

ROSIKRUUCIAN DIGEST

JULY
1961

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The Gifts of Mind
Their potentials
examined

▽ ▲ ▽

Ours Is the Power
To command or
persuade.

▽ ▲ ▽

**Numbers Are
Destiny**
They underlie
all things.

▽ ▲ ▽

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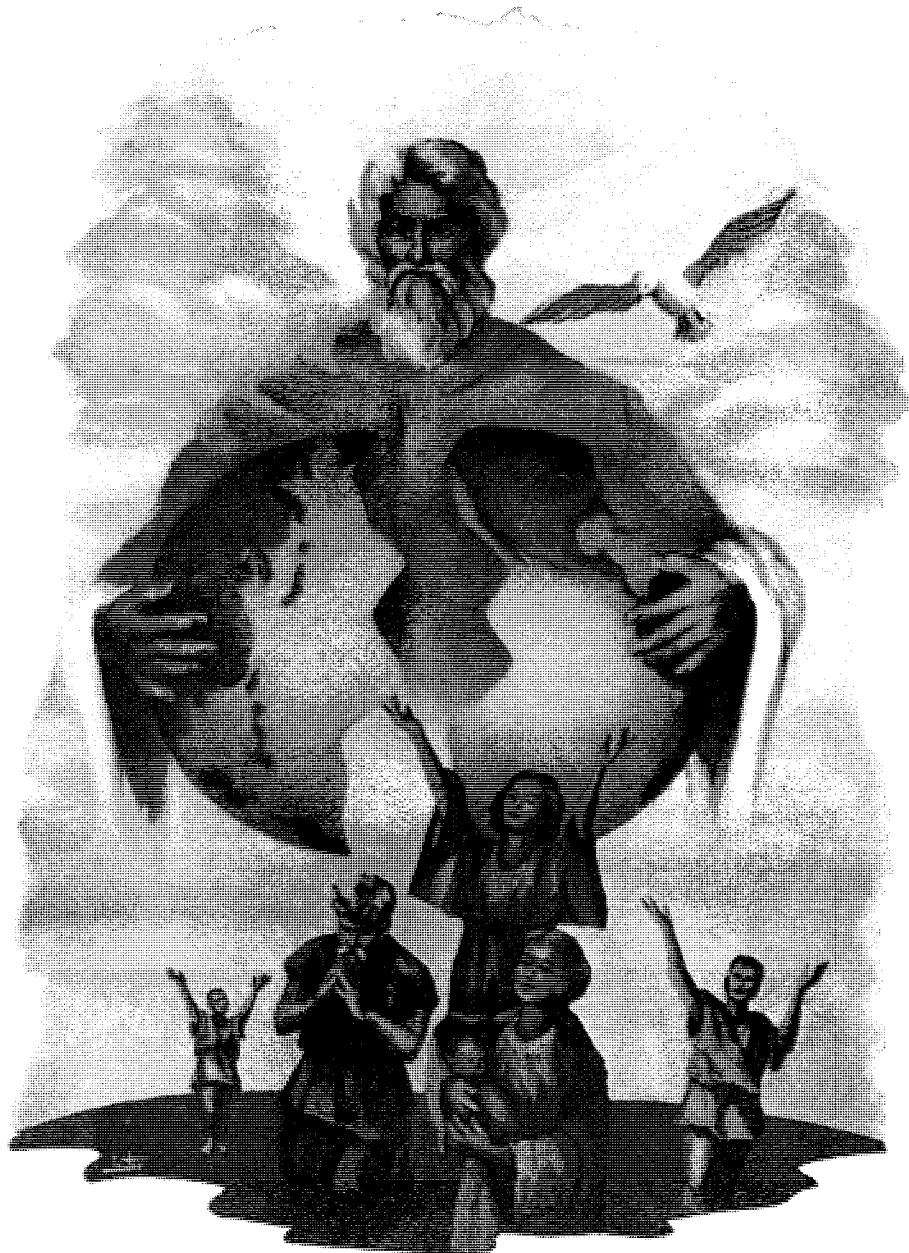
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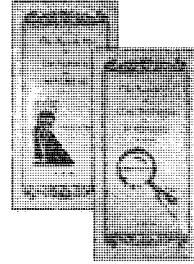
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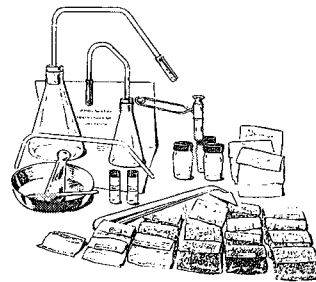
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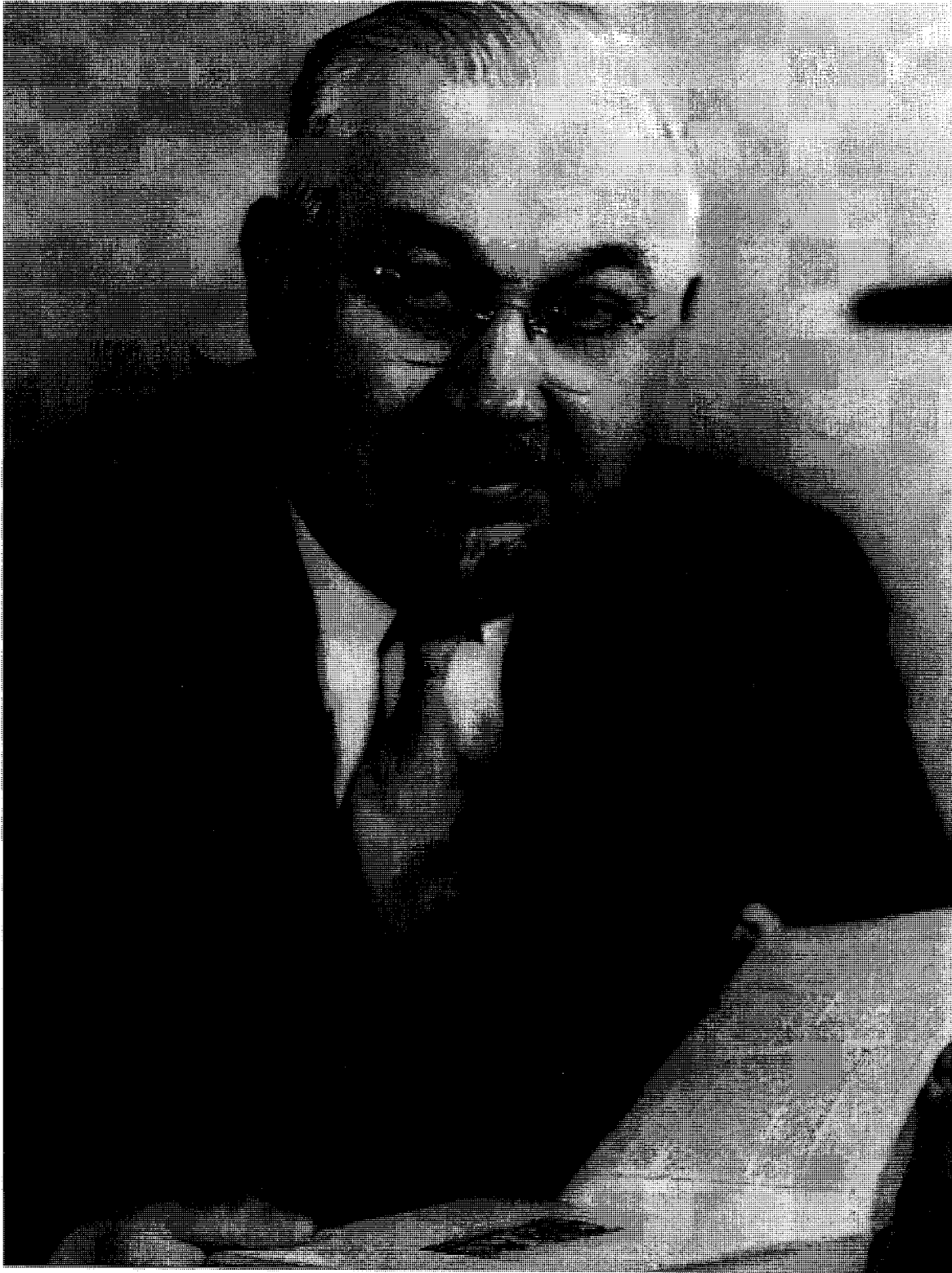
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DR. H. SPENCER LEWIS

A photograph of Dr. H. Spencer Lewis, first Imperator for the present cycle of the Rosicrucian Order, AMORC, was taken in his study. Dr. Lewis laid the foundation and began the modern structure of the existing world-wide Rosicrucian movement. August 2nd is the anniversary of his transition. For details of the annual commemoration, see page 247.

AN OPEN MESSAGE to . . .

The Man and Woman In Moderate Circumstances

You have a steady position, a regular income, nominal but comfortable; perhaps you have a car, a radio, and own your home. You are surrounded by loved ones in an environment of your own making. Occasionally you have troubles and problems, but you find security in the well wishes of friends and associates . . . yet these satisfying factors do not constitute the final end or attainments of life; they are *just a beginning*.

A fuller life does not mean doubling many times your worldly possessions, for that would still leave you on the eve of the greater things that life affords. It is only when you have leisure moments, free from the struggle for sheer necessities, and indulgence in the usual pleasures, that life can be measured in other terms.

The bloom of a flower, its exquisite color and fragrance, we all know, follows its growth and fight for life. There is also a *bloom of mankind*. It is the exercise of the mind, a directing of the mental powers toward an understanding of the mysteries which have given self existence.

It is one thing to labor and strive instinctively to survive, and still another to find an inspirational reason for so doing. The distinction which man has, as a superior being, is not found in the fact that he lives, but that he has a mind by which he can find the answer to the ancient query, "Why am I here and from where did I come?"

Some Pointers On Life

For those who find joy in thought and seek knowledge, not for its probable value in dollars and cents, but for the personal satisfaction it brings, an unusual opportunity is offered by the Rosicrucians. To the man, they reveal the way to a personal solution of such Cosmic mysteries as time, space, and consciousness and afford a fascinating contemplation of life itself. To the woman they point the way to a better understanding of the self within and the intangible powers which make for inner beauty, culture, and *real happiness*.

Just address a letter or a postcard to Scribe S. P. C., The Rosicrucians, San Jose, California, and ask for a FREE copy of *The Mastery of Life*. This informative, illustrated book will fully explain how all this is possible. It will be sent you without cost or obligation.





ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIX

JULY, 1961

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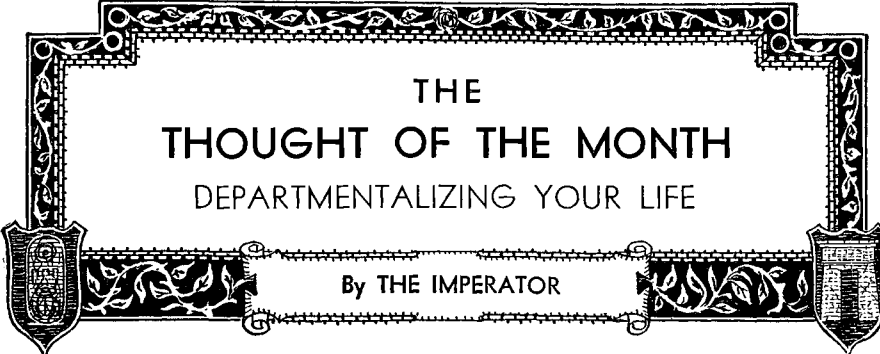
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The Purpose of the Rosicrucian Order

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")

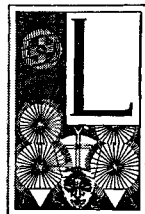
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THE
THOUGHT OF THE MONTH
DEPARTMENTALIZING YOUR LIFE

By THE EMPEROR



LIFE is what we make it. Every thought and action whether conscious or not shapes some facet of life. It is so, for all men do just that. No one can escape. There is this distinction, however: Some men seek to plan their lives. In their religions and philosophies, they have assumed a specific purpose for the period of human experience.

To them life is a drama, and man is to play a definite role in it. That most are not successful is due largely to the dogmatic purpose assigned to life. The unexpected frequently arises to make the part they have selected for themselves impossible of performance.

It is far better to think of life in relation to human affairs as being *purposeless*. Our assumption of "why life is" is highly speculative. To adjust our personal living to a conjecture may with the passing years be highly disappointing, if not actually dangerous in wasted opportunity. We should take the position that with all its vicissitudes, life is. Then, as much as human reason and will permit and to the extent of our creative ability, we should try to modify the impact of life upon us. We can employ the phenomenon of life and our environmental factors to make it serve a purpose—a purpose which *we* establish.

The purpose we should give our own personal existence is, of course, again a critical question. It is one that has engaged the greatest minds in the world's history in philosophical controversy. Just what is the summum bonum, the

highest good, to which this period of human existence should be devoted? As one selects various goals, delineated by different terms such as happiness, pleasure and spirituality, he finds himself involved in semantic depths. He may even be inclined, as he analyzes it, to reject an ideal that he once thought the acme of human endeavor.

A practical approach to life is to departmentalize the daily living. Divide each daily period into a triad of *work*, *pleasure*, and *rest*. If this is done conscientiously, we exact some reward for our personal existence. It is not like damming up a stream, nor is it presumptuous guessing as to who put the stream there or why.

Rather, it is the pragmatic point of view: Here is the stream of life; therefore, let us direct it into the three channels from which we can derive the most benefit.

