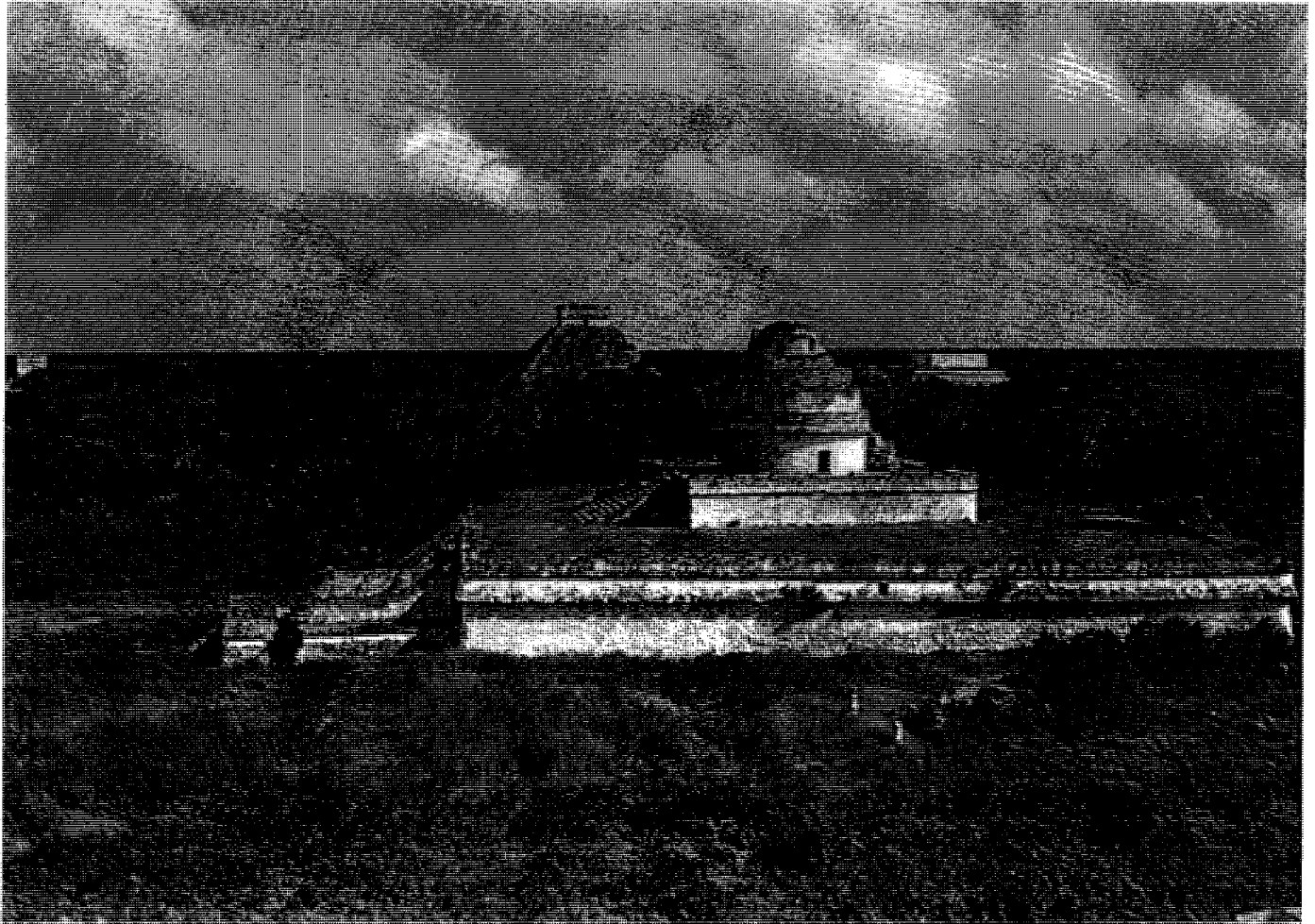


ROSICRUCIAN DIGEST

JUNE 1966 • 35¢



Featuring:

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

▽ △ ▽

Teacher of Antiquity
Truths of Confucius
light the corridors of time.

