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1960
SEPTEMBER

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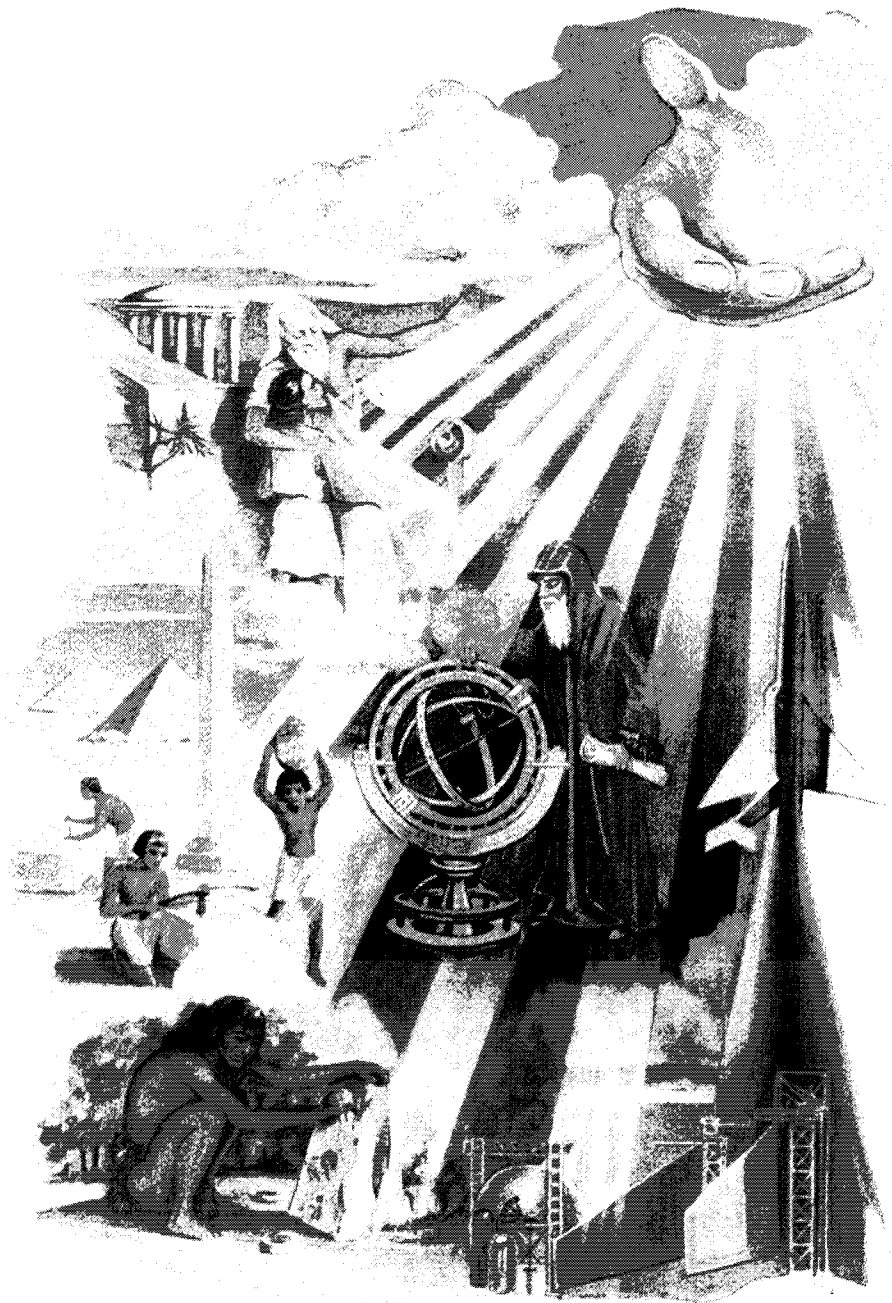
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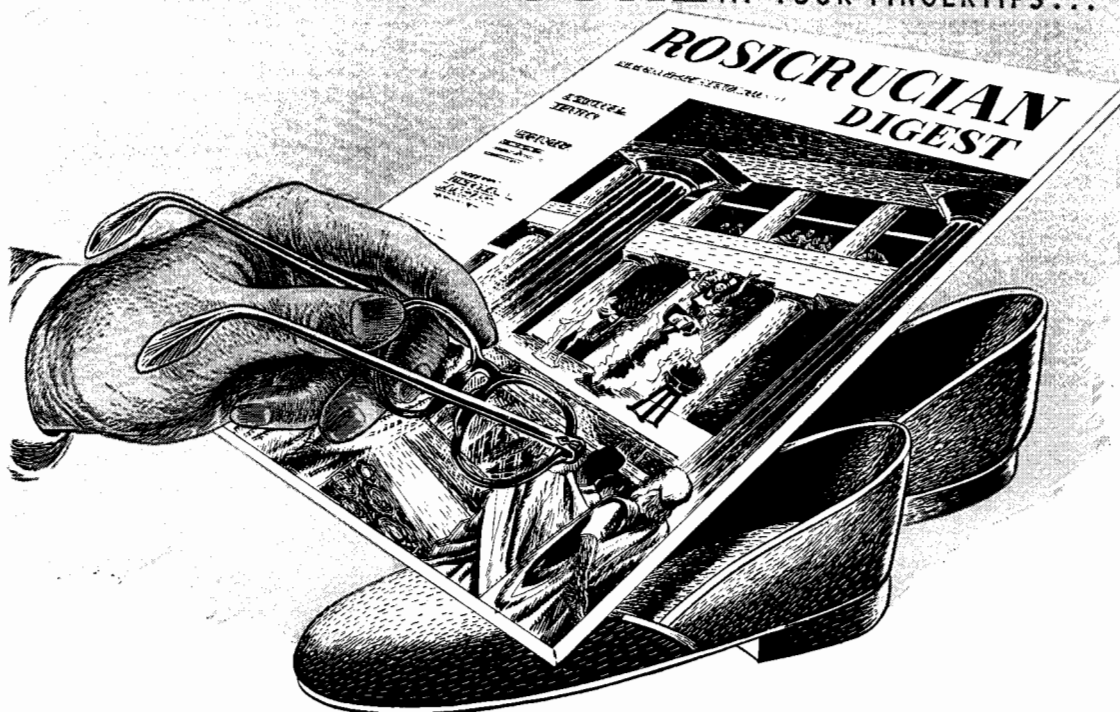
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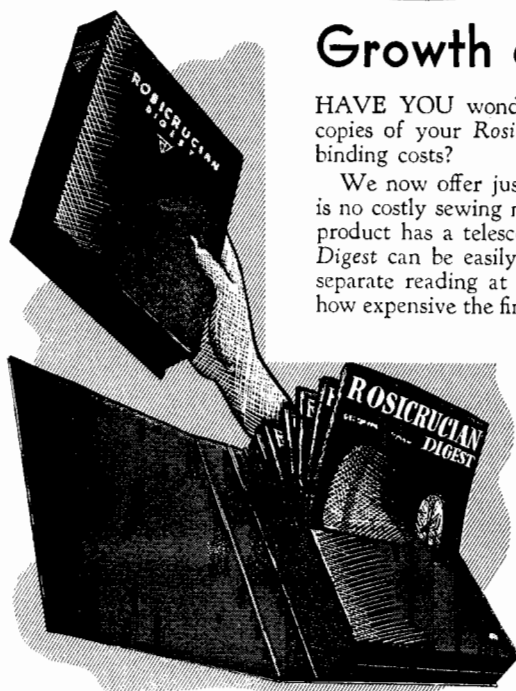
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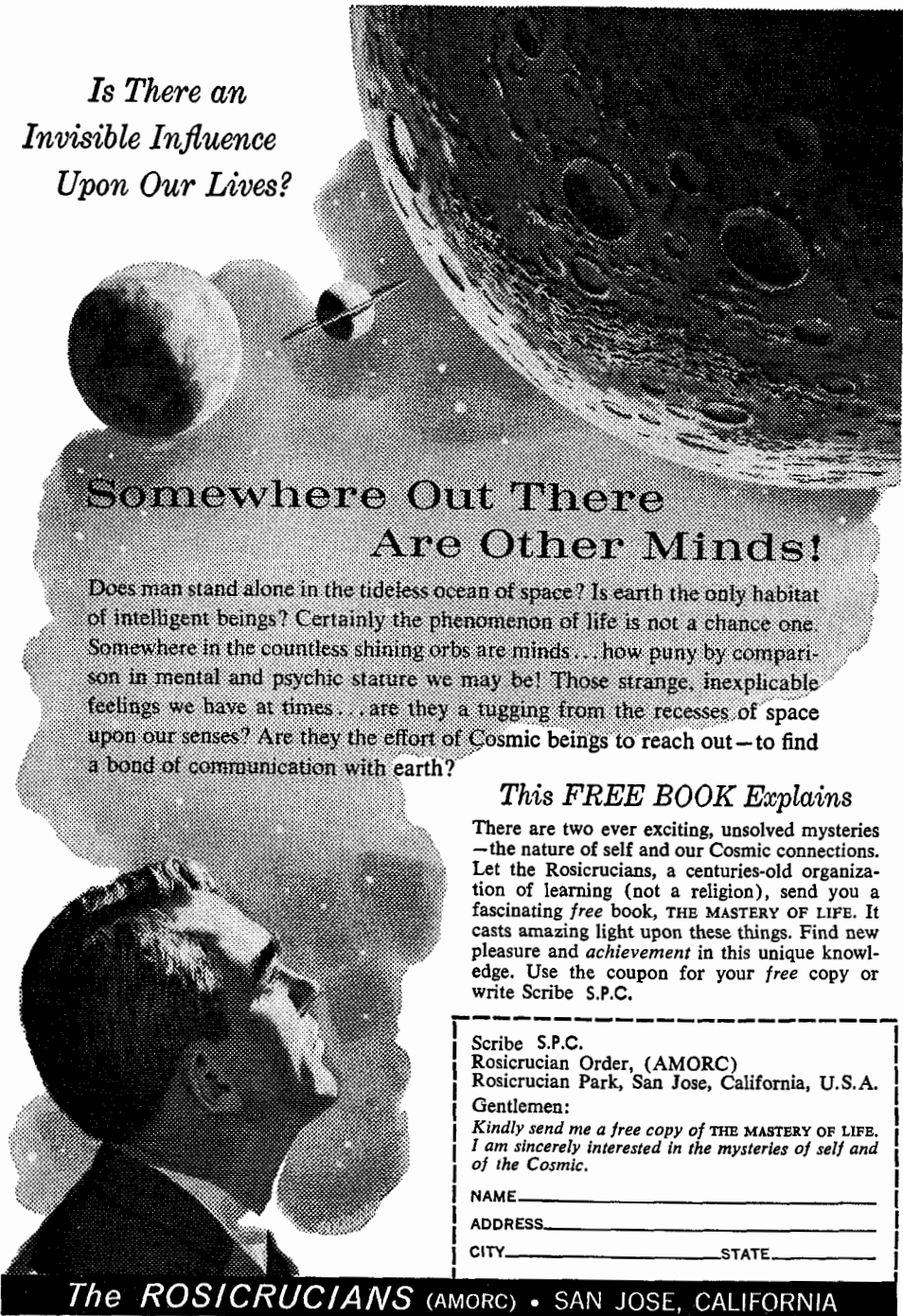
(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



THE GODDESS OF LOVE

Dedicated to Maha Lakshmi, goddess of fertility and love, is this beautiful temple in Bombay, India. Above is shown one of the Hindu priests seated in the sanctuary of the temple, his ritualistic markings visible upon his forehead. Lakshmi is the Indian equivalent of the Greek goddess Aphrodite.

*Is There an
Invisible Influence
Upon Our Lives?*



Somewhere Out There Are Other Minds!

Does man stand alone in the tideless ocean of space? Is earth the only habitat of intelligent beings? Certainly the phenomenon of life is not a chance one. Somewhere in the countless shining orbs are minds... how puny by comparison in mental and psychic stature we may be! Those strange, inexplicable feelings we have at times... are they a tugging from the recesses of space upon our senses? Are they the effort of Cosmic beings to reach out—to find a bond of communication with earth?

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVIII

SEPTEMBER, 1960

No. 9

The Goddess of Love (Frontispiece).....	321
Thought of the Month: Problem of Foreign Policy.....	324
Reflections on Human Destiny.....	327
Extraterrestrial Intelligence	329
Minute Thoughts: Trees.....	332
Philosophy, Its Meaning.....	334
New Facts About the Brain	338
Cathedral Contacts: The Growth of Mysticism	340
The 1960 Rosicrucian Convention	343
What Purpose Man?.....	347
Evolving Personalities	350
Living in the Clouds.....	352
In Orbit	354
Grand Councilors of AMORC (Illustration).....	357
International Gathering (Illustration).....	358

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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

PROBLEM OF FOREIGN POLICY

By THE IMPERATOR



FOREIGN policy is not just a matter of concern to a department of government or a corps of diplomats. It deeply and dangerously touches the lives of everyone today. The security and peaceful pursuit of a nation often stands or falls upon its foreign policy—or that exercised by other nations. The term *foreign policy*, long cloaked with a traditional sanctity, simply means certain theories and practices of nations in their international relations.

This is the kind of relationship that has its roots in the behavior an ordinary family will display toward the neighbors on its own street. Shall, for example, a family rigidly observe its privacy and allow no one entrée to its property? Or shall neighborhood children be permitted to enter the yard at will to play with the children of the family? Shall aloofness be maintained in all affairs and opinions or shall there be a free conversational intercourse over the back fence with those living next door? Would it be considered involvement and an acquiring of personal complications to mutually loan or borrow objects from others living on the same street? Or would such make for friendliness and co-operation in time of need?

Foreign policy actually depends upon two divergent basic courses of action which a nation may pursue in its relations with other sovereign states. These are *isolationism* and *collaboration*. What motivates a nation to restrict it-

self in varied contacts and association with other powers, as an isolationist will do? Every nation is fundamentally psychologically inclined, by its traditional nationalism, to be egocentric. A nation is an entity. It is not inherently inclined to be cohesive with other states. All that exists beyond its borders is truly foreign to it, not alone in name, but in terms of comparison to the nation's more immediate interests.