The first step is to convince ourselves that these three divisions are essential. They cannot be minimized or reduced to a smaller number. To attempt to eliminate any one of them is to be unrealistic and to suffer the consequences of abnormality.

Work is not a divine imposition; it is not a sin. It is not an indication that our economy or civilization is still primitive in failing to abolish work or to find another solution to the problem. All nature is productive. It reproduces; it passes through cycles of evolution and devolution. Nothing is inert or static. The human being is no exception. We have the instinct to live and to perpetuate ourselves. This requires work.

It is not a matter of resigning ourselves to this condition. Rather, by working to sustain ourselves in whatever state of comfort we can, we are only conforming to the activity and productivity of all nature. We have only one choice: to be or not to be. If we want the reality of a personal existence, we must artfully employ ourselves in whatever way our society demands.

Work—our personal labors, trades, or professions—constitutes one point of this triangle of living. It is important that the triangle be equilateral, that no one point in its requirements encroaches upon another. One's labors may require more hours of life than the other two departments of living. If that is so, then the other two, being deficient in time, should be made more intense.

The Ideal State

What they provide should be as satisfying to the individual as the results of his labors. A work demand that exhausts the individual, that encroaches upon his pleasure and his rest, causes an unbalanced state of living. The ideal state of employment is not just an adequate compensation for the efforts and skill expended. There is also the satisfaction that it inculcates in the worker.

Does he have pride in his accomplishment? Does he find pleasure in it? Suppose one has a task which does not mentally or emotionally stimulate him, its sole advantage being remuneration. Then the individual must acquire an avocation or hobby that takes his mind and emotional self out of the lethargy into which his labors have put them.

Individuals often say: "My work is my play." They enjoy their work and the emotional stimulus lends enthusiasm and concentrated energy that make success possible. Such people are fortunate. However, to make one's work one's whole pleasure, and to merge the two points of the triangle, work and pleasure, can result in adverse effects.

We cannot sustain throughout life the same efficiency as in youth or early manhood. There comes a diminishing return, a decline in productivity—and perhaps quality—which we cannot fail to observe. Dissatisfaction enters into the appraisal of our accomplishments.

It becomes a blow to the ego. The joy of living once entirely centered in our work is considerably reduced. Having never depended on extraneous pleasurable interests, life begins to pall on us.

The period of *pleasure* should, as nearly as possible, in point of time be the equivalent of our labors. Pleasures are of many kinds, physical, mental, emotional, and spiritual or psychic. Physical pleasures are, of course, those which gratify the appetites and passions.

Mental pleasures satisfy the intellect, the reason, and the imagination. Spiritual or psychic pleasures are those which seem to fulfill a transcendental urge, as the moral idealism expressed in religion and moral philosophies. Consequently, each individual's pleasures will vary, depending upon his psychological type and environmental associations.

To pursue, as pleasure, an activity that corresponds to one's work is not advisable. It may result only in satiation and eventually in ennui. When that occurs, one's work loses its stimulation and efficiency is lowered. For the sake of balance, pleasure should provide rejuvenation. It should arouse faculties and gratify interests which are more or less dormant during one's working hours. If, for example, one enjoys music and would like to play an instrument, that activity should be a prominent part of his pleasure period.

It must be realized that no pleasure—not detrimental to the health of the individual nor degrading to others—is really morally wrong. There are pleasures, not morally wrong in the broadest spiritual sense, which a restricted society may unreasonably prohibit. Consequently, the individual, as a member of society, is bound to obey such laws in the interim of their existence. An orthodox religious society may prohibit sports on Sunday and have laws passed to enforce the restriction. Sports may be the individual's pleasure; but he is compelled to forego such pleasure until a more enlightened society revokes the intolerant law.

Just as it unbalances the departmentalization of life to permit work to dominate our whole existence, so does it for pleasure to encroach on the other two points of the triangle. If by pleas-



ure we mean escape from our biological and social responsibility of work and productivity, we are wrong in our conception.

Overemphasizing One Department

The playboy—or girl—is overemphasizing one department of his life. It is difficult to sustain a pleasure indefinitely. Most pleasures are the gratification of aroused desires, whether stemming from an appetite or an ideal. To pursue pleasure continuously becomes a labor in itself.

It is the interim of our regular labors each day that naturally increases the desire for pleasure. However, many men have looked ahead with anticipation to retirement so they might indulge their pleasures freely and continuously, whether sports or hobbies. Subsequently, when retired, they pursue the pleasure freely, and the satisfaction greatly wanes. In fact, many lose entirely the desire for that which was once an occasional intense pleasure.

Rest, like pleasure, is relative to the individual. One person may be entirely refreshed and recovered from arduous

duties and pleasures in six or eight hours. Another may require ten. This depends upon the physical constitution and general health of the individual. Properly planned departmentalized living will not permit either work or pleasure regularly to interfere with rest, whether that is sleep or relaxation of some kind.

To crowd or lessen the requirement of this third point of the triangle is erroneous, for it works against the other departments of living. We cannot work or play our best, if our sleep or rest is depleted. As we know from personal experience, it is not the number of hours put into work that assures the most efficacious results. A sleepy, disgruntled individual cannot give his best. Neither can one play if he is overtired.

We may think of rest as being the fulcrum or point upon which a balance scale is suspended. No matter how equal the weight in the two trays of the scale, the fulcrum must be exactly between them or no state of balance is achieved. So, too, with *rest* in relation to *work* and *pleasure*.



SATURDAY, AUGUST 26, 1961

Annual Cloisters Pilgrimage for Rosicrucians and Their Friends

Benjamin Franklin Lodge of Philadelphia and Allentown Chapter of Allentown are again sponsoring a pilgrimage to The Cloisters in Ephrata, Pennsylvania. The day's activities will include:

1. A guided tour through The Cloisters
2. A special taped message from the Imperator
3. A pageant depicting the early life of The Cloisters
4. A barbecue and corn roast picnic
5. A musical program directed by Dr. John Palo.

Net proceeds will be devoted to the erection of a suitable marker at the site of Magister Johannes Kelpius' cave in Fairmount Park.

For further information, write:

Pilgrimage Chairman, O. D. HUFFSTUTLER
728 Tilghman Street, Allentown, Pennsylvania

or

MASTER EDWARD F. HOFFMAN III
Benjamin Franklin Lodge, 1303 W. Girard Avenue
Philadelphia 23, Pennsylvania

Reservation must be made before August 19.

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In Memoriam

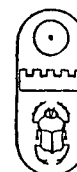
Is a man endowed cosmically with certain powers and abilities so that he may excel in some particular capacity? If this is assumed, then one accepts the doctrine of determinism, that is, that the life and events of man are prepared in advance for him. On the other hand, can it be said that one achieves a mastery in some field of endeavor *because* of the fact that he was born with certain talents? In the latter respect, the life of the individual would not have been determined for him, but became what it was because of his potentialities. Referring again to the first notion, if one has exceptional talents, perhaps they were cosmically given him with a specific purpose in mind.

We leave it to the reader to ascertain which philosophical view finds the greater response with him. The fact remains that Dr. H. Spencer Lewis, first Emperor of the second cycle of the Rosicrucian Order in America, was a man possessing an array of exceptional talents, each of which proved to be essential to his high office. He was an orator of note, a prolific and forceful writer; his keen imagination was apparent in the numerous designs, from literature to buildings, which he conceived and executed. He was an artist, working in both water color and oil, and he won awards in photography. Evidence of his mechanical skill exists in such achievements as the first American designed and constructed planetarium equipment and numerous scientific apparatus in the laboratories of the Rosicrucian Order.

Dr. Lewis himself felt that he had been endowed with these diverse talents for his mission in restoring and expanding the Rosicrucian Order. Certainly his talents were a priceless asset in the critical formative years in which he directed the Order's destiny so successfully.

Dr. H. Spencer Lewis passed through transition at 3:15 p.m., Pacific Standard Time, Wednesday, August 2, 1939. It has been the custom for Rosicrucian members and for Rosicrucian lodges, chapters, and pronaoi throughout the world to commemorate his *Higher Initiation* each year on this date. At Rosicrucian Park, annually, in the shrine, where Dr. Lewis' earthly remains are interred, a simple ceremony is performed, with officers and members attending. Members everywhere, if possible, are asked to give a minute of silent tribute on this occasion. The date and time of the ceremony in Rosicrucian Park, San Jose, California, will be 4:15 p.m. Pacific Daylight Saving Time, Wednesday, August 2, 1961.

In memory of Dr. Lewis, all the offices and facilities at Rosicrucian Park will be closed on this day.



The Gifts of Mind

By MARTHA PINGEL, Ph.D.

(Member, Rose-Croix University Faculty)

MANY of us in becoming aware of our mental powers fail to remember that they are manifestations of divine intelligence. We consider them merely something "personal," geared to our own unfolding. The *Bhagavad-Gita* speaks of mind powers as loaned to the self. This suggests their use in personal and earthly evolution.

It is the task of the individual to study and to contemplate these aspects of the mind that relate to him and his place in the Cosmic scheme of things; to comprehend the height and the depth of the knowledge within him that seeks expression. One's thoughts soar only when they are inspired by the inner self which lives always close to the heart and soul of the Cosmic; but said Kahlil Gibran, "Thought is a bird of space that in a cage of words may indeed unfold his wings but cannot fly."

There are many things to be considered in examining the subject of mind power: First of all, the mind in and of itself and the powers inherent in it. Next, our responsibility in discovering and developing those powers for greater good.

Mind is one of the aspects of man's triune nature. Mind, too, is triune, consisting of objective, subjective, and psychic factors, all of which in the awakened self function harmoniously. Aware of its limitations and of its unlimited access to knowledge, the mind listens to the direction of the inner light which precludes the possibility of overlooking responsibility.

Arthur Schlesinger, historian and author, once wrote: "Everything that matters in our intellectual and moral life begins with an individual confronting his own mind and conscience in a room by himself." We should hold the mirror, not up to nature, then, but to ourselves. This we hesitate to do, for it leads to the realization that the body we inhabit and the mind we use are so much clothing which the soul may at any time discard.

If in the course of our examination, of the differences among men, we ask, as did Robert Heilbroner, "What is the mysterious quality which inhabits a few souls and lifts them skyscraper high over the rest of us?" we have the answer: Genius. If we push our inquiry to learn "what enables a genius to carry a project in his mind for years without becoming tired of it, and what enables him to focus his whole personality on it," we are told that it is "a deep inner psychological unity—an ability to marshal all of one's conscious and unconscious energies for a single purpose."

The mystic should comprehend this better than most, for "genius is *us*, magnified." "Commune with thyself, O man! and consider wherefore thou wert made" is the admonition to be found in *Unto Thee I Grant*. "Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways."

In another section from the same work: "The wise man feeleth his imperfections and is humble; he laboureth in vain for his own approbation; but the fool peepeth in the shallow stream of his own mind and is pleased with the pebbles which he seeth at the bottom. . . . He boasteth of attainments in things that are of no worth; but where it is a shame to be ignorant, there he hath no understanding. . . . But the wise man cultivates his mind with knowledge; the improvement of arts is his delight; and their utility to the public crowneth him with honour."

Basic Precepts

What do these thoughts have to do with mind-power as such? Re-examine the elements out of which they are spun, and you will find the basic precepts that lead first to the unfolding of the power within you, and secondly, to the ways in which that power may be used. Remember these precepts al-

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though they may seem deceptively simple.

1. *Mind cannot be taken for granted:* We are triune selves, and must not neglect or favor one aspect of our existence at the expense of the others.

2. *A sound mind, like a sound body, can be achieved only through discipline:* Without exercise, food, rest, the soul cannot express itself through the mind, and mental power will deteriorate.

3. *A sound mind grows out of the full knowledge of its nature and how that nature affects itself and the body:* An understanding of the conscious and subconscious aspects of mind, such as memory, intuition, reason, concentration, visualization, is necessary to a sound mind. The strengths and the weaknesses must be known. We may study psychology to assist us in understanding others and to lead us to a deeper insight into ourselves. We may achieve the same result by dropping our egocentricity, and giving ourselves fully to the Inner Guardian; but only self-discipline and work can accomplish this goal.

4. *The mind is not a toy:* The powers of the mind, once developed, are to be used in the service of man. They carry the responsibility of knowing when to serve and when to withhold service. If aware of a truth, you may feel impelled to make others see it, but not all humanity will welcome or comprehend it. Thus, the responsibility: Transmit the knowledge obtained, but "cast not your pearls before swine," and "let him who understands, understand." Man is not God, though God dwells within him; only the perfect man hears the inner voice and cannot err.

Certain powers of the mind may be explicitly defined and revealed by so simple a thing as a candle beam: By concentrated thought alone the coloring around its flame can be affected. All thought processes are vibratory in na-

ture, and the candle flame can be made to illustrate this profound fact: *Thought alters the vibratory rate of the physical world.*

Philosophers have taught that he who would transform the world must first transform himself, and those who were mystics have paraphrased that poetically: He is the greatest in mental power who has the most of these areas of the brain developed or awakened.

Thought, regardless of its level, is the result of a mixture of all elements of mind, physical and non-physical. That thoughts influence things, no sensible individual would deny. And that thoughts are things, no mystic would doubt.

Laziness of mind is as dangerous as laziness of body though its results, at first, may not be so apparent. Thus, the second major area of concern, after mental power has been understood and developed for use, is its continual exercise.

