

ROSICRUCIAN DIGEST

APRIL 1964 • 35¢

Featuring:

- *Mysticism*
- *Science*
- *The Arts*



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Shakespeare**

An observation on
his quatercentenary.



**Objective
Discrimination**

Healthy skepticism
vs. faith syndrome.



Next Month:

**My Battle With
Rheumatoid
Arthritis**



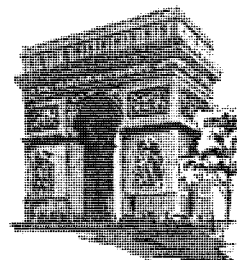
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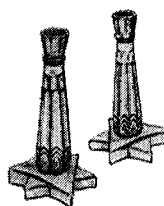
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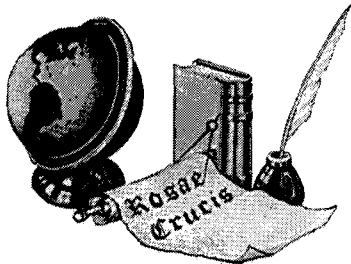
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COVERS THE WORLD



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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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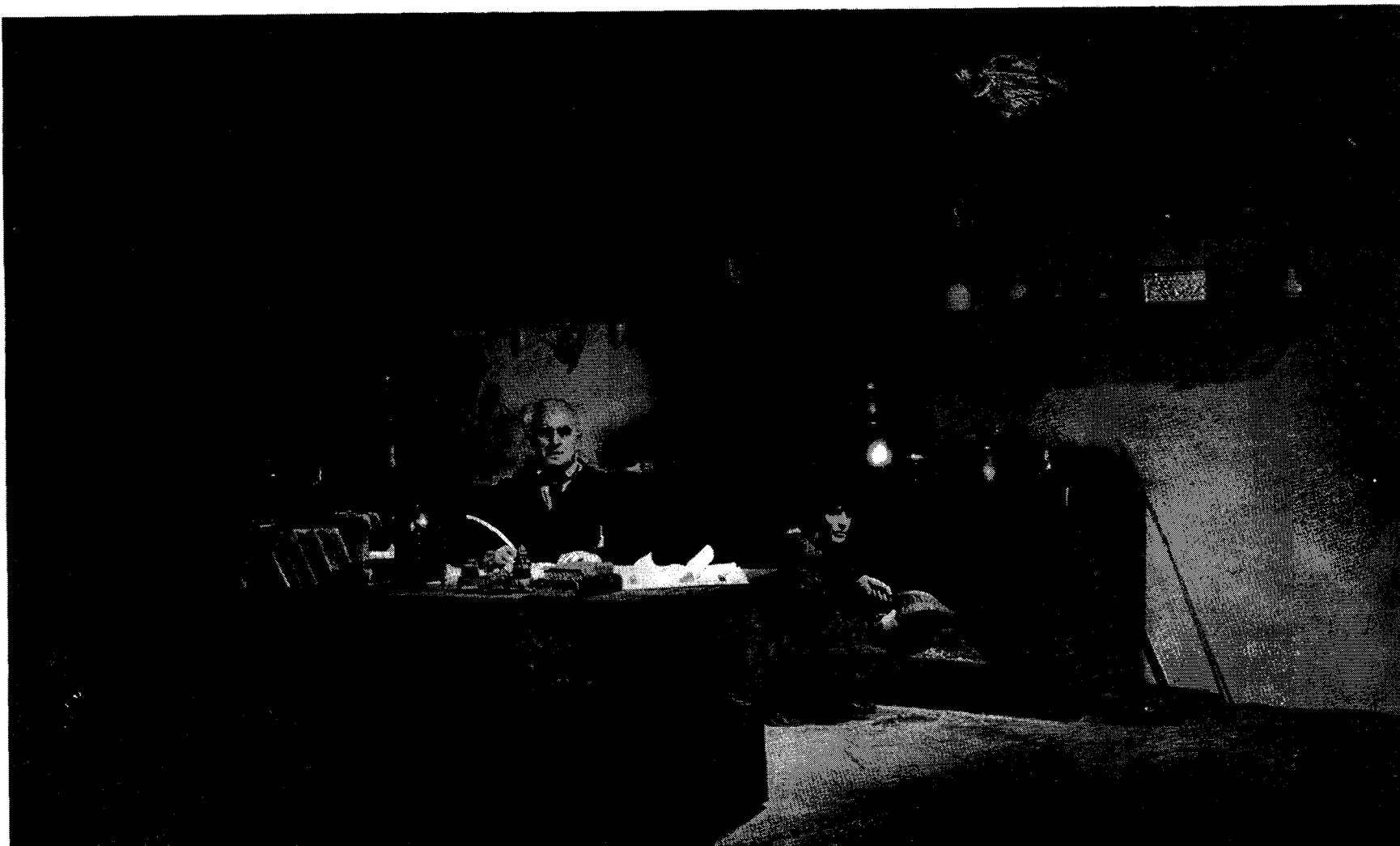
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No. 4

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ALCHEMIST'S LABORATORY

(Photo by AMORC)

The scene above depicts the alchemist, physician, and philosopher, Paracelsus, in his 16th-century laboratory with his student assistant. The set was constructed in the Rosicrucian sound and film studio for a film production that portrays the romantic history of the Rosicrucian Order. The production will be released next year.

THOUGHT OF THE MONTH

By THE IMPERATOR

WHAT CONSTITUTES EDUCATION?

THE SUBJECT of education is very much in our current news. It has been said to be especially necessary in our age. What has education to offer that makes it essential to the individual? Are health, security, happiness, for example, dependent upon it?

Education has a single basic purpose. This purpose has been defined as the acquisition of knowledge. Education, therefore, can never be separated from knowledge. Knowledge, however, is not confined just to the processes of education. Every element of the experiences that we have constitutes a kind of knowledge. But, on the other hand, can we say that sensation itself is a point of knowledge? For example, are such sensations as cold, hard, loud, soft, points of knowledge?

For us to know something, we must know *it*. The *it* must have an existence apart from ourselves. What I know is that which can be set apart in my mind from the consciousness of self. To myself, I am. What I know must be other than that *I am*, the self. One may reply to this: I know my hands, my feet, and certainly they are a part of me. However, when we get to know our hands and our feet, it is because we have come to distinguish them from the whole self. Self is not a particular. When we come to think in terms of particulars, then we have arrived at the elements of knowledge.

Even such abstract notions as justice, morality, and truth are particular things. They have existence to us as ideas. They stand as something which is quite apart from our consciousness of self. When we know something, it is because we have conferred an identity upon certain impressions which we have. We have caused these impressions to have an existence as an *idea*. As Dewey, the noted educator and philosopher, said, the basis of all knowledge is the concrete reality it has to us.

Any being intelligent enough to ascribe meaning to its experiences has knowledge. Succinctly put, such a being knows that it knows. It realizes its experiences as being separate from its own self-awareness. This kind of knowledge we all acquire every conscious hour of our lives. To have knowledge, however, we must *think*. It is not sufficient for us to perceive something, that is, to see it or hear it. The mental image we have must be thought about for it to become knowledge to us. That image must have an independent reality in our consciousness. It must be something in itself. Many of our perceptions, as sights and sounds we experience, become immediate knowledge to us. By that we mean that our cognition of them is instantaneous.

Knowledge—Unintentional and Intentional

We acquire knowledge in life in two general ways. These are unintentional and intentional. *Unintentional* knowledge is that which is not sought after. It is that fount of knowledge which we acquire from the experiences and circumstances of every day without our trying to do so. Any person of average intelligence who is *observing* can ultimately acquire a reservoir of such unintentional knowledge. However, such knowledge often offers little advantage to the individual. This is because for the most part it is unorganized and unrelated. The elements of which it consists are not correlated, that is, they are not tied fast to any purpose or objective. Suppose, for example, one knows a great number of dates in history. They represent renowned events. Unless that person also knows the evolutionary trend of how such events came to grow out of each other, the mere knowledge of the dates is of little value.

Intentional knowledge is the kind which is sought after. It has the pur-

pose of learning, the purpose of wanting to know. Actually, the stimulus, the motive, for learning is the consciousness of one's own ignorance. To learn, one must want to solve a problem, tear aside the veil of mystery, or perhaps acquire the intellectual satisfaction that comes with understanding. An excellent example of the true spirit of learning is the bright child. It is continually asking about its experiences. It wants to know why, how, and what. The child seeks to give reason, purpose, and meaning to the content of its experiences.

Education is referred to as formal learning. Concisely, this means there is a classification of knowledge, the elements of each classification being systematically and progressively taught. Education, as a system, distinguishes fact from opinion and belief. As a method of acquiring knowledge, education is the most effective way. It saves time because it has eliminated in each specific branch of knowledge all the desultory, that is, unrelated, pursuits.

Formal education endeavors to preserve and teach all that men have learned in the different avenues of knowledge. By means of formal education, in a matter of weeks, months, or a few years, one person may know all that it perhaps took generations of other men to discover. In one decade a man may become a master mathematician, but the theories and formulas which he studies in those few years are the accumulated wisdom of centuries.

It is an erroneous idea that a formal education is only to be had in colleges and universities. Anyone intentionally acquiring knowledge by pursuing a formal, that is, an organized presentation of a subject, is receiving a formal education. Self-education may be just as gratifying and informative as that given in a classroom. Some of the men who have contributed most to the advancement of mankind have been self-educated. However, a formal education in an institution of learning is to be preferred to an exclusive self-education. Self-education may have many pitfalls. For example, in self-education one ordinarily does not know the authorities of the subjects he wants to pursue. He likewise may not know the advisable order in which certain subjects should be studied. The self-educated student

may lose much time in the discovery of what is best for him.

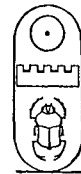
Academic Aura

Unfortunately, many students in educational institutions act as though the very walls of their college radiate a kind of academic aura. No matter how low their grades, they think that by being exposed to this academic aura they receive a superior education. At no time must one ignore the fact that education is the intentional acquiring of knowledge. This acquisition is not a process of osmosis. It is not just a matter of being exposed to a source of knowledge and in a mysterious way absorbing it. There are certain steps which an individual must take, whether he is in a classroom or in the privacy of his own home, if his education is to be furthered.

The first step is *observation*. Some persons are naturally observant. Others must cultivate observation. By observant, we mean being alert to impressions. Do not just *see*, but come to realize what you see. Do not just *hear*, but try to understand what has been said. When we walk along the street, many things are immediately comprehensible to us. However, what may not be comprehensible, we should make the effort to relate to the particular time and place. A little thought about our perceptions will develop our observation. The fact is that the more we know and understand, the more we observe. It is because what we perceive is then much more easily associated with what we already know.

The next step in education is *concentration*. Observation and concentration are related. Concentration is the focusing of our attention. It means making ourselves responsive to certain impressions of our receptor senses. We cannot concentrate on two different sense impressions simultaneously. It may seem, for example, that we are looking and listening simultaneously. What we are actually doing is rapidly alternating our consciousness from one stimulus to another.

We may find from experience that our concentration is far more effective in one channel than in another. It may be easier for one to listen than to read, but giving way to this habit may be



come an obstacle. Thus if one's attention wavers while reading, he must exercise the will to prevent it even if he finds it fatiguing. It must always be remembered that concentration is the *focusing of attention*. The world is not realized through one sense but five, or even more. We must be able to make our concentration flexible, to adapt it to any and all senses if we are to learn properly.

Another step in learning is *cogitation*, that is, thinking. There is a considerable difference between an accepted point of knowledge and one that we have intellectually arrived at. The major portion of what we learn we accept upon the authority of someone else. The science of semantics demonstrates this fact. We use words that fit into customs, that is, a pattern of social usage. Often, we cannot personally define just what these words mean.

We have seldom given thought to words which we commonly use every day. Let us take the word *democracy* of which so much is heard. How many individuals can personally define it? The same applies to such words as intelligence, freedom, success, and justice. Thinking—using the faculty of reason—is the ability to analyze and dissect the ideas we have. It makes it possible, then, to relate those ideas to the levels of our understanding. Consequently, such meanings are the outgrowth of our own mentality.

Imagination is another important step in learning. It is like adding interest to principal. We do not mean to imply that we need much imagination to learn; but we do need an active imagination to make our education useful. An excellent memory serves as a store-

house of facts, beliefs, and opinions learned; but memory alone is not sufficient.

We have known men who could repeat almost verbatim pages that they had once read in a textbook. They were virtually walking encyclopedias. They had merely transferred printed words to their minds. With some of these men the words were no more active and useful in their heads than in the books they memorized.

It is *imagination* that extends the ideas we have personally developed or received. Imagination conceives a possible new order or a new arrangement for our ideas. It suggests a link of association for ideas so that they may become a greater reality to us. As an analogy, I am reminded of the game where one is given a word of half a dozen letters. He is then obliged to find how many different words he can form from that single word. Imagination expands the one given word into several. Also, it extends our knowledge in useful application.

How you use your education depends upon you. In this regard, we again wish to refer to Sir Francis Bacon, philosopher, statesman, and Rosicrucian. On the subject of *knowledge*, Francis Bacon said that some persons desire learning to entertain their minds with vanity and delight. There are those who desire it for ornament and reputation. Sometimes they seek knowledge to enable them to gain a victory of wit and contradiction. Most times they seek knowledge for lucre and profession. Seldom, Bacon says, do they do so to give a true account of their gift of reason for the benefit and use of men.



*The
Rosicrucian
Digest
April
1964*

INTERNATIONAL ROSICRUCIAN CONVENTION

July 12-17, 1964

Rosicrucian Park - San Jose - California - U. S. A.

SYMBOLS, myths, and dreams are autochthonous, born out of the deepest needs of mankind. Myths are psychic counterparts of that experience through which the human mind can come to terms with the reality of its surroundings. They are experiential in quality, not intellectual in concept.

These reservoirs of experience are an integral part of every human being. To suppress or deny their existence is to send them into deeper levels of the unconscious mind and thus cut oneself off from their value and use. They may well up again in other areas of consciousness under disturbing and destructive guises.

In the mythic products of the unconscious, we are not so much dealing with the disguised images or impressions of concrete objects or personalities as with mental creations—age-old affective deposits of living experience which have been made to assume a certain generalized human aspect.

Moulded by human associations and developed by collective patterns, these creations still make use of sources of energy that are fundamental. The many variations on a theme only demonstrate the varieties of experience and the approaches to it. In many cases, the contents become caught up with certain infantile and immature associations.

The Fourfold Psyche

Thus the nature of myths, dreams, and legends, stemming from this natural activity of the human psyche over many thousands of years, has produced an authoritative and deeply satisfying response in human beings, even when running counter to all so-called *rational purposes*. The essential character of such living symbols, as therapists have shown, is its superior energy, which often relegates known facts to subordinate positions. Things which seem to stand in direct contradiction to so-called common-sense experience will be asserted as truths. Symbols such as the Holy Grail, for instance, while representing the womb to the materialistic psychologist, will channel the libidinal stream in a direction which precludes normal sensual expression.

The abundance of cosmogonic symbolism concerning numbers and their

JOAN CAMPBELL, F. R. C.

