

# Rosicrucian Digest

February 1976 • 50c

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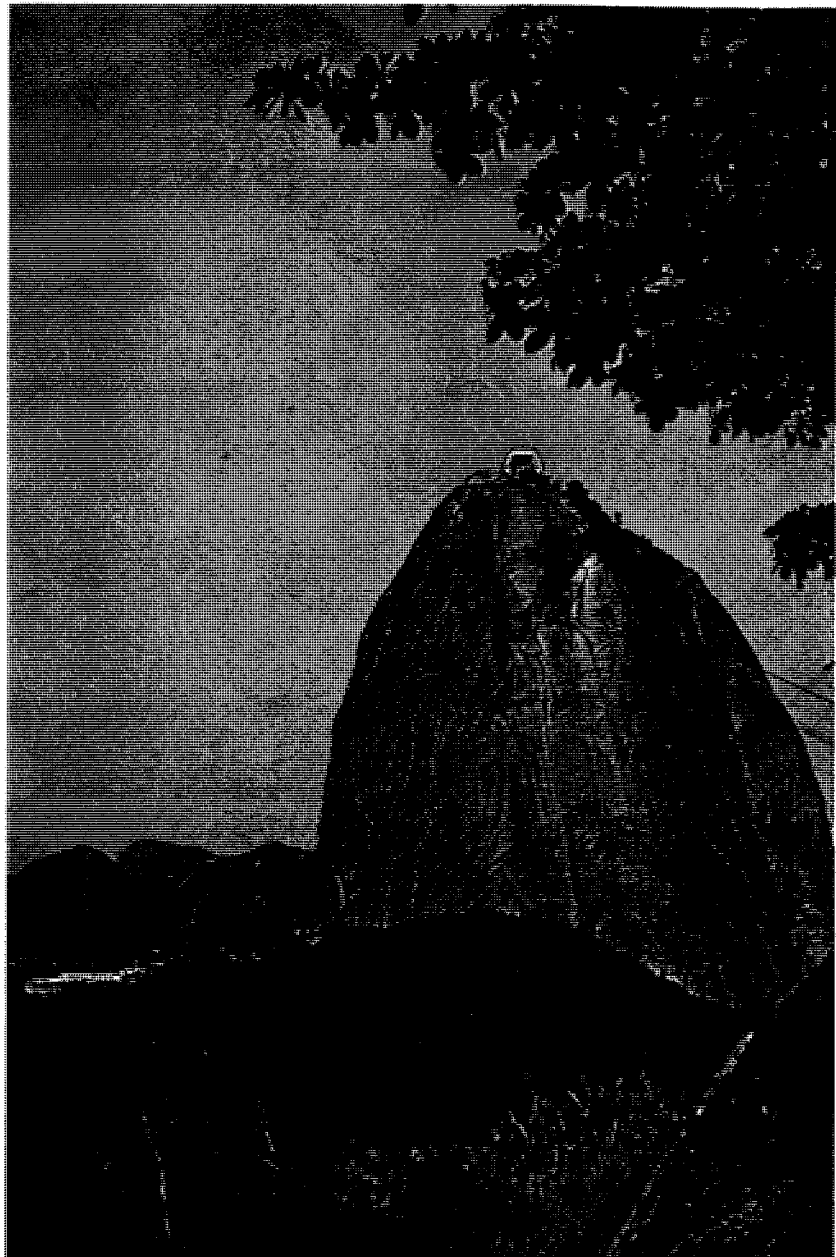
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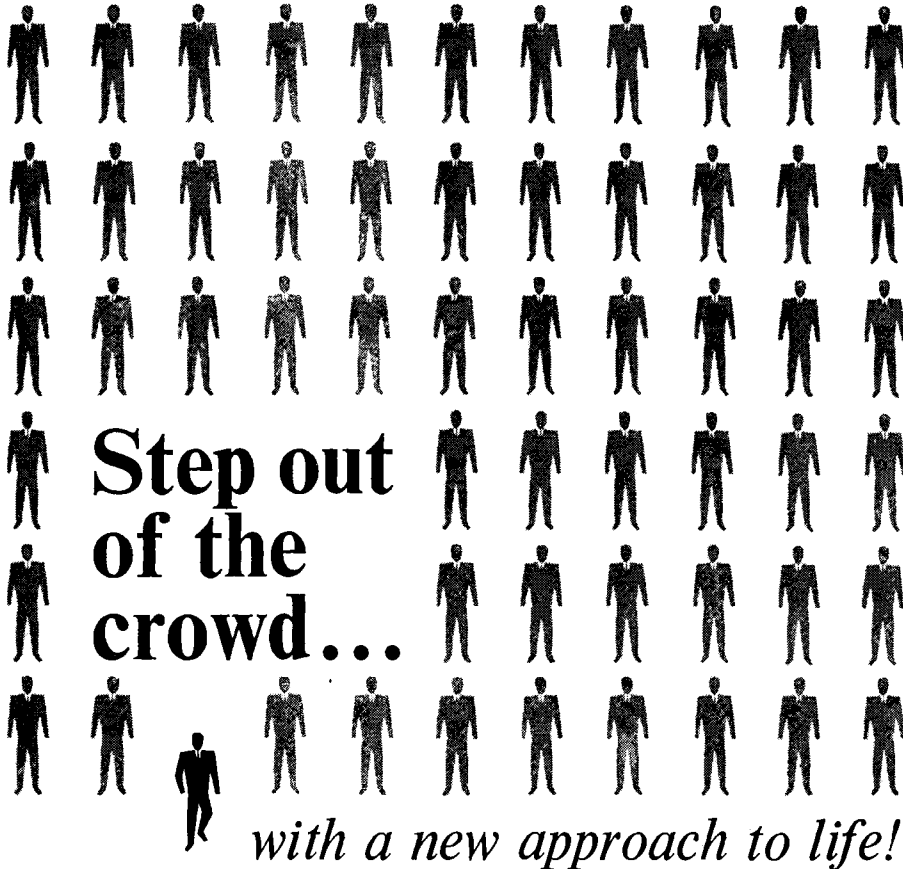
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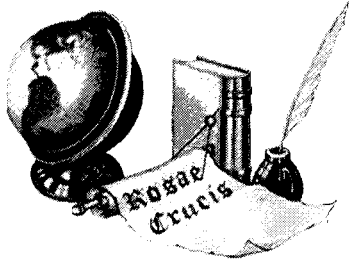
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# ROSICRUCIAN DIGEST

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**COVERS THE WORLD**



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**Robin M. Thompson, Editor**

**OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER**

## *The Purpose of the Rosicrucian Order*

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

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## PUBLIC SEMINAR

A Public Seminar recently presented by the Rosicrucian Order, AMORC, attracted over 2000 people to San Jose's newly completed Center for the Performing Arts for a daylong session of fascinating lectures and demonstrations. For further information on this successful event, please see page 35.

(Photo by AMORC)

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# THOUGHT OF THE MONTH

By THE EMPEROR

## PYRAMID MYSTERIES OF EGYPT

NOTWITHSTANDING considerable modern archaeological research in Egypt, there is a veil of mystery that still shrouds much of that great civilization. Tradition and myths that have intrigued the imagination have not been entirely disposed of by excavation and the deciphering of ancient languages. In every decade there is some discovery or revelation of a phenomenon heightening interest in Egypt, the world's longest civilization.

The greatest popular interest has long centered around the pyramids of Egypt. Their imposing heights and the magnificence of their structure continue to awe the modern tourist just as they did the Greek philosophers of thousands of years ago who stared up at them in wonderment.

Why were they built? This was the question that only legend and tradition had attempted to answer for centuries. Modern Egyptology has given the most factual answers from its findings to most of such questions, but there are still gaps existing in many of the explanations. In other words, there is much that as yet remains speculative.

The classical writers took the history back to legendary Menes, King of the First Dynasty and the founder of a united Egypt. No one had any conception of a civilized state that existed hundreds of years before the Pyramid Age. Such classical writers were, for example, the Greek historian Herodotus (484?-425? B.C.) and Manetho (Third Century B.C.). Herodotus, a historian, but also we might say a tourist, is thought to have been influenced by the exaggerated tales told him by his guides—so believe modern Egyptologists. However, modern historians do admit that much of what Herodotus relates seems authoritative.

Manetho was a native of Lower Egypt and lived during the reign of Ptolemy II. He was commanded by Ptolemy to compile a history of Egypt; in particular to translate from the ancient hieroglyphic records, writing which even then was falling into disuse. Ptolemy feared that such ancient accounts would eventually be lost. Manetho was very qualified for the work as he was a priest of Heliopolis, a center of learning and one of the great mystery schools. Unfortunately, Manetho's history was lost. We only have fragments of it which are related by Josephus, a Jewish historian, and the Christian chronographers such as Africanus (A.D. 300).

Such early excavators as the celebrated Sir Flinders Petrie at Abydos, and De Margou at Nagadeh, pushed back the frontiers of Egypt another five hundred years by their findings. These discoveries intensified further scientific research in Egypt and brought to light more knowledge about that ancient culture, and with it further unanswered questions.

Egypt's past has been divided in several ways by different scholars. One generally accepted chronology is as follows:

Archaic Period	3188-2815 B.C.
Old Kingdom	2815-2274 B.C.
Middle Kingdom	2132-1777 B.C.
New Kingdom	1573-1090 B.C.
Late Kingdom	1090- 663 B.C.

We know as much as we do about ancient Egypt principally because of the people's burial customs prompted by their religious beliefs. What we may term a pantheon or collection of Egyptian gods is numerous, with some of the gods gaining more prominence in one age than in another. All did not come into existence in the Egyptian theology at one time. There were two gods, however, that were the most prominent in their influence,

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and they were the oldest and the most enduring. The first of these was the Sun which impressed the Egyptians with its continuous intense radiation over their sunbaked land. Its phenomenon of seeming to rise in the east and ride across the cloudless sky to set in the west stimulated the imagination of the early Egyptians. At first the *Sun* was worshiped directly, and then in a later period, as in Akhnaton's time, it acquired a symbolic or mystical connotation.

The other principal god was the *Nile River*. By its seasonal inundation, it was the very lifeblood of Egypt—keeping it from being another part of the parched desert. The river gave Egypt fertility and therefore symbolized life.

The Egyptians, even in the Archaic Period thousands of years before Christ, came to believe in *immortality*, or life after death. Man would live again. He would eventually be judged by the gods in the next world and if worthy live with them. In prehistoric times, before a definite theology had been established regarding man's relationship to the gods, the dead were buried in a shallow oval pit dug into the sand. The body was placed on its side in a contracted position and was wrapped in a reed mat. Placed with the body were personal belongings of the deceased. These consisted of crude pottery, flint implements, hand axes and knives, and wooden artifacts. No superstructure was placed over the pit; only sand was piled high upon it.

From the First Dynasty, approximately 5000 years ago, the tombs were then protected by a superstructure of sunbaked mud bricks. This type of tomb is called a *mastaba*—deriving its name from an Arab word meaning *bench*. This name was conferred upon it by the modern natives because the tomb resembles benches placed outside their homes upon which they sit and drink coffee. With the passing of time these mastaba tombs became more expansive, consisting of several cells, or chambers. In some were stored food for the deceased or articles of personal use and adornment.

There is what is known as the *Pyramid Age*. It is most important because of what are called the *Pyramid Texts* which date from that age. Pyramid Texts consist of descriptions inscribed on the walls and corridors of the pyramids, and all



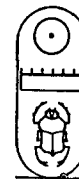
Sphinx and Great Pyramid

of the coffins entombed there. These also have illustrations painted upon them, telling us much about the life and times of that ancient period. The Pyramid Age begins about the Fourth Dynasty (2815 B.C.) of the Old Kingdom and ends about the Tenth Dynasty (2294 B.C.). This Pyramid Age lasted a little over five hundred years. The Egyptian word for pyramid, as best as it can be translated, is *pir-em-us*, meaning something of great vertical height.

#### Pyramid Age

During the Pyramid Age some eighty pyramids were constructed, stretching for miles along the west bank of the Nile. Many of them have deteriorated to nothing more than rubble. Yet these pyramids with their texts are like pages of a vast book. The kings entombed in them left to posterity in hieroglyphical and pictorial form accounts of their conquests and their manner of living. Thus we are able, from such material, to know the skills of the persons they engaged, the crops they raised, their domestic customs and religious beliefs. Many of the accounts are vainglorious, especially in relating royal conquests and what the pharaohs claimed as their beneficial and charitable acts for their subjects. In some of these pyramids have been found the mummified remains of the monarch. Centuries ago, however, in most of the tombs, robbers broke into the sepulchral chamber and removed the splendid jewels and other precious metal ornaments accompanying the mummy.