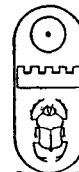
Our Responsibility

The final area of this vast and difficult subject is the responsibility we have to demonstrate the potency of thought. Our mission should be the redirection of negative, destructive, inharmonious, selfish, and unloving thought into constructive channels. Our greatest responsibility is to utilize our mental powers to counteract the destructive forces of thought prevalent in the world; to be the invisible, unsung, but potent forces in the front line of the battle for peace and world understanding.

Mind-power exists within all men simply because they are created in the image of God; but it is the task of the mystic to comprehend the meaning of mind-power, to discover its presence within himself, to develop it until he can consciously control its operation and its results, and finally, to make it a positive force in the elevation of the world.



REMEMBER THE ROSICRUCIAN CONVENTION—July 9 through 14



4	9	2
3	5	7
8	1	6

JABIR'S MAGIC SQUARE

Numbers Are Destiny

By E. C. PEAKE, F. R. C.

THESE are certain recognized things upon which all living creatures depend for their existence; most prominently sunshine, air, food, and rest. But these essentials themselves depend upon a not-so-obvious primary circumstance—the existence of numbers and their interrelationship.

All things are subject to numerical peculiarity: Sunlight's speed of so many miles a second is so constant as to be a standard of astronomical measurement. The varying proportions of gases in air play an important part in climate, health, and temperament. Food is suitable only when its caloric properties are numerically stable. People rest to a numerical rhythm.

We perform a *mathematical* process in the solution of any situation: Facts present themselves and are added and subtracted until a conclusion is reached. Thought processes are also conditioned by the numerical rhythm of our breathing, and so is the action of the heart.

These instances of number in our lives are general and apply to all creatures. A numerical summation of perceived or known facts is always going on—in the amoeba cell of ditch water as well as in the most intellectual human being. All are subject to the arithmetical effects of light, the variations in the presence or absence of air, and the numerical balance of food factors. All creatures are governed by the effects of numbers.

One particular aspect of numbers is well-known to science—the way in which numbers build up the constituents of chemicals in both living and non-living matter. Also the numerical

nature of physical forces, which cause the temporary creation of chemical elements and their compounds, or break them down to allow for their reconstitution as other material forms.

This may seem complicated; yet the bases upon which the numbers themselves depend and which allow us to measure the effects of the operation of natural laws are simple. For every arithmetical purpose we use a series of nine digits, after which we employ a second digit to indicate the inclusion of one or more multiples of nine.

The basic series consists of single digits, of which there are nine. Not ten, as might be thought, for this number is made of two digits. The series has peculiarities which in ordinary life appear to play no part; but those peculiarities may be the cause of physical creation by reason of their interrelationship.

The first thing to note is that the series comprises four *even* numbers and five *odd* ones. What is the difference? It is that any *odd* number contains a middle one, on either side of which is an *even* number of digits. In the series of nine, the middle number is five and there are four numbers before and four after. The existence of four *digits* on either side of the middle number, consisting of four even numbers and four odd ones, is perhaps notable since there are *four even numbers in the series*.

Further, there is the concord between the middle number five and its terminals one and nine. The result of multiplying 5 and 9 (45) is identical with the sum found by adding 1, 2, 3, 4, 5, 6, 7, 8, and 9. To ancient scientists this

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was merely evidence of a strange and concealed harmony.

The dichotomy of odd numbers—that division by place to which we have referred—may also be applied to 5, the result being 3. The dichotomy of this, being 2, (5 - 3), cannot be divided by place because it is a whole number. (Cf. the numerical analysis in "Stonehenge: Supersonic Rainmaker," *Rosicrucian Digest*, December 1960.) These numbers are also significant. Geographers divide the Earth into 360 degrees of arc. The ancients used the same arbitrary division.

A Revolving Spheroid

A revolving spheroid, such as the earth, is characterized by 361 and not 360 degrees: By virtue of its revolution, it must pass the 360th degree into the 361st; otherwise it does not revolve. The dichotomies 2, 3, and 5, together with 9, add up to 19, the square root of 361, and so are strangely associated with the ancient and modern mathematical divisions of the earth as a revolving object. Another curious feature of nine is that its multiples added always become nines: $9 \times 4 = 36$, $3 + 6 = 9$. Likewise with the results of 9×40 , 9×203 , etc. $9 \times 5 = 45$ and 4 and 5 are the odd and even numbers in the series. Their sum is also nine.

It was probably this distinctive peculiarity which induced the ancients to construct a circle arbitrarily divided by a multiple of nine (360), believing that thereby they were brought nearer sublime truth. There exist other noteworthy features of this number 360. One ninth is 40, a combination of 5 and 8. One fifth is 72 and one eighth is 45, both yielding nine by addition.

Moreover, 5 and 8 have a double significance: They add up to 13, the middle number of which is 7, two numbers long regarded with the greatest respect. Dr. Margaret Murray refers to the witch groups in Northern Europe consisting of 13 people. She relates many instances of groups of 13 taking part in the affairs of State. (*The Divine King of England*, Faber, 1954.)

Human instinct dreads this number so much that few will seat 13 people at a meal. Yet, as Dr. Murray so well describes, it was used purposefully by witches and statesmen alike, who evi-

dently regarded it as a powerful number in human affairs. In our own analysis, however, it has no more importance than its constitution by the two other numbers—5 and 8.

It may be that an abhorrence of 13 arose from the fact of its being the number who sat at the Last Supper. Therein was an element of evil, but hardly one to be remembered by those today who are prone to avoid the number. There may, however, be some relation between the number as a mathematical factor and the instinct in man to be impressed without a rational cause. In this connection, it is interesting that the architects of the Great Pyramid of Egypt made frequent use of the number 31, the digits of 13 reversed.

On the other hand, people delight in recognizing the recurrence of the number 7 in human events and physical phenomena. Many instances are merely fortuitous; there are, however, instances of seven components in physical phenomena, such as the seven notes in the scale of acoustics. Again, there seems a deep and instinctive knowledge of this number in the human memory.

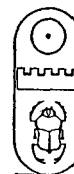
Jabir's Magic Square

A so-called Magic Square, invented by the eighth century Arab, Jabir ibn Hayyan, has a remarkable association with 5 and 3, the dichotomies found within the series nine. The Magic Square contains the nine digits, the center one the digit 5. Whether the digits are added horizontally or vertically, their sum is 15—the product of the two dichotomies 3 and 5.

Jabir used this arrangement to indicate the associations of two groups of numbers, the smaller (3, 5, 8, and 1) comprising 17 and the larger (4, 9, 2, 7, and 6) being 28. The significance of 17 and 28, Jabir thought, suggested a means of interpreting all material phenomena. This led him to insist that there were 17 "powers" of matter.

He employed the Magic Square as a complicated and unconvincing numerical alphabet to explain the composition of the material world. His ideas were impressive enough to be adopted by the mystical Sufi sect to which he belonged.

(Continued Overleaf)



Greek philosophers, influenced by Pythagoras a thousand years before Jabir, were probably aware of this arrangement, for they had similar ones of their own. Pythagorean schools were renowned for their belief in the virtue of sensational assemblies of figures—only a few of them being applicable.

Greek theorists were aware, however, of geometrical phenomena which did prove the immutable nature of number. One of these was the right-angled triangle of certain measurements. Any such figure has, of course, three sides, its height and base, when individually squared and added, yielding a sum the square root of which is the length of the connecting side, or hypotenuse.

If the height is 3 and the base 4; then $3^2 + 4^2 = 9 + 16$ or 25, the square root of which is 5, the third and connecting side. This, in fact, is the ideal right-angled triangle because no other similar figure yields a complete number as the length of the hypotenuse. Where other lengths are employed, that of the hypotenuse can be found only by direct measurement because a calculation on paper involves a decimal figure which is inclusive.

The relationship between the numbers constituting an ideal right-angled triangle denotes clearly the *probability* that all matter is a combination of numbers, some associated in a manner to cause the formation of group systems. It was this recognition that inspired the Pythagoreans to pursue the idea.

While it was agreed that matter could, theoretically, be divided *ad infinitum* into the most minute and probably invisible quantities of space and weight, satisfactory conclusions could not be reached because nothing was known of those movements of energy which constitute the physical bases of matter.

We call these arrangements of energy electrons and protons, and their functions are described mathematically to indicate the various chemical ele-

ments which they construct. The cause of these individual movements of energy peculiar to the physical nature of chemistry, however, is not known; nor is that of magnetism, electricity, or of sunlight and its effect upon the chemistry of plants.

Nor will it in all probability be until the innate propensities of numbers are recognized and understood so that these basic phenomena can be more usefully explained. Energy is perhaps the result of the fundamental and immutable nature of number. Human thought itself may be governed by eternal, mathematical principles whose working and relationship are portrayed in the singular arrangement of the numbers in the ideal right-angled triangle.

Numbers and Functions

Weighing facts in relation to our daily problems involves numbers coordinated so as to produce perfect results. The areas of the brain conform to nerve circuits partly geometrical, and it may be that a deep harmony purely arithmetical exists as the cause of memory.

This is not to infer that we are merely material in our human composition: The complications of human life are largely the result of feelings which rationalize in terms of environment and other peoples' needs. It is obvious, however, that a broader view of life enables our adjustment to be more complete. The more facts and knowledge obtained, the more perfect the judgment provided by the mathematical processes of the brain.

We must not forget that the universe is a creation of phenomena bound up in a numerical harmony both immutable and eternal; and that we, ourselves, are a product of it. This may reassure us as to the inevitability of destiny whether we choose good principles or conflicting ones. It may as well inspire us to weigh our facts more carefully if, by so doing, we can acquire a successful numerical righteousness.



God is a Number endowed with motion, which is felt but not demonstrated.

—Honoré Balzac

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Blue Mists for Dreaming

By JEANNE DELAVIGNE SCOTT, F. R. C.

OFTEN at night the rain pours down in silver-sheeted torrents. And in the morning, humans say, "Oh, what a fog!"

I know it is not a fog. It is only the thought forms of gifted folk so crowded with visions that their workaday selves can't contain them. They overflow the perfumed valleys and gentle hills where springs gush clean and gurgle.

No, it is not a fog. It is thin vapor, peopled with the Other Selves of artists, poets, and the makers of music—all those who dream. Sometimes I hear them singing as they drift. Their song is sweet and steady. Sometimes it is a chant.

There are architects there with magnificent, unbuilt palaces; wistful seamstresses with elaborate, unmade golden gowns; authors with whole libraries of beautiful, unwritten books. I think Columbus was once there, too, with his

undiscovered world tucked under his arm.

I see them all rise and sway on wings of evanescent gossamer, like giant dragonflies, their eyes are luminous and far-seeing. They are garlanded with moon-flowers and dusted with star-powder. Some wear long pointed pinions, and their foreheads are jeweled. They tie themselves into quaint, questioning knots, peering through Creation for glimpses of a promised paradise.

They leave footprints, too—little pleasant pools, where mosses and meadow-mint thrive.

When I walk in the mist, I mingle with these enchanted people and share a measure of their glory. Someday I shall meet myself in those friendly blue mists, swirling in freedom and release above the earth. And I shall be—myself, and that only.

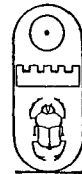


Breakthrough

By R. H. BARMETTLER, F. R. C.



ABOVE and beyond the five objective senses exists a form of consciousness that carries those who reach it into a state of existence free from all human bondage. Through a process of Cosmic transmutation, pain, sickness, and disease are dissolved. As we approach the borderline of this awareness, our fears and shortcomings are one by one discarded as we lay aside garments outgrown. Sensations register through a single channel of perception—five senses blended into one. All truth and knowledge make man the master of his environment. All forms of discord are replaced with harmony, for life is now eternal and beautiful. ❖



Ours Is the Power

By DR. ALEXANDER F. SKUTCH of Costa Rica

MAN is a social animal and can hardly survive without the support of his fellows. Yet, since the beginning, those fellows have caused him more suffering than anything else in his whole experience. It would probably not be too great an exaggeration to say—as did Aristotle's contemporary, Dicaearchus—that men themselves have been responsible for more human misery than flood, earthquake, volcanic eruption, or depredation of savage animals.

A chief cause has been man's inordinate craving for power. Cities and empires have been destroyed, battlefields strewn with dead, sorrowing captives torn from ancestral homes, prisoners entombed in the dungeons of secular and ecclesiastical despots, countless burned, beheaded, or shot—all to satisfy somebody's lust for power.

Since men desire wealth chiefly to command and dominate others, we must add to the misery which power-craving has caused, the sufferings of slaves, of sweated labor, and the distress of industrious men who fail in the competition. To complete the reckoning, we must include the countless pricks and scratches which people daily inflict upon their associates in an effort to proclaim their fancied superiority.

Thirst for power appears to be inherited from pre-human ancestors: The urge to dominate seems to be widespread in flock and herd. Among domestic fowl there is caste where each pecks those below it in the scale. The one at the top pecks all below him, and the one at the bottom is pecked by all above.

This impulse to dominate may not be harmful so long as it is confined to procedures which natural selection would eliminate when they proved deleterious to the species. It does cause immense havoc when, in man, an active imagination devises countless new ways to satisfy it.

It would be wrong to suppose that the exercise of power is always mischievous, and the urge to display it invariably wicked. Power, in the widest sense, is the capacity to cause changes

in surrounding objects; and it is only by such means that anything reveals its existence. If a speck of dust did not deflect a ray of light to our eyes, we should never suspect its presence. Magnets bring themselves to our attention because they move bodies of many kinds.

