

ROSIKRUUCIAN DIGEST

MARCH 1963 • 35¢

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- *Mysticism*
- *Science*
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Life Is A Dance

Isadora Duncan
as a symbol.

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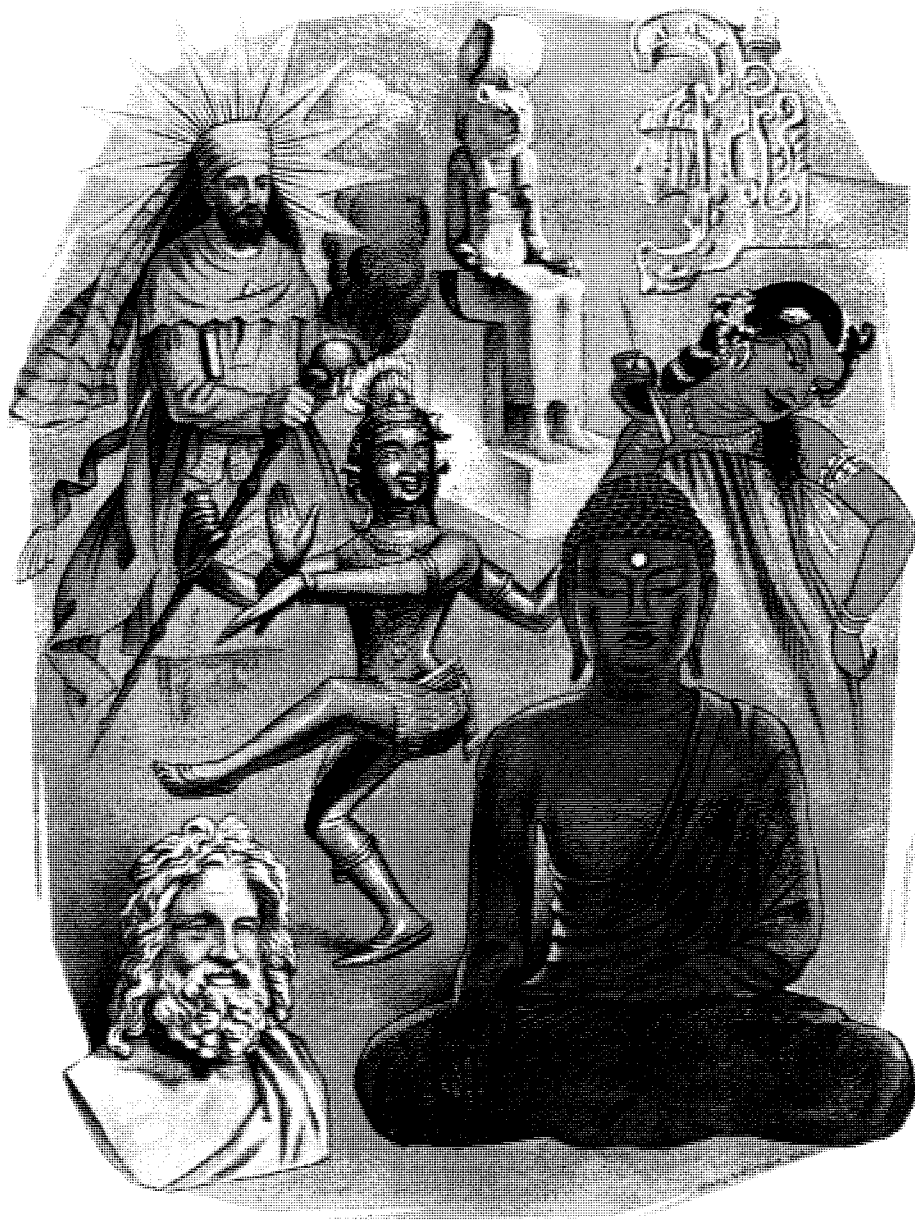
Reconciliation

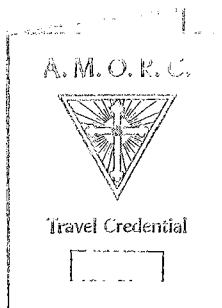
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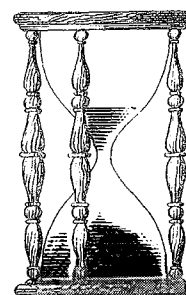
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ESSENE BANQUET HALL

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In Jordan, with the shores of the Dead Sea in the distance, are the ruins of the banquet hall of the ancient mystical sect, the Essenes. Not far from this once-thriving colony are the caves in which they deposited the famed "Dead Sea Scrolls." In the foreground, a member of the Rosicrucian Camera Expedition surveys the site.



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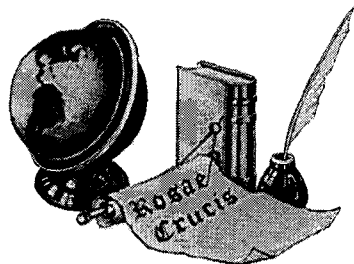
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Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
AMORC**

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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER**

Joel Disher, Editor

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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**.

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No. 3

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THOUGHT OF THE MONTH

By THE IMPERATOR

DOES TOMORROW PROMISE A BETTER LIFE?

BY CERTAIN accepted standards, we are making rapid progress in our age. We believe it an advantage to annihilate time and space and to quicken the means of communication and transportation. Applied science has accomplished these things on a scale that seems magical. A multitude of devices have been produced by technology that have eased labor and provided greater periods of leisure. Do these things presage a better life for tomorrow?

Presuming that the present tremendous trend in mechanical developments continues, would we in the not-too-distant future reach a limit in such advantages to man? After all, if communication were to reach a point where the lapse of time is infinitesimal, then, for all practical purposes, its limit has been attained.

If, ultimately, by some power of projection perhaps not yet realized, man could transport himself on earth with almost immediacy, there would be no further gain in that realm of technical progress.

If science achieves an electronic robot system that will accomplish the work necessary to fulfill man's needs with a minimum of individual labor, then still another channel of imagined advancement for the human race will be closed. If such things are considered the better life of the future, then we may look forward to that life as being a satiated and possibly a dull one.

The Better Life

However, the term *better life* is a relative one. It is related to certain values which each individual places upon life. In general, the better life means the surmounting of the difficulties which one may be confronting now. To most, it means providing adequacies where inadequacies now exist. It means attaining a certain conceived ideal or state of perfection transcending one's present circumstances.

Each of us could formulate what to us would seem a utopia or a better life. Really, in most instances, it would be an extension of the present life. It would be a refinement of our present activities and circumstances rather than any ends or objectives that would be entirely different. Something that would be entirely different and by which we could make no comparison with the present would have no definite value to us. We could not with certainty say that it would be better.

There are, however, certain trends today which, if their development continues, will result in effects having a definite impact on man's life tomorrow. With a little imagination and reasoning, we can prognosticate what these may be. The individual, in contemplating these things in terms of the evaluation of his personal existence, may judge whether they will constitute a better life for him tomorrow.

Let us consider the realm of *religion*. Even now the effect of the space age upon religion is evident. The earth has lost its prominence in the mind of the ordinary intelligent and informed man. With the multitude of far greater worlds, it is difficult to reconcile the earth as an especially selected theater for man, conceived to be the Deity's greatest creation.

Our galaxy, the Milky Way, is estimated to be 100,000 light years in diameter. This tremendous mass has, it is claimed, a hundred billion stars. Our solar system is just one of millions in but an arm of this galaxy. The planet earth is truly, by comparison, but a cosmic speck.

There is a strong probability, on the verge of being scientifically substantiated, that life exists on other worlds in our solar system, and upon how many other bodies in the myriad of other systems we cannot even imagine. Any evidence of life equal in intelligence to that of man minimizes the celestial

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prominence of man. It certainly brings strongly into question the theological doctrine of the divine selection of man as the sole image of his god and as a chosen being. It would make man but one of many conscious beings.

The religious and philosophical question can and will arise, Is man's concept of his God and of his own spirituality a supreme one? Or is the human concept actually inferior to that had by beings more intellectually evolved and capable of a greater enlightenment? Are men on earth like an isolated tribe believing that their legends, myths, and experiences transcend all others only because they are ignorant of others' views or incapable of experiencing them?

We do not know to what heights other beings in the cosmos may have evolved. Their conception of reality, its creation, its nature, may very well be of a far deeper insight than our own. If God is all Being, perhaps these other beings, then, are able to envisage that Being to a far greater extent than we and thereby have a mystic union with It beyond the ability of the human consciousness.

Unrealistic Concepts

The theological destination of the afterlife, the heaven and hell of the orthodox religionist, will in the tomorrow appear more and more unrealistic. It will, to the educated and learned, be as primitive as the Olympus of the ancient Greeks and the Valhalla of the Scandinavians.

Psychology, in conjunction with related sciences, will disclose in human behavior and emotional states what men for centuries have only attributed to a divine motivation. Certain states of illumination that man has had and which he has credited to the supernatural will be shown to be subliminal, to be rather a natural function of his organism, occurring under certain stimuli.

Powers which men were wont to attribute to a divine fiat, a "will of God," will be traced to naturalistic causes. It is the same as with the phenomenon of thunder and lightning, which once awed man, and which in his lack of knowledge of such causes, he attributed to acts of the gods.

Does this mean the abolition of religion tomorrow? No, but it does mean a new evaluation of it. There will be a great conflict between the doctrines of *vitalism*, the belief in a universal mind throughout the cosmos as the primary cause on the one hand, and, on the other, *mechanism*, or the doctrine of a universe of unthinking energies from which all things flow.

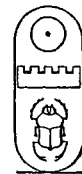
The religionist will need to be more plausible in his conception of a teleological or conscious cause behind all things. He will have to reconcile the irrefutable facts of science with his emotional dependence upon an ethereal supernatural compassionate mind. He will have to learn that good and evil are not absolute. They are related to human understanding and to man's social order.

Morals rise and fall with man's breadth of thought and insight into human behavior. Men may still contend that the motivation toward a behavior or state that is conceived as good is divinely inspired, but they will need to realize that the content of the good is humanly interpreted. There can only be *absolute good* adhered to by all men as they can relate certain things and conditions to their general welfare.

In the *political* realm there are also signs of what tomorrow may possibly be. In this, too, one may judge whether such will result in a better life for him. Today, in certain quarters, the term *internationalism* is held in bad repute. It is perhaps because it has been frequently used by advocates of aggressive systems of ideology, such as Communism.

Thus internationalism is erroneously presented as a condition that will work to the detriment of mankind. The fact is that internationalism could represent the same high ideals as, for example, those expounded by Democracy and yet provide ways of eliminating the obvious difficulties that become more and more apparent in nationalism.

Sovereignty in effect is becoming obsolete in a world becoming more compressed each year. Small nations are immured within their own boundaries. They are obliged in the tradition of sovereignty to create and maintain complex governmental systems



which, in the main, duplicate the functions of a neighbor.

Growing population and often the inability to assure it the standard of living enjoyed by other nations intensify unrest and create avarice, jealousy, and hatred. The boundaries of some nations are used to nurture racial hatred, explosive political ideologies, and religious fanaticism. Sovereign powers can relegate to themselves certain needed world resources as give them the wealth that makes it possible for them to dominate, if not subjugate, other less powerful nations.

Internationalism

It is not radical socialism to look upon the world as a unit and upon mankind collectively. Certainly it is more in accord with the principles of all the great religions to think of the welfare of humanity as a whole rather than as dispersed units secured by man-made boundary lines. Internationalism is thinking in terms of unity at a time rapidly approaching when all the resources of the world are needed for all men.

Nationalism prides itself upon its traditions and the sacrifices which men have made for their respective countries. Such sacrifices were made because these countries represented certain ways of life that were desired. Why, then, cannot men in a future internationalism agree upon certain accepted standards for the welfare of humanity and strive and sacrifice for them, too? Why should men, who only by the circumstance of birth are in a bountiful area, deny others by political restrictions the right to share such opportunities as well?

True internationalism does not abolish or suppress individual initiative or

accomplishment. It does not advocate less freedom for any class of men. It can, just as well as nationalism, permit man to ascend to any height that his abilities and labors will allow and to be rewarded accordingly. Likewise, internationalism does away with the false pride of regional supremacy, political or social, which nationalism often engenders.

The inability of proud and aggressive peoples ever to become in full accord as separate nations, with diverse traditions, more or less reveals the impotence of the United Nations. In fact, the efficient working of the United Nations depends greatly upon lessening the separateness of the character and functions of the integrated parts. It can be an adequate force in the world only if it functions more truly as a single world body rather than as a collection of parts or states.

We may argue pro and con on the merits and demerits of internationalism, of one world of a united humanity, but it must and will come. It will come not because of the genesis of any superior ideology but because of its inherent logical basis of thinking and acting in terms of the needs of people who are dependent upon each other.

We might point out other trends, economic and social, that could also constitute our tomorrow. Possibly you may perceive these things growing and developing around you. It is a life that our progeny may experience even within a century. Will it be a better life? Form an opinion but do not be prejudiced by the fact that it may be extremely different from your present way of life. Rather, consider the problems behind the present trends and whether such changes will be a practical and beneficial solution for mankind.



IN APPRECIATION—

*The
Rosicrucian
Digest
March
1963*

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally and am asking you to accept my sincere thanks.

RALPH M. LEWIS
Imperator

THESE significant words, simple but all inclusive, are a priceless formula for success. Work, the first law of success, is by itself not enough. Work without knowledge of our business becomes mechanical even if our energy is boundless. Knowledge without energy will not carry us far.

Knowledge and energy without honor may bring fleeting benefits but little comfort or lasting happiness. Honor with little knowledge or little energy doesn't get the job done. Dynamic craftsmanship demands full attention to all three, but honor is the cement which binds them together to create the kind of craftsman who puts his heart, yes, his very life into his work.

Success which brings happiness and satisfaction comes primarily from two human activities. In ordinary walks of life, the act of creating something useful or artistic is one way. Another is to serve—the greater the service, the greater the success and happiness.

The degree of success is determined by the intensity of the desire and the dedication to correct discipline. The horizons of our vision limit the expanse of our desire. Until we visualize new and greater opportunities, we are unable to want them. Desire is the power of motivation, the driving force, but we cannot dedicate ourselves to unseen opportunity not within the grasp of our imagination. We must see, we must appreciate, to want. As our vision grows, we can reach out in the expanded limits of a new and greater capacity for personal growth.

