

# ROSICRUCIAN DIGEST

MARCH 1966 • 35¢

## *Featuring:*

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

▽ △ ▽

## **Are We Doomed To Starve?**

**The question requires  
serious consideration.**

▽ △ ▽

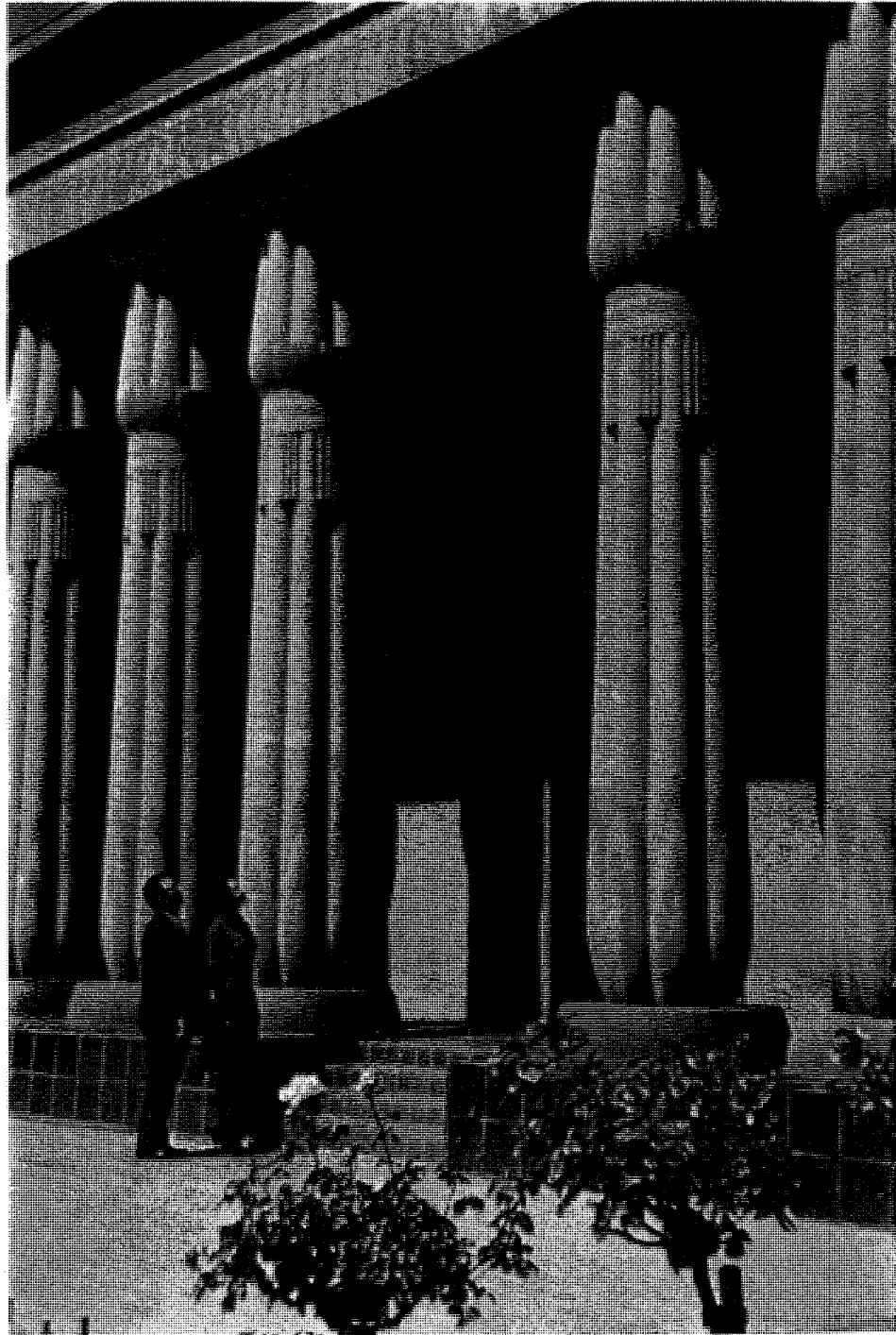
## **Time Re-evaluated**

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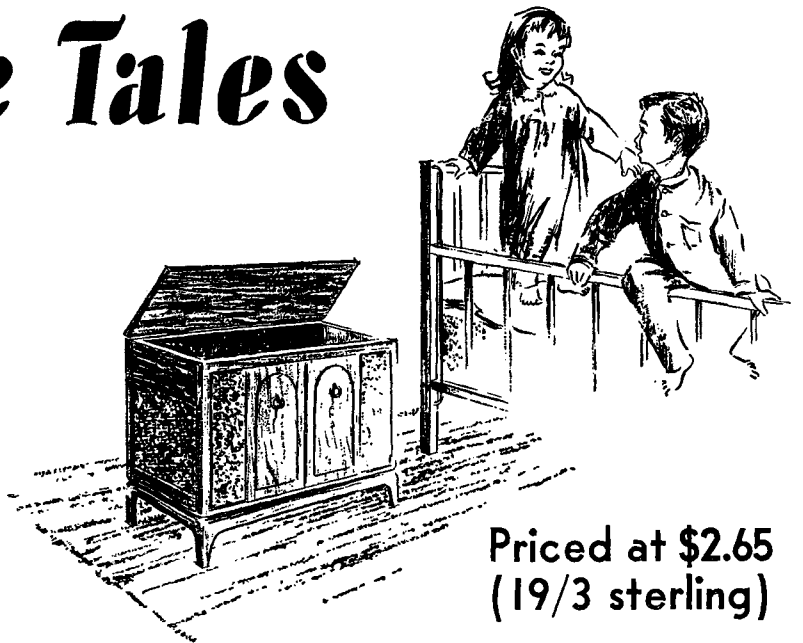
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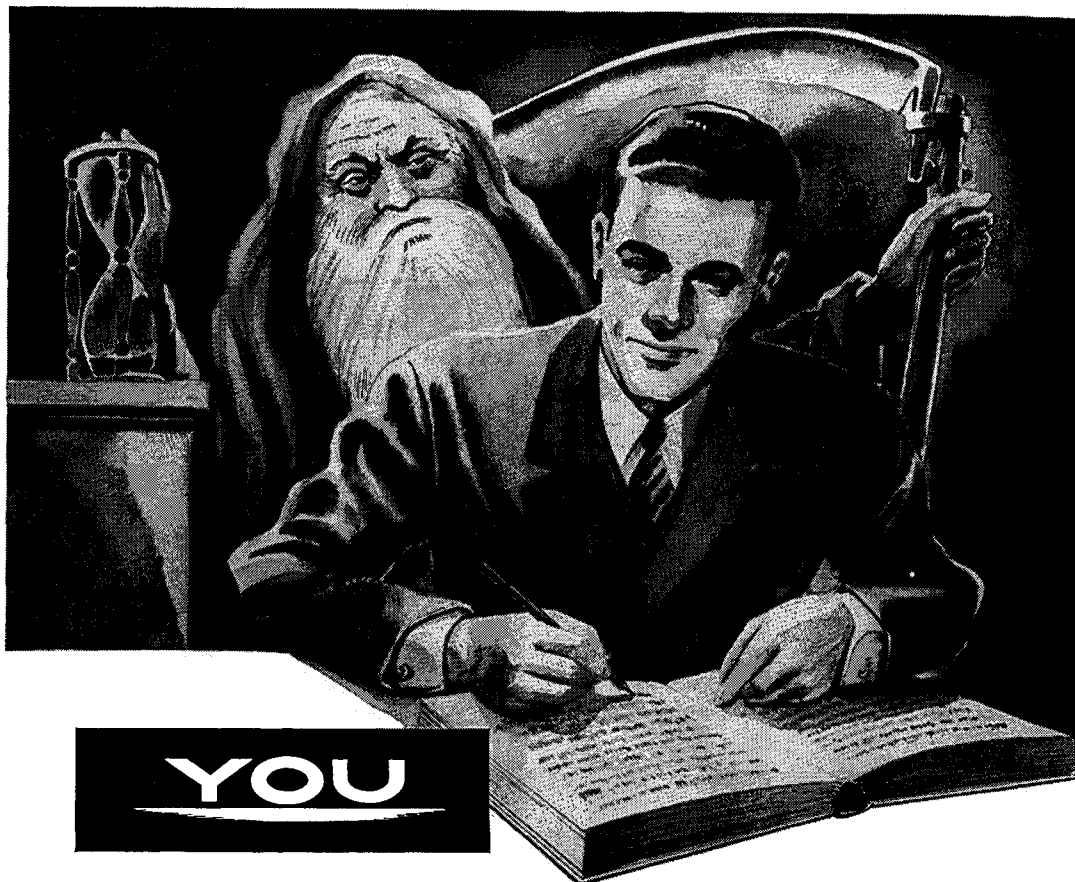


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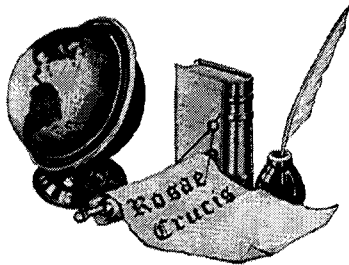
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# ROSICRUCIAN DIGEST

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLD-WIDE ROSICRUCIAN ORDER

**Beatrice Parker  
Acting 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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## GRAND COUNCIL OF FRANCE

A recent assembly of Grand Councilors of the AMORC Grand L of the French-speaking countries. With them are visiting dignitaries. They are gathered in the office of the Grand Master, Raymond Bernier in Villeneuve-Saint-Georges, France.

Reading from left to right, 1st Row: M. Mehena Fekrache, M. Maria Sola, Mlle. Marguerite Roiseux, M. Hermann Schmidt. 2nd Row: M. Jean Mercier, M. Robert Panama, Countess Yvonne de la Rochefoucauld, M. Jean de la Salle, M. Marcel Maynard. 3rd Row: Maurice Bellofiore, M. Andre Denier, M. Paul Taty, M. Emile Rogier. 4th Row (standing): M. Gabriel A. Panier; Ralph M. Lewis, M. Raymond Bernard, Grand Master; M. Edmond Villet.

(Photo by AM)

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March, 1966

No.

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## PHILOSOPHY OF RESPONSIBILITY

RESPONSIBILITY is first dependent upon the recognition of values. Further, the values must have a personal relationship to the *self*. If one cannot perceive or comprehend something intimate in the nature of a thing or condition, it has no value to his personal point of view. But all things which may be accepted as having a value do not necessarily engender a sense of responsibility for them. For analogy, one may see a value in the act of fencing in cattle on grazing land. However, there may be no sense of responsibility toward maintaining that value if it is not related to the one who observes it.

Responsibility, then, is a *response* to a conceived value. This response is an obligation, a duty to preserve the value. The responsibility may be assumed voluntarily as a reasoned necessity or be emotionally induced. It may also be imposed as a duty, as in the capacity of employment. Again, however, in the latter instance, a responsibility that is an imposition is only as effective as the value which is associated with it. If one does not have a sincere interest in his employment or in whatever is the value and underlying cause of the responsibility, the latter may be very ineffective.

Failure in many positions of responsibility is due strictly to the above situation. In other words, the value is not properly realized or recognized. It may consist merely of words or terms whose nature is neither understood nor properly felt. For example, one cannot expect a child to exhibit responsibility for the care of a rare book which, perhaps, he cannot read.

This diversity between value and imposed responsibility is often seen in the abuse of certain homes in housing developments built for underprivileged people. Perhaps for a generation or more, these unfortunate persons have been confined to areas of a most de-

pressing environment and surroundings, often filthy, deteriorated, and lacking in any esthetic appeal; in fact, deficient in almost anything that would create a sense of higher values. There is nothing in such circumstances that would inculcate in the individual the desire to maintain and preserve the conditions about him which he experiences. As a result, many such persons have no sense of responsibility toward their new surroundings. They have not acquired a sense of value for the improved environment. It is reported that in a short time many of the new dwellings become as dilapidated from abuse as were the former ones.

### *Value Associated With Self*

Value begins with the consciousness of a contribution that something is making to the welfare of the self. Psychologically, it is very apparent that whatever is experienced by an individual as pleasurable, as providing a satisfaction of some kind, will be designated as *good*, as intrinsically important or useful. Some values, therefore, are quite obvious to us, as, for example, the things that promote bodily comfort and personal security. Responsibility, or the concern and obligation to retain or preserve such things, is almost an instinctive response. It does not have to be cultivated.

The nature of other values must be learned or gradually experienced. Human beings have talents which are often dormant. These may be esthetic inclinations, as a talent for art, music, or drama. The awakening of such talents often depends upon the individual's having been exposed to some stimulus that arouses a desire, the urge for expression. A child taken to a symphony program or given the opportunity to hear good music or to handle a musical instrument may suddenly realize a responsibility to music.

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There, then, is a *value created*. If the value is given sufficient appreciation, an equal responsibility is then associated with it.

### *Lack of Responsibility*

There is considerable lament today about the paucity of responsibility for the property of others had by many adults. Certainly, an adult who indifferently damages public property such as a park or civic building is conscious of what he is doing. For analogy, some smokers will crush cigarettes on the carpeted floors of a public building or extinguish them by grinding them against a painted or decorated wall. Others will allow children to rub sticky fingers over paintings and statuary in museums. These individuals, the adults in particular, are quite aware that these objects have an intrinsic value—but a value only to others, so it seems to them. In other words, the value seems remote to their personal self. The damage that accrues is not experienced as detracting from their personal satisfaction. Consequently, the element of responsibility is not associated with such negligence or wanton acts.

This prevailing and increasing lack of responsibility for the property of others or of public ownership, for example, is due to a failure to appreciate *social values*. The individual has not rightly identified himself with society. His sphere of interest is too restricted. It is related only to those things which in the most physical and direct manner touch his life. The other values are much more subtle and difficult for him to conceive or to preserve.

Primitive values are those over which the individual exercises a direct control. In other words, he possesses, dominates, or can direct at will those things that contribute to his gratification and which, therefore, he realizes have a value. That which is an indirect contribution to his welfare and which is not within his control is often not even considered by him to be a value. *Possessive* values, those over which he has control, are very strong in their influence because they are related to his instinctive nature. Yet the culture of civilization is the result of the *collective* and often indirect creating

and maintaining of values from which all members of society derive a benefit.