(continued on page 26)



# Peter Miller

*Mystic of the*

*American Revolution*

by John Palo,

B. S., D. C., F. R. C.

IT WAS NOT an uncommon scene. Tall Peter Miller, bearded and wearing a white, hooded robe, was walking down the street—his kind face and friendly manner well known in the community. Suddenly another man approached, and looking directly into Miller's eyes, spat into his face. Miller, crossing his hands over his heart and whispering a short prayer, quickly passed on through the street.

Reverend Peter Miller had recently resigned as minister of the local Reformed Church, and because of this was harassed by certain church members. In fact, it was Michael Widman, superintendent of this church, who spat in Miller's face.

Miller was a graduate of Heidelberg University, in Germany, and as a young man he came to America answering a call for clergymen. He became one of the Colony's best theologians, and even more he mastered several languages, was a student of law, and became a top scientist. Miller also had a deep mystical bent. It was this latter inclination that led to the personal abuse he received. After serving as pastor for four years, Miller became intrigued by the work of

the Rosicrucian mystic, Conrad Beissel, in nearby Ephrata. Deciding to leave his church and join Beissel's cloister, he reaped the wrath of his parishioners, especially Michael Widman.

Peter Miller was only twenty-five, bright, cheerful, and understanding, and soon he was Beissel's most apt student and assistant. They both stood by the mystic Rosicrucian teachings and promulgated the performance of the rituals. True, the outer organization at the Ephrata cloister was the Seventh Day Baptist Church; however, its inner organization was both *Masonic* and *Rosicrucian*. Its leaders, Beissel and Miller, were Rosicrucians.

We see Miller teaching in the Cloister classrooms, working out the curriculum, preparing books and hymnals, setting type, leading the choir, translating, proof-reading, defending the members in court, experimenting in the fields, helping poor settlers build their homes, and lecturing to the brothers and sisters. His reputation as a thinker grew. Governor Thomas Penn and other notable scholars visited Ephrata to hear a profound discourse as well as the beautiful Cloister choir singing. For his contributions to science, Miller was elected to the American Philosophical Society—a group started by Benjamin Franklin. He was so honored for three reasons: (1) He helped save the Pennsylvania grain crop by his studies of a devastating insect pest; (2) his successful experiments with peas and lentils made possible increased yields of these two vegetables; (3) he invented a screw auger for boring into the earth.



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After the death of Beissel, Miller, by unanimous choice, assumed charge of the Ephrata Community. It was 1769, when he was fifty-nine years old. In a few short years, Miller and the aging brothers and sisters would be thrown into the middle of perhaps the most significant revolution in the history of man.

### ***Declaration of Independence***

Thomas Jefferson had written and submitted the Declaration of Independence, and on July 4, 1776, after some changes, it was adopted by the Continental Congress in Philadelphia. The Declaration spelled out the "raison d'être" of this new nation, and it had to be printed and translated into several foreign languages. All nations had to know of the severing of our British ties. Secretary Thomson informed the Congress that Peter Miller would be an acceptable choice to print and translate this great document, and Miller was thus commissioned.

Cognizant of the tremendous import of this work, Miller accepted the commission under the one condition that he would take no pay for his services. It seemed most fitting, to Miller, that the original draft of the Declaration of Independence should be printed on the Ephrata Press. It also seemed providential that his translations would enlighten seven foreign language-speaking peoples throughout the world about our Declaration. Miller himself is reported to have set most of the type, and the finished printed draft and translations were given to Miller's friend, Benjamin Franklin. It was Franklin's task to see that the several foreign powers received their copy. Thus, the Declaration of Independence was written, printed, translated, and brought to the attention of the world by three men associated with the Rosicrucian Order: Jefferson, Miller, and Franklin.

This was only the beginning of the contributions of Peter Miller and the brothers and sisters to the birth of the United States of America. Some twenty-five million dollars in Continental notes, the first American currency, were printed on the Ephrata Press.

The war was going badly, and General Washington, having sent hundreds of wounded to the Ephrata Cloister, proclaimed it a hospital. The brothers and

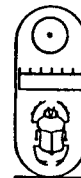


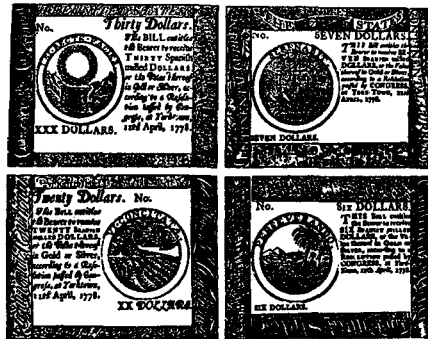
The Cloister at Ephrata, Pennsylvania, early home of first Rosicrucians in America, is now a state monument, its buildings preserved in their original style.

sisters worked for the wounded, night and day. Then, as a typhus epidemic struck, many brothers and sisters and 200 of the 500 soldiers died. Undaunted, Miller and the remaining brothers and sisters sent many wagonloads of food to Washington's starving men at Valley Forge. It is said that rare arcane books were torn and sent on to be used as wadding for cartridges. The remaining brothers and sisters had gone through many hardships and sufferings. One might think their leader, the aging Miller, would have become somewhat bitter after witnessing so much tragedy. Such was not the case, and perhaps the following story best illustrates the mystic caliber of this man:

For some slight reason Miller's old arch enemy, Michael Widman, became momentarily disenchanted with the American cause. Going over to the British, Widman offered to perform for British General Howe any duty asked of him against the Americans. To Howe's credit, he refused Widman's offer. The British general reasoned that if Widman shifted allegiance from the American cause for some slight reason, how could the man be trusted to be true to the royal cause? Widman was dismissed and escorted safely beyond the English outposts.

*(continued overleaf)*





Continental Currency printed at Ephrata—facsimile of half of an uncut sheet.

On approaching the first outposts of the American lines, Widman was arrested. His own wife, sympathetic to the American cause, had alerted the American forces of her husband's treacherous purpose in visiting the British general, and a court-martial was summoned in which Michael Widman was sure to be sentenced to hang.

His neighbors, hearing of his treachery, denounced him without stint. Only one person, Peter Miller, did not denounce him. Instead, upon hearing of the traitorous act and the upcoming court-martial, Miller promptly started on foot for Washington's camp in Valley Forge to intervene. Miller was convinced that Widman, with all his faults, was not truly a spy. Some peeve had no doubt caused a momentary lapse in patriotism. As no damage was done, this should be forgiven, as Miller had faith in Widman's allegiance to the cause of liberty.

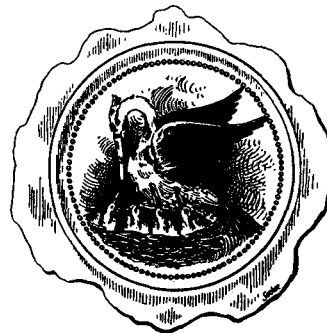
But Miller was too late. He arrived in camp just as the general had approved and despatched, by a courier, the findings of the court-martial. Although Widman was found guilty—sentenced to hang—Miller rushed to General Lee for an interview with General Washington. General Lee, who had visited Miller frequently at Ephrata as a scholar, knew him intimately. He immediately presented Miller to the Commander-in-Chief, and Washington received him graciously as a benefactor of the American cause. As Sachse relates, "Washington requested him to be seated, but Miller replied that

his business with him would not admit to a moment's delay—that it required immediate dispatch, and instantly proceeded to plead for mercy towards Widman most forcibly, most eloquently.

"It was a majestic tableau to look upon, the Commander-in-Chief, General Lee, and several other staff officers, and Peter Miller, in his monastic robe, standing in front, forming a most imposing group. Peter Miller was a tall man, of much grace, clad in a long gray tunic, or toga, secured by a single belt around his waist, while the cowl thrown back exposed his exuberant snowy hair and long white beard in front, while his expressive face, strongly marked with intelligence and benignity was animated by the warmest benevolence, as he sued for the life of a fellow-being. All were absorbed in listening to the burning words falling from the Prior's lips, which subdued the military idea of retaliation almost entirely in every breast."

All thought the Commander-in-Chief would succumb to Miller's entreaties and exercise his prerogative of mercy. Deeply moved, but yet mindful of his responsibilities, Washington replied: "Friend Miller, there is scarcely anything in this world that I would deny you, but such is the state of public affairs that it would be fatal to our cause not to be stringent, inexorable in such matters, and make examples of renegades to the cause of Liberty. Otherwise I should most cheerfully release your *friend*." "Friend!" exclaimed Miller, interrupting the Commander-in-Chief and throwing up his

Seal of the Sisterhood of Saron on the Cocalico—from ancient Ephrata document.



hands in a passionate plea, "He is my worst enemy—my incessant reviler. For a friend I might not importune you; but Widman being, and having been for years, my worst foe, my malignant, persecuting enemy, my religion teaches me 'To pray for those who despitely use me.'"

As the Commander-in-Chief of the American forces gazed on Miller, tears coursed down his cheek. He took the mystic by the hand and said, "My dear friend, I thank you for this lesson of Christian charity. I cannot resist such a manifestation of our divine religion; the pardon shall be granted on one condition, and that is, that you be the bearer of it yourself, and hand it to the commanding officer at Turk's Head in Widman's presence."

Miller, happy over Washington's decision, assented to the condition. With the quickly prepared written pardon, the prior set out immediately, on foot, for Turk's Head. Widman was to be hanged in the morning. It was late at night when the tired old mystic arrived at his destination. He had walked a distance of eighteen or twenty miles (thirty-two kilometers).

After a sleepless night, he headed for the blockhouse. The scene before him gave Miller not a moment to lose. The front of the blockhouse was surrounded by a few soldiers drawn up in a hollow square, and there, on a raised gallows, was Widman—the rope already around his neck. Speaking his last few words, the convicted traitor acknowledged his treachery to all and acquiesced to the decision of the court-martial—implored his audience to be faithful to the cause of liberty.

Miller was happy to hear this from Widman's own lips, and his faith was justified. But, as there was no time to lose, Miller rushed to the commanding officer with the pardon. Widman suddenly recognized Miller as he spoke with the commanding officer, and puzzled by his presence, called out to the white-haired, bearded mystic: "Peter Miller, whatever has prompted your presence at this place at this time, I avail myself of the occasion to acknowledge my great and multiplied abuse and persecution with which I have followed you for years past, and esteem it the kindest providence that I have the opportunity to retract my numerous vilifications and outrages upon you and

crave your forgiveness of such wanton maltreatment. Yet, I trust that I may find pardon above . . ."

The commanding officer interrupted Widman at this point, telling him the good news that General Washington had just granted him a pardon and he was now a free man. "Michael Widman!", he then said, as he turned and gestured towards Peter Miller, "Here is your deliverer!"

The war ended and a new nation was born. However, the Ephrata Cloister was never quite the same again. Some of the members left and went West, and young mystics were no longer attracted to cloister life. The old-timers died, as did Peter Miller in 1796, at the age of eighty-six. Toward the end, Miller realized the monastic life would not be popular in America. Future American mystics would develop and carry their light into the workaday world. But, here, at the Ephrata Cloister, a monastic approach to mysticism had seen a brief but glorious day in the history of the United States. △

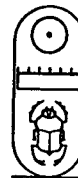
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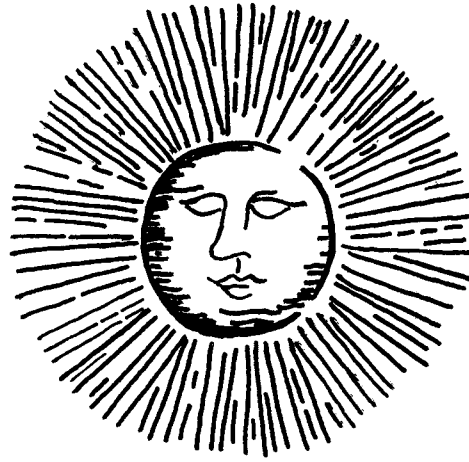
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# The Star That Controls Our Lives



by John M. Scott, S. J.

**D**O YOU KNOW the name of the star that keeps you alive?

Without this star you could not wiggle a little finger, walk one step, or read this print.

You can feel the effects of this star in your life this very moment. Simply place your hand on the side of your face. The warmth of your body, the warmth of your blood is a gift to you from our nearest star, the day-time star we call the sun.

Air is said to be "the breath of life" but it is the sun that gives us the energy to inhale deeply, and lets the air enter our lungs like a rhapsody.

The majority of ancient peoples worshiped the sun because they were aware of a fact that often escapes people today. *All our physical life depends on the sun.* Hence, so these people thought, the sun must be something wonderful, great, even divine.

The sun-bright fact is—you and I are solar-powered, internal engines! Three times per day (or more) we stoke our internal engines with energy from the sun. We eat sunlight!