This is a continuing process like increasing the capacity of our muscles by lifting progressively heavier weights. William James says in *The Energies of Men*, "We must force our will beyond the plateau of fatigue or despair to attain a second, a third, and maybe a fourth reservoir of new energy. To stop at the first level of fatigue will

L. L. MOORMAN

The Secret of Success

(From a security salesman's scrapbook and used with his permission.)

Knowledge and energy used within the framework of honor will bring success to anyone.

—DOUG LAIRD

limit us to a low level of achievement." Once we recognize this truth, we can multiply our effectiveness mentally, physically, and spiritually.

For success, we must want the right things. If we dream no great dreams and plan no great service, our uncontrolled subconscious will drift with a pattern of failure, a slave to the demands of the physical or animal nature.

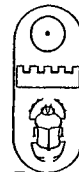
If, however, we can expand our vision and intensify our desires, we will our subconscious to develop a better future. We must have the idea of improvement before we can strive for it. Our final achievement, our place in history, is determined by the concentration, the intensity of our inspiration and persistence in the things we wish to accomplish.

This then is the hidden secret of success and failure. This is the story told in these golden words, "Knowledge and energy used within the framework of honor will bring success to anyone." It is the kind of success you may have if you will only use the right combination of keys to reach it.

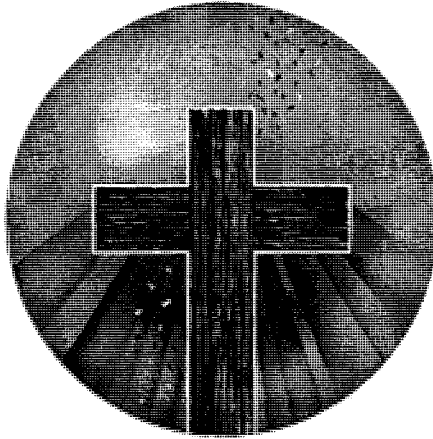
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IVOR MORRISH, B.D., B. A., F. R. C.



Mystical Salvation

*The doctrine of Reconciliation
interpreted*

THE CHRISTIAN CHURCH very early established the crucifixion of Jesus the Christ as an eternal fact and raised it to the status of a theological dogma. The theoretical mode and purpose of it even became in the course of time a special branch of ecclesiastical study known as soteriology—the doctrine of salvation.

Thus, the *atonement* or way in which man is made *at one* with God took on various aspects. They ran from the sub-ethnic concepts of sacrifice whereby Jesus was the sacrifice of all sacrifices to appease an angry God and erase man's sin for all time, to concepts of merely moral influence whereby man, seeing what Jesus had done for him, was moved to repentance and experienced a new birth and new ideals.

In some Christian sects, therefore, interpretation has become very rigid, demanding a *substitutionary* or *ransom* view: *Jesus was the perfect substitute for mankind (past, present, and future) doomed to eternal rejection and damnation for its sins.* And, in his Resurrection, he defeated all of Satan's works.

How does the mystic view this great work of Jesus the Christ? The old

sacrificial and ransom terms may have served to form a theological dogma for belief; but they have little place in a mystical approach to the problem of soteriology.

Mysticism is not concerned with making things "mysterious" or esoteric in the sense of being revealed only to the elect few. Mysticism is rather concerned with experiencing or understanding eternal truths by means of symbols and myths because such truths, it believes, are not attained by the mere process of reason, argument, or dogma.

Truth is mediated by images reborn and transfigured within man's consciousness. Such rebirth is an essential feature of every age; in fact, of every religious experience. Unless religion is *experienced*, no mere intellectual acceptance of theological dogma will ever move anyone to a single act of love or charity.

That is why some of the most unchristian acts have been performed by some of the greatest theologians and ecclesiastics of Christianity. The mind is a knife, a scalpel, for analyzing logical data by the syllogistic process; and for destroying the mind, soul, and spirit of others as well.

The mystic is not concerned to analyze; certainly not to destroy: He is concerned only to find unity with the Truth. He is concerned in that unity to *experience* the totality of Truth in its Beingness, not just to have an objective and intellectual appreciation of it.

Truth is to be found in the Logos, the Word, the very Being of the Christ Consciousness. Through the identity with the Beingness of Truth (not its abstraction), the mystic finds identity with all Being, with all Creation, with God, and with man.

The Mystic Interprets the Cross

The validity of this approach is particularly seen in the mystic's attempt to interpret the cross. It is not analytical, it is not theological, it is not dogmatic: It is symbolic, "mythical," and suggestive. It is something to be *experienced* or not known at all. To talk "about and about" (to use the terminology of Zen) in the discussion of impalpable truths is never to "know."

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The multitudinous tomes on soteriology are "about and about"; yet the solution ultimately is comparable to that propounded by the blind man whom it is related Jesus healed. As always, the Church then was concerned with the theology, the theory, of the whole business—*how* had this man been healed?

What was the *nature* of the healer? Was he a prophet, a sinner, or what? To the *experiencer*, none of these things was even the beginning of a problem: "Whether he be a sinner or no I know not: one thing I know, that, whereas I was blind, now I see." (*John* 9:25)

So it must always be when we cling to words, doctrines, and dogmas. The same act, however disinterested and altruistic, may be acclaimed—according to our theology—the work of God or the production of Beelzebub, the Prince of Devils. People may be made whole and set free of their chains; but unless it is done under the auspices of orthodoxy or by professionals, it must forever bear the *imprimatur* of Satan, the chief of charlatans.

The Bible reports that when Jesus performed such acts of integration upon the people of Palestine, "there was much murmuring among the people concerning him: for some said, He is a good man: others said, nay; but he deceiveth the people." (*John* 7:12)

That such opposite views could be expressed concerning the Prince of Peace, the Great Healer, the Christ, is a clear indication of the ingrained prejudice with which even the most *religious* can evaluate the work, character, and personality of others.

It was, in fact, this sheer opposition of evaluation that the work of the Christ on the Cross sought to reconcile. The symbol of the cross is one of the meeting of opposites, the bringing together of forces diametrically opposed in value and intention. It is here that the ultimate contradictions of the universe—the Taoist positive and negative forces—are fused into a harmony, a unity, and a reconciliation.

It was on the cross that the supreme perfection and goodness of God's creativity met the extreme evil and imperfection of God-destroying forces. It was on the cross that the ineffable Light of the World suffered, for one brief

pause in Eternity, the extinguishing power of Cosmic Darkness. It was on the cross that all the positive values of spiritual life were momentarily eclipsed by the negative forces of material self-seeking.

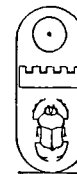
The Conflict of Opposites

Yet, in this event (both in history and beyond), God was in the Christ, reconciling the Light and the Dark, the Positive and Negative, Good and Evil, Love and Hate, Male and Female, the Yang and the Yin. In the crucifixion, God in the Christ—that is, the Christ Consciousness—took up both the evil and the good of the world and crucified them within Himself, giving birth to the Rose of Light, Life, and Love. The conflict of all man's "opposites" was resolved in the Person and Being of the Christ.

It is in this reconciliation, incomprehensible in human terms, that we, too, must be *crucified*, for in the symbolic crossing of opposites lies the integration of our very being. "We are crucified with Christ"; we live, or rather Christ lives in us. This death to self and all the components of self-seeking is the very condition of fullness of life and identity with the Father.

"I and the Father are one" can be true only when our pitiful façade has been destroyed. Then, and only then, can the *perfection* of the Christ Consciousness flood through the imperfections of our self-consciousness. In that moment of self-crucifixion, our karmic debt is taken up into the higher consciousness of Christ, and in one moment of timeless intensification of suffering, it is paid and its chain is broken. When the ego is crucified, we become free; that is, the true Self, the Christ Consciousness, is liberated in and through us, and we are made whole.

Thus, the world is reconciled to God through the Christ every time we crucify the outer, little self or ego so that the inner Real Self, the Christ Consciousness, may enter the world more fully through us. Then, and only then, do we truly abide in the vine, and the cosmic work of redemption continues in and through us. Then, and only then, can the "greater works" of which Jesus spoke be done through his disciples.



I. E. SMITH

Everyone Is A Poet

EVERYONE IS A POET, even though, as the old doggerel has it, he may not know it. Who has not had the exalted moment, the intuitive flash of some hitherto unknown reality brought to sudden life within him? A quiet landscape, an old book, a face in the crowd, the simplest experience may arouse the indefinable stir that resists translation into words, yet carries unmistakably a feeling of significance—even a sense of recognition and strange joy.

These moments, known only to ourselves, may be called unwritten poems—unless by the grace of words we can communicate some small sense of them to others. Love, of course, and the more obvious beauties of nature have always been acknowledged as inspirational: the blossoming tree and the loved one's bright hair have been praised by poets throughout the ages.

Yet there are many other varieties of overwhelming experience, and these unwritten poems arrive unheralded by any great occasion. The sense of acute perception and near revelation stays with us in memory, where, like Wordsworth's daffodils, "They flash upon that inward eye/ Which is the bliss of solitude."

Though we all have these poetic intuitions, we may not all be able to express them. Indeed, our attempts to fit fugitive experience into traditional patterns of rhyme and metre may leave us with nothing but a lifeless tissue of meaningless rhetoric. In spite of good intention we miss the precise and living expression a good poet achieves. And so, we remain mute; to the world, we are not poets. But to ourselves? Can we not practice the experience of poetry even if we cannot write it? How?

An old Chinese proverb says, "First we see the hill in the picture; then we see the picture in the hill." Precisely. Substituting "poem" for "picture," and learning how the world looks to the poet, our own way of looking at things may be clarified.

After *seeing* the tree in the poem, we can experience the poem in the tree. We see more because we are looking in a new way. Familiar seasons, growing things, animals, and people acquire new meaning and extension after we have experienced through verse the brilliant impact of actual experience.

After seeing with William Carlos Williams the precise movements of a cat, for instance, or the whiteness of chickens by a red wheelbarrow in the rain, or the pathos of a young housewife standing at her door in the morning, we turn our gaze on the world with renewed interest to see as we never saw before. We join Henry James's company of those "on whom nothing is lost," and become again the child who sees everything for the first time. Colors come alive; sounds have new meaning; life assumes a fresh quality.

There is health in this. Superficial ailments take a back seat in our consciousness and even disappear in our heightened state of perception. Instead of wandering through existence seeing only what we prefer or cannot avoid, we extend our vision and understanding in new ways. Shedding preoccupation with self, we have time to hear not only the "still, sad music of Humanity," but also that of every natural object, animate or inanimate. To know is to forgive; to forgive is to be reconciled. And reconciliation with the ways of the universe, as the Stoics learned, is a kind of religious experience.

New Insight

Reading for understanding, and striving for new insight, we learn to share the encompassing vision known to poets and mystics, until like Marcus Aurelius we come to appreciate the proper beauty—in short, the essential poetry—of all natural things:

The hanging downe of grapes, the brow of a Lyon; the froath of a foaming wilde boare, and many other like things, though by themselves considered, they are farre from any beautie, yet because they happen naturally, they both are comely, and delightfull; so that if a man shall with a profound minde and apprehension, consider all things in the world . . . there will scarce appeare any thing unto him wherein he will not finde matter of pleasure and delight.

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PATRICK DELANEY

Life Is A Dance

The Supreme Intelligence dances in the soul . . . for the purpose of removing our sins. By these means, our Father scatters the darkness of illusion, burns the thread of causality, stamps down evil, showers Grace, and lovingly plunges the soul in the ocean of Bliss. They never see rebirths who behold this mystic dance.

UNMAI VILAKKAM

HOWEVER ONE MAY CHOOSE to define dancing, it is fundamentally movement in response to feeling. This is true whether applied to animals at play, King David dancing before the Ark, or a stage performer recreating "Niobe, all tears."

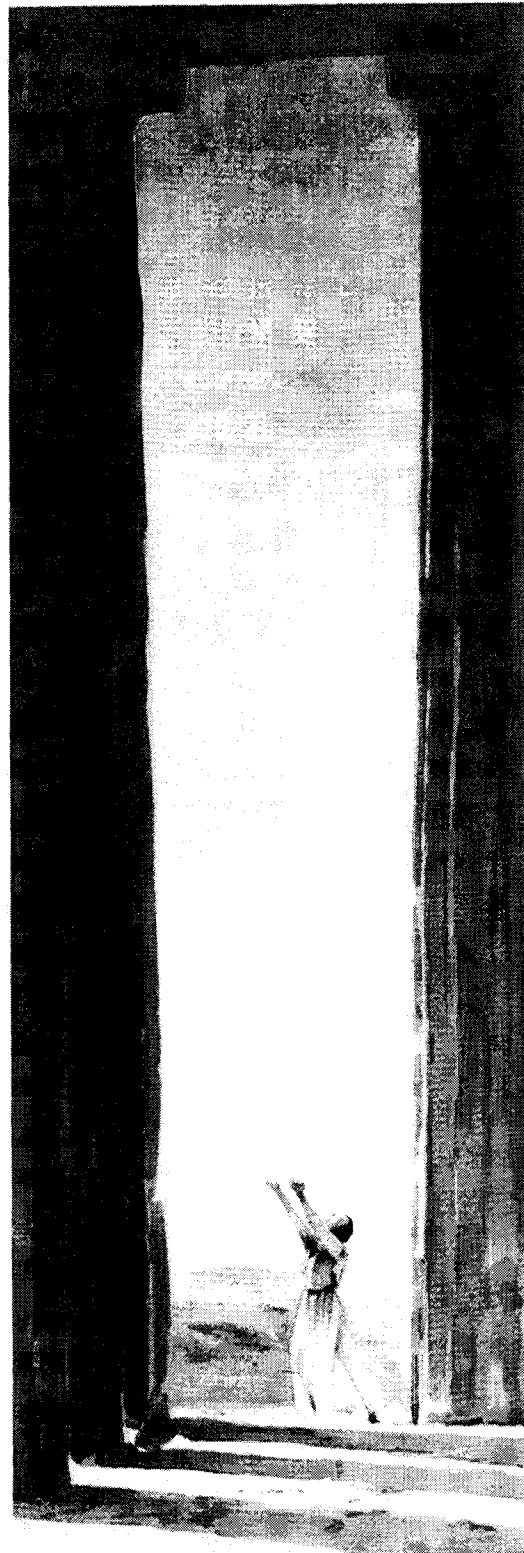
It is strange, then, that something so basic should have all but passed out of individual experience. If you think it has not, recall if you can how long it has been since you encountered a skipping child or one unself-consciously pirouetting solo just for fun.

