

Rosicrucian Digest

February 1977 • 75c

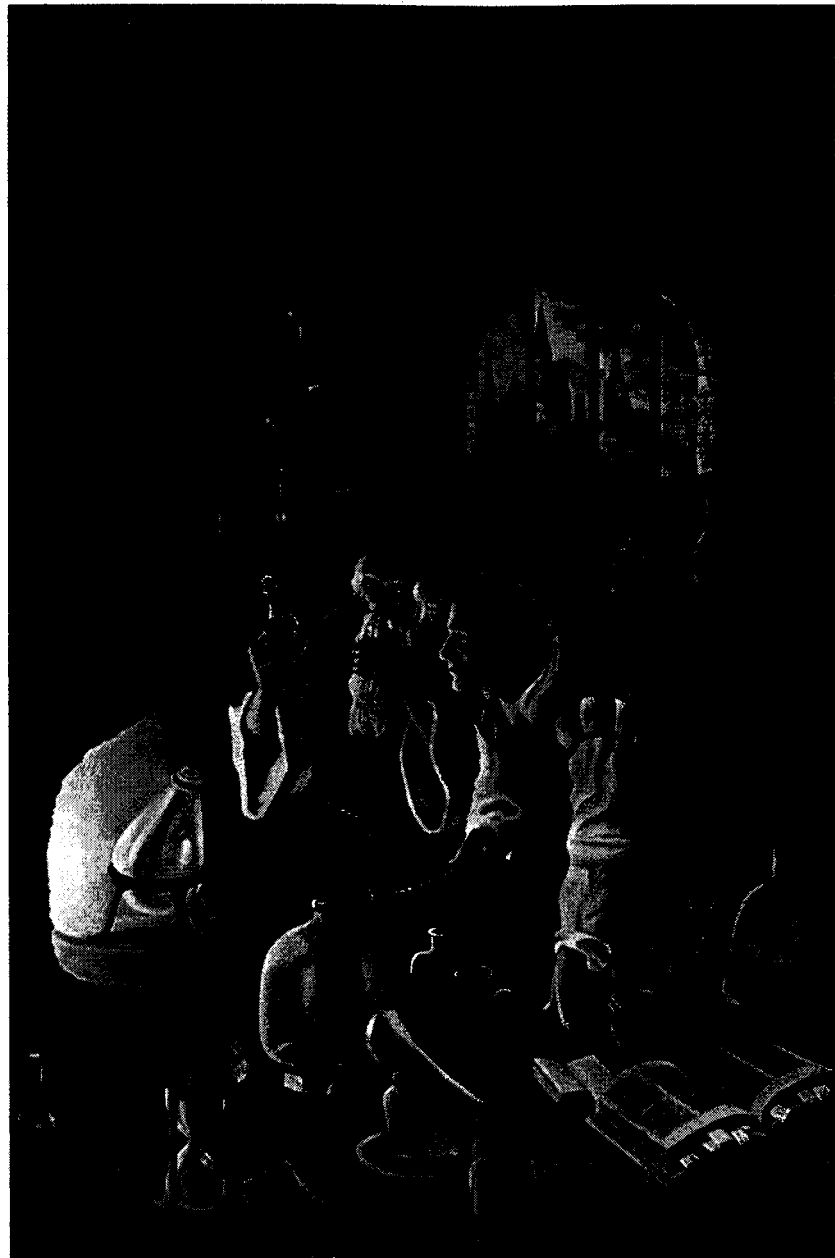
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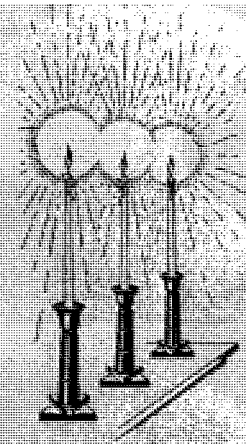
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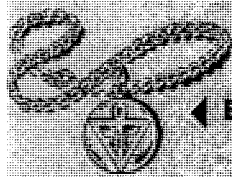


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PYRAMID OF ZACHARIAH » » »

In the old section of Jerusalem is this ancient structure termed the Pyramid of Zachariah. As shown in the photograph, the Hebrew inscription may still be seen on the face of the structure. Zachariah was the father of John the Baptist, and his name literally means "Jehovah is Remembered." All that is known about him can be found in the Bible (*Luke*, Chapter 1). There it is related that for doubting a prophesy of the Angel Gabriel, Zachariah was struck dumb.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

THE MODERN CRUSADER

IN EVERY period of history there have been men and women who have been crusaders. They were not always known or designated as such. A crusader is one who exhibits a particular state of mind. He resents what he conceives to be a wrong or an injustice. But a crusader does more than expose or denounce a wrong; he also actively opposes it. Likewise, he attempts to remedy the harm that any wrong may have caused.

Many who attempt to crusade are not necessarily right. That which they oppose may not be wrong except as they conceive it. The basis of a crusade is its fundamental values. Before one proceeds to extirpate by word or action a conceived wrong, he should have a positive assurance as to whether it is right. The wrong which one seeks to remove is only that which opposes what is thought to be right. Therefore, behind many crusades there have existed mistaken values. Ignorance and intolerance often prompted attacks on otherwise benign ideas and functions.

One psychological factor that is dangerous in its relation to the crusading spirit is the tendency to adjudge one's personal interest as always being right and to consider the opposite as being necessarily wrong. Yet, taken in general the crusading spirit has advanced mankind. It has carried light to darkened corners of the human mind and the world. Crusaders have nobly fought the encroachment of tyranny and the enslavement of body and mind.

Society is always undergoing a transition. No period in history has been absolutely inert—this even applies to the Middle Ages. In some eras change was more accelerated and pronounced than in

others. Today, social, economic, political, and moral changes are more rapid. Numerous factors contribute to this circumstance, the principal of which are population increase and technological advances. There must also be included the program of extensive education and the obsolescence of certain political concepts.

This head-on collision of the old with the new can be and is chaotic. Not all that is now emerging is good in the sense of human and social improvement. Some traditions, customs, and ideas worthy of retention are being swept away in a kind of emotionalism. Other new ideas that are worthy of consideration are being suppressed by intolerance. It is therefore a time for evaluation and a clear interpretation of the new ideals that are being promoted, in order to avoid a misunderstanding.

Equality

What are these principal ideals? Among the most important is the controversial question of man's equality. With whom is man equal and when is he unequal? Further, what is the measuring rod of equality? Is it race, sex, intelligence, religion, or social status?

Men are basically equal only in one sense—their cosmic relationship. We all enter life as a product of the same biological phenomenon. In the natural laws applying to birth there are no distinctions. Fundamentally no one has been born by any other process than we have. The fact of birth equalizes all of us cosmically.

Inequality comes not by any divine or cosmic decree. If men are unequal after birth, it is because of two reasons. First, it is due to the physical hereditary process

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or environment. Men can manipulate nature and environment to give themselves advantage. Or, secondly, men can be manipulated by environment to become either inferior or superior. Consequently, the inequality of men stems from what men do with their own lives. However, it can also come from what life does for them. There is no preferred inherent cosmic superiority which is given to any class or segment of humanity.

The next ideal to consider is the concept of divinity. It is necessary to realize in this day and age the principle that the *divine* is an *experience*. In other words, it is not a fixed thing or image which is to be perceived or can be perceived by all men alike. What man calls divine or by other equivalent terms, is a state of individual consciousness. It is a condition felt and then celebrated upon. When the divine is personally realized as an experience, it is then given a mental image by the individual. These images vary with the mentality, education, and background of the individual. Therefore, to insist that all men accept a single concept of the divine is irrational in that the assumption that everyone's psychic and moral impulses can be clothed in the same ideas is hardly likely. No form which is objectively perceived arouses identical emotional responses in every observer. Likewise, every subconscious spiritual impulse is not framed in the same mental picture.

It is essential for people of an enlightened future age to recognize these facts. It is for this reason that there cannot be a single God acceptable to all men. It is for a like reason that there can never be a false God if such a concept is sincerely believed. For these reasons also, no religion or theology is divinely right and perfect. Conversely, no religion or spiritual motivation is ever totally wrong.

Theology—formal religion—is a *system*. Its basic purpose should be to aid the cultivation and sentiments of higher man. It should strive to prepare man for a higher moral and social order. Religion is remiss when it attempts to control freedom of thought so as to enforce its ends or views. Religion has degenerated to tyranny when it seeks to dominate the state and thereby use political power to compel the acceptance of its doctrines.

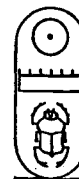
Still another matter that confronts and disturbs man today is his relationship to the state. Which is supreme in principle: the individual or the state? Which is the servant of the other? Science and the philosophy of sociology must concern the modern man. For analogy, a man could hardly say that chessmen possess value but the board on which the very game is played does not.

It is, therefore, rational to affirm that the state must be a product of the will of man. Man must never be regarded as existing solely for the will of the state. The state shall fortify and augment his mind and hands; it must never bind and enslave them. Consequently, the state must work for society, for the mankind which created it.

To accomplish this objective the state must set goals that serve the majority. These ends must include those customs and ideals which are for the common good of mankind. It must be realized, however, that a majority in itself is not a standard of rectitude. A mass mind can eventually be proven just as wrong as single opinions. History has often proven this to be fact. As Dr. H. Spencer Lewis has said, "No business, no movement, no activity on the part of man or a group of men can become any greater than the thinking minds and consciousness of the people who are back of the movement." Therefore, though the state may be the will of the people it can only reflect their collective attainment.

World Unity

Another ideal which should be given support is world unity. This must not be a mere federation of separate states; ultimately it must mean a *one world* government. As a federation, as a mere collection of separate nations, the present evils would continue. Each nation would continue to be basically autonomous, being primarily concerned as now with self-justice, its own traditions, ambitions, and pride. As we are so well aware today this breeds political egoism or extreme nationalism—eventually resulting in pitting one nation against another. Each nation attempts to justify its single purpose. Extreme nationalism of which there is so much evidence tends to divide the *have-not* nations from the *haves*. It



causes a confrontation of nations of different races.

On Earth we are all one people. We share the same limited sphere in the Cosmos, in the greater universe. That sphere in its resources and accommodations for man is shrinking fast. The world is now too small to further divide among diversified political states. The Earth is one great table at which we must all learn to sit and share in its bounty. We must share with *equal opportunity*. Man should not be limited by political boundaries and obsolete traditions.

Individual man must prove his worth to receive *equal opportunity*. He must be a contributing part in some manner to the world, and not just act as a parasite. Society owes man nothing save the opportunity to receive a just reward for his labors and to make it possible for him to realize personal happiness within the security which society provides. And

those who are handicapped will ideally find their opportunity in the compassion and charity provided by an enlightened world state.

The intelligent observer can see about him the obsolescence of nationalism. Many persons today are often victims of its deficiencies. Nations frequently become despotic, and in their tyranny and suspicion may suppress all new and different ideas—through control of the press. Such nations often become dominated by religion and bigotry. They become militaristic and seek supremacy over another nation or state, destroying their own economy and the economies of others. As a result, funds are frozen and citizens are deprived of the exchange of world goods. The citizen of the world today cannot put his head in a hole in the ground and experience Peace Profound. He is obliged to participate in and understand world affairs. This is the challenge of the modern crusade. △

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The Rosicrucian Order, which exists throughout the world, is a non-sectarian 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 of 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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Mary McLeod Bethune: American Educator

by Josephine C. Walker

"DEAR GOD, please help me to get educated—help me to learn to read—and O Lord, deliver me from the crabgrass." This was the prayer of Mary, a small nine-year-old black girl, working in the cotton fields of South Carolina in 1884. Mary could pick enormous quantities of cotton a day but she could not read, because at that time there was no place for a black child to go to school.

Yet this small, determined little girl became one of America's leading educators, a friend and confidante of five Presidents, and a woman who would build her own college. Her name—Mary McLeod Bethune—and her life "... epitomizes for negro youth the strength of spirit and the power of will to overcome apparently insurmountable handicaps."

Mary was the last of fifteen children and the first "free" child to be born into the McLeod family—her parents, brothers, and sisters had been slaves. Freed, they continued to work for their employers until they saved enough to buy five acres of land, and on this small farm they built their cabin. The children

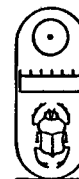
worked in cotton fields—chopping crabgrass, picking cotton for months on end, and occasionally visiting homes of white families when their mother delivered laundry.

To Mary, these "rich" people were different because they could read books and it was then that she made her special prayer to "get educated." Her prayer was answered one day when a black missionary from the board of the Presbyterian Church stopped at the farm, asking if they could spare one child from work to attend a new school opening nearby. Her mother selected Mary "... because she was so different—a homely child, but the brightest."

Mary walked five miles each way down the narrow dirt to the one-room school where she learned to read and use numbers—every evening teaching to her family what she had learned that day. "Hungry for knowledge" from the beginning, at fifteen Mary had mastered every subject offered by the small school and was restless for more.