Sell, State, and Nation

Self is preserved by concentrating on its own welfare. The requirements of self, as it thinks them essential, take preference as against the concern of other entities. Thus a state, in the limited nationalistic sense, is a body of people entirely divorced from all other peoples by its primary principle of *self-concern*. The history of a nation instills pride in the manner in which it came into existence as a separate entity and has resisted all influences contrary to its separateness. There is a halo of reverence which often ensconces nationalism to the extent that it may obscure a state's honest self-appraisal of its own status. This is often reflected in the shocked attitude of persons to the question, Has nationalism outlived its usefulness?

As an individual is instinctively inclined to give preference to his own opinions and beliefs, so a nation is inclined to do likewise. Its beliefs may be founded on facts or they may be theories which have not fallen only because ideal conditions for their support have been maintained behind isolationist walls. A nation is a cell. Popula-

tionwise, at least, it will grow and push outward against the influence of other cells. Thus it cannot always isolate its beliefs and opinions from the rest of the world. Consequently, political philosophies and foreign policies must be evaluated in terms of their benefit to human society as a whole. Today there can be no carefully nurtured ideas that will survive, figuratively speaking, only by being kept in a hothouse atmosphere where all conditions are especially conducive to their existence. Ideas have to withstand the rigors of the outside changing world and the needs of humanity generally.

Isolation is always the product of self-sufficiency. This self-sufficiency means an economic independence as a country rich in natural resources and technical skill. Self-sufficiency also requires *self-security*. Obviously, a nation is not long self-sufficient in an economic sense, if it is not able to protect its resources and devices. Isolationism, like self-sufficiency, is no longer possible for any nation of the world. Technological advancement, the nuclear age, has made tremendous demands upon ores, minerals, and chemicals, for example, of which no nation has an abundance of all. Two great wars have nearly depleted the supplies of some minerals in which certain nations once thought themselves self-sufficient. They now have an admitted dependence on other powers for such supplies.

Labor and World Markets

It is likewise impossible today for a nation to have supremacy in any branch of technological knowledge for more than a relatively brief period of time. The basic sciences are well established and taught in every nation of the world. Intelligence and knowledge are no longer isolated. Fertile minds and imagination gradually equalize any temporary scientific supremacy one nation may acquire. Methods of mass production, which once mitigated the effects of cheap labor and made it possible for some nations to compete on world markets, are becoming universal. No longer do assembly-line procedures assure self-sufficiency and a status of isolation for a nation. Further, improved production in the present technological age necessitates more foreign

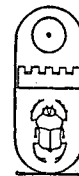
trade and markets. The domestic consumption, even with a growing population in some nations, constitutes an insufficient market. Goods must be sold abroad or the ugly specter of huge unemployment arises.

There can be no rational conclusion but that isolationism is obsolete in every definition and form of application. No nation, including the multitude of recent infant states born from the decimating of empires, can withstand the pressure of technical, economic, and social influences which are being intensified throughout the world. Any walls of separation they establish will tumble. The newly erected banners of these little nations are more flags of distress than symbols of independence.

The only current sound foundation, upon which a structure of foreign policy can be erected, is *collaboration*. But collaboration is not a one-way street. Its traffic must flow both ways. A nation cannot sell its goods or its social customs to other nations without expecting to be exposed to their products, both material and cultural. The question involved is, To what extent can collaboration exist without detracting from a nation's entity? A constructive and enlightened move is seen in the economic blocs or economic unity of nations in Europe. This has meant the removing of tariff fences and the relatively free importation of goods by the countries of these blocs.

This constructive collaboration has, of course, pitted one economic bloc against another. This means competition on a world level. However, in the broad sense, millions of people, the consumers, will benefit by having available a greater variety of commodities at prices that would otherwise be considerably higher. A nation that has been isolationistic and self-sufficient, and is now obliged to create foreign markets for its surplus, will be greatly affected by these economic blocs. Its standard of living may be lowered, or at least equalized, by these competitive economic blocs. It cannot hope to continue paying its workers the same wages as previously when its principal market was a domestic one.

Collaboration in travel and cultural exchange will result in a levelling and uniformity of many of the customs of



nations. Every nation that collaborates by opening the gates in its nationalistic walls will let in certain things which the people of such nations will recognize as superior to their own. These, then, will be adopted, resulting in greater uniformity of cultural and living conditions throughout the world. This gradually brings about a unification of nations at the ground level, that is, with the peoples themselves. With a unification of peoples, there is eventually an amalgamation not of sovereign states alone, but of humanity, a true world society.

Can there be, however, collaboration between nations of conflicting political ideologies? Only upon the outer fringes as possibly in trade and cultural exchange. A political philosophy should be one that has the intellectual acceptance of the people of the nation expounding it. It should be expounded and applied because it appears rational. There should be no compulsion behind the concept when experience has proved it unworkable. This implies the principle of *freedom of a people* to choose a theory of government which they think will provide for the pursuit of the happiness of the individual, happiness to be construed in more than the sensuous meaning of the word.

A World Society

The imposition of a theory, or of a concept, whether political or religious, is tyranny. There must be no right that supersedes that of the individual to exercise freely his own reason. The individual right, of course, in this regard is to be circumscribed by the collective right of all others to do likewise. It is patent that, if there is the imposition of a political or religious ideology upon

a people, such constitutes domination. Where there is domination, there can be no real collaboration. A nation or nations, then, in world collaboration should be permitted to expound and to propagate their ideologies in which they seriously believe. Any foreign policy by another nation which acts to oppose such an ideology is a wrong one because it is obviously intervention.

A foreign policy, however, which proclaims a nation an aggressor because it imposes its theories and systems upon another people would be a commendable one. Such a foreign policy would be upholding human dignity. No sane and intelligent person will voluntarily forfeit his right of choice of a government. No people will look with favor upon compulsory acceptance of a government that is not in accord with reason. A foreign policy, therefore, that proclaims a defense against such tyranny is an enlightened one and to the credit of the sovereign state exercising it.

Once, however, a majority of a people have chosen voluntarily a system by which they desire to be governed, such should be respected by all nations of differing views. A foreign policy which advocates, for religious or other reasons, a campaign of disparagement against a contrary political system or type of government, just because it is different, is wrong in principle. Such conduct on the part of a state incites hatred and breeds war.

Time alone will answer the question as to what theories of government have contributed the most to the peace of the world and the advancement of mankind. Foreign policy must preserve basic human rights without attempting to pass final judgment on the righteousness of evolving human thought.

SUPREME TEMPLE CONVOCATIONS

Supreme Temple Convocations for members of all Degrees will resume on Tuesday, September 20, and continue until spring. Members residing in this area or visiting Rosicrucian Park are cordially invited to attend these weekly Convocations and enjoy the ritual and discourses. Convocations begin promptly each Tuesday evening at 8:00 p.m.

*The
Rosicrucian
Digest
September
1960*



People who are wrapped up in themselves make small packages.

—BENJAMIN FRANKLIN



Reflections on Human Destiny

By CAROLYN B. CROAFF, F. R. C.



Do we know who the person is who looks back at us from the mirror? Have you ever gazed into those eyes reflected and tried to fathom the secret of your individuality or wondered as you looked at your hands and feet whose bidding they obey so instantly? No part of your body moves without a mover. Who is this mover? Who is this I?

What is man? It has been related that Schopenhauer once encountered a stranger who asked him, "Who are you?" Looking up out of his deep meditation, the great thinker replied, "Who am I? How I wish I knew!" Some say that man is a complicated machine. But according to the Bible, Man is a creature of God. Man is made of such matter as the whole universe. He is a spiritual being with a spiritual nature that is given to him by the Creator. He stands here upon earth, linked to his physical background and to his animal heritage but with something within him that belongs at home with God; and he is restless and unhappy until that something comes to be consciously related to God. This is the fundamental fact which lifts man up into a dignity and a greatness which he does not have as yet.

According to the New Testament, man is to be a Christlike person. Here it is outlined, intimated, and indeed announced what man is to be. Man is to be like Christ.

It does make us feel strange when we wonder about ourselves. This sensation of Self-recognition can be temporarily overwhelming because the self is so very much more than we expected. This life has so much capacity within it, and we use but a fraction of this capacity.

Most of us do not realize that we have dormant assets which are our natural equipment, and can bring us more than we have dared to dream or to plan for ourselves. We do not have the faintest idea of the rich heritage we can claim if we only try.

Everybody's life can be remade. In fact, it is constantly being remade. Everybody has abilities that can be unearthed and used to greater profit if he but knew himself. A simple technique of living as though the universe were ours, instead of belonging to a vicious God near at hand, makes so much difference that everything starts to improve for us. We actually must move in the direction of attaining wholeness (holiness) with our universe if we are to satisfy our intelligence and accomplish our goals. Know that always at hand, available to us is the allness of intelligence to use. Love and Life, these are inseparable.

God is the exhaustless stream that becomes a part of us at a certain level of consciousness, as we begin to know ourselves. God does not dole himself out to us. He is the mind within us. Without Him we are simply nothing. We become finer expressions of ourselves as we include God, the source of



those former selves, the ONE we are desiring to know. The ONE we have so long been searching for.

We are not creatures outside the creator governed by remote control. We act and we are the action. We are life and we are in the living. We are not a separate being to whom mind declares its divine intentions. We are in life, and we are life. We will always be in life and always will reflect in the living, no matter what form of life we may take, visible or invisible, to human sight. No one can ever move outside of life, or be separated from life or lose life. The conscious experiencing of life will change and develop throughout our divine progression, but we will always remain what we are—*life in the living*.

Fear of human enemies will vanish when all of us see mankind as life, God, Good, taking form and action in limit-

less variety and versatility—yes, but always remaining one with life. We can then put a welcome sign over the mental home we are building day by day, instead of plastering it over with “No Trespassing.”

Life waits at the door of our mind with every possibility of good and joy. We have but to discover ourselves and open the door and invite whatever we wish into our consciousness. The more quickly we become habitually aware of God within us, the faster the race will emerge from the state of lower animals—fighting, fearful, jealous, limited. Then and only then we will walk with God as harmonious, powerful, happy people expressing the beauties of the creative mind within us.

We will then discover and recognize the “I,” that from far ages has been reflecting itself back to us in the mirror.



SPECIAL CONVOCATIONS

CLEVELAND (OHIO) CHAPTER: The Imperator, Ralph M. Lewis, will address a Special Convocation on Thursday evening, October 13, 1960, at 8 p.m. All Grand Lodge members in the area surrounding Cleveland are especially invited.
Place: Commandery Room, Masonic Temple (3rd floor), 3615 Euclid Avenue, Cleveland, Ohio.

MOUNT ROYAL (MONTREAL) CHAPTER: The Imperator, Ralph M. Lewis, will address a Special Convocation on Tuesday evening, October 18, 1960, at 8:30 p.m. All Grand Lodge members welcome.
Place: Victoria Hall, Westmount, Montreal 6. For further information write the Secretary: Miss G. Lariviere, 41 St. Patrick Street, R.R. 2, Box 74, Chateauguay, Quebec.

Editorial Change

Soror Frances Vejtasa, who has served as Editor of the *Rosicrucian Digest* and its sister publication, the *Rosicrucian Forum*, most proficiently for a number of years, and who has directed the great volume of editorial work that passed through her department in an efficient way, has just recently retired from this position. Soror Vejtasa will also be remembered by many Rose-Croix University students who were in her Creative Writing classes.

Frazer Joel Disher will assume the editorship of the *Rosicrucian Digest* and related publications. Frazer Disher for years has been director of our Literary Research Department, is known for his contributions to the *Rosicrucian Digest*, and has lectured for AMORC in many cities of the United States and Canada. Frazer Disher has likewise been an instructor for a number of years in one of the major courses of Rose-Croix University. He is prepared to continue our publications on the same plane which has brought such favorable comment from our readers and members.

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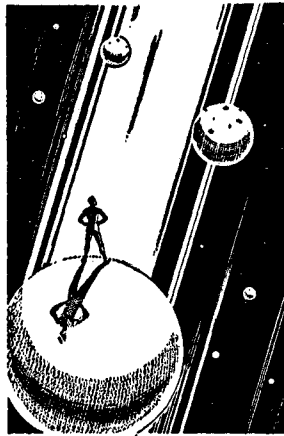
Extraterrestrial Intelligence

By RODMAN R. CLAYSON, *Grand Master*

WILL we ever know whether there is human intelligence elsewhere in the far reaches of the Cosmos? This is the age when great excitement is centering about the building of multiple-stage rockets, when man-made satellites launched into space are traveling around the earth or the sun, while feverish preparations are being made to send a man far out into the depths of space in an appropriate vehicle. There are new scientific developments every day. Great radio telescopes have been built and are in operation. These telescopes hear more than they see of what may be described as spasms of energy radiated from stars.

Much of today's interest for the scientist, the philosopher, and the layman is diverted from the earth itself to the great depths of the universe. To the layman, the idea of so-called radio messages from stars implies a kind of communication precipitated by human beings. Perhaps it is natural that man prefers not to think that the earth with its inhabitants is the only sphere of activity in the entire universe. He would like to know that there are human beings on other celestial bodies and possibilities of communication, and also that by means of travel through space in appropriate space ships there can be visitations. Much is being said and written about this sort of thing today, and it might be well to try to separate some of the facts from fiction.

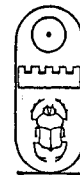
That radio signals are being received from far-distant stars does not in any sense imply that the signals are transmitted by human beings. The signals are a function of Nature; they are a natural phenomenon just as is the emission of energy from our own sun.



The idea persists, however, that somewhere, somehow, far-distant from the earth, there may be humans who have the means to transmit radio signals, and that possibly communication can be established between them and the earth. Those who have given serious scientific thought to this possibility have concluded that if there is sustained human life elsewhere, and if it has the means to electronically transmit signals or messages, the language of such people would undoubtedly be far different from any known language on earth.

When the question was asked what might be a common meeting ground for the beginning of communication where words, as such, would very likely be unintelligible, it was agreed that perhaps a phase of mathematics might be something which would be universally understood—and, in this sense, we mean throughout the entire universe. Thus, under controlled laboratory conditions, an astronomical radio telescope receiver in England or perhaps in the United States could watch for the regular repetition of a comprehensible signal, such as that representing the figure *four*. For instance, if, as an analogy, we think of a series of dots or dashes, as are used in the code of regular radio and telegraph communication, we might apply a similar concept to signals received from beyond the earth.