Even as an art form, the dance is accorded less attention than music, poetry, painting although it is less artificial and more completely expressive of man as a part of nature.

In the more rigid pattern of today's living, it would seem that this freest and most individual response to primal urges is being sacrificed because individual participation in life has become increasingly passive and vicarious. The history of the dance, in the Western World at least, presents a picture of almost continuous retreat until at times to seem entirely denied expression.

One may still recognize on the stage the bent or prostrate form to symbolize grief or the outflung arms to express exuberance or joy; yet all but the

ISADORA IN THE PARTHENON
A drawing suggested by Edward Steichen's well-known photograph.



hardest nonconformist would shrink from expressing his own emotions in this fashion. Nevertheless, movement can never be separated from feeling as its cause, and feeling embodied in movement is dance!

There is nothing more expressive of man's response to the forces of the universe which animate him than movement, and nothing more indicative of the inner unity which binds all creation in the dance we call life. So out of time with the rhythm of being has man become, however, that he may consider somewhat ridiculous the statement of a modern dancer that she dances barefoot because she likes to be "in contact with the life-charged earth."

In making such a statement, the dancer herself—in this case, Miss Yoné Kvietz—seems to do so defiantly and half-apologetically, as if voicing only a private opinion and not a self-evident fact. One almost gathers that she is unaware that anciently all dancing was done barefoot for that very reason—not because the dancer had no shoes.

There are as many today who will oppose her position as there were those who roundly applauded when Boston over 40 years ago refused the stage to Isadora Duncan because she danced *without shoes*.

A Purging Force

In his *Makers of the Modern World* (Simon and Schuster, 1955), Louis Untermeyer calls Isadora Duncan a purging force in the realm of the dance. Whether this is true, few perhaps will now be interested enough to inquire—fewer still who will trouble to discover in what manner.

Man is too much immersed in the stream of daily events to gather its separate particles into a meaningful whole; so he misses the sense of oneness and harmony in the flow of things which otherwise would be his solace and joy. He is too unaware of the fact that life expresses the same pattern in all its outward manifestations, and that history is nothing more than life's separate elements significantly grouped together.

In any attempt, therefore, to understand the nature of the forces which play upon men and bind them into a unity, music, poetry, painting, (and

the dance) should be as much one's concern as preachments, science, and philosophy.

Biography has always supported and dramatized history. It is this fact which makes a life such as Isadora Duncan's so valuable for illustration. Hers was, it is true, an abortive and singlehanded effort to turn an extremely artificial and effete civilization back to a simple and childlike response to life through feeling.

For the average person, Isadora's unconventional and almost pagan approach to life was unacceptable because it could neither be related to his own life nor understood in its larger sense as a pent-up cosmic force breaking through a so-called civilized pattern.

Nevertheless, she was a purging force in the art world, and her dancing marked the beginning in the United States, at least, of a maturing of the concepts of movement. Such examples once were looked for by the serious student who sought behind them the over-all pattern of which they were a part.

Such a student would, no doubt, have seen in Isadora's dance what the ancient philosophers had called the Dream of Beauty worked out through feeling and movement. All men, those mystic philosophers thought, were creating certain dreams in life—dreams characterized as beautiful, moral, intellectual, or mystic. Through one of these dreams or another, man sought to reach the *Ideal* which lay embedded in form, in the social structure, the mental world, or those mystic concepts which could be said to embrace them all.

That *Ideal* in essence exists as an actuality only in the realm of the infinite, the invisible, and the intangible; but man seeks to realize it in the limited everyday world of his experience. This he attempts to do through the feeling, the intellect, the moral sentiment, or the mystic impulse. All dreams were thus basically *one*; it was only the manner of expression which made anyone individual and seemingly different.

Artists strive to represent the dream as form; social thinkers work to manifest it in a more perfect moral order; intellectuals endeavor to show the mental structure of the universe; and

mystics attempt to bring about a synthesis.

Reviewing the impetuous, uninhibited, but altogether sincere response of Isadora to life, it must be recognized that in the dance as a manifestation of the Dream of Beauty, her role was a purging one. She chose the Dream of Beauty and worked to reveal the *Ideal* in movement.

Had she been a sculptor, that Ideal would have remained embodied in stone or bronze, but in bodily movement it was too evanescent to establish an enduring perfection. That she did not always do what she envisaged as the Ideal is beside the point in any just evaluation of her effort.

It is to be emphasized, nonetheless, that in whatever medium Isadora had chosen to create her dream, she would have been a purging force, the reason being her dedication and wholehearted openness to the forces of nature.

She may even have been the victim torn between two dreams—with her life ended before the conflict could be resolved. When she danced, she made man's aspirations, joys, and sorrows a vivid and pulsating reality. When she discoursed on her *theories* of the dance, she quite as often effectively destroyed what she had so deftly created by her dancing.

Critics have noted this, in one breath calling her a messiah of movement and in the next naming her a betrayer of her own message. She herself liked the epithet "cerebrale" and used her art as a spearhead for revolt and reform—letting the intellect in a sense override the feeling. Both were equally hers, however, and she was never dishonest in her use of either although she was accused of it countless times.

But what did Browning say?

*That low man seeks a little thing
to do,
Sees it and does it;
This high man, with a great thing
to pursue,
Dies ere he knows it.*

Unless one looks wholly shortsightedly at the matter, it must be realized that there was an all but obsessional force expressing itself through Isadora Duncan. She responded impulsively to any circumstance, and often her reasons for doing so were less logical than

the response itself. If she could only have decided what she wanted to be—interpreter, reformer, or teacher—she might have been more successful. Instead, she sought to be all of them, erratically and simultaneously. Could she have understood how to control and direct the forces to which she responded, she could have excelled as a reformer, or a teacher, or an exponent.

Toward the Sun

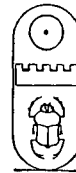
Whether the fault lay in the spinning, measuring, or the cutting off of her thread of life, no man can say; nor should she be too much blamed, for she did her best against those three Fateful Sisters. From a most unpretentious beginning, and out of most unpromising surroundings, she pushed her way by sheer will constantly *eastward*, as though seeking the Sun as her center. From San Francisco, to Chicago, to New York, London, Paris, Berlin, Moscow—undeterred by poverty and misfortune, and taking in Italy, Greece, and Egypt by the way.

One feels that could she have reached India, her salvation would have been assured. She could then have fixed her choice, for there she would have found Siva Nataraja, Lord of the Dance, whose spiritual child she undoubtedly was. And why *Siva*? Because his three-fold dance embraces *everything*: all movement within the range of positive and negative response; release and healing for those caught in the moils of delusion; and the heart from which the issues of life proceed.

As an embodiment of cosmic force seeking release in a Dream of Beauty, Isadora still deserves acclaim, for in blazing a trail that a host of inspired artists have built into a highway, she dramatized the eternal fact that *Life Is A Dance*.

MIDWEST ROSICRUCIAN RALLY IN CHICAGO

The Nefertiti Lodge of AMORC will sponsor the Annual Midwest Rally April 5 to 7 at 2539 North Kedzie Boulevard. The principal speaker at this year's Rally will be the Imperator, Frater Ralph M. Lewis. Members throughout the Middle West are invited to participate in this inspiring program. For further information, write to the Rally Chairman, Frater Edward A. Sere, at the above address.



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In the spotlight today is SCIENCE. To the Rosicrucian the exploration of the universe in which he lives is especially fundamental in achieving a mastery of life and an understanding of man's place in creation. Through SCIENCE, a student can more easily relegate the affairs of his life to an orderly and dependable plan. Through a knowledge of SCIENCE, a student is better able to cope with the developments that are constantly changing his environment. At Rose-Croix University, fundamentals of SCIENCE subjects are presented with clarity and simplicity. The sciences are broken down into two basic groups, the Life Sciences and the Physical Sciences. They treat with biological phenomena, the health and constitution of the human body, principles of light and color, the chemistry and structure of matter.



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For All Rosicrucian Members No Previous College Education Necessary

*The
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"At War With Dishonest Advertising"

1912 pamphlet launched
National Better Business Bureau

FIFTY YEARS AGO, advertisements like these illustrated were common in American publications. Such schemes of an unscrupulous minority fleeced millions and threatened the hard-won reputation of the legitimate business community.

A Princeton University professor wrote: "There is no force . . . that can suppress fraudulent advertising and thus win the confidence of the public in advertisements, except the advertisers themselves."

Public belief that all advertising was fraudulent grew to such proportions that one lawyer, defending a client against a federal suit, told the court, "All advertising is exaggerated. Nobody really believes it."

Alarmed lest the abuses of a few would result in curbing the rights of legitimate advertisers, Alfred W. McCann, co-founder of the McCann-Erickson Advertising Agency, in 1912, directed the preparation of a pamphlet, "At War With Dishonest Advertising." This was the beginning of what later became the National Better Business Bureau, now celebrating its Golden Anniversary.

The pamphlet launched investigations of alleged advertising abuses. Advertisers dedicated themselves to the idea of "truth in advertising" and the principle of self-regulation: Business must keep its own house clean!

The movement expanded swiftly, and in 1926 it became an independent corporate entity, the National Better Business Bureau. Today, there are 125

SUCKER BAIT (Old Style)
National Better Business Bureau, Inc.

Better Business Bureaus, including nine in Canada, and one each in Mexico, Venezuela, Israel, and Puerto Rico.

Emphasis is largely directed toward preventing advertising transgressions. "Do's and Don'ts in Advertising Copy," supplemented monthly, keeps advertisers, advertising agencies, and media abreast of developments pertaining to accuracy and fairness in advertising.

Industries, too, are encouraged to set up guide lines for ethical advertising. During the past couple of years there has been a boom in the sale of land in the South and Southwest of the United States to people in the retirement-age group. Some of the land offered is in swamps; some in the desert; much of it substandard. The National Bureau calls upon advertisers to set forth the true nature of what they are offering and then provide media with copy-acceptance rules designed to prevent deception of the gullible.

If cooperation is refused, the National Bureau may resort to powerful public deterrents: newspapers, television, and radio stations, as well as local Bureaus and 900 affiliated Chambers of Commerce. Government regulatory agencies are also notified when advertising claims appear intentionally false, deceptive, or an immediate danger to public health or safety.

The National Bureau today works in virtually every area of industry, commerce, and finance to help maintain truth in advertising through self-regulation.

THE SECRET OF MY STRENGTH IS
PERFECT DIGESTION.
I USE THE GENUINE
JOHANN HOFFS
MALT EXTRACT
AND THAT IT GREATLY AIDS ME
IN MY GROWTH AT
PRESENT.

Rheum Cur.

BEAUTIFUL BUST
Guarantee
CORBIQUON positively n...
all hollow and ...
develop...
sh...

Drunkards Cured
CANCER WITH SOOTHING C...
Cancer, Tumor, P...
Bala an...

Bright's Disease and Diabetes
ARE BEING CURED
How to Grow Tall
BROADEN YOUR SHOULDERS
ing Discovery That Will n...
Coat...

Did You Ever see a bald-head INDIAN

W. H. CLARK, F. R. C.
(MEMBER, ROSE-CROIX UNIVERSITY FACULTY)

Christian Doctrine

An Analysis

IF SOMEONE says that he is neither an atheist nor an agnostic, but that he believes in the *existence* of God, he is still telling us little about either his theology or his philosophy of religion. Even though he declares that he accepts the Christian doctrine of God, his statement is highly ambiguous. This is so because the term "Christian doctrine of God" is set within a frame of meaning which provides a wide variety of doctrinal possibilities.

Consider for a moment the more general term "Christian doctrine" and note the various and even conflicting connotations which logically may be attached to that term. When I tell you that I adhere to the Christian doctrine, you have good reason for thinking any one of many different things about my belief:

You may understand me to say that I accept the dogma of some particular group generally referred to as Christian. Or you may just as well understand me to say that I accept the creed of some opposing group included within the same general category of those who call themselves "Christian."

Need to Redefine

The word *Christian* has been used for centuries in many circles with utter disregard for consistency. While it has been used appropriately to denote the noblest deeds and loftiest aspirations of men, the same word has also been used shamefully in reference to some of the most devastating and cruel atrocities recorded in the annals of human behavior.

Only a glance at the history of bloody wars, persecutions, and massacres instigated and perpetuated in the name of Christianity is sufficient to

prove beyond doubt the truth of that statement. In the light of these serious and obvious facts of history, it is no surprise at all to thinking people that the whole process of communication in the area of Christian thought and religious philosophy has become bogged down in the contemporary mire of semantic confusion.

We need to redefine Christianity in terms of its pristine meaning because of the widespread confusion, even among Christians, about what this word means. The word still has strong and pleasing appeal even to those for whom it has lost much of its original meaning.

We need, therefore, to give it what C. L. Stevenson, outstanding contemporary semanticist and logical analyst, would call a "persuasive definition." According to him, "a persuasive definition is one which gives a new conceptual meaning to a familiar word without substantially changing its emotive meaning, and which is used with the conscious or unconscious purpose of changing, by this means, the direction of peoples' interest." (C. L. Stevenson, *Mind*, Vol. 47, p. 331)

Some of the New Testament writers were making good use of this logical formula nearly 2000 years before Mr. Stevenson explained it to our generation. At the time of Paul's letter to the Romans, the word *Jew* had fallen into bad use.

The word *Jew* was a pleasant word to all the Jews and Christians alike, but the conceptual meaning of the term had lost much of its essential content for many. There were those who seemed to think that the only thing required for one to be a Jew was conformity to certain outward rites and ceremonies.