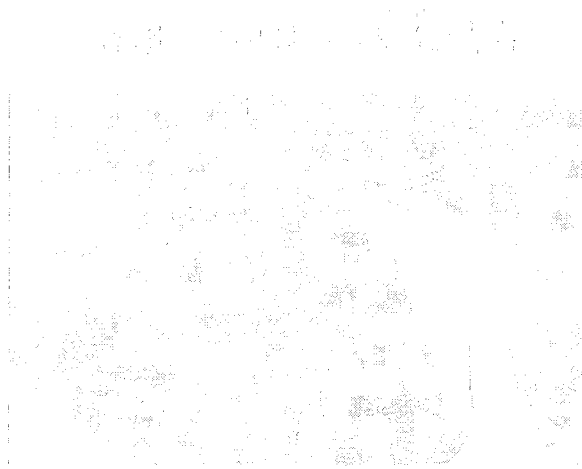
Prevent Old Age—or Cure It
Interest activates the will.

▽ △ ▽

Next Month:

**Beware of
Cowards**

Avoid



Fifty-First Anniversary

International Convention

August 7 - 12, 1966

Rosicrucian Park, San Jose, California 95114

Plan Ahead!

Mail your 1966 International Rosicrucian Convention Registrations now, and have your credentials mailed to you in advance (or, at least, waiting for you to pick up when you arrive). Reservations received after June 15 will be held here, awaiting your arrival.

This gala event is being held in Rosicrucian Park, the Supreme See of AMORC. The beautiful grounds and stately buildings offer an inspirational setting against which the Convention program takes place. Members find this their fraternal home and revel in the opportunities it offers for study, discussions, informative lectures and demonstrations, impressive ritual, and personal contact with the physical aspects of the Order.

All officers and staff members of AMORC take some part in the Convention activities. The Emperor plays an active part in presenting Rosicrucian principles and Rosicrucian viewpoints on topics of the day. The Grand Lodge staff directs forums and class sessions; clarifies points of decorum and performance for subordinate bodies; conducts experiments concerning Rosicrucian principles; provides inspection of historic papers and archives and tours of administrative facilities and grounds.

A London Event

Fifth

European Rosicrucian Convention

September 2, 3, 4, 1966

Cafe Royal, Piccadilly, London, W.1, England

The Supreme Secretary together with other dignitaries from England and the Continent will be in attendance.

Ceremonies will be concluded with a banquet and Colombes' Ball.

For information and reservations, address the Convention Chairman:

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

Bring Your Camera!

To relive cherished moments, bring your camera to photograph the people and places you visit. *Know your Grand Lodge personally—and present it to your friends, personally. Take pictures of every building—and the colorful gardens. Catch officers, staff, and members in candid portrayals that reflect the vitality of the Order. While they may have little time to pose, they have no aversion to being photographed.

Do not fail to attend. Refer to your January, 1966, issue of the *Rosicrucian Digest* for a registration form, or write for additional forms to the Convention Secretary, AMORC, San Jose, California 95114, U. S. A.

*No photos inside any of the buildings.

INTROSPECTION

*Look in
upon
yourself!*

Developing inner vision and marshalling inner forces can remake your life!

Most people use only a fraction of their mental powers. On the screen of your consciousness are the records of events of a lifetime. Across this screen flash the intuitive impressions you call *hunches* — knowledge that can give you control of your environment. Through tested study and exercise, your dormant faculties can be awakened at will. You can use them in an amazing way to bring happiness and security into your life.

For centuries men and women with Rosicrucian training have achieved these goals. You are invited to share in this discovery of self. The Rosicrucians are a non-sectarian philosophical fraternity. The story of their program and its great possibilities for you are depicted in a free booklet, *The Mastery of Life*. Ask for your copy. Address: Scribe S.P.C.-16



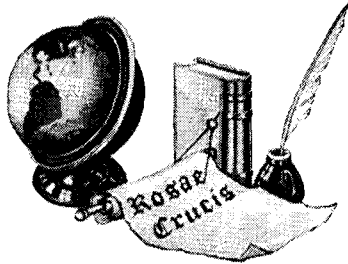
The **ROSICRUCIANS** (AMORC)
San Jose, Calif. 95114, U.S.A.

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
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**THE ROSICRUCIAN ORDER
AMORC**

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COVERS THE WORLD



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



OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

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*.

Address Scribe S. P. C.

Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
(Cable Address: "AMORCO")

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Volume XLIV

June, 1966

No

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EXPERIENCED THE GREAT INITIATION

Martha M. Lewis, beloved wife of Dr. H. Spencer Lewis and member of the Board of Directors of the Supreme Grand Lodge of AMORC, passed through transition at 4:58 p.m., Pacific daylight-saving time, on Wednesday, May 4, in San Jose, California, after a short period of illness. (See Page 213)

THOUGHT OF THE MONTH

By THE IMPERATOR

SUSPENDED ANIMATION AND THE SOUL

MUCH PUBLICITY has resulted from a recent article by a group of physicians proposing that the bodies of human beings dying of an incurable disease be preserved indefinitely. This was to be accomplished by a method of freezing the body immediately following the individual's transition. The purpose, as stated in the proposal, was to prevent the organism from disintegrating until such time in the future as science had discovered a cure for the malady. The afflicted person was then to be thawed gradually and resuscitated and treatment begun.

