

ROSIERUCIAN DIGEST

JUNE 1964 • 35¢

Featuring:

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



Naming Our Fears

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successfully
with the unknown.**



**Wooing
Lady Luck**

**Try the positive
approach.**



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Beyond the
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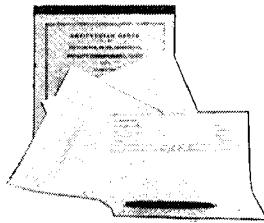
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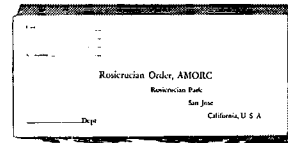
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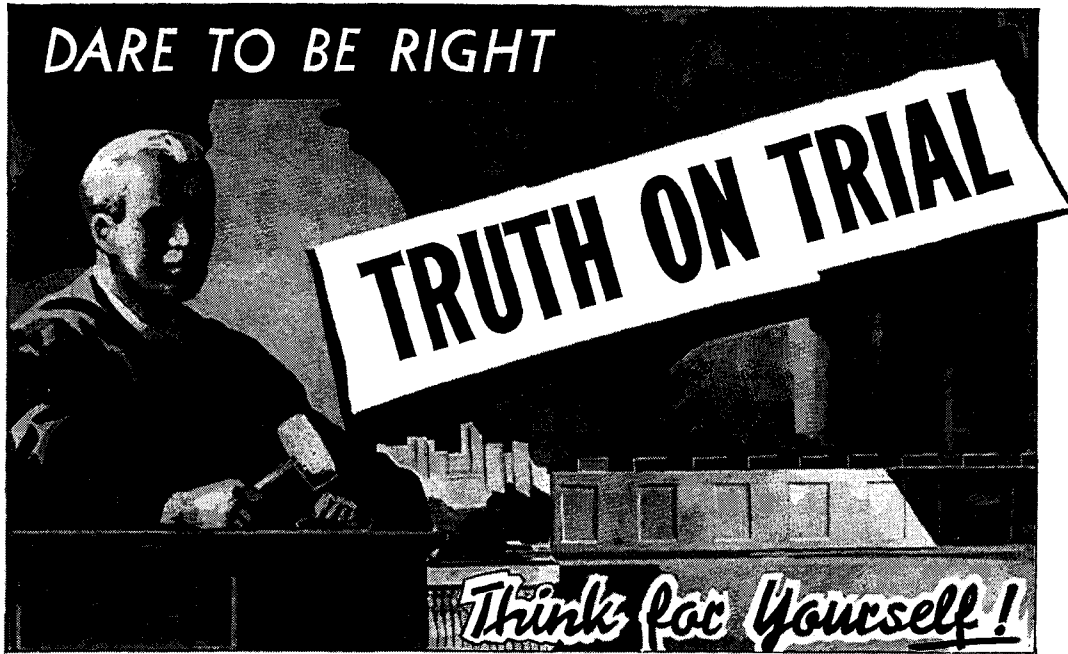
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Are you sentenced today because you think differently than others? Have you suffered ridicule because you dared to think for yourself? Have you been threatened even with hell-fire because you chose to follow the dictates of your conscience?

Everywhere about us are self-styled authorities telling us what we must like—how we must live—how we should think and pray. Pompous and contemptuous, as despots always are, they hold sway, assigning the rest of humanity to an insignificant place in the scheme of things. And not infrequently, as though to dispel further question, statesmen, churchmen, artists, scientists alike, claim even to be God-directed.

Such insidious claims are restrictive in a society where we fight to be free, for while we have earned physical and political freedom, these groups feed us predigested opinions. They are attempting to persuade others to recognize as *truth* and *fact* that which is merely opinion.

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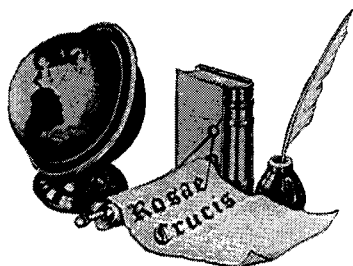
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Joel Disher, Editor

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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EGYPTIAN MUSEUM CONSULTANT

Dr. Max Guilmot, noted Belgian Egyptologist and authority on ancient culture, who has accepted appointment as consultant to the Rosicrucian Egyptian, Oriental Museum in San Jose, California. The Museum contains the largest collection of Egyptian and Babylonian antiquities on the Pacific Coast of the United States. Dr. Guilmot, long associated with archeological societies of Europe, is a scholar of archaic languages and an affiliate of AMORC France.

THOUGHT OF THE MONTH

By THE IMPERATOR

SHOULD WE TRANSPLANT HUMAN ORGANS?

WE ARE TOLD that, for centuries, medical science has had the ideal of transplanting healthy human organs, replacing in others those that are diseased or injured. Such must have seemed to be the acme of a science, a mastership of skill, and a way of surmounting prolonged or impossible methods of treatment. In their operations, modern mechanical and electronic devices correspond increasingly to the functions of the human organism. Most of such machinery is so designed and constructed that when a malfunction occurs the entire apparatus does not become obsolete. It is necessary only to replace the faulty component in order to have the equipment again working efficiently. Therefore, this practice undoubtedly has given further emphasis to the ancient medical ideal of transplanting human organs for those that have become defective.

Recent accounts have publicized the transplanting of limbs from one human being to another and also such organs as kidneys and lungs. With the alarming increase of cardiac conditions, it would seem a boon to humanity if a heart transplant from a person killed in an accident eventually could be an accomplished fact. However, several technical difficulties have been encountered in transplant surgery according to authoritative reports. It appears that nature does not readily accept the cells and tissue of an organ that has been transplanted. In most cases so far recorded, the transplanted organ has functioned satisfactorily or partially so only for a brief time. It then has had to be removed to save the patient's life, or, in some instances, he has died before such was accomplished.

However, there are other problems that have arisen in connection with the procedure which are neither biological nor surgical. The first are the *psycho-*

logical considerations. Some patients, even though their lives may be spared through this surgery, exhibit, we are told, a kind of revulsion at the thought that subsequently they may have to live with a foreign body within them. This revulsion arises partially from primitive reasoning and also from certain modern superstitious beliefs.

Sympathetic Magic

Among primitive peoples there is the belief in sympathetic magic. It is thought that that which was once in the possession of a person always retains a bond with that individual even though at a distance from him. Consequently, those whose reasoning follows such primitive conclusions believe that certain qualities and attributes of the organ which has been substituted for their own are now within them. They imagine that such an organ exercises an uncontrollable influence upon their personality and individuality of expression.

Then there are those whose conceptions, perhaps taught by some religious cult, are a mixture of religion and pseudo-science. They expound that each cell of the body is impregnated with the thought of the individual of which it is a part. The habits and personality traits, they contend, are impressed in every cell like a tracing. It is not simply the natural, inherent functions of the cell, but it is, as well, the complete ideas and temperament of the individual which in essence are resident within the cell. Consequently, the taking into one's organism of the matrix of millions of such cells, which compose a transplanted organ, establishes inescapable vibratory influences upon the mind and the personality of the patient.

It is needless to try here to refute such reasoning by elaborate physiological and biological arguments and

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facts showing the fallacy of the belief. The fact is that there are many wearing the habiliments of our time, persons who reside in countries of advanced culture, who think this way. By such fears and the related power of their suggestion, they inhibit any cure or benefit that might come to them from a transplant. By their suggestions, psychosomatically, they may affect the proper functioning of the transplanted organ and even acquire an emotional disorder.

There is also the *moral* problem that arises. This, we are informed, as well as disturbing patients, has troubled some physicians regarding the practice of transplanting organs. It may well be summed up by the question: Has man the moral right to take a healthy organ from one human being and transplant it into the body of another?

Such organs, from the moral and religious point of view, are a divine gift to the individual and are needed for the normal functioning of the human organism. The removal of a healthy organ may jeopardize the life of the individual from whom it is removed. Such a person may survive the surgery; he may continue to live an apparently normal life. But, logically, if the organ is a normal part of the human anatomy, it is *needed*. Its removal, it has been admitted, places an extra burden on, for example, the remaining kidney or lung.

Aside from the strictly religious connotation, has a surgeon the right to permit one individual, regardless of motive, to make such a sacrifice in order to save the life of another? Is medical science to determine the *value* of one life in comparison with that of another? In fact, shall medical science aid and abet the decision of individuals in this regard by remaining aloof from the moral substance of the problem?

Can metaphysics and mysticism contribute any light upon this moral question? From the point of view of abstract metaphysics, man is a manifestation of nature, of cosmic law, as are all realities. The value of human life is that which man places upon it by means of his religious concepts, his moral principles, and customs. As to a humanly conceived *purpose* for life, which may find confirmation in nature itself there is not one! There is the indwelling

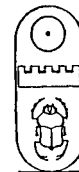
urge to survive, to *live*. That, alone, is the only purpose which can be substantiated by an observation of natural phenomena. All other purposes, the reasons why man *is*, why he was created, what he should do with his life, are wholly *human conceptions*. That they are human is indicated not only by the fact that they are not commonly agreed upon among men. The different religions, each proclaiming a purpose for life as decreed in its sacred works, are not all in accord.

Man, then, establishes and defines what his life shall mean to him and how he shall use it. This purpose to which he subscribes may be wholly individual, or it may be a doctrine adhered to by thousands or millions of others. From the sociological point of view, there is only one restriction upon the right of man to believe in a specific purpose for his own life. It is that, in conforming to such a purpose, he must not endanger the lives of others; he must not threaten human existence nor endanger society. Such a restriction is that pertaining to suicide. In every modern society, aside from any religious abhorrence, suicide is condemned as a menace to human existence. It is usually held that such an act is a *misuse* of life that is contrary to instinct. Therefore, the one attempting it is charged as being abnormal.

The Morality of Sacrifice

If it be reasoned that man establishes the purpose for his life; then, metaphysically, he may sacrifice it for whatever cause constitutes an ideal to him within the restrictions upon which society has concurred. If he believes that donating an organ of his body to save the life of another, regardless of certain potential consequences to himself, is a humanitarian act; then he should be permitted to do so. Certainly, if compassion and charity are virtues worthy of the highest estate of man's nature, such a sacrifice is of the greatest virtue and morality. We commend a person who jeopardizes his life to save another, who, for example, may be drowning or in a similar precarious situation. The offer of an organ of one's body to accomplish the same end constitutes a similar motive and act.

Mystically, according to the precepts



of general mysticism as expressed in most of the formal and highly developed religions, the body is but a depository for the divine essence, which is said to reside within it. This divine essence is commonly delineated as *Soul*. In most such mystical conceptions, the body is but its material envelope, held to be of a lesser cosmic or divine quality than that of the *Soul*. Its form is said to be evanescent, transient—ultimately at death to be returned to the simple, material elements from which it came. Conversely, the *Soul*, it is

speculated, is immaterial, immutable, and eternal. In such a conception, it could be reasoned, and, of course, has been, that the body is servile to the *Soul* and could and should be used for its purposes.

If, then, motivated by the highest ideals of self-sacrifice and in accordance with the impulse of his own conscience which he presumes to be a soul inclination, a person desires to offer an organ of his body in the interests of another who is suffering, the act would be mystically consistent.



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June
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OUR BELIEFS rule our lives; not those ideas which we say we accept, but those concepts which we have accepted so thoroughly that we are hardly aware of them. They have been relegated to the subconscious mind where they guide our actions in life. If they are false, our reactions to life's experiences will be false, and we shall experience pain. If they are true, our reactions to life's experiences will be true, and we shall experience pleasure.

An entire school of philosophy was developed upon this pleasure-pain principle. The Epicureans taught that we can best judge our actions and our thoughts by whether they result in pain or in pleasure. One should remember, of course, that short-term pain may result in long-term pleasure, and short-term pleasure may result in long-term pain. The soul is eternal, but the human body through which it experiences the physical world is not, and so judgment of what is good or bad is often mistaken.

For this reason, the validity of beliefs can be judged most accurately by their results in long-term pleasure or pain. If what we actually believe does not reflect truth, then we must change that belief. If what we actually believe does reflect truth, then we must reinforce that belief, for our beliefs make up our philosophy.

If our lives are filled with unhappiness, misfortune, poverty, and distress, we should examine our beliefs to see whether they have contributed to this condition. It is not enough merely to decide that they are at fault; unless we change the cause, we shall not change the condition. Distress may be temporarily alleviated, but inevitably the passage of time brings back the same old problems, perhaps under different guises but triggered by the same inadequate philosophy. If, then, belief is so intensely powerful in life, it is vital to understand what belief actually is, how it comes about, and how it can be changed if it is false.

A belief is a thought-habit, an habitual way of thinking about a thing or an experience in life. If we think it wrong to smoke and continue to think so, it eventually becomes automatically

GEORGE E. MEEKER, F. R. C.
Grand Councilor of AMORC

Everyone Has A Philosophy

*It grows out of the concepts
he holds to be true*

a part of our belief, a bit of our philosophy.

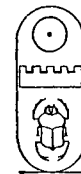
If we think it wrong to use physical force against another and continue to think so, we eventually oppose instinctively the use of physical force against others. It has become a part of our belief, a part of our philosophy of life; and it will remain so until we replace it with another belief which we decide is better.

Are Thoughts Things?

