

ROSICRUCIAN DIGEST

JANUARY 1966 • 35¢

Featuring:

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

▽ △ ▽

**Is Mysticism
Public or Private?**

In Plato's phrase,
"Excellent things
are rare."

▽ △ ▽

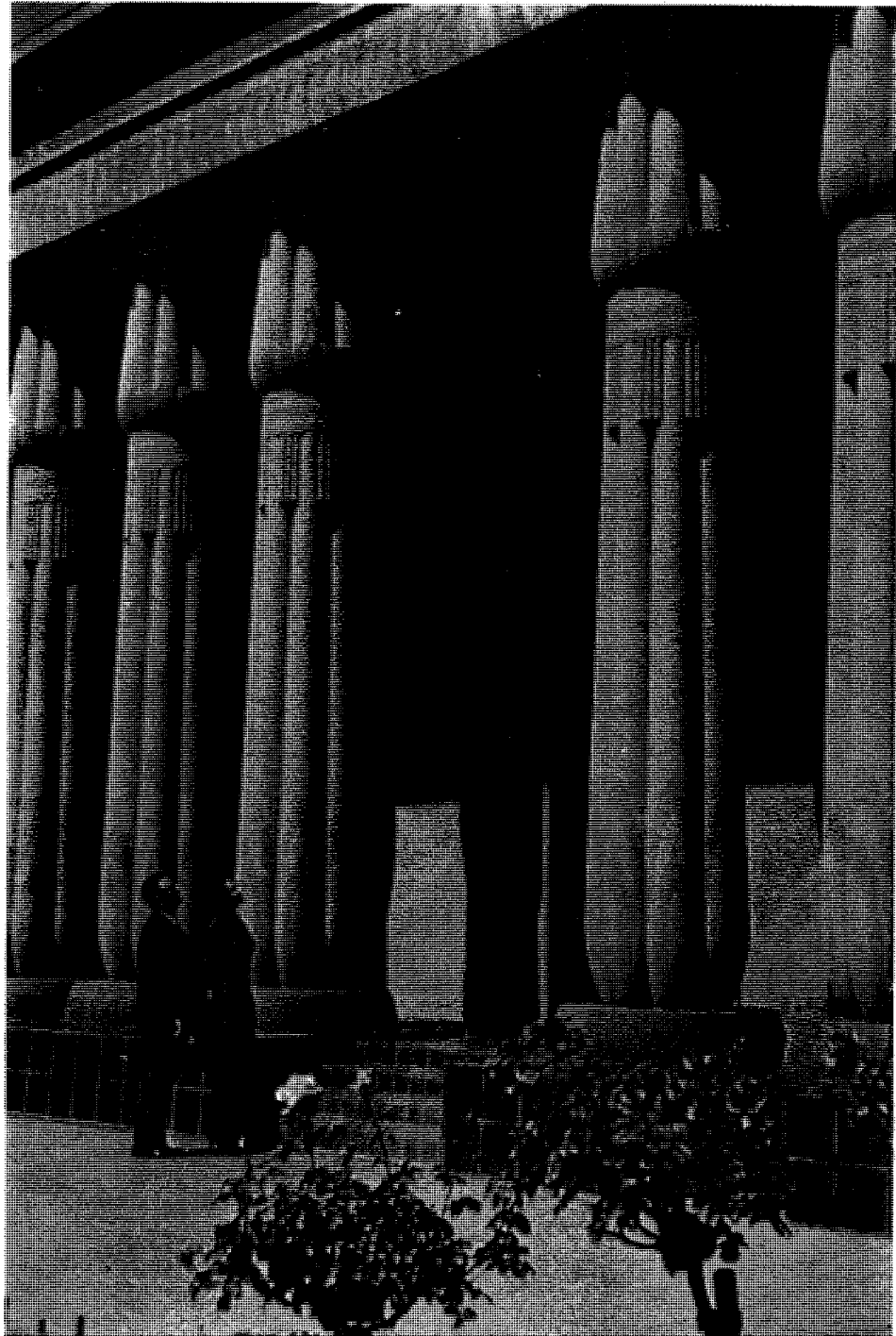
**The Form of
A Thought**

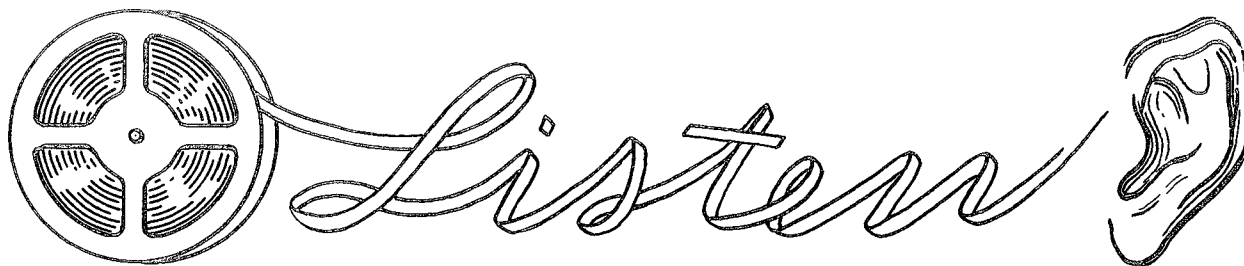
As tangible as an
object—as fleeting
as an idea.

▽ △ ▽

Next Month:

**How To Stay
Young**





TO THE SPOKEN WORD!

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What Hangs Over  
YOUR LIFE?**

**IGNORANCE IS BLISS**  
—*But Often Fatal*

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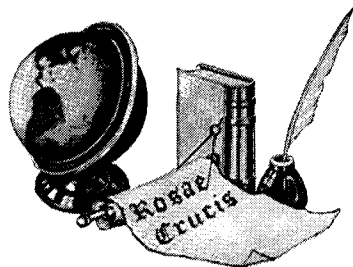
***The ROSICRUCIANS (AMORC)***  
San Jose, California 95114, U. S. A.

# ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council  
of

**THE ROSICRUCIAN ORDER  
AMORC**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$3.50  
(£1/5/7 sterling) per year. Single copies 35 cents  
(2/6 sterling).

Entered as Second-Class Matter at the Post  
Office at San Jose, California, under Section 1103  
of the U. S. Postal Act of October 3, 1917. Sec-  
ond-Class postage paid at San Jose, California.

Changes of address must reach us by the first  
of the month preceding date of issue.

Statements made in this publication are not the  
official expression of the organization or its offi-  
cers unless declared to be official communications.



OFFICIAL MAGAZINE OF THE  
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

## *The Purpose of the Rosicrucian Order*

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

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## CONTENTS

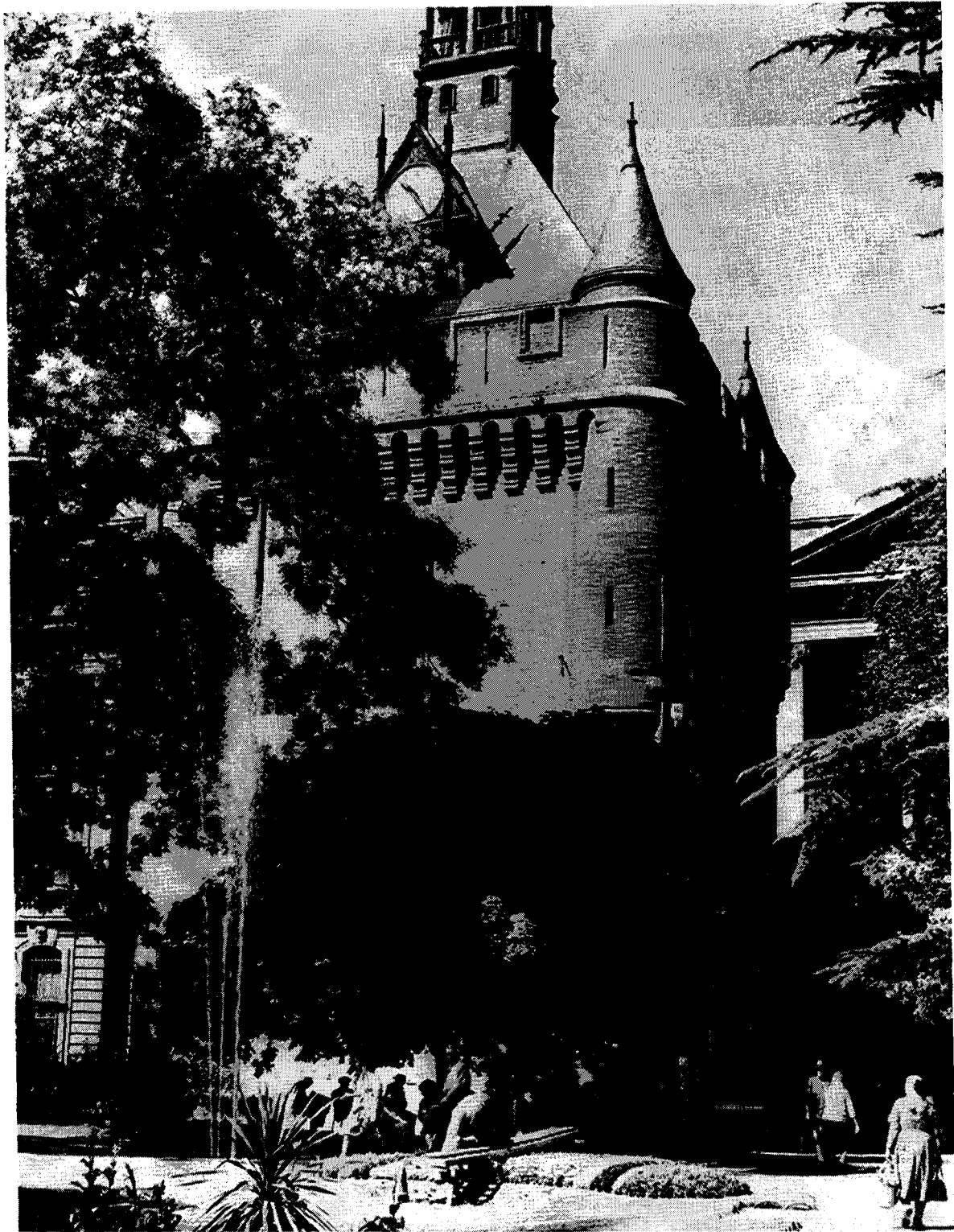
|                                                                  |   |
|------------------------------------------------------------------|---|
| <b>The Supreme Temple, Rosicrucian Park</b> .....                | C |
| <b>Historic Place of Initiation (Frontispiece)</b> .....         |   |
| <b>Thought of the Month: Intolerance and Forbearance</b> .....   |   |
| <b>Should We Be Vegetarians?</b> .....                           |   |
| <b>As the New Year Begins</b> .....                              |   |
| <b>The Form of A Thought</b> .....                               |   |
| <b>Cathedral Contacts: Emotions in Balance</b> .....             |   |
| <b>Is Mysticism Public or Private?</b> .....                     |   |
| <b>Romance With the Past</b> .....                               |   |
| <b>The Problem of Time</b> .....                                 |   |
| <b>What About Mistakes?</b> .....                                |   |
| <b>My Son Is Bringing Me Up</b> .....                            |   |
| <b>Space and the Infinite</b> .....                              |   |
| <b>The Tendency of Life</b> .....                                |   |
| <b>Stars Are Still Falling</b> .....                             |   |
| <b>Medifocus: Fernando Belaunde Terry, President of Peru</b> ..  |   |
| <b>Physical Phenomena and Prediction</b> .....                   |   |
| <b>Rosicrucian Activities Around the World</b> .....             |   |
| <b>Procrastination</b> .....                                     |   |
| <b>Modern Art Is Not Nonsense</b> .....                          |   |
| <b>World's Fair Honors Rosicrucians (Illustration)</b> .....     |   |
| <b>City of Ancient Rosicrucian Conclave (Illustration)</b> ..... |   |

Volume XLIV

January, 1966

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### HISTORIC PLACE OF INITIATION

(Photo by AMORC)

Known as the *Dungeon* is this centuries old tower in Toulouse, southern France. Its particular significance to Rosicrucians is the reference to it in the history of the Order, written by Dr. H. Spencer Lewis. He describes this dungeon as the place where he received his early introduction to the Rosicrucians of France. It was in Toulouse that Dr. Lewis received the final initiatory rite of the mystical and philosophical Rosicrucian Order.

# THOUGHT OF THE MONTH

By THE EMPEROR

## INTOLERANCE AND FORBEARANCE

WE ALL presume to know the nature of intolerance. We generally conceive it to be the denial to others of the expression of opinions and the participation in activities which differ from our own. Obviously, for the needs of society, each individual cannot give full expression to all his ideas, nor engage in every activity which may appeal to him. There are and must be conceptions and behavior which are recognized as right and others as improper. The latter, thus, must be restrained. Such restraint, however, does not constitute intolerance.

To avoid falling into the category of intolerance, the determination of what is right and wrong thought and action often becomes a difficult task. History relates the story of many persons, intolerant in their attitudes toward others, who were perhaps motivated by a sense of righteousness. Ignorance is one of the principal factors that give rise to intolerance. One may really know a subject and as a result of such knowledge be convinced that it is conclusive. Not being *as familiar* with the contra subject, it has the appearance of being wrong to him. In good faith, then, the individual opposes the view he mistakenly believes to be false.

Intolerance is manifest more frequently among religious sects. The cause is usually twofold. The first cause is *ignorance*. The religious conception, the idealism and dogma of another sect, appears to be quite foreign. All that one may hear casually of another creed is far from being as intimate as one's own. It, therefore, seems to lack the authority and competency of one's personal and better known religious dogma. Each religionist wishes to believe that he has embraced the true faith. All else, then, must be false. For many devotees to recognize or even tolerate another belief is an injustice to their faith. Thus, the second cause of religious intolerance is the blind devotion of many religionists to their faith.