It was presumed that the freezing would prevent destruction of the organs and systems of the dead person and the life process could be again resumed. This, it was further presumed, would be a far easier accomplishment in the future when medical science and technology had advanced to the point of knowing how to restore life in a preserved body.

The theory was likewise advanced that the freezing or preserving process in most cases of incurable diseases would be undertaken *before death*. In other words, the person would be put in an induced state of *suspended animation*. The life of the cells, the theory contended, would therefore not be destroyed, and, with a gradual restoration of normal temperature and other techniques, the person could be brought back to conscious existence when he could be properly treated.

This was all hypothetical. No attempts have actually been made to substantiate the theory. Nevertheless, the announcement of such a scientific probability resulted in considerable controversy, much theorizing and speculation as to what might occur as a result of such a process. Suppose, it was propounded, that an individual was placed in a state of suspended animation for a period of one century and was then

revived. Would there be a retention of *memory*? Would the person remember all previous experiences, or would memory impressions in the neurons of the brain be beyond recall?

Further, what of the *personality* of such a preserved subject? The question arose, would the characteristics of the individual, his likes, dislikes, and habit patterns be completely different upon revival? Then again, is it possible that such a person might need to establish an entirely new life pattern and personality through new experiences and relationships? In other words, there was speculation that the revival from suspended animation would be the equivalent of being born again. In effect, then, the individual would be occupying the same organism, the old body, but the *self* would be an entirely different expression.

Religious Aspect

The religious aspect also entered into the speculation. What of the *soul*? This especially entered into the proposal of freezing those who had died with the intention of preserving them for resuscitation. If the soul departs with the last breath, as the theology of most religions and certain philosophical concepts contend, then the body would be *soulless*. When such a being was restored to an animate state, would it be devoid not only of soul but also of those attributes which have long been thought to be associated with it?

It has often been expounded that the moral sense, or *conscience*, in its motivation, at least, is an attribute of soul. Also, what psychology terms the *sub-conscious*, the ego, or superconscious, religion and forms of mysticism have declared to be factors that are resident in or accompany the soul. Consequently, if a being restored from transition were to be devoid of soul, then it would likewise be without such qualities as are attributed to it.

*The
Rosicrucian
Digest
June
1966*

It would seem, according to those who have decried such possible experiments by science, that it could result in a future race of monsters. They would be *hominoids*; that is, human in appearance but lacking all the qualities of the higher emotions of which mankind is capable. They would become nothing more than beasts, possibly with their former intelligence but with a lack of moral restraint.

There are, however, two possible alternatives that would mitigate this imagined catastrophic state which greatly troubles those who oppose such experimentation. First, let us summarize and for the moment agree with the premise that the soul departs the body with the last breath. Such a soul as a conceived substance or as a vibratory energy is also said to enter the body with the *first breath* of the newborn human being.

This, then, physiologically relates the physical medium of breath to the conceived ethereal entity of *soul*. This being so, then, the dead frozen body, when revived, will need its respiratory system restored. In other words, to live, it will have to *breathe*. To breathe, it will need to take air into its lungs. This would, in effect, constitute a *re-birth*. In other words, if the soul essence is infused in the human being with *breath*, such a being would again be possessed of soul.

Of course, this suggests the possibility that a soul thus acquired a second time in the same body would not be the same in its manifestation or expression as previously. The individual's personality, the *self* expressed, would possibly be different. There would be the same vehicle, the body, but a different motivating force insofar as the subconscious and personality traits would be concerned.

Now, there is the other alternative which might assure that a resurrected body would not be soulless. Suppose that we assume from the scientific, the psychological, point of view—and also from metaphysical concepts—that the soul is not a substance but rather that it is a *function*. The life force in man, a being with an intricate nervous system and brain, develops a complex consciousness. This consists of various

levels or states of consciousness, one of which is a highly developed awareness of self. Certain impulsions of this superior state of consciousness are construed by man as his *soul*. In other words, this state consists of those emotional conditions and impulses out of which man constructs his moral self.

