

ROSI CRUCIAN

DIGEST

1958
OCTOBER

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find us in stupor?

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A study of magnetic
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Love and Lovability

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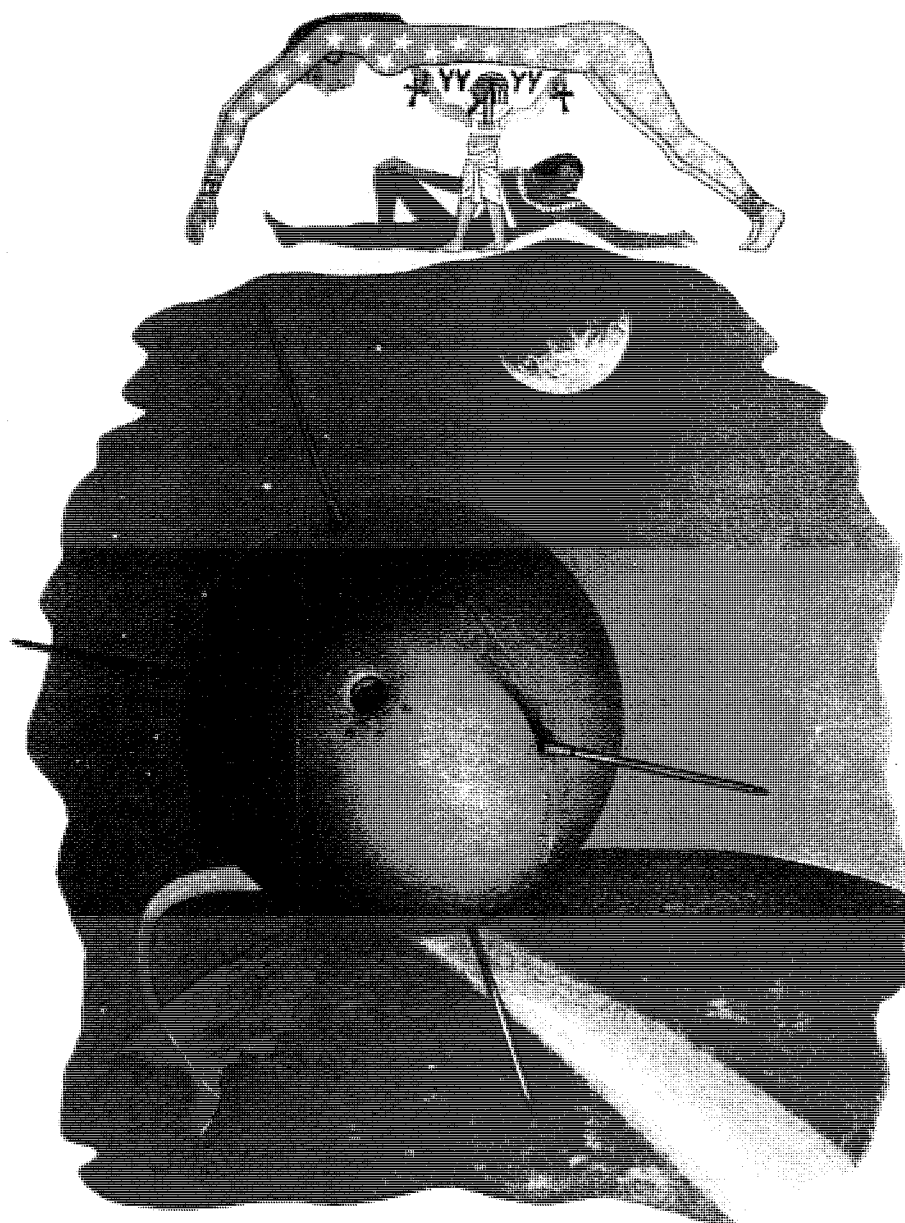
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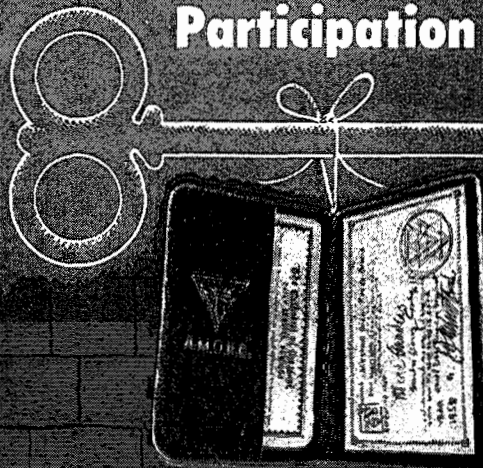
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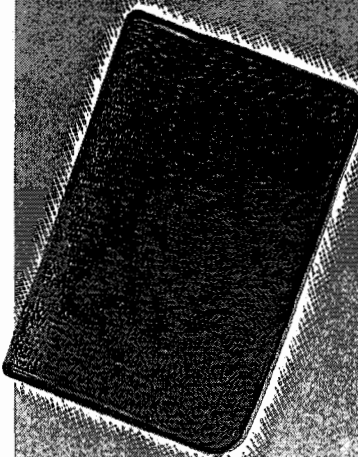
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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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 association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH DANGERS OF POPULAR SCIENCE

By THE IMPERATOR



EVERYONE cannot be a physicist, engineer or astronomer. The demands of life and of society also require a knowledge of other fields of human endeavor and experience, no matter what the dignity of science. However, in our day and age particularly, it is incumbent upon the intelligent person to at least be well informed about the achievements of science. He should know something of the objectives of the major departments of science—what they are striving for and what they hope to accomplish. Further, he should be familiar with the rudimentary principles of general science. The latter is necessary for an appreciation of the efforts put forth by those who devote their lives to science and its many specializations.

In the realm of philosophy one should likewise be quite well grounded in science. It is held that the duty of the modern philosopher is to speculate upon subjects which are not yet confirmable by science but which will suggest further avenues of investigation for the scientist.

To many persons science is the *modern magic*. It is awesome, mysterious—the miracle phenomenon. Formal or academic science abhors any implication that it resorts to the supernatural. Still to the minds of many, who are unfamiliar with the matrix of natural law which is employed by the scientist, the source of his accomplishment has the same appeal as the functions of the witch doctor to a primitive society.

The average person is not interested

in scientific method and procedure. These are often too abstruse for the layman and, therefore, unintelligible to him. Rather, it is the spectacular result by which an uncommon happening manifests that appeals. Such results thrill by their mysterious and subtle suggestion of latent forces or powers at work. It is the universal appeal of the mysterious and the fascination of that which seems to border upon the unknown which attracts many readers of popular science. In fact, to explain the natural laws by which some phenomenon of science was accomplished would, for most persons, deprive it of its luster.

It is interesting to note how many persons use complex devices in their daily lives which are, in fact, practical demonstrations of natural law but of which they have no knowledge. Further, they exhibit not even a curiosity about such phenomena. A common example is television. Millions of persons throughout the world sit before their television instruments daily. Of that vast number, only a paucity of them can give even a most general explanation of how what they see assumes its visual pattern.

Popular science is primarily what the term implies. It is the popular presentation of science devoid of the intricacies of higher mathematics and the profound technicalities of its diverse presentations. It usually consists of a dramatic presentation of some engineering application of scientific principles. It is the utilitarian aspect—in other words, illustrations, diagrams, charts—of some newly discovered or invented device.

Actually *pure science*, the inquiry into the phenomena of nature devoid

of any engineering application to some necessity of life, is rarely dealt with in articles of popular science. Such have little imaginative appeal to the layman and the vernacular employed is usually beyond his understanding. However, behind every great invention lie years, and perhaps many decades, of research into pure science by many individuals. Such researchers were not trying to invent the device which eventually employed what their labors finally revealed. Rather, they were explorers of natural law. Once discovered, a law could subsequently be employed perhaps in tens of thousands of different and utilitarian ways by engineers and inventors. Such an example would be the basic principles of *magnetism* to which Michael Faraday and a host of other researchers of past and present devoted their lives. Without their discoveries in connection with this phenomenon, a myriad of everyday devices would never have even been brought into existence.

Two Approaches

Popular science is really of two different categories. One category is that which seeks to inform the general public of the latest scientific developments. This, as said, principally expounds the application of science to some practical need, that is, disclosing how it touches the everyday life of the individual. The explanation is accompanied by simplified diagrams and illustrations and a non-technical text dealing with the broad principles underlying the achievement. The most that can be said for this is that it encourages an interest in science. It acquaints the public at least with the contributions of science to modern society. It makes the scientist, so far as the public is concerned, an integral part of society, a very useful member instead of seeming to be an exotic weird personage. Certainly this presentation of popular society is innocuous. It is in no way detrimental to science nor to the public.

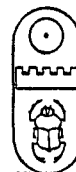
The other category of popular science consists of the sensational articles that are syndicated in most of the large Sunday newspaper editions. These special editions, particularly in the United States, are voluminous and bulky with dozens and dozens of pages. They are

literally saturated with week-end advertising. Under the second-class postal regulations which periodicals and newspapers enjoy, they must avoid being nothing more than catalogues. The second-class postal privilege, in fact, is granted on the grounds of a public service. Consequently, newspaper publishers are, therefore, obliged to provide a specific number of inches of news material for a given number of inches of advertising.

Local news is often inadequate in volume to accommodate such a large quantity of advertising. The newspaper, therefore, subscribes to syndicated services for "filler" news material. These syndicates must provide thousands upon thousands of lines of copy weekly. Their productions are released to all subscribing newspapers throughout the nation and the contents are departmentalized. One of the departments or categories of such "ground out" news concerns the activities of science.

In the last two decades the ramifications of science in the industrial world have increased tremendously. Also, transportation, communication, medical accessories, and home appliances continually provide an abundance of new gadgets. The normal news about such, however, is not sufficient to meet the popular science requirements of the large week-end editions of newspapers. The science reportorial staff of most of the syndicates is, therefore, hard pressed for such science news. They literally pounce upon any crumb of information from the research laboratories of universities or industrial organizations which they can exploit in their syndicated articles.

Morsels of scientific news are elaborated upon to the point of exaggeration and speculated upon for sensational popular science stories. They actually constitute a brummagem of misinformation. Such headlines as "Science Now Views the Invisible Past" are an example. This article actually referred to minute heat radiations given off by an area long after the articles that produced them had been removed from it. The whole subject was still a matter of experimentation and principally concerned minute radio-activity of objects. However, the article was so written by the syndicate as to make it appear that



science was virtually looking into a crystal ball and viewing events of centuries past taking place.

Another headline of this misrepresentative appeal to popular science in substance relates: "Man Can Think More Clearly in a Smoke-filled Room." The implication of the article was that chemicals inhaled in a smoke-filled room had a peculiarly stimulating effect upon the brain, which resulted in quickening the mental faculties temporarily. What was the basis of such an article? It appears that research on laboratory animals—to a limited degree as yet—showed that the deficiency of oxygen in a chamber filled with tobacco smoke produced changes within the system of the organism which *might* accelerate the action of the brain. The actual words of the prominent researcher who was quoted made no broad suggestion such as the headline conveyed. In fact, the researcher was not responsible for such a presumptuous conclusion.

The news syndicate writer who re-

wrote such a story for popular science readers is the one upon whom the responsibility must be placed. The scientist and the reputable institution he represented must have shuddered when they discovered the manner in which the remarks had been quoted.

Scientists have often been accused by the man in the street of being recondite and evasive in their answers to sources of inquiry about their activities. Certainly such abuses of their interviews, which are becoming more commonplace every day, would be an incentive for scientists to become in the future as withdrawn as the alchemists of the Middle Ages.

These Sunday supplement science writers, with their headlines of "Science Now Discovers, etc.," are actually enshrouding the scientist in the fatuous atmosphere of an African witch doctor. They are in reality discrediting science and making it appear as an admixture of the petty and weird in the mind of the average reader of such articles.