In other words, if scientists with proper receivers were to receive a consecutive series of signals consisting of four dots or dashes repeated over and over again—never five or three, but always four—the idea that such signals were sent by a human being from



some remote place in the Cosmos might be accepted. If accepted, the transmitter on the earth would eventually try to answer the communication from outer space with a similar series of signals of four dots or dashes transmitted at regular intervals over a period of time. If this kind of communication was eventually acknowledged from outer space, then it might be possible to enter into a more intelligible means of space radio communication. This is a prevailing idea with seeming possibilities.

Our astronomers very carefully point out that such radio communication, if received, would not originate in our solar system, but quite possibly from an instrument operated by human beings in some solar system other than our own.

Planets and Their Activities

Not long ago G. P. Kuiper, Yerkes Observatory in the United States, estimated that out of the calculated 1,000 billion suns now thought to populate our expanding universe, perhaps a billion of these suns may have planetary systems somewhat like that of our own sun. Dr. Edwin P. Hubble of the Mt. Wilson Observatory has estimated that the number of planetary systems must be infinite. These and other conclusions indicate that there must be families of planets revolving around innumerable star-suns, just as there is a family of nine planets revolving around our own star-sun.

The layman, however, would much rather believe that human life other than that on the earth is not far away on distant suns but is to be found on other planets in our own solar system. Probably his wishful thinking is natural. The stargazer, however, should investigate the findings of scientists, and particularly of astronomers, so that he knows the facts about the possibility of inhabitants on other planets in our solar system. In this tremendous scientific age in which we are living, we are indeed fortunate that scientists make available to the public their conclusions and findings through magazines, lectures, radio, and television.

Although we shall make no effort to enter into the celestial mechanics or activity of any of the planets, the rea-

sons for the belief that there cannot be extraterrestrial communication from other planets in our sun's family are as follows: In our solar system, the planet Mercury lies closest to the sun. It is estimated that the temperature on the side of Mercury facing the sun would be three times that of the boiling point on Earth, or roughly around 600 degrees Fahrenheit. Mercury has very little, if any, atmosphere. But if it had an atmosphere, it would be composed of sulphur dioxide, carbon dioxide, and other heavy gases. Life could not exist under such circumstances.

The planet Venus, which lies between Mercury and the Earth, is often referred to as the Morning or Evening Star. Venus is almost the size of the earth, being 7,000 miles in diameter. It appears to have an atmosphere, but seemingly devoid of oxygen. The atmosphere, however, does contain formaldehyde and carbon dioxide. Dense clouds surround Venus. These clouds never break away so that we can see its surface. The average temperature on Venus is about twice that on the earth.

The planets in our solar system travel in orbits somewhat like concentric rings around the sun. The earth is in the third orbit. The next planet outward from the earth, with relation to the sun, is Mars. So much has been written about the planet Mars that it seems hardly necessary to make further comment about it except to say that the average stargazer would like to think that there is human life on Mars. It is true that the temperature on Mars is more or less comfortable from our point of view, being an average of around 60 degrees Fahrenheit.

We, of course, know about the seasons on Mars. It is surrounded by a hazy atmosphere, having an oxygen content estimated to be about one tenth that of the earth. This means that the atmosphere is very thin and that there is very little water on the planet. Its vegetation would very likely be sparse and exceedingly resistant to low temperature. From a strictly scientific viewpoint, it is presumed that there is no human life on Mars.

Beyond the orbit of Mars lies the huge planet Jupiter. Jupiter is surrounded by dense clouds. In this atmos-

phere are ammonia and methane gases. Astronomers have concluded that under its clouds are possible oceans of liquid hydrogen and ammonia crystals. Certainly one would not expect life on such a body with its very frigid temperature, poisonous gases, and strange construction.

Beyond Jupiter is what is said to be the most beautiful of all heavenly bodies, the planet Saturn with her rings. Saturn has an atmosphere, but it is filled with ammonia and methane gases. The temperature on Saturn drops to 243 degrees Fahrenheit below zero.

The seventh and eighth planets, Uranus and Neptune, travel at even greater distances from the sun than does Saturn. The surface temperature of Uranus and Neptune is estimated to be at least 300 degrees Fahrenheit below zero. Their atmosphere contains an abundance of methane gas, but there is an absence of ammonia. There is no likelihood whatsoever that these planets can be inhabited.

The ninth and final planet, Pluto, as the outpost of the solar system, is so far away from the sun that it takes the light of the sun about six hours to reach it. Pluto is undoubtedly an arid, frigid, and dark world. Its temperature must be lower than 350 degrees Fahrenheit below zero, and would certainly not be inviting to the sustaining of human life.

If we are to consider the possibility of intelligent life on another planet, that planet must have an atmosphere surrounding it similar to that of the earth. It cannot have extremely high nor extremely low temperature. There can be no noxious gases in the atmosphere. Water must be present or at least the proper ratio of oxygen and hydrogen, and there must be vegetation.

While we may not know exactly what life is, we know the necessary environment to sustain human life. Life is capable of many adaptations, but scientists do not believe it is possible to adapt to the extremes of poisonous gases, boiling temperatures, and frigid temperatures which are almost inconceivable. It is not likely that human life would be found on any of the other eight planets. Thus there would be no human beings on other planets in our

system to transmit radio signals; and for the same reason we could not expect space-ship visitations from the planets in our solar system.

The Milky Way Galaxy

Our solar system is one of perhaps hundreds of thousands in the Milky Way Galaxy. There are undoubtedly millions of galaxies in the universe. A galaxy is a system of countless stars, and all the stars of each galaxy seem to revolve around a common center. In the Milky Way Galaxy, this center seems to be in the neighborhood of the constellation of Sagittarius. Each star is a sun. Unlike our own sun they are at tremendous distances from us.

The light of our sun, which is 93 million miles away, travels to us in eight minutes. It has been definitely established that light travels at the tremendous speed of 186,280 miles a second. The light from the next nearest star requires four and one-third years to reach us. This is the star Alpha Centauri in the constellation of Centaurus. The light from many stars requires more than 100 years, and even several thousand years to reach us. When we adjust our thinking to these terms, these facts, we must think realistically of the speed that would have to be attained by any man-made space vehicle to travel to practically any point in our galaxy. The speeds thus far attained by the rockets fired at Cape Canaveral in Florida, the man-made satellites, the intercontinental ballistic missiles, do not begin to attain the speed of light. Thus space travel of the future can only be concerned with the planets in the sun's family.

If intelligent life exists on planets in distant star systems, one ponders what point in the scale of human and animal life has been reached. If the north star, Polaris, has a system of planets, and if one of them is inhabited with beings somewhat like ourselves, and if these beings would endeavor to communicate with us by radio, it would require at least 400 years for their message to reach the earth. If the solar radiation of heat and energy were to drop fifteen percent or increase at a somewhat higher percentage, life on earth would become extinct.



Life here or elsewhere depends upon the radiation of its sun. Solar radiation for the earth provides a comfortable range of temperature, provides chemical energy for plant growth, and the building up of foodstuffs, such as starches and sugars, and for the production of oxygen in the atmosphere. Actually the air that we breathe is a product of sunlight.

The Problems of Space Travel

It is extremely unlikely that a vehicle can be built to attain sufficient speed to carry men even to the nearest star beyond the sun. To travel one way to Alpha Centauri with no thought of return, assuming that the vehicle could achieve the speed of light, would take four and one third years. As we rationalize upon these facts, we come to realize that if Alpha Centauri has a system of planets, and if one of its planets is inhabited by human life, these people for travel would be faced with the same problems of time and speed as earthman. Thus it does not seem likely that earthman will experience a visitation from a manned space ship from a planet in some other solar system. It is interesting and romantic, however, to contemplate the possibility of there being intelligent life on planets in far-distant systems.

As already mentioned, it is entirely possible that there are a great number of solar systems in the Milky Way as well as other galaxies in the universe. While we cannot prove it and therefore state it as fact, it is easy to contemplate the idea which does have possibilities that planets, perhaps thousands of them, in other systems may have the kind of atmosphere, temperature, and other conditions to maintain and promote human life. More than one astronomer has stated that this concept is logical, and someday may lead to verifiable conclusions. One way which this can be done is through the radio telescope which we have already mentioned.

Human minds on far-distant planets, though not in our own solar system, could very well be capable of developing celestial radio transmitting apparatus, the signals of which we may eventually hear. If and when we do receive such signals, however, they will

(Continued on next page)



TREES

The groves were God's first temples. . .

—William Cullen Bryant

Trees whisper many messages to man, messages of hope and beauty, of abiding faith, of comfort, and security. We come to understand the great forces in nature, the principles of interaction, through our knowledge of the tree and its place on our earth.

We sit under the tree in its shade, grateful that we can enjoy the sun without being scorched by its heat; we prize our hand-rubbed furniture—and indirectly thank the trees for their substance; we learn in school how trees prevent our soil from being eroded, and how their leaves renew the oxygen in the air we breathe.

Yet there is one message that few of us try to read, partly because it concerns our innermost being. An analogy may bring it closer to the surface:

A day in the life of a tree is a year in the life of a man. The tree stretches forth its branches to the sun and wears a glorious new morning robe; while man awakens in the spring to the faint stirring of the soul within him. The tree, lazy in the afternoon, settles itself in calm anticipation, and the man finds his summer long and warm, replete with desire and fulfillment. At twilight time, the tree changes its dress, ready for its harvesting; while man, though happy in the fruit of fall, fears its faint foreboding.

Finally, the tree sleeps in the night, the life force deep within the heart of the earth; the man, huddled by his fire, warms himself in memories, until they, too, sink far below his consciousness and leave him cold, afraid, alone. Yet winter's sleep is spring's awakening, and man must know that his existence is both light and shadow, joy and heartbreak, and that truth may come from any source in nature if the self would listen.

have been transmitted long before we receive them because radio signals travel at almost the same speed as light. Thus if today the great cone radio telescope receivers in England or in West Virginia were to receive a sustained signal of a series of four dots or dashes from the direction of the star Alpha Centauri, this would indicate that the transmission of the communication was not from the star itself, which of course for obvious reasons would be uninhabitable, but from one of its planets; and, even at its short distance from us, as celestial distances go, the radio message would have been sent over four years ago.

Huge modern telescopes cannot see far enough into the depths of the Cosmos to perceive planets around any star-sun. But by observing a star, the presence of possible planets can be determined when their mass is enough to affect the behavior of the star-sun. Thus, even though we may never see the inhabitants of far-distant planets, we may in time hear from them. We may communicate with them by means of the radio telescope or a similar instrument. There is good reason to believe that earthman is not a lonesome sojourner, but that he has living intelli-

gent companions through the universe beyond the earth and the sun's system.

To us, the earth is the most important of all celestial bodies because it is here, now, and we are living upon it. From our place on the earth, however, it is our privilege to assess possible space travel and extragalactic communication. Through proper perspective we have an appreciation of the magnificence of the universe. As above, so below, in the depths of space as well as on the planet Earth, we find orderliness and adherence to definite laws prevailing throughout the universe.

The result of our research adds to our fundamental knowledge. The future promises great fruits in the exploration of space, time, and matter. Scientists will make their findings known to us, and while stargazing and thoughts of visitors from outer space stimulate the imagination, we must arrive at logical factual conclusions. It is hardly conceivable that in the Cosmic scheme of things human intelligence will be found only on the planet Earth.

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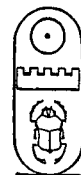


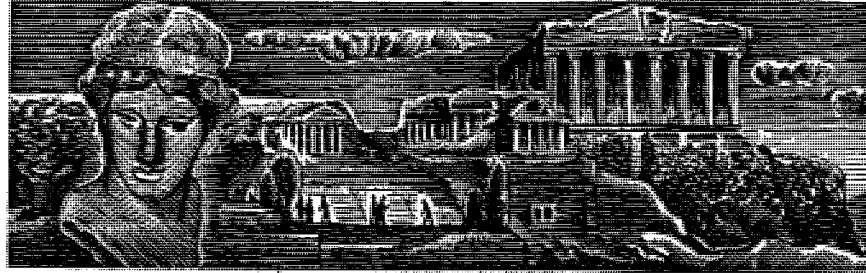
Importance of Names

The recital of Chapter XXV of *The Book of the Dead* gave back to the deceased his memory and the faculty of remembering not only his own name, but the name of any god whom he met. It was associated with a ceremony in which a priest held up before the face of the deceased a figure of him so that he might give it his name.

The soul without a name was in a terrible plight in the Other World, for its name was an integral part of its being, and if it had forgotten its name, and there was no one there to remind it what it was, it could not be presented to the Great God. No greater harm could be done to the deceased than the erasing of his name from his monuments, for the destruction of his name was equivalent to the destruction of his individuality.

—from *The Book of the Dead*, E. A. Budge translation, London, 1909





Philosophy, Its Meaning

By DR. ALEXANDER F. SKUTCH of Costa Rica

PHILOSOPHY begins with wonder. To understand what it is, we must go back to its origins. First among the things of wonder is the world itself. How did it begin? of what is it made? how is it governed? Even children speculate about these difficult problems.

Western philosophy is a creation of the genius of the ancient Greeks. They established and outlined it. They brought its main problems so far toward solution that until modern times no European thinker made any advances of outstanding originality. The earliest Greek philosophers flourished in the prosperous Ionian cities on the Eastern shore of the Aegean Sea, in Asia Minor. They were largely interested in physical problems. Above all they sought to discover some single substance of whose modifications all the multiplicity of things is composed.

Wonder, or curiosity, is one of the fundamental attributes of the human mind, which has made us what we are. But even more deeply rooted and insistent is the desire to lead a good and satisfying life, our yearning for happiness. The penetrating intellects of the Greek thinkers soon perceived the intimate connection between their desire to know and their yearning for happiness. We do not live in a vacuum, but in a world which has definite modes of procedure, known as the "laws of nature." Moreover, we also have definite characteristics. We have our human

nature, which is largely inherited, but subject to modification by social and individual effort. This must also be taken into account by anyone who earnestly desires a good and happy life. Only by understanding ourselves and the world can we intelligently pursue our highest goals and set happiness on a firm foundation.