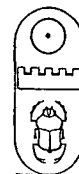
The problem, then, consists of making every individual conscious of the *social values*. This can be accomplished only by making the individual more aware of his personal relationship to society. He must be made to feel that he has a particular investment, an actual share, in society and that he is an integral part of it. Where public buildings and property are concerned, this sense of values can be established in two possible ways: One is *punitive*, consisting of punishing those who damage or destroy public property, or of closing such public institutions to the public unless greater respect for them is shown. However, it is dubious whether this method really creates the sense of personal value for such property.

The other method is a more direct educational plan: The demonstration of what part public properties and institutions *directly* play in the life of the individual. The citizen would be taught by illustration in schools and by instructional campaigns what his community would be like without such benefits.

Where there is no responsibility for the property values of others, an effective deterrent would be the old Mosaic law: An eye for an eye; a tooth for a tooth. This would consist of causing the individual to sacrifice his own possessive values to the extent that he has caused loss or damage to others. Such, of course, is a primitive method and is not an ideal approach for an enlightened society. To an extent, however, this is done today by the imposing of fines and imprisonment for damage to private property. Nevertheless, this is an inadequate method for creating a sense of social responsibility.

### *Collective Security*

A *social value* and its responsibility in such instances must, however, be firmly impressed upon the consciousness of the offender. He must be taught the value of *collective security*. He must be made to learn that such a value is one of *reciprocity*. In a forbearance against willful or careless



damage to the property of others, the individual creates a similar obligation toward his own possessory rights.

We find lawlessness and defiance of order existing today to the extent of a creeping anarchy. It is a decline in the respect for social values. The individual is not able to relate appropriately many factors of society to his own welfare. In fact, the impact of what is demanded by him from society is often construed

by him as being disparate to what he derives from it.

Therefore, whether in government or otherwise, until we make a value assume the nature of a personal relationship, no responsibility can be exacted from it. Perhaps it is the complexity of society today that causes many of its functions to conceal values to its members; therefore, the proper responsibility is not had for them.



W. C. RANDOLPH

## The Whole Person

*His ideals are  
based on spiritual values*

I TOLD MY FRIEND at the office, "I'm not active in any political party," and he answered, "You won't be a complete person until you are."

This notion startled me. I couldn't understand what he meant. Perhaps he took it for granted that a whole, or complete, person is one who has performed certain things in life which have molded him into something he called a whole person.

To my friend, these things were obvious: One goes to school to learn how to function in society; goes to church regularly; fulfills the duty of a husband by marrying and begetting a family; joins a political party, thus furthering his group's political aims; and tries to better his financial and social situation.

There was no real rift between us, but I smiled and wanted to add that one should also worship mothers, like apple pie, go crazy over baseball, go into a religious frenzy at the thought of the Statue of Liberty, and campaign

against "intellectuals" and "foreigners." I might have added others, but it would have come to nothing because my friend is a complete person and my disagreeing with him would have turned a sensible discussion into a belligerent one.

It is not that these things are wrong in themselves, but rather that they are not necessarily the ideals of one who desires to be complete. To follow those ideals is to follow the standard traditions of our society with their attendant benefits and evils. These social standards are ready-made foci, or points of reference, as the psychologist thinks of them, on which we tack down the elements of our personality. As instruments of growth, they are unnecessary. As ultimate ideals, they represent stagnation.

Much as we love mother, we must cut the umbilical cord. Much as we like apple pie, we cannot make it a part of our life's philosophy. Much as we honor the church of our parents, it can fail to satisfy our search for God.

To say that a complete person is one who has lived up to these traditional concepts and religio-patriotic creeds is to externalize a state of mind which is inherently internal. A complete person is one who has become completed by that which he requires for fulfillment. This may sound redundant, but it is obvious that apple pie will not satisfy all tastes and that there are many marriages that end in divorce. People who have sought fulfillment within the standard traditions and have not found

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it will find it *out* of tradition—if they find it at all.

In society, there must be multifarious standards to satisfy the needs of the many. To adopt social traditions as cardinal points of faith is to become as limited as the traditions themselves. If a man can live within a tradition and function at maximum level within its framework, there is no denying that he is complete insofar as his own realization is concerned.

The character of our times, however, shows us that these cardinal points of faith are not enough for completion in our modern world. It is their failure that has brought novel problems to our society. The psychoanalytic couch is the subject of common jokes. The accent on sex would make us suppose sex to be a new invention. Alcohol, drugs, family disharmony, the vast movements of populations, all point to ferment that is indicative of the instability of those who were once stable in their traditions. They are seeking completion in new forms because the old are obsolete or becoming obsolescent. Traditions, like eroding sand dunes, leave the man who built his house on them without a home.

#### **Ready-Made Symbols**

In externalizing these values, we set up ready-made symbols with which we can identify our ideals. Frequently, they are sufficient to fulfill our dreams. But we are more likely to find in society a constant conflict and tension in spite of these ideals. It is difficult to grasp the truth that these symbols have failed us and that our faith is really suspended in a vacuum. It is sad to see such a position defended for the sake of vanity. Even when faced with failure, it often cannot be admitted. Such is the power of tradition.

The simple truth is that this externalization is based on superficial material values and does not appeal to the basic needs of the spirit. The spirit is not concerned with those things that

die, decay, breed, feed, and change into the manifold shapes of the material world. It is concerned with the unchanging essences, illumination, and harmonium emanating from the God source.

This harmony is manifest in the personality of the one who is fulfilled. He is not completed as a person when he makes more money than Mr. Jones, when he owns a bigger home, or when he is in the good graces of Mr. Smith. These things, negative in themselves, may lend a temporary content, which is quickly replaced by another desire, then another, *ad infinitum*. Inner harmony can be achieved only when we seek and find truth through contemplation. The truth regarding our real needs and honest self-appraisal can be attained no other way.

Each of us has a native capacity that is an express quantity that differs in some degree from every other. Although none of us can say what another's capacity is, he may note the marks of the superior man or of the less developed. The final authority, however, must be oneself in communion with his God. It is through such communion that completeness is attained.

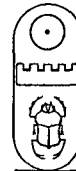
There are among us those whose ideals rise so far above the mundane that life is one long frustration to them as they seek their completion. They have a calling that is native to themselves. When they find their completion, it represents a union of the outer self with the spirit expressed within in terms of love, beauty, and harmony that are felt to extend to the entire universe. This highest fulfillment, this mystic breakthrough, is the final ideal of completeness.

By achieving completeness at the highest level of human expression, by becoming a whole person, we are prepared for another level of expression. Then we may truly say, "My cup runneth over."



Virtue is that perfect good which is the complement of a happy life; the only immortal thing that belongs to mortality.

—SENECA



# The Art of Drawing Animals



EVER SINCE his earliest ancestors scratched rough outlines on the walls of caves, man has been fascinated by the animals with whom he shares the earth.

The animal kingdom gives the artist a wide range of expression—the fluid grace of the cat, the freedom and movement of horses, the myriad characteristics of dogs.

The wealth of picture material available can give detail and study can reveal structure, but only observation can give drawings that final authority.

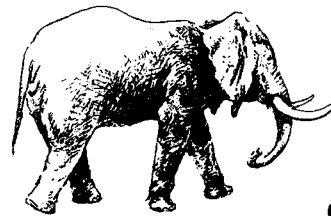
A valuable help to the aspiring artist is an illustrative book of drawing technique. Detailed information on materials to use in drawing animals as well as action analysis, construction, and tips on field sketching of many kinds of animals is contained in *The Art of Drawing Animals* (Grumbacher Library).

Animals, unfortunately, will not pose: so it is best to try to capture the center line of movement with the eye and make quick simple stick-figure-and-circle scribbles of the major action. Detail can be filled in later from photographs or accumulated knowledge.

Attention should be paid to the elements of the head, particularly eyes, nostrils, and ears. These are extremely sensitive and capable of expressing a great range of emotions. In drawing a horse's head, it is important to locate his eyes properly. Beginners have a tendency to place them too far forward or to the front of the head. Also, note

the twist at the tip of the horse's ear and the long curve of the outer edge.

Some of the more unusual animals at the zoo are fun to draw: the elephant, for instance. There are two species quite different from one another. The African elephant has bigger ears, longer and thinner legs, and much larger tusks than those of the Indian elephant.



ed

Although each animal is different, the same general advice can be followed when drawing them, once their structural and emotional differences are understood. Get a feeling for movement and the proportions of heads to bodies and limbs to bodies; then learn to "feel" the first quick lines and circles.

Cats are excellent subjects. Make a rough sketch to set up the basic structure and to serve as an indication of over-all size. Look first for the simplest forms and the key lines of action and mass. Observe the way the line of the spine moves and curves. Remember that the tail is a continuation of the backbone. Quickly sketch a series of balls in certain positions—for shoulders, thighs, chest, or back area—to maintain proportions. The cat's skull is actually shaped like an egg with the front pushed in for its short heavy jaw.

Before you know it, a lifelike cat will emerge from the drawing paper.

Photos courtesy of Grumbacher Library



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## IN APPRECIATION—

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

RALPH M. LEWIS  
Imperator

AFTER YEARS of gloomy research during the 18th century, Thomas Robert Malthus reached two startling conclusions: Human passion is a permanent human trait and people like to eat. Immediately, he doomed the earth's inhabitants to constant warfare, cannibalism, and eventual starvation.

Malthus' basic idea was that the reproductive powers of the animal species are so great that their increase would be unlimited and extremely rapid if they were able to develop freely. Successive generations would increase in numbers by a law analogous to the law of compound interest.

Malthus contrasted this potentially infinite growth of the animal species—and in particular that of the human species—with the increase of food at their disposal. This was limited and, in his opinion, slow. On the assumption that human fertility was constant, the necessary balance between population and food resources could only be realized by external "checks" such as famines, epidemics, and wars, which would curb the growth of the species by increasing the death rate.

#### ***Problem Is Mathematical***

In mathematical terms, population increases by a geometric progression; food by an arithmetic progression. Although both food supplies and population would double in the first 25 years, by this analysis, population would far outstrip food in longer periods.

Now that science has checked epidemics and premature death, the problem, according to modern scientists, has become acute. (During the Roman Empire, life expectancy was around 30 years, but today it is around 70 in most nations.) The United States reached a billion population in 1850 and hit the two billion mark in the 1920's. So, we seem to be on schedule with Malthus' prediction, especially if we manage to curtail future wars and spread medical techniques around the world.

As a result, there are nearly 40,000,000 more mouths to feed every year, requiring nearly 45,000,000 more pounds of dry food each day besides vegetables and fruits. By the year 2000, there will be twice as many people on

OTTO WOLFGANG

## Are We Doomed To Starve?

*The question requires  
serious consideration*

earth as now and a very doubtful increase of food.

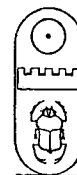
"The population bomb is more dangerous," says Dr. J. M. Luck, Stanford University biochemist, "than nuclear weapons in respect to the survival of the human race. The world's population will quadruple in about 100 years and man's days on earth are numbered unless lowering of the birth rate becomes a global practice."

Sir Charles Darwin III, grandson of the famed biologist, agrees: "Future generations will most likely return to the hard life because sheer weight of numbers will make it difficult to retain our present good life."

Rocket expert, W. Von Braun, who thinks that conquering space will be vital for the transfer of excess populations, said: "Man has learned to live and multiply so proficiently that if he keeps it up for another 500 years, he won't have a place to sleep."

There are those who disagree with Malthus, insisting that the gloomy theory contains a fundamental error: that a growing population represents not only a greater number of mouths to feed, but also a greater number of hands and brains to work. They cite the Kara Kum Desert in the Caspian Sea region, which the Russians are irrigating and preparing for 50,000,000 people. They also state that the Sahara Desert could be turned into good farm land just as California did to its deserts. Then there is the vast Amazon region, or New Guinea, where a rice project could prevent the dreaded famines of Southeast Asia.

In rebuttal, the Malthusians declare that the globe has 36 billion acres in land, farm land, forest, tundra, desert,



glacier, and jungle. Forty per cent is too dry for wheat, 21 per cent too cold, 21 per cent too wet, 6 per cent too rough, and 2 per cent too poor. Perhaps with modern technology, we can utilize some of it, but not all. We can also utilize the sea more, but not all. And in the end, we shall still be faced with an ever-burgeoning threat of too many people for this tiny globe.

It is true that Malthus never envisaged some of our scientific advances, and perhaps even we cannot guess at the miracles of the future. For instance, in the United States alone during World War I, the enormous war effort stimulated a whole range of technical improvements in farming which increased output 30 per cent even though the number of workers declined. Scientists have found that the growth of plants may be doubled by drugs. The atomic age may bring miraculous supplies in time. But will it ever be enough if population continues to rise unchecked?

#### *Ten Years From Now*

In the next ten years, we shall need 50,000,000 new acres of farm land—an area as large as Alaska, Colorado, and Arizona. Where, though, shall we get the land in future decades to keep up with the constant increase in population? Certain Indian demographers believe that better land utilization would permit India to feed a population twice its present size. But a “double” population is not so far off. How about five times or ten times the present population? How large a population can the world feed? Estimates range from 4 to 13 billion. The average estimate falls around 6 billion.

Certainly, there is more to consider than food. Suppose we became capable of feeding 13 billion people. Imagine the traffic jams, the bursting schools, the lack of parks, grass, and perhaps even oxygen. Visualize everything six times as much: six New Yorks, six Chicagos, six Los Angeleses, six times every village and hamlet in the world. Six times as many roads and cars and churches and libraries and hospitals and sewage systems and clothing. Where would they all fit?

We must think, too, of resources. Our minerals, forests, oil, and chemi-

cals are being used up. What will be left to sustain a population many times as large? Will we be living in constructed layers on top of one another? Will some live in layers of basements beneath the earth? Will we have subterranean farms of mushroomlike food?

