

ROSICRUCIAN DIGEST

DECEMBER 1964 • 35¢

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- *Science*
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Your personal
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is the measure.

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**Human Life
Has Two Phases**

Understanding its
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for purposeful living.

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Next Month:

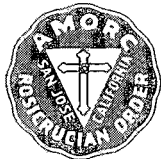
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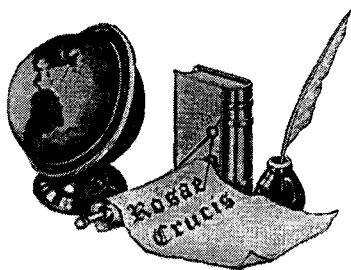


ROSICRUCIAN DIGEST

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AMORC**

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COVERS THE WORLD



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

Joel Disher, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, **The Mastery of Life**.

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(Photo by AMORC)

GRAND LODGE OF AMORC BRAZIL

Above are shown the beautiful twin edifices of the Grand Lodge of Brazil, located at Curitiba, Paraná, the southern part of that vast country. The structure nearest is the three-story modern administration building. Adjoining it to the left is the newly dedicated temple, whose interior is almost identical to that of the Supreme Temple in San Jose. The buildings are joined by a sculptured pylon. The structures are set in a beautiful landscaped park.

THOUGHT OF THE MONTH

By THE IMPERATOR

THE WAVE OF ANARCHY

IT HAS BECOME common to see headlines in the press of the world relating to riots, civil disobedience, and attacks by youths on officers of the law. An analysis of the news accounts would seem to reveal that in many instances the only motive for the behavior was a deliberate defiance of law. The attacks would appear to have been provocative, intended to display a disrespect for law and its representatives. Such conduct can only be defined as *anarchy*, that is, an attempt to overthrow a state, an organized society. What are the causes for such emotional outbursts?

Not one circumstance alone can be responsible for this social disturbance the world is now experiencing. A number of factors, principally psychological, are contributory. Perhaps the greatest of them is the ideological conflict. There are two great political theories, or systems, vying for world supremacy and making appeals to the mass mind. Each expounds indictments and invectives against the methods, theories, and practices of the other.

The emphasis on the corruption of government, imperialism, colonialism, socialism, and the suppression of individual liberty diminishes confidence in society for those easily aroused emotionally. The economic and other misfortunes that today often befall the individual are frequently attributed to political malfeasance of government and its bureaucracy. To an increasing number of people, then, law—as a medium of justice—seems to be a hypocrisy and an unwarranted restraint of individual freedom.

Perhaps, unwittingly, democracy has a responsibility for the prevalent wave of civil disobedience and acts of anarchy. It has made an issue of the virtue of freedom—without too much regard for the semantics of the word *freedom*. What is freedom? Is absolute

freedom possible? How free should one be?

Concomitantly, with their vociferous expounding of freedom, the powerful democracies have inconsistently imposed more and more restrictions upon the individual. The complex society, with ever-increasing populations with expanding needs and demands, must, for its survival, exact more of the rights and powers of the individual. In modern society, the individual is no longer able to be self-sufficient to the extent that he was even half a century ago. To maintain the standard of living and a progressive civilization, the state is obliged, therefore, to exact further powers and diminish the freedom of the individual in order to do so.

The individual most often is not aware of his personal limitations, that is, of the lessening extent to which he can use his powers. He is often unconsciously dependent upon his fellows collectively, that is, upon society. He is, however, increasingly aware of further imposed restrictions. He is irritated by these impositions, which, at times, admittedly are unwarrantably severe or not exercised with good judgment. On the one hand, to exhort about the freedom which democracy provides and guarantees and, on the other, to further inhibit the individual would appear to be a glaring incongruity! The reference to freedom by the run-of-the-mill politicians and even by statesmen is too generalized.

What freedom can be granted and sustained by democracies for the individual in a shrinking world with an exploding population should be defined. The wrong kind of idealism is being nurtured in the minds of today's youth. It appears that the youths of democratic powers have a waning patriotism. One may reach this conclusion by observing the protests and demonstrations

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by these young people against the foreign policies of their nation. They misconstrue military maneuvers intended as a defense of their nation's international rights and security as being a violation of the freedom of some other people.

The foreign policy of the United States Government toward Cuba has been at times violently opposed by segments of American youth. It is possible, of course, that more favorable alternatives could have been adopted; but these protesters generally have offered no alternatives themselves. Instead, they have inveighed against what they term placing Cuba's freedom in jeopardy. Again, there is evidenced by their acts a misconception of the extent of freedom possible in a modern democratic state. To many such youths, law enforcement agents are flagrantly perpetuating a system with which they are not in agreement.

The Basic Ideal

The basic ideal of life, the satisfactory culmination of personal existence, is construed as the realization of one's desires. For its own needs, society has had to inhibit many of the human desires by instituting codes of morals and ethics. In most instances, these have had to have the force of compulsion behind them. Consequently, there are many such restrictions that are not voluntarily complied with. They are abided by only because of the pressure of social condemnation and law enforcement.

Many youths have not been taught the motive behind the "Do's" and "Don't's," the general prohibitions with which they are confronted continually. Their desires are intense. The satisfaction they can derive from them seems obvious. The restrictions opposing them are *impersonal*. From their point of view, they are obliged to comply because of unrelated values—values which society has set up and which they fail to appreciate.

Furthermore, these social values are now often being attacked by political candidates for their own ends. Note the charges and countercharges made in the recent American and British elections. Such charges break down respect for social values; consequently, many others place their own desires

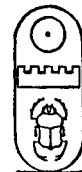
and personal interests in a paramount position, that is, of first concern. They resent and will not brook any interference with their preferences and inclinations which, to them, supersede the social values being discredited politically. The law enforcement officer becomes a symbol of unjust intervention.

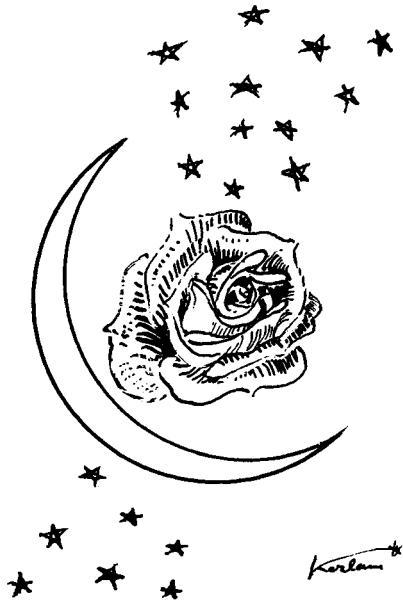
When political demagogues in public addresses, in the press, and via radio and television exhort the people to renounce an established social value, unsophisticated youths accept this to mean *license*. They throw off the yoke of restraint and give vent to emotion and passion. It amounts to a momentary display of *perverted freedom*.

Although often with merit, the strident attacks upon government policy by political aspirants have the function of making all such policies suspect. They are made to seem like political manipulations to further the personal ambitions of power-seeking cliques. In the minds of many today, government has assumed the image of an exploiter of the average citizen for the favored few in political office. Such assumptions may be exaggerated, often without foundation in fact; but they do not enhance respect for law and order, which are erroneously thought of as being only the implements of government and its formal institutions.

Is there any solution, any rectification, for these misconceptions? Removing the obvious causes, some of which we have enumerated here, would be an important factor in checking the trend toward anarchy. Also, it is essential to place greater stress upon the teaching of political science. Although this subject constitutes an available course in colleges and universities, the theory of government and of what society consists and the major problems confronting it in a modern democracy could be introduced into the elementary schools.

The subject could be presented in a simple manner so as to acquaint the student with his part in society. It could be clearly affirmed that there is no such thing in society as "absolute freedom." It could, in fact, be said that all are obliged to sacrifice the full expression of *some* of their desires in order to guarantee the preservation and fulfillment of certain others.





SERGE HUTIN

Spiritual Riches of Islamic Philosophy

THE FIRST VOLUME of Henry Corbin's *History of Islamic Philosophy*—covering the period from Muslim origins to the death of Averroës (1198)—has just been published (*Editions Gallimard*, Paris, 1964). It is not only a scholarly work (the author is a professor at the Sorbonne and also Teheran University), but also one that bears witness to the author's understanding of mystical, theosophical, and initiatic trends of Islamic thought.

It is not my intention to summarize the spiritual panorama offered by Professor Corbin, but rather to comment on some of the important esoteric aspects of Islamic philosophy which are

little known and all too frequently misunderstood in western countries.

Islam, it must be said, is a religion founded entirely upon an inspired book, the *Koran*. Such should not be too astonishing for the western reader, for, as René Guenon has pointed out, Islam is the third and last manifested branch of what might aptly be called the Abrahamic tradition: Judaism, Christianity, and Islamism exemplifying three states of monotheistic revelation and all being "religions of a book."

Like the Bible, the *Koran* has been subjected to two types of interpretation: the literal and the esoteric. The problem of the *Koran's* true meaning could not escape Islamic initiates—faithful as they were to their own spiritual convictions and religious customs, while recognizing the existence of inspired men outside their traditional view. Such tolerance expressed itself first in their recognition that the higher knowledge of ancient Greek thinkers also originated in the "niche harbouring the lights of prophecy"; and second in the absence among higher Muslim initiates of any negative attitude toward other members of the Abrahamic tree. Among certain Sufi masters in Iran and Pakistan, even Christians and Hindus were admitted among their followers.

Professor Corbin indicates that the aim of Koranic esoteric exegesis was to set forth "the spiritual sense that underlies the meaning which is not the spiritual and between which there is perhaps a whole gradation of spiritual meanings."

He cites a declaration of Jafar al-Sadiq, the sixth Imam of the Shi'ites, to the effect that God's Book embraces four things: expressed meanings; allusions; occult meanings, dealing with the super-sensible world; and higher spiritual doctrines. Literal expression is for ordinary men. Allusions are for the elite. Occult meanings belong to the friends of God. The higher spiritual doctrines belong to the prophets.

This passage recalls not one esoteric meaning alone but several hierarchical ones in the *Koran*, corresponding with steps in the initiate's progress toward full illumination. These proclaim the existence of a spiritual hierarchy among men. Among them, three sorts exist:

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the ordinary profane; those having an inner disposition, rendering them possible initiates; and, finally, the initiates themselves being divided into various grades according to their personal degrees of progression.

Traditional Muslim initiations are frequently ignored and even debased grotesquely in the specious tales which are still circulated about them. Professor Corbin amply deals with foolish western conceptions on such subjects, chiefly giving the lie to the ridiculous stories circulated about the so-called "Assassins," first by their opponents, then by generations of too credulous western historians specializing in secret societies.

Initiatic Hierarchy

Upon Sufism, known to the educated European readers through Louis Massignon's researches, Professor Corbin is explicit: They are Muslim mystics assembled into initiatic groups, frequently taking a more or less monastic form and organized into several Dervish Orders. Properly, traditional Sufism always developed in an initiatic hierarchy. For instance, the secret society of the "Brethren of Purity" whose center was in Basra during the first part of the Middle Ages was divided into four degrees, corresponding to the development of spiritual aptitudes since actual initiations were not theoretically possible before 40. At 40, the member began to progress toward illumination; at 50, he was able to perceive spiritual light in all things directly—in man's microcosmic heart as well as in Nature's Great Book.

Professor Corbin deals in detailed fashion also with a field much less known to Europeans than Sufism: Shi'ism, of which Ismailism is one of its two large historical branches. The Shi'ite phenomenon is put entirely in perspective as an ardent and highly persevering search for the true meaning—the esoteric one—of the Islamic Revelation and hence of history.

This esoteric system appeared after the Prophet and centered precisely upon the problem of the supreme visible authority (temporal and spiritual) in Islam: *Shi'ism* is founded upon the *Imamat*, i.e., the doctrine according to which certain persons must be consid-

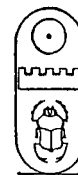
ered as the Guides (Imam means *guide*) of the whole historical period from Mohammed's death to the end of the present earthly cycle of manifestation. The Shi'ites originally were men opposed to the Imam's always remaining in Ali's descent.

Contrary to the *Duodecimal Shi'ites*, who recognize (as their name clearly indicates) twelve successive Imams, starting with Ali; the Ismailis count seven. As Professor Corbin states: "On one hand, duodecimal imamology is symbolized by 12, the celestial zodiacal constellations, referring to the 12 springs which gushed from the rock struck by Moses; on the other, the septimal imamology of the Ismailians is tied in with the 7 planetary heavens and their moving celestials."

In Sunnite Sufism, we find (under a form other than that among the Shi'ites) the idea of an invisible esoteric Hierarchy, of which the *Qotb* (mystical pole) is the summit. Such traditions always have reference to different levels in the historical field, in the field of last things, and in that of personal initiation as well. We must not forget that human initiators always have for their sacred mission and role the gradual enablement of the initiate to make contact with his personal guide, who will appear only when he is ready.