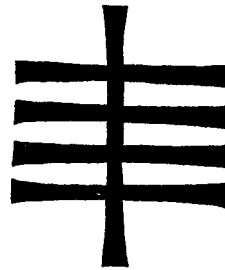
Symbols Are Fundamental

*They are age-old
affective deposits of
living experience*

reflection in the microcosm seems to presuppose the existence of fundamental and universal architectural principles as essential elements of psychic creation and structure. A remarkable demonstration of the concept of the fourfold psyche and of the number four as the idea of foundation, stability, fundamental structure is to be found in the mandala of Eastern philosophy. This number four is designated for these principles in the physical world and its structure.

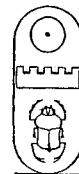
It has been demonstrated by many experienced practitioners in the field that symbols and myths are of value in healing and restoring balance in the human psyche. The unifying power of the living symbol has been taught by esoteric schools for thousands of years and in this modern age is proving more and more efficacious in a number of systems of therapy.

Many of these "new" ideas are as yet experimental, but their results will no doubt become more impressive as modern techniques adapt them on a wider



(After the drawing by Rudolph Koch)

The soul's pilgrimage up through the four elements to its purification from darkness is indicated by this oriental symbol.



scale. Their power is drawn from the fact that many vital tributaries of both sides of consciousness are joined in the creation of symbols.

Modern psychology is approaching a greater understanding of the importance of the individual myth: In the figure of the Self as primordial logos, a reconciling symbol is created which in uniting opposites into a living unity possesses an unchallengeable validity.

The evolution of the individual myth is usually governed by symbols of a heliocentric nature, such as Osiris, the sun, or some figure depicting the Lord of Light. Although varying with individuals, such a spontaneous mythic creation demonstrates the essential quality of the reconciling symbol, which not only unites opposites but endows them with an individual distinction and value.

It is this power of uniting the conscious and the unconscious in a single significant expression which C. G. Jung in his *Psychological Types* says belongs uniquely to the reconciling symbol. It is born out of deepest need and with its birth a new conception of life and mankind dawns.

The lighted candle is another such symbol: the germ of divinity or light. Emotionally a phallic symbol, it combines with the idea of the light of cognition, uniting within it the rational and the irrational, symbolic of experiential knowledge.

In the early years of study, myths, dreams, "experiences" were often considered superstition by science and looked upon as even unworthy of consideration. That day is passing. Some of the greatest minds of our time have made exhaustive research into the mythologies, not only of their own culture, but of many others.

The material available is overwhelming. So deeply rooted and tenacious are these fundamentals that evidence from the earliest times appears in the most highly developed concepts of the West. Thus, since time immemorial, symbols have played a fundamental role in the lives of human beings; every aspect of life, both external and internal, being crystallized into symbolic forms and articulated in a language of universal character.

Gaps Not So Wide

Modern man is beginning to suspect that the gaps between ancient and modern, primitive and cultured, are not as wide as is commonly believed. Throughout history, movements advocating a return to a more "natural" way of living have come and gone. Today, in many places this would seem to be a need of very great dimensions: Societies that lack conscious identification with natural forces or which function by a social structure in which human beings cannot identify themselves show a marked sense of loss, neurosis, emptiness, and perversion.

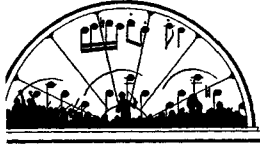
It is, nevertheless, immature to think that a return to a simple structure of society or a "natural" life would in itself solve our problems, which are problems of knowledge, especially knowledge of ourselves. These gaps, concerned with our true nature, greatly affect our attitudes to everything.

A divine soul or mind in an animal body partakes of both worlds and must unite them both. As long as one aspect is ideally placed above the other, a conflict must ensue and there can be no peace within or in the world. As long as man lives by the principle that the material life is of prime importance, the creative and spiritual in him must be starved.

At the other extreme, if the concept is pursued that all material life is evil, man is led into delusions that are dangerous and cause untold suffering and retrogression. To negate for a time the importance of the material comforts of life is understandable and common, but the doctrine of negation as a way of life must lead ultimately to false ideas and many abuses.

A flower does not reach maturity and bloom by rejecting the soil: By accepting it as its matrix, the seed is capable through the powers of nature of transforming itself into what it is intended to be. Man, likewise, is able to choose his soil and through knowledge to improve it.

All mystical symbols are based on such natural analogies: The transformation of one state of being into another through or with the aid of natural agencies. The workings of nature are truly wonderful. If we worship a living God, where is He not?



DEWITT H. PARKER, in his book *The Principles of Aesthetics*, says, "The freedom of aesthetic expression is . . . only an intensification of a quality that may belong to

any expression." In order to intensify his expression, the artist uses a form, usually well constructed, logical, attractive, to make the expression understandable and bring it closer to the public.

Its content is an unusual experience—a vision, an imagination, a philosophy, something that the artist wants to share with his fellow human beings. Painting and sculpture use representative media, while poetry and literature resort to the symbolism of language: All lead from the generally acknowledged to the unknown—the experience that the artist wants to communicate.

In music, however, there does not exist such a materialistic representation. Probably for this reason, books written about music range from denying it to be a fine art altogether—calling it a "heightened speech"—to elevating it to the highest expression of art, feeling and emotion beyond the reach of language and material symbolism.

The theory that music developed out of heightened speech has been disproved by psychologists in experiments with little children. Three-year-olds were found to develop a language to communicate with their surroundings and to sing to express personal feelings of joy, moodiness, etc. "Speech and music have essentially different functions, despite their oft-remarked union in song," says Susanne K. Langer in *Philosophy in A New Key*.

The greatest fallacy in explaining musical content results when philosophers and art critics try to reach it logically by subtracting all feeling and imagination. They arrive at the only part left, the tangible: its form. Even Schopenhauer fell short when he mistook the form for the content in writing about music. The music critic Hanslick went so far as to deny music any content other than its artistic form.

Anyone can disprove this theory by taking a little song form and without changing notes or timing make it sound

MARIE OTTO

Music Among the Arts

*Its position
is unique*

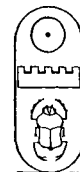
happy, boisterous, or sad just by pouring into it a different emotional content. Such an experiment shows the real content of music: *abstract feeling!* When we hear music, certain feelings are aroused, usually not simple feelings but complex ones, according to the form of different coordinated voices (polyphony) or of a melody with a descriptive accompaniment.

After we are carried away by these feelings, we associate them with similar ones aroused through a previous experience, and we say: "It sounds *like* a column of marching soldiers," or "like a sad little bird in the snow." As people connect the feelings they experience in music to various memories, "different interpretations" of music result.

However different the symbols people use to express their feelings about music, the emotional content usually comes down to something similar. I have made experiments with children, playing for them music they had never heard before. I found their interpretations strikingly similar. Only those who had had no similar experiences or who were not able to concentrate in listening gave interpretations off the mark.

Writing about music content in general is an over-simplification. Composers present all kinds of emotional experiences, most of which came out of the materialistic world and can be traced back to materialistic media by the listener.

During the romantic period when emotions became so singular that it was difficult for the listener to recognize them, the composer added a title: *To A Wild Rose* or *The Fountains*. This was the time of program music; the period that also developed the art song, which



besides a descriptive accompaniment is supported by poetry.

Preceding the romantic period, there was the period of *absolute music*, whose greatest representatives were the masters, Bach and Beethoven. Their music presented abstract ideas of love, joy, sadness, grandeur, grace, etc. Therefore, their works had no titles, no explanations, but were called *sonata* (pieces *sounded out* on an instrument). The composer expected the player to have enough imagination to detect the content.

Only later, especially in the music before Beethoven's time, were many of the tempo indications added. This emphasized the position of the player as re-creative artist. Here, again, music is unique. The painter and the author complete their work and it is there for everyone to experience. The composer, on the other hand, leaves his work only as a form on paper. It has to be re-created. The artist, like the actor, has

to relinquish his personality in order to come as close as possible to the composer's idea. The music form will be filled with a correct content only to the degree that the interpreter can follow the composer in his feelings.

Once at a concert, Artur Schnabel played one of Beethoven's last sonatas. During the last movement, his fingers seemed to move as if they were driven by a higher power. The audience was gathered into a world of stars, of harmony, of endless beauty and an unearthly freedom.

After he had finished, it was very quiet in the large hall. In want of words, everybody sat as in a dream. One woman was heard to whisper to her neighbor: "I never heard anything like this. It was out of another world."

How crude and insufficient language becomes in moments like these. Tuning in on the Cosmos can only be felt, and music can be understood only through music.

(Photo by AMORC)

Lady Poet

by Dr. K. H. Wu, F.R.P.S.,
winner of First Award for
color in the 10th Inter-
national Salon of
Photography



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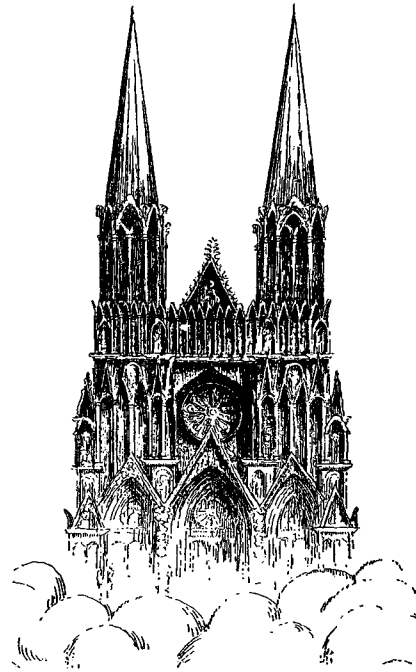
TIME is a measure which we use so frequently that it seems to be a subject that we never exhaust insofar as formulating theories concerning it and trying to explain its nature. So important a factor is time in the lives of human beings that every individual uses some type of mechanical aid in order that he may be more aware of its existence and measure its passing.

Primitive man observed time as no more than the difference between daylight and dark. As man's life became more complicated, he divided the units of daylight and dark into smaller segments and so, by reference to the movement of the heavenly bodies, devised means to break the larger units of day and night into smaller units for convenience of identification. The sundial, as well as other instruments, was developed to measure the movement of the stars. Other mechanical instruments were gradually made and adjusted to bring about the means by which time can be measured with extreme accuracy.

Basically, time has never been dissociated from the movements of solar objects. Time on earth is bound to the movement of the earth. We divide the movement of the earth into units, periods, or segments smaller than any one complete movement itself. For example, the period that the earth revolves around the sun is divided into the year, months, days, hours, and minutes. Actually the hours and minutes are subdivisions of the day itself, one complete period for the rotation of the earth on its own axis covering a twenty-four hour period.

Time then being so closely related to the movement of physical objects is clearly seen under such analysis to be a purely physical standard. Time as a system of measurement is just as physical as the yardstick, the foot ruler, or the bar a meter in length, which are units of measure for certain areas of space or distances between points. We know in the final analysis, as is so aptly stated in the Rosicrucian teachings, that time and space are illusions insofar as being true realities of the universe.

Just as we use physical objects in our daily lives and our entire physical existence revolves about the essential usefulness of physical things, so it is



Cathedral Contacts

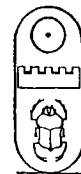
TIME AND ITS PASSING

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

that time becomes one of these physical standards. When the physical world no more holds value for us, that is, when it may eventually be no more, or we as conscious beings are no longer physical entities, then all that is physical is of no consequence.

Our possessions, whether they be gold or property of another nature, will cease to have importance when we as physical, living beings are no longer here to accumulate and control them. The disappearance of the values that we assign to physical objects and conditions will confirm the realization that ultimate and final values lie outside the physical world. So it is that the concepts of time and space will have no place in an area or situation where there are no physical objects to be measured in terms of time and space.

What is most important for man to realize is that his life is dual. As a physical being, he depends upon the physical world to sustain his physical



existence, but the motivating force, the essence of his physical being is dependent upon conditions or essences which are nonphysical, that is, the life force and soul. These essentials precede the manifestation of the physical and will continue to exist after the physical is no more. If we cling too tenaciously to physical manifestations, their values and measurements, then we defeat the purpose of existence by placing the emphasis of our efforts upon those objective values which cease to have value when we in turn are no longer objective and physical.

Nevertheless, the fact that time and space are both only objective conditions and have no reality insofar as the soul or inner self is concerned does not mean that we are not to utilize objective and physical conditions *when they serve a purpose*. These last few words summarize the importance of this concept.

The physical world and the objects and measurements that compose it serve a purpose to our physical bodies. We are obligated to maintain the physical body to the best of our ability because the physical body temporarily houses the soul, which is our true, nonphysical entity. It is through this experience that our realization of the soul evolves; so to ignore the physical world while we are part of it is to ignore one means of our own evolution.

The Convenience of Time

Time, therefore, like all other physical standards, must occupy a part of our attention while we are physical entities. We can best use time by accepting it for what it is, a physical standard that is of convenience and use to our physical nature. The fact that time is a relative form of measurement makes its passing rather elusive. When I think of the time that exists today, I think of it differently from the time that has passed.

For example, today has been a day filled with certain tasks, one of them being the dictating of this and other articles which I had prepared previously. I have in a sense directed my day to this point with the purpose of utilizing a certain period of time for the dictating of this and other articles so that they may be transcribed, edited, and made available to whomever might

find them of interest, or, I hope, of some value.

Consequently, with this aim in mind, I have been more than usually conscious of time and its passing. The hours and minutes of taking care of routine matters which occupied my attention during the first six hours that I was awake today have been things to be completed as rapidly as possible. These demands have been somewhat annoying because I wanted to use my time for those duties that seemed to be essential for this particular day. Therefore, this day has been a day of long hours.

As I look back over the immediate preceding months, because of certain problems with which I have had to cope, these last twelve months have been a long year. There have been tedious and difficult times, the nature of which is unimportant; except that they were of a nature that required more patience than I wished to exercise.

As I think back further to a period of six months or a year ago—and I believe that every individual has had the same experience—a remarkable phenomenon occurs. Time begins to move faster. When I think of a day six months ago, it seems like a much shorter day than that with which I am coping at this moment. A day a year ago was still shorter.

In fact, as we think back in time, first the minutes begin to run together, then the hours, then the days themselves, then even the months, until it seems in our imagination in examining a period of time of five or six years ago that a month passed more quickly than the minutes of today. If we go back even further in time, we find that years and even centuries begin to pile upon one another, and when we think back into the period of the Egyptian culture of four, five, and six thousand years ago, we distinguish no more between centuries than we do today between minutes and seconds.

This in itself should help us to realize that time is a physical tool and measuring device, that it is limited to our conscious realization. Time becomes what we perceive it to be. The time that is longest is now and, incidentally, is the most important. To reiterate what has been stated many times and in many

ways, the past is gone and can only be known in memory. The future lies ahead and we cannot know all of what it holds, but now is the time that weighs heavily upon us if we do not make good use of it. It becomes a useful tool by which we can create a better future and draw lessons from the past if we but use the moment that now exists. So this is the time we live. The only time of which we are sure—the only time of which we have awareness that time may carry some shred of reality—is this instant. We should use it wisely.