A Mechanistic Process

It is, though we dislike to use the term, a kind of mechanistic process. It is the equivalent of an electrical energy being induced into a highly complex machine, resulting in certain phenomena. The soul in this scientific sense would be a psychophysiological phenomenon and would not have any supernatural origin. Consequently, as soon as a so-called dead body was revitalized and its organic mechanism began to work again, the phenomenon of soul would occur. We may use a further analogy to illustrate this point. An electric generator, once it is again put into operation, will always produce the light and power of which it is capable, the light and power merely being a *function* of the mechanism.

If this conception of soul is the right one, then the individual would once again exhibit the *same* personality and self-expression as before death and freezing. In other words, it would not be a so-called new soul. In the neurons of the brain would have been stored those qualities of personality which were previously developed by the individual, just as impulses are recorded on the tape of a computer. All of these would be revived when the human mechanism was restored. Therefore, in theory, the so-called characteristics of soul would manifest as previously.

In a body not dead but kept in *suspended animation*, all the impulses registered as patterns in the cells and in the subconscious would not be destroyed. They would be revived if the body could be returned to a conscious state. Therefore, what are termed the qualities of soul of such a person, that is, his developed personality, his reactions to familiar environment, would be the same as before his transition.

Obviously, there are two general *unknown* factors related to this whole subject. The *first* is whether man will



be successful in preserving human bodies and restoring them to life again or whether he can indefinitely suspend life and return it at will to a normal state. The *second* unknown factor is: What actually is the nature of soul?

Is it a supernatural substance in man? Or, may the soul be probably only a functional phenomenon arising out of the processes of the living organism and having no individual nature in itself?



The Tenth Friend

by Harold Helfer

I DON'T KNOW if there's a moral here or not, but it strikes me as if there might be. There's a boy who lives in the same apartment building as I. His name is Oliver Ainsley, and he's a serious young chap, especially for someone who can't be more than ten or eleven.

He's a clean-cut, intelligent boy, and I like him. I see him in the elevator, walking across the apartment grounds with his school books, or sometimes sitting on one of the apartment benches.

One particular day, he was sitting on a bench. He had a notebook in his hand and was frowning over it. So much so that I felt compelled to sit down beside him.

"Something the matter?"

"Yes."

"Something I can do?"

"No-o. It's Jamie Donnelley."

"What about him?"

"We had a big fuss, and now we aren't friends any more."

"Well, I'm sorry to hear that."

He thumbed through the notebook. "John Woolrath, Sam Zeig, Chester Wilson." Then he recited six more names and concluded sadly, "It's only nine now. That's all the friends I have."

"Well, that's something."

"I wish I had ten friends, though."

"Ten is a nice even number," I agreed.

"I almost put Jerry Groth down," he went on seriously, "but he's not really a friend. I don't know him too

well, and we don't really like each other very much."

"I see."

"I wish there was somebody else I could put down for a friend."

"What about George Brody? He seems like a nice boy."

"I have him down."

"That's right. You did read his name."

"Yes, I have him down, all right—in the B's."

"Oh. Well, do you know the Lankton boy?" I asked.

"Yes, but he's older than me. He's thirteen and even goes to Junior High already."

"I see."

"If I could think of one more person to put down, I'd have ten friends again," he frowned. "That's all I need."

Suddenly he brightened. "I know who I can put down!"

"Good," I said. "I'm glad that's settled." I got up to leave but as an afterthought, I asked, "Somebody I know?"

He was all smiles now. "Sure," he said. "I'll give you a hint. His name belongs in the A's."

I couldn't think of anyone. "I give up," I said.

"Me!" he declared. "Oliver Ainsley. I'm friends with myself, aren't I? I'm by myself lots of times, and I don't mind."

He was so pleased that I couldn't help but think how lucky he was.

CORONARY OCCLUSION, the heart-artery disease from which former President Eisenhower suffered, is sometimes classified as degeneracy due to the aging process. Although young people may be struck down, the typical victim is between forty-five and fifty-five, is overweight, and habituated to a sedentary life.

The standard treatment begins with absolute rest in bed to spare the sick heart from all unnecessary work and the use of medical drugs to relieve pain, thin the blood, etc. But a different treatment is now being used by some doctors. As soon as the acute condition has subsided, the patient is allowed to sit up. Then he is taken over by a physical therapist.

From wading slowly through the shallow edge of the swimming pool and walking slowly around the track, the patient is given harder and harder work. If this treatment is well tolerated, he is given the full prescription: a two-mile walk to warm up, then twenty miles of road work, then back to the gym for a cold shower or plunge. Bath over, the former sick man heaves medicine balls, does overload exercise with dumbbells, and follows through with exercises to strengthen spinal and over-the-abdomen muscles. This course is practically an eight-hour-a-day job. Its end product is the development of vigorous muscles and the maintenance of optimal circulation of the blood.