Certain behaviors and the conceptions or thoughts associated with them must be observed biologically and hygienically, as well as socially. This is because experience has proved it or reason makes it apparent that to discredit them imposes disastrous effects upon men generally. For example, highly organized civilization believes it essential to outlaw bigamy; under its present conventions and customs, it finds the existing state of marriage more beneficial to the home, the state, and the public morals. Unless future circumstances can prove the present conception false, this view becomes a *social right* to be enforced against all individuals. In suppressing all the members of society who might believe differently and who might wish to act in accordance with their personal views, society must not be considered intolerant.

The theory may be established that no opposition to counterviews or counteractions constitutes intolerance *if* it is done for the welfare of the greatest number. Here a critical factor enters of which there are a number of examples today: Does the mere mass demand by a people concerning some doctrine of which they do not approve justify its suppression? To be more succinct, just because the people do not want something, does that make it wrong? Unfortunately, in our democracies there is the proclivity to extirpate as false all that does not have public interest; this is equivalent to endorsing as right anything approved by public opinion. The distinction between the *interest* of the masses and their true *welfare* is important.

There is no better example of an intolerance which a society may seek to justify as right than the religious dominance of a state. When a great number of a populace are of one religion and that sect gains control of the state, it is legislated and enforced adversely against the minority. In such incidents, history has always shown that acts of

*The  
Rosicrucian  
Digest  
January  
1966*

aggressive intolerance occur. To further the particular "interests" of its adherents, a state thus controlled suppresses all other religions directly or indirectly. From an impartial point of view, such suppression cannot be shown to serve the welfare of the state as a whole. Rather, it caters to bigotry and the ignorance of a people collectively.

The welfare of a people upon which the determination of intolerance rests must not depend solely upon abstract ideas. Before the conceptions or activities of another are to be banned upon the basis of public welfare, it must needs be shown that such thoughts or acts produce tangible, detrimental effects upon the people. A thought merely different from that held by the majority is not sufficient evidence of its adverse influence upon their lives. It must be shown that such ideas or ideals held by an individual or a group of persons are motives which cause them to act in ways which are to the physical, mental, and social disadvantage of the public.

It is to be noted that no reference has been made here to moral principles. As in the past, there is a strong tendency to abolish specific moral doctrines which are said to be against the public interest. In most such instances, the prohibitions set up were examples of absolute intolerance. It could not be shown that such doctrines or ideals actually were injurious to the public welfare or that they affected the public health or liberty. Consequently, the abolition of teachings in which the question of morals is involved must be related to any consequence resulting from them which has a tangible effect upon public welfare. Again, we emphasize that a difference of opinion from that held by the masses of people is not sufficient justification for its suppression.

How can individuals avoid an attitude of personal intolerance? In fact, why do so many oppose the different views and actions of others—even when their content is not harmful? The cause lies in the human ego and the instinctive urge of self to assert itself. We are disposed to give ourselves over entirely to our instincts and desires whenever the opportunity affords itself. We are a composite, not just of our thoughts, but also of our emotional responses and

desires. It becomes difficult for many persons to so detach desire from self as to impersonally analyze its worth in relation to the welfare of others. Consequently, we ordinarily defend a personal interest, belief, or desire exactly as we would our physical person. We seek to advance such beliefs and favor such intellectual desires as vigorously as we seek out ways and means of gaining our sustenance.

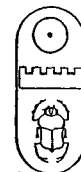
### *The Desires of Self*

In this instinctive aggression, this promoting of the desires of self, we trespass upon the rights and dignity of other human beings. We conflict with their hopes, aspirations, and beliefs—and they have an equal and inalienable right to express them. We cannot construe our personal welfare to mean that all counter thoughts and desires necessarily jeopardize our being and must, therefore, be opposed. Such a conception would destroy society. It would set against his neighbor each individual who thought or acted differently from another. We find this behavior among many of the lower animals which are not gregarious. However, it is not worthy of man and defeats those elements of his nature which require unified effort and group living.

This intolerance can be rectified by an attitude of *forbearance*. Forbearance consists of some restraint of our animal instincts. It is nothing more than a form of personal discipline and sacrifice to restrain ourselves in some regard, to be willing to forgo some of the enjoyment of our physical senses and personal powers in order to allow others to do the same.

If we examine every instance of intolerance, we shall find that the individual did not necessarily want to injure someone or to deprive him of his rights, even though his actions amounted to that. It was really because he was concerned only with his own interests and satisfying his own desires that he violated the sanctity of the self of someone else.

We are not truly exercising all of our potentialities if we allow desire and instinct to solely motivate us in our relations with others. To attain the highest human relations necessitates a rational understanding of the common



human welfare. We can and must discipline ourselves. We cannot live alone. We must sacrifice something of our own satisfaction for the collective good in which we want to participate.

Strange as it may seem, *freedom* sometimes becomes an obstacle to tolerance. Thoughtlessly insisting on a personal freedom or what we interpret it to be interferes with the liberalism

of tolerance. Freedom is the exercise of will; it is conforming to what we want to do or have the desire to do. If, however, we exercise our personal wills to their fullest extent as a display of freedom, we *cannot be tolerant!* We must impose forbearance on will and the instinctive desire for freedom if we are to know tolerance and the peace which follows from it.



## Should We Be Vegetarians?

THE MATTER of vegetarian diet, uncooked food, and nutrition in general has all too often been subjected to "religious fervor," with the question uppermost, "Is it consistent with cosmic law to partake of albuminous food taken from killed animals?"

Man can live only in places supplying him with necessary food. In spite of the fast means of transportation today, this still is a problem. Vegetables indigenous to certain regions are often obtainable in others; however, they unquestionably offer man easier and more pleasant direct nourishment. Were man to depend on them exclusively, he would be forced to prepare and consume extraordinarily large quantities and would have to spend considerable time in doing so. Furthermore, he would put a tremendous strain upon his digestive system in order to satisfy his need of energy and a minimum of albumin.

Digestion must extract from food the necessary elements and substances and render them absorbable by the human organism. For instance, the human body is unable to assimilate cellulose—an important carbohydrate which exists in great quantities in plant matter. It is eliminated undigested. In many cases, too, the body finds it difficult to assimilate sugars, fats, and albumin in cellulose-bound plant particles.

Since time immemorial, man has endeavored to enhance the practical value

of his food by artificial means: cutting, milling, and pulverizing, baking and cooking—or through chemical processes and fermentative transmutation.

Digestion begins in the mouth. With the help of teeth and saliva, the first process of assimilation takes place. Nature has provided man with suitable teeth: incisors for cutting, cuspids for tearing, and molars for chewing. The teeth alone prove that nature, always working according to cosmic laws and principles, has equipped man to eat all kinds of food. The entire physical organism is constructed to make it necessary to eat a mixed diet in order to remain functional.

Students of mysticism know that the brain is an intermediate station to the subconscious mind, the inner self, and, ultimately, to Cosmic Consciousness. If, however, the organism is continually overloaded with excessive quantities of food, always the case with purely vegetarian diets, it is hard to reach mental and spiritual heights.

Living exclusively either on vegetable or animal food would seem to be wrong. In either case, damage would be done to the physical organism. A well-balanced mixed diet, containing all basic body-building ingredients, will always serve best to keep the physical body in a healthy condition—whether man be a mystic or not. Only a healthy physical body makes it possible for the psychic body to develop and evolve toward perfection. One cannot hasten one's psychic evolution by eating certain foods: Psychic involvement is the province of the inner man.—WERNER R. KRON, F. R. C.



DEAR Mr. Wythe, Mr. Fillmore, Mr. LeGrand, Mr. Watson, Mr. Lewis, and Mr. Lannahan:

As the New Year begins, I note that one of you has died, one has been divorced, one given a promotion, one convicted of crime, one going to lecture, and one evicted from his home.

You do not know each other, and you do not know me. I do not know any of you; yet we all have something in common.

I always get a peculiar twinge in my heart when I read about someone like you. It doesn't make any difference who you are, where you live, or what you have done. We're alumni, so to speak, *lantzmen*, comrades of the calendar, bound by the same strand of time.

We're all of the same vintage. Was our birth year a good one? I do not know; I sometimes wonder. Anyway, I am always touched, no matter what you have done or what has been done to you, when I read about one of . . . one of us. One way or another, we have been through a lot—the Great Depression and the Great War, just to mention a couple of things.

These were just façades, though, large convenient categories, as we know. It is the ferment in our personal lives that really means so much: Losing the girl we loved to someone else or to eternity; a son gone wrong; a job we didn't really enjoy; disappointment in someone we'd trusted; the search for faith; the questioning of values; maybe an increasing sense of boredom.

Do you always scan the obituary notices with a certain foreboding and a bit of awe? Someone who meant something to you, whose path you crossed, someone you knew in an almost intimate sort of way. It's almost the same thing.

Have you become aware, too, that in almost any gathering you are among the oldest on hand—as often as not, the oldest?

Do your legs tire quickly, your bones actually crackle a bit when you rise? Do you find yourself at almost every opportunity seeking a chair or bench?

Yes, we are brothers all right. I don't feel particularly fossillike, and you

## As the New Year Begins

don't either. It's just that certain physiological things catch up with you. I can play a pretty fast set of tennis, but I pay for it. It must be the same with you.

But there's something more—the knowledge that no matter how bad the thing which happened, it could have happened to any of us. We can understand that if our lives had taken just a little different angle, we might have been a murderer, an embezzler, or an alcoholic. At 51, I suppose, we do begin to get a little more compassion, become a little more human. And, perhaps, a little less selfish, too, a little less tense, a little less egocentric.

We have come to realize that our grandiose dreams are not likely to come true and that we might as well settle for something less. It is a little sad, but, oddly enough, we realize that a burden has been lifted.

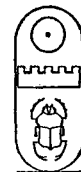
We can tell ourselves now that, even if we never became a corporation head, an admiral, or the president of the country, at least, we have lived fairly decent lives, have a fair quota of friends—and this is something, perhaps the main thing.

At last, we can live quietly and as gracefully as we know how—sans ambition, sans running around, sans straining, sans thrusting away at windmills. We can relax and just enjoy being alive. And we can still be useful.

At 51, we can see the shadow of the ultimate and final event falling across the horizon, still distant but definite and inevitable. This is why, I suppose, we suddenly cling so to life.

What do we care, when we get down to it, if we're not top brass? It is really nice simply to be ourselves—to refuse to be goaded, to enjoy being a nobody. It has certain built-in advantages, fewer worries and problems.

So, Mr. Wythe, Mr. Fillmore, Mr. LeGrand, Mr. Watson, Mr. Lewis, and



Mr. Lannahan, I salute you!

You deserve kudos just for having reached this vantage point. I can attest that it hasn't been easy. I wish you the best. You have earned the right, whatever may have happened before, whatever may loom ahead, to be blithe and happy, too.

Anyway, as the New Year begins, from the bottom of my heart—a nobody, true, but one who has sense enough to see the positive side of it—I say, “God Bless You.”

Sincerely,  
Harold Helfer  
Class of 1914



CAROLYN B. BAUMAN

## The Form of A Thought

*As tangible as an object  
—as fleeting as an idea*

THE WORD which the Germans use to express their thanks is so related to their word for shining thought that, in saying “dankeschoen,” we can imagine them saying, “What you have done was inspired by a beautiful or shining thought.” This implies that a thought has form and can shine. Does it?

An experience I had seems to suggest it does. The idea that thought has form is not new, however, for the ancients taught that thought is form and that it is given life by the force of emotion. The living thought-form was supposed to wield an influence according to its nature, and the intensity of the emotion was the measure of its length of life and power.

Modern-day psychologists speak of the forms of images and symbols that rise from the unconscious in dreams and fantasies. They exist in the unconscious, can affect and influence behavior, and do so according to the amount and intensity of their emotional content. Many of these forms have so universal a meaning that they make up the language by which the unconscious speaks.

According to Carl G. Jung, those

images which are universal exist in the *collective unconscious*, which we all share. Some of the most familiar of them are the equal-armed cross; the swastika, which is the equal-armed cross in motion; the circle; and the square. All of these are symbols of wholeness. There is also the cone, a symbol of magic power, or the power of a thought-form. A good example of this is the cone-shaped hat of the magician and the witch.

It might be said that these are only ideas. True, but they are ideas that take the same form in widely separated cultures—even those which have never had any communication with the others. The circle means wholeness, without beginning and without end, to the wildest aborigine as well as to the most civilized poet or scientist.

A thought can block the view just as a physical form can. As a prejudice, it can cripple and distort thinking. And, apparently, in such cases it has the same effect as a physical object. Its effect is in the realm of thinking rather than in the realm of matter, although a thought put into action can affect the world of matter.

Erich Fromm, in his book, *The Forgotten Language*, says that dreams are like letters from the unconscious. To leave a dream uninterpreted is like failing to open our mail. A dream is a message from the hidden self to the known self and, therefore, probably more important than any other message we may receive.

Does the dream-letter always originate in the hidden self or is it sometimes relayed to the conscious mind after being received by the unconscious? That is to say, is there telepa-

thy between one unconscious mind and another?

My own experience may suggest an answer. It consisted of two dreams, one my own and the other a friend's. Constance and I had been friends for years, were somewhat closer, in fact, than is often the case. Because we were so close, we seldom viewed each other objectively. I never stood back and asked myself what kind of person she was. I simply accepted her.

She does some writing, and one night I dreamed I was reading a story of hers in a magazine. As I read, I realized that it was not merely a story but was also a symbol of her life. Between the lines, she had written things of great value; but I realized that she was completely unaware of it. To me, this symbolized her unawareness of the actual meaning of her life and its actions.

There was true greatness in her and her life. Just as in the dream this was hidden by the details of the story, so in real life the true pattern of her life was hidden by the daily trivialities.

In my dream, I was filled with a sense of discovery as I read and reread the story to make sure I did not miss any important points. All the time, I kept repeating, "I must tell Connie about this at once. I must show her the true value of her life."

Her undervaluation of herself and her accomplishments became a source of wonder to me all through the dream. I thought how happy she would be to realize the truth about herself that was so much better than any idea of herself she had ever had.

The thought of her surprise delighted me: She would not only know herself as she really was, but she would dis-

cover that she had placed it all on record in her story and that it had gone into the world and enriched its consciousness.

The ringing of the telephone woke me. It was Connie calling. She said she had just that moment awakened from such a strange dream that she could not wait to tell me.