Spicy tomato ketchup, sugary-sweet strawberry malts, the avocado flanking your sauteed salmon steak—all are gifts from the sun. Without ole sol, not a solitary radish would break terra firma and reach for the sky. Each lemon, each honeydew melon is a fresh gift to you from the sun. Every chicken in the pot, every pot roast in the oven, was put there by the sun. If the sun were to go out of business tomorrow, we would have to go space-hunting for another planet on which to grow sweet corn and squash.

Without the sun, planet earth would be naked as a billiard ball—not a stitch of grass to cover the ground; and we likewise would be bare, for our suits are either stolen from cotton fields, or lifted off the backs of sheep, who, in turn, munch green grass to make white wool.

Someone has said a farmer is a "handy man with a sense of humor." But humor would be just that until the sun gives forth with magic, making each green leaf and blossoming bud a private miracle.

Of all things on planet earth, only plants can capture the energy from the

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sun and give it to us in the form we need to keep alive. Green plants are engaged in the most important manufacturing process in the world—making food.

The plant material that holds the key to this mysterious food-making process is chlorophyll, a green coloring matter, which in the presence of sunlight manufactures food.

The process of manufacturing food with the energy from the sun is called photosynthesis. "Photo" is a Greek word meaning light. "Synthesis" means to put together or build. Photosynthesis is building with sunlight.

When the golden rays of the sun shake hands with the green pigment—chlorophyll—in a leaf, magic is in the making. The plant is packaging sunlight!

Man rules the seven seas. He builds a Boeing 747 that leaps from San Francisco to New Zealand in a handful of fast hours. He builds a Saturn 5 rocket to bring Apollo astronauts to the moon. He launches the Pioneer 11 spacecraft past the mighty planet Jupiter. Yet, man cannot make a radish!

The little blade of green, however, can do just that. A green leaf has more mystic secrets in its fragile design than all the elves of Ireland that haunt the Lakes of Killarney, or the trolls of Iceland that dwell in the high places east of Reykjavik.

Though delicate as an orchid and lovely as a lily, the blade of green guards its secret with a strength that laughs at the vaunted intelligence of the A-bomb experts. Its secret evades the calculations of slide rule artists and escapes the jaws of calipers.

Magic! Here is tantalizing mystery that even Sherlock Holmes couldn't solve. With the searching eye of the microscope and the sleuthing of chemical analysis, scientists have not been able to pry open the secret of the blade of green, to learn its formula, to find out how the energy of sunlight is stored in the sugar which is made there.

Each year the amount of the sun's energy fixed in this fashion amounts to the equivalent of 300 million tons of coal. We know of no other practical process which can fix the sun's energy in chemical compounds.

In the last analysis, the reason you can walk, talk, and sing is that the sun reaches

out through 93 million miles of space to catch you in its warm embrace, and kiss you with its life-giving powers—not directly, but in the magic of its masquerade in green.

### ~ ( Sun Energy ) ~

Most of us are so accustomed to having the sun deposit a fresh day at our doorstep, we take the whole process for granted. We never stop to realize that the nearest star over our heads is giving us this day our daily bread, enriched with energy from on high! Wonder bread that builds strong bodies 12 different ways is truly wonderful. It is packed with captured sunlight, energy from a star!

The Indians from the Southwest are well aware of their dependence on the sun. A Navajo will feel perfectly at home shopping in Flagstaff or Winslow, and will barely turn his head when a Boeing 747 cruises through the sky, but when he builds his hogan, the opening will always face the rising sun, for such is the way, and the thoughts of his people. It is the sun that fills the pods of the mesquite trees with rich and nutritive beans.

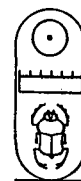
Do you know that this very moment you may be carrying "some of the sun in your pocket"? If you happen to have a big, kitchen-size match with a wooden stem, and if you carry this in your pocket, you are carrying "energy from a star!"

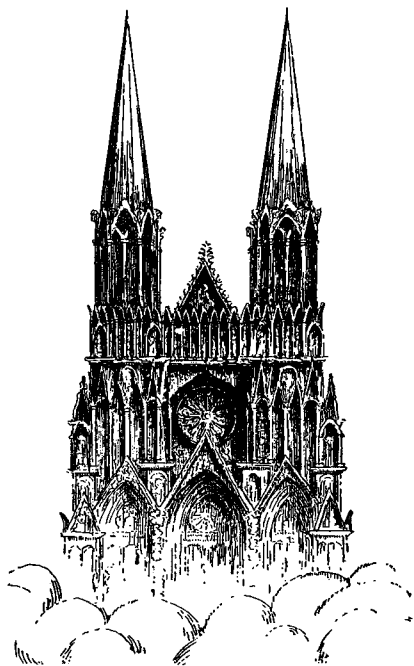
To prove it, strike the match, and notice the cosmic magic. You are feeling heat from the sun!

When the matchstick was part of a growing tree, green leaves on the branches of the tree captured energy from the sun and stored it in the wood. When the matchstick burns, it releases heat from the sun that was captured by green leaves many long years ago, and stored as potential energy—waiting for the magic moment when you would release this "sun energy."

Coal, oil, and gas are like the match. They all contain energy captured from the sun. When ancient swamps and forests were covered over with deep layers of earth, the trees and plants buried under the ground were turned to coal. Oil and gas are the remains of sea animals that once lived in ancient oceans

(continued on page 32)





## The Celestial Sanctum

### THE POWER OF PRAISE

by Chris. R. Warnken, F. R. C.

THE WORD *praise* is a perfectly legitimate word, but what it stands for is held by many persons to be dangerous if not rigidly controlled. Admittedly, it can be a two-edged sword. But that is neither the fault of the word nor the concept. It is a human failing to misuse praise or to make insincere application. The fact remains that honest praise given where deserved is beneficial to both the giver and the receiver. Our theme is not to discard praise through ignorance, but rather to use it intelligently and constructively.

Perhaps we should first emphasize the fact that flattery is not synonymous with

praise. Many of us deceive ourselves by using flattery as praise. Flattery is insidious; it uses innocent words of praise to disguise insincere and selfish motives to gain favor from another. This is unfair to the subject, whether he is aware of the truth or not. It is more damaging to the perpetrator, who has been deceitful and knows of his deceit. Sooner or later the voice of conscience will demand to be heard and he will suffer remorse or contrition. Of course, flattery is not a capital crime, but he who uses it will eventually regret his stupidity and dishonesty.

A small child, learning to live life and to develop a moral understanding, discovers very early how to gain much of what it wants by the clever and coy use of flattery. It does not need words; its cute and cuddly expressions and mannerisms are soon found to be irresistible and far more powerful than words. But it *is* flattery, as so many parents and friends have realized eventually! With proper training and development most small children outgrow this deception. Our problem is with those once small children who grow physically into adult *children!*

As we begin to mature we are taught to exhibit varying degrees of modesty as becoming a well-bred person. One of our lessons is to blush with modesty when someone bestows upon us an unfeigned expression of well-deserved praise. Most of us will minimize or reject the praise with some silly remark like, "Oh, it was really nothing." And we lie! It does not matter whether we were saving the maiden in distress, rescuing the cat caught up in the tree, standing alone for truth in a large group argument, or winning the game—we were doing our very best in what we thought to be right and honorable, and we deserved praise by others. Furthermore, we *did* like it and appreciate it! Xenophon aptly said: "The sweetest of all sounds is praise."

Unfortunately, praise can also operate to our detriment if we are not psychologically qualified to receive it. Some of us fail to keep praise in perspective and realize that it is the counterpart of criticism which we must certainly also receive when deserving. Consequently, we may be apt to accept frequent praise as an indication that we are becoming different from our fellowman, perhaps

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even a little superior. When this occurs we may lose touch with reality and begin to *expect* praise always, even when we are wrong! This is disastrous for we will then be suffering from the deadly disease of egotism which can be cured only by radical methods. As the astute student of human nature, Dr. Norman Vincent Peale, observed, "The trouble with most of us is that we would rather be ruined by praise than saved by criticism."

It is human and natural to appraise ourselves with esteem. While we may be aware that we are not examples of human perfection, most of us also know that we are *not deliberately avoiding* a way of life that is in keeping with our level of involvement and understanding. Self-respect urges us to present ourselves in the best light relative to those with whom we come into contact. This does not necessarily mean the highest morality, involvement, or integrity. Essentially, it is the same urge that motivates the bully before his gang, the pious pastor before his flock, and the actor before his audience. And each will respond to the confirmation of his self-respect and self-esteem by words of praise! The humorist Will Rogers said, "I always like to hear a man talk about himself because then I never hear anything but good."

On the positive side, honest praise expressed where it is rightfully deserved is a veritable tonic of inspiration and encouragement. Like most medicine, it should be used sparingly enough to maintain its effectiveness, but never withheld completely. Since the days of primitive man we have praised our outstanding leaders with special recognition and honors. To this day, outstanding soldiers are praised by awarding them medals and citations before their fellow soldiers. We give praise to our greatest athletes with special honors and adulation. Our most eminent scientists, writers, artists, and statesmen are praised with worldwide acclaim and coveted prizes of priceless value and singularity. Those so recognized are inspired to strive even more in their contribution to the betterment of mankind. Other worthy candidates become more determined to make their own unique contribution to a better world and thus earn praise also.

There is within everyone something that is good; something that is worthy of

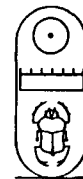
some degree of praise. But it is not enough for us to *think* so; it is then only opinion. It must be *conveyed* to those deserving it if it is to contain the magic power of praise. When honest praise is given directly it quickens the heart; it increases the flow of epinephrine (adrenalin); it strengthens determination for improvement of performance; it transmutes negative thoughts into positive thoughts; and it generates happiness, appreciation, and love. It is indeed a tonic! But there is also reward for those who dispense such a marvelous tonic conscientiously.

We can readily observe that the most contented and harmonious people are those who seek, in some small way at least, to do something good for others. To give deserved praise requires no more than good will and the desire to bless someone. Above all, it not only makes the recipient feel good, it causes the giver to feel euphoric. What could be better? No pain! Try it as an experiment. Abhor flattery; there are so many opportunities for genuine praise. And remember, thoughts of praise locked up in your mind and heart will not work. Say it! Write it! Tell it! Face to face! Dare to do and discover how much happiness you can create all by yourself. Who knows—it may even generate within you a feeling of godliness, of benevolent power, of titillating happiness. That's euphoria! Such is the power of praise.



### ***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, a 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 twenty-five cents (or foreign equivalent) to cover mailing.*



## Television Filming of Rosicrucian Park



A one-half-hour documentary film about the city of San Jose, entitled "Do You Know The Way?" was recently filmed at various points of interest within the city. Rosicrucian Park was featured prominently in the film as a center of San Jose's cultural, scientific, and philosophic tradition. In fact, the film sequences dealing with Rosicrucian Park comprise seven minutes of the film's twenty-seven minutes running time. The producer and director of the film, Mr. Frederick Gennert, is nationally known for his excellence in film making and has been awarded the coveted Peabody Award three times for best documentary film made in the United States for the year.

Featured during the Rosicrucian Park segment of the film are exterior shots of the Egyptian Museum, Planetarium, Science Building, Supreme Temple, Administration Building, and expansive views of the grounds. There are also interior shots of the Museum, Planetarium, and experiments in progress in the Parapsychology Lab (shown here).



The AMORC scenes in the film are narrated by Frater Alden Holloway, Director of Research, Development, and Advertising. Frater Holloway's description of the Order and Rosicrucian Park was filmed in a natural, documentary fashion. The completed film will be aired throughout the United States during the next two years via syndicated television networks. It is estimated that more than thirty million people will see the film during the first year. This tremendous exposure of AMORC to the public will undoubtedly result in greatly increased recognition of the Rosicrucian Order and its purpose.

### FOR YOUR AUTOMOBILE

Your automobile can be of help to the Rosicrucian Order, AMORC. A small attractive seal (in red and gold) placed in the corner of the window shows the name of the Order and its insignia. This is quickly and simply applied as are the decals of automobile associations, hotels, etc. You will have pride in having this appear on your car. It will be the means of identifying you with the worldwide Order. Package of 5 decals \$1.50. Order from: Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

Foreign Currency Equivalents  
£.75 A\$1.20 NZ\$1.45  
¥1.00 £1.90 R1.30

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# Transcendental Meditation

by Arthur Piepenbrink, F. R. C.

IN A RECENT issue of a well-known business paper, a front-page feature cited the marvels of transcendental meditation. This technique, known to mystics for thousands of years, was heralded as a new discovery by this paper, and the columnist who wrote the article gave all credit to a little-known Oriental practitioner of yoga art and several of his Occidental disciples. The fact that they also charge exorbitant fees for minimal instruction is not too important, except that it only serves to emphasize the commercial aspect of the writer's source.