Dr. Paul Dudley White, the heart specialist, uses muscular exercise in a different way. Where possible, he has his patients saw, split, and pile wood. They mow lawns with muscle-powered lawnmowers and, in the winter, shovel snow off walks. In addition, they take

PAUL ELLSWORTH

Prevent Old Age ... or Cure It

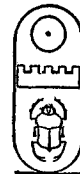
Interest activates the will

long walks or bicycle rides every day of the year. These exercises are familiar human ways of attaining goals other than the curing of disease or staying healthy.

When human work is accomplished, old habits and desires are satisfied. The housewife who cleans house until you could eat off the floor or the pioneer farmer who fells a tree and saws and splits and piles his cord of wood for a day may complain because they have to work so hard. The basic effect, however, is a deep racial satisfaction.

The following case history shows how old-fashioned activity of mind and body thrust senility and death aside. The patient was in his middle eighties. His disease was progressive and irreversible. No cause was known. The only possible treatment was for symptomatic relief—chiefly, the suppression of pain. The victim, however, had one asset: For many years, he had been in active medical practice, had studied disease by observation and inference, and had come to some tentative conclusions. When his trouble reached the stage where medicine no longer relieved pain or growing weakness, he discontinued chemotherapy.

Then he set about a curative experiment. The first morning, he began to break down the masonry wall of an old building. He intended to move this cement and rock material to a different site on his home property and with it erect something different. He used a sledge hammer. Every swinging blow caused excruciating pain, but he held his mind centered on his purpose and kept on. When a chunk of the old wall broke loose and fell, he crouched and took it into his arms. He succeeded in getting to his feet but, after a few staggering steps, fainted. When conscious-



ness returned, though, he went on from where he had been interrupted.

The core of this man's self-treatment was hard muscular work plus suitable food and plenty of water. And the experiment worked! By the time his task was done, the disease had been conquered. As in this instance, the cure, by exercise, of degeneracies due to the aging process involves a significant mental element: It is the human will.

Muscle Cells and Fibers

Muscle cells and their fibers move things. Before they can do that, however, nerve cells and their fibers in the brain or in the spinal cord must make decisions and issue orders. It is here that believers in the inevitable decay of mind and body with advancing years have a formidable point, for both nerve cells and muscle cells—the truly life-controlling elements—are believed to be sterile, meaning that they cannot replace themselves when worn out. Materialistic biologists assert, therefore, that man builds up in size and strength from babyhood to maturity, does his bit to insure the continuity of his species, and goes down just about as swiftly and inevitably through deteriorating old age to death.

Two facts, usually forgotten, apply here. The first is that neither muscle nor nerve cells die except as a result of injury. What they actually do is to go into a state of suspended animation *when not used*. The cell bodies wither, the fibers may be destroyed. But other fibers can be formed if the call comes. Also, nerve cells are maintained from day to day by repairs at the molecular level.

The second important fact is that nerve organs that for centuries have been used in human living for one kind of duty can be trained to perform other critically needed tasks when the requisition is correctly made.

An American neurologist and physiologist, Dr. William Hanna Thompson, devoted much of his long professional career to finding out what men can do to re-shape the personality—the real *I* who desires and seeks. The organ through which this I-personality manifests itself is the brain. Dr. Thompson wrote: "We can make our own brains,

practically at any age, as far as specific faculties and aptitudes are concerned, if only we have wills strong enough to take the trouble."

Dr. Thompson dealt with that tricky word *will*. Some psychologists assert that there is no such power, but he told his students to leave such philosophical speculations to the speculators. Decide what your problem is, he said; plan how to solve it; then get to work and drive straight ahead, with only such notifications of activity as are suggested while you are on your way. Follow through, persist, insist.

When the brain is forced to do new things, it bungles at first. But it learns to do by doing. When a part of the brain apparently essential to some project is weak or lacking, the I-personality can by methods of its own train other channels. Dr. Thompson supported this statement by quoting a famous case history.

Helen Keller

After an illness at the age of eighteen months, Helen Keller became permanently blind and deaf. Thus, the two normal channels of communication with the world outside the body were closed. She lived in darkness and silence.

When Helen was seven, Miss Sullivan, a teacher experienced in dealing with handicapped children, took over her education. First of all, she traced the letters of various words on the child's hand. Helen learned to remember these symbols for words, recognizing them by the sense of touch. But they meant nothing to her. Then Miss Sullivan had her hold an empty mug under the spout of a pump. As cold water flowed over onto the child's hand, the teacher traced the letters w-a-t-e-r on the palm of the other hand. "She dropped the mug and stood transfixed," Miss Sullivan wrote. "A new light came into her face. She spelled 'water' several times."