▽ △ ▽

The Eye of the Beholder

By CARL THOMAS



RECENT research in the field of perception has exploded forever the ancient axiom that "seeing is believing." Studies conducted at the University of Michigan, for example, utilized a motion picture composed of abstract geometrical shapes superimposed on colored backgrounds. The test film was so constructed that the geometric figures progressed across the screen toward the observer's left, while the colors progressed toward the observer's right. People tested were asked to tell whether the film gave the impression of movement to the left or movement to the right.

Sounds easy, doesn't it? But results of the test indicated that men are shape oriented; the vast majority said the motion was to the left. On the other hand,

most of the women said movement was to the right. Men tend to respond to the form of what they see, women tend to respond to the color of what they see.

Another test bearing on the same subject was devised by Dr. Herman Witkin at the University of New York. He started his test with a simple geometrical figure, such as a triangle. Next to it was a complex figure which contained the triangle. The complex figure was so organized that the triangle was hidden, or *imbedded*, as he calls it. Subjects were then asked to discover the simple figure in its complex surroundings. This is a problem in visual analysis in which the eye must retain an image of the simple figure while attempting to find it in the complex figure.

Some people were able to find the original figure in just a few seconds. Others took longer. A few found the

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task totally impossible. Yet, the visual stimulus reaching the eye was the same in each case. Repeated tests have shown that people who had difficulty in finding the simple figure had very different kinds of personalities from those who found the test relatively easy.

In his analysis of these findings, Dr. Witkin said, "The person who has difficulty finding the original figure is a person who has great difficulty in solving problems which require a similar kind of analytical ability. He tends to judge other people by external or superficial characteristics . . . rather than by deeper motivational attributes. Personality studies have also revealed such a person to be basically passive and dependent on others. . . . His judgements about a social issue are very likely to be influenced by what others say, and he is likely to change his judgements to conform with others."

Another area of recent research into the peculiarities of the sense of sight is the study of what has been named *subception*, a term that means "perception without awareness."

Tests conducted in this field indicate that the mind tends to block off those visual stimuli which are charged with emotional overtones for the subject. It takes longer for subject A, for example, who has recently been in a harrowing automobile accident, to recognize and identify a picture containing a symbol of automobile accidents than it would subject B, who has not had such an experience. Both subjects are shown the same picture, and for the same amount of time, but A's mind simply

resists recognizing the picture.

A variant of this test included measurements of the subject's galvanic skin response simultaneously with his oral answers. Time after time, when an emotionally charged symbol was shown, the subject would insist he saw nothing. The galvanic response was immediate, however. In other words, the visual stimulus reached the eye, but some sort of mental block prevented it from registering on his conscious mind.

Other research currently being conducted into why we see what we see may constitute a tremendously significant contribution to man's understanding of himself and his physical world. Experiments in size constancy, for example, which explore why some objects tend to look the same size regardless of whether they are near the viewer or far away, may have an important influence on the development of manned extra-terrestrial aircraft flight.

The various research teams delving into the way people see are arriving at a common conclusion. As expressed by Dr. Witkin: "The concern in perceptual research has shifted from an interest in perceptual phenomena to an interest in the perceiver. . . . We are coming to understand that what a person sees is less dependent on what there is to see than upon the kind of person the viewer is."

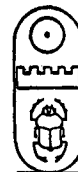
In other words, each of us has different degrees of inner development in adapting to, or coping with, the world around us. Each sees an expression of his deepest hopes, frustrations, and spiritual needs.

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Love and Lovability

CAN MORAL ENERGY BE GENERATED?

By DR. ALEXANDER F. SKUTCH of Costa Rica

Love thy neighbor as thyself" is a precept which in various forms is found in most of the higher religions. The love that we are enjoined to give our neighbor is not the passionate attachment of a youth to his sweetheart or a mother to her babe; for an affection of this sort arises spontaneously and cannot be commanded. It is a disposition of the will rather than an emotional state. We must have the same regard for our neighbor's welfare as we have for our own. We must be as careful not to injure him as we are to preserve ourselves from harm, shield him from perils as zealously as we guard ourselves.

Obviously, this ancient and widely held rule of conduct is not consistently followed by those who profess it. If applied to our closer neighbors, it would put an end to personal and social injustices, ugly lawsuits, and all the malicious gossip that disfigures so much of our conversation. If applied, as in the teachings of the greatest seers and philosophers as it is intended to apply, to all our "neighbors" no matter how far distant from us in space, wars also would cease. We might even stop much of our harshness and cruelty to animals; for on the widest view, as in several Oriental religions, our neighbors whom we must treat with loving regard include all those creatures who share with us the spark of life.

Why has the precept to love our neighbor as ourselves not been more effective? After being widely preached for well over two thousand years, why



has this simple and beautiful rule failed to improve human relations as it might be expected to do? In childhood, love is repeated conspicuously. Why then are so many people deficient in loving their neighbors?

Is it because we have such slight capacity for love and benevolence, which vainly contend against our intense self-love and powerful egoistic motives? Is it because social and economic arrangements nearly everywhere stimulate competitive rather than altruistic endeavor and yield the coveted prizes,

not to those who are most thoughtful of their neighbors, but to those most selfishly intent on promoting their own interests? Or is it simply that we do not love our neighbors because they are not sufficiently lovable?

All of these causes of our deficiency in love for other men are effective, but perhaps the most powerful is the last. By their selfishness, harshness, crudeness, wickedness, ingratitude, intolerance, and other unamiable qualities, our neighbors all too often turn away our friendly interest, shrivel our kindly impulses.

Since the love which we are commanded to have for them is not an emotional state but a settled disposition of the will, it should ideally be independent of their affability or their merits. By sustained religious or philosophic discipline, one can cultivate a benevolent attitude toward one's personal enemies, hardened criminals, venomous snakes, destructive insects, and other beings that we naturally regard with

loathing or aversion, so that we carefully avoid injuring them and even benefit them on occasion. But it is far easier to be kind and helpful to those whose amiable qualities excite our spontaneous affection than to those who annoy or disgust us. Benevolence toward the latter requires a more or less intense effort of the will—of this few are capable.

It appears, then, that in order to increase love among mankind, with all the blessings that flow therefrom, the first necessity is to make ourselves more lovable by the cultivation of those qualities which render us pleasing to our fellows. One of the chief of these is, perhaps unfortunately, a gift of nature rather than something acquired by deliberate effort.

Scarcely anything so excites love as physical beauty, and where we find it we spontaneously expect all the other good and amiable qualities that seem to be its natural complement. Until we have been disillusioned by sad experience, we can hardly believe that the charming person whom we are eager to love and serve can be cruel, deceitful, wicked, or otherwise than as beautiful in character as he is in face and limbs. Hence it is pitifully easy for the attractive man or woman who is lacking in principles to exploit for his own selfish advantage many of our finest human traits.

It is for the comely person to realize that in endowing him with personal beauty nature has placed him under a special obligation—that of making all his thoughts, words and deeds correspond to his external loveliness, so that no one who is led by first impressions to expect a matching beauty of spirit will ever be deceived and embittered. One whose charming face masks a hideous soul is perhaps even more loathsome than the person who is equally deformed in character and in features, for the latter seems to be more straightforward and consistent.

Although we can do little to increase our corporeal beauty, and the effort to do much will repel all persons of discernment and good taste, there are other ways of increasing our superficial attractiveness to our fellows. Among the more obvious of these are cleanliness and neatness in person and attire.

Courtesy among men makes strangers less forbidding and intimates more agreeable. Cheerfulness, especially the sort that springs spontaneously from inner contentedness, is one of the most amiable of all spiritual qualities, while surliness turns friendship away. The helpful gesture stirs up kindly feelings, at times out of all proportion to the service actually rendered. A timely word of praise or appreciation draws others closer to us.

In the effort to make ourselves pleasing to our fellows by the foregoing methods lurks a subtle danger. Courteous speech and gentle manners may mask an evil disposition or a heart full of venom. All too often these are the methods which scheming persons adopt to ingratiate themselves with those whom they intend to cheat or destroy.

True lovability rests on a more solid foundation. Although the young and the foolish may be dazzled by superficial attractiveness, the mature judge of men demands other qualities in those whom he includes among his friends. To him, it is moral goodness above all that makes one worthy of love. Where there is a solid core of such spiritual qualities as sincerity, responsibility, kindness and good will, a pleasant exterior makes one a more agreeable friend; where these are lacking, no amount of external polish can make a man even an endurable companion. As Cicero remarked, they are worthy of friendship who have within their own souls the reason for their being loved.

But nothing makes a human being so lovable as the love of which he himself is capable. We can hardly avoid being strongly attracted to the person who serves with devotion something that he loves, whether it be his children, friends and community, or his garden, his art or science, or some ideal end. Love breeds love, and the loved person is above all the loving person.

Make Yourself Worthy

It appears, then, that the injunction "Love thy neighbor as thyself" should be supplemented by another of at least equal importance: *Make thyself lovable to thy neighbor*. Perhaps the second is more fundamental; for where lovability is present, love springs spontaneously and need not be commanded. Indeed, it



might be argued that to make thyself lovable is the highest moral precept, from which all other maxims and rules may be deduced as corollaries. The truly lovable person is the truly good person, and the man of highest character is the one most worthy of our love. To become lovable to those who judge not superficially but with insight is the highest human achievement.

It is hardly possible to exaggerate the moral and social importance of making it easier for others to respect and love us. As was earlier remarked, the love for others enjoined by religious and moral teachers is primarily not an affection but a disposition of the will. We should treat them as though we loved them tenderly, whether our feelings toward them are warm or cold.

If our will is strong enough, we can be gentle and helpful even to those whom we spontaneously loathe; and perhaps in the course of this service our loathing will abate and even be replaced by love, as has sometimes happened with saints. But few of us have an unlimited reserve of will power, and we are soon exhausted by the effort to force ourselves to perform distasteful duties. We act much more easily and naturally under the promptings of spontaneous affections than in obedience to the stern commands of duty. The more lovable we are to our neighbors and they to us, the less likely we are to be harmful and unjust to each other and the more consistently will moral rules be observed.

If by becoming lovable to my neighbor I make it easier for him to be good and just where I am concerned, I do not thereby cause the relaxation of his will, wherein, according to the sterner school of moralists, all moral worth resides. He will still have abundant opportunity to prove the strength of his will by being kind to others who are less agreeable to him. In its actual state, the world cries out for unselfish service, and this requires a fund of moral energy so far in excess of the present supply that whoever makes it easier for men to be good performs an undoubted service.

Of the other causes of the deficiency of love among neighbors, not the least is the structure of the competitive societies in which we live. Since Plato's

day, philosophers and social reformers have amused themselves by planning ideal states, in which men would become better and happier. I believe that if a profound thinker tried to devise a state in which people would become more miserable instead of happier, would hate rather than love one another, he would have a competitive economic system such as prevails in most parts of the world today.

Many of the philanthropic social planners have envisioned a noncompetitive community in which money is unknown. But if it be true that we need less vicious social arrangements in order to produce better men, with greater love for their fellows, it is also true that until we have better, more loving men, more benign social arrangements might be impracticable. We are thus caught in a vicious circle, from which it will be difficult to extricate ourselves. But without waiting for vast social readjustments, each of us might start by trying to make himself more lovable to his neighbors, and to love them more.

The remaining cause of the deficiency of love among men, the strength of our self-love, is in my opinion of far less weight. As Bishop Butler long ago pointed out, there is not too much self-love in the world but too little. Although a man may be intensely selfish, it does not follow that he loves himself truly and intelligently; it is not his real and enduring self, but certain superficial aspects of himself that his egoism serves. No man can have too much self-love, provided that he loves himself with understanding.

Morality is an outgrowth of self-love; for if there were no beings to whom continued existence and well-being are momentous, all moral effort would be pointless. What could be more futile than to be careful of the welfare of beings who care nothing for themselves? Moreover, if I were not myself intensely eager to perfect myself and be happy, I could hardly appreciate the significance of a similar impulse in others, and in the absence of this awareness I could not become a moral being. Enlightened self-love is not deplorable but laudable, and one of the highest expressions of such self-love is the desire to make oneself lovable to others.

The Pattern of the Future

By WILLIAM V. WHITTINGTON, F.R.C.