The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



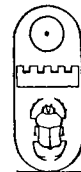
Boy Scout Jamboree in '64

JOSEPH A. BRUNTON, JR., Chief Scout Executive of the Boy Scouts of America, says, "We should use the power of Scouting as an international force of peace. We should strive to make the spirit of Scouting prevail in all nations."

Scouting's potential as a world-wide embassy of peace was proposed by Lord Baden-Powell, founder of the Scout movement fifty-four years ago. Six years ago, the Boy Scouts of America inaugurated the International Relationships Service to establish direct communications with Scout Associations of other free countries. "Over these six years," says Brunton, "30,000 members of the Boy Scouts of America have visited brother Scouts in 64 countries. More than 6,500 Scouts from 46 countries visited the United States."

One of the most significant contributions to the world Scout movement by the Boy Scouts of America is the maintenance of a World Friendship Fund. Initiated at the end of World War II to rehabilitate Scout Associations in devastated areas, the World Friendship Fund has continued to aid Scouting in indigent nations of the world. Supported entirely by boys, their parents, leaders, and friends of Scouting, the fund has made possible large shipments of camping gear, visual aids, training equipment, materials for uniforms, and literature to more than seventy countries. Much of the literature is revised to meet the specific requirements of the associations and is translated into their languages.

Even before the dust of Marathon settled under the feet of World Jamboree Scouts in 1963, officials of the Boy Scouts of America were busy planning their own Sixth National Jamboree to be held July 17-23 at Valley Forge, Pennsylvania. While this conclave is primarily for U. S. Scouts, in addition to the 50,000 boys coming from all fifty states, nearly 1,000 boys from other lands will participate.



PIERRE HENRION
Agrégé de l'Université

in pious memory of

Brother Will Shakespeare

*on his 400th
Anniversary*

IN THIS 1964th year of grace, the ears of even the illiterate are ringing with the magic word Shakespeare as press and radio the world over blazon forth the glamorous name. The little town of Stratford-on-Avon revels in commemoration of the once-despised actor who made it the most famous literary shrine in the world.

What time is more proper to pay tribute to the great esoteric seer who had to conceal himself under the actor's hide, "a noted and despised weed," to "procure the good of all men"; to extend to the multitude and to posterity the benefits of his ethical teachings through the exoteric channel of the stage?

Initiates know well that the great Mage, for whom the dramatist's role was but one among many, was none other than Francis Bacon, one of the most precious links between them and their immemorial founders, one of the brightest landmarks on the way from Atlantis to the present age.

While others sing their paeon of praise to the author of the plays for his unrivaled poetry, his supreme ease in the felicitous metrical rendering of all the passions and longings of men—the pure and the impure—the more discerning will pay homage to the esoteric activities of the genius without whom the Brotherhood of the Rosy Cross, for one, might by now be nearly extinct.

Whatever solace, strength, or joy one derives from the practice of mystic meditation, one must not forget what is owed in a considerable measure to the "F.B.M.P.A." of the German *Fama Fraterritatis R.C.* (Franciscus Baco

Magister Provincialis Anglicus: the Provincial Master of the Rosy Cross for England), the man who revived the fraternities and gave them a new impulse without which they could hardly have been carried unimpaired through the centuries.

A Personal Story

Such themes, however, may be left to more scholarly pens. Mine is a more personal story. It was through Shakespeare, to my utter amazement, that I happened upon the Master, for, as a French lad of fifteen, I had never even heard of the name Bacon. I knew nothing of the philosophers of my own country; what could I know of foreign ones?

An exceptional teacher had made my fifth form read one of Shakespeare's sonnets, *in English*, not in a translation. I sensed such genuine heartfelt emotion under the elegant intricacies of the form, such profoundly human resonance under the polished magic of the verse that I was entranced. I asked to borrow the whole book.

The *Sonnets* proved very difficult—I cannot yet boast I really understand them—but in them was a mysterious, pathetic, personal appeal to the reader, as if some of the difficulty of the verse resulted from the fact that there was more than met the eye. Inside the man who wrote with such elegance, sometimes even tinged with Italianate mannerisms, there seemed to lurk another man, eminent but unaffected, a romantic prisoner begging for recognition behind the mask of words.

Being of an inquisitive mind, as young fellows of fifteen are apt to be, I sounded my plummet very deep—to borrow a phrase I was to learn and appreciate later. When, a few days afterwards, I asked my bemused teacher if he knew of a certain Bacon or one of some similar name who claimed to be the real author of the sonnets, I savored my first taste of the jibes regularly showered upon the "cranks."

"Where had I read such rigmarole?" I knew I had touched a sore spot. What I had innocently happened upon seemed to be the *Great Heresy*.

Cowed for the moment, I resorted to this line of reasoning: If this man Bacon was still pitted against the bad faith or perverted good faith of the pundits, it

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was hoped he had resorted to tricks easier to demonstrate to the public than the one I had found—not intrinsically better, but the sort that even the most narrow-minded judge with his nose on the letter of the law could not but admit.

As long as I had not found such clear proofs, if any had been left, I had better lie low. As the years went by, I found hints galore for the clever, but proofs that could convince “Elbow, a simple constable” were not so easy to dig up. It was understandable. If Bacon had had to hide, he could not have left anything obvious or those watching him would have found out.

When it appeared that he was also the legitimate but discarded child of Queen Elizabeth I, whose master-card in politics was that of the “Virgin Queen,” this seemed still more evident: His position as lawful claimant to the Throne made of him one of the most spied-upon subjects of the realm. New intent is read in words picked from the text of *Hamlet* by a ritual device of the times: “I am sicke at heart” (in the mouth of—Francisco!) and then: “So nightly toyles the subject of the land.”

Fortunately, Bacon left a few simple proofs that a layman or even a child can judge and enjoy among those that require long training and that only certain initiates can easily appreciate. The quatercentenary of Shakespeare is not an inopportune time to disclose them. One can be assessed mathematically: It leaves one chance out of more than 500 billion for Bacon’s NOT being Shakespeare, the author.

Another proof, still better, is the one that a child of twelve can appreciate as readily as the most seasoned expert. Moreover, it constitutes one of the greatest feats ever in the history of the human mind. It challenges posterity to do better—or as well—as a work of art and reminds me of Shelley’s line: *Look on my works, ye Mighty and despair!*

The feat is so bright that I intend to publish it, this year if I can, under the title: *Shakespeare’s Masterpiece of Masterpieces!* Contrary to other jealously guarded proofs that are transmitted from generation to generation, that one, I think, has remained totally unsuspected from the day the Bard devised it.

Expounding these “police” proofs would take too much space here. Besides, bright though they are, they will cut no ice with the all-powerful Stratford propaganda machine: “But it was to them a laughing matter; and being a new thing unto them, they feared that their great Name should be lessened, if they should now again begin to learn and acknowledge their many years Errors, to which they were accustomed, and wherewith they had gained them [= gained for themselves] enough” (*The Fama*, English version¹, page 8).

Bacon and Shakespeare Together

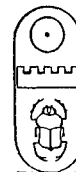
If space is lacking for a technical study of the Bacon-Shakespeare equation, it might interest the reader to observe what I think is the earliest pictorial confrontation of those two who so sedulously ignored each other’s existence during the Stratford man’s lifetime. (See illustration overleaf)

The engraving appeared on the title-page of an anti-Laud pamphlet more than two centuries before “Baconians” were invented! On the *right*, “the author” of the plays is easily recognized from his likeness to the well-known Droeshout portrait which adorns the title-pages of the successive Folios. Like the famous portrait, it is really a puppet—see how the left arm is attached to the shoulder. One half of the body is artificially in the shade, even the extended right arm which should be in full light.

In Rosicrucian portraits of the time, such treatment is often used to intimate two personalities, one public and one secret. On the *left* appears Bacon with his unmistakable hat. If the hat were not enough, the little figure is full of clear symbols. It holds a bacon ready to be suspended for curing—“hang hog is latten for bacon” (*Merry Wives of Windsor*, IV, 1).

Thereby hangs a tale. Sir Nicholas Bacon, Francis’s devoted adoptive father, while he was a judge at the court

¹ The last words of this much discussed Rosy Cross manifesto: *Sub umbra alarum tuarum, Jehovah* are a secret seal of Francis Bacon, as will be shown in *Gulliver’s Secret*, Part II, thanks to the lessons intended by Swift for the future students of the history of esotericism. The Dean suddenly makes it appear that Francis was a great light and does homage unreservedly to his unexcelled genius and wisdom.





Printed for R. A. 1644.



The mans name

W	10	L	50
I	1	A	0
L	50	V	5
L	50	D	500

The Beasts number

is the number 666

Wish Beasts the same



of Assizes, once convicted of theft a man by the name of Hog. The penalty, though harsh nowadays, automatically imposed by law was hanging. Hog pleaded that it would be unnatural for a Bacon to hang a Hog since they were the same.

Sir Nicholas wittily replied (here I quote Francis): "You and I cannot be kindred except you be hanged, for the hog is not bacon until it be well hanged." So, in grateful memory of his protector (and probably initiator into the Mysteries), Francis made *hang hog* or *hanged hog* one of his secret signs; whence the "hang hog" allusion in the *Merry Wives*.

You also see Bacon with one foot on a cask—understand, a "hog's head." The little case suspended from his shoulder is the case containing the seals of the realm since Francis had been Lord Chancellor. The ornaments on the shoes suggest the Rosicrucian roses. The same roses, but delicately carved, adorn the shoes on Bacon's statue over his (empty) tomb at St. Albans.

The most amusing conventional sign of recognition is the square collar with its curious spikes, typical of some Rosicrucian portraits and also found on the Shakespeare Folio portrait. In the Folios they are tricky to read, the system being deadly accurate but perfectly dissimulated. Here, since the engraving was obviously designed to give the Bacon-Shakespeare show away, the system is very simple.

From the tip of the spike, draw a perpendicular to the nearest side of the square collar. The festoon crossed indicates the letter to be taken: Beginning with the top left festoon, you have *B. F.* Three vertical engraver's lines, slightly on the right, point to the *I* festoon: in all, *I.F.B.* (myself Francis Bacon).

The *I*, used hundreds of times for that purpose, means that Bacon himself was the author of the work considered. And this in 1644, while he had been dead officially since 1626! Opinions as to the date of his actual death vary greatly. All I can say is that a reliable secret source, which has never failed me, stated in 1652 that he had just died. In this case, he would not have lived to be a centenarian, as some people believe, but only a nonagenarian, a nice ripe age, anyhow.

We now notice "*Printed for R.A. 1644.*" Using the second instead of the first letter to initial a secret writing is a classical trick (Francis Bacon). Now, in the simplest system of numerology used by the brotherhoods, *A* stood for 1, *B* for 2, etc., in the 24-letter alphabet of the time. So, *R* stood for 17. $R + A + 1 + 6 + 4 + 4 = 33$, which was Bacon's "number."

As to Archbishop Laud's number, it appears on his forehead: 666, the number of the Beast, according to the Book of Revelation 13:16. It is reckoned by another numerological system based on the numerical values of the Latin letters (*V* for 5, so, *W* = two *V*'s for 10, etc.) and is explained in another anti-Laud pamphlet, part of which is reproduced here (the horizontal lines read: *The mans name . . . with Beasts the same* and the vertical lines: *the Beasts number . . . is the worlds wonder*).

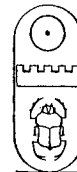
Times of Political Strife

The Laud engraving refers to one of the many tragedies the Shake-spear brotherhood had to weather in those times of political strife and religious intolerance (we are now far from Stratford, but my purpose was to write about the Shakespeare *reality*: The reader can get as much as he wishes of the official literary and "historical" angles in his usual newspapers and magazines).

One of the main reasons why Bacon decided to devote the best of his energy to the strengthening of secret fraternal orders was probably the profound disgust inspired in him by religious massacres, such as that of St. Bartholomew in France when he was still a child. Religion that led to butchery or even to intolerance was an insult to the God it pretended to serve.

That Bacon himself practised tolerance is well shown by his affection for his adoptive mother, Lady Anne, a rather narrow Puritan, and for Sir Tobie Matthew, a convert to Roman Catholicism, who eventually became a Jesuit. The Shakespeareans, in spite of their ideal of tolerance, had to fight the fanaticism of the rising Puritans on one hand and the Catholic extremists who tried to undermine England on the other.

The fight had to be led *suavibus modis*, according to Bacon's own motto,



whenever possible. But tolerance must not result in weakness for fear it dig its own grave. "Wisdom (saith Solomon) . . . teaches us soberness and prudence, righteousness *and strength*" (*Fama*, the Epistle to the Reader, italics mine).

Strength it had to be when Laud blew on the Shake-spear fraternity the winter wind of ingratitude and turned traitor to his country. The engraving speaks for itself. Laud, the clothier's son, had been given food and drink by Bacon personally (on the left). He had been given ecclesiastical preferment through Bacon as leader of the Shake-spear brotherhood (on the right).

Eventually, Laud became Archbishop of Canterbury and so powerful politically that he nearly succeeded in rooting out all freedom of worship in favor of Roman Catholicism. The engraving shows him ready to sign, with a finger presumably dipped in his own blood, a compact proffered him—together with a cardinal's hat—by the devil.

Sympathy with all religions, so long as they did not degenerate into superstition or tyranny, seems to have been the watchword of the real Shakespearians and is the one naturally suggested by our tell-tale engraving. It is rarely reproduced because the confrontation of Bacon and Shake-spear, too obvious to be denied, could give *unorthodox* ideas to the general public. This contemporary confrontation suggests that it is up to Stratfordians to explain how the actor could be represented in the act of providing an archbishop, or a future one, with the symbols of his priesthood, including the stipend in a purse. The Stratford man seems to have been as grasping as Dickens' Scrooge; furthermore, he died in 1616 and Laud didn't become archbishop until 1633, dying in 1645.

Within the circle at the top—not a part of the Laud engraving—the figure of Fortune on the globe is seen assisting one figure to rise while "assisting" another to fall. Was this cryptically to suggest "Up Bacon, down Shaxper"?—Editor

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.

May: Jomo Kenyatta, Prime Minister of Kenya, is the personality for the month of May.

The code word is MAAT

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



JORGE ALESSANDRI
President of Chile

July:

The personality for the month of July will be Jorge Alessandri, President of Chile.

The code word will be POLL



JOMO KENYATTA
Prime Minister of Kenya

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FOR A CONSIDERABLE TIME man has explored the idea of an individualized and continuously conscious existence: immortality. Usually with the hope that such an immortal life will exhibit *all* the desirable aspects of pleasurable existence and *none* of the aches, pains, and ills attendant upon the present one.

Extensive research through the centuries has even been devoted to a "fountain of youth," considered by several eternalists to be related to immortality. Accumulated technical knowledge and recent findings of science have encouraged more exhaustive research into this matter.

The biblical reference to "visiting the iniquity of the fathers upon the children unto the third and fourth generation . . ." might be said to indicate that among the Hebrews at that time man's personal projection or reincarnation into successive generations in his genetic line was recognized. Later, the Gospel writer, John, quoted Jesus as saying: "Except a man be born again, he cannot see the kingdom of God"; both the kingdom and its achievement being by many religions the accepted criteria of immortality.