Most metaphysical schools teach their students that "thoughts are things." Although not literally true, the statement still is close enough to truth to be significant. It is not literally true because thought is actually energy; whereas a thing is energy transmuted into matter. In the physical world, at least, the two are different manifestations of the one phenomenon. Perhaps a more accurate way to state the principle is that "thoughts result in things."

If, then, our philosophy is composed of our beliefs, and our beliefs are thought-patterns repeated until they become subconsciously habitual; then we must learn to control what we think if we want to develop a philosophy that will direct us toward truth, for it is by the control of thought that reason can introduce change.

We cannot simply reach into the subconscious mind, select a thought-pattern and tear it out of our personality; not even the psychiatrist can do that. What we can do is to become aware of an undesirable thought-pattern by its results in our life. When we have become aware of it, we have lifted it from the subconscious processes of the mind



and transferred it to the conscious level. Here we can substitute a better thought-pattern if we decide we want to.

One process by which we change ourselves is to act as though we were already changed. We can stop being an angry person by beginning to act like a better-tempered one. Before long this new habit replaces the old, and we prove how simple the change really is.

Even more powerful is the technique of creative visualization. It can literally remake a life and create new worlds. But it would not be right to assume that the intellectual processes, the examination and manipulation of thought, are the only techniques for the attainment of truth, love, and beauty.

Intuition, for those who can practice it, is valuable although not without hazard—perhaps the greatest being the ease with which imagination can be mistaken for it. Imagination is an intellectual process by which an image of that which we want to become manifest is created within the mind. When we are aware that we are deliberately using the imagination in this way, there is less danger; but creative visualization is practiced whether we know it or not. It is easy through this process to mistake something created for a direct intuition of truth. Some of the experiences labeled *psychic* are nothing more than unguided creative visualization projected upon the screen of consciousness.

Even with the safeguard of good intent, mistakes will be made; but sooner or later the way to truth will be found. Good intent will not, of course, negate the operation of natural law. When a baby sticks his fingers into the light socket, the law of nature operates without respect to intent. Likewise, if one even with good intent leads others into perversions of truth, the consequences will inevitably follow.

Direct intuition of truth may come as insight into design, color, composition, theme, or sound, for these are all facets of truth. Whether it be philosophy, science, religion, or the arts, when the student experiences direct intuition of truth, there will be no doubt in his mind: That which is the object of intuition harmonizes with all other truth in whatever field.

Right intent, right thought, and right action will lead us into the very holy

AMELIA B. EDWARDS

It Began in Egypt!

WHEN WE SPEAK of the literature of a nation, we are not thinking of inscriptions graven on obelisks and triumphal arches. We mean such literature as may be stored in a library and possessed by individuals. In a word, we mean *books*—books, whether in the form of clay cylinders, of papyrus rolls, or any other portable material.

The Egyptians were the first people of the ancient world who had a literature of this kind: who wrote books, and read books: who possessed books, and loved them. And their literature, which grew, and flourished, and decayed with the language in which it was written, was of the most varied character, scientific, secular, and religious. It comprised moral and educational treatises; state-papers; works on geometry, medicine, astronomy, and magic; travels, tales, fables, heroic poems, love-songs, and essays in the form of letters; hymns, dirges, rituals, and last, but not least, that extraordinary collection of prayers, invocations, and religious formulae known as *The Book of the Dead*. Some of these writings are older than the pyramids; some are as recent as the time when Egypt had fallen from her high estate and become a Roman province. Between these two extremes lie more than five thousand years. Of this immense body of literature we possess only the scattered wrecks—mere “flotsam and jetsam,” left stranded on the shores of Time. Even these *disjecta membra*, though they represent so small a proportion of the whole, far exceed in mere bulk all that remains to us of the literature of the Greeks.

Pharaohs, Fellahs and Explorers, Harper & Brothers, New York, 1891

of holies, where everything is One. At this Center, we experience the beauty, the love, and the truth of every pathway, of every radius from the circumference into the Center. Then we reflect them back again in rhythmic cycles of creation, for we are one with all that is.

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June
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WHILE THE NAME Septimus Winner means nothing to the average music lover, that of Stephen Foster suggests old plantation melodies and plaintive love songs. A contemporary of Stephen Foster and a prolific composer, Septimus Winner, however, possessed as much if not more talent. The reason his name is relatively unknown is because he used a number of pseudonyms—Percy Guyer, Mark Mason, Paul Scranton, and Alice Hawthorne.

The songs of Foster and Winner show a similarity, flowing melodies and lyrics, often with undertones of sadness. But there was little similarity in their lives although they were almost the same age. Both were born in Pennsylvania—Stephen Foster, July 4, 1826; Septimus Winner, May 11, 1827.

Stephen Foster turned to alcohol as an escape from emotional problems and died at the age of 38, the flame of his talent burned out by sickness and dissipation. Septimus Winner's industrious and diligent life, on the other hand, spanned 75 years.

He showed unusual talent at an early age and became a concert violinist, appearing frequently in Philadelphia theaters and often playing his own arrangements of popular and classical music. He made over two thousand arrangements for the violin and other instruments and wrote many original compositions. Some of his best known songs are *Whispering Hope*, *Listen to the Mocking Bird*, and *Give Us Back Our Old Commander*.

Whispering Hope, one of his early compositions, was published under his mother's maiden name, Alice Hawthorne. It has been arranged for almost every instrument and as a vocal duet. Although it is doubtful that the composer intended it as a hymn, it has been included in many hymnals.

Listen to the Mocking Bird was in-

HAZEL ENGH, F. R. C.

Fame Behind A Veil

*An American composer
who cultivated anonymity*

spired by the blithe whistling of a little Negro boy. It, too, carried the by-line, Alice Hawthorne. The song became popular, and when peace was declared between the States, a joyful populace danced on the White House lawns to its lilting strains.

A successful teacher, Septimus Winner taught violin, piano, organ, flute, cornet, accordion, concertina, clarinet, and flageolet, all of which he is said to have played acceptably. In his day, few music instruction books were available, but for him that posed no problem: He wrote his own—more than two hundred technical books.

Yet music did not occupy all his time. He was a regular contributor to *Graham's Magazine* in Philadelphia, at that time edited by Edgar Allan Poe. He also founded the Musical Fund Society.

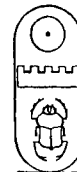
Why did not Septimus Winner sign his own name to his compositions? No one knows. Some of his pieces may have been pot boilers, but he was no hack. His work shows careful attention to detail and rules of composition. If he sought anonymity, he succeeded, for the name *Septimus Winner* has been lost in obscurity. The songs of Alice Hawthorne, however, have become classics.



INTERNATIONAL ROSICRUCIAN CONVENTION

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ADAM GERONTES

The Age of Creative Evolution

EVERYWHERE, evidence increases of the breaking up of a pattern of living for which the standards have been set for some two thousand years. So much is this true that some religious writers are referring to the present as the last days—meaning by that the fulfillment of the time allotted before the Second Coming spoken of in the Christian scriptures.

Whether or not the churches have been right in their interpretation of the phrase regarding the *last days*, it is evident that civilization, as we know it, is approaching some kind of climax. Our perspective is certainly large enough to enable us to recognize that divergent ideals and conflicting ideologies responsible for the First World War were equally responsible for the Second and are not yet merged into harmonious unity.

The perspective of history indicates in this that an accepted pattern is being followed, which demonstrates the truth of Santayana's axiom that those who do not remember the past are compelled to repeat it. The fact, however, that our period is one in which forces seem to be approaching some crucial change does not suggest what can be done individually to prevent the catastrophe any more than the diagnosis of a patient's ills can effect the cure. Nevertheless, without a clear understanding of the causes responsible for the world situation, it is equally true that little or nothing can be done to remedy its effects.

When problems reach world proportions, the causes are so many and so remote that even to recognize them as having been individual in the beginning does not make one happy in the thought of having to start again with the indi-

vidual in order to correct them. More often it makes one prone to accept the situation as hopeless, cease our efforts at improving our perspective, and adopt a defeatist and escapist attitude in the face of what is considered the inevitable.

A little over a hundred years ago when Henry Thoreau decided against being forced to pay taxes, he found the officials of his little village inclined to argue him into agreement. In the end, he conformed as his neighbors were doing, and the matter was forgotten; forgotten that is until an obscure Indian student in an English university found in Thoreau's attempt at individualism the very weapon with which he could fight a great nation.

India's independence from England is said to have been due to the Civil Disobedience Movement, which took form in the mind of Mohandas Karamchand Gandhi after reading Thoreau's essay. Thoreau, challenged by local conditions, expected only to bring about a local and immediate result; yet the cumulative force set in motion by that cause affected a world of which he had no knowledge and *changed the pattern of history*.

Movement in all departments of life is brought about by the action and reaction of opposing forces. To the best of his ability, the thoughtful student of human history at all times acts to set right causes in motion, regardless of whether their result will be immediately beneficial to him or only remotely effective in ages to come.

Twenty-One Civilizations

Professor Arnold J. Toynbee once plotted the curve of the rise and fall of the twenty-one civilizations which so far have struggled to express themselves on this globe. His thesis was that societies consist of relationships between human beings. Theoretically, they could live forever. Each began, so he said, as a response to a challenge like that of the once-uninhabitable valley of the Nile to the Egyptians.

A civilization's progress is a succession of challenges—environment, war, physical and moral pressures—and its life is measured by the number of those challenges it can successfully meet. Inevitably, in its development it makes

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a wrong response to some challenge and that wrong response initiates a *Time of Troubles* which marks the end of its period of growth and the beginning of its decline.

This Time of Troubles may be only a few years or centuries; but it finally leads to a *universal state* where order is imposed from without on all conflicting groups in its society. Surprisingly enough, this is a symptom of the society's disintegration. People stop following their leaders voluntarily and have to be coerced; they grow restless and dissatisfied within the universal state, and great bodies of them begin to migrate to places outside its borders. Those remaining become increasingly dissatisfied and make some new religion the focal point for expressing their dissatisfaction. As a result of this conflict and pressure from within and without, the universal state decays and the elements are once more freed to recombine in other and newer patterns.

It is not within the province of even so wise an historian as Professor Toynbee to predict with certainty whether or not Western civilization will meet its present challenges successfully and endure, or whether it will go the way of most of its predecessors.

Fortunately, the situation is neither so dark nor so hopeless as it seems to appear to both the historian and the religionist, at least not to the one who not only knows the law of positive and negative action but also knows that the world is merely a laboratory in which the law of action and reaction is constantly being put to the test.

It is in the nature of things that mistakes will be made and useless repetitions attempted. Errors of calculation and judgment, corrected by one group of experimentalists, will be followed through by another and another, until by the slow process of evolution the dullest will learn the necessary lessons.

(continued overleaf)

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.

July: Jorge Alessandri, President of Chile, is the personality for the month of July.

The code word is POLL

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



LYNDON B. JOHNSON

September:

The personality for the month of Sept. will be Lyndon B. Johnson, President of the United States.

The code word will be NAT



JORGE ALESSANDRI



A Transition Period

When St. Paul wrote that all would be changed "in the twinkling of an eye, at the last trump," it is evident that he meant both more and less than his words indicated. In broad terms, the changes which have been going on in our lifetime may be referred to as "the twinkling of an eye." We have been living in a transition period where two cosmic ages seem to overlap. One is the Old Age and embraces roughly what is called Christian history. It might be characterized in the single word *belief*.

Certain postulations regarding the creation of the world and the place and purpose of man in it, as well as the end of man in the state that is to follow, have been laid down for acceptance. In this age, the Church has been the dominant repository of truth and has maintained itself by a system of rewards and punishments: Salvation for conforming believers; damnation for thinking dissenters.

Crystallization

Crystallization, it has been well said, begins at the point where thinking stops. The conflicts of this age have been brought about by man's refusal to crystallize into a pattern of unthinking belief. They have been heightened by cosmic forces which have been attributed to the newly discovered planets, Neptune and Uranus. If an individual's first breath attunes him peculiarly to vibrations of the Cosmic, those born in the first quarter of this century have been most keenly sensitive to the conflicting forces of the old and the new. They have, so to speak, been riding a see-saw, now up, now down, as they have sought to resolve the conflict between the old and the new within themselves.

It is unhappily true that all too many have dissipated their forces and ended in frustration, for they have been unable to cooperate with the Cosmic in its

effort to transmute a lower expression of force into a higher one. The shift in polarity and the stepping-up of activity from one octave to the next higher have been too great for them.

The New Age can be characterized by the word *knowledge*. Where the old said, "Lord, I believe. Help Thou mine unbelief," the new says, "I know, and I have proof of my knowledge."

Transition can be made from the old to the new by transmuting belief into the higher octave of knowledge. This indicates, at least, that one can work with more assurance, as well as with more satisfaction, when what he does stems from knowledge rather than belief. It indicates, as well, that the Age of Creative Evolution, where man comes into his true inheritance as the Son of God, can only come when this transmutation has been accomplished and man has rightfully proved his own divinity.

This makes meaningful, it would seem, the words of John the Baptist, according to a modern translation: "Change your way of thinking, for a new era is at hand." If thinking is attuned with the old rather than the new, one will delay his own entrance into the Kingdom. If he chooses, however, to change his way of thinking, he can immediately enjoy the rights and privileges of the new era.