A new way for forming nerve reflexes, the mechanisms that enable human beings to see, hear, and understand, had been discovered. From that day onward, Helen Keller pursued learning and understanding. She became one of the truly learned and cultured women of her time.

The application of this case history to the problem of maintaining or of re-establishing the health and vigor of full human maturity is obvious. If a child, afflicted with deafness and blindness, can train other brain structures to replace hearing and sight, it certainly is possible for a man in his early fifties or older either to reawaken the nerve reflexes which once kept him "young" or else to organize new ones.

The resumption of full nerve control ordered by the conscious mind will be established if the order is reinforced by a powerful emotional desire. Vital structures deteriorate because of loss of interest. *Boredom—apathy—atrophy*, this is the formula for growing old. Rekindling the fire of aggressive interest, therefore, must somehow be accomplished if old age is to be prevented or cured.

Consider another case history: This writer at the age of eighty-three was suddenly attacked by a swarm of the deteriorations usually associated with "growing old." He discovered that despite what he had believed to be sufficient daily muscular activity, his muscles were shrinking. Worse still, for the first time in his experience, they no longer responded to more exercise.

The control of balance by nerve channels from the old brain had deteriorated. Pulling clothing on while dressing had to be done from a sitting-down position. Walking down stairs had to be anxiously watched and supported by holding to the banister. In addition to muscular trouble was the typical "forgetfulness of old age." Key rings and books were set down in improbable places and "lost"; names were forgotten. Then came deteriorations in the circulatory system manifested by a serious *arrhythmia*, not just the jumping of a nervous heart.

An alarming situation can act as a powerful incentive to thought and action. A council of war with himself showed this victim of pathological aging that his troubles had been taking over insidiously for some time. He realized now that he had faint uneasy stirrings of protest against the downgrade change. But because of preoccupation with other apparently more important duties, he had brushed away the voice of the

foreconscious. For one thing, the token exercise taken almost every day had no supporting current of emotional satisfaction. Therefore, the outdoor work and the indoor exercises had been cut down—and down—and down.

The Soul of Will

Dr. Thompson insisted that "interest is the soul of will." Interest, in the case now being reported, was brought back by returning to old habits of observing the daily results of exercise. At first, the lack of muscular build-up evoked more concentrated effort. Dips, squats, pull-ups were counted. Muscles were measured. This awareness of measurable good results worked, and a real interest in re-growing muscles kindled itself.

Mental deteriorations were handled in the same way. Instead of turning on automation processes in the brain for doing things without thinking about them, alertness was re-established. When the bunch of keys and the wallet were put into the chiffonier, the eyes followed the motion. It was definitely registered by the top-level conscious mind.

There is one last detail of this rehabilitation program that must be included. Emotional support for work and living—zest, verve—can be lost through overwork. For this reason, aggressive or active curiosity about what is going to happen next and interest equally active in doing each new thing make a dependable alarm system. When there is no joy in the performance of life's daily activities, it is necessary to stop right there and through self-analysis and imagination get back to living with *gusto*.

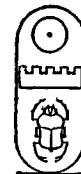
The will to live does not mean merely the will not to die. It means the desire, intention, and decision to find interesting things to study and experiment with until one is satisfied that he has lived completely for this incarnation.

For further reading:

Physical Fitness and Dynamic Health, by Dr. Thomas K. Cureton, Jr., Dial Press, 1965;

Body Control and Physical Fitness, by Gawer and Michelman, Crown Publishers, New York, 1964;

Adult Fitness, a YMCA book on health by exercise and other means, Association Press, 1963.



Computers and You

A WHOLE NEW INDUSTRY has appeared in scarcely more than a decade for the design, development, manufacture, maintenance, and use of electronic computers. Over 17,000 general-purpose computers are now installed in the United States alone, and it is believed that within the next decade computers will affect our lives more than any other technological development.

These vast calculating machines are opening up new vistas in scientific frontiers, and already many businesses would be lost without their help. They affect us all because of their influence on economic planning, their ability to compress computation and decision-making into fractions of a second, their facility in directing and controlling other machines, and their speed in solving problems too lengthy for manual solution.

One significant example of improved services are the UNIVAC 490 Real-Time computers which enable airlines' reservation clerks in many different cities to request a reservation on any given flight as much as a year in advance. In seconds after a clerk presses a few buttons on his desk, a central computer flashes a reply, accepts and records a reservation, or makes a seat available if a reservation is cancelled.