So, Paul proceeded to give his Roman friends a persuasive definition of the word *Jew*. He did so in these words: "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (*Romans* 2:28-29)

The word *religion* was also being used carelessly by early Christians. Some seemed to think that the essence of religion consisted of empty confes-

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sions and declarations of faith without any regard whatever for consistency in life and practice. So James, who always emphasized the practical aspects of faith and religion, gave his persuasive definition of the word *religion* to his brethren scattered abroad: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (*James 1:27*)

When I speak of the Christian doctrine of God in this context, I am referring to that particular doctrine of God, taught and exemplified in the life and teachings of Jesus, the Christ. So our chief concern in this study is to point out as clearly as possible in limited space something concerning the nature of the God whom Jesus came to reveal.

Many theological arguments have centered about the question of whether God is *immanent* or *transcendent*. The Christian God is both: The concept of God's *transcendence* fulfills all the philosophical requirements of man's rational nature for a God who is perfect, absolute, and infinite.

The concept of God's *immanence* meets all the requirements of man's religious nature for a God who is personal, who has intelligence, a will, a capacity for mercy, sympathy, compassion, forgiveness, and love, and one who can exercise judgment and appreciate values.

The emphasis of Jesus' teaching concerning God is upon the doctrine of his immanence, and this doctrine he fully elaborates by means of his many parables, the *Sermon on the Mount*, and other discourses. While His teachings emphasize the immanence of God, they teach His transcendence by implication.

This is the case since the doctrine of divine immanence as Jesus taught it logically implies the doctrine of divine transcendence. In fact, the whole philosophy of Emmanuel is based squarely and solidly upon the principle of the *Transcendent One* becoming the *Immanent One* in the person and life of Jesus, the Christ.

This whole concept is clearly set forth in *The New English Bible*, John 1:18. "No one has ever seen God; but

God's only Son, he who is nearest to the Father's heart, he has made him known." As one little child has expressed it: "Jesus is the best picture that God has ever had taken of Himself."

The Difficulty of Definition

There are times when men feel that they must speak of God as transcendent, especially those who have inclinations toward philosophical speculations. So, we hear them including in their religious vocabulary such terms as the "Omnipresent Urge," the "Absolute Essence," and the "Stream of Tendency."

They may even go back to Aristotle to find such terms as "The Unmoved Mover" and the "Principle of Entelechy"—useful tools in the course of religious conversation. The important point here is that no one can give a positive and complete definition of God.

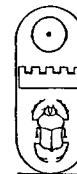
This has caused many in the past who felt that they must speak of God without placing limitations upon His nature to resort to the device of negation: They have attempted to tell us what God *is* by telling us what He *is not*.

Plotinus, the ancient mystic, felt keenly the pressure of this definitional predicament, and the perplexity of this particular problem gave a distinct and characteristic color to his whole system of philosophy.

To illustrate Plotinus' attitude toward this problem, there is a short passage from the Third Tractate of his Fifth *Ennead*: "The One is in truth beyond all statement: any affirmation is of a thing; but the All Transcending, resting above even the most august mind, possesses alone of all true being, and is not a thing among things; we can give it no name because that would imply predication: we can but try to indicate, in our own feeble way, something concerning it."

In more recent thought, we encounter such terms as the *elan vital* of Bergson, the *nisus* of Samuel Alexander, and the so-called *Process Philosophy* of Alfred North Whitehead, to mention a few contemporary variations on the same theme.

Certain medieval mystics referred to God in self-contradictory terms. They



called Him the "Inscrutable Anonymous." These great minds and devout souls were in dead earnest as they attempted the linguistically impossible task of saying something about a transcendent Being without suggesting some limitation upon His nature.

Man's Needs

But the human heart, which is the very essence of man's religious potential, yearns for a God who is immanent just as intensely as does man's rational nature for a God who is transcendent. The most essential aspect of the Divine Immanence is personality, and there are at least two important and significant consequences which stem from the fact that God is personal.

First, it makes possible the closest relationship between man and his God. The more things that two objects have in common, and the more significant those things, the more points of genuine correspondence there can be between them. When God created man in His own image, experience of the richest fellowship with God became a human possibility.

The second significant consequence stemming from the fact that God is personal is the recognition of God as the ultimate source of all true value. When we speak about the concern for good causes, sympathy, compassion, forgiveness, intelligence, will, and love, we are talking about the highest values known to men; but we are also aware of the fact that all these precious and treasured qualities would be absolutely meaningless apart from personal relationships.

Jesus derived many of his religious ideas from the Old Testament's record of the progressive revelation which God made of Himself to the Hebrew people. This constantly expanding concept of God among the Hebrews culminated in the messages of the great prophets of Israel.

But Jesus was not wholly dependent upon the Old Testament Scriptures for his teachings about God. With supreme insight he selected from those sacred

writings the highest and noblest ideas concerning God, and placed upon them his own distinctive stamp.

Central in his teaching is the Fatherhood of God. But Jesus did not introduce this notion of God as Father for the first time. Rather, it was an ancient concept to the people among whom he moved and taught.

For centuries, these people had been comforted by the words of the Psalmist: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." (*Psalms* 103:13) While Jesus was not the first to make reference to God as Father, he did take this old familiar terminology and give it a new dimension.

In one place, Jesus teaches explicitly that the analogy of the human father is inadequate to describe the God and man relationship. In his *Sermon on the Mount*, he says: "What man is there of you, whom if his son ask bread, will he give him a stone? Of if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." (*Matthew* 7:9-11)

I conclude this brief study with three observations. My first is that the God whom Jesus came to reveal is big enough to transcend the profoundest reach of the human mind. My second is that the Christian God is immanent enough and personal enough to invade the realm of man's limited existence and thereby bless our race beyond measure with the supreme privilege of divine fellowship. My third and last is that anyone who will make a serious, conscientious, and sustained effort to gain knowledge of God will come through the experience with a combination of mixed emotions and attitudes. First, there will be a profound reverence for the object of his search. Then there will be a deep sense of inadequacy; and this sense of inadequacy will finally be mitigated by a strong realization of the worthwhileness of the effort.



There are truths which are not for all men, nor for all times.

—VOLTAIRE

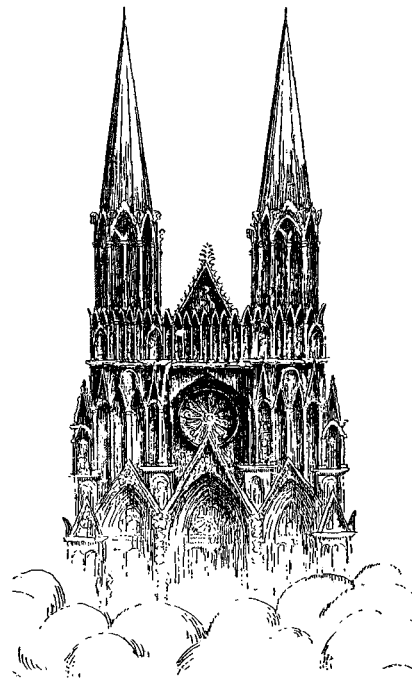
WHEN MAN is faced with problems and questions which he considers are his responsibility to solve or answer, he frequently feels isolated. Surrounded by conditions which he thinks he cannot control and yet which seemingly impede his steps toward certain ends or aims, he feels himself alone, as if all the forces of nature and the activities of fellow human beings have left him isolated. To the extent that man directs his attention to his problems and to a search for the answers to personal questions, he is in a degree isolating himself, in that his preoccupation with his own problems tends to exaggerate and accent them completely out of proportion to their true importance or worth.

More Than A Saying

Many individuals have learned that the adage of sleeping on a problem is more than just a saying. Sometimes the problems that press upon us most heavily are considered in a different light after a period of isolation from them. A good night's sleep, a change of pace, some different activity free the mind from the concern and concentration upon any one particular problem. It is occasionally the means of reaching a solution because it takes the emphasis away from the problem which concerns us so vitally and which occupies so much of our conscious attention.

What man forgets when faced with problems and their solution is the fact that he is *not* alone. He does not stand as an isolated entity in a completely hostile environment. True it is that we have justifiable reason to believe that the environment in which we find ourselves seems to be hostile to our purposes and our desires under certain circumstances. To the extent that man directs his attention or accents this concept of hostility, he further isolates himself from the help that he needs. Man is one manifestation of the existence of many forces in the universe, and he need not rely entirely upon his own effort and his own volition for all that he needs to solve.

At the equinox, which is the indication of the beginning of spring, we might stop to observe that this period of the year serves as a reminder that there still exist elements and events



Cathedral Contacts

THE CYCLE OF THE SEASONS

By CECIL A. POOLE,
Supreme Secretary

about us that should be indicators. They should direct our attention to the fact that major events affecting our lives are controlled by factors beyond our ability to manipulate or modify. Man does not have to concern himself about the changes of seasons because these changes are of a nature that puts their cause beyond his volitional control.

The seasons move on—spring, summer, fall, and winter—to complete continuous cycles that are within the functioning of the universe and not external to it. Even though man has gained greatly in his ability to direct and modify the manifestations of certain natural laws, the laws themselves remain unalterable, regardless of man's attitude toward them, toward himself, or toward his relationship to the rest of the universe.

The function of the laws of nature, which includes the coming and the go-



ing of the seasons, is reassuring in a world torn by disagreement and tension, where the lives of individuals are confused by unanswerable questions and problems apparently without solution.

As we observe the functioning of nature, we realize that there are laws which are basic to our needs and to our existence. Surely, we should be able to carry this observation a step further: If there is an intelligence that originated these laws and put them into operation, that same intelligence must have established ample laws, principles, and energies that man can draw upon for all the necessities required by him as a living creature.

Only One of Many

Man is only one of many manifestations in the physical universe, and he is endowed with a precious possession—that of life. Life gives him the ability to observe and reflect. It also keeps him constantly aware of the fact that as long as he exists as a living being, he is a part of the force that originated the laws of the Cosmic and the universe. Therefore, he is a part of all that fundamentally causes creation to continue to manifest.

If man can observe the seasonal changes that take place as the earth moves in its orbit about the sun in this solar system, surely he should be able to realize that if laws operate without his assistance in such a vast area, certainly within the limits of his own life and environment similar laws are available if he will draw upon them.

Man's challenge, then, is not to isolate himself as if he were an island in the universe; but rather to attempt to penetrate and gain knowledge of the existence of laws which he can apply and harness for use in his own living. The laws of the universe function impartially and continue to manifest for the duration of time established for them by an intelligence higher than his own. If that intelligence saw fit to put the planets, stars, and satellites in their places and to evolve them to the posi-

tions where they are now found, and if the laws continue to function for these inanimate objects, man has a right to presume that he, too, can draw upon these same laws.

Where will he find the means of tapping these forces, we might ask. He must look within himself, toward that life force which causes him as a physical entity to be different from other physical entities. Therefore, logically we conclude that man, by looking into himself, by drawing upon the resources of his inner being, as well as by using logic, reason, and physical effort, can tap an inexhaustible supply that will help him to solve his problems and answer his questions.

If we can suspend our concern regarding our own problems for even a short time and occasionally pass them on to the same power that maintains the movement of the stars and the planets, we can depend on that power to become a more intimate part of our environment as a source of direction and inspiration. The power that maintains these large material bodies in their places and causes the seasons to come and go in our environment, and the days to unfold through each year, surely exerts an equal influence within the innermost parts of our own being. We must alert ourselves to the existence of such superior forces and use our own capacity to direct them toward our own evolution.



The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe, SPC, AMORC Temple, San Jose, California, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



The ignorant man marvels at the exceptional; the wise man marvels at the common; the greatest wonder of all is the regularity of nature.

—G. D. BOARDMAN

**The
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Digest
March
1963**

THE NINETEENTH-CENTURY Frenchman, Charles Augustin Sainte-Beuve, gained lasting prominence for, among other things, stating that there should be places of solitude away from the world for intellectuals to go to think. He suggested that ivory towers might be appropriate for this. With the passing of years, the expression "living in an ivory tower" came to refer to those who desired to remain aloof from their fellowmen and the rest of the world and not be affected by or concerned with mundane problems or even the joys or sadness of life.

Recently, a renowned scientist stated that there are far too many people all over the world living in ivory towers, in the allegorical sense, of course; that in so living they choose not to be affected by or even aware of the complications and complexities of life as we find it today, or of the implications of events of our time.

If a hundred years ago in France one retired to an ivory tower for sane contemplation, this is no longer true or even advisable. One who lives in an ivory tower cannot have the necessary knowledge of the progression of life nor of developments in science and other fields to permit him to move back the oppressive wall of fear and superstition that has crowded, harried, and smothered so many of man's efforts.

Dr. Jum C. Nunnally of the University of Illinois has written that there are many "islands of ignorance." He refers to subjects or facts that nearly everyone needs to know; but so many of them are not known or even of interest to the average person that he remains an "island of ignorance."

Actually, in the sea of humanity there are individuals who are "islands of ignorance." All about them are the answers to innumerable problems. There are known facts. There are non-scientists as well as scientists who have learned about the forces of nature, the laws of the universe, energies with which they have learned to work for the betterment of man. What we are saying is not a brief for science or scientists in and by themselves but of knowledge and extended education in a great many fields.

Executive Science Editor of the

RODMAN R. CLAYSON, Grand Master

Ivory Towers

Newhouse Newspaper chain, Philip Hochstein, recently wrote: "Science has become a primary force affecting our daily lives, in medicine, space, complex new weapons, and the products of basic research and industrial technology. It is a 'running' story of infinite diversity."

Science in Our Lives

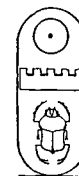
In a lecture given in 1962, the scientist Polykarp Kusch said: "Every facet of our lives has been, in one way or another, fashioned or modified by science. . . . Without some perceptive understanding of science it is impossible to live successfully in the modern world and to contribute to the growth of our society.

"It is essential to the existence in which the human spirit may grow and flourish for all . . . to have an increased awareness of the nature of science, of its historic role in changing the course of our civilization, of its content, of its power and of its limitations."

In a memorandum for the American Association for the Advancement of Science, Mr. Wilbur Schramm, of the Stanford University Institute for Communication Research, in 1962, wrote that it is generally assumed that an educated man who is not a scientist should nevertheless know something about science.

It is assumed that an educated man, a nonscientist, should know science in a humanistic way—that is, he should know it for his general good and as part of his cultural heritage. He should know it as he is expected to know something about history, philosophy, and literature. He should understand something of the nature of science—how it comes to be, how it seeks truth, how it lives by what is called the *authority* of the idea, and of the quest of theory that will hold up under controlled testing and repetitious experiment.