Living things differ from lifeless in the more varied powers they display: they grow, they move, they respond to stimuli, they alter their environment in manifold ways. Power, then, is a measure of existence, and the man who exercises no power is as good as dead.

Two Kinds of Power

Power is of two kinds: coercive and persuasive. Coercive power is exemplified by the hurricane, the landslide, the tidal wave, which level obstacles regardless of their nature. Among men, coercive power is exercised by the military conqueror, the slave-driver, the political or domestic despot—everyone who imposes his will on others without regard for character and feelings.

Persuasive power, in the physical realm, is resonance, witnessed when a vibrating object, such as a piano string, sets up in a neighboring object vibrations whose natural periodicity is the same. We persuade our fellows by discovering their natural tendencies and setting them in motion as resonance is set up in material bodies.

We must convince their sentiments or their reason; and if perchance we can persuade both together, our appeal will be irresistible. As Bertrand Russell has pointed out in his book on *Power*, Buddha, Christ, Pythagoras, and Galileo owed their vast influence over mankind to persuasive power alone.

Most of us want power in one form or another; if we did not, we should hardly be alive. Although our natural impulse to influence or dominate our fellows has been a principal cause of woes, it has also brought many benefits to mankind. When power is desired for its own sake, for the mere satisfaction of imposing one's will on others of

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commanding them, even oppressing or destroying them, it is detrimental and dangerous.

Anyone who desires to increase his power (perhaps because he feels himself insignificant), would do well to take stock of the power he already has, and the responsibilities it imposes. There are certain by no means inconsiderable forms of power which might be called a human birthright.

They naturally accompany the status as human beings, and are unassociated with scheming and trying to overcome one's fellows. For example, the power to brighten or sadden another's day; to help neighbors be contented with circumstances which they cannot easily change; to foment discontent by magnifying every defect, inconvenience, and shortcoming to be found in any human situation—perhaps even in heaven.

Conduct and moral standards, however, can be influenced by the judicious use of praise and blame, for most form their notions of right and wrong in accordance with the general sentiment prevailing in their society. At a certain stage of life, there is the power to create new beings, and influence their whole future—making them cheerful and effective, or warped and miserable; honorable citizens, or enemies of society.

Citizens and voters might consider this power to determine community and national policies—a power exercised in too small a measure because of the prevailing tendency toward the centralization of government. In an electorate of millions, single votes count for little; and we may feel our power too slight to exercise.

A higher degree of local autonomy, which gives to each greater responsibility and more influence in governmental decisions, is to be desired. Even if our political power is negligible, our conduct as private citizens can raise or lower the moral tone of the community in which we dwell.

Our most important power is wielded over the natural world—the earth and its living creatures. If we dwell in the country, we have the power to preserve or destroy the animals and plants which surround us. If we farm, we

have the power to impoverish the soil or to husband carefully its fertility.

Even city-dwellers by their choice of foods, garments, and the like, indirectly exercise considerable power over the earth and its inhabitants. In many instances, innocent-appearing products neatly packaged contain ingredients procured by means which we would indignantly condemn if we knew about them. Thus, there is urgent need for publicity and enlightenment in this matter, to help us use our power as purchasers and consumers wisely.

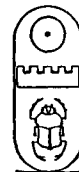
Most important of all is the power of our inmost self to moderate and subdue the passions imposed upon us by our forebears in their long struggle to survive in a crowded, competitive world. Unless we can govern passions like anger, hatred, avarice, jealousy, lust, and the like, any power we have is likely to prove injurious rather than beneficent.

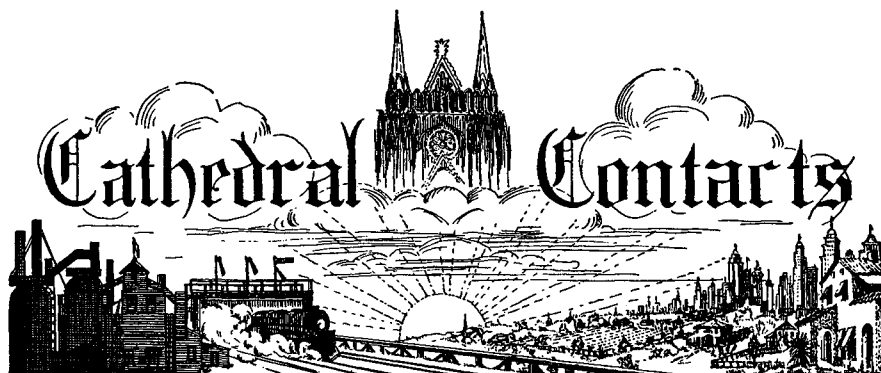
Alexander the Great

Ancient philosophers pointed to Alexander the Great as the unfortunate example of a man whose unparalleled military power was unmatched by self-control. In a rage he slew his friend Cleitus, then grieved immoderately over what he had done. Excessive drinking apparently was largely responsible for his death at the early age of 32. His history is proof that strength of body, noble blood, and success in war can never make a man happy unless he can win the victory over himself.

Those who crave power over others have, it would seem, never tasted the sweetness of fellowship, nor known the joy of sharing interests and aspirations with equals—their nature is too coarse. What man of feeling would not in a common endeavor prefer participating with friends and equals to commanding sullen inferiors?

We, who rightly estimate the power we wield, may feel the responsibility involved, and doubt our ability to use it wisely; yet, it is already ours because we are human beings. We must decide whether our use will be coercive or persuasive. The results will show the wisdom of our choice.





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.*)

FREEDOM OF THOUGHT

By CECIL A. POOLE, *Supreme Secretary*

WE are familiar with the fact that men in many places and at many times have stressed what they believed their various freedoms should be. These freedoms have been set forth in the instruments men have drawn to form governments and societies. Within such concepts lie the valued freedoms of speech, religion, and the right to assemble, or to associate, with other individuals as they choose.

These ideas incorporate not only the right of freedom, but also the concept of tolerance: Each individual may believe what he finds appropriate to his own needs, and at the same time recognize the right of other individuals to believe as they see fit. True tolerance permits interchange of beliefs and ac-

knowledgement of the right to personal convictions. It grants the right of the individual to formulate his own thoughts, to arrive at his own conclusions, and to realize that other individuals have the same right.

Of all the freedoms that have been enumerated by and for men, the freedom of thought is one that is seldom expressed, as it is an innate right with which no other individual can interfere. The thinking process takes place within the privacy of the individual human mind. Each individual, regardless of how exterior pressures may cause him to behave, can still think as he chooses to think, whether or not he agrees with all of the regulations or

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conditions about him that may pressure him into certain types of action.

This means that in any society the thinking of each individual is not always necessarily in conformity with certain of his acts. For example, in a democracy none of us enjoys conforming to some of the obligations which we must necessarily assume if we are to be a part of such a society.

We do not like, for example, the necessity of paying taxes, but reason tells us that each individual must share the cost of the maintenance of a government which in turn extends to us certain protection and certain privileges. Nevertheless, as an individual I can think what I please about taxes or any other external regulation that applies to me.

Thinking is not an easily defined process. In fact, it is not completely agreed by psychologists and biologists as to exactly what constitutes the thinking process. In the general sense of the word, we know thought to be an expression of the innermost self. As has been pointed out by Arnold Toynbee, thought is an attribute of the individual.

Collective Thinking?

Collective thought, as it is from time to time referred to, does not exist. We may refer to certain types of collective activity, but actually a group does not think. Only the individuals constituting a group possess the ability to think.

The greatest thoughts and concepts of history are those conceived by the human mind as it functions within the individual. The fundamental mechanical inventions from which so much of our modern technological civilization has evolved were originally thoughts in the minds of individuals.

While we may discredit the importance of some of the simplest discoveries and applications of individual thought, yet the invention of the wheel, for example, is probably more important than many applications of this invention that have subsequently been made. The same may be said of many of the ideas which had their origin in the thinking of an individual.

In a democracy we have the tendency to believe that there exists a collective type of thinking on the part of the in-

dividuals that compose such a group. When people express themselves as a group, we are inclined to accept that expression as the result of their collective thinking.

Actually, the only thing collective or of a group type of activity is the conclusion which is reached by the majority. This would indicate that a majority thought along similar lines, or expressed itself on a proposition in terms of general agreement, the larger portion of the group favoring one of a number of alternatives.

If a group of a hundred persons expresses its opinion on two alternatives, the alternative supported by the opinion of fifty-one of the hundred—the minimum required to constitute a majority—is accepted as the will of the group.

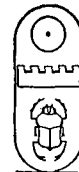
Consequently, the alternative selected or the concept agreed upon is one on which democracy is based, that is that the majority will express in a sense the opinion of all. Yet the minority of these individuals remains with its own freedom of thought and has the right to be in disagreement with the conclusions of the majority.

Only in a dictatorship is there to some degree control of thought. There, individuals are educated to make their own conclusions secondary to the conclusions of the society of which they are a part. Since individual expression is discouraged, individual thinking may also be of less importance because it is not so extensively exercised by the individual.

Even though collective thought as such is nonexistent, there are organizations and societies which attempt to inculcate in the minds of their associates ideals which are believed to be for the benefit of all humanity. These organizations thereby produce a group of persons who individually have directed their thoughts toward ideals and aims that will benefit any individual.

By working together, by comparing our thoughts with those of others—particularly with those who are in some agreement with our fundamental premises—we add strength to those concepts and ideals which may be effective in contributing to the creation of a useful and a more worth-while life.

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In a sense it is the concept of freedom of thought on which the Cathedral of the Soul functions as a meeting place. There individuals with similar ideas—seeking a fuller meaning of life and their relationship to it—may mentally meet on a level where those thoughts can be shared.

While each individual maintains his own freedom of thinking, he realizes at the same time that the power of thought is the greatest power in the world and that from thought will come (as I have already pointed out) some of man's greatest achievements.

In thinking with others of a similar viewpoint, we strengthen our own convictions, and create convictions that may be adopted by others to direct them to a fuller and better life. All men strive for happiness, and a harmonious relationship with all forces external and internal.

It is this concept of harmony that constitutes the aim of the Cathedral of the Soul. There men may voluntarily associate with one another on a mental plane for the benefit of all—to direct their eventual purpose and aim in life toward the realization of a wisdom which transcends human differences.

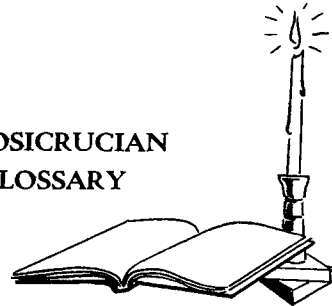


A Key To Word Meanings . . . A ROSICRUCIAN GLOSSARY

When you are discussing Rosicrucian principles with others, or when you are reviewing your studies, are you always sure of the meanings of such words as *actuality*, *Akashic Records*, *Colombe*, *conscience*, *Cromaat*, *fourth dimension*, *habit*, *imaging*, *karma*, *microcosm*, *Nous*, *obscure night*, *ontology*, *projection*, *reincarnation*, *soul-personality*, *spirit*, *transmutation*, *vibroturgy*, *worship*, and many others?

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Old Age: Asset or Liability?

By DR. ABRAHAM J. HESCHEL

(Professor of Jewish Ethics and Mysticism, Jewish Theological Seminary of America, New York)

Dr. Heschel has generously extended his permission to reprint the following excerpts from his paper presented at the special Evening Meeting on "The Older Person and Family Life" during the January White House Conference on Aging.

WHAT we owe the old is reverence, but all they ask for is consideration, attention, not to be discarded, forgotten. What they deserve is preference, yet we do not even grant them equality.

One father finds it possible to sustain a dozen children, yet a dozen children find it impossible to sustain one father.

Perhaps this is the most embarrassing aspect of the situation. The care for the old is regarded as an act of charity rather than as the supreme privilege. . . .

Father and mother are always older, more advanced in years. But is being advanced in years to be considered an advance or a retreat?

Ours is a twin-problem: The attitude of society to the old and old age as well as the attitude of the old to being old. . . .

A vast amount of human misery, as well as enormous cultural and spiritual damage, are due to these twin phenomena of our civilization: the contempt for the old and the traumatic fear of getting old. . . . What is necessary is a revision of attitudes and conceptions. Old age is not a defeat but a victory, not a punishment, but a privilege. In education we stress the importance of the adjustment of the young to society. Our task is to call for the adjustment of society to the old.

By what standards do we measure culture? It is customary to evaluate a nation by the magnitude of its scientific contributions or the quality of its artistic achievements. Yet the true standard is the extent to which reverence, compassion, justice are to be found in the daily lives of a whole people, not only in the acts of isolated individuals.

Culture is a style of living compatible with the grandeur of being human.

The test of a people is how it behaves toward the old. It is easy to love children. Even tyrants and dictators make

a point of being fond of children. But the affection and care for the old, the incurable, the helpless, are the true gold mines of a people. . . .

It is marvelous indeed that for the first time in history, our society is ready and able to provide for the material needs of its senior citizens. Yet in addition to the problem of material security we must face the problem of psychological and spiritual security. . . .

Old Age a Challenge

Old age is a major challenge to the individual; it takes both wisdom and strength not to succumb to it. According to all the standards we employ socially as well as privately, the aged person is condemned as inferior. In terms of manpower he is a liability, a burden, a drain on our resources.

Conditioned to operate as a machine for making and spending money, with all other relationships dependent upon its efficiency, the moment the machine is out of order and beyond repair, one begins to feel like a ghost without a sense of reality. The aged may be described as a person who does not dream any more, devoid of ambition, living in fear of losing his status. Regarding himself as a person who has outlived his usefulness, he feels as if he had to apologize for being alive.