One research institute seeks new uses of old and new drugs by using a computer to compare all of the chemical

characteristics of any drug with those of thousands of others.

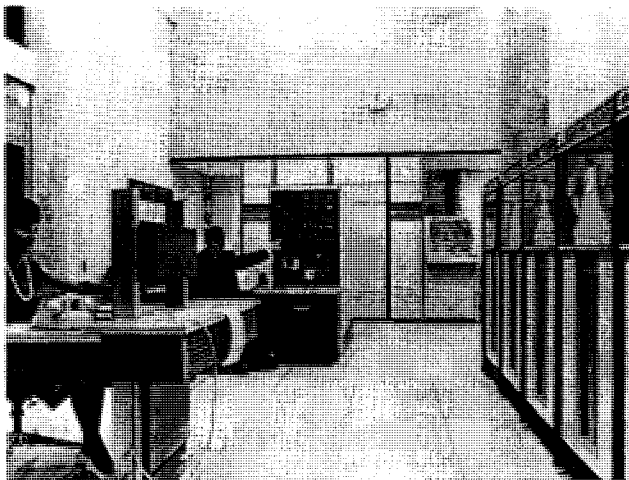
At the New York Blood Center, an electronic computer maintains a record of each pint of blood stored in the blood bank. In approximately two minutes, it can supply the answer to an emergency telephone request for a particular type of rare blood.

Also, in New York state, a new department of State Identification and Intelligence is being created. A large-scale electronic computer to provide almost instantaneous information on criminals from the files and archives of 3,600 police forces, law enforcement offices, criminal courts, probation, correction, and parole departments in the state.

One of the more unusual educational computer applications was employed recently in a Missouri junior college to assist in planning classroom facilities. The administrators wanted a campus where classrooms would be used 80 per cent of the time instead of the usual 50 per cent of most colleges. The computer produced a master plan for the designing architects and saved the school administrators nearly \$4 million before the start of construction.

In Toronto, a UNIVAC 1107 computer is helping to eliminate and ease traffic jams through some 2,000 remote electronic sensors installed under the city streets to detect and measure the density and direction of traffic on major arteries.

In less than two decades, the computing industry has created a new technology, has fostered development of new businesses and services, and has made the computer indispensable to modern society.



The Municipality of Toronto, Canada, uses these computing systems for controlling traffic on city streets as well as for various bookkeeping and accounting tasks involving the city government. —Central Feature News



E. GWEN GARDNER, *Field Director*
Antioch Education Abroad
St. Helier, Jersey, C.I.

Service of Hope

Student service voluntariat

DAG HAMMERSKJOLD'S DIARIES, recently published under the title, *Markings*, picture a new kind of international civil servant, a refreshing antidote to Western over-stress on individual demands in a too-affluent society. One entry reads:

"You have not done enough, you have never done enough, so long as it is possible you have something of value to contribute."

This bears a curious resemblance to the words of Horace Mann, Antioch College's first president, in the last century: "Be ashamed to die until you have won some victory for humanity."

Although journalists, educators, and psychologists ask anxiously what is wrong with our youth, there are still young people to whom, like Dag Hammarskjold, the simple life and ideals of service mean as much as in our own youth—though they may not admit it. "I went to a youth camp to enjoy myself, not to do good," declared one American student at a conference in Oxford, England. Today's youth dislikes "do-good" labels, perversely denies good intentions.

Yet what but idealism, the search for the grail, with a strong dash of off-beat adventure in it, is the willingness of this much-criticized generation to sit in the mud—or the snow—patiently to achieve the aims it believes in? Why are students in the front ranks of sit-ins, teach-ins, freedom rides, and marches? What but idealism enabled the Peace Corps to ride successfully forth into jungles and deserts the world over, to teach in a new era?

There is another less conspicuous band of workers for international causes and the underprivileged that slips

quietly away each summer with sleeping bags and blue jeans, and heads for workcamps, seminars, and service projects, many in America, more overseas. They work in mental hospitals, paint old people's homes, help handicapped children to walk or read, build roads or schools in developing territories, or just dig ditches where needed.

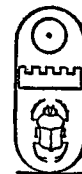
Their motives are not merely altruistic, for they enjoy songs sung to a guitar, in strange languages under strange stars, and the camaraderie of pick and shovel. They are the pilgrims who must go always a little farther, whose journeyings extend each year into more exotic corners of the world. Among them are all kinds: bearded beatniks (hot water is in short supply), serious-minded seekers of better relationships and the ideal community, intellectuals seeking solutions to political dilemmas and class greed.