Again her prayer to "get educated" was answered. A kindly teacher desired to provide an education to a black child who would "make good," and so Mary was selected. For the next eight years

(continued on page 30)



The Mystical Work of Alchemy

An Overview

by Thomas P. Betournay, F. R. C.

NO SINGLE SCIENCE has led to as much confusion as has *alchemy*. The hidden and metaphorical nature of alchemical terminology and operations is largely attributed to the persecution of scientific inquiry during Medieval times. Yet, the roots of alchemy span the ages. From these fundamental roots and their principles of dualism, the deeper reasons for modern confusion arise. From the very beginning alchemy has been a dual science embracing both *material* and *transcendental* aspects. An appreciation of this dual quality is necessary if the secrets and enigmas of this ancient science are to be clearly understood.

Today, the transcendental and psychological aspect is in the ascendancy, and alchemy is generally regarded as a symbolic system leading to growth and expansion of the powers of the conscious mind. To this point of view, alchemy is purely a format within which to veil the transcendental principles of mind. However, the ancient alchemist believed that material demonstration was necessary to the validation of the transcendental principles. For a true transmutation of elements first necessitated a transmutation of the mind force directing the manifestation of those elements.

There are a variety of root derivations for this word "alchemy." The root *al*

khem can mean "from Egypt." However, on more thorough investigation we find the Greek word *kēmeia* meaning transmutation or transformation and mostly explained as "the Egyptian art," and identified with another Greek word "Land of Khem," translated as "black earth," i.e. Egypt. In this light it is interesting that the greatest ancient alchemist was the Egyptian Hermes Trismegistus to whom *The Emerald Tablet* is attributed.

The Emerald Tablet of Hermes is of particular value because it gives some of the basic principles serving as the foundation of alchemical thinking. For example, one of the most important of these principles states: "As above, so below. As below, so above." (Please see *Figure 1* on page 9).

Through experiments in the Rose-Croix University chemistry laboratory, we are testing the interrelationships between the material and transcendental aspects of alchemy through the use of Rosicrucian principles. The Law of the Triangle is a key to alchemical understanding in all fields of alchemy. This law is based on the concept that all manifestations are formed by a certain directing combination and synthesis of life force and spirit force. In alchemical terminology, manifestation through the Law of the Triangle is expressed as a triune combination of mercury, sulfur, and salt. These terms should not be confused with common quicksilver, sulfur, or salt. To the layman, material alchemy involves only

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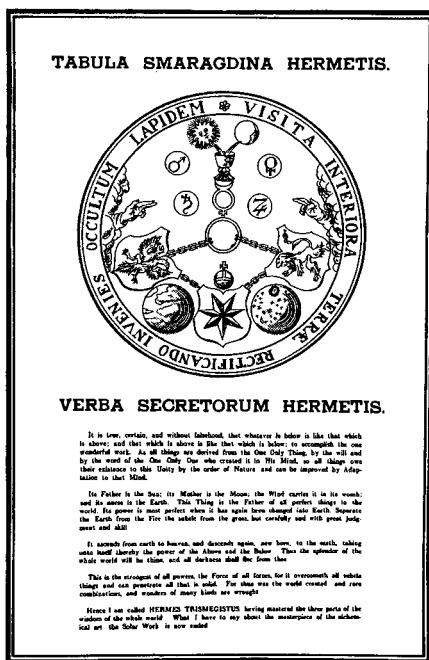


Figure 1.

the transmutation of base metals into gold. However, there are fields of alchemy dealing with biology, herbs, minerals, metals, and the transcendental field of mind.

Biological Alchemy

A new complexion has been added to the alchemical field by a Frenchman, Louis C. Kervran, claiming to have discovered a host of natural biological transmutations, has written an entire book on the topic entitled *Biological Transmutations*. One example of this concerns chickens kept in a calcium-free environment, but producing hard eggshells when fed silicon in the form of mica. According to Kervran's findings, the eggshell calcium is not derived from a corresponding reduction in the calcium content of the chicken's bone structure. Kervran surmises that certain biological systems are able to fuse together the nuclei of stable isotopes of silicon plus carbon to produce calcium. The following are some of the other reactions proposed by Kervran: Sodium plus oxygen produces potassium,

sodium plus hydrogen produces magnesium, magnesium plus lithium produces phosphorus, and there are others. Due to the high cost of micro-assay equipment, we have not attempted to verify Kervran's findings in our lab.

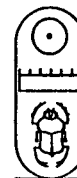
Herbal Alchemy

Herbs have been recognized for thousands of years for their healing properties. Doctors and herbalists alike use many methods in preparing herbs for usage. Alchemy too has its method of herbal preparation based on the Law of the Triangle. The alchemist considers an herb to possess three properties—its essence (mercury), oil (sulfur), and salt.

In order to obtain the essence of an herb the process is the same as making an herbal tea (an herb + water), but without heating the mixture above body temperature. The oil of an herb is best extracted in nonpoisonous alcohol using a Soxhlet extraction apparatus or a distillation set-up as provided in the Rosicrucian Alchemy Kit (please see Figure 2). The herbal salts are obtained by incinerating the remaining solid parts of the herb. Finally, this essence along with the oil and salt are combined to



Figure 2. A Soxhlet extraction apparatus used in herbal alchemical preparations.



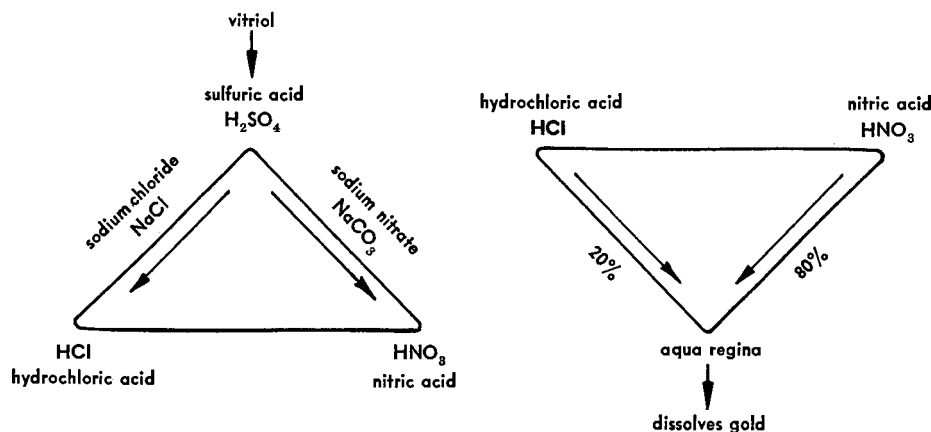


Figure 3. One acid used to produce two, which can be used to produce one.

make an alchemical herbal preparation. This preparation may be called an "elixir" or "stone." Practical information about herbal and other alchemical procedures is included in the Rosicrucian Alchemy Kit.

In recent times another Frenchman, Armand Barbault, performed an alchemical experiment bridging herbal and metallic alchemy. His experimentation is outlined in his book *Gold of a Thousand Mornings*. Briefly, his experiment consists of making a miniature compost from specially selected earth and herbal material collected in the spring. The compost is kept at body temperature and moistened with dew collected in the spring. Through feeding the compost with herbal materials and moistening it with dew, the mixture eventually turns absolute black. The blackened compost is incinerated and the resulting salt is combined with powdered gold and dew. The mixture is boiled in a closed system. Barbault finds that the dew takes on a golden color. It should be noted that the golden color occurs only when gold is an ingredient. But Barbault claims to have had a spectroscopic analysis performed on the golden dew and it showed no traces of the gold previously added. He terms this liquid *potable gold*.

Before any discussion can occur concerning alchemy as it pertains to metals,

it is necessary to understand that alchemists believe that all metals differ in degree but not in nature. Each metal is thought to be composed of the same primordial matter, but the form, organization, and expression of this matter is unique for each metal. Rosicrucian principles are of great value in understanding this point of view. All Rosicrucians are familiar with the principle of vibration and the previously mentioned Law of the Triangle. If a metal is viewed as a point of manifestation, then it resulted from a certain directing combination of life force and spirit force. Therefore, any vibratory alteration in either the life force or spirit force will result in a change in the point of manifestation. This same concept is veiled in alchemical terms as a change in manifestation through a proportionate change in the combinations of the alchemical mercury, sulfur, and salt.

Paracelsus was one of the foremost alchemists of all time. A number of his writings are alchemical recipes, largely unintelligible to the layman. A common list of recipe ingredients could consist of vitriol, salt nitre, common salt, cinnabar, antimony, arsenic, and silver. It must be understood that the methods of preparation of these ingredients given by Paracelsus must not be taken literally, because they were designed to confuse as much as

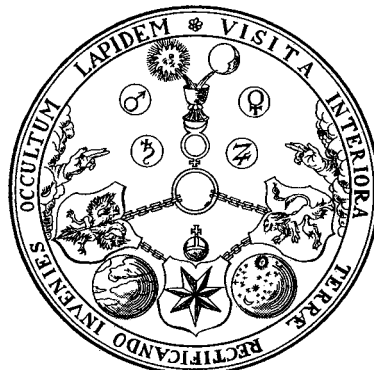
to instruct. This was done to keep the profane from possessing alchemical knowledge.

A further examination of the ingredients will give an insight into the process. Vitriol is the alchemical term for copper, iron, or zinc sulfate. Vitriol was used to make oil of vitriol, which we now know as sulfuric acid. Sulfuric acid is actually one acid in a triangle of acids used by the alchemist. One may obtain hydrochloric acid by adding sodium chloride (common salt) to sulfuric acid. Similarly, one may obtain nitric acid by adding sodium nitrate (salt nitre) to sulfuric acid. As shown in *Figure 3*, hydrochloric acid and nitric acid may be combined to form aqua regina. Aqua regina is obtained by mixing a solution of 20% hydrochloric acid to 80% nitric acid. Aqua regina received its name because it dissolves gold, the king of metals.

An alchemist is always an astute observer of natural processes. For example, the alchemist notes that the human body draws its needs from food by extracting them in the acid environment found in the stomach. Using the principle of correspondence, the alchemist dissolves metals and metallic compounds in the aforementioned acids. While these metals are in solution the alchemist acts upon them with mystical principles of a transcendental nature. These powers of mind lying beyond the material laws of chemistry play a role in the actual transmutations.

Dual Process

The original purpose of material alchemy was to prove that the transcendental laws of nature applied equally as well to matter as to mind. As stated in the *Rosicrucian Manual*, the purpose of mental alchemy "is to transmute the baser elements of our physical natures into the highest ideal expressions and to transmute our desires and thoughts into living spiritual ideals." The alchemist performs a dual process in his alchemical experimentation. Through the mystical principles of mental alchemy, the alchemist seeks to raise his consciousness to that of Cosmic Consciousness. Using these same principles the alchemist seeks to raise the vibrations of raw, unrefined elements

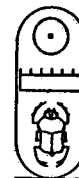


Enlargement of symbolic picture from *Figure 1*.

into that of the most precious metallic elements. There seems to be an unwritten law in alchemy that you cannot transmute something else without first transmuting yourself.

In the sixteenth and seventeenth centuries, Rosicrucian symbolism was directly linked to Alchemy and *Qabala* as methods of explaining mind and the natural order found in the Cosmos. *Figure 1* is an example of alchemical symbolism taken from the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*. At the top of the symbolic picture in *Figure 1*, there is a chalice surrounded by the seven alchemical symbols for the Sun (gold), the Moon (silver), Venus (copper), Jupiter (tin), Mercury (quicksilver), Saturn (lead), and Mars (iron). The chalice, a symbol of creative imagination, receives an influx from the Sun—the central source of life force for our solar system, and the Moon—a reflector of sunlight and thus a symbol of reflection or reversed polarity.

At both sides of the picture the hand of God gives his blessing to the work symbolized. The eagles symbolize the alchemical mercury and the lion represents the alchemical sulfur. The globe and cross are symbols of dominion. They represent the masculine and feminine aspects of the radiant life force. The picture of the Earth symbolizes that for man this planet is the point where all



celestial influences descend. The seven-pointed star represents the works of man because this star cannot be drawn geometrically, but requires the aid of measuring tools. Finally, the picture of the heavens suggests the power of the fixed stars and zodiacal signs. Taken as a whole, this symbolic diagram represents the mental operations of the alchemical mind. It implies that the mind is the strongest of all powers, the force of all forces. It is through the mystery of Mind that the subtle secrets of nature are penetrated, the unity of nature ordered, and the wonders of nature wrought and adapted.

Acknowledgement: The author expresses his appreciation to G.F.B. for help and support.

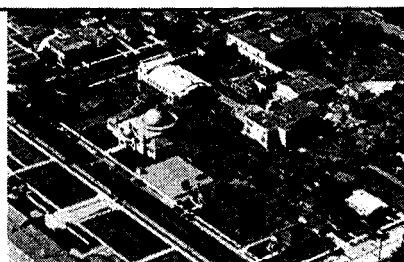
NOTE: The Rosicrucian Alchemy Kit with Rosicrucian Alchemical Experimental Course, the *Rosicrucian Manual*, and the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, are available from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191, U.S.A.