In this way—puzzling to contemporary rationalism—esoteric traditional documents simultaneously deal with what Professor Corbin calls "meta-history" and with the level of facts visible on our plane. He cites a text by a doctor of Iranian Ismailism, Nasir -e Khosraw (XIth century) by way of confirmation: "Positive religion is the exoteric aspect of Idea, and Idea is the esoteric aspect of positive religion. . . . Positive religion is symbol, the Idea that which is symbolized. The exoteric is perpetually fluctuating with the cycles and periods of the world; the esoteric is a divine energy which is not subjected to becoming."

In Islamic esotericism as in traditional Christian apocalypics, the problem of last things plays a leading role. In Shi'ism we are thus confronted with the existence of the last Imam, the 12th, concealed from the senses of the present time but present to the heart. Hav-



ing withdrawn from the plane of the senses, the *concealed Imam* is nevertheless fully accessible to initiates, gradually becoming their invisible personal guide, their *Inner Master*. He is visible only in dreams or through personal manifestations which have the characteristics of "visionary" events.

But when the present cycle ends, the last Imam, the Inner Master of the Shi'ites, will manifest on the terrestrial plane: He will precede the Golden Dawn, the advent of the New Era, and will bring full and entire revelation, the supreme accomplishment.

Illumination

The initiatic forms appearing in Islam as in all other such Paths—whether founded upon esoteric religion or not—render it possible for man to receive the full irradiation of the Inner Light. In Sufism are to be found spiritual exercises to interiorize his quest for total illumination: The initiate lives again the experience enjoyed by the Prophet himself—most especially during the *Miraj*, i.e., the experience during which Mohammed, after having been spiritually transported to Jerusalem, was able to ascend through the Seven Heavens up to Allah's Throne.

Esoteric exegesis of the *Koran* is founded upon a full parallelism between historical events and those by which the human soul may attain liberating illumination. To achieve this contemplation "in the Soul of the soul" is the aim pursued by the spiritual pilgrim, and it will be attained when illumination finally blossoms within him.

Sohrawardi, an Iranian philosopher (died in A.D. 1191), thus revealed himself as a true initiate when he wrote that the human soul must strive to escape the darkness of her "western exile" (the world of sublunar matter) by advancing toward the *East* from whence comes Light.

In Islamic countries, alchemy has flourished. We shall cite only one name: the illustrious Jābir ibn-Ḥayyān (the "Geber" of Medieval Europe) to whom is due the definition of Hermetic

Art as "the science of balance." The alchemist must discover in each body the proportion existing between the manifested and hidden. Such operations serve the material as well as the spiritual, as Professor Corbin remarks: "The soul transmuting itself brings about bodily transmutation: it is in the soul that such transmutation takes place."

Alchemy, with its prodigious secrets for complete human regeneration, appears to have been well known to many Muslim initiates, in Shi'ism and in the Sufi Orders as well. Hermeticism is one of the chief branches in traditional alchemical filiation.

Professor Corbin has rightly shown that it is impossible to understand anything of alchemical operations without considering them as phases of initiatic travel—the attempt by the spiritual pilgrim to rediscover God within himself. Only in that way is it possible to understand the exact significance of Imam Jafar's teaching: "The human form is the supreme testimony through which God attests His creation. It is the Book written by His own Hand. It is the Temple erected by His wisdom. It is the bringing together of all existing things."

The golden rule of all initiatic form and all esoteric discipline may be found in the saying of the Ismailians: "The man who knows himself knows his Lord."

The matter of contacts between Muslim and Christian initiates is worthy of a whole series of pages; but we shall content ourselves with one reference to the perfectly established contacts between the Knights Templar and the Muslim Chivalry, which formed the so-called "Assassins," and to the traditional legend of Christian Rosenkreutz, who went to the Middle East to receive the light from the "Sages of Damcar" (Damascus). Not only do all esoteric traditions rejoin at the summit; their interrelation on this plane also is a permanent reality.

Translated by the author from his article appearing in the Fall issue of *Rose + Croix*, official publication of AMORC France.

MOST OF US would deny that we talk to ourselves, but we do. It is not always a monologue either. In fact, it is likely to be a two-way affair; and although we wouldn't dare speak our thoughts aloud, we believe we can say anything we please within the silent recesses of our inner being.

This continuous, seething mass of words runs on and on, practically out of control most of the time. We tend to return again and again to situations in the past, reliving incidents as we think they were or revising them as we wish they had been. We improvise and change the words, telling off our imagined adversaries in the hope of restoring our own deflated egos. We do this with monotonous regularity, until a pattern becomes imprinted on the mind as on a tape recorder and, triggered by the merest wisp of thought, automatically repeats itself.

Freud once pointed out that neurotic thought patterns have a tendency to repeat themselves over and over until they become entities in their own right. The climate of our inner conversations reflects in our countenance, our voice, our bearing. We radiate the quality of our inner being whether we will or no. None of us is either all good or all bad; but the aura we project is often confused and contradictory. Sometimes, we appear to be all sweetness and light, considerate and gentle; at other times, we are surly and unreasonable, or arrogant and dictatorial.

Daly Semple was such a victim of his inner conversations. He was a salesman and, traveling from one town to another, relived the contact with his last customer. His conversations often went like this: "Big shot! Just because you own a business, you think you can keep me cooling my heels. I should throw that stinking little order in your face."

He spent his evenings, too, in imagined conversations with his boss, telling him how bad business was in his territory. He went to bed tired, miserable, and defeated.

One day, he exploded like the air in a faulty inner tube and really told off a customer—a Mr. Harper, who owned a small-town stationery store. When he finished, Mr. Harper said, "You're

IRENE McDERMOTT

If You Talk to Yourself . . .

*Be careful
what you say*

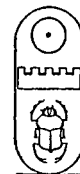
right, Semple. I guess I do it to cover up my embarrassment for the small orders. I've been going in the red for the past year. I haven't paid your firm for the last three shipments."

Startled, Daly was apologetic. He volunteered his help. For three hours, they made tentative plans for reducing liabilities and getting immediate cash. With the new policy clearly defined on paper, Mr. Harper's banker agreed to extend the notes he held. Daly drafted a letter to his home office, explaining Mr. Harper's dilemma and asking its cooperation.

That was a turning point for Daly Semple. He began a new approach to each customer. His inner conversations between towns were filled with ideas for improving and expanding each customer's business. His nightly reports were packed with suggestions as to how his firm might help, thereby increasing its own sales. Daly still talked to himself; but his attitude now was positive, and his life was altered accordingly.

When the concept of ourselves and of our world changes, we and our world change. We change the concept by deliberately channeling our inner conversations into new patterns. Since old thought habits are well-established, we must gird up our thinking processes to continual awareness of what we are saying to ourselves.

Every time an unpleasant event or negative condition attempts to come alive, we must re-enact it in a positive manner with a satisfying conclusion. Gradually, the repetitive wheel that makes these negative patterns of thought recur will be broken; constructive designs will eventually be built up and our inner conversations will re-



vitalize our body, make our mind expand its capacity, and help us become more forward looking.

Henry J. very nearly lost an opportunity because of his uncensored inner talk. He was an accountant in a large firm. His office manager was a woman. Taking orders from a woman galled him extremely.

Imagined Conversations

In his imagined conversations, his deflated pride reasserted itself: *He* was office manager; Miss Parker, the underling. He took satisfaction in giving her orders, criticizing her work, firing her every single day. He also mentally rehearsed suggestions to the boss in order to bring this state about more quickly.

Once, he actually suggested that Miss Parker was no doubt only temporary since most large firms preferred a man as an office manager. His employer said bluntly, "I consider Miss Parker to be the *only* permanent member of my staff."

Discouraged, Henry told his wife that he thought he had better quit. His wife said, "If you can't beat her, join her." Henry fought this suggestion, but finally he decided to try it because he needed his job. Each morning as he passed Miss Parker's desk, he forced himself to exchange a pleasant greeting. He tried to change his thoughts and feelings about her. Instead of firing her every day in his mind, he silently complimented her on some achievement.

Soon she began giving him literature about the firm's products, suggesting books for him to read, explaining the policy and ethics of the company. As he became more knowledgeable

about the business, his respect for Miss Parker grew. Six months later when a branch office was opened, Miss Parker recommended him for office manager.

Revising thought patterns requires constant surveillance. The old, negative, firmly entrenched inner conversations must be erased and retaped. We need to see ourselves objectively; we need to put on a mental "stop" now and then and realize what we are thinking. If the thoughts we catch ourselves in are destructive, it is time to do something about them.

If our imagined conversations run like this: "I'm doing more work than anyone in the department, I won't be imposed upon any longer," or "I'm smarter than he, I just don't happen to be the owner's son," we had better do an about face and start revising.

Every remark that rankles in our mind is reflected in our attitude toward others and brings a like response, until we find ourselves at odds with co-workers, family, and, most important, ourselves.

Changing thought patterns and, consequently, life patterns is a deliberate and conscious process. Once understood and the benefits realized, we shall never want to return to the old slipshod way of letting the mind run away with itself. Mind and spirit get a new impetus once this process is under way; we begin to feel more kindly toward everyone, our path smooths out and we like ourselves better. We no longer waste the precious now in negative and trivial inner conversations. Our wayward mind finds happier and healthier channels, and this assures us of a definite upward trend in business, social, and family life.



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ALL TRULY CREATIVE WORK viewed on a cosmic scale follows a definite pattern, each human being involved in it actually stepping down the frequency of the divine conception.

In order to understand this more fully, let us investigate the states of creative consciousness within the range of human experience. The highest state is similar to that of the mystic, the composer, the poet; and the arts are its language.

The next state of consciousness on the frequency spiral is that of the metaphysician. Here reason is applied to basic spiritual truths to form a semi-rational framework. The foundations of the metaphysical framework are intuitive; whereas the actual construction is rational. The metaphysician often deals with subtle energies still unknown to science. However, these energies can be seen in operation in our daily lives and obey definite laws as do the forces with which science is familiar.

"There are nine of these inert gases in Nature," write Walter and Lao Russell, "as you will see by the nine-stringed harp of the universe. The only difference in their structure is that each consecutive inert gas, from one to nine, is smaller than its predecessor, for each octave is a multiplication of its predecessor." This is the language of the metaphysician. Here the beauty of the mystic is combined with the rationalism of science; for, indeed, we are midway between mysticism and science. (Incidentally, science recognizes only six inert gases. The authors' periodic chart of the elements takes into account all substance, showing the elements that exist in finer ethereal states beyond the gaseous state.)

Continuing down the frequency spiral, we next encounter the scientific level where the intuitive truths of the metaphysical framework are confirmed by experiment and the framework is bound more tightly together by use of equations. Concepts once hidden in a great symphony, poem, or work of art and later expressed in the language of metaphysics emerge here in the language of science: mathematics. Thus the scientific treatise consists essentially of a series of concepts quantitatively

DAVID E. BRIGHAM

The Spiral of Consciousness

related—the fundamental relations we call the principles of science.

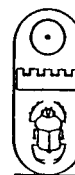
The next step in the creative process is the engineer, who operates on the next lower mental frequency, transferring the scientific principle from the abstract intellectual level to the concrete. He sets the principle into constructive action: He makes a drawing of some device, utilizing the principle. Now we have the principle operative on the concrete intellectual level and expressed in one of the languages of engineering—*graphics*.

In the final stage of the process, the particular principle, originally derived from universal law, becomes operative in the physical world. The contractor or skilled worker replaces the graphical symbols by their physical counterparts. Thus a corollary to universal law becomes operative in the physical world.

Frequency

Imagine a particle starting at frequency A—the highest state of consciousness—and moving with constant linear velocity along the spiral path to E—the plane of concrete manifestation. This symbolizes the descent of an idea from the universal mind to full materialization in the physical world. As the particle moves downward in spiral fashion, its rotational frequency drops, symbolizing that the frequency of the idea drops steadily as the creative process proceeds. The frequency of an idea is synonymous with its degree of abstraction. The increasing distance of the particle from its axis of rotation is also significant. This indicates the increasing polarization of the idea.

We can think of each individual mind involved in the process as part of one universal mind. Each is doing essentially the same thing, operating within set frequency limits without distortion of the concept with which it works. That is to say that should the



pure metaphysician attempt to express his concepts in a scientific manner, his presentation would be insufficiently rigorous and precise for the scientific world. In like manner, should the scientist attempt to describe the beauty of the principle which underlies all known scientific laws, he would certainly fail. Thus each individual in truly creative endeavor works within certain frequency limits, and the creative process consists simply of translating a concept between two points within those limits.

The Creative Process

The mystic consciousness first perceives divine truth at the level of universal mind. As a result of his creative work, the frequency of the concept is brought within the cognizance of the metaphysician. He in turn steps the concept down until it can be comprehended by the theoretical scientist. The process continues until the concept is existent in its lower state—matter. Matter, then, is concept at its lowest frequency.

Such is the fundamental nature of the creative process. When one actually considers how it works, there are a number of practical factors that have to be taken into consideration. One is time: There may be millennia between the first mystic revelation of a truth and its full practical application in the physical world.