AMORC Grand Councilor of the South Atlantic States

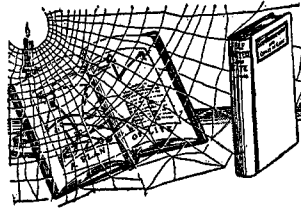
THE pattern of the future rests against a broad philosophical, social, and scientific background. With this perspective, humanity should be looking forward toward a future in which mankind can manifest supremely the divinity within itself. However, the history of human behavior tends to support the idea that man, in general, remains quite primitive so far as his thinking and motivations are concerned.

Wars of man against man are but one of his major stupidities. Humans individually may yearn for peace and tranquillity, but mankind continues to be moved by the primitive urges which bring about strife. Man has progressed in the development of ways to make wars more destructive, even to the point where it is apparent that another World War might destroy the human race, or at least would destroy civilization as we know it.

Other stupidities can be observed from day to day. Some of them are so predictable that research groups publish forecasts concerning the expected results. Consider, for example, the forecasts of the National Safety Council regarding anticipated fatalities from traffic accidents, which predictions are usually amazingly accurate.

There is another example of lack of foresight which I am impelled to mention because it has an important bearing on the question: "How can the youth of today and of the future be educated, trained, and disciplined to measure up to the demands of the times?"

The necessity for this question lies in the laxity of all too many parents, their tendency to expect their own responsibilities to be fulfilled by school teachers and churches, and their readiness to permit educational methods to



prevail which allow the children—immature and inexperienced as they are, and with little semblance of disciplined thinking—to decide what is best for themselves and for society.

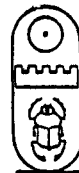
For a long time there have been cries of alarm that the educational system was deteriorating. No doubt you have read articles regarding the deficiencies in school curricula and regarding methods of education which appear to be designed to eliminate the competitive spirit, except perhaps in sports, and to leave the child uninhibited (that is, undisciplined) and with a maximum of freedom in which to let the inclinations develop "naturally."

It is not surprising, some writers have stated, that juvenile delinquency is one of the major problems of our day. Someone has remarked that it is fortunate that the innate capacities and urges of youth impel *most* of them in the right direction *despite* the educational system. Perhaps that view is too cynical, but there is no denying that the situation requires careful evaluation and some remedial action.

Parents and others genuinely interested in education must arouse from their stupor and demand corrective action, bearing in mind that corrective action includes the fulfillment of parental responsibilities in the home. More school facilities and more teachers are necessary, but it is folly to suppose that this alone will solve the problem.

What is the point of all this gloomy commentary? For some time now humanity has been on the threshold of a new world quite different from that in which civilization has groped for so many centuries. This period, as in every transitional period in the life of man, is a time of stress and strain.

In a symbolic sense, we are now



witnessing a major struggle between the powers of light and the powers of darkness. We like to believe that we are on the side of the powers of light. I think we are, but these powers cannot be victorious unless right-thinking peoples everywhere think and act wisely.

Are they fully prepared to do this? Many are. Many others are still in mental ruts that make them ill-prepared to meet the challenge of the new age. There is hope, of course, that even they, when swept up in the tide of events, will do their part with credit to the human race.

The individual philosophies of many are too earthbound to enable them to see beyond the horizons of their own little worlds. It may be that they are so engrossed in the problem of subsistence ("making both ends meet") that they have little inclination or time to be concerned with philosophy.

From Savagery to Civilization

The story of mankind's progress from savagery to something called *civilization* has been largely the story of man's exploration into the mysteries of the universe.

He has discovered, invented, dreamed. He has learned much of the many things in and of the earth. He has even gained a glimmering of understanding concerning what we sometimes hear referred to as "the higher things of life."

One who meditates upon the broader aspects of the history of mankind can perceive a pattern that inspires hope. There are forces at work leading humanity inexorably either toward illumination and joyful living in harmony with Cosmic law or toward self-destruction through willful disregard of Cosmic principles.

The consciousness of man, particularly a consciousness of his relationship to God and the universe, has been undergoing an extraordinary conditioning, designed apparently to prepare man to accept the ultimate Truth. This conditioning has revealed itself most radically during approximately the past sixty years.

In speaking of the consciousness of man, I refer to the thinking and consciousness of mankind generally. There

have always been, in every age, those few, in advance of their times, who have been more or less aware of the pattern of progression toward a realization of Self and its at-one-ment with the Cosmic.

Those few have been the avatars, the sages, the illuminati. They have tried to impart their wisdom to the masses. Too often their efforts have been rewarded by ridicule, persecution, or crucifixion.

It is less than 400 years ago that Bruno was burned at the stake for supporting the Copernican theory which placed the sun in the center of the planetary system, and Galileo was persecuted for expounding the idea that the earth moved. Many others before and since have been persecuted for advancing ideas which differed from prevailing conceptions.

Avatars have had their followers, it is true, many of whom have followed blindly, through faith alone, little understanding the real significance of their beliefs. Faith has an important place in the advance of civilization, but faith is not necessarily wisdom. Wisdom is a personal attribute, depending on the perception, reasoning, and comprehension—that is, the level of consciousness—of the individual.

What the wise men have said and written is becoming more comprehensible, not necessarily through a more pronounced tendency on the part of the masses to gain illumination through their own thinking and meditations, but simply because comprehension is being literally forced into the mass consciousness.

What, then, is the pattern we find emerging? The senses of man have been bombarded during the past few-score years, more than ever before, in such a way that even the most obtuse can begin to appreciate the great forces of the universe. He is witnessing, in ways that his ancestors would not have envisioned, a wedding of heaven and earth.

If the pattern which has revealed itself within our own times is indicative of the future, then the world of a hundred years from now will be as different from the world of today as today's world is from the world of a hundred years ago, or even more so.

In the development of scientific and mechanical skills there have been phenomenal advances during the past century and a half. In the accelerated pace of technology and scientific know-how, mankind has been moving too fast to gain a full realization of the significance of the forces with which he has been dealing. We might even say that, in a sense, man's technical skills have left his spirituality and social conscience far behind. The masses of mankind need to perceive, as never before, the *bigness* of God.

The Advancing Forces

The recorded history of mankind covers but a small period of time. We must search back into prehistoric times—before recorded history—to find what must have been one of the greatest spurs to the human consciousness and spiritual illumination: the discovery of fire. That discovery had such a profound effect that it even became a foundation for religion. The fire and the flame remain among the most inspiring of all religious and mystical symbols.

Later came the invention of written language, which marked a most important step forward in the communication and exchange of ideas. As language became more flexible, making it possible to deal increasingly with abstract ideas, it became an important force in the progress of civilization.

Another major advance in man's early progress was the invention of the wheel. Not only did it facilitate the movement of man from place to place, but it also enabled him to gain a broader conception of the relative aspects of time and space.

The greatest era of technological and industrial progress began about two hundred years ago. The first so-called industrial revolution is said to have begun during the latter part of the 18th century. From that time, progress in this field was very great, particularly after the invention of the steam engine and the discovery of the properties and uses of electricity.

New factors were brought into community life and into the relations between nations. Except, however, for additional leisure which enabled many more individuals to give attention to

abstract contemplation upon what we have called the "things in heaven," the discoveries and inventions were part of a pattern to make the physical world more livable and more comfortable for greater numbers of people.

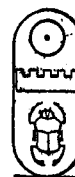
Beginning in the latter part of the 19th century, a subtle change in the pattern, foreshadowed to some extent during the preceding century, began to reveal itself. As though mankind had reached a point in his upward progression where he could more readily grasp the fundamental truth of his own being, there began an era of discoveries and inventions designed, in the Cosmic sense, to make man more fully conscious of the extraordinary forces around and within him.

Many things taken for granted today were inconceivable to the average person a hundred years ago. Consider the Roentgen ray, the so-called X-ray, which was given to the world in the 1890's. Near the turn of the 20th century, the revolutionary quantum theory of the universe was presented to the scientific world. Einstein spurred scientific thought with the declaration that matter and energy are but two aspects of the same thing.

Ideas of time and space underwent further changes with the advent of the motor vehicle and the airplane. Then came radio communication and later on television, and nuclear fission, the atomic and hydrogen bombs, and the potential force within the atom.

Man still does not fully appreciate the potentials of the giant that has been unleashed, but at least his complacency has been shattered in a realization of forces that can eventually either destroy him or bring about marvelous improvements in ways of thinking and modes of living.

Let us assume that humanity can and will survive this transitional period and that, in spite of negative forces which struggle for dominance, the constructive progress of civilization will continue. What does the future hold? The signs are many that the next fifty to a hundred years will bring discoveries and inventions that will require adjustments in man's thinking and ways of living perhaps more drastic than those of the past century.



Much of the science fiction that has appeared to be imaginative in the extreme may be found mild and tame by comparison with actual events. Not so many years ago the subject of inter-planetary and space travel was considered generally to be suitable only for science fiction magazines and Sunday supplements. Now the feasibility of such travel is admitted by scientists and technicians. Realization of this objective depends on the necessary technological progress.

Current experiments regarding solid fuels, magneto-aerodynamics, and electro-magnetic or electro-gravitational force-fields will have much to do with developments in astronautics and space exploration. Revolutionary developments in technology and scientific exploration will come with the invention of electro-gravitic devices for harnessing or neutralizing the forces of gravity. Considering that, in placing the first artificial satellites into orbit around the earth, the greater part of the mass and power thrust of the missiles was for the purpose of overcoming the earth's gravity, it can be expected that the perfection of so-called anti-gravity devices will facilitate greatly man's explorations in fields literally out of this world.

Already, thousands of persons throughout the world are pointing to peculiar "things" in the air—the Unidentified Flying Objects. I shall not venture a guess as to what these objects are.

One thing is certain: we have learned to be very cautious in using the word "impossible." In the light of recent events, we can believe that almost anything can happen. We must retain a wholesome skepticism, but also we must not close our minds. The mind and spirit of man must be unhampered by materialistic and mechanistic conceptions if he would be prepared for the future. Otherwise, realization may come so suddenly, perhaps violently, that those who are unprepared may well become unbalanced.

Our Immediate Frontier

When we perceive what the past few decades have brought, we should expect the coming years to bring about the discovery of forces and the perfection of devices that will have a potent effect upon man's understanding of himself

and his relationship with God and the universe.

We are most concerned that the spiritual and Cosmic awareness of mankind must evolve and keep pace with the developments in science, invention, and discovery if he is to be prepared to use wisely and well the forces that are being placed in his hands, as well as the faculties and powers that reside within himself.

There is a frontier of science that has received far too little attention—the science of the mind. True, there are those who have conducted and are conducting experiments and researches to demonstrate, according to accepted scientific standards, the mental and spiritual powers of man. Their work has been hindered by a general attitude of apathy, ridicule, or antagonism. No one has yet devised a mechanical contraption by which the Cosmic powers within mankind can be demonstrated to the satisfaction of those whose perception of the world is only in terms of the objective senses. Nevertheless, the work proceeds, again with promise of greater things to come.

Much reorientation of thought is required if mankind is to profit from the new age—or, for that matter, if mankind is to see the new age in full bloom. We can only hope that mankind will learn, before it is too late, how to live in harmony with the Cosmic forces, with a philosophy which, in the words of Friedrich Ratzel, is "charged with the conviction that all existence is one—a single conception sustained from beginning to end upon one identical law."

This philosophy is the very root of the AMORC teachings. One understands universal law and order not as a mere abstract concept but as a practical guide for everyday living. The law of cause and effect is perceived to be the foundation stone upon which rests our Present—the Present of all humanity—and upon which the Future is built. We are enabled, as it were, to adjust the controls of our mental television receivers and to see with clarity not only the pattern of the past but also the pattern of the future.