The tragedy is that old age comes upon us as a shock for which we are unprepared. If life is defined exclusively in terms of functions and activities, is it still worth living when these functions and activities are sharply curtailed?

The tragedy, I repeat, is that most of us are unprepared for old age. We know a great deal about what to do with things, even what to do with people; we hardly know what to do with ourselves. We know how to act in public; we do not know what to do in privacy.

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Old age involves the problem of what to do with privacy. While we do not officially define old age as a second childhood, some of the programs we devise are highly effective in helping the aged to become children. The preoccupation with games and hobbies, the overemphasis upon recreation, while certainly conducive to eliminating boredom temporarily, hardly contribute to inner strength. The effect is rather a pickled existence, preserved in brine with spices. . . .

It seems to me that recreation is serving a different purpose, and that an overindulgence in recreational activities aggravates rather than ameliorates a condition it is trying to deal with, namely, the trivialization of existence. In the past it was ritual and prayer that staved off that danger.

For thousands of years human existence was not simply confined to the satisfaction of trivial needs. Through prayer and ritual man was able to remain *open* to the wonder and mystery of existence, to lend a tinge of glory to daily deeds.

Modern man has discarded ritual, failed to learn the art of prayer, but found a substitute for both in occupational routine. He severed all relations to God, to the cosmos, or even to his people, but became engrossed in the search for success, and the excitement of success took the place of inspiration. Upon his retirement from labor or business, hobbies and the country club or golf take the place of church, synagogue, ritual, and prayer. . . .

There is a level of existence where one cannot think any more in terms of self-centered needs and satisfactions, where the problem that cannot be silenced is:

Who needs me?

Who needs mankind?

How does one relate himself to a source of ultimate meaning?

The cry for such relatedness which gains intensity with old age is a cry for a referent that transcends personal existence. It is not experienced as a need from within but as a situation of being exposed to a demand from without.

Significant being is not measured by the amount of needs that agitate a per-

son but by the intensity and depth of the response to a wisdom in relation to which our minds are an after-thought, by the discovery that the moment to come is an anticipation, an expectation, waiting to receive our existence. Significant being means experiencing moments of time as a comprehension which embraces us. . . .

The Formative Years

The years of old age may enable us to attain the high values we failed to sense, the insights we have missed, the wisdom we ignored. They are indeed formative years, rich in possibilities to unlearn the follies of a lifetime, to see through inbred self-deceptions, to deepen understanding and compassion, to widen the horizon of honesty, to refine the sense of fairness.

One ought to enter old age the way one enters the senior year at a university, in exciting anticipation of consummation. Rich in perspective and experienced in failure, the old person is capable of shedding prejudices and the fever of vested interests. He does not see any more in every fellow man a person who stands in his way, and competitiveness may cease to be his way of thinking.

What the nation needs is senior universities, universities for the aged where men should teach the potentially wise, where the purpose of learning is not a career, but where the purpose of learning is learning itself.

The goal is not to keep the old man busy but to remind him that every moment is an opportunity for greatness. Inner purification is at least as important as hobbies and recreation. The elimination of resentments, of residues of bitterness, of jealousies and wrangling, is certainly a goal for which one must strive. . . .

These problems arise at an early age. Only very few people realize that it is in the days of our youth that we prepare ourselves for old age.

This is an imperative we must be conscious of even in youth. Prepare spiritually for old age and learn how to cultivate it. It is an age of great spiritual opportunities, the age of completion rather than decay. The ancient equation of old age and wisdom is far from being a misconception. . . .

One of the major ills of old age as well as one of the roots of the general fear of old age is the fear of time. It is like living on a craggy ridge over a wide abyss. . . .

Most of us do not live in time but run away from it; we do not see its face, but its make-up. The past is either forgotten or preserved as a cliché, and the present moment is either bartered for a silly trinket, or beclouded by false anticipations. The present moment is a zero, and so is the next moment, and a vast stretch of life turns out to be a series of zeros, with no real number in front.

Blind to the marvel of the present moment, we live with memories of moments missed, and in anxiety about an emptiness that lies ahead. We are totally unprepared when the problem strikes us in its unmitigated form.

The Problem of Time

It is impossible for man to shirk the problem of time. The more we think, the more we realize; we cannot conduct time through space. We can only master time in time.

Time is man's most important frontier, the advance region of our age, a region where man's true freedom lies.

Space divides us, time unites us.

We wage wars over things of space.

The treasures of time lie open to every man. . . .

It is the dimension of time wherein man meets God, wherein man becomes aware that every instant is an act of creation, a Beginning, opening up new roads for ultimate realizations.

Time is the presence of God in the world of space, and it is within time that we are able to sense the unity of all beings. Time is perpetual, perpetual novelty. Every moment is a new arrival, a new bestowal. Just to be is a blessing, just to live is holy. The moment is the marvel; it is in evading it that boredom begins that ends in despair.

Old age has the vicious tendency of depriving a person of the present. The aged thinks of himself as belonging to the past. But it is precisely the openness to the present that he must strive for. He who lives with a sense for the

Presence knows that to get older does not mean to lose time but rather to gain time. And, he also knows that in all his deeds, the chief task of man is to sanctify time. All it takes to sanctify time is God, a soul, and a moment. And the three are always here. . . .

What is characteristic of the modern family is that on the level of profound personal experience parents and children live apart. The experiences shared at home are perfunctory rather than creative. In the past, it was the role of the father to lead the children through moments of exaltation. What ever stood out as venerable and lofty was associated with the father. Now we are entering a social structure in which the father is becoming obsolete, and in which there are only three ages: childhood, adolescence, and old age.

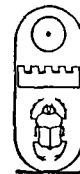
The husband of the mother is not a father, he is a regular guy, a playmate for the boys, engaged in the same foibles and subject to similar impulses. Since he neither represents the legacy of the past nor is capable of keeping pace with the boys in the pursuit of the future, his status is rather precarious.

Children today experience their highest moments of exaltation in a children's world, in which there is no room for parents. But unless a fellowship of spiritual experience is re-established the parent will remain an outsider to the child's soul. This is one of the beauties of the human spirit: We appreciate what we share, we do not appreciate what we receive. . . .

The real bond between two generations is the insights they share, the appreciation they have in common, the moments of inner experience in which they meet. A parent is not only an economic provider, playmate, shelter, and affection.

A human being is in need of security, but he is also in need of inspiration, of exaltation and a transcendent meaning of existence. . . . There is no human being who does not carry a treasure in his soul; a moment of insight, a memory of love, a dream of excellence, a call to worship.

We must seek ways to overcome the traumatic fear of being old, prejudice, discrimination against those advanced in years. All men are created equal,



including those advanced in years. Being old is not necessarily the same as being stale. The effort to restore the dignity of old age will depend upon our ability to revive the equation of old age and wisdom. Wisdom is the substance upon which the inner security of the old will forever depend. But the attainment of wisdom is the work of a lifetime.

Old men need a vision, not only recreation. Old men need a dream, not only a memory. It takes three things to attain a sense of significant being:

God

A Soul

A Moment.

The three are always here.

Just to be is a blessing, just to live is holy.



Very late in life, when he was studying geometry, some one said to Lacydes, "Is it then a time for you to be learning now?" "If it is not," he replied, "when will it be?"

—DIOGENES LAERTIUS



Circles

By RUTH SCHWEIG

(Reprinted with permission from *Connecticut Literary Review* where it appeared in the Spring 1955 issue)

DROPPING a pebble into the water, one can watch circles come to the surface, ripple out, and out, and out to either shore, to the mouth of the river, to the sea. There is no fathoming their depth, their number; how far they will spread. There is no recalling a single one of them. Our lives are circles, too, touching upon each other, its influence rippling . . . spreading to far people. And our minds are circles with each thought touching upon the old which does not disappear but absorbs the new, until our memory holds such bounty there is no estimating its worth. And our souls are circles taking in faith, and courage, and contrition, and beauty, and God, and all things of the spirit together. And our hearts hold circles of longings, of feelings, of affections . . .

and its area is boundless. No new found friend, no new love can erase the old. The circle once drawn remains. Yet always there is room for more love, and these tho' unrelated touch upon each other, until one long loses memory of the first pebble dropped in the heart's sea. (I think it was God.) One can love so many different people, in so many different ways, for so many different reasons. Yet, not one love lessens or takes away from the other, tho' they touch upon each other. Each is a circle in itself, adding to the richness and goodness of the heart. Bring happiness to people, and who shall blame you? What evil can come out of rich soil . . . out of sowing good seed! This in a circle of trees, I think upon.

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After Forty—*Fortissimo!*

A lawyer and a businessman met by chance and decided to “get up a band to play the old stuff.” A canvass of friends and business associates brought the number of these musical *Ambassadors* to fifteen.

Another strictly-for-fun group in Minneapolis with perseverance, several borrowed instruments and a few attic relics were soon playing at local functions.

These are typical of thousands of men and women organizing and joining off-the-cuff combos or well-organized community music groups.

Most groups of music-making adults follow a pattern; membership includes engineers, salesmen, doctors, housewives, clerks. Musical talent varies from player to player: When the “Sewer Rats” began a year ago, only two members read music; others had played in high school bands; a few had had lessons as children.

West Palm Beach, Florida, parents of high school band members meet every Tuesday night for a weekly jam session, using their children’s instruments. The activity has proved so popular that the Adult Education Divi-



Photo, courtesy of the Philip Lesly Company

sion of the Board of Public Instruction plans to expand the program.

Leroy David Ritter, dean of the Vermont Conservatory of Music, says, “Adults, as a rule, assimilate things more readily and take greater pride in learning. Furthermore, they are more enthusiastic about practicing—actually consider it a pleasure.”

Is the music-making boom here to stay?

According to Marion Egbert, vice-president of the American Music Conference, “Businessmen, professional men, housewives, and retired people have been organizing their own musical groups for decades: The Doctors’ Orchestral Society of New York opened its 23rd season last September; and Chicago has long been famous for its Business Men’s Orchestra.

“In 1940, 11,000,000 adults were playing musical instruments. In 1960, the number had increased to more than 22,000,000. And this 100 per cent increase in 20 years is probably just the beginning.”—*Central Feature News*



ROSICRUCIAN DIRECTORY

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



(International Jurisdiction of the Americas, British Commonwealth, France, Switzerland, Sweden, and Africa.)



The Life of A Mystic

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

(From *Rosicrucian Digest*, June, 1934)

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

MANY have asked what advantage there is to the individual himself and to humanity generally in devoting one's time to the study of mysticism, and to the attempt to understand the mysteries of life. Such persons evidently have in mind direct results such as come from the study of law, art, music, engineering, or other practical subjects.

Looking at the matter broadly, they wonder whether the time and effort put into the arduous study of mysticism and its allied subjects will repay the individual and contribute to the advancement of civilization to the same degree as in these other studies.

It is hardly a fair comparison. In one case, the student is seeking the spiritual and cultural development of himself, and others; in the other, the employment of his abilities practically for the more material development of earthly existence.

In one case, the student finds relaxation, personal inspiration, and pleasure in his studies; while in the other, he often sacrifices pleasure and personal interest in preparing the way to a more successful position in life. The fact remains that a great many students of the one class are also students in the other; thereby proving that a comparison is impossible on the assumption that students of mysticism are separated from all others into a distinct class.

Studies show that the more inclined a person is to study any subject, the more inclined he is to delve into the mysteries of life to understand himself and his relation to the universe. Statistics kept over a number of years prove that any real student is quickly interested in the study of Rosicrucian subjects.

It has been said that once a person acquires a working knowledge of a sec-

ond language, he becomes a potential linguist inasmuch as the knowledge of the second language is an ever-present temptation to acquire a third. Having acquired a third language, the fourth, fifth, or sixth is pleasant and simple.

The person who today makes a hobby of the study of astronomy is ready for the study of cosmogony, perhaps of ontology and biology. These would naturally lead to psychology; and the combination would bring the student constantly so close to the Rosicrucian teachings that there would be a ready response.

The student of chemistry or physics is easily intrigued by the mystery of being, or one's own hidden talents and abilities. The fact that in the human body there are resident certain forces and energies made manifest in the laboratory in other ways, is sure to attract the interest of any student in these subjects.

It is the one who is not a student nor inclined to study who is the most difficult to interest in the search for new knowledge and greater light. The inactive mind, unburdened with thought, finds no inspiration and no personal pleasure in the study of mysticism, nor in the analysis of spiritual and physical powers.

Unfortunately for the world, there are too many who take the attitude that life is a mystery that cannot be solved—that there are facts regarding man and his possibilities which God did not intend him to comprehend. Many of these persons are satisfied with their position in life; yet that is not the real reason for their indifference.

They are eager to acquire anything in life if it can be done without effort; but they are not eager to know about

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things not of immediate material benefit to their worldly existence.

A Wide-Awake Individual

The person inclined to the study of mysticism, however, is not necessarily a fanatic or an extremist. He is generally a wide-awake individual, keenly aware that he can make the utmost of his life only through knowing the utmost about it. He need not be convinced that he is the captain of his own ship and the creator of his own destiny.

These facts may still be doubtful to him, but he is, nevertheless, convinced that a broader knowledge and a more intimate understanding of his personal abilities will affect the course of his life. Even when he studies solely for relaxation, such a student believes there is a reward richer than from any form of amusement.