Another factor is the number of people working at each level—those lower in the spiral exceed by far the number at higher frequencies. The reason is the increasing complexity as one moves along the spiral. With the advanced metaphysician and the mystic, there is but one law behind the immense complexity of modern science.

Volumes could be written to show how all the laws of the various sciences can be derived from this one. In physical science, this law requires a force balance on any object if its static or dynamic equilibrium is to be maintained. In the event a force balance is not maintained, the object will continue to accelerate according to Newton's second law, until a force balance is established.

In the field of economics, another corollary requires a balance between

income and expenditure if an enterprise is to remain stable. In life science, each organism must maintain its internal balance between acidity and alkalinity in order to live out its normal life span. In like manner, this basic law continues to reappear throughout the sciences.

It is worth noting that the diverse laws of science do not spring directly from the one law. There is rather a gradual increase in complexity as one moves from metaphysics to levels of decreasing frequency of vibration. In each, the phenomena surrounding our existence are considered in greater detail. The law of balance gives rise to a number of subsidiary laws on the second frequency level. Each of these in turn has its inevitable consequences and applications, giving birth to a number of laws on the third level, and so on.

The law of karma, for example, is one of the important laws. One of its logical consequences is Newton's third law: "For every action there is an equal and opposite reaction."

The fission of the uranium 235 atom is a somewhat analogous process. The fission process begins when one neutron strikes a uranium 235 nucleus. This collision releases two new neutrons. Each of these neutrons speeds through the mass and collides with other nuclei. As a result of the two collisions, four neutrons are released. Each of the four neutrons releases two neutrons through collision, and eight new particles spring into activity. The process proceeds with extreme rapidity, until shortly there are millions of neutrons flying about, colliding with nuclei and releasing atomic energy with each collision.

In a similar manner, each metaphysical law activates a number of others on the next lower level until, by the time one reaches the first level where observations and measurements can be made (the frontiers of science), the complexity has multiplied tremendously. Engineering is even more complex, requiring still more rigorous thinking and less intuitive perception because of the familiar "practical difficulties."

Perhaps the point in the thesis which arouses the most controversy is that which deals with the relationship between science and metaphysics. The

scientific method has been outlined as follows: (1) observation, (2) hypothesis, (3) experiment, (4) theory, (5) confirmation of theory and emergence of a new scientific law or principle. Where does the hypothesis come from? In the cases of a totally new phenomenon, it can only come from an intuitive understanding of nature, i.e., metaphysics.

Someone is certain to point out, however, that the cosmic ray hypothesis, for example, arose from Faraday's law and the defining equation of an electric field. This is true; but cosmic rays are not a totally new phenomenon. The motion of nuclei in electric and magnetic fields has been observed since the invention of the cyclotron in 1932. The principal new facts brought to light by the initial discovery of cosmic rays were (1) that such nuclei were bombarding earth, and (2) that these nuclei had phenomenally high energies.

A better example of such a phenomenon would be the spectrum of black-body radiation discovered by physicists near the end of the last century. Every attempt to explain the distribution of

the radiation in terms of conventional concepts failed. Here was something totally new! When Planck put forward an explanation in the form of the quantum hypothesis, a new era in science began. From this hypothesis and the discoveries that immediately followed it arose the new science of quantum mechanics.

This hypothesis was unique in that it assumed that radiation could only be emitted or absorbed in discrete quantities. All previous theories assumed a universe of continuous physical quantities. As Furry, Purcell, and Street state in their textbook on college physics: "Planck's hypothesis cannot be explained by any argument based on previously accepted principles."

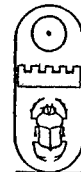
This, then, is one example of a totally new phenomenon and of a hypothesis to explain it which arose beyond the realms of science. There are few such examples since modern science consists largely of rational extensions from such fundamental truths. To find such hypotheses, we must go back to the beginnings of the various branches of modern science.

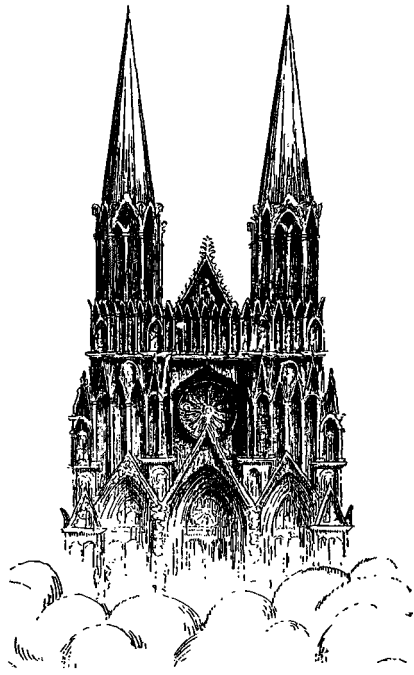


**AMORC REPRESENTATIVE
TO VISIT AUSTRALIA,
SOUTH AFRICA, AND SOUTHERN RHODESIA**

From January through May, 1965, Frater Gerald A. Bailey, field representative for the Order, will visit Rosicrucian lodges, chapters, and pronaoi in Australia, South Africa, and Southern Rhodesia. Opportunity will be made for brief interviews, questions, comments, and suggestions on AMORC membership. Public meetings where friends may be introduced to the Order's work will also be a part of the schedule when Frater Bailey's specific routing is determined. Members in the areas concerned will be notified later. His general itinerary includes the following:

Brisbane (January 15-31)	Salisbury (April 1-14)
Sydney (February 1-14)	Durban (April 15-30)
Melbourne (February 15-28)	Cape Town (May 1-14)
Adelaide (March 1-14)	Johannesburg (May 15-31)
Perth (March 15-31)	





Cathedral Contacts

ARE STATISTICS A RELIABLE GUIDE?

By CECIL A. POOLE, F. R. C.

THE USE OF STATISTICS has become a commonly accepted accompaniment of the modern technological age. We have become accustomed to finding almost every facet of our lives dealt with at some time in terms of records, files, statistics, or mechanical applications. If we go to a concern with which we do business, we shall discover that our name is in a certain type of file, classified for the convenience of the business involved. We are probably assigned a number by each firm with which we have dealings and are known to those who use the files as a particular classification rather than otherwise.

The use of numbers has become so common that they are beginning to be accepted without question. We are assigned numbers by our government and by many other organizations where it is simpler to keep records in terms of numbers rather than by names, which are usually filed in alphabetical order.

There is nothing in a moral sense basically wrong with dealing with individuals as classifications. However, at one time or another, all of us may have felt that we were to some extent degraded by being merely a number in the file system of some other individual, business, or organization.

Efficient business operation today calls for means by which records can be kept accurately, providing certain information with a high degree of accuracy and speed. The information from such records is the statistics with which conclusions can be reached as a result of analysis. We all use statistics in some manner in order to determine certain functions of the material world and anticipate the direction in which specific forces are tending. What we must not forget in dealing with statistics is that they cannot be more than the sum total of the information which was used to produce them.

In other words, let us say that somewhere a statistical record concerning you as an individual is kept in a high degree of detail, but, inadvertently, your age was not recorded. There may be a file consisting of a number of pages or folders, but nowhere in this particular file is your age recorded. Then, no matter what kind of computer analyzes the statistics about you or who studies these statistics, there is no way that your age can be determined since your birth date was not recorded.

What I am saying is that statistics are conclusions based upon available information. They do not originate information. When too much dependability is placed upon them without taking into consideration that the basic premises upon which they were established might be in error; then man is giving too much attention and value to a physical, material function. Statistics are cold and unfeeling. They are merely the records made by other human beings. If someone makes statistics concerning your physical appearance, they are simply what he writes as a result of his objective observation. Therefore, statistics about your appearance can be no better or worse than the ability of the individual to record them.

What we should remember is that, regardless of the perfection of ma-

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chines, computers, and record keepers, none can be more perfect than the conclusions that are first put into them to bring about the results they produce for analysis. A programmer of a highly technical computer once told me that the computers seldom make mistakes but that the programmers who set up the information are human and subject to error. Regardless of this fact, statistics are gaining in their influence in our daily lives.

Statistics are becoming so important that individuals are beginning to look at them with somewhat the same attitude that various signs as a means of predicting the future were looked at in the past. Even in the United States, there is serious consideration of statistics concerning the outcome of the elections before the casting of ballots has been completed. There is a belief that the elections may be influenced because the voters on the West Coast before they have a chance to vote hear the conclusions produced by computers as a result of the votes cast on the East Coast. It is believed that their vote may be affected by the conclusions already reached.

There is no doubt as to the importance of proper statistics, but because of their inability to interpret facets impossible to record statistically, computers are not of themselves adequate. An individual may secure information from me for the purpose of making a statistic, but the mood I am in or my physical condition at the moment may influence my answers and affect the conclusion resulting from a statistical analysis.

The desirability of statistics is based purely upon a physical condition and a material conclusion. No final conclusion can be reached by statistics alone. Merely because they show that a large percentage of teenagers are delinquent is not necessarily proof that all can be considered in terms of delinquency. Because statistics show that there may be an increase of crime does not mean that crime will continue to increase or that criminals are more plentiful than they were at another period of history.

In other words, statistics must be tempered by a proper point of view. No material or mechanical object or

contraption can supplant human knowledge, experience, and wisdom. Statistics that are accessible for our use are valuable insofar as we are able to consider them in the light of our own knowledge and draw conclusions from them based upon our previous experience. They are valuable if we are wise enough to take into consideration all the extraneous matters that enter into reaching a conclusion based upon them.

Wisdom and love transcend all material phenomena. The statistics to which we have access and the machines that produce them are in the final analysis merely the objective conclusions of individuals and the result of material conditions. To rise above the limitations of the physical, we must look into an area where more meaning is evident. We can be guided only by those who are wise, who temper their judgment with feeling, who are concerned with man as a human being, and not merely as an entity responding to certain statistics.

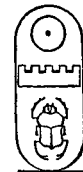


The Cathedral of the Soul

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 attainments 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 S. P. C., AMORC Temple, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.



The *Rosicrucian Digest* welcomes suitable material at all times; however, manuscripts must be accompanied by return postage (or equivalent international coupons). Rejected material is returned without critical comment.



PAUL ELLSWORTH

Human Life Has Two Phases

*Understanding its metamorphosis
makes for purposeful living*

WHEN the fertilized egg of what will eventually become a polyphemus moth hatches, a small worm emerges and begins to eat. This worm is part of phase one of a creature that will visibly die in mortal form and be born again. The death period is merely a change in form, a "metamorphosis." It separates two "phases," which are radically different in appearance and characteristics.

During its incarnation as a worm, the developing creature lacks many traits it will possess in the phase following metamorphosis: sight, hearing, probably other sensory faculties lacking or nearly so. On the other hand, the worm possesses some structures it will not need when it becomes a moth—forelegs, for instance, which enable it to crawl with speed and security over the leaves on which it feeds.

Phase One Completed

When this phase-one growth is complete, the worm encases itself in a shell-like chrysalis, protected by a shroud woven of silk called a "cocoon." The worm body is attacked by the enzymes and bacteria of dissolution. Soon nothing remains except a mass of protoplasmic jelly in which float clusters of cells which were dormant in the worm phase.

Now these cells, activated by an unknown director and working by means of genes, their enzymes and hormones, build a new body, that of the moth. At the appointed time, the moth fights its way out of chrysalis and cocoon. No longer a deaf and sightless grub, it dries its wet body and wings, begins to move, eventually takes flight—a creature of beauty and freedom. Its only function as a moth is to take part in the repro-

ductive cycle which insures the perpetuation of the species.

Mortal man, likewise, is a two-phase creature. Phase one begins at the instant when the sperm of the male merges with the ovum of the female. The egg thus fertilized draws upon pre-digested food stored in the ovum and divides into two essentially "new" cells. These again divide. As soon as the food stored in the ovum is exhausted, the cluster of embryonic cells by automated processes is imbedded in the wall of the uterus.

For a short time, the tissues of the mother resist this invasion. Then a working agreement is reached, and the rapidly growing embryo is permitted to nourish itself on materials drawn from the mother's blood. Cell division continues. Embryonic cells, relatively simple and similar, are differentiated and become special kinds of body cells. Also, some of these specialized cells separate themselves from the embryonic cluster and move into localities which in time will become bodily organs.

For instance, after the embryo has increased in size and organization sufficiently to be called a "fetus," the invisible director causes certain specialized nerve cells to separate themselves from the primitive nerve center and to depart on a strange pilgrimage. Without fibers that could direct their course, these giant nerve cells propel themselves through a wilderness of other and different kinds of fetal cells, pushing, burrowing—but steadily following a predestined course. When they reach the outer surface of the fetal brain, they take up positions *for life* in the cerebral cortex—man's thinking and remembering brain.

Then, still controlled by the director, they grow a nerve fiber back to the cluster from which the journey began. Once this association fiber attaches itself to the brain stem, the machinery for communication is set up. The brain cortex, however, does not begin to function until it is activated by incoming sensory nerve messages *after birth*.