There are those who have conceded that the majority of modern men know



altogether too little about history or even government. It is also safe to say, it seems, that relatively they know still less about science. Few public policies today are made without some reference to science.

Something About Science

There is a tremendous need to distinguish science from magic and miracles. Almost everyone today knows something about science and recognizes it as an important force in modern life even though it may not be too well understood. Science makes possible orbiting satellites, space travel, brain surgery, polio vaccine, and is responsible for the so-called cures physicians are able to perform. It is behind everyday wonders like television, telephone, airplanes, and automobiles.

How science does these things is very little understood; therefore, a certain amount of magic and myth has come to be associated with the research laboratory. Furthermore, because suspicion tends to develop toward activities which people do not understand, there develops the dangerous attitude among too many people of being suspicious about too many things. Actually, there prevails a kind of ignorance. Those who effect life in an ivory tower contribute to this ignorance.

There is no question that to some degree the level of scientific knowledge among the lay public is increasing, but the problem involved in this is the person who is only partially informed or who *thinks* he is informed. This leads to misunderstanding about such things as polio, fluoridation, and radioactivity. Having some factual or scientific knowledge of matters such as these helps to make one informed and contributes much less to misunderstanding.

Thus there are the islands of ignorance; and, in a sense, such islands can be dangerous, for they can lead to panic and misery. In certain surveys which have been carried out, it has been found that there is still a large proportion of our people who believe that the blood of the "insane" is a different color from that of normal people.

The Habit of Learning

The over-all answer seems to be to cultivate the habit of learning. Results of research in this field indicate that

the educational level has been increasing with each decade, and that a person with more education, a person who is well read, is likely to seek even more information, even the difficult, and thus keep up with newer developments of our times.

Because there are new developments all the time, the gap will widen between the person who is content with the knowledge he has and the person who, shall we say, endeavors to keep up with the times—that is, with information relative to many new developments. In trying to keep up with the times, as it were, there is always the problem experienced by every individual: He tends to think in terms of what the new development will mean to him. If he does not think it means anything to him, then it is of no interest and he dismisses it as being unimportant.

In the field of newspaper and magazine communications, more people tend to accept the sensational where it seems to apply to them; that is, such as the possibility of a polio epidemic, the effect of fallout on food and milk. And thus we see that a great many persons are more interested in developments which mean something to them personally, usually the extraordinary as just mentioned.

Scientists are aware of this and try to "personalize" new developments, as we are well aware, in the information they release for newscasts and for science writers of newspapers and magazines. They operate on the theory utilized by every reporter: If you can put something in story form, it will be read, understood, and accepted by more people.

If you make it apply to the reader as a personal thing, more and more people will accept it. If you can be concrete and specific, rather than abstract and general, even more people will be receptive. If you can stress the dramatic but true facts of it, such as conflict, violence, the human-interest element, or that which is unusual, it will be accepted by still more people.

The sensational, however, must be factual; it must be truth. Unfortunately, there is the human tendency to want to accept the extraordinary, the

unusual, anything that has mystery surrounding it, even the questionable.

There is no lack in communication, in announcements of new developments. All-important fields of cultural and scientific developments endeavor to communicate through various avenues such as radio, television, newspapers, magazines, books, important information that will keep us up to date, well read, and well informed so we will have no illusions and no misunderstanding.

Someone has said that only the ignorant will object to the place that science and new developments have in our life. The only ones who can object to this are the ignorant or those who continue to live in their ivory tower and will not understand.

Rosicrucian Laymen

Rosicrucians, and there are thousands of them around the world, as laymen are very much like scientists. They look for intellectual satisfaction in finding out how things work and why. They look for discovery, the challenge of the unknown; they look for fact and truth; they seek to be well informed.

One of the interesting findings of a particular survey is that today there is a greater sale of scientific journals, books, and magazines devoted to popularizing science and new developments. This is in all fields of science, from sociology and psychology to chemistry and archeology. The need for more factual information is felt in all walks of life, a need to provide a flow of informative, accurate fact that is as much as possible personalized and specific.

It is relatively easy to convey new information about any generally interesting scientific subject. For most people, any seemingly authoritative and comprehensible information is likely to be accepted although there may be a variety of attitudes in this matter. One who has allowed his mind to be imbued with fear and uneasiness will not accept with favor new developments of any kind. If this attitude is not overcome, this particular person's mind may be prematurely closed to needed relevant information.

For all of us there is a strong need for facts. Most people are eager for information. The mere act of acquir-

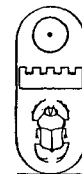
ing more and more knowledge on a doubtful and anxiety-ridden subject, such as that of cancer, leads to more constructive attitudes. All information must be not only satisfying but valid. The person who is not well informed, who is anxious and fearful, will, unfortunately, cling to any kind of information whether or not it is factual.

Men and women in all fields of research and development as a whole want to keep the public informed. Their desire is not to propound deep and complex data but a sufficient amount of information that will be generally favorable toward acquiring an informed attitude toward science and technical developments. With such knowledge, there eventually will exist fewer "islands of ignorance."

Ignorance will largely be done away with and perhaps, also, even a degree of the superstition which has been the bugaboo of all the cultures of civilization for thousands of years and even today. When people recognize most new developments for what they are without putting a mystery on them, if they can see scientists and doctors as human beings without making magicians and supernatural miracle workers out of them, if they can realize that scientists and doctors work with natural laws, their viewpoints toward science, its developments, and the part they play in everyone's life will become much more wholesome.

For everyone this is largely a matter of building up attitudes to a level of acceptance. Science must be recognized for what it is. No one should be guilty of making a god of science, but there should be recognition of science, its developments, and their place in our lives. Without this recognition, we will be more likely to make a god out of a surgeon, a doctor, or a nuclear physicist.

If we develop the urge and interest to be better educated, to be well read and better informed, we will not in a childish way make gods out of our doctors and scientists. In working with natural and known forces and energies of the universe, they are not purveyors of magic but, as you and I, they are seeking truth and the utilization of known facts. In fact, a "god of truth"



should be in the making. For the reasonable person, his reason reveals to him that the unexplained mysteries of yesterday are matters of scientific knowledge today.

So we must be careful of ivory towers. Those who inhabit them should come down to see and hear what is going on all about them, and bring themselves up to date, as it were. Today, one cannot afford to be supremely removed from the world or oblivious to it.

In the January 1963 issue of this magazine, under the title "Keeping Abreast of the Times," the Emperor suggested ways to pursue several

branches of knowledge. He wrote: "The progressive individual wants to keep abreast of the times. . . . Eventually . . . you will keep abreast of the growing cultural sophistication; current news and events will have greater depth of meaning." We need to be informed, to have more knowledge in many fields because of the bearing and actual influence they have on our lives every day.

We pause irresistibly to inquire, What kind of ivory tower could there be that would permit us to realize the true perspective and meaning of the procession and diversity of life and make us knowledgeable in all ways?



Medifocus

Medifocus is a special humanitarian monthly membership activity, with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

April: The personality for the month of April is Gamal Abdel Nasser, President of the United Arab Republic.

The code word is: DISC

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



DR. ERIC WILLIAMS
Premier of
Trinidad-Tobago

June:

The personality for the month of June will be Dr. Eric Williams, Premier of Trinidad-Tobago.

The code word will be: LOOK



GAMAL ABDEL NASSER
President of the U. A. R.

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

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



MANY OF US are searching for a supposedly mysterious key that solves the riddle of cosmic attunement or serves as a fundamental note by which we may set into vibration the musical strings on the cosmic harp and find our own keynote vibrating in unison with them.

If there is any single key that can bring this cosmic attunement into our lives more quickly than any other, it is the attitude of cheerfulness.

At this time of the year when all of nature in the northern latitudes is preparing to burst from long winter sleep into Light, Life, and Love, it would be fitting, indeed, for all of us, the seekers of cosmic attunement, to get into harmony with nature and *be cheerful*.

First, we must cleanse our consciousness of all thoughts of enmity, envy, hatred, and jealousy. We need not go out of our way to turn the other cheek to those who injure us, but we can at least forget their unkindness and think of the universal love bestowed and the universal goodness made manifest every hour of our lives.

We have neither the right nor the privilege of exercising revenge or retaliation. The God of our hearts has established a law of compensation. This is God's law and method of adjusting the wrongs that may be done to His creatures. It is incumbent upon us to hold love and toleration in our hearts toward all beings and to allow no thought of hatred or enmity to express itself in our minds at any time.

No matter what our station in life may be or what our trials and problems, there is always much that can make us cheerful if we will seek for it. Through this cheerful attitude and the resulting cosmic attunement there will come a change in our conditions that will relieve us of our sufferings and even, perhaps, change our place in life.

There are those who express bitterness, disappointment, hopelessness, and

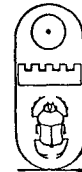
Cheerfulness

*The keynote of
Cosmic Attunement*

condemnation for the conditions surrounding them and the causes they believe responsible for them. They accuse "big business," the capitalists, the directors of Wall Street operations, the President of the United States, Congress, local industries, and politics for their troubles and do not realize that such an attitude of criticism bordering on hatred is keeping them out of attunement with the higher consciousness. A better attitude would reveal the truth and, at the same time, place them in harmony with improving conditions and benedictions close at hand and already a part of the lives of those who are cheerful.

They are deceiving themselves and are continuing their own plight and circumstances through their wrong attitude. The true cause of their present situation is, therefore, to be found within themselves and not around them.

Arbitrarily assuming an attitude of cheerfulness without purging the inner



consciousness of criticism and enmity will not produce miracles in the lives of these persons. The Cosmic is not deceived by fictitious complacency, artificially simulated to represent the true attitude of cheerfulness and cosmic attunement.

The mere acceptance of conditions with a degree of cheerfulness and a momentary prayer of thankfulness for what one has accomplished will not suddenly wipe away the trials and tribulations in one's life and bring a cosmic beam of new life. The cheerful attitude must come as a result of understanding and the elimination of all false beliefs and all wrong viewpoints.

It must be gradually built up out of thankfulness for the continued blessings of life and the conviction that the world is controlled by a loving, merciful, and supremely wise God. His ways may not always be easily analyzed by the finite mind but the beneficent mo-

tive in all things is unquestionably the good that we are to receive and enjoy.

Profound peace and cheerfulness within the consciousness of an individual places him in true cosmic attunement. Those out of harmony and out of attunement are the last to be benefited, and, if benefited at all, it is only because so many around them reflect the benefits they enjoy so that their blessings are shared with others.

Burst from your wrong attitude as the leaves burst on the stems and limbs of plants and trees. Come out of the hidden chamber of darkness and material limitation into the great sunlight of cosmic understanding! Let this springtime be the time of rebirth, of a new life and new consciousness, bringing true cosmic attunement and the enjoyment of all good things that God has in store for each of us.

—
Rosicrucian Digest, March 1931



Already In Orbit

By MILLICENT BANNISTER

THE STEADY THROB from the mysterious heart of the spaceship scarcely penetrates the consciousness of its passengers. There they sit, each enveloped in a unique aloneness; yet bound together by a beckoning star.

Self-propelled, the ship hurtles onward, its feed-back mechanism too intricate for passengers to comprehend. Some surmise it to be powered by reflected stardust; others say the distant star's own beams move it irresistibly—ship and passengers alike bathed in starglow. A few have concluded that the spaceship wanders aimlessly, not going anywhere, and some are even too disinterested to question or to care. Sometimes there is spirited contention; yet who is right cannot be proved.

Whatever the truth, it is certain that starglow occupies a place on the spectrum that renders it invisible except to

the most discerning eye; and stardust reflected produces strange distortions of sight and hearing, as well as mental aberrations. But glow or dust, does it matter?

One thing apparent is the absorbed activity of the passengers, the strange preoccupation that renders each oblivious of the others. In a sense, all are specialists, for no duplication of labor is found among them. It is obvious that despite certain outward similarities, the degree and quality of preparation has stamped each ineffaceably.

Nevertheless, a long journey—whether to a star or no place—makes for forced familiarity. The passengers have grouped and re-grouped, discovering comfort and solidarity in certain likenesses of complexion, dress, and manner. There has been some vying, too, for choice window seats, and organized

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effort has been found effective for strategic maneuvering. Those outnumbered perforce must use the aisle seats.

This makes for dissatisfaction, and the window-sitters must maintain a state of vigilance. Only *they* can appreciate the view, they say; a standpoint incomprehensible to the less fortunate. A spaceship, however, has its limitations; there are not enough window seats for all.

With the necessity for keeping his own seat inviolate, each works feverishly, convinced that somehow what he does is indispensable to the safe passage of the ship.

Strangely enough, this conclusion seems justified: A system of bartering services contributes to the comfort of the group while fulfilling individual necessity—self-interest sublimated, as it were. The matter of equal exchange has long since been abandoned. Comfort has acquired an inflationary value. “Buy low, sell high” has become standard.

Passengers struggle for two seats, shady side for afternoons and sunny for mornings. Even the aisle seats are at a premium, and passengers dispossessed must seek the airless discomfort of the spaceship’s tail.

It is understandable then that the journey is not wholly pleasant and peace of mind rare among even those who otherwise might be considered comfortable. The need is always to be alert, to improve one’s circumstances if possible, and, above all, to continue the personalized chore stipulated in fine print on every ticket.

Such a journey could be monotonous, but pomp and ceremony have been found diverting and somehow satisfying both to individual and group spirits, investing the passage with a measure of dignity and satisfaction. To be sure, method and procedure sometimes eclipse the task itself, and which is which cannot be told.

Except for a few dissenters, the passengers are convinced that yon distant star glows beneficently when spaceship

etiquette adheres to certain patterns. There are numerous schools of thought, however, and many have invested the star with attributes not quite starlike.

Generally, certain propitiatory acts are thought sufficient to insure favorable passage, and many feel assured that discomforts of travel will be recompensed at the journey’s end in direct proportion to the trials endured. Inspired leaders among the various groups explain this most satisfactorily in spite of the divergencies of opinion which create hostility between them.