This incident only points up the fact of how dismally ignorant the general public is on the whole field of mysticism and mystical practices. Not only the Rosicrucians but countless other organizations and societies have employed the art of meditation for centuries. With it, they have discovered how to balance their lives between the mundane and the sublime, bring peace to the inner man, relieve tension, gain inspiration, and generally improve their lives.

The word *meditation* itself is no newcomer to the vocabulary. Meditation has been an accepted practice by religious, mystical, and cultural groups down through the ages. However, it was generally disregarded by the general population, and those who engaged in it were thought to be a little light in the head. Prayer was about the closest thing to meditation that the average man had had anything to do with insofar as communing with the inner self was concerned.

Only recently has the term *meditation* come to public attention again as a practice worth thinking and doing something about.

A few years ago it was almost a fad among high-school students across the United States to take time off from school and go to the seashore, the woods, or some quiet place to meditate. For the most part this meditation lacked direction. Why meditate? What would it accomplish? How did one go about meditating successfully? How long did you meditate? What did you meditate on?

Without answers to these questions, the fad soon died out and interest was lost. The meditation outings were mostly an opportunity to get away from the grind for a while, a chance to be alone where no one or nothing bothered you. But it solved no problems, provided no inspiration. Yet the fad accomplished one thing: It brought the practice out into the open for a while, and all of a sudden it was not so queer if you were a person who

Both this article and the following article deal with the subject of *meditation*. Due to an increased awareness and interest in meditation throughout society, the *Rosicrucian Digest* is publishing consecutively these two articles on the same subject.



spent regular periods of the day in meditation.

In a more organized manner, Eastern religious sects are bringing the practice into fashion again. Swamis and yogis and priests of Oriental religions spark the imagination of our pragmatic society with dramatic presentations of the power of meditation. In the best circles and in the freedom cults, the term has been embellished with a nice-sounding adjective, *transcendentalism*, and thus transcendental meditation is the new way, the golden key, the open door to happiness and success. A businessman tries it and his tensions are gone. He greets each day with renewed vigor. A couple tries it and their marital difficulties fade into insignificance. A student tries it and his grades go up.

There is no follow-up story to these cases, of course. We do not know how long the effects last but we can assume from what we know of meditation that there is no magic in the practice; that sitting alone for a few moments in communion with the inner self is not going to work any miracles.

Meditation is a very simple procedure. It is communion with the inner self—with the Cosmic. From it a person gains inspiration, perhaps insights into what he must do. He is able to evaluate his past behavior and study others' reaction to it. It is a learning experience as well as a release from any mental storm which may have occupied the mind. From one's meditations, a person goes back to the same world somewhat more relaxed and reassesses his problems. The problems still require attention, work, and effort

but, having taken time to think about them, they can be considered from new angles.

Transcendental meditation is simply transcending the impressions of one's immediate world, being able to shut out the thoughts and concepts that normally bombard the mind and reach for inspiration above and beyond the mundane. Transcendental meditation is what the Rosicrucian Order teaches throughout the years of membership. Any meditation that is worthwhile is transcendental meditation. It raises you above the objective level of existence into the subjective plane where you are susceptible to Cosmic Illumination.

Still, for many people, transcendental meditation coming from an Oriental mystic has more appeal than when it comes from the pages of an objective and rational study program such as in the Rosicrucian lessons. Yet the process is the same, with possibly better and more lasting results from the latter.

To meditate is to close out the outside world. Try to shut out impressions of things around you or within you. Think of yourself as reaching out above and beyond yourself and your present environment. Reach into a formless state and rest. First, go over some puzzling or problematical situation which is uppermost in your mind these days. Review what you have done with regard to it—what others have done. Think it through again, searching for a solution. Acknowledge the good that has been done, the good that can still be done. Then meditate. Reach into the formless state and rest. Wait. △

Of course, processes of development, concentration, meditation, and experiments will enable a man or woman to utilize the faculties that have been given him to bring about such transference of thought from the inner self to the outer self at will. This is one of the phases of mystical development known to the Orientals and to the members of the Rosicrucian brotherhood and similar bodies of mystics and metaphysicians throughout the world.

—H. Spencer Lewis, Ph.D., F. R. C.  
Mansions of the Soul

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# The Technique of Meditation

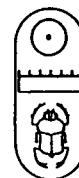
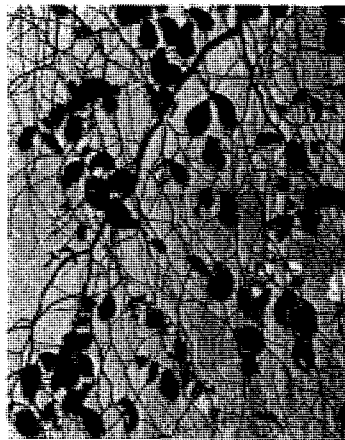
by Ralph M. Lewis, F. R. C.

WE HAVE OFTEN stated quite fully that meditation must not be confused with concentration or contemplation. Briefly, we can say that concentration is primarily objective. It is the focusing of attention upon sense stimuli. When you are listening or reading intently you are focusing your consciousness upon a certain set of vibrations coming to you through a particular receptive organ, such as the eyes or ears. Contemplation is by contrast subjective. The consciousness is focused in reason, recollection, imagination, in other words, on ideas already in the consciousness or being reassembled into a new arrangement. Both in concentration and in contemplation the *will* is necessary. They are not passive states.

True meditation is often erroneously interchanged as a word with these other mental processes but actually is quite different. The objective in meditation is not to focus the attention on anything in particular. In meditation you are endeavoring to change the level of consciousness. You are attempting to use another state of consciousness but you do not anticipate what shall manifest. In meditation you hold no limited thought definitely in mind as in contemplation.

Consciousness in man may be likened unto a piano keyboard. It consists of a series of octaves or levels, one merging into the other. At the lowest level is that form of consciousness which we most commonly use, namely, the *objective*. Just above that is the *subjective* with its various processes—reasoning, memory, and so on—which we have mentioned. Beyond these two levels are many more. Psychology has assigned to the whole *stream of consciousness* beyond these many names, such as the preconscious, unconscious, and subconscious. True meditation is the purpose to reach one or more of these other levels of awareness.

We may use still another analogy for better explanation, that of a staircase. Ordinarily in our consciousness we alternate from the first step, the objective, to the second step, the subjective, on this staircase of consciousness. In fact, we have learned that there are many more steps above these two which we perhaps have not yet experienced. Meditation is the desire to attain and to experience these subliminal states of mind. The images, the sensations that may be had would be quite different in various ways than what we ordinarily perceive objectively and subjectively. In fact, so-called *intuition*, or insight, is flashes of realization coming from one of these other levels of consciousness. So, consequently, the purpose of meditation is to bring about a transition in consciousness



so that through that change we can reach into the more lofty levels of the mind.

How is this transition of consciousness, or meditation, to be attained? There is no universal, that is, an exact, precise formula. There are numerous methods which are advocated by various Eastern religions, mystical and metaphysical systems. Perhaps to some extent they are all effective in inducing meditation. However, some of the practices are not *true* meditation. They are really a self-induced form of hypnotism. Some examples of ridding one's self of objective consciousness so as to attain meditation are concentrating on the tip of the nose or the navel. Such are common with certain sects in India. Again, however, psychologically it is quite possible that the individual resorting to such a method has done no more than brought about self-hypnosis or a trance state rather than meditation.

What comes forth in these trance states may often be that which was registered deeply in the memory of the individual and that he was never aware of originally. In other words, many impressions pass through to the subconscious mind—and into its memory—from the conscious mind without our having realization that such has occurred. Consequently, when such impressions are recalled, they are strange and seem to be original, which they are not.

### *Subjective Process*

Contrary to what was said above, meditation can begin by a form of contemplation, that is, by first resorting to a subjective process. We may hold in mind for a time a thought, an experience, visualize something that is particularly inspiring. It should be that which calls forth our higher emotions and sentiments. When we feel the sensations of such a visualization, then we should let it gradually become dismissed from our mind. The purpose here is to try to draw an affinity between such a thought and a higher state of consciousness. By such a method we are trying to attract the deeper levels of consciousness, or the psychic self. Sometimes listening to a musical composition that is soothing and has a tranquil effect will help induce meditation.

Must one lose awareness of his surroundings? Yes, he must. If one is quite aware of things in his environment, he is still objective, not meditative. You must have an *inner* not an outer awareness and this comes with true meditation. However, this does not mean that one cannot easily return to objective awareness. For analogy, you have often been in what is properly called "a brown study." It meant that you were so engrossed with some thought that at the time you were not aware of externality. Such was deep concentration, that is, concentration on some particular idea. It is similar to meditation only in that one is not conscious of his surroundings. But the difference is that in meditation, we repeat, there is no continuous focusing of the consciousness on any single impression.

Obviously, relaxation is necessary for successful meditation. It cannot be a success under any form of stress. There are numerous postures that have been recommended by Eastern systems for meditation. However, whatever position one can assume that will cause the body to be relaxed and allow for one to realize a sense of euphoria is quite proper. The legs should be separated and the feet and hands as well. Clothes should not be tight or binding so as to impair circulation or to cause one to be aware of them.

There is a theory that the feet must always be placed on the ground so as to discharge into it certain nerve energies and vibrations from the body that would prevent meditation being attained. However, this is not substantiated as true or essential to meditation.

Deep breathing prior to meditation is helpful. However, there is nothing mysterious about it. One should, if indoors, stand before an open window and breathe deeply a dozen or fifteen times. Each time, the breath should be held as long as comfortable and then exhaled slowly. This cleanses the lower chambers of the lungs, vitalizes the blood, and stimulates the psychic centers. It makes the mind clearer and relaxes the muscles from tension. Rosicrucians have been given vowel sounds to intone, in conjunction with such breathing, which are found conducive to further preparation for meditation.

As said, meditation is not a forced state, or condition. Consequently, no

long, tiresome period of meditation would ever be successful. When one feels in a relaxed state and in a proper mood of well-being, he should hold the desired thought in mind as stated. He should then remain passive, waiting for the consciousness to be taken over by whatever impression should come forth if he is successful in the whole procedure. Of course, the individual should not presume to know what the impression will be—you do not use will in meditation, you do not command an experience of any particular kind. As soon as one begins to

feel fatigued, that, then, is the signal to discontinue your meditation. We repeat, to attempt to force the state defeats the purpose.

If one is successful in meditation—not a trance state—the whole period of preparation and result would be but a few minutes' duration. The experience will be like an intuitive influx, a flash of illumination in the consciousness. By contrast, a trance state or one of hypnosis could last for a great length of time and could be dangerous. But then again such is *not* meditation. △

## GRAND SECRETARY RETIRES

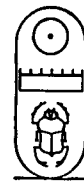


On February 1, 1976, Soror Margaret McGowan steps down from the office she served so well for years. Having reached the mandatory retirement age for staff members, she now is free to pursue the many personal and humanitarian interests that took second place to the requirements of her office heretofore.

In 1943, Soror McGowan affiliated with the Order through her parents. She

joined the AMORC staff in 1962 and was elevated to the position of Grand Secretary in 1972.

Speaking for the staff and for our members alike, we wish her years of opportunity to fulfill cherished ideals and to live in Peace Profound.



# THE EMPEROR PROCLAIMS

Saturday, March 20

## Beginning of the Traditional Rosicrucian New Year 3329

ONE OF THE first great mysteries that intrigued the inquiring mind of man was fertility. All about man there was evidence of birth and the coming into existence of life. The very process of human birth was an enigma to prehistoric man and even to men of primitive culture today. Zoomorphism, that is, the worship of animals and the representation of them in symbolism, reveals early man's worship of them, in particular those animals to which he especially attributed fertility. On the walls of prehistoric caves in Spain and in France such animals are depicted, and here are also found small figurines of pregnant humans.

The coming of spring with its new growth and the blossoming forth of vegetation was likewise venerated by man as a sign of the omnipotence and fertility of nature, or those gods that were thought to represent it. This cyclical phenomenon caused man to realize that there are in nature what appear to be persistent causes from which inevitable results periodically follow. The early Sumerians, Babylonians, and Chaldeans began scanning the heavens and charting the cyclical movement of certain celestial phenomena. These ancient men eventually speculated on how such changes in the heavenly bodies might also affect human nature, man's decisions, fortunes and misfortunes. From such speculation began astrology out of which gradually emerged the science of astronomy.

A further development was the division of man's life into actual or theoretical cycles. The major cycles were birth, death, and the final assumed afterexistence, or immortality. What man learned of such phenomena or what he conjectured about

them was finally reduced to ritual dramas. Such dramas became sacrosanct teachings to be imparted only to those who had first been tested or found worthy to receive such knowledge. The priesthood were at the time the learned ones, and the priest became the mystagogue, or the *initiator*.