In Robert Tallant's *Mrs. Candy's Saturday Night*, the ghost of Mrs. Candy's first husband saunters back from the other side of the psychic river

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to see how things are going in his old home. He finds his wife having trouble with her roomers. He materializes long enough to tell her that he will help her: He advises her to "throw a party" for her roomers.

This party becomes a brawl. Mrs. Candy's radio is knocked off the refrigerator and demolished, and Mr. Candy finds himself in the position of many mortals who volunteer to help other people—in the doghouse.

After the tumult, Mrs. Candy sits alone in her disheveled kitchen, thinking bitter thoughts about the ghost with good intentions. Suddenly, she hears things moving. When she looks at the floor, she sees the scattered parts of the radio leaping toward each other, fitting themselves into position. Reassembled, the radio levitates to the top of the refrigerator, and the extension cord flies across the room and plugs itself in.

"Turn it on and be sure it's all right," says the voice of Mr. Candy. A dance band from New Orleans' French Quarter comes in clear and lively. Mr. Candy explains that he does miracles of this kind by using the psychic energy of which as a ghost he is composed.

The "Mr. Candy" who assembles the human body seems to work in this same way. Without touching anything, "he" makes cells organize themselves. Still acting as an *Unmoving Mover*, "he" sends them to their stations. Materialistic research scientists are constantly trying to trace the events of fetal development back to material causes. They have arrived at the probability that the creation of cells, enzymes and hormones, and the nerve systems by which cells function is directed by minute bodies called "genes."

These genes seem to owe their organizing power to the two kinds of nucleic acid of which they are chiefly composed. Each gene sent out from cell headquarters—in the nucleus—carries an order for something to be made, also a set of directions for doing this specific job. At this point, the materialists rest, twiddle their thumbs, and predict that soon they will be making living cells; also that by technical tricks and devices they will be able to tailor-make superior genes and thus create a superior race of human beings.

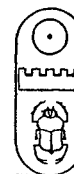
Other scientists ignore this fog of oversimplification. One of them explains that, instead of reaching goals of certainty, research merely discovers fragments of truth: All that an experimenter thinks he knows is subject to the "uncertainty principle." This is due to the intervention, at times, of a form of intelligence-power which can ignore the "laws of science" and make decisions of an unpredictable kind. Energy transmission, for instance, can be in the form of a particle that drives like a bullet through an obstruction or in the form of a wave which flows round the barrier. Here we see the director again at work.

Genes and Nucleic Acids

Genes and their nucleic acids, enzymes, hormones, etc., seem to be the head machines of physiological production lines. In the case of man, the first products set up are the animal body and the animal mind. Both in some ways are superior to the corresponding organs and functions of the animals below man in evolution. Man's thumb, which can be "opposed" to any of his fingers and thus used for the precise manipulation of tools, and his ability to store in memory and recall a vast number of the data of experience for use in problem solving give him, even in his first phase, many advantages over other living creatures. During this phase one, he runs, plays, does things just to see what will happen, and asks questions of everyone—including himself.

When, at puberty, the sex hormones are sent into the blood, the developing human being if a male tends to build large and showy muscles, grow hair on his chest, and assume a masculine type of face. The developing female acquires feminine curves and often changes from a plain and unattractive girl into a pretty young woman. These secondary sex characteristics seem to be designed by the director to bring males and females together for procreation and homemaking.

The reproductive period is most efficient during the years between 20 and 25. At the end of this biological high level, the true sex hormones—those from the gonadal tissues, testes, ovaries, etc.—are slowly turned off. Ova can still be fertilized, healthy children can



still be born. Changes, however, are taking place both in body and in mind.

In the man, the physical changes include a lessened ability to build showy muscles. Psychic or mental-emotional changes tend to lessen the developing mature man's interest in the world about him, except as it affects his material interests.

The developing woman may lose some of her young animal charm—her figure may be less seductively "girlish," but it assumes the seasoned strength and lasting comeliness of maturity. Her mind slows down from a level of high excitement to a steady awareness of the options and responsibilities of being a "grownup."

If, during this period of metamorphosis which follows the downturn in sex drives, the individual seems to be losing some of the charms and strengths of animal adulthood, it is because he is trading the prolegs of the worm for the wings of the moth.

Place of Decision

But he has come to the *place of decision*. He has paid his debt to his species. His development as a psychic and thinking entity more than preponderantly animal depends on how effectively he recognizes the resources which the director has now turned over to him. His choice of his "career" for the rest of his pilgrimage is not within the scope of this article, but two factors in maintaining his native equipment of body and mind can be cited.

Maintenance of a vigorous body depends on use—daily and sufficient muscular exercise. An authority says, "Use of our muscles aids the circulation of the blood and in this way helps supply optimal oxygenation (not only of muscular cells but also of the cells of the brain). These brain cells are responsible for both mental acuity (thinking power) and for spiritual health."

Development and maintenance of the

brain as the organ of sensory perception, memory storing, control of body movements, and problem solving begin with the above stated stimulation furnished by muscle activity. In addition to that, however, comes direct and purposeful "brain exercise."

Effective thinking requires effective seeing, hearing, smelling, and tactual perceptions. These sensory perceptions will act both by storing data for making decisions and by furnishing an arousal center in the lower brain with a constant stimulating bombardment from the outer world and from within the body. Psychologists have coined a phrase, "sensory input." Deprivation of awareness of sensory messages results in a kind of boredom and apathy which one research doctor calls "the major cause of premature and preventable senility."

Another authority says, "Youth and the excitement of youth keep us going till around 40. Then most people begin to complain of a lack of energy. They believe that they are overdoing. As a matter of fact, they have gradually curtailed their activities and have drawn in their interests. That is why they begin to lose drive."

Loss by disuse of the cellular health of muscles and brain will block the most strenuous efforts to find the "I," the "Self," which is the ultimate purpose of the mortal incarnation. Human life is not just an orderly and unbroken process of body and mind from the moment of conception to that of departure from the body: It is composed of a first phase of becoming vigorous animals, fit to reproduce other and vigorous human beings; and a second phase when the "slight but dread overweight of the passions" subsides and we are metamorphosed into mature men and women, with new capabilities and new needs. Understanding this equips us for true adult purposeful living.



Just to live on this earth involves the human race in many problems. The longer we live here, and the more of us live here, the more complex become our problems. As tenants with no other housing project within reach, we need to set our present dwelling in order and adjust ourselves to our neighbours.

Only the generation that is now mature has been worried greatly about relations with people on the next continent. Up to forty years ago the ordinary man's geography became vague when it reached an ocean. We are not yet used to deep thinking about our world neighbours, and as a result we excite ourselves into ulcers by dealing with stop-press international news in a stop-gap way. . . .

It would be easy to make a list of the world's discontents and write an essay about the helplessness we feel as we face them. The need, rather, is to examine why the world is in so distracted a state, and to seek a way in which we may restore world society, give ourselves new faith in our destiny, and renew our belief in the virtues of truth, freedom, justice and toleration.

In making this attempt, we must avoid the temptation to brew easy-to-take remedies. Many a person who would not prescribe for his sick cat, but would call a veterinarian, still feels competent to prescribe for this sick world. In fact, there are so many prescriptions that we begin to develop complexes. One American soldier, just to take an example, renounced his United States citizenship in a effort to prove himself a world citizen. We are not clear about how that performance will help toward true internationalism.

Nor should we rely upon any equalitarian doctrine. It would not do to think of all humanity being lifted up or levelled down or otherwise made "equal." We have developed unevenly both as individuals and as nations. We have adapted ourselves to different conditions of life in different ways. . . .

Just as people everywhere have found the solutions to physical life problems in different ways, so they have arrived at different ways of solving their ethical and spiritual problems. In some cultures, for example, a man

Citizens of the World

is judged by what he earns; in others he is judged according to the acts for which he refuses payment in a spirit of service.

It would not do if everyone everywhere thought the same, appreciated the same, hoped for the same. To like everything with the same enthusiasm means in the long run liking nothing properly. Living involves expression of choice and preference.

The burden of our thinking today ought to be that while we retain the diversity that gives us character as persons and as nations, we need the unity that will maintain for us the world environment in which we can live our lives safely and comfortably.

What Is A Nation?

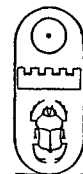
The most advanced nations politically are those in which the state is a community composed of its citizens, an association formed for the good of all its people.

To be an independent state in that democratic sense is not, however, to be a state whose policy and opinion is always different from everybody else's. It is a sign of immaturity to disagree and be disagreeable in order to try to show that we are independent.

No nation can long continue to accept all the benefits of association with other nations without accepting also some of the responsibilities. . . .

Our best minds believe that we can retain all that is essential to the freedom of national life, and yet take part fully in the affairs of the international community. There must be sound patriotism before there can be sound internationalism, because only those who are faithful in their community and national duties can be counted upon to perform their international obligations.

Marcus Aurelius Antoninus, the Roman philosopher of the Second Century, summed it up neatly when he said: "My city and my country, so far



as I am Antoninus, is Rome, but so far as I am a man, it is the world."

Ordinary people who feel as the philosopher did are disheartened by the constant threats to peace. The local citizen, representative of service clubs, church groups, labour unions, home and school associations, and so on, doesn't want nationalism to run rampant. He knows that it is out of nationalistic greed that wars are born. And he knows that any war anywhere threatens to become a world war, involving him.

He wants an assurance of conditions under which he and his children can attain full intellectual stature, living without fear, and in the certainty that only their individual limitations hold them back from the best life offers to mankind.

The way to achieve such a world is not by having people run to their national homes and barricade the doors. Pessimists say that no effort has ever succeeded in bringing nations together to avoid war, and therefore it never will. . . .

What Is Needed?

This being so, what can we do about it?

We need to study geography. Not the geography of naming capitals, defining islands, capes, bays and peninsulas, but the geography of people and how they are connected with their soil. We need to understand people in other lands and learn what makes them different from us.

Our schools can make a unique contribution to world understanding. They can provide a bridge to bring the people of many nations together. But what a long way some countries have yet to travel before they reach a meeting place! In Egypt, 85 per cent of the population over ten years of age is illiterate; in India 91 per cent.

Then, of course, there is home influence to be considered. The work done in schools can be destroyed if parents infect their children with that disease of the mind which makes so many men and women incapable of appreciating the worth of anyone not belonging to their class, creed, political party or country.

Things To Do

There are many ways in which we can do our bit toward gaining international understanding. Reading intelligently, not alone pretty pieces about the glamour of tours but sincere descriptions of other people's lives; looking at the art of other countries; studying the culture of groups and nations: these are some of the best and most interesting ways.

Correspondence between schools, whether messages from one class to another or individual letters, is a natural form of learning. Teachers should beware of making this merely practice in a foreign language. The letters should give news and information about the children's lives.

A "Museum of Human Co-operation" might be established, with branches in many places. It would show, through its exhibits, that modern scientific and technical development depends on world co-operation. It could demonstrate how an experiment carried out by a Scotsman enables a Frenchman to formulate a theory whose applications are worked out in England and put into practice in Canada. . . .

Beyond national interests and regional interests there beckons the larger hope of world-wide co-operation for the good of all people. The world of people *is* one world, because human beings are by nature the same no matter into what nation they were born, or in what region they live.

The world cannot be united by a constitution or a charter, however high sounding it may be. The world can be united only when men and women insist that their governments fulfill their world obligations.

There are good material reasons why people everywhere should make their voices heard.

Economic world co-operation is needed, because the natural unit of economic activity is no longer the single family, the single village, or the single national state, but the entire living generation of mankind.

Commerce between nations is vital to keep the world in running order. If all means of trade and transportation were cut off, even for one month, mil-

lions of people would die for want of the necessities of life.

New markets are needed by nations which produce abundantly. We cannot force our own population to eat all our surplus wheat, potatoes, fish, meat, bacon and butter; to use all our production of pulpwood and paper, of aluminum and nickel, of furs and gold. . . .

In view of the inescapable logic of those who advocate international cooperation, what are we to do?

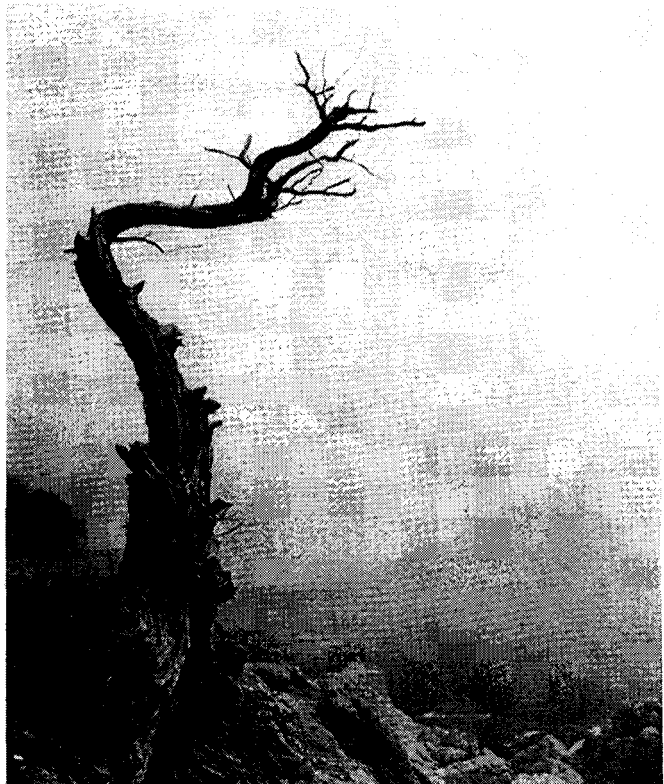
It is easy enough to say that if only all nations were as sensible as the two North American democracies, they could get together to talk things over, and arrive at an arrangement. But we cannot impose democratic ways upon alien people, and less than a quarter of the world's people live under a democratic form of government. Many millions in other lands are ignorant, illiterate, and opposed to majority rule.