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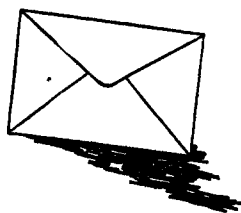
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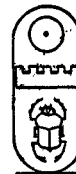
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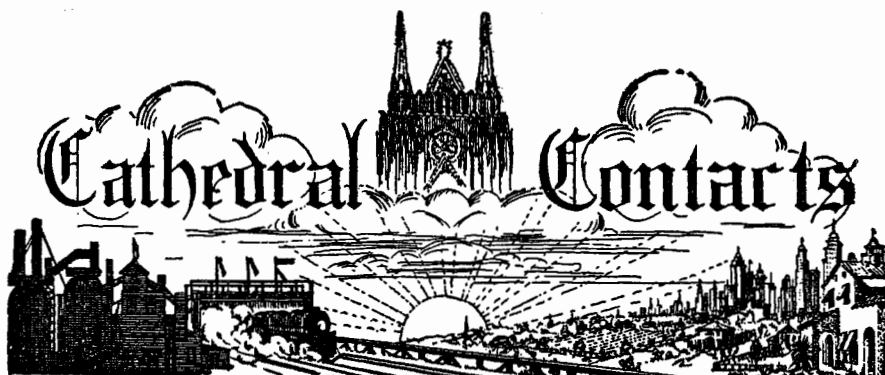


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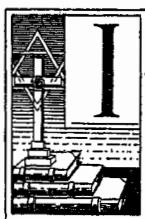




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (Please state whether member or not—this is important.)

THE POWER OF COMPASSION

By CECIL A. POOLE, *Supreme Secretary*



It would seem to me that two of the faculties of the human being that are evidence of evolvement above other biological forms inhabiting this earth are the ability of human beings to practice pity and compassion.

Those forms of life which do not have the degree of intelligence which we associate with man and certain higher forms of life seem to live as isolated entities except as they may draw upon other life for their own sustenance or existence. In nature as a whole there is little evidence of the emotion of compassion that, when expressed by man, raises him out of the realm of an animal or a material being into the realm that is associated with the Divine.

Most religions have upheld the concept of God as a Being who expresses compassion for the human race. Many religions refer to human beings as *sons of God*: that is, religion tries to establish the concept of God as being a perfect father of all men, and that He has consideration, and, above all, compassion for the foibles which may be the common day-to-day practices of us as individual human entities. Compassion is therefore in human thinking, particularly in the fields of ethics, morals, religion, and philosophy, related closely to the highest concepts of behavior; it is the concept man has assigned to Divine behavior. Consequently, it is generally believed by those who support such high ideals and principles that it is the compassionate man who most nearly becomes a godlike man.

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It would seem true that compassion is a very high, idealistic form of behavior. In the expression of compassion, the individual, for a moment at least, lets something take control of his thinking, and thereby, occasionally, control of his behavior, which leaves him selfless; that is, it is an important emotional reaction which for the moment makes the individual forget himself. The ability to practice pity and compassion must give some substance to the belief that the human race has been peculiarly favored by a Divine force or a Divine Being having a special regard for that race.

Some may question or even be ready to debate whether expressions of pity and compassion are confined exclusively to the human race and to a Divine source above the level of humanity. I have read many statements claimed to be fact that also tend to indicate behavior of a compassionate nature, or evidence of pity, upon the part of other forms of life. I do not believe there is actual conclusive proof as to whether or not such forms of behavior exist, at least from the same point of view as is expressed by man.

In the last sixteen or seventeen years, I have tried to discover through personal observation whether or not compassion or pity is ever evidenced by the dog, which is, of course, realized to be an animal of a high intellectual level. There have been times when I believed I saw evidence of compassion in the behavior of a dog, but there have been more times when I have come to the conclusion that the behavior evidenced by the animal was simply interpreted by me as being compassion rather than being a compassionate act upon the part of the animal itself. I will not say that compassion is impossible in other forms of life, but I do not believe anyone will disagree that human behavior manifesting as pity and compassion is the more fully evolved.

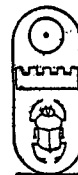
Compassion is a personal experience. Like many emotions, it is something that cannot be controlled by reason; neither can its manifestation and action be predicted by reason. It is something we cannot analyze, and oddly enough, there are occasions when human beings should be moved by compassion and are not, and there are other

times when compassion is evident without seeming worth while.

There is some difference between pity and compassion. We express pity more frequently than we do compassion, because while pity implies a tender feeling for the circumstances of another individual, it is sometimes a form of contemptuous feeling; we sometimes pity with contempt, for we feel that the individual who is a recipient of our pity is not in a position to be really worthy of it. Such a feeling is not a high degree of human behavior. Compassion, on the other hand, is pity, but also it is more. It is pity coupled with an urgent and sometimes overwhelming desire to aid the subject of compassion, or even to spare the individual from further circumstances which would cause him to be the object of our pity. Compassion is, therefore, an impelling force which makes us want to give aid to another, or spare him from circumstances causing pain or inconvenience in any form.

Therefore compassion is, in a sense, Divine, because it directs us toward the realization that life is not limited to us as individuals but to society as a whole; and that when we consider the existence and welfare of other individuals, we are contributing toward the virtues that establish the principles men have always sought—peace, love, and harmony among all beings. Compassion, then, is a very important emotion with which to endow the coming generations.

If we could be made aware of the importance of compassion and be properly educated to make ourselves feel and express it, we would accomplish more than all the meetings of the heads of political states could accomplish in many years into the future. Compassion is the key to peace, because we cannot fight, or we cannot willingly cause wrong, harm, or pain to come to any being or any object for which we have compassion. If we will establish as a code of life the desire to be compassionate in reference to the suffering of any being and for the preservation of life as an intimate, emotional feeling within ourselves, then the human race will grow toward an end far more optimistic and productive of greater good than at the present time.



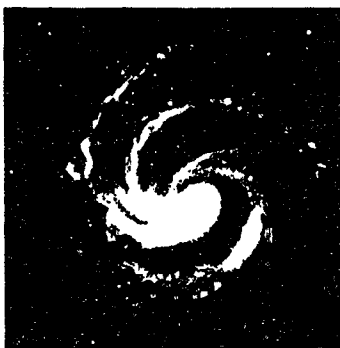
Men and Atoms

By CHARLES ROBERT CROFT, M.S., F.R.C.

MEN are still arguing in this the 13th year A.E. (Atomic Era) whether the atom is really friend or foe. Atoms, like fire or electricity, have attributes that are both good and evil.

Atomic power without radioactivity is no more possible than fire without smoke and ashes. With the atomic age already a reality, it is time for mankind to face resolutely the problems of radiation and radioactive contamination and work out a sane and rational approach. There is no doubt that the atomic industry will be with us for some time. Experts inform us that the earth's supply of fossil fuels (coal, oil, and gas) which can be mined and marketed at prices comparable to those of today will be exhausted within another generation or two. It can be shown that all the earth's tillable land cannot grow a sufficient tonnage of organic matter to supply the world's rapidly expanding population with *both* food and synthetic fuel. Even if all the water power in the world were harnessed, it would constitute only a small percentage of the world's total power requirement. Atomic power, augmented with solar power, thus appears to be the only solution to the world power shortage.

The big question confronting modern civilization is not whether an atom age is coming, but how to live comfortably and healthfully in it. One hears much discussion to the effect that humans are rapidly mutating into a race of monsters because of atomic radiation. This is manifestly an exaggerated view. The mad pace of modern living—rush, rush, rush!—the substitution of impotent foods for a diet of naturally grown fruits and vegetables; the voluminous consumption of strong medicines



and beverages; and most important of all, the tendency of modern man to congregate in crowded cities where he loses contact with nature, combine to exert far greater influence on human heredity than all the radiation diffused as a consequence of the atomic age.

Impressive-looking mathematical formulae have been published purporting to show a quantitative relationship between the prevalence of certain diseases and the amount of radiation received by the people under study. For instance, studies on the rate of incidence of certain diseases among the survivors of the Hiroshima and Nagasaki bombs indicate a correlation with the amount of radiation they received. If it were true that these diseases were radiation induced, it would necessarily follow that people living at high altitudes, such as Denver, and therefore receiving more radiation than residents of sea level cities, such as San Francisco, would also show a higher prevalence of the diseases. Such is not the case, so it must be concluded that some variable besides radiation was the real factor.

The capacity of living beings to adjust and accommodate to changing levels of radiation gets little favorable publicity. When the subject is discussed it is usually implied, if not stated, that a body cannot accommodate a tolerance of increased doses of radiation. This is perhaps essentially true if a single individual or even a single generation is considered. However, in an experiment in which rats native to the high Andes Mountains, and therefore acclimatized to high fields of cosmic radiation, and similar rats living at lower altitudes were exposed to the same very high dosages of radiation, it is important to

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note that the rats naturally accustomed to higher radiation levels showed markedly lower susceptibility to radiation mortality. When one looks philosophically at the human race, he sees that it has survived all sorts of ups-and-downs during its eons of time on the earth and has come out better each time through having been purged in the crucible of time. This leaves little doubt that the race can and will adapt to this new circumstance.

With regard to the ingestion of radioactive substances such as strontium, cobalt, etc., I think it highly probable that science will find ways of purging them from the body. It has been observed that certain minerals, notably beryllium, can be bound up in the bone structure for years and then suddenly released into the blood stream during periods of great stress or illness. The mechanism by which the transfer from storage in the bone to circulation in the blood is accomplished is not presently understood, but obviously it could prove to be a useful technique in removing unwanted substances from the system.

Since atomic radiation is ethereal in quality, people sometimes wonder if it might not be possible to counteract some of its malevolent effects by metaphysical techniques. At first glance this seems logical. Actually, however, it is analogous to asking a watchmaker what he can do (physical methods) to restore a watch that has been pierced by a rifle bullet (physical object). A tissue cell pierced by radiation undergoes ionization and related effects. This condition mutilates it as surely as a bullet tearing through a watch. It is thus quite illogical to look for a mystical formula that can restore life and normalcy to a damaged tissue cell.

Mysticism can be of indirect assistance both in preventing and combating the ill effects of radioactivity by virtue of its ability to develop generally

stronger and healthier bodies. (This statement would obviously be equally true for any disease.) Living a life "on the metaphysical path" inevitably leads to healthier bodies, stronger minds, and more noble thoughts. This would make an individual better able to survive in an adverse situation of whatsoever kind. But, even more important, his intelligent living would have genetic benefits which would much more than offset the adverse effects of radiation at levels that might reasonably be expected from an extensive atomic age.

The time has come when man must choose between two alternatives:

A—Depend entirely upon solar energy to produce crops for food and fuel as well as to run solar engines.

B—Exploit atomic energy.

If the first alternative is chosen, mankind will very soon be in the position of rats shut up in a cage. Within a generation there would be contentions among individuals, as well as nations, for their "place in the sun," contentions impossible to gauge by present concepts.

If, on the other hand, it is elected to exploit the atom, technical problems of the first magnitude will inevitably develop. But *power*, the intrinsic means with which to deal with them, will be available.

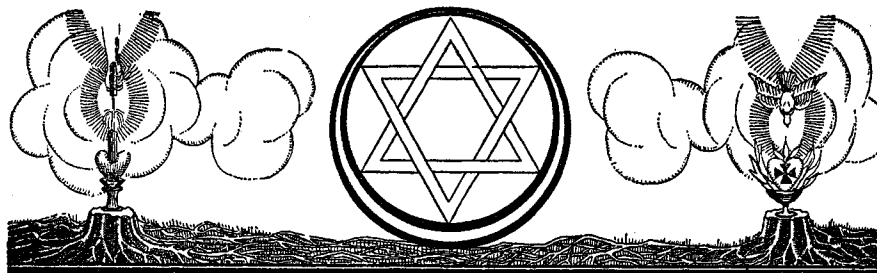
Clearly then the choice is between circumscribing man's potential for development on the one hand and permitting continuation of the natural process of growth and evolution on the other: in short, a choice between retrogression and progression. Thus when one "ascends the mountain" and views man and the atom in relation to each other, he is compelled to conclude that atomic power is indeed a blessing—its associated radioactivity notwithstanding. Atomic power, like fire, is a good servant but a bad master.



Our past, then, as a whole, is made manifest to us in its impulse; it is felt in the form of tendency, although a small part of it is known in the form of idea.