The great systems of Greek philosophy sprang from the intimate union of these two fundamental and interrelated human interests: the thirst for knowledge and the yearning for happiness and fulfillment. There were three divisions—logic, physics, and ethics.

Logic deals with the methods of thinking and reasoning. It is a necessary prelude to philosophical inquiry; if we reason carelessly, if our conclusions do not follow from our premises, we fall into absurd errors and all our arduous labor is wasted. By *physics* the ancients meant the study of the natural world and all its phenomena, which later came to be called *natural philosophy*. Modern physics is what remained of this inclusive study after other branches had been detached as distinct sciences, such as chemistry, biology, and geology. *Ethics* was the study of the goals of life, the supreme good of man, and the means by which they can be attained.

With such a vast field, the cultivation of philosophy became a large undertaking, fit to engross one's best faculties for a whole lifetime. Some thinkers placed more emphasis on one division of philosophy than on another. Socrates, one of the pioneers, was scarcely

*The
Rosicrucian
Digest
September
1960*

interested in physics; but in his later years he seems to have devoted most of his time to impressing on his contemporaries the need for expert knowledge, and a better understanding of the terms associated with the leading of a good life. His disciple Plato, too, was far more concerned with logical, moral, and political problems than with physics and cosmological speculation.

Aristotle, Plato's pupil, is outstanding for the breadth of his interests and the scope of his writings. He wrote treatises on logic, "physics" (including long works on zoology), esthetics, ethics, politics or the art of government, and even metaphysics, or the discussion of what lies beyond the world of phenomena, especially of God. (The great Stoic system is also remarkable for its vast elaboration in many fields.)

The second important center of philosophical inquiry in ancient times was northern India, where thinkers no less acute than the Greeks—some would say more acute—turning their attention to much the same problems, reached different conclusions. In the Nyaya philosophy the Indians developed a logic comparable to that of Aristotle; and in the Vaisesika, an atomic theory which has some resemblance to that of Leucippus and Democritus.

But the avowed end of the six classical systems of Indian philosophy is the release from suffering and the attainment of enduring felicity. Their logic, their physical and cosmological speculations, their prescribed disciplines, were means to this supreme end. In China, the third ancient center of philosophical activity, the correct conduct of life appears to have claimed relatively far greater attention; the understanding of the cosmos claimed far less than in Greece or in India.

The Goal

What, then, is the goal of philosophy? When we consider philosophical endeavor in the light of its origins and its total scope, we might define it somewhat as follows: *Philosophy is the attempt to give life significance, coherence, and stability by seeing it whole, and in relation to a greater whole.* Nothing is more important to any being than its achieving a proper relation to the whole of which it is a

part. In the case of ourselves, the larger systems with which it is indispensable for us to cultivate proper relations include our families, our community, the natural world which supports us, and above all the Universe which embraces all of these.

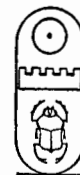
Science and Religion

To understand adequately what philosophy is, we must clearly distinguish it from certain related endeavors, especially science and religion. The scientist and the philosopher are equally dedicated to the pursuit of truth. In so far as they are loyal to their respective callings, they regard the acquisition and diffusion of truth or knowledge as a sacred obligation; and the deliberate distortion of truth is about the gravest sin that they can commit. But the scientist in his professional capacity is concerned merely with the accumulation of factual knowledge. Some scientists believe that the application of these facts to the conduct of life is no concern of theirs. The more impersonal their knowledge, the less relation it has to human problems and aspirations, the more highly they seem to value it.

Although the philosopher, as the scientist, ardently desires true knowledge, he above all yearns for wisdom, which is the application of truth to life. At the conclusion of the *Philebus*, a long dialogue which investigates the highest good, Plato assigned first place to measure and moderation, second place to beauty and perfection, and third place to mind and wisdom. Science and art, which include factual knowledge, came fourth from the top.

That the truths which philosophy discovers must be related to the conduct of life is a necessary consequence of the philosophic endeavor to give life significance and stability by seeing it whole and in relation to a larger whole. Thus to define philosophy, as is sometimes done, as love of truth or the pursuit of truth, is not quite accurate; for this does not distinguish it from science. The literal meaning of the word *philosophy* is love of wisdom. Wisdom is more than truth or factual knowledge, for it implies the application of this knowledge to life.

The bonds which join philosophy to religion are no less close than those



which unite it with science, and they are even more massive. Most of the great philosophers were deeply religious men, although many could not accept the orthodox beliefs of their age and nation. And from this we may deduce the resemblances and differences between philosophy and religion. At its best, religion, no less than philosophy, strives to give life significance and stability by seeing it in relation to a larger whole. For this it needs, no less than philosophy, a comprehensive view of the origin, nature, and destiny of the world and of man. Taken together, the *Old Testament* and the *New* provide a frame of reference for human life whose comprehensiveness we can hardly deny, no matter how we may judge its correctness.

The aims of philosophy and religion are, then, almost identical. Both have had the audacity to ask, and propose answers to, the deepest questions, touching the grandest and most momentous problems which occur to the human mind. Yet despite their close resemblance in scope and aims, they differ profoundly in methods. This difference can be most succinctly expressed by saying that philosophy is critical, and religion uncritical.

Philosophy is constantly searching and testing. It desires the latest verified discoveries, from whatever source they may come. It insists on subjecting all alleged facts and all plausible explanations to merciless scrutiny, and it relentlessly rejects everything which will not withstand this probing. In the measure that it shrinks from this tedious and often painful process of examination, it sickens and dies.

Religion, on the other hand, rejects this critical examination. Once having accepted a solution of one of the grand cosmological or human problems, it regards the question as closed—no longer a fit topic for investigation and free discussion. What philosophy welcomes as indispensable to the intellectual life is anathema to an established church. For it, there is no greater crime than to question what the sacred books advance as indubitable facts, for to disprove them might undermine the very foundation of the whole elaborate doctrinal structure. While Catholicism ruled supreme in western Europe, a

man might procure pardon for some of the greatest of crimes against his fellow men, but to question articles of dogma was the unpardonable crime for which burning alive was prescribed.

In the measure that his intellect is inquiring and original, the thinker inevitably comes into conflict with the dominant religious notions of his day. If he attempts to philosophize within the framework of an established religion, he finds himself cramped and thwarted, unable to produce the best work of which he is capable.

As has been stated, religion, no less than philosophy, strives to give life stability and significance by seeing it in relation to a larger whole. This statement omits certain words included in the definition of philosophy, in particular the reference to seeing life whole. Religion is often prevented by its dogmatic foundations from seeing life whole, in all its aspects and all its relations. To achieve this comprehensive vision demands free inquiry and receptivity to all fresh insights, from whatever quarter they may come.

Faith

It is sometimes held that religion differs from philosophy in that the former demands faith, whereas the latter can dispense with faith. This is a false distinction; for neither can dispense with faith, although they need it in different degrees and with reference to different things. The faith required by religion often has reference to particular alleged happenings; and the more incredible they are, in the light of ordinary experience, the more merit is sometimes ascribed to unquestioning belief in their occurrence. Regarding faith as meritorious and desirable in itself, sometimes as the highest religious virtue and the surest road to salvation, religion has rarely taken pains to reduce the burden it must bear.

Philosophy, by striving for rational demonstration in every sphere where this is possible, has tried to reduce faith to a minimum. Yet philosophy cannot dispense with faith without being driven to that extreme form of skepticism known as *Pyrrhonism*, which doubts all things, even the possibility of knowing anything. How, for example, can I be sure that I live in a world containing

solid objects extended in space? When I dream, I seem to see and touch such objects, yet when I awake I recognize that they were unsubstantial creations of my own mind. Are not the things and people which I see, feel, and hear in my waking hours merely more vivid hallucinations of the same sort? Does anything really exist outside my own mind?

Countless pages have been written on this problem, and it has become evident that the existence of an external world, containing solid extended bodies, is not strictly demonstrable but demands an act of faith. We need faith in the adequacy of our own psychic processes, in the essential honesty of nature of which we are parts, or, as Descartes put it, faith in the goodness of God, who does not constantly deceive us.

Moreover, the philosopher could hardly persist in his arduous investigations if he lacked faith that reality is somehow rational, purposeful, or friendly, so that if we understand it and put ourselves in accord with it, it will support our highest aspirations. Far from being able to discard faith, philosophy requires a deeper, more serious and fundamental faith than religion, which often demands unquestioning belief in relatively trivial matters.

A Way of Life

The philosopher's penchant for building vast "systems," embracing the whole scope of human knowledge, has been disparaged in recent times. Today there are many philosophers who restrict their professional activity to the analysis of the meaning of words and phrases, to logical investigations, or to the criticism of science and its methods.

In order to avoid errors and place its conclusions on a firm foundation, philosophy needs (and from ancient times has found a place for) such preliminary labor; just as biology needs microscopes and astronomy requires telescopes. But one whose philosophical work stops short with details of this sort does not deserve to be called a philosopher, in the traditional meaning of the word. If nothing else were essential, then the microscope maker would deserve to be called a biologist and the manufacturer of telescopes an astronomer. These analyses certainly do not fall under the

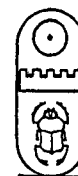
heading of wisdom, which is what the philosopher has from ancient times aspired to win.

Although the philosophic system need not be as elaborate as the Cyclopean structures erected by Aristotle in ancient times, or Herbert Spencer more recently, it is indispensable to philosophy. Since philosophy attempts to give life significance, coherence, and stability by seeing it whole, and in relation to a greater whole, at very least it requires a world view or cosmological doctrine, an interpretation of the nature of man, and an ethic or doctrine of values and conduct.

These must together form a coherent, self-consistent body of thought. Taken together, they form a system, or at least the essential framework of one. This does not imply that every philosopher must erect his own system of Aristotelian or Spencerian dimensions. Heaven forbid! He may do valuable work by reconstructing or bolstering up the weak parts of some existing system, or by supplying details which may later be built into a system of thought more adequate than any that we now possess. But since wholeness is the major endeavor of philosophy, only in the measure that they contribute to a comprehensive whole are philosophical investigations of the highest worth.

Because of the continuing incapacity of the strongly established religions to assimilate, and adjust their teaching to, our modern scientific understanding of the cosmos, life, and man, philosophy alone can guide humanity from its present deplorable confusion to its ultimate goal. It is mankind's best hope. Philosophy at its highest has had aims as lofty as religion at its highest, but its methods are far more adequate; for it is critical and capable of growth, whereas institutional religion clings desperately to outworn notions of a bygone age.

Philosophy, we should never forget, was in the days of its glory in the ancient world not simply an intellectual exercise but a way of life. The Stoic, the Epicurean, the Pythagorean, the Platonist, or the Neoplatonist did not merely learn the principles of his philosophy; he lived it. When we consider all that this venerable term implies,



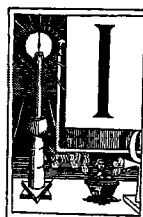
perhaps it is audacious of any man to claim for himself the honorable title of philosopher. But one who aspires to it must above all endeavor to live like a philosopher; for the ability to expound philosophical concepts and doc-

trines does not of itself entitle anyone to this designation. He must be ready to accept obligations and endure hardships, to modify his occupations and habits, the whole tenor of his life, as his philosophy demands.



New Facts about the Brain

By EDWARD PODOLSKY, M. D.



INSIDE your head is to be found the most amazing piece of mechanism known to science. It is the human brain, an organ consisting of gray and white material.

One may think of the brain as a large sheet of nerve cells, so large that it is thrown into folds to make it fit inside the skull. It is very compact and very efficiently put together.

The human brain weighs about 50 ounces, and most of it is made up of two large oval masses, placed side by side, called *cerebral hemispheres*. These are connected by a bridge of nerve fibers which allows them to work in harmony with each other.

If you cut the brain into slices you will see that the whole surface of each cerebral hemisphere is covered by a thin layer of gray matter, the cerebral cortex, the most important and most interesting part of the brain.

The brain is made up of nerve cells of a specialized type, especially created through millions of years of evolution for a very special function. The nerve cell is provided with threadlike extensions which are sometimes of extraordinary length. Down these extensions flow currents of energy. Messages are flashed along them which activate other living cells.

If all the equipment of the telegraphs, telephones, radios, and televi-

sions of the North American continent could be squeezed into a half-gallon vase it would be far less intricate than the three pints of brain that fill your head. The most ungifted normal man has twice as much of this marvelous tissue as the most gifted and intelligent chimpanzee, man's nearest relative in the animal kingdom.

There are nine billion nerve cells in the cerebral cortex and about twelve billion cells in the brain altogether. The possible number of connections of just two nerve cells in the human brain has been estimated as being 102,783,000. But while an electric current in a wire travels 11,160,000 miles a minute, the nerve impulses move with a speed of not more than 4½ miles per minute. Parts of the brain are constantly active during all of life.

The brain has for the past several centuries proved a fascinating object of study for many of the world's leading scientists. Among the most significant of these have been Broca, Brodmann, Cajal, Pavlov, Sherrington, and Cushing. Within recent years many interesting and significant things have been learned.

Dr. Wilder Penfield, an American brain surgeon, and one of the leading students of brain function in the world today, has within the past several years been exploring the functions of different parts of the brain. He has used electrical-stimulation methods to determine the centers of memory, speech,

*The
Rosicrucian
Digest
September
1960*

motion, and hearing. He has ascertained which parts of the brain do the thinking, the feeling, the dreaming, and so on. He has used a special type of electrode known as the Rahm stimulator for these explorations.

The stimulator is a metal needle which carries a harmless current (never more than 3 to 5 volts) to the exposed brain tissue. Dr. Penfield must do his work in the course of necessary brain operations. Despite this limitation, he has uncovered many striking facts.

Electrical stimulation of the Rolandic area (the upper part of the parietal or top lobes of the brain) and the upper part of the frontal lobes produces involuntary talking by the patient although he may have no desire or inclination to talk at all. This stimulation sets him talking and he continues to talk until the Rahm electrode is removed.

