de Janeiro: Nilópolis Lodge
*Niterói, Rio de Janeiro: Niterói Lodge
Nova Iguaçu, Rio de Janeiro: Nova Iguaçu Chapter
Osasco, São Paulo: Osasco Pronaos
Passo Fundo, Rio Grande do Sul: Passo Fundo Pronaos
Pelotas, Rio Grande do Sul: Pelotas Pronaos
Petrópolis, Rio de Janeiro: Petrópolis Pronaos
*Porto Alegre, Rio Grande do Sul: Porto Alegre Lodge
Presidente Prudente, São Paulo: Presidente Prudente Chapter
*Recife, Pernambuco: Recife Lodge
Ribeirão Preto, São Paulo, Ribeirão Preto Pronaos
*Rio de Janeiro, Guanabara: Guanabara Lodge
*Rio de Janeiro, Guanabara: Rio de Janeiro Lodge
Salvador, Bahia: Salvador Chapter
Santana do Livramento: Livramento Pronaos
Santo Angelo, Rio Grande do Sul: Santo Angelo Pronaos
*Santos, São Paulo: Santos Lodge

São Caetano do Sul: São Paulo: ABC Chapter
*São Paulo, São Paulo: São Paulo Lodge
Sorocaba, São Paulo: Sorocaba Pronaos
Taubaté, São Paulo: Taubaté Pronaos
Vitória, Espírito Santo: Vitória Pronaos
Volta Redonda, Rio de Janeiro: Volta Redonda Pronaos

CAMEROON

Douala: Moria-El Chapter
Yaounde: Aristote Pronaos

CANADA

Belleville, Ont.: Quinte Pronaos
Calgary, Alta.: Calgary Chapter
†Chicoutimi, P. Q.: Saguenay du Mont Verdun Pronaos
†Disraeli, P. Q.: Isis Pronaos
Edmonton, Alta.: Ft. Edmonton Chapter
Hamilton, Ont.: Golden Dawn Pronaos
†Hauterive, Que.: Manicouagan Pronaos
†Hull, P. Q.: Rose de L'Est Pronaos
London, Ont.: London Pronaos
†Montreal, Que.: Atlas Lodge
Montreal, Que.: Mount Royal Chapter
Ottawa, Ont.: Ottawa Pronaos
†Quebec City, Que.: Pyramide Chapter
†Rimouski, P. Q.: Grand Soleil Pronaos
†Shawinigan, P. Q.: Du Versus Pronaos
*Toronto, Ont.: Toronto Lodge
*Vancouver, B. C.: Vancouver Lodge
Victoria, B. C.: Victoria Pronaos
Welland, Ont.: Niagara Pronaos
Winnipeg, Man.: Charles Dana Dean Chapter

CHILE

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

COLOMBIA

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

CONGO

*Brazzaville: Karnak Lodge
Dolisie: Jeanne Guesdon Pronaos
Makabana: Aton Pronaos
Pointe Noire: Paul Taty Chapter

COSTA RICA

San José: San José Pronaos

CUBA

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

DAHOMY

*Abomey: Nefertiti Lodge
*Cotonou: Cheops Lodge
Lokossa: Chephren Pronaos
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
Petersmouth: Portsmouth Pronaos
Preston: Preston Pronaos
Worthing: Raymund Andrea Chapter

FINLAND

Helsingfors: Finlandia Pronaos (Swedish)

* Initiations are performed.

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

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

⊕ Dutch-speaking, under the Grand Lodge of the Netherlands.

(Directory Continued on Next Page)

FRANCE

Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Other subordinate bodies of the Grand Lodge of France will be indicated under other countries by this symbol †.