These statements must undoubtedly have intrigued Gregor Johann Mendel, the monk and biologist who engaged in experimentation which led to a revelation of the technological aspects of the proclamations attributed to Moses and Jesus. In his experiments, conducted mainly with vegetative life, Mendel discovered that identical characteristics of an individual were transmitted in a genetic line to succeeding individuals several generations apart.

The periodicity of such occurrences could not be accurately predicted, however, unless rigid control conditions were maintained in cross-pollination. Mendel's findings, recorded a little over a century ago and recognized by science around the turn of the century, have become to science a set of commandments known as the Mendelian Law.

This law is finding application in practically every aspect of science, particularly in the field of human sciences. Since the law's acceptance, profound facts relative to the effects of inheritance upon the physical body have been

HENRY J. BUSS, F. R. C.

Which Way Immortality?



discovered; and time may be expected to reveal more in terms of man's psychological inheritances.

The Genetic Line

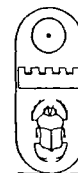
The rebirth, reincarnation, or inheritance factor, whatever one wishes to call it, suggests the method whereby transmigration of body and soul is effected throughout eternity: Individuals falling between the likenesses in the genetic line are transmutations of body and soul, that is, changes into other forms.

Each transmigratory period, however, appears to be devoid of awareness of the other. That is, an individual may not appear to be conscious of experiences had by the same incarnate individual a generation or more ago. But is this actually so? Where do those dreams originate which many times cannot be associated with events or individuals recognized during the present state of consciousness?

From whence stem the attributes which allow man to perform certain occupations with finesse and others not? Why will an individual become a genius in a specific field at a very youthful age? Why are certain individuals gifted with the ability to perform several occupations and do them well?

Why since the advent of motion pictures and television does man observe identical physical, psychological, and mechanical characteristics between several actors and actresses and their immediate offspring unless there is a cosmic law being displayed before his very eyes?

That some recognized this cosmic law centuries ago is quite evident; even though they may not have had detailed technical knowledge with which to sub-



stantiate their realization. Historical evidence indicates that certain individuals, or the closely knit societies to which they belonged, exercised discrete selectivity when it came to choosing mates.

Lines of nobility originated thus; however, the original reason for selectivity in choosing mates was to reincarnate as a continuing transmigrator without having to go through interim transmutation periods, thus sustaining a form of individualized consciousness. (The word *individual* stems from ancient words meaning indivisible, implying duality, or a mate which could not be divided.)

Ancient Criteria

Hidden within some of the ancient laws and writings, obscured by purely mundane objectives and interpretations, lie the criteria for achieving this indivisibility, or immortality. Mating to such was not contingent upon indiscriminate reproductive sensuality, but upon the factors which produced individual immortality. It was realized that indiscriminate use of life's perpetuators caused transmutations, the causative factor in promoting man's personal and sociological ills.

As knowledge of this cosmic law became polluted with more and more mundane objectives, man progressed down the road leading to the pit of perplexities. Leaders of mundane societies, still ingrained with the instincts of their noble forefathers, enacted various edicts to control the mounting transmutational ills plaguing their societies.

Marriage laws were enacted which imposed a certain amount of birth control upon societies; but these have been only minutely successful in returning man to a matrimonial selectivity based upon cosmic law. In several societies, the leaders or elders approved or disapproved marriages; but the original intent was gradually lost, and, today, with the exception of isolated cases, mating is left mainly to the discretion of the individuals concerned—individuals lacking knowledge of even the basic cosmic principles involved.

Recently, technological knowledge has been introduced into several marriage laws whereby legal marriages are forbidden if blood tests indicate incompatibility due to a diseased condition or mental disorders in the background of either principal. This is a step backward from the pit of perplexities, although meager, for the restriction does not prevent reproduction.

Regardless of all the so-called authoritative sources and the commercial exploitation of sexual sensuality and its indiscriminate gratification as the fundamental or motivating instinct in man, the fact remains that this sensuality is an *effect*, not a fundamental or a *cause*. It is preempted by a more fundamental instinct: "to be, or not to be"; to live, or die; to realize, or not to realize; to be conscious, or not to be conscious—all synonymous.

To live is to transmigrate as a perfect incarnation, symbolized by Krishna or Christ. To die is to be disposed of by the great adversary of man, *indiscrimination*, symbolized by Satan. Fundamental to this dual nature of man is decision, often called will, which is the power of control symbolized by the various deities of man.

Human sciences must of necessity grope in the mud puddle of human weaknesses, for man has made them the rule instead of the exception. Many statistical observations of man's behavior have been amassed and much microscopic evidence gathered relative to man's physical being. A never-ending task.

As one adversary is dislodged from man's habitat, another crops up; pointing out the ability of life to survive by adapting to uncontrolled conditions via transmutations, change into other forms. As the microscope delves deeper into matter, man learns more and more about less and less, until he possesses a tremendous amount of knowledge about nothing.

So the tale goes. Many codes of life have been and may yet be cracked; but who can ever hope to see with the eye, or hold in the hand, the intangible deity of man-control?

CONVENTION PORTRAIT

No more succinct picture of a Rosicrucian Convention can be told than in the photographic evidence of what has transpired in the past. In these pages you will see and read what conventions are. From this record, we hope you will judge that this is an event you should no longer put off. Here the fascination of Rosicrucian membership becomes alive, and a host of memorable impressions descends upon you. Come and share this profound experience with members from every part of the world.



The 1964
International
Rosicrucian
Convention

July 12-17

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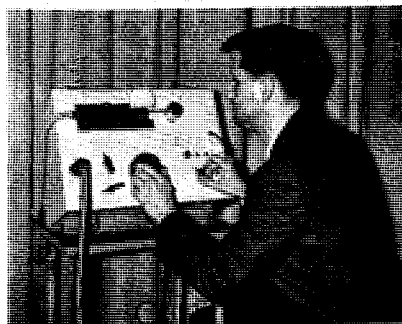
A Rosicrucian Forum

An opportunity to ask questions and receive answers from officers of AMORC—directly, personally. Hear spontaneous replies to all phases of Rosicrucian instruction. Share the problems and questions of fellow members. Reap the benefit of your instructors' experience.



A Mystical Drama

Portrayed on the stage of the Francis Bacon Auditorium are stories of man's search for knowledge. Actors and lifelike settings make a deep impression on the audience. The realistic portrayals add color and meaning to the week's events.



Demonstration of Principles

The use of a technical staff and electronic equipment to demonstrate Rosicrucian theories and practices is a high light of the Convention's educational features. Rosicrucian officers, scientists, and technicians relate complex physical principles to elementary human activities.



Personal Interviews

Close to every member's heart is his mentor or instructor. The opportunity for private interviews with any member of the AMORC staff is a treasured desire of countless members. There is something about a face to face discussion that can never be equaled in correspondence.



San Jose Mercury-News

SAN JOSE, CALIFORNIA, SUNDAY MORNING, JULY 14, 1963
J. B. RIDDER Publisher Phone: Cypress 2-3252, Classified ads, 298-4400
211 West Santa Clara Street
AN INDEPENDENT NEWSPAPER

Rosicrucian Order Pushes At Philosophical Frontiers

The 39th Annual International Convention of the Rosicrucian Order opens its sessions today in Rosicrucian Park with an address by Ralph M. Lewis, Imperator.

San Joseans bid these welcome. Befitting the nature of the scholar, the convention will be a working one lasting throughout the week. Sessions are closed to the public, but Rosicrucian Park will be open to visitors as always. Delegates and visiting members will attend and participate in lectures, demonstrations and experiments covering a wide range of philosophical and scientific studies. So many delegates are expected this year that duplicate sessions, in both English and Spanish, have been arranged so all will have equal opportunity to participate.

1,000 Delegates

Approximately 1,000 Rosicrucians from all over the world will meet in this annual convocation. They will be coming from the four corners of the globe — Europe, Africa, the Far East, from Australia, New Zealand, Norway, Thailand, Holland, Mexico, Canada, Latin America — everywhere except from behind the Iron Curtain.

Attending members come from all walks of life, all professions, every known race and creed. They will be coming by boat, train, car, plane, all forms of transportation. They are all coming to fulfill one common goal — the systematic uncovering of the knowledge and truth which leads to a fuller and more meaningful life.

The Rosicrucian Order is an honor spot for San Jose. It has made its headquarters here only since 1927, yet it traces its auspicious origin as far back as 1500 B.C. in Egypt.

Serious Study

Quite often, people in close proximity to a society of this unique sort — as we are in San Jose — are those most likely to be unaware of its objectives and activities. For those unacquainted with its purposes, the Rosicrucian Order does not teach, endorse or practice astrology, fortune telling, crystal ball gazing or similar pseudo-scientific practices.

It is a totally non-religious, non-political, non-profit organization in nature and in fact. It is a fraternity of thoughtful people who help guide each other toward a philosophical way of life, through continued study of metaphysics, the sciences and human thought processes.

The stated purpose of the Order is to unite, into one liveable philosophy, the many

metaphysical idealisms with the many practical sciences — such as physics, chemistry, biology, psychology, many more. Through continued study, each member works toward a degree, or level of learning, highly similar to those found in colleges and universities.

Theater of Sky

The Order also supports its own research library as well as a planetarium where the public may see the famous "Theatre of the Sky." It is literally the story of the sky — the greatest drama of the ages. Also housed in the planetarium are a seismograph for recording earthquakes, a cosmic ray coincidence counter, an uranograph as well as many other interesting scientific instruments.

One of its functions is to produce educational films covering past civilizations and archaeological discoveries. Through the Rosicrucians' Lecture Bureau, these films and talks are disseminated personally to countries throughout the world by trained speakers. They reach not only Rosicrucian subordinate jurisdictions in foreign countries, but schools, colleges and cultural groups in these countries. All are sent without cost.

Over the years, literally hundreds of thousands of visitors have found the exhibits in the Egyptian Museum of particular interest. Over 100,000 persons annually visit the Museum, the largest of its kind west of Chicago and supported wholly by The Rosicrucians. An art gallery adjacent to the museum is also open to the public and entrance to both gallery and museum is free.

There are just a few of the surface activities of the Rosicrucian Order. These are just a few of the honors the Rosicrucian Order has brought to San Jose.

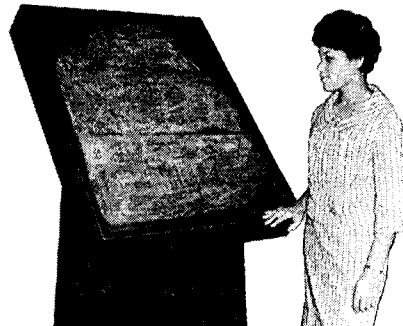
Warm Welcome

Thus, we feel it is fitting that San Jose — and this newspaper — should welcome this group of thinking men and women with warm heart and open arms. We can never too frequently have in our midst a humanitarian, thoughtful group of people such as this. And so we bid them the warmest welcome. We hope they will profit from and enjoy their stay in our sun. Perhaps it can be a light for their thoughts as well as a comfort to their bodies.

In times of argument, opinion and international conflict, c s r e f u l, humanitarian thinking is at a premium.

The Expression of Past Conventions...

... a clue to what the future holds!



Activities... activities...

For the enthusiastic member, there is never any time on his hands. When no group functions are in session, there are the countless facets of Rosicrucian Park that are a MUST on any visitor's list. These include a visit to the fabulous Egyptian Museum, the Planetarium, the Art Gallery, the Library, the Studio, and the special events associated with these buildings.

As the above newspaper editorial points out, a Rosicrucian Convention is a very special kind of convention; a much respected, highly publicized event. Here the San Jose Mercury-News warmly welcomes the Rosicrucians to the city. We take pride in such recognition by a newspaper serving nearly a million people. A convention is a symbol of an organization's unity and strength, brought about by members like yourself who make the effort to be counted in this essential membership activity.



The Busy Administration

Often misunderstood, little appreciated, is the intricate machinery of Rosicrucian administration. This is one part of Rosicrucian Park we want you to see . . . to help you understand the complex necessities and services that go into each individual membership. Tours through the offices and work areas are provided.

And the Temple . . .

Most appreciated and profoundly revered is the beautiful Supreme Temple. The simplicity and serenity of its inner halls reflect the dignity and noble purpose of the edifice. Here members flock to enjoy sublime and soul-satisfying Rosicrucian ceremonies. Here man's search for inner wisdom reaches its greatest potential.



Now that you have decided to come, may we urge you to plan ahead by making hotel or motel reservations well in advance. We will send you accommodation information on request. Since San Jose is a popular convention city, hotel space is often at a premium by the time the convention arrives.

San Jose is easily accessible by air or sea routes, via San Francisco, and, of course, by highway from all points. We know you will enjoy Santa Clara Valley with its excellent climate

and surrounding scenic areas. Nearly a thousand persons attend each convention—a thousand opportunities for you to find new friendships with men and women of like mind.

Convention fees are traditionally nominal and are payable when you arrive. Full registration is only \$9.00, including banquet. If you plan to exclude the banquet, registration is \$7.00. This covers five full days and evenings of the activities already described—a table of events fit for a king. We hope to see you here!

IT IS SOMEWHAT unfortunate that society places such a premium on faith and subjectivity and so little on objective analysis. An always present corollary to the *faith syndrome* is the undisputed authenticity automatically bestowed upon the printed word.

Few persons, it would seem, are sufficiently interested in objective reality to take the time necessary to separate fact from fiction or to observe a given thing or event from more than one viewpoint.

Scientists, surprisingly enough, are not immune to this shortcoming. They are as prone to believe false statements or theories as their lay brothers. For example, modern anthropologists were deceived by the hoax of *Eoanthropus dawsoni*—the name given to the fragmented, partially fossilized cranium and jaw of what was thought to be a very primitive form of man. *Eoanthropus* was more commonly known as *Pitldown* man because the remains were dug up at Pitldown common near Lewes, England.

For more than 40 years, despite several noted discrepancies, the Pitldown man was accepted as factual. As early as 1926, the gravels in which the remains had been found were proved to be much less ancient than they had been assumed to be. At the time of the initial discovery, the fossilized animal remains found in proximity to the remnants of the humanoid specimens dated the site as being of the early Pleistocene, and the implements found simultaneously seemed to place the human culture as pre-Chelléan. So, from 1926 until 1953-4, there existed doubt as to the authenticity of the find. In spite of this and the additional fact that the so-called Pitldown man was completely isolated in the evolutionary sequence, as it were, many anthropologists continued to believe in the veracity of the discovery.

Principally, it was accepted, it would seem, because the printed word was taken as gospel. An anthropologist writing a text would perhaps automatically include as *fact* that which he had read in the course of his research—a great deal of which might have been little more than someone else's solemn decla-

DAVID A. RANN

The Value of Discrimination

*Healthy skepticism
vs. faith syndrome*

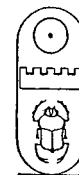
ration that Pitldown man, contrary to many indications and logic, was real.

Objectivity finally triumphed, however. A few persons were thinking, the rare ones who believed in complete objectivity and investigated on their own with rational discrimination. Faced with the incontrovertible deviant chronology and abnormal composition of the fossilized remains, they decided that the only logical solution to the dilemma was a complete re-examination and re-evaluation of all evidence. Their reasoning led them to the inescapable conclusion that the original discovery was a forgery—and they were correct!

