

ROSICRUCIAN DIGEST

OCTOBER 1966 • 40¢

Featuring:

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

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Power and Love

Responsibilities in
human coexistence.

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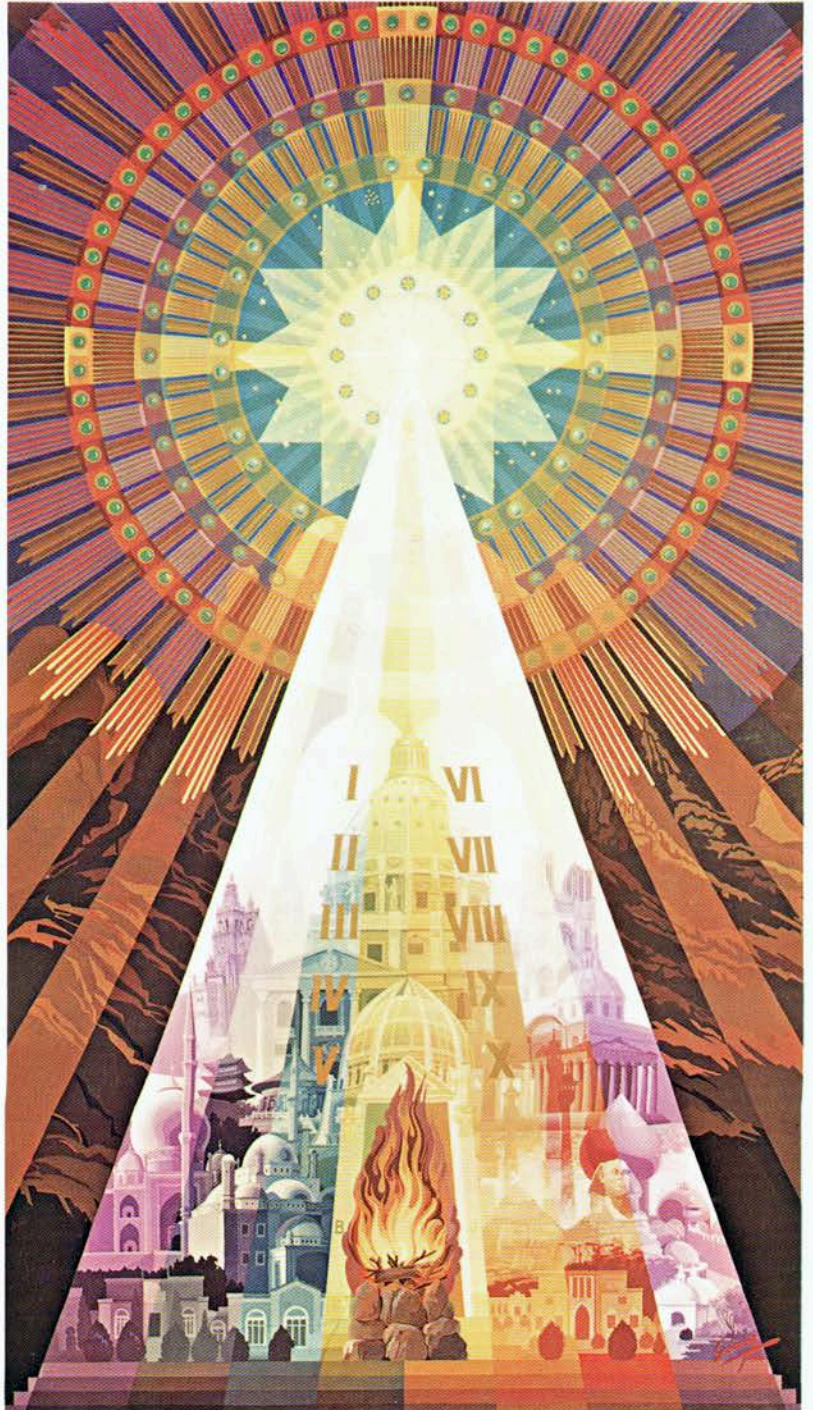
A Story of Light

Its production and aid
in man's achievements.

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Next Month:

**Can We Desalt
the Oceans?**





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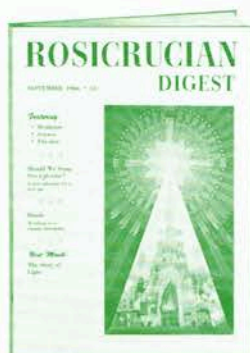
The holly is hung and members of a family gather around the blazing hearth. The scene reflects the Peace of Christmas.

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DARE TO BE RIGHT

TRUTH ON TRIAL

Think for Yourself!

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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(AMORC)

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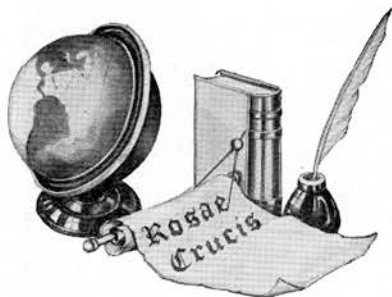
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ROSICRUCIAN DIGEST

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Gerald A. Bailey, 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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Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
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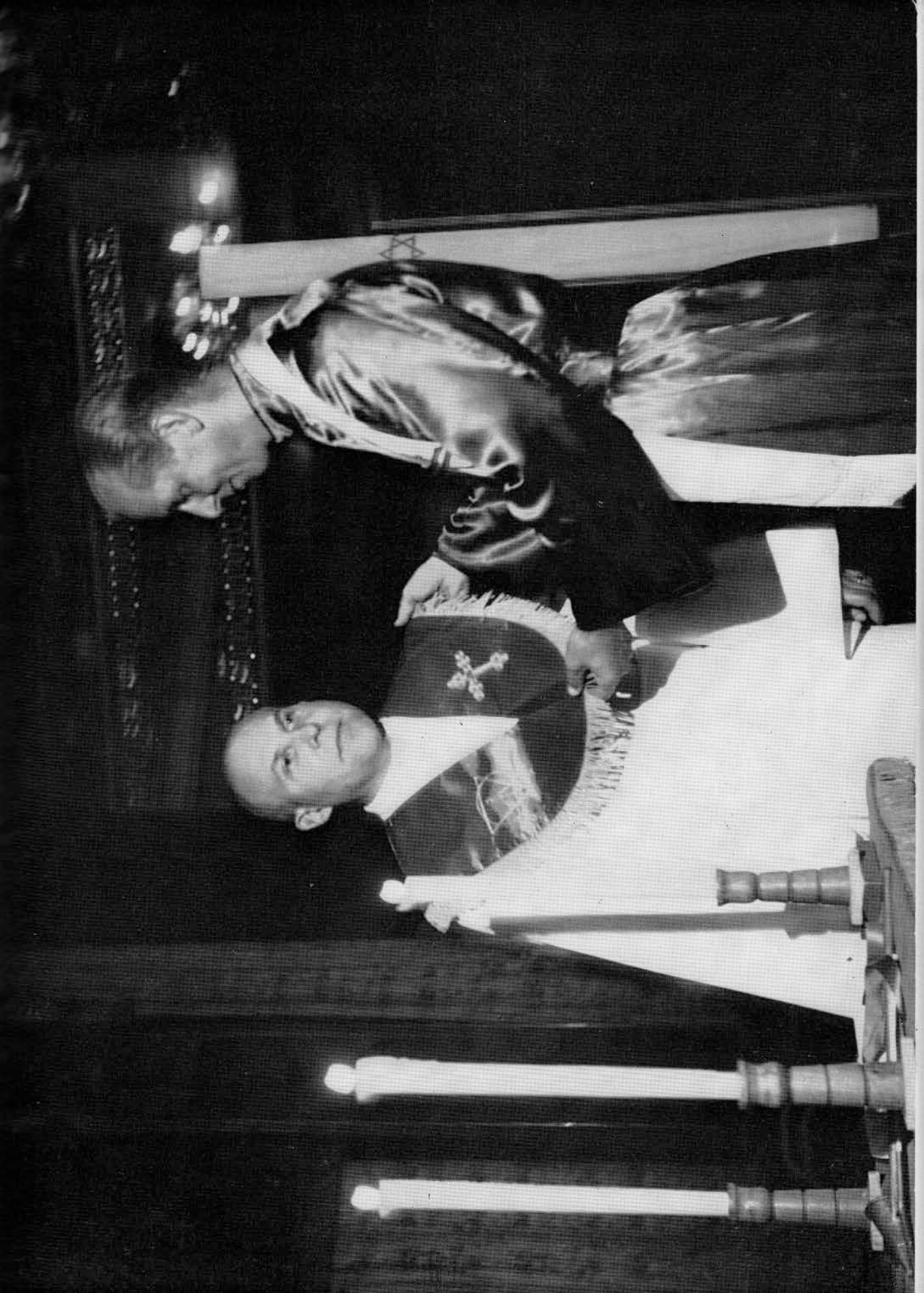
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INSTALLATION OF A GRAND MASTER

On the occasion of the 1966 European Convention, it was the pleasurable duty of Supreme Secretary, Arthur C. Piepenbrink (right), to install Frater Werner R. Kron as Grand Master of AMORC of Germany. The ceremony took place in the Napoleon Room of London's Cafe Royal, with some 600 members attending. A large delegation of German Grand Lodge members were on hand to witness this event. Previously, the Imperator of AMORC had appointed Frater Kron as acting Grand Master while he still served as a member of the Board of Directors of the Grand Lodge of Germany. His efforts in behalf of the Grand Lodge of Germany have been imbued with the love of the Order and the devotion and sacrifice so necessary in the lives of Rosicrucian leaders.

(See full story in November issue.)



THOUGHT OF THE MONTH

By THE IMPERATOR

FLIGHTS OF FANCY

REASON MAY BE the measuring rod and discipline of imagination. But it is imagination which is a stimulus of reason. It is imagination which leads reason into new channels of inquiry and investigation. Mental images are established by imagination but it is the reason which must determine whether they are or can be related to reality.

Imagination has its final satisfaction when it is converted into objectivity, when the image is realized as established fact. However, a distinction should be made between *fancy* and *imagination*. Fancy caters to the emotions; it is any combination of ideas which satisfies the mood and interest without regard for any rational ground. In other words, it is a play of the mind without the restraint of concern for probability or possibility.

It must be apparent that such flights of fancy, though they may provide a temporary *emotional gratification*, are chiefly fruitless. They contribute no lasting benefit and are actually often a waste of the synthesizing and visualizing powers of the mind. More simply put, creative imagination usually has an objective which, it is hoped, will be realized. With fancy there is no intention to substantiate it; rather, there is the desire to retain its unreal, its chimerical nature.

There is a danger in fantasy. Often it becomes confused with reality by the unthinking person. There are those who will accept a statement of fancy as though it were fact. They neither subject it to question or to their own reasoning process. There are many persons who are thrilled by the *mystery* of the unknown. It titillates their emotions. It provides a state of suspense that is exhilarating. But unlike the true scientist, philosopher or investigator, they do not want actually to *probe* the mystery. In other words they wish to do nothing that will disturb or detract from their preferred enigma.

Such individuals deliberately *deceive* themselves whether they realize it or not. Unfortunately they spread the tale of their fancies to others and thus often inhibit knowledge and encourage superstition. Let us cite a definite example. There is a book appealing to these lovers of fantasy which relates that the earth is hollow. This book proceeds to state that the center of the earth is occupied by a highly civilized people whose culture exceeds that of we mortals who live upon the surface. The unbridled imagination of the author then goes on to describe the flora and fauna of the center of the earth and the customs and habits of those who live there.

At the Earth's Center

These center of the earth dwellers do not confine themselves to the abysmal depths of our globe. Rather, they come to the surface and enter the celestial world by means of flying saucers or nuclear propelled devices. The author, therefore, takes issue with those devotees who assert that flying saucers are vehicles transporting intelligent beings from outer space. He gives these occupants of flying saucers a more intimate proximity, though more absurd, by relating them strictly to the center of our earth.

Is this fantasy entirely original, a product exclusively of the mind of its author who tries to support it with scientific terminology? Whether this particular author of a work about a civilization in the bowels of the earth is aware of it or not, he is some seventy years *behind the times!* The famous science-fiction author, Jules Verne (1828-1905) included among his renowned *novels* one concerning a lost world in the bowels of the earth. He entitled his work: *Voyage to the Center of the Earth*.

The great distinction between the eminent Jules Verne and the current

perpetrator of fancies is that the former intended his writing to be just *fiction*. His tales were not represented as realities nor do they deceive persons into believing that they are.

Is there any plausibility for such statements as that the earth is hollow and the habitat of an advanced culture and people? What does modern astronomy and geophysics have to say with regard to the structure and substance of the earth and its origin? It was not until the year 1900 that science was able to determine with any degree of accuracy the age of the earth. This was accomplished by a method using *radioactivity*. Such radioactive minerals as uranium, thorium, and radium decay at a fixed rate, leaving a residue of lead. The amount of the lead in proportion to the weight of the rock determines its geological age.