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Announcing . . .

*Rosicrucian Park celebrates 50 years
 in San Jose! It's a*



Golden Anniversary

November, 1977, marks the fiftieth anniversary of Rosicrucian Park. In 1927, the Rosicrucian Order, AMORC, moved its worldwide headquarters to San Jose. The first property was only one lot deep, facing Naglee Avenue, on the edge of the city. This became the site of the original administration building (no longer standing).

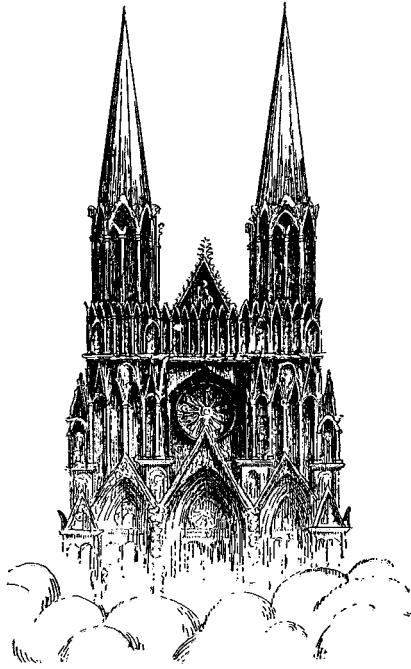
Dr. H. Spencer Lewis, who was then the Emperor of AMORC, envisioned a full city block of buildings in a park setting. He was often asked how he could call the one lot a "Park." His answer: "You are thinking in terms of the present only. The future will only be what you expect the present to become."

Pictured above is Rosicrucian Park as it appeared in 1936. Today, the park is much larger, the culmination of a dream held by the late Dr. Lewis.

Several projects are planned by AMORC's Promotion and Public Relations Department to celebrate the Golden Anniversary. During the month of November, the Rosicrucian Art Gallery will display photographs and memorabilia of Rosicrucian Park history.

The Park's Golden Anniversary coincides with San Jose's bicentennial celebration, having been founded in November, 1777.

**The
 Rosicrucian
 Digest
 February
 1977**



The Celestial Sanctum

ADVERSITY

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

ADVERSITY IS one of those subjects we would prefer to shun or ignore, but we cannot for it is a part of life. Whether we like it or not, each of us is exposed to adversity in our lives at one time or another; some of us seem always to be facing adversity. In this modern age, with so many advances in education, our common use of psychology, our emphasis upon positive thinking, one would hope that we should be evolving toward lives that are more serene and blissful. Why then do we still have to suffer adversity? What is adversity?

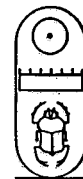
Adversity is a condition of hardship or affliction; severe trial. The simple and hard-working people in areas of this earth

where Nature has delivered earthquakes, floods, and drought with famine, know well the meaning of adversity. Those who live in areas of war or potential war also live with adversity. Those throughout the world who endeavor to conduct their lives in accordance with their training and education, and are thwarted at every step by others, are intimately acquainted with adversity. Even those who are accustomed to wealth or power, who seem to have everything their own way, may also meet with adversity in the form of envy. Is there, then, no hope for escape or conquest over these negative conditions?

How do we determine that this is a negative condition? Because it is unpleasant! But it is unpleasant only as compared to something else. Unless one has known or knows about conditions that are more pleasant, one accepts present conditions as the norm, the fact of life. Those who have lived only in the severest tropics accept their climate as normal and even enjoy it; those who know only the coldest climate of the north appreciate certain aspects of it as desirable. But if both are exposed sufficiently to areas of mild and temperate climates, they seldom wish to return to their former homes. But alas, those who are born and raised in the temperate zones have their adversity too. They dream of journeys or vacation holidays to the tropics or frozen north!

The universal principle that pervades all creation is the law of duality. Whatever there is, there must also be opposition. As man evolves he strives to make his life increasingly pleasant and enjoyable. A benevolent Creator instills that desire and ambition within him. To attain his goal, he must follow the creative process using the law of duality. Thus, believe it or not, adversity is a gift of God. Through adversity we can grow wiser, happier, and reach our goal of a life more pleasant and enjoyable. Disraeli wrote, "There is no education like adversity." When there is no challenge or opposition, man drifts through life as in a dream, never delving into depths of himself. Adversity introduces man to himself. It is then that he discovers he is a part of God—a giant!

It has been said that God brings men into deep waters not to drown them but to



cleanse them. Until we become acquainted with our inner selves, we have a tendency to live only physically and objectively. We are reluctant to think for ourselves, and turn toward our religious or government leaders to think for us and determine our lives. In ignorance, we accept whatever our patrons provide for us as the good life. History has recorded too many despots who actually convinced their trusting people to be content with nothing in order that they would have all. But history also records that adversity finally deposed each of them. We must sometimes await the perspective of history to confirm the never-failing and eternal justice of the Creator. "Adversity borrows its sharpest sting from our impatience," wrote Bishop Horne.

We grow through adversity: "Nothing ventured, nothing gained." If our bodies are weak and undeveloped we can improve them methodically. The sore muscles of exercise and exertion may be placed under the heading of adversity. As we continue our methodical program of improvement, our "adversity" disappears and we physically become what we have envisioned. If our formal education is inadequate or was abbreviated, we can still improve it as much as we wish. Our adversity will consist of sacrificing hours, weeks, and months of gentle and pleasant leisure for a like period of close, tedious study and test, accompanied by worry and anxiety. Eventually, however, we will have attained the full education we sought and *that* adversity will be no more.

To attain and appreciate our pleasant and more enjoyable life we must first experience challenge. We learn more from our opposition than from our supporters. The famed author, H. G. Wells, asked, "What on earth would a man do with himself if something did not stand in the way?" Most progress on this earth has been made in the face of opposition. It is apparent that man moves more energetically and with more determination when other forces act to stop him or at least deter him. Here again we face the law of duality. Every action encounters an equal and opposing reaction. The emotion and psychology of man make it difficult for him to recognize and accept reaction as necessary, but

fortunately natural laws remain unaffected by the deficiencies of man.

Woe to him who overplays his part in providing adversity. The Bard of Avon reminds us, "The firmest friendships have been formed in mutual adversity." In the cosmic scheme of things each of us may be used in providing adversity for another or others, possibly even unknowingly. But if we become *knowingly* oppressive or suppressive, we have superseded our necessary role and will find that we have helped create our own adversity. Previous strangers discovering their common bond of mutual adversity will often become allies to face their challenge together. Together they cannot fail, and historically, truth and justice will prevail. Reflect a moment upon the history and development of World War I and II. Or review the evolution of Reformation. The heart of the United Nations is in the alliance of the peoples of the world in mutually combatting adversity.

All of mankind yearns for peace, happiness, and prosperity. When man transmutes and refines his nature to equal his finest ideals, he will attain the beautiful goal of his dreams. But man—you and I—has so many lessons yet to learn, and adversity is the greatest teacher of all. We must first learn that adversity is being placed in our path to afford us an opportunity to grow. We shall become greater and happier because of adversity.



The Celestial Sanctum

is a cosmic meeting place. 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 to cover mailing.



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Rosicrucians

Thinking Together

A New Experiment

Prepared by
George Buletza, Ph.D., F. R. C.
Project Director—Research

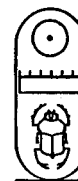
A PART FROM attention given to the sensorily perceived world, attention is given to the processes of the mental world—the parade of word forms and structures and picture images. What is commonly called *thinking* permits this mental world to exist.

Thinking is a word so indiscriminantly used that it has lost precise meaning. It is commonly used to describe any process in the mental realm, frequently being used and confused with such words as *formulating, visualizing, considering, contemplating, reasoning, imagining, dreaming*, and so on. But regardless of how the term is used, *thinking* is normally associated with mental processes occurring within each individual mind.

Of course, individual minds can be *linked* together by their choosing to hold

common *thoughts*, a sort of “metabolic” product of individual thinking processes. Today, thoughts are stored, transferred, and manipulated by such mental “prostheses” as books, computers, and television. The written and spoken word, and the pictured thought commonly expressed and shared, binds and links together individual minds into groups and into ever larger organizations. Although common thoughts link minds into chains of being, the process of *thinking* still remains separate and self-contained within each individual mind. Each mind thinks apart.

On matters of information and judgment it is generally accepted that “two heads are better than one.” Indeed, the more heads the better. Consequently, many minds are asked to participate on juries and referendums. Modern research both supports and denies this view. For instance, when IQ tests made up of multiple-choice questions are administered to a group, an average IQ score is readily obtained. But if the plurality



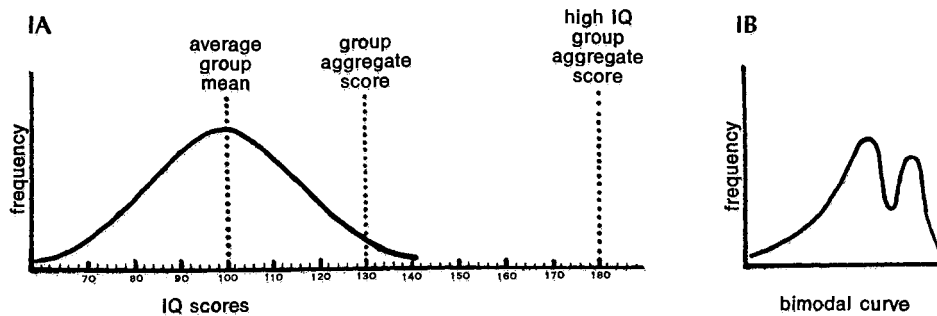


Figure 1. IQ Scores. 1A. Group mean of an average distribution in comparison to group aggregate scores. 1B. A bimodal curve.

preference for each question is recorded and added together, to obtain the group's aggregate answers to each question (the collective knowledge as determined by referendum) the group's aggregate IQ score for all the questions is well above the class average, usually by as much as thirty points. Thus, any given question tends to be correctly answered by the majority. When the aggregating method is applied to the group's higher IQ scorers, the group score is even more impressive. It may amount to as much as thirty points higher than that of its highest scoring member!

Dr. Norman Dalkey of UCLA (the originator of aggregate IQ scoring) and Dr. Arthur Jensen of the University of California at Berkeley have pointed out that there are logical reasons for cumulative intellectual power. On a difficult multiple-choice question most of the answers, being guesses, are spread more or less equally across all possible answers. This spread forms a normal distribution or a bell curve (Fig. 1A). However, those who really know the correct answers produce a "modal hump" (Fig. 1B). Their plurality vote would dictate the correct answer.

Minds linked together can act synergistically (for mutual benefit), yet in many groups and organizations individual minds are bound fast by the links in the chain. Indeed, in some groups synergism operates in reverse: the whole becomes less than the sum of its parts, not

more. One reason for anti-synergistic thinking is group pressure for immediate convergence of thought. Face-to-face group discussions can quickly narrow the range of disagreement bringing about quick agreement on a wrong answer. In group discussions a bias is often developed toward the most vocal segment of the group, with all members not having an equal chance to play an active role in determining judgments, forecasts, and decisions. This can be as true in community and business meetings as in structured stratagems such as symposia and brainstorming. Covering the blackboards with volunteered alternatives but without anonymity may be no more productive than "open" discussion because this allows spoken error and bias

(continued on page 18)

Figure 2. An Operative Model of Mind and Brain. The individual mind of man might be used as an intuitive and logical model for society. See text for explanation.

Figure 3. An Operative Model of Meditation. You may wish to use this model in composing your response for the MASTERTHOUGHTS experiment. Begin concentrating by objectively defining the nature and use of thought. When you try to account for why thought works and how it operates within you, you may immediately note a shift in your inner state of consciousness. See if you feel differently when you objectively define in comparison to when you ask why. Many will again feel another shift as they examine the universal meaning of thought and when they ask to receive a universal symbol or picture which will unify all of their ideas and observations concerning thought. Concentration-contemplation-meditation is an orderly and holistic process of study leading to that knowledge and wisdom that permeates mystic experience.

Figure 2.