On the other hand, stimulation may cut off speech when the patient is speaking and desiring to continue speaking. As long as the stimulation is applied, his speech is arrested and he cannot do anything about it.

When a patient was counting, stimulation of the areas caused the counting to slow down and finally to stop, independently of the wish of the patient to continue to count.

Continuing his exploration of the functions of these parts of the brain (the upper parts of the parietal and frontal lobes), Dr. Penfield found that when a patient was called on to name objects, stimulation of these areas caused him to substitute words for ones he could not remember, words that had absolutely no relationship to the object named.

Another interesting discovery was that when the back portion of the parietal lobe was stimulated, the patient could count backward with greater ease than he could count forward.

The temporal, or side, lobes of the brain have been discovered to have rather interesting functions. They are concerned to a great extent with dreams and memory. Stimulating them with the Rahm electrode caused the production of vivid dreams. In some cases electrical stimulation of these lobes brought

back memories of previous experiences without the patient's making an attempt to bring these memories back.

In other patients, stimulation of the temporal lobes brought about an illusion of being somewhere else. A sense of unreality or remoteness resulted.

In still others, stimulation of these parts of the brain brought a sense of having been here before, a sense of familiarity with the present surroundings although these were new to them.

One important thing about Dr. Penfield's experiments is that they give us the first real inkling as to what dreams are actually made of: They are the direct result of stimulation within that portion of the brain known as the temporal lobes.

Also important is the fact that the temporal lobes are concerned with the process of remembering. It requires stimulation in order to have memories come flashing back from the past—recent or remote. Poor memory may be related to loss or reduction of this particular brain function.

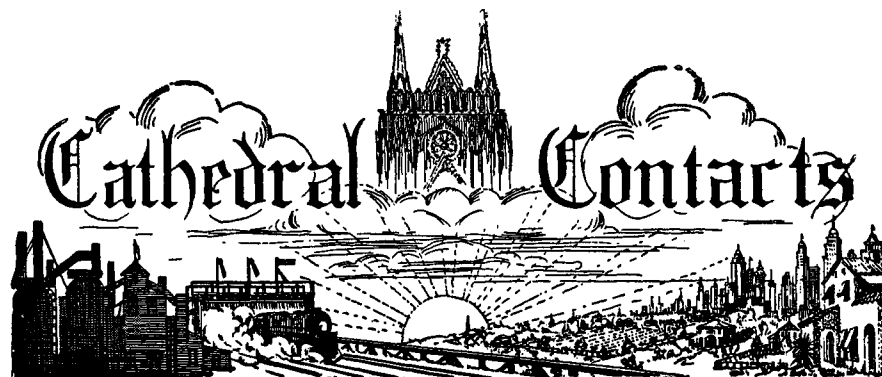
Still another interesting function of the temporal lobes which Dr. Penfield discovered is that the process of interpreting things seen and heard is also connected with them.

It is well known that we not only see with our eyes but with our brain as well. All that we see is received and interpreted by the brain. What parts of the brain do the seeing? Dr. Penfield found that stimulation of the temporal lobes produces rather vivid pictures in the brain, even when the eyes are closed and not receiving any light as a stimulant.

By stimulating the occipital lobes—those at the back of the head—vivid color images were seen in bright red, green, yellow, pink, blue, and gray. While the temporal lobes were concerned with seeing definite figures, stimulation of the occipital lobes resulted in such sights as a brilliant star, a ball, a flashing streak, a wheel, a spot, a flash, a shadow, or a light.

Dr. Penfield is still exploring the human brain during the operations he performs, and he is uncovering new and interesting details.

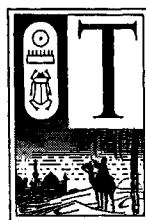




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner 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 GROWTH OF MYSTICISM

By CECIL A. POOLE, *Supreme Secretary*



THE Rosicrucian Order is basically an organization devoted to the study of mysticism. Our fundamental premise is that until the concept of mysticism is brought effectively into the consciousness of all living beings, we will never be able to fit ourselves with proper adjustment and peace of mind into the Cosmic scheme of which we are a part.

Regrettably, the mentioning of a mystic or mysticism to an individual uninformed upon the subject leads to misunderstanding and the release of many erroneous concepts. Mysticism has been so misunderstood that it has

frequently been related to fanatic practices, the doings of misunderstood sects, or even to orthodox as well as unorthodox religious practices. As late as 1900 the school of psychologists and psychiatrists of that time were primarily in accord in their agreement that the mystical experience was not different from a psychoneurotic experience or even the physical effects of the use of drugs and alcohol. In other words, the materialistic psychologists of the latter part of the past century believed that any practice or concepts of an individual who claimed to have unusual experiences of a spiritual nature were simply the manifestation of a disordered mind.

This concept has gradually been broken down in the past fifty years un-

*The
Rosicrucian
Digest
September
1960*

til today the average psychologist of the more modern schools will concede that it is not an abnormal situation for man to relate himself to his Creator. This was brought out particularly in the organismic school of psychological thought which showed what many mystics and idealistic philosophers have known for centuries—that the mystical experience leaves the individual with a degree of satisfaction and peace of mind, and a feeling that he has made an accomplishment, and that he has been able to tap a reservoir of power and knowledge. On the other hand, the results of the use of drugs or the psychoneurotic reactions of a disordered mind are always followed by a period of depression, or by the other extreme, that of elation, which in itself is an abnormal process following a similar abnormal function within the human mind and body.

The proper attitude in man's relating himself to God has never been to the detriment of the human mind or body. It is true that there have been those ascetics who, by false reasoning, believed that the mortification of the body would aid in spiritual development. This, in all ages, even at a time that such practices were popular, has been proved by the true mystics and idealistic philosophers, as well as by the great leaders of religious schools, to be a false premise. Jesus, Buddha, Mohammed, and many great teachers stressed the need for a sane mind and healthy body as one means of fulfilling our obligation to God.

The trend in contemporary thought has in a degree shown that the mystical concept is maturing. Mysticism as a key to self-realization, to soul unfoldment, and to the attainment of the contentment and peace of mind for which humanity searches can become a more potent factor in the lives of humanity today. The maturity concept—a realization which psychologists have so recently stressed—that man must grow beyond

the infantile reactions in his adult years is also true, to a degree, of his spiritual development. As we read of the primitive practices of early men and compare their religious, philosophical, and psychological concepts as being crude, we see that man's concepts of God and himself, as well as the processes by which he can relate himself to God, have matured.

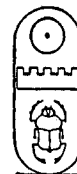
Mysticism grows in direct proportion to man's understanding of it in his individual life and in direct proportion to his knowledge of God. Mysticism is the only system of thought that can make man stand upon his own dignity and potentialities. Only through mysticism can man see God in such a way that he can relate himself to his Creator, and as a result free himself from material limitations and find his true place in life. If he finds that true place he will then arrive with complete understanding at the purposes for which he was created and for which he was born. He will know why he lives under the particular circumstances that may or may not at the moment be highly satisfactory to him.

If an individual does not approve of his position in the world, his lot in life, then it is within the scope of his own potential abilities to raise himself to where these things can be made clear. Peace of mind and a deep underlying contentment come when understanding and feeling are so related that we are in harmony with powers stronger and higher than ourselves and yet are intimately and confidently sure of their existence and their purpose as being good.

This feeling is no more or less than a descriptive picture of the mystical experience and the psychic growth process; and when it is fully apprehended by the individual, he takes his true place in life and in creation. It is by the growth of this concept within the individual that mysticism becomes a dynamic force in the life of man.



The second part of the three-part serial on Benjamin Franklin scheduled for this issue has been held out to make possible the full report of the yearly International Convention of the Rosicrucian Order, AMORC. This second installment will appear in the October *Digest*.

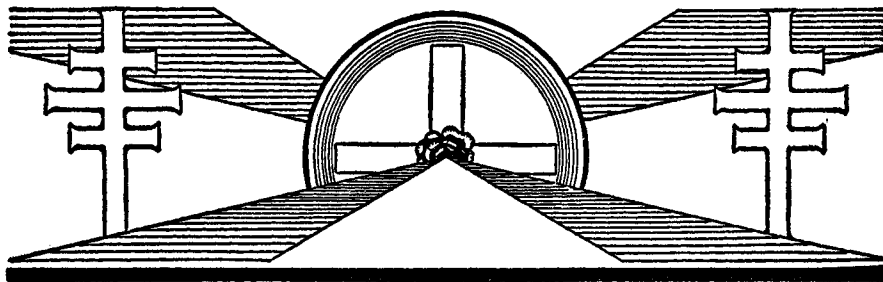


GRAND COUNCILORS OF A. M. O. R. C.

Members elected to serve as councilors of the Grand Lodge may be contacted, in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

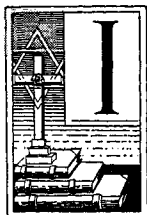
At the 1960 Convention, the following persons were elected to the Grand Council of the Order, for the term ending with the annual Convention of 1961:

NORTH ATLANTIC STATES	Joseph J. Weed 579 Fifth Avenue New York 17, New York
SOUTHWESTERN STATES	Camp Ezell P. O. Box 366 Beeville, Texas
EAST CENTRAL STATES	Harry L. Gubbins 2609 Woodmont Drive South Bend 14, Indiana
WESTERN CANADA and NORTHWESTERN STATES	J. Leslie Williams 3282 West 27th Avenue Vancouver, B. C., Canada
EASTERN CANADA and WESTERN NEW YORK	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
NORTHERN CALIFORNIA	Albert Moore 119 Carol Avenue Santa Cruz, California
SOUTHERN CALIFORNIA	Mrs. Frances Holland P. O. Box 269 Escondido, California
WEST CENTRAL STATES	George Fenzke P. O. Box 518 Wauconda, Illinois
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Service, Inc. P. O. Box 1236 Port-au-Prince, Haiti
LATIN AMERICA (other than ARGENTINA, VENEZUELA and CARIBBEAN AREA)	Carlos Nunez A. Apto. 26009, Admin. de Correos 44 Mexico 12, D. F.
ARGENTINA	E. G. Starke Casilla Correo 2829 Correo Central Buenos Aires, Argentina
VENEZUELA	Sergio Sanfeliz Rea Apartado 1682 Caracas, Venezuela
AFRICA (below the Equator)	Roland Ehrmann Box 5044, Snell Parade Durban, Natal, South Africa
NEW ZEALAND	William J. Beech P. O. Box 2127 Wellington C. 1, New Zealand



The 1960 International Rosicrucian Convention

By RUTH FARRER, Convention Secretary



INTIMATE moments of discovery, demonstrations, dramas, and study sessions featured the thirty-sixth annual Rosicrucian Convention which began at 8:00 p.m., July 10 at lovely Rosicrucian Park, San Jose, California.

Members gathered several days before the Convention opened and continued to arrive during the week. Gracious weather seemed to bless this assembly—one of the largest international conclaves of the Order. In one respect, the activities ended with the Banquet and the Rose Ball, Friday evening, July 15; yet, in another respect, the inspiration of the conclave is continuing at this very moment in the minds and hearts of some 960 Rosicrucians who took advantage of the many class study groups (in English and Spanish), demonstrations, Planetarium programs, lectures by staff officers and visiting members, dramas, and periods of relaxation.

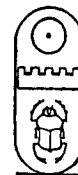
The Emperor's address: "New Frontiers of Thought" keynoted the Convention Sunday evening. He pointed out the importance of mental vision from which our experiences are given reality and because of which we grow, expanding our sense of reality. Among these horizons or frontiers he listed a few—including the origin and nature of the greater universe of God. Tracing some of the older and more primi-

tive frontiers, he turned his attention to the effect of the assault of current science and technology on these frontiers.

Granting that Cosmic energy and universal consciousness are one, he led to the conclusion that we are an image of that which created us. While modern psychology and psychiatry claim that man's idea of God arises from instinctive, subconscious urges, we should not oppose these views. Rather, we should push our frontiers of thought forward, admitting that these subconscious urges are symbols of our Cosmic unity with all things. If we intelligently approach these frontiers of thought, he said, we can advance with them without sacrificing our spiritual and moral values. To remain behind in our thinking will only deepen the shadows that surround our traditional beliefs; the only constancy of the Cosmic is in its essence and not in the image that man forms of it.

From Montreal, Quebec, Canada, Frater Edward A. Livingstone, Inspector General of that area, was appointed Chairman of the Convention. Frater Robert A. Hoye, Past Master of the Van Nuys Chapter, California, was named Co-Chairman.

In addition to the customary introduction of the Supreme and Grand Lodge officers, the members were introduced to a particularly large group of Grand Councilors, officers who represent the Grand Lodge in different areas



of the world. Frater Clifford C. Abrahams came from Port-au-Prince, Haiti; Frater Roland Ehrmann, from Durban, South Africa; Frater Sergio Sanfeliz Rea, from Caracas, Venezuela. Other Grand Councilors present during the week were Frater Camp Ezell, of the Southwestern States; Frater J. Leslie Williams of the Northwestern States and Western Canada; Frater Albert Moore of Northern California; Soror Frances Holland of Southern California; Frater George Fenzke of the West Central States; and Frater Harold Stevens of Eastern Canada and Western New York.

Records show that the largest number yet of outside-the-United States members attended this year. Somehow these members, many of whom had made the pilgrimage at a great personal sacrifice, were not really "foreign" to us. As illustrated in the art work on the cover of the attractive programs, this conclave was one of sincere brotherhood. Our thoughts were in nowise alien as we gathered to discuss mystical and philosophical principles we had been studying, to enjoy fellowship together, and many times the members referred to their attendance this year as an important "homecoming." Another "most" this year lay in the fact that *forty* Colombes were present, including Mari-Edith Abrahams, of the Martinez de Pasqually Lodge, Port-au-Prince, Haiti; and Elaine Howarth, now Colombe Emeritus, of Auckland Lodge, in New Zealand. On Friday morning, Lindsay Cook, of San Jose, was installed as Colombe (traditional vestal attendant) in a special ritual in which 36 Colombes took part.