Subsequently, it was discovered that some rocks taken from all parts of the world had attained an age of three to four billion years. That age was determined by the radioactivity procedure. Geophysicists concluded that this rock must have solidified about four billion years ago.

Molten Rock

Further scientific inquiry revealed that "the earth's temperature increases at an average of about 1° F. for sixty feet depth." Test depth borings were made to arrive at this fact and also from the heat temperature in mines. At a depth exceeding thirty miles the temperature reaches the melting point of rock, or 2200° F. It is here that lava is formed and reaches the surface through crevices finally flowing out or being belched forth from volcanoes.

Below the depth of thirty miles it is estimated that the temperature diminishes. It continues, though, at a high degree. It is further estimated that the temperature once again increases at a still greater depth, and then, at the core of the earth, reaches a maximum of 8000° F.! This temperature is the equivalent of that of the surface of the sun.

Geophysicists do not presume the earth to be a solid unit. Rather, they think it is "composed of three main, concentric spheres." The pressure or

density increases tremendously toward the center. Thus, it is reasoned, the center, the core is probably in a *liquid state*. This core can be visualized as an immense ball, composed principally of *molten iron* and some other elements. Its diameter is 4000 miles or about the size of Mars. The pressure at the core of the earth has been estimated mathematically as being 46,500,000 pounds per square inch.

The Mantle

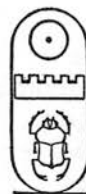
This ball of molten iron literally floats in a great inner shell. This shell, the second sphere of the earth, surrounds the core, reaching almost to the earth's surface. This is called by geophysicists the *mantle*. Its thickness is 2000 miles. Metals in this mantle are under great pressure. However, it is declared, as a result of experimentation and research, that this mantle is both "rigid and plastic." It is probably white hot where it meets the core and red hot elsewhere.

The third sphere of the earth's structure lies above the mantle. It is the thin crust upon which we dwell. It has been likened to "the skin of an apple." However, this skin is also laminated; that is, it is formed in layers. Its lowest layer is basaltic (black rock). This material is often found in lava. This basalt layer of the earth's skin is 10-20 miles thick, state geologists. It also underlies all ocean basins. On top of it rest the granite continents. Granite being lighter than basalt, the continents are said to virtually float upon it.

There are numerous theories as to how this triple sectioned globe, our earth, came into existence. One theory held by astronomers is that billions of years ago a comet crashed into the sun; this sent up "a splatter of solar gas." In other words, it was like dropping a stone into a pail of molten lead. The splattered gas is said to have condensed into the planets and the earth.

Another theory long supported is that a great star in the remote past came close enough to the sun that its attraction caused great tidal waves in the sun. These finally broke away and the residue cooled and became planets.

Still another prevalent conception is that the sun was once surrounded by



an enclosure of gas and dust that rotated and which was the result of some previous explosion. Centrifugal force caused the cloud as it revolved, "to bulge at the Equator and form rings." Subsequently, these rings congealed and ultimately formed the planets and the earth.

These scientific postulations and actual findings, regarding the substance of our earth, its temperature, and other data, leave little to support the fantasy that there dwells a people of high culture in the center of the earth who emerge periodically to fly in strange vehicles in our atmosphere. However, the literature that expounds such fantasies declares that Admiral Byrd on one of his polar expeditions, flew over an area that, to his amazement, was heavily covered with nearly subtropical flora. This account is now used by such devotees of fantasy to support their dream that there exists a hollow earth peopled by a super race.

Scientific Findings

Again, of course, there is no recourse to reason by such devotees, no attempt to explore or to examine contemporary knowledge related to the nature of our earth. For example, the United States, Soviet Russia, New Zealand, and other European Powers have for years had research stations established in both the Arctic and Antarctic regions. They are there for meteorological studies, analyses of radioactivity, cosmic rays, geological formations, and numerous other scientific inquiries. Each of the nations engaging in this work employ top specialists in various realms of sci-

ence and use the most modern, highly developed equipment.

These scientific expeditions have airplanes at their disposal for the accomplishment of the work. They fly over thousands of square miles of the polar regions photographing the areas beneath them, mapping them and making various tests. These areas have, therefore, been crisscrossed many times each year by these research planes of the different nations so engaged. This activity is continuous. In the technical and *science journals* issued by the respective Governments there are articles and photographs on this activity; these give not the slightest indication of the discovery of any area of vegetation of any kind—least of all subtropical—existing in the polar regions. In fact, their reports are quite the contrary. There are variations of terrain but nothing to support the fanciful tale of an entrance to a hollow earth.

How do these lovers of fantasy who resist reason and fact counter such evidence? They state that all government reports concerning these matters are false. They are deceptive; they are intended to suppress information to the public at large, they say. Further, they contend that the branches of the military have a definite campaign to suppress the *truth*. The truth, of course, from their point of view, is what they want to believe, rather than what may be so in fact.

The highway of life is like a motor freeway. If on it you dream with a disregard for reality it means that there will be an ultimate, rude, even disastrous awakening.



ROSICRUCIAN DIRECTORY

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



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

**The
Rosicrucian
Digest
October
1966**

NEW SUPREME LODGE BOARD MEMBER



RAYMOND BERNARD, F. R. C.

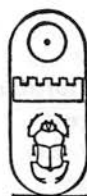
THE RECENT transition of the highly respected and loved Martha Lewis, wife of H. Spencer Lewis, First Imperator of the Second Cycle of AMORC, created a vacancy on the Board of Directors of the Supreme Grand Lodge of AMORC. Soror Lewis had labored with Dr. Lewis in the early years of the re-establishment of the Rosicrucian Order for its Second Cycle. Subsequently she held the office of a member of the Board of Directors since 1928, faithfully and diligently giving of her time and service in that capacity.

Soror Lewis' transition made it incumbent that a qualified member fill this vacancy on the Board. After due deliberation, the Board of Directors of the Supreme Grand Lodge on August 4,

1966, unanimously elected Grand Master of France, Raymond Bernard, to fill that office.

In his new capacity Frater Bernard has now been elevated to the position of *Supreme Legate* of the Rosicrucian Order, AMORC, in Europe. He will continue to direct the AMORC activities in all French-speaking countries. In addition, he now represents the Supreme Grand Lodge in all matters of the Order's affairs in Europe.

In this capacity, Frater Bernard, who has functioned so admirably as Grand Master of the French-speaking countries, is now given the opportunity to further bring into closer unity the Fratres and Sorores of Europe with the Supreme Grand Lodge.



Rosicrucian International Convention

by RUTH FORD, F. R. C., Convention Secretary

IN DESCRIBING the forty-second annual Rosicrucian Convention, held August 7-12, at Rosicrucian Park, San Jose, where shall we start? Many highlights pass through one's mind, and these will vary with each individual. There was, for one thing, the dramatic story of the world's longest tool, the two-mile long Stanford Linear Accelerator as explained by Mr. Douglas Dupens, Technical Information officer of this Palo Alto project; the pleasant intermingling of languages as members from many countries relaxed under the gay umbrellas of the mall plaza near a refreshment stand; "Stars South of Rio," the current Planetarium show; the informal piano recitals given during the early afternoons by the gifted and well-known pianist, Soror Margita de Regeczy, of Forest Hills, L. I., New York. The days began with the morning ritualistic convocations in the Supreme Temple. Regardless of where one begins the story, one will long remember choice experiences, among which were the class review sessions and the meetings with Rosicrucian members from other areas.

Opening Night

Two very personable and capable chairmen shared equally in the direction of the sessions throughout the week: Soror E. Rosa Hards, Inspector General for the Midlands and Northern England and Past Master of the Pythagoras Chapter in Liverpool. Alternating with her was Chairman, Frater William H. Snyder, Past Master of the Atlanta Chapter, Atlanta, Georgia, and newly appointed Grand Councilor for the Southeastern States.

After violin and organ numbers by Fratres James C. French and Iru Price, the assembly witnessed a new ritual designed by the Emperor for this occasion. Entering the auditorium from the rear, two parallel lines of Colombes promenaded toward the stage, each line led by a torchbearer. To the music of *Ad Rosam per Crucem*, the white-clad

lines met upon the stage. Here each Colombe selected a red rose from before a huge golden cross. Then the Colombes, each clasping her rose tenderly in front of her, left the auditorium in reverse order to their entrance.

The Chairman announced the forming of the Administration and Resolutions Committee. As customary and required at the annual conventions, this Committee was made up of volunteers, to represent the members from throughout the jurisdiction. Their work was to examine the Order's functions, its financial and personnel affairs as well as to offer helpful resolutions based upon their observations, questions, and interviews. Their report at the end of the Convention, read by their chairman, Frater Gerald Littner, of Toronto, Canada, assured all that AMORC's activities, its advertising, and extension system, its building program, and financial affairs were being administered satisfactorily and with forethought. The Convention approved the Committee report unanimously.

"Shaping Tomorrow" was the title of the Emperor's opening address. Outlining the environmental sources of civilization, the influence of geography, of climate, of catastrophic conditions, the changes made by the adjustments of many generations to different lives, he then dwelt upon the development of the study of heredity. The third important factor is Insight. Man's appraisal, his observation of natural phenomena, has led to the scientific approach, to the freedom from fears and superstitions rising from ignorance. Overcoming environment and heredity, man has, through Insight, converted environment and other conditions to his advantage.

Realizing deficiencies that exist, man will bring about even greater improvement of his kind and achieve that movement which is true progress. Society, a people bound by customs and rules to which they voluntarily subscribe, comes to recognize the problems of human relationships. When many do not sub-

scribe to the rules there is serious conflict; an agreement must be reached where dynamic self-assertion may be tempered by an acceptance of the rights of others, ensuring an equal opportunity for all. Morality, with its old fears, has been closely attached to religion—a custom carried over from the Middle Ages. Today, we know that moral systems must be judged only on their practical value, part of a sane adjustment to life.

When the Supreme Treasurer, Frater Cecil A. Poole, was introduced, he spoke of the vacancy created in the Board of Directors through the transition of Soror Martha Lewis; he remarked upon her many, many years of tireless service and support of the Order. Frater Poole now announced the recent and unanimous appointment of Frater Raymond Bernard, Grand Master of AMORC of France and of French-speaking countries, to fill the unexpired term. He indicated that Frater Bernard would serve from France and would bear the title of Supreme Legate for Europe.

In expressing his appreciation of the honor given him, Frater Bernard also presented warm greetings from the French-speaking members. "We are honored," he said, "to be members of the one Rosicrucian Order in which there are no nationalities." The Supreme officers' confidence in Frater Bernard is well based in the knowledge of his fraternal and businesslike administration of the affairs of AMORC of French-speaking countries over a period of noted growth.

Soror Marguerite Roiseux, Grand Councilor for Eastern France, was introduced and addressed the Convention. Though she has traveled much, this was her first visit to America; she conveyed the greetings of the members in the area of Alsace-Lorraine.

In the Spanish language, Frater Poole greeted the many members from Central and South America, as well as Spanish-speaking members from North America. From some distant points the members came in groups, as many as twenty from Panama.

As part of opening night activities all the other Supreme and Grand Lodge

officers were introduced as well as the Grand Councilors and Inspectors General who were present. The worldwide fraternal link was further enhanced by messages of greeting received from: Frater Roland Ehrmann and members from the Republic of South Africa; from the Grand Lodge of Germany through Frater Werner Kron, Director of that Grand Lodge; from the Grand Lodge officers of Great Britain; from the Joseph Priestley Chapter, Leeds, England; from the Byron Chapter, Nottingham, England; from the Atlanta Chapter in Georgia; from Alden Lodge, in Caracas, Venezuela; from the John Dalton Chapter, Manchester, England; from Frater D. D. Patell, Grand Councilor from India; from the Tiverton Pronaos in Devon, England; from Nefertiti Lodge, Chicago, Illinois; from the Quito Pronaos, in Ecuador; and the Pythagoras Chapter, Liverpool, England; from Frater Paul Torro, Propaganda representative, of Nice, France; Frater Carlos Nuñez A., Grand Councilor of Mexico; and Frater J. Leslie Williams, Grand Councilor for the Pacific Northwest Area.

Science Features

Through the courtesy of NASA, the Rosicrucian Planetarium and Science Museum exhibited two, one-third scale reproductions of the Mercury and Gemini space capsules. Throughout the Convention the members and public viewed these exciting reproductions.

With special equipment, music and lighting effects, Frater Erwin Watermeyer, Director of the Technical Department, presented lecture demonstrations in the Rose-Croix University building on "Concentration and Visualization."

Tuesday's Science Session given by Frater Watermeyer, was an exposé of the "Differences In Effect and Nature, Between Color and Sound." He explored the interesting psychological and psychic effects of color and sound.

Other Lecture Subjects

When not occupied with membership interviews and ritualistic duties, the officers of AMORC were giving lectures, even repeating them so that



all could attend. At his traditional, mystical demonstration on Thursday, the Emperor, Frater Ralph M. Lewis, addressed the members on the harmonization of color and music with the aura of the individual. The members participated in three exercises which pertained to these harmonic relationships.