Physical age has nothing whatever to do with it if one can believe the judgment of an old man—Justice Oliver Wendell Holmes. "I do not lose my hopes. I do not pin my dreams for the future to my country or even to my race. . . . I think it not improbable that man, like the grub that prepares a chamber for the winged thing it never has seen, but is to be—that man may have Cosmic destinies that he does not understand. And so beyond the vision of battling races and an impoverished earth, I catch a dreaming glimpse of Peace."

YOUR CONSTITUTIONAL RIGHTS

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is contained in a convenient booklet. To save yourself correspondence and asking questions, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).

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RICHARD STRAUSS once said to me, "Wagner is like a huge mountain in our path. We can try to walk around it, but we must not try to climb it; we can never reach the top."

This was spoken from the viewpoint of the creative musician. As a re-creative musician, I find it futile to argue about Wagner. Wagner simply exists, a fixed point in the musical universe. The growth of that mountain—the evolution of Wagner and his *Gesamtkunstwerk*, or total work of art—was not steady or logical, except for the gradual unfolding of his leitmotif technique.

Every one of his ten major works is completely different from all the others; his ability to adapt treatment to topic was an outstanding element of his genius. For example, in 1856, as he wrote, he "left Siegfried under the linden tree and took tearful leave," finishing *Tristan* and *Meistersinger*, for which he saw more immediate practical results. In 1869 he went on with the *Ring* exactly where he had left off thirteen years earlier; I can find no break in style.

Since I happen to conduct much Wagner at the Metropolitan, people keep asking me questions, and more or less the same ones. Why is Wagner so loud? Why is Wagner so long, and what do I think about cuts? Would Wagner be less remote if he were given in English? Let me answer these questions one by one.

Wagner made opera symphonic; he experimented in this direction as early as *Der Fliegende Holländer*, although rhythm and orchestral accents, as well as the third-act tenor aria, still show

JOSEPH ROSENSTOCK

The Wagner I Know

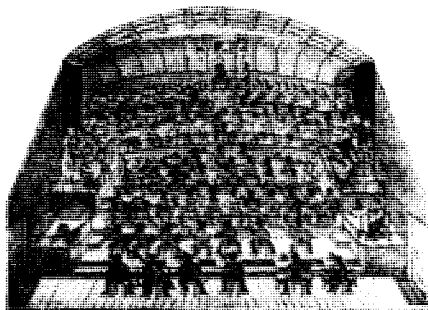
Mr. Rosenstock, distinguished conductor of the Metropolitan Opera of New York, is a native of Cracow and made his debut at the Metropolitan October 30, 1929, conducting *Die Meistersinger*.

Italian influence. By *Tannhäuser* he had broken away from the past. His orchestra developed into an artful fabric consisting almost entirely of leitmotifs; it is closely knit, but not meant to be overloud.

In fact, Wagner put the orchestra underground and provided that it be covered. In the Bayreuth Festspielhaus, with its unmatched acoustics, the orchestral sound blends completely with that from the stage and neither blasts eardrums nor stifles throats. I know that he is sometimes played quite heavily—perhaps on purpose, as a matter of interpretation. My own efforts to make Wagner sound translucent are not always successful. A hundred-piece orchestra, including eight French horns and fourfold woodwinds and placed almost at audience level, can be toned down only to a certain point. But a Wagnerian score is a revelation. . . .

I agree that Wagner can make strenuous listening. Fritz Busch once said to me, "If he had lived to write another opera, it would have lasted a week." But the problem is not merely one of duration; *Le Nozze di Figaro* also lasts four hours. The problem lies with the slow-moving action, the repetition of words, phrases, and comments. Would the poems have turned out differently, I have been asked, if Wagner had not written the *Ring* backward? Would he have written those long narrations if the music dramas based on them had already existed? And what cuts would he make today if he were able to come back to earth for a performance?

My answer is "none." He would not have sacrificed a single word. He was a Saxon, and the Saxons are notorious for verbosity. They have a nervous



The sunken orchestra pit at Bayreuth devised by Wagner



habit of repeating themselves, of explaining and elaborating. Take the Wanderer-Mime scene in *Siegfried*, or Wotan's soliloquy in *Die Walküre*. What he tells Brünnhilde on pages of vocal score could be said in three sentences, but not by a native of Leipzig.

On principle, I am not against cuts so long as they do not result in mutilation. This is one of the conductor's greatest problems. As the protagonists repeat words and thoughts, the music moves on, developing organically and logically. Once in a concert I performed the *Meistersinger* Quintet, which appears to be a closed musical number, but I found it very hard to decide where to stop.

I think from the standpoint of drama—and at the risk of being accused of heresy—entire scenes like those of the Norns in *Götterdämmerung* might be sacrificed outside German-speaking countries. On the darkened stage, three green-robed women discuss Wotan's troubles and handle a rope. It is magnificent music, and the mystique it projects might compensate for the lack of action, but I am not surprised if contemporary Americans feel restless.

I would not, however, omit the first scene of the second act—Alberich ordering his son Hagen to destroy Siegfried—even though it too is dark, static and intelligible only to the initiated. It is a manifestation of Wagner's mastery in creating contrasts. The weirdness around the night-bound plotters yields to a festive scene. The men's chorus preparing a double wedding is a "new" sound in the *Ring*, and the arrival of Gunther and Brünnhilde is a climax of Teutonic power, of gruesome, fearsome cheer.

In Wagner scores there are "traditional" cuts which, most of the time, hurt my ears because of the way they violate harmonic sequence. Occasionally we jump over short, all too static passages—and get angry letters. People who do not miss entire arias in a Mozart opera feel insulted when we eliminate eight or sixteen Wagnerian bars of little phrases, chords, and pauses.

Would I recommend Wagner in English? Yes and no. It is always better to understand at least part of the text. On the other hand, a mediocre

translation easily destroys Wagner's amalgamation of word and music; besides, understanding every word is not necessarily enough for "understanding" Wagner. Even Germans need some preparation to appreciate fully the *Ring*, *Tristan* and *Parsifal*. I do not think it extravagant to expect those exposed for the first time to works of such gigantic proportions and intricacy to read a guidebook, or at least the text in their own language.

For a hundred years the public was not permitted to enjoy Wagner without being reminded of his theories, conflicting philosophies, goals, innovations, personal oddities and states of mind. His work was approached not with affection but with awe; and awe rarely leads to understanding. The time has come to take stock: What does Wagner say to us today? What will we find if we cut through the mists of symbolism, mythology, psychology and commentary and take a fresh look? We find Wagner's remoteness as legendary as many of his characters.

Legendary Characters

Those legendary characters are frighteningly contemporary. Any day, any of us may be faced with the problems not only of Tristan, Isolde and King Marke but of Wotan himself—a contract one does not like, a promise one cannot keep, marital trouble, a son killed in battle, a daughter who teams up with the wrong man, a disrespectful grandchild; the desperate search for youth, heralding old age; toward life's end a lonely search for wisdom. To Wotan's personal tragedy, or rather to the *Ring* in its entirety, applies the saying, "You can afford a crime, but you cannot afford a mistake." Alberich, the criminal, survives, while those who were merely weak, careless, gullible or innocently involved must perish.

It is difficult to project the human element from the orchestra pit. All the conductor can do is contribute to the overall effort. In Sachs' soliloquies, Wotan's Farewell and similar moments, I try to avoid pathos, bombast and slow tempi. I always try to emphasize the pertinent leitmotif and its melodic potential. I want Wagner to sound forceful but not sharp. I want to make him as melodious as possible.

The term *Sprechgesang* has been applied to the rhapsodic song that Wagner coordinated with the orchestra into the so-called "continuous melody," and the term may sound misleading. I am astonished that people still call his music unmelodious. What is melody? Only something you can whistle right away? Wagner made operatic singing declamatory by not distorting word syntax, by placing the musical accents on the right syllables, by bringing out the music intrinsic in his own language. Take the first line of King Marke, "Mir dies? Dies, Tristan, mir?" or that of Alberich in *Götterdämmerung*, "Schläfst du, Hagen, mein Sohn?" or Gurnemanz' "Was tat dir der treue Schwan?" These are beautiful melodies. . . .

In my opinion it is Wagner the

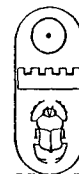
musician who brings people to the box office, here and in Germany, in Italy, England and France. Wagner acquired a bad reputation during the last war and suffered a temporary setback. But now, once again, not only the young dreamer or the nostalgic but people from all age groups want to be enthralled and intoxicated by this music, which offers escape.

Those who avoid Wagner give the same reasons his critics gave a century ago: length, weight, unintelligibility. The public's attitude toward Wagner has not changed. He either fascinates or repels. All I can say is that either the theatrical and musical experience is worth the effort or it isn't.

(Condensed with permission from *Opera News*)

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Charlene from the works of Arthur W. Palmer, on exhibit in the Rosicrucian Art Gallery during May.



E. F. WELLS

Wooing Lady Luck

Try the positive approach

ACCORDING to a study presented to the American Public Health Association, one third of the United States adult population consists of unhappy, unlucky individuals. The study, prepared by Drs. Lawrence E. Hinkle, Jr., and Norman Plummer, of the New York Hospital, Cornell University Medical Center, revealed that this unlucky third has most of the troubles in the world.

They jam the divorce courts, clinics, hospitals. They overload the welfare agencies, lengthen the unemployment lines; and when they are employed, they burden industry with absenteeism, illness, and accident. They would be the first to admit that fate is against them and the last to admit it could possibly be their fault.

Several years ago, Dr. J. B. Rhine's experiments tended to show that extrasensory perception plays a part in what man calls *luck*. His findings, substantiated by other parapsychologists in North America, England, and Europe, indicate that one-out-of-five individuals possesses extrasensory perception keen enough to stand up under rigidly controlled scientific tests.

According to the evidence, these people can receive the thoughts of others. As Camille Flammarion, the French astronomer, phrased it, "One mind can act at a distance upon another, without the habitual medium of words, or any other visible means of communication." Scientific respectability is thus given to those experiences of telepathy that one may have had.

Curious to know if there was a connection between personality types and extrasensory perception, Dr. Gertrude Schmeidler conducted a series of tests. Her results showed that enthusiastic,

optimistic people scored higher than they would according to the law of averages, while cynical disbelievers scored *lower!* She found that good luck and bad are due to the same set of abilities, exerting themselves either in a constructive or a destructive way, either in a subconscious desire to score high or a subconscious desire to score low, a desire to win or a desire to be defeated.

Just as the thing Job greatly feared came upon him, so the thing one greatly hopes for can come if he believes strongly and positively enough. A survey in *Psycho-Cybernetics*, reported by Dr. Maxwell Maltz, showed that, by and large, optimistic, cheerful businessmen were more successful than pessimistic ones.

So, in wooing Lady Luck, the first requirement is to believe that *thinking* can exert an influence on the outcome. Don Larsen, the only man in history to pitch a perfect game in the World Series, told a reporter that the night before the game, he "had the crazy feeling" he would pitch perfectly the next day.

One of the attributes that characterized Franklin Delano Roosevelt during his entire career, even after his shattering illness, was his unquenchable belief in victory. It was impossible for him to enter a political contest without being spurred forward by this winning feeling. In analyzing his political success, Alden Hatch, biographer of *Franklin D. Roosevelt*, concluded that undoubtedly the winning feeling "won many a seemingly hopeless battle."

I Learn Tennis

When I was a teenager, my older brother began teaching me to play tennis. My game seemed to progress fairly well until the day we agreed to play a game of doubles: The net seemed like an enormous octopus, reaching out to scoop in each ball I tried to slam back.

After we lost the first set, my brother said: "Stop worrying about our opponents; stop worrying about me, and stop staring at that net. Just sit here for a few minutes and recall the last time we played together. Think about that ace you slammed past me when I was at the net. Don't think about anything except every good shot you've

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ever made. When you start playing again, don't let yourself get in your way."

I did as he said, and it was as if a completely new set of reflexes came into play. My racket seemed to have a will of its own. My muscles were no longer tense. Something was guiding my strokes, compensating for any flaws in form. It was a miraculous feeling, and I never forgot it.

This technique of recalling a past success often seems to be magic, but it is not wishful thinking because a past action is actually being visualized. It can be applied to any endeavor, and once adept at it one can visualize himself performing as he wishes to do. In a sense, the mental image is the blueprint, and a faulty image produces a faulty result.

Successful visualizing can put one in a winning frame of mind, and should obstacles or fatigue temporarily destroy it, visualizing can restore it. Successful visualizing is a part of the winning feeling, and both are closely associated with the lucky touch.

Dr. Rhine has also said that a "... confident, believing attitude in itself helps to influence the outcome favorably." It increases skill and confidence, and, in turn, this causes others to respond with greater faith—all of which strengthens the luck line.

Even the luckiest must encounter a few setbacks; but he will not let the temporary obstacle destroy his belief in himself, his goal, or his luck.

Those of the unlucky third often remain defeated because they are convinced they haven't a chance—some because they feel they haven't enough education; others because they have to work too hard and have no time in which to save themselves from their lot.

Everyone can utilize the time he does have. Francis Parkman was desperately ill, a mere shell of a man when he began writing *The Oregon Trail*. The pen would drop from his nerveless fingers, words would sprawl, one into the other. He was able to write only for minutes at a time, rarely a full hour a day. Yet, word by word, sentence by sentence, the manuscript was completed.

Creating Opportunity

While the unlucky ones bemoan their lack of opportunity, the lucky ones are creating theirs. Edison had a job peddling sandwiches on a train—not a very promising job. He took it because it gave him the opportunity to set up a laboratory in the baggage car where he could conduct experiments.