"I dreamed," she said, "that I was sitting in my living room. It was night and dark outside. Suddenly, I heard a delicate tinkling sound outside my door. When I opened it, I was astonished to see a fantastic and beautiful object hanging in mid-air.

"It looked like a mobile. Each piece hung separately, but there were no wires or thread to connect them. Each piece stayed in place, forming a design which I knew had some important meaning. The whole thing swayed slightly as if moved by a breeze, and the pieces striking together made a soft tinkling, something like a wind bell.

"It was shining there against the darkness. Filled with joy and wonder, I sat spellbound, fascinated, staring at it and trying to understand what it meant. I knew it was a gift, but I couldn't understand where it had come from or why it had been sent to me.

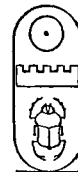
"Suddenly, it came to me that you would know and so, in the dream, I called and asked you. 'I know what it is,' you said. 'It is a thought I sent you.' And that woke me up."

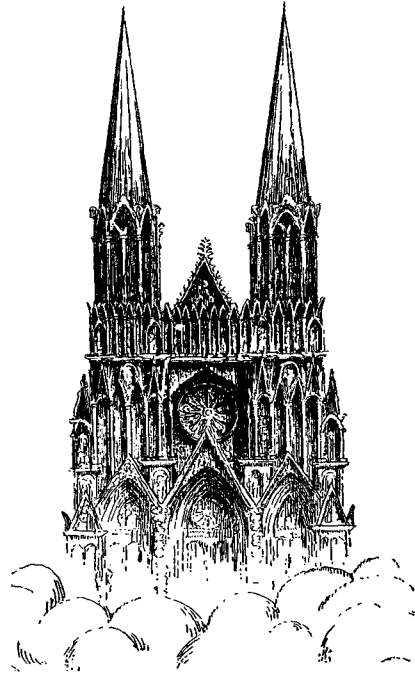
While I was dreaming that I must tell her of my discovery of the importance and goodness contained in her life, my thought was already reaching her in the form of a shining musical mobile.



#### YOUNG MEN WANTED:

Applications are invited from young men (25-45) who wish to join the AMORC staff. Must be single, free to travel, member of AMORC, with college background. Teaching experience desirable. When applying, give age, marital status, education, work experience, current salary, and salary expected. Write to the Personnel Director, AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A.





## Cathedral Contacts

### EMOTIONS IN BALANCE

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

ONE OF THE questions in the minds of many people is "How can one achieve emotional balance?" For some reason vaguely hidden in social customs, particularly those of the latter part of the last century, it became almost popular to control emotions. I believe many mature persons can remember that as children every emotional outbreak was looked upon with disapproval. One was supposed to endure pain without crying, not laugh uproariously at something funny, and, also, to hide tears of grief. To a degree, a person's character was judged by his ability to subordinate the evidence of emotion—at least, in public.

It is perfectly obvious that in civilized society people cannot live entirely in the light of feelings and impulses; but, at the same time, there is nothing that should constitute antisocial behavior in an individual's exhibiting emotions within certain limitations. A

balanced person, then, should develop an equilibrium in his emotional attitude by not allowing his emotions to control him but yet not subordinating his natural emotional expression.

In observing animals and also small children, one can see that emotions are a completely natural response. Notice how a dog will growl at what he believes to be something which should not interfere with him, or how he wags his tail and obviously shows joy at the appearance of his master or anything that pleases him. This is an absolutely uncontrolled emotional response.

The child cries when restricted, laughs when entertained. He does not analyze the situation. It is purely a physical accompaniment to the feeling of the moment. There is no sublimation. There is no forcing back of expression into the semiconscious parts of the mind. Many problems of the human race are due to the suppression of man's true feelings, which, if bottled up within him, may do damage to other parts of his mental and physical being.

Actually, one can produce physical disturbances by not letting a degree of emotional expression come out. Suppression leads to tension, and tension leads to various actual physical disturbances, usually of the heart, respiratory, and digestive systems. Emotions are not something that man has been given merely to control. They are a very definite part of the laws of self-preservation and the preservation of the race. Without them, there would be no fear and no attempt upon the part of the individual human being or animal to protect himself in the face of danger. There would be no reproduction; there would be little joy in life. And, since many of the finer relationships of man are expressed in love and respect, without emotional equipment, there would be no love or respect and no reason for the family unit and other larger social groups.

Emotions become extreme when a situation interferes with man's regularly established habit systems. An unusual or unanticipated experience may produce one of two emotional reactions—fear or amusement. Comedy is based upon surprise, and one laughs not be-

*The  
Rosicrucian  
Digest  
January  
1966*

cause a thing is intrinsically funny, but because of its incongruity.

In writing upon the philosophy of humor, Henri Bergson pointed out that human beings are amused when inanimate objects act human. John Burroughs, the naturalist, interested in this theory, once placed a half dozen apples in a barrel into which a stream of water was flowing through a pipe from a spring. The current of water was so directed in the barrel that the six apples would, one after the other, come around to the point where the water entered, line up in single file, and slowly proceed like marching men around about three-fourths of the circumference of the barrel. Anyone to whom he showed the barrel with the six apples would immediately smile. When asked why they were amused, they would invariably say that the apples acted like little men. This is an incident where an emotional reaction, this time in the form of humor, was brought about by inanimate objects apparently violating the natural laws of being inanimate.

When such an event is witnessed, a laugh is a complete release of the physical tension that is created by perception. Theoretically, not to laugh shows that an individual either does not have a sense of humor or that he is keeping the reaction within himself by force of will. The latter would not be important in such an incident as just described; but in one of the most profound of all emotions, that of grief, it is sometimes disastrous. Grief with its accompanying emotional overtones is one of the most difficult emotional adjustments that any human being has to make.

To analyze grief completely, it is found that objectively its fundamental problem is no different from the illustration of humor. It is a drastic interference with the habit system. It not only interferes with the habits of the moment, but with the plans of the future. The loss of a loved one breaks up the whole pattern of one's existence in a moment and, furthermore, has complications in that there are emotional relationships already in existence between individuals where love and respect exist. To remain sane and bal-

anced, one should permit himself to give full vent to this expression and in no way attempt to control it. This is nature's way to make possible a transition period between one complicating set of emotions and future rational and emotional adjustments that must inevitably follow the breaking of any habit pattern.

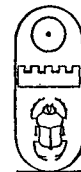
As a human being, man must control his emotions enough to live acceptably in the society of which he is a part. He should not, for example, laugh hilariously in a serious situation because something strikes him as being funny, but he should, with reasonable consideration for the proper time and place, let his feelings be known and release the tension that has built up within him. The emotions are to the body and mind like the surplus water that pours over the dam after it is full. When the maximum capacity to hold experiences within oneself reaches the breaking point, they bubble over in the form of emotions.

The seat of emotional experience is deep within the subjective mind. Higher emotional experiences, those that give man the inspiration for lofty ideals, for creative purpose and achievement, make permanent impressions upon the inner self. These emotions give man faith in a purposeful universe, a belief in God, and a worthy purpose in dealing with the experiences of life. Emotions are the key by which profound experiences may be opened to one, and because of the highest and most exalted thoughts they evoke, these emotions can become a part of the foundation of the soul itself.



### ***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.*



CARL E. HIRSCH, F. R. C.

## Is Mysticism Public or Private?

*In Plato's phrase,  
"Excellent things are rare."*

A MORE PRECISE rendering of the question might be, Is the mystical faculty a public or private one? *Faculty* is a medieval scholastic technical term defined as a power or ability of the substantial soul. It is a power to perform certain functions, from the most basic physiological processes to the highest psychological capabilities and attitudes.

Although *faculty psychology*, so-called, has been largely replaced by newer types, it, nevertheless, suits the present purposes as a term for a unique ability, more elevated even than the rational faculties of medieval scholasticism, and one which may be identified with talent.

To rephrase the question: Is the mystical faculty the common property of all human beings, from the highest, greatest, noblest geniuses down to the most crude, brutal hatchet murderer and rapist? Can we honestly conceive of a faculty so delicate, so refined, so subtle, so rare as this, and one so highly esteemed throughout the ages to be the common property of the masses? This cannot be.

If this faculty were the common property of the masses, why then has it not revealed itself in their day-to-day behavior? The answer is not difficult to find: It is simply *not* the common property of the masses. It is not a light that reveals itself on Sunday and then hides away for the rest of the week. It constitutes the way of life of those who possess it.

To say that this faculty is possessed by everyone but that not everyone is conscious of it or has not realized it as yet is mere empty talk. For how can one be conscious of that which he

cannot possibly possess? No, it is either there or it is not there. That is all.

If it were to be conceded that the mystical faculty is the common possession of the masses, it would do a great disservice to those who truly possess it. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." Admittedly, we must be cautious when making large and vague generalizations such as this and also when making perceptual judgments of what we observe around us every day of our lives. We must be careful not to confuse our value judgments with our factual judgments, our earnest desires with honest insight.

It is true that we should shrivel up into brittle, senseless automata if we always relied only on our factual judgments. We should become mere pedants. It is the role of desire, sentiment, feeling, and emotion to enrich our otherwise drab lives; but when we approach a subject that relates to the endeavor to free ourselves from a totally unsatisfactory existence, in short, to change our lives for the better, we must guard against confusing the proper concept of the mystical faculty with everything that may be similar to it.

### *Instinctual Sensitivity*

To illustrate: The mystical faculty as such can easily be confused with what might be called a kind of instinctual sensitivity—more precisely, a craving, as in the Buddhist term *tanha*. I have often noticed on the subways of New York City, where the passengers face each other from either side of the car, a peculiar emotion upon sharing glances with someone sitting across from me. This is, of course, especially true when it happens to be a pretty girl!

Schopenhauer would undoubtedly say that it is the genius of the species exerting himself for the favor of future generations. He would be quite right, for this emotion is indeed closely associated with the reproductive instinct. It is also significant that this peculiar feeling has been invariably warm and pleasant—never unpleasant or foreboding.

Again, the hedonic quality of the feeling might easily be confused with

*The  
Rosicrucian  
Digest  
January  
1966*

some mystical fulfillment, as when one might say: At last I have found that Eternal Beauty for which I have sought—have found the Kingdom of Heaven on earth. This sounds mystical and profound, for what visions of divine joy have so many people not entertained when they fell in love! What superb works of art are the direct expression of the process called falling in love! The facts that the sublime *St. Matthew Passion* was composed by Johann Sebastian Bach and that he had twenty children are not entirely unrelated.

To prove the point, it might just as well be stated that the instinctual sensitivity is of a negative character. Then the problem would be how to justify a common instinct (much less a mystical faculty), indicating that the Cosmic Whole is evil. Indeed, this has been suggested by Schopenhauer himself throughout his writings, where the absolutely blind, brutal, and impetuous Will is declared to be the source of all things, the *Cosmic That*, the plenum out of which emerges all the misery, suffering, and pain called *Life*.

This would then be a distinct type of Pantheism, termed *Pan-Satanism* by the German philosopher, Johann Friedrich Herbart (1776-1841), and particularly applied to the philosophy of Schopenhauer by Otto Liebmann (1840-1912). As regards the mystical faculty, the curious thing about it would be its obviously perverse character in the sense that it would be an hedonic consciousness of what is essentially negative and evil. It would be a kind of masochism.

On the other hand, if the faculty revealed itself as some indefinite dread, fear, or terror as the modern Existentialist philosophers have so often described, then such a faculty would certainly not be so highly regarded. After all, that which is unpleasant and painful is not as a rule held to be precious in itself.

Even the concept of dread (*Angst*, *Sorgen*) in such Existentialist writers as Kierkegaard and Heidegger is not final and ultimate in itself but simply a means to some greater end; namely, a reunion with the *World Ground*, or the reinstatement of one's lost authentic individuality. In any case, this ulti-

mate end is regarded as to be striven for and highly esteemed.

The student of mysticism should remember that the mystical faculty has indeed always been highly revered—but not by the masses. It has been revered by a select few, a comparative handful of people, who must have had some predisposition toward such a faculty from the outset. If the faculty is already present, is inborn and innate, then work and instruction are necessary to enhance and develop it. But no amount of endeavor and instruction can or ever will create *ex nihilo*, as Aristotle long ago was well aware.

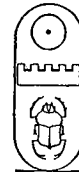
#### *The Mystical Faculty*

In a series of essays entitled *The Art of Controversy*, Schopenhauer writes: "If education and warning were of any avail, how could Seneca's pupil be a Nero?" Is this not true, and more so of the mystical faculty since one is dealing here, not with intellectual problems of good vs. evil, right vs. wrong, or even truth vs. nontruth, but with the indisputable and thoroughly convincing realization of the *oneness of all things*.

There can be no more exalted realization and concept than that of the whole, the totality, the cosmic universality. So that—the realization and the concept that flows from it—is the mystical faculty itself. We have thus casually hit upon our definition of this faculty. *It is the immediate and unmistakable awareness of the Cosmic Whole and of our place in It*. It is no more and no less than this.

Brief passages from Eduard von Hartmann's *The Philosophy of the Unconscious* clearly express this thesis: "Certainly, one does not call a man, who only carried about in himself ever-recurring mysteries, a *mystic*; for if this word is to mean more than human being, it must be reserved for the men who participate in the rarer phenomena of mysticism, namely, such inspirations of the Unconscious as go beyond the common need of the individual or of the race, e.g., clairvoyants, through spontaneous somnambulism or natural disposition, or persons with a darker but frequently active power of pre-sentiment (Socrates' *daimonion*).

(continued overleaf)



"I should also not object to the designating as mystics, in the province of their art, all eminent art-geniuses, who owe their productions predominantly to inspirations of their genius, and not to the work of their consciousness, be they in all other concerns of life as clear-headed as possible (e.g., Phidias, Aeschylus, Raphael, Beethoven).