"The Brotherhood of Man" was the title of Supreme Secretary, Frater Arthur C. Piepenbrink's Convention address. He emphasized that we are already brothers and sisters by virtue of our common, cosmic origin, but he further showed that we are to recognize this fact and live in harmony with each other.

The Grand Master, Frater Rodman R. Clayson, spoke on: "Our Destiny," in which address he pointed out the always unfinished task of developing the soul personality; he showed that the immortal *you* is like an endless succession of waves of conscious life, that our future is in the making *now* and that it has dignity because it is not transitory, and our future evolvment must be earned.

Dr. Martha Pingel Taylor's Human Relations Seminar found an overflow audience which indicated its popularity. On another occasion, Frater A. A. Taliaferro, of Dallas, Texas, received the willing cooperation of his audience as he expounded upon the "Mystical Significance of Vowel Intonations."

Dramas, Pageantry, Films

The philosophy of ancient Egypt as shown in the *Book of the Dead* became a living thing as portrayed in the Convention's mystical drama. Thoth, Osiris, and Anubis, of the ancient gods, were dramatized by members of the staff, their beautiful and authentic costumes being the work of members of the Peninsula Chapter, in Belmont, California. The drama was given later in the Spanish language.

The Mystical Art of Japan, AMORC's newest sound and color film, featured the exquisite brush painting of the Japanese artist, Takahiko Mikami. The settings were produced in the AMORC studios. Other AMORC films shown were *Isle of Legend*, *Mystic Isles of the East*, and *Aegean Odyssey*.

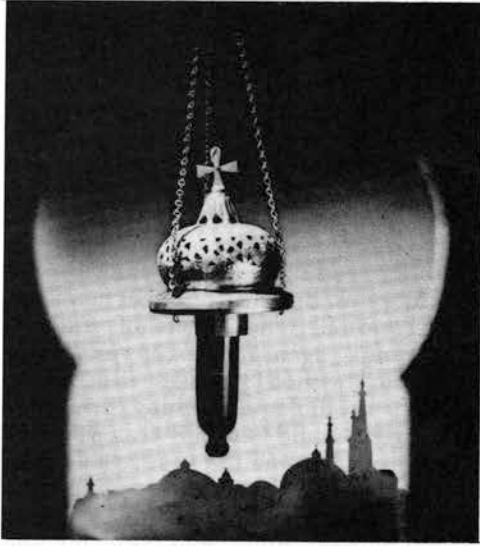
Spanish Activities

Review classes for members studying at various points in the lessons of the Order were given in Spanish as well as in English. The AMORC staff was augmented during the Convention by a number of visiting officers and members who graciously took part in the Spanish programs. These included: Frater Carlos Cordero, Past Master of the Panama City Chapter; Dr. Sergio Sanfeliz Rea, of Caracas, Venezuela; Frater Ruben Treviño Fernandez, Past Master of Monterrey Lodge, Mexico; and Dr. Ismael Vilaplana of Tijuana, Inspector General for Baja California.

A forum period was included this year for the Spanish-speaking members, in addition to the one conducted in English. Soror Mercedes Sunseri and Frater Mario Salas formed the panel. On the same program with this exciting question-and-answer period was given the Spanish version of the slide series on important Rosicrucian Documents; Frater Raul Braun, editor of the Spanish publications, presided. The Spanish-speaking members also enjoyed two mystical convocations in the Supreme Temple; there were also Spanish explanations of the Planetarium show and the "Concentration and Visualization" program in the University building.

As the Convention drew to a close on Friday evening, the banquet held in the Civic Auditorium, in downtown San Jose, was an occasion for introductions, for lighthearted merriment and music. Soror Rosa Rio, talented organist and recording star from Shelton, Connecticut, gave a most generous and varied program on the Hammond Organ. Many will recall her rendition of *Ebbtide*. The Colombe-sponsored Rose Ball was held later in the evening in the ballroom of the Sainte Claire Hotel. This provided a delightful evening of dancing and informal chatting.

And, it is of these and a host of other activities that Convention memories were born. These happy and inspiring memories will bring the Rosicrucian family back together again at the 1967 Convention, and those members who were not with us this year will not want to miss the events which are even now being charted for the next Convention.



A Story of Light

by E. JAY RITTER

*Improved lighting
parallels human progress*

IN ALL MAN's legends and folklore, as well as in his religions, a connection was made between darkness and danger, between light and well-being. *Crouching in his cave, surrounded by the cries of nocturnal beasts, primitive man waited for the reassuring light of day.* His first light came from the sun and moon, but eventually fire was tamed and used for its warmth; then for its light.

In caves, a flaming branch lighted the night's darkness, permitting the artist to work, women to sew, the craftsman to hew and carve, and cultural progress to begin its upward climb. No one knows the precise moment when man first chanced upon portable and producible light, but a parallel line of development may be traced between human achievement and the production of light. Nowhere is this better to be seen than in the Middle East, the cradle and ancient nursery of man.

By comparing the portable devices used to produce light through the ages, it is possible to see successive stages in human progress. In some of the earliest levels of excavated antiquity in the Middle East, small crude bowls, blackened on one side, are evidence that man had moved from his hearth fire and flaming torch and was able to light the rest of his home more efficiently and safely.

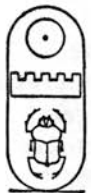
The introduction of the fiber wick, probably a piece of twisted bark at

first, permitted a revolution in lighting, for now oil could be burned, the fuel could be stored and replenished easily, and the danger of fire reduced. The crude bowl lamp was used for many centuries, becoming refined in its shape only when the potter's wheel brought symmetry. The wick evolved into a cord of twisted flax or cotton, floating in the bowl, with one end drooping over the edge to support the yellow flame.

But as early as the great Pyramid Age, lamps in the Middle East grew sophisticated. The bowl became shallower, a lip was pinched into one side, better to hold up the wick, and the lamp began to move from sheer usefulness in design to beauty as well.

Improvement of the oil lamp continued during the Early Bronze Age to the extent that the typical Syro-Palestinian lamp, by about 2000 B.C., was a four-lipped lamp with a small foot. Pottery refinement permitted an even better outward appearance of the lamp, even without any great improvement in the light which it produced. With the coming of the Late Bronze Age, the Western world began to make overtures to the more ancient civilizations of the Middle East, and ornateness in decoration characterized ceramic efforts. By the flickering light of the lamp, Cypriote swans could be seen preening themselves on the plates and bowls the proud housewife placed upon her low table for "company" meals.

The Aegean Sea peoples ushered in the Iron Age in the Middle East about 1200 B.C., establishing themselves along the coastal plains north of Egypt and extending to Anatolia. They introduced



new decorative motifs to the whole area. Although the basic oil lamp continued in use, its shape began to change. Still characteristic of this period was the old "saucer lamp," but its tip began to be pinched closer together and it gradually developed a larger foot to stand on. Dating can even be done on the basis of the height of the foot of such a lamp.

From the days of David through the Assyrian and Neo-Babylonian conquests in the early sixth century B.C., scribes and priests continued their toil, probably pausing to praise each refinement in the simple oil lamp as an aid to literary development. The palaces of kings and the simple dwellings of the common man all depended on the oil lamp to brighten the dark hours of the night. Steadier now, on its flat disc foot, the "saucer lamp" still gave its flickering light, and the wide saucer-like oil bowl offered a potential threat to the housewife's floors.

Folded Lamps

By the time Alexander the Great arrived in the Middle East to avenge the slight given the Greeks by Darius and Xerxes, he found the local people using "folded lamps"—a new and spectacular achievement in household lighting fixtures! The opposite sides of the rim of the saucer had now been brought together on each side of the wick spout and overlapped, like an envelope. Now the wick was held in place, protruding from a small hole on one side and the oil was kept from spilling by the overlapped sides of the bowl. These lamps were filled through another hole, opposite the wick. Both grace and utilitarian demands were met by this simple device. This lamp type was the forerunner of a fully closed lamp, which soon appeared all over the ancient world.

Commonly called "Greco-Roman," the fully closed lamps were cast from molds in two separate parts—a base and a top—and then joined together when the two parts were partially dry. The completed lamp was then fired in the kiln and decorated with colored glazes and paints. A small nozzle, with a hole for the wick, extended from the front of the base. Another hole in the

top of the lamp permitted the lamp to be filled. These lamps set the pattern for succeeding generations in the Middle East, as they had already done in the Hellenistic and Roman worlds—in pottery for the poor and in metal for the rich.

New "Canvas" for Artists

An infinite variety of styles developed in terms of shape, number of wick nozzles, handles, and, particularly, in decoration. The artists of the age used lamps as a new "canvas" upon which to fashion pictures illustrating history, mythology, architecture, current events, and similar scenes. Such lamps even became the first real "greeting cards"—serving to convey greetings, with set messages, to friends, business acquaintances, and neighbors, on the Roman New Year Day throughout the Empire.

Because they were produced from molds, these lamps could be mass produced, using semi-skilled labor. By standardizing parts, as well, a single base shape could be fitted with a great variety of tops, as the market and whims of high fashion dictated.

Local peoples soon copied the new and more expensive "imported" models. First by styling their own molds directly from the foreign types, and then by designing styles of their own. The Middle Easterners ignored representations of Roman deities and turned to the classical grape-and-leaf, rosette, or other designs more truly at home in the Middle East. Handles also became more exotic, in size and shape, providing a new surface to decorate with leaves, human and divine faces, animal heads, and similar details.

The excavated sites of the entire ancient world have provided thousands of molds and complete lamps and with them the index to chronology. Probably the best known groups were those found at ancient Corinth. Other sites, farther to the East, have also produced potters' workshops and salesrooms literally piled high with the ubiquitous molded lamp. These finds, in company with the reports of ancient travelers, attest to the demand for light in this period of history. Temples were crowded with votive lamps, housewives kept them on stands

or shelves, and tombs even had small niches carved into their walls to accommodate lamps placed there by mourning relatives and friends.

With the rise and spread of Islam, the molded lamp underwent new changes, sometimes appearing in an elongated shape like a pointed slipper, and, more and more, with colorful glazes applied over the whole lamp. As glass came into prominence in the decorative techniques of Islamic art in general, masterpieces of metal and glass began to grace both mosques and private residences. Motifs reflected the opulence and the piety of the days of the Arabian Nights, with enamels and precious metals worked into the glass chimneys and oil reservoirs. Hanging lamps, in particular, came into vogue, and many splendid examples may still be seen in the Middle East today.

Although the candle was invented,

substituting a solid fat for the liquid fuel of the oil lamp, the lamp with very little change in basic design remained the most common form of lighting device for the world at large until the 1700's. Modifications of bowl and wick, with the addition of mechanical devices for controlling the flame and the use of new fuels, gradually took place in the eighteenth century. But it was not until 1879 that the oil lamp—and its gas-operated cousin—was really displaced.

With the invention of the incandescent electric light bulb, the lamp began to wane in its importance. But it has only been in the last few decades of the present century that the lamp has fallen into second place as a lighting device. Even today, lamps brighten the homes of countless thousands, as well as providing illumination for campers, hunters, and others.



BITS OF INFORMATION

DIFFERENT LEVELS OF PSYCHOLOGICAL AND PSYCHIC PROJECTION have not been properly distinguished. The term means attributing one's own ideas or emotions to someone or something else. This is not simply objectifying them but ascribing them to someone or something other than oneself.

When an individual says, "It's a beautiful tree," what he really means is, "I think that is a beautiful tree." He is attributing his feeling of beauty to the tree. This projects an emotion or quality to something or someone outside himself; yet, this quality or emotion is his own. This is **simple projection**.

When Mr. A says that Mr. B is angry, it may actually be Mr. A who feels that emotion and attributes it to Mr. B. He is then ascribing his own feeling of anger to another person. It is the other individual who is angry, not himself. This is **psychological projection**.

When a mystic projects his consciousness to another place, he is aware of that place. He is conscious of being in a place other than where his physical body is. This is **psychic projection**.

These three are fundamentally the same process, but they manifest on different levels. The difference is first in what is projected, ideas and emotions, or consciousness, and second in knowing or not knowing that it is projected.



GRAND COUNCILORS OF A. M. O. R. C.

1966 - 1967

Members elected to serve as councilors of the Grand Lodge may be contacted in their respective territories concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California 95114.

At the 1966 Convention, the following persons were elected to the Grand Council of the Order for the term ending with the annual Convention of 1967.