The Re-examination

The re-examination, including qualitative and quantitative chemical analysis, brought to light the presence of differing amounts of certain chemicals in the jaw and cranium. If jaw and cranium were actually the remains of one man, this would not have been the case. Moreover, chemicals were detected that were not native to the region in which the specimens were found. These were acid iron sulfate and chromium. This told the researchers something else—namely, that the fragments of bone had been deliberately stained to a similar color; otherwise they would have been recognized at once as being incompatible.

The clincher, of course, was the carbon 14 dating; however, an additional one was that the teeth had been abraded to cover up the fact that the jaw was that of an ape (orang). Why was this hoax perpetrated? Perhaps the complete answer will never be known. There remains the disturbing fact that for over a generation a great number of people, many of whom were highly trained and skilled, believed in a com-



plete falsehood. Much of this was because of insufficient discrimination. This was the printed word; it had originated with other scientists; hence, it must be true.

The foregoing, admittedly, is an uncommon occurrence and not likely to be repeated. Nevertheless, it demonstrates the possibility of a falsehood's being accepted as a fact and raises the question of how pseudo fact can be distinguished from fact. The dictionary definition of fact implies the existence of objectivity; that is, a fact *must* be something capable of observation or proof by others.

In this case, a fact completely accepted by physicists and chemists for half a century turned out to be not a fact after all. There was no question here of fraud; only of insufficient investigation and implicit faith in a bit of scientific dogma. The theory and conclusion, founded on inadequate information, was just one more example of the *faith syndrome*.

During the summer of 1962, Neil Bartlett, a professor at the University of British Columbia, performed an experiment with an inert gas, xenon. Using equipment available to chemists 50 years earlier, Professor Bartlett combined xenon gas with platinum hexafluoride gas and produced a powder, *xenon-platinum hexafluoride*.

Because of the success of this experiment, Atomic Energy Commission scientists at the Argonne National Laboratory conducted a similar experiment themselves and by altering the composition and techniques were able to produce crystals of *xenon tetrafluoride*, a new compound.

Further experimentation led to other new compounds. This proved that inert gases *will* form compounds with other elements; yet for two generations it was believed that since the inert gases (helium, krypton, neon, radon, and xenon) had full outer electron shells and, therefore, no bonding energy, they could not form compounds nor exhibit any chemical reactions.

The possible results of these new findings are far reaching. Most chemistry books, including some published last year, will have to be changed; perhaps a new theory as to what holds the elements together is in order and, of

course, a whole new group of chemical compounds has been made possible.

The distinguished American scientist, Philip Abelson, writing for the journal, *Science* (December, 1962), said of this, "There is a sobering lesson here. All that was required to overthrow a respectable and entrenched dogma were a few hours of effort and a germ of skepticism. The great shortage in science now . . . is more of that healthy skepticism . . . which generates the key idea . . . the liberating concept."

It follows that if an event or experience is *wholly* subjective—i.e., belonging to or concerned with one's own mind, in contrast to what is outside or objective—it probably is not capable of being properly labeled as fact.

Questionable Subjective Experience

As an example of unwittingly allowing oneself to be misled by mistaking questionable subjective experiences for provable, objective fact, consider the research of assistant professor Richard Alpert and lecturer Timothy Leary of the Harvard Social Relations Department with the psychotomimetic drugs, mescaline, psilocybin, and LSD-25.

Trying to gain more knowledge about the thought processes of both normal and abnormal minds, these scientists were hoping eventually to arrive at more efficient psychotherapeutic methods than those extant. All in all, this was a laudable research project and, since both men held advanced degrees in psychology, it was to be expected that many objective, provable facts would be derived from this research. This was not entirely the case.

Unfortunately, they were not content to record dispassionately observations of their test subjects. They actually participated in the psychosis-inducing experiments themselves. This, as it turned out, was a mistake and eventually led to their dismissal.

Psychotomimetic drugs may induce either negative or positive psychotic effects, the positive ones being pleasant to the person experiencing them. Both Alpert and Leary enjoyed positive effects and, hence, repeatedly used the drugs. Psilocybin, in particular, is euphoric, causing grandiose hallucinations, seemingly spiritual exaltation, and gross delusions of grandeur. The

user believes himself to be omniscient and in complete rapport with those with whom he is in mental communication. The fact that he is not does not shake his belief that he is.

The two scientists became so convinced that these drugs were the ultimate to man's eternal quest for God, truth, wisdom that they went on record to express their belief that the drugs should be made available to everybody. It is evident that they mistook drug-induced subjective convictions for objective, provable fact although, being trained in the scientific method, it seems they should have known better.

We are all occasionally inclined to accept as fact something which we would *like* to believe. For instance, many believe that only humans communicate, a comfortable belief which makes them feel superior to every other nonhuman living entity. There is only one thing wrong with this assumption: "It ain't necessarily so!"

A species of cellular slime mold, *Dictyostelium discoideum*, was discovered by Kenneth B. Raper of the University of Wisconsin in 1935. These amoebae not only communicate but are social organisms and tend to aggregate into colonies. This highly technical subject is covered comprehensively and clearly by John Tyler Bonner in an article entitled, "How Slime Molds Communicate," in the August, 1963, issue of *Scientific American*.

Experiments referred to here have been reported by numerous sources and have been duplicated in the laboratory or otherwise verified as fact. In most, if not all of the cases, allegations and theories have been verified under the most stringent conditions to obviate fraud, mistake, or fallacious reasoning.

By seeking knowledge, understanding, and wisdom, one can realize more fully one's potentials. The quest *per se*, then, is a good thing; but it must be intelligently directed and, above all, objectively oriented.

Objective discrimination is the rare intellectual capacity to recognize existential truth. It is the ability to know the difference between error and empiric reality, to distinguish fancy from fact!

For Further Reading:

- "Eoanthropus Dawsoni" Bulletin of the British Museum, *Natural History*, Vols. 2, 3, and 6
- "Experiments With Inert Gases," Neil Bartlett, University of British Columbia, *This World*, Science Column, *San Francisco Chronicle*, Sunday, December 9, 1962
- "How Slime Molds Communicate." John Tyler Bonner, *Scientific American*, August, 1963
- "New Compounds Made From Xenon & Radon," Dr. Philip Abelson. *Science*, December, 1962
- "Harvard Experiments With the Psychotomimetic Drugs," Martin Meyer, *Esquire*, September, 1963
- "The Cellular Slime Molds," John Tyler Bonner, *Technical Publication*, Princeton University Press, 1959
- The Piltown Forgery*, J. S. Weiner, 1955



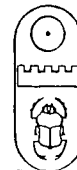
MORE SPRING ROSICRUCIAN RALLIES

Members living in the areas of the cities listed are invited to attend the Rosicrucian rally being held there. Rallies are the most exciting events of the Rosicrucian year—times when members gather to participate in discussions, demonstrations, rituals, initiations, and fellowship. Meeting those of like mind is a warm and stimulating experience that lasts throughout the year. Write for further information to the rally concerned.

NEFERTITI LODGE: May 8, 9, 10. 2539 North Kedzie Ave., Chicago. Guest speaker: Grand Treasurer, James R. Whitcomb. Chairman: Lonnie C. Edwards, 146 West Division St., Chicago 10, Illinois.

ROCKY MOUNTAIN CHAPTER: May 23-24. Albany Hotel, 18th and Stout Sts., Denver. Tentative plans call for Grand Councilor, George Fenzke, to speak. Contact: DeWayne F. Clark, 918 Zenobia, Denver, Colorado 80204.

LEONARDO DA VINCI CHAPTER: May 3. Women's Club House, 603 S. Washington, Lansing. Contact: Virginia B. Pierce, 1201 Wieland St., Lansing 6, Michigan.



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



The Beatitudes

THE MYSTIC is challenged by the thought expressed by the writer who said: "Something in us believes the *Beatitudes*, even though as a matter of business we should never dream of putting them into practice."

Nearly everything else in the world of business has failed, and all that is left is to idealize and bring the *Beatitudes* into business methods.

The real trouble has been that man has feared to bring the ideal, the mystical, the metaphysical into his practical affairs. Fear of some unknown result or the operation of some unknown principle has held him in bondage. This is because he has had essentially a materialistic training and has become an unconscious slave to the materialistic ideas of life.

For centuries, man's mind has educated itself in the belief that inevitable effects noticed by him are due to certain material causes. He has come to believe that matter in its gross or even refined form has the ability to develop its own discords, independent of any thought or action on the part of the mind. He has come to believe that even the mental

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

part of himself can manifest only through matter and that matter is the channel for the expression of mind.

The idea that mind can manifest through mind or that it can affect that which is not matter to produce a demonstration or manifestation not wholly of the material realm has been reluctantly accepted by the average human being. Man has tended toward the belief that every exertion of mind must leave an impress solely upon matter and if its impress is not upon matter, it has made no impression at all. We find this materialistic idea expressed even by such an eminent authority in physiology as Dr. William M. Sadler. In one of his books, he said: "Mind never fails to impress itself upon matter. For every mental process, there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some sort of material movement."

Years ago, Mary Baker Eddy in the introduction to one of the early editions of her famous book remarked: "What the world needs today is a new ontology." She meant that the world needed a new science of being. The Rosicrucians have ever been advocates of this new ontology and their teachings today present it practically.

What man needs to learn is that matter does exist but that its existence is not an independent one. In the desire to place it in its proper category, some of the metaphysical schools say that matter has no real existence. The result is that the student who is not analytical in his thinking believes that the statement means that matter does not exist at all.

The Rosicrucians, realizing that such a statement is not fair and not explanatory, state that matter has no *independent* existence, that its existence is dependent upon our realization of it. Even if we assumed that matter is a

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real substance, with body, weight, hardness, and other objective qualities, we must admit that it could not exist to us or have any manifestation to our consciousness without mind.

Furthermore, these qualities of matter which our mind seems to accept, such as weight, size, hardness, softness, opaqueness, and so forth, are not really qualities at all. We find as we develop our mystical understanding of nature's higher laws that matter is not opaque, that it is not hard or soft, that it is not ponderous, and that it is not many things that we have attributed to it. The gradual discovery of these mistakes in our understanding reveals to us that the material qualities of matter have been accepted by our materialistic mind, while the divine or spiritual mind in us has no comprehension of these materialistic qualities at all.

The Highest Revelation

This brings us to what is looked upon as the highest revelation that ever comes to the mystic, namely, that only in mortal mind, or only in the materialistic mind of our objective consciousness, does matter exist with all of its limited and limiting qualities. The important discovery is made that matter exists in a material sense only as a mental concept on the part of the material mind. In that mind, as a mental concept, exists the human body and all of the other material manifestations of this earth plane. To the divine mind or spiritual mind in man, matter is nonexistent. The limitations of the material world cease to be so far as the consciousness of the spiritual mind in man is concerned.

And so the mystic comes to learn that he is living in a world where two classes of human beings attempt to be happy, healthy, successful, and prosperous. The one consists of those who have a highly developed mortal mind with a keen ob-

jective mortal consciousness and a consequent materialistic concept of all that exists. The other is composed of those who have developed the spiritual mind to its normal degree of comprehension and understanding, freed from the enslaving dominancy of the materialistic mind. They conceive matter with the materialistic mind but at the same time have a spiritual concept of these things as a companion concept. Such persons are masters of both the visible and the invisible, the material and the spiritual, the higher and the lower forms of universal existence.

Man can become the master, not only of his own environment and of his own present and future place in life, but of the creative processes of God, which operate through the spiritual being which is the only true part of him.

Just as matter in its gross, material form has no other existence except in a materialistic concept of the mortal mind in man, so many of his problems and most of the obstacles which prevent his progress and advancement are things which have no other existence except in the concept of the mortal mind.

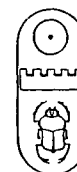
To the spiritual mind, there is no body of flesh; therefore, there is no disease, there is no death. To the spiritual conception, there can be no sorrow—only joy and peace. There can be no limitations—only the unlimited eternal. There can be no staying of progress, no prevention of the onward march of civilization, no closing of the book, no limitation of time, no end of space. To the spiritual concept, life is continuous, eternal, and beautiful.

With such conceptions, man can bring the *Beatitudes* into the practical affairs of his life and find a place for them, and through them can even be inspired and helped toward the goal of his ambitions.

Mystic Triangle, November, 1928

SPECIAL CONCLAVE FOR M. C. E.

All members of the M. C. E. are notified that there will be a special conclave for them during the forthcoming International Rosicrucian Convention in San Jose, July 12-17. These conclaves are held biennially.



ADRIAN W. SASHA

Life's Inner Influence

*The cause of one's
outer rhythm*

IN EVERYTHING we say or do, there exists what may be rightly called life's inner influence—silent, pervading, effective. It involves many imponderables. Therefore, it is often misunderstood. Some imaginations produce hefty exaggerations. Some repressions explode into obsessions. Where experiences are unassimilated, there are many vexations.

Even when sensitivities seem utterly stunted, there is a reaction to life's inner influence—but without the awareness of the true nature of it. Our thoughts, words, and deeds do not function merely with the meanings and purposes we desire at the moment to convey, but also with a sort of atmosphere and sum total imprint, arrangement, and selective emphasis that carries itself across from our entire individuality.

Our doings are the indispensable factors in molding our destiny, but we must also remember that "as the tree is, so are its fruits." Every time we add to what we really are, we add to the fundamental effectiveness of our doings. Such is one of the laws of life's inner influence.

Trains arrive at their stations with whatever they carry; just so thoughts, words, and deeds create impacts, no matter what their content. The spirit of the artist makes itself felt through his art; the preacher's spirit through his intonations and voice color; the legislator's through the choices, enthusiasm, and emphasis he puts into his procedures. That even one's posture includes a projection of one's inner spirit is illustrated by *The Thinker*, Rodin's sculpture. Such projections are of the laws of life's inner influence.

It may rightly be said that it also hovers as a sort of aura over a person's

thoughts and doings. Love, truth, and brightly envisioned constructive planning—an attractive aura. The person who conceals thoughts in his heart is sometimes surprised to find that he has concealed them only from himself; to others his thoughts are all too obviously projected, not only through hesitant words, awkward postures, clumsy phrases, or undue emotional emphasis, but also through the general atmosphere, the sum total, the awakened reactions which give rise to the formation of inferences and inclinations. Wrong interpretations of facts are surely no proof that the facts do not exist.

It is all quite analogous to what is known as the general rhythm of things, which we are also likely to discard in our justified precautions to avert imagining things which are not there. We might as well try to separate the object from its shadow, the tree from its pattern, the cloud from its moisture, the rain from its raindrops: The general rhythm of things is an integral part of living, and it is a great revealer.

Encouraging Evidence

Therein is encouraging evidence of life's immutable refutation of every kind of dissimulation. Life asserts and protects the law of truth, and in turn the law of truth protects and asserts life's genuine substance. No thought is ever really lost; no spirit is innerly wasted; no association is utterly discounted; no deed is ever utterly discarded. All are interactively and counteractively registered in timelessness and universality; everything presents itself with the inner influence and outer rhythm imparted from the current sum total.