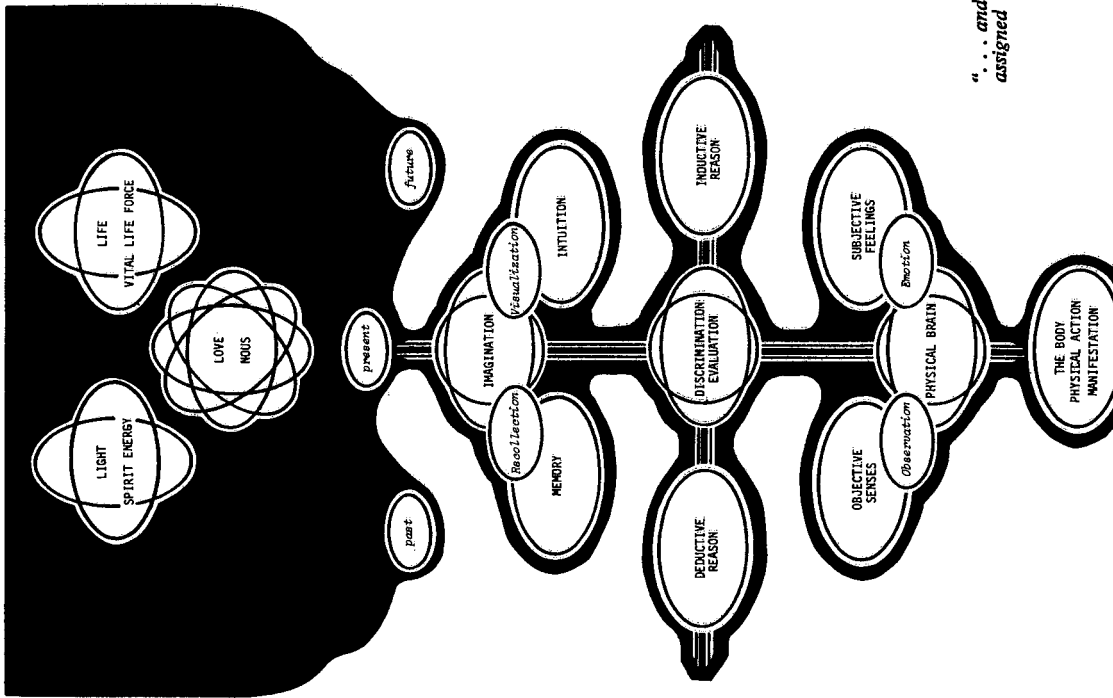
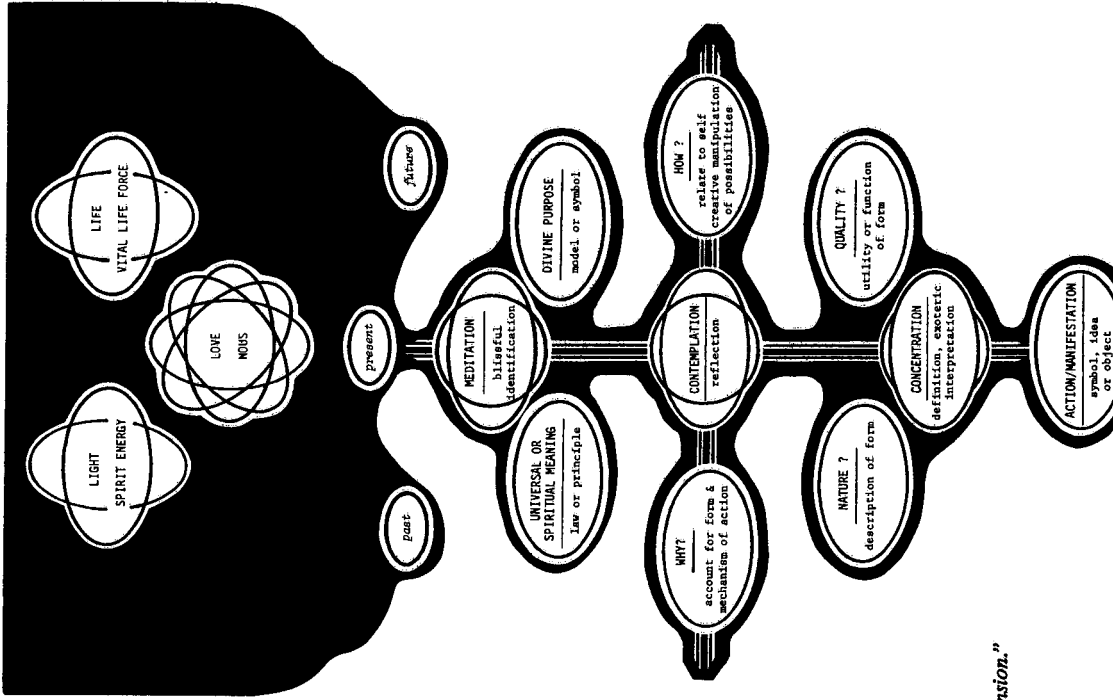


Figure 3.



"... and mind assigned it dimension."

to seep into generalized group assumptions without leaving any telltale trace on the record. For group discussions to be effective every member needs to participate equally and every thought and idea offered must likewise be treated equally and without bias.

Groupthink

However, humility and open-minded group behavior may not be the norm. In his book, *Victims of Groupthink*, Yale psychologist Dr. Irving Janis reports a surprisingly rigid adherence to group norms as well as unexpected pressures toward uniformity in otherwise highly intelligent groups. Committee group behavior was marked by illusions of invulnerability, arrogance, group loyalty, and illusions of unanimity and uniformity based on the fallacy that silence means consent. They collectively rationalized away suggestions that decisions be reconsidered, and self-appointed "mindguards" emerged to shield the group from any information that might have shattered its complacency about the rightness of its decisions.

Is conformity a necessary product of groupthink? Is it possible to make intelligent, creative group decisions for the universal good, untrammelled by conformist pressures or the stresses of idiosyncratic thinking and emotion? Perhaps, suggests Dr. John Calhoun of NIMH (National Institute of Mental Health), if we were intelligent enough to develop a "social brain" and then use it to its fullest potential. To do so, we might begin by seeing ourselves as if we were the individual neurons (brain cells) of a group mind. We could then consciously set about molding more sensitive institutions organically patterned after the components of the biological brain and mind itself. In other words, the individual mind of man might be used as an intuitive and logical model for society. (*Fig. 2*).

Such an evolved social brain would need a sensing system to scan the universe of concepts, ideas, philosophies, purposes, and functions; and it would need an imagining system to develop a continuous creative anthology and synthesis. Finally, an appreciative system would be needed to discriminate, evaluate, and condense the group-generated ideas

into group validated principles and ideals. Each member would become a unit in a mind greater than itself. Each member would not only share in the thoughts produced within the group, but would be a participant in a group thinking process.

In the brain cortex each neuron is a self-contained, individual, cellular unit. Each works silently and efficiently to add its part to the whole of thought. A single thought is a vibratory waveform that encompasses the entire cortex, being the product of the community of neurons working together. Impulses and messages originating in the lower brain centers are constantly integrated and evaluated in ever higher centers until finally impressions and thoughts burst forth in full awareness on the surface of the mind.

If such cooperation and facilitation of ideas are to be accomplished in a social brain then a method must be devised to transcend the influence of the kind of tyrannical group pressures revealed by Dr. Janis. A possible method is intimated by the aggregate scored IQ test wherein responses are independently written out by each member of the group. With the written response, the least talkative member is elevated to the same operational plane as the most garrulous. With a social brain, then, unbiased facilitation may be effected by having each member anonymously submit written responses, by having an unbiased jury review, and then by reporting the results back to the group. The freshly assimilated knowledge can be further refined through another round or two of the same silent procedure.

Will such a utopian model for a group mind work? Can the thinking processes of individual minds be synthesized into the operations of a greater mind? Thinking together, can we produce practical, beneficial, and holistic results? We can try and we can experiment. Let us think together and find out for ourselves.

At this time each reader is invited to submit a concise, written response to the following three-part question:

- 1) *What is thought?*
- 2) *How does thought relate to man? And*
- 3) *Does thought have a universal purpose? Try to imagine a universal symbol which encompasses all of your ideas concerning thought.*

Answers should be submitted anonymously, as thoughts considered must stand on their own merits. All contributions received will be distributed to a jury of twelve persons. Each of these twelve jurists will independently evaluate, synthesize, and condense these thoughts into approximately a single page of ideas. The twelve pages will be collected by a single individual who will synthesize them into a single article accompanied by a single symbol. This article will be called

MASTERTHOUGHTS and will be shared with all members in a future issue of the *Rosicrucian Digest*. *MASTERTHOUGHTS* will be the product of Rosicrucians thinking together.

Please send your symbol and explanation within thirty days to:

*MASTERTHOUGHTS
Editorial Department
Rosicrucian Order, AMORC
San Jose, CA 95191*

ROSE-CROIX UNIVERSITY

June 20 - July 9

Mental World



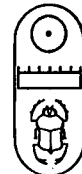
If there is a bridge between science and philosophy it is found in modern **psychology**, the study of human behavior. Why do you behave as you do? How much of what you are is due to environment? The mental world is still a vast, relatively unexplored territory. The study of **psychology** serves to enrich and enhance a student's grasp of Rosicrucian instruction.

Mysteries of Isis

Isis, the greatest goddess of Egypt, personified the feminine creative power of the universe. Using her ability graciously and successfully, she protected, cared for, and nourished all living manifestations. Planetarium demonstrations, initiations, as well as classroom lectures impress high ideals upon the subconscious mind, while unveiling the mysteries of her dramatic cosmic role.



For information on the 22 other classes offered, an application and fee schedule, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U.S.A.



How To Write A Poem

by Gerard T. Lyle, F. R. C.

THE PASSWORD to poetry is *delight*. For most of us the problem of beginning a poem is like "slaying" a dragon who blocks the threshold to the kingdom of poetry. The password transmutes the dragon into a welcome mat and a warm greeting from the inner guardian. How do we begin a poem?

Start with the place that delights you. Is it the ocean, woods, or a mountain lake? Whatever place is the most delightful to you will be the stage for your poem. Concentrate on your *poem-stage*; go there personally or in your memory. Observe the actions occurring there. What action attracts you the most? Is it that gull gliding and skimming the water so gracefully, or is it that little boy delighted with the clams he commands with each footstep on the wet sand at low tide? That action which intrigues you the most, or which you best remember, is the vehicle in which your *poem-idea* will ride while journeying through the beginning, middle, and end of your poem.

A vehicle to carry your idea—what does this mean? This *poem-vehicle*, the action you selected from your *poem-stage*, will now become something with which you will compare your idea. Robert Frost has provided us with an excellent example. In his essay on poetry, he discusses his idea that a poem should flow

smoothly—likening it to the action of an ice cube on a hot stove. The ice cube rides on its own melting. Frost found an action in life that is delightful to the child in all of us, and one that most people are either familiar with or can easily imagine.

When Robert Frost compares his *poem-idea* with his *poem-vehicle* he often says that the two should be alike. In other words, the poem should flow *like* an ice cube on a hot stove. He communicates his *poem-idea* to the reader in two ways; first, with words—the poem should flow, and secondly, with the image—the ice cube riding on its own melting.

Sometimes our *poem-vehicle* can be both delightful from one point of view and serious from another point of view. This is the case with the image of the ice cube riding on its own melting. We see that Robert Frost takes the two opposite poles of hot and cold and makes them meet on the surface of a stove. A smooth action occurs. This concept in itself is enough for hours of contemplation and meditation by anyone who strives to balance the oppositions in life.

We are now going to take a guided tour through this process as we create a poem. We begin with a *poem-stage*. Perhaps in our search for a *poem-stage*, the place which delights us the most is New England in the wintertime.

Now we need a *poem-vehicle*. Visiting our *poem-stage*, we jot down in our poetry notebooks those actions which attract us. From these notes we will select the most delightful, yet common, action. Perhaps the action having this quality most fully, enjoyed by both adults and children in snow country, is the making of a snowman and watching what happens to the snowman after it is made.

Often cold weather will linger and the snowman will stand for weeks in the front yard greeting people passing by. Then one day the mercury rises and the snowman slowly melts, presenting many humorous positions before its transition into a puddle. The life of a snowman will serve nicely as our *poem-vehicle*.

Every good poem has a *poem-idea* which is carried in a *poem-vehicle* as it rides around upon the *poem-stage*. The difficulties that Robert Frost encountered in having his poems published will serve

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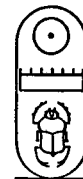


CHAPMAN

as our poem-idea. These difficulties occurred in spite of the fact that Frost knew the characteristics of New England and New Englanders, and nobly captured those characteristics in his poems. It is interesting to note that Robert Frost's first two books of poetry, *A Boy's Will* (1913) and *North of Boston* (1914), were published in London, England, during his stay there. We can now let our snowman represent the cool attitudes of editors and others who did not at first recognize Frost's great talent.

From experience with this process it is interesting to note that the poem-idea does not always make itself known to the consciousness of the writer before the writer finds his poem-stage and poem-vehicle. This is why we began with the poem-stage, followed it with the poem-vehicle, and introduced the poem-idea last. Many writers find that the poem-idea magically manifests itself after they

**“Start with the place
that delights you. Is
it the ocean, woods,
or a mountain lake?”**



become intimately familiar with their poem-stage and poem-vehicle.

Beginning the poem with our poem-stage, winter in New England, we introduce winter first. This gives the reader something to focus on and also something with which he is familiar.

It is important to remember always to be as helpful as possible to our reader. After all, it is with the reader that we wish to *share* our poem-idea. Therefore, every time we take a step in our poem we should ask ourselves: "Is this arrangement of words and images the best arrangement to convey our poem-idea to our reader?"