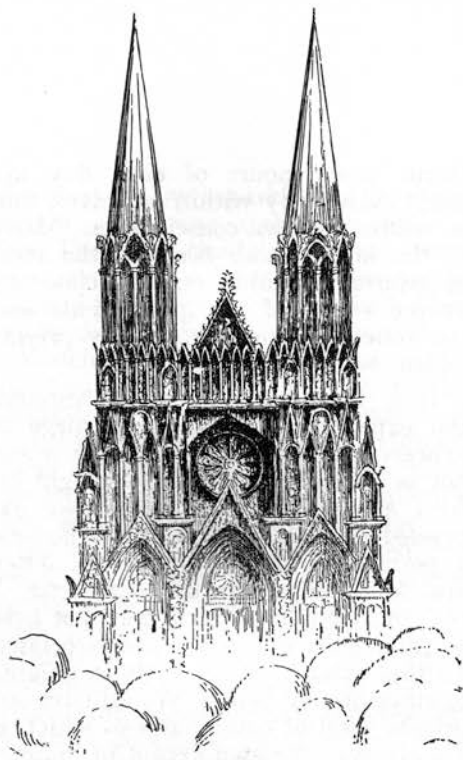
NORTH ATLANTIC STATES	Joseph J. Weed 347 Madison Avenue New York, New York 10017
EAST CENTRAL STATES	Harry L. Gubbins 2609 Woodmont Drive South Bend, Indiana 46614
OHIO and WESTERN PENNSYLVANIA	George E. Meeker 1537 Sussex Road Troy, Ohio 45373
WEST CENTRAL STATES	George Fenzke P. O. Box 302 Wauconda, Illinois 60084
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SOUTHWESTERN STATES	Camp Ezell P. O. Box 366 Beeville, Texas 78102
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland P. O. Box 269 Escondido, California 92026
EASTERN CANADA and WESTERN NEW YORK	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
WESTERN CANADA and NORTHWESTERN STATES	J. Leslie Williams 3282 West 27th Avenue Vancouver, B. C., Canada
LATIN AMERICA	Carlos Nuñez A. Apartado 26009 Mexico 12, D. F., Mexico
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Services, Inc. P. O. Box 1236 Port-au-Prince, Haiti
CENTRAL AMERICA	T. Calix Moncada Colonia Palmira Tegucigalpa, Honduras
INDIA (Bombay)	D. D. Patell Rustom Baug, No. 3-3 Victoria Garden Road, Byculla Bombay 27, India
AFRICA (Below the Equator)	Roland Ehrmann Box 44, Snell Parade Durban, Natal, South Africa
UNITED KINGDOM	W. G. Bailey 12 Cleveland Court Kent Avenue, Ealing London, W. 13, England
AUSTRALIA AREA	Arthur H. Garratt G.P.O. Box 748 Sydney, N.S.W., Australia

OUR OWN MEMORY has more to do with our character than any other mental attribute. Character is formulated in terms of the conclusions and ideas which have been ours at some particular moment in the past. Through perception and experience we create our conscious processes of the moment. What we perceive and our ideas concerning them as they pass through our consciousness at this particular moment accumulate in what we call *memory*, a subconscious attribute of the subjective mind.

Without memory we would face every situation as if it were new, we would have nothing to draw upon, we would be unable to cope with even the most elementary decisions in life because of our inability to draw upon experience that had previously been ours. Everything, therefore, of which we are conscious at every moment throughout life accumulates within our memory, and there it becomes a fixed part of our individuality. It molds us. We are, to a greater extent than we ordinarily realize, a manifestation of our memory.

We are not consciously aware of this vast storehouse of memory that resides in our subjective consciousness. We cannot always, at our command, bring it back to the level of consciousness where we may become aware of it. In fact, every individual has the experience of being extremely annoyed at the inability to bring to a conscious level or to a level of awareness an idea, a fact, a name, a number, or some other past experience that he knows is in his memory but has become difficult to recall. Recollection, that is, the process of recall, concerns those things that lie near the surface of consciousness. We readily recall our name, how to walk, and to recognize faces that we see daily. Those events of memory that are constantly being called upon to be repeated in consciousness almost every moment of our waking life lie near the surface of awareness and are brought into the stream of consciousness very easily by the mere process of recall.

With the passage of time, memory dims insofar as our consciousness of the events that compose it is concerned. We can bring easily to conscious level cer-



Cathedral Contacts

MEMORY AND CHARACTER

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

tain events that had a more important effect upon us than others; they impress themselves more deeply on our consciousness and are, therefore, easier to recall. The exact working of this process is difficult to understand and, in fact, is not completely understood by the most advanced psychologists and physiologists of today. Nevertheless, the fact is apparent that the ability to recall certain events which reside in memory exists. Furthermore, it does not take a great deal of intelligent analysis to agree with the principle that we consist to a great extent of those things that compose or rather have been stored in our memory.

Memory, therefore, is more important than we ordinarily concede it to be. It is so important that we should constantly be concerned with what becomes memory. Man lives almost all the time to himself. Although we are, of course, greatly dependent upon our fellow men and our associations with



them, many hours of each day are spent exclusively within ourselves, that is, within our own consciousness. Many of the ideas which come to the level of awareness within our consciousness as the result of our perceptions and our conclusions are completely private—ideas we never express.

How frequently do we go through the experience of feeling an urge to express something that we know would not be socially acceptable or might offend an individual to whom we expressed it? Such ideas as these become a permanent part of ourselves. They are, in a sense, our true character, a real individuality which may not ever be completely exposed to our associates. To that extent, we are each an enigma to other human beings. We all have our private level of consciousness, which is not always expressed except in indirect forms through our behavior and through the total manifestation of our character and of our ideals, aims, and purposes as we live and express ourselves as social individuals.

Man lives, therefore, with himself, and the phase of himself that concerns him a great deal is his memory. We are constantly bringing into consciousness those things that have happened in the past. Memory can never be erased. The storehouse of memory as it exists in our subconscious mind is like a huge blackboard upon which characters have been written in indelible ink, so written that they become impressed into the board itself and actually become a part of it. They are so fixed there that they cannot be removed without removing the thing which holds them—in that case, the board itself. Thus, the mind is impressed with all events that become memory, so thoroughly and completely impressed that as long as the mind endures—which we believe is through eternity—those things which constitute memory will be impressed upon it.

There will never come a time that we will not potentially have in memory those events and ideas that compose it. We will always retain those memories which produce regret, and those which renew happiness—those of mistakes and those of success. All of them together compose the history of our character,

and they are ingrained in our consciousness even though only at a level below awareness—but they are there, and they come forth at times when we least expect them. Therefore, the intelligent person realizes that each individual must live with his memory.

This important fact can be summarized in this form: So live today that when today is past, when today's consciousness is memories, we can live with those memories and have no regret. If every conscious action which we take, if everything which we have a choice in deciding is thought of in terms that this, the next minute, the next hour, the next day, or the next year will be a memory, we will choose actions more carefully than we would if we acted purely upon impulse of the moment and did something that could be erased like chalk on a blackboard.

What we do now, what is momentarily the stream of consciousness, the acts and thoughts of the present, will become the memories we will have to live with in the future. Whether our future is to be happy, whether we will gain a degree of contentment and development in our ability to grow, will depend upon what memories stored up within the storehouse of memory are called upon to formulate our character and our outlook.

Memory, then, is not only a means of connecting yourself with the past but a key to the future. Live this moment in a way that every memory will add value and, if possible, a degree of contentment to actions and events that will take place in the future.



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., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.

Laennec's Stethoscope

by CHARLES E. WADE

*An extraordinary
invention from
a crude beginning*

FOR HUNDREDS of years physicians diagnosed many diseases by listening to the sounds made by the lungs and other organs of the human body. This is called auscultation, but it was quite difficult for them to figure the meanings of the different murmurs and sounds inside of their patients because the sounds were so faint. Also, for hygienic reasons, a physician hesitated to place his head or ear too close to a patient's body. Possibly many wondered if there could not be a better system to do a better job until René Laennec studied the problem.

René Laennec was born in Brittany, France, in 1781. His mother died when he was only six and his father sent him to live with an uncle in Nantes, where he began studying medicine at the age of 14 under his uncle's guidance. In 1799, Laennec went to Paris, where he studied at the Hospital Charité with Jean Corvisart as one of his teachers. He received his degree as a Doctor of Medicine in 1804 after which he served in many Paris hospitals.

Laennec fully realized the difficulties of auscultation and the great necessity to be able to diagnose these sounds to determine what condition the patients had. One day, while he was strolling in the garden of the Louvre, he stopped to watch some children at play. Several of them had gathered about the end

of a long, hollow log while, at the other end, a child was scratching with a nail. The other children laughed when he scratched, for the sound was amplified and transmitted through the hollow log to the end where they listened.

Watching them, Laennec got an inspiration, and, hastening back to the hospital, he picked up a handful of papers and rolled them into a cylinder. Going into one of the wards, he applied one end of the cylinder to a patient's chest and the other to his own ear.

He was elated; his idea worked. He heard the sounds with much greater clarity than had ever been possible before! This was the beginning of the stethoscope. Although he was not a mechanic, Laennec learned to operate a lathe and began turning out wooden cylinders or *batons* as he called them at the time. By constant experimenting, he found that hollow cylinders made of a light wood gave the best results. Like all inventions, Laennec's first crude stethoscope was received with indifference. After its value was finally recognized, Laennec wrote many books on it, and soon doctors from all over the world came to Paris for his lectures and demonstrations on his methods of indirect auscultation.

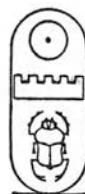
Doctor Camman

Laennec died in Brittany in 1826 at the age of 45 but he lived long enough to see his ideas vindicated. Although his life span was short, he accomplished a great deal for medical science by sticking to his ideas. The stethoscope your doctor uses today is an improvement on Laennec's original device and was invented by Doctor Camman of New York City. It is composed of a sound receiving device, shaped like a cone with a flexible tube leading to a T-shaped connector. The other two tubes, each ending in an ear-piece, lead off and are inserted into the doctor's ears.



Life has meaning. It is purposeful. It behooves each individual to study himself and his particular environment to discover for himself wherein lies his own salvation. Each must walk his own path, and walk it he must. . . . Each one has real work to do, and until this work is done the soul will not rest.

—ANTOINETTE G. DENNING, F. R. C.



DR. FELIKS BURDECKI

Power and Love

*Love, the neglected
during the whole era of
energy deficiency*

DURING THE PAST two centuries, many aspects of our life on this earth have changed. So manifold are these that it is difficult to point out the most important one.

In the field of medicine, we have had great success in combating disease; we have learned hygiene and prophylactic measures to render life more healthful and beautiful. In the field of physics and chemistry, we have discovered that the whole universe, the earth, the sun, the stellar islands, and countless galaxies represent vibrations which we can consider a manifestation of energy transformations. From the times of James Watt, thermal energy has been at our disposal; electricity has been our servant since Benjamin Franklin discovered the secret of lightning and Michael Faraday expounded the laws of electromagnetism. The efforts of Antoine Henri Becquerel and Marie and Pierre Curie brought us the age of atomic energy.

Actually, in the 20th century, mankind has been introduced into the arca of an unknown economy, namely that of an "energy economy," or the means to make unlimited use of natural energies.

Perhaps the greatest change in the conditions of human life is this passing from the era of energy deficiency to the era of energy abundance. Metaphorically, we can express this event as a progress from darkness to light. Undoubtedly, light is the most impressive manifestation of energy, and we describe the centuries of cruelty and oppression as the centuries of *darkness* in human history.

Our ancestors were not acquainted with the natural laws of the world in



which they lived; they struggled for *power*; they needed energy, and, during hundreds of thousands of years of prehistory, they knew no form of energy other than the physical power of the animal or more recently that of the conquered races. All progress in culture and civilization was paid for in thousands of years of suffering by the oppressed who laboured under inhuman conditions.

There was no real hope for a change in these conditions of life. Revolution only changed the "actors" in the great life theatre. The former oppressors were exterminated or were forced to become slaves themselves in the new social order; new oppressors evolved from the former slaves.

No fundamental changes in the structure of nations and societies were possible so long as the main source of energy was man power. Actually, this is the real background to the tragic efforts of Pharaoh Akhnaton, traditional Grand Master of the Ancient Egyptian Brotherhood and the first great religious reformer. He was a lightbearer in the darkness.

We know that in antiquity great philosophers, men of the highest spir-

itual level, taught their contemporaries how to live in harmony in the cosmic environment, how to develop virtues, and how to achieve perfection; they themselves wished to be examples of good citizenship. Surely, their teachings were not without results; however, they could not change the fact that, despite their teachings, a permanent struggle for life, the struggle of man against man, dominated human existence.

Slaves for Energy

At the time that Socrates was teaching in Athens, some 60,000 slaves worked under the most distressing conditions in the silver-mines of Laurion in order to furnish the "energy," the means, whereby that Athenian culture was maintained.

Empires were built on human distress and misery; empires were destroyed; and new empires rose in their place. This is historical fact, and we have to state this fact without contradiction or moral indignation. This was the cruel, unwritten law of the era of energy deficiency.

But, there is also a second and even more important truth that we must perceive in our great time of a changing world. This truth is almost unknown, and because it is unknown—being hidden in our subconsciousness—is precisely the real danger regarding the survival of mankind. Centuries of brutal, pitiless struggle for power and life have shaped our mental heritage: our subconscious reactions, our instincts, our inspirations.