Aix-en-Provence (Bouches-du-Rhône): Rose du Sud Chapter

Albi (Tarn): Edith Lynn Pronaos

***Angers** (Maine-et-Loire): Alden Lodge

Angoulême (Charente): Isis Pronaos

Auxerre (Yonne): Melchisedech Pronaos

Avignon (Vaucluse): Plutarque Pronaos

Beaune (Côte-d'Or): Le Verseau Chapter

Beauvais (Oise): Lumen Pronaos

Belfort (Territoire de Belfort): Rabelais Chapter

Besançon (Doubs): Akhenaton Pronaos

Béziers (Hérault): Tempora Nova Pronaos

Biarritz (Basses-Pyrénées): Thalès Chapter

***Bordeaux** (Gironde): Léonard de Vinci Lodge

Boulogne-sur-Mer (Pas-de-Calais): Alba Rosae Pronaos

Bourges (Cher): Nicolas Flamel Pronaos

Brest (Finistère): Amentet Pronaos

Caen (Calvados): Sérénité Pronaos

Calais (Pas-de-Calais): Martha Lewis Pronaos

Cannes (Alpes-Maritimes): Amon-Ra 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

Ferrensac (Lot-et-Garonne): Francis Bacon Chapter

Féfigny (Jura): L'Eau Vive Pronaos

Grenoble (Isère): Louis-Claude de Saint-Martin Chapter

Le Havre (Seine-Maritime): Michael Maier Pronaos

Le Mans (Sarthe): Jacob Boehme Pronaos

Le Teil (Ardèche): Hugues de Payns Pronaos

Lille (Nord): Descartes Chapter

Limoges (Haute-Vienne): Cornelius Agrippa Pronaos

Livry-Gargan (Seine-et-Oise): Marie Le Roux Pronaos

***Lyon** (Rhône): Moéris 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

***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

Bennes (Ile-et-Vilaine): Graal Pronaos

Bochefort-sur-Mer (Charente-Maritime): Osiris Pronaos

Rodez (Aveyron): Rodez Pronaos

Roubaix (Nord): Descartes Chapter

Rouen (Seine-Maritime): Renaissance Pronaos

Sagone (Corse): Atlantide Pronaos

Saint-Amand-les-Eaux (Nord): Paix Profonde Pronaos

Saint-Denis (Seine): Maat Pronaos

Saint-Etienne (Loire): Flamme Pronaos

Saint-Rambert-d'Albon (Drôme): Tyti Pronaos

***Strasbourg** (Bas-Rhin): Galilée Lodge

Taverny (Seine-et-Oise): Jensen Niels Pronaos

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

***Villeneuve-Saint-Georges** (Seine-et-Oise): Robert Quille Lodge

† **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: Echnaton Pronaos

Bielefeld: Nikolaus Kopernikus Pronaos

Bremen: Jakob 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

Karlsruhe: Hermes Trismegistos Pronaos

Kassel: Meister Ekkehard Pronaos

Kiel: Saint Germain Pronaos

Köln: Empedokles Chapter

Lübeck: Der Holstentor 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

Sunyani, B.A.: Sunyani Pronaos

GRENADA

St. George's: St. George's Pronaos

† **GUADELOUPE**

Morne-à-l'Eau: Parmenide Pronaos

GUATEMALA

***Guatemala**: Zama Lodge

Quezaltenango: Mahatma Gandhi Pronaos

† **HAITI**

***Cap-Haitien**: Jeanne Guesdon Lodge

Gonaves: Akhenaton Pronaos

Les Cayes: Les Incas Pronaos

***Port-au-Prince**: Martinez de Pasqually Lodge

† **HAUTE-VOLTA**

Bobo-Dioulasso: Platon Pronaos

Ouagadougou: Jeanne Guesdon Pronaos

HONDURAS

San Pedro Sula: San Pedro Sula Chapter

Tegucigalpa, D. C.: Francisco Morazán Chapter

ISRAEL

Haifa: Haifa Pronaos

Tel Aviv: Sinai Pronaos

ITALY

Rome: Grand Lodge of AMORC of Italy, 7 Via Ximenes, 00197

† **IVORY COAST, REPUBLIC OF**

***Abidjan**: Raymond Lulle Lodge

Agboville: Jacob Boehme Pronaos

Bouaké: Robert Fludd Chapter

Divo: Socrate Pronaos

Korhogo: Yves Nadaud Pronaos

Sassandra: Sassandra Pronaos

Yamoussokro: 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 Chapter

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: Evolución Pronaos

Tampico, Tamps.: Tampico Chapter

***Tijuana, B. C.**: Cosmos Lodge

Veracruz, Ver.: Zoroastro Chapter

Villahermosa: Tabasco Pronaos

† **MONACO**

Monte Carlo: Heracles Pronaos

† **MOROCCO**

***Casablanca**: Nova Atlantis Lodge

NETHERLANDS

Grand Lodge of AMORC of the Netherlands, P.O. Box 7031, The Hague, Holland. Other subordinate bodies of the Grand Lodge of the Netherlands will be indicated under other countries by this symbol §.