Woodrow Wilson laughingly admitted on one occasion that he was a systematic reader of *detective tales*, and challenged businessmen and politicians of his acquaintance to deny their indulgence at times in such relaxation.

He added that through such simple pleasure he found his mental abilities taxed and enlivened. The same degree of fascination is possible in the study of mysticism. One cannot approach a single manifestation of Cosmic law without feeling the challenge of a mystery, an unsolved problem, an inspiring bit of wisdom.

I have often stood on the upper deck of an ocean-going liner on a dark, clear night, looking into the heavens. Unconscious of the borderline between the sea and sky, I have floated in the midst of the dark-blue, star-filled space, wondering what the mystery of star groupings really is, and what their purpose in the scheme of things. No one with a thinking mind can look into such space and not be inveigled into speculation. Then comes the desire to know and to search for the answers. This is the attitude in which thousands approach the subject of mysticism—and the study of the Rosicrucian teachings.

What is the result to the individual? Attainment of a special prowess, a degree of spirituality that makes him more devout? Not at all! Does he become a master in the field of religion,

a holy and wise man leading and guiding the multitudes? Not necessarily! Something comes as a result of his interest and devotion, though, that warrants his unselfish service and willingness to sacrifice for wisdom and a better understanding.

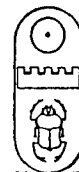
The troubled man faced with an insurmountable problem finds relief, peace and the power to proceed the moment he understands his problem. It is not the problem that is the torment, but the lack of knowledge of the elements that compose it. In the attempt to explain the nature of their problem, many have discovered the solution. Man never fears the known; it is the unknown he dreads.

Life's mysteries hold men and women in slavery. It is not true that the mystic gilds his troubles with a false content. It is because he comprehends the laws of the universe that he understands the real nature of the problems confronting him and finds his life becoming happier and more contented.

It is not simply that he has learned some ways to meet his problems, but that he has become so thoroughly acquainted with their real natures that their unknown and mysterious qualities no longer worry the subconscious part of his being. He loves knowledge and believes one lost without it. Hidden truths are the magnetic attractions which quicken his mind and fire his spirit.

The mystic finds happiness in the fact that through knowledge and helpfulness he can give happiness to others. He finds strength in the fact that he can attract that which will add to his physical, mental, and spiritual fortitude. He learns to value all things by a higher standard, and places upon material life a greater value. In consciousness itself, and in the privilege of being alive, he discovers a richer blessing than ever before—in every morsel of food, in sunshine and in rain, a reward others have overlooked. Not possessions but the stewardship of God's gifts is his, and he learns to use them to the advantage of others as well as to himself.

It is this that makes the mystic happy and willing to continue his investment of time and thought in studies that bring heaven and earth, God and man, closer together.



The Cruelty of Kindness

THE *War Between the States* has, at least in the United States, been retold, refought, pictorialized, analyzed, and romanticized in the centennial year of its occurrence. This is understandable because of its initial impact upon the democratic experiment in the Western World and because of repercussions in evidence today.

The salutary effect of history can never be denied although not all readers are aware of it since they are mostly eclectic in their approach. The era of the Civil War in the United States may not be too universal in its appeal, but one incident may serve to suggest the values which may accrue to the over-all judgment of men and women.

The incident concerns the psychological atmosphere in which General Robert E. Lee of the defeated Southern forces surrendered to General Ulysses S. Grant of the victorious North.

General Grant recalled the occasion and confessed his embarrassment at having to accept the sword of so worthy a soldier and gentleman as General Lee.

He shrank from adding undue formality to the humiliation of the occasion. He chose to be casual, appeared in his oldest uniform, without sword or gloves. He did it, he is quoted as saying, because "I knew how he must be suffering, and I wanted to make the whole ceremony as careless and informal as possible."

Who will say how mistaken he was? General Lee arrived at Appomattox as a gentleman and soldier of the Old South prepared in the moment of bitterest defeat to perform with fitting ceremony the ritual of surrender. It was a solemn moment—and a tragic one: There was no ritual. The occasion was "careless and informal," bereft of that which otherwise would have elevated it to the classic pattern. General Lee in spotless uniform, surrounded by his staff, passed his sword to an unkempt and seemingly indifferent opponent, who might have studiously adopted the role of a ruffian to add one final drop of insult to the occasion.



Remember this—that there is a proper dignity and proportion to be observed in the performance of every act of life.

—MARCUS AURELIUS



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I must be cruel, only to be kind:
Thus bad begins, and worse remains behind.

—SHAKESPEARE

Egypt's Past and Our Present

By GEOFFREY CLUMBER



ASTRONOMERS and geographers until recently made Greenwich, England, the beginning point of their calculations. The ancient Egyptians had their Greenwich, too. They called it Memphis. It didn't have a hill 180 feet high; so they built one of limestone blocks almost three times as high: its height proportionate to its base as the radius of a circle is proportionate to its circumference. In this case, the height is equivalent to the radius of the circle of the solar cycle. Thus, the Egyptians knew the stars—especially the seven of The Haunch (the Big Dipper) and Sothis (Sirius), by which they measured the length of the year.

An important observation at Memphis, as at Greenwich, was the time when the sun crossed the celestial equator—especially around the 20th or 21st of March, according to our calendar. This, they found, took place 50" later every year, amounting to a lag of one degree in 72 years. If it is assumed that the equinox was occurring in the sign Taurus, the Bull, at the time of the great pyramid's building, the backward movement of the sun brings the spring equinox today into the first degrees of Pisces. In our tropical zodiac, we still register the event as the sun's entrance into Aries.

For the speculative mind, the significance of this lies in the correlation of civilization's westward march with the meridian line established by the equinoctial point. Plato's Great Year in round numbers is a period of 26,000 years, the time theoretically allowed for the sun to move through the twelve signs of the zodiac. More exactly, the

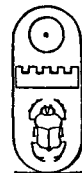
figure is 25,920, one-twelfth of which—a matter of 2160 years—would pass while the equinoctial point was crossing an arc one-twelfth of the zodiacal circle's 360 degrees. Taking this twelfth or one zodiacal sign to be 30 degrees and dividing it into 2160 years, one arrives at 72 years as the equivalent of 1 degree of a zodiacal sign.

The Initial Hurdle

Here may be the key to the changing nature of civilization as it has moved westward with the equinoctial point and the rate of that movement as well. The initial hurdle—exactly timing the pyramid's building—is difficult and has not been accomplished to everyone's satisfaction. There are individual differences and only the most general (and generous) theorizing is possible.

In most considerations, though, the concern is with the time when the equinoctial point now regressing through the early degrees of Pisces will reach the 30th degree of Aquarius and initiate the *Aquarian Age*—if it has not already done so. For the writer, the fascination lies in spreading the zodiacal band around the globe so that the middle of Taurus coincides with the meridian of the great pyramid. If the equinoctial point were there at the pyramid's building, answers to problems of Egypt's growth and change might be suggested by following the slow progress of that point's westward movement.

For instance, it might show the relationship between the pyramid building of the III and IV Dynasties, the worship of the bull Taurus in Assyrian,



Egyptian, Cretan, and early Athenian mythology, and the passage of the equinoctial point through the degrees of the constellation Taurus, from the middle point to the first.

Egypt seemed to exhaust its resources in building pyramids. After the IV Dynasty, pyramid-building declined, and there was civil strife. Why? Perhaps because the pointer on the heavenly clock had moved out of Taurus, the Builder, and into the last degrees of Aries, the Warrior. The worship of the Bull gave way to that of the Ram. When the heavenly pointer backed through the whole of Aries and into the watery, changeable sign of Pisces, the symbology of all worship changed to fish, and what we call the Christian Era began.

The pyramid is the symbol most characteristic of Egypt, and best describes its social structure, the pharaoh being the capstone. He was divinity dwelling among men. Accepted as the incarnation of the God Horus, the avenger of his father Osiris, and the savior of his people, the pharaoh was the living evidence of the gods' concern for the people of Egypt. Here is a plausible origin of "the divine right of kings," which persisted in man's thought long after the reason for it was lost sight of.

The pharaoh as a symbol overshadowed the pharaoh as an individual throughout Egypt's early history. The necessity of establishing each new pharaoh's identity with the god led to a surface sameness in Egypt's story as it unrolled from dynasty to dynasty. The pharaoh *was* Egypt, and *his* story was *its* story. So much was this true, that Professor James Breasted could say with a great deal of truth that not until near the end of the XVIII Dynasty (around 1370 B.C.) did a great individual figure emerge. That was Amenhotep IV.

The significance of this may be illustrated by a straight line. Call the middle point the beginning of the Christian era. Everything to the left, call Before Christ or B.C.; everything to the right, after "the year of our Lord"—Anno Domini or A.D. Put a mark on the right side to mark the year 1961. Make a similar mark on the left

relatively the same distance away. That will mark very nearly the high point of Egyptian culture, the XVIII Dynasty, the period to which Amenhotep IV belongs. That point is about equidistant from Egypt's beginning and from our own times.

Curiously enough, in this time we loosely call Egypt's beginning, there are only artifacts of buried remains—utensils, weapons, implements. Preserved in the shallow sand burial pits, these tell something of the Egyptians of the Stone Age: They had ideas regarding an afterlife. They had only flint weapons and implements, and buried their people simply in shallow graves—but they buried personal belongings with them, perhaps to furnish them with what they might need in the condition after death.

History Begins with Menes

History—that of written record and settled society—begins with Menes, the first ruler, around 3407 B.C., some five or six thousand years ago. A lot of living had gone on before that in the Valley of the Nile, however. In 3407 B.C., Menes could certainly have looked back on something called the *past* for as long a time as that which exists between us and the year One of the Christian calendar. It is by no means improbable that Egypt's whole story covered as many years as its Nile covered miles.

In great measure, Breasted's calling Amenhotep IV Egypt's first great individual was due to the fact that Amenhotep stepped out of the pharaoh's traditional role as a living god and attempted to act as an innovator and reformer. Great as this era of Egypt's culture was, the world as a whole was not in any way aware of it until the early twenties.

The long-lost tomb of the Pharaoh Tut-Ankh-Amun was then discovered and its fabulous contents brought to light. It gave evidence of an Egypt virtually unknown and of a magnificence unimagined. Yet in King Tut's time the glory of Egypt was beginning to dim.

By the XXVII Dynasty, the pharaohs were foreigners—Persian. The three dynasties immediately preceding the Ptolemaic Period bring to a close

what we might call *Eternal Egypt*. Their capitals were all in lower Egypt.

In 332, Alexander the Great conquered Egypt and built the city named for him at one of the Nile mouths. The Delta became Egypt, and foreign influence was uppermost. Egypt, to Alexander, was merely an outpost of his world empire, and it was ruled by one of his satraps. At his death, Alexander's empire broke apart, his generals fighting among themselves to obtain rulership of different portions of it.

Egypt fell to Ptolemy—and fifteen successors of that name—who ruled for 302 years. The last was Cleopatra. Because of the growing degeneracy of her predecessors, she inherited a much weakened and dissipated kingdom. The name *Ptolemy* had become a symbol of viciousness.

Rome, followed Greece, saw Egypt as a prize, and Julius Caesar moved to conquer it. Cleopatra, to maintain what she could of her kingdom and perhaps to spare her countrymen at least their lives, first married Caesar; and when he was murdered, Mark Anthony. When Octavius Caesar succeeded to Anthony's place of power, however, the unhappy queen preferred death.

Rome maintained its rulership for almost 400 years. After that came a period of 244 years of another foreign power, Byzantium (Constantinople). And in 638, the Arabs conquered the land as a part of the upsurge of a new religious and cultural crusade.

Our Cultural Legacy

The Egypt from which the cultural legacy of the West descends had been left behind for almost 1000 years. From the high point of its civilization in the New Kingdom, ideas which had been the core of its vitality had begun to disintegrate. The years best known to us are the least representative of the great culture which was really Egypt.

Of her former magnificence, power, and civilization even her own children were in ignorance. The hieroglyphic language had become unintelligible through the decline of a central culture. Foreign culture had crept in.

The silent testimony of the hieroglyphs could no longer be read, even had there been anyone interested in reading them. The purpose which the pyramids had served, as well as that of the temples and other buildings could only be guessed at.

The great library at Heliopolis was destroyed or carried away piecemeal to Alexandria to enrich the library being founded there. And that repository of learning in Alexandria, after achieving world renown, was vandalized. Monuments, statues, sometimes whole buildings were removed to other lands or their stones used for other buildings.

Place names were changed and whole centuries of history thereby lost. The Greeks had borrowed everything, from architectural ideas to Egyptian gods, had given them Greek names and spread them abroad as their own. Whatever was left, the mounting sands and overflowing Nile buried almost forever.

Not until Napoleon began his conquest of Egypt, taking with him scholars and scientists, did the modern world begin to interest itself in the all-but-forgotten past of the little strip of territory bordering the reaches of the Nile.

A stone slab found in the Delta land near Rosetta fired the enthusiasm of the world to solve the riddle of the Sphinx. It became the key to the lost language of the hieroglyphs: By its light, a story of incredible length, compelling beauty, and breathless grandeur began to be read.

The world of the 1920's became goggle-eyed at the discovery and opening of the tomb of a pharaoh who lived almost 3500 years ago. Yet, today, we are only beginning to become aware of the debt which the civilizations of Crete, Greece, and Rome owed to Egypt. In most cases, we are utterly ignorant of our own indebtedness.

Visitors to Egypt should have more knowledge in their heads than the dimensions of the pyramid and more strength in their tongues than just to say, "how beautiful, how majestic, how wonderful!"