Recent anthropological investigations and discoveries in Eastern and Southern Africa have furnished evidence that some million years ago, hundreds of thousands of years before Akhnaton, Socrates, and Laotse, man evolved from the animal kingdom as the great killer, the most brutal predator in creation. Man became man, not as Abel, but as Cain! We have to consider also this ill-omened fact and to know that against the background of millions of years of organic evolution, a few centuries are but an insignificant intermezzo.

Even so, our subconscious feelings are shaped by the horrors of many thousands of killer-generations, of Frankenstein nightmares; our thoughts,

our wishes, our dreams, even our "science fictions" are dominated by a drive—an insatiable greed for power. In highest spirituality, in the effort to direct the Divine Will through prayers or ceremonies, this drive may become manifest.

In our century, Energy Abundance is the most characteristic feature of modern human life, at least of the leading nations and societies of our times. No longer does the vital problem of not long ago exist—to enlarge the energy margin of our life—for we have infinite amounts of energy at our disposal.

Nevertheless, there is the most important, the decisive and crucial problem of knowing how to use in a reasonable, honourable manner these natural resources: how to *control* them and how to distribute them to reduce human misery and to help the poor and needy.

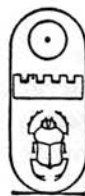
If we were to continue to be the slaves of prehistoric anguish and fear, slaves of terror, and admirers of deterrent principles, we would finish as Super-Frankensteins and sink into the darkness of annihilation, not fulfilling our noble task of becoming MAN.

We have been gifted by the Divine Cosmic Principle, which is manifest in the Beauty of the Universe and in the Harmony of Creation. Knowledge and Wisdom have been transferred to us through Divine Incarnation and the Inspiration of Great Souls.

Divine Gifts

But this unprecedented gift is also a tremendous *responsibility*. For so long as we do not control ourselves, we shall be unable to control our environment. We have to advance far into the roots of our conscious and unconscious reactions. We have to recognize the evolutionary background of our hidden killer-impulses, and, through the act of intrinsic insight into our Self, we have to transmute ourselves, like alchemists transmuting common matter into pure gold, like truly sincere adepts, proceeding with courage and self-sacrifice on the eternal Path of Wisdom and Perfection.

There is no equality between men, but there is the Cosmic Law of hier-



archy and evolution in the Kingdom of Spirit. He, who receives much, has the *duty* to carry the burden of responsibility and to be the guardian of the Path, invested with the greatest of all powers, the power of all understanding and all-embracing Love.

This burden of responsibility is a *task* and not a privilege; moreover it cannot be transferred to an immature community, governed by prehistoric instincts of fear and ignorance.

Whoever believes himself to be qualified to guide and help others must first be able to guide himself and develop the only controlling element which can

save mankind from the danger of suicide. Greed for power cannot control the man-made giants and monsters of our time. We have to develop LOVE, the neglected—during the whole era of energy deficiency—the disregarded and derided element of human co-existence.

The LIGHT of infinite sources of energy can affect us with total blindness and can encumber us with the terrible super-crime of the destruction and annihilation of LIFE, if our hearts are not fired by the infinite source of DIVINE LOVE, since there is a unity of

LIGHT-LIFE-LOVE

on the highest stage of cosmic evolution.



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.

November: The personality for November is Éamon de Valera, President, Republic of Ireland.

The code word is TOLL.

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



JOAQUÍN BALAGUER

January:

The personality for the month of January will be Dr. Joaquín Balaguer, President of Dominican Republic.

The code word will be SCALE.



ÉAMON DE VALERA

The
Rosicrucian
Digest
October
1966

WITHIN HIMSELF, the student of mysticism is able to find that which is less transient and at the same time more satisfying than his empirical and worldly knowledge which he does not discard but uses to serve his needs. He lives a normal, natural life. He does not become a recluse or practice self-abnegation. Because of his mystical periodic contacts with the Infinite and enlightenment he becomes exalted in spirit and inspired to pursue a conduct free of error and ignorance.

Probably no other subject is so little understood as that of experiencing the divine realization. Yet there is no other experience which means as much, for it truly holds the key to man's happiness. Mystical enlightenment can mean mastery for the individual. Through mastery, fear and grief can be relegated to their proper places. Through the knowledge that mysticism imparts, the student enjoys full liberation of the higher and creative faculties by which he may achieve those desires that are consistent with his mystical development and enlightenment.

The student of mysticism is obliged to do more than simply utilize what he has learned from his own personal experience. Regardless of how much initiative and ambition he may have, it is incumbent upon him to help to appease the hunger of those who are spiritually starved. Individual mystical enlightenment must be expanded into the worlds of others.

Also, the application of this enlightenment for one's own welfare depends upon his relationship to the world of reality. The beauties of mystical enlightenment are to be had in utilizing its tenets in the world of mortal consciousness. The mystic learns to develop an isolation of consciousness, that silence through which he becomes *en rapport* with the Cosmic. Oftentimes this is difficult to accomplish. It requires *will* to force distractions from one's consciousness in this physical world of temporal influences. The mystic must have courage; he must be bold and daring, and have the strength of his convictions.

Mysticism has to do with an awareness, a true knowledge of God, of Truth, of the cosmic scheme, which is attain-

Mystical Enlightenment

by RODMAN R. CLAYSON
Grand Master

able through means differing from physical sense perception. Traditionally, mysticism has always been interpreted as man's attempt to reunite himself with the source from which he came. The mystic has recourse to periodic meditation during which time he strives to cast off all impure and outer-world concerns, and to neither see, hear, feel, taste, smell nor even think of the physical world about him. He turns his consciousness inward until he seems to feel from within the rhythmic, vibrant pulsations of every cell of his own being.

During this state of introversion, insofar as his consciousness is concerned, there is an upliftment. This has often been likened to the traveler who climbs to the mountain peak where he may view the magnificent panorama below, which could never be seen from the base of the mountain. Upon descending from this height, he is refreshed and often inspired, for he has for a brief moment dwelt with Divine Reality.

Within himself the mystic knows that there are heights to be scaled. Within his own being are degrees or planes of consciousness which he can ascend. Symbolically, the mystic ascends the mountain when he permits contemplation of the spiritual life and of the nature of his being through the introversion of his consciousness. Each period of meditation brings forth spiritual realization and consequent solutions to the mystery of life. Thus he symbolically rises higher toward the summit within himself.

The mystic seeks some means or bond by which to tie himself periodically to the Infinite Intelligence. It is said that mysticism, more than any other study, will broaden man's vision of life and the relation of man to the problems of life. The mystic recognizes the exist-



ence of the mundane or material world and endeavors to relate it to the Divine, or the Infinite. He seeks a higher and refined discernment. It is not important what we call this discernment, although sometimes it is referred to as intuition, sometimes insight, and sometimes inspiration. This may also be referred to as mystical enlightenment.

Spiritual Realization

God or the Cosmic can mean very little to us if we have not been enlightened and impressed. We can, however, have a realization of Divine manifestation because of our self-consciousness and self-awareness. There is beauty and logic in the sound philosophy of Rosicrucian mysticism. To experience this enlightenment, this infinite realization, does not necessarily imply that one is adhering to a religious practice. As a matter of fact, the teachings of the Rosicrucian Order, AMORC, are completely nonsectarian. We neither promote nor adhere to any religious dogma. For man, however, to have a conscious union with his Creator is a spiritual realization. This is what the mystic seeks.

Spinoza, the highly respected philosopher, said that there was one infinite, eternal substance, and that this was God. This was not anthropomorphic in nature, but a kind of Universal Consciousness or Mind. This view is in line with the pantheistic concept which mystics accept, that God as a Universal Mind is in everything—everything that lives as well as that which seems inanimate. This beautiful concept is a far cry from the utterances which are being parroted by some of our youth today and even some of our outstanding theologians who are saying that God does not exist or that God is dead. They may or may not know that they are quoting the German philosopher, Friedrich Wilhelm Nietzsche, who lived in the nineteenth century (1844-1900). In his bitterness against society, he wrote that God was dead.

Perhaps the old anthropomorphic concept has fallen, but the beautiful concept of the mystics which has prevailed for thousands of years—that God is an experience, an inner realization—remains. *Reason alone cannot grasp this reality.*

The mystic desires to have this experience, and mysticism endeavors to reveal the way. The mystic devotes time to reflection and analysis. He becomes more intimate with the inner self and often has the realization that his consciousness seems to be poised between the world within and the world without.

One who aspires to mystical enlightenment will gain development and understanding from such study in the same proportion as the effort he expends in bringing about the desired realization. He, who seeks the rewards of mysticism, does so through the raised consciousness of his inner being. He sharpens his consciousness so he may be receptive to finer and higher sensations and impressions. Sensitizing of the consciousness helps him to enjoy a realization of higher mystical experience and enlightenment. His appreciation for such experience cannot be expressed in words, and is not stimulated by what he may objectively sense. His whole being is stimulated by what he feels inwardly. The enlightened mystic lives his life here and now in accordance with cosmic and natural laws.

Manifestations

Man is said to be the sum total of his personality traits and character. If his ideas are founded on an idealistic philosophy, if he seeks to know and understand himself and the world about him to the fullest extent of his ability, and if he attempts to live a life that contributes to the general welfare of mankind, then his total mental constitution will reflect this viewpoint. He, who aspires to mystical enlightenment, is more likely to manifest idealistic and altruistic qualities than the one who simply follows the crowd and conforms to accepted standards of that segment of society in which he lives.

The mystic envisions that which is beyond the immediate demands of his environment. He lives purposefully and learns that which truly represents the real objective of life. Such individuals are outstanding among their fellow men. Those who have a true knowledge of mysticism, and practice its principles, are able to transcend the material limitations of everyday circumstances. They have not necessarily solved all

the problems of the world nor all the problems with which it is their lot to deal, but because of the enlightenment of their knowledge and experience—knowledge which has become theirs through a source or channel higher than that of physical perception—they have been able to raise themselves above the limitations of the physical world in which they find themselves.

Expression

Controlling the physical factors about us is not to be construed the true purpose of life. It is possible, however, that a closer realization of the ultimate purpose comes through knowledge that the true values of reality which man seeks lie outside the realm of the physical. With such understanding the mystic can take his true place in the scheme of things. He broadens his concepts through mystical enlightenment. In so doing, he gradually reaches the state where he is not wholly dependent upon the knowledge of sense perception.

Mysticism must be approached in humbleness and sincerity, with a sincere desire to utilize knowledge gained for the benefit of mankind and in the accomplishment of its ideals. One who lives mysticism expresses it in sound judgment based upon true values—not in vainglory or egoism. He has not approached mysticism with the idea of merely being able to prove to himself that such knowledge is attainable or possible.

Because of his understanding in accordance with the depth of his knowledge and wisdom, the mystical student radiates from himself the divine assurance of the Infinite. He seeks illumination, that his efforts may materialize. With mystical enlightenment he receives renewed inspiration and vitality. Through his knowledge of Infinite Reality he is able to cope with the events of the day; he discerns the real from the illusory. He finds mysticism to be practical. He is aware that it is the function of mysticism to increase, not diminish, the total wisdom, efficiency, and steadfastness of those who practice it.

True mystics enter more completely than ever before into the life of the society in which they live. Their knowledge teaches them to see the world in its true proportions, to discern the eternal beauty beyond that which may not be immediately apparent. Mysticism educates its followers in a charity free from sentimentalism. It confers on them unconquerable hope and assurance of the true and real values of life.

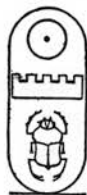
It is appropriate to repeat what has been said and written many times about mysticism, that it is the building up of the traits of our being to a higher level than that of the physical and material limitations about us to the point where we find ourselves in proper relationship and attunement with our Creator. This is experienced and realized through mystical enlightenment.



BRIGHT NEW LITERATURE

We are pleased to announce that a new leaflet is available for distribution to persons who might be interested in the Rosicrucian Order. The title of the leaflet is "Within Your Grasp, the Infinite." It briefly and clearly suggests the possibilities man has within his grasp through intuitive faculties.

Quantities of this leaflet may be had by writing to the Extension Department, Rosicrucian Order, AMORC, San Jose, California 95114.



What Is Faith Healing?

by SAMUEL RITTENHOUSE

Underlying effects of the power of suggestion

GENERALLY, ALL faith healing requires a dependence upon a supernatural power, a Being of divine or cosmic origin. Further, it includes the belief that this source of healing can be immediately contacted and can effect cures regardless of the nature or duration of the illness. Faith healing, in point of time, may be traced back to the earliest period of medicine and surgery, or the application of physical methods. In fact, they were often concomitant or interrelated systems. In the days of ancient Egypt, the priest-physicians uttered incantations, performed rituals and recited prayers as a routine preceding or during the proffering of drugs to the patient. Such incantations were exhortations to the gods to bless the drugs being administered to the sufferer. There was a link assumed between the gods and the physical means used to help the afflicted.

In antiquity, many diseases were thought to be the direct consequence of malevolent spirits or punishments inflicted upon the sufferer by some deity. Thus the proper relationship between these spirits, or gods, and the patient had to be restored before the latter could be cured. Persons made ill, for example, by the frenzy of the Dionysiac mysteries, were cured by wild music and dancing. However, the patient had first to have faith in the supernatural powers working through the music and dancing as a medium.