Here is another angle considered by Julian Huxley: “Somewhere there is an optimum magnitude of human density for human happiness. Beyond that general level, man will not have the opportunity to develop the sciences and the arts . . . he will be making life more inconvenient and less beautiful for himself and condemn later generations to . . . general frustration.”

The main thesis, however, is food. No one denies that we are having a population explosion. Can we feed it? We must discard immediately Jonathan Swift’s “Modest Proposal” that society to avoid starvation “might as well eat children.” And equally absurd was George Bernard Shaw’s solution that we have an “open hunting season on children born in the slums.” (Malthus, incidentally, was accused of trying to justify the privileges of the upper classes.)

One of the first things we can do is to devise a better distribution of world food. How long can the nations which are rich in food continue to ignore the starving sections of the globe? In the Far East, one half of the world’s population hovers between subsistence and starvation. They consume one-quarter of the world’s food. Europe and North America, comprising only one-third of the earth’s inhabitants, consume three-quarters of the total food and have plenty to waste.

#### *Matter of Surpluses*

If the world were rational, the surplus would move from the countries where it is not needed to countries where it is. Yet, in our multi-nation and multi-currency world, the problem is not so easy. While some people are wasting away on diets below the nutritional minimum for health, some nations drop cereals, potatoes, and coffee into the sea in order to raise the market price. Unless there is a voluntary leveling off, the whole world may gang up on the rich nations. As an old Chinese proverb goes, “If a man misses

his meal one day, he will lie. If he misses his meal two days, he will steal. If he misses his meal three days, he will kill."

New forms of food could help. Dr. E. H. Volwiler, chairman of the American Chemical Society, forecasts that yeast-fed or algae-fed animals will be part of the human diet soon. He predicts that this source of food will be tapped in an effort to double the present world's food supply by the year 2000.

It is true that the oceans of the world contain billions of tons of food and that science sooner or later must find a way to extract it for human use. Dr. F. W. Smith, director of the Marine Laboratory of the University of Miami, is working on a project to study animal and plant life in the ocean. He believes that vast sources of food can come from plankton, the microscopic animal and plant organisms upon which the fish in the sea depend for food.

Although these organisms are so small that 1000 of them are needed to measure one inch, Dr. Smith believes that they are valuable sources of proteins and vitamins, and that they can actually postpone the day when people must become vegetarians. He predicts that within 150 years there will be no meat because man by that time will need all the available ground for raising grain and other foods for himself and will not have any left to furnish food for cows and pigs. Animal fodder from the sea is a distinct possibility. And since millions of tons of valuable topsoil have drifted into the ocean, it is time that the ocean be made to pay back.

Yet, we must reiterate, there is a point beyond which the increase in population cannot go without dooming the human race to starvation. The Population Reference Bureau says, "Potential sources of more food do not justify the claim that technology will

be able to produce enough food for an indefinitely increasing population."

In Britain, already there is serious competition between the use of land for food production and for roads, airfields, shops, and housing. This will also become a problem elsewhere. In short, science and technology in the future may offer a partial solution to the problem, but there is a limit to the amount of bread they can squeeze out of the earth.

#### *A Solution*

We can escape the doom that Malthus foretold if all the nations of the world cooperate in good will. The task will not be easy, of course. As Dr. Luck said, "Science has given to man the means of reducing death rates and the techniques necessary for lowering birth rates, but is distributing these bounties to a world that is eager to receive the former and is hostile toward the latter."

We do have enough know-how to produce enough food and, most of all, to distribute it equitably for all the teeming billions of the world for the present. But this knowledge must be put to use. A world-wide stockpile of food controlled by the United Nations, complete with transportation facilities, could alleviate famine everywhere.

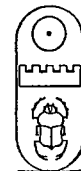
That some form of birth control will be needed in future generations, if not now, is a foregone conclusion. It would be wise if we disseminated the knowledge and practice of birth control gradually to all peoples of the world to ease the burden for our grandchildren.

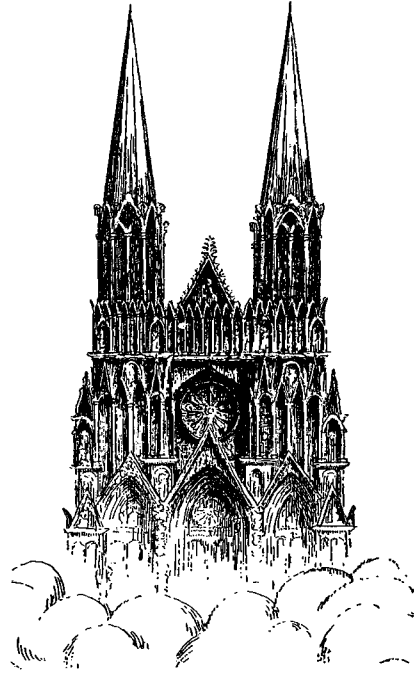
As 39 Nobel Prize winners have recently urged in a petition: "Unless a favorable balance of population and resources is achieved with a minimum of delay, there is in prospect a dark age of human misery, famine, under-education, and unrest which could generate growing panic, exploding into wars fought to appropriate the dwindling means of survival."



Every investigation which is guided by principles of Nature fixes its ultimate aim entirely on gratifying the stomach.

—ATHENAEUS





## Cathedral Contacts

### THE CHALLENGE OF LIVING

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

WITHIN HUMAN CONSCIOUSNESS reside the fundamental attributes and potentialities of all our thinking and behavior. As soon as we become conscious entities, we gradually develop curiosity about the external world. As we grow up, we extend this curiosity beyond the immediate environment to abstract thinking.

Every phase of life should be a challenge. Certainly, we should have a desire to familiarize ourselves with our environment and to find answers to the various questions that are raised by the process of living. However, some individuals live a more or less vegetative existence. They never question the major experiences of living. They simply exist from day to day, satisfying to the best of their ability the desires that are the normal cravings of the physical body. They make little effort to inquire further into what may be a worthwhile existence, nor do they attempt to pierce the veil of the unknown

to learn something that previously may not have existed in consciousness.

As we look about us, we see the world of which we are a part. Some of it has significance, yet we accept it as commonplace. Other parts of our environment are little understood. However, we gradually come to understand much of the world through experience and the acquisition of knowledge. We seem never to grasp some events completely. They fall into the classification of the mysteries of life that are not given us to know without effort or without the growth of consciousness beyond the level of receiving the sensations that are registered within our minds by the objects and events which compose the external world.

Individuals might be classified generally into two types: those who accept existence at its face value and those who are concerned about existence. A person who does not analyze, who is not concerned about anything except making a living or getting enough to eat, lives a comparatively simple existence.

The one who begins to ask questions, who is not content with a mere routine existence but wishes to go beyond the veil of the known and delve further into the meaning of life, wants to know the answers to the questions that begin with "why." He wants to know why he exists as a conscious being, what the purpose of existence may be, how he can best fit himself into circumstances that may help him to understand his existence better and qualify him to live in a manner that will permit him to take advantage of his potentialities and the environment in which he lives.

Such an individual is formulating a philosophy of life. He is attempting to use his mind and perceptive abilities to fit himself into the complexity that is life. When one seriously thinks for himself, he is soon confronted by questions that have been the basis of the problems of philosophy toward which great men and women have directed their thinking throughout history. These problems have to do with the most complex questions of existence, such as: "What is real?" "Is man immortal?" "How can we attain knowledge?" "What is knowledge?"

As the individual attempts to find answers to his questions and turns to

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religion, philosophy, metaphysics, mysticism, or occultism, he is sometimes amazed to realize that here are problems discussed which he thought were original and existent only within his own consciousness.

There are many systems of philosophy. Each has, to some extent, attempted to answer all of man's problems, usually from its particular point of view. On the other hand, there have been trends in philosophy which have existed in many schools of thought and have been reiterated and enlarged upon by many individuals. Actually, there is no one system of philosophy that stands as a complete answer to all questions which man can conceive.

As a philosophical organization, the Rosicrucian Order sets forth certain fundamental principles upon which man's concepts may be established and grow. The Rosicrucian philosophy is unique in the sense that it is willing to give consideration to all reasonably valid knowledge. It does not attempt to expound the philosophy of any one individual or to force upon the consciousness of those who study its principles a point of view that denies consideration of other concepts or principles that may be worthwhile. The Rosicrucian philosophy attempts to shed light upon all the problems of philosophy and upon all the problems of living. It is not the final word, nor is

it infallible because, after all, it is the formulation of thought that has been brought together by human beings, and it has the limitations of anything that has been put into a final existent form within the human mind.

Basically, the Rosicrucian philosophy is a broad concept. It tries to take into consideration the idiosyncrasies of the individual and the scope of human thought; it tends to establish valid principles which will serve to enrich his experience. The one who studies and applies this philosophy in his own life may generally gain a cosmic view of the totality of existence rather than only a world view or one limited by the viewpoint of one individual.



### **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.*



## **EUROPEAN INTERNATIONAL CONVENTION**

**FRIDAY, SATURDAY, AND SUNDAY — SEPTEMBER 2, 3, 4, 1966**

The European International Convention for 1966 will be held at the Cafe Royal, Piccadilly, London, W.1, England.

Supreme Secretary, Frater Arthur C. Piepenbrink, and many other dignitaries will attend. Now is the time to commence plans to attend.

**Convention Chairman:**

Mr. H. J. Rolph  
36 Penberth Road  
Catford  
London, S E 6, England

**Convention Secretary:**

Mrs. A. D. Bayford  
61 St. Stephens Road  
London, E 6  
England



ETTORE DA FANO, PH. D., F. R. C.

# Time Re-Evaluated

*Science assumes a universal present that includes past and future*

CAN TIME run in reverse? Can a river flow upstream and back to its source? Can an event occur before its cause? This seems absurd because it contradicts the common sense derived from daily experience. If we run a moving picture film backwards, the effect strikes us as hilarious in its absurdity.

For our orientation, we attribute direction to space: We say *up* and *down*. Likewise, we give direction to time—*past* and *future*. We have yardsticks and clocks for measuring intervals of length and time. But as our awareness expands and encompasses ever larger sections of the world and of the universe, we realize that we have been dealing with concepts and measurements that are applicable only to narrow local conditions.

For instance, centuries ago, when only a small section of the world had been explored and when common sense said that the earth was flat, the notions of *up* and *down* were taken as absolutes. The idea that the earth could be ball-shaped was ridiculed as contradicting common experience. It was even branded as heretical. Why, it was said, in the antipodes, men would have to stand on their heads—a position unworthy of men created in the image of God!

Today, we recognize that the notions of *up* and *down* are applicable only locally with reference to the center of the earth or to any other center of gravitation. It is no longer difficult to imagine a man floating in open space in weightless condition, to whom *up* and *down* have lost all meaning or can have any meaning he

chooses, according to his personal convenience or preference.

Could it be that once we lift ourselves beyond conventional limitations into a wide and open universe, the notions of *before* and *after* will prove equally relative?

The idea that events in nature occur in a time sequence is derived from motion. Motion, as studied by physics, is described by the laws of dynamics. It is interesting to note that such laws do not give any indication that in the universe as a whole there is a definite and irreversible time direction. If all the motions were reversed, with time running backwards, they still would conform to the same laws. If a competent physicist were shown a moving picture of planets orbiting around a star or of charged particles moving in an electromagnetic film, it would be impossible for him to decide whether the film were being run forward or backward.

All efforts made by scientists and philosophers to establish a cosmic direction of time have failed. The idea held for so long that there is a definite time sequence in the universe and that time sweeps through the all like an immense wave front, dividing the past from the future, was severely challenged by Einstein when he set forth his special theory of relativity.

## *A Universal Present*

It was shown by unassailable logic grounded on established facts that two events registered as simultaneous by one observer did not necessarily appear so to another and that the time sequence may even be reversed. This apparent paradox will become common experience once space travelers can cover greater distances at a much higher speed than is now possible. But even now, it is not unscientific to assume that for the universe as a whole there is no difference between past and future, that all events and situations coexist in a universal present.

By accepting this assumption, we remove a block to the freedom of our thinking. If there is no basic difference between past and future, we are no longer compelled to make past causes entirely responsible for present happen-

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ings and conditions. With the same right, we may place causes in the future, and we may think of the present as a child of the future.

In other words, instead of thinking of the past as a force that pushes, we may think of the future as a force that pulls. The principle of cause and effect, if we want to retain it, would have to be changed, and what we have been calling a *cause* would assume the qualities of a *purpose*. Of course, these terms and the associated semantics would also have to be changed since our usage of words reflects common-sense notions which must be transcended as inadequate.

Placing the causative principle in the future has many far-reaching implications, and it must be left to the thoughtful reader to think some of them through. We can hint only briefly how this notion may affect our understanding of the evolution of life on earth and of the growth of man. It may remove some contradictions in the theory of evolution, which falls short in its present form in one essential point.

Such a theory must explain how eons ago inorganic matter from the water, the earth, and the air conspired to form little aggregates with such a high degree of order and organization as to be able to support the basic functions of life. It must show how the first forms of life by reproducing themselves initiated a climb up a staggering number of steps of a long ladder. Each step is one of increasing complexity and coordination, bringing about admirably engineered organisms capable of sensitivity, consciousness, intelligence, understanding, love, and self-realization.

Chemistry, the theory of natural selection, the science of genetics, and other biological disciplines explain the mechanisms required for this development. They show how the whole chain of events is physically possible, as it would be theoretically possible for a monkey by a random play with brushes and pigments to produce a painting comparable for excellence to Da Vinci's *Last Supper*.

A creative or directing impulse of the past weakens in its effect with the

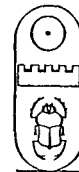
passing of time since its force decreases by being scattered about. Like the stream of water produced by a pail of water being hurled to the ground, it will divide and subdivide into many streamlets, coming eventually to a standstill. A chance happening might conceivably provide an initial impulse sufficient to start the evolution of inorganic matter to a somewhat higher degree of order and organization and account for one or perhaps a few steps up the ladder. But then each successive step grows increasingly improbable, and there are so many steps that the whole sequence would be utterly unthinkable. Life, therefore, would go against the recognized laws of probability unless we assume that something "loads the dice," making "random" happenings less random.