Consuming Curiosity

Latterly, a consuming curiosity has begun to show itself on the part of certain passengers. Exploring the ship’s dimensions, studying its fabric, probing, delving, measuring, they have uncovered invariable operational laws. An infinite number of usable objects have been manufactured by reassembling movable parts, and—for a price—are guaranteed to contribute to passenger comfort. That this endangers additional conflict is merely an unfortunate by-product of genius.

Perhaps the most fortunate aspect of the inventiveness of the curious few is the discovery that certain combinations produce devices that can restrain—if need be demolish—any group too contentious or threatening. That entire sections of seats must be destroyed as well is a foregone conclusion. The pessimistic go so far as to admit that total destruction of passengers and spaceship is probable and talk of controls, concessions, and a common market. The more radical proclaim Spaceship Brotherhood.

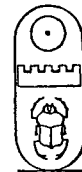
So, all remains uncertain. Despite the tension—perhaps because of it—a variety of distractions has been presented. Most passengers have no time to think, much less to worry.

The spaceship continues on its way, its interior hum still a mystery and scarcely audible. Whether propelled by starglow or powered by stardust remains an enigma whose solution rests upon that distant star.

▽ △ ▽

Knowledge of divine things, as Heraclitus says, is for the most part lost to us by our incredulity.

—PLUTARCH



Self-Dependence in the South Pacific

*Credit Union replaces
Keri-Keri in Fiji*

SWAMPY, DOWN-AT-THE-HEELS Kolokolevu was a typical Fijian village. The Fijian custom of keri-keri prevailed: Its friendly people had the reputation of being easy going, irresponsible, and completely without money sense. "If you have something I want, all I do is ask you for it. If you refuse, you are a heel for the rest of your life."

One day these people learned about Credit Unions and asked Father Marion Ganey, S.J., an American priest, to explain the idea:

"Only the people of Kolokolevu may become members. Only members may save. Only members may borrow. Each has one vote in the control and operation of the Credit Union."

"Suppose one borrows and doesn't pay?"



Public Relations Department,
Credit Union National Association
Madison, Wisconsin

A SELF-DEPENDENT MAN

This Fijian Fisherman now owns his own boat, net, and lantern—thanks to the Credit Union.

"Send him a letter." (The villagers shrug.) "Send another, a stronger note." (Now they smile.) "Find the borrower's note and call a policeman."

The villagers now roar, rolling on their mats. No interpreter needed; they understand the word *policeman*.

"Suppose man goes to jail and won't pay. Who will pay?" The priest explains about co-signers and the special reserve fund built up by putting aside a certain portion of the earnings. Everybody nods, "Venaki, venaki—good, good."

On the spot, the group decided it had to have a Credit Union to look after the village money; to help them get the things they needed for fishing and farming. "I will be glad for a Credit Union," said one, "never could I save more than five pounds because the neighbors *keri-keri* it away. If we had a *songosongo* and my money was there, I could send others for loan and I sign for them on the paper."

Tui Lolo, of distinguished age and revered position in the community, was given the honor of becoming the first member. With a trembling hand, he laid down his shilling: *The first all-Fijian Credit Union was launched—* January 21, 1954.

That day the Kolokolevu Credit Union signed up 88 members with total deposits of 17 pounds, six shillings (nearly \$44). Three weeks later, with assets almost doubled, the entire village turned out to witness an historic event—the first loan.

The First Loan

Although everyone knows the reason, the potential borrower feels obliged to explain. "Each day I rent a net, I give up half my catch. I want to buy my own net and keep all my fish to sell." The villagers agree, "Venaki, venaki." The loan granted, they shout, "Talo," and the kava bowl is passed.

Then the treasurer displays a circular chart—his own invention. It shows how a member with a *three* pounds savings can borrow *five* pounds, buy a net, pay back 10 shillings a week *and save two shillings at the same time*. In 10 weeks, the loan is repaid and there are four pounds in savings. "It's a miracle," Paulo shouts.

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And the miracle works! During the first year, loans were made for nets, fishing punts, benzine lanterns, a bicycle, clothing, school fees, a funeral, two weddings, carpenter tools, and a sewing machine. There were no withdrawals, and the members loaned themselves 714 pounds.

Membership increased by 21 persons, assets by 400 pounds—for an average saving of \$10 per member.

Hearts "Hot With Pride"

Tui Lolo, the first member, carries his passbook in his shirt pocket. "I put it there," he says, thumping the book, "because it makes my heart hot with pride."

On International Credit Union Day, October 18, Kolokolevu village in a song-dance pageant told the Fiji Credit Union Story. Although they make up just one of the 264 Credit Unions now operating in Fiji, these villagers are representative of the 16 million Credit Union members throughout the Free World. Their Credit Union is typical of the 28,500 located in nearly 70 countries, where the story of people raising their standards of living through this idea of self-help is being repeated time and time again.

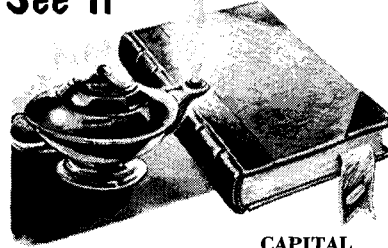
Kolokolevu Celebrates

People in developing countries learn about Credit Unions through the efforts of dedicated volunteers, through the work of the World Extension Division of the Credit Union National Association (CUNA), headquartered in Madison, Wisconsin. Although people in various countries express themselves differently, the feeling is much like that which ends the Kolokolevu celebration:

*Today is Credit Union Day.
Here we are gathered and can truly say
We all do realize
That hope at last before us lies.
Arise, arise,
New light in Fiji skies.
On this our day,
Want, distress, and need
Have surely drawn away.*

▽ △ ▽

As Rosicrucians See It



CAPITAL PUNISHMENT

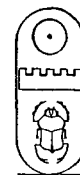
THE FIRST LAW of life is preservation. The persistence with which life opposes its extinction is one of its inherent mysteries. To even the most primitive minds the qualities of life caused it to seem to have a supernatural or divine origin. As a result, the phenomenon of life throughout the centuries has been sanctified as the greatest gift of the gods.

Every people has had taboos against taking human life under certain conditions, the guilty one being punished in accordance with prevailing social and religious customs. The principal exceptions are self-defense, including war, and the religious practice of immolation to the gods. Indiscriminate taking of life, or murder, was considered a moral violation as well as a crime against society.

The codes of modern civilizations likewise condemn, as a heinous crime, an individual's taking another human being's life, the premise being that life is the most precious gift man can possess. Man is, however, in advanced society, permitted to sacrifice his life for certain political ideals as in the service of his country or to take another's life to save his own. Killing in self-defense is thus acting in accordance with the basic instinct of life itself, that is, self-preservation. If war can at all be justified, then in war men sacrifice and take life to preserve those things they have come to associate with the meaning of life.

But is the taking of life as retaliation, retribution, or punishment justified on the part of a modern state that prohibits the individual from doing so for similar reasons? All advanced states inveigh against taking human life in passion, war excluded. When, however, the state takes the life of an individual as punishment for a crime, is that not passion also? If life is sacred and only to be sacrificed to save its kind, which principle most legal systems concede, then it is too sacred for capital punishment also. At least the state is not consistent in taking life as a punishment for taking life.

The murderer must be restrained. He must be punished as an example. But for the state to commit the same act in the form of punishment is not representative of an enlightened age or people.—X



DR. DONALD H. ANDREWS

The New Science and the New Faith

*Working together they can
build a new world*

IF WE LOOK about the world today, we can see clearly that there are two especially significant factors shaping the future of our civilization: *science* and *religion*. Science is placing in our hands the ultimate power of the universe, the power of the atom. Religion, or the lack of it, will decide whether we use this power to build a brave new world of peace and abundance for all mankind, or whether we misuse this power to leave a world utterly destroyed. How can we have the wisdom to meet such a new and difficult challenge?

We may feel pessimistic at the outlook. And yet there is a note of hope, because this same science that is giving us the power of the atom is also giving us atomic vision. We are looking inside the atom and seeing there a universe which is not material but something beyond the material, a universe that in a word is not matter but music. And it is in this new vision of the atom that we find an affirmation and an invigoration of our faith.

Vision in Perspective

To see this vision in perspective, we need first of all a clear idea of the magnitude of this new power from the atom. You know that I could hold right here in my hand the little chunk of uranium metal that was the heart of the bomb that dropped on Hiroshima. It was only about the size of a baseball; but packed in that metallic ball

there was the explosive force of 20,000 tons of TNT. . . .

Now we might have restricted the use of uranium bombs by controlling the sources of uranium because it is found in only a few places in the world. But we had hardly started to adjust our thinking to this new uranium weapon when we were faced with the hydrogen bomb. Hydrogen is just as plentiful as uranium is scarce.

We know that we have hydrogen in water; water is H₂O and the H stands for hydrogen; there is also hydrogen in wood and hydrogen in our bodies. . . . I have calculated that if I could snap my fingers in one magic gesture to release the power of all the hydrogen in my body, I would explode with the force of a hundred bombs of the kind that fell on Hiroshima.

Now let us see where this power comes from. To grasp our new view of the atom, we have to appreciate first of all how small the atom is. . . . Now although an atom is small, we can still in imagination have a look at it. Let us focus on an atom of calcium from the tip of the bone of my finger and let us suppose that I swallow a magic *Alice in Wonderland* growing pill.

I start growing rapidly and this calcium atom grows along with me. I shoot up through the roof, into the sky, past the clouds, through the stratosphere, out beyond the moon, out among the planets, until I am over a hundred and fifty million miles long. Then this atom of calcium will swell to something like a great balloon a hundred yards across, a balloon big enough to put a football field inside. . . .

You may ask what else there is, and the answer is nothing—nothing but empty space. And since you are made of atoms, you are nothing much but empty space, too. If I could put your body in an imaginary atomic press and squeeze you down, squeeze these holes out of you in the way we squeeze the holes out of a sponge, you would get smaller and smaller until finally when the last hole was gone, you would be smaller than the smallest speck of dust that you could see on this piece of paper. Someone has remarked that this is certainly the ultimate in reducing. At any rate, it shows us how immaterial we are.

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1963*

Now this 1920 view of the atom was on the whole a discouraging picture. For we believed that the electrons obeyed the law of mechanics and electrodynamics; and therefore the atom was really just a little machine; and in mechanics the whole is no more than the sum of the parts. So if you are made of atoms, you are just a big machine; and since the universe is made of atoms, it is just a super-machine.

And this would mean that we live in a mechanistic universe, governed by the laws of cause and effect, bound in chains of determinism that hold the universe on a completely predetermined course in which there is not room for a soul or spirit or human freedom. And this is why so many scientists a half a century ago were agnostics or atheists.

Scientific Revolution

Then came the scientific revolution in the late 1920's. A suggestion from Louis de Broglie, a physicist in France, showed us that these electrons are not point particles but waves. And to see the meaning of this new picture, imagine that you can put on more powerful glasses and go back inside the atom and have a look at it in the way we view it today. Now as you step inside, instead of seeing particles orbiting around like planets, you see waves and ripples very much like the ripples that you get on the surface of a pond when you drop a stone into it. These ripples spread out in symmetrical patterns like the rose windows of a great cathedral. And as the waves flow back and forth and merge with the waves from the neighboring atoms, you can put on a magic hearing aid and you hear music. It is a music like the music from a great organ or a vast orchestra playing a symphony. Harmony, melody, counterpoint, symphonic structure are there; and as this music ebbs and flows, there is an antiphonal chorus from all the atoms outside, in fact from the atoms of the entire universe. And so today when we examine the structure of our knowledge of the atom and of the universe, we are forced to conclude that the best word to describe our universe is *music*.

Now this gives us a completely new philosophy. You see, if the universe

were just a great machine, then it would be governed by mechanistic determinism and it would yield a hopeless outlook.

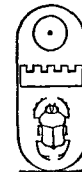
But in music the *whole is more* than the sum of the parts. In music it is the aspect of the *whole* that is significant. Play a single note from a symphony and it may be pleasing or it may be harsh, but by itself it means very little. Only when all the notes are blended in the entire form, in the harmony, the melody, and the counterpoint, do we have the deep significance and power of the symphony. And interpreting life in this new perspective, we see that a human being is not a machine but a symphony.

As you listen now, you don't hear this music of the spheres all around you; and you may ask why. First, although part of this music does actually consist of sound, it is so inaudible, so slight in energy content, that our ears cannot perceive it. Another part of this music consists of electrodynamic radiation like light; actually at this moment you are filled with a kind of symphonic light. And not only are filled with it, you are also radiating it, and this can be proved very easily in the laboratory.

Of course, if you turn out the lights and stand in the dark, you do not appear to be glowing; yet if you stand in front of an infrared television camera in complete darkness, the television screen will show you as a glowing form, beaming with light which radiates out from you as a result of the vibration of your atoms. This is an established physical fact.

Far beyond that, in these new waves first discovered by De Broglie, we have a new kind of phenomenon in the universe, a new kind of dynamic form which ties the entire universe together in a new kind of unity. You may think that you are here sitting comfortably and quietly, but actually you are only focused here; you are spread out over the neighboring fields, over the surface of the earth, and throughout the entire universe.

I think that you can see this pattern if you think first of the force of gravity. If I let my hand fall, the reason it falls is not because bodies naturally fall, but because every atom in my hand is tied by the invisible threads of gravity to



all the atoms in the trillions of tons of matrix rock which lie in the core of our earth. . . .

And, of course, this action is a two-way street. Not only do the forces from our bodies go out throughout the entire universe but the entire universe is feeding back both gravitational and De Broglie waves to us. If I cup my hands, in a very real sense I am holding between them the entire universe. Here between my hands is this fabric of dynamic force, coming here from every atom in the universe.

Mysterious Influence

Every one of these atoms is sending its mysterious influence all around us. We see that in this new sense we transcend space. We have to view our universe, not in terms of the location of points, not in terms of being *here* and not there, but in terms of a unity, a dynamic form in which all action and all reality have common focus. And in these terms, our faith and our religion take on new significance.

We not only have this transcendence of space; we also find that the phenomenon of life transcends time. Today we know very little of the mysteries of the beginning and ending of time, of the creation and the ultimate destiny of the universe. We only begin to see dimly in perspective something of the events that took place billions of years ago when the relations of matter, energy, space, and time were very different from what they are today. . . .