There is no known upper limit to what individuals are capable of doing with their minds. There is no age limit that bars them from beginning. There is no obstacle or barricade that cannot be overcome if they persist and believe.

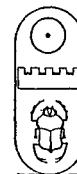
"Genius," wrote W. C. Holman, "is intensity." It is enthusiasm. It is the capacity for taking infinite pains. It is wholehearted absorption in the task. It is patient dedication to perfection. Each in itself a lucky talisman.

In whatever is undertaken, act as if Lady Luck were on your side. Visualize a successful outcome. Approach the project with a confident, calm, yet enthusiastic attitude. Refuse to think in terms of failure.

Only the unlucky think in terms of failure. They have a visual image of all the things that could go wrong, and this image dampens their enthusiasm and keeps them from going ahead. Those who do have the courage to proceed despite their fears often act in such a way as to bring about negative results because they *project* the image of failure, unconsciously using extrasensory perception to project and receive negative results.

For those whom Lady Luck deserts temporarily and who become skeptical, the following true story of skepticism and belief is one to be remembered: In 1955, during the uranium craze when fantastic fortunes were to be made, a professor at the Colorado School of Mines said wryly: "For years I knew there could be no uranium in the area near Golden. A local janitor didn't know this. Last year he went out and found a uranium mine within a few miles of the campus."

There is always someone who knows it can't be done, but the one who makes history is the one who goes believingly ahead and does it!



Here Come the Brides

WHY do the altar-bound (about 1,500,000 of them a year in the United States alone) prefer to take their vows in June? Tradition still governs most of the world's wedding customs, and romantic couples prefer the traditional month of brides.

June was the last court month before the hot Parisian summer in the days of Marie Antoinette—the most popular time for gala celebrations.

In colonial United States, too, June remained the marrying month. A winter wedding would have meant a guest's taking his life into his hands: Icy roads complicated the ever-present danger of Indian attack. A spring or fall affair interfered with planting or harvest time; so nuptials were usually scheduled for summer.

The traditional wedding gift in Lapland is a reindeer! In some countries, guests provide pantry supplies to see the couple through their first few months. Most brides-to-be dream of gleaming silver when they survey their stack of presents.

Miss Sally Wallace, Bridal Consultant for Wallace Silversmiths, says that silver has been a symbol of romance for centuries. "Because of its color, ancient man associated silver with the moon, and alchemists often referred to the precious metal as 'Diana.'" One



sterling item frequently found at European weddings is the *chain*. When couples marry, their hands are tied together with a silver chain before the ring is placed on the bride's finger; and so "the knot is tied." Hindu women wear toe-rings of silver from the time they marry until their husbands die.

The color of the bride's costume is also a matter of tradition. In the United States, the bride wears white; but in China, where white is reserved for mourning, she dresses in red. Superstitious Norwegian girls often choose green for luck. The colors most popular in Rumania are red and gold.

But regardless of differences in gowns and gifts, in wedding dates and dowries, in rites and rituals, brides the world over have one thing in common—that radiant beauty born of love, joy, and dreams of living happily ever after.

1964 - A Rosicrucian Convention in the . . .

Special Event:

The Emperor will be present.

UNITED KINGDOM

The Francis Bacon Chapter, AMORC, London, England, will sponsor a Rosicrucian Convention on Saturday and Sunday, September 12 and 13.

Rosicrucian dignitaries from outside the United Kingdom will include the Emperor, Ralph M. Lewis, and Raymond Bernard, Grand Master of France.

All active members of AMORC are urged to attend.

For full particulars, write to Mr. I. A. Collins, 15, Berkeley Court, Tulse Hill, London, S.W. 2, England.

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SINCE EVERYTHING in the Cosmos exists in two forms, no matter what we do or what we create, there is also a second state or form termed the reactive condition. It is a basic law that nothing can disturb the equilibrium of the Cosmos, which acts instantaneously to preserve itself, giving rise to the conditions of action/reaction.

We may, as an example, desire to make an astronomical telescope mirror. We find that having made a start by obtaining the raw materials, we must then overcome the cosmic inertia, or intrinsic resistance, of the material.

To maintain the balance of the Cosmos, it is necessary to exchange something—in this case, energy—for what we want. This exchange restores the balance of cosmic energies, used in the formation of the glass, by liberating them in the form of heat—heat which originally was derived from the cosmic source to form the glass into a lump by fusing. To every action there is an equal and opposite reaction, as Isaac Newton discovered. This is the law of duality.

It may be argued that the action of the law of duality is precluded by the concept of the item initially and that necessarily this incurs a third condition, state, or form. This is true, yet not quite accurate. If we consider the term *existence*, we must consider equally its opposite, *nonentity*. Where do these terms meet and where is the cross-over point? Also, what laws, conditions, states, or forms govern them and hold them together or keep them apart?

Since energy is required to overcome inertia, where does the energy come from if not from the inertia? Potential energy is energy anticipating action; therefore, it does not exist in our immediate period of existence but exists in a later stage. However, when this energy becomes available, it becomes active and ceases to be potential, becoming kinetic, or dynamic. Its appearance from the unmanifest is at the point of application, which we call the *present*. From this point, it disappears

R. T. BROWN

Compensation

The cosmic law of balance

again into the unmanifest, which we call the *past*.

This may be made even clearer by a simpler system of abstraction: A point is the concentration of a sphere within its center; and, conversely, a sphere is the projection of a point into the surrounding space. The total pressures of the sphere concentrated upon the point are reflected into the surrounding space and support the sphere. The cross-over occurs within space, and this is the rough equivalent of the universe in which we live.

Within the Great Unmanifest is a consciousness which initiated the desire to maintain and preserve itself. This could be done only by creating conditions of imbalance, opposition, or manifestation. This consciousness is the third binding factor of the action/reaction states. Although the initiator of these states, it is not so concerned with how the action and reaction take place as it is with the mechanisms of the conditions and the maintenance of a proper balance.

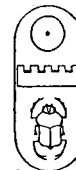
This applies to everything—animate and inanimate. It is a basic law of physics. Thus we see the source of the great law of compensation, or karma. Karma and the law of action/reaction are one and the same: One does not get something for nothing or nothing for something. We are all part of the Cosmic Intelligence. According to how we operate in our lifetime, we shall be given opportunities to advance.

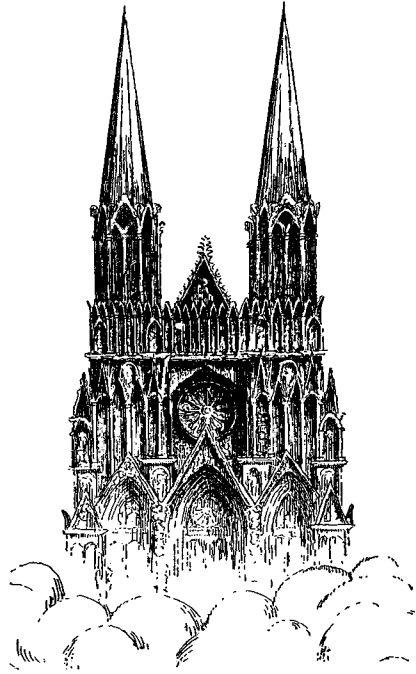
The future is the projection of the past; it is the past's opposite or reactive state. The future and the past have their meeting point in the present. This brings us back to the original statement: Everything in the Cosmos which we can perceive or conceive occurs in two forms.



If we knew everything, there would still be the mystery of the cause.

—VALIDIVAR





Cathedral Contacts

JUDGMENT OF TIME

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

NO DOUBT we have all upon occasion said to ourselves or heard someone else make remarks such as, "Last year was a good year" or "This month has been a terrible month." We know generally that, when a person makes remarks like these, he is referring to certain events and the impact of them upon him during the period of time of which he is thinking. A good year might mean a year of economic growth, that the individual's business has prospered, or that his finances have increased. A good year also might mean that one's health has been good and no serious problems remain unsolved. To refer to a bad year or month, the same application could be made—that is, that it was not good economically or personally for one reason or another.

Such references are statements of the judgment of time. We are in a sense setting ourselves up to be the judge of whether or not the time that has passed was to our liking or satisfaction. The interesting conclusion that will come from an analysis of such remarks is

that time probably had nothing to do with the situation, that the economic conditions that were either good or bad were not in any specific way related to the period of time which we credited or blamed for the favorable or unfavorable circumstances.

Many years ago, I heard someone say that life is made of time and it is a shame to waste one moment of it. This is a manner of stating that time is a condition, not necessarily an entity. It is a component of the entire span of existence. I am not attempting here to enter into a philosophical analysis of the nature of time, but rather to consider it objectively from the standpoint of those who are viewers of its passing.

To consider life to be made of time is a good analysis because we measure life in terms of the seconds, minutes, hours, months, and years that go by. All mankind is quite age conscious. Modern industry and government have tended to emphasize this awareness of age because of the complications of modern business, which have caused more mature individuals to be considered too conservative.

From the economic viewpoint, the employment of older persons is considered too expensive because of the additional cost of insurance and pensions that are now accepted as a matter of course by almost everyone. Regardless of the justification for the practices that result in this type of thinking or how we as individuals may judge as good or bad the time that is past, what we are doing is simply dealing as living entities with our *experience* and not necessarily with *time*.

To consider time again from an objective standpoint, we must be aware that the only time we know is that which we experience. This should constantly relate to our minds the fact that experience and time are synonymous insofar as our lives are concerned. I believe it was Ralph Waldo Emerson who said that *now* is a very good time provided we know what to do with it.

There are always opportunities because the attributes with which the human being is equipped enable him to draw upon his mental and spiritual reserves to meet stresses and participate in the experiences provided by his environment. Therefore, there are always

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opportunities that man can utilize. There are always possibilities that he can exploit.

To bewail the passage of time, or the time that has seemed to be unfavorable, and to anticipate more of it is to waste the very thing of which life is made, to refer to my earlier quotation. Therefore, whether we are in entire agreement or not with the outlook of Emerson, it is still a good working philosophy. We live at this moment. We cannot change this fact so we will be better off and live more fully if we acknowledge that *this time is a good time.*

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.



ONLY TRAVELERS

We are only travelers in this life, and the earth is just an intermediate station on the way to our destination, which lies in another dimension.

Our main trouble on this trip is that we always have too much luggage; no matter whether rich or poor, everyone is burdened with unnecessary things: bags full of worries and fears, grudges, egoism, desires, traditions, social laws and ambitions, snobbery, spitefulness, hatred, and so forth. . . .

Most people are only concerned about their luggage and watch it carefully so as not to lose it. They have no time for anything or anybody else, and so they add another parcel on top of the stuff they have accumulated—it is *loneliness.*

However, there are still a few around who travel with seemingly light luggage, but they carry the most precious treasure—*a heart full of love for their fellow men.* To those who are weary, they lend a helping hand, . . . With their help our burden will become lighter . . . and under their guidance, we shall safely reach our destination.—GUNDEL BUEHLER, *Harmony Chapter Bulletin*



ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and your *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, August 20, 1964
8:00 p.m. (your time)

Thursday, November 19, 1964
8:00 p.m. (your time)



Glass Goes "Way Back When"

TODAY, even though machine-made, American glassware is the product of 5th and 6th generations of glassmakers carrying on a tradition.

Seventy-five thousand years ago, ancient volcanoes produced a natural, black, translucent product called obsidian. This Neanderthal man whittled into arrows and spearheads.

The early Egyptians some 2,500 years ago knew how to make glass objects, and murals in the tombs of pharaohs from the Fourth and Fifth Dynasties show ancient craftsmen blowing beads, urns, and bowls.

By the 4th century, glass was still a luxury for Roman aristocrats, but Italy remained a glass-making center. So much so that all the glass blowers in Venice were forced to move to the Island of Murano in the 13th century for fear their furnaces would set the city on fire. Once on the island, they had great difficulty getting off, for the Republic considered glass manufacturing a state secret.

The Venetians knew what mineral salts should be added to produce color, but each country produced its own improvements, and in England one blower



Courtesy of Glassware Institute of America

ANCIENT ROMAN HAND-BLOWN VIALS

added a dollop of lead oxide to his batch of sand to produce "crystal glass."

By the 17th century, England had run out of fuel and Captain John Smith was commissioned to establish a glass house in the New World. Twelve years before the Pilgrims landed on Plymouth Rock, America's first industry was established on the banks of the Chesapeake Bay in Jamestown, Virginia. In the 18th century, the Eastern Seaboard was dotted with glass houses.

After the American Revolution, the industry grew and glass factories began making glass by pressing it into molds mechanically, rather than blowing it through a pipe. The discovery of pressing glass gave rise to hundreds of new products, many of them fanciful and weird—flasks like boots or violins and whale-oil lamps shaped like wine glasses.

As the population increased and cities grew, the glass industry moved westward with the pioneers, settling in western Pennsylvania, Ohio, and West Virginia. There the factories found the ideal combination of snow-white sand, coal, and natural gas to replace the almost extinct forest of fuel.

From that region now come millions of dishes, goblets, cruets, cooking utensils, vases, and accessories, uniform in quality and lower in price than those blown by their Venetian predecessors.