To represent every Rosicrucian of this Jurisdiction of the Order were the two energetic volunteer committees which formed early in the week: the Resolutions and Adjustments Committee, whose chairman was Dr. Martha Pingel, of Denver, Colorado; and the Administration and Welfare Committee, under the leadership of Dr. Lonnie C. Edwards, of Chicago, Illinois. Embracing members from many states and countries and from many professions, these busy Committees labored throughout the week to serve the members-at-large in ascertaining the condition of the Order as a whole. Their report on

Friday afternoon revealed their satisfaction with the financial status of AMORC, with its public relations, as well as with its growth and leadership.

A Typical Morning

Let us examine just what was transpiring at Rosicrucian Park during *one morning* of the Convention—Monday. Even before eight o'clock, some members who were visiting Rosicrucian Park for the very first time, were strolling about the green lawns, stopping now and then to identify some unfamiliar and intriguing bush or tree. Gradually, they neared the Supreme Temple, for there the first of many mystical convocations was to be held. Each of these sessions included special music, meditation periods and participation in vowel sounds, as well as an address by a staff member. About this time, two fratres from Chile were seen walking toward Francis Bacon Auditorium, for they were not going to miss Frater Cecil A. Poole's words of welcome, instruction, and inspiration (in Spanish).

Because all were wearing identification badges they made the acquaintance of four members from strife-torn Cuba. Later in the morning, groups of members were seen congregating in the vicinity of the Rosicrucian Science Museum and Planetarium where Frater Ellsworth Ogram, of Santa Barbara, treated them to a Theatre of the Sky program—"The Road to Discovery," followed by a tour to view the scientific equipment in the Museum illustrating the character and movements of the heavenly bodies. To permit all to witness these Planetarium programs, members were admitted by special tickets, and the same program was given many times during the week, including two events given entirely in Spanish.

Some of the members not at the Planetarium had walked across the middle of the Park to the Rose-Croix University building to attend a similarly ticketed program presented by Frater Erwin Watermeyer, head of the Technical Department and instructor in Physical Sciences at Rose-Croix University. He presented his program, entitled "Concentration and Visualization," many times during the week; one program was given in Spanish.

On each occasion the audience was carefully introduced to the subject and was permitted to take part in a group of exercises demonstrating the methods involved; many who had had difficulty in performing these exercises at home were pleased to have them explained in such a unique manner with special music and aids of other types. Because of this presentation and the results of their participation in the specially arranged exercises, a number of members were overheard discussing this program—even between courses at Friday's Banquet.

As our "example" morning advanced, we found members of the First, Second, and Third Temple Degrees of the Rosicrucian studies entering the Supreme Temple to hear a lecture and discussion period conducted by Grand Councilor, Harold Stevens, of Canada. This reminds your reporter that similar, specified class sessions were held for all class groups, in English and Spanish, throughout the week. Other guest speakers included Grand Councilor Frances Holland, of Southern California; Grand Councilor Roland Ehrmann, of South Africa; Dr. Ismael Vilaplana, of Tijuana, Mexico; Rosicrucian lecturer, Mario Salas, who was home from a successful campaign in Central America; Dr. Sergio Sanfeliz Rea, Grand Councilor from Caracas, Venezuela; Frater A. A. Taliaferro, clergyman from Dallas, Texas, who addressed the Convention Friday on "The Rosicrucian Student—His Opportunities and His Future," and Frater Pedro González, of San Francisco, California.

Throughout this sun-kissed morning the Administration and Studio buildings were scenes of activity, for a number of the members had taken advantage of the opportunities for short interviews with the AMORC officers and department heads.

On her way to the lunch canteen stationed under trees near the Temple, your reporter had the happy experience of meeting our beloved Soror E. C. Coops, who had, with her esteemed and revered husband, the late Frater Jan Coops, Grand Master of The Netherlands, led the Order in her country through some of the most trying circumstances in history. Now living in Vancouver, British Columbia, Soror

Coops was making her first visit to Rosicrucian Park; it was an inspiration to chat with her, recalling some of her experiences while living and working day and night for the Order in Amsterdam.

Special Features

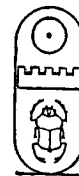
Beyond Earth, the Convention drama this year, written by the Imperator, Frater Ralph M. Lewis, really had the audience on the edge of their seats. Without losing its human element and with a touch of humor, the play realistically showed certain aspects of planetary exploration. Recalling the Imperator's address on Sunday night and Dr. Henry L. Richter's well-illustrated lecture on conditions on the moon, one felt that the Convention this year had an air of definite interest in space exploration; this theme was further heightened by the full-length film, *On Target*, a Convair production shown at the Banquet.

The music selected by Frater Peter Falcone to accompany the Convention drama, entitled *Beyond Earth*, served to provide such a sense of reality that the audience was deeply stirred. It was no wonder that many went home to tell others about the "talking plant" they had seen, as well as the other dramatic and philosophic features of this play. The rocket ascension sequence was from a film contributed for the purpose by Convair Astronautical Corporation of San Diego, California, through the assistance of Frater J. H. Cooper.

The traditional Mystical Demonstration by the Imperator on Thursday was again a most effective and stimulating occasion for all. Following his discourse, the Imperator presented audience-participation exercises.

The Supreme and Grand Lodge officers were all very busy during the week, giving interviews, and taking part in the many rituals and programs. Frater Cecil A. Poole, Supreme Secretary, gave special addresses in Spanish as well as in English. Frater Rodman R. Clayson, Grand Master, gave a lecture in the Supreme Temple on "Mystical Philosophy."

The Membership Problem Clinic conducted by Frater James Crawford of the Instruction Department on Friday



morning, gave many members the answers to questions pertaining to their communications to the Grand Lodge. Those who attended were impressed by the reasons why it is important that students include their key numbers on their letters, why supplies are sometimes delayed in shipment, why replies are sometimes slow. In describing some of the inner workings of the service departments of the Order, he used a tape recorder to present actual letters and questions.

At a mystical convocation held in Francis Bacon Auditorium, a new pattern was followed, that of introducing visiting Masters from Rosicrucian lodges, chapters, and pronaos. Gracefully advancing to organ music, the long column of Colombes filed in as the session began. After a period of meditation, the audience participated in the singing of the Rosicrucian Chant; after singing it twice, the audience hummed it. As they were humming, the visiting Masters in their robes of office filed down the aisles on both sides of the Auditorium to seats reserved for them. The Grand Master, Frater Clayson, addressed the assembly on the mystical meaning of meditation. Following his remarks, the Masters introduced themselves.

The Rosicrucian Art Gallery was the scene of an entertaining illustrated talk by Irving C. Townsend, a businessman who has taken up oil painting as a hobby. A board member of the Society of Western Artists (currently showing in the Rosicrucian Gallery), Mr. Townsend spoke on "Oil Painting as a Hobby."

For Your 1961 Plans . . .

Attending a Rosicrucian Convention may mean the answering of questions like the following:

Why was my last letter not answered?

How may I make better progress?

How are the monographs sent out?

How may I remember AMORC in my Will?

How may I instruct my children in practical mysticism?

How may we improve our Chapter activities?

Why all the emphasis on Science?

What does my Class Master look like?

How are the Order's funds used?

What would be a good hobby for me?

The program of the 1961 Convention will be replete with answers to these and many other questions which may have entered your mind during the year. The date for *your* pilgrimage to beautiful Rosicrucian Park is July 9-14, 1961.

Are you new in the Order? Convention activities are a wondrous boost to your Rosicrucian work from the first week on. An old-timer? Convention is a time to crystallize your ideas, to settle any doubtful elements of your thinking, to receive inspiration and to renew your understanding of the Rosicrucian philosophy. Lodge, chapter, and pronaos members and officers will gain much in understanding of the inner operations of this, the world's oldest fraternity. Plan for Convention 1961—NOW.



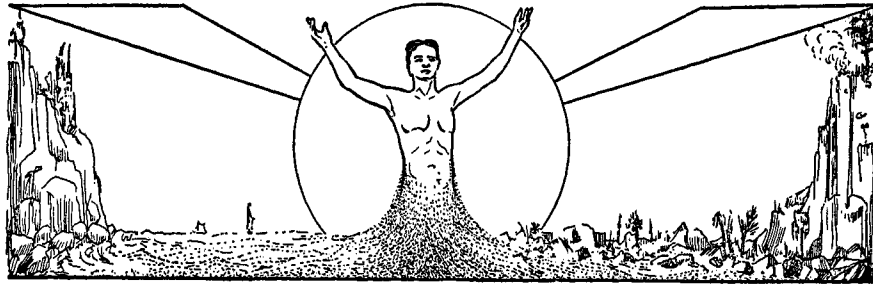
ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the August issue for a complete listing—the next listing will be in November.



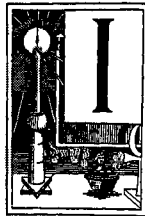
(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)

*The
Rosicrucian
Digest
September
1960*



What Purpose Man?

By RALPH M. LEWIS, F. R. C.



IN each age men have reflected upon the nature of their existence. This reflection has often been expressed in the phrase, Why are we here? In seeking to determine the purpose for their individual lives, men have usually attributed their existence to a Divine or Cosmic intent. Human beings in their various religions have become accustomed to thinking of themselves as images of God or the Absolute. This image which they have had was usually conceived in the narrower sense. It was the anthropomorphic transference of human qualities to the Divine image. One of these qualities of man's nature which he transferred to the Divine was *determinism*, the belief that all creation is by the Divine intent, the exercise of a Cosmic will.

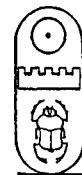
It is plausible for man to think that he is the product of purpose. He knows himself to be causative. Man brings about a series of events daily, numerous changes, by imposing the conclusions of his reason and by the application of his will. Man, however, is causative in a dual way. He can, by the unintentional application of force, cause changes in things and conditions of his world. To use a homely example, by merely stumbling against an object, we can cause that object to move or in some way change its appearance. But man can also through volition, the exercise of his will, so direct his physical powers as to move an object and in some way change its appearance and

relationships. This latter kind of willful causation is *determinism*. It is the serving of a preconceived purpose.

Those, then, who think of man as being a kind of image of the Divine, believe that the Divine, too, is purposeful. Such men are not inclined to believe that human life is a caprice or that it is merely the adventitious consequence of certain natural forces or conditions. Rather, these persons hold to the notion that mankind is the consequence of a specific design. They even conceive that the individual's life, in all its phases, is the result, to a great extent, of Divine intent. Our principal question must be, Is such a commonly held belief false or, on the other hand, is it irreverent for us to deny that reality has a purpose, to deny that there is a purpose behind human existence?

It is appropriate first to give a little thought to the nature of *purpose*. We must inquire whether it is reconcilable with the notion generally had by man of the Divine and of the Cosmic. Purpose is not merely the end or the conclusion of some activity. It is more than the effect that follows a series of causes. Purpose is a *conceived objective*. It is a planned action to achieve a specific result. Determinism or purpose implies something else as well. It implies that there is an insufficiency, an inadequacy or lack of something. Purpose then has, as its function, *acquisition*—that is, the acquiring or bringing about of a nonexistent thing, state, or condition.

Now, can we attribute such qualities as we have associated with purpose to



a concept of God or the Cosmic? The Divine or Cosmic we must presume to be infinite in its attributes, as the philosopher Spinoza said. Therefore, the Divine or Cosmic is potential with all things. Such sciences as astronomy, geology, and zoology tell of the many particulars of the universe, the various manifestations of these infinite forces. They describe animals, plants, and even stars that come into existence.

Now, some of these manifestations seem to make a first appearance. It might then be asked, Were they planned to be as they seem? Do these things that seem to come suddenly into existence indicate purpose? Our answer is that more than any specific purpose they reveal the *necessity* of the Divine nature which brings them into existence.

The Cosmic or the Divine, since it *is*, must have in its existence certain positive qualities. Logically, to be, the Cosmic must be ever active and ever becoming. However, as an active being, it could not be moving toward any specific end or objective, because such would imply that it would be moving toward finality and an ultimate limitation. Such type of movement would signify that the Cosmic, as of now, was imperfect and had to attain ultimate perfection in a so-called future. This concept would be inconsistent with the perfection which every religionist and mystic is inclined to attribute to the Divine or Cosmic.

The Changing Expression

The powers and forces, of which the Cosmic being consists, are not generated in one line. In fact, direction does not exist to the Cosmic. There is neither up, down, advance, or retrogression. Further, if we think of it for a moment, we cannot say that in the Cosmic there is unity for, after all, unity denotes separate things or conditions which have become united. We cannot have a conception of unity before we have the conception of those things which can be united. In the Cosmic there is only a changing expression of the *oneness* of its nature. Let us use a simple analogy to clarify this principle. A candle flame, so far as it consists of fire, has a specific quality. It cannot change that quality and still remain a flame.

The flame, however, without a change of its quality, can flicker. Therefore, while it always remains a flame, its appearance, its expression, does vary.

The rhythmic forces of the Cosmic constitute an infinite scale of harmonic relationships. The manifestations of this great scale of Cosmic forces follow an arrangement like, for example, the musical scale. Its manifestations are the particulars, the things of our world, which we experience, whether they be stars, seas, or men. Each of these things we experience of this great Cosmic scale are not by design but because of the necessity of their Cosmic nature. In other words, the Cosmic could not *be* without being something, and the things we experience are of it.

Since the Cosmic is a state of activity, it cannot escape having the variations of its nature. The principle of this variation is a change from the simple to the complex and from the complex to the simple again. As paradoxical as it may sound, where there is simplicity, there is also diversity. A thing by itself cannot be simple. Only by comparison with other things does it acquire that appearance to us. The opposite, the complex, the so-called developed entity gives the appearance of unity. In the complex state, diversity is subordinated by the striving toward oneness.

Though the Cosmic contains no real diversity, there must occur that simple state wherein its qualities are more distinctive. From this relative simplicity, there is a surge again toward the complex. In the so-called complex phenomena the powers and forces of the Cosmic are so interrelated as to constitute what we consider the developed expression of it. Men call these developed expressions the *evolutionary processes* in nature. The Cosmic cycle of activity is ever complete when its phenomena reach a state of complexity. It returns then to a condition of relative simplicity. Thus there is a continual oscillation of the Cosmic being.

What is man, then, but one of these infinite complexities? He is the integration and the co-ordination of the lesser manifestations of Cosmic action. Man thus is not by design but rather because

he could not escape the inherent function of the Cosmic to be.