—HENRI BERGSON (Philosopher)





Your Security

By RODMAN R. CLAYSON, *Grand Master*



WE hear the word *security* more and more every day. It is used in many ways, and perhaps most often refers to the welfare of people on a national or an international scale, as well as to the individual. It refers as well to protection of personal and family welfare for those who are advancing in age and for those who will eventually no longer be gainfully employed. The word is rapidly becoming a symbol for many things. To some it means wealth, being without need or want of material things. Security seems to imply a sort of insurance.

Perhaps we can be given the privilege of bringing still another meaning to the word *security*, so that it is not simply a word or symbol. Is not each of us in search of and in need of greater emotional and spiritual balance? A sense of mature emotional and spiritual balance is real security. Probably everyone from time to time experiences a deep inner urge for peace and contentment; he seeks a deeper and more satisfactory meaning to life. Life need not be a mystery.

You have been given life. You cannot control your beginning of life, but you can control much of the living of it. Life is to be lived. You have innate qualities and potentialities which provide you with the strength of will, the power to think and to choose your thoughts and actions. Your well-being, your environment, revolves around your choice of thought, words, and action.

Most of us are affected by the outer circumstances of life, which usually shape themselves into the image and likeness of our innermost thoughts. We should, however, for our own good, try to reverse this process and reflect our innermost thoughts to the outer circumstances of life. Did it ever occur to you that your work, as well as your friends and environment, are influenced by the process of your own thinking? Because so many people do not think for themselves, they are indecisive. Our lives individually, however, must be the result of our own decisions, our own judgment.

Fortunately, each and everyone has the power of choice in making a decision. He has the power to direct his thoughts and actions into more satisfactory and constructive channels. Practically everything you do is from personal choice. If you think for yourself, no one can cause you to do what you do not wish to do. The decision is yours. If you think out your plans and activities carefully, you will have the sage wisdom and judgment which will permit you to make the proper choice. Wrong decisions often lead to failure, to unhappiness, and sometimes to tragedy.

Do not ignore the importance of your mental world. Become acquainted with the physical and spiritual laws of life. Such knowledge will help you to adjust to life's changes. As a result you will become thoroughly aware of cause and effect. The effects which may or may not be to your liking are undoubtedly the causes which you have set into motion. With a knowledge of cause and

effect, you cannot be ignorant of consequences. Direct your mental and physical energies into constructive channels having a purpose, which will bring about the effect you desire. Cultivate a sense of new values.

If you think before you make your decision and base your thoughts on the understanding of basic mental, spiritual, and particularly mystical values, you will come to achieve a new success in life and have a realization of a kind of security. You do this with the thoughtful use of your mind, shaping events in life into patterns of fulfillment and success. You can guide your life into paths where you will have a realization of peace and an abundance of the good things of life.

Become a Creator

Think of yourself as a kind of creator; you create the cause for the kind of effect you wish to bring about. To use a simple analogy, realize that back of every book is its author; back of every musical number is its composer. For every creation there is a creator. We are the creators of many of the effects which we have caused to be brought into our lives. Within your mind is a creative intelligence. Create and build out of the substance of life and from your knowledge and understanding. This will cause you to find the real meaning in life. If you feel that you are a victim of circumstances, you must come to realize that you have helped to create the unfortunate circumstances; you have caused the effect.

Everyone possesses many fine potentialities; all are capable, sensible, and at the same time sensitive people. Do not feel that you are fighting insurmountable obstacles, that you are combatting forces which you cannot control. Think, and then decide to help yourself. Life will give you many wonderful chances to bring about that which you desire. Opportunity will come again and again. If you create the circumstances, opportunity will knock more than once upon your door.

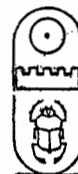
You must manifest patience and directed personal effort. Conviction and determination must accompany your directed effort. If the results which you desire have not manifested as the result of your efforts, perhaps you have erred

in judgment and need to make another choice or another decision. Never accept what seems to be failure. Continue working at whatever it is you wish to materialize or achieve. Follow your thoughtful choice and continue trying again and again until you achieve the fulfillment of the effect of your creation.

Thought comes before action. We are largely what we think. Franz Hartmann, Rosicrucian mystic and philosopher, wrote: "He (man) is what he thinks. To change his nature from the mortal to the immortal states, he must change his mode of thinking. He must cease to hold fast to that which is illusory and perishing and hold on to that which is eternal." You are capable of bringing about that which is lasting and more or less permanent. The eternal is derived from the mystical or spiritual value which you place upon things. If you are looking for security, you are looking for that which is lasting.

Do not allow yourself to be imbued and concerned with worry, anxiety, and fear. These are the things which create insecurity. Do not allow yourself to suffer from indecision, inferiority, inadequacy. Be a creator. Create the necessary time to think on and ponder the deeper meaning and lasting value of things, and to contemplate the realms of beauty and idealism. Admittedly, the pressures of modern living make life somewhat difficult, but life will always have its problems. There is bound to be a certain amount of adversity, but you can create the conditions which will cause you to experience less misfortune, and you can adjust yourself to your problems. The important thing is to adjust yourself to life with its problems and its changes, and at the same time endeavor to bring about that state of affairs which you most desire.

There is no need for anyone to experience maladjustment. Learn to overcome whatever prejudice, intolerance, indifference, or other negative attitudes you may entertain in your mind from time to time. Realize that you are searching for the ultimate fulfillment. With thought and good judgment you can achieve, you can accomplish. There can be no failure for the men and women who conscientiously apply themselves to the conditions which they have



created after thoughtfully contemplating their problems and rationally using their reasoning processes. You can create the conditions which will bring about the material things you need.

What you desire in the way of security must be reasonable. A steamship cruise around the world might add to your cultural development and enjoyment, but if your finances will not permit it, it would not be reasonable to seek such a cruise. You are striving for a balanced life. You are seeking that which will contribute to your immediate needs and to mental equanimity.

Balance Your Activities

As an individual, everyone seeks some kind of recognition. Perhaps *respect* is a better word for it. Everyone seeks compensation of one kind or another for the energy which he expends. He wants to have a feeling that he is needed. For many people, this is a kind of security. If you have had this realization, you can help others likewise to enjoy it.

Security can come from a sense of belonging. Widen your circle of friends; help others to overcome their disappointments. You will derive much satisfaction from this. Do not simply live for security, but live with security. Do what you do as the result of thoughtful contemplation. Create the proper conditions and circumstances which may follow. In your personal endeavors, make sure that what you wish to create, the cause which you wish to institute, is the result of inner urges. Inner urges will contribute to the fulfillment of your predetermined objective. The Rosicrucian is familiar with the mystical aspects of life. He knows of the need

for them. You, too, can experience mystical and spiritual fulfillment.

Make secure your thoughts and acts. Bring a balance into your mental, physical, and spiritual activities. Make adjustments to those conditions in life about you which cannot be changed. When you successfully make adjustments to them, inner tensions will be relieved. Regardless of the kind of security you desire, it must have its basis in your mind. You must be resolute. Do what you do unselfishly; mentally prepare yourself; have orderly thoughts and actions; affirm a positive and constructive mental attitude through control and direction. Do away with emotional instability.

Through meditation and contemplation eradicate mental insecurity. Draw upon your inner resources. Inspiration comes from within; and inspiration can come to each and everyone. Draw upon the inner well for inspiration regardless of whether you simply look upon this as a higher aspect of your mind or the divinity residing within you. Have a mental picture of the fulfillment you wish to achieve. Never let this picture lessen in dimension or colorful naturalness.

Remember that the mind can be an energizing force toward the realization of your desire. The mind can be the cause which will bring about the effect. The effect you desire is a deep sense or realization of inner peace and outer poise. With the greatest of understanding this will insure your security.

Despite worldly conditions, maintain faith in your fellow man. He, too, is looking for security. Help him to find it in the true values of life which are manifestly eternal, values which can be pondered upon and caused and created by the thoughtful mind.



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It is not only in finished undertakings that we ought to honor useful labor. . . . All who have meant good work with their whole hearts, have done good work, although they may die before they have the time to sign it. Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind.

—ROBERT LOUIS STEVENSON

Water in Ancient Inca Art

By RALPH FABRI

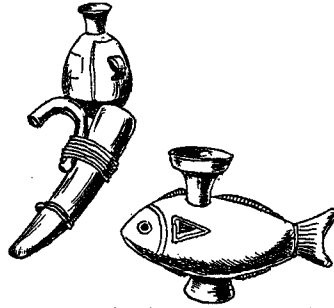
(From *Pen and Brush Magazine*—Jan. 1958 issue)

ALTHOUGH, originally, INCA meant the prince or ruler of the ancient inhabitants of Peru, we now employ the word to denote the entire native population of the Andes. The Spanish *Conquistadores* tried their utmost to eradicate all local beliefs and traditions, but eyewitness accounts, books, records, artifacts, hidden treasures have survived, and so did many ancient customs and rites, despite all efforts to the contrary. Especially in their stone-carvings and ceramics, the Incas left much of their culture in a vivid, sometimes puzzling but usually comprehensible, form.

Many regions of the Andes are almost desert-like, due to a severe scarcity of water. In the remarkably well-organized and methodically controlled Inca Empire, canals, dams, reservoirs, aqueducts, and cisterns were constructed to provide sufficient irrigation but, ultimately, WATER, in any form—rain, river, lake, spring—was *the sacred gift of the gods*. The Incas worshipped water, prayed and offered sacrifices for it. In the Inca "heaven," the gods of all sources of water had prominent seats. One of the most fascinating features of Inca art is therefore connected with the cult or worship of water.

In every civilization, religion is the very first inspiration of art. Thus, we find the symbols and rites of the water-deities in the art of the Incas, especially in their ceramics, the most generally needed objects of any ancient race.

The Inca sense of design, their love for orderly planning, turned religious ideas into basically realistic but usually super-fantastic, always ingenious, intricate, colorful forms. Indeed, the re-



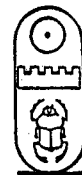
A jar in the shape of the Inca plough and one in the form of a fish suggest the importance of water in obtaining food.

ligious concept was usually transformed into toylike figures of humans, animals, fruits or everyday objects, in deliberately distorted proportions. The human and animal figures resemble caricatures or little monsters. Yet, the esthetic sense, the magnificent decorations, the exquisite craftsmanship make it very

clear that no fun-making was intended; neither could the distortions be attributed to ignorance or childishness, since faces, expressions, details were done with amazing fidelity to life. Obviously, the purpose was to let the main idea stand out with unmistakable clarity, while unimportant details should be subdued or completely omitted.

The Incas were not Greeks, with a mathematical approach to "perfect" proportions and idealized beauty! A fish, a man, a seashell or anything else had to be recognizable to a child as well as to an adult at a glance . . . but the idea was far more important than a photographic image.

In their worship of water, they made ceramic vessels in all shapes, but *each piece had to be connected with water or with the religious ceremonies in reference to the water-gods*. For example, the drinking jug or carrying vessel might have the shape of a plough, to indicate the necessity of rain to make things grow. It could have the stylized, simplified shape of a fish, a frog or any other aquatic animal. It could represent a man or a woman carrying a jar of water on his or her back. Proportions were of no importance whatsoever, and the ceramics had to be practical; the inside was cleverly constructed in such a manner that even the most compli-



cated-looking vessel would hold enough liquid, and that one could drink from the spout without spilling or pouring the contents over one's face or onto one's neck.

Fruits and vegetables suggested many gay and artistic shapes for jars. The staple food of all American Indians, the maize, was a constant inspiration. Shells were another good symbol of the ever-needed water. One of the rarest of these ceramics shows two boys with comparatively enormous seashells: one boy climbing over a big jug, the other boy protecting the shells with outstretched arms, indicating the vital importance of food found in the sea. Still more amusing and amazing are the many jars showing persons offering sacrifices to or dancing around a water-god or his priest. The figures have large heads, very short bodies, long, thin

arms, often no legs at all, so that they look like gnomes; yet, they are full of joy and motion.