The past is only the present become invisible and mute.—MARY WEBB





Rosicrucian Activities

*Around the
World*



ACCORDING to information released through the Grand Secretary's office, two new Inspectors General for the Order have recently been appointed. Frater Bruce Quan, Past Master of the Toronto Lodge, will serve in the Toronto area, and Frater Roland E. Vigo will represent all of Australia.

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During May, the prints and drawings of the French artist, Jacques Villon, were on display in the Art Gallery of the Rosicrucian Egyptian and Oriental Museum. Now an octogenarian but still active as a creative artist, Villon and his paintings are known throughout the world. This exhibit, sponsored by The Smithsonian Institution, is representative of Villon's production for a period of more than fifty years and was selected from his own collection of varied subject matter, including figure and still-life studies, portraits, interiors, buildings, and landscapes. Critics generally consider these as personal documents displaying the vigor so characteristic of his work.

In the same month, three sculptures on the stage of the Art Gallery evoked considerable comment. The work of the celebrated French artist and sculptor, the late Frater Henri Le Roux of Paris, the pieces were displayed through the courtesy of his widow, Soror Marie Le Roux.

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Well over 700 members and friends in the Los Angeles area attended the Hermes Lodge Building Fund Dinner on May 6. With the masterly touch of the seasoned showman, Deputy Mas-

ter Harry Zody emceed the affair at just the right tempo, and the proceedings closed with the prospect of a new temple's being underway in 1962.

Mayor Poulson spoke of the project as being a genuine contribution to the cultural life of the city. Both Grand Councilor Frances Holland and Inspector General E. Allan Craig were present and spoke of the Order's expansion in the area and its humanitarian work. A congratulatory telegram from the Emperor, Ralph M. Lewis, was greeted with tremendous applause. There were other messages accompanied by donations—from all parts of the United States.

So, we'll meet you soon in Hermes' new temple, that's for sure.

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Beeston Town Hall (near Nottingham) was the place to be on the evening of April 26, for the occasion was the presentation of the Boy Scout Medal of Merit. Frater H. Hargreaves, Inner Guardian of Byron Chapter, Nottingham, was the recipient. Frater Hargreaves, Group Scoutmaster for Chilwell and Attenborough, has been active in the Boy Scout movement for 15 years. The presentation was made by County Commissioner, Sir Charles Buchanan on behalf of Chief Scout, Sir Charles Maclean.

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On May 28, the officers of Curitiba Chapter were installed in an impressive ceremony. Formerly, merely a pro-naos, the attainment of chapter status is satisfying evidence of the Order's growth in Brazil.

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"In launching this terminal magazine—*The Thales Voice*—we join our

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people here and abroad and all Nigeria's Well-Wishers in all parts of the world in welcoming the newly Independent Nigeria. . . . We need truly free people in this free country. But this can only come about when individuals are free in themselves. Our immediate individual needs are freedom from fear, freedom from doubt, freedom from anger, freedom from worries, and freedom from many other ills which make it difficult for us to live above our petty selves. It is only these freedoms that can make us New People in a New Nation."—*Thales Voice*, Port Harcourt, Nigeria, September-December, 1960 Bulletin.

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Peninsula Chapter, Belmont, California, held its first coffee-hour lecture for members and nonmembers on May 13. Frater Dr. Albert Doss, Past Master

of Cheops Chapter in Cairo, Egypt, was guest speaker. His topic "Mysticism in Egypt" was enhanced by a colorful display of art treasures from his homeland.

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Given access to all the materials could you make a grandfather's clock? Soror Florence Wallace did—and many long years ago. The clock is still running. At 76, so is its maker. As Sally Latham wrote in the Fort Pierce, Florida, *News Tribune*, "Father Time can't find a tick to tock on in the busy life of Mrs. Florence Wallace!" Past president of the Paradise Park Association, Soror Wallace's most recent efforts have been devoted to a Veterans Memorial. Her artist's concept of such has received praise on all sides. Civic-minded draftsman, artist, go-getter, is the expression most used to describe her.

▽ △ ▽

Free and Responsible

By PETER BOWDEN, F. R. C.

As a man becomes freer to follow his own promptings, freer to develop and exercise his own intellectual capacities, his responsibility proportionately increases. Each freedom won, each right attained, brings with it a *corresponding* responsibility.

In many ways, those in the Western Democracies are a fortunate people. They have freedom of speech and expression, freedom of worship. Most are relatively free from want. There are, nevertheless, many countries in the world which *do not* enjoy these freedoms to the same extent.

How do we individually and as groups measure up in our freedoms and responsibilities? Do we take the hard-won freedoms for granted, then forget them? Do we work for their consolidation and extension? The mystic is in a unique position to help the humanity of which he is an integral part. He appreciates the power of directed thought, realizing that the universe itself must have come into manifestation

through some such process at an inconceivably high level.

His own experiments and meditations must have revealed the transfiguring and transmuting effects of positive thought within his own nature, and perhaps in that of others. Some have even demonstrated that thought can affect inanimate objects. What, then, could be the effect of mass-directed thought on the problems confronting humanity today—a massed direction of thought from the plane of the Soul, guided by the Will of the Higher Self, and galvanized by Love?

The possibilities stagger. If Rosicrucians and other genuine students of occult law were to unite in a meditation for Light, Love, Harmony, and Goodwill to encompass men and women everywhere, the face of this planet would be transformed. Why, then, has this not been done?

Before such an effect could be realized, mystical and occult groups in the world would have to establish within



themselves the conditions which make wider integration possible. Every student of those organizations would need to develop within himself the ability to think, plan, and act in terms of the good of the whole humanity, rather than of self exclusively, or of family and personal friends.

Unfortunately, many students of the occult swing between two extremes: First, the idealists and visionaries. The dreamers soar into the clouds and become lost in the grandeur of their own dreams. They live in worlds of their own, away from the world of everyday experience, and eventually become "heavenly bodies of no earthly use."

At the other extreme are the practical people, the organizers, executives, and planners. They demonstrate considerable skill in the conduct of material affairs, are usually emotionally stable and mentally balanced (although a little rigid and dogmatic). They become so engrossed in details of management and planning that the wider vision is lost. Domestic matters command so much attention and energy that unwarranted importance is assigned them.

The Greater Perspective

Both extremes need to work for a greater perspective. The first to develop more skill in action; the second, more of the mystic vision. The problem is one of correct polarization. Every student should ask and answer these questions: "Is the motive predominantly selfish or unselfish? Is it slanted towards personal escape, or the benefit of just a few? Does it take into account the good of the whole of humanity?"

Visionaries who make no attempt to include the human race in their visions indulge in a subtle form of escapism. They find a personal peace, satisfaction, contentment in their vision and may attain ecstatic states of consciousness. Unless the vision is expressed, however, it is merely self-indulgence.

Those who concentrate to unfold psychic powers for their own sake; who glory in an added power to achieve, or wallow in a smug possession and use of faculties undeveloped in the majority, fall into the insidious trap of spiritual pride. Powers, intellectual aptitudes, or physical skills, are useless unless ap-

plied for the benefit of all. They bring increased sensitivity, which unless expressed in *an increasing awareness of the Oneness of all Life, and in a greater Love for the whole of humanity*, will express in a growing self-centeredness.

The practical ones, on the other hand, whose main concern is expanding their respective societies at all costs, erecting grander buildings, or accumulating greater financial resources, are also guilty of self-indulgence. They neglect opportunities to free men's minds from dogmas and superstitions, fail to build up greater good will, omit making the world a better place.

None of these constitutes a prime, or even a major, reason for the existence of an occult society. To provide a more adequate material body through which the Soul of the group can manifest to accomplish its real work in the phenomenal world is well and good. To concentrate too much, however, on body building and forget the Soul, or to relegate it to a minor position, sabotages the whole purpose of the genuine group.

The polarization of individual and group effort towards service to the race, and intelligent cooperation with the forces of evolution, will guarantee success in other directions with economy of effort. The greater includes the lesser—not vice versa. A man who can love humanity and express that love in a constructive and practical way will establish a right relationship whether with family, social, or national group. For from being a sentimental ideal, the admonition to "seek ye first the Kingdom of God . . . and all these other things shall be added unto you" is a fundamental occult law—one which gives perspective, proportion and right motive to thought and action in every field of human endeavor.

The main aim of every student, therefore, is to bring his little will into line with the Great Will of God. Every desire and ambition is to be transmuted and brought into harmonic relationship with the Will of the One in the Plan of Creative Evolution. In this way the Light and Love of the Soul within can be fully released and radiate from the center outward to the glory of God and the benefit of mankind.

Education for Democracy

(Reprinted with permission from *The Royal Bank of Canada Monthly Letter* for August, 1960.)

It is natural to feel that things happening in the world are so big that the individual gets lost in the maze of complex problems and issues. But those who wish to remain democratic freemen will not give way to the fatalism of the multitude which is the mark and symbol of tyrannies. The fundamental principle of democracy is that decision and direction and action do not come down from rulers but up from millions of John Smiths. In a democracy, personal effort is significant.

But how shall people govern themselves and their country unless they have learned to do so? Enlightened mass decisions are clearly impossible without widespread individual education. It need not be education in the complexities of political science or constitutional law. Democratic citizenship is skill in living together. Education, starting in the family and continuing through school and every other phase of life, should produce men and women qualified in the give and take of community living.

Critics of Democracy

There are critics of democracy—and they are not all in the totalitarian countries—who declare that democracy has become obsolete, that it cannot meet the issues of life today, and that it should be replaced by some sort of managerial society. They say the modern world is too complex for popular government; that it demands technocratic dictatorship.

Supporters of democracy, on the other hand, believe that society today is too complicated to be governed well except by drawing on the talents and wisdom of the people who compose it, and that these talents and wisdom must be constantly refined and cultivated through liberal education. . . .

Education for democracy must kindle and keep alive the desire for freedom; it must fit free men to use their freedom well. If it fails, then men will be subverted by those who undermine faith in democratic institutions, or seduced by those who promise reward without labour.

What men are entitled to under democracy cannot be defined as “what men would like to have”; nor is it what they can manage to get; nor is it what the state thinks it can safely allow them. Democracy tries to give men what they must have in order to function fully and freely as men, including the civil liberties—freedom of speech, of the press, of assembly, of religious worship, and of petition. . . . Laws must not be regarded as obstacles to be crashed through or evaded. They are vital to the functioning of society, because the only alternative to the rule of law is the tyranny of the strongest. All hope for a democratic way of life arises from the fact that through proper education men will learn the secret of compromise, of yielding where to yield a lesser point assures a greater. The laws by which they live and are judged are rules of conduct made natural and easy to them by education.

What is law? No one has improved upon the definition given by Justinian in his *Institutes* fifteen hundred years ago: “To live honourably, to injure no other man, to render to every man his due.” That is a definition which covers the necessities of law in a democracy, and it is one with the requirements of which no democratic person will quarrel.

There are two extensions of strict law for which education may arouse desire. One is obedience to the unenforceable: doing gracious things which are not required of us by the letter of the law, things which are right but which cannot be legislated for. The other is to give no countenance to an act of injustice however buttressed it may be by statutes.

One of the great tasks in democracy is to harmonize the principle of equality of opportunity with the fact of inequality in individuals. . . .

When we think of democracy, probably the first institution to come to mind is government. It is necessary to have government if we are to have any of the other things we want.

(Continued Overleaf)



Democratic government is not a form of government that leaped full-blown from one man's ideas, nor even one developed by several men sitting in conclave. It is the outcome of the work of many brains, over the span of many lifetimes, hardened in its beliefs, customs and duties through trial and error. It is, as was said in the French Declaration of Rights: "The expression of the general will."

Why a Democratic Government?

And why do people set up a democratic government? To do for the community of people whatever they need to have done, but cannot do for themselves. Government is expected to reconcile social order with individual freedom and initiative; to provide the environment in which citizens can set about the task of making themselves happy.

More is expected of a democratic citizen than that he should pay taxes and cast his vote. He has a duty to equip himself to vote intelligently. Democracy is not a magic formula whereby wise government is voted into power from blind ignorance.

Opinions expressed in a vote are counted, not weighed. There is indisputable need, therefore, for education that will qualify the voter to weigh his opinion before putting his ballot into the box. . . .

We need to remind ourselves every once in a while that besides liberty and equality the spirit of democracy includes fraternity. Fraternity is the highest conception held by our greatest religious leaders and philosophers, and it is the greatest hope for continued existence of the human race.

The ancient feeling of brotherhood—whose first expression is in the family and whose second is in the community—carries obligations of respect and protection, of patience and duty.

In this fraternal spirit we seek to put at the disposal of society the fruit of our knowledge, the result of our study, the development of our innate talent, and the product of our skill as performers.

It is not enough to have lofty sentiments. We must not wrap up our fine ideals about democracy and put them away safely to be produced on judg-

ment day as evidence of our good intentions. The man who tries to get along on only a minimal productive relationship to his community shares the predicament of the man with one talent: to lose anything is to lose everything.

We need to learn thoroughly the lessons of behaviour necessary to democracy: to meet other people in a give-and-take way, to work out problems that arise in home, school, office, factory, and municipality. We must do what everyone in a democracy is expected to do, and add what our own qualities and position demand and require of us.

This is do-democracy, which provides for the creative activity of all. It is fraternity by reciprocity, in which each regards his own interest as best served by that which he knows to be most advantageous for the others.