Alkmaar: Aquarius Pronaos

Amersfoort: Osiris Chapter

Amsterdam: Jan Coops Chapter

Arnhem: Chepera Pronaos

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

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

(Directory Continued on Next Page)

Kaduna: Morning Light Chapter
Kano: Kano Pronaos
Lagos: Isis Lodge
***Lagos:** Isis Lodge
Nsukka: Nsukka Chapter
Onitsha: Onitsha Chapter
Owerri: Owerri Pronaos
Port Harcourt: Thales Chapter
Sapele: Sapele Chapter
Ughelli: Ughelli Pronaos
Umuahia: Umuahia Pronaos
Umunede: Umunede Pronaos
Uyo: Uyo Pronaos
Warri: Warri Chapter
Zaria: Osiris 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
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
SRI LANKA
Colombo: Colombo 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
‡ TOGO, REPUBLIC OF
Anecho: Hiéronymus Pronaos
Assahoun: L'Ave Pronaos
Atakpamé: Vintz Adama Chapter
Hahotee: El Moria Pronaos
Lama-Kara: Le Verseau Pronaos
***Lomé:** Francis Bacon Lodge
Mankro: Veritas Pronaos
Palimé: Héraclite Pronaos
Sokode: H. Spencer Lewis Pronaos
Tsévlé: Socrate Pronaos
TRINIDAD-TOBAGO
Port-of-Spain: Port-of-Spain Chapter
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: Peninsula 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
Orlando: Orlando Pronaos
St. Petersburg: Aquarian Chapter
West Palm Beach: West Palm Beach Pronaos
GEORGIA
Atlanta: Atlanta Chapter
HAWAII
Honolulu: Honolulu Pronaos
ILLINOIS
***Chicago:** Nefertiti Lodge
INDIANA
Evansville: Evansville Pronaos
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: Youngstown 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
PUERTO RICO
Arecibo: Arecibo Chapter
Caguas: Caguas Pronaos
Guayama: Guayama Pronaos
Mayaguez: Mayaguez Pronaos
Ponce: Ponce Chapter
***San Juan:** Luz de AMORC Lodge
RHODE ISLAND
Pawtucket: Roger Williams Chapter
TENNESSEE
Knoxville: Knoxville Pronaos
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
El Venado, Zulia: El Venado Pronaos
Maiquetia: Plotino-Maiquetia Chapter
***Maracaibo:** Centit Lodge
Marsacay, Aragua: Lewis Chapter
Mérida, Mérida: Dalmau Pronaos
Puerto Cabello: Puerto Cabello Chapter
Puerto La Cruz, Anzoátegui: Delta Pronaos
San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
San Felix, Bolivar: Luz de Guayana Pronaos
***Valencia, Carabobo:** Valividar Lodge
Valera, Trujillo: Menes Pronaos
WALES
Cardiff, Glam.: Cardiff Pronaos

BRAVE NEW ERA

In these times of the dubious and controversial energy crisis, industry is beginning to look for other ways to produce power with more of an open mind toward new and less conventional means of energy storage.

A proposal once considered impractical, but which now becomes very attractive because of new materials and technology created by aerospace research, is that of using flywheels to store energy.

The flywheel is probably one of mankind's oldest inventions—it is mentioned in the Old Testament, in references to the potter's wheel. Until recently, however, because of the weight and tensile strength of available materials, it was out of the question to even consider flywheels for large-scale energy storage purposes. Now the situation has been changed by the development of new plastic fibers created for the much-maligned space program, and the flywheel may be finally coming into its own.