This is the hardest part of the job taken on by persons who see the need for world understanding—to educate enough people in all lands to the fact that what is being talked about is not a super-state but a co-operative organization for survival of the human race.

There seems to be the same way out of this predicament as out of many that confront us as individuals every week in our own family or business life: use the little that you have in the best way you can toward getting what you want. No effort made by a person or an organization to achieve international understanding is wasted.

Much is being done by international non-government organizations, such as churches, trade unions, businessmen's associations, service clubs, co-operative societies, farmers' groups, women's organizations, as well as professional, scientific, humanitarian and athletic societies and associations. The world

Ed Cismondi's sensitive photographic study, fog-enshrouded Midway Point, Monterey Peninsula, to be seen in the Rosicrucian Art Gallery's current exhibition of his work.



owes much to these people who have the intelligence and vision to discern the interests they hold in common.

On the official level, of course, hope rests in the United Nations. The world, being afraid of its own shadow, is eager for some type of collective security in which the peace and welfare of each state will be the common concern of all people.

The United Nations is not yet wholly effective, but to those who ridicule it the invitation is extended: what have you to suggest in its place? The alternative to co-operation through some such society as this seems to be world anarchy, in which each nation would seek to achieve its own security by its own arms or by alliances, until finally they would all be swallowed up in one imperial state.

Even the simplest tool made of a chipped stone is the fruit of long experience, and the United Nations, a tool for peace, has not yet been long in use. It is doing good work, but it awaits a spark of Promethean fire, a rallying point, a world-wide comprehension of its necessity and of the bounty it could bestow on an agreeing world. . . .

We are all inclined to feel exasperated by our impotence in the face of today's world situation. We cannot reconcile men's declarations of faith with their actions; we cannot understand the bickerings and vetoings. Some days it seems as if the people of the world are bound upon destroying themselves. Sometimes we have the feeling of a world that is moving more and more slowly round a sun that is losing its heat.

The crisis of our time arises not so much from competing nationalities as

from faulty human relations. We are not in the grip of some implacable destiny, but of our own disregard of the elementary principles of living together.

It may be that we are too earth-bound, and that before we can be won over to the cause of world peace and co-operation we need to be lifted off the earth, as Hercules did Antaeus, into another realm. . . .

The new world view will remain hazy unless we see it from a vantage point of geographical knowledge, economic realities, and spiritual insight.

Our dead civilizations are not dead by fate, but by the will or apathy of their people. We of the western world still have a creative spark in us, and if we find the grace to kindle it into flame then nothing on earth can stop us from erecting, in due time, the kind of human society in which it is good for all men to live.

We should not look for miracles. Our social improvement, like our personal improvement, comes in small instalments. We cannot say: "I shall make myself into a new person." We can only say: "I will give up this bad habit, and adopt this good one." So it is in world society, advancement will be made up of minute particulars, little by little.

We cannot longer remain indifferent to what is going on in the world, but we need not stand idly by, hopelessly wringing our hands. If we look around us we can see in the eyes of right-minded people the conviction that with good-will, honest purpose and effort, we can achieve our goal.

From *The Royal Bank of Canada Monthly Letter*, Vol. 31, No. 4.



ONE FINAL THOUGHT

For last-minute Christmas shoppers, there's always the possibility of a meaningful greeting card. A card, specially selected, carrying a few kind thoughts, can mean as much as a costly gift. Those you think highly of will appreciate your remembering.

Write for the distinctive card offered by the Rosicrucian Supply Bureau this year. Still available in boxes of 12 for \$3.00 or 2 boxes (24 cards) for \$4.80 (£1/2/- and £1/15/- sterling, respectively). Order from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California 95114, U. S. A.

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PROBLEMS are everyday events in the lives of men. Big or little, they come to all. Solving them aids development. If we let them sink into the subconscious after looking at them from all angles, the process is similar to feeding questions to a computer: The solution appears in our consciousness.

—GWEN CAVE

* * *

Life is a possession to be protected from physical, mental, and spiritual injuries. By daily practice, man becomes proficient in living. If he applies himself, he will find life interesting and eventually will acquire a greater measure of confidence and skill. Daily reflection, thanks for the present, aspiration for the future, and surrender to the beauties of nature are the starting points from self.—K. G. STEPHENS

* * *

As water seeks its own level, so it is with the soul personality. Remove the restraints to the upward struggle and it rapidly descends to a lower level. But we can raise the consciousness and win through to the next plateau. Thus the saga of the ascent of the soul personality toward immortality and ultimate release from the necessity to incarnate is traced through the cycles of time.

—ELIN R. KECK

* * *

Words are an index to character and personality. Angry and unkind words have caused lifelong friendships to be broken and have led to bitter feuds between families, groups, and races. Words have also broken down barriers of hate and strife and built up friendship, peace, good will, and cooperation among people. When fitly spoken, they are like "apples of gold in baskets of silver."—CARMEN L. PHILLIPS

* * *

The elements of any organization are the aggregate of its members—their talents, educational background, capacities for work, and character. An organization exacts from its members the constant and efficient performance of individual duties: Every member must share its profits as well as its losses in order to have a sense of be-

In My Opinion

Digest Readers Express Themselves

longing. The life, growth, and purpose of an organization are reflected by the elements of which it is composed.

I. ALEXANDER MARKS

* * *

It is well that man does not know his destiny, for some things are better unknown. Life can give a smoother ride without such knowledge since its bumps are not detrimental until they are felt.—JOSEPHINE M. BROOKS

* * *

As I drove down the expressway, I passed exit after exit and finally came to mine and took it. I thought of this as being analogous to life's pathway on the physical plane. When we come to *our* exit, we take it.—IRENE McELROY

* * *

A painting is the artist's record of his peculiar search for truth as he sees it, whether it be of trees, people, or a combination of straight lines and circles. Today's art is the same as art has always been. The elements of good painting do not change. The motive remains the same. Only the forms have changed because the painter no longer feels tied to realism.—RHEA McCLELLAN

* * *

We are on the threshold of the Future, at the door of the Past. Everything is above, below, before, behind, or off to one side. The world outside melts into the one within as subtly as the air outside joins the air within the instant the door opens. Everything is larger or smaller—from star to atom; hotter or colder—from flame to ice; lighter or darker; better or worse. We are the Center of the universe, a point of consciousness—God's. We are to God what the consciousness of a cell is to us. We are the "w" in the sentence: "He is nowhere"—whether we attach the "w" to the "no" or to the "here."

—BONNIE MACCONNELL



MARIE OTTO

Atonality in Music

*Has it a place
in musical harmony?*

WHEN we speak of harmony in music, we mean the phenomenon of sounding together two or more tones pleasing to us. The sounding together of two or more tones that are displeasing, we call disharmony or dissonance. Whence come the decided differences of esthetic feelings?

Most people who have not studied music and acoustics do not realize the following: When we touch a metal string with a hammer, for instance, we cause it to swing, to vibrate, creating air waves that our ears perceive as a tone. The height of the tone depends on the length of the string; a shorter string swings more rapidly and creates a higher tone.

It is a fact that the string does not swing in its full length, but its movement becomes that of waves that go up and down. The strongest are the ones that swing half of the string's length—one wave up, the other down. As this movement cuts the string in half, we hear besides the main tone, created by the swinging of the full length of the string, a very soft tone that is higher in musical expression, an octave higher. But the undulating movement makes the string also swing in its third, its fourth, its fifth, etc. Therefore, in hearing one tone, we actually hear a whole combination of tones, of *overtones* as they are called in musical terms. Not perceptible to the average person, they can be followed by sensitive acoustical instruments.

It is natural, therefore, that early music used only one tone at a time in ensemble performances. Playing in unison, all used the same tone, or pitch, or an octave higher, the first and most

audible overtone being considered identical with its foundation tone.

Guido of Arezzo, about A.D. 1000, who first dared to have the main voice followed by fifths or fourths, thought its effect wonderful. At about the same time, a new practice came in favor to have one voice stay on the same tone while a second one went up in steps to the fifth and came back again.

To be able to follow more than one voice at a time was a revelation. This practice, through the centuries, grew into an intricate technique of voice construction, which made music more than any other art the expression of the emotions because seldom are we taken over by a single great emotion. There are always secondary emotions accompanying it; even in moments of great joy, for instance, we sense the shadow of its passing, its instability.

At the time of Johann Sebastian Bach (1685-1750), the foundation tone, plus its higher third and fifth (for instance, c, e, g), was considered a perfect harmony, and a musical piece could, therefore, finish on that triad. Musical understanding had grown to accept the triad as a unity belonging to the foundation tone.

Why do we have this feeling of pleasant security when we hear a piece end on a major triad? And why the strained, unpleasing emotion of something unfinished, something that "did not come home" when we hear a piece end on a disharmony? Could it be that we have in this foundation tone a mirror of the universe? Do we want to return to the complete unity that is perfect and eternal?

Do we wish to be one again with this foundation tone that has everything in itself, all the intervals, the whole, half, and quarter steps? It contains also those inaudible ones, those that even sensitive instruments cannot register. (There are supposed to be even "undertones" in this foundation tone that represent approximately our minor key.)

Most of us dare not go too far from this foundation tone without becoming uneasy and feeling lost. We want to hear this tone from time to time to give us a feeling of rest and security after the strain of following a series of dis-

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harmonies. We need the assurance that everything, no matter how labored, trying, or dissonant, must come to rest in that one great foundation tone that embraces all. Here rest the esthetic laws of musical harmony.

Around 1920, a school of "Atonality" arose among composers purposely wanting to do away with a foundation tone. They composed in such a fashion as to avoid coming back too often to any one tone which might be interpreted by the listener as a foundation tone.

Their music gives a strange feeling, seeming to hang in mid-air without foundation, a will-o'-the-wisp. In single-voice construction, it is not necessarily very difficult and may even be quite pleasant for a time, but it seems a talk without reason. In ensemble music, dissonance is piled upon dissonance, with no relief, no rest on harmonic chords. Depending on the accompanying rhythm, which also is a vital expression of emotion, such compositions create an atmosphere of bewilderment, sadness, hopelessness; or of wild orgy, devouring passion, despairing nihilism.

It was not accidental that this school made itself felt after World War I. We find similar expressions in other branches of art. The Second World War repeated and augmented the weird experiences of human suffering, which find their emotional expression in atonal music (music without a foundation tone).

Busoni has tried to defend atonality by reminding us that dissonant tones also belong to the foundation tone—they are only more distant in its row of overtones and, therefore, less audible.

This is true, and there is no reason why they should not be used. The reason we do not like atonal music is that it never refers to any foundation tone. It is like listening to people whose philosophy has no foundation, no law, no order, no supreme intelligence, everything happening by accident. Such people disturb us deeply because they shake our inborn ethical feelings, our belief in supreme order and intelligence.

There are, as we know, people who have lost their foundation. Consider Schönberg's *Pierrot Lunaire*. Schönberg wants us to look at the despair of a drunken fool, rolling in the gutter. Is not atonality the most eloquent speech for such a state of mind? Should Schönberg's composition not be considered a work of art? Of course, it should *if* we recall what he wants to portray. And do not the tones that express these emotions belong to the foundation tone, too? Is the drunken fool not also a part of our universe? Let's not close our ears, but let's listen again. Let's try to grasp the agony of a lost soul!

Many of us who stick as closely to the foundation tone as to a fundamentalist, dogmatic religion should listen to those who dare to explore more distant fields of emotion so that we may understand and become tolerant. Someday, Fate may even send us out to those heights or depths. Let's hope we can remember, then, that the foundation tone is unlimited although our ears cannot follow and even our sensitive instruments fail to register its universality. There is never anything lost in the universe, not the slightest ripple of a tone wave. It belongs to its foundation tone eternally.