Aside from the secret teachings expounded in such mystery schools as the Osirian, Orphic, Eleusinian, and others, there were also ceremonies in which the general populace could participate and certain instruction would also be given to them. All of such were symbolic in nature. One of the most prominent of such ceremonies was the symbolic feast on the occasion of the *vernal equinox*, or the coming of spring, the time of the rejuvenation of plant life in the northern hemisphere. At this feast certain simple food elements and the juice of the grape were consumed by the members. Each was explained as to its mystical and symbolical import. The whole event was a sacred ceremony with the mystagogue directing it.

The custom of recognizing the first day of spring as being the time when the sun entered the sign of Aries on its celestial journey spread to Europe and was perpetuated by the esoteric Orders there. The *Rosicrucians* have long held this traditional ceremony and considered it as constituting the beginning of the *New Year*, a time of the awakening of nature, a certainly more plausible time than in January or midwinter.

Every Rosicrucian Lodge, Chapter, and Pronaos throughout the world conducts such a symbolic feast and ceremony in which all active Rosicrucian members

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are entitled to participate. The feast, the ritual, and the inspiring addresses are all ones which are enjoyable and beneficial to Rosicrucians, and looked forward to as a special annual event.

The Emperor proclaims Saturday, March 20, as the beginning of the traditional Rosicrucian New Year 3329.

Each Rosicrucian is advised to refer to the Worldwide Directory appearing in this *February* issue of the *Rosicrucian Digest* for the Rosicrucian Lodge, Chapter, or Pronaos nearest to him. The member should then write immediately to the Grand Lodge in San Jose for the address of that particular body. When such is received, he should communicate with the Lodge, Chapter, or Pronaos which he has selected and ask them for the day and time that they will hold their ceremony. The subordinate bodies vary their time a day or so to meet their convenience. There is no fee for attending, but each member must present his membership credential identifying him as active.

For those members who find it inconvenient to attend a subordinate body, they may conduct a simple but impressive Rosicrucian New Year ceremony in their home sanctum. For this purpose a special ritual has been provided. Just address AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and ask for the *Sanctum Rosicrucian New Year Ritual*. Please remit the amount of seventy-five cents\* or the equivalent in postal coupons to cover the cost of mailing. (If in California, include 6% sales tax.)

The Rosicrucian New Year Ceremony also will be held in the beautiful Supreme Temple in Rosicrucian Park on *Friday, March 26*, at 8 p.m. (doors open at 7:30 p.m.). All Rosicrucians are invited to attend wherever they may live, if convenient. Admission requires presentation of an *active* membership credential.

\*Foreign Currency Equivalents  
 £.40 A\$.60 NZ\$.70  
 ₧.50 ¢.95 R.65

## 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 Brigadier General Mohammed, Head of State, Nigeria.

The code word is JOLE.

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



HENCK ARRON

**May:**

Henck Arron, Prime Minister, Surinam, will be the personality for May.

The code word will be SCALE.



BRIGADIER GENERAL MOHAMMED



# THE INDUSTRIOUS BEAVER

by Irwin Ross, Ph.D.

WHEN CONSERVATION officials need a firebreak, they send in special crews to cut protective swaths through the forest. But they are likely to be aided by that amazing twenty-seven-kilogram (sixty-pound) woodland engineer—the beaver. For, placed on a stream, this big waddling rodent—the largest in North America—soon makes an opening in the forest canopy as he cuts down trees for his dam. Moreover, the resulting pond raises the ground-water level around it, making the area green and fire-resistant.

A colony of beavers can be flown to remote regions and parachuted to earth in self-opening cages in a matter of hours, while the same trip overland might take a human crew weeks. And the beaver dams may last for a period of years as succeeding generations keep them in repair.

No other wild animal creates structures approaching the size and complexity of the works of this tireless builder. His dams may be nearly half a mile long and as much as 4.2 meters (fourteen feet) high. His domed lodges may be over nine meters (thirty feet) in diameter, with an interior four feet high.

His transportation canals may run hundreds of feet away from the pond to a thicket of aspen or willow. If the thicket is uphill, he builds these canals in a stairlike series of weirs or locks over which he floats and pulls his wood supply down to the pond.

What irrepressible urge drives the beaver to spend night after night in

laboriously cutting wood and carefully placing branches, mud, and stones until he has built his dam and created his pond? The answer lies in his sturdy lodge with its underwater entrance, his submerged food pile, and his desire for peace and privacy.

The pond serves as a great protective moat surrounding his lodge, which is often located on an island or on debris built up from the pond bottom. There, too, he anchors quantities of branches and small saplings. Preserved perfectly by the water, their tender twigs and bark are available all winter, even though there may be two feet of ice overhead and the forest crackles with frost.

Winter may be a terrible time for other wild creatures, but the beaver, secure with his underwater food pile and his warm lodge, hardly notices the cold. In fact, he is one of the few animals that grows fat in winter.

The fur of the beaver is a great asset in his underwater life. So dense that it can scarcely be parted down to the roots, it serves as a waterproof coat of insulation. Air trapped all through it prevents it from wetting clear to the skin, and an underwater beaver often seems clothed in silver as he swims along in a close-fitting blanket of air.

That same luxuriant coat played a great part in early North American history. Pioneer trappers pushed westward in pursuit of these valuable pelts and were followed by settlers, who likewise prized the fur. Hundreds of thousands of these skins went into beaver hats, robes, and coats. So prized were the pelts that they became a medium of exchange.

Look for the beaver at his pond during the daylight hours and chances are that you will not see him at all. But steal quietly to the same spot at night, and you may see a long "V" of shimmering ripples as he silently glides along. Peaceful and shy, he would rather work at night than risk exposure during the day.

His webbed hind feet do most of the work in swimming, for his forefeet are small, unwebbed, and look almost like little human hands. His broad, scaly tail serves as a powerful rudder, a prop while cutting trees, and a cushion on which to sit while he combs his fur.

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Come too close to a working beaver or let your scent drift across the pond, and you will have seen the last of him. With a mighty slap of that flat tail on the water, he dives for safety—and every other beaver within hearing will do the same.

Once submerged, they streak like torpedoes for the safety of the lodge or the camouflage of weeds along the shore. They can stay beneath the water for ten or more minutes if necessary, finally emerging so silently that you will not see the slightest ripple.

Although armed with a murderously sharp set of teeth, this big placid cousin of squirrels and mice very seldom uses them in combat. He would rather disappear until danger has passed.

One observer tells of seeing some young kits threatened. The mother came hobbling up to the intruder, feigning a broken leg. Piteously she limped around, whining and creating such a commotion that the kits were forgotten and the intruder started after her. When all was safe, she leaped into the water with a splash and a triumphant slap of her tail.

Early in spring, the female carefully arranges and rearranges nesting material within the lodge. Her mate, seeing this activity, and urged in no uncertain terms by his spouse, takes up temporary bachelor quarters elsewhere.

By mid-spring the kits, ranging in number from two to six, are born. Alert and playful soon after birth, they are small replicas of their parents, complete with orange chisel-like teeth and comical little wooden-spoon tails.

They soon follow their mother down through the mysterious water-filled hole in the floor and out into the pond. Within a month they are swimming along with her, and by late summer they are tugging manfully at little branches and putting tiny pats of mud on the dam.

The youngsters stay with their parents for two more spring seasons and then



Beaver Lodge and Pond  
Grand Teton National Park,  
United States

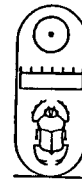
start off to live their own lives. As they travel, they stop to investigate peculiar little mounds made up of small mud patties.

These mounds are scented with castoreum, the product of special glands beneath the base of the beaver's tail. Probably they serve to keep wanderers in touch with each other, as each beaver makes a small mud pie, adds it to the pile, solemnly deposits a bit of castoreum on it, and goes on his way.

The beaver's basic needs are few. He asks merely a place to build his dam, provide for his family, and enjoy the solitude he loves. And since his engineering feats serve so well in both forest and wildlife conservation, he would be wise to help him get his wish. △

All the sounds of the earth are like music.

—Oscar Hammerstein II  
Oklahoma



Dr. H. Spencer Lewis, F. R. C.

# The Mystical Meaning Of Amen



THE USE of the strange word *Amen* in Christian doctrines and literature has often attracted the attention of mystics and caused much speculation among students of occult literature. And when one notes that in the Christian Bible (Rev. 3:14), the Master Jesus is referred to as "the Amen," the origin, author, prince, and ruler of all creatures in heaven and earth—as one interpreter puts it—one realizes there is a deeper significance to the word than is apparent from its general use, or misuse.

The word *Amen*, in one form or another, is very old. It is a vital, living word, because it is an expression of certain vowel sounds and vibrations that are fundamental to life and power. Like many other words used by the ancients with understanding and full realization of their proper use, it was adopted by successive religious movements and finally lost in the collection of mere terms. Perhaps no other word is used so often in the Christian religion in a purely ritualistic sense and with so little appreciation of its origin, intent, purpose, and possibilities.

Regardless of the method one uses, after months of research and analysis of the word, one comes face to face with the indisputable fact that the word *Amen* is a contraction of the very old and mystical

word *Aumen*. Learning this fact the investigator and student alike are relieved. It makes further analysis of the word easy and interesting. It gives us a pristine thought and a pure idea from which to start.

By dividing the word into its two syllables, we arrive at the elementary principles.

In the ancient Sanskrit language, the language from which all languages of the Aryan race were derived, the word *Aum* was not only a sacred word but a most significant one. It was intoned reverently in all holy convocations, and its strange sound was used over and over to cause certain vibratory effects which the initiates of the higher grades of our Rosicrucian teachings will readily recognize.

The A was given the number 1 by the ancients, and the letter itself means Shiva, the Father, the Preserver, the Creator—the number and principle from which all things are derived. Its sound is broad, like ah or as *a* in *art*, and its music note is A natural.

The letter U was given the number 3 (in the same number system presented by Pythagoras) and meant the triune expression of form—the body, soul, and mind in one—the living Son. Its sound is difficult to present in words in *print*, and is only conveyed to the mind of another by the carefully guarded demonstration of a Master.

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The letter M was given the number 4, the square, and meant the Spirit (Brahma). Its sound is also peculiar and is made by bringing the lips closely together, retracting the breath, and expelling air through the left nostril more strongly than through the right one. (Bear in mind that the proper use of sound includes control of the use of the two nostrils independent of each other. The uninitiated may not know it, but all of us breathe differently through the nostrils according to our physical, psychic, and mental conditions, and according to the influences of the planets upon our psychic bodies.)

Then, by adding the three letters together we have Aum. The meaning of this trinity is *Father, Son, and Spirit* (or *Holy Breath, or Ghost*). Here we find at once the origin of the Sacred Trinity as later adopted. The student will profit much by turning to the subject of "The Trinity" in any large encyclopedia and reading in the lines and between them the meaning of this ancient doctrine. . . .

The latter part of the word, *en* has the same relation to the whole word as the usual suffix added to a root word to give a final shade of meaning. Many attempts have been made to give the letters *en* a mystical meaning, but speculation too largely entered into such attempts.

Finally, when the word *Aum-en* or *Amen* (Ahmen) is properly spoken, it has a certain relationship with the preceding musical sounds (in which case it is used

as a cadence or close, as a chord of the Dominant 7th followed by the triad on the tonic); or it is given two definite musical notes of its own.

The effect of the word, therefore, in conjunction with proper breathing, is to fix or stabilize certain vibrations previously aroused in the surrounding ether and to bring about cosmic manifestation.

In this sense it is as though one suddenly checked the revolving discs of a machine containing colored segments, and whatever design was thus presented at the stopping of the discs remained fixed.

Hence the word *Amen* was used in a slightly corrupted form to express one's thought of "It shall be thus!" or "May it so be!" Properly used it contains no suggestion of plea or hope, or even a command. It is simply—and mightily—a decree containing an inherent power *to manifest the decree*.

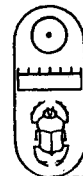
How greatly a word of power has come to be misused through formality and ignorance of its origin! But, is this not true of many mystical words? And are we not, as students of AMORC, rapidly discovering our errors?

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.



# THOUGHT OF THE MONTH

## PYRAMID MYSTERIES

### OF EGYPT

*(continued from page 5)*

The first structure that assumed a pyramidal design was built for King Zoser thirty centuries before Christ. The architect was Imhotep who was also vizier, engineer, and celebrated in history as a great physician. This pyramid consists of seven levels, or stories, each one slightly smaller than the other, so that it constitutes a ziggurat, or stepped pyramid. It is assumed by some Egyptologists that it was first like a large mastaba, with additional mastabas added to the height, each successive one smaller. However, out of this design arose the pyramidal form.