In man there are those forces that compose mineral and chemical properties. The human body is a matrix or mass of atoms and their nuclear forces. However, man is also a vital being, animated with Cosmic qualities that manifest as the phenomenon of life. This vital force is cohesive. It binds the phenomenon of matter to a specific pattern. This pattern is the organic process of living matter. Matter, when it is imbued with life, changes its form. But living matter never changes its basic qualities. All living matter, regardless of its form, has similar basic functions.

Consciousness

However, life has a primary attribute that relates it more to the whole scale of Cosmic action than any other phenomenon. The most elementary living things exhibit this attribute, demonstrating that the living organism responds to its own nature. It is the continual striving of life to be what it is. This struggle of life is to retain the composite oneness of its nature. Though life undergoes changes, it is ever fighting to confine these changes within the limits of its own organic processes. Life opposes every tendency toward a return to the relative separateness of the forces of the body of which it is composed on the one hand and the vital force on the other.

This characteristic of life we call *consciousness*. It is also the essential attribute of the Cosmic to *be* and to *respond* to the nature of its being. The Cosmic is *conscious*, therefore, because it responds to and preserves its own nature. The Cosmic is infinite in the changes which its action undergoes. Nevertheless, the Cosmic is limited to that which it is.

When a living thing is aware that it is striving to be, it is then not just a complex organism. It has become at that time a complex or developed *consciousness* as well. This we know as the phenomenon of self-consciousness. Each human being having self-consciousness knows that he is, as well as having the realization of other kinds of reality. But the consciousness that causes us to see the universe as a myriad of separate things or phenomena is diametrically

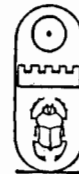
opposed to Cosmic oneness. There would be no monistic state such as the Cosmic, no oneness, if each phenomenon were just to respond to its own nature. Consequently, there is an accord between the apparently separate things of reality. The fundamental quality of Cosmic being is that it is a *greater self* than any number of its particular expressions.

From the foregoing it must be apparent that man has a higher state of consciousness to attain. Such consciousness would approximate the consciousness of the Cosmic. This state goes beyond an awareness of the things of existence and even beyond man's awareness of himself. It is that consciousness which man has when he begins to realize the abstract binding factors of the Cosmic. This awareness of the oneness of reality brings to the individual greater satisfaction than any number of particulars which he can conceive. It constitutes a consciousness of the *universal*, which is more gratifying than any forms it may assume.

For analogy, to the music lover, music as an emotional expression transcends any single musical composition which he has ever heard. In other words, he loves music more than any particular expression of it. To the music lover, music is generic; it is a class, not any particular selection. So, when man seeks to find a psychic, spiritual, or intellectual consciousness of the Cosmic, by that act he has returned to the Cosmic.

Man, as a self-conscious entity, is not really of the Cosmic until he makes an attempt to attain this oneness with it. Until such time all the elements of which man is composed are of the Cosmic, it is true, but it is only the forces of his physical being and vital life force that are of the Cosmic. The *self*, that which is conscious of man's nature, is not of the Cosmic until he realizes that it is.

Cosmically, there is no purpose for man, as man thinks of purpose. Man is not a Cosmically conceived objective. Rather, within the necessity of the Cosmic's nature there arises such complexity, of which man is part. Man is not by Cosmic intent but by Cosmic *necessity*. Consciousness, just as all other



phenomena, passes through stages of greater complexity. Thus Cosmic consciousness is not limited to an indwelling blind striving to be. It also consists of the awareness of its own infinite oneness. For the Cosmic to have this realization of itself, one of its myriad manifestations must glean an awareness of it, must be able to reflect the Cosmic. Man is that kind of manifestation. Such a consciousness of the Cosmic is possible with him.

Whether other beings elsewhere possess this developed consciousness, this awareness, we do not know with certainty. All such highly conscious beings as man, wherever they may be, are a microcosm. They reflect within themselves the macrocosm, the great Cosmic, and the singleness of its nature. Such beings as man thus become the *self-consciousness* of the Cosmic. The Cosmic realizes its own nature through such phenomena which develop out of its infinite changes.

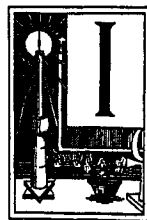
The scientist, the philosopher, the mystic, each within the limits of his own approach, is conceding, by his interests and declarations, to the Cosmic necessity of his being. Each one is seeking, in his own way, to go beyond the separateness of appearances. Each is endeavoring to attain a harmony with the whole of reality, by being drawn back, through his research and studies, into the harmony of the formless one.

He who denies this aspect of his consciousness is opposing the very Cosmic complexity of his nature. By doing so, such a person is clinging fast to the lesser stages of his consciousness. He has become physically evolved by Cosmic necessity to assume the status of man, but functionally, however, he resides on the level of a lesser living organism. It is futile for man to know *why* he is, but most fruitful for him to know *what* he is. Only by knowing this, does the self attain its true stature as an exalted state of consciousness.



Evolving Personalities

By BONNIE MAC CONNELL, F. R. C.



IN recent years, as the general public has been made aware of the powers of the mind and has become fascinated by the vastness of its scope, of which it can understand so little and imagine so much, a greater number of people (untrained amateur psychologists and practitioners with little knowledge) have attempted treatment of real or imagined unhealthy conditions, by delving blithely into morasses of mental confusion.

Achievement of "complete recall," whereby one becomes master of his life, has been touted, not just as a possibility, but as a fact, a condition which anyone can attain by reliving mentally events of his past life or lives. Purportedly, as an individual learns what has been done to him and what he has done to others, he is able to surmount problems or, more correctly, see them dissolve into nothingness like mist in a summer sun, because of his recognition of their cause. He does not dream of the hazards he faces or realize how incomplete such techniques must be and, by

*The
Rosicrucian
Digest
September
1960*

the time he learns the futility of his efforts, the chances are that he is much too confused to benefit by his knowledge.

Any method of achieving complete recall, other than by raising the consciousness to the Cosmic level, is only wishful thinking, for, to be complete, recall must reach infinity, to which Cosmic Consciousness is the only entrance.

Even God, in His mercy, has decreed forgetfulness for our errors, misdeeds, cruelties, and for episodes in our past lives that might be too shocking or horrible for contemplation by our present selves.

We are all tarred with the same stick. All of us have evolved and risen from the mire, but the theory that "facing" past depravities will cure them is false. We may have committed the vilest, most degenerate of acts, or had them committed by another upon us (it does not matter who commits such deeds since each person is but a part of one whole and what affects one member affects the entire being), but that is only one aspect of our nature.

If we were to "face up" to that particular side, then in all fairness we should "face up" to the opposite. Man is capable of reaching the lowest, darkest, most miserable depths, but he is also capable of soaring to the grandest, most glorious heights. If he is half-devil incarnate, the other half is pure angel, and a man who lives with only one half of his nature is unbalanced.

A greater danger for one attempting total recall is that he sees himself as the personality who has done wicked or depraved deeds when actually, he is *not the same one at all*. Only the soul is eternal. The personality develops with each advent on earth, higher and more refined, a composite of all previous personalities and filled with the knowledge learned by innumerable past misdeeds. It is by errors, shortcomings, and falls that we develop wisdom, and by the fires of regret our personalities are refined.

Even facing up to past errors in this present life is futile, for we *know* inside us what we have done, whether we know objectively or not, and we know that we must right every wrong. We

do not make things right by rehashing them or exposing them to the gaze of others, but by changing our attitude in order to build a clean future. When the time comes to make amends, we know inside (and sometimes objectively also) the nature of the debt we are paying. Again, if we, in spite of Cosmic dictum, insist on wallowing in past muck, we should certainly endeavor to recall every moment of joy, goodness, and grace to cleanse ourselves and to form a balance.

What good can it do for me to know that in some past life I murdered my best friend in cold blood, or ravaged a nation? From these things I learned much and became what I am today. I can erase them only by future behavior. While I may have to live another lifetime and even longer to compensate for each life I have harmed, or to expiate the damage done to friendship, who knows that it may be in this life or in the very next that, because of my trying so diligently to make amends, I may be granted the opportunity to save a greater nation, or to be a truer friend?

I am now not the same person I was and I shall never be so again. Never again shall I be so lowly as I am at this moment, for it is not only the atoms of my body that are changing and being replaced constantly, but my personality is changing also, evolving to higher and higher planes. I shed each past personality and past body like worn-out shells, as I expand into ever more splendid awareness.

What good could it possibly do for me to inundate myself with knowledge of my own evils? Would it help me to revile myself for them—or for the evils of someone else toward me?

Who, among all people, wants to be selfish? And yet, how blindly selfish is he who, disregarding his obligations to his fellows, spends his time trying to reach his own past as though it were the most important thing in the world.

He might better use the time in giving of himself to help those who may be more valuable to the Cosmic than he. In no other manner could he so quickly increase his own value or more thoroughly wash out his past mistakes.





Living in the Clouds

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

(From *Rosicrucian Digest*, October 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THOSE who cannot comprehend the true aim and purpose of mystical and spiritual study are prone to state that persons thus inclined are given to "living in the clouds." It is generally meant to be a derogatory comment, or at least an intimation of fanatical tendencies. It always implies an attitude that is not universally normal, and more or less impractical in these modern times.

In truth, the student of spiritual values, and the seeker after that form of arcane knowledge which reveals the higher principles of life, is not one who is given to abstract thinking and impractical living. He may at times dwell in the clouds in his spiritual thoughts, and he may very often lift his consciousness to a higher realm or a plane greatly beyond the material things of this life. But such an individual keenly realizes the fact that man is here on earth for some very definite purpose. He realizes that since his consciousness was projected from a Divine spiritual source to be enclosed in a physical form in the material world, there is some very definite mission in life for him and that this mission can be fulfilled only by meeting its conditions and car-

rying out the worldly duties and obligations.

The real mystic is not one who bases his explorations into the spiritual world upon the false premise of a negation of worldly conditions and material interests. The mystic is ever a seeker for mastership, and this mastership includes a conquering of the worldly problems, as well as a masterful comprehension of spiritual truths. He realizes, therefore, that the spiritual unfoldment and the higher glories of life are to be attained by rising step by step from this earthly plane to the planes that may lie before him, and that this attainment must be brought about through the mastering of the natural obstacles or limitations surrounding it.

It is only the idle dreamer and the one unfamiliar with the fundamental truths who believes that he may lift himself arbitrarily and wilfully out of and beyond the specific environment here on earth in which God and the Cosmic principles have placed him. The mystic does not look upon the incidents of his birth as incidents of chance, but rather of law, order, and system. He does not consider that all earthly experiences are secondary, but rather that they are primary. He does not attempt to deceive himself with the

philosophy that the ultimate end of life is the annihilation of worldly experiences or worldly efforts.

Since some Divine Law or principle has ordained his earthly incarnation, and since there is some very definite purpose to be carried out by this incarnation, he ever seeks to find the why and the wherefore of earthly existence, and the specific work which has been allotted to him as the medium of his personal evolution.

From Earthly to the Spiritual

The true mystic believes that man evolves from the primitive and fundamental activities of earthly existence to the higher and more perfect conditions of spiritual unfoldment. He recognizes in the trials and tribulations of earthly life the contest between good and evil, light and darkness, and the challenge to his own fortitude. He becomes convinced that the law of the survival of the fittest is not solely the mechanism of earthly life, but a principle of the evolution of the inner self and the personality.

As the ancient philosophical mystics believed in the smoothing of the cubic stone and the rounding of its edges in order that it might be a more perfect stone, so too, the modern mystic believes the grosser elements of his worldly nature and the rougher edges of his personality must be eliminated in order that his consciousness and ego may rise to the sublime heights which he keeps in mind as the goal of his existence. But he does not allow his vision to dwell exclusively upon an ethereal and intangible portal, nor does he allow his thinking and acting to be influenced by fanatical dreams of a Nirvana in which he may live as a being suspended above and beyond all worldly duties and obligations.

A mystic is as keenly interested in the laws and principles of the atomic and molecular construction of matter as he is in the spiritual integrity of the Divine source of life. He is just as prac-

tical in his application of nature's worldly laws as in the application of the spiritual principles. His dreams are equally divided between the physical accomplishments here on earth and the spiritual attainments of the future. He keeps his feet solidly upon the earth, and upon the rock of this material existence, while permitting his consciousness at times to soar to greater heights beyond this life.

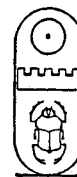
A mystic does not anticipate nor hope for any indefinite period in the future when all productiveness of his hands and all creation of his material consciousness will be brought to an end; and his usefulness in the great scheme of things on earth be terminated by an ethereal spiritual existence of no value to God or man. He anticipates, rather, that his attainment here will lead him into a spiritual school of more profound unfoldment wherein he will be prepared for another opportunity to make greater victories and to accomplish even a more extensive unfoldment here. He anticipates that this will be repeated from time to time until all men and all beings here on earth will have reached that degree of perfection when material existence may no longer be necessary.

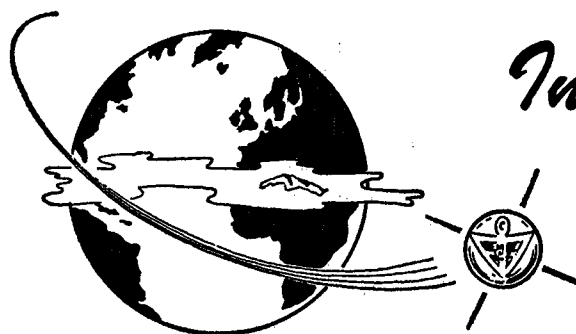
But while a mystic hopes for that inevitable result for all beings, he rejoices in the opportunity of living among men, of being a friend to men, and of working out the great cycles of evolution which God has decreed. His ambition is to serve and to labor in the vineyard rather than to rest at eventide and to find eternal peace without accomplishments or responsibilities. This is what constitutes the true nature of the mystic, and of the seeker of illumination and wisdom and spiritual light. These ideals should be those of every Rosicrucian, for such is the teaching and purpose of the brotherhood. This has been the spirit which has animated all of its founders and leaders throughout the centuries and which has brought power, happiness, contentment, and inner peace to them and its followers of all times.