Ancient artists had far fewer colors than we have. Only natural earth colors—brown, ochre, red, yellow, green shades—and a few vegetable dyes were available. Within this limitation, however, the Inca ceramics are painted in vivid hues, with absolutely sure, highly skilled brush-strokes. They are beautifully finished in a marble-smooth manner and so well made that they survived in excellent condition in graves, in the ruins of ancient Inca buildings. Above all, they are a feast for the eyes. They are not *primitive*. On the contrary, they are the result of a well-developed esthetic approach. No wonder Pre-Columbia art is becoming more and more popular in the U. S.



Take Note of This Symbol

Someday soon the letters R.C.U. will have more than passing significance for you. Within the foreseeable future, these letters could stand for the greatest single experience of your life! For R.C.U. means Rose-Croix University, and that means personal class instruction here in the beautiful environs of Rosicrucian Park. Competent instructors; well-equipped classrooms and laboratories; small and intimate group associations; subjects in which you are particularly interested—these are offered to Rosicrucian members for three full weeks every summer.

Each subject is presented in such a way that any member who successfully passes a preliminary examination can derive a wealth of information and learning from it, regardless of his or her educational background.

Take no chance that next June will find you unprepared. **PLAN TO ATTEND!** (1959 dates are June 15-July 4.) Write now for a free copy of *The Story of Learning*, the University prospectus, to THE REGISTRAR, Rose-Croix University, Rosicrucian Park, San Jose, California, U. S. A.



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"You shall not find peace with folded hands—but peace shall find you at the end of the day if you have worked and forgiven and loved, if you have become yourself a part of life's innermost secret."

By a Polish volunteer of the American
Friends Service Committee

Communion with the Northern Lights

By BEATRICE RUSSELL of Vancouver Island

SOME say there is healing in the vibrations of the Northern Lights. Recently, I had my first experience with them.

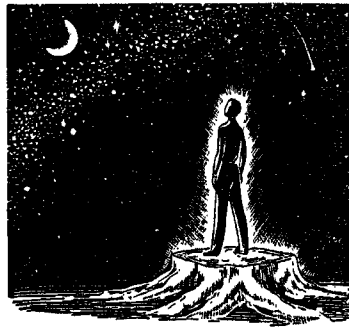
The forest was very still that night. There had been an unusually beautiful sunset—sea and sky merging in a blood-red radiance. In the tropics, this would have meant a hurricane before dawn. The glow faded at last. It was meditation hour, and I entered my small trailer home parked on the edge of the forest facing the sea.

Sitting before the little shrine, I passed smoothly and swiftly into a state of Being in which Consciousness expanded and Time did not exist.

My meditation finished, I became aware of a strange phenomenon. Although it was nearly midnight, the sky was becoming lighter instead of darker.

I stepped outside. The tall pines around me lit by an eerie light pointed slender black fingers to the sky. The only sounds were the faint splashing of the sea, the bubbling of Little River, winding through the forest, and the cry of the gulls. But as I looked up, I became transfixed with joy, wonder, and awe.

Straight overhead where the Milky Way should have been, with its numberless stars glittering like diamond dust, was what appeared to be the center of an expansive flower made of light. Reaching out from this great



nucleus were streamers of soft coloured lights extending far across the sky in every direction. But between these banners were clouds of deep red. Their density and depth of colour gave me the feeling that I had never seen real red before. The whole of this wonderful scene was motionless. I stood spellbound.

At last I turned slowly so as not to miss a single part of this phenomenon. I saw then that the long banners ended in a silvery rain against the blackness of the sky—just as one sometimes sees a cloud of rain crossing the sea. But this rain was not falling; it hung suspended in the sky low over the horizon and shone with an opalescent light.

I moved my position so that I could look at the sea and the sky above it. I was astonished to see the entire picture—central white flower, banners, and red clouds—being reproduced above the sea while the original display was fading slowly.

Then indeed I felt a joy that I had never known before.

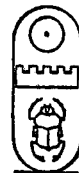
I stretched out my arms to the zenith where the central flower hung in majestic repose, and as I did so I seemed to be drawn up towards it. I knew that I was being cleansed and rejuvenated.

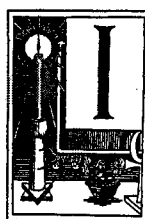
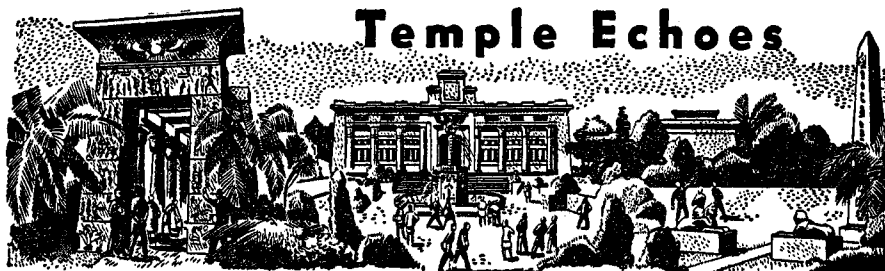
I heard my voice cry—"Blesséd be God!" In my ecstasy, I was no longer aware of my body. Space could not contain me. In love and thankfulness I knew that I possessed Infinity.



True education is the intentional acquisition of knowledge through guided experience. It has as its objective not just the development of a particular skill but, as well, the cultivation of the mental faculties. By means of it one comes to exercise his creative powers thereby preserving his intellectual freedom and individuality.

—VALIDIVAR





IN the late summer of 1956, the Rosicrucian Egyptian, Oriental Museum held a showing of the work of children with the theme "As I See Myself." The showing was jointly sponsored by Galerie St. Etienne of New York City and *Arts and Activities Magazine*. This year a second such exhibit was shown sponsored by the same parties under the title "The Four Seasons."

Such a theme, the sponsors reasoned, would give children the greatest possible range for expressing their observations of nature and daily life and their experience of various feasts and holidays. At the same time it would reveal the characteristics of various regions of the United States as seen through a child's response.

This was decidedly not a contest and there was no prize beyond the opportunity to have one's work exhibited. Children from kindergarten through the eighth grade were eligible to submit work and some 16,000 from forty states co-operated. The final selection of 100 paintings, representative of twenty-four states, constitutes the present exhibit circulated by the Smithsonian Traveling Exhibition Service. The paintings are drawings of extraordinary gaiety—the color daring, vivid, and harmonious. As one newspaper comment stated it: "In the work of a grown-up artist, the easy freedom and vivacity of these youngsters would denote unheard of originality."

Digest readers may remember Soror Elizabeth Findley's articles on parents and children. ("Youth and Adults Can Cooperate," November, 1957; "Children

May Become Superior," June, 1958.) *The San Fernando Valley Times'* Pat O'Malley recently gave evidence that Soror Findley's interest in the matter is sincere and unflagging. He mentioned having received a letter from Soror Findley with suggestions for a more general and concerted attack on the problem. He commented in his column, "Pat O'Malley Looks at the Valley": "This is deep stuff, Mrs. Findley, and serious, and something to which thoughtful people should give consideration."

Among the comments of others are two of prime importance:

A history teacher: "The home unit always was and still is, the basis of all civilizations. Look long enough and far enough back into time and you will find that homes (home-life) started to deteriorate long before the nation of which they were a part fell apart, became corrupt and finally disappeared or were covered with jungle growth."

A lawyer: "Marriage is the biggest business venture in the world and yet our young people receive less education, training and preparation for this career than they do for those careers which give them financial security. What good is financial security without emotional security?"

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The Grand Secretary, Frater Harvey A. Miles, has notified Lodges, Chapters and Pronaoi in the associated areas as to the appointment of the following Inspectors General: Soror Frances Holland for Southern California; Frater Armando del Castillo for Monterrey, Nuevo Leon, and Monclava, Coahuila, Mexico; and Frater E. A. Livingston for Quebec, Canada.

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Sunrise Chapter of Hicksville, Long Island, New York, has the distinction of having been served by four Colombes from one family. They are Borghil, Dietlind, Heilgard and Wiltrud Krauter. Borghil was a charter member of the Chapter. Her three sisters became Colombes-in-Waiting as they in turn reached their thirteenth birthday. Recently, their father—a development and research engineer—has been transferred to another state and Sunrise Chapter will have only the memory of their enthusiastic service for the Order.

* * *

Digest readers who found "Time and Space in Hindu Philosophy" by D. M. Desai of interest when it appeared in the *Digest* of August, 1957, will be pleased to know that it was reprinted in *The Jyoti*, a publication of the Ramakrishna Centre of Durban, South Africa. Our Editor is also pleased: Full credit was given to the *Rosicrucian Digest* as the place of its original publication.

* * *

The Temple Acquisition Finance Committee of the Sydney (Australia) Chapter is moving steadily toward its goal of a Rosicrucian Temple for Sydney. Each year it holds a Grand Rosicrucian Rose Fete to swell its Temple Fund. This year's fete was reportedly also a great success.

* * *

The Past Masters' Association of Toronto Lodge is still plugging away at the business of serving the membership in that area. It has announced a counseling service. Every Saturday morning from ten to twelve one of the Past Masters is at the lodge quarters offering any member the opportunity to discuss his problems privately with an understanding and sympathetic Rosicrucian. The law of Amra will operate—not fees.

* * *

Rosicrucians are inveterate travelers. The international conventions always offer conclusive proof of that with so many members coming from outside the United States. But others, inside the United States, just as often go out of it. Soror Bettie Gross of Birmingham, Alabama, for instance. Commenting on "Aegean Odyssey" shown at the convention banquet, she declared herself delighted with the scenes of Greece where she had twice visited.

In 1955, she visited Cheops Chapter in Cairo, also the pyramids and Luxor. That same year, she was in London, meeting and chatting with Frater John La Buschagne of the Order's Administrative office.

In 1956, in South America, she met members of Titirel Lodge, Montevideo, Uruguay, and the master of Buenos Aires Chapter in Argentina; she attended lodge in Lima, Peru. In Panama, she was happy to find the tour guide to be a member of the Order.

In 1957, she attended the promaos meeting in Bombay, India, and by chance discovered a member of the Order in Tokyo. Quite a record, and Soror Gross is still traveling.

* * *

An Arizona newspaper clipping of June 24 informs us that Frater Tom Croaff, who taught psychology at this year's RCU session, has his eye on a seat in the State Senate. Admitted to the bar in 1942, and entitled to practice before the United States Supreme Court, Frater Croaff's interest in the law is to be expected. His father, Judge Thomas J. Croaff, was for many years judge of the juvenile court of Maricopa County. Incidentally, the news item states that Frater Tom was one of Arizona's four Democratic presidential electors in 1956.

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Grit Magazine once reported that a swarm of bees attended the funeral of an Adams, Massachusetts man who worked with them and loved them. They covered the ceiling and the floral displays and returned to their hive after the service.

Convention visitors this year were intrigued by an inverted cone of bees hanging from a limb of a redwood in Rosicrucian Park within the Amenhotep shrine area. Whether they came for convention or like so many humans just liked the place is not known. At any rate, they are still there—and some seventy-five pounds of honey, too.

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If you are one who vacations late in the year and prefers siesta to fiesta, you might be interested in Sea-Esta Apartments, Sunset Beach, St. Petersburg, Florida. Soror Winifred Rowe, its operator, promises peace and quiet.





Psychic Effects on Watches

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

(This reprint of one of the writings of Dr. Lewis has not previously appeared in this magazine.)



WHY is it that watches, which are worn by persons suddenly injured or killed, stop at the moment of death, and why do clocks on the mantel or elsewhere in the home often stop at the moment of some person's death?"

This question involves a great many laws and principles, and I think it is one that we should turn over to our metaphysical research workers throughout the country. If some of our students who enjoy doing research can make experiments or practical investigations along this line, we would be glad to have their comments to add to those now in our files.

In the first place, the question contains an assumption that may not be correct. If a person is found lifeless with a watch on his person which has stopped, it is assumed that the watch actually stopped at the exact moment the person's life ended. There is hardly any way in which such an assumption can be proved true, except in a speculative manner in connection with some particular instances.