#### *A Way Out*

A way out of the dilemma would be to accept the principle of teleology, or purposefulness. Would this not explain the purposeful organization of living things? But teleology had to be eliminated from scientific thinking because, no matter how it is dressed, it turns out to be an easy way to dodge issues by pushing them away from nature into an arbitrary and unexplorable supernatural.

By placing the causative principle in the future, a guiding, goal-directed principle is established which makes the random happenings of the universe less random. Something that pulls and attracts is less likely to lose its force as time passes but tends rather to increase it. There will be progressive order and organization. Teleology, purged of its anthropomorphism and called by a different name, may acquire scientific respectability. And, indeed, there is no reason why a cause which is on one side of what we call the present moment should be regarded as more supernaturalistic than one on the opposite side.

The picture must be completed. If, as we have said, past and future are equivalent, we cannot simply remove all causes from one side and place them on the other. Symmetry requires that we regard the present as a shifting equilibrium in which both past and future act dynamically. The effects of



the past tend to diminish and wear off; the future tends to acquire vigor.

The dynamic role played by the future in the existing personalities of individuals is recognized by some students of motivation. Growth and becoming, potentiality and hoping, wishing and imagining—all these point toward the future. Those who are afraid of the new and cling to the questionable security of past thought patterns develop anxieties or neuroses. They cut themselves off from time. Those who are curious and can face novelty with confidence, however, are likely to live longer and more happily.

This view may help us to form a truer concept of the nature and working of karma, which is considered to be an expression of the law of cause and effect. Past actions may have present effects, which either painfully paralyze us and must be dissipated or else will help us in our course toward fulfill-

ment. Like a computer built into a guided missile, karma is goal-directed and future-bound, compensating for deviations in the past and correcting our course.

The passing of time and the clear distinction between past and future seem quite real to us. Science, however, has failed to find their counterparts in the unconfined universe. So, this reality must be in our consciousness, which ordinarily can scan only infinitesimal sections of the immense cosmos. There are moments, though, when we partake of a deep mystical experience and acquire a sudden insight into the integrated totality of all things.

Then time and all our other ordinary categories are transcended. From the new dimension of Cosmic Consciousness into which we are carried, time is felt as standing still, yet moving simultaneously at lightning speed.



## 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.

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

The code word is ANKH.

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



IAN SMITH

**June:** The personality for the month of June will be Ian Smith, Prime Minister of Rhodesia.

The code word will be TOLL.



GUILLERMO LEÓN VALENCIA

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# William Butler Yeats

*The poet who "could not  
live without religion"*

DESCRIBED "not as the poet of an age but for all time" and, nevertheless, rightly regarded as Ireland's national poet, William Butler Yeats (1865-1939) won world-wide recognition during his own lifetime as the outstanding poet of his day.

In 1923, he was awarded the Nobel Prize for literature. The Swedish Academy offered to send the medal, money, and diploma to Dublin, but Yeats and his wife decided to travel to Sweden for the event. He received the medal and diploma from the king of Sweden in the Hall of the Swedish Academy.

At the banquet in the evening, the poet spoke on Swedenborg, Strindberg, and Ibsen. He referred to his own advancing years but declared that his muse was still young. "I am even persuaded," he said, "that she is like those angels in Swedenborg's vision, and moves perpetually towards the day-spring of her youth."

His ambition to create a literature expressive of national character and feeling led to the founding of an Irish Dramatic Theater and to the organization of the Irish Literary Society and the National Literary Society. In furtherance of his projects, Yeats found new friends for the cause of Irish literature in America, where he went on several successful lecture tours.

His early poetry is filled with the mythology, phantasy, and peasant beliefs of the Irish countryside. Wandering among the hills, he loved to visualize the glades peopled by romantic figures of the past and by creatures of his own imagination. At the same time, he was intensely practical. As a student of natural history, he was always testing, probing, investigating.

For Yeats, as for his favorite philosopher and theologian, Emanuel Sweden-



borg, tangibility was not the test of reality, nor was acknowledgement of the transcendental a negation of actuality. Always ready to experiment and put projects to the test, he attended spiritualist séances, which he was asked to leave because of his scepticism, for, as he said, "It was quite plain that I was not in agreement with their methods or their philosophy."

Yeats was a deeply religious man, with an Irish-Protestant background. During a period of doubt and unbelief on the part of his father, he wrote: "My father's unbelief had set me thinking about the evidence for religion, and I weighed the matter perpetually with great anxiety, for I did not think I could live without religion."

The group of intellectuals whom he counted as his friends included a number of scholarly students of the theology of Emanuel Swedenborg. So, it is not surprising to learn that he read and reread the works of the great Swedish



seer. Although he did not formally join any church, he once made it plain at a dinner given by his biographer, Joseph Hone, that "if he ever felt it desirable to affiliate with any religious association, he would choose the Swedenborgian Church."

Yeats was able to grasp and clarify the most complicated philosophical ideas with extreme ease, and he had a deep-rooted instinct for distinguishing between fraud and truth. In his *Ideas*

*of Good and Evil*, he dealt with his philosophical concepts, steering a clear path among innumerable intellectual reefs. These concepts are as pertinent to our lives today as they were when he wrote them.

Like all truly great men, Yeats derived his tremendous strength from that source which ever stimulates a search for the true meaning of life. That he made an enduring contribution to this search is beyond doubt.



Land of Heart's Desire,  
Where beauty has no ebb, decay no flood,  
But joy is wisdom, Time an endless song.

—WILLIAM BUTLER YEATS

### ROSICRUCIAN CONCLAVES

During the next few months, Rosicrucians in many parts of the world will be meeting together for that once-in-a-year conclave! These jubilant occasions are witness to the demonstration and expression of Rosicrucian principles. Here members meet from far and wide to exchange and share their experiences. Here Rosicrucian officials offer personal leadership through lectures, forums, rituals, and interviews. Films, exercises, dramas, and fraternal exchanges expand the member's view of the Order and offer him a wealth of material to be contemplated the year round.

You are cordially invited to attend any of the conclaves listed below. For full particulars, write to the person designated in each group. Although most conclaves will have dignitaries from their respective areas as guests, we have taken space to include only Grand Lodge representatives who will be in certain areas at the time of the conclave

ALLENTOWN, PENNSYLVANIA: May 15. Allentown Chapter, AMORC. Grand Master Rodman R. Clayson will represent the Grand Lodge. For times and location contact: Mr. O. D. Huffstutler, 728 Tilghman Street, Allentown, Pennsylvania 18102.

CHICAGO, ILLINOIS: May 6-7-8. Nefertiti Lodge, AMORC. Grand Master Rodman R. Clayson will represent the Grand Lodge. For times and location contact: Frank Iwatiw, Conclave Secretary, Nefertiti Lodge, AMORC, 2539 N. Kedzie Avenue, Chicago, Illinois 60647. Telephone: 384-8627.

KANSAS CITY, MISSOURI: April 23-24. Kansas City Chapter, AMORC. For times and location contact: Mrs. Catherine McKinley, 819 E. 25th Avenue, North Kansas City, Missouri 64116.

MELBOURNE, AUSTRALIA: May 28-29. Harmony Chapter, AMORC, host. For times and location contact: Mr. L. C. Lloyd, P.O. Box 38, Balaclava S. 16, Victoria.

NIAGARA FALLS, NEW YORK: April 30-May 1. Fourth Annual Niagara Regional Conclave. Grand Master Rodman R. Clayson will represent the Grand Lodge. For times and location contact: Mr. Mervyn C. Staynor, 10 Swanhurst Boulevard, Riverview Heights, Streetsville, Ontario, Canada.

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A FAST-MOVING DRAMA of a kind of evolution is all around us. But what is its direction? Where is it taking us? Is it good? We speak sophisticatedly of our culture and the world of the intellect. We tacitly approve of the enthronement of the technologies of science. We live on the edge of tomorrow; but we know not what tomorrow will bring, and many do not seem to care. They passively accept the present state. They live a mental existence dependent on the intellectual and scientific achievements of the day, which are made possible in the over-all sense by only a small segment of our society.

In a large measure, we live in an affluent society. We have more worldly goods than we have ever had before. We have far too much leisure and hardly anything constructive to do with it. There are too few who make an effort to be original and creative. Actually, throughout the entire evolution of man, there have always been men and women who exercised imagination and creative ability. They are responsible for what we now refer to as our *culture*.

Today, however, we find that imagination and the creative instinct are for the most part subdued. Most people are apathetic about personal accomplishment and leave imagination and creativity to the minds and hands of a very few. More and more, the average person tends to be a passive onlooker. He does not participate in or contribute to constructive major efforts. Undoubtedly, undirected excessive leisure time has somewhat dulled whatever imagination and creative instinct he once may have had.

People seek to be entertained and to entertain on a scope never before known in the world. They are satiated with excitement and have a tendency toward the extreme. This contributes to unrest, as is manifested by today's youth. As an eminent American scientist has said, our shouting, jumping teenagers are trying to express themselves in the best way they know. This is an instinctive urge; it stems from the urge to imagine and to create. But they are given no sense of direction largely because adults themselves ap-

RODMAN R. CLAYSON, Grand Master

## The Edge of Tomorrow

parently are giving no thought to a true sense of direction.

Unfortunately, the tendency is either to overdo or to do nothing. There are those who assert themselves by being overly intellectual; and there are those who insist upon being anti-intellectual. In a sense, this is a slight return toward the primitive. Years of leisure, of doing little that is productive or constructive, can cut off the creative and imaginative urges.

As for the fields of science, technological evolution sweeps on toward a total efficiency of means, and this tends to become a new enslavement of man. Technology tends to enslave man by creating an environment to suit its own needs rather than his. The leisure, the passivity, tends to thicken normal sensitivity. As a result, the average person is no longer susceptible to creative inspiration; hence, more and more people are becoming onlookers, observers, nonparticipants.

As for results of scientific developments, these obviously are to be respected. We must look to science for knowledge and understanding of the physical facts and processes of the earth, space, and the universe. But we must look elsewhere for enlightenment and guidance as to moral, ethical, spiritual, and mystical values. Our faith must be in the ultimate triumph of truth, justice, and beauty.

Unfortunately, we are cultivating in our society a segment which, in their own words as individuals, do not wish to achieve anything. They do not desire position or money. They state that the joys and sorrows of others are not their concern. At the same time, they vigorously protest any infringement upon their freedom of thought, utterance, or mode of living. In song, they ask that the rotating of the world be stopped so



that they can get off and have time to think.

Although such ideas may be foreign to most of society—and we are not advocating the philosophy of this minority—these people have the time to consider and sometimes to respond to the urges of imagination and creativity. The problem of the majority, however, is that they are jaded and sated with materiality. As a result, from time to time they tend to be raucous and are distraught with tension.

What is the answer to all this for the average person? No one can pretend to have a pat answer which will solve all the problems of our society. It would appear from considerable reflection, though, that there is a great need for the self-development of the individual; there is the need to think, to use time creatively, to participate in community efforts. There is certainly no need to be continuously entertained or simply to be observers.

#### ***All Must Participate***

Because our needs and pleasures are well taken care of, we should refuse to sit back and simply let the world go round, as it were. In ages past, everyone contributed to the village or tribal community for its necessities and maintenance. Today, ours is more or less a world community in which we should similarly participate rather than to allow the few who are involved in technology to guide our destiny entirely. We should cease being cultural onlookers. We should also cease passively leaving both creation and performance to these very few.

On the other hand, there are those who do not feel secure. They feel that there may not be a future. They are concerned with the headlines of the daily newspapers. They are despondent and in no mood to commit themselves to new ventures or opportunities to better themselves. Without faith in ourselves and our future, life can be meaningless, indeed. We must face the fact that there will always be adverse conditions confronting us.

Because of imagination and creativity, man has risen from his primitive environment. Now, instead of creating fire and making stone axes, he builds bridges, skyscrapers, space rockets, and

a vehicle which will take him to the moon. The law of the jungle may still dominate his actions, but we should like to think that in his evolution he now has a faint glimmer of the manifestation of a higher and more humane law, which in time will take precedence over the selfishness which once motivated his actions.

There must be ideals for each individual, and there must ever be the eternal struggle to attain them. The pitfalls and obstacles which appear on the road must be understood and overcome. Some cannot be immediately surmounted and may require weeks, months, or even years. If this is true for individuals, it is also true for nations. For instance, if it is impossible to realize peace today, it will yet be realized eventually with all people endeavoring toward that end. There must be something to work toward and for. This gives a sense of direction.

In addition to a vocation, everyone should have an avocation. He should glory in his work. This helps him to emerge from bondage, the bondage from which he must liberate himself so that he may obey the deepest aspirations which develop within him. We need to maintain self-confidence and courage. Perhaps we need to commit ourselves to purposes and ends larger and more durable than personal destiny. We should seek a sort of transformation to renew our minds and make practical our concepts. This means that we must do something constructive with our leisure time; but we must not live completely in an intellectual world. We need to transform our ideas into practical concepts.

We need to have the time to reflect upon and establish ideals and objectives. Following this, we should seek the integrated growth of our being to acquire an intelligent devotion to higher ethical, spiritual, and mystical values. We must have faith in our own ability. We must accept ourselves for what we are, but at the same time we must progress, searching for emotional and intellectual integrity as well as for the means of expressing our creativity.

Anxiety and travail are a part of normal life. Never, however, should we let them become so intense that

they cripple our perspective. The positive side of anxiety is the use of foresight and planning. We approach difficult decisions and tasks only after we have thought through the best way of meeting them, calculated the risks involved, and then decided that, though difficult, they *can* be accomplished. There is a certain restlessness, a curiosity, in all of us. There is the desire to know. It is only because of these qualities that we have progressed and reached this present point of development.

We live our lives in the process of important and far-reaching change. We are subject to challenge on all sides. What is required of us is not a repetition of the mistakes of the past but a fresh start, a new approach, with minds alert and ready to act with imagination and vision. Our energies must be awakened and ready to be used as soon as we see the direction which we should take. We must continue to seek ways to use our untold possibilities to bring about greater personal development. We must be guided by our strength rather than by our weakness. We must be guided by our knowledge and understanding rather than by fear and anxiety.