Those who wrap merchandise in beautifully ornamental wrappers are indicating unknowingly a reliance on the function of the sum total in our evaluations. So, too, do those who cherish a memento left them by a highly revered person: They value the implied influence. Whatever work we do gravitates in such manner: The spirit of the worker is never utterly void; all outer action carries inner genuineness as a power that bears upon the extent of its usefulness.

Life demands that we be real—intrinsically, innerly real. Let us begin

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by realizing that in the interactions between inner intrinsicity and outer factuality nothing in the world can withstand the power of real being—love interblended with wisdom, firmness with flexibility, kindness with understanding, construction with reconstruction, and the cherishing of the good of things as they are with the delight of foresight of things to be. Such are some of the interactions wherein inner realness decides the attainments of the Self.

Attunements to what? To a reality which includes the sum total of effects without dissimulation: a sense of what is innerly basic in the wholesomeness of experiences; a faith born out of the directive and inspiring observations of life's inner influence and outer rhythm; and a vision of what is meaningfully satisfying for the ascendancies of the individual inner Self in its creative functionings.

Robert Louis Stevenson described it humorously in part as *the secret lantern*. Mystics refer to it as *life's inner light*. Some modern psychologists consider it an organized mental concentration. Still others regard it as a prevailing form of creative emotion. They are all probably correct in pointing to variously balancing interactions in the law of real being.

There is an old philosophic premise that a thing cannot both exist and not exist: It is one or the other. If it exists, it cannot disappear as if it had never existed. It can only change its form; it can either hide or make its appearance in the open, but its existence can never become nonexistence.

Whoever asserts that everything is an illusion includes his own statement. The philosopher who says that nothing can be really known, therefore, must admit that he does not really know what he is saying. Longfellow's exclaiming that "Life is real!" remains undisproved. Samuel Johnson's knocking with his cane on a stone and demanding, "If this is not matter, what is it?" still suggests a weighty redirection to experiences of reality.

In our Atomic Age, the law of transmutation—the converting of part of the atom into energy—is sometimes mistakenly considered as an indication that matter is not real. It would be folly to claim that because a seed grows into a plant, it does not exist; it is equally untenable to claim that because part of the mass of the neutrons in the atom can be transmuted into energy, the atom itself is not real. If it were not real, nothing as real as atomic energy could eventuate from transmuting it.

What we really are determines how we function. The tendency to act without really *being* is like seeking to win an argument without seeking truth, holding a frame without a picture, or embracing a form with nothing in it.

To be is triumph eternal. It is really creative; its realness cannot become unreal; its existence cannot become non-existent. In the universal order, becoming is a newness of real being. Life's inner influence and outer rhythm draw us to indestructible sources for creative living.

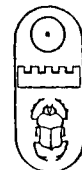


ROSICRUCIAN DIRECTORY

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



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



DR. SAMPURNANAND

Is Astrology A Reliable Science?

An East
Indian View

IN ASKING ME to write on this subject, the Editor has made a really big assumption, thoroughly justified from my point of view but hardly likely to commend itself to that large section of opinion in India which takes its cue from outmoded Western ways of thought. Nor will it find support from those educated Indians—and their number is not inconsiderable—who lack the courage of their convictions and will denounce Astrology in public as a superstition while consulting astrologers on the sly. The assumption to which I refer is that Astrology is a Science, whatever the degree of its reliability may be.

The detractors of Astrology possess what they consider to be an infallible weapon when they pose the question: How can the stars affect human destiny? This question is thoroughly unscientific. In Science, facts precede theories. There can be no explanations, if there are no facts to explain. If apples and stones did not fall to the ground and planets did not obey Kepler's laws of motion, no one would have thought of the law of gravitation. It is not the functions of the Scientist to answer hypothetical questions. Unless a person admits that a relationship is clearly seen to exist between human destiny and the positions of celestial objects, he cannot demand an explanation.

I do not propose to take up the task of explaining astrology. The astrologer proceeds on the hypothesis that the Universe is one integrated whole and that natural phenomena are correlated to one another, however convenient it may be, for certain purposes, to study them, in isolation. The movement of sun-spots sets in motion electrical and mag-

netic forces, indicated by the erratic movements of magnetic needles a million miles away, which certainly affect the nervous systems of men and animals.

There are other natural phenomena, purely of a material nature, which have a clearly noticeable effect on our nerves and the cerebro-spinal system and the human mind are so closely related that the one always reacts upon the other. A disturbance of an existing mental state produces a mental tension, a strong emotional storm or an action leading to a pleasure or a pain. What else is human destiny?

What Is 'Cause'?

The use of the word 'cause' creates a certain amount of confusion. One can say that the physical phenomenon, say the sun-spots, sets in motion a chain of events ultimately resulting in the experience, by a particular human being, of pain or pleasure. In this sense the sun-spot would be the cause of the mental experience. But there is also another way of looking at the matter and this would have a greater appeal to the person who believes in the law of Karma. A man has to have certain experiences, according to his actions in past lives. But no experience takes place *in vacuo*. A certain subjective and objective environment is necessary. Certain conditions must be present before an experience can be undergone.

On the simple, and rather crude, *post hoc, ergo propter hoc*, principle, the external conditions could be said to have caused the experience. To my mind, it is more satisfying to believe that in the universe everything is connected with, and correlated to, everything else: that there are any number of causal chains which intersect at certain points. These are the crucial points in a man's life: they constitute his destiny. From the point of view of particular observers, any of these chains could be said to have led to the point. It all depends on which of these lines an observer concentrates his attention. The broader the field of study, the greater the number of lines observed and traced, the more accurately can predictions be made about the point of intersection: its location in space and time and its nature. No man can trace all the lines.

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The astrologer is concerned with one bunch of these lines, just as the doctor, the astronomer, the psychologist are concerned with other lines. If we speak of certain movements of heavenly bodies as causing certain events in human life, it can only be in the sense indicated above. It would be better to use the word indicate: astrology studies indicatives of human destiny, not causes. If one must speak in terms of ultimate causes, one can only refer to the inviolable law of Karma. The fruits of actions must be borne: the whole of nature only provides the necessary conditions.

Astrology satisfies all the criteria that would qualify a branch of study to be classified as a science. It studies certain natural phenomena, with special reference to their reactions on human life. Just as the Science of medicine bases itself on Biology, Chemistry, Anatomy and Physiology, Astrology bases itself mainly on Astronomy. It dovetails into the general body of scientific knowledge and does not contradict the facts ascertained by other disciplines. And it predicts future events on the basis of observation and calculation.

Now we come to the question: is it reliable; in other words, accurate? Are its predictions correct? This is more a matter of observation, than of logic.

There has been a subtle change in the concept of scientific accuracy in recent years. The old mechanical universe so laboriously built up by Scientists from Newton onwards has collapsed. The existence of random factors has had to be admitted and indeterminacy has become an orthodox doctrine. Astrology can be no more accurate than Science in general. Apart from unknowable and unknown elements that may vitiate results, the known factors of which notice must be taken to insure absolute accuracy are really and literally innumerable and there is no known way of taking them all into consideration.

The Law of Inverse Squares

The law of inverse squares may operate freely but the effect of even the smallest planet attached to a dwarf sun in the most distant galaxy cannot be wholly negligible. And yet even the cumulative effect of most of these bodies,

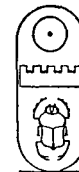
galaxies, Suns, planets, and comets, has to be ignored for purely practical reasons. All that the astrologer attempts is to assay the effects of our nearest neighbours, the Sun, the moon, and the planets of our own Solar system. These objects do not float in a medium devoid of all matter. Their movements bring them opposite large groups of stars in regular succession and whatever effects a particular planet may have is in some way modified by the cumulative effects of the stars constituting the particular constellation, the Zodiacal sign against which it happens to be located at the time.

The regularity of planetary movements makes it possible for the astrologer to study these modifications also. Such study conduces to greater accuracy. But the very large number of elements which have had, most regrettably, to be ignored cannot but make themselves felt and introduce an element of inexactitude in the calculations. But making due allowance for all these factors, astrology strikes a very high statistical average and this is all that any science can be called upon to do.

I think every fair observer will come to this conclusion. Within the limitations imposed upon the Science, astrological predictions are accurate, both qualitatively and quantitatively.

It will be noted that while the caption carries the word 'reliable,' I have throughout used the adjective 'accurate'. It is true, of course, that to the extent that Science is accurate, it should be reliable, i.e., a safe guide to conduct. But this does not apply wholly to sciences which deal with living things, particularly human beings. Man is not wholly guided and controlled by his environment. The elusive element of Personality is incalculable.

There is a spark of Divinity in man, a strain of freewill which howsoever feeble, is never completely absent. It is more manifest in some men than in others, more manifest at certain stages of life than at other times, but it is there all the while and no astrologer can judge exactly which way it will bend conduct and character. He can, by a close study of his subject, make a fairly approximate estimate but no more. The law of Karma is no slave-



driver and there is no such thing as absolute pre-destination. Every honest and experienced astrologer will admit this. Astrology, then, can be a fairly reliable guide but not an infallible one. . . .

Astrology should be given a fair chance and made to prove its worth. It claims to be a practical branch of knowledge which will stand or fall by its pre-

dictions of important coming events and the contributions it makes to human prosperity and peace of mind. Some of the greatest men in history have had faith in it. It would be the height of impudence to denounce it outright without a trial as a superstition and a fraud.

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SMALLNESS IS A FUNNY THING

It is not something you can describe exactly. It is rather like the space in a hole. Without it, the hole could not be. It is the very essence of the hole.

Smallness is a conception; yet the potency of small things cannot be doubted.

Gardeners often ponder how a tiny bit of something dropped into the ground comes up later as a pansy, lupin, or a rose.

Historians, pushed to discover the motivating causes of all the events they so tidily encompass, might even find that the course of world history had hinged on the state of a man's digestion! Yet only the *fictional* historian could reconstruct with certainty the highly significant after-dinner experiences of some great potentate of a century gone by.

Smallness has at times become almost a fetish: Bibles, "the smallest in the world"; prayers engraved on a pinhead.

In medicine, the tiniest deficiency of vitamin or trace element of mineral may prove a causative factor of disease. And Paracelsus demonstrated that a pinhead of poison could also cure.

In morals, Shakespeare spoke of the "dram of evil" that produces the downfall of a hero or some slight intention of good that holds the promise of heaven.

Smallness in the realm of thinking preoccupies us all. A philosopher may write a lofty tome; yet a single quote may ingratiate itself into the very structure of our thinking.

The aviator, who formerly was content to photograph fields, now narrows his focus to detect from the stratosphere the rivets of a grounded aircraft.

The politician may think the village or the world an inadequate arena; to Tom Paine the world was a village. The people of Goldsmith's *Deserted Village* gazed on the schoolmaster with reverence and awe, "and still the wonder grew that one small head could carry all he knew." But ordinary man scarce seems to know what he is. In Ophelia's words: "We know what we are. We know not what we may be."—J. C. PERRY

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OUR NEW COVER—The Fountain Area of Rosicrucian Park. During sessions of Rose-Croix University and the International Conventions, this is a favorite spot for conversation and picture taking.

THE ONENESS of reality, the monistic conception of being, is treated by many religions and philosophies which had their roots in the Orient. Though their terminologies are different, their concept is basically the same.

Perhaps the highest ideal of the human mind and one of the most commendable has been the search for unity within diversity. In a world of apparent separation of so many determinatives, it is a splendid commentary on human thought that it should have conceived the possibility of a sole reality—that is, of a oneness.

The speculation concerning monism, or the One, goes back to the very beginnings of history. Today, as well, modern science is endeavoring to unify its various fields of inquiry only because it has proved the contiguity of one phenomenon to another. Science does not profess that it has discovered the whole order of manifestation; but, day after day, it is confirming the doctrine of the *Cosmic Keyboard*, the unity of all reality, which has been one of the principal Rosicrucian teachings.

Oneness of reality is a subject of pure metaphysics, known technically as *ontology*, or the science of being. The aspect upon which we wish further enlightenment is how the *All* can be *One* but the human personality be separate.

Let us touch briefly upon some of the oriental conceptions of Oneness. Perhaps the oldest doctrine of *monism* is to be found in Indian philosophy, more specifically in that higher treatment known as *Brahmanism*. We find in the *Upanishads*: "All this is Brahman—He is myself in the interior of the heart, smaller than the germ of the smallest seed. He is also myself in the heart chamber, greater than the earth, than all these worlds."

In this statement, we find that *Brahman* is the sole reality; it is without attributes, distinctions, or determinations. It is the Absolute, pure being, out of which all expression or form appears—and in which they all remain a part. "The Brahman, the power which presents itself to us embodied in all beings, which brings into existence all worlds, supports and maintains them and again reabsorbs them into itself, this eternal, infinite, divine power, is

SAMUEL RITTENHOUSE, F. R. C.

The Oneness

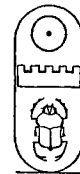
*Is this what religion
and science are
striving for?*

identical with the *Atman*, with what, after stripping off all of this external, we find in ourselves as our most inmost and true being, our real self, the Soul."

In the above doctrine, the One is made to appear a universal, divine, and infinite power. It is the cause of all. It would appear that as a force its actions or motion is to extend itself. Thus it assumed the form of the many worlds, of the universes, and the particulars of those worlds. This cosmic motion of Brahman, it would seem, is both expansive and contractive, for we are told in the above reference that it *reabsorbs* back into itself what it creates. This does not mean to imply that there is ever any loss of its nexus, or connection. Whatever form is expressed, the bond is not destroyed; it is always part of the One.

It is also interesting to note that the *Atman*, which is the Soul, is said to be identical with Brahman. This would make the Soul an extension into the human form of the universal One. Such a concept is quite consistent with Rosicrucian mysticism. In man, the divine force exhibits a dual manifestation of its own nature, a unity of the different phases of the *Oneness*. This Oneness, or unity of man, is characterized by *Atman*, Soul, or the higher self. It is only this Oneness of the nature of man that is capable of realizing the Infinite Oneness or the Divinity of which man's nature consists. In all being, it is only that with the lesser Oneness of self-consciousness that can come to realize the existence of the greater Oneness—namely, the Cosmic.

In Buddhism, which was influenced by Indian philosophy, we are told in the Jijimuge Doctrine of the Kegon School of Japanese Buddhism: "All things are one and have no existence apart from it—the one is all things and



is incomplete without the least of them. Yet the parts are parts within the whole, not merged into it; they are interfused with reality while retaining the full identity of the part, and the one is no less *one* for the fact that it is a million—million parts.”

The Sum Is Not the Whole

We understand this to mean that, although all things are of the One, the sum of all things is not the whole. In other words, the One is *potential* with becoming far more than the number of things which appear separate. A particular thing is not a part of the One. It is, rather, one of the infinite ways in which the sole reality appears to us. Things in relation to the One are like the colors of the spectrum: Colors are not independent creations of light; they are the way in which the nature of light, its wave bands, are perceived by us.