Khufu, of the Fourth Dynasty, better known as Cheops, the Greek form of his name, chose a plateau situated about eight kilometers (five miles) west of Gizeh for his pyramid. Later, two kings of the Fourth Dynasty, Khafre and Mycerinus, built on this same plateau smaller pyramids. These three pyramids are the most celebrated group of all the pyramids.

The Great Pyramid of Gizeh refers to the Cheops pyramid—the greatest edifice of antiquity and one of the wonders of the world. It is difficult to compute the exact amount of stone incorporated in this huge structure. The core consists of a nucleus of rock which cannot be ascertained precisely. The local stone in the core and the outer facing of limestone

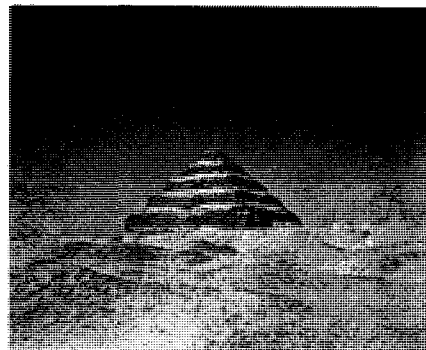
were composed of about 2,300,000 separate blocks, each averaging some two and one-half tons each!

The magnitude of the Great Pyramid has been emphasized by comparing it with other famous buildings. For example, it has been claimed that the Houses of Parliament and St. Paul's Cathedral could be grouped in the area of its base with ample room to spare. During his campaign in Egypt, Napoleon had one of his engineers take various measurements of the Great Pyramid. He subsequently calculated that the pyramid possessed enough stone to build a wall three meters (ten feet) high and 30.5 centimeters (one foot) wide around France. A mathematician named Mange who accompanied the military expedition confirmed the engineer's calculations.

A few statistics regarding the size of the Great Pyramid are in order. Its height is 146.7 meters (481.4 feet). Originally it had an additional top of 6.4 meters (twenty-one feet) which is now missing. Its base covers 5.26 hectares (thirteen acres). The outer facing was originally covered with Tura limestone which, according to historical records, shone brilliantly in the intense Egyptian sunlight. This limestone, it is further related, was stripped away mainly during the Arab invasion centuries past. Much of it, it is said, now embellishes the walls of old mosques.

A little behind the original entrance on the north side of the Great Pyramid is an aperture which has been cut into the

King Zoser's "Terraced Pyramid," Sakkara



core. It is the entrance which is now used. This false entrance was cut in the ninth century on the command of Caliph Mamūn in the belief that the pyramid contained a hidden treasure.

The interior of the Great Pyramid consists of several chambers and ascending and descending corridors. A descending corridor leads to an unfinished chamber which it would seem may have been originally intended as the sepulcher chamber but for some reason was abandoned. The Queen's Chamber, a name delegated to it without historical authority, is one of the principal chambers. The King's Chamber is all of granite and is toward the apex of the pyramid. It measures 10.5 meters (34.4 feet) from east to west, and 5.23 meters (17 ft. 2 in.) from north to south.

One of the inexplicable features of this chamber is a series of angular shafts which penetrate from the core to the outer surface. They provide ventilation, but were they intended to do so and, if so, why? Other chambers in this and other pyramids do not have such similar construction. Was the King's Chamber to be occupied for ceremonial purposes which at times necessitated such ventilation? Tradition has much to say in this regard which we will later relate.

In the King's Chamber there is a huge granite sarcophagus, the lid of which is missing. No mummy was found in it. Another puzzling fact is that Sir Flinders Petrie determined that the width of the sarcophagus was one inch greater than the ascending corridor. This was indication that it was brought in by some other means, but how?

Adjoining the east side of the pyramid is a mortuary temple. Huge niches or pits in this temple indicate that at one time it may have contained funeral boats. The BA, or soul, of the deceased king was thought to cross the sky as did the Sun—going by a funeral boat and eventually residing with the god. Huge funeral boats have subsequently been found buried beneath the sands adjacent to the pyramid.

The amount of labor to build the Great Pyramid is given to us in the account of Herodotus, the ancient Greek historian: "A hundred thousand men labored constantly, and were relieved only three

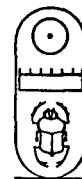
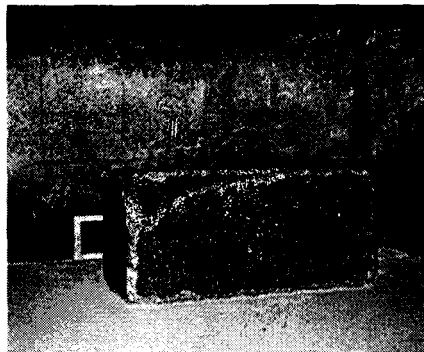
months by a fresh lot. It took 10 years' oppression of the people to make the causeway of the stones . . . The pyramid itself was 20 years in building." The remains of this causeway or ramp may still be seen.

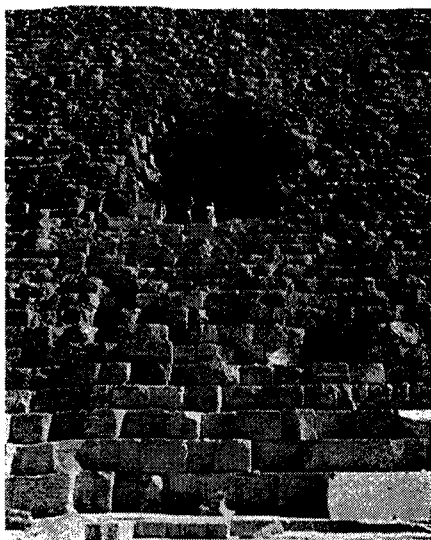
Herodotus further states that Cheops compelled men to drag blocks of stone to the Nile from the quarries in the Mokattam and Tura hills. Other men were obliged to convey them across the river by boat. The account of Herodotus also relates he was told by a Kheri Hebs, high priest, that beneath the pyramid were vaults constructed on a kind of island which is surrounded by water drawn from the Nile by a canal. On this island the body of Cheops is said to lie; however, no trace of the island or canal has ever been found.

### *Two Mysteries*

There has been some doubt about the labor force that Herodotus states was commanded by Cheops. Sir Flinders Petrie estimated that it would take that number of men to accomplish such a project. Two mysteries enter into this phase of the legend and history. One is the mechanism that was employed. A mere 150 years before the Great Pyramid, tombs of the kings were built only of sunbaked brick. The sophisticated tools and apparent knowledge of the sciences

Interior view of the King's Chamber of the Great Pyramid, showing the granite sarcophagus.





The entrance to the Grand Gallery of the Great Pyramid, showing the massive blocks of stone, each weighing approximately 2.5 tons.

that are evident in the construction of the Great Pyramid were not in existence then. Its location and its orientation also reveal a knowledge of astronomy, and of physics and related sciences in laying the huge blocks into place.

In recent years numerous theories have been advanced stating that men were not used to drag or to physically place the stones into position. Yet there is no evidence that wheels or pulleys were in use. Some of these theories are quite sensational and suggest that the builders had a higher sophisticated knowledge which they applied to its construction, but there is also no evidence to support this. The question still remains, Whence came the knowledge of such sciences and skills in the brief period of 150 years that lapsed from the mud brick pyramids to that of Cheops? It is amazing that from such relatively primitive beginnings development to a knowledge of great skills and sciences could take place in that short period of time.

The other mystery is what we may term the sociological and economic. To

take 100,000 men out of the necessary production of food and of military service, and yet be able to feed and quarter them, would require a supremely efficient form of administration. It is also highly unlikely that all the labor was compulsory, that is, slave labor. It would take a huge military force to police such a body of workers if they were apt to rebel. Furthermore, translations of some of the accounts left by scribes indicate that certain towns were exempt from this compulsory labor because of special services they had rendered the pharaoh.

Because of the uniqueness of the Great Pyramid, legends have related that it was built by a body of men having great learning who came more or less suddenly to Egypt from elsewhere and used their advanced knowledge to build the Pyramid not just as a tomb for a pharaoh or king but as an eternal symbol for posterity of their knowledge. These legends, therefore, and those who have accepted them, have resulted in using the measurements by which the pyramid was constructed as a symbolic code for predicting future events. These theoretical codes and measurements follow a definite order, that is, they do not consist of a variety of numbers but a specific repeated scale. These specific numbers then, in theory at least, have been construed as being keys to future dates and events.

### *Initiation*

Tradition also relates that since the Great Pyramid, unlike other pyramids, contains no wall paintings or inscriptions, and its sarcophagus was empty, it was not therefore intended for an actual burial chamber; rather, that the chambers were used as places of *initiation* by a mystery school—the initiates finally attaining the King's Chamber where ultimate rites were given. Further legends relate that the Great Pyramid has within its stone mass as yet undiscovered chambers which when found will solve its riddle and reveal further knowledge of natural phenomena had by its builders.

Egyptologists and archaeologists who spent years excavating the area and examining the Great Pyramid scoff at the idea that it contains hidden chambers. However, in the last few years scientific expeditions have been of the opinion that

such chambers may actually be hidden behind the mass of stone blocks. So impressed are they with this possibility that they have used equipment that projects high-frequency beams or x-rays through the stone walls and which is detected by instruments as they pass through. If there should be areas of space behind the walls these would be indicated by the time factor required for the passage of the beam to the receiving instruments.

The latest reports in scientific journals give no proof of such hidden chambers, but certain physicists working on the project declare that the results were not conclusive as more powerful and sensitive equipment is needed before a positive solution to the mystery could be had.

Now miniature pyramids are being constructed whose sides are of the same degree of angle as those of the Great Pyramid. It is said that their angle of construction accounts for an unknown force that will affect metals that are placed inside them at their base. In the Rosicrucian Parapsychology Laboratory, experiments with such model pyramids of the right proportions have been conducted, and have proven that there is some justification for the theories. Some remarkable results have been obtained.

However, what the cause of this force is, and of what it actually consists, is not yet determined. It would seem that the phenomenon has a relationship to a magnetic force yet differs in certain respects. Many esoteric guesses have been advanced, but such is not the way to approach underlying phenomena. More

research of a scientific nature, testing the various hypotheses, must be done. What may be found in the Rosicrucian Parapsychology Laboratory that will throw light on this mystery will be related in future articles and hopefully bring to the whole matter greater perspicuity.

Staff members involved with pyramid research in AMORC's Parapsychology Laboratory.

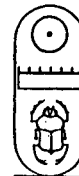


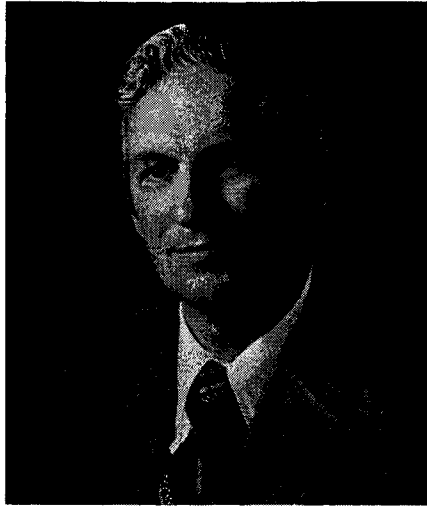
### CONSTITUTIONAL GUARANTEES

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-seventh edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 95 cents\*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

California residents, please  
add 6% sales tax

\*Foreign Currency Equivalents  
£.45 A\$ 75 NZ\$ 90  
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**Leonard Ziebel, F. R. C.**  
*Grand Secretary*

We take pleasure in announcing the appointment of Leonard Ziebel to the post of Grand Secretary. His extensive service and experience in the administrative functions of the Order make him well qualified to assume the duties previously performed by Soror Margaret McGowan, now retired.

Frater Ziebel was born in Chicago, Illinois, on April 2, 1930. His early interests included music, history, and physics. Later, during his enlistment in the Armed Forces he studied journalism and feature writing. This background especially has been of great value in the correspondence and *Forum* work of the Order these past years.

## GRAND SECRETARY APPOINTED

He learned of the Order early in life and applied for membership in 1958. From that time until he joined the AMORC staff in 1966, he performed a multiple of service functions in the United States Postal Department. Upon coming to Rosicrucian Park, he assisted the Order in related activities, finally becoming executive assistant to the Imperator.

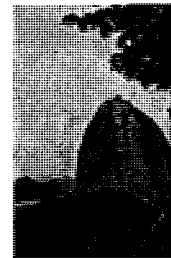
In his new duties, Frater Ziebel will continue to function as executive assistant to the Imperator as well as assume the supervision of several major administrative areas of the Grand Lodge.

Frater Ziebel is married, having met his wife, Michelle, in Saumur, France, during his period of service in the Armed Forces. Together, they work indefatigably for the good of the Order and the benefit of members everywhere.