The person who is led to think and wonder will be taken far afield from the dogmatism, cynicism, and indifference that prevail around him. We cannot know what is truly important and essential in our lives and apply these aspects for constructive purposes unless we take the time to think and analyze and are willing to expend energy in bringing them about. We

should remember that the urge to find fault and to persecute usually comes from those who are most insecure about themselves. We must become mature in our thinking. This will help us to have a quickening of genuine feeling and compassion rather than to be moved by the stylized emotions of fear, anger, and retaliation, which are much in evidence today.

### *Imagination*

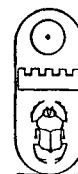
We must assert ourselves as individuals and enlarge our fields of interest. Our task is to be responsible, reasonable, and practical. This means individual progress, which cannot be achieved without the use of imagination and creative ability. We are reminded of one of the characters about whom Jack London wrote: "The trouble with him was that he was without imagination. He was quick and alert in the things of life, but only in the things, not in the significances." In this connection, also, the Englishman, D. Stewart, wrote in 1820: "The faculty of imagination is . . . the principal source of human improvement." *This faculty must be exercised.*

We live on the edge of tomorrow. Today will soon become tomorrow. In preparation for it, we can cultivate a proper sense of direction which will cause us to be participants rather than observers and will help us to have a realization of achievement, success, and real happiness. Then in some way, perhaps, we shall have something to contribute for the betterment of this world and be better prepared for whatever tomorrow may bring.



### BEQUESTS AND LEGACIES

The educational and cultural activities of a nonprofit educational organization such as the Rosicrucian Order, AMORC, are dependent upon the contributions and support of its members and friends. Many worthwhile organizations have grown and extended their good work as a result of legacies left them by those who provided for such bequests in their Wills. We shall be pleased to send to anyone who is interested helpful and useful information regarding the preparation of a Will and suggestions concerning how a bequest to the Order can be provided. Please address your request to the Supreme Treasurer.



WHAT IS YOUR GOAL? On being asked their goal in life, many persons would reply with a spontaneous, "Happiness!" However, no one has ever discovered a natural law which states that living was meant for the achievement of happiness.

Every moment of life yields *Experience*. Wise men have said that experience, not happiness, is the best teacher because it distills into wisdom. Where can one go once he is satiated with happiness?

The uses of experience are a thousandfold. It teaches how to improve one's work, how to understand oneself and others, how to be tolerant and generous. Experience, not happiness, gave man inventions with their consequent industrial and social progress. Experience, not happiness, is exploring outer space, and it is man's greatest tool in the mental world.

God's contract with man is the experiencing of life. He never added a small-print clause saying that it must be lived in happiness. One holds out his hands for happiness, but life crams them every moment with experience.

No one would propose that man should deliberately eschew happiness. If from experience, he gains happiness, too, he is receiving a bonus—fragrance added to a spring blossom.

Happiness is a delicious confection, but experience is the nourishing bread of life. Happiness may be a pleasant ripple on life, but experience is the eternal river on which life flows.—EVELYN DORIO



## Francis Woodcock Art Exhibit



*The  
Rosicrucian  
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1966*

In February, the Rosicrucian Art Gallery featured watercolors by Francis Woodcock, Oakland, California, artist, who has exhibited widely, lectured and demonstrated watercolor techniques, and judged art shows throughout the state.

*The Tree of Life* (opposite) combines strength and subtlety, demonstrating this artist's accomplished handling of a difficult medium.



A LOT OF FANCIFUL stuff has been written about Tibet and the Lamas by people who have never been there. There is a belief that Jesus stayed in the Cathedral in Lhasa; but since this particular building was not constructed until about A.D. 644, there is no sense in such an opinion. If Jesus ever did make his way into the countries around Tibet, he would have contacted the old Bon religion and some of the genuine Shamanists.

I note that the [AMORC] Grand Lodge has come down with a heavy foot and a firm hand on the Brotherhoods of Tibet in connection with the Great White Brotherhood of Tibet. Though I now have had the opportunity since the flight of the Dalai Lama into India to become closely connected with Tibetan Lamas and their inside monastery affairs, I have never at any time associated the teachings of the Rosicrucian Order with Lamaism. I am sure if anybody conversed with the Dalai Lama about the Great White Brotherhood in any aspect, the Dalai Lama would probably connect it in some way with the Jesuit Fathers and their educational establishments all over India.

According to *Tibet and Its History*, written by H. E. Richardson, "The best known aspects of Tibetan religion are the number and size of the monasteries throughout the country; the system of reincarnating Lamas, which has been operative since the twelfth century and of which the Dalai Lama is the chief exemplar; . . . Less is heard about the considerable number of quiet devout priests who spend their lives in study, meditation, and teaching, and of the no less devout monastic men of affairs who administer the discipline and the property of the numerous monasteries."

Of course, it is obvious today that the power of the Tibetan Church and State has gone, including the power of the Lamas. From my own point of view, Lamas do not worship demons, but they certainly recognize evil forces in all aspects. A Lama conducting a ritual or exorcising is a sure sign that there is some demon at hand ready to do some mischief! The more powerful the Lama, the more powerful the demon.

I have attended many a Tibetan

SISTER VAJRĀ, F. R. C.

## A Lamaist Initiation

*An advanced member reports  
on present-day Lamaism*

ceremony when the officiating monk (the Lama conducting the ritual is on his seat) carried a small offering on a plate and threw it outside somewhere for the benefit of a demon—and the poor hungry ghosts got their share of attention from the kindness of a Lama, who summoned them by striking two metal discs (giving out the high-sounding ring of note C, above middle C), offering them water and grains of rice floating on the water to quench their thirst.

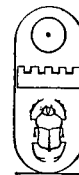
Sometime back, the Tibetan refugee abbot here in the monastery conducted a very special initiation (known in Tibetan as *Wong*) for a group of Lamas. In the Assembly Hall of a Tibetan monastery, there were four red pillars supporting the ceiling in the center. Two very long strips of red cloth were laid on the floor, crossing each other at the center of the pillars.

Between the pillars, huge pieces of drawing paper had been fixed together to make a big flat circle on the red cross. Many symbols were drawn on the paper, and the abbot himself, as the incarnation of the Celestial Buddha, sat in the center.

Curtains were draped all around the four pillars, the center curtains being the cardinal point of the compass between each pillar—East, South, West, North. On the strip of carpet running from under the East Door was the Celestial Ladder with sixteen rungs, each represented by a strip of paper on which was written a Sanskrit vowel sound.

An officiating monk helped each barefoot candidate to step on each rung, pronounce the vowel sound, and also to finger the thread of cotton that was being rapidly wound up on its reel by the Celestial Buddha in the highest of the heavens.

On the twelfth rung, the candidate shot through the Celestial Door, finished



stepping up the last four rungs with their vowel sounds, and then the Celestial Buddha pointed out his seat in the heavenly circle. The candidate then sat down and waited for all the others to arrive. The Celestial Thread was passed round and then came the grand Initiation.

As soon as this was finished, the Celestial Buddha dismissed us, and we filed out, returning to earth by the way we had come. We candidates hurried round to the South of the sacred mountain and with the help of the officiating Lama and the Celestial Thread again climbed the Celestial Ladder to receive the Initiation in the South; then a similar happening for the West, and so for the North. After-

wards, on our return to earth from the North, the Celestial Curtains were rolled up and we beheld the Celestial Buddha in all his glory!

Cosmic Consciousness seems to have its own peculiar language: in its earthly aspect and in its spiritual aspect, which is understood by those who have experienced the Long Path of the Spiral and by those who have worked their way up through the Short and Straight Path in the Center of the Spiral. My impression is strong that some of the Tibetan Lamas join the Great White Brotherhood on the Cosmic Plane, which is founded on Wisdom and Compassion, as depicted by the Tibetan Bell and the *Dorje*, the symbolic work of the earth plane.



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#### Readers' Research Academy

AMORC—Rosicrucian Park, San Jose, California 95114, U. S. A.



WITHIN our solar system, the earth performs four different cyclic motions: It hurtles through space in its path around the sun; spins on its own axis; wobbles toward its "true north," to change every several hundred years; and every twelve hours of the day produces a bulge which travels around it in the form of tides. Each of these motions is cyclic, acting within a vortex.

A vortex is a *field of activity*. The number in nature cannot be enumerated. Some are the orbits of the planets around the sun, eddies and whirlpools in rivers, ocean currents and cyclonic storms, the gyrations of electronic particles in an atom of matter, the turning of a wheel.

Since no particle of matter or energy within the vortex ever returns to the same point in its cycle, it performs as a spiral, or helix. Thus, we live in a universe of particles moving in spirals and sub-spirals, *ad infinitum*. Man looks to the heavens and sees the spiraling of satellites around planets, planets around suns, and suns around supra-suns. He turns to the inverted universe and finds the same cyclic activity in molecules, atoms, electrons, and sub-electronic particles close to the realm of pure universal, unmanifest energy. Every part of creation is identified with motion, and that motion acts within the patterns of vortices and spirals.

#### *Energy in Action*

This cyclic activity is in the form of pulsations, action and reaction, extending out and returning to the center of the activity field. It supports the theory that motion as energy in action has two characteristics: centrifugal and centripetal. A wheel revolves forward or backward, and the same is true of the myriad of "wheels" that keep this universe spinning from an unknown past toward an unknown future.

The adepts of ancient times knew that the universe as a system of opposing forces operates as vortices and spirals, and they devised a symbol to represent these two creative forces, attracting or repulsing one another. This symbol consisted of a circle to depict the field of activity, or vortex. In the

ALICE STICKLES, F. R. C.

## Symbols of Motion

### *The spiral in nature*

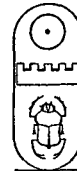
center, they placed a dot to show activity brought to a focus. This point of focus has numerous names, only one of which is *God*. Across the circle, they drew a horizontal line to represent the negative, or feminine, creative principle involved in the field. Then they drew a vertical line to represent the active, positive, masculine creative principle. This cross was emblematic of any manifestation or created thing. Only one thing more was needed to indicate the polarity of the thing created.

### *The Swastika*

Those wise men added extensions, or segments, of the circle to act as arrows pointing out the *direction* of the particular activity. When these extended to the right, the motion involved was centrifugal, or of positive, masculine nature; when turned to the left, the negative, or feminine, polarity was centripetal motion. This is the origin of the ancient sacred sign, the *swastika*. This is the swastika in its simplest form. It had many variations among various cultures.

One like a large letter "S" divided the circle into quarters. Sometimes an indefinite number of S's crossed the circle and made a wheel with teeth, or cogs, at the rim. The key to the mystery of attraction between the polarities may be seen when two of these figures of opposite polarities are placed side by side: The teeth, or cogs, mesh like gears in a piece of machinery. Two of the same polarity so placed against each other do not mesh at all.

The crossed circle took a slightly different development among the ancient Mayas of Yucatan, where many ornamental figures and symbolic carvings were found similar to those in the ruins of ancient temples, cities, and shrines



in the jungles of Southeastern Asia. Many Mayan crosses take the form of a rosette, showing the quadrants of the circle like petals of a flower. These stone flowers sometimes have more than four petals, in multiples of four, and are identical to the *Thousand-Petaled Lotus*, symbolic of spiritual unfoldment in the legends of the Buddha. The Mayas, like the Wise Ones of other cultures, must have been advanced in their knowledge of universal laws.

#### *Four As A Symbol*

The circle, divided into quadrants, was also a symbol of the year of four seasons; the four "elements" of creation—fire, earth, air, and water; as well as the four states of matter—solid, liquid, gas, and pure energy.

The crossed circle was adopted by the ancient astrologers to represent the cycles of time. It was a map of the heavens, with the sun at the center and the planets in their proper places for a given time. Another crossed circle, called a birth chart, showed the position of the planets at the time of one's birth; the dot in the center being the individual himself. The twelve divisions represented the twelve potentials or characteristics of the person in question. They assumed that the planets exercised an influence on the individual according to the radiations of electronic energies at the time he drew his first breath.

The spiral as incidental to the propagation of parental characteristics in the offspring was mentioned some time ago in a radio broadcast when the subject was *The Thread of Life*. Hale Sparks of the University of California at that time said that scientists have discovered that each cell of every individual—whether mouse, man, insect, or plant—contained a blueprint, or instruction manual, which gave it detailed information on the kind of chemicals to make from its food, the way it should divide or replicate itself, the size and shape of the system it should form. A chemical, deoxyribonucleic acid, better known as DNA, was said to hold the very substance of heredity.

In Mr. Sparks' words: "DNA is important to all of us because it is actually the material which is the basis for the transfer of biological information from parent to progeny: . . . twenty-three chromosomes are contributed by the father and twenty-three by the mother. . . . Extract the DNA from an ordinary human cell and it would consist of two chains forming a double spiral, or helix, twisting around a common axis in a manner resembling a twisted ladder."

Isn't this the same story the ancients were telling: two polarities, masculine and feminine, the axis, and the circular motion of the forces involved? And isn't it astonishing that a simple circle crossed by two lines could contain so much meaning and hold so many secrets of mystical and natural laws?



#### **TAKE JOY IN LEARNING!**

From July 18 to August 6, members of AMORC can participate in those special, endearing class sessions which are given annually at Rosicrucian Park. During this three-week period, the Rose-Croix University enlists the aid of various members of AMORC who are currently instructing at other universities and colleges. These instructors bring with them a wealth of background in their special fields as well as intensive training in Rosicrucian subjects. Under such tutelage, classes at Rose-Croix University offer Rosicrucian members a wonderful opportunity to learn more about the universe in which they live

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

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



IN THE MYSTICAL SCIENCE of numbers, we find that some of the common mathematical conceptions are confusing and contradictory. We have been taught in the schools of the material world that one plus one equals two. In the world of *mystical realities*, however, no such thing as a single element or quality manifests itself as an entity.

There can be no mystical or cosmic realization of anything unless it expresses the duality of nature. Any single quality or element is incomplete in itself as far as a mystical, spiritual, or cosmic comprehension of it is concerned. Such an elemental quality is either negative or positive in potentiality and is incomplete in itself. Only when the element of negative potentiality and its complementary element of positive potentiality are united as two incomplete parts of the one do we have a manifestation that is cosmically and psychically complete.