For Children . . . and adults

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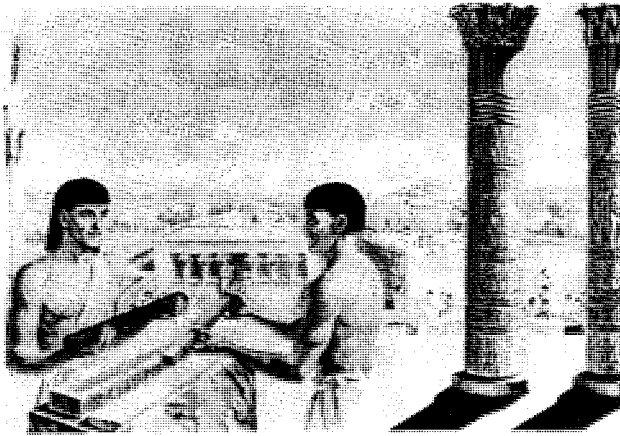
What is *origami*? It is the Japanese art of paper folding. This new and fascinatingly illustrated book by a Rosicrucian shows a child—and his parents—how to make innumerable objects: birds, flowers, animals. *Simply by folding paper!*

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The Evolution of Measurement



Charles Bruning Company, Inc.

Egyptian Workmen checked their work against a standard measure.

MANY OBJECTS of early art illustrate the importance of measurement in ancient times. The Great Pyramid and the Hypostyle Hall built by King Rameses near Thebes attest the use of good construction techniques and were engineered to exact size. A statue of the Governor of Babylonia (2175 B.C.) contains a tablet inscribed with the linear scale ruled into sixteen parts. A Greek monument shows a man with arms outstretched to indicate a fathom of length, and the imprint of a human foot designates the Roman foot of 11.65 inches.

Since the beginning of civilization, man has been concerned with size, shape, and perspective. When proper

tools for measurement did not exist, he depended completely on his eyes.

The first unit for measurement of length was man's forearm. The Egyptians established it as the Royal Cubit, equal to the length of a forearm plus the hand's palm. This first "ruler" was 20.67 inches long and was divided into increments as small as 1/448 of the cubit. These units enabled men to work to corresponding units of length and determine relative dimensions for structural components.

The standard became a necessity to architecture, land measurement, trade, mathematics, science, astronomy, and telling time; it even made possible the gauging instruments today called optical tools.

These evolved slowly from measurement standards after the appearance of the square, level, and linear transfer instruments, and led to production on a duplicate-part basis. Duplicate-part production transferred human skills to machines, increased production, and reduced costs.

With the Industrial Revolution, more parts were machined to a predetermined size as the need arose for standardized measuring instruments. Early tools became obsolete and were replaced by ones that corresponded to the standard.

Precise measurement interpretation has become so important that optical tools, calibrated to a universal standard, coordinate and specialize all production effort. They employ the basic theories of surveying and precision optics for the work of setting up machinery and equipment and checking out production operations. The eye is the prime element that combines with the instruments for precision measuring, aligning, and positioning. Just as a surveyor, standing at one point, can measure the distance and dimensions of a distant object without foot rules or tape measures; so optical tooling secures the desired result through visual analysis. Charles Bruning Company, Inc., Mount Prospect, Illinois, has developed optical tooling to obtain the accuracy required for many of today's manufacturing operations. Optical tooling is taking its place as a growing factor in production.

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WHEN Richard Gehman, a popular free-lance writer, made his first column sale to a home town paper at fourteen, he raced home to share the big news. To his astonishment, his mother reacted with apprehension and his father was unimpressed.

Later when he got a Saturday night part-time editorial job on another local daily, the only thing that struck his mother was the fact that by working so late he would miss Sunday school.

It can be imagined what this meant to a young fellow who had been so keen on being a newspaperman that he always wore his hat indoors because he had seen the movie reporters do it.

Fortunately, Gehman resisted his mother's entreaties to go out and try for a *respectable* job. He kept on writing and eventually became a top name in the profession. Even if he had remained merely a reporter all his life, he would have been happier than as president of a linoleum company, for instance, because the measure of a man's success is not his position on the social ladder but his satisfaction in getting what he wants out of life.

I know a man who used to work as an English-correspondence clerk in a French import-export firm. He liked his job and performed it so efficiently that he was promoted to head a department. This first "success" turned out to be a tough break, for not only was he no longer doing the kind of work he enjoyed, but also he fell a victim to the jealousy of his new subordinates, who resented being passed up in the promotion. They managed to make life so unbearable that he finally resigned and looked for another job.

A Promotion Refused

When offered a promotion in the new organization, he surprised the executive by turning it down. He is a happy man now, doing the type of work he likes, which is all he had always wanted. Who could say he is not successful?

"When a man does not know what harbor he is making for, no wind is the right wind," said Seneca. In modern speech, this amounts to, "You can't achieve success unless you know what the word means to you personally."

Before one joins the millions engaged in a frantic race for money, promotion,

FRANÇOIS PASQUALINI

Success Is What You Call It

*Your personal yardstick
is the measure*

and fame, he should listen to his heart, for his own definition of success may be a far cry from that of the fellow next door. Many envy the wealth and fame enjoyed by kings and other humans of high rank; yet what is the measure of Emperor Hirohito's success? Is it not that he has written two books on marine life as the result of four years' research and twenty years of specimen collecting?

Viscount Nuffield knew what he wanted when, as a boy of sixteen named William Richard Morris, he learned the bicycle trade in an Oxford workshop. Soon he opened his own shop with only four pounds to his credit, but the good reputation acquired through his work in his first job attracted many new customers. Actually he had always wanted to be an engineer. Had his mind been centered on the frustrated medical ambition often attributed to him, he would never have reached his present status in the industrial world.

There is a basic difference, however, between the kind of success attained by such captains of industry and that which consists in climbing promotional steps in somebody else's business. There, no matter how high you climb, someone will always be over you, and you will never experience the characteristic freedom of truly successful people.

There is much to be said for the Indian sitting in front of his wigwam, peacefully puffing at his pipe. A tourist started giving him a "pep talk."

"Why don't you go to town and get a job in a factory? Then you could attend night school after work and get an education. With a degree, you could get a better job, make more money, get



promoted to higher and higher positions, and make so much money that after awhile you could retire and take it easy for the rest of your life."

"That's what I'm doing right now," replied the Indian.

Peace of Mind

I am not suggesting an unrealistic life of contemplation. But in spite of the obvious exaggeration, the story has a point. As a matter of fact, it has two points. One is that peace of mind, perhaps the most valuable form of success, cannot be attained by one who follows the crowd around and plunges into the general mad race. The other is that big money, the kind that all of us dream of making, is not necessary to buy it.

Money simply cannot buy one of the most satisfying forms of success known in journalistic jargon as "crashing into print." A financial wizard can purchase all the advertising space he wants but he can't buy a single line of editorial space; yet a skilled writer who couldn't possibly brag about a bank account not only enters this coveted no-man's land but gets paid for it.

I have "crashed into print" 486 times so far and, although it hasn't made me rich, it is the only kind of success that attracts me. If I were offered money without writing and fighting to sell what I had written, I would no longer consider myself successful by my own standards.

And there you have it: Success is not what other people call it. It is what satisfies *you*.

What is the basic difference between the millionaire who inherits a fortune and the one who makes it? The one lives in the shadow of a father's reputation and is always trying to come out into the sunshine of personal recognition. His desperate efforts eventually lead to the eccentricities one reads about in the newspapers. The other enjoys a brimful of satisfaction and sets up foundations and similar organizations to make this world a better one.

Although a man who pursues his own idea of success is not necessarily interested in money or fame, he often acquires both in the process because eventually he becomes so proficient in his chosen field that the world (at least, a portion of it) cannot help noticing. Take M. Jean Claveyrolle, for instance.

This Frenchman's hobby consists in making birds out of fir cones and needles. Working only in his spare time, he has created hundreds of tiny masterpieces; long-legged herons, flexible-necked swans, Camargue flamingos, Mexican toucans, as well as a wide variety of rare species from all over the world. He spends long hours at the municipal library, copying illustrations from natural history books as models for his handiwork. M. Claveyrolle ultimately attracted the attention of merchants who entrusted him with decorating their show windows.

In his own mind, though, this man would have been just as successful without financial reward for his original work because his personal yardstick for success did not lie in the marketability of his product but in the inner satisfaction he derived from it.



ABOUT THE ROSICRUCIAN FORUM

A reader of the *Rosicrucian Forum*, residing in London, comments:

"Members who do not subscribe to the *Forum* are missing not only a valuable extension of the Rosicrucian teachings, but also a mine of ethical, historical, scientific, and esoteric information which would mean many visits to libraries and many hours of research to acquire."

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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 Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

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



IT IS A COMMON but mistaken idea that all dreams are mystically significant or prophetic. The oldest mystical writings indicate that primitive man was often horrified by dreams of any kind; and because he knew so little about mind and its actions and the brain and its peculiarities, he felt sure that the experiences through which he passed in his dreams were either satanic or divine. He was impressed with the possibility that during sleep he was a different character than when awake.

Many of the ancients believed that revelations from the various gods came to them through the agency of dreams, and during the Middle Ages belief in dreams as divine revelations of some kind became part of the Christian doctrines.

We read in *Heimskringla* or *Sagas of the Norwegian Kings* that King Halfdan the Black consulted his wise oracle and councilor regarding his dreams. Also, that Gudrun went to no witch or "possessed" person for an interpretation of her dreams but to an oracle universally recognized as an expert in these matters. We find that there were common beliefs in regard to the meaning of certain things in dreams. For instance, in the *Lay of Atli*, we find that Gudrun refers to the dreaming of iron as portending fire, and one of the characters in that poem declared that his wife's dream of a polar bear foretold a storm from the east.

The general belief in such prophetic symbols in dreams later led to the preparation of dream books and dictionaries of dreams. It is regrettable that so much that is worthless is so easily accessible to the seeker for simple reading matter about mysticism.

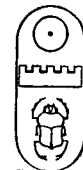
Man is not the only creature that dreams, but certainly he is the one who should use common sense in connection with his interpretation of them. He

Dreams

should realize, first of all, that the mere fact that dreams occur is proof of his ability to extract from the storehouse of memory certain associated and dis-associated facts.

That is precisely what takes place during the dream state. We say *dream state* because the sleeping state is not always the dream state and, as a matter of fact, one is in a lighter state of sleep when dreaming than perhaps at any other time. Just what constitutes the dream state we do not know; however, it is a borderline condition much like that during which many forms of psychic functioning are made manifest. It is unquestionably a state during which the recorded things and registered impressions of the storehouse of memory pass easily into the objective consciousness, across the veil between the chambers of consciousness.

We know, of course, that all registered impressions remain a permanent record in the subconscious memory, and we also know that all impressions made upon the eyes and ears and other sentient faculties of the body do not really register themselves upon us. Only those things which hold our attention sufficiently long for us to have a



concentrated consciousness of them are registered, and this registration automatically passes through the indelible records of memory.

Even those which are thus impressed and recorded are not easily withdrawn. A process of association of ideas or a selection of the proper key to unlock the classification of desired impressions must be used. All of the present-day memory systems attempt to show us how we can use various keys or combinations of keys in the process of memorizing and withdrawing memorized facts.

During the dream state, however, it would appear that withdrawing these registered impressions is simple; so easy, in fact, that often the impressions seem to rise up out of their entombed and forgotten place and parade before our psychic consciousness without control or direction.

As stated above, the registered impressions that are stored away in the

permanent memory of the psychic self are so classified and indexed by subject and related subject that, in order to extract any of them from their well-protected place, one must have the proper key to recall them.

It is much like going to the public library and consulting the card index system in order to learn the precise title or number of a book which contains the specific information we desire. Having obtained this title or number, it is a simple matter to locate the particular book and open it to the wanted information.

It is true, of course, that in regard to many subjects one need not have the particular key, for in every large library there are books classified under the general title of psychology, metaphysics, and so forth, just as there are books on astronomy, electricity, magnetism, and similar subjects. If one merely wishes for general information on any one of these subjects, he does not

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.

January: Archbishop Makarios, President of Cyprus, is the personality for the month of January.

The code word is VICT

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

March:

Felix Houphouët-Boigny, Chief of State, the Republic of the Ivory Coast, will be the personality for the month of March.

The code word will be SUP



FELIX
HOUPHOUËT-BOIGNY



ARCHBISHOP MAKARIOS

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have to consult the card index system but merely to select one of the books under the general classification.

If, on the other hand, one wishes to learn about some incident pertaining to the Crusades in the twelfth century, one would have to consult the index system to find out whether the subject is treated more completely under the title of *Crusades*, *French History of the Twelfth Century*, or *Ecclesiastical History*.

Having determined what key to use, it is an easy matter to withdraw the particular book. The use of a key in this sense is much like the use of the principle of the association of ideas in recalling recorded and registered facts from the library of the memory.

If someone asks us what we did on the first Monday of July last year, we may be unable to answer until we look at a calendar and discover that the first Monday in July was the Fourth of July. Instantly, that date becomes a key to the recorded impressions in our memory, and with it we can perhaps instantly bring back from the recesses of the memory the registered impressions of things that occurred on that day.

The Process of Recall

The whole process of recalling from the memory facts that are stored there is based upon this principle of association of ideas. Whenever one tries to recall the address of someone, a telephone number, or some other incident in connection with a person or place, he generally concentrates for a few moments and excludes all other impressions while he proceeds to correlate and associate certain things in order to bring forth the *key* to the fact that he desires to recall.