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**Cover** Rising out of the Bay of Guanabara is the famous Sugar Loaf, symbol of Rio de Janeiro. A granite peak jutting out of the blue waters to a height of 390 meters (1280 feet), its name is suggested by the shape of a sugar loaf—a conical mass of crystallized sugar. An aerial railway running to its top carries visitors to a recreation area with a magnificent view of the city and mountains surrounding the Bay.

(Photo by AMORC)





# The Search

## For Joy

by Michael Fink, F. R. C.



SOME PEOPLE sadly complain that the days and nights of a lifetime seem to pile up like rotting leaves. To them, new memories replace old memories just as quickly as old friends are replaced by new ones. They complain that nothing in life can be preserved or kept from slipping into the past. And they bitterly conclude: "Why try to understand life? It has no meaning."

Will such an attitude bring us more joy, more happiness? Can we expect to know peace of mind without first accepting the law of change? Should we not try to understand that every experience has its special moment to arrive and depart?

The need to understand ourselves and the purpose of our coming and going—this passing in and out of human existence—is far too important to dismiss lightly, with just a vague promise that we will "find the answer another day."

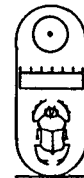
In a real sense today is that day. This moment may be our last. We have no assurance of another. Let us use it wisely then, joyfully absorbing its unique sights and sounds, with our mind fully prepared to accept the gifts each new day offers.

And before today's opportunities pass us by, on their way to becoming yesterday's memories, let us use a few of the moments we have left to "know ourselves" more clearly, more completely, both in what we are and in what we hope to be.

Such a day is never wasted or lost. It brings us one step closer to a more beautiful realization of the Master Within, and provides us with the inspiration we need to find new answers for the old question: "What is life and how should I live it?" △



**Art** Recently the Art Gallery of the Rosicrucian Egyptian Museum exhibited paintings by California artist Franklin Grant. The Artist's favorite subject is the ever-changing ocean, and shown here is Mendocino, one of Mr. Grant's many seascapes.



# The Star That Controls Our Lives

*(continued from page 11)*

and got their energy from plants and seaweeds, which, in turn, took in energy from the sun. When deep layers of earth covered over these ancient sea animals, the pressure of the earth turned their remains into oil and gas. Thus coal, oil, and gas are gifts from the sun.

When we burn coal we are setting fire to the remains of an ancient forest, and setting free energy from the sun that was held inside the coal for thousands of years.

No wonder coal is called "black sunlight." And oil is called "liquid sunlight."

Look up, look down, look all around; everywhere you can trace energy back to the sun. The music of a waterfall, swallows stunt-flying over a chimney, the twenty pounds of black coffee you sip per year—all these somehow or other owe their energy to the sun.

Thelma Ireland wrote a poem to tell us how

The poppy is a miner  
Hardy, brave and bold  
Who digs into the arid hills,  
And brings out petalled gold.

That "petalled gold" is nothing but freshly minted sunshine served up on a green stem.

Not only our lives but also our way of life depends upon the sun. Not only are coal, oil, and gas that have fueled the expansion of our civilization made from plants that acquired their energy by converting sunlight, but even the winds that drive windmills originate from the uneven heating of our atmosphere by the sun.

Waterpower is dependent upon rainfall which is possible only because the sun's heat evaporates water from the oceans.

The sun will last another five billion years in its current state as a normal, or main sequence star. So, solar power may be considered inexhaustible—as far as we are concerned. And no one can cut off our imports of sunshine.

The sun is prodigal in its generation of energy. Every second, it throws off into space more than man has used since civilization began. About one two-billionth of the sun's energy hits planet earth. In three days this tiny fraction of the sun's energy provides about as much heat and light as is available from all our known reserves of coal, oil, and gas.

## ☞ Sunlight ☞

Arizona owes its color-splashed fascination to the day time star we call the sun!

Neither Grand Canyon, Organ Pipe Cactus National Monument, or Superstition Mountain give off any color of their own. On a dark night when low scudding clouds shut out even the feeble light from the stars, you can stand five feet away from a mesquite tree and never see its spring dress of little yellow catkins. A Mountain Locust, a Desert Marigold, and a Fairyduster are all wrapped in equal blackness. The tiny Goldfields weave no saffron yellow carpet. The delicate hyacinth does not parade its beautiful lavender headdress, and the owl cover nods no maroon head.

It is only when the morning sun comes cascading over the eastern horizon that mountains leap and gleam with color, and beauty crowds the hush of desert miles.

It is sunlight that tips the flaming fire in the Indian Paintbrush, and turns the Arizona sky into an immensity of baffling blue, a dome of azure crystal, luminous as a jewel. It is sunlight breaking in galaxies of diamonds against the rippling waters of Lake Mohave that gives it the beauty of sapphire and aquamarine.

The sun gives Grand Canyon its deep purples, fringed with flaming scarlets and burnished gold, and lends magic to the wizard pinnacles that dip into the gamut of blues and indigo.

It is the sun that bursts the claret-cup cactus into blossoms that make music out of color.

Sometimes we tend to think of sunlight as being simply "white" yet "white" sunlight contains all colors from Chinese red to Prussian blue and mystic violet. To prove it for yourself, simply imitate Sir Isaac Newton. Insert a glass prism into a beam of sunlight, and behold the magic. The "white" beam turns into a rainbow and fans out in all the glory of a peacock on dress parade.

~ ( *Reflected Light* ) ~

When a silver arrow of light quivers to a standstill in the heart of an Indian Paintbrush, a strange thing happens. The petals of the Paintbrush absorb all the colors, except red. The Paintbrush is unable to absorb the flaming red, and so it reflects, or bounces back, this impetuous color to your eye.

Grass is green because it absorbs all the colors from the sun except green. These restful rays are reflected to the eye. Snow reflects all colors, so we call it white. Coal absorbs all colors and reflects none back, so we call it black.

Strange as it seems, opaque objects have no color in themselves. Their color depends upon the kind of light that falls upon them, and the color they reflect. This paper looks white because it bounces back, or reflects so many of the waves of light that fall upon it. The print is black because it absorbs most of the waves.

A red apple under a green light is in a very difficult fix! It absorbs all the green light, and doesn't have any red light to bounce back or reflect. Result—it looks black!

No man can gaze steadfastly into the sun. Its blinding radiance is too overpowering for our weak eyes. But we catch reflections of its beauty in the violet hidden in its dell of dew, in the vivid orange-red Mariposa lily, in the stately grandeur of the giant saguaro, and in the splendor of fir tips with upright cones against the mountain sky, heaven's candelabra bright with light. All this pageant of color, luster, and glory is borrowed from the sun. Indeed, all material creation mirrors back the majesty of the sun.

It is the white light of the sun that gives us both the blue sky of high noon,

and the flaming red of sunset. Particles in the atmosphere act as scattering agents or dispersers. Small particles break up and scatter only light of the shortest wave



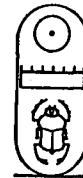
lengths (blue and violets). Larger particles, mostly coarse dust floating in the lower section of the atmosphere scatter the longer red waves.

When the sun is directly overhead at high noon, its light pierces the atmosphere perpendicularly, like a falling arrow, passing through only a minimum of dust-filled lower air. Only the blue rays are scattered, to give the sky its cool look of dreamy blue, so inviting and mysterious to behold. Our air canopy intercepts the short blue wave lengths from the sunlight to give us the azure firmament that pours into our eyes its wine of airy gold.

When the sun is sinking near the horizon, its slanting rays have to pass through much more of the dust-filled lower atmosphere. These coarse particles scatter the longer rays that give the western sky its crimson glow. Like gypsies of the sky the clouds steal the glowing embers of the dying sun and scatter them in blazing climax to light campfires in the sky.

"He who stands to watch a sunset," we are told, "moves in close to God, having come close to Him by the old, swift avenue of beauty."

(continued overleaf)



For a sensation that is "out of this world" stand on the south rim of Grand Canyon and watch a brand new day emerge from night's black wrapping paper. To watch [a] sunrise explode over Grand Canyon is like having a box seat on the day of creation.

Autographed by wind and storm the color-tinted cliffs stand sentinel on the march of centuries. You throw your imagination into technicolor spaces your eyes can hardly believe. Swirling patterns

eroded in red and yellow clay form weird shapes like the awesome landscape of some distant planet.

Dramatic as a thunderclap, the scenery is all beneath your shoelaces. You look down into brooding voids of tumbled space. As the molten, radiant glory of the dawn pours over the sprawling cliffs, you can almost catch an echo of the words of the Almighty, "Let there be Light!"

Reprinted from *Arizona Highways*

In the simplicity of silence is found the answer to the complexities of Life.

—Roselyn M. Brenner



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*The  
Rosicrucian  
Digest  
February  
1976*

# Rosicrucian Activities Around the World

ON SUNDAY, November 23, 1975, over 2000 people gathered in San Jose's beautiful new Center for the Performing Arts for a daylong Public Seminar presented by the AMORC Staff. Some of the many lecture topics covered were time and space, the human aura, meditation, and psychic functioning. In addition there were demonstrations and audience participation sessions in the intonation of vowel sounds, meditation, metaphysical healing, and a parapsychology lecture and demonstration.

Frater Alden Holloway, Seminar chairman and moderator, reports that the Seminar was one of the largest gatherings of nonmembers ever assembled to hear about the Order and its principles. Additional seminars to take place in different cities are now being planned for 1976.

(See frontispiece.)



Last autumn, Frater Leonard Ziebel, Grand Chaplain, accompanied by his wife Michelle, represented the Grand Lodge at four successive Rosicrucian Conclaves throughout the Australasian Area. The first Conclave, held in Auckland, New Zealand, was characterized by enthusiasm and success, and planned under the able guidance of Soror Jill Foster. Regional Monitors R. A. O. Morgan of Wellington and Leonore Bryner of Auckland lent wholehearted support to this two-day event.

From Auckland the Ziebels flew to Sydney to attend the first *Regional Conclave* jointly sponsored by Sydney Lodge, Newcastle Chapter, and Wollongong and Canberra Pronaoi. In the beautiful new quarters of Sydney Lodge and under the

competent chairmanship of Frater R. Galstaun, Rosicrucians from throughout Australia enjoyed this event. On the following weekend Melbourne's Harmony Lodge, in conjunction with Ballarat and Hobart Pronaoi, hosted its first *Regional Conclave* in its attractive new building. At this Conclave, expertly planned by Soror Margaret Stevens and assistants, the mystical workshop entitled "The Prisons of Man" was very popular with everyone able to participate in it. Australian Grand Councilors Arthur Garratt and Roland Vigo, and Regional Monitor Earle de Motte, were in attendance both in Sydney and Melbourne.

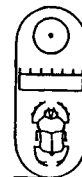
In mid-November, Adelaide's Light Chapter was the scene of the fourth Conclave. Frater Joe van Dalen, known to Australian Rosicrucians for his inspiring mystical dramas, planned this very interesting event. From Australia the Ziebels departed for Honolulu where an informal meeting with members awaited them.

The Ziebels received a very warm welcome on their four-week Australasian trip, and they express a keen appreciation for the spirit of dedication being manifested in the field by our Australasian members. The Grand Lodge wishes to extend its heartiest congratulations to the various Lodges, Chapters, and Pronaoi whose participation and hard work contributed greatly to the success of this tour.



Frater Harry Bersok, Director of AMORC's Department of Instruction, recently represented the Grand Lodge at two regional conclaves in the United States. The North Atlantic Regional Conclave, held in New York City, attracted nearly 500 Rosicrucians. An Egyptian decorative motif, complete with authentic costuming of hosts and hostesses, was effectively carried throughout this unique conclave. Conclave Chairman Robert Santana and helpers assembled an excellent program around the theme, "Let's Unite."

Nearly 300 members attended the Southwestern Regional Conclave in



Houston, Texas. This eventful program, arranged by Regional Monitors Joan Taylor and Gene Bledsoe, included lectures, convocations, a forum, and a ritual drama. Also in attendance was Grand Councilor, Dr. William H. Clark. At both conclaves Frater and Soror Bersok were delighted to renew old acquaintances and meet new friends. The photograph features Frater Bersok (front row, center) surrounded by Regional Monitors and Masters at the North Atlantic Regional Conclave.