Throughout the whole realm of mystical and cosmic realization, the one incomplete potentiality is ever seeking its complementary companion. We should not think of these two companions as two halves that make a whole. There is no such thing in the mystical, or cosmic, world as a half of a quality or a half of a fundamental principle. Nor is there any such thing as a simple monad that is capable of manifesting itself either objectively or psychically as a perfect and complete thing.

Mystically, we may comprehend the existence of a simple element. But when we do, we are aware that its whole existence is made understandable to us only by its restless nature and constant search for a companion, an unlike element, which it seeks to attract to itself just as it is being attracted by the other element.

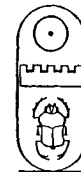
Its very incompleteness and restlessness are the qualities that make it com-

## One Plus One Equals One

prehensible to us in a mystical or cosmic sense. And with this comprehension comes the realization that we must seek for and find the missing companion or wait until the two companions find each other to form a unit. Then we can recognize objectively that one plus one is a unit.

As an analogy, we may think of the electric current as being divided into negative and positive qualities, each of which is incomplete. Neither makes any manifestation until both are united in their action and in their companion qualities and dual functionings. We may examine the two electric wires that are connected with an electric lamp, a motor, or an electric device of any kind. In separating the two wires, we may handle either with absolute safety and discover nothing flowing through it or from it that would indicate a power, energy, or vibration that would indicate electricity to be a complete thing or unit.

Although we comprehend the elemental existence of the negative and



positive power resident in each of those wires, still we cannot rightly say that either constitutes electricity or is capable of self-manifestation. In fact, our comprehension of the nature of either of those two wires is based solely on our knowledge that each of them must have an unlike companion in order to manifest.

Therefore, when two unlike natures are brought together, as in the filament of an electric lamp or in the field of an electric motor, there is an instant manifestation, not of the individual simple elements or of either one, but of the blending of the two incomplete natures. This gives us an excellent example of one plus one equalling one—the final one being *electricity*.

#### ***Doctrine of Affinities***

This is true in chemistry and in all of the physical phenomena of life—even in the social and biological worlds. This principle is the basis of the doctrine of so-called affinities. In a purely spiritual sense, neither a man nor a woman is complete without the opposite polarity and the opposite spiritual, psychic, and sex nature.

The earliest mystics and philosophers looked upon marriage as a holy union when it was cosmically and spiritually sponsored. Thus was developed the idea that in a true marriage the husband and wife were one and not two individual entities. This made popular in a much abused interpretation the idea that every man or woman had a fundamental soul mate that was seeking its psychic and spiritual companion. It was conceived that not until two such soul mates were united in a spiritual as well as a material marriage could there be a real marriage socially or biologically.

In the ancient charts of philosophical and mystical principles, number *one* was represented as a dot, or a point, from which something started; but it was incomplete and never-ending in its search until it associated itself by natural law and affinity with its logical companion. The dot, or point, therefore, in all mystical systems of numbers and symbolism represented the beginning of all things. For this reason, many of the ancient philosophers symbolized God by a point since only He

could manifest as a single element. Since He was capable of manifesting Himself through man, man became the second point.

The ancient doctrine and spiritual principle that man was made in the image of God was thus developed because man in order to sense God or realize His manifestations had to have or possess in his simple nature the unlike nature of God, which would seek association with Him. Likewise, God would seek to attract man to His own nature and thus by the blending of the two make the One manifest. According to this doctrine, which is still an excellent one, man was incomplete and incapable of manifesting his real nature or of comprehending it until he found God and was “at one” with Him.

From this very simple doctrine, we have the foundation of the true religion. Just as God is incomplete in our comprehension as an entity until His nature blends with our own and we are attuned with Him, so man is incomplete and incomprehensible to himself until he blends with the nature of God and a perfect manifestation of that blending expresses itself through him.

A further development of this theological principle that was for many centuries a secret mystical idea among the mystic philosophers was the idea that there is an inherent, natural, spiritual law operating in man which tends to make him seek for that something of an opposite nature to his own, which he apprehends or comprehends as being the missing half of his existence. And even this idea is crudely expressed by calling the missing quality a missing half because, as I have said, we cannot comprehend a half of an element of nature.

The idea also developed from this secret teaching that, when discovered by man, God would prove to be in nature and qualities the very opposite of the nature and qualities of man. Therefore, the mystical doctrine was adopted that the best description or comprehension of God was that He was everything that man was not. Since man was mortal in his worldly existence and manifestation, God must be immortal in His spiritual nature and

manifestation. Likewise, since man had form and limitations to that form and was concrete and definite, God must be indefinite and without form and was abstract in a worldly and physical sense. Furthermore, since man was incapable of being everywhere or of being powerful in every sense, God must be omnipresent and omnipotent. And since man was naturally cruel, envious, jealous, unmerciful, and selfish, God must be the opposite of all of those qualities.

It was abhorrent to these early mystics to think of God as expressing wrath, peevishness, jealousy, preference, bias, prejudice, or any of the other qualities that man is capable of expressing. The fact that man is capable of expressing those qualities proved that God is incapable of expressing them, for He must possess, express, and have in His nature only those qualities that are opposite to those of man.

The fact that man gradually sought to express love and had willfully and deliberately to overcome his other passions and qualities in order to be kind, merciful, or loving proved two things: First, he did not naturally possess these qualities; otherwise, he would not have to try deliberately to develop them. Second, it was his natural and spiritual urge to find these opposite qualities in the missing part of his nature—the God part—that made him try to express them, for it was his gradual attunement or sympathetic blending with God that developed these idealistic qualities in his nature in order to modify and neutralize the other qualities which he seemed to express so easily and without a battle within himself.

Certainly, this ancient doctrine of a theological as well as a mystical and cosmic nature constitutes the fundamental of the mystical teachings of today as understood by the Rosicrucians and by those who have developed an inner understanding of fundamental universal laws through natural attunement with God and the universe.

There is one other point to this old mystical philosophy of numbers that is also interesting. It is best expressed in the words, "One plus two equals all." Here we have the fundamental basis for the doctrine of the Trinity. In our modern symbolism, this idea is crudely

but briefly expressed by the statement that "the triangle represents perfection or perfect manifestation." Just as it requires one plus one or a duality of natures to make a manifestation of the separate natures of all things, so it is necessary for a third point to be added to the duality to bring about a degree of perfection which embraces all that there is.

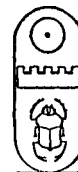
### *The Cosmic Trinity*

However, the triangle does not represent a Trinity in the sense of three beings, as is so universally believed by those who have accepted the more or less modern theological interpretation of it. The divine, or cosmic, Trinity is not a thing that is composed of three entities, all of which are so blended that they appear to be one. We often hear the erroneous and puzzling statement that the Godhead is three in one, or three Gods in one. There cannot be three Gods, no matter how philosophically we may attempt to blend them into one God. The Trinity represents "all in All," or perfection of manifestation.

When this old idea of the mystics was finally adopted by the early Christian Church and later taken out of the secret inner circle and given in a symbolical and philosophical form to the outer circle, or outer congregation, its real meaning was modified to meet the comprehension of the undeveloped minds of the public. From that time until now, although the symbol of the Trinity has been adopted and revered as the most sacred symbol and principle of religion, its real significance and representation of a great law have been understood only by the mystics. To them, Jesus the Christ represented the sacred Trinity and so did God; but not in the sense that Jesus the Christ and God together were parts of that Trinity.

I cannot be more explicit in regard to this transcendental and sublime idea. But I believe that there are many who may get from my statements a faint glimmer of the magnificent and beautiful ideas that are involved in these two great thoughts: "One plus one equals one"; "One plus two equals all."

*Rosicrucian Digest*, October, 1937



RONALD F. TILTMAN

THE 40TH ANNIVERSARY OF

## A Landmark in Television

*In 1926, John Logie Baird  
(1888-1946) first demonstrated  
television*

IT IS 40 years ago this month [October, 1965] since John Logie Baird achieved the world's first "live" television transmission. This epoch-making event took place between two attic rooms on the top floor of No. 22 Frith Street, in the Soho district of London, and the house now bears a commemorative plaque.

Baird, the son of a clergyman, was born at Helensburgh, Dunbartonshire, in 1888. Following an engineering training at Glasgow University, ill-health compelled him to abandon his appointment with the Clyde Valley Electrical Power Company, and he then tried many and varied business projects. He marketed his own invention, the "Baird Undersock", which he followed with a special shoe cleaner. Later he went to the West Indies to develop a jam and preserves industry, but returned home to sell Australian honey and soap. All these ventures were brought to a close by his persistent ill-health.

After a severe breakdown in 1922, Baird was ordered by his doctor to take a prolonged rest on the South coast and he chose the Sussex resort of Hastings. Here, as soon as he felt a little better, he turned back to scientific research. As a schoolboy he had dabbled with selenium cells and now, despite a lack of funds, he turned his attention to television—a problem whose solution had so far evaded skilled research workers in much better equipped laboratories in many countries.

In his small attic room at No. 8 Queen's Arcade, Hastings—a house now also marked with a commemorative

plaque—John Baird set up his first crude experimental apparatus on the wash-stand which also served as his laboratory bench. A tea-chest formed the base to support a second-hand motor which revolved an exploring disc, and the projection lamp was mounted in a biscuit tin. Scanning discs, cut out from cardboard, were mounted on darn- ing needles and scrap timber, while the necessary lenses were bought cheaply from cycle shops. Glue, string and sealing-wax held the whole paraphernalia together and the room presented a picture of a crazy tangle of wires.

After months of patient trials with this odd apparatus, he managed early in 1924 to transmit a tiny pink flickering image of a Maltese Cross over a distance of a few yards. But Baird was not alone in transmitting coarse shadows in this way, for by this time scientists in the U.S.A., France and Austria, as well as in Britain, were pushing ahead with their own experiments.

Baird moved to his attic rooms at 22 Frith Street, London, in August, 1924, but his progress was still heart-breakingly slow and he lived in abject poverty. Eventually, he succeeded in transmitting outlines of simple objects from one room to the other, but true television, with gradations of light and shade, still appeared to be a long way off.

Since Baird had no assistance whatever, he used in his tests a dilapidated ventriloquist's doll which he called Bill. This was placed before the transmitter in one room while Baird himself sat at the receiver in the other room. Disappointingly, the doll's head came through on the receiving screen merely as a white blob, with black spots marking the position of nose and eyes. But on the afternoon of October 2nd, 1925, Bill appeared on the screen as a recognisable image with shading and detail. The eyes, eyebrows and nose could be distinguished and the shape of the head was clearly outlined. Television was achieved at last!

Baird's natural calm deserted him at this moment of triumph—the culminating moment after three years of disheartening endeavour. He decided on the spur of the moment that he must have a living model for his experiments

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"Radio Times" Hulton Picture Library

and dashed downstairs to bring up a bewildered 15-year-old office boy from the floor below. Baird gave him half-a-crown to stand before the intensely bright lights at the transmitter and he was clearly seen on the screen in the next room. So this boy, William Taynton, became the first person in the world to be seen on television.

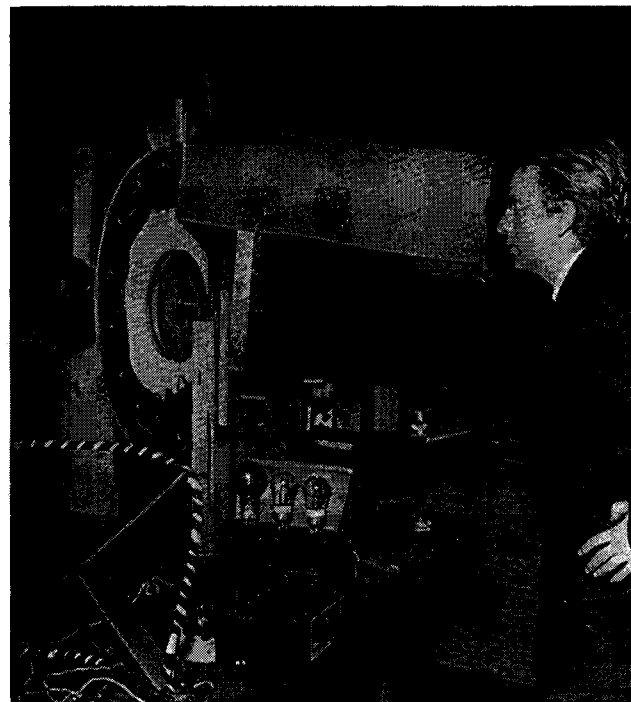
Baird now checked over his apparatus and on January 26th, 1926, he issued invitations to his first public demonstration, which was attended by some 50 scientists and one newspaper reporter. So cramped was the accommodation that the guests had to wait on the stairs and enter the rooms six at a time to witness the transmission of living human faces from one room to the other. This sensational achievement received full acknowledgement, in both the British and foreign press, as the first demonstration in the world of true television. It is this first public demonstration of Baird's television which is commemorated by the plaque attached to the house in Frith Street. The original apparatus can now be seen in the Science Museum in London, which is open to the public daily.

Baird followed his initial triumph with a succession of outstanding achievements, including the first colour transmission in 1928 and the first transmission across the Atlantic in the same year. In 1928, too, the Baird Company began trial television transmissions outside normal broadcasting hours. The first play ever televised was Pirandello's *The Man with a Flower in his Mouth* in 1930, and in that year large-screen television was introduced to the

public at the London Coliseum Theatre. In 1931 Baird made the first television transmission of the Derby from the racecourse at Epsom. When the British Broadcasting Corporation took over television transmissions from the Baird Company in the following year, Baird appeared in the opening programme and made a short speech.

Television today, with its cathode ray tube, bears little resemblance to Baird's pioneer mechanical concept—it was, of course, the high-definition system which the B.B.C. adopted when they inaugurated the world's first public television service in 1936—but the honour of being the first to transform theory into a working reality belongs to the clergyman's son from Dunbartonshire. It is a notable anniversary that we commemorate this month.