Next we drive our poem-vehicle (the snowman), which carries our poem-idea (the poet's difficulties), onto our poem-stage which is wintry New England. We introduce a man making a snowman. Remember that our poem-vehicle deals with the life of a snowman from its making to its melting. The man making the snowman is Robert Frost, and the snowman characterizes the coldness supposedly typical of New England people. This indicates that Robert Frost had the ability to capture the characteristics of that part of the country and its people into a form—a snowman. Robert Frost was a master of form. He took much delight in putting his subtle ideas of "homespun philosophy" into the rhythm of New England imagery. Let us now use this idea. So far, we have the beginning of our poem entitled: *The Poetry of Robert Frost*.

*In winter,
a playful man who knew the woods,
rolled New England into a snowman.*

Robert Frost's poems did not get published until many years after he began writing. He had to wait for the most auspicious time. Since our poem-stage is winter in New England, the most auspicious time might be indicated as a warmer season; we will use summer.

Being familiar with Robert Frost's image of an ice cube on a hot stove, we will now play with that image. In our imagination we will expand the hot stove image to the hot streets of New York City—the location of many publishing houses that Robert Frost may have dealt with after returning from his stay in England. With the hot stove resembling

hot streets, how about the rest of the image—the ice cube riding on its own melting? Yes, our snowman can serve us well here. We will place him on the hot streets of New York just as Robert Frost put an ice cube on the hot stove. We now have the middle of our poem:

*At the right season, he set it
riding on the hot streets of New York.*

Why not let the poem tell us what to do next? Certainly most people would expect the snowman to melt on those hot streets of New York. Well, that is part of our poem-vehicle—the life of the snowman ends in a puddle. But wait—the snowman being our poem-vehicle, we must therefore make sure that the poem-vehicle has carried our poem-idea to its proper conclusion before we let our snowman melt completely.

A snowman, with the triune form, has a face, arms, and usually a hat, pipe, scarf, and broom. But no one would expect a snowman to have a heart! Yet our poem-vehicle does represent *attitudes* of people; therefore our snowman must have a heart. Besides, it will be a pleasant surprise in the poem.

The Essence

We know that the people of New England finally joined the editors and the rest of the world in accepting Robert Frost as a great poet. This is one of the victories of the poet—acceptance—and Robert Frost won this acceptance. Now our snowman must surrender—giving us an ending. We will melt the cool attitudes represented by the snow leaving just the heart of the New England people—the *essence* of New England. This is poetic alchemy, giving us our poem:

The Poetry of Robert Frost

*In winter,
a playful man who knew the woods,
rolled New England into a snowman.
At the right season, he set it
riding on the hot streets of New York.
Soon, a melting hand reached inside
and gave its heart to the poet.*

In the same essay where Robert Frost introduced the image of the ice cube on a hot stove, he challenged all poets past, present, and future in his own playful way. He announced that "a poem should begin in delight and end in wisdom." We have learned that beginning in delight is

easy and fun. But ending a poem with wisdom is a deeply satisfying achievement for any writer.

The process of creating that wisdom comes from the same place that our poem-stage and poem-vehicle come from. We search through a knowledge based on experience—our own or others. Here, instead of reaching into our memory for the delightful experience, we contact that part of our storehouse of memory holding the lessons we have learned in life. This is where the poem-idea comes from. This is poetry by attunement.

Great poems are made by the perfect matching of the poem-idea to the poem-vehicle and poem-stage. Many times that perfect match is a play on opposites as Robert Frost has hinted when he talks about the happy-sad blend of the drinking song. We superimpose a human problem onto a delightful image usually taken from nature. For instance, the human feeling of “separateness” and its companion “searching for the right path to travel in life” may be compared to the action of a lost ant, inspecting every frantic inch of the wrong way home.

Wisdom is deeply involved in experience—even borrowed experience as in the poem we have just constructed using the experience of a poet in the process of getting his poems published. So we see that ending in wisdom can be as easy and as much fun as beginning in delight.

Ending the poem itself is the easiest part of all: *When the ice cube is melted, stop the poem.* Do not try to melt imaginary ice cubes—the flow of the poem will suffer. The poem is smooth as long as it is riding on its own melting.

An excellent example of how the process of poem-stage, poem-vehicle, and poem-idea are used is in Robert Frost’s poem *Birches*. His poem-vehicle is a boy who is a swinger of birches. If you are unfamiliar with this poem, find it and read it over a few times. Notice his poem-stage, poem-vehicle, and poem-idea. See how he drives his poem-vehicle out onto his poem-stage.

Realize the dream of the poet. Use this process to cross the threshold into the rewarding world of poetry because we are all poets deep inside. Remember, “begin in delight and end in wisdom.” △

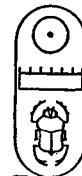
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¥1.00 \$1.90 R1.30

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.



THE EMPEROR PROCLAIMS

Sunday, March 20

Beginning of the Traditional Rosicrucian New Year 3330

WESTERN WORLD PHILOSOPHERS, in particular the empiricists, have advocated that all knowledge begins with experience. The percept—that which is realized through the senses—is the raw material out of which knowledge is formed.

Certainly early man's observations of natural phenomena provided him with the substance of great knowledge. Some of that knowledge, to him, was reality. That is, it seemed to have an actual correspondence with what he saw, heard, felt, or smelled. Further, some of the ideas formed from such experience were principally *concepts*; that is, they became the product of imagination. Simply, from what seemed reality, new ideas came forth which have not yet been objectively experienced.

Out of such early beginnings man learned of the cyclic phenomena of nature. He gradually became aware of the diurnal motion of the earth, the movement of celestial bodies, the phases of the moon, the periodic seasons and other phenomena. It was not difficult for man, with some introspection, to observe that his own life was also subject to fundamental cycles through which it passed; primarily, these were birth, life, and death. As man looked about, plant life seemed to symbolize this series of human cycles. There was, for example, the budding of the plant, its blossoming and full bloom, finally its drooping and withering away.

From out of such observations and abstractions man conceived *immortality*, life beyond this evanescent mortal existence. In the Northern Hemisphere it was seen that the springtime appeared to be

a period of *rebirth* in nature. All plant life that had been dormant was revived and seemed to come forth from its moribund state. It depicted the resurrection of the soul, the survival of the spiritual entity of man.

In the Mystery Schools of the Northern Hemisphere, special ceremonies were held on or about what is now March 21 or the Vernal Equinox. It is the time of year when the Sun, on its celestial journey, enters the sign of Aries. On such occasions, symbolic feasts were held and the initiates of the mystery schools partook of certain food denoting the triune elements of man's nature. This concept, begun originally in Egypt, spread westward to Greece, Rome, and medieval Europe. Today, throughout the world, the Rosicrucian Lodges, Chapters, and Pronaoi hold traditional New Year's Feasts on the occasion of the Vernal Equinox. It is referred to as the "New Year" because it is the awakening of life, the beginning of a new cycle. Certainly this time is more truly symbolic of the beginning of a New Year than is the customary dead of winter.

Therefore, all Rosicrucian Subordinate Bodies—Lodges, Chapters, and Pronaoi—conduct such a New Year's Ceremony and Feast as close as is possible to the date proclaimed by the Emperor, namely on or about March 21. Every active Rosicrucian, who finds it convenient, is eligible to attend the nearest AMORC Rosicrucian subordinate body and participate in this impressive traditional event. It is only necessary that he present credentials establishing his active membership. There are no fees.

It is advisable that members refer to the directory appearing in the February

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and August issues of the Rosicrucian Digest to determine the Rosicrucian subordinate body which is nearest to their location. Then, write to the Grand Lodge, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and ask for the address of that subordinate body. The letter should then be returned to the subordinate body whose address you have obtained and ask for the exact date, time, and place where the New Year's Ceremony will be held. It is an event from which the member will derive much inspiration.

A similar traditional Rosicrucian New Year's Ceremony and symbolic feast will be held in the Supreme Temple at Rosicrucian Park, San Jose, on *Friday, March 18*, promptly at 8 p.m. (doors open at 7:30 p.m.). Place this date on your calendar. Every active Rosicrucian is eligible to attend. The Emperor pre-

sides on that occasion. Credentials of *active* membership must be presented for admission.

Those Rosicrucian members who are not able to attend a subordinate body but wish to participate in the symbolic significance of the occasion may obtain a ritual for home use for this purpose. Just address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and ask for "Rosicrucian New Year Ritual (For the Home Sanctum Member)." There is a nominal charge of \$1.00* or the equivalent in postal coupons to cover postage and handling. (If in California, include 6% sales tax.)

*Foreign Currency Equivalents
 £.65 A\$1.00 NZ\$1.10
 ₦.65 ¢1.25 R.85

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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

March: The personality for the month of March is Julius K. Nyerere, President, Tanzania.

The code word is GRANT.

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



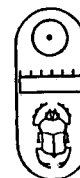
MALCOLM FRASER

May: Malcolm Fraser, Prime Minister, Australia, will be the personality for May.

The code word will be NAT.

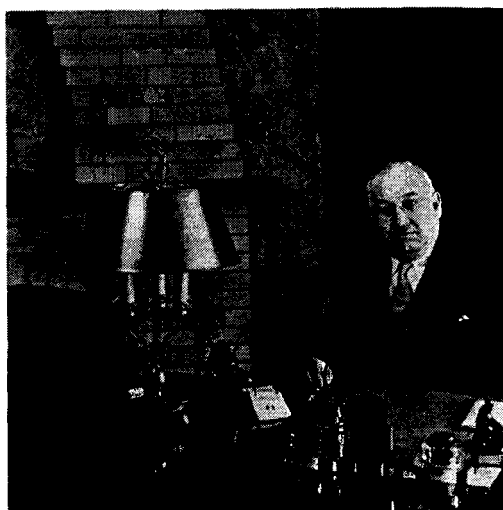


JULIUS K. NYERERE



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

The Divinity of Man



WE, AS HUMAN BEINGS, should not develop—either consciously or unconsciously—that strange attitude and that strange mental idea that we are superior to all other beings on the face of the earth. There is nothing that will interfere with the progress in life of the average individual so much as a degree of the superiority complex, unless perhaps it is the development of the inferiority complex.

But there is no reason why we should not understand, frankly and honestly, the real facts. Man is the highest form and highest development of the creative forces of the universe. Man was gradually evolved and created to be “the living image of God.” This does not mean the image of a personal God, and it does not mean having the form and figure and body of a God, but having the spiritual image, the spiritual qualities, the spiritual properties of the God Consciousness in our own physical organisms and in our minds and souls.

Man possesses by birth and by divine right and gift more highly evolved abilities and powers than any other of God’s creatures on earth. The fact that he can talk, think, analyze, and do things with his fingers and hands and with his body that other animal creatures cannot do easily demonstrates man’s highest development. But there are many other qualities possessed by man that are lying dormant, are not fully awakened, and are not often used, so that the average

individual is not more than forty-five percent efficient as compared with what he could be if he wanted to be.

All of us are often surprised with the strange abilities, powers, and antics of my little pet dog. We casually remark sometimes that the things he does and the way in which he does them would indicate that he is “almost human.” And yet that is not a fair statement because that dog, with all of his wonderful abilities, or the best trained dog and the most developed dog or cat or horse or other animal that ever lived, could not begin to approach a human being in the special faculties and abilities which human beings possess.

Animal Sensitivity

It is true that all animals, all living creatures, have some degree of an unevolved soul. Man is not the only living creature that has a soul, but he is the only living creature that has a soul associated with the utmost of divine wisdom and intelligence. My little dog has learned to do things which a child might do, with the same understanding and the same joy of doing them, and with the same good motives and purposes. And he has some faculties that the average human being has not even tried to develop.

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This dog senses very quickly and very efficiently when anyone in the home is worried or deeply concerned about something or is perplexed or tired. He can quickly show his sympathy and reveal that he senses a strange condition. If anyone in my home were to be stricken with some illness and would be lying in bed, with transition very close at hand, I know that the little dog would quickly sense the approach of transition and begin to cry and wail. He would sense a gradual reduction in the aura of the sick person and know instinctively and intuitively that a strange cosmic and physical condition was manifesting.

Very few human beings have developed that degree of sensitivity. And of course the dog can sense many other things which we might sense also if we took the time or the trouble to develop the faculties with which we were born. But with all of his intellect, and with all of his cooperation in being trained and developed by me, he still is far from possessing even the slightest degree of the divine intelligence and understanding that a human being possesses.

It is just as though every human being owned and possessed one of the largest libraries of knowledge and wisdom in the world but kept this library of books and information closed in a vault beneath the cellar of his home and never entered it, never allowed anyone to look at or consult it in any way.

Each one of us is born with such a library, with such a storehouse of divine wisdom, and each is born with certain abilities and powers that are like sparks waiting to be fanned into flames. But we go our way through life without developing these abilities, or awakening these qualities, and without consulting the great storehouse of wisdom, until someday we find a necessity for doing so. Then we join some movement or come under some instructor and start an intense campaign of serious study and practice.