Buddhism makes plain that no thing—not even man—is detached from the One, except as we are conscious of it, as we perceive it. We are One, but we must *know* that we are One. We are not truly conscious, that is, we have not fully exercised our exalted consciousness, until we realize our oneness with all else. This doctrine, then, is also consistent with Occidental mysticism and the Rosicrucian philosophy. The aspiration toward Cosmic Consciousness is nothing more than the human desire of man to have the experience of his unity with the One.

Aristotle, too, sought to expound unity between matter, form, and mind. He declared that the Divine is an *unmoved movant*. This meant that it is an absolute substance which, in itself, is the moving cause of all; yet remains unmoved by anything else. Within this divine substance, there is the potential of all the states which we recognize as form. There is an entelechy, or series of ideals, progressing upward, prompted by this sole Divine Mind and power. Each time the ideal is reached in its progressive scale, we have a particular expression, or a definite kind of matter. The acorn has potential within it—as the final state being, of course, the tree.

Thus, according to Aristotle, starting with the laws expressed, this ideal inherent within the *unmoved movant*

passes on and upward, through the Soul of man, finally returning to itself and completing a cycle. The One extends itself and then is reabsorbed into its own formless state. Aristotle makes the point that *pure being*, the One, is formless. What we perceive as form is an activity of the Divine.

With the later Stoics, God was considered immanent in everything in every part of the universe. The sole reality, the One, is God. The Logos, the rational principle or the mind of God, permeated the entire universe. In the lower or material substances, the Logos constitutes what we know as the physical laws, the order of natural phenomena. In man, the rational principle, the Logos, is called *pneuma* and is the Soul.

Specifically, according to the Stoics, the One is the universal consciousness. In the lower order of creation, then, this One becomes the law of nature itself; in the higher expression, the One is again Mind or Intelligence. Every particular, no matter what its nature, is the consequence of the mind substance of which the One is.

In the Neoplatonism of Plotinus, we see this doctrine of the One assuming the character that later became infused into Occidental mysticism. In the *Enneads*, V. 12, of Plotinus, we find: “The One is not a being but the source of being which is its first offspring. The One is perfect—that is, it has nothing, seeks nothing, needs nothing—but we may say it overflows, and this overflowing is creative.”

By stating that the One is not a being is meant that it has no determinative qualities. We cannot describe it because being has no qualities by which it can be identified in the sense that we know matter. The concept of Absolute reality, or pure being without qualities, is truly mystical, yet difficult to comprehend. The *overflowing* referred to is what we may call the *expansive activity* of the One, by which function we come to perceive it as having many attributes, which, in fact, it does not.

We are told that after the intellectual denudation, that is, the putting aside of our objective side, the One finally appears to the Soul in this manner: “And they are no longer two but one, and the Soul is no longer conscious of

the body or of the mind, but *knows* that she has what she desired, that she is where no descriptions can come, and that she would not exchange her bliss for all the heavens of heaven."

As previously stated, this means that we have attained Oneness on the lesser plane. Our self-consciousness has evolved to the point of experiencing the greater consciousness, the Oneness of which it is composed.

The Sufis are the Islamic mystics. They put aside much of the external ritualism of Islamism and sought the ultimate verities that were to be attained through its doctrines. Actually, their meditations transcend in beauty and profundity the basic teachings of Islamism. Their prose and poetry constitute a collection of some of the most inspired mystical precepts ever to illumine the mind of man.

The Sufis derived their name from

Suf, the word for a rough, white wool clothing which they wore in contrast to the silken garments of the wealthier, sensual Mohammedans. One of these Sufi mystics, Shihāb al-Din, in his work, *Awārif al-ma'ārif*, wrote: "Except God, who is the real and absolute existence and operator, nothing else exists. All other existence, attributes and independent actions are unreal; thus, the reflection of every existence is from the light of the absolute existence."

In other words, other than calling it a reflection of the *one* reality, we cannot confer upon the particulars of the world any substance, any reality, no matter what they appear to be. The more we rationalize that something cannot be of the Divine because it appears to be inconsistent with the Godly nature, the more unreal we make it. A thing is either of the One; else it is not real and, therefore, is nothing.



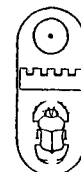
All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

—ALEXANDER POPE

YEAR-END STATISTICS

In a world of disturbing events and individual stresses and problems, it is interesting to note that statistical evaluation, in the last analysis, may well be the main measurement of group achievement. No matter what undercurrents, trends, or tendencies shape or alter the future, statistics such as the following tell of truth deeper than facts. These figures show that the Rosicrucian Order continues to make progress in disseminating traditional keys to understanding. Thousands have benefited from membership in the Order. These members and their friends can now take note of the enormous physical task the organization undertakes and the impressive physical service it renders to fulfill its obligations.

Total number of pieces of incoming mail.....	473,401
Total number of pieces of outgoing mail.....	3,282,500
Individually dictated correspondence.....	72,059
Staff payroll	\$706,100
Taxes, utilities, maintenance, and insurance.....	\$ 93,800
Printing costs (not including books)	\$176,500
Envelopes, office supplies, and stationery	\$ 52,100
Postage for the year	\$243,500



Rosicrucian Activities

Around the World

THE International Salon of Photography filled the Rosicrucian Art Gallery to overflowing once again during the month of March. This was the 10th annual showing sponsored by the San Jose Light and Shadow Club and brought its usual crowds of enthusiastic viewers. The slides were sufficiently extensive and varied, and general interest again demanded more than one showing in Francis Bacon Auditorium. An outstanding entry is reproduced on page 130 of this issue.

▽ △ ▽

The Eighth Annual Rally of Alden Lodge in Caracas, Venezuela, was highlighted by the presence of the Emperor, Ralph M. Lewis, and Soror Gladys Lewis. The rally, chaired by Frater Joaquin Pardo, was well attended and in every way testified to the solid growth of the Order there. While in Caracas, the Emperor and Soror Lewis were the guests of Frater and Soror Pedro Gonzales Diez. Other bodies addressed by the Emperor were Valividar (Valencia, Carabobo) and Plotino-Maiquetia (LaGuaira) Chapters and Lewis Pronaos (Maracay, Aragua).

On his return journey to the States, the Emperor took occasion to visit Curaçao Chapter, Netherlands West Indies, and address its members.

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Togetherness blossomed like jonquils in the winter's snow in Rosicrucian Park at the beginning of February. An afternoon was devoted to acquainting Park employees with the daily activities of departments other than their own.

Four groups of employees—under the separate leaderships of Supreme Secretary, Arthur C. Piepenbrink; Grand Treasurer, James R. Whitcomb; Grand Regional Administrator, Chris. R. Warnken; and Superintendent of Buildings and Grounds, Ellsworth Ogram—

declared themselves delighted as well as amazed at the scope of the program of which they are a part.

Everyone went back to his desk with a little better sense of what it means to be a part of a world-wide organization.

▽ △ ▽

Local press and the South African Broadcasting Corporation highlighted the presentation of a Rosicrucian Humanist Award to Mr. Isaac Greenberg of Springs, Transvaal, a Devon farmer and philanthropist. Through the years, Mr. Greenberg's charitable activities have been devoted particularly, but not exclusively, to the Springs Red Cross Old Age Home.

Red Cross dignitaries; representatives of such service clubs as Rotary, Round Table, Lions International, Junior Chamber of Commerce International; churchmen; civic officials and members of local charitable organizations were present at the presentation.

Both Dr. Birt from Johannesburg, Regional Chairman, and Mr. H. Ellis, Chairman of the Springs branch of the Red Cross, paid tribute to Mr. Greenberg. Mr. J. Stelling of Pretoria, president of The Past Masters Association of the Rosicrucian Order, AMORC, read a letter to Mr. Greenberg from the Order's Emperor, Ralph M. Lewis.

The actual presentation of the award was made by Springs Mayor, Mr. F. F. Deyssel. Mr. Don Beswick, the Order's Extension Volunteer in Springs, acted as Master of Ceremonies. A congratulatory telegram from Roland Ehrmann, Grand Councilor of the Rosicrucian Order in Durban, was read.

In accepting the award, Mr. Greenberg said, "I have done very little and that little has always been for the poor and the sick and the aged . . . the honor has overwhelmed me. . . . I am happy because I have been honored by the Rosicrucian Order. . . . I never expected the honor and I feel both humble and unworthy of it."

An editorial in *The Springs and Brakpan Advertiser* concluded: "Mr. Greenberg is a humanitarian in the truest sense of the word and his work will inspire many others to carry it on."

▽ △ ▽

The Toronto Area Rosicrucian Center Building Committee (Toronto, Ontario, Canada) made a Progress Report re-

cently. It included the following: The outright purchase of land on Broadview Avenue has been completed. Plans for the building are now being drawn by an architect. Demolition of present structure to begin in early spring, with erection of building to follow.

"Our goal is a high one. It is our Rosicrucian structure, dedicated as a cultural and growth centre for all members and to the bringing forth of the soul in each to greater expression in an atmosphere of companionship and brotherhood," the report concluded.

Target date for occupancy is July, 1964—and contributions great and small are continuing to make that target a realizable one.

It just happens that New York City Lodge likes parties—birthday parties especially. It has what might be called an AMORC Birthday Party Celebration Team built around the nucleus of Chairman of the Board of Trustees Bannister, Past Masters Palo and Hodge, Deputy Master Sherrill, and, naturally, Grand Councilor Joseph J. Weed.

This is how it works: Say you're an AMORC Chapter, Sunrise on Long Island or Thomas Paine in New Rochelle, and you have an eleventh or tenth birthday to celebrate. You just let the "Team" know about it—and there's a celebration: entertainment, music, words of wisdom, good fellowship, just like that. Of course, it might be well for the presiding Master to offer a word of welcome—as was done at Sunrise Chapter by Master Charles Beckers and at Thomas Paine Chapter by Master Roger Rush. Beyond that, you can pretty safely leave it in the hands of the Happy Birthday Team. They love it; so will you. (Footnote: At Thomas Paine's party, just to keep things from getting too far out, Dr. Stanley H. Kellerhouse gave a film lecture demonstration on *Protoplasm*.)

An equally successful celebration in Hamilton, Ontario, Canada, took place at the end of January when Hamilton Chapter turned to fun and laughter to mark its eleventh anniversary as a chapter. The details haven't reached us, only the fact that it was a happy and healthy occasion.

On Sunday, May 3, Oakland Lodge, AMORC, Oakland, California, will hold its Ninth Annual Homecoming Day. This has become a popular event in the San Francisco Bay Area and will be held at Madison Street Masonic Temple, 1453 Madison Street, Oakland. Further information may be had from Frater Charles Harrison, 263 - 12th Street, Oakland.

Blame it on wind or weather or the vagaries of the species *homo*, but timely items often reach us in untimely fashion. As for instance, two interesting affairs at Thebes Lodge in Detroit, Michigan. Around Valentine's Day there was a hootenanny and square dance just to liven things up and maybe keep warm, and on March 1st there was a Seventh Degree Initiation.

From Trinidad's Port-of-Spain Chapter comes word that two new Colombes will now be serving. Recent appointments are Patricia Ann Chalmers and Roselyn Hinkson. Their installation was scheduled for early in the New Year.

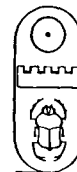
In January, the Appellation Rite was conferred on the infant son of San Fernando Pronaos' Past Master. Some forty members witnessed the ceremony.

Bethesda Hospital, Crookston, Minnesota, was top news in the hospital world recently because of its winning the National Patient Relations Award, its program being declared outstanding for United States hospitals of 51-140 beds.

Thomas E. Hagen is the administrator of the Bethesda Hospital. His secretary is Soror Mary Louise Jorgenson, who edits the *Bethesda News*. She wrote the winning auxiliary newsletter that not long ago won for the Bethesda Hospital Association the award. More recently, she was accepted as one of six entrants for a special four weeks' graduate course for directors of hospital volunteers at Massachusetts General Hospital.

All this came out when Soror Jorgenson wrote her class master that she had been very busy but had been quite successful with her visualization experiments.

We thought a postcard would be sufficient, but from the letters received a



lot of members are in Soror Willa Mae Sipes' difficulty. She writes from Alaska: "A Postcard will do, and I spent hours trying to choose my favorite article from the *Digests* of 1963. . . . I started early this Monday morning. . . . Monday morning is gone now—routine completely gone for this day while I sit here at the dining table with separate piles of *Digests*, unable to say which classification of article is my favorite. I think the November *Digest* may be the most enjoyed altogether, but April's *Thought of the Month*, 'The Psychic Experience,' and the article by Dr. Fred G. Bratton, 'The Two Ways,' un-

decides me again. These two articles are different, one being an experience of understanding in a cool and very interested way; the other I can only express as an emotional and perceptual experience in reading. There are other articles that seem to be written solely to show me my weaknesses and how to attain 'The Happy Life' (Jan. 1963); an article on guilt that I remember distinctly but can't find at the moment; all these articles named and those I did not name are treasures!"

More of this when the reports are completed.

The Mystery of Numbers

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Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result is always an even number. Add any two odd numbers; the sum is always an even number. Multiply any two odd numbers; the result is always odd; likewise, adding any odd number to an even one will produce odd-numbered sums.

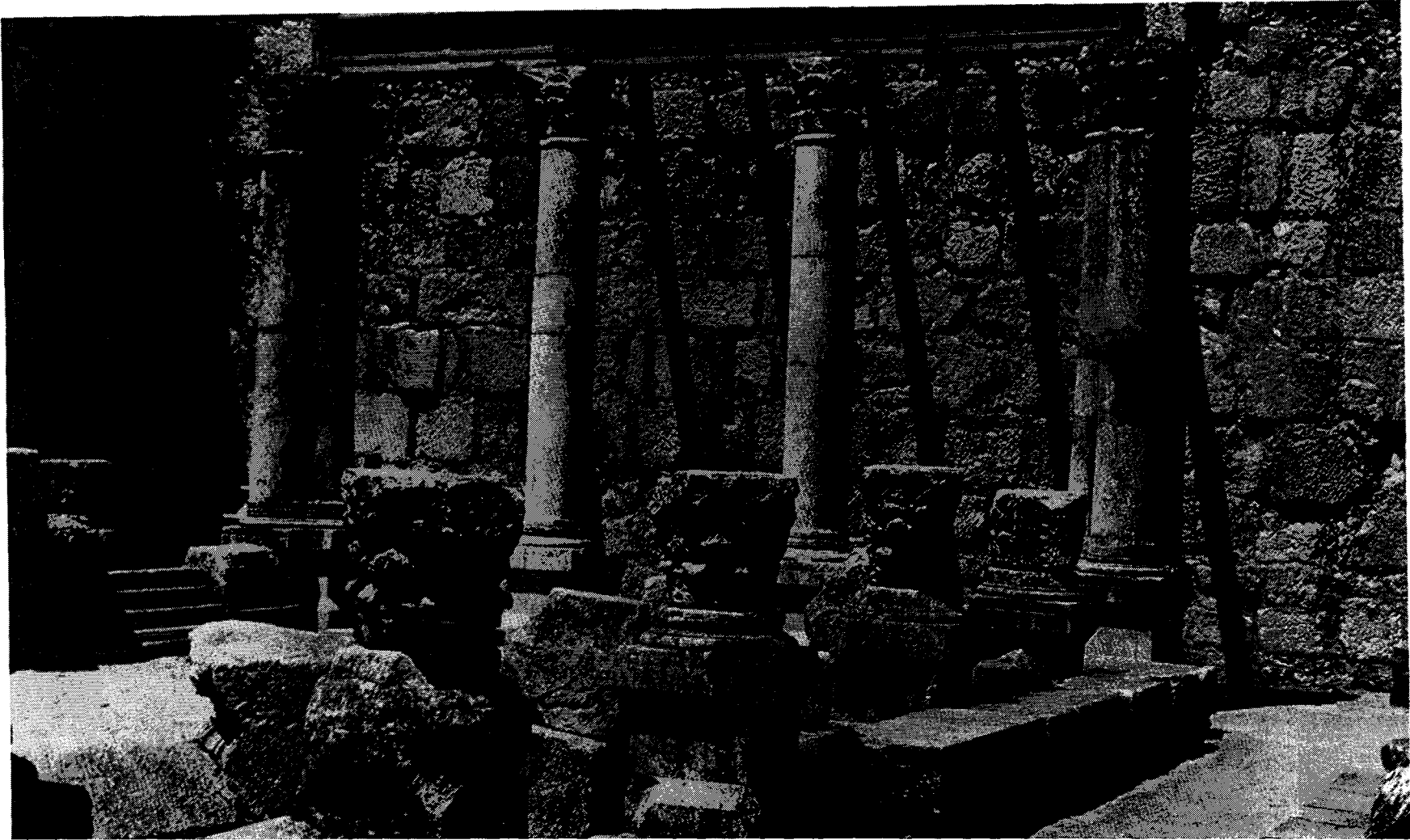
What Do They Mean?
The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping to wrest from numbers their hidden values.
The great philosopher, Pythagoras, expounded (569 B.C.) many esoteric ideas about the function and value of numbers. The Kabbala and the ancient Hebrews teach about numbers and the Power of the Deity. What is the mystical use and meaning of each of them?