In inscriptions at Epidaurus in Argolis in the 4th century B. C., it is related that "spots on the face, snakebite, blindness, and so on were cured by the faith of the sufferer." It is further related that the patient was put to sleep in a "temple-sleep," during which he saw a vision and in the morning awoke

cured. It is apparent that the early priests were acquainted with the means of inducing hypnotic sleep and with hypnotic suggestions. It has been inferred from these inscriptions that operations of various kinds were performed during sleep; perhaps massage and other remedial acts were executed. The inscriptions refer to the remarks of one patient who "saw the god and his attendants seize him, cut open his abdomen and stitch it up and, when he went away on the morrow, cured, the floor of the sanctuary was full of blood." The priests of Asklepios, god of healing, are said to have based the success of their surgery on the faith that the sufferer had in the efficacy of the god.

Christian records are replete with numerous examples of cures effected which are said to be the result of the faith of the patient. A paralyzed man was healed through the faith of his friends (Matthew 9:2); two blind men were healed by faith (Matthew 9:29); a daughter of a Canaanitish woman was also healed (Matthew 15:28). These are but a few of innumerable incidents mentioned. An interesting point in connection with this is that on one occasion Jesus did not or could not heal a sufferer who was lacking in faith. "And He did not many mighty works there, because of their unbelief" (Matthew 13:58). This reveals that there was cooperation required on the part of the afflicted, that he must recognize a dependence upon the ultimate source of power. The early priests of Asklepios demanded this faith as a prerequisite to their treatment.

St. Francis of Assisi

In the Middle Ages there was an increasing number of cures attributed to faith healing. Particular examples are the cures credited to St. Francis of Assisi and which "were listed in the bull of his canonization." The subsequent Cambridge Platonists and John Wesley set forth a specific philosophy of faith healing. Martin Luther and the German Pietists, of whom many were Rosicrucians, practiced the art of faith healing.

The methods of faith healing were not all pristine; that is, some employed

supplemental objects as well. Spittle was often applied to the eyes of the blind to effect the restoration of sight, the faith of the patient being a factor in the cure. The rubbing of the spittle on the eye has been presumed in modern times to be a form of minor surgery in certain cataract conditions.

There was also the practice of sympathetic magic or the law of contagion as indicated by the touching of articles which were said to be sacred: To lie in the bed in which a saint had died and to have faith in his power would cure. Such power has been attributed to the bed of St. Vincent Ferrer. To kiss or touch the medal of a saint was another means conjoined with faith healing and was said to assure a cure. A medal of St. Francis Xavier was reported to accomplish this result.

Laying on of Hands

The Roman, Greek, and Christian cures made great use of the hand, particularly the *right one*, as an instrument of cure. The laying on of hands dates back to an early period. There are Egyptian tomb inscriptions showing priests applying the hand to the nape of the neck and the spine of a patient and calling forth the divine powers of the god to pass through the priest and his hand to vitalize the life force (sa-anekh) within the afflicted one.

The touching and kissing of the foot of a sacred one or his statue—if one had the faith—was still another method by which cures were said to be made. This practice is still to be seen in the Roman Catholic cathedrals of Europe and in South and Central America.

There are various techniques of faith healing, the difference in theory accounting for the difference in method. They are, principally, mental healing, magnetic healing, and spiritual healing. *Magnetic healing* is based on the belief that there is "a universal primordial force" which displays itself in the balance between pairs of opposites or persons of different polarity. We are charged with this universal magnetic force, and perhaps can be negative or more receptive to this force from someone else; or, conversely, we are more positive, that is, inclined to radiate this force to one less positive than we are.

In the theory of magnetic healing, a man is presumably more positive than a woman.

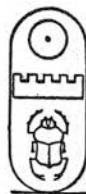
In other examples, sex is not the determining factor as to whether one is positive; the important thing is the extent to which one can draw this universal force within him to a focus and radiate or transmit it to a person more negative or receptive. The magnetic healer would thus be one having the positive faculty of transmitting—the healing actually being accomplished by the universal force, not by the practitioner or so-called healer. It is based on the physical law of attraction and repulsion. Such eminent philosophers and Rosicrucians as Roger Bacon, Paracelsus, and Robert Fludd practiced magnetic healing. The latter two were also medical physicians of note in their time.

Franz Anton Mesmer about 1775 became noted for his *fluid* idea. This conceived that there was a magnetic energy of the human body which functioned as a fluid that could be passed by means of the hands to various parts of the anatomy of another. This same fluid energy could induce sleep. We might say that Mesmer was instrumental in popularizing an interest in inducing an hypnotic state which became known as Mesmerism. He was by no means a charlatan as was claimed by most of his contemporaries. He may have misconceived the nature and function of his discoveries, and his theories were exploited by others, but we think of him as a sincere investigator of natural phenomena.

Applying the Mind

Mental healing consists of methods of applying the power of mind exclusively for curative purposes. This method is said to have both an *active* and *passive* phase. The active is "the importation of ideas and suggestions by the healer to the patient." This may consist of the healer's reciting prayers which, in content, are affirmations or a series of suggestions to the patient. Then, again, they may be but affirmations, statements, intended to cause the patient to think and subsequently act in a manner conceived to be conducive to effecting a cure.

(continued overleaf)



The passive phase is one of "reception and assimilation" by the patient of ideas being suggested to him by the healer. Again the recipient must have *faith*, it is declared, in both the method and ideas being extended to him by the healer, if satisfactory results are to be achieved. It is interesting to note that the underlying premise of this system is that healing is to be accomplished by the patient himself. The suggestions are primarily to cause the patient to place himself *en rapport*, that is, in harmony with the Cosmic or universal forces which are conceived to be curative and constructive in their manifestation.

In connection with mental healing, one must not overlook the association of *mental telepathy* with its practice. It is conceded that mental telepathy or the transmitting of thought is an established scientific fact and not a mere fancy. Consequently, upon this premise a relationship of *absent healing* can be established whereby, with success, the patient may be cured or greatly relieved of distress. The same principle applies as in mental healing except that the ideas or suggestions are telepathically communicated.

Restoring Harmony

Spiritual healing expounds that the spiritual or psychical qualities of the afflicted one need rejuvenation. This method contends that all diseases have their origin in the psychical nature of man; that is, that they are the result of lack of harmony between the body and the spiritual element of the individual. Man, it is further expounded, cannot actually effect any cure; he but reestablishes the fundamental unity between the body and the Divine or Cosmic forces. Thus the only real physician is the Divine.

The spiritual method embraces meditation, invocations, and prayers, and endeavors to bring about an influx of divine power in the patient by which the disease will be excluded and the normal function of the human organism resumed. In this type of healing, the word *healer*, as applied to the prac-

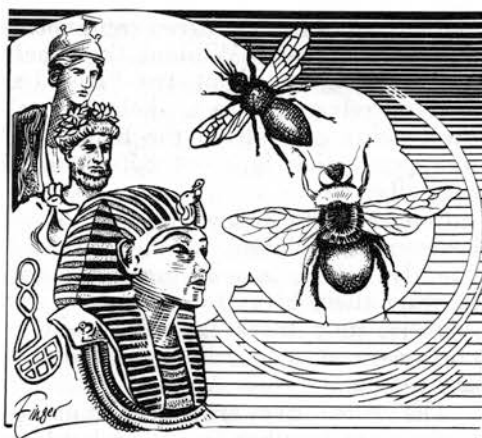
itioner, is a misnomer. He does not heal; he manipulates or, shall we say, directs by his methods the way in which the patient is to restore himself through the spiritual powers extant.

Being Receptive

From the psychological conception, the underlying effect of faith healing is the *power of suggestion*. Much is said today about what has been known for a long time—namely, psychosomatic relations. We know that the body, through the nervous systems, not only can affect the mind and emotions but, conversely, the latter can bring about many organic disorders. Dominant ideas and notions can induce psychic states, emotional stresses, which take their toll in physical disorders. These interrelations can then be employed to effect cures by suggestions. If a person has faith in an idea suggested to him, it becomes a dominant power in the mind as a central idea in directing forces through the nervous systems.

Persons will not always take advice, no matter how sound it may be logically. Such advice can often, however, be suggested indirectly if the recipient has the *faith* that will keep his mind receptive to the ideas which need to be implanted in it. Suggestion is best accomplished when the consciousness of the individual is made to focus upon some central idea. Then the idea of the suggestion may bypass this focus of consciousness and enter the mind subtly where it accomplishes its work without impediment. Further, faith may so focus the consciousness of the patient upon the source of his faith that his fears, which ordinarily inhibit his own curative powers, become temporarily allayed.

This subsiding of the aggravating thoughts and depressing of the nervous system often relieves one of the principal causes of his distress and a cure is accomplished. The patient may attribute his cure to the content of his faith, whereas actually many times the passive attitude of mind which his faith induced was the most important factor, though not the exclusive one.



Bees . . . Man's Remarkable Helpers

JOSEPHINE M. OPSAHL

DO YOU KNOW there were no honeybees on our North American Continent until they were brought here by white settlers? The Indians called these first honeybees "white man's flies" and marvelled at how the colonists made their flies work for them. Before this, there also was no honey except perhaps the spoonful or two to be found in bumblebees' nests.

Although honeybees have been man's helpers for many centuries, no one really knows when the relationship began. According to an old Grecian legend, these busy little workers came into being on the Island of Crete to furnish food for Zeus, father of the gods. Equally ancient and perhaps even predating the legend are hieroglyphics carved on walls of Egyptian tombs and a wall painting near Valencia, Spain, which pictures a stone age man, surrounded by swarming angry bees, whose hive he is robbing. The Bible also has over fifty references to bees and honey. In fact, there were so many swarms of wild bees in Palestine that it was known as "the land of milk and honey."

People in these ancient days greatly valued honey, for it was about the only sweet they had. In India, the supply was so limited it was used primarily as medicine. Many heathen tribes have used it in their religious ceremonies, and it is thought the ancient Egyptians used it as embalming material.

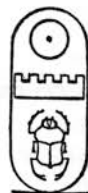
Although honeybees were brought to eastern North America in 1622, the first hives did not reach the Pacific Coast

until 1853. And then it was not through a planned project. Christopher Shelton and two fellow horticulturists were *en route* to work on Commodore Stockton's large ranch near San Jose, California, when they met a New Yorker at Colon, Panama, who was having difficulty transporting ten hives of honeybees. Being an opportunist, Shelton bought the bees, had them carted across the Isthmus, loaded on their ship to San Francisco, and brought to his employer's ranch. So many of the bees died on the way, however, that the survivors made only one good hive. But once they reached California, the bees liked their new home so much they produced five swarms during the first summer.

In these days, farmers and ranchers kept a few hives for their own use. No one thought of raising honeybees for large scale production of honey until the 1880's.

Although the annual honey crop has great value, scientists now tell us that the bee brood—the larvae and pupae usually scrapped in the fall when bees are put to bed for their winter snooze—has twice honey's value. Professor of entomology Brian Hooking of the University of Alberta, Canada, reports that pupae have about the same fat and protein content as beef (2.5 percent fat and 18 percent protein) and that the larvae contain 4 percent fat and 16 percent protein. He also points out that baby bees have ten times as much Vitamin D as cod liver oil.

Even the bee's sting has value. Since early days, it has been used to cure such human diseases as arthritis, epilepsy, some types of paralysis as well



as hay fever. In ancient times, treatment given at the hive by getting angry bees to sting patients, was very painful.

Now in modern laboratories, after gassing bees, trained technicians remove the stingers with tweezers at the rate of 1200 to 1300 per hour. The stings and their attached venom sacs are ground and pounded to a fine mash. This mixture is then made into a tincture which may be encased in ampoules for injection or mixed with whey of milk powder and pressed into pills. Bee venom is also packaged as a salve.

In addition, the millions of pounds of wax which bees produce annually in conjunction with honey-making is worth millions of dollars. Because it has an extremely low melting point and does not become hard and brittle, there is scarcely a peacetime machine or a wartime shell which does not have a protective coating of beeswax. It is also used to waterproof belts of machines and canvas coverings as well as for dental work, adhesive bandages, cosmetics, candles, shoe polish, and hundreds of other things.

More Food

But by far the most important work that honeybees do is to pollinate orchards, fields, and vegetable crops. By dusting pollen from one blossom upon another, honeybees increase the productiveness of plants they visit. The United States Department of Agriculture says that there are 19 fruit crops and 31 feed crops which depend upon bees and insects for proper pollination.

No hormones or fertilizers can replace the work of bees. Without their help we would have about two-fifths less food ourselves. In fact, their agricultural value aside from the honey and wax production is about \$500,000,000 annually.

Consequently today the services of beemen or apiarists, as they are frequently called, are in great demand. Renting their hives to orchardists and farmers, they truck their bee colonies northward as they follow the blossoming season.