We try to do in eight or ten years what we should have been doing for twenty or twenty-five years previously. We try to crowd into a few years of life all of the development and study that should have been gradual and helpful in our progress.

It is this divine quality, this God Consciousness in us, that distinguishes

human beings from all other creatures of the animal kingdom. It is what God intended in the beginning, when, after He created all the other things in the universe and all the living creatures, He decided that man should be created in His own divine image. Man was the last, the highest product of the creative consciousness of God, and throughout all the ages he has continued to be the special concern of God in His processes of evolution.

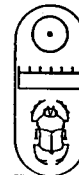
No matter what else God may do, and what else He may create in the universe—whatever is good and helpful and powerful—He has reserved for man and continues to confer upon him His most beneficent and most bountiful blessings. That is why man has evolved and brought about what we call *civilization*. Man may attribute to himself, to his thinking, and to his mental capacity many of the great improvements in his life, but back of his own ability lies the divine inspiration which God has placed there and continues to place there.

Man today has attained only a small degree of what he will become through the passage of eons of time. But, right now, our highly evolved race of man represents the most learned, the most powerful, the most developed qualities of the God Consciousness. Yet, it requires man's cooperation, understanding, and willingness to complete what God has started.

Man's Greatest Exploration

As long as man continues to ignore the divine side of himself and the divine wisdom and highly specialized faculties and abilities he has, as long as he refuses to use them or exercise them, he remains in all of his mental and worldly affairs nothing more than a creature of the animal kingdom.

Man can raise himself consciously to the degree of development that he has inwardly. He must strive to do so, and he must understand and comprehend his own being. With all the worlds that man is trying to explore, in the heavens and throughout the universe, with all of the unknown lands of the sea that he seeks to explore and excavate, with all of the planets and starry clusters, that he wants to investigate and become familiar with, he continues to ignore the greatest field,



the greatest world of exploration, and that is the inner self and the divine self.

Throughout the world today the changing conditions in the material world are forcing upon men and women the necessity of finding relief and protection, of finding salvation and strength and power in something that is not of the earthly element. More and more the advanced and evolved human being is turning his thoughts inward and, as he develops his divine consciousness, he becomes a better master of his own affairs and of his life. For too many centuries man has pinned his faith in the material things of life. The religion of the churches says that man should put faith in God, but we as Rosicrucians say that man should put his faith in the God Consciousness, the God wisdom and the God-given powers that he possesses within himself and which remain more or less undeveloped in all human beings.

We have seen the worldly elements and the worldly qualities and valuations depleted, ruined, destroyed, and made of no value. But the one thing that survives and comes to the rescue of man is his spiritual and mental powers and abilities. Until man comes to recognize this to a greater degree and makes himself in every sense "a living image of God" he will be a slave to the worldly elements and a victim of worldly circumstances.

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

Cover This month's cover, painted in 1934 by the former Emperor of the Rosicrucian Order, AMORC, Dr. H. Spencer Lewis, depicts a medieval alchemist and his assistant working in their laboratory to uncover the secrets of nature.



Hurry! Worldwide Convention in Paris . . .

Hurry! The time is drawing near for the Rosicrucian Worldwide Convention in Paris. You won't want to miss the Convention, August 5-7, plus all the exciting events that are scheduled for you. There's a dinner show at the world-famous Lido, a gourmet dinner cruise on the River Seine, visits to Versailles and the French Grand Lodge headquarters . . . and much more.

If you plan to go, we encourage you to register by April 15, 1977. For registration forms, write: Universal Sky Tours, 60 East 42nd Street, Suite #2028, New York, NY 10017, U.S.A., or see the September, 1976, issue of the *Rosicrucian Digest*. Convention forms are available from Universal Sky Tours also.

AIR FRANCE and Universal Sky Tours are acting as air carriers and tour operator for this tour—the only official AMORC tour.

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Document Book

A RECENT DOCUMENT book prepared by the Supreme Grand Lodge of AMORC contains *photographic reproductions of original documents* referring to the *authority, recognition, affiliation, and administration* of the Rosicrucian Order, AMORC.

The original documents are in the archives of the Order in Rosicrucian Park and are displayed at each World Convention of the Order. Because of their rarity, and because of possible damage or loss, these documents cannot be shipped around the world for exhibit. At various Conventions the Resolution Committee of members have asked that the most essential of these documents be photocopied and made available to Lodges, Chapters, Pronaoi, and members of AMORC.

The original documents are numerous, and to publish all would make a book too bulky and expensive. Therefore, the book has been confined to reproducing the most important and representative examples. The book is divided into the following sections:

PART I: *Averment*

This consists of a general statement as to the purpose of the document book. It states that the *original* documents corresponding to those reproduced in the book will be gladly shown at any World Convention held at Rosicrucian Park.

PART II: *Authority and Organization*

There are several important photographs in this section, including the place in Europe where Dr. H. Spencer Lewis received his initiation and authority, and a photograph of Sar Hieronymous, Emperor of the old Rose-Croix Order of Europe. There is also a proclamation of the

American Supreme Council issued to AMORC for its second cycle of activity, plus various documents from foreign Orders and esoteric Councils issued to AMORC, granting further authority and empowering the Emperor of AMORC to expand the activities of the Order.

PART III: *Affiliation*

This section contains documents from fraternal Orders expressing fraternal affiliation and issued to AMORC and its Emperor from such organizations throughout the world. These documents state that AMORC today perpetuates the authentic Rosicrucian Order, AMORC, throughout the world. Each document is signed by dignitaries of such organizations. They contain names and the symbols of the traditional distinguished Orders represented by these personages.

PART IV: *Recognition*

This section shows documents from officers of the old Rose-Croix of Europe; from the F.U.D.O.S.I., which was an international federation of esoteric Orders; also from the Kabalistic Order of the Rose-Croix. All of such confirm the recognition of AMORC's authenticity and exchange greetings to the Emperor, Dr. H. Spencer Lewis, and the incumbent Emperor.

PART V: *Administration*

This section contains copies of special documents and decrees of a legal nature, issued by governments recognizing the nonprofit and cultural status of AMORC. The documents in this section are but representative of many similar ones issued



throughout the world to AMORC and which are in the archives at Rosicrucian Park.

PART VI: *Honorable Mention*

This section shows honors which have been conferred upon Dr. H. Spencer Lewis, the incumbent Imperator, and officers of the Supreme Grand Lodge. Such have been received from philosophical, mystical, and cultural organizations throughout the world.

This document book, attractively bound, is bilingual. Its explanations of

the documents are both in the *English* and the *Spanish* languages. It may be purchased from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191, U.S.A., sent postpaid to you for \$4.85*.

NOTE: This document book is available *only* to those who are active members of AMORC; there are no exceptions to this provision. Members will be pleased to include this in their library.

*Foreign Currency Equivalents
£3.25 A\$4.85 NZ\$5.40
¥43.25 ¥6.07 R4.20

Mary

McLeod

Bethune

(continued from page 7)

she studied at Scotia Seminary in Concord, North Carolina—150 miles from her home—earning extra money by working in the school's laundry and kitchen. Mary also faced another problem. The only black student in her group—a challenging and sometimes painful experience—Mary later reminisced, “The white teachers taught that the color of a person's skin has nothing to do with his brains, and that color, caste, or class distinctions are evil things.”

The frightful, almost unbelievable conditions among black people in the South troubled Mary and later, while preparing for missionary service in Africa, she decided instead to devote her energies toward educating her own people. She taught school for seven years, at twenty-four marrying fellow teacher Albert Bethune. When her son Albert was born, her greatest desire and dream—to found a school for black children—became even more important.

On the lookout for the right place, in 1904 the Florida East Coast Railroad was being built and Mary heard that hundreds of blacks had gathered there for construction work. “I found there dense ignorance, meager educational facilities and squalid conditions.” Mary's search was over!

In Daytona Beach, Mary located an empty shack. Raising the monthly rent—eleven dollars—by selling sweet potato pies, she scavenged the city dump heaps and refuse piles behind Daytona's resort hotels—collecting cracked dishes, old clothing, and so on. “I begged strangers for a broom, a lamp, a bit of old cretonne to put around the packing case which was my desk.” Pencils were made from charred wood, ink from the juice of wild elderberries.

The students, consisting of five little girls whose parents agreed to pay 50¢-per-week tuition, and her own five-year-old son, learned homemaking, cooking, sewing, along with reading, writing, and arithmetic. In Mary's words, “Everything was scoured and mended. This was part of the training—to salvage and reconstruct.”

Two years later, with 250 students and the school outgrowing its shack, Mrs. Bethune decided to build her own schoolhouse. The only location available was a dumping ground known as “Hell's Hole”—full of tin cans, bottles, and thousands of mosquitoes. The owner agreed to sell the land for two hundred

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dollars with five dollars down, the balance to be paid in two years. Thus Mary Bethune founded Daytona Normal and Industrial School for Negro Girls.

Mrs. Bethune later recounted that she was "never afraid or ashamed to be a good beggar for the school. I rang doorbells, distributed leaflets, sold sweet potato pies, rode interminable miles on my old bicycle invading clubs, churches, chambers of commerce." However, money came slowly. Attempting to gain financial backing for her school, Mary wrote letters to wealthy Florida vacationers. Her enthusiasm and sincerity so impressed James Gamble, son of the founder of Proctor and Gamble, that he agreed to visit the school. Once inside her shabby office, furnished with packing-crate desk and wobbly chair, he asked, "Where is this school of which you want me to be a trustee?" "In my mind, Mr. Gamble, and in my soul," replied Mary. Gamble, donating \$150 for expenses, became the first trustee of the school, and contributed financial assistance throughout his life.

Mary organized a children's choir among her students, and they sang spirituals and hymns in some of the finest homes, churches, and hotels of Daytona Beach. Some who heard the concerts and were impressed by her efforts included John D. Rockefeller, the industrialist Henry J. Kaiser, and Thomas White. Later, other eminent Florida visitors became interested. At the end of her toilsome day she would wash out her one dress, cut new cardboard soles for her shoes, count the money, say her prayers, and prepare for the next day.

Work and Progress

By 1907 the first new building of the Daytona Normal and Industrial Institute was finished. But Mary continued her work. Writing articles, speaking before church and civic groups, she became known as one of America's most powerful orators, and her efforts attracted national attention and support.

In 1923 her school had grown into a junior college and was amalgamated with a men's college, becoming Bethune-Cookman College. The College's aim was the training of Christian leaders, teachers, and homemakers; and Mary Bethune continued as its President. To-

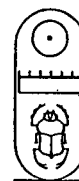
day, Bethune-Cookman College enjoys full accreditation and as one writer expressed it: "The College has become a center of culture for the community of interracial goodwill and of racial integrity."

The 1930s and 1940s brought many honors to this great woman of education. In 1931 she was named as one of the fifty distinguished women in America. She was appointed to various government posts by Presidents Coolidge, Hoover, Roosevelt, and Truman; and she received a number of citations, awards, and honorary degrees.

When she received her honorary degree from Rollins College, the College President introduced her by saying: "I deem it one of the highest privileges to do honor to you, Mrs. Bethune . . . you have demonstrated that from the humblest beginnings and through the most adverse circumstances, it is still possible for one with the will, the intelligence, the courage, and the never-failing faith in God and in your fellowmen, to rise from the humblest cabin in the land to a place of honor and influence among the world's eminent."

In 1936, in recognition of her outstanding leadership in Negro activities, Mrs. Bethune was appointed Director of the Division of Negro Affairs, National Youth Administration (NYA). She was a frequent visitor at the White House, and President Franklin D. Roosevelt became one of her greatest supporters. Describing her, he said "Mrs. Bethune is a great woman—I believe in her. She has her feet on the ground, not only on the ground but in the plowed soil."

On Mary Bethune's seventy-seventh birthday in 1952, more than five hundred guests gathered on the lawn of Bethune-Cookman College to honor her, forty-eight years after she had founded the school on a dump heap. "When I see the trees, the flowers, and the well-kept lawns and think back to the dump heap foundation, I feel I must rub my eyes and pinch myself," Mary exclaimed. Having lived to see her dream become a reality, Mary McLeod Bethune died in 1955, at the age of eighty. Today the school consists of twenty-seven buildings, a faculty of over one hundred teachers, and more than one thousand students. △



Evaluating Progress

by Harry J. Kellef, F. R. C.

FROM TIME TO TIME, we assay our lives and ponder, "Am I making progress?" We search for understanding of ourselves and the environment in which we live.

Searching, we discover that we are all moving through time and space toward a specific goal or away from something no longer desired. We may move away because we have outgrown something or we want to shun an unpleasant condition. An individual can decide on the mental level what he wants to move away from but he may not know on the physical level where he wants to go until he arrives there.

Movement and change imply progress. Progress requires the expenditure of energy, which is used on two levels. Mentally we think of making a change, what must be done, and how to proceed. This must be translated into physical action, taking the initial step which will lead to results.