If a person was instantly killed by a severe accident that had injured the body, it is more than likely that whatever struck the body also may have injured the watch and stopped it at the same time. In such a case, the stopping of the watch and the injury to the body may have coincided with death. On the other hand, life may have continued in

the body for five minutes or five hours after the injury or the stopping of the watch. In other cases some injury or accident or other condition may have caused death, and the watch may have run down a few hours later. In that case, persons would assume that the watch had stopped at the moment of life's ending. Very often when bodies are found a day or two after an accident, accepting the evidence of the stopped watch as an indication of the time of death is certainly speculative.

Here is another thought—it is possible that a person may die while driving an automobile; he may run off the road and his death remain unnoticed for several hours. When the lifeless body suddenly falls from the automobile to the roadway, the watch may be damaged. The stopping of the watch would not be any indication of the time of death.

But there is also reason for believing that watches do stop when there is a sudden change in the magnetic condition of the human body that is wearing the watch. We know that jewelers and men who repair this delicate machinery generally deny that the human aura can have any effect upon it. The fact remains, however, that every one of our members in the higher Degrees who does any great amount of intensive research and experimenting has occasionally noticed the failure of his watch to keep good time.

In my own case I have had to change watches sometimes three or four times a year, and I think I have the nicest

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collection of cheap, but unreliable, watches that a man could ever have.

Now, the reason for this is that a watch really is a piece of magnetic mechanism. It is not all just springs and cogs that carry on their work in a purely mechanical manner with no other motive power or guiding power than the main spring. There are delicately balanced features in every watch, and even in clocks, that are easily upset and thrown out of balance by the mere change of magnetic environment. In fact, they have to be partially magnetized in the proper way when the watch or clock is made in order to have a magnetic balance of their own. If this magnetic balance is gradually or suddenly disturbed, the watch will not function properly.

A watch worn on the wrist or next to the heart in a pocket, or near the solar plexus, is very close to various centers of magnetic radiations, and a watch that is carried anywhere on a person is always inside the magnetic aura of the human body. These radiations from the human body are sure to affect the magnetic balance of a watch.

When the body is so injured that its magnetic vitality is instantly lowered to almost the separation point, the magnetic field around a watch carried on the body would become suddenly unbalanced. I have no doubt that in the case of a very delicately balanced watch this sudden interference with the magnetic condition would cause it to stop. Therefore, we have a possible explanation of why some watches do stop at the moment that life ends.

In regard to clocks, it is a notable fact that in nearly every case where a clock has stopped at the time of some person's death, it has been a clock in a home or hospital that has been constantly in the sight of the patient and one at which the patient has looked and concentrated upon for many hours at a time while ill or confined to bed. It is said by those who have passed through sinking experiences that were similar to the early stages of transition, but who have later recovered, that as life seems to be ebbing away, the regular ticking of the clock becomes more and more significant. It fascinates most of these persons to such an extent that they cannot help lying in bed with

their eyes fastened upon the clock, watching the minutes go by and believing that any one of those minutes may be the last one.

If some such condition on the part of persons who are approaching death is true, then it is possible that the magnetic radiations from the mind or the thought waves from the mind of the person who is ill may have some effect upon the magnetic condition of the clock. It is also possible that at the moment of death the sudden checking of the thought waves or magnetic conditions flowing from the patient to the clock may cause the clock to stop. I have seen experiments where persons perfectly healthy and alive in every way have concentrated their eyes and mind upon a large ticking clock and caused it to stop.

I knew of one man, the late Mr. Zanzig, famous as the world's most gifted mind reader, who demonstrated to me the possibility of stopping a clock at a distant point at any selected hour or minute. I have seen him stop twenty or more clocks in one day when many of these were located at distant points in the City of New York. He could stop them at the moment selected by a committee and written down upon a piece of paper. He claimed that it was possible for the radiations of the human mind or the thought waves to upset the magnetic balance of the clock.

This may account for the stopping of some clocks that are being watched by persons who are approaching their end of life, and it may also explain why some clocks have been stopped by persons going through the same experience but at a distant point. Such a case, for example, is that of the boy dying in the trenches during the World War, who sent thoughts to his mother and made her feel his presence, and at the same time stopped the great clock on the wall at precisely the moment that he was losing consciousness.

Certainly, we have a very interesting field for research here, and none of us should be discouraged by the positive statements made by watchmakers that this whole subject is pure nonsense. Such things have been said by materialistic-minded people about many other psychic laws that have later been proved to be sound.



ROSICRUCIAN RALLIES

Rallies scheduled for the remainder of the fall season are listed below. Again a cordial invitation to AMORC members is extended on behalf of the Lodges and Chapters sponsoring these Rallies for education and enjoyment. Special events are presented, as well as the opportunity to meet officers of the local bodies and the visiting officers.

Cincinnati, Ohio—The Tri-State rally sponsored by Chapters in Cincinnati, Columbus, Dayton, and Indianapolis will be held at the Hotel Metropole, 609 Walnut St., Cincinnati, October 10 to 12, inclusive. The Grand Master, Rodman R. Clayson, will be among the principal speakers. For further information, write Rally Chairman, Mrs. Lillian Kueck, 8243 Daly Road, Cincinnati 31.

Los Angeles, Calif.—The Southern California Rally sponsored by Lodges and Chapters in Southern California is scheduled for October 18 and 19, at the Hollywood Masonic Temple. This year's principal speakers will include Frater J. Duane Freeman, member of AMORC Board of Directors, Frater Joel Disher, AMORC Literary Research Department, Frater Erwin Watermeyer, Director of the AMORC Technical Department, and Soror Adelina Graham, Director of the AMORC Latin-American Division. For further information, contact the Rally Chairman, Charles R. Miller, Hermes Lodge, 148 North Gramercy Place, Los Angeles 4.

Milwaukee, Wis.—Karnak Chapter will sponsor its annual Rally on November 1 and 2 at the Pfister Hotel, 424 E. Wisconsin Avenue, Milwaukee. For further information, write Otto Mueller, Rally Chairman, 216 East Smith Street, Milwaukee.

Philadelphia, Pa.—The Benjamin Franklin Lodge, 1303 West Girard Ave., Philadelphia 23, will sponsor its annual Rally November 1 and 2. For details concerning the program, write to Mary C. Sewell, Secretary, at the above address.

Pittsburgh, Pa.—First Pennsylvania Lodge will sponsor its eleventh Rally October 18 and 19 at the Lodge, 615 West Diamond St., North Side, Pittsburgh 12. For details, write to Charles Lambert, Rally Chairman, at the Lodge address.

Seattle, Wash.—Michael Maier Lodge will sponsor the Pacific Northwest Rally to be held at their Lodge, 1431 Minor Ave., Wintonia Hotel, Seattle, October 10 to 12, inclusive. Frater Arthur C. Piepenbrink, Grand Regional Administrator, will be among the principal speakers. For further information, contact the Rally Chairman, Helen Schillreff, 725 N. 92nd St., Seattle.

St. Louis, Mo.—St. Louis Chapter will sponsor a Rally October 18 and 19 at the Chapter in the Roosevelt Hotel, St. Louis. The Grand Master, Rodman R. Clayson, will be the principal speaker. For other information, write to Thomas H. I. Johnson, Rally Chairman, 1024 N. Curran Ave., Kirkwood 22, Mo.



ON BRAIN RESEARCH

It appears that responses to sound are coded in the brain. The hearing center in the brain responds with an electrical signal when a noise is turned off. When a noise is turned on, the signal is different and does not come from the same center, or auditory cortex. This information comes from the study of noise reactions on cat brains in the Research Laboratory of Electronics, Massachusetts Institute of Technology.

Scientific knowledge of the brain is on the increase. The symbolism of electrically recorded physiological reactions radioed to earth from outer-space objects or passengers, human or animal, may evolve a new code language between man and the universe, and lead to an organized system of signals registered by energies.

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A Children's Village in Switzerland

By SYLVIA HACK

(Reprinted from *The Ontario Intelligencer*,
Belleville, Ont., Canada, June 17, 1958)

TROGEN, Switzerland — At first glance the group of wooden houses and high-spirited children look like a holiday camp.

But the Pestalozzi children's village, high up among the hills in the German-speaking Appenzell region of Switzerland, permanently houses 230 needy children from Britain, Austria, Finland, France, Germany, Greece, Italy, Switzerland, and Hungary.

They are cared for and educated in a family atmosphere, and mingle with children of other nations, in the hope that they will understand and appreciate their ways of life.

Promotes Amity

The aims of the village are described by the Swiss founder Walter Corti: "The children's village is a place to meet and co-operate, a centre of mutual understanding beyond all national, religious and linguistic barriers."

Corti, editor of the magazine *Du*, launched an appeal in 1944 to raise a "village for suffering children," and, backed by a group of enthusiasts, the village came into being two years later. It is supported by voluntary contributions, two-thirds Swiss and one-third from other nations.

Originally intended only for war orphans, the Pestalozzi now takes distressed children from all nations who stay for an educational training of several years.

It is named after the 19th-century Swiss educationist, Heinrich Pestalozzi,



who dreamed of an experimental school where "heart, head, and hand" should be equally appreciated and trained.

Each house contains 19 children of the same nationality, enabling them to maintain their own language, traditions, culture and religion. The individual groups are under the care of three educationists including a married couple who act as house parents.

Teaching Program

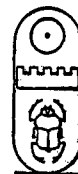
While mornings are reserved for national teaching, the nationalities mingle at international courses in the afternoons.

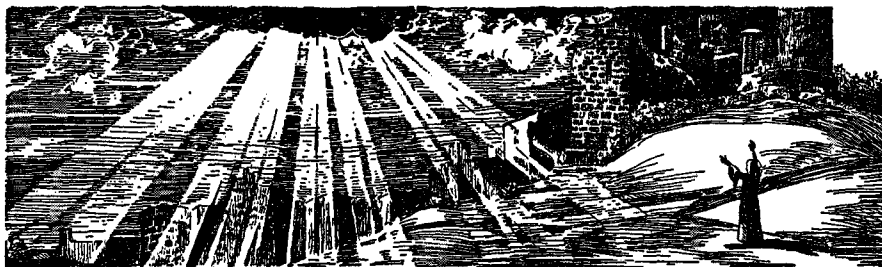
Names of applicants, aged 5 to 10, are submitted to the village by welfare bodies and they are interviewed by a selection committee in their own country. Final acceptance rests with the village director.

The children generally stay until they are 16 and the village assumes responsibility for them until they are able to earn their own living. It is anticipated that they will return to their home countries.

In primary school, the children are taught German, the village tongue, and they learn a second language in secondary school. They are encouraged to play a musical instrument and the village has its own orchestra of 20.

Among the 18 buildings on the 25-acre site is a community building known as Canada Hall, a gift in part from Canada through UNESCO and in part from the people of Zurich. It is used as a gymnasium and as a meeting and concert hall.

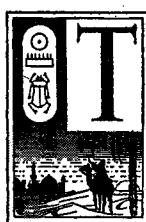




The Role of Religion in Life

By PURAGRA PARAMPANTHI

(From *Chetana*, a periodical devoted to enlightenment—Feb. 1958, Bombay, India)



THE predilections of this age are predominantly hedonistic and utilitarian in character. This era is symptomatic of revolt against all traditional and orthodox concepts of religion and morality. The worship and adoration of the divine have given way to speed and complexity, have replaced old repose and simplicity; the restless desire for physical pleasure and well-being has usurped the longing for spiritual calm and illumination. Today morality is outdated; honesty is looked down upon; spirituality is laughed at; religion is forgotten. Today ethical lapses receive scientific sanction; sexual perversity is explained away; corruption and hypocrisy, diplomacy and suave unscrupulousness, are tolerated as necessary assets of modern man.

Causes of Hedonism

The above trends of the age should be visualised against the perspective of peculiar and universal urges that are dominant now the world over. But what are the basic causes that have given rise to these phenomena? The first cause, I believe, is environmental. It is an age of rapid transition and all transitive periods of civilisations are marked by these phenomena. The second cause is to be found in the reaction of modern mind to the inhibitory and rigid rules of traditional morality and religions.