The rented hives are placed in groups fairly close together in the orchards or fields to be pollinated. Experiments show that if the distance bees must fly to reach blossoms is shortened, they will visit more flowers and thereby increase the yield of honey as well as of fruit and seed. It also lengthens the life span of the bees, which is normally only about six weeks. When bees fly long distances in stiff winds, they beat their wings to pieces or really work themselves to death.

In order to gather nectar for one pound of honey, a busy bee will tap from four to five thousand blossoms daily or about twenty a minute. As bees average about a half mile per trip, many of them travel eighty thousand miles a day. And in order to make one pound of wax, a honeybee must eat at least ten pounds of honey.

As white man's flies have helped to give our country great prosperity, can't we, like the ancients, say ours is also a "land of milk and honey?"



FOR PARENTS—AND PARENTS-TO-BE

A child has two heritages—the intelligence and character of its parents and the environment in which it is placed. The former can be greatly enhanced by the latter if the parents know how. The home and play environment can be made to have a tremendous influence for good on the future of the child. Learn to direct the child's creative impulses, awaken his dormant faculties, and stimulate his imagination. Come to know the inspiring truths of *prenatal culture*, one of the achievements of the ancient Grecian civilization, which accounted for the esthetic tastes and great culture of the Greeks. Address a letter to Child Culture Institute, Rosicrucian Park, San Jose, California 95114, U. S. A. The book entitled *Child Culture* will be sent to you without cost or obligation.

IF I WERE REQUIRED to survey the field of human weaknesses as revealed in the many thousands of letters that have passed through my hands in the past fifteen years from men and women of all walks of life, who are seeking to untangle serious problems to lift themselves out of situations in which they have become involved, and if I were to select one human weakness or evil tendency that is responsible above all others for the unhappy conditions which human beings bring upon themselves, I would choose *insincerity* as the most serious and vicious.

Not only does insincerity lead to the wearing of a cloak of hypocrisy, which injures the reputation and the fortunate trend of conditions for the individual so far as external matters are concerned, but the growth and development of an insincere attitude toward one or more of the important principles of life breaks down the inner power of the individual and makes such a person incapable of adjusting himself to the true nature of things throughout the world.

The person who is insincere in regard to one or more matters of immediate and serious interest to him is unconsciously creating a fictitious and artificial attitude toward the perhaps unknown conditions in his life. Such a person *severs* a large portion of the natural cosmic attunement which brings him intuitive revelations and impressions and most certainly prohibits that human attunement with the mass of mankind which makes for happy companionships, dependable friendships, and a correct understanding of human relationships.

It is only natural that each one of us should shun in all of our daily affairs and in our social and pastime activities the person who is discovered to be insincere in his general attitude. Even those who have a tendency within themselves to be insincere are impressed

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



Insincerity — A Human Weakness

with the doubtful character and unreliable nature of a person who is insincere in any of his normal and natural actions in life.

Perhaps in two of the largest and most important fields of human endeavor on earth, we find the greatest amount of insincerity where it would seem that the least should be found. I refer to *religion* and *business*. There is no doubt that insincerity is one of the fundamental causes of failure in business.

False Enthusiasm

Some years ago, and perhaps for some centuries, it was believed that enthusiasm was the sign of sincerity. When we found an individual greatly enthusiastic in regard to his business or vocational occupation, we believed that the enthusiasm was the result of his sincerity and that the two combined were foundation stones upon which success would inevitably build its great reward. We believed that even the young person or the neophyte in the

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



business world who manifested extreme enthusiasm about his particular commercial activity demonstrated his sincerity and was bound to reap the reward of good fortune.

Likewise, we believed that enthusiasm in religion was an indication of sincerity, and there was a tendency on the part of mankind to think that the more enthusiasm—even fanaticism—the religious person revealed, the more sincere he was and undoubtedly the more pious and more blessed. This belief led to ostentatious and artificial displays of enthusiastic religious fervor on the part of those who wanted us to believe that such an attitude indicated their sincerity and their worthiness of our respect and our support. . . .

In the business world . . . conservative and dignified forms of propaganda are not rigidly followed. Extreme enthusiasm and elaborate exaggerations of expression and attitude have become quite common. While keen competition in every line, even in the business of conducting a church on a self-sustaining basis, has developed to a high degree and the utmost of genuine enthusiasm must be used to make a success of business, the degree of this enthusiasm is no longer a dependable guide as to the sincerity of the individual, the nature of his business, or the product which he offers.

We have discovered through very bitter lessons that, after all, there is a point in the development and expression of enthusiasm where its nature is indicative of insincerity rather than sincerity, and that thousands have taken advantage of a superficial knowledge of human psychology to attempt to deceive the public by an overdisplay of artificial enthusiasm. The same can be said in regard to many of the religious, political, and social forms of activities in the Western world.

It is only natural for the one who is sincere to be quite definitely positive and enthusiastic about his beliefs. But there is a vast difference between an enthusiasm that is born of sincerity and an enthusiasm that is artificially created to indicate a sincerity that does not exist. The mere fact that a man is absolutely enthusiastic about the business he conducts and the merchandise

he is selling or the product that he is offering, does not indicate that he is sincere about his claims. He may be enthusiastic solely because of the commercial, monetary desires of his heart.

It is a fact known in the analytical channels of business ethics that the man who is sincere only in his desire to make money out of his business and not to render service to humanity and supply a worthy article that will meet legitimate demands, is doomed to failure sooner or later and will never be able to compete with any other similar business that is based upon honest sincerity.

All of this has a particular application to those men and women who are studiously inclined and who devote themselves more or less to some definite system of self-advancement. This would particularly apply to the students of mysticism and personal unfoldment and individual evolution. To the same degree that the student is truly sincere in his studies and desires to improve himself will he succeed, and to the same degree that he is superficially or artificially enthusiastic without really being sincere will he fail to find that which he is seeking and fail to derive any benefits from his studies, his investigations, and his applications of the principles he is studying.

Restrained Enthusiasm

In my visits to the various centers of Rosicrucian and other philosophical activities in Europe, and in my contacts with large and small assemblies of men and women in Europe who are devoting their time very enthusiastically to the promotion of such teachings, I was most deeply impressed by the extreme degree of sincerity that was revealed in their attitudes. The very great degree of enthusiasm or outer form of propaganda that is too evident in North America is greatly lacking in Europe because of their age-old belief in being rather conservative in connection with things that deal with ethical culture, religion, philosophy, and the higher things of life.

If we were to judge the degree of sincerity of these people in Europe by our North American standard of enthusiasm, we would be greatly deceived in believing that they were not as de-

voted to their work as they really are. But it requires only a few hours of association with them to discover that beneath the attitude of restrained enthusiasm there is a very deep and profound sincerity.

Fortunately for our own Rosicrucian work and the work of similar movements here on this continent, there are thousands who are just as sincere, just as devoted and willing to make secret and unknown sacrifices in behalf of their devotion as we find in Europe; but, unfortunately, there are many more thousands in this New World who are not so sincere and who look upon their devotion to this work or their interest in similar matters as a mere incident of life not requiring the deep sincerity that is given to other matters. And there are millions in this New World who are hardly sincere about anything associated with their lives except the most materialistic forms of personal selfish benefit.

The Essentials

If we would get the utmost from a book we are reading, a lesson we are studying, an exercise that we are practicing, or a thought that we are holding in meditation, it behooves us to be extremely sincere and devoted to the matter or otherwise cast it aside and give no thought to it whatever. There can be no half-way or part-way interest about it if we are to derive any benefit. We need not make a religion out of our study of a book; we need not make a fetish out of our interest in any subject to be absolutely sincere, but we must and should determine whether the matter at hand is worthy of our time and concentrated attention. We should then develop an attitude of deepest sincerity and make it truly a part of our inner selves as well as of our outer consciousness.

In nearly every case where persons have written to our Council of Solace for assistance in the improvement of personal conditions, we have found that while there was an anxiety to apply

certain good advice and helpful instruction, there was lacking a degree of sincerity in the very fundamental and inner nature of the system being followed. It is a difficult thing to reveal to some persons, for the lack of sincerity has been such a human weakness as to become subconscious, so to speak, and unnoticeable even to those who are suffering from it.

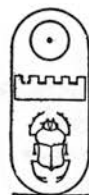
I am eliminating from consideration here, of course, those persons who are manifestly insincere and who are aware of their own insincerity and who are seeking only to take advantage of every fortunate condition while posing to be heartily in accord with the ideals back of such situations. Unfortunately, we find these persons in every walk of life, in every organization, and in every plan and scheme of human interest. For weeks, months, or years they may wear a self-designed and self-colored cloak of sincerity by which they deceive many and plan to take advantage of the genuineness and sincerity of others. And even when their insincerity is discovered it is difficult at times to reveal it to others and to eliminate them from the false position they occupy. Probably this is a part of the evil in the world with which we must all contend, and probably all of us have some degree of such sinfulness in our make-up.

Nevertheless, there are those in the world who are so sincere in their devotion to higher things of life that we are forced to overlook any weaknesses they may have and try to redeem and lead them on a path that brings greater happiness and success. But the unquestionable fact is that to the same degree that we are sincere, privately sincere, in whatever we are doing, promoting, supporting, or advocating and adopting, to that degree will we derive the utmost benefit and also assist others in deriving a similar benefit. So our success in life can be accurately gauged by the degree of *sincerity* that dominates all of our thinking and acting.

Rosicrucian Digest, March 1935



It is easier to discourse upon what man is *not* than what he is. In all that he differs—that is not all that he is. — VALIDIVAR



PROFESSOR ARNOLD TOYNBEE

How I See History

The key to complete self-fulfillment

How do I see history? Above all, I see it as an indivisible whole, not as a scrap-heap of mutually unrelated episodes. I also see it as having some meaning, and not as "a tale told by an idiot, signifying nothing." Of course, I have no more than an inkling of what the meaning of history may be, and, within this vast field, there are only a few spots, here and there, with which I am tolerably well acquainted. My relative familiarity with these spots makes me aware of the extent of my ignorance of the field as a whole.

Why, then, do I spend my life in trying to see history as a whole? Why not give up studying history, or, alternatively, pick up a microscope and concentrate all my attention on some point that would be small enough to give me a chance of being able to explore it thoroughly within the single working life-time that is all the time that I have?

I reject the microscopic approach because I believe that an artificially isolated fragment of history is meaningless, and this makes it also uninteresting. What sense could one make of Britain without France, or of France and Britain without the rest of Western Europe, or of Europe without the rest of the world, or of any period of human history without its past and its future? Then, why not turn away from history altogether, if its fragments, in isolation, are misleading, and if the whole of history is beyond my power to grasp? I cannot stop studying history and thinking about it. I cannot, because, for me, history is one of the keys to the mystery of the Universe; and, being human, I cannot refrain from try-



ing to probe this mystery, even though I recognise that, when I ask the fundamental questions about the universe and man's place in it, I shall not be able to arrive at verifiable answers of the kind that can be obtained by scientists who limit their inquiry to the Universe's physical aspects. If one is human, one asks questions which may be unanswerable—or, at least, may not be answerable with any certainty. In order to make his passage through life, a human being has to equip himself with provisional answers to the questions of mankind's *raison d'être* and destiny. Such answers are given by the religions. Their dogmatism is unwarrantable, but their boldness and confidence in trying to come to grips with the fundamental questions answer to a human need.

When one sees something as a whole, one sees it as having a shape—or as having a rhythm if it is something that is alive and in motion; and the actors in human history are living and moving all the time, because human history is a constantly changing network of relations between human beings. In response to the acceleration of technological progress in the Western World within the last two or three centuries, modern Western students of human affairs have been tempted to think of these in mechanistic terms.

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This is, I believe, a false route. To think of human affairs mechanically is to denature them. I also disbelieve in the applicability of the biological simile, in which human society is assumed to be analogous to an individual organism. A human being is an organism, of course; but his endowment with consciousness, and with the capacity for making choices makes him something more than just an organism, while, on the other hand, human society is not an organism at all. Society is a set of relations between human beings, each of whom is an organism (and something else besides). Being an organism, a human being is mortal; he has a maximum life-span, like the representatives of every other species of living creature. By contrast, a human society is potentially immortal, since the human beings whose mutual relations constitute a society replace one another, generation after generation. When a human society comes to grief, Man himself, not Nature, is responsible. I therefore reject the biological way of looking at human history, as well as the mechanistic way.

Essence of History

If one is to see human history without distortion, one must look at it realistically—look at it, that is to say, in human terms. A human being is a social living creature. In order to live, he has to deal with his environment, and this consists partly of nonhuman nature and partly of his fellow human beings. Within the last few thousand years, human beings have progressively mastered nonhuman nature by partially co-operating with each other; so it is our human environment that counts.



He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again.—PHILLIPS BROOKS



ROSICRUCIAN CONCLAVE IN MILWAUKEE—November 12 and 13 at Plankinton House, 609 North Plankinton Street, sponsored by Karnak Chapter. Contact: James B. Butts, Conclave Chairman, 504 Wells Street, Rt. 3, Lake Geneva, Wisconsin 53147.