Courtesy of Glassware Institute of America

TODAY'S MACHINE-MADE GLASS

*The
Rosicrucian
Digest
June
1964*

IN THE LORE of heraldry, one encounters a strange kind of mythology. Lions "rampant," dual-headed eagles, griffons, fantastical one-horned animals, and the like, find a graphic factuality such as nature never gave birth to and furnish evidence of the incredible imaginings of man's mind.

They are, of course, representative of mental concepts. St. George and the dragon may never have done battle, but their symbolic conflict is daily with us as man seeks to subdue himself.

Shakespeare described the poet's function as giving "to airy nothing a local habitation and a name." By reversal, any man may as well consign an airy and undesirable *something* to the tenuous limbo of nothing. Although man creates, he should know also how to dissolve what he has created so that he may shape his mental landscape to a form more acceptable. Such a process constitutes a certain path to freedom, freedom in particular from fears of a more nebulous but nonetheless threatening nature.

Believing that many of his patients, presenting themselves for a "routine checkup," were, in fact, secretly requesting the laying of a fear they preferred not to name, one doctor made a point of stating after each examination, "Well, you seem quite healthy, and you have no cancer." Sensing a widespread but unexpressed fear of cancer, by the deliberate emphasis on this word, he induced in his patients a relief that was frequently visible and audible. By focalizing the fear, he drew it off as humor is drawn from a boil.

Dr. H. Spencer Lewis once described his experience with a man suffering from an imagined brain tumor. His conviction that the tumor existed led Dr. Lewis to concur with him although medical examination had shown no tumor to exist. No doctor had done this. To the man's increasing frustration and despair, each had simply denied that any tumor existed. Dr. Lewis, having given the tumor "a local habitation and a name," was able to dissipate it in the man's consciousness.

It seems evident, then, that "naming our fears" is an accepted, perhaps basic, technique of psychotherapy. Analysis

TERENCE J. BATTERSBY, F. R. C.

Naming Our Fears

*We cannot battle successfully
with the unknown*

and discovery of secret motivations often cure hysterical paralysis, for instance. The reawakening of a past and forgotten incident when competently dealt with often leads to a new freedom.

It is equally true, however, that by naming a thing we may bring something not desirable into existence; so presumably there should be discretion in giving names to half-formed mental awarenesses.

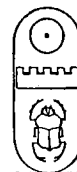
The Status Symbol

In public life, for instance, with the growing awareness of images and the like, we may ascribe to a man a certain character which he then may feel it necessary to justify. He may have to become, in fact, as "rugged," as "rough," or even as "ruthless" as he is painted. It is important, therefore, that we exercise care in the characterization of public figures as well as those nearer home.

In personal relations, we all know how irretrievable a word can be. Bitter accusations and domestic gall can create a distaste that lingers for longer than we would want. With a little thoughtful preparation, the unspoken word can be given a prior cast or mold that will make it serve a wholesome purpose.

It is true and not true that roses by other names smell as sweet. The judicious use of names can sweeten or sour persons and functions, can almost create new worlds. As another doctor used to say, the universal association of the word *pain* with the function of childbirth is positively immoral. He made it a practice to ask, "How often are your contractions now?"

Obviously, there is at all times scope for the development of a sense of delicacy and a sense of responsibility in



the use of words: Let the rat catcher be a rodent operative if he is happier so.

To go back to the doctor who suspected his patients' fear of cancer, it may be that his patients were actually afraid of the word *cancer* and felt instinctively that by saying it they would create through recognition something they did not want. By doing for them what they feared to do for themselves, their doctor dispelled the possibility that frightened them.

The question of names seems vitally to affect the progress and work of the mystic. Like the alchemist, the mystic is turning the dross of mundane existence into a paradise of conceptual or actual holiness and peace. He eschews all gossip and behind-the-back denigration of character. He applauds what is meritorious and is silent when he cannot do this in all honesty. Facing a negative influence, he would decide the question as to whether or not to give a particular thing existence through recognition. He would decide whether a repressed experience should be left interred or whether it should be exhumed to the cleansing light.

The Test of Temptation

It was Oscar Wilde's contention that temptation could only be got rid of by yielding to it. Each must decide for himself whether Wilde was right. (Certain psychiatrists—Freudians, in particular—would have us believe that behind the violent condemnation of social lapses lies a certain disguised wrath that another should achieve what we ourselves fear to attempt!)

Michel de Montaigne once averred that there were occasions when man should debauch and lie—if to do so were to do something that he feared. He

maintained, of course, that it was better *not* to do these things, his point being that restraint should be the product of disinclination and not of fear.

For this reason, it could be that those we so readily condemn as social menaces are, in fact, the present exhibitors of a kind of courage—and future ones of a true and more wholesome restraint. This is to look for extenuating circumstances, to look for the best. We must do that.

It is true, nevertheless, that the exploitation of a negative passion can lead by a particular path to a stage of disillusion. And is not disillusion often sweet in its bitterness? Is it not the way to membership in the great Fraternity of the Free? Saul, the hater of Christians, becoming in time the best exemplar of the faith, and the Prodigal Son transcending his prodigality to discover the benedictions of an unremitting paternal love.

We cannot battle with an enemy whose existence we fail to acknowledge. We must, therefore, by a judicious naming process at times discover our enemies in order to overcome them. Economy is a mystical watchword: It is economy to recognize only those negative elements which must come to a dark fruition before they fall.

All meet in their daily work those who would seem to betray their holiest purposes. Maybe at times we must betray ourselves before we finally ascend to the sought-for realms of created glory where the things of treachery peel away and the storm clouds are vanished by the sun.

Our pains will then be called contractions and will be no more. The names we have allotted to things will dissolve into a nameless glory.



ROSICRUCIAN RALLY IN DURBAN

SEPTEMBER 5 and 6

Members living in southern Africa are invited to attend the Rosicrucian rally being held in Durban, Republic of South Africa. 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 chairman, Mrs. Gwen Ehrmann, Box 44, Snell Parade, Durban. All active members are urged to attend.

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

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



THE AVERAGE human being begins a strange search early in life. The adolescent, just beginning to sense an evolving personality, is perhaps more affected by this inner desire than by physiological and mental changes.

It would be an unfortunate thing for the progress of civilization if through some magic of cosmic law each of us should suddenly find his prayers answered, his desires fulfilled, his search ended. Not only would there be an end of the urge to achieve better and greater things, but also of the search for knowledge and for solution to the mysteries of life. Civilization would come to a standstill, and we would begin to retrograde.

The artist never feels satisfied with his art. Many admit that they never carved a piece or painted a picture, never chiseled, engraved, or cut in any way a thing of their creation with which they were perfectly satisfied.

So it is with the inventor and with the musician. So it will always be with the man who is evolving cultural ethics in his business system, who is improving his merchandise, his sales and advertising methods, the service he renders to his customers.

An individual who feels quite satisfied, who finds no criticism coming from the voice within, is generally a failure. If he has been a success up to the present, failure is written for his future. The moment he feels he is in the very shadow of success or just around the corner from it, he is sure to be far from it. It is this sense of possibly greater service, power, and accomplishment that has quickened man into real progress toward perfection.

Perhaps many structures throughout Europe now in ruins beyond recognition may have been built by men who labored under a whip, who had no inspiration, no love in their work; but the lasting things throughout the world,

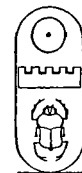
Attracting Success

from the Leaning Tower of Pisa to the magnificent temples of learning, art, religion, and science, were not made by slaves but by worshipers of the art on which they were working.

It is the same today. We have in our modern times the same desire for success, for individual power, for class, national, and international power. We have the same desire for recognition, attainment, and some of the luxuries. Those who are attaining success or attracting it are those who are laboring primarily under the whiplash of life, the urge of inspiration, and the constant impulse of an inner desire to do better and better.

You cannot take success in life and reduce it to an element or take happiness and reduce it to one phase of emotional expression. You cannot take sorrow and say it is of one formula or take wealth and say it is of one standard. Success for each individual is not measured by a yardstick but is wholly and exclusively personal. The success for one cannot possibly be the success for another to the same degree.

All success is not accompanied by wealth. The thing we do not have is



often the thing that is the most tempting, and we seldom understand the real nature of anything, especially of material things, until we have tasted of it.

There are those who are not seeking money primarily although everything they do may help to increase what they already have. It is not the increase that is the real urge but the desire to attain, to reach that goal that they have set in their lives, to go just a little beyond.

Men who watch for the sign of an approaching army—even in times of peace—are always looking beyond the horizon, listening to what you say but listening at the same time for an undertone like the trampling of horses' feet. They are listening for something, looking for something they want to add to their lives or keep out of them. They are looking for success in something.

You could ask a woman like the one in Paris who worked with radium, "After all the education you have had and the possibilities that lie before you—to teach, lecture, or see the world—do you mean to say that you enjoy sitting here? Does it give you anything to eat?"

She would answer, "No, not even a crust of bread."

"Then does it give you any new clothes?"

"No, I am wearing out the ones I have."

"Does it make you any younger?"

"No, I have aged ten years in the last two."

"Will it prevent death?"

"No, it is bringing it on. That tube contains radium and it is destroying the cells of my body. I am more dead than alive."

"What is keeping you alive?"

"My desire, my ambition. I want to

reach success—success that will not bring me anything but thanks from the waiting multitudes."

That is success from the point of view of one person. Thank God, there have been thousands who have worked for such success in the past. We are reaping the rewards of those who attained success in centuries gone by; we are enjoying their fruits. The man or woman who is seeking success of a selfish nature is seeking something that will never materialize.

Channels and Instruments

It is a just desire to live and labor so as to receive such compensation as will make one happy and able to meet the necessities of life and enjoy its blessings. But there must be more than that. If desire stops there, it may be commendable and pass the judgment of man; but it will not meet the judgment of the Cosmic Mind.

Men and women were created to be channels and instruments of creative work, and until a man or a woman entering upon any path of effort can say conscientiously, "I am laboring *with* God, *for* God, as one of His instruments," he is not going to achieve the real success that is possible.

You cannot tell whose work is the most important. You cannot tell which gives the greater light: the great four- or five-thousand-watt lamp on the street corner or the little light at the head of the surgeon's instrument to guide him in an operation. Success in life depends upon one's contribution to the necessities of the nation or the community and upon one's fulfillment of some cosmic mission. Success depends upon doing it well.

From the *Rosicrucian Digest*, July, 1932

OUR SINCERE THANKS

The Supreme Grand Lodge of AMORC wishes to express its thanks to those members and friends of the organization who during the past few months have made anonymous donations to the Order. Since we cannot acknowledge anonymous donations in any other way, we take the opportunity here to express our thanks to those who in this manner wish to support the work of the organization and contribute to its growth and future. Like all nonprofit organizations, the Supreme Grand Lodge of AMORC is dependent upon gifts, donations, and bequests to offset its operating expenses and provide funds that will ensure its future operations.

CONSCIOUSNESS, or awareness, of the afterlife may be defined in several ways, depending upon the conception of the individual. Among the religions since antiquity, this consciousness after death was made generally to correspond to the realization of one's mortal existence. In other words, after death one was expected to have the same perception of his surroundings as during life.

Now, in addition to their particular qualities, several of our sense experiences have *time* or *spatial* factors as well. When we see something, regardless of its form and color, it likewise has spatial characteristics, viz., size and dimension. The elements of our experience also fall into the categories of *present*, *past*, and *future*, being related in consciousness to what we call *time*.

If, therefore, one presumes that the awareness of the immortal state parallels that of present consciousness, it implies that such finite factors as time and space also exist in a realm which we have been told traditionally is *infinite*. To tie *time* and *space* to life beyond death robs this after-state of some of the magnitude we like to associate with it.

Still further, what do we mean by *self-awareness* after death? Are we to understand this term in the restricted sense of our physical being? Ask average men and women to define what they designate as *self*. The answers would be quite varied. To many, the afterlife would mean whatever qualities or categories they commonly associate with self.

Suppose, as many would, that self is defined in terms of substance, that is, physical form, weight, height, or a photographic likeness of their appearance. Are we then to think of the afterlife as a state wherein we appear just as we are now? Certainly, it would seem that the believer in immortality would conceive existence after death as being free of the deficiencies of his present physical being—for none is perfect.

For further supposition, one may think of self in terms of his intellection. This would make self consist of the judgments of the individual—his conclusions, which are the results of his experience; his opinions; or, in fact, whatever constitutes his philosophy of

SAMUEL RITTENHOUSE, F. R. C.

Inquiry Into the Afterlife

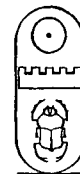
life. Is his existence in the Cosmic to be construed, then, as consisting of the consequences of his human reason? It does not seem fitting that consciousness of self after death should be restricted to matters of earthly feelings, moods, sentiments, or even ideals.

To the less profound individual, particularly the orthodox religionist, life after death is a sentient state of one or the other extremes. The self is believed to have the same physical and intellectual characteristics it had in mortal existence; but, perhaps, it experiences ecstatic pleasures which it did not know in this life. On the other hand, which of these conditions that self will experience is dependent upon whether the individual believes he is to be eternally blessed or eternally punished in the next existence.

We see, therefore, that psychologically the average believer in immortality wants life to be a *continuation* of this one. Regardless of the influence of religion, his belief in immortality is prompted by, added to, and abetted by the instinctive urge for survival. The next life is more often thought to exist in a kind of different land or region. Immortal life is conceived as a transference of the existing personality and objective awareness of it to different but more idealistic surroundings.