Consider the mountain climber who surveys the terrain as to the best path of approach to reach the summit. He carefully contemplates the equipment he will need and the safest way to travel. He allows ample time for adequate rest periods along the way. After thorough planning and only when he is ready does he take the first step toward the ascent of the mountain before him. The climber does not stick rigidly to the selected path, for he is aware that a spark of intuition may suggest an alternate change of direction as he climbs.

Moving upward, he alone can best evaluate the progress being made by oc-

asionally stopping, looking backward, and realizing how far he has come. He is not concerned with how far he has yet to travel at this point. An individual observing him from the ground can see that the climber has not gone a great distance. But an observer who has not had the experience of climbing the mountain cannot evaluate another's progress realistically. This is also valid with people in their daily lives. We alone can best evaluate our progress in retrospect. Comparing the person we were several months or years ago with what we are today, we can realize the improvement in our lives as positive progress.

Specifically, this progress will mean an expanded conscious awareness coupled with a greater sensitivity toward all life. The faculty of intuition may improve and imagination may be sparked to release creative action. These lead to a keener enjoyment of one's environment, with more meaningful personal relationships or working conditions.

Improvement may appear rapidly at times or the reverse may seem to be true. This is evident when we have reached a plateau and are seemingly standing still or when we are on the edge of some achievement. Progress is most frequently gradual and consistent as the blooming of a flower. A plateau may actually be a rest period, a time for preparation or reevaluation to determine if we are going in the right direction or whether we have made an unwanted detour somewhere along the way. We should look with care at our surroundings, just as the mountain climber, during a rest period, will survey what surrounds and lies before him and make necessary changes and then continue.

A new cycle begins when we begin actively moving forward. Thus we function on two levels almost at the same time—material and immaterial. Our progress is then dual: moving away from, and moving toward. We function on only one level at a time, constantly alternating between the two. The interchange is so rapid that we are barely aware of the situation. However, we are still aware of the need to integrate the duality into a unified whole.

Striving for unity, the opposite may confront us; namely, regression. If we

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have not learned a lesson nor come to terms with a condition, the lesson will be repeated in a different guise and with greater intensity until the lesson is learned or the condition resolved. As we struggle with such conditions, those around us may appear to make more progress because of their forward movement.

The climber at the base level of the mountain finds the way smooth and easy, but the higher he travels the more treacherous and complex becomes the path. Why? Because the air is thinner and his breathing is slowed until he becomes adapted to the greater height. The path is steeper and he is forced to move with greater caution lest he lose his footing. Experience and knowledge advise him to change since he could fall a vast distance, having ascended so high.

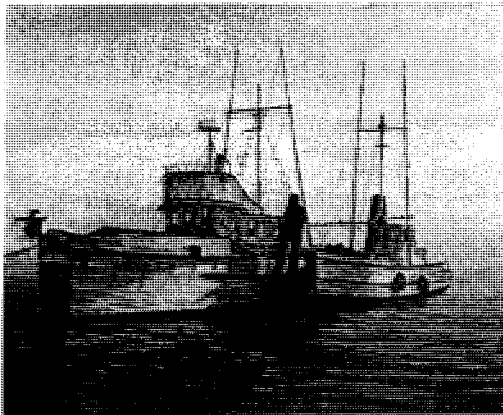
Our evolving progress indicates we have left the simplicity of childhood for the complexity of adulthood. Innocent childhood, when the demands upon us were relatively few, is like the mystical childhood of the neophyte where we learn the basic universal principles. Applying these principles we begin the

spiral of ascent toward maturity. Maturity continues but individuals question if their progress is at a standstill. Actually it is not. We learn to take more time to understand the world around us and we move with greater concern through life.

We slow our pace of living as the result of learning to unify our lives. Our viewpoint shifts as we move through life and we focus our attention on individual expression. This expression is related to our environment and self-image. Individuals prefer to be the directors of their lives and not slaves. When we reach the summit of the first mountain we become aware of other peaks to scale in the distance. And so we must continue in our journey.

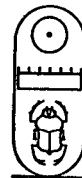
Society, as a whole, is shifting from the achievement of goals to identifying with environment. This identity is influenced by age, gender, vocation, community, hobbies, and organizations we associate with in daily living. People are more concerned with "who and what" they are rather than just "where" they are going. Individuals evaluating their progress are searching for meaning in their lives and inner security. △

California Artist



PROVEN WORTHY
William Hamilton

Recently the Art Gallery of the Rosicrucian Egyptian Museum exhibited paintings by William Hamilton. Born in Oakland in 1940, the artist grew up in Oregon, returning to California after completing his education. Scattered throughout the California landscape he finds an abundance of subjects to paint. Weather-aged architecture is a favorite of William Hamilton. Working with either oils, acrylics, or watercolors, the artist gives his impression of that scene, which for the moment has surely captured his spirit.



Rosicrucian Activities

Around the World

TEACHING PEOPLE to read is the goal of Mrs. Mildred Kennedy of Dayton, Ohio, a recent recipient of the Rosicrucian Humanitarian Award. As Director of the Miami Valley Literacy Council, Mrs. Kennedy is involved in teaching reading to adult non-readers and helping them to realize their potential as resourceful and useful individuals. Mrs. Kennedy had no previous teaching experience when she joined the very small local literacy program ten years ago. Due largely to her tireless promotional efforts, the program expanded, reaching out into the community to help hundreds of adult non-readers.

Today the program consists of approximately 150 pupils and almost as many tutors; and most of Mrs. Kennedy's work consists of training tutors in twelve-hour workshops. The learn-to-read program is based on a word-picture association system and the idea of "Each One Teach One" pioneered by Dr. Frank C. Laubach, an educator and missionary to the Philippines. Training emphasizes a practical approach, adapting the program to the needs of the individual student. Besides her directing work, Mrs. Kennedy also continues tutoring individual students.

Related literacy councils operate throughout the United States and eight foreign countries, helping the world's more than one billion adult non-readers to lift themselves out of their illiteracy-induced poverty.

At a special luncheon in Dayton, the Rosicrucian Humanitarian Award was presented to Mrs. Mildred Kennedy by members of Elbert Hubbard Chapter, AMORC. Also present at the luncheon was Dr. Laubach, founder of Laubach



Mrs. Mildred Kennedy (left) receives Rosicrucian Humanitarian Award. Others in photo include Dr. Frank Laubach, Laubach Literacy International; Miss Priscilla Gipson; and luncheon organizer, Soror Evelyn Henning.

Literacy International, the only private, non-sectarian, non-profit organization specializing in literacy problems all over the world.

Frater Harry Bersok, Director of AMORC'S Department of Instruction, accompanied by Soror Cherie Bersok, recently concluded a Conclave Tour of England and various African nations. At the British National Conclave in Birmingham, attending Rosicrucians were entertained with a drama based on the life of Sir Francis Bacon presented by Liverpool's Pythagoras Chapter. Other highlights of the Conclave included inspiring lectures, appellation rites, a

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Nigerian Conclave in Calabar

forum, degree classes, and a banquet and dance. Frater Ian Clegg also delivered an interesting discourse. The Co-Chairmen for this event were Regional Monitors Rupert Gillard and Norman Fitzpatrick.

On to Africa where first, in Ghana, the Bersoks enjoyed tours of the National Museum of Culture in Kumasi and the University of Science and Technology—the site of the Ghanaian National Conclave. Besides a well-directed program of lectures, forums, drama, and a banquet featuring the “Talking Drums” and native songs and dances, the Bersoks were pleased to meet and talk with the Asantihene of the Ashanti Nation at his palace. Frater John Ewa, Regional Monitor of Accra, officiated at the newly formed Past Masters Association. Frater Kwabena Tufuo very ably conducted this Conclave.

In Nigeria Frater and Soror Bersok were guests of the Governor’s House during the Nigerian Conclave in Calabar. Again a well-rounded program was enjoyed by all in attendance. The drama presented by Apollonius Lodge was excellent. Frater Kenneth Idioidi, AMORC’s Administrative Manager in Nigeria, presented an excellent talk on how the Administrative Office functions for the members’ benefit. The Bersoks also enjoyed memorable visits with both the Obong of Calabar and the Muri of Efut. Frater Okon E. Okpo, Conclave Chairman, should be commended for his untiring efforts. While passing through Lagos, Nigeria, Frater Bersok was privi-

leged to conduct a forum for members of Isis Lodge.

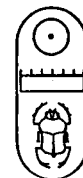
In South Africa the Bersoks rounded out their tour. Here in beautiful Cape Town the Conclave included forums, mystical convocations, and drama, and good food and friendship. Special thanks go to Grand Councilor Roland Ehrmann, Regional Monitor D. McMillian, and Conclave Chairman John Maartens for their efforts culminating in a successful conclave.

Frater and Soror Bersok found an atmosphere of inspiration and good fellowship to be the theme throughout the entire tour, and are grateful for the many wonderful experiences they were privileged to realize.



Frater Bersok meets Otumfuo Opoku Ware II, Ashanti King.

In late 1976 the Brazilian Grand Lodge of AMORC held a very successful convention in their beautiful buildings and grounds at Curitiba, Paraná, Brazil. Approximately 1200 Brazilian Rosicrucians were in attendance, with the Governor of the State of Paraná granting all state-employed Rosicrucians a leave of absence to attend the convention. This convention follows the glamorous World Convention held in Brazil in October, 1975, and attracting nearly 2000 Rosicrucians from all continents.





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of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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Garaoua: Ra Ma Pronaos

- * 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.
- † Under the Nordic Grand Lodge.

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 Nkongsamba: Essoa Pronaos
 Yaoundé: Aristote Chapter
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Hermosillo, Sonora: Hermosillo Pronaos
Juarez, Chih.: Juarez Chapter
Matamoros, Tamps.: Aristóteles Chapter
Mexicali, B. C.: Chichen-Itza Chapter
*Mexico, D. F.: Quetzalcoatl Lodge
*Monclova, Coah.: Monclova Pronaos
*Monterrey, N. L.: Monterrey Lodge
Nueva Rosita, Coah.: Rosita Pronaos
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
Poza Rica, Ver.: El Tajin Pronaos
Puebla, Pue.: Tonatiuh Pronaos
Reynosa, Tamps.: Reynosa Chapter
Saltillo, Coah.: Saltillo Pronaos
San Luis Potosí: Evolución Pronaos
*Tampico, Tamps.: Tampico Chapter
*Tijuana, B.C.: Cosmos Lodge
*Veracruz, Ver.: Zoroastro Chapter
Villahermosa, Tab.: Tabasco Pronaos

NETHERLANDS

Grand Lodge of AMORC of the Netherlands, Amorc House, 36 Groot Hertoginnelaan, P.O. Box 7051, The Hague, Holland. Other subordinate bodies of the Grand Lodge of the Netherlands will be indicated under other countries by this symbol §.

Alkmaar: Aquarius Pronaos
Amersfoort: Osiris Chapter
Amsterdam: Jan Coops Chapter
Arnhem: Chepera Pronaos
Eindhoven: Horus Chapter
Groningen: Cheops Pronaos
Haarlem: Aton Pronaos
Maastricht: Maat Chapter
Rotterdam: Spinoza Chapter
*The Hague: Isis Chapter
Utrecht: Atlantis Chapter

NETHERLANDS ANTILLES

St. Nicolas, Aruba: Aruba Chapter
Willemstad, Curaçao: Curaçao Chapter

‡ NEW CALEDONIA

Nouméa: Dokamo Pronaos

NEW ZEALAND

*Auckland: Auckland Lodge
Christchurch: Christchurch Pronaos

NICARAGUA

León: León Pronaos
Managua: Martha Lewis Chapter

NIGERIA

Aba, Imo: Socrates Chapter
Abeokuta, Ogun: Abeokuta Pronaos
Abonnema, Rivers: Abonnema Pronaos
Asaba, Bendel: Asaba Pronaos
*Benin City, Bendel: Benin City Lodge
*Calabar, Cross River: Apollonius Lodge
Enugu, Anambra: Kroomata Chapter
Ibadan, Oyo: Alcuin Chapter
Ilorin, Kwara: Ilorin Pronaos
Jos, Plateau: Star of Peace Chapter
Kaduna, Kaduna: Morning Light Chapter
Kano, Kano: Kano Chapter
Kwalé, Bendel: Ashaka Pronaos
*Lagos, Lagos: Isis Lodge
Nsukka, Anambra: Nsukka Chapter
Onitsha, Anambra: Onitsha Chapter
Orerokpe, Bendel: Orerokpe Pronaos
Owerri, Imo: Owerri Chapter
*Fort Harcourt, Rivers: Thales Lodge
Sapele, Bendel: Nirvana Chapter
Ughelli, Bendel: Ughelli Pronaos
Umuahia, Imo: Umuahia Pronaos
Umunede, Bendel: Umunede Pronaos
Uromi, Bendel: Uromi Pronaos
Uyo, Cross River, Uyo Pronaos
Warri, Bendel: Warri Chapter
Zaria, Kaduna: Osiris Chapter