One of the most important applications for the new flywheels would be in the field of transportation. It is possible, now, to build a flywheel-powered automobile. Such a vehicle's engine would consist of a flywheel and a motor-generator (a type of electric motor which also doubles as an electric generator) sealed in a vacuum chamber. Such a system could power a small automobile at a rate of 100 kilometers (60 miles) per hour for a distance of over 300 kilometers (185 miles), making its performance comparable to that of gasoline-powered vehicles, especially since it would have comparable acceleration capabilities. These were the two main problems barring the use of an electric car, with which present-day batteries cannot cope.

Besides not consuming the allegedly scarce fossil fuels, the great difference between the flywheel-powered car and conventional ones is that, moved by this system, the vehicle would be quieter and emit absolutely no pollution whatsoever.

Since the flywheel would be sealed in a partial vacuum to reduce friction, its spin would be boosted by plugging it to an electric outlet for five minutes or less at very long intervals, depending on use. A freshly boosted flywheel, if not used, would still be spinning six to twelve months afterwards, and could start the car. This device would require very minimal maintenance, probably outlast-

ing the body of the vehicle . . . not many internal combustion engines can make that boast.

Larger and more powerful flywheel systems could also be adapted for use by power companies. Brownouts and blackouts are not caused by an energy shortage but by peak hour demands, when office buildings, factories, and consumers in general are at the height of their daily activity, using air conditioners, computers, machinery, and so on. Until now, power companies have dealt with this problem by building "peaking units," auxiliary generating units which are powered conventionally—by gas or fuel oil—and started when the demand for electricity is at its greatest.

Flywheel energy storage systems could be easily built close to those areas requiring the most power at peak hours (Manhattan Island, for example). These units would be "charged" during off-peak times and then utilized when the demand is greatest. Each system would consist of several flywheel energy storage units, each with a flywheel some four meters (thirteen feet) in diameter and weighing 150 tons, delivering over 15,000 kilowatt-hours of energy.

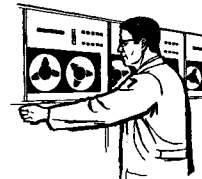
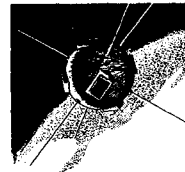
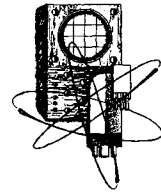
The desirability of such a system is enhanced when one considers that it is compact, necessitating no large expenditures in land to build it on, and can be installed in most of the substations of large cities. This, plus the fact it is absolutely safe in its operation, inexpensive to work, and easy to build and set up.

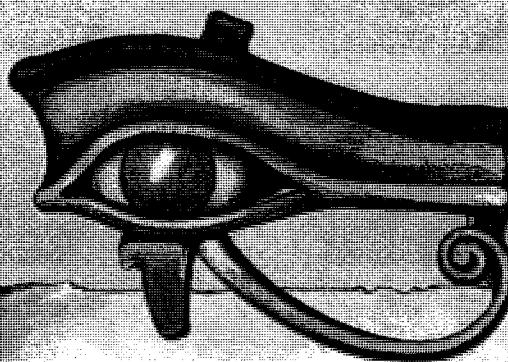
During the course of our times, it has become somewhat of a fashion to despair of man and his works, dooming the one and cursing the other. The fact that man's ingenuity and his technology are the only two bulwarks which stand between living as civilized beings and catastrophe, is conveniently ignored.

We cannot go back. Regardless of what some nostalgia-ridden individuals may preach, we are not like our ancestors, we could not be happy in their world nor wish to live in it. Let us not be so quick to damn and despair of our own.

The lights are *not* going out throughout the world, and we shall continue to see them burn throughout our lifetime, and that of those who will come after us . . . this is one of the promises which shall find fulfillment during the course 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:

No pleasure is comparable to the standing upon the vantage-ground of truth.

—FRANCIS BACON, 1561-1626
Of Truth

I remember that a wise friend of mine did usually say, "That which is everybody's business is nobody's business."

—ISAAK WALTON, 1593-1683
The Compleat Angler

Knowledge is more than equivalent to force.

—SAMUEL JOHNSON, 1709-1784
A Dissertation on the Art of Flying

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

—ALEXANDER POPE, 1688-1744
Thoughts on Various Subjects