The Higher Self

From the exalted metaphysical point of view, from the higher precepts of mysticism, such beliefs in immortality are false. First and foremost, they do not take into consideration the magnitude of the stream of human consciousness. They underestimate the full nature of self. The materialistic psychologist, who is by no means a mystic, nevertheless seeks to prove that self is far more extensive than mere objective awareness and the usual subjective



functions of memory, reason, will, and the emotions.

Jung, for example, believed that there is a deeper latent self, constituting a part of the stream of consciousness, which we do not ordinarily realize. At least, this deeper aspect of self assumes no image or direct character which we realize objectively. It influences us but its impressions become enmeshed in our perceptions and emotional states so that we are not aware of their pristine origin. It is these impressions, these influences from deep within the subliminal consciousness, that the mystics refer to as "the higher self."

This higher self is not disassociated from the common self of which we are aware. It is really a manifestation of a higher octave of the whole stream of consciousness of which the self consists. This higher self has its own awareness, its own images, and its own appraisals, which we cannot evaluate in terms of our sense experiences. That this higher self can have survival and awareness, few realize or understand. Further, we know of those who would disclaim such a kind of immortal state. It is because after death they want to remain the same "John Jones" or "Mary Smith," with all those sentient categories related to their familiar physical environment. By such wishes they prove their primitive state of mind and lack of personal unfoldment.

One Phase

There are various states of unconsciousness from the technical point of view of the psychologist. These we shall not now consider. Suffice it to say that one in a state of deep sleep, or in a coma, is actually only in one phase of the unconscious. There still exists the consciousness, or intelligence, of the cells by which they continue their functioning. There is also the purposeful functioning of the organs—or the individual would die.

The coma, or deep sleep, may cause a temporary separation of certain phases of consciousness by which objectivity is made completely dormant. Only when the objective state of consciousness begins gradually to revive is it possible for impressions from the other aspects of consciousness to register sufficiently so that the individual can

partially realize them. However, the other phases of the stream of consciousness are active at all times, even though we are unconscious in the objective sense.

Let us use an analogy: When you hang up a telephone receiver, you disconnect your instrument from the main line, cutting off all communication to yourself. Nevertheless, you have not disrupted all the transmission of messages along the trunk line. Various communications are still passing along the trunk to all the circuits still intact. By hanging up the receiver, you have only cut off the outside world from yourself; that vaster external world still exists whether you hear it by means of your instrument or not. So, too, when you are objectively unconscious—as we say, in a deep sleep, or trance—there is a deeper and more profound *self* that is very active. You, of course, do not realize it objectively.

We must evolve our conception of the manner in which the self survives death and the way in which it has awareness. If one does not do so, he soon finds himself in conflict with empirical knowledge, scientific fact. This latter will prove to him that for the self to exist after death in its usual objective expression is not possible. It is for this very reason that there are an increasing number of nonbelievers in life after death.

The old erroneous belief of self after death, a self compared with objective existence, is shattered for them by the advanced knowledge of our times, and they are disillusioned. Had these individuals advanced philosophically and mystically in pace with science, the principle of self after death would still remain true to them because they would have a more profound understanding of the kind of self that survives.

The matter of blind faith and loyalty to obsolete traditions enters into this problem. There are those who are reluctant to advance their conception or their comprehension of self because of a misplaced loyalty to a *traditional belief*. They believe that regardless of the ever-evolving truth they are duty bound to hold fast to what has been passed down to them.

The fact that learned and devout men believed certain things in the past

imposes no obligation upon us to blind our own vision when faced with an expanding truth. What they believed was in accordance with their understanding and experience. Understanding and unfoldment come from experience, and experience goes on always. To deny the results of years of further experience, which has increased our knowledge of the nature of self, is to mock learning. It is useless to study, to ex-

periment, if we are to remain slaves to traditional ideas.

So, again, when we speak of the survival of self after death and of self-awareness, let us realize that self is more than what we objectively perceive it to be. The self that survives death is not the one that we think of ordinarily in the material, physical sense or even in the intellectual, emotional sense.



Rosicrucian Activities Around the World

THE IMPERATOR and Frater E. W. Watermeyer of the Technical Department flew to Germany recently in the interest of the Order's expansion there, and Frater Watermeyer remained to initiate such projects as the Emperor had outlined.



Grand Treasurer, James R. Whitcomb, represented the Grand Lodge at Rosicrucian assemblies in several states, visiting Salt Lake City, Utah, Chapter on April 24 and attending Allentown, Pennsylvania, Chapter's 6th Annual Rally on April 26. He proceeded to Atlanta, Georgia, Pronaos for a special meeting on April 28. On April 30, he was guest of Franz Hartmann Pronaos in Terre Haute, Indiana, and of Indianapolis Chapter on May 5. Returning westward, he was present at a special meeting of Peoria Chapter, Peoria, Illinois, on May 7. Soror Whitcomb accompanied him.



A one-man "Exhibition of Paintings" was the May offering of the Rosicrucian Art Gallery. The first in the San Jose area by Arthur W. Palmer, it drew admiring comment from those who

were familiar with the artist's work as well as from those who saw it for the first time.

Born in Chicago, Mr. Palmer studied for some five years with F. T. Chamberlin at the Chowinard Art Institute. Later, he studied with Millard Sheets. From 1935 to 1941, he was "supervising effects animator" at the Walt Disney Studios.

Widely known as teacher, etcher, and portrait painter, Mr. Palmer has done official portraits for many institutions throughout the United States. A member of the Society of Western Artists, Mr. Palmer at present directs the Arthur Palmer Art Studio, which he established in San Francisco in 1945. On page 215 appears a reproduction of one of his paintings in the current exhibit.



Frater Raul Braun of San Francisco in March became the new editor of *El Rosacruz* when personal considerations made it necessary for Soror Ana Palmira Vivas to resign. A native of Argentina and a graduate of Buenos Aires Collegio Nacional, Frater Braun has been actively engaged in the com-



munications field. For some time, he was in newspaper and radio work in Buenos Aires and in Santiago, Chile. Coming to California, he published *La Estrella* and directed Spanish newscasts in Fresno, later publishing *La Critica* in San Francisco. In addition, Frater Braun has authored three books, two having been published in Argentina and the third to be published in Spain next year.

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Frater George Lea has been added to the Department of Instruction staff at Rosicrucian Park and for the immediate future has been assigned to the Neophyte Degrees. A native of Calgary, Alberta, Canada, Frater Lea has been associated for a number of years with radio and television stations in the Los Angeles area.

▽ △ ▽

Like godparents at a christening, members of John Dalton Chapter, Manchester, and Pythagoras Chapter, Liverpool, gathered in the Fuchsia Room of the County Hotel, Preston, on Sunday, March 8, to assist in the formation of Preston Pronaos, AMORC.

Soror Millie Simcock, in her account of the occasion, wrote: "What a rapturous moment it was for the handful of workers to see their labours come to fruition and everyone rejoiced with them. In all its history, I don't suppose the Fuchsia Room has held so much happiness as on that occasion. It oozed from everyone present and seemed almost a tangible thing."

Inspector General, Soror Hards, presided, reading telegrams and congratulatory letters from Grand Councilor, Frater W. G. Bailey; Newcastle-on-Tyne Pronaos; and Nelson Pronaos, among others. Frater Bratt presented the new pronaos with a Rosy Cross in the name of Pythagoras Chapter, and Frater Glazier, Master of John Dalton Chapter, presented a gong and stand as his chapter's gift. From Joseph Priestley Chapter, Leeds, came the offer of a candlestick or an alternative gift. Inspector General Hards presented a Tudor Rose incense burner. Nor were monetary gifts wanting to speed the new pronaos on its way.

The following officers were appointed: Master, Soror Creake (Preston); Secretary, Soror Hamilton (Chorley);

Guardian, Soror Lowcock (Blackpool). Foundation members of Preston Pronaos come from Preston and district; Blackpool and district; Chorley; Whalley district; and Blackburn.

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The Calgary (Alberta, Canada) Stampede and Exhibition takes place this year from July 6 to 11. The Calgary Chapter, AMORC, will have a display booth on the lower floor of the Big Four Building. Anyone in Calgary for the Stampede is cordially invited by the Chapter Master, Frater Harold Stubbs, to visit the booth and make himself known.

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According to recent information from the Junior Chamber of Commerce and the Recreation Department, over 1,000 boys are playing baseball after school and on Saturdays in the San Jose area. One of the teams of this Little League is sponsored by the Rosicrucian Order, and it is a winner. In the championship games, it remained undefeated. Members of this team, displaying "Rosicrucian Order" on their uniforms, really feel they have arrived!

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Mrs. Alice Redding of Melbourne, Florida, started some fourteen years ago devoting herself to local underprivileged families, especially children. She renovated toys and clothing, even household items, getting them ready for Christmas delivery. Although she worked quietly, word of her unselfish endeavor spread and others began to be attracted to her project. Local service organizations offered help and supplies, stores donated toys that required some mending, and a storage company provided her with warehouse space.

Neighbors and Boy and Girl Scouts lent a hand, and before long what has developed into an institution was underway. The Red Cross Chapter and the South Brevard Welfare Agency found in her a ready source of help in emergencies, and a newswoman aptly dubbed her "Mrs. Santa Claus." And so she has remained through the years.

Recently, she was proposed for the Rosicrucian Order's Humanist Award; and, with more fanfare than she had ever thought possible in regard to herself and her activities, Mrs. Redding

(continued on page 235)

SIR ISAAC NEWTON said that he could see a little farther than other men only because he was standing on the shoulders of giants. Ptolemy was one of them.

Most of what we know of the astronomy that preceded Ptolemy has come to us through his *Almagest*. His voluminous tables of the positions of stars and planets establish him as a giant of observation and tabulation. For his time and the equipment with which he worked, his observations were amazingly accurate, and his tables have been improved upon only because of the refinement of instruments.

However, Ptolemy failed mightily in attempting to construct a model of the universe to demonstrate mechanically the motions of the planets as he assumed them to be. His failure was due only to a slight flaw in his reasoning: *He wasn't where he thought he was*. The earth was not stationary at the center of the universe.

Then Came Copernicus

Then came Copernicus. Standing on the shoulders of Ptolemy and his tables, he made refinements and corrections with thousands of observations of his own. Continually beset by the mystery of the stars, the planets, and the earth in their relative motions, he groped for a solution. Gazing into the starry night, he mentally projected himself to the vicinity of the North Star, looked back—and lo! the earth moved.

For years he labored, observing, tabulating, constructing mathematical proofs. Everything seemed to fit into a heliocentric system, with the earth and the planets moving around a stationary sun. Gradually, scientists and astronomers accepted the system of Copernicus, adding refinements of their own. But like everything else in the universe, the sun *also* moved. Ptolemy, without whose work none of theirs would have been possible, was rejected.

Ptolemy was right, and so was Copernicus: The earth *is* the center of the universe, and the earth is *not* the center. The duality of the universe extends to all things. As two wires are necessary for electricity (one without

LEO TOUSSAINT, F. R. C.

On the Shoulders of Giants

Ptolemy PLUS Copernicus

the other does nothing); so the two viewpoints, Ptolemy plus Copernicus, must be combined to produce the light of understanding.

Our Center

Wherever we happen to be is the center of our universe, for only from this point can we look out and observe. Everything *appears* to move about us; but without projecting ourselves out to a Copernican viewpoint, we cannot comprehend what we see or integrate ourselves into a smooth working society. When we do, we shall be able to relate ourselves properly to the whole and arrive at a more logical conclusion as to *where we are*.

All that Copernicus did to make old observations comprehensible was to add a larger mental concept—as witnessed by the smooth workings of modern planetariums.

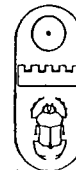
The mechanism of each unit of society, like Ptolemy's models, no matter how large or how small, will not work as long as the attempt is to make each itself the center of all existence. Wars, strife among individuals, and the necessity of a policeman on the corner will be the result until figuratively we add Copernicus to Ptolemy.

The amazing onrush of scientific achievement being made today in the thousands of observations and tabulations in all fields of endeavor are necessary Ptolemaic processes. One day they must be integrated by a larger mental concept embracing the whole.

But where *is* Copernicus?

▽ △ ▽

The best ideas are common property.—SENECA





SANCTUM MUSINGS



IS VIVISECTION JUSTIFIABLE?

THE PRACTICE of vivisection, or, rather, experimentation on living beings, dates back to antiquity. The oldest specific record of such experimentation was that conducted in what was known as the Alexandrian Museum during the Hellenistic Period. This museum was unlike most institutions which bear that title today. The most appropriate comparison is that of a large university with its numerous colleges.

One of the colleges, or departments, of the museum, sponsored by the Ptolemies, Greek kings of Egypt, was devoted to medicine, surgery, and research related thereto. An extensive study of the human anatomy and physiology was undertaken. In an endeavor to learn how the various organs of the body functioned, living human beings were experimented upon.

For this purpose, criminals and prisoners were made the victims of vivisection practices. Since anesthetics, as we have them, were not known, the screams of pain of the subjects of this experimentation, history relates, could be heard at a considerable distance from the building that comprised the museum.

From the rational, the scientific, point of view, free of any emotional inhibitions, the most conclusive way to study the functions of an organism is to observe them in a living opera-

tional state. If one did not know how the mechanism of a clock functioned, the removal of its cover and the observation of the many parts in operation would be more informative than speculation about them after the clock had stopped. From a pragmatic point of view, we think that there is no question that medical animal experimentation—such is not permitted on humans in civilized lands—contributes to man's knowledge of the human organism and its reaction to disease and drugs.