‡ NORWAY

Bergen: Bergen Pronaos
Oslo: Marcello Haugen Chapter

PANAMA

Changuinola: Changuinola Pronaos
Colón: Amon Raa Pronaos
David: David Chapter
*Panama: Panama Lodge
Puerto Armuelles: Puerto Armuelles Pronaos

PERU

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

PHILIPPINES

Manila: Philippine Pronaos

‡ REUNION

Saint-Denis: Maat Chapter

RHODESIA

Salisbury: Flame Lily Chapter

SCOTLAND

Edinburgh: Edinburgh Pronaos
Glasgow: Clydesdale Pronaos

(Directory Continued on Next Page)

‡ **SENEGAL**
 Dakar: Karnak Chapter

SIERRA LEONE
 Freetown: Freetown Pronaos

SINGAPORE
 Singapore: Singapore Chapter

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

† **SURINAME**
 Paramaribo: Paramaribo Chapter

SWEDEN
 Nordic Grand Lodge
 Box 7090 S-40232
 Göteborg 7, Sweden
 Göteborg: Göteborg Chapter
 Malmö: Heliopolis Chapter
 Stockholm: Achnaton Chapter
 Västerås: Västerås Pronaos
 Vetlanda: Smolandia Pronaos

SWITZERLAND
 †Basel: Dr. Franz Hartmann Pronaos
 †Bellinzona: Léonard de Vinci Pronaos
 †Bern: Ferdinand Hodler Pronaos
 †Bienne: Maitre Kelpius Pronaos
 †Genève: H. Spencer Lewis Lodge
 †*Grandson: Pax Cordis Lodge
 †La Chaux-de-Fonds: Tell-El-Amarna Pronaos
 †Lausanne: Renaissance Pronaos
 †St. Gallen: Pythagoras Pronaos
 †*Zurich: El Moria Chapter

‡ **TAHITI**
 Papeete: Lémurie Pronaos

‡ **TOGO**
 Aneho: Hiéronymus Pronaos
 Atakpamé: Vintz Adams Chapter
 Dapango: Mahoubeza Pronaos
 Hahote: El Moria Pronaos
 Lama-Kara: Le Verseau Pronaos
 *Lomé: Francis Bacon Lodge
 Mango: Veritas Pronaos
 Nuatja: Lumière Pronaos
 Palimé: Héraclite Pronaos
 Sokode: H. Spencer Lewis Chapter
 Tsévié: Socrate Pronaos

TRINIDAD-TOBAGO
 Port-of-Spain: Port-of-Spain Chapter

UNITED STATES

ALABAMA
 Birmingham: Birmingham Pronaos

ALASKA
 Anchorage: Anchorage Pronaos

ARIZONA
 Phoenix: Phoenix Chapter

CALIFORNIA
 Fresno: Fresno Pronaos
 *Long Beach: Abdiel Lodge
 *Los Angeles: Hermes Lodge
 Monterey: Monterey Pronaos
 *Oakland: Oakland Lodge
 Pasadena: Akhnaton Chapter
 Sacramento: Clement B. Le Brun Chapter
 San Carlos: Feninsula Chapter
 San Diego: San Diego Chapter
 *San Francisco: Francis Bacon Lodge
 San Luis Obispo: San Luis Obispo Pronaos
 Santa Cruz: Rose Chapter
 Santa Rosa: Santa Rosa Pronaos
 *Sepulveda: San Fernando Valley Lodge
 Vallejo: Vallejo Chapter
 Whittier: Whittier Chapter

COLORADO
 Colorado Springs: Pronaos of the Sun
 Denver: Rocky Mountain Chapter

CONNECTICUT
 Bridgeport: Pyramid Pronaos
 Hartford: Hartford Pronaos

DELAWARE
 Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA
 Washington: Atlantis Chapter

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

GEORGIA
 Atlanta: Atlanta Chapter

HAWAII
 Honolulu: Honolulu Pronaos

ILLINOIS
 *Chicago: Nefertiti Lodge

INDIANA
 Evansville: Evansville Pronaos
 Hammond: Calumet Chapter
 Terre Haute: Franz Hartmann Pronaos

KANSAS
 Wichita: Wichita Pronaos

KENTUCKY
 Louisville: Bluegrass Pronaos

LOUISIANA
 Baton Rouge: Baton Rouge Pronaos
 New Orleans: New Orleans Chapter

MASSACHUSETTS
 *Boston (Allston): Johannes Kelpius Lodge

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

MINNESOTA
 Minneapolis: Essene Chapter

MISSOURI
 *Saint Louis: Saint Louis Lodge

NEVADA
 Las Vegas: Las Vegas Pronaos
 Reno: Reno Pronaos

NEW JERSEY
 Union City: H. Spencer Lewis Chapter

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

NORTH CAROLINA
 Charlotte: Charlotte Pronaos
 Raleigh: Triangle Rose Pronaos

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

OKLAHOMA
 *Oklahoma City: Amenhotep Lodge

OREGON
 Eugene: Emerald Pronaos
 Medford: Rose Mountain Pronaos
 *Portland: Enneadic Star Lodge

PENNSYLVANIA
 Allentown: Allentown Chapter
 Langhorne: William Penn Pronaos
 *Philadelphia: Benjamin Franklin Lodge
 *Pittsburgh: First Pennsylvania Lodge

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

RHODE ISLAND
 Pawtucket: Roger Williams Chapter

TENNESSEE
 Knoxville: Knoxville Pronaos
 Memphis: Memphis Pronaos
 Nashville: Zoroaster Pronaos

TEXAS
 Austin: Sa Ankh Pronaos
 Corpus Christi: Corpus Christi Chapter
 *Dallas: Triangle Lodge
 Houston: Houston Chapter
 Odessa: Permian Basin Pronaos
 San Antonio: Mystical Rose Pronaos

UTAH
 Salt Lake City: Diana Chapter

VIRGINIA
 Norfolk: Tidewater Pronaos
 Richmond: Richmond Pronaos

WASHINGTON
 *Seattle: Michael Maier Lodge

WISCONSIN
 Madison: Madison Pronaos
 Milwaukee: Karnak Chapter

URUGUAY
 *Montevideo: Titurel Lodge

VENEZUELA
 Acarigua, Portuguesa: Luz de Portuguesa
 Pronaos
 *Barquisimeto, Lara: Barquisimeto Lodge
 Bolívar, Bolívar: Angostura Pronaos
 *Caracas, D.F.: Alden Lodge
 Cumaná, Sucre: Luz de Oriente Pronaos
 El Venado, Zulia: El Venado Pronaos
 Maiquetía, D.F.: Plotino-Maiquetía Chapter
 *Maracaibo, Zulia: Cenit Lodge
 Maracay, Aragua: Lewis Chapter
 Mérida, Mérida: Dalmau Pronaos
 Puerto Cabello, Carabobo: Puerto Cabello
 Chapter
 Puerto La Cruz, Anzoátegui: Delta Pronaos
 Punto Fijo, Falcón: Punto Fijo Pronaos
 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
 San Félix, 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

AT a recent meeting of the International Astronomical Union, Britain's astronomer royal, Sir Martin Ryle, who is also a Nobel laureate in physics, expressed fears that unless we act with caution, our planet might be invaded by extraterrestrials.

Sir Martin pleaded with radio astronomers there, and around the world, not to attempt to signal the presence of intelligent life here on Earth by broadcasting powerful radio emissions at stars which may have solar systems, because they might be picked up by members of other, far more advanced, civilizations who might come over for a look and decide to conquer or exterminate us in order to steal our planet's mineral riches or take over the Earth itself as a colony for their own species.

Sir Bernard Lovell, one of the pioneers of radio astronomy, agreed to pass to the Union—without endorsement—Sir Martin's plea.

No radio telescope has even been used—officially, at least—to broadcast signals into deep space to be picked up by any civilization which may exist there, and there are no plans to do so. Until now—again, officially—whatever projects of this type have been planned or carried out, have involved a purely passive procedure of searching, not broadcasting, for signals originated by other intelligences. However, even if no such project to make our presence known were ever undertaken, it seems like it is already a bit too late to attempt not to announce our presence through the radio spectrum, because we have been doing so, continuously, for the last twenty years or so ever since the development of high-power radar and other types of transmitters.

There now exists an ever-expanding ghostly radio sphere several light-years in diameter, with Earth as its center, extending far into the Galaxy, which has already passed by several star systems, many of which may have inhabited planets.

What are the chances of Sir Martin Ryle's fears coming true? It is difficult to say. We have to assume that we are by no means unique, which means life must be a relatively commonplace thing in the universe. The existence of intelligent life other than ours, then, is a certainty.

In general terms, with an infinity of variations, civilizations throughout the Galaxy (and elsewhere) must fall into three categories: those on a level lower than ours, which may range all the way from the Stone Age to the state our technology was in yesterday; those which are at a comparable level; and those which are slightly or far more advanced than we are.

We have nothing to worry about from the first two, if for no other reason than they cannot get to us from where they are. It is those who are in the third level of development who might create problems for us.

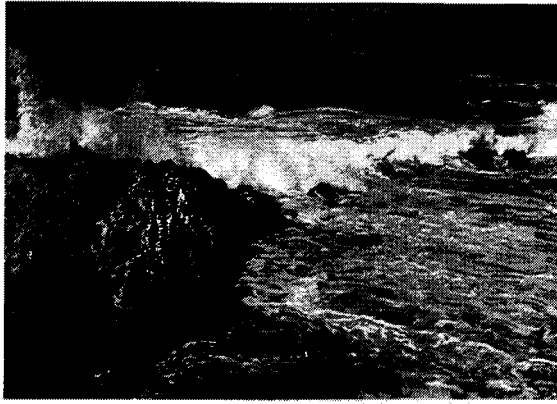
Unless one postulates a highly technological race of vicious paranoiacs (which then would not have lasted long enough to become highly technological), it is unlikely that such beings would bother with anything as cumbersome as interstellar conquest. Whatever for? If they are capable of space travel on such a scale, their technological development has already done away with the problems that move to conquest—they probably have access to and/or are able to synthesize all the raw material they need, and if it is living space they want, there must be enough suitable uninhabited planets just waiting for colonists. Why bother with a second-hand planet?

Maybe there isn't any reason to worry about our being discovered through our everyday radio transmissions, either. What if we are? We'll probably be ignored—if it hasn't already happened. Besides, we may be flattering ourselves. For all we know, we may be in the position of an Australian aborigine worrying that someone communicating with high-power microwave equipment on the North Pole may detect his presence from the smoke created by his cooking fires.

Chances are we are relative latecomers to the Galactic intelligent community, and will have to travel quite a way before we are issued a preliminary, probationary invitation to join in, even though we have come a long way 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

Hermetic Philosopher—Part II

RUNNING THROUGH much of the philosophy of Giordano Bruno (1548-1600) was a strong belief in laws of change—the universe in a constant state of motion and transformation. This view went against the accepted theories of his day. In Bruno's view the entire universe—from pebbles in the sand and blades of grass to the complex human body, and on to huge constellations—is alive, in motion, and evolving. From the primitive monad (atom or unit) the entire universe emerges—an infinite series of forms—millions of stars, suns, planets, living things. Each monad is a living reflection of the universe, and the number and variety of monads is infinite.

Bruno's conception of the universe was based on the Pythagorean theory that numbers are the beginning of things—the foundation of cosmic order. Because numbers are not final, but variable and relative, this is reflected in the changing universe. Only the One, the perfect number, is immutable. Bruno further theorized that Mind permeates the universe and intelligence (Mind) brings form into being. In nature all forms are constantly changing, with new forms constantly being created—an infinite process. Laws of polarity determine movement and change.

Author Coulson Turnbull (**Giordano Bruno**, 1913) described Bruno's outlook: "There is nothing without life, nothing unsouled, nothing dead, nothing inorganic, but all, even the stone, is from eternity to eternity, ever given an uninterrupted motion and change, either in an ascending or a descending line." In this dynamic theory of ongoing creation, nature is not fixed and static, but changing and evolving. Mind (intellect) is the giver of forms. The creative process of thought (Mind) is always bringing new forms into being. The theory is mathematical and therefore harmonious.

In comparison with men of Bruno's day, we are able to get much closer to this conception of an evolving universe. Through inquiry and the tools of science and mathematics the concept of evolution is much more real to us. We can investigate the idea—catching glimpses of the process. For example, through a microscope mitosis is visible—we can see the separating of chromosomes with one part of each chromosome being retained in each of two new cells. The fossil record shows much change and evolution, and through a study of genetics we can understand the ongoing process of species adaptation resulting from the interaction of genes and environment.

We may find these ideas familiar and acceptable, but the concept of an evolving universe went against the established, church-sanctioned theories of Bruno's time. Already considered a heretic, when Bruno carried this thinking further and suggested that through **thought** men will become **creators**, he was considered even more dangerous. In Part III we will examine Bruno's scientific approach to inquiry.—RMT