The same thing often occurs in dreams. Here it is not necessary to concentrate in order to blot out all other objective impressions, for the borderline state of sleep has already blotted them out, leaving one free to manipulate the subconscious actions relating to recollection.

Two things can occur in such a state that are responsible for dreams: Conditions of our own body and physical consciousness may suddenly present us

with a key to some locked-up impression in the memory; or some external psychic or mental impression coming to us may furnish a key.

Let me take the first method and explain it. Dreams usually occur in a peculiar borderline state, midway between complete and partial objectivity. In this state, the sudden blowing on our face or hands of a cold breeze from an open window may give us an objective impression of extreme coldness. In the borderline state, this is interpreted as a chilly, icy impression and may be taken as a key to subjects pertaining to the North Pole, winter with its ice and snow, a sudden plunge into an ice-covered lake, or many other things connected with extreme cold.

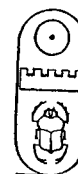
With such a key, the memory storehouse of impressions connected with such subjects is unlocked, and out into the subjective consciousness come parading all the impressions which have ever been registered in our memory from books, moving pictures, and actual experiences pertaining to the North, to frozen areas, to winter, and to coldness and ice generally.

In the morning, we recall having a dream about skating and falling into a frozen lake, of being high up in the air in an airplane where it is very cold, or of being on an expedition to the North Pole.

Perhaps, while we were in the borderline state, something or someone touched us on the hand or face, giving an impression of a sudden jolt or shock, and this may be interpreted as a pistol wound or a blow with evil intent. Immediately, impressions relating to such things are unlocked from the memory, and we have another peculiar dream.

We might go on and cite thousands of things such as sounds, flashes of colored lights, the changes of temperature in a room, little pains from an improperly digested meal, the unusual touch of the blankets on some part of the face, and so forth, which could cause the unlocking of impressions from the memory.

In the other instance of impressions received from external sources, we have that of thoughts received from the minds of other persons. Perhaps someone somewhere is thinking of us so



concentratedly that there is a transmission of the thought, which acts as a key and unlocks impressions regarding the person whose thought reached us while we were in the borderline state. If the impressions do not relate to the person who sent the thought, they may relate to things connected with his life and activities.

There is a possible third process whereby we may receive an impression from the Cosmic in regard to some event transpiring at some distant place or about to occur, for all things are registered in the Cosmic before they manifest on the material plane. Receiving such an impression may also cause us to dream by supplying a key to the memory storehouse.

So we see that dreams may be caused in many ways. It may be there are dreams caused by a book falling from the open shelves of the memory library, opening itself to some page of past impressions, which rise and pass in review before our subjective consciousness.

Fundamental Ideas

It seems to be a fact that nothing we dream ever pertains to something we have not registered in its fundamental idea. Of course, we may take the impressions from the memory of a giraffe and hippopotamus and combine them into a unique animal, seeing it in all its grotesqueness as part of our dream. Later, we are certain that it could not have come from the memory because we could never have seen and registered such an animal. Likewise, we may take several impressions from the memory pertaining to occurrences in our lives and unite them so as to make a new impression or a new picture, much to our surprise and inability to explain.

Not all dreams are recalled. Many do not pass over into the objective consciousness at all. The peculiar borderline state in which dreams occur is a rapidly fluctuating state with most sleepers. The turning in bed from one side to the other partially awakens every sleeper and for a moment brings him to a borderline state which may last but a few seconds; but during that short space of time, a dream may be started.

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However, before it is underway, the sleeper is again more than ninety percent unconscious and the dream never reaches the objective mind. On the other hand, in those periods when deep sleep seems to be impossible and a borderline state lasts for many minutes or an hour or more at a time, there may be many dreams or one long one which will pass over to the objective consciousness and remain there and be vivid in the mind in the morning.

All in all, dreams are intensely interesting and certainly prove that man has a dual consciousness and a dual state of mind, that he can live at times in either state or on the borderline of both.

We know that the activities and excitement of a dream can affect our physical body and tire and excite us to the same extent that a material, physical experience can. Therefore, the *realities of dreams* are just as important and just as effective upon our physical constitution as are the *realities of actualities* or material, physical experiences.

One thing should be kept in mind: It is quite impossible for another to interpret your dreams. The oracles or wise men of the past who interpreted dreams, like those of today who *pretend* to interpret them, could do nothing more than guess at the significance of any dream.

If there is in the dream a real communication or impression of prophecy or advice being transmitted to you from some other person's mind, no one but you and the person who sent the unconscious or conscious thought as a key can fathom the mystery of the dream or tell its significance.

Therefore, dream books and dream dictionaries are useless. If your dream means anything at all, it must be interpreted by *you*; and if it seems unusually significant, the thing to do is to analyze it as best you can and make a note of the date and day, recording your brief analysis of it. Then see if some future dream or experience will check with it in some way. By this process, you can discover after a year or so whether your dreams have any significance to you or not.

The Mystic Triangle, July, 1928

THROUGHOUT December, visitors to the Rosicrucian Art Gallery will see an exceptional display of photography by the San Jose artist photographer, Ed Cismondi. (An example of his art appears on page 461 of this issue.)

A member of the Photographic Society of America, Mr. Cismondi, a writer, lecturer, and instructor on the subject, has exhibited both in the United States and abroad. A diversity of subject matter as well as unusual handling of themes makes this exhibit an especially attractive one.

▽ △ ▽

A successful organizational meeting was held in early October in Albuquerque, New Mexico, and officers elected for a pronaos there. Some twenty-six Rosicrucians attended the meeting in Botts Hall, with Frater Carroll Law presiding. Enthusiasm was genuine and hopes high as the following officers were elected for the coming year: Dirk A. Schneider, Master; Pamela M. Keicher, Secretary; and Desi Garcia, Guardian.

▽ △ ▽

Frater I. A. Collins, Secretary for the 1964 United Kingdom Convention held in London in September, has sent a very full report of those two days' exciting activity. Not the least exciting was the two days of continuous sunshine.

Successfully opened by the Emperor, the Convention unfolded in satisfying fashion, according to Frater Collins, each item bringing its measure of instruction and pleasure.

The Concert Hour on Sunday gave opportunity for enjoyment since the artiste was contralto Claudia Slade. Miss Slade studied at Trinity College, London, where she was awarded the Albert Garcia Scholarship and won both the Lady Maud Warrender and the Elizabeth Schumann Prizes. She also studied in Germany, where she gave many concerts and radiocasts on the Bavarian radio. The convention audience was most appreciative and gave her a sincere ovation for her performance.

All in all, the best convention ever was the judgment of those attending.

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Rosicrucian Activities

Around the World

On the recommendation of Frater Wendel V. L. Wiltshire of Trinidad's Port-of-Spain Chapter, the Rosicrucian Order's Humanist Award was presented to a Port-of-Spain gentleman well known for good works and singular devotion to a worthy cause.

He is Mr. Allan Aaron, president of the Blind Welfare Association. At the Dance and Buffet held in connection with the Chapter's conclave on September 26, the Master of Port-of-Spain Chapter, Frater Ralph Gooding, read a letter from the Emperor of the Order to Mr. Aaron, commending him for his humanitarian activities and informing him of his selection to receive the Order's Humanist Award.

Master Gooding then very graciously invited a visiting frater, James Templeton, of Los Angeles, to present the Certificate of Award. In the accompanying photograph, left to right, are Frater



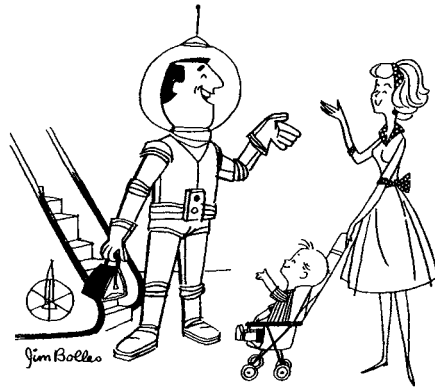
Ralph Gooding, Master of Port-of-Spain Chapter; Mr. Allan Aaron, recipient of the Award; Frater Wendel V. L. Wiltshire, who made the recommendation; and Frater James Templeton of Los Angeles, who made the presentation.

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(continued on page 475)



Time in Space



DEPARTURE

CARVED in the walls of Riverside Church, in New York City, are figures of 600 great men of the ages—saints, philosophers, and kings. One panel depicts the fourteen geniuses of Science, spanning the centuries from Hippocrates to Einstein.

Einstein did something remarkable, but what exactly? When only 26, he put forward an idea which changed the world: He published his first theory of relativity. It revolutionized our idea of the universe. It asked us to give up ideas we had believed in as "common sense."

Centuries ago, philosophers said that the world may not be what it seems to be. The smell of a flower and the color of its petals are not the same to any two people, for these qualities depend on the nose and the eyes. Similarly, all the ways we think we "see" the world depend on the limitations of our senses. Einstein discovered that *time* and *space* depend upon the observer!

Since Isaac Newton founded physics as a science, people had assumed that time and space were absolute—that they did not depend on anything else. Einstein showed that they are always *relative* to the person observing them. Time depends entirely on how fast the observers (and their clocks) move relative to the thing observed. So does the size and shape of anything seen!

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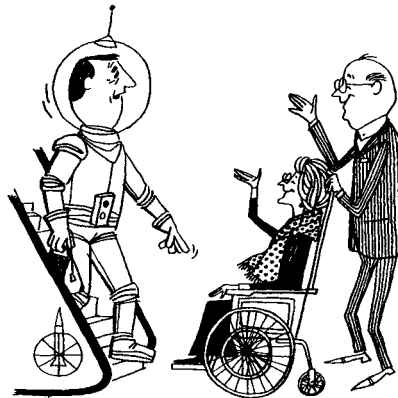
Time and space are always related to one another. Mathematicians today can actually translate time into space and space into time! Space in our universe is curved! And strange things happen when objects move at very high speeds over long distances.

Moving objects actually contract in the direction of their motion. If we could watch an automobile traveling almost as fast as the speed of light—186,000 miles a second—we would see it squeezed almost bumper to bumper. The wheels would be like thin ovals. To the driver, however, his car would be quite normal; instead, the pedestrians on the sidewalk would become very thin—city blocks would contract to a few feet in length! Since everything in the universe is moving through space (and contracting as it goes), no one can say how long one foot really is.

Measuring Time

Measurements of time, too, mean something only to the observer. Astronomers tell us that the light we see shining from a distant star is not of the star as it is *today* but of the star as it was when Hannibal crossed the Alps! How can we speak meaningfully of the star as it was when Columbus discovered America—when ten generations will have to pass before the light sent out by the star on that day reaches the earth? Even though you may "see" a star tonight, the star itself may no longer exist!

Motion as well as distance upsets our idea of time. One man may see



HOMECOMING

two events happen at the same time, but a second observer, who is moving in relation to the first, will see them happen one after the other.

Imagine two men sitting in a moving train and both lighting cigars. The conductor in the car will see both men light their cigars at the same instant; but a signal man, standing near the tracks as the train rushes by, will see that one lights his cigar before the other. To him the two events were not simultaneous.

Who is right? Both the conductor and the signal man, in fact—*within their own frame of reference*. Their stories vary because they saw the events from different places, moving relative to each other. Since there is no such thing as a universal flow of time, a clock that is “right” in one frame of reference can never measure events in another. *An earthbound clock, even though it rightly records the passage of time for us, cannot measure time that passes on planets, stars, or satellites.*

With manned space travel now a goal rather than a dream, scientists have turned their attention to clocks which would enable astronauts to keep track of “time” in space.

To illustrate Einstein’s theory, the Hamilton Watch Company of Lancaster, Pennsylvania, built a panel of three clocks, which were designed at the Planetarium of the Franklin Institute at Philadelphia. One of the clocks keeps “regular” time with the earth moving at a presumed zero velocity. Another shows time at a speed of 131,000 miles a second, which elapses at half the rate of earth time. The third clock gives the time at 184,000 miles a second, nearly the speed of light. Its movements are slowed to one tenth of its earth rate.

In a spaceship moving at these speeds, *time slows down*, as measured by a clock on earth. The faster the ship, the slower time passes. Not only does the spaceship clock drag, but also all natural processes—including the aging of the astronaut! The time may come when an astronaut will soar among the stars for many years and return home to earth only a few weeks older!

Future rockets may travel through time as well as space, but for the “time” being, we can still rely on “common sense” and our wrist watches.

Illustrations courtesy of Hamilton Watch Company. Drawings by Jim Bolles.



ACTIVITIES

(continued from page 473)

Creedmor State Hospital for the mentally ill in New York has been given a player piano for the patients’ enjoyment. Frater Milton Sussman of New Jersey, who was instrumental in providing the piano, says that suitable rolls are presently in short supply.

Anyone want to supply some as a Christmas gift? Both new and old ones will be welcomed. Your donations should be sent to Dr. Harry A. LaBurt, Director, Creedmor State Hospital, Queens Village, Jamaica 27, New York.

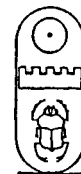


Frater John Taussig of Tasmania writes that during the month of November an exhibition of his symbolic paintings was on view in Launceston.