Below: JOHN LOGIE BAIRD is seen with some of the equipment with which he made his first public demonstration of television in January 1926. This followed his initial successful experiment in the previous October, when one of his ventriloquist dolls (seen in the picture above) appeared on the screen as a recognizable image with shading and detail. Baird's original apparatus is now preserved in the Science Museum, London.



"Radio Times" Hulton Picture Library

SAMUEL RITTENHOUSE

## Funeral Rituals— Are they necessary?

FROM ITS PRIMITIVE beginnings and down through the centuries, the funeral ritual has been a highly organized religious ceremony. It is one of the designations of *change in human status*. It is one of the many *passage rites*.

Man is continually going through transition—biological, social, political, economic, as well as religious. Some of these changes in his status are so gradual as not to be observed. Others are so prominent as to constitute an apparent discontinuance of one phase of life and the beginning of another. Accompanying such transitions, there usually are corresponding emotional and biological changes. Such passages from one phase of life's activity to another which are particularly prominent are birth, naming, puberty, marriage, initiation into social and political affiliations, and death.

On the occasion of such passages, society, whether primitive or highly civilized, devised ceremonies and rites to honor the individual's assumption of responsibility, to proclaim his new status, or to prepare him for what it might entail. The naming rite gave him distinction as a separate entity; it likewise bound him to the family and tribe. Puberty was related to the descent of certain physical forces into the individual, whereby he was given the power of procreation. It was likewise considered to be preparation for a passage to the marriage status. Marriage among primitive peoples is usually an occasion for initiatory rites or an introduction to the mysteries of physical union and procreation. The rites for the young groom and bride-to-be are usually separate and most often quite elaborate.

Some time ago, in the heart of the bush country of South Africa, we observed such a marriage initiation for

young girls of the Domo tribe. From twelve to eighteen years of age, these young girls participated for several hours each day in a ceremonial dance which lasted for eight days. They danced in the torrid sun in close formation, in choking dust, to the monotonous beat of drums. The drummers were older women. No men of their own race were present except one, who might be called the "choreographer." He instructed them in the formation of the dance and interspersed the instruction with exhortations about their obligations and duties to their husbands-to-be.

The greatest mystery among all peoples is the transition, or passage, called *death*. This mystery engenders an admixture of such emotions as fear, curiosity, and reverential awe. The rites, consequently, reflect these fears, beliefs, and aspirations. To a great extent, the funeral ceremonies denote the conceptions had about the phenomenon of death. If the deceased is to make a journey to another world, the obsequies must prepare him for it. He must be attired properly. Further, he must be accompanied by what he may need in the life hereafter—food, utensils, and gifts to assuage the gods or demons. Amulets must be provided to protect the departed spirit against eventualities. Since the dead is to be gone forever or for an indeterminate time, depending on the particular concept had, proper lamentation must be shown at their departure by those attending.

If death is conceived as a fearful experience, this is evidenced also in the rites. Drums are beaten and there are cries or loud calls simulating distress and agony. The noise is to drive off evil entities, who are thought to descend upon the soul. Also, incantations are uttered to exorcise the evil forces and to prevent them and even the deceased from deliberately reflecting any harm upon the living.

Conversely, if death is conceived as an *initiation* to an advanced state of living, the deceased is then honored; the rites may assume even the nature of a festivity. There will be dramatic rituals, dancing, chanting, playing of musical instruments, and eulogies by prominent members of the tribe or

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primitive society. Blessings, prayers, and well wishes are offered by those who attend. A show of grief is not always an indication of the fear of the afterlife but may also be a respectful gesture, a display of emotional feeling. Therefore, professional lamenters are often engaged by the family, as is still the custom in the Orient.

#### *Social Status*

Social prestige always entered into these *passage rites* in antiquity, just as it does today. A family still shows its social status and affluence by elaborate burial accoutrement and ceremony. However, all such lavish displays are not intended to impress society. Often, they are evidence of the emotional reaction of members of the family. They are an indication of affection, a desire to show by material means and by the symbolism of objects that a deep love was borne for the departed. Of course, the ceremonies of those whose economic circumstances do not permit great expenditure will contrast by their simple austerity.

I am reminded of a young Siamese of noble birth whom we met in Bangkok. His native religion was Buddhism. He had fallen upon financial adversity. His wife passed through transition. Because of his social status, he was required by the customs of his country to have an elaborate funeral ceremony for her, ending, of course, in cremation of the body. The stipulated ritual with all it required would have cost the equivalent of three thousand dollars—indeed, a considerable sum for Siamese. Since he did not have the necessary funds, his wife had to be kept without any ceremony in a coffin until such a time as he could obtain the funds. At the time we were speaking to him, it was a year since his wife had passed through transition, and he was still far from having the stipulated amount.

He related these things to us as we witnessed the magnificent and colorful ceremony of another noble Siamese Buddhist. He looked upon the occasion somewhat whimsically, for he was bound to his wife until he could afford the ceremony for her in accord with his station in society. Such are the

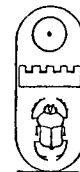
absurdities of some religious traditions that attach themselves to otherwise inspiring and noble rites.

Specifically, whether funeral ceremonies are necessary depends upon the religious or philosophical conceptions of the individual. According to certain orthodox doctrines, to fail to have a funeral ceremony or at least the performance of certain essential rites would mean that the passage from this life into the next would not be properly consummated. The individual so neglected would be damned. He would not be admitted into the next world, for he would be considered unworthy of the dignity of the soul.

To metaphysicians, mystics, and the philosophically minded, there is no fundamental relationship between the funeral rite and the actual transition of the soul or spiritual essence of the deceased. When one dies, the immortal element is liberated regardless of what man does or does not do. Thus, one who dies in a jungle, unseen by human eyes, his transition unknown to other mortals, is nonetheless ensconced and blessed by the divine elements which are of the phenomenon of death.

However, to strip all such important passage rites of their emotional and esthetic qualities is to suppress the expression of man's psychic nature. Man gains psychic and spiritual satisfaction by doing that which provides these elements of his being with a channel of expression. Suppose men were to love but to do nothing to display it. Suppose, also, that they were to reverence but did nothing outwardly to indicate their faith in a transcendent Power, or Intelligence, and their respect for it. These more noble emotions would then be inhibited and might even atrophy.

The Rosicrucians look upon death as an *initiation*, for it is the greatest of all passages, or transitions, through which man passes. It is the crossing of the threshold from this life to an exalted state of consciousness. To Rosicrucians, it is not an end but is definitely a change in existence. That is why they refer throughout their teachings to death as *transition*.



# Rosicrucian Activities

## Around the World

THE IMPERATOR, Ralph M. Lewis, was honored recently with credentials of "Membre Actif" in the French artistic and patriotic movement, *Patrie-Art-Humanisme-Civisme*, and also decorated with the cross of "Commandeur"—a rare distinction. Free of all political connections, this organization's only purpose is to recognize those who have contributed to the ideals of patriotism and the arts. Recipients of its recognition must be those who have exemplified the highest and most virtuous character. In France, the honor of this organization's recognition is highly regarded. That our Emperor should be so honored reflects the quality of the leadership for which the Rosicrucian Order, AMORC, is proud.

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The Emperor was guest speaker at the convocation of Francis Bacon Lodge's (San Francisco, California) Mystical Festival on Sunday, January 23.

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The first of a series of talks for members took place in the Rosicrucian Research Library on the afternoon of February 5. The subject was the Emperor's tape on the nature of *Good*. After listening to the tape, a general discussion was held, and Soror Ruth Phelps, librarian, discussed semantics.

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On the evening of December 22, twenty-eight members of the Rosicrucian Choral Group sang at two Christmas parties for the benefit of two wards at Agnews State Hospital near San Jose. The same program presented at Mr. Lewis' dinner earlier in the month was followed by a singsong of familiar carols, with patients joining the singing. The Choral Group, under the direction of Soror Katherine Williams, made numerous appearances in the Bay Area during the winter.

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Now that it is housed in more commodious and comfortable quarters—Friend's Meeting House on Hunter Street—Pythagoras Chapter, Liverpool, England, has great plans. Members are not so comfortable, however, that they will cease to work for expansion and a permanent temple eventually. In the meantime, though, they are grateful for a central location and peaceful, quiet surroundings.

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The new Rosicrucian Egyptian, Oriental Museum is well under construction at this time. Of authentic Egyptian design, this museum will supplant the older one, which will be converted into necessary administrative facilities. Photographs and more complete details will appear in this magazine later.

The photograph opposite shows Frater John Mee of our Cinematography and Design Department at work in the AMORC Studio modeling a pantheon of Egyptian gods which, when cast in concrete, will be used as an ornamental frieze around the top of the new building.

On February 17, Atlantis Chapter, Washington, D.C., sponsored the première performance of one of the 1965-66 season's productions by the Howard University Players. Under the general title of *Three One-Act Plays of the Absurd*, the presentation of the three plays fulfilled the chapter's three-fold objective: entertainment, cultural encouragement, and fund raising.

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In response to a petition by the members of the Van Nuys Lodge, Van Nuys, California, the Grand Master, Frater Rodman R. Clayson, has issued a new charter. The subordinate body is now officially the San Fernando Valley Lodge.

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Thebes Lodge, Detroit, Michigan, began 1966 with an ambitious schedule of special Open Meetings—"Keys to the Universe." Stimulating lectures, panel discussions, and movies for friends and members were held January 15, 22, 29, and February 5.

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The cover of the December, 1965, bulletin of Logia Zama Rosacruz, Guatemala, C.A., was graced by a photograph of its four lovely Colombes—Beatriz Flores Perez, Eugenia Vallejo H., Guadalupe Arias Leal, and Gloria Estela Lara.

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The Sunrise Chapter, Long Island, New York, held its annual "Get Acquainted" meeting on February 23. New members not only became acquainted with other Rosicrucians but also viewed the AMORC film, *The Romance of the Rose and Cross*, and the slide set, *The God Concept*.

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So successful was Harmony Chapter's (Melbourne, Australia) Prosperity Experiment in 1965 that the members have decided to continue it in 1966. The experiment to be performed daily is simple: 1. Affirm and meditate morning and night on the truth that "the Cosmic is the source of all prosperity, and when we hold ourselves constantly in the consciousness of prosperity, it will manifest; 2. Give thanks for the Universal Supply which is present everywhere; 3. Place a coin in the Pros-

perity Bank envelope; 3. Visualize the golden stream of prosperity flowing to Harmony Chapter and to you; 4. Say: "I thank Thee, God of my Heart, that prosperity now manifests for Harmony Chapter and for me. Grant me understanding in the use of it."

The secret: We must use what we have and put into actual practice the law of "Give and Receive." It works for Harmony Chapter. Why not for you?

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Barstow, California, Pronaos featured Grand Regional Administrator, Frater Chris. R. Warnken, as guest speaker at its convocation on January 14.

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A vacation trip that grew into an enduring humanitarian service is the story of Soror Caroline Herner, whose Caribbean cruise six years ago brought opportunity and hope to hungry underprivileged children of Haiti.

When she visited the mountain area of Gauthier, about an hour-and-a-half's ride by car from the capital of Port-au-Prince, the arid, eroded farm land, inadequate sanitation, and stark poverty of the people impelled Soror Herner to action. She bought land and with the help of Haitian friends built a small school, Ecole Gauthier, the only one in the area. Sixty-eight children are currently attending, but there are many more who cannot attend because funds and space are limited.

Soror Herner's dream now is to expand the school, establish a dispensary, and help the people improve their agricultural methods. A cistern to provide pure drinking and cooking water is now being built, the 68 children are receiving milk and one meal a day, and two teachers and the school director—who are unpaid—are dedicating themselves to overcoming the innumerable problems.

"I cannot do any more than I am doing now," writes Soror Herner, "but I don't want to abandon this project. Somewhere there must be someone who can possibly also become interested in Ecole Gauthier."

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The keynote of Rosicrucian endeavor is self-improvement. Naturally, the Rosicrucian Order, AMORC, endorses



any program that has that end in view. In 1962, the University of Oklahoma initiated the Bachelor of Liberal Studies Degree. According to Frater A. W. Mankoff, there are currently some 690 individuals enrolled from virtually every state in the union and several foreign countries. The thirty-five graduates have scored at or near the Master's level on the graduate record examination. Providing a study of the major philosophical questions of our time and a forum for the interpretation of many concepts, the program includes students of ages ranging from 25 to 81—businessmen, housewives, people from every walk of life. Frater Mankoff writes: "I expect to finish this

program this coming summer so I am in a position to confirm its worth."

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Announcement of the appointment and installation of Miss Silvia Brosch of Frankfurt, Germany, as the first Grand Colombe of AMORC of Germany was made early this year by the German Grand Lodge.

Colombe Silvia, recently recognized and congratulated by the Emperor, will officiate in a capacity similar to that of the Supreme Colombe of the Grand Lodge at San Jose. A student of languages, including English and French, she is looking forward to attending the Fourth International European Convention in London next September.

## The Brethren In White

Are there mortals, clothed in a spiritual radiance and armed with a divine insight, who guide our destinies? Are there selfless beings known as the Great White Brotherhood who safeguard the race against itself? No more beautiful tale woven on the loom of fact exists today. Read the inspiring, enthralling discourse entitled "The Brethren in White."



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This discourse is given *absolutely free* for each new or renewal subscription to the *Rosicrucian Digest*. Just send a six-months' subscription . . . only \$1.90 (14/- sterling) . . . to the address below, and ask to receive your copy of it. This is a remarkable offer, for the discourse alone is worth the price of the subscription.\*

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### TOMB OF ANCIENT NOBLE

The limestone tomb of Khnemhotep I, XIIth Dynasty (c. 2,000 B.C.), is one of many in the Beni Hasan Hills, which bound the eastern edge of the Nile Valley. Khnemhotep I is noted for his "Great Inscription," which relates how the kings of the XIIth Dynasty restored the nomes (provinces) and their ancient boundaries. Emperor Ralph M. Lewis is shown in foreground gathering data for the Rosicrucian Egyptian, Oriental Museum

(Photo by AMORC)

# BEHOLD THE SIGN!



## Ancient Symbolism- The Language of Eternal Truth

WHAT were the *Sacred Traditions* said to have been revealed to Moses—and of which the ancient Hebrews never spoke? What were the forces of nature discovered by the Egyptian priesthood and embodied in strange symbols—symbols that became the eternal knowledge in building King Solomon's Temple—and which found their way into the secret teachings of every century.