Some of the most dangerous enemies threatening democracy are not antagonistic systems of government but failures within ourselves: parochialism, prejudice, self-satisfaction, and obsession with comfort.

Democracy demands, by its very nature, men and women of wide tolerance. We rub and polish our minds against other minds, thereby giving them new lustre. Without wide, unselfish, views there must result an oppressive provincialism, full of snobberies and taboos.

Being tolerant is making a positive and cordial effort to understand other people's beliefs and practices without necessarily accepting or sharing them. After all, as T. V. Smith writes in *The Democratic Way of Life*, "not all good men in any generation have agreed on goodness, nor all just men on justice, nor all holy men on holiness."

There are very good reasons why our education should be so designed as to prepare us to estimate the worth of conflicting theories. Without this knowledge we cannot have the three-dimensional view that modern complexities require for clear sight.

Education for democracy needs to avoid bigotry and superstition. The palace of truth is four-square, with a gate on every side, so that people may reach it from opposite points of the

compass. Those who practise democracy will learn to ask of other people about a question: "How does it look from where you are?"

It is well to qualify our absolutes, to say "Yes, but . . ." or "No, and yet . . ." Such approaches are not only tolerant but they are efficient in that they leave us room to grow in knowledge.

The Central Issues

Next to the problems of war, the central issues in a democratic society grow out of our efforts to shape our institutions so as to provide maximum security without compromising our basic freedoms. It is curious, said J. Sheed in *Society and Sanity*, how insensitive men can be to a diminishment of their essential manhood, provided they are comfortable.

The cult of easiness is a wholly inadequate guide to the goals of democracy. People who overvalue physical comforts and the material things of the world cannot hope to be rated high in an appraisal of their state of civilization. In multiplying our wants we increase the variety of forces which enter into relations with one another and which have to be learned about. . . .

The education we seek for democracy would tend to produce mature individuals with minds that know their rights, acknowledge their duties and abide by their limitations. The mature person will hear courteously, answer wisely, consider soberly, and decide impartially.

No one will deny that we must be literate, but if we are to survive as a democracy we need to harness literacy to clearly-seen ideals and to a sense of the first rate. We must clarify our values, so that we want and ask for things which are really important.

To acquire democratic greatness we must understand the nature of greatness and admire courage and largeness of

soul. We need to make sure that the men and women who enjoy prominent positions, who are the most applauded and admired, are also the most suitable models for young people to follow. Only then will society be ready to meet the challenge of its own future.

Liberal education, the food of liberal minds, should provide not only an important body of knowledge but it should sharpen our perceptions, cultivate our powers of analysis, give us insight into important phases of human activity, and enable us to have, as a matter of habit, a valuable point of view.

It should, too, train us to smile at our own foibles, to suffer with grace a joke at our own expense. Democracy, it cannot be said too often, is not a matter of high-flown phrases, stodgy philosophy and restricting rules. It provides an environment where a man can be at home with himself while being neighbourly with all his fellow-democrats.

Democracy should mean, for individuals and groups and nations, something toward which they strive, not something which they possess. . . .

Democracy can survive only by its merits, and its strength lies in recognizing its imperfections. It will die if we repose like emancipated slaves content with our own liberty.

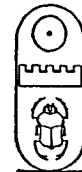
In this time of breathtaking technological changes and social upheaval there is need for educated people who understand the process and nature of what is happening and who are able to cope with it, people whose minds are idealistic and whose feet are realistic.

Democracy is a high and difficult enterprise. Despite all the checks and balances we devise, it is not automatic. Intelligence must never slumber. We need to enlist the imagination and resources of our institutions and organizations in a vigorous effort to make our education of young and old effective in preserving the values of democracy.



Society must preserve the dignity of personal thought and action within the bounds of common security.

—VALIDIVAR



A Symbolic Painting

THE symbolism of the *Book of Revelation* has intrigued and puzzled men from the time of its publication. Writers and painters as well as theologians and mystics have been captivated by its theme—that of the import of the number seven.

The interpretation, naturally, in a writing so veiled and symbolic must always be highly individual and eclectic—according to the stage of discernment.

Frater Nicomédés Gómez's conception in oil achieves a compositional harmony not often seen. The symbolic elements are matched by exquisite fig-

ure work—all expressing the continuous activity of Cosmic operation.

While lacking the impact of the original colors, the black and white reproduction creates an effect at once pleasing and powerful. Reference to *Revelation* beginning with Chapter 4 will doubtless afford a heightened interest as the viewer discovers the various elements of that highly esoteric work so charmingly set forth. In March of this year a special review of the painting by Jean Taisne de la Bruyère appeared in *Rose-Croix*, official publication of AMORC, France. A reproduction appears on page 278.





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SIR FRANCIS BACON

This statue of the eminent Sir Francis Bacon, statesman, philosopher, and Rosicrucian Imperator, has been restored to a place of prominence before Gray's Inn, London, where Francis Bacon had long maintained quarters. The statue had been jarred from its base and damaged in the air raids of World War II.

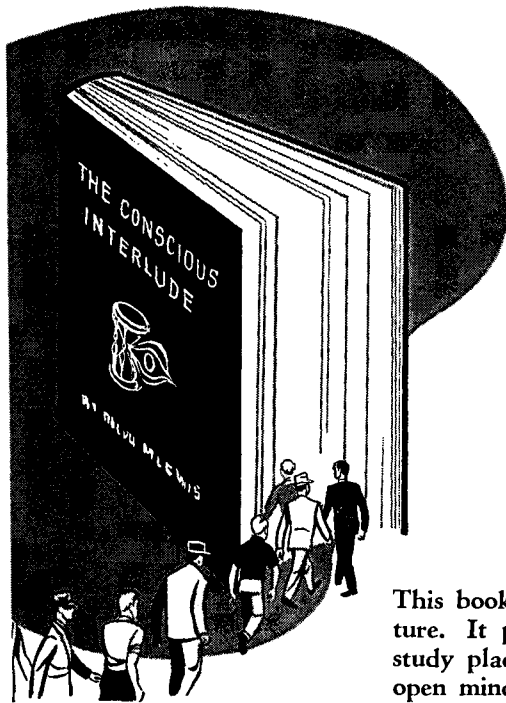
(Photo by AMORC)



THE FOUR HORSEMEN OF THE APOCALYPSE

A symbolic oil painting by Frater Nicomédés Goméz exhibited last November in Toulouse, France. A brief description of its symbolism appears on page 276.

(Photo by A.M.O.R.C., France)



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IV Nature of Truth	XIV	The Mystical Consciousness
V Will	XV	The Philosophy of Beauty
VI Is Absolute Reality Mind?	XVI	Psychology of Conflict
VII Illusions of Law and Order	XVII	The Human Incentive
VIII Causality	XVIII	Conclusion
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THE AUTHOR

Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

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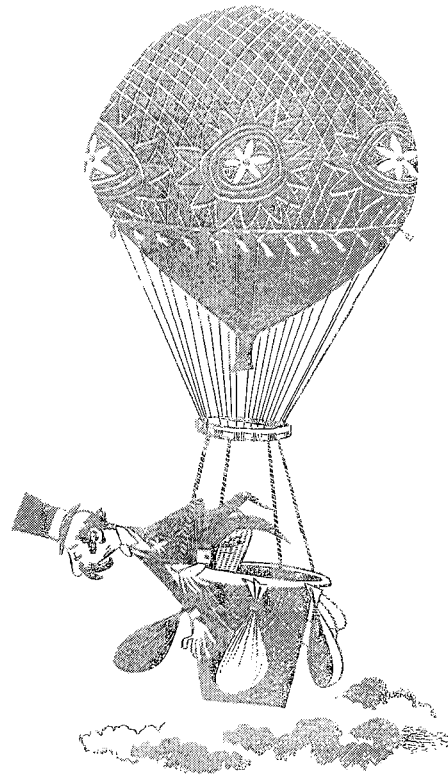
Along Civilization's Trail

MORALS AND ETHICS—Many clergymen and educators, in the face of the breakdown of theology, are concerned as to what would happen to morals and ethics if religion, as we know it, were to disintegrate. Without a concept of discipline such as exists in a religious system with an overseeing Deity; or without fear of punishment or "damnation" in an afterlife, what is to keep man on the straight and narrow?

First, it is still a question whether or not these religious disciplines are of themselves a deterrent to wrongdoing any more than capital punishment is a deterrent to crime. There are millions of people who live normal, healthy lives without ever having subscribed to religious dogma.

Some of the elements of religious discipline could in fact be conducive to wrongdoing, such as the concept of *absolution* through confession or prayer.

The facts are that more and more members of the clergy, especially in Protestant Christian sects, are approaching moral and ethical discipline from a psychological point of view; i.e., what effect will your behavior have on your family, friends, society, and on yourself. Values which once were set up largely to please God are now stressed to please your fellowmen and society as well.



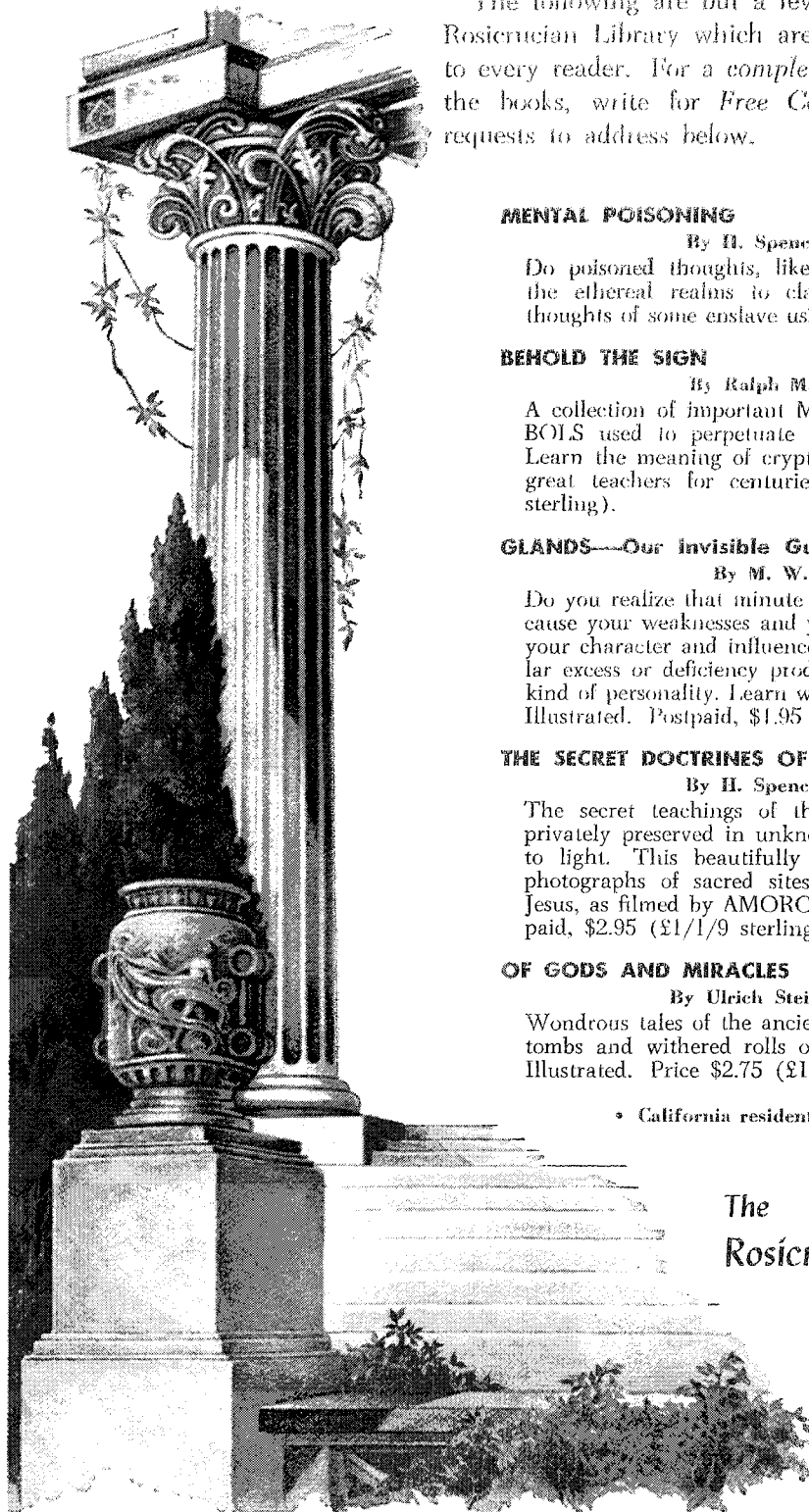
This, in effect, tends to further selflessness and brotherhood, two goals of religious discipline which often are sadly lacking in current emphasis on other-worldliness.

The new trend should be no cause for alarm. Indeed, because it deals with verities rather than the *unknown*, it could be the salvation of mankind. And after all, we do God a greater service by minding the tasks He has set for us, by trying to understand the rules which govern our lives, by applying ourselves here and now, rather than by circumventing these in an effort to *be excused* in any way, shape, or form.

SIMPLICITY IN FORM The architectural style of ancient Egypt's magnificent structures is coming into its own again. Typical is the facade of the new Stanford University Hospital in Palo Alto, California. "Stades of Abydos," we thought, as we gazed up at the the row of massive, rectangular, inscribed columns.

Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library which are *fascinating* and *instructive* to every reader. For a *complete* list and description of all the books, write for *Free Catalogue*. Send orders and requests to address below.



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