Today we have to be content with very fragmentary knowledge of these initial cosmic events; but we see enough to realize that time does not go infinitely backward in a kind of stale uniform structure. There is in the origin of time some deeper meaning; and by symmetry we can believe that at the end of time, there is also a deeper meaning. So in this aspect of the whole of life, we perceive a reality that transcends time and merges into eternity.

I think you can see this if you try to look at life in the atomic perspective. As you sit now with your octillion atoms, you are constantly exchanging old atoms for new. Every time you breathe, you breathe in quadrillions of oxygen atoms; you breathe out other quadrillions of molecules of carbon

dioxide. It has been estimated that the atomic content of the entire body on the average is renewed about every five years, some parts faster and some parts slower.

Take Julius Caesar, for example, 2,000 years ago. Caesar went through many sets of octillion atoms in the course of his lifetime. And those atoms are now diffused pretty well around the entire surface of the earth; so it is an easy calculation to show that there is a high probability that you have in your body right now a thousand atoms that were once in the body of Julius Caesar. Of course, you also have atoms from Caesar's wife, from Caesar's dog, from the trees in Imperial Rome, in fact from nearly all living objects that were here on earth 2,000 years ago.

Science tells us that there is really little significance in our possession of Caesar's atoms because we have today a new concept of the meaning of atomic individuality, and we believe that we cannot identify individual atoms. Nevertheless, this is a perspective that gives us a sense of unity in time. . . .

One of my friends suggested that human life is like an orchestra. There are octillion musicians on a vast stage; and as the symphony of life is played, many players rise and leave the stage and their places are taken by others; but the symphony goes on without a break and the director remains the same.

You see that this perspective is now focusing on the whole which is more than the sum of the parts; and it tells us that there is in each of us an eternal core, call it dynamic force, call it personality, call it spirit, or soul, or symphony, or what you will; there is in us this core, this director of our symphony of life that somehow has an invariance that transcends the changes of space and time. And in this way, we can understand that in mortal life there is this immortal reality that merges with the eternal.

Dr. Andrews is Professor of Chemistry at Johns Hopkins University. The subject of "The New Science and the New Faith" here discussed appeared originally in extended form in The Freeman, monthly publication of the Foundation for Economic Education, Inc. It is reprinted with the permission of that publication.

THERE IS A FEELING among thinking people that misunderstanding and misuse of psychology, especially Freudian psychology, is a contributing cause for a great deal of moral slackness and sex crime in our society. Writers wander in a twilight of Freudian psychology, mental preoccupation with the horrific, the sexy, and the sordid. It might be helpful to consider the Rosicrucian point of view on Freud and to review the disastrous results into which he has led us.

Psychiatry is not yet an absolute science. It strives to be a science and many of its doctrines can be empirically demonstrated. However, compared with chemistry and physics, for example, much of psychiatry falls within the realm of theory. In fact, the various schools of psychiatry are not in accord with each other. The principles expounded by Freud are not wholly accepted by other classical exponents, such as Adler and Jung. Wherein their differences lie is not a subject for discussion at this time.

The whole field of psychology, especially abnormal psychology, owes much to Freud. He was one of the geniuses of our age. He did demonstrate how the conscious self is influenced—in fact, moulded—by subliminal urges. He has shown in psychoanalysis that repressed desires and urges find expression in motivations and symbols which the conscious mind cannot ordinarily relate to their basic causes. The ego tries to adjust to these symbols, to understand them while perhaps at the same time consciously repressing the very desires that they represent. The resultant frustration causes emotional illness such as neuroses and psychoneuroses.

Freud's Hypothesis

However, Freud's hypothesis postulates that most of the repressed desires have an infantile origin and that they are related to sex as a principal basic drive. Freud maintains that "sex is born with us and functions from the beginning of childhood." In other words, the sex drive does not suddenly arise within one at puberty, as commonly thought. As an infant, the germ of sex is there, Freud states, but it expresses itself differently. Improper

RALPH M. LEWIS, F. R. C.

Is Sex The Answer?

attention to certain necessary behavior of children from one to four years of age may induce the repressed desires. In fact, Freud claims that all neuroses are the negative form of perversion. "The child's *id* or *psyche* is stimulated into activity by the two primary instincts of hunger and love." If these are not properly gratified even in infancy, the repression ensues.

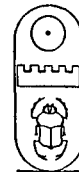
Freudians have expounded that the conventions of society with relation to matters of sex have inhibited the natural desires. Moral codes that are too stringent cause emotional imbalance. The super ego, the moral ideal which society establishes for the individual, causes a conflict with expressions of the basic instincts. It prevents their free and full gratification, particularly in matters of the sex appetite.

Extreme Moral Codes

Other schools of psychology and psychiatry admit that hypocritical and extreme moral codes in matters of sex are psychologically harmful to the individual. They disagree, however, that the majority of mental illnesses can be traced to such causes. Nevertheless, Freudianism has given license in many quarters to the exploiting of sensual interest in sex.

Certain writers have tended to imply or even emphatically to state that there is no such thing as immorality; that there are but different degrees of restraint in gratification, dependent upon the personality of the individual. Because one must exhibit his sex inclinations more freely or resort to inordinate ways to gratify them, he is not necessarily a pervert or evil.

Those who take this extreme position in popular novels and plays try to centralize sex in all human and social relations. In other words, everything



from their point of view is motivated by sex.

Most persons are not happy, they contend, because they try to reconcile their sex desires with the circumventions imposed upon them by society. Let the individual give vent to sex as he does to his appetite for food or drink, they proclaim, just so long as he does not directly disrupt the security of others or their opportunity for indulgence. They continue with the argument that since we do not advocate that all must eat the same food in the same quantity and in the same manner, sex should not be standardized as if it were experienced or expressed alike by all people.

Some of the novelists go even further. They feel that no matter what the conduct of the individual, it is not intrinsically wrong. It is but the ego adjusting according to its impulses and the restrictions imposed upon it to the influences of society. Some men and women are more primitive. They have no innate inhibitions. What they do is not intended, it is said, to degrade society. They are but expressing basic urges, giving natural freedom to the id! To condemn these persons, to compel them to conform to the ideals and censures of others, would be to cause repressions and to contribute further to the mental illness of society.

Distortion of Theories

A distortion of the theories of Freud has encouraged a licentiousness in certain literary circles. It has tried to represent reprehensible and malevolent characters as really not such but as individuals who are merely striking back in righteous indignation at the false morals of an unenlightened society! In other words, the flagrantly

immoral person, male or female, is only displaying a righteous indignation, they claim. All the filth of the conduct of such individuals, who are truly mentally ill, is published—within the bounds of the law.

Of the ones who publish such “literature” there are two general types. There are those who believe that they are emancipating the ones whose acts society has condemned as criminal, degenerate, and perverse. They consider themselves crusaders in the literary field for advancing human knowledge. There is the other type who but *pose* as liberators. *Their true motive is pure commercialism.* They know that literature of this kind has an appeal to the sensually minded and will outsell by thousands of copies good fiction or that which is truly academic. In a sense, such type of literature, purporting to be an exposition of Freudian principles, in fact is actually pornographic.

The danger is principally the influence on youth. It makes it appear to them that the moral order, which has been necessary for the preservation of the family and of society, is an obsolete and prudish code. The fact is that the sex impulse is normal. As the result of physical and psychological factors, it takes many forms of expression. That which deviates from the normal is the abnormal. It is not necessary to treat such abnormal individuals like beasts or to persecute them. We believe England has taken the proper view in the matter of homosexuality, for example. It does not arrest and prosecute a homosexual so long as he does not menace society or violate its public decency laws. However, it is an entirely different matter to publicize their acts and to make fictional heroes of them.

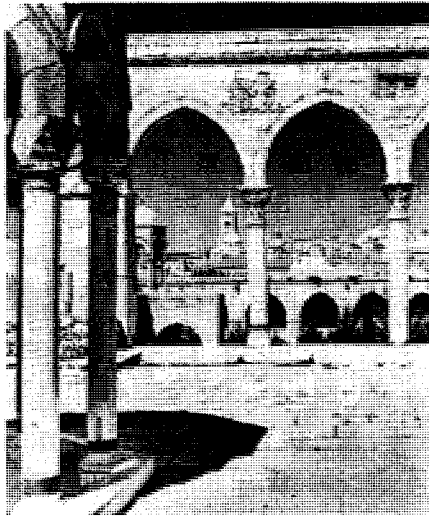
***The
Rosicrucian
Digest
March
1963***

ROSICRUCIAN DIRECTORY

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



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



(Photo by AMORC)

MEMBERS SAW THIS

Roof tops of Jerusalem seen from the old Temple area are shown in this slide from the collection of last year's AMORC Camera Expedition to Israel and Jordan.

Members and their families in the San Jose area were treated to an *extra* in January. Frater John Mee, Director of AMORC's Cinematography Department, reported on the Camera Expedition which he and Frater Peter Falcone made into Israel and Jordan last year.

Well-illustrated, Frater Mee's remarks embraced both the old and the new in these countries: The past made familiar through its Biblical association and the present important because of its significance in the modern-world picture.

And worth mentioning, too, the voluntary donations of those attending made possible a new 35-mm. slide projector for use in the future.

In February, also, Francis Bacon Auditorium was the scene of another memorable happening: The showing of the new sound-color film, *Temple Decorum*. This instructive film, wholly devoted to procedures and purposes of Temple ritual, was declared highly satisfactory by members fortunate enough to attend.

▽ △ ▽

Supreme Chaplain, Frater Paul L. Deputy, together with Soror Deputy,

Rosicrucian Activities

Around the World

were honored as guests of Abdiel Lodge of Long Beach, California, in January.

▽ △ ▽

Frater V. Sudhakar of Suva, Fiji Islands, was a recent visitor to Rosicrucian Park. He has been doing advanced study in the United States and before returning home will stop in England. An educator, Frater Sudhakar is connected with Rishikul Indian School in an administrative capacity.

▽ △ ▽

Van Nuys Lodge held a news-making Open House some weeks ago when the Akhnaton treasures were on display in nearby Los Angeles. An eight-by-ten-foot photograph of the Temple at Abu Simbel obtained through the courtesy of the United Arab Republic Tourist office in San Francisco caused a sensation.

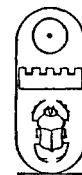
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Soror Leona Perry Edwards, Colombe of George Washington Carver Chapter until her retirement in November, 1958, has just returned from ten weeks in Liberia. She and her husband, The Rev. Samuel M. Edwards, both senior medical students at Howard University, were the recipients of traveling scholarships from Smith, Kline and French Laboratories.

A Phi Beta Kappa and a Fulbright Fellow, Leona has added practical experience in Ganta Methodist Mission Hospital to medical studies in Paris. All this we learn from Washington, D. C., Atlantis Chapter Bulletin, ably edited by Inspector General Hubert E. Potter.

▽ △ ▽

MEMBERS when writing us should place key number, name, and address in the upper left-hand corner of the envelope. This information will help us give their letters immediate attention.



LaSalle Extension University in Chicago in December granted a diploma in Business Management to Mr. Clifford C. Abrahams of Port-au-Prince, Haiti.

Anything unusual about that? Yes, Mr. Abrahams' comment on the occasion: "My studies in the Rosicrucian Order and my studies in Business Management proved to be very helpful in the understanding and acceptance of the laws and principles one must face every day either in his business, social, or family life."

Frater Abrahams is well-known to Rosicrucians both in Haiti and elsewhere, being a Grand Councilor of the Order and having attended many Conventions in Rosicrucian Park.

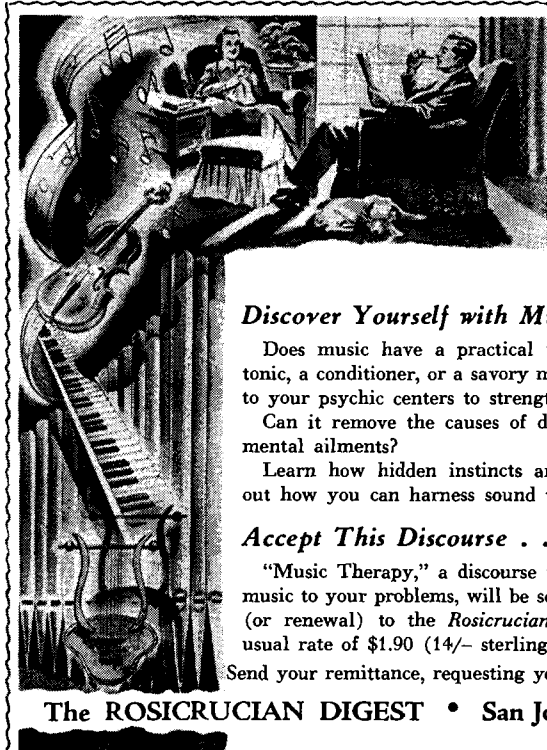
A very Special Book Sale is being staged at Hermes Lodge in Los Angeles, California, for March 9. Maybe that book you've been looking for will be there. All are bargains, and some are

rare, rare, rare. Sorry, no mail or phone orders says Soror Ruby Fidel, librarian and head of the sale committee.

What was the most unique among the things you received for Christmas? Editorial's was a full grown coconut sent (not thrown) from Hawaii! It arrived *au naturel*—that means, this time, with all its clothes on, husk and all, like a little boy, tagged, stamped, and labeled for travel.

**VAN NUYS LODGE, AMORC,
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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



EN ROUTE TO FEZ

(Photo by AMORC)

Modern Western culture has done little to shatter the illusion of the ancient East, which clings to these surroundings. En route to Fez, the old Arabic capital, one finds the spirit of the ancient Arab world in this little Moroccan village.