Regardless of the changing consciousness of man, certain signs and devices have immortalized for all ages the truths that make men free. Learn the meaning of the Anchor and the Ark, the Law and the Sword, the Seven-Pointed Star, various ancient Egyptian hieroglyphs, and *many other age-old secret symbols.*

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The book of symbols, *fully illustrated* and simply and interestingly written, representing considerable time in research, may be yours for only the small sum of \$1.70 (12/9 sterling). You may obtain your copy by merely clipping this coupon and sending a postal note or money order, for the book, **BEHOLD THE SIGN.**

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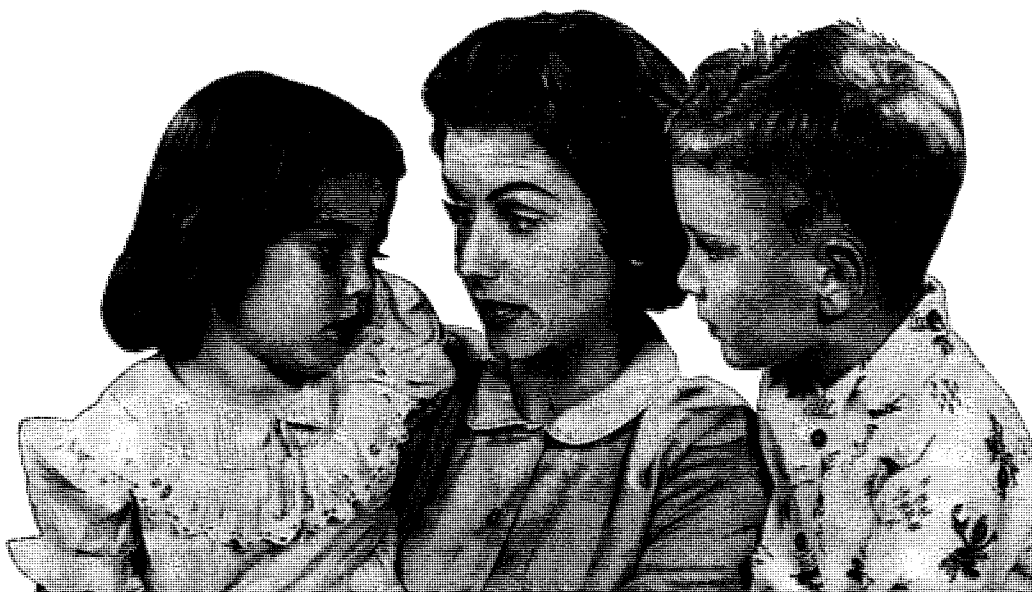
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## “My Mamma Told Me”

### Is Your Advice As Good? As They Deserve ♦

**T**H**ERE** is no question of your motive. You want to give the best advice—but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels —to awaken natural latent talents—to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl—*those few words each day*—that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, are your job.

The Junior Order of Torch Bearers (a nonreligious movement), devoted to the cultural training of

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

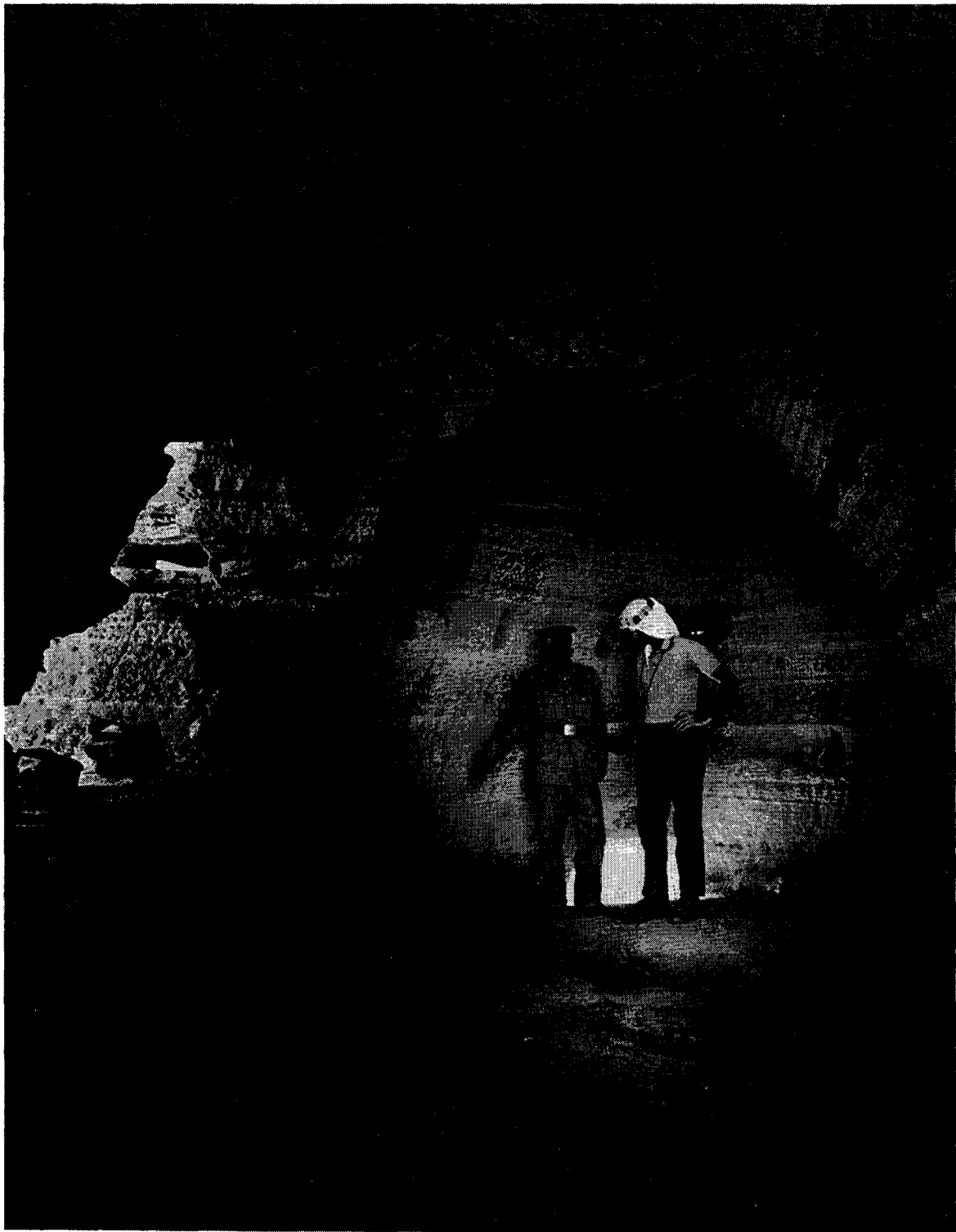
#### Send For These *Free* Particulars

Without obligation you may have further information on how you may receive these child guidance lesson-stories or lecture-lessons. Just write today to the address below and ask for the “Keys to the Chest of Knowledge,” a guide to parents. It will be sent free.

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

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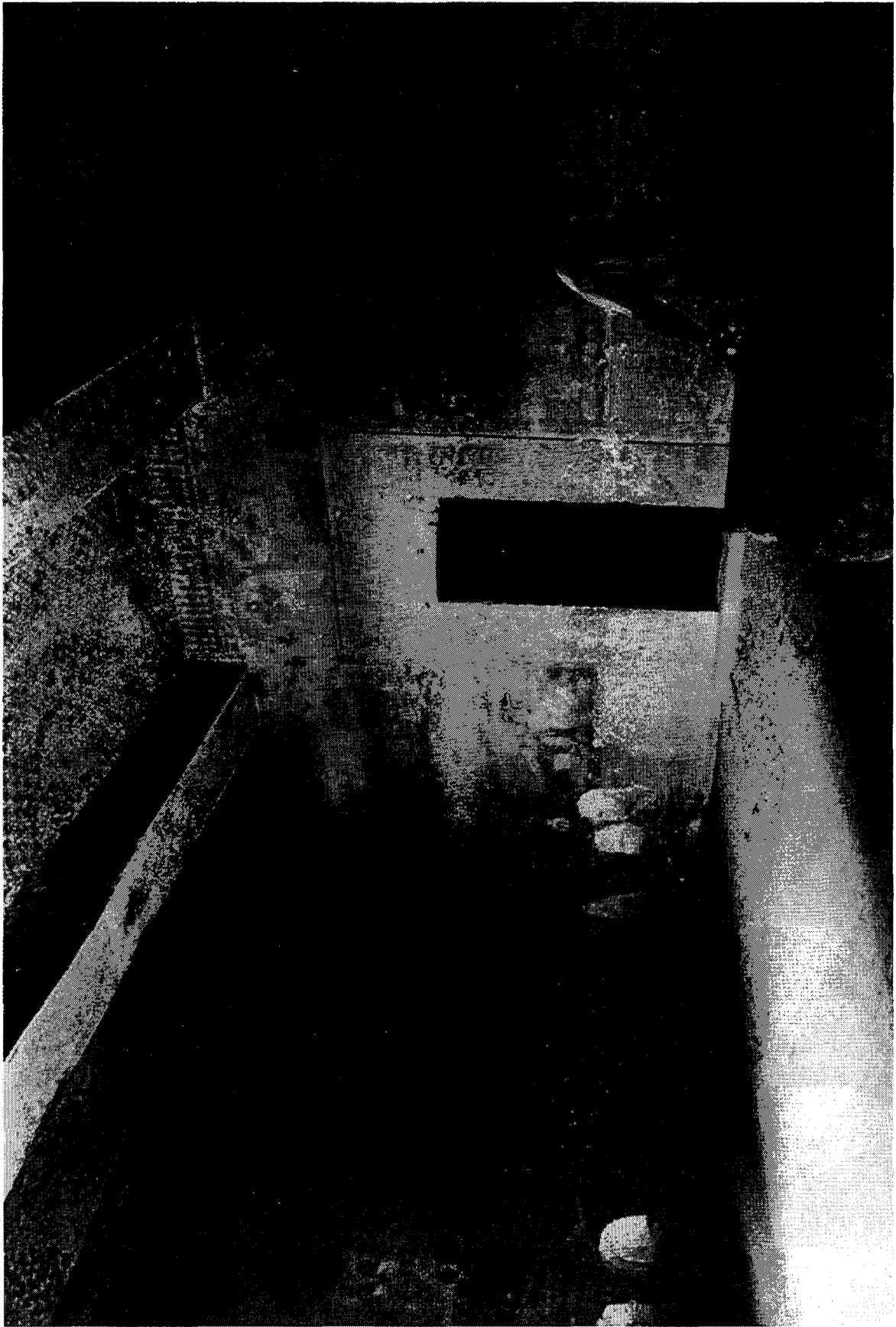




(Photo by AMORC)

#### **CAVE OF DEAD SEA SCROLLS**

In the renowned Cave No. 4, Qumran, Jordan, an officer of the Royal Jordani Government points to the crevices where the largest cache of the Dead Sea Scrolls was found. Accompanying the officer is John Mee, AMORC Cinematographer, who made a motion picture film of the site and of the ruins of the ancient Essene colony in the area.



# MY EXPERIENCE



Mrs. M. W. S. of California relates that for some time she had been seeking to borrow \$300 to replace a similar amount used by members of her family during a domestic crisis. After outlining the nature of the personal problems involved and their bearing upon other members of her family, she relates: "After beginning my studies, I decided to borrow the money and replace the missing sum, but for some reason I was unable to borrow \$300. Every attempt I made to secure the money brought me to a brick wall. Suddenly, I realized that this was not the answer." Mrs. M. W. S. relates that she then applied the Rosicrucian principle of introspection to request assistance and enlightenment. She continues: "Within minutes after my petition, I had a phone call from a title company which years ago had handled a real estate transaction for my daughter. The company was trying to locate her since she had \$302 coming from impounds which had never been paid her and were still in trust. This was such a great revelation to me that I thought it worth describing to you."

The above experience speaks for itself and demonstrates the remarkable efficiency of the

A series of personal accounts of unusual mental phenomena and a brief commentary on the underlying principles. You are invited to submit your experience by directing a brief account to the *Digest* editor.

Rosicrucian techniques. Through procedures outlined in our teachings, the individual member learns that there are specific procedures for utilizing mental faculties which are innate. Thus, potentially helpful faculties become ones that are within the command of the objective reasoning.

For centuries, philosophers have speculated upon the nature and use of the intuition and have viewed it as the flickering star by which man has been guided through the ages toward a greater understanding of himself and the universe.

Whether involving telepathy or clairvoyance, a specific technique for developing one's awareness of the intuitive faculty is essential to realizing a relative harmony of living and peace of mind. Rosicrucians do not view such manifestations as supernatural or as anything more than the manifestation of laws and principles which are available to all if they but take the time to learn to use them.—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 order and request to address below.

## **MENTAL POISONING**

By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Price, \$2.15 (15/9 sterling).

## **BEHOLD THE SIGN**

By Ralph M. Lewis, F. R. C.

A collection of important MYSTICAL and OCCULT SYMBOLS used to perpetuate eternal truths. Fully illustrated. Learn the meaning of cryptic signs used by the avatars and great teachers for centuries. Price, \$1.70 (12/9 sterling).

## **GLANDS—Our Invisible Guardians**

By M. W. Kapp, M. D.

Do you realize that minute organic substances—glands—often cause your weaknesses and your strong points? They fashion your character and influence your personality. Each glandular excess or deficiency produces a glandular type—a distinct kind of personality. Learn what your glandular personality is. Illustrated. Price, \$1.95 (14/6 sterling).

## **THE SECRET DOCTRINES OF JESUS**

By H. Spencer Lewis, Ph. D.

The secret teachings of the Master Jesus, for many ages privately preserved in unknown archives, are herein brought to light. This beautifully bound book is illustrated with photographs of sacred sites, including the garden tomb of Jesus, as filmed by AMORC Camera Expedition. Price, \$2.95 (£1/1/9 sterling).

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