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



HISTORICAL SYNAGOGUE

(Photo by AMORC)

Above are the ruins of the synagogue of Capernaum, a city of ancient Palestine, located near where Jesus is said to have spoken to the fishermen, Simon, called Peter, and Andrew, his brother. Capernaum is a Greek corruption of the Hebrew name, *Kefar-Nahum*—village of Nahum. Nahum, whose burial place is here, was a prophet at the end of biblical times.

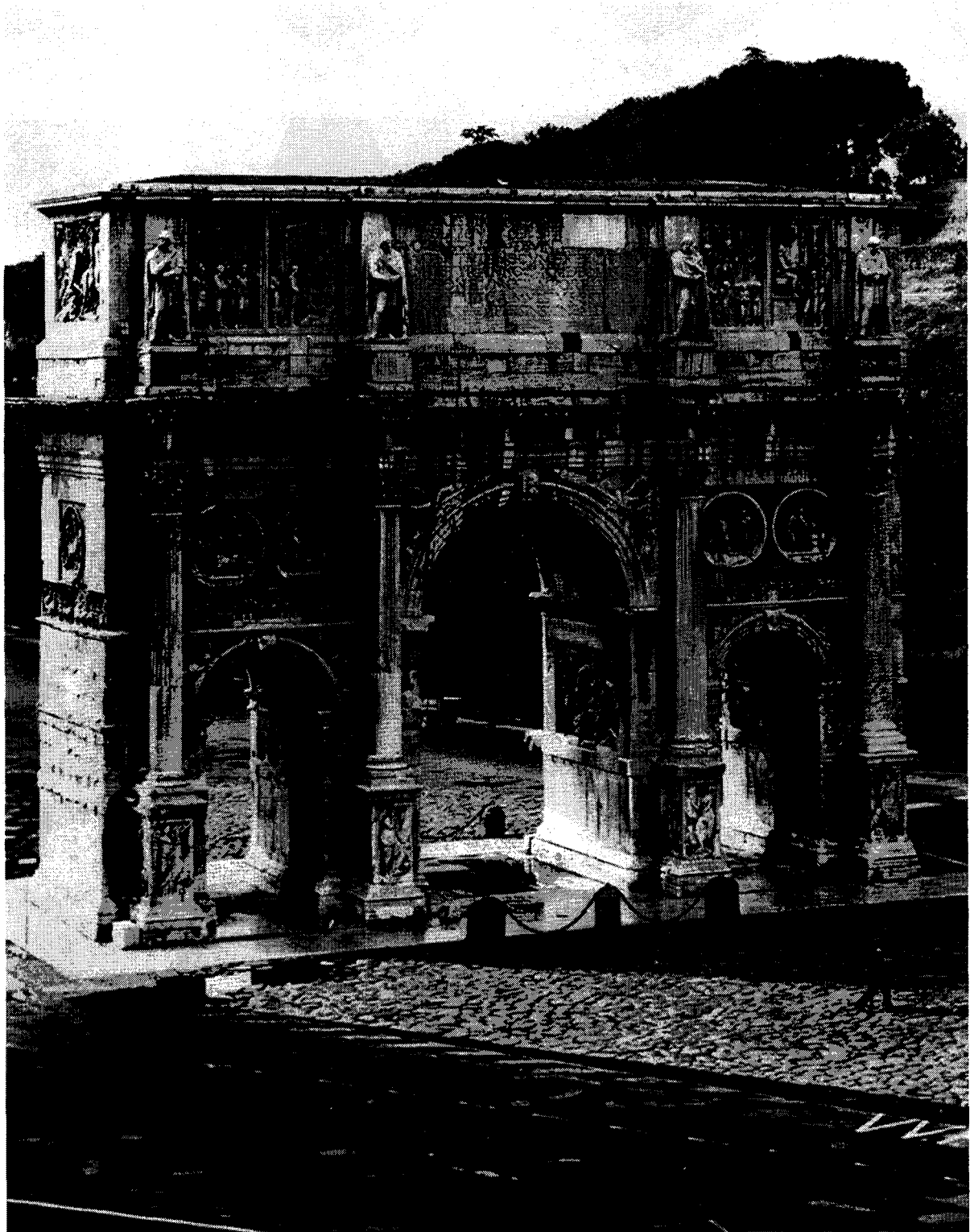
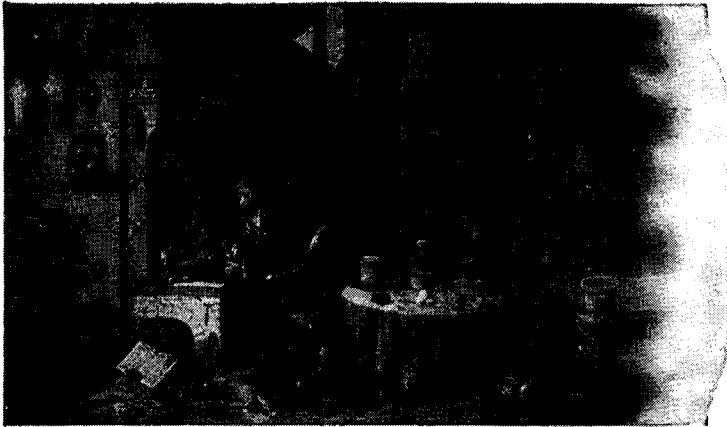


Photo by AMORC)

A TRIBUTE TO THE PAST

Above is shown the Triumphal Arch of Emperor Constantine, the best preserved structure of the kind in Rome. It was erected in A.D. 312 after the victory of Maxentius at Saxa Rubra. The place is near where victory-minded Constantine declared himself in favor of Christianity. Much of the sculptured ornamentation for this Arch was removed from other art works. The photo of the Arch was taken from one of the tiers of the nearby Colosseum.



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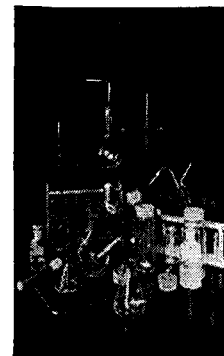
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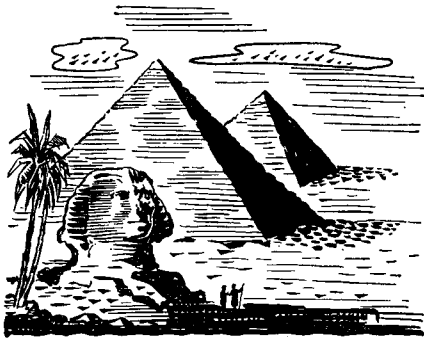
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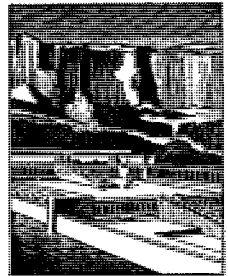
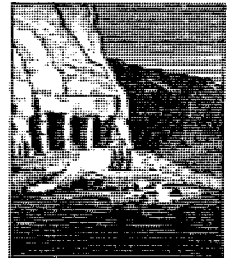
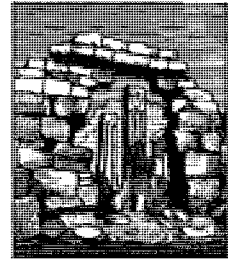
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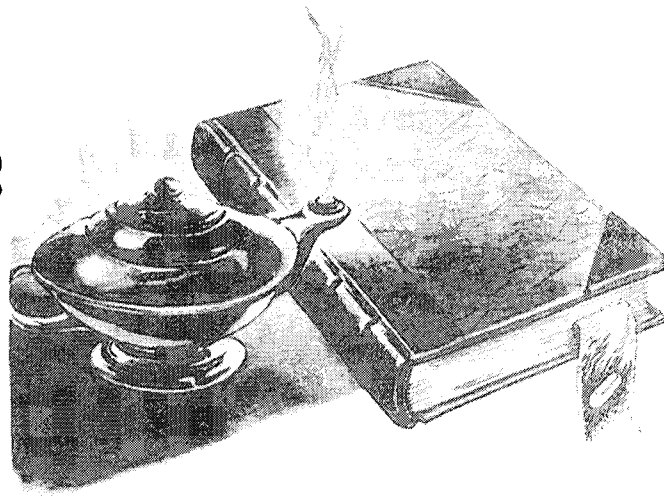
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As Rosicrucians See It



Science

The mystical and spiritual student should not deprecate the findings of science. The fact should be recognized that science as well as industry, medicine, and education have a very definite effect upon our lives and well being. In fact, the way we live our lives is fashioned or modified to some degree by them. Only the ignorant person will ignore the findings of science. Conversely, no one should be guilty of making a god of science or of making gods of scientists in one field or another. We must not allow ourselves to arrive at that point where we feel that what is of greatest importance is a matter of nuclear fission and test tubes.

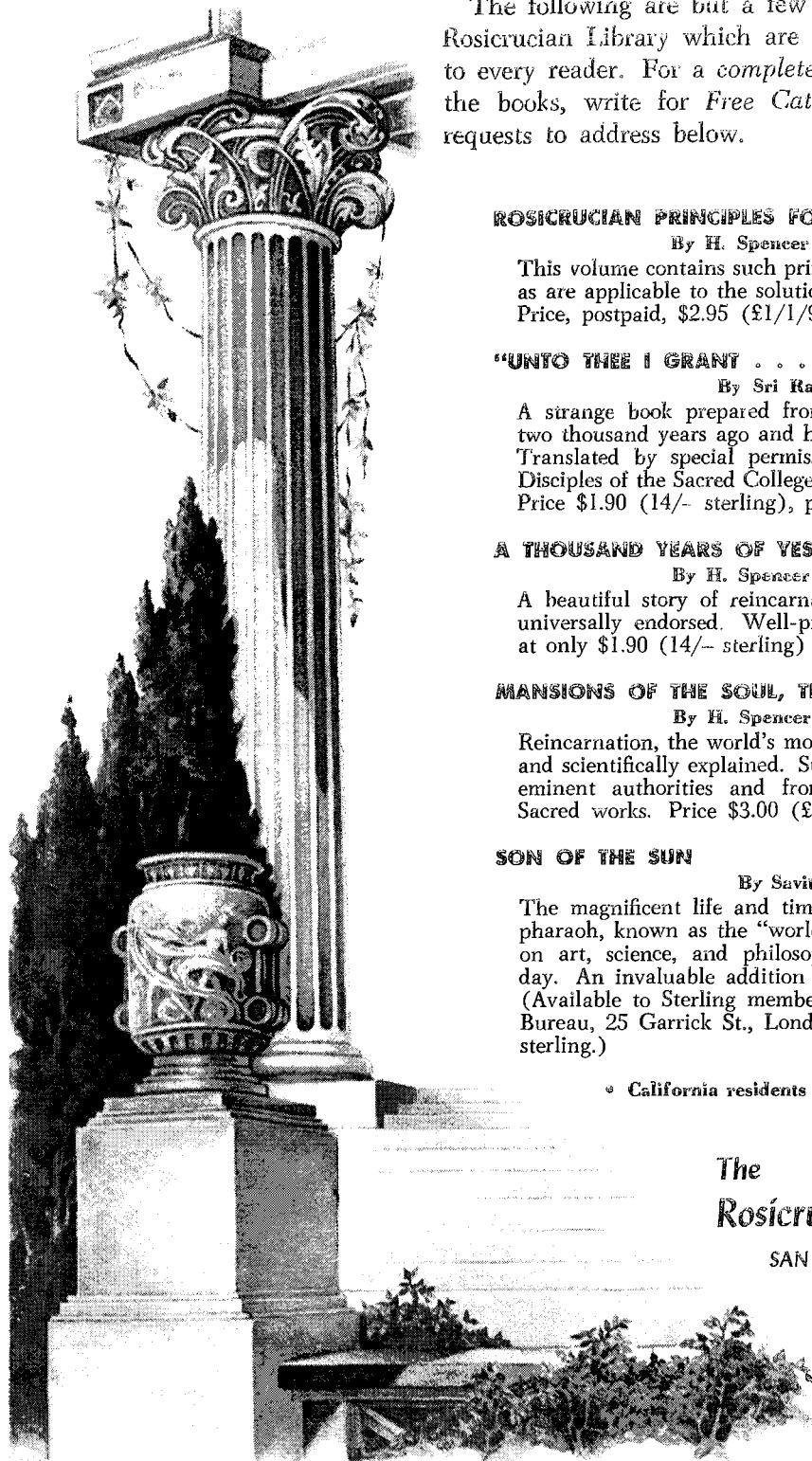
On the other hand, science and its place in our culture should be recognized for what it is. Other than for spectacular developments, it is the scientific evolution of such things as electricity, sewing machines, automobiles, and

television which have brought new comforts and interests into our lives.

While we admit the importance of scientific developments as they pertain to us individually, we must also be aware of other needs, such as morals and ethics, at least some of the arts, and a degree of comparative philosophy and other good literature. These things can and do have a bearing and actual influence on our lives just as much as science. One is as important as the other. Too many, however, are more inclined to accept the cultural arts, shall we say, and ignore what science is doing and has done for us. Without some understanding of science, it is impossible to live successfully in our modern world; in fact, it is a necessity in order that the individual may successfully adapt to life and have a realization of happiness.—C

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