It is appropriate to add that although the term *vivisection* literally means the cutting of living tissue, *all* such experimentation does *not* involve surgery. Vivisection includes, as well, "experimentation on body temperature, respiration, digestion, and actions of drugs." This means, of course, the injecting of toxic fluids and the insertion of tubes and instruments over long periods of time through the natural body apertures.

Although in many instances animals (including dogs, cats, rabbits, rats, and guinea pigs) are anesthetized, this cannot always be done. In fact, an unconscious animal would not react to certain types of experimentation so as to produce the conclusive, empirical evidence sought. In some types of research, the use of anesthetics would actually inhibit the functions of an organ or system and thereby defeat the purpose of the experiment. Therefore, the claim that animals are anesthetized in experimentation must not be taken to apply generally. The resulting fact is that many animals must necessarily be made to suffer extensive thirst, fever, and the excruciating pain of partially removed organs or the effects of various induced diseases. Such circumstances

are as factual as the data that the researchers compile.

The immediate question is not the condemnation of the methods used but rather whether the ends justify them—morally, as well as scientifically. From the scientific perspective, with the facilities now available, no more humane ways could possibly be applied if the results desired are to be obtained. There is no question that through such suffering as has been inflicted upon animals in medical experimentation, man has learned much about the curative effects of particular drugs upon certain diseases. He has also learned what causes the deterioration of organs and how this can be combated. Most of the proved vaccines and serums have had a history of animal experimentation, implying, of course, animal suffering and loss of life. These serums and vaccines, however, have been and are instrumental in saving thousands of human lives, both adults and children.

Principle vs. Expediency

Here again we are confronted with another example of the conflict of *principle* with *expediency*. It is expedient to alleviate human suffering and to spare human life with whatever is available, whether therapeutic or otherwise. If, as they say in military terminology, human life and freedom from suffering as an objective falls into the top priority category, then all else is expendable. To accomplish this end, if that is what man wants, all else must be sacrificed to it. From such a premise, all suffering to animals as a result of vivisection in any of its forms would be justified so long as actual sadism did not enter into the practice.

The moral principle involves the question whether there should be an exploitation for his own physical welfare of all man's animal friends, dogs and cats, in particular. We have domesticated these animals, made of them trusting and dependent pets. Then we violate that trust and dependence by exposing them to experimentation, with all of the suffering attendant thereto for the alleviation of our own pains and ills.

No number of cases that may be cited as to how serums have saved thousands of innocent children from dread diseases

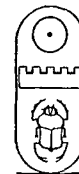
removes this moral principle, for, as we have said, all such applications of the results of the research are expedient for man's welfare. Moral progress constitutes a sacrifice of *personal* advantage for *principle* and *idealism*. We use the word *personal* here to include not just the individual's particular benefit, but that of mankind as a whole.

Shall mankind, then, sacrifice something of its material advantages for aspirations of an impersonal nature? We laud men who give their lives for a cause from which they do not directly acquire benefit. We cite such examples as being a display of moral idealism. As a race, then, shall we make slower progress toward the longevity of our kind and endure more suffering so that we may display more compassion toward animals? This is the question every individual must answer for himself.

From the rational point of view, the reply would probably be: We must sacrifice animal life now; later the results of our research will contribute not only to man's welfare but to that of animals as well. As time passes, it may be theorized, less such experimentation will be needed. Thus, for the present, this conclusion would hold that animals are expendable.

There can be no fixed opinion on this matter that would be acceptable to all, for the approach to the problem is not the same for everyone. If we approach it wholly from the rational and dispassionate view, then experimentation—wherever a reasonable effort is made to prevent undue suffering to the animals—is in order. Conversely, if we approach it from the view of *moral* and *ethical* values, we are not justified in disregarding the higher principles for which civilization has struggled. We cannot rightly sacrifice for our own physical welfare the faith of those higher animals dependent upon us.

The moralist considers self-preservation to be an impersonal drive of nature. It is inconsistent with the conception of divine motive as a sympathetic understanding of the whole life principle. As Huxley said, there is brought into conflict the cosmic method of nature with that of ethics. He defined this cosmic method of nature as strife and



struggle; the ethical method he designated as *sympathy* and *cooperation*.

In some of the leading nations of the world, certain phases of vivisection are no longer permitted by law. In Great Britain, for example, "the practice of dexterity in surgery on lower animals is prohibited by law." Organized societies for antivivisection have taken two positions in their protests: One group is opposed to any kind of animal experimentation; the other wishes to prohibit such practice on dogs and cats only.

Dogs, for example, have a high degree of intelligence and *self-consciousness*. Of course, the self-consciousness is considerably less than that of man although it does have certain parallels. A dog has a sense of guilt which he acquires from his environment and associations. It is a kind of code of right and wrong behavior. He also comes to include his *friends* in his own self-interest. He displays a consciousness of what will contribute to their welfare or hurt them. He exhibits highly developed emotions. He is able to know the cause of abuse, that is, the source of the suffering inflicted upon him. He is able by his emotional nature and intelligence to display an appeal for help and to solicit assistance from those beings upon whom he has placed his reliance.

The dog is willing to sacrifice his life for those humans he loves. He cannot understand the disregard for his feelings, the suffering he is made to endure by humans. To persist in inflicting such suffering upon dogs requires a suppression of those sentiments that constitute the moral fabric of humanity. Man can reason his right to do what he does in terms of expediency—but is he right in giving his reason complete domination over his emotional and moral sense? Are the ills of our present world in good part the consequence of too much calculation and too little compassion? What price shall be paid for progress and how shall it be judged?—X

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

C. T. CYRIL

Road Without End

*Travel anywhere at all
on a cushion of air*

THE WHEEL revolutionized travel. Now the *Aircar* and the *Hovercraft* promise to make the wheel as outmoded as the automobile made the horse for transportation purposes.

Curtiss-Wright's *Aircar* and Saunders-Roe's *Hovercraft* make use of the "ground effect," each supporting itself by the reaction of downward blasts of air. To *fly* loads in this manner requires less power than to lift them high into the air. The vehicles, described as operating on a cushion of air, may fly at a height of from 6 inches to 6 feet, depending on size and power. The SR-N1 *Hovercraft*, which weighs 4 tons and develops 435 Horsepower, travels at a maximum altitude of 15 inches.

Eventually, flat-bottomed, air-supported liners, maneuvered with the greatest of ease and moving backwards or sideways by changing the direction of the air blasts, will cruise at 150 miles per hour, making the trip from London to New York in a day.

Further development may as readily eliminate a few present international problems: For instance, the Panama Canal. New maximum-load flyers, skimming over sea and land carrying freight, can even erase the need for a canal and provide cheaper transportation, which at present costs a thousand dollars an hour for a vessel moving at the speed of only 5 miles an hour to cross from ocean to ocean.

Even the Sahara can become an open highway in any direction and without cost of maintenance. Mineral deposits in far-away places can be worked commercially to provide scarce strategic metals.

Vast areas too remote to be reached may soon provide living space for the

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world's increasing population, and an inland metropolis become a "coastal city" simply by building an over-size parking lot. At harvest time, wheat could be carried directly from fields to storage bins in the countries receiving it. The United States could thus feed the world without either subsidizing the price of wheat or limiting its production.

Abandoned railroad tracks would furnish excellent through-ways for such craft to follow. Highway deaths could be reduced to a minimum, for there would be no skidding and no blowouts. Romp areas and scenic paths for cruising at leisure could be opened up with no need for swamps to be by-passed, provided the pathway contained nothing higher than the air cushion. Signs in the future may read, "No wheeled vehicles on this highway," as they now

read, "Pedestrians, bicycles, and horses prohibited."

The hazard of flying with these close-to-the-surface aircrafts will become practically nonexistent. At any point in the G. E. M. flight, a passenger can turn on the intercom and order, "Captain, Captain, stop the ship, I want to get out and walk."

The celebrating couple of this Golden Age can leave Dobbin safely behind and skim to Dover over the fields of clover on their golden-wedding day.

The Jeremiahs who insist that science breakthroughs have brought us to the end of the road will discover that the Ground Effect Machines can travel many new roads; in the Arctic and the Antarctic, as well, where there are none at all. In fact, on earth, in space, and in the universe, we seem to be on a road without end.



Activities

(continued from page 230)

was made the recipient of a Humanist certificate. Soror A. J. De Paolo made the presentation. Below, she is seen holding her certificate while Soror De Paolo contemplates one of the renovated dolls.



Aruba Chapter in Netherlands Antilles is moving into the New Year with enthusiasm and determination under Master E. G. Wong-A-Soy.

Frater F. B. Strijdhartig, editor of its bulletin, has made known the chapter's desire to exchange bulletins with other lodges and chapters. He invites editors interested in exchange to write: F. B. Strijdhartig, Editor, Aruba Rosicrucian Bulletin, Savaneta 69, Aruba, Netherlands Antilles.



According to Soror Mary Kimmel, Chairman of Cleveland, Ohio, Chapter and Extension Volunteer, two chapter members, Dr. and Mrs. Edra L. Spilman, and their two sons, Stanley and Shawn, are off on a medical teaching mission to Kuala Lumpur, capital of the Federation of Malaysia. Soror Kimmel's report is substantiated by a clipping from *The Plain Dealer*, which states that Dr. Spilman's task will be the organization of a medical teaching program for the University of Malaya similar to the one he directs at Western Reserve University Medical School.



Immediately after the recent Alaska disaster, Frater Cecil A. Poole, concerned for Rosicrucian members in the vicinity, was given priority in his attempts to reach Anchorage officers. He was unable to get beyond the Anchorage operator, who rang the members' numbers without response. He then tried to reach them via amateur radio operators.

After that there were cables but these, too, were delayed; so almost a week passed before the welcome news came from Soror Ralph Foster, Master of the Anchorage Chapter, that members generally had been unaffected—except in minor ways. Past Master Tom Harris was unable to reach his personal belongings because the apartment building in which he lived had been declared unsafe. A chapter meeting, too, was cancelled because, being

near a severe quake area, the building had to be checked for safety.

The tone of Soror Foster's letter was optimistic although the seriousness of the situation was evident to her: "It seems unbelievable how quickly things are getting done when we consider how badly the sewer and water pipes must have been shaken. I work for the Alaska Railroad and my particular building is between two others that were completely collapsed. However, our building is standing but condemned as one wall is parted from the rest. We are being moved into the Main Depot building. I understand that 400 and some miles of our 575 miles of track will have to be rebuilt. Although some businesses are completely wiped out and their people out of jobs, I think all will be employed by others such as the railroad due to rebuilding."