The third cause can be traced to the glaringly disproportionate developments

of our subjective and objective aspects of life. Our subjective development as inner, spiritual man has not been proportionate to the objective development of the material world. It is the tragedy of the age that we do not properly know the mind that knows the atom, as Dr. Rhine puts it. The over-emphasis on the material aspect of life and consequently the one-sided development of science and man are tending to defeat the very purpose and mission of modern civilisation. . . . The monsters that science has forged have gone beyond the control of human beings.

The fourth cause is to be found in the consequences of the impact of multi-form new ideas and fast complicated ways of living that have been ushered in by the industrial civilisation. The inventions and environment act upon ideas and the ideas act upon them constantly. The results of these interactions serve to change our way of living radically and create social problems and difficulties. The constant fluctuations of social conditions throw man out of balance and are extremely harmful.

The fifth cause can be traced to the two theories of life that are distinctly dominant and of universal appeal the world over, namely the political philosophy of Marx and the Freudian cult of sex. Both the theories are uncompromisingly atheistic and materialistic and they have world-wide following. And present unrest, economic depression, hunger, exploitation, injustice, are the citadels of their defence and a con-

stant incentive to their advancement. This is indeed a very curious phenomenon. Certain modern intellectuals and the spearheads of society they represent are undoubtedly influenced by both schools of thought. Both Marx and Freud condemn religion and envisage in the emergence of religion and higher concepts of culture the frustration of human instincts.

Freud bluntly observes—"The present development of mankind seems to me to demand no other explanation than that of animal." According to him, the frustrated instincts create the foundations on which "the things of highest value in human culture have been built." The consequences of the Marxian political philosophy are too well-known to merit exposition here. It is of great importance to note that both the theories are not confined to the theoretical realm but are daily translated into action by millions.

The sixth and final cause, I believe, is to be found in the crisis of human energy in modern times. The Sakti, or energy, or elan vital of man must necessarily find manifestation through forms. It is the inexorable law of energy—physical or mental. But if human energy is not guided by a balanced and mature philosophy of life, it will inevitably find expression in aberrations of mind and body. The erratic trends of modern era are due to this crisis of human energy.

What is Religion?

But what is religion? Generally our idea of religion labours under a misconception. By the word *religion* we often try to conceive of an empty abstraction—a far off invisible realm of souls, gods, and spirits. . . .

The Hindu word of religion is *Dharma*. The word has been derived from the root-word *Dhri* which according to Sri Kane means "to uphold, to support, to nourish." Mr. Rhys Davids holds that the Latin word *forma* is etymologically equivalent to the Sanskrit word *Dharma*. Therefore, the word "*religion*" stands for *a universal order which sustains and upholds everything in this universe*. . . . This moral order is God whence all religions emerge.

In the wider exoterical sense, religion consists of faiths and practices, prayers

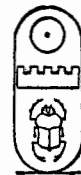
and incantations, ceremonials, and other observations of persons in relation to something divine. In the essential and universal sense it symbolises the spiritual urge, endeavour and final fulfillment of soul's struggle by the manifestation of divinity in man . . . his basic identity with God.

Every religion has two aspects—essential or fundamental, and formal or ritualistic. The fundamentals of religion are always beneficial and universally applicable to mankind irrespective of race or country, creed or dogma. For religion, essentially, is a direct appeal to man—to his higher and inner self which is above all limiting factors of prejudice and personal likes and dislikes. But it is also an axiomatic truth that no religion on earth can flourish and be effective if it clings only to its abstract essence. . . .

Therefore, the intermediary between the essence and its crystallisation finds expression in the different forms of religion. And it is due to these forms that the world has witnessed down the ages the endless strife and bloodshed, superstition, ignorance, and fanaticism.

All religions have seen recurrent rise and fall, regeneration and decay, division and sectarianism as regards their external forms. Repeatedly they have tried to adjust their outgrowths to the changing needs and demands of the ages. . . . Often in the past they have waded through the blood and thunder of war and persecution. And in the name of religion man has done the greatest good and the greatest harm to himself and others. Yet the outer forms of religions are necessary and beneficial in spite of their harmful consequences because they make religions accessible to the peoples of different countries having different temperaments, habits and capabilities.

But is religion necessary in these days of science and industry? The answer must be in the affirmative. Man is a physical, psychological and spiritual being. It has been his enigmatic fortune to inherit some mixed propensities—good and bad, unselfish and selfish, spiritual and secular. These propensities rage in man as a continual battle for mastery and appeasement. . . . Religious consciousness represents in the true sense the higher nature of



man. Religion is the living symbol of what man wants to be ideally—of what he inherently is.

Personality Dissolving

We have already seen that modern civilisation, in spite of its impressive array of magnificent achievements, has led man and his mind to their tether's end. The restlessness, split personality, fear-obsession, mass-hysteria, abnormality, insanity, etc., which growingly characterise the consequences of a highly complex and mechanical industrial living of modern civilisation, have driven home to all the truth of the Biblical assertion that *man cannot live by bread alone*.

Dr. Alexis Carrel, in his world-famous book *Man, The Unknown*, has shown with elaborate care and scientific facts and figures that the human personality is today tending to dissolve under the severe pressure of industrial ways of living and the resulting changes. . . . Man is not a machine. He is an emotional being having volition and power of thinking. Hence, the incessant impact of fact, of complex and mechanical life, on his delicately subtle nervous system, must necessarily prove disastrous.

All these facts, trends, and causes once again forcibly bring to the forefront the urgent desirability of religious values in our life. The moral and mental disease from which the people of materially advanced countries are suffering show that economic, political, and educational prosperity alone cannot be the panacea of the modern world's evils.

Man is incarcerated in this world with holy qualities and full-blooded passions for enjoyment and desire, as well as self-centred impulses and secular lust. Religion works to strike a balance between the contradictory forces that are ingrained in every human being. . . . Wars, oppressions, exploitations, hatred and diseases, spring from one primary cause—lack of self-control. H. G. Wells bluntly says—"It is scarcely an exaggeration to say that at present mankind as a species is demented and that nothing is so urgent upon us as the recovery of mental self-control."

There is another important cause for the survival and necessity of religion.

In every person there is an undying and irrepressible urge for perfection and peace—for immortality and lasting security. Every man has a vague but intense longing for God which flows from something perpetually latent in his nature. The starting point of all religions is the faith or conviction that beyond this familiar universe of ours there is another order of reality which has greater permanent worth than this world of space-time. Man instinctively feels that all is not well with him and the world around him. There is some basic, persistent want—a feeling of wrongness is inherent in our way of life. He needs a mooring—a sheet-anchor to rely upon in times of deep unrest and sufferings.

Perfect Means but Confused Ends

Today, in the language of Dr. Einstein, we have the perfection of means but the confusion of ends. Religion is now called upon to present to the world and its people a clear, full and ultimate picture of the ends so that the perfected means may realise them for the good of humanity. Therefore, the primary role of religion would be to lift man from the miasmatic pool of egotism to the haven of universality.

Hence in religion the notion of "I" must give way to the noble idea of "thou" and "thine." Millions today hesitate on the brink of decisions because they have no definite ends or goals in view. Religion should come forward to endow every man with an ultimate aim and help him to tap the hidden, immense energies of soul through faith in God.

True religion does not involve the element of compulsion and fear. The spirit of compulsion serves to negate the innate benefits of religion. Similarly, true religion has nothing to do with sublimation. Hinduism has raised its voice again and again against the notions of forced renunciation, for that nullifies the very purpose of religion. The forced withdrawal of senses from the sense-objects leaves behind in the man the desire of enjoyment, and that lingering desire neutralises the value and efficacy of the withdrawal.

Therefore, the spirit of renunciation should be spontaneous, and it must spring from the selfless adoration of the

Divine—from the innate promptings unfettered by the craving of the gain here and hereafter. *Man should stick to religion not because it promises some ethereal rewards but because it stands as the symbol of truth, goodness and beauty in man, God, and the world.*

Religion Should Be Dynamic

But religion, in order to be powerful and really effective, must first be rightly understood and then conscientiously practised, upheld, and preached. Religion has too long played into the hands of atheistic and reactionary forces by being insistently vague, dogmatic and unaccommodating. By allowing the tropical outgrowths of myths and witchcrafts, priest-tyranny and superstition to flourish at the cost of its pure, beneficial essence, religion has in the past

defeated its own noble mission and purpose. Now, it must revert to its basic fundamental doctrines and stand the test of modern scrutiny. Hence, there is a need to harmonise its real tenets with the broad, scientific, and healthy temper of the age. A clear, true and concise picture of its essence must be presented to the world without delay. . . .

Moreover, modern religions should be dynamic and open to new convictions and assimilations. They should temper intellect with faith, reason with emotion, cold logic with full-blooded adoration of the divine everywhere. They must not be afraid of the remorseless penetration and scrutiny of modern wisdom and understanding. They should be tolerant and accommodating.



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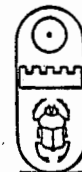


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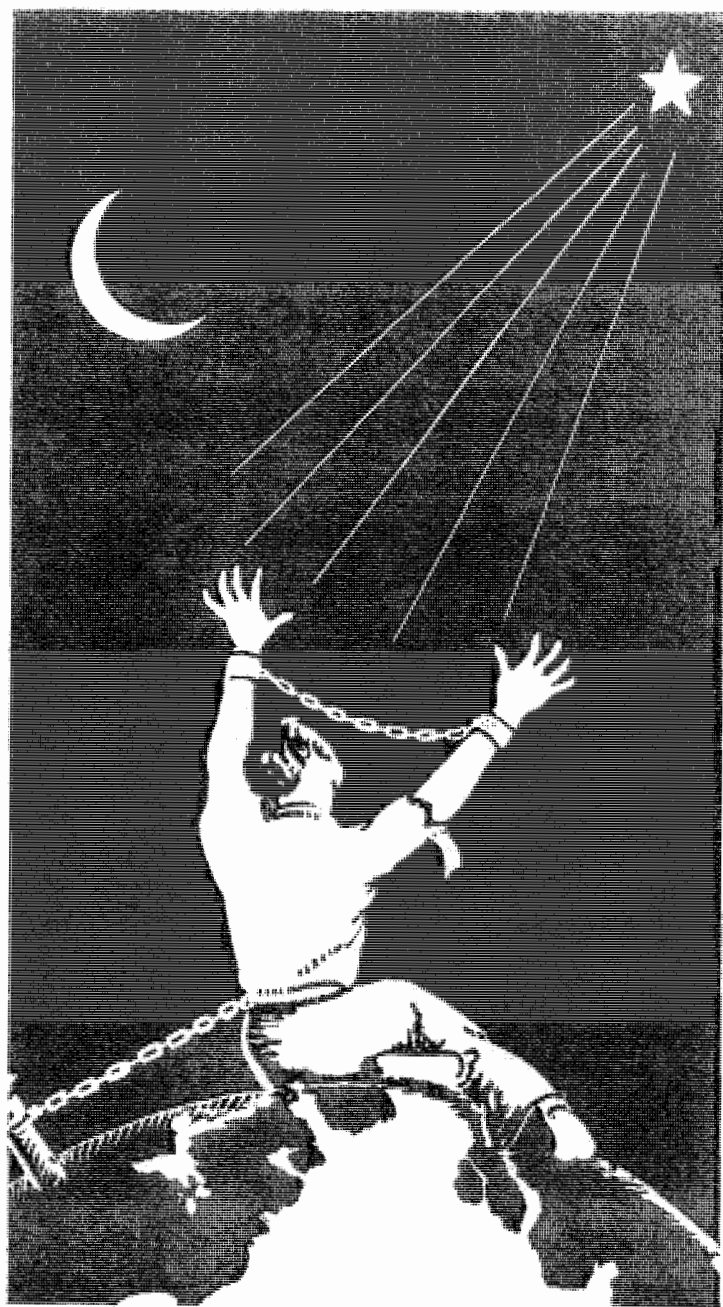
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