"In philosophy I should like to extend the notion still further, and call every original philosopher a mystic, so far as he is truly original; for in the history of philosophy, no high thought has ever been brought to light by laborious conscious trial and induction, but has always been apprehended by the glance of genius, and then elaborated by the understanding. Add to that, that philosophy essentially deals with a theme which is most intimately connected with the one feeling *only* to be *mystically* apprehended, namely,

*the relation of the individual to the Absolute.*"

A last quotation contains the very core of our contention: "These high degrees of exaltation are rare, for as they are essentially of a mystical nature, *they cannot be acquired by industry and trouble, but presuppose a disposition, a peculiar talent*, as much as art-enjoyment; and, secondly, they are, like all pleasure, not to be had without a characteristic displeasure."

In conclusion, it may be unequivocally stated that there exists an *exclusive society*. Call it what you will: a Communion of Saints, an Assembly of Beautiful Souls, an Aristocracy of the Intellect, or a Council of the Enlightened. Each of us knows full well in the very depths of his own heart whether or not he is—or ever will be—entitled to membership in that *society*. Moreover, he knows the truth of Plato's words: "Excellent things are rare."



Henry J. O'Connor's painting, *El Viejo*, shown in the Rosicrucian Art Gallery during December.

*The  
Rosicrucian  
Digest  
January  
1966*



THE Rosicrucian European-Egyptian Tour for 1965 had several highlights not previously experienced by tours of this kind. In the past five years, there have been five Rosicrucian tour-group visits to Egypt. The 1965 tour, coming virtually at the end of the Fiftieth Anniversary year, which in many ways has commemorated the second cycle of activity of this organization in the Western hemisphere, was a fitting climax.

Hosting the group of 105 members in addition to myself were Harvey Miles, Grand Secretary; James C. French, Museum Curator; Adelina Graham, Director of the Latin-American Division; Edward J. Rettberg of the Department of Instruction; and Mario Salas, Deputy Grand Master for Latin-American Extension Affairs. Included in the tour were members from the United States and Canada, Mexico, Central and South America, England, Scotland, and South Africa.

Upon arriving in London, the first important event of the tour included the participation of the entire group in the first day of the two-day Conclave for the United Kingdom, which convened in London. This well-programmed affair was ably presided over by the Conclave Chairman, Frater I. A. Collins. In addition to ourselves, other dignitaries participating in the Conclave were Raymond Bernard, Grand Master of the Grand Lodge of France and the French-speaking countries; H. Th. Verkerk Pistorius, Grand Master of the Grand Lodge of the Netherlands; Wilhelm Raab of the German Grand Lodge; Grand Councilors and Inspectors General from the United Kingdom and Europe; and the officers of the Francis Bacon Chapter.

One day of our stay in London was devoted to traveling by bus to St. Albans, where we visited Gorhambury House, the family home of Francis Bacon, and St. Michael's Church, which, it is said, Sir Francis Bacon attended and which is also his burial place. In London, we also visited Gray's Inn with its Library, Chapel, and Great Hall, where Bacon met and studied with some of the distinguished personalities of his time. The officers and members of the Francis Bacon Chapter had given

RODMAN R. CLAYSON, Grand Master

## Romance With the Past

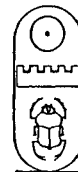
us a tremendous welcome, and we were sorry to leave.

Our journey next took us to Zurich, Switzerland, where we visited extremely interesting places which had been frequented by the well-known historical figure, Goethe. We also met with the members of the Rosicrucian Chapter in Zurich. Then we traveled by bus to Basel, where we visited the well-known Paracelsus Laboratory, which is now a pharmaceutical museum. It was in this building that Paracelsus carried on many of his alchemical experiments. In Basel, we entered and appreciated the church which had been frequented by Louis Claude de Saint-Martin. We also saw the house in which the controversial historical figure, Cagliostro, lived for a time.

### *On to Rome*

Following this, the group traveled by air to Rome. Here, of course, we saw the Colosseum in which Vestal Virgins functioned in ancient times. Today, the young ladies who perform in our rituals are called *Colombes*. The heritage of their function goes back to the days of the Roman Forum. In Rome, as all tourists do, we visited the Basilica, the Sistine Chapel, with its famous paintings by Michelangelo, and some of the fountains. By sheer coincidence, we met our Supreme Colombe, Judy Hille, in Rome. She was traveling through Europe with friends. We were happy to see Supreme Colombe Judy and talk with her, and we introduced her to the members of the tour group.

Our journey took us next to Greece, where we were to spend several days in Athens. While in Athens, many members of the group enjoyed a visit to some of the islands in the Aegean Sea. Later, all members of the tour group traveled by bus to Delphi, a point more than a hundred miles north of Athens. Delphi is the site of



the famous Delphic Oracle who, in ancient times, was a great influence for good. This is the famous sanctuary of Apollo. The priestess, prophetess, or oracle of Apollo was Pythia. She was consulted as to the future. When the oracle was to be rendered, the Pythia, sitting on a golden tripod, gave forth information in what is said to have been a divine delirium. Her words were always for a good purpose, it seems, and many times they influenced the foreign policy of the country.

Here in Delphi, near the Castalian Spring, which was used for purposes of lustration, was the temple on which over the door was inscribed: "Know Thyself." The ancient Greeks revered good conduct. Right conduct was even required by the gods. The two precepts of knowing oneself and proper conduct were perhaps all that the oracle really had to say, and they remain a good guide for us today and for the future, even though, in our modern sophistication, we may be amused at the ancient belief in oracles. We might say that man is armed against the future when he knows his strength and his weaknesses and desires nothing beyond the just limits of the good.

Our return to Athens provided us with the opportunity to visit the famous Acropolis, which overlooks the city and upon which is situated the renowned Parthenon. There are many stone buildings atop and around the Acropolis, many of which were built or started by Pericles in the Golden Age of the fifth century B.C. Prior to the time of Pericles, there had prevailed such philosophers as Thales, Anaximander, and Pythagoras. It was then that Socrates began to meditate upon the values of life. This period also produced the Greek philosophers Empedocles, Democritus, and Parmenides. In time, they were followed by Plato and Aristotle. Pericles developed in Athenian democracy what became a philosophy of lasting humanitarian and political value. He was a statesman and an orator.

The Acropolis was the dwelling place of the goddess Athena. A tremendous statue in her honor was erected, the outstretched arms of which symbolically protected her beloved city, Athens.

Today, we look with admiration upon the stone temples which still stand upon the Acropolis, among them the temple of Theseus, which was completed a few years after the death of Pericles and is known as the Temple of Victory. Theseus was the hero god who once united the peoples into a single nation. Upon the slopes of the Acropolis are the theaters in which were presented the great dramas of the time. The members of the tour group had a feeling of awe and humility in the realization that they were walking upon the same marble floors which had been trod by the philosophers, the great thinkers of ancient times.

### *Egypt*

Our adventures were now to take us to the climax of our journey—Egypt. For the first part of our stay, we spent three days in Cairo. Naturally, we visited the Giza Pyramid complex, consisting of the Great Pyramid erected by the Pharaoh Khufu nearly 5,000 years ago and the pyramids erected by the succeeding Pharaohs Khafre and Menkure. A long stone causeway extends from the second pyramid of Khafre to the Sphinx—the huge stone figure, half man and half lion, which has been an enigma down through the ages. Lying in front of the three pyramids, the Sphinx looks to the East to the rising sun each day.

The King's Chamber, with the empty sarcophagus, or coffin, in the Great Pyramid is of special significance to Rosicrucians. Early one morning, an initiation ceremony was conducted there for the members of the Rosicrucian group. The measurements and proportions of this huge monument are now known to virtually everyone. Members were deeply impressed by the interior of the pyramid as they ascended the long ramp of the Grand Gallery to the platform which provides entry to the King's Chamber. To cross the platform and enter the King's Chamber, the stone structure was intentionally built so that each person entering must stoop and experience a certain amount of inconvenience. The symbology behind this, of course, is to stress humility. The ceremony within the chamber provided the means for individual reawakening.

During our stay in Cairo, we visited the famous Egyptian Museum, several beautiful mosques, and the ever-present bazaars for which the Middle East is famous. One evening, we returned to the Sphinx, where hundreds of chairs had been placed on a rise of ground before it. We were to witness the light-and-sound performance at the Pyramids. This dramatic presentation consisted of the projecting of various colored lights upon the pyramids as well as upon the face of the Sphinx, alternately and from time to time all together, while a narration of the history of Egypt was given. There was a background of appropriate music, which was written especially for the occasion. The performance was effective and very beautiful.

After our short stay in Cairo, we were to depart for Tell el-Amarna by bus. The large number of members in our party required the use of three motor coaches, and we assigned to the busses the Egyptian names of *Seti*, *Ra*, and *Amon*. Starting very early one morning, we traveled through the countryside, through quaint villages along the Nile and its canals, to a point 200 miles south of Cairo. The bus ride terminated at Mallawi. Here we crossed the Nile River by motor launch; then in motorized vehicles traversed three miles of desert to visit some of the tombs of the time of Akhnaton. The tombs are high in the cliffs northeast of Akhnaton's city, which he had named Akhetaton, the City of the Horizon.

One of the most interesting of the tombs we visited was that of Merire, who served as a high priest in the temple of Akhnaton. Here we saw the evidence of the disfigurement of wall representations of Akhnaton and Nefertiti by the advocates of the Amon-Ra priesthood of Karnak Temple, following the death of Akhnaton. Akhnaton was the controversial Pharaoh, who in the closing years of the Eighteenth Dynasty from approximately 1375 to 1350 B.C. endeavored to do away with the belief in many gods and establish his new religion and personal devotion to one god, Aton. The so-called Amarna period covered a brief span of less than twenty-five years. In recent years, Akhetaton has

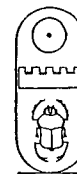
been given the Arab name of Tell el-Amarna.

Akhnaton was a controversial figure and an idealist who made a lasting mark in the history of the world. Unfortunately, his revolution failed and to the ancient Egyptians he was forever known as *the heretic*. In the fourth year of his reign, Akhnaton built his new city and capital some 240 miles north of the Karnak Temple in Thebes on a virgin site on the east bank of the Nile. In the new city, amid gardens and beautiful trees, he built his great temple and palace. The tombs behind the city tell us of the life in Akhetaton, and there is reference to only one god, Aton, whose life-giving power, symbolized by the sun disk, is radiated from its countless arms and hands.

Descending from the tombs, the members of the Rosicrucian party again boarded the motorized vehicles and traveled a short distance to a point in the desert not far from the east bank of the Nile, where they stood among the ruins of the palace and the temple. We know that Akhnaton and Nefertiti were completely one in their attitude and ideals; they lived in Akhetaton with their six daughters, dedicating themselves to beauty and truth. At sundown, we recrossed the Nile, enjoyed dinner in the small community of Minia, and then boarded the night train for Luxor.

### Luxor

During the three-day stay in Luxor, the group visited the Luxor Temple constructed by Akhnaton's father, Amenhotep III. As coregent with his father, Akhnaton began his reign there. Next, the vast complex of temples and pylons of Karnak were visited. This complex, perhaps never completed, was almost 2,000 years in the building. It was so huge that it is almost impossible to grasp the significance of all that was involved in the building and the uses of the temples and the sacred lake. During our stay in Luxor, we crossed the Nile by motor launch to the west bank for a tour of the Valley of the Kings. We saw and admired the beautiful mortuary temple of Queen Hatshepsut, the Medinet Habu temple of Rameses III, and a temple built by Rameses II, today known as the Ram-



esseum. We also saw the huge sitting stone figures of Amenhotep III, which were once considered to be among the wonders of the world and are called the Colossi of Memnon.

Among the tombs of the nobles in the Valley of the Kings, we also visited that of Ramose. Ramose, a noble, was a vizier and architect for Akhnaton and quite possibly also for his father, Amenhotep III. This tomb is not only well preserved but has been almost entirely restored. It contains many references to Akhnaton and his belief in Aton, symbolized by the sun-disk.

We returned to Cairo for two final days to revisit the Museum, the pyramids, and any other monuments or points of interest to which we wished to give more time and attention. On our last night together, we enjoyed a dinner in the Omar Khayyam floating restaurant on the Nile. On the following morning, we said our farewells to those who were going to countries farther to the north or east and were not returning immediately to their homes with the rest of the group.

I feel that we all agreed that ours had been a wonderful journey—an adventure which we should long remember. We had visited many historical places and monuments of special interest to Rosicrucians and were the first large group of Rosicrucians from the Western hemisphere to visit Tell el-Amarna, the site of Akhnaton's beautiful city, Akhetaton. We reveled in the intellectual knowledge we had gained and our better understanding of the culture of ancient Egypt, and we were delighted with the new friendships we had formed. All of us had a deeper appreciation for each other as Rosicrucians.

Among ourselves, we talked about our rides in the graceful feluccas—the ancient sailboats that ply the Nile today just as they have done for thousands of years. We contemplated the fact that we had walked in several countries upon the empty stage of today on which tremendous dramas of the past had been enacted. We had sensed the loves, the frustrations, the angers, and the frailties of a past humanity. As we trod the floors of the temples, we had seemed to sense the wisps and whispers of ancient peoples.

How does one compare a few hours or days with 5,000 years of history? Each of us had his own impressions. Each of us had the realization of a dream. For a time, we had retreated from the twentieth century to an era where time took on a very different dimension. We had ridden camels in the restless land that strangely cherishes permanence, a mystic land of monuments and mystery. We had heard the muezzin from the mosques cry out that Allah prevails. We had recalled the glories of ancient Egypt and, as we moved among the majestic pyramids and temples along the Nile, we had sensed an eloquent silence that had seemed to stir the dust where ancient Pharaohs once walked.

Somehow, our world will never be the same again. Our journey together brought us wider knowledge and deeper experience, awakening a desire to know much more. The richness of our experiences will be carried with us always. From time to time, too, we shall recall the words of the ancient sage from the nineteenth chapter of Isaiah: "I *am* the son of the wise, the son of ancient kings."



**NORTHERN AND MIDLAND ROSICRUCIAN CONCLAVE  
IN LEEDS, YORKSHIRE, ENGLAND**

**April 23 and 24**

Joseph Priestley Chapter, Leeds, will be host for a Rosicrucian Conclave sponsored by the chapters and pronaoi of the north and midland United Kingdom on the above dates. For details contact: Conclave Secretary, Mrs. C. Zander, 15 St. Martins View, Leeds 7, Yorkshire, England.