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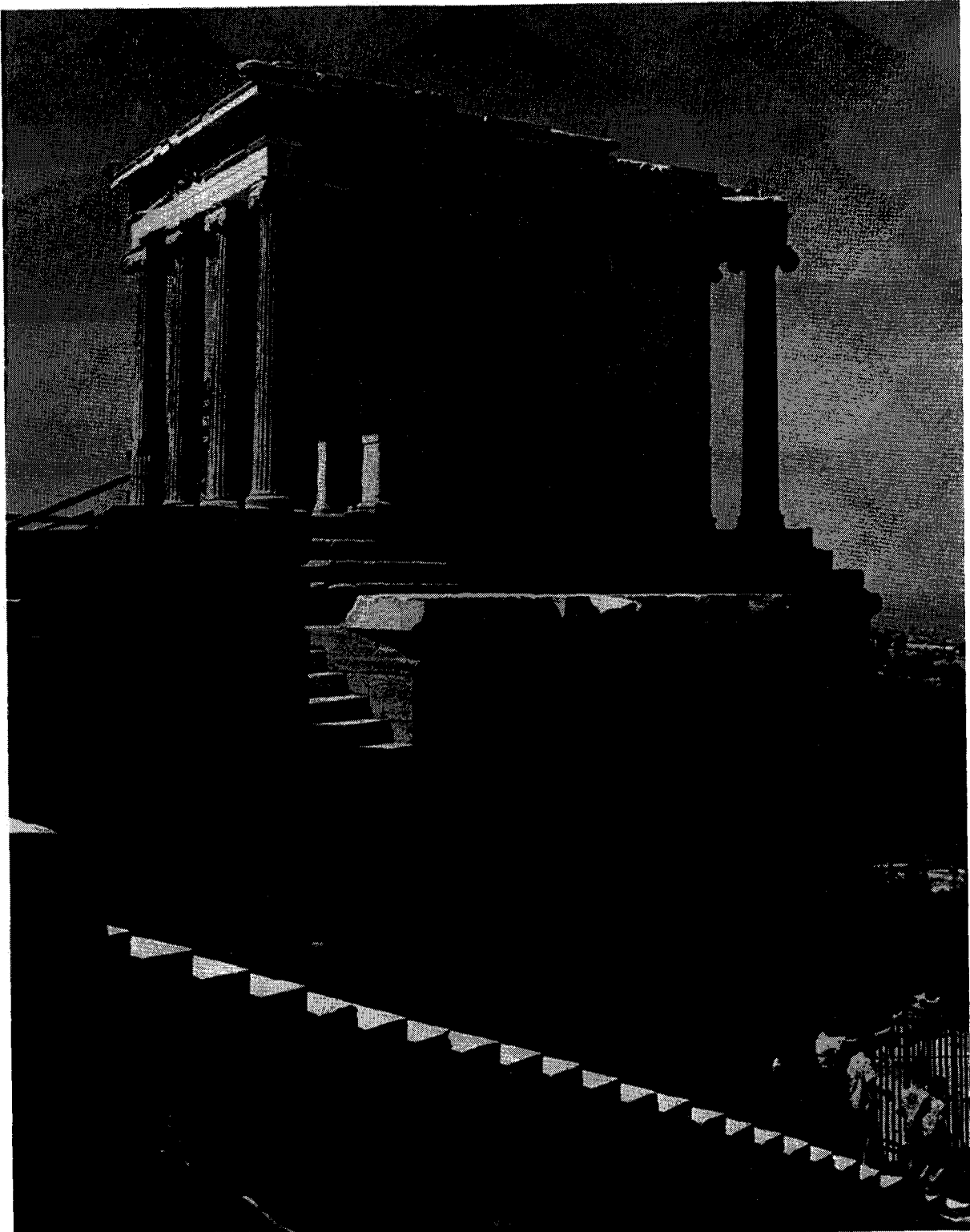
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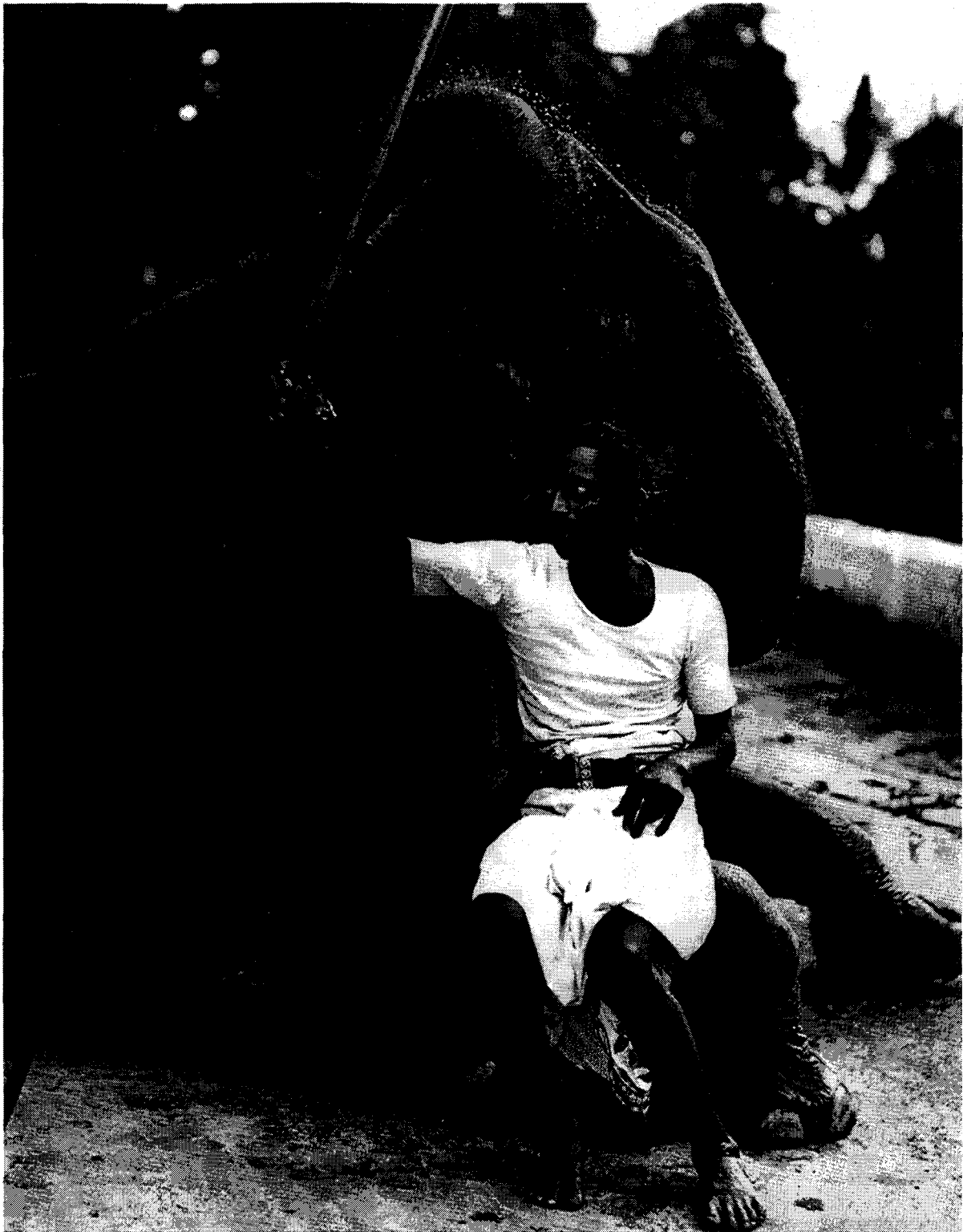
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MYTHOLOGY AND HISTORY COMBINED

(Photo by AMORC)

This exquisite Temple of Athena Niké stands impressively on the southwestern spur of the Acropolis in Athens. Taken down by the Turks in A.D. 1687, it was built into a battery on the Acropolis. Its materials were recovered and it was reconstructed in the 19th century on its original site, as shown here. Its architect was the celebrated Callicrates (438 B.C.), and it was dedicated to "Wingless Victory." The sacrificial altar of the goddess stood to the east in front of the Temple entrance.



(Photo by AMORC)

TIME OUT FROM LABOR

The elephants of India and Ceylon are known for their general tractability and usefulness for labor. The elephant above, a part of a team with his mahout (driver) is seen resting with him on a roadside in Ceylon. After this pause, he will enter a nearby river to be washed and scrubbed with coconut shells, a necessary daily event for these patient animals.



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Mystical Illumination

"ESSAYS OF A MODERN MYSTIC"

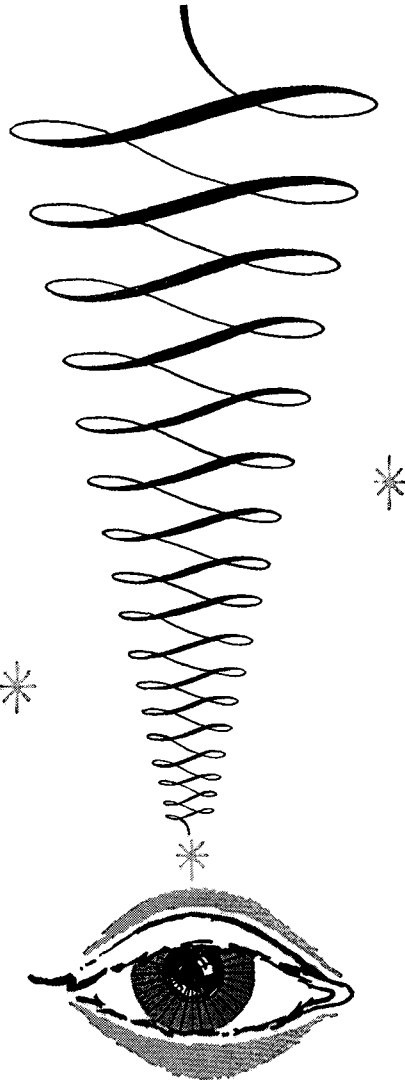
By DR. H. SPENCER LEWIS

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

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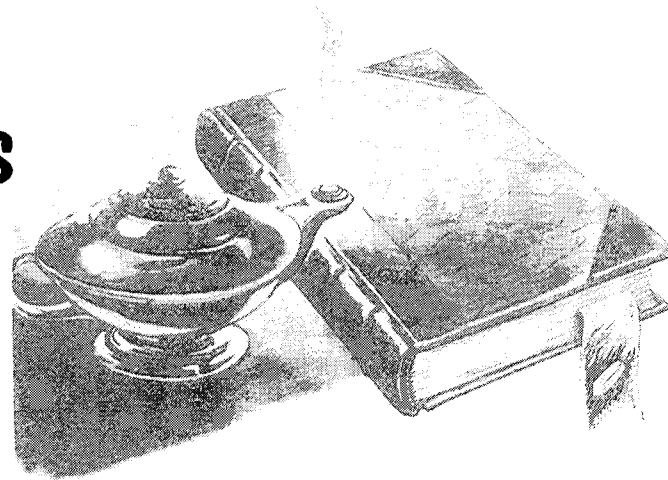
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As Rosicrucians See It



One World

We hear a great deal about the subject of One World these days. Just as this was being written, the United States' delegate to the United Nations made a major policy address to that body regarding the need for a One World concept in the mind of the average citizen. The reasons given are generally valid, for the world today is drawn so closely together by rapid, inexpensive transportation and economic and political interdependence that the continued existence of political units which feel no responsibility to the state of the world as a whole is an increasing hazard to the safe conduct of world affairs. It is, as well, an affront to the groups and organizations who have stood ready to serve their needs over the years.

A One World concept is little different from the brotherhood of man concept espoused by a majority of people in the world. Universal Brotherhood is an end dearly sought by every major religious and philosophical school. It is something almost everyone prays for; something which few seriously challenge. Yet there is major opposition to a One World concept—a political and economic unity among nations. This same opposition was present prior to the framing of the Constitution of the United States, when the separate states objected strenuously to submerging their identity with a whole and surrendering their sovereignty. The same nationalistic tendencies were present in the separate states then that are present now in the several nations.

It might be said that there was much more to draw those thirteen political units together than there was to keep them apart. They had more things in common. Unification was a natural progression of events. But what did make them place their differences in a sec-

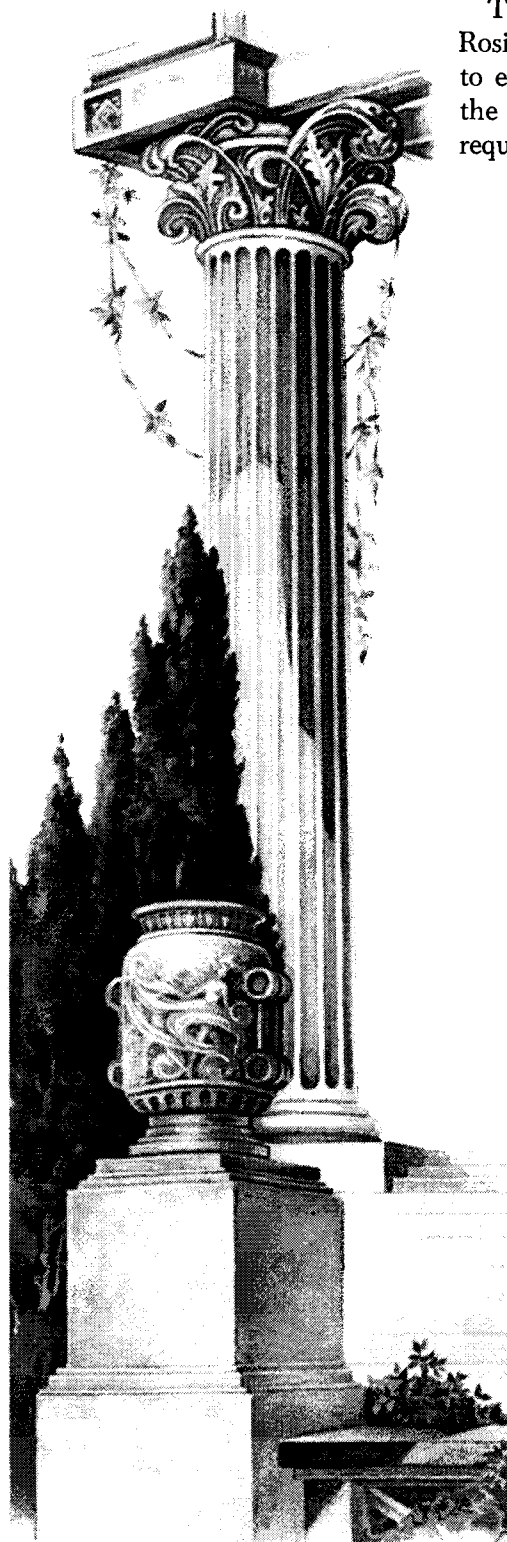
ondary position and their similarities in a primary position? Was it not the same combination of forces that presses on the world today? Is not the common cause of humanity—life, liberty, and the pursuit of happiness—the same? Can these be guaranteed indefinitely in a divided world? Are we not in as close physical contact with our world neighbors today as the thirteen states were in 1789? Is not the economic welfare of each nation closely tied to that of others?

Brotherhood is easy to talk about, but few are ready to put it into practice. In practice, it means compromise—not compromise of the ideals themselves but of the means of attaining them. Everyone wants brotherhood his way. Most people would not object to a One World if it were their way.

The opponents of a One World concept are concerned usually that it involves capitulation to a foreign influence or submission to foreign domination. By *foreign*, we mean someone other than the persons concerned.

This may be the motivation behind some nations which are involved in a One World concept. But this is not the way the One World should be approached. An acceptable world organization should be built on a foundation of fundamental human rights, where no existing state or nation would submit to another but all would share in the responsibility of raising mankind to the highest possible state. This would be part and parcel of a world constitution. Anything less than that would not warrant support from the states or nations which now guarantee their citizens these basic rights. When the nations of the world are ready for it, then such a constitution will work and all nations involved will be happier for it.—B

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