Though one should in battle conquer a thousand men a thousand times, he who conquers himself has the more glorious victory.

—from *Sayings of Buddha*





In Orbit

Rosicrucian
Activities
Around the
World

A CONVENTION may be many things, but with Rosicrucians it is always something different. The official account of the Order's 1960 International gathering in Rosicrucian Park appears elsewhere in this issue. The items offered here are merely seasoning to the main dish. . . . This was the farthest-out convention yet, first in numbers; then in the drama *Beyond Earth*, which accomplished a successful scientific touchdown on Mars. . . . But the solid terrestrial approach was never lacking in the discussion and demonstration of Rosicrucian principles. . . . Backward in time to the sacred groves of the Druids for a glimpse of their ceremonies and a tarrying in the present, too, for an *en masse* photograph of all attending, including (in addition to the grouped delegates, North, South, East, and West) the "Sixth Senator" from Angels Camp, the "49er" from Texas, "The Lord High Everything Else," who briefly left the controls in Francis Bacon Auditorium, and the Bright Angel from Brazil, Soror Angélica Colle, first Master of Mestre Moria Pronaos, Curitiba, whose generosity added to the beauty of the site of the Grand Lodge building there. . . . Also coming in for serious consideration were "Basic Values in Education" Rare books on mysticism; important documents of the Order's past. . . . A guest scientist, Dr. Henry L. Richter, Jr., of the Space Instruments Section of Cal Tech's Jet Propulsion Laboratory with information regarding up-to-date results of exploratory space vehicles. . . . Nor were the children neglected—The Children's Hour spotlighted the wholehearted en-

deavors of Sorores Gladys Lewis and Dorothy Muttkowski in the work with preschool children. A large studio audience witnessed the event. . . . Frater Myron Floren and his accordion made welcome musical magic. . . . Disney contributed a bit, too, of Donald Duck and mathemagic. . . . And a small gray kitten assisted Frater Watermeyer—no mean magician himself—in working added magic in the final experiment in concentration and visualization. . . . The greatest magic, though, was that which swished all those enthusiastic people home and left the Park suddenly an oasis of deserted green—but not before a mammoth banquet in the city's Civic Auditorium, and a charming Rose Ball staged by the Colombes of the Order in Lou's Village Fiesta Room.



Due to the growing attendance of Spanish-speaking members, each Convention offers more of particular interest to them—Temple convocations, class reviews, science demonstrations, and this year, two allegories. For the review classes, the following volunteered their services:

Neophytes: Frater Mario Salas, the Order's representative in Central America;

First, Second, Third Temple Grades: Frater Pedro J. González, San Francisco, California;

Fourth, Fifth, Sixth Temple Grades: Frater Dr. Ismael Vilaplana, Tijuana, B. C., México;

Seventh, Eighth, Ninth Temple Grades: Soror Ana Palmira Vivas, head of the Latin-American Editorial Department in San Jose.

The
Rosicrucian
Digest
September
1960

Others attending from Latin-American countries were: Soror Eva Argüelles, Secretary, Quetzalcoatl Lodge, México, D. F., México; Frater Salvador Bustos, La Paz, Bolivia; Soror Angélica Colle, Paraná, Brasil; Frater E. Campos y Alvarado, Chapter Master from San Pedro Sula, Honduras; Frater S. Sanfeliz Rea, Caracas, Venezuela; Frater José Geda Vizoso, Secretary, Lago Moeris Lodge, Habana, Cuba; Frater R. Plaza, Habana, Cuba; Frater Daniel Riqueros, Tell-El-Amarna Lodge, Santiago, Chile; Soror Ana A. Osorio, San Salvador, El Salvador; and Soror Elvira Santamaría, Lima, Perú.

* * *

Convention visitors in great numbers took the opportunity of viewing the Eighth Annual showing of Western Artists in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum. Western Artists, organized in 1938, has now grown to some 800 members—all competent craftsmen and some exceedingly gifted. This year's juried show was to many the best offering yet.

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Another historic session of Rose-Croix University left many vivid memories as it rolled into place in the picture of the past. These few extras should be tucked in, too: The spatial flights that daily took place in Frater Hubbard's class; the psychological lore which Soror Martha Pingel secretly communicated in "Catalyst"; and the motorcycle jaunt of Frater Robert Arnold Hunter behind you-know-who of Sound-and-Color fame. This was described as vastly superior in dash and daring to any wild rides of the past and as outclassing in every way the familiar classics: John Gilpin, Tam O'Shanter and the headless horseman!

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The Order's representative in Latin America for the past three years, Frater Mario Salas, was in Rosicrucian Park during Convention, readying himself for another lecture campaign.

Last January, Frater Salas joined the second section of the Egyptian tour, later visiting Europe, especially Spain, before returning to Central America.

San Jose Mercury

AN INDEPENDENT NEWSPAPER

Monday, July 11, 1960

Editorials

S. J. Welcomes Rosicrucians

Approximately 1,000 delegates to the 36th annual international convention of the Rosicrucian Order opened their proceedings yesterday in Rosicrucian Park here. They will be among us through Friday.

The Mercury bids welcome to these honored guests and wishes them a most profitable and enjoyable convention.

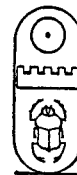
The Rosicrucian Order is perhaps unique among organizations in that it is, essentially, a group of individuals devoted to study and philosophical reflection. Rosicrucians seek to fuse the material knowledge of science with humanistic insights of philosophy in order to achieve a fuller life for their members.

This striving for the full life is not, in itself, unique, but the concept of the Rosicrucian Order is unique in that it attempts to systematize the quest.

San Jose has been privileged to serve as "home" and international headquarters for the order since 1927. For more than three decades, the order has contributed richly not only to its own members but to the cultural life and values of this community. Its Egyptian museum, planetarium, research library, the facilities of Rose-Croix University and the pleasant grounds of Rosicrucian Park itself are community assets of the first magnitude.

The order is well appreciated here, and its delegates—from nations across the globe as well as from the United States—are always welcome.

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FALL ROSICRUCIAN RALLIES

Rosicrucian Rallies planned for the fall season are listed below. Special programs, including discourses, experiments, motion pictures, and ritualistic activities will be featured. Further information regarding any Rally may be obtained by writing the Rally Secretary listed.

CHICAGO, ILLINOIS: Annual Rally sponsored by the Nefertiti Lodge, October 22 and 23. Guest speaker will be Frater Harvey Miles, Grand Secretary. Rally Secretary: Mr. Charles E. Peterson, 10742 S. Whipple Street, Chicago 43.

FLINT, MICHIGAN: One-day Rally sponsored by the Moria El Chapter on September 25. Y.W.C.A. Building, Flint. Registration will begin at 9:00 a.m. Rally Secretary: Miss Eloise Ellsworth, 1338 Hughes Avenue, Flint 3, Phone CE 3-1894.

INDIANAPOLIS, INDIANA: Tri-State Rally sponsored by the Indianapolis Chapter in collaboration with the Chapters in Dayton, Columbus, and Cincinnati, October 14 to 16. I.O.O.F. Building, 5 N. Hamilton Street, Indianapolis. Frater Harvey Miles, Grand Secretary, will be the principal speaker. Rally Secretary: Mr. Paul Keller, 5 N. Hamilton Street, Indianapolis 1.

LOS ANGELES, CALIFORNIA: Southern California Rally, October 8 and 9, Hollywood Masonic Temple, 6840 Hollywood Boulevard, Hollywood. Special speakers will include the Emperor, Frater Ralph M. Lewis, Soror Marty Lewis, Frater Edward J. Rettberg of the Department of Instruction, and Soror Adelina Graham, Director of the Latin-American Division. High-lighting the Rally program will be the premiere showing of *Mystic Isles of the East* produced by the Rosicrucian Order. Saturday evening the full length feature in Cinemascope of *The Egyptian* will be shown. Rally Secretary: Mr. Al Goldbaum, Hermes Lodge, 148 N. Gramercy Place, Los Angeles 4.

MINNEAPOLIS, MINNESOTA: Third Annual Rally sponsored by the Essene Chapter, October 1 and 2. Dyckman Hotel, Minneapolis. The featured speakers will include Frater George Fenzke, Grand Councilor. Rally Secretary: Mr. Robert W. Asher, 25 University Avenue, S. E., Minneapolis 14.

NEW YORK CITY, NEW YORK: Twentieth Annual Rally sponsored by the New York Lodge, October 1 and 2. Morning sessions at the New York City Lodge Temple, Fisk Building, 250 W. 57th Street; afternoon sessions at the Park Sheraton Hotel. Rally Secretary: Mr. Walter G. Klingner, Lodge address.

PHILADELPHIA, PENNSYLVANIA: A statewide Rally in Philadelphia, October 22 and 23. Kugler's Restaurant, Broad and Chestnut Streets, Philadelphia. Guest speaker will be Frater Ralph M. Lewis, Emperor. Rally Secretary: Miss Tillie Fineberg, c/o M. Brennar, 5028 Walnut Street, Philadelphia 39.

SEATTLE, WASHINGTON: Pacific Northwest Rally sponsored by the Michael Maier Lodge, October 14, 15 and 16. Wintonia Hotel, 1431 Minor Avenue, Seattle. Guest speaker will be Frater Cecil A. Poole, Supreme Secretary. Rally Secretary: Mr. Fred G. Davey, 1912 Eighth Avenue North, Seattle 9.

SOUTH BEND, INDIANA: Rally sponsored by the May Banks-Stacey Chapter, September 18. Grand Councilors Harry L. Gubbins and George Fenzke will be featured speakers. Rally Secretary: Mr. Guy O. Gibbons, R.R. 2, Box 349, Edwardsburg, Michigan.

ST. LOUIS, MISSOURI: Fourth Annual Rally sponsored by the St. Louis Chapter, October 8 and 9. Roosevelt Hotel, St. Louis. Frater Harvey Miles, Grand Secretary, will be the principal speaker. Rally Co-Chairmen: Mr. Hugh M. Brooks, 2211 Mo. Avenue, Granite City, Illinois; Mrs. Blanche I. Patton, 2234 Yale, Maplewood, Missouri.

TORONTO, ONTARIO: Ninth Annual Eastern Canada Rally sponsored by the Toronto Lodge, October 15 and 16. The Crystal Ballroom, 17th Floor, King Edward Hotel, 37 King Street East, Toronto. Emperor Ralph M. Lewis will be the principal speaker. Rally Secretary: Mr. Don Bevis, 58 Craigmere Cres., Willowdale, Ontario.



GRAND COUNCILORS OF A.M.O.R.C.

Large attendance of Grand Councilors, or regional representatives of the Order, are joined by other officers of A.M.O.R.C. in annual conference during 1960 International Convention. Seated left to right are: Mrs. Frances Holland; Roland Ehrmann; Harold P. Stevens; Rodman R. Clayson, Grand Master; J. Duane Freeman, Member of the Supreme Council; and standing are, J. Leslie Williams; C. C. Abrahams; Harvey Miles, Grand Secretary; Ralph M. Lewis, Imperator; Cecil A. Poole, Supreme Secretary; Dr. J. C. Guidero, Deputy Grand Master for Southern California; James R. Whitcomb, Grand Treasurer; George Fenzke; Arthur C. Piepenbrink, Grand Re-



INTERNATIONAL GATHERING

In pleasant conversation between sessions at the International Rosicrucian Convention held in San Jose are from left: Dr. Sanfeliz Rea of Caracas, Venezuela; Daniel Riqueros of Santiago, Chile; Amelia Jackson of San Jose; and C. C. Abrahams of Port-au-Prince, Haiti. The nearly 1,000 members in attendance from the four corners of the world had opportunities for informal group discussions while meeting on the common ground of mutual interest.

(Photo by AMORC)



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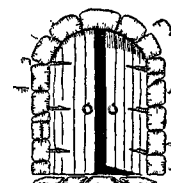
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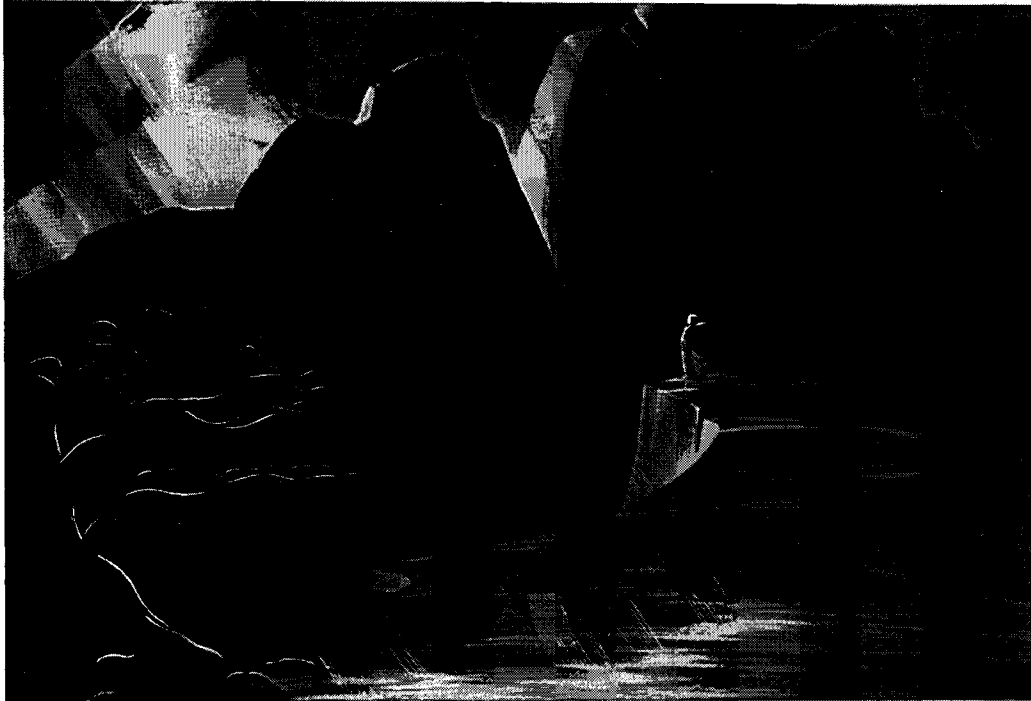


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