*The  
Rosicrucian  
Digest  
January  
1966*

SOONER OR LATER, students of mysticism discover that time does not actually exist; that it is only a realization which is essential to man's three-dimensional consciousness. Most accept this at face value and hope for more light later; but, for the majority, it remains an unsolved intellectual problem.

A full understanding of time is not required for the successful study and employment of mystical techniques. Nevertheless, students "bump up" against this matter and are either intrigued or annoyed. They feel that they would like to know more about this paradoxical matter that does not exist except as a *mental realization*.

Most people have no intellectual problem with time. Theirs are only practical problems. They have trouble getting to work on time, getting things done on time, or "finding" time to do things. They are more apt to be prompt in their arrival at social functions or at any events which they truly *desire to enjoy*.

The word *joy* is used carelessly at times as an equivalent to *pleasure*. It is true that joy brings or causes pleasure, but the two terms are not at all the same thing. *Joy* is something that is *put into* a situation, whereas *pleasure* is something that is *received from* it. *To enjoy* means "to put joy into," just as *to enter* means "to go into"; *to enoble* means "to put nobility into"; and *to enforce* means "to put force or authority into."

When one desires to put joy into an event, an occasion, or a situation, nothing except the direct causes will keep him from getting there—not only on time but also "ahead of time." In a general sense, then, the problem of time is a matter of *desire* and, in particular, a matter of what one desires to *enjoy*. This broad hint is worth thinking seriously about—as soon as time can be found to do it. And finding time, obviously, will depend on the desire to find it.

The phrase "ahead of time" is curious, for "time marches on" and no one can speed it up or slow it down. Everyone is caught up in this uncompromising march, or flow, of time. How can

HAROLD P. STEVENS, F. R. C.

## The Problem of Time

*Its practical and esoteric aspects*

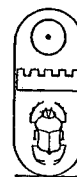
one say, then, that he is either ahead of time or behind it? Man is *in* time for as long as he lives on a plane of awareness which requires the realization of time.

The designation of *points* in time is an arbitrary concept, and this may be where the intellectual problem of time begins. From a practical point of view, *noon* is a definite and incontrovertible point in time. It must be defined with relation to the sun because all of man's concepts of the measurement or designation of points in time or the measured duration of time are dependent on the position of the sun and its relationship to some point of observation on the earth. *Noon* is when the sun disc reaches its highest point in the sky when viewed from any specified point on a circle of latitude.

Since there are an infinite number of points on any circle, there must be an infinite number of *noons*. To avoid the confusion that would result from the practical acceptance of so theoretical a concept, man has arbitrarily set up standard time zones, agreeing—more or less—that noon in a given zone will be halfway between the noons accepted in the zones on either side of the zone in question.

In recent times, man has made time designation still more arbitrary by ignoring the sun and setting his noons to suit his local convenience. He calls this *Daylight Saving Time*, but this is a euphemism. Daylight is a condition, not a commodity. It cannot be "saved."

What occurs is that, if noon comes before the sun reaches its highest point



in the sky, there is an uneven division of daylight. What is lost from the morning is gained by the afternoon. This extra daylight in the afternoon is "saved" only in the sense that it is more available to people who get up late. It results in a net loss for those who get up early.

There had to be a place to start Standard Time, and this is generally accepted to be the astronomical observatory at Greenwich, England. All other standard times are related to Greenwich Mean Time, *mean*, here, meaning *average*. All Standard Times are Mean Times.

There are two points on the earth's surface which must either be excluded from all time zones or included in all of them: These are the North Pole and the South Pole. If one were standing on the North Pole, any direction he faced would be South because that is the only direction there is at that point. At the South Pole, all directions would be North. It is equally true that at those points it would at each moment be any and all times included in the 24-hour day. Consideration of this must impress anyone with the completely arbitrary nature of the designation or measurement of time.

#### *Paradoxical Comparisons*

There are many paradoxical comparisons which can be made. One should suffice to emphasize this arbitrary nature of what we call *time*. If one were on the equator at noon, then the point at which it would be midnight would be approximately 12,000 miles away in any direction. If he were one mile from the North Pole at noon, midnight would be only slightly more than a mile away on a line (meridian) passing through the Pole. One may very well be able to see the place where it is *midnight* from where he stands at *noon*.

Of course, if one leaves the earth, all points of reference are changed and *earth time* ceases to have meaning except as an arbitrary measurement, which will have no concurrence with events unless they involve other beings who have agreed to adopt the same system of measurement. Even leaving the surface of the earth in a fast modern jet plane can easily demonstrate

the arbitrary nature of time. It is, for example, possible to leave the Eastern Time Zone in North America at, say, 3:00 p.m. and land in the Pacific Time Zone 2,000 miles or more from one's starting point at exactly 3:00 p.m. This will not prevent the realization of the passage of three hours or relieve one of the necessity for adapting himself to the difference.

This brings the concept of *duration of time* into the picture. It was because of the realization of duration that men found it necessary to agree on a standard method of measuring time. Although it is possible that some other method might have been agreed upon, it seems inevitable that any method used must be related to the motion of the earth on its axis and its movement around the sun.

The inexorable system of measurement of time which man has agreed upon and adopted is poorly adapted to the aspects of man's being which may be designated as the emotional and the psychic. Everyone has sat through forty-minute lectures that seemed to last for hours and through sixty-minute lectures that seemed to last only a few minutes. Time *flies* or *creeps*, depending on how much one *enjoys* the interval. Enjoyment seems to shorten time. Likewise, anticipation of enjoyment or of pleasure seems to lengthen time.

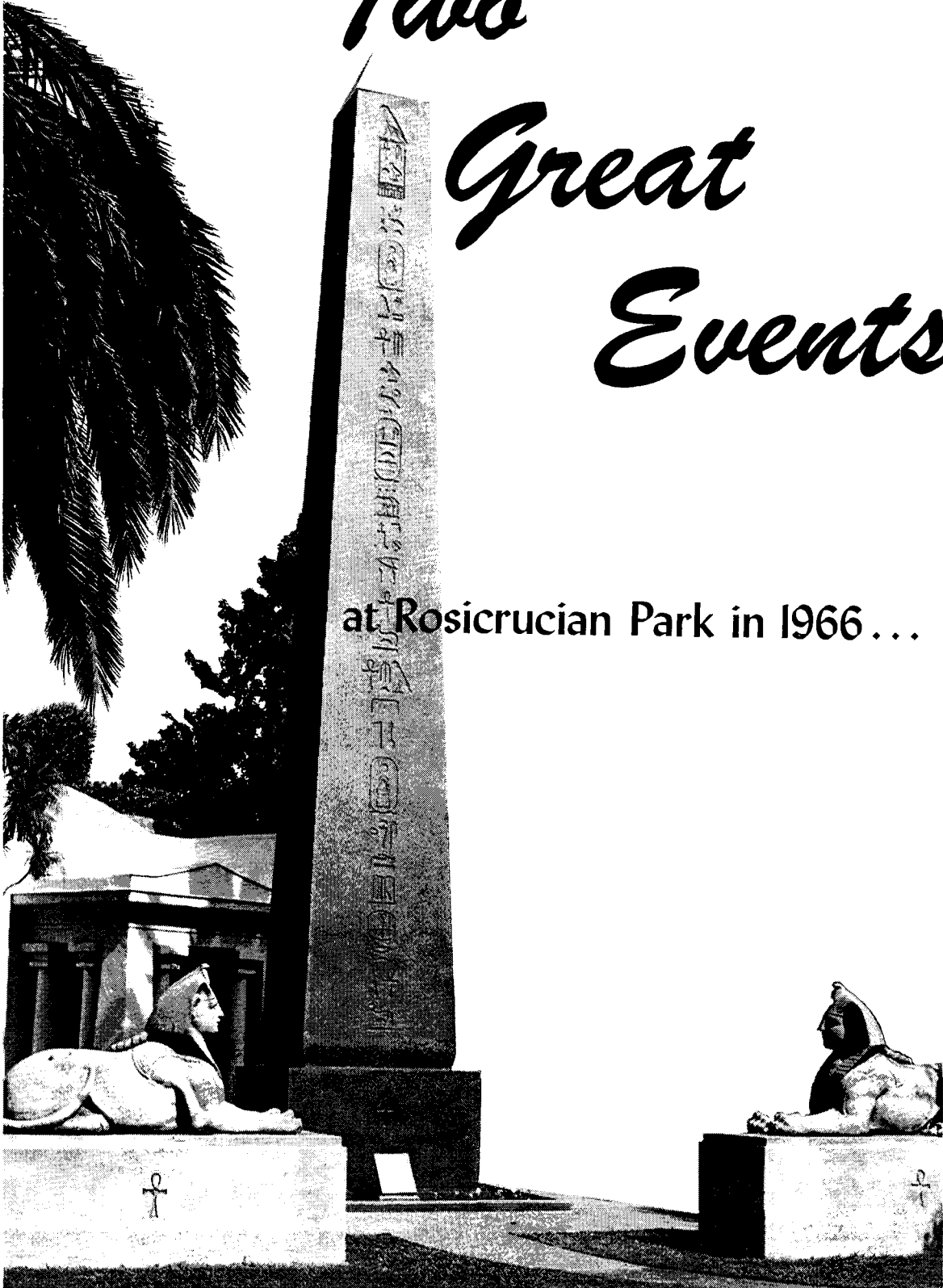
As a child, vacations seemed short but the end of a school term always seemed ages away. The anticipation of the pleasure of birthdays in younger years seemed endless; but, later, when one prefers to forget the accumulation of years, the annual cycle seems remarkably short. Nevertheless, whether it seems long or short, all grow older in terms of years at the same rate; and in terms of physical and mental condition at different rates in accordance with karma.

The realization of *duration* is made necessary by one's inability to sustain a continuous state of awareness, or consciousness. Although it seems that one is continuously conscious, it is not difficult to prove otherwise. Awareness of the world around is intermittent, and the events in that world appear to be successive and to require time and space in order to be understood. If conscious-

(continued on page 21)

# *Two Great Events*

at Rosicrucian Park in 1966...

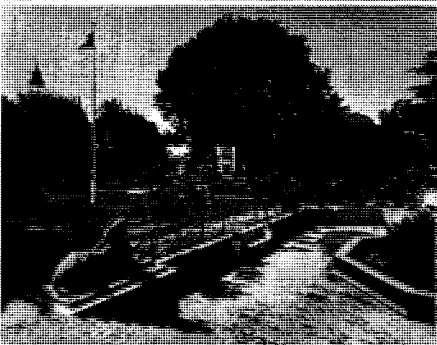
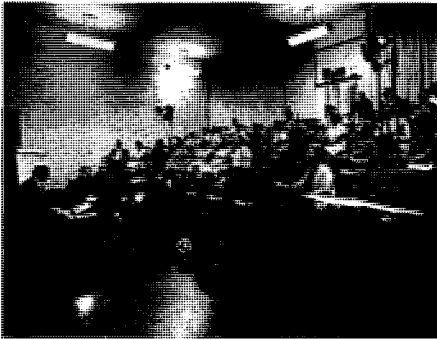


# Rose-Croix University . . . and t

July 18-23

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The richest experience a Rosicrucian member can have is to be in a class at Rose-Croix University! The informal atmosphere of the adult classroom provides a laboratory where theories, opinions, and facts are openly discussed and impartially presented. Here is where your innermost thoughts can be expressed to an understanding audience. Here you can share the experience and learning of others. Here you have instructors skilled in their special field and versed in the Rosicrucian teachings as well.

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To top it off, this learning experience is offered in the beautiful and inspiring environs of Rosicrucian Park. The tranquil atmosphere, landscaped grounds, and shaded nooks are most conducive to harmony and peace of mind.

**Fill in the coupon below for complete information on the 1966 summer courses.**

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Please send me a prospectus of the 1966 Summer Study Program. I am a member of AMORC, interested in attending Rose-Croix University.

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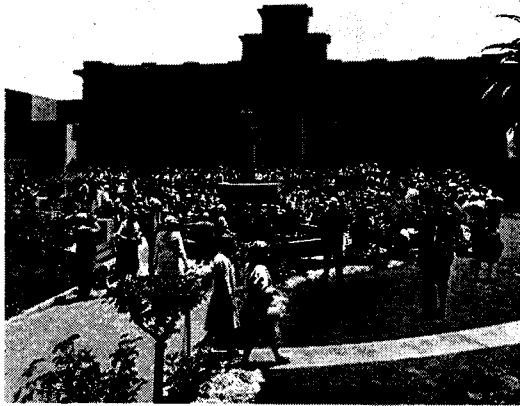


# International Rosicrucian Convention

August 7-12

*A Week of Unparalleled Experiences!*

Rosicrucian Park is often the object of pilgrimages as members of AMORC search out their "second home." Its beauty and tranquility offer inspiration and rest to the tired wanderer. During the course of a Rosicrucian convention, this setting is abetted by the wealth of instruction in Rosicrucian principles. Forums, allegories, rituals, films, demonstrations, classes, and experimentation give deeper meaning to the mystic setting of the Park's facilities.



Members of AMORC long for communication with their parent organization. Meeting the AMORC staff at Rosicrucian Park is a mutually rewarding experience as members have face to face contact with their mentors. In this situation, points of instruction are often more easily clarified and brought into perspective.



Dramatization of points of study is always of benefit to members. Abstract subjects are particularly susceptible to dramatic presentation. In the fields of philosophy, metaphysics, and mysticism, pictures and story forms reveal great truths in understandable form.



The Supreme Temple is the setting for the profoundly beautiful ritualistic sessions of the convention. Here special classes, convocations, and initiations are held in an atmosphere most conducive to inspiration. Here members can enter for quiet meditation and for contemplation of those ideals which carry them through life.



As headquarters for the world-wide AMORC, Rosicrucian Park houses a complex of administrative offices from which the members' material benefits are issued. During the course of the convention, members are invited to tour these facilities and to serve on committees to inspect the administrative operations of the Order.