In December, it is in Hobart. His canvases have previously been exhibited in Australian galleries.



According to an item in *Bangor Daily News*, Dr. Clyde L. Swett recently retired as chief of Health Mobilization Services in Maine Civil Defense. The governor of the State, John H. Reed, recognizing Dr. Swett’s “knowledge and experience in the field of medicine, which as a staff member of the State Civil Defense has brought national recognition to the State of Maine,” presented him a special award. Frater Swett, who has been mentioned in these columns before (February issue), credits his success to the application of Rosicrucian instruction.



TORONTO DEDICATES ROSICRUCIAN TEMPLE


MANY years' planning and devotion to an ideal culminated on September 25, 1964, when a new Rosicrucian Temple at 831 Broadview Avenue was dedicated in traditional and ancient form. The Grand Master of the Order, Frater Rodman R. Clayson of the Order's International See in San Jose, California, delivered the dedicatory address. Other of the Order's dignitaries, including Grand Councilors Harold P. Stevens of Canada and Joseph J. Weed of New York and Inspector General Bruce Quan of Toronto were present.

The dedication ceremony was the opening event of the Thirteenth Eastern Canadian Conclave of the Order and was witnessed by a capacity audience, many of whom, unable to obtain seats, stood throughout the proceedings.

The temple itself, seating 250 persons, is on the ground floor of the newly constructed two-story building. Adjoining the temple are initiation chambers, a library, reception room, and other necessary facilities.

The second floor of the structure has already been leased for offices to a large firm of engineers. Toronto Lodge thus has, in addition to new and spacious quarters for fraternal use, income-producing space that may be used for expansion whenever necessity demands it.





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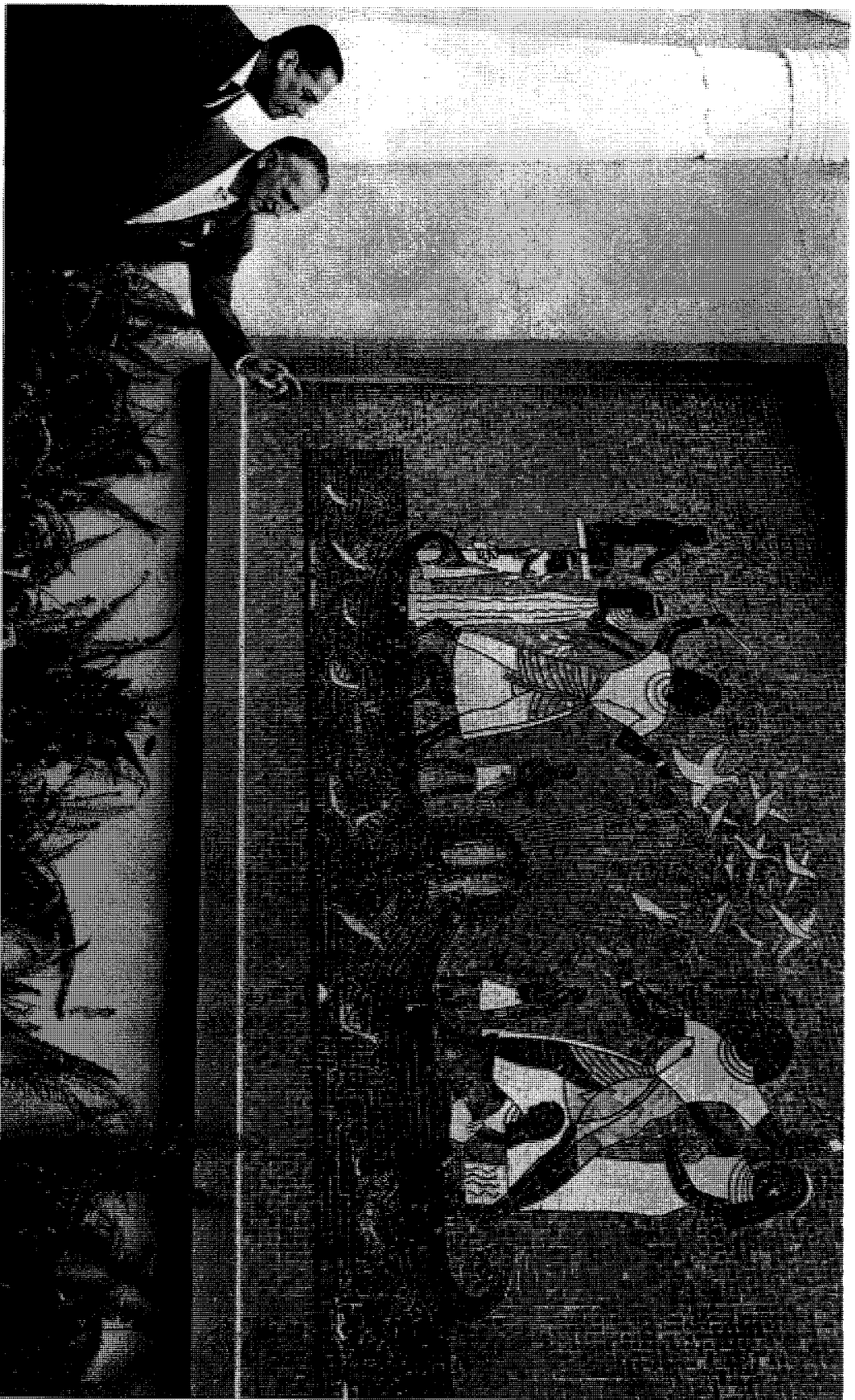
*This offer does not apply to members of AMORC, who already receive the Rosicrucian Digest as part of their membership.



(Photo by AMORC)

VIEW OF NEW TEMPLE

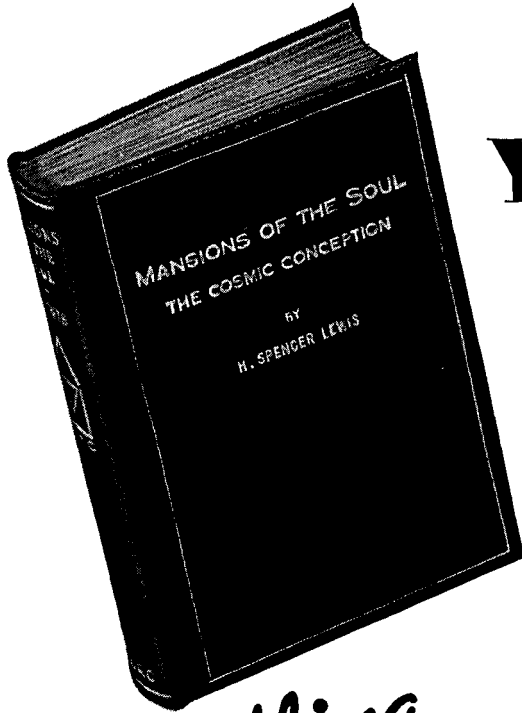
Side view of the new Grand Lodge Temple of Brazil. The murals are all brightly colored mosaic, depicting authentic Egyptian designs. The temple was dedicated in September on the occasion of the first national Rosstrucruian Convention of Brazil, with hundreds in attendance and Supreme Officers of AMORC participating. The event was highly publicized in the Brazilian press.



TEMPLE MOSAIC

From the left, José Paulo, Grand Treasurer of AMORC Brazil, and Imperator Ralph M. Lewis admire one of the several mosaics on the exterior wall of the recently dedicated Grand Lodge Temple in Curitiba. Maria Moura, Grand Secretary of AMORC Brazil, and Frater Paulo were instrumental in promoting the project and bringing the handsome edifice into existence, once the Brazilian members had decided on such a course of action.

(Photo by AMORC)



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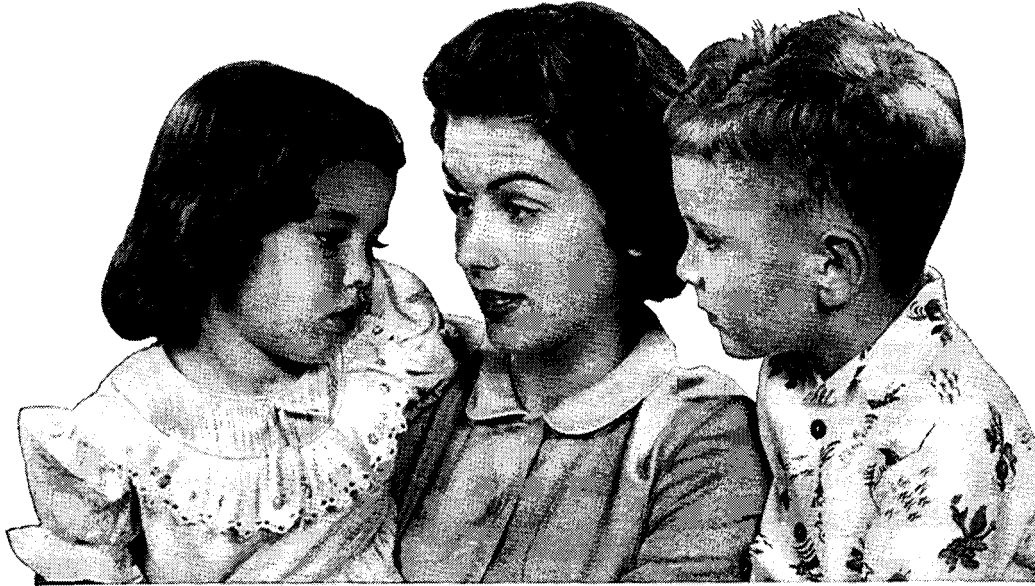
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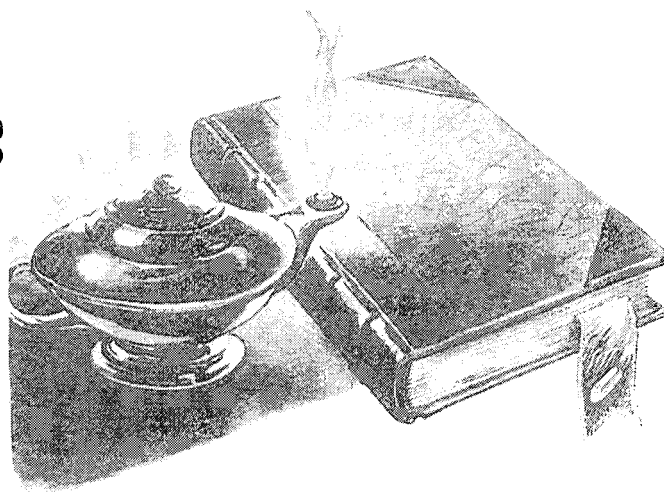
children, has prepared a series of intensely interesting, simple-to-read and easily understood, lesson-stories for parents to read to their children, or for children to read for themselves. Whether your child is five or fourteen, there is a lesson-story to fit his or her mind. They teach appreciation of beauty, art, and music; they indicate the need of self-reliance, and the consideration of others — they encourage initiative.

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The Junior Order of Torch Bearers (AMORC), San Jose, Calif.

As Rosicrucians See It



Other Worlds

There is a fascination in speculating about worlds beyond man's own. Soaring rockets, giant telescopes, and man's departure from a geocentric theology have opened up new doors for the inquiring mind. Although there is yet no real evidence of life on other planets, it is generally allowed that there must be some so favorably situated as to spawn life as man defines it.

From falling meteorites and spectrographic analyses, man has learned that stellar bodies are generally composed of the same substances as those of earth. It is a good possibility, too, that forms of life on other planets have the same general characteristics and hue as those of earth—as they are now, were, or may be sometime in the future. This conjecture stems from the fact that the observable universe lies within the narrow spectrum of cosmic energies to which man is sensitive. Thus all he can see, hear, taste, smell, or feel must be in that range of energies to which he is normally sensitive. Every star, planet, or other body he views is made up of hydrogen, nitrogen, oxygen, or any one or more of the elements with which he is familiar.

This does not mean that there are not bodies made up of elements beyond the range of man's perceptive spectrum. Now that he knows that elements are made up of basic energies, the notion of which gives him the sensation of matter in different forms, it is easy to see how there can be worlds or

observable universes made up of elements that lie outside his range of senses; worlds which he can neither see, hear from, nor know about by any objective measurement. These worlds and universes may indeed be peopled by other forms of life, conscious beings whose sense organs permit them to perceive a range of elements completely foreign to man's.

This being the case, there need not be remote distances between those universes and this one, for all are an integral part of the cosmic whole. All can exist side by side, as it were, interwoven as are the countless frequencies of television and radio, coming into being for each instrument with the proper selectors. If man can imagine himself thus as existing in a vast sea of cosmic energy, possessed of specific selector organs to pick out of the whole those frequencies or elements which make up his world, he can likewise imagine others with different selector organs, picking out other frequencies or elements and forming a world of their own.

As long as man continues to think of himself and his world as the lone and special representative of life in the universe, an analysis such as the above seems unreal and purely hypothetical. Only now beginning to concede that there may be life on other planets within his perceivable universe, how much longer will it be before man considers the possibility of other universes within his own?—B

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