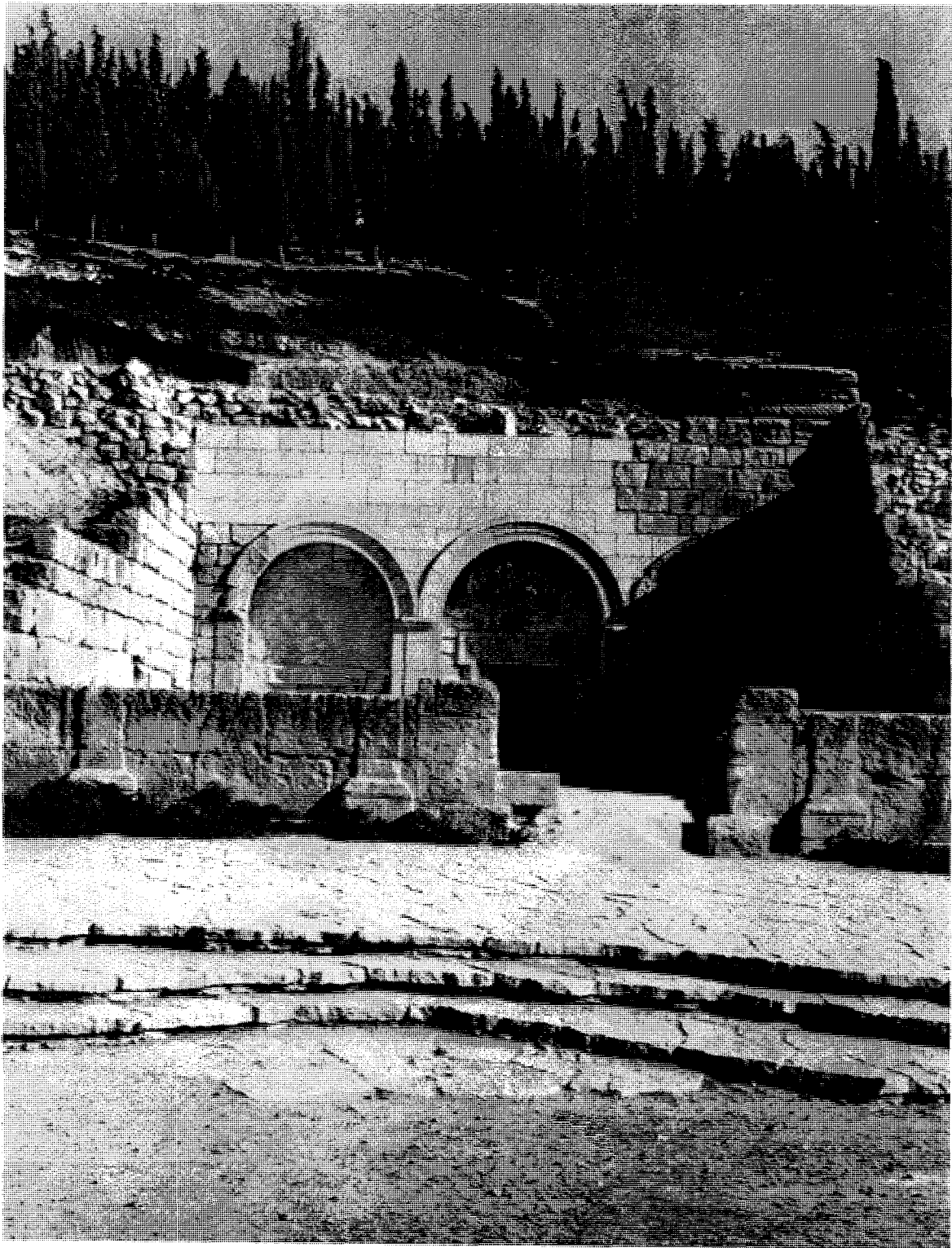


photo by AMORC)

THE SEAT OF JUSTICE

The restored façade of the catacomb mound of an ancient Judaic city along the old highway to Nazareth. In this city, Beit-Shéarim, literally "The House of Gates," was once located the supreme court of the Jews.

INDIA

Incense

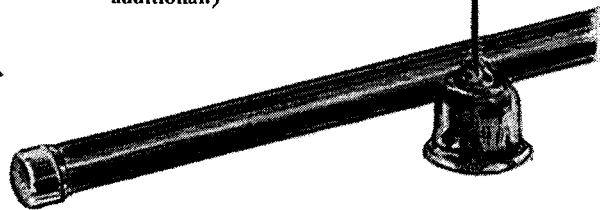
Mystical Aroma of the East

LIKE ancient pageantry the fragrant aroma of this incense seems to capture the mystical spirit of the Far East. It has been especially selected and imported from India by the Rosicrucian Supply Bureau. The name of this unique incense is *Alankar* . . . it means *spiritual ornaments* or the inner jewels of virtue such as charity, humanity, devotion, noble heart, and love.

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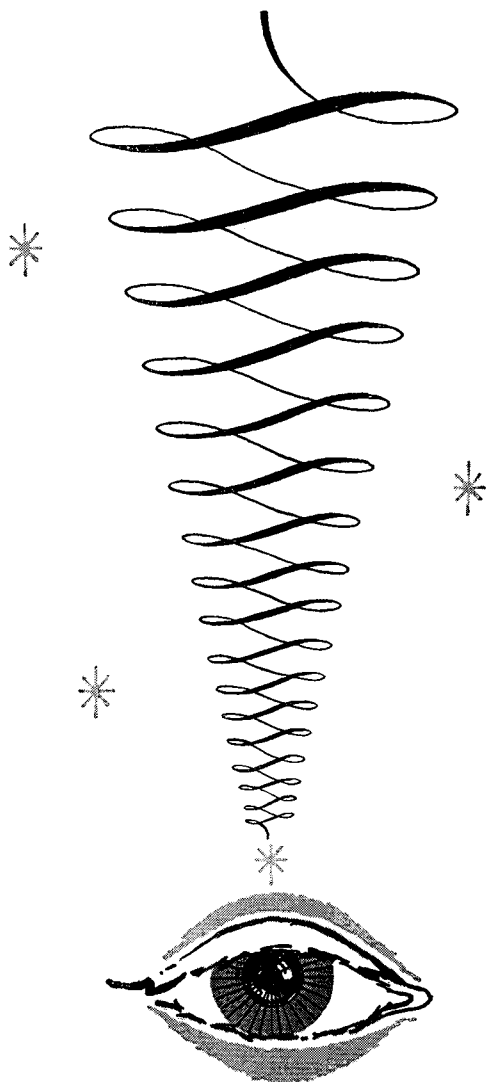


Rosicrucian Supply Bureau
San Jose, California, U. S. A.

Mystical Illumination

"ESSAYS OF A MODERN MYSTIC"

By DR. H. SPENCER LEWIS



The inner vision of the mystic
is the eye of the soul.

WHENCE comes this inner illumination? It is part of the Cosmic, the *universal consciousness*. The wisdom of the Cosmic—of the universal mind—descends, expanding outward. Figuratively speaking, it is like a *spiral*. It permeates man's consciousness to become the superior intelligence of his subconscious mind. There it lies ready to be called forth and used by every mortal.

Rationalism and materialism are undermining the dogmatism of many religions today. It is *mysticism* that will be the strong element in preventing further deterioration of morality. This book, *Essays of A Modern Mystic*, will disclose the personal confidence and enlightenment that mystical insight can give to an individual. You will find an inner peace and a sense of security in reading the chapters of this book. Here is a work written without prejudice. It is simple, forceful, and convincing in the truth which it reveals.

LOOK AT THESE CHAPTERS

- | | |
|----------------------------------|---------------------------------|
| 1. God and the Cosmic | 13. Jealousy and Love |
| 2. Cosmic Gifts | 14. Sleep |
| 3. Free Will | 15. The Fountain of Youth |
| 4. About Healing | 16. About Hunches |
| 5. Reincarnation | 17. Demonstrating Psychic Power |
| 6. Psychic Centers | 18. Telepathic Communication |
| 7. Psychic Faculties of Children | 19. Swedenborg and Jacob Boehme |
| 8. Prenatal Influences | 20. Mystical Numbers |
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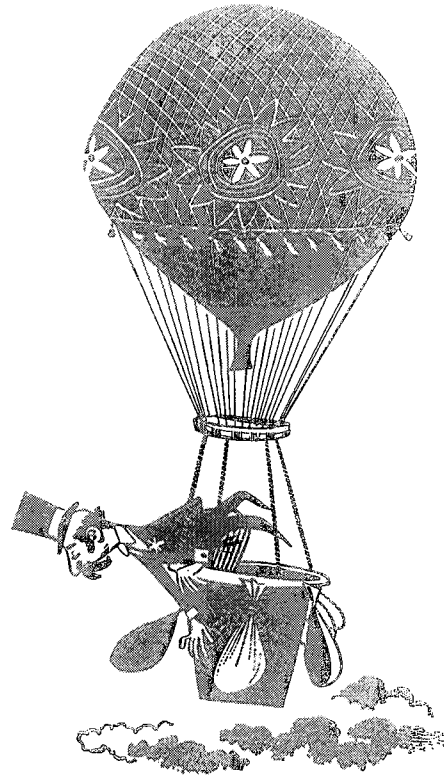
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Along Civilization's Trail

ETERNAL VALUES—There is so much said about relativity today that a person is inclined to wonder whether or not *anything* is eternal. A study of past civilizations is particularly enlightening on this score, and from all the evidence, it seems that there is little that is *not* eternal. The structure of the physical universe shapes and reshapes itself in about the same fashion as it always has. Hills and valleys; lakes and deserts, a sun, a moon, and stars; air to breathe—lungs to breathe with; these are found in the farthest reaches of civilization.

What, then, causes man to fret? What gives him the uneasy feeling that tomorrow is unpredictable? Why does everything seem relative and insecure? His mind; his ability to perceive the elements of his existence are about the same as ever. He hears, he feels, he tastes, he sees, he smells. What is the problem?

Perhaps he doesn't like what he hears, feels, tastes, sees, or smells. Perhaps that's his great problem. Nothing suits him. Perhaps what he *doesn't* like is that tomorrow is predictable. It will be the same as today. What makes him fret is that very little is relative; that he cannot shake his distaste for the *status quo* by charging it off to relativity. The challenges do not disappear. Responsibilities remain. There is no running away



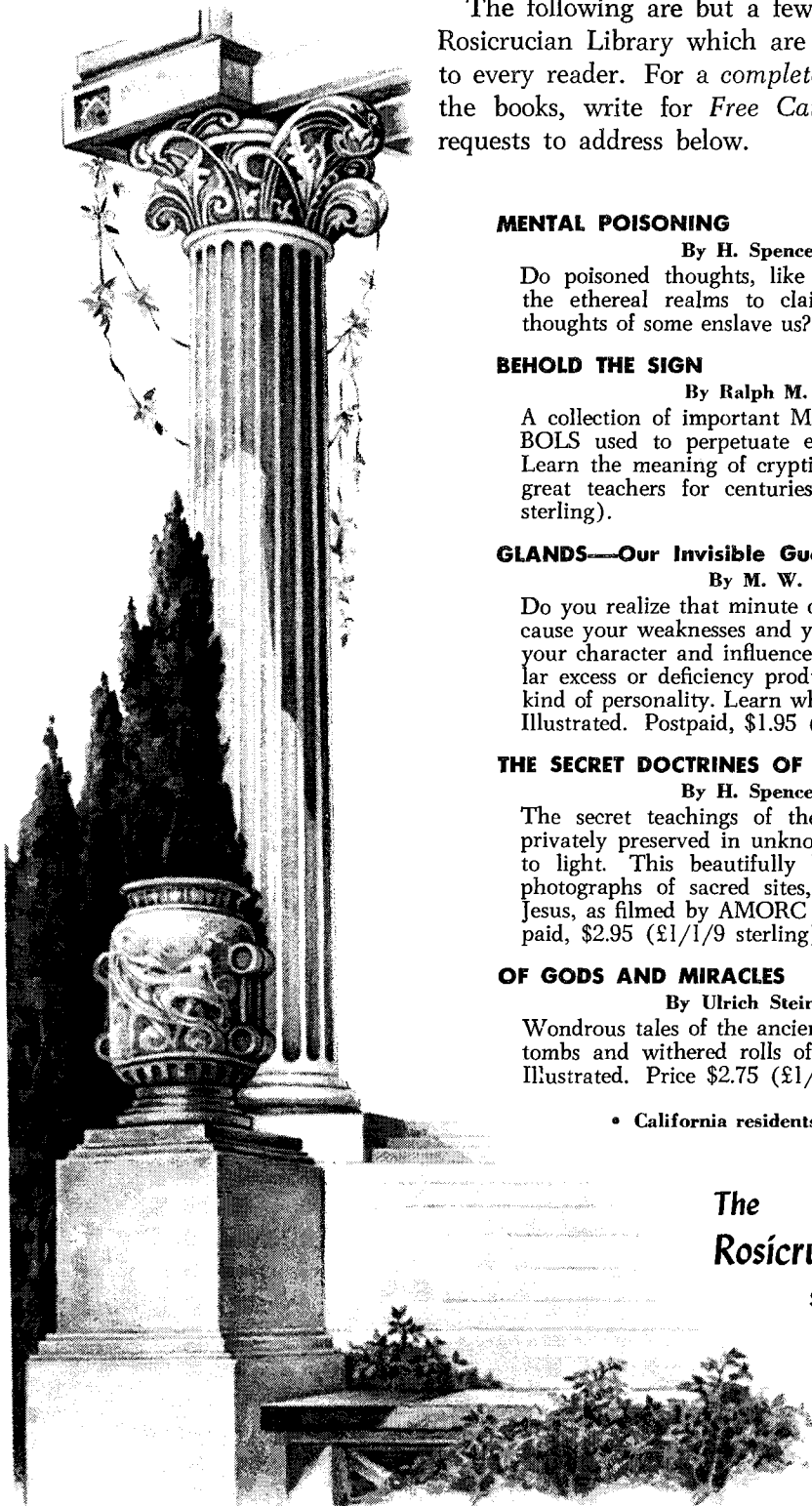
from the stable, plodding facts of existence. There is nothing more eternal than the universe itself.

It is only as man tries to relate things to each other and to himself that relativity enters the picture. Arbitrary values are assigned to things; and concepts of large or small, good or bad, close or far, hard or easy describe these relationships. Thus in a changeless pattern of existence, man experiences change by virtue of the way he views an event. His point of view, then, determines the value he places upon things, and values become similarly transient and changeable.

Since the universe is so impervious to change, it is incumbent upon man to bend a little, to adapt and adjust his perspective in order to bring about a more harmonious relationship between himself and the world about him. His discontent with the *status quo* may thus be alleviated by the simple expedient of exploring different points of view.

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