## Make Travel Plans in Time!

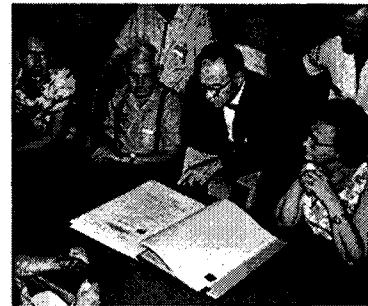
Convention days are busy ones, and experienced travelers know the wisdom of making advance reservations. A list of accommodations in the San Jose area will be sent with your receipt below or upon request.

Combine your trip with pleasure. Take advantage of scenic Central California vistas enroute.

## Be Prepared- Register Early!

Don't waste precious moments standing in line after arriving in San Jose. Have your credentials, program, and badge all ready for you here by registering in advance.\* (See coupon below.)

\*Reservations by mail should not be sent after July 22, 1966. Registrations after that date can be made at Rosicrucian Park just before or during the convention.



SEND THIS FORM WITH YOUR REMITTANCE

### 1966 Rosicrucian Convention Registration Form

CONVENTION SECRETARY  
AMORC  
San Jose, California 95114, U. S. A.

DEAR SIR:

I plan to attend the 1966 Rosicrucian International Convention, August 11-12, at Rosicrucian Park, San Jose, California.

Enclosed is my remittance for \$..... to cover the following:

CHECK ITEMS  
YOU PLAN  
TO ATTEND

..... Convention Registration (\$6.00 each, members only).

(Companion members kindly include both names below and remit twice the specified fee for each event.)

..... Convention Banquet (\$5.00 per person). Nonmembers may attend.

..... Rose Ball (\$2.00 per person; \$3.00 per couple). Nonmembers may attend.

Name..... Key No.....

Address.....

INCLUDE ZIP CODE OR ZONE NUMBER IF PART OF YOUR ADDRESS

Refunds, less one dollar, will be made upon request between August 12, 1966, and August 12, 1967, for all reservations not used.

This portion will be returned to you. Please fill in your name, number, and amount remitted.

Registration Receipt

Name.....  
Key No.....  
Amount remitted.....

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ness were continuous, there would be no time or space but only a *now* and a *here*. Only the *eternal* aspects of the Cosmic would be realized by such a consciousness.

What about the matter of time during the period of transition from the end of one life to the beginning of the next? It is said that there is time between births, usually a number of years. How does the soul personality "spend" those years?

Asking such a question assumes that earthly time is *real* on the Cosmic Plane—an assumption which cannot be granted. Because of the limitations of a three-dimensional objective consciousness, there appears to be an average duration of time between incarnations of the soul personality. However, this duration is only realized by a three-dimensional consciousness. The mystic knows well, or should, that if he can shift the center of consciousness to the "subconscious" mind, which is always attuned to the Cosmic, he can realize other incarnations, which objectively appear as being one after another.

However, on the Cosmic Plane such limitation does not exist. Consciousness there is continuous. There can, therefore, be no space and no time—only a *here* and a *now*. Even with a limited consciousness, it is possible to realize faintly that eternal condition which is eternally *now* and the fact that every person is eternally *here*. Some students tend to think of eternity as being a long time. This tendency is dangerous because it is the root of the intellectual problem with time. Eternity is not a long time. It is not a short time. It simply has *no relation* to time.

When the Silver Cord is loosed, the soul personality and consciousness are in *eternity*—out of the realm of time. This soul personality cannot be conscious of a duration of residence on the Cosmic Plane. It becomes conscious only of the eternal aspects of the Cosmic, which include Form, Force, Love, Truth, Intelligence, Light, and so on. Its next consciousness of *Life* comes with the re-extension and attachment of the Silver Cord to a newly formed body in accordance with the dictates of karma.

This leads directly to a consideration

of the *problem of time*. Time is a problem in all of its aspects because it is so real and because it has no actual existence. Most minds rebel against such a concept. It seems obvious that if time is not actual, then nothing is. Things happen one after another and are thus divided from each other by markings on the scale of time. A succession of these occurrences obviously "takes" time, and so there is a *duration of time*.

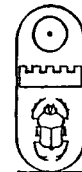
### **To Measure Duration**

For practical purposes, man must be able to measure duration. The fact that it is a different time in a different place at the same time is beside the point because of the "space" involved. After all, if one travels from one point to another, he must occupy all of the points in space between those two points, one after another, since that is the only way to get there. This process may be long or short, depending on the mode of travel; but, in any case, it will *take time*.

What troubles most people about time are its inexorable march and its finality. They feel that somehow it is unfair never to have a "second chance" at happiness, success, or some other desire which was lost in the past. What is done is done, and there is no help for it. It seems to be a hard world wherein if one makes a mistake of will, he must in many instances pay for it throughout the rest of his life. So believes the uninitiated; and because "As a man thinketh in his heart, so is he," it is so for him who believes accordingly.

A mystical philosopher should not suffer in this way, for he is given the knowledge and the techniques for dispelling this kind of a problem. Time is only a realization, and the realization may always be changed. Man does not need to suffer karma; he can modify it by creating a cause which will have that effect.

The problem of time might seem simpler if one were to imagine himself standing in a deep doorway, looking out toward a street with his view unimpeded. He does not know how he got into the doorway, and he has no memory of any previous experience whatsoever. All he can know is what



he sees from his position, which, for the time being, he cannot leave.

A parade is passing by. He does not know that it is a parade; all he knows is that certain objects and beings appear on one side of his screen of observation and disappear on the other after having existed briefly within the scope of his observation. As these occurrences take place, he invents names for the objects and beings that he sees and he keeps a record of them. He can, if he will, look back through this record, or "history," and see what happened in "the world" in the recent, middle, or far past.

By studying this record, he can draw a conclusion based on his experience of the world as he sees it. Various objects and beings mysteriously spring into existence fully developed on one edge of the world, live and act briefly in it, then just as mysteriously disappear on the other edge. One can imagine explanations as to where they come from and where they go, and why; but there is no *knowledge* of the truth. One may believe or have faith; but he cannot

*know*. One thing seems certain, however, and that is that the objects and beings existed in a sequence and that the entire experience covered a period of time.

To add another dimension to the illustration: One is suddenly wafted perhaps 80 or 100 feet above the street to the roof of the building. There below is the entire parade. Not only that which has been seen part by part, but also all that was to come. And it all exists at once! The power that wafted one to the roof from the doorway can take one at his will to any part of the parade, allowing him to re-"live" the "past" as well as to see into and modify the "future" insofar as it may affect him. The actuality, which he formerly saw part by part as a sequence in time, exists for him now all at once.

Man is not restricted—or should not be—to the limited view. If he can achieve even an instant of Cosmic Consciousness, then he is "wafted to the roof" and there below is all that was and will be. He can *know* it and change it if he will.



## WHAT ABOUT MISTAKES?

AS SAFETY VALVES, mistakes serve a useful function. The explosion of emotionalized energy forces re-evaluation and expansion of understanding. Why, then, do mistakes so often evoke overcharged negative responses from others? In a typical incident, a child at a supermarket accidentally pulled down cans arranged for display. Terrified by the clatter, he began to wail. The mother turned, observed the disaster, and, instead of helping the child adjust, she slapped and scolded him. Her reaction thus became a second disaster for the child, pyramiding the disintegration of his normal wholeness.

No one should be torn apart by a scolding at the moment of an error. The outlook should be constructive: There should be a "Let's see; what can we do about this?" attitude. Sharp words wound self-esteem, the one instrument through which positive compensations can take place.

Adults would do well to emulate a three-year-old in the proper handling of mistakes. At this age, a child is not critical of himself. When something goes wrong, he focuses all his energies to set it right. For example, if a block tumbles down, he replaces it with the same unbroken rhythm he uses in building. It is only later that he diverts part of his energy to self-recrimination. In such disharmony of self, his creative rhythm becomes spasmodic and erratic. He is unable to express his basic wholeness.

One must assume that people do not want to make mistakes. They want to do right. If a calmly constructive attitude is maintained when another's mistake is observed, he will be helped to compensate without any loss of his innate sense of worth.—LOUISE A. VERNON, F. R. C.

*The  
Rosicrucian  
Digest  
January  
1966*

JEFF'S ULTIMATUM at four was, "Mom, I want Vesuvius to erupt, a war to start—or to play outdoors!" We were in Naples. It was a chilly, rainy day and being confined indoors with adults was difficult for a child wanting the reality of play.

His Neapolitan credo then was to escape at any cost from the prosaic prison of grownups and throw away the key. At ten, it is still the same: An earthquake, a war—or let me play! Anything to avoid adult monotony.

This, then, turns out to be the story of my bringing up, rather than Jeff's. When he was five and we had just arrived in England, there was no one of his age group along our street. So, he joined the crew working on the road. They let him operate the grader and allowed him to help clear brush from the sides of the road. He took his lunch and tea sandwiches, or shared theirs.

One morning, he had a cold and didn't "report for work." A query came from the crew as to their "foreman"; they missed and needed him! He served them conscientiously the full seven months they worked on our road. By the time we left, he was a politically conscious Laborite, and my education had been advanced a bit.

He must have figured I still had blind spots when it came to certain aspects of existence—monster lore, for instance, where I was indeed blinded by prejudice. On the other hand, he came nearer the open-mindedness of the poet Yeats, who when asked if he'd ever seen a fairy, replied: "No, but it stands to reason." Monsters, I learned from the orientation to which I was subjected, serve a useful place in society: People can concentrate all their fears on monsters instead of being afraid of other things.

At least, Jeff told me so to justify his turning his bedroom over to his monster "friends." He had arranged a display of their history that would do credit to a museum, from the door, converted into a billboard for monster "memoirs" and news events, to the ceiling, from which hung spiders and bats of his own design.

Betwixt and between was an elaborate illuminated monster cemetery, supplied with running water by a Ro-

JULIANA LEWIS

## My Son Is Bringing Me Up

*With his prompting, I'm  
glimpsing forgotten worlds*

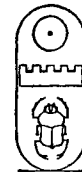
man-type aqueduct constructed with modeling clay. (Incidentally, a feature of the aqueduct system was a "water bank," by means of which coins dropped in were carried by the water to a safe deposit—relatively safe, he explained, because it would be difficult ever to get them out again.)

The room got so crowded that, eventually, somebody had to go: It was either Jeff or the monsters. Jeff went; he moved to the spare bedroom to leave his master monster display intact. When chided for shining the reading lamp carefully between the sheets and under the pillows of his new bed to make sure there were no spiders, he dismissed the matter with, "I have my superstitions, and you have yours."

I wager Jeff and his superstitious fears will not soon part company; he prolongs them with an exquisite passion. "Do you think any wall could stop them?" he asks airily as he contemplates what size zoo it would take to hold the dinosaurs and other prehistoric acquaintances he envisages when he is supposed to be going to sleep.

I learn from his scientific as well as his superstitious side; and if I go high enough or low enough, they seem to meet. For instance, the history of mankind and theorizing on the life and death of the universe are as vivid to him as his dinosaur's eggs. In fact, he can hold forth by the hour on the *Big Bang* or the *Steady State* theories of origin, etc., concluding with, "Now, my view is this . . ."

Space is as real as form to him, and he seems to feel every push and pull of the molecular structure while describing it. When once I bewailed



some aspect of my personal existence, he reminded me at once of my place with, "Aw, Mom, you're just an atomic part of a molecule in the scheme of things!"

First things come first with him. Busy with his own world of the-universe-as-it-was-is-will be, all fused into the consuming now-moment of play, Jeff at times forgets trivial matters such as his meals and frequently late in the day comes up with, "Mom, have I had lunch today?" Or, if he's visiting friends and I ask him the question, he's likely to refer it to his companion for answer.

In his world, there may not be time for things such as regular meals, but there is room for everything to co-exist nicely in harmony: spirits, monsters, even snakes. Recently, we narrowly missed running over one and Jeff found this good because, "Everything in the universe is necessary. There's a place for every single thing. If you did away with anything, it would start a chain

reaction." He went on to demonstrate the fatal effects of being without toads, insects, etc., right down the line.

From glimpses into Jeff's world, I conclude that there would be room for all with labels for none—no creed and no color—and no status except that of the "essential" versus the "trivial." Once, leaving him in a university billiard room while I attended a class, I returned to find him contentedly playing with partners of all ages and colors. And this was in the Deep South.

Jeff at ten is a significant part of my education. The world I revisit with him, that world which opens up when he is alone—he says, "When I don't have my friends with me, I use my imagination"—has become for me a delightful one. Access to it mercifully spares me the worst ravages of those adult diseases: ossification of the imagination and constriction of the heart. With his prompting, I hope I shan't entirely forget the language of the fairies, which I once understood.



## SPACE AND THE INFINITE

How infinite is infinity? It is a flexible conception, expanding to the farthest galaxies or receding to the quasi universes of the atom.

The sense of sight has so conditioned the everyday awareness of objects and distance that it is difficult to expand or contract the scope of understanding toward microcosmic matter in relationship to that which is macrocosmic.

Matter is illusive to observe, invoking cogitation of realities. Upon recession into the microscopic order, it becomes diversified in accordance with the lens being used, expanding or contracting in a space that seemingly has no existence in the ordinary order of cognizance.

A tiny drop of stagnant water observed through a microscope becomes a veritable world of life and activity. Here on the face of nothingness are creatures pulsing with life, converging about islands of matter or darting hither and yon between such points—feeding, fighting, intent only upon surviving in their seadrop. They have length, width, or rotundity, as have the little islands of matter.

Space and its contents have now come into focus from nothingness, and the mind measures the distance between points, for the intangible has become the tangible.

In a larger view of space, its contents, its infinite expression, only an expanding consciousness can convert the abstractions into simplicities because as the wheel turns one blends into the other.—ELMERA J. CARTWRIGHT, F. R. C.

*The  
Rosicrucian  
Digest  
January  
1966*

HOME-TOWN DIPLOMATS, operating under the name of People-to-People, are working together with the specific objective of building international good will. Their idea is that if anything is to be done about the unsure world they're living in, the solution will most likely not be found at the diplomatic conference tables but at kitchen and coffee tables in private homes across America. Their projects are specifically tailored to local opportunities, and those opportunities are ample:

Nearly 70,000 foreign students are studying in the United States. Some 800,000 additional persons come each year as businessmen or travelers. And two million Americans take advantage of quick jet transportation to visit other countries each year.