## What Happens Beyond This Portal?

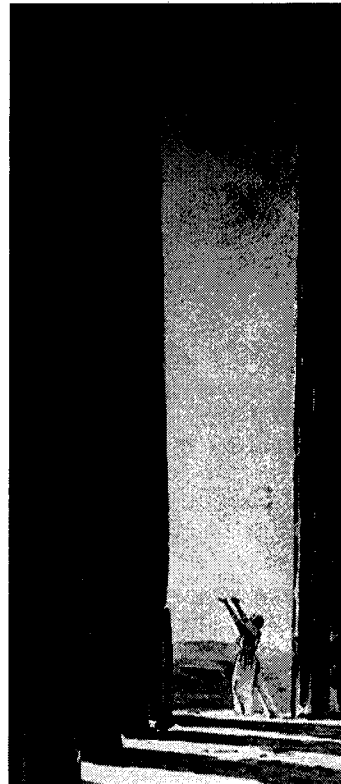
### *The Ancient Mystery Initiations*

With heads bowed in grief, burdened with personal problems, cynical and bitter—candidates humbly crossed the thresholds of the ancient mystical temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant?*

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**The  
Rosicrucian  
Digest  
February  
1976**

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of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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ANY MEMBER of the Order in good standing, having planned a visit to a specific subordinate body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

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Bahía Blanca, Buenos Aires: Bahía Blanca Pronaos  
Buenos Aires: Buenos Aires Lodge  
Córdoba, Córdoba: Córdoba Chapter  
Godoy Cruz, Mendoza: Mendoza Chapter  
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Mar del Plata, Buenos Aires: Excelsior Pronaos  
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Rosicrucian Order, AMORC, Australasian Administration, P. O. Box 66, Bentleigh, Victoria 3204  
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Liège: Aldin Chapter

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Brasília, D. F.: Brasília Lodge  
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Guarulhos, São Paulo: Guarulhos Chapter  
Ilhéus, Bahia: Ilhéus Pronaos  
Itapetinga, São Paulo: Itapetinga 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  
Lorena, São Paulo: Lorena Pronaos  
Maceió, Alagoas: Maceió Pronaos  
Manaus, Amazonas: Manaus Chapter  
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Vitória da Conquista, Bahia: Vitória da Conquista Pronaos  
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Welland, Ont.: Niagara Pronaos  
Winnipeg, Man.: Charles Dana Dean Chapter

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

\* 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)

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\*Barranquilla, Atlantico: Barranquilla Lodge  
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 Cali, Valle: Cali Chapter  
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 Makabana: Aton Pronaos  
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 Santa Clara, Las Villas: Santa Clara Chapter

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 \*Cotonou: Cheops Lodge  
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 Savalou: Akhenaton Pronaos

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 NV, Denmark  
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 Bergen (Norway): Bergen Pronaos  
 Oslo (Norway): Marcello Haugen Chapter

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 \*Santo Domingo de Guzman: Santo Domingo  
 Lodge

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 Nottingham: Byron Chapter  
 Portsmouth: Portsmouth Pronaos  
 Preston: Preston Pronaos

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 Albi (Tarn): Edith Lynn Pronaos  
 \*Angers (Maine-et-Loire): Alden Lodge  
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 Ancey (Haute-Savoie): Amatu Pronaos  
 Auxerre (Yonne): Melchisedech Pronaos  
 Avignon (Vaucluse): Plutarque Pronaos  
 Avranches (Manche): Fial Lux Pronaos  
 Bastia (Corse): U Libecciu Pronaos  
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 Beauvais (Oise): Lumen Pronaos  
 \*Belfort (Territoire de Belfort): Rabelais Lodge  
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 Béziers (Hérault): De l'Epi Pronaos  
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 Pronaos  
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 Brest (Finistère): Amentet Pronaos  
 Caen (Calvados): Sérénité Pronaos  
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 Cannes (Alpes-Maritimes): Amon-Ra Pronaos  
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 Chapter  
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 Chapter

\*Grenoble (Isère): Louis-Claude de Saint-Martin  
 Lodge

Gréoux-les-Bains (Basses-Alpes): Beausséant  
 Pronaos  
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 Pronaos  
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 Pronaos  
 Le Mans (Sarthe): Jacob Boehme Pronaos  
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 Limoges (Haute-Vienne): Cornelius Agrippa  
 Pronaos

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 \*Marseille (Bouches-du-Rhône): La Provence  
 Mystique Lodge  
 \*Metz (Moselle): Frees Lodge  
 Miramas (Bouches-du-Rhône): Nostradamus  
 Pronaos  
 Mont-de-Marsan (Landes): Karnak Pronaos  
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 \*Pau (Pyrénées-Atlantique): Pyrénées-Océan  
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 Bremen: Jakob Böhme Pronaos  
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Bobo-Dioulasso: Platon Pronaos  
 Ouagadougou: Jeanne Guesdon Pronaos

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Hermosillo, Sonora: Hermosillo Pronaos  
Juarez, Chih.: Juarez Chapter  
Matamoros, Tamps.: Aristotle Pronaos  
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Nuevo Laredo, Tamps.: Nuevo Laredo Chapter  
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Puebla, Pue.: Tonatiuh Pronaos  
Reynosa, Tamps.: Reynosa Chapter  
Saltillo, Coah.: Saltillo Pronaos  
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Villahermosa, Tab.: Tabasco Pronaos
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Grand Lodge of AMORC of the Netherlands,  
Amorc House, 98 Groot Hertoginnelaan, P.O. Box  
7081, The Hague, Holland. Other subordinate  
bodies of the Grand Lodge of the Netherlands  
will be indicated under other countries by this  
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- Alkmaar: Aquarius Pronaos  
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Amsterdam: Jan Coops Chapter  
Arnhem: Chepera Pronaos  
Eindhoven: Horus Chapter  
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Pronaos  
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☉Paramaribo: Paramaribo Chapter
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‡Genève: H. Spencer Lewis Lodge  
‡\*Grandson: Pax Cordis Lodge  
‡La Chaux-de-Fonds: Tell-El-Amarna Pronaos  
‡Luzerne: Renaissance Pronaos  
§St. Gallen: Pythagoras Pronaos  
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Assahoun: L'Âve Pronaos  
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Mango: Veritas Pronaos  
Nuakpa: Lumière Pronaos  
Palimé: Héraclite Pronaos  
Sokode: H. Spencer Lewis Pronaos  
Tsévié: Socrate Pronaos
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 \*Caracas: Alden Lodge  
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 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos  
 San Felix, Bolívar: Luz de Guayana Pronaos  
 \*Valencia, Carabobo: Valdivar Lodge  
 Valera, Trujillo: Menes Pronaos

**WALES**  
 Cardiff: Cardiff Pronaos

† **ZAIRE**  
 \*Kinshasa: H. Spencer Lewis Lodge

# BRAVE NEW ERA

For quite a number of years we've been receiving, regularly, warnings from experts regarding the fact that overpopulation is bringing the world to the brink of disaster in the way of widespread famine. All that is needed, it is argued, is a few major crop failures throughout the world, and the whole house of cards will come tumbling down, since grain reserves are very slim.

Perhaps this is so; however, the facts for and against this prediction will not be discussed at this time. The problem, as it is usually framed (and this refers solely to the food problem, not to the population aspects of it), seems to be one of a scarcity of protein, and the major sources of protein are still cereals and meats.

However, if one is willing to consider the problem from an objective angle, protein is protein regardless of where it comes from, and this opens up new vistas of abundance for the world's starving millions.

In their search for new sources of protein, some scientists and nutritionists are seriously considering—and testing—many other possibilities. Some are turning for food toward the most numerous class of animals in the world, and probably the oldest. There are about a million known species of them, and probably another eight or nine million not yet accounted for. I refer, of course, to insects.

Insects have existed on Earth for some 250 million years, adapting themselves during the course of that time to climate changes and all areas of the world, ranging from the Arctic to the tropics and from the deserts to the prairies and forests.

Granted, the idea of dining on pâté of bee is not particularly appealing to the average person (although I can personally testify to ants in chocolate being . . . well, unusual); however, when you stop to consider that beef has about sixteen percent protein while termites and grasshoppers fried in their own juices have about sixty-five percent (and there are considerably fewer cows than there are termites and grasshoppers) the whole question merits at least a cursory examination.

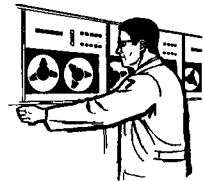
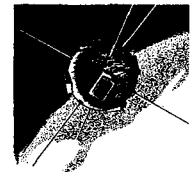
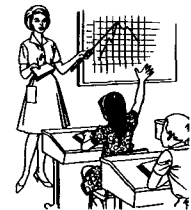
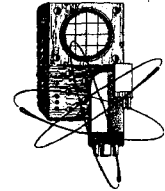
Soybeans, which are very high in protein, are very appealing to today's pro-

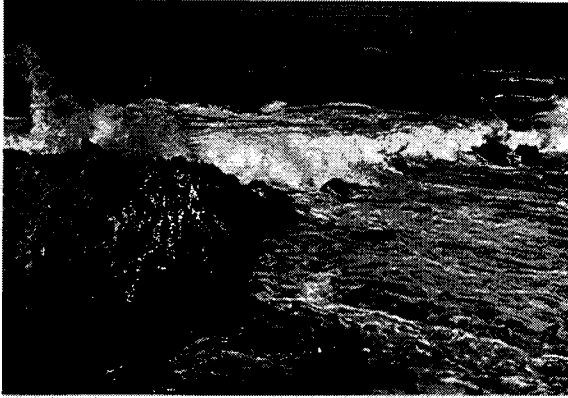
tein-starved world and their versatility in preparation, which enables them to look and taste just (well, perhaps almost) like meat has caused a great food industry to spring up practically overnight. However, as with most good things, soybeans are beginning to be in short demand, and other sources are being looked to, ranging all the way from various insects, to so-called "trash fish," to krill, a tiny crustacean which exists in astonishing numbers in Antarctic waters and forms the main food staple of the great whales. The Russians are already marketing a krill paste which can be spread over bread and crackers much like peanut butter. However, some scientists warn that indiscriminate krill harvesting might wreak havoc with the ocean's delicately balanced ecosystem, so until more is known of the part played by this tiny creature, no large-scale use of it is planned.

It has to be considered in all of this that diet is mostly a matter of tradition and culture. In some parts of the Orient, a fat puppy is considered a delicacy, and local gourmets take great delight in walking by the especially built pens of the really good restaurants, and personally selecting their own main course from the enthusiastically yapping choices offered. Some Westerners would be ready to commit mayhem before allowing one hair of their trusty old hound to be touched. Yet, in times of stress, outlooks change considerably. For example, during the siege of Paris by the Germans in 1870-71, cultured, refined Frenchmen fought each other for possession of horses, dogs, cats, and rats. And for reasons best left to the imagination, armed guards had to be posted around cemeteries.

There is no reason why practically untapped sources of protein, such as insects, krill, and certain plants cannot be at least considered and tried in order to feed the world's hungry millions, regardless of what one's personal feelings may be about sitting down to dine on a tastefully sautéed plate of grasshoppers . . . although, personally, I sincerely hope other solutions will be found—quickly—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)*





# ODYSSEY

*Mary Lincoln*

**M**ARY TODD LINCOLN, wife of the sixteenth President of the United States, was born on December 13, 1818. She was the daughter of Robert S. Todd, a wealthy banker in Lexington, Kentucky. She completed her schooling in Lexington with high marks and much praise for her scholarship. In 1839, at the age of twenty-one, she moved to Springfield, Illinois, to live with her older, married sister Elizabeth and enlarge her circle of social acquaintances.

In Springfield Mary Todd met the young lawyer Abraham Lincoln who, at the time of their meeting, was struggling to establish a law practice in that city. After a long courtship with many setbacks, and against the wishes of her parents (who did not believe him to be of high enough social standing), they were married on November 4, 1842.

After many years of patient service to the Whig and Republican Parties, Abraham Lincoln won the nomination and then the presidency in 1861. This achievement was a great source of pride to Mary Lincoln who had believed in her husband's abilities through many years of hardship.

Lincoln took office just before the outbreak of the Civil War. The disunity between the states tore Mary Lincoln from her southern family who chose to declare their loyalty to the Confederate States and their President, Jefferson Davis. Because of the Todd family stand, Mary Lincoln was thought by many to be in sympathy with the Confederacy and was unjustly accused of spying against the Union.

Partly for personal consolation, and partly to make the White House a showplace worthy of entertaining visiting dignitaries, Mary Lincoln undertook the enormous task of redecorating the presidential mansion. With the taste inherited from her parents, she chose simple but elegant furnishings and wall hangings to decorate the drab walls and dingy bedchambers. Even these efforts drew scorn and opposition from the many who thought it improper for the president's wife to occupy herself so during a time of war.

Mrs. Lincoln lost many close relatives and friends during the war between the States, the cruelest blows being the death of her young son William, followed within three years by her husband's assassination. These shocks left her in a state of emotional ruin. In 1871 her eldest son Robert committed her to a private sanitarium for rest and recovery. She was released the following year and spent the remainder of her life in the Springfield home of her sister Elizabeth. After her son William's death she mused, "Death must be my friend, he is so much with me." Her own release came on July 16, 1882, and she was buried in the Lincoln Tomb in Springfield.

—NSR