The essence of human history lies in our relations with each other for good and for evil.

The tragedy of human affairs is that we have been brilliantly successful in mastering nonhuman nature, but have been relatively unsuccessful in the much more important human business of getting on with each other. As the advance of science and technology has accelerated, the gulf between our intellectual and our moral achievement has been widening, till, today, this discrepancy is threatening the human race with the doom of self-destruction. Tools that could be used to create an earthly paradise if we were in harmony with each other can become annihilating weapons as long as we remain in discord.

For this reason, I believe that love is the key to both an understanding of our human past and to the creation of our human future. I see the past in terms of love's struggle to induce life to follow love's lead. Love is a god; it is the only god of which we human beings have a direct experience; but there is no evidence that love is omnipotent, besides being divine. The contest between good and evil never ceases, and the issue between them is never conclusively decided. We human beings know that we are false to our nature if we do not obey the call of love, whatever the consequences; we have no assurance that love is going to prevail. All that we can be certain of—and this is much—is that, for human beings, to follow love's lead is complete self-fulfilment.

(Reprinted from *Bhavan's Journal*, May 22, 1966 Issue)



Rosicrucian Activities

Around the World

SOROR JULIA CRAWFORD of Saint John, New Brunswick, Canada, and well-known art instructor at Rose-Croix University Summer Sessions, represented Canada and was sole North America representative, by invitation, at an International Grand Prix art showing in Brussels, Belgium, in June.

Miss Crawford exhibited two oil paintings: *Trees*, a seascape on the Bay of Fundy and *Clifton in Autumn*, a colorful landscape of the Kingston peninsula. In July, she exhibited two oils at the Art Show in connection with the annual convention of the International Platform Association at the Sheraton Park Hotel, Washington, D. C. These works are entitled *Spirit of Compassion and Kindness* and *Beyond Inspiration and Illumination*.

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The Sunrise Chapter of Carle Place, Long Island, New York, is planning soon to celebrate the Chapter's fourteenth birthday. For full information please contact Frater H. P. Tanner, 8 Gloria Drive, Woodbury, Long Island, New York 11797.

▽ △ ▽

The Miami Chapter of AMORC is filling a need and using an opportunity by conducting a class in English and Spanish. These are to be informal and will instruct in both languages. That is, English-speaking members will learn Spanish while the Spanish-speaking members learn English.

▽ △ ▽

The Johannes Kelpius Lodge announces a change of address. It has moved from its location in Boston to fine new quarters in Allston, Massachusetts. Convocations will be held as usual on Friday evenings at 8 o'clock.

The Lodge will hold its Annual Conclave on October 15 and 16, in its new quarters.



A recent recipient of the Rosicrucian Humanist Award is Mrs. Kai Murray of Pacoima, California. The recipient was honored because of her work with underprivileged children. In addition to providing a temporary foster home for many, she has adopted several children of different races and has given them a home of love and understanding.

Frater Matthew W. Miller, Master of San Fernando Valley Lodge, Van Nuys, California, is shown presenting the Award to Mrs. Murray while Sister Thelma McDonald looks on.

▽ △ ▽

The occasion was a happy reunion when Frater Hubert and Soror Anna Nodine of Toledo, Ohio, met their good friend, Soror Jennie Krupski in Zurich, Switzerland. Soror Krupski is the former Secretary-Treasurer of the Sunshine Circle in Toledo and is now living in Poland with her husband who is with the United States Army there.

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A Rosicrucian film evening was held recently at Russell's Cinema in Kingstown, St. Vincent, in the West Indies. Through the courtesy of Mr. Russell, owner and manager of the Cinema, the public was invited to see two AMORC films, *Isle of Legend* and *Men and Gods*. Because of such favorable response, other film evenings are being planned.

ONE MINUTE ESSAY

FEAR

IT IS NATURAL to fear. To be without any fear in all circumstances is as abnormal as to be obsessed with it. Fear is protective in that it alerts us to what we imagine or know may be harmful to us. One who does not fear severe injury is never cautious and takes undue risks with his life. He, therefore, sells his personal existence cheaply. A brave man is one who fears. We are only brave in resisting our fears, that is, in controlling them instead of they controlling us.

There are two kinds of fear. One is founded on good probability; the other is groundless. A fear of probability arises from experience, or knowledge,

when we realize an actual or threatened danger. Such a fear is a safeguard. It compels us to prepare to meet the threat or to avoid it. Groundless fears arise from extreme emotional states that distract the reason and prevent clear thinking. They exaggerate the imagination and cause hallucinations to appear as realities. Groundless fears may produce degrees of hysteria in which the individual becomes incapable of disproving them.

Analyze the cause of your fears as to which kind they are. Persons having strong groundless fears are usually ill, emotionally disturbed, and in need of treatment.



From a member in Wisconsin we received this beautiful poem, which he found published in the *Lake Geneva Booster*. It is by Miss Gaye Gustaveson, a 1966 graduate of Badger High School, and expresses deep emotion and feeling. It is a fine sample of youth thinking today.

A TASTE OF HEAVEN

by Gaye Gustaveson

It's happened, yes, again. The joy, I mean.

The joy that comes in a flash and so it goes.

A radiant rapture seizes, grips my soul, And I'm set free from unseen bonds that bind me.

The joy can come at any time. A burst Of sun on glittering snow, a rainbow That arches across a brilliant sky, a song

So lovely, that I chance to hear, or splashing

About in sunlit waters like a fish.

The joy that the beauty of all these things and so

So many more has given me does tear A veil from my eyes, and all at once I see

The earth and heaven, the universe, and me.

For one ecstatic instant truth is mine.

The essence, the core, the Secret life holds back

Is mine. And it is good. I see the beauty That shines from every living thing, and I'm

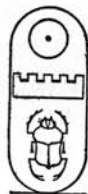
At one with present, past, and future mankind.

I feel the tender bonds of love that hold The whole wide universe together tight. But then so soon 'tis gone, this taste of heaven.

The glories that were spread before me vanish,

The heavy veil is back before my eyes.

The joy, delight, and exultation, too, Is passed, but leaves behind a quiet peace.



Soror Christine L. Echols of Las Vegas, Nevada, has copyrighted a system of teaching organ to the blind in an amazingly short period of time. She has hopes that this method may also be used for any organ student in the future. Like speed-reading and accelerated memory projects, this is one more step toward utilizing the tremendous, untapped capacity of human mental processes.

Fratr Frank Huber, as Master of H. Spencer Lewis Chapter, in Newark, New Jersey, was recently honored by having his portrait hung in the "Names in the News" Gallery of Bamberger's Department Store in Newark.

This Portrait Gallery is part of Bamberger's permanent collection of interesting New Jersey citizens, in recognition of their leadership.



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BIRTHPLACE OF PARACELSUS

Overleaf: The famed Swiss alchemist and physician, Theophrastus Bombastus von Hohenheim, called Paracelsus, was born in this house near Zurich, Switzerland, in 1493. Paracelsus, Rosicrucian and alchemist as well as medical physician, brought about a reformation of the medical profession of the period. He advocated experimentation and research and inveighed against the tradition and obsolescence of medical practice of the time. The bridge shown is called Teufelsbrücke (Devil's Bridge).

(Photo by AMORC)



STUDY OF SPACE MODELS

(Photo by AMORC)

Frater and Soror Hinsbeeck, Delegates from South Africa to the recently concluded International Rosicrucian Convention, are being shown a detailed mock-up of spacecraft on exhibit in the Rosicrucian Planetarium. Arthur C. Piepenbrink, Supreme Secretary of the Rosicrucian Order, AMORC, is explaining the Gemini and the Mercury Spacecraft (one-third scale) models which were provided for the occasion by the National Aeronautics and Space Administration of the United States Government.



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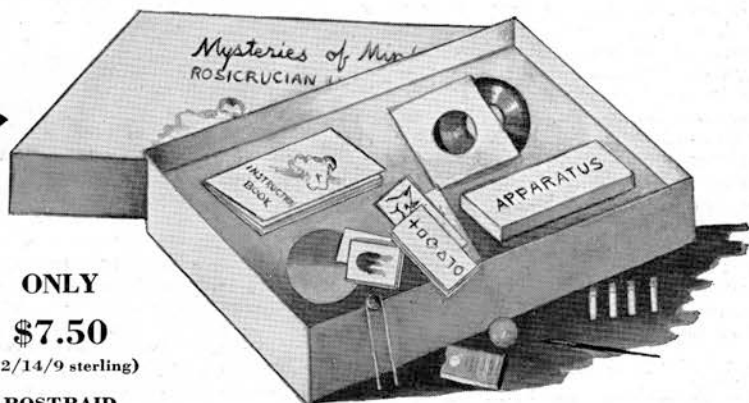
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BRAVE NEW ERA

By the time you have finished reading this article, 200 people will have been born. The rate of growth of the world's population, commonly referred to as the "population explosion," is now seriously worrying the high officials of practically every civilized government on earth. Studies have been made regarding the time when our planet might no longer be able to support the number of human beings living on it, but not until after the end of World War II did they begin attracting attention outside of academic circles since it was considered ridiculous to believe that at a certain year there might be standing room only on the planet. These reports were laughed off as simply exercises in logic and statistical projections.

But now we are faced with the population problem within our own lifetimes, or that of our children. The situation has entered into a condition about which all of us are—or should be—concerned. Admittedly, nobody can predict the future populations with certainty. The world's inhabitants in the year 2,000 may well exceed six billion, or may number only a handful of sufferers of radiation poisoning; nevertheless, for humanity's sake, we have to assume that by that time we will be sharing the earth with over six billion others.

The tragic aspect of this situation is that the uneven distribution of the world's population (over half of it concentrated in Asia) could cause a disaster of nuclear magnitude, brought about by the needs for living space and food. According to United Nations statistics, by the year 2,000 there will be an increase of 4.5 billion people in nonindustrial nations, and of 1.4 billion in industrial nations. It has been shown that it is not necessary to belong to the latter to possess a nuclear arsenal.

It is ironical that the very civilization which has made our lives easier may be the cause of our extinction. The population growth has not been due entirely to a rise in the birth rate, but to the fact that science has lengthened life expectancy. Not only are there more young people than ever before; there are also more old ones.

The Malthusian Theory, stated by Thomas R. Malthus in 1798, put forth the premise that population tends to grow faster than the food supply can be increased. Population tends to increase in geometric fashion (1, 2, 4, 8, 16) while the food supply increases only arithmetically (1, 2, 3, 4, 5). In other words, population *multiplies* with increase thereby furnishing the basis for a further increase, whereas food production cannot be multiplied or endlessly increased. Consequently, at any given time, the size of a population is limited by

the amount of available food. So long as they can be fed, additional children will live.

Malthus defined some of the checks which kept the population down, when its size presses too closely upon the food supply; chief among these are war, disease, famine, and the prevention of additional births. This was the first comprehensive theory to foresee great danger to standards of living, to political freedom, and even to human survival, in too rapid population growth.

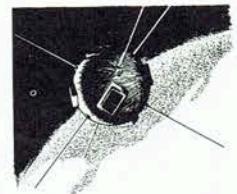
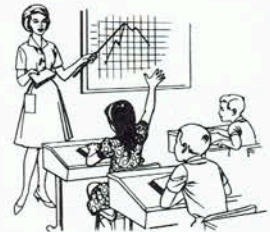
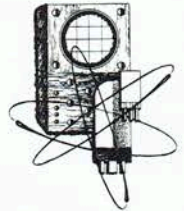
According to some estimates, it takes a minimum of 2.5 acres of arable land to provide a minimum diet for each person. The grim truth is that there are now *less than two acres* for each person in the world. If some areas of the world as yet are not feeling the pinch of hunger, it is due mainly to the uneven distribution of the planet's population, and to better and more advanced food-raising techniques in some areas. But speculations on how many people on earth will be able to eat in the future, as a result of new scientific developments, are futile—right now more than half the people in the world are undernourished.

Several solutions to this problem have been offered, including interplanetary travel. But even moving people on earth is expensive. Assuming that an individual could be moved to another planet for the very conservative cost of one million dollars, over \$50,000 billion would be needed to get rid of the earth's current yearly increase—a sum that exceeds the total population's income. Therefore, until technology can cheapen space travel, other routes will have to be found, since by that time the problems will have been with us for quite a while.

Is birth control the only solution? It has encountered several apparently impassable barriers. It is safe to predict, however, that by the time the pressures make themselves felt, these barriers will make way for survival.

At this moment we are at the crossroads. We are not as yet forced to deal with the problem, so we can still study it calmly. The near future, as seen from this vantage point in time, holds two alternatives: That of a world in which birth and death rates have attained stabilization through planning, and in which higher standards of living are enjoyed; or that of a world in which everything is scarce and reproduction is no longer a birthright, but a very high and practically unobtainable privilege—a place where life in its inception, living, and completion is determined by legality.

Which will it be? We can still choose—for we are still building what will become our brave new era.—AEB



Adventures In Reading

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

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