Whatever their approach, People-to-People members have a singular objective, best expressed by the organization's founder and current board chairman, General Dwight D. Eisenhower: "The activities of People-to-People have a basic denominator—a breaching of the age-old barriers of geography, language, race, history, and customs. Given a chance, people will make friends across, around, over, and under all the natural and man-made barriers which separate them."

President Johnson, honorary chairman of the organization, says: "People-to-People works in a field vital to us all—the promotion of friendship among citizens of every land so they will understand each other and want peace. I know of no other task more important for the peoples of every country."

Bay City, Michigan, is known as "International Town, U.S.A.," to thousands of foreign seamen who enjoy the special hospitality of People-to-People chapter members in this port city. Thousands of residents of San Francisco Bay area turn out each fall for a massive international picnic and welcoming party for foreign students sponsored by local People-to-People chapters.

## Home-Town Diplomats

A delegation of People-to-People chapter members from Madison, Wisconsin, journeyed to Milwaukee with a giant Wisconsin cheese to welcome the crew of the Norwegian training vessel, *Christian Radich*. The *Christian Radich* is from Oslo, Madison's sister city.

In tiny Paola, Kansas, 13 foreign students set up temporary quarters in the high school gym while they spent three exciting weeks building a community lakeside park and enjoying the hospitality of this wheat belt community. This People-to-People chapter project, like others in hundreds of cities and towns across America, brought foreign visitors and local townfolk together in a spirit of friendship, cooperation, and good fun.

In addition to its community chapters, People-to-People has four other action programs, enabling persons of all ages and interests to participate. Students at universities and in elementary and high schools throughout the country organize groups to build friendly, two-way communication with foreign students. Adults participate as individuals through Letter Exchange, which has matched more than 100,000 correspondents in 130 countries. Many take special People-to-People tours, promoting diplomacy on a face-to-face basis.

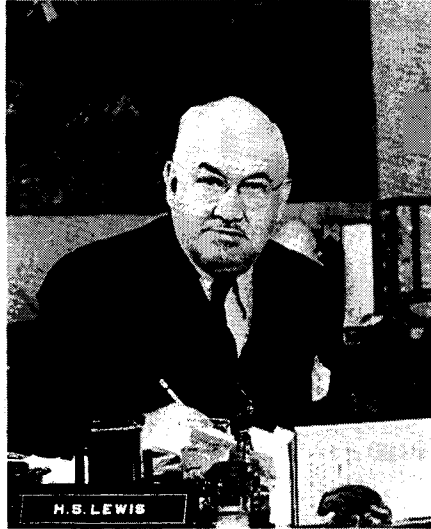
L. P. Cookingham, executive director, advises Americans:

Encourage organization of a People-to-People classroom affiliation for your class or a chapter at your university or college if you are a student.

Work to establish a People-to-People chapter in your community if you are an adult.



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



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

## The Tendency of Life

PERHAPS the most difficult task in attempting to direct the unfoldment and evolution of the human personality is to change the individual viewpoint.

Busy each hour of the day with purely incidental things, we are prone to become too interested in the episodes of life to give attention to the tendency of life. From the moment we arise in the morning until we close our eyes at night, each minute and hour is filled with mental and physical episodes that require some attention but to which we give an exaggerated importance.

We do not look upon the great events of life as epics, but rather we analyze our progress and course by the individual episodes as they occur. It is as though we were looking at each hour of our lives through a microscope. The entire picture of the thing being studied is not seen; but one small element—a very small portion—is highly magnified and so elaborated that it appears to be the whole of the picture.

The passing episodes of our daily lives are mere incidents of life after

all. It is as though, walking through life upon a road paved with small bricks, we stop upon each brick to study it as though it alone, and not also its companions, supports our progress along the way.

In so elaborating upon the nature and importance of the episodes of our daily lives, we build a false and artificial value around each and attribute to it an importance which it does not have. There are incidents and episodes in our daily lives which seem significant at the time of their occurrence, sometimes dramatic, tragic, humorous, or even inconsequential. Often the ones we consider inconsequential are more important than we realize; and often the things we consider the most important are unworthy of having registered themselves in our consciousness.

We even anticipate and worry about events that cast their shadows before us as though they were of extreme importance. It has been said by a wise philosopher of modern times that most of the things we worry about never happen. It is because the unexpected has a fascination for us that we magnify the importance of a thing that is likely to happen or threatens to do so. Instead, we should look upon it as one of the steppingstones on the highway over which all must tread.

It is not the incidents in each day nor even the outstanding ones of the past year that measure our progress and the value of life to us. It is the trend of our unfoldment and progress that is important. Each event in a moment can be turned into an urge or an inspiration that will uphold the convictions we have adopted and the code of life we have accepted. If looked upon as momentary and passing, even the most disturbing happenings can be transmuted into steppingstones to the attainment of our life's desire.

What does it matter that today was fraught with bitter disappointments

*The  
Rosicrucian  
Digest  
January  
1966*



over things that constitute the grains of sand in one stone upon which we stand only for a brief period? Tomorrow those disappointments will be relegated to insignificance in the light of other events that occupy our attention or are about to manifest themselves. Measuring life by its episodes causes us to move through a panorama of constantly changing scenes, each of which inhibits our broader vision and keeps us from seeing our true relationship to the wider, higher, and more important things of life.

When we who are attempting to guide and direct others analyze the progress, situation, or condition of any of our members, we do not allow ourselves to be influenced by the reported events set forth in letters. We pay little or no attention to the fortunate or unfortunate, happy or unhappy, incidents of the day, week, or month, which seem to hold their attention in the struggle to improve themselves. We try to see beyond these things to the tendency of their lives.

### **One Question**

There is one question that we ask ourselves concerning each individual: What will these incidents do in strengthening or weakening the tendency of his course of life? Then we look to see whether, through the daily events, trials, and tribulations of his life, he is learning how to overcome obstacles, how to lay aside the fear of the future, how to develop strength of character, how to add mental and spiritual fortitude to his assets, how to broaden his vision of life, and how to look to the future for the fulfillment of his ambitions. If we see that he is learning through these events, we know that they will not become deterrents to him but will be merely the grains of sand in the buffing wheel of life that will polish and smooth away the coarseness and give beauty to the character.

We are concerned with the tendencies in the lives of the members, and we try to cultivate those that will not be affected by the circumstances of life. We try to establish in the consciousness of each certain principles that will be dominating trends of thought and ac-

tion to guide his conscious and unconscious efforts to achieve his goal.

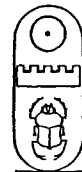
Human beings little suspect how the things that they hold dear—the elements in a code of life and the principles adopted as standards of living—tend to guide and direct their course of action. We may think that beliefs and convictions, ideals and principles, are secondary and subjective, affecting us only in our moments of peace and tranquility when we are not disturbed by the unpleasant or all-absorbing incidents of the hour and day. But we are wrong in taking this view.

What we accept as wisdom and knowledge and take unto ourselves as truths and transmute into principles of proper living have a power to affect the tendency of our course of life. Higher principles based upon universal truths and the development of a broader vision and a more humanitarian and godly concept of life will create a tendency to live a life in harmony with such thoughts. Then the occurrences that mark our path and enable us to measure life by lesser things will not be enslaving, and we shall find peace and happiness even in the midst of momentary sorrow, grief, and tribulation.

In the past twenty-five years, while occupying the position of chief executive of the Rosicrucian Order in North America, I am happy to say that I have seen the tendencies in the lives of thousands of individuals gradually modified, improved, and so elevated that despite the economic conditions, the political disturbances, the material depressions, and the disappointments of life—and all of the interwoven incidents that make for a fantastic chain of inharmonious links—there has been a very definite advancement on their part.

Just as an efficient business organization measures its success, growth, and development by the general trend of its affairs and not by the incidents or episodes of any one day, so each individual should measure the progress and development of his life by the trend and tendencies of his worldly existence and not by the events that distinguish one hour or one day from the other.

*Rosicrucian Digest*, May, 1935



OTTO WOLFGANG

## Stars Are Still Falling

*Millions enter earth's atmosphere every hour*

ON THE NIGHT of November 12, 1833, bells tolled and many prepared for the end of the world as "falling stars" at the rate of twenty per second lit up the midnight sky. "It would seem," one newspaper commented, "as if worlds upon worlds from the infinity of space were rushing like a whirlwind to our globe."

Scientists explained that the earth had merely crossed a roaming shower of meteors. Since prehistoric times, man has been fascinated by the streaking trails of meteors. Space is not empty but contains a maze of travelers of all sizes.

The scientific study of meteorites, only about 150 years old, has led to many theories on the origin of meteors, the most accepted being that they are the result of broken planets or the remains of a planet once existing somewhere between Mars and Jupiter.

According to Dr. Fred Singer of the University of Maryland, the planet—actually, never more than one in the process of formation—broke up a few hundred million years ago sometime during the great age of reptiles. Its disruption also created the thousands of asteroids still seen roaming the heavens—some irregular chunks as large as 485 miles in diameter.

Searching for and identifying meteors and meteorites is an interesting hobby important to science. Much can be learned about outer space from these samples of the great universe which exists beyond the earth's atmosphere. The study has even helped solve the missile re-entry problem.

Scientists estimate that several million meteors fall every hour into the earth's atmosphere, leaving something like

2000 tons of debris a day on the earth. Most of it is only dust. What you sweep from the porch or car may not be just factory or farm dust but actually dust from outer space. But gigantic meteors do exist, and some ten a day, too large to be burned up by the atmosphere, strike the earth. Over 100 meteorite craters, ranging from almost three miles across down to less than 30 feet, have so far been identified.

A falling meteor of good size has more power than an atomic bomb. In Siberia, in 1908, a fall of meteors levelled trees in a 37-mile radius and left over 200 depressions in the ground, many of them more than 75 feet in diameter. Windows were broken 80 miles away and a train 700 miles away stopped for fear of derailment. Even England, 5000 miles away, felt the air wave.

It is believed that the meteor broke up after it entered our atmosphere, each piece rushing through the air at a speed many times that of sound, carrying in front of it a shock wave of compressed air that did not have time to move aside from the projectile. It was these shock waves that produced the extensive devastation.

The Barringer Crater in Arizona in the United States, nearly a mile across and 600 feet deep, is believed to have been made by a 12,000-ton meteor which exploded on impact.

The largest meteorite crater is probably that found in Canada in the solid granite of Quebec's Ungava Territory as late as 1951. It gouged out at least ten billion tons of rock and left a crater two and a half miles wide. The crater is more than 1300 feet deep, and the concentric ripples in the granite around it are like those formed by a pebble tossed into a pond. The great metallic meteorite, itself possibly a mile in diameter, may lie shattered beneath the surface.

Dr. Ben Meen, director of the Royal Ontario Museum of Geology and Mineralogy, who discovered the crater, said: "If a similar body should strike San Francisco, the city would be torn from the earth and life would be eliminated within a radius of 100 miles by the shock waves."

Larger meteors have surely hit our

*The  
Rosicrucian  
Digest  
January  
1966*

earth throughout its existence. The Vredefort dome in South Africa, for instance, is over 50 miles in diameter and, though unproved, could have been caused by a meteor.

There are two types of meteor hobbyists: those who look for meteors in the sky and those who look for the fallen remnants on the ground. On a clear moonless night after midnight during the autumn, at least ten meteors an hour could possibly be seen as the earth moves along at 66,000 miles per hour through space.

Dr. Howard H. Nininger, director of the Meteorite Museum at Sedona, Arizona, at last count had discovered 841 meteorites. He finds them by tracking

down rumors of "falling stars." He has collected over 10,000 meteorite specimens from all over the world. Meteors have a habit of breaking up when they hit the earth, although Admiral Peary found one at Melville Bay, Greenland, weighing 36 tons.

If you think you have found a meteorite, hit it with a hammer to see if small pieces can be broken off or try holding it against an emery wheel. If the ground surface shows grains of metal, it may be a meteorite. If so, cut a section from it and send it to the nearest museum. Meteorites have no value in themselves, but important scientific information can be gained from their study.



## *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.

**February:** The personality for the month of February is Fernando Belaunde Terry, President of Peru.

The code word is **LOOK**.

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



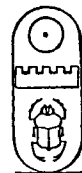
*GUILLERMO LEÓN VALENCIA*

**April:** The personality for the month of April will be Guillermo León Valencia, President of Colombia.

The code word will be **ANKH**.



*FERNANDO BELAUNDE TERRY*



CYRIL C. TRUBEY

## Physical Phenomena and Prediction

**G**REAT CIVILIZATIONS have used astrology to demonstrate a rhythm in the universe and man's life as a part of it, as well as to show a correspondence between macrocosm and microcosm.

In ancient Babylonia, astrology was inseparable from astronomy, and the two continued to be studied together even in the time of Sir Isaac Newton. He proved all physical phenomena, stars and planets included, to be subject to natural laws. When the astronomer, Edmund Halley, criticized him for accepting astrology, Newton replied, "I have studied the subject, Sir. You have not."

Although not explaining the laws of the universe nor why they exist, astrology does serve the double function of providing a key to character and personality and to the potential pattern of the future. Many Christian Fathers attacked it as a false science simply because they were opposed to any science.

Francis Bacon endorsed a sane astrology while recognizing that some of its exponents made of it something else. Sir Walter Raleigh put the matter quaintly in 1614: "We may not think that in the treasury of His wisdom who is infinite there can be wanting, even for every star, a peculiar virtue and operation; as every herb, plant, fruit and flower adorning the face of the earth hath the like. And if we cannot deny but that God hath given virtues to springs and fountains, to cold earth, to plants and stones, why should we rob the beautiful stars of their working powers?"

No man robs the stars of anything; but he does rob himself if he ignores the discipline they suggest. An individual may recognize trends without surrendering himself to fatalistic con-

cepts. One who considers himself pre-ordained to be a great crusader loses his perspective. He may do something foolish if he imagines his importance enhanced by the planets and the sun.

In King Lear, Shakespeare makes Edmund say: *This is the excellent foppery of the world, that, when we are sick in fortune . . . we make guilty of our disasters the sun, the moon, and the stars: as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves, and traitors, by spherical predominance; drunkards, liars, and adulterers, by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on.*

Great events and changes in history have often fallen out according to tendencies foretold by knowledge of the stars. As in long-range weather forecasting, if in 80 per cent of the instances conditions were a certain way, a repetition of those conditions would lead to expectation of predictable results. But there must be an acceptable base and a sane interpretation.

With respect to the comet of 1680, Increase Mather said, "I am persuaded that the floods of great water are coming. I am persuaded that God is about to open the windows of heaven and to pour down the cataracts of his wrath ere this generation is passed away. Let us then prepare for trouble, for the Lord has fired his beacon in the heavens." He was not an astrologer and obviously got his celestial wires crossed.

Kepler, the astronomer, has been called a mystical deviationist for believing that stellar rays striking the earth at different angles formed harmonious patterns comparable to those of music. He held that the soul recognizes the patterns instinctively and without conscious reflection; yet he transferred the initiative to man when he said, "It is my opinion that there is no evil star in the heavens; it is the nature of man as such that leads to the planetary radiations their effect, on itself (just as the sense of hearing lends to music such power that it incites him who hears it to dance)."

A German astrologer, opposed to the Nazis, said of astrology, "Let us get this straight from the start: it is not proph-

*The  
Rosicrucian  
Digest  
January  
1966*

ecy. It is not dealing with certainties, but with tendencies. It has a fairly wide margin of error—but it works.” It was evident to those who knew Hitler’s horoscope that he would launch his great attack against the West in May, 1940, when Jupiter was in conjunction with his Sun.

Obviously, the various predictions of the end of the world have not been correct; yet many will defer to the au-

thenticity of horoscopic indications—at least, to the point of ascertaining and using the most propitious occasion for launching important ventures.

There is some kind of relationship between the stars and human beings, an American astrologer wrote in describing the art as symbolical life interpretation. At least, it would seem to warrant continued examination and analysis.



CONVOICATIONS in the Supreme Temple resume on January 11 and will continue every Tuesday evening until May 10. There will be no convocation, however, on George Washington’s birthday.



Home again after some six months abroad is Supreme Colombe Judy Hille. Her travels took her to the International Convention of the Order in Toronto and from there to New York, Baden-Baden, Paris, and Rome. As a student beautician, she chose Paris for extended study—and came home very grown up with a Parisian coiffure.



Not too long ago, the Rosicrucian Egyptian, Oriental Museum drew two persons from France vitally interested in things Egyptian. Professor M. Jean Leclant of the Sorbonne’s chair of Egyptology and Mme. Maspero of the Galerie G. Maspero declared themselves surprised and delighted by the excellence of the museum’s collections.



Extension Committees throughout the jurisdiction are familiar with Grand Regional Administrator Chris. R. Warnken’s reports of what individual lodges, chapters, and pronaoi are doing to advance the work of the Order. But how often are those reports seen by members—especially the AMORC Extension News sheet which accompanies them? These reports are NEWS and should be on every Rosicrucian bulletin board.

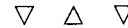


Two charming young ladies from La Belle, France were seeing the United States and Canada by bus. They were Michèle Macquet and Claude Corroger.

## *Rosicrucian Activities Around the World*

Both are law students at the University of Paris.

Since the mother of Michèle is an active Rosicrucian in Paris, the girls were entertained by Rosicrucian families during their visit. In the East, according to Atlantis Chapter Bulletin, they were treated to an American-style cookout in Virginia and, in the West, they visited Rosicrucian Park.



On the Park Avenue side of Rosicrucian Park, there is great activity these days. The accompanying illustration shows the beginning operations some weeks ago.



Rosicrucians had their day recently at the World's Fair when the New York City Lodge presented a pageant in the New York State Building. A dramatic group, directed by Frater John Victor Agard, with Frater Dr. John Palo as narrator, presented a pageant portraying Rosicrucian philosophers of the past. In addition, there was a variety program of song, dance, and instrumental music, including the colorful United Nations choral group. (See illustration, page 37.)



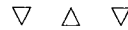
Television offered Rosicrucian viewers a surprise a few weeks ago when *I've Got A Secret* presented Mme. Valda Kavaner of Saskatchewan, Canada. Many wondered what secret would be revealed—the fact that she had been adopted by the Stony Indians as “Princess Dancing Cloud” or that she had once danced the minuet as Marguerite of Navarre with “Francis Bacon” at a Rosicrucian convention in San Jose. Shall we tell you? The secret was that she teaches ballet to basketball players to improve their game!



Fort Edmonton Chapter members like being foster parents under the Foster Parents Plan. Something over a year ago, they adopted eight-year-old Johnny Valalba, who lives in Guayaquil, Ecuador, with his mother and eight other brothers and sisters. Johnny has a twin brother, Salvador, and it is he Fort Edmonton Chapter members now want to add to their family.

Frater John Kozak, Chairman of Fort Edmonton's Foster Parents Plan, re-

ports that Grand Lodge members in the Edmonton, Alberta, Canada, area have already expressed their desire to help financially. Evidently, the idea of being foster parents is paying satisfactory dividends. And won't little Johnny and Salvador Valalba sing the praises of their Canadian foster parents in Guayaquil? We think so. (cf. “Activities” in February, 1965, *Digest* for the story of the rest of the Valalba family.)



Would you like to be one of the Special People Assisting Retarded Children? Then you may be eligible to don the yellow cobbler-type apron with its gold insignia reading SPARC and devote yourself to this activity.

Through her own work with mentally retarded children at Brevard Training Center in Rockledge, Florida, Soror Helen De Paolo had the inspiration for a volunteer organization of such a character. The need for volunteer help was great and Soror De Paolo thought, If there are Gray, Blue, and Pink “Ladies,” why not Gold ones? And out of that spark of inspiration grew Inspiration SPARC. The Gold has a meaning too: Giving Our Love Devotedly!



Mention must be made of bulletins from lodges in Amsterdam, Guatemala, Lima, Mulhouse, Munich, and Hanover. When our staff of translators is increased, more detailed accounts of the activities in these places will be forthcoming.



### WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank the thousands of Rosicrucians and the many *Digest* readers for their warm and thoughtful greetings of the Season.

*Personal* acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally it would not be possible. Thus, we take this means of thanking each of you. May you have a very happy and successful New Year!

THE ROSICRUCIAN STAFF

*The  
Rosicrucian  
Digest  
January  
1966*

EVERYONE in these days suffers under the feeling of being pressed for time. We do not seem to catch up with things as we used to do. We are afraid to sit down with only our thoughts for company, because those thoughts inevitably turn on something we should be doing.

Much of this feeling is due to procrastination, the habit of needlessly putting off things to which we should attend. The putting off is in turn caused by inertia and lack of planning.

This is a serious problem, because procrastination does more than almost any other habit to deprive us of satisfaction, success and happiness. It does not solve any problem when we toss it into the tray marked "pending."

More than two centuries ago Edward Young, disappointed in law, politics and in his thirty-five year rectorship of a small church, wrote the often-quoted line "Procrastination is the thief of time." In fact, procrastination is much more. It is the thief of our self-respect. It nags at us and spoils our fun. It deprives us of the fullest realization of our ambitions and hopes. . . . Even our leisure is eaten into by procrastination.

#### *No Time for Leisure*

So many people complain that they have no time for leisure. They are constantly driven. Life for them is a steady grind or a mad dream. These are people who do not organize their time and energy. They are of the sort that find themselves nervously unfit to deal with immediate things, to stand the pressure of an urgent job. . . . Business men who are today at the heights of success are invariably men who were judicious enough to exert themselves at the proper time twenty or thirty years ago. They did not put off any of the things that were necessary to their advancement. Having their eye on tomorrow's opportunities they got today's business out of the way today. As Samuel Smiles said pungently in his *Self Help*: Men who are habitually behind in their work are as habitually behind success. You do not see listless or languid men at the top of the executive tree. . . .

Not only is procrastination a deadly blight on a man's life, but it is a nu-

## Procrastination

sance to all his companions. Everybody with whom the procrastinator has to do in family, factory or office is thrown from time to time into a state of fever. Everyone else has to work harder to take up the slack he leaves. . . . It is all very well to admit that procrastination is a bad thing, but if we are to do anything effective toward its cure we must know something of what causes it.

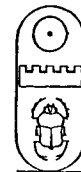
It may be the product of indolence, a vice which rewards everyone scurvily. Indolence may be the weak link in the chain of a business man's character. It may show itself in the dawdling of the workman, in the listlessness of the housewife, in the sloth of the panhandler. All these people are putting off something. They are reluctant to tackle a job, or are baffled by small difficulties, or are engrossed in spinning out some activity unnecessarily.

Procrastination may, in some instances, be attributed to ill health. Energy to tackle jobs and get them out of the way is the product of physical health and a purpose.

A child who cannot find his clothes in the morning may be unknowingly rebelling against school, and postponing his having to go there. A man who explodes in the midst of a business conference may be motivated by an inward irritation that follows a sense of putting off something that should have been given immediate attention.

If you are a chronic procrastinator it may be that your parents did more for you than they should have done. Perhaps they "picked up" after you, and did the things you left undone. You learned that by putting off duties nothing serious happened: someone else did the work.

But today you find that your habit leads to unending ills. You are actually putting off living to some fictional future date. You are making yourself unhappy because in deferring your life to the future you are missing the present and its golden opportunities for rich living. You are putting off until tomor-



row not only duties and jobs but happiness and achievement. . . .

The truth is that we are most inclined to postpone doing things that seem at the time to be unpleasant, distasteful or difficult. When we have something like that to do, we putter around with little things, trying to keep busy so that we have an excuse that will ease our consciences. Dreading and postponing a task may be more tiring than doing it, and apprehension over delayed unpleasantnesses may so preoccupy us that other things cannot be done effectively. . . .

The well-organized life leaves time for everything, for planning, doing, and following through. Time does not boss this sort of life like a taskmaster with a whip. Time is not used up in regretting, or in trying to live life retroactively, or in explaining why something needed has not been done. . . .

Human beings, like things in nature, suffer from inertia. It takes more effort

to start than to keep going, and it is easier to stop than to continue. Even worse, we find it possible to delude ourselves: we frame plans and make decisions and then allow ourselves to think of them as being completed.

Decision is of little account unless it is followed by action, and there is no recipe for getting things done so good as the one to start doing them. Doing nothing is negative action, but it has positive consequences: discouragement, irritation, disappointment, and even ill health and mental upset. . . . By constructive thought and action, energetically applied to the elimination of procrastination from our lives, we may make the coming year much longer than the past year in terms of things done, happiness realized and vividness of life enjoyed.

*The Royal Bank of Canada Monthly Letter, November, 1959*



### IMPORTANT CHANGE OF DATES

Due to construction in Rosicrucian Park, the dates for the 1966 International Rosicrucian Convention and the Rose-Croix University have been changed as follows:

#### ROSE-CROIX UNIVERSITY:

First Week .....July 18-23  
Second Week .....July 25-30  
Third Week .....August 1-6

INTERNATIONAL ROSICRUCIAN CONVENTION: August 7-12

### ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, February 24, 1966  
8:00 p.m., (your time)

Thursday, May 26, 1966  
8:00 p.m., (your time)

*The  
Rosicrucian  
Digest  
January  
1966*



# TWENTIETH-CENTURY SPECTATOR



Oceanography is one field of scientific research that is coming into its own in this decade of the Twentieth Century as many nations continue to invest funds and manpower on projects that were unheard of until recent years. Equally fascinating as preparations for space probes designed to reach into depths of our solar system are eyewitness accounts of a fantastic world which exists at the bottom of the sea.

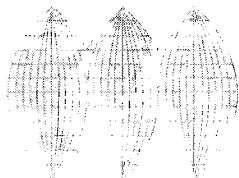
Marine biologists and geologists have been submerging as deep as one thousand feet off the California coast near La Jolla. Their descent is made in a unique undersea craft resembling the much-talked-about flying saucers. Eyewitness reports describe the underwater scene as being as spectacular as Zion Canyon in Utah, the Grand Canyon in Arizona, or other similar wonders of nature in other parts of the world. They report canyons honeycombed by narrow walls and overhanging cliffs worn smooth by eroding sand. At depths of six hundred to a thousand feet, the undersea craft is surrounded by schools of large red fish with huge spines protruding from their backs and also by an unusual species of red shrimp.

Future explorations will be assisted by the use of a special research submarine now un-

der construction not far from San Jose. The four-man craft will be capable of operating at depths of six thousand feet for periods of up to twelve hours. The 50-ton submarine will also operate as a mother ship for divers exploring the ocean floor at depths of one thousand feet.

Professor W. S. Von Arx, of the Massachusetts Institute of Technology, has postulated a new theory relating to the origin of the earth's oceans. Professor Von Arx states that the oceans may have come from deep inside the earth instead of from the atmosphere and that they were filled with a natural antifreeze by volcanos. He declares that molten basaltic rock deep within the crust and mantle of the earth, perhaps from a depth of 380 miles below the surface, was the original source of water.

It is postulated that the water was brought to the surface by volcanism, which was also the source of most of the salts of the ocean. The professor points out that chlorine, fluorine, bromine, and iodine, the salts which are most common in the ocean, are found in volcanic gases. These observations and theories are evidence of the growing conviction that the mysterious depths of the ocean are new frontiers for man's research.—L



# 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 orders and requests to address below.

## **ROSICRUCIAN QUESTIONS and ANSWERS with Complete History of the Order**

By H. Spencer Lewis, Ph. D.

The first complete authentic history of the Rosicrucian Order. The book outlines answers to hundreds of questions dealing with the history, teachings, benefits, and purposes of the Rosicrucian Order. Price, \$2.85 (£1/1/- sterling).

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## **THE TECHNIQUE OF THE MASTER**

By Raymund Andrea, F. R. C.

A guide to inner unfoldment. This book converts the intangible whispers of self into forceful actions that bring accomplishments in life. Price, \$2.50 (18/3 sterling).

- Note: Please add 10 cents (1/-) per item for postage and handling charges on orders less than \$5.00.
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