Search for the Grail

The International Voluntary Service movement began with an experiment by a Swiss, Pierre Ceresole, when volunteers of five nations restored a war-devastated village near Verdun, to promote practical reconciliation. *Mouvement Chrétien pour la Paix* grew from the collaboration of a French Catholic priest and a German burgomaster with a youth team to rebuild ruins created by the second World War, to prevent further disasters through hate between their two countries. The Italian Agape took shape from a vow made by survivors of the Nazi era to build a center of universal love and reconciliation.

The idea of service spread far and wide. Most churches and many youth organizations now run service projects. An amazingly broad array of problems responds to the workcamp approach.

(continued overleaf)



The master list of camps and organizations published each year by the UNESCO Co-ordinating Committee for International Voluntary Service, which Antioch students on the co-operative work-study plan help to compile, has become a substantial volume.

What attracts this supposedly rebellious generation to such service? Early this year UNESCO listed these reasons: (1) Sheer, simple physical work, responding to physical need left by war, natural disaster, or just poverty. (2) The relationship of the project to the goals of reconciliation and community-building: working together seems to relax tension. (3) The openness of projects that demand only willing workers, untried youth whose idealism drives them to participate in "the things that make for peace."

Undergraduate Peace Corps

Antioch students take many places in international service projects each year. Comments are sometimes surprising. One boy, who was helping to build a new center for young delinquents in Belgium, said, "It made me blow the dust off my Bible. Religion in this place seemed so real." Another, in a community development work-and-study project in Morocco, where fifteen Europeans and one American met fifteen young Moslems, wrote: "At first I expected to spend more time digging ditches in the irrigation area. We rose at dawn, yet put in only four hours of manual labour. The rest of the day was spent in visits and discussions. After three weeks, I understood that solving problems was as important as building dams and drains."

On the college campus, the word spreads. The Antioch workcamp alumni list lengthens impressively. The geographical spread of their work is remarkable. Two Antiochians helped paint and repair an old people's home in Devon, then joined in the Christmas festivities. "It was the highlight of my year abroad," commented one. Two others worked in slum tenements in East London. One Antioch girl joined a Men-

nonite nursing team in a Berlin refugee hospital. Another dug ditches in Poland, and still another in a war-devastated, water-deprived village in Greece. While helping to build a school in Turkey, one boy won high praise for learning to communicate with the villagers in their own language. So the students fan out, to Dahomey, to Egypt—here with refugees, building houses under the auspices of the United Nations Association, there with a mission hospital in Kenya. They have worked in varied places, even in homes for vagrants, and few have complained about blistered hands or rough sleeping quarters.

Some join seminar groups, such as the East-West Seminar of the Brethren, or those of the American Friends Service Committee. At the Peace University, or Gandhi Center, at Huy in Belgium, Father Pire, Nobel Peace Prize winner for his refugee village, seeks student help to gather "basic information for concrete action on behalf of peace." In one summer, 106 universities, including Antioch, sent representatives from 30 nations to discuss how news coverage might be made more objective, how to preserve the dignity of old age, how citizens could help avert war.

At a French camp for the homeless, Father Josef runs a "Service Voluntariat." He says, "A volunteer is someone who puts himself in the service of misery, be it for two weeks or two years. But Misery, like Royalty, demands absolute devotion." Each year at least one Antiochian joins this *Equipe de l'Espoir*, in the service of hope.

Antioch's president asked recently, "What can our students contribute when they go overseas?" Here is one answer. The student who goes overseas to give service as well as to learn is rarely disappointed. Do we give too much to youth, ask too little service? Our too-sophisticated society might have less anxiety about its youth if more hands grew blisters in the service of misery.

Antioch Notes, Vol. 43, No. 3, November 1965



Strong is the soul, and wise and beautiful; the seeds of godlike power are in us still. Gods are we, bards, saints, heroes, if we will!—MATTHEW ARNOLD

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IN MEMORIAM

MARTHA M. LEWIS (Mrs. H. Spencer Lewis) was born in Brooklyn, New York, on December 23, 1888. She was educated in public and private schools in New York City. She subsequently was Executive Assistant to the management of a large business concern. She married H. Spencer Lewis in 1914.

In the early part of this century when Dr. H. Spencer Lewis was establishing the second cycle of the Rosicrucian Order, AMORC, in America, she personally assisted him in this momentous task. She likewise journeyed with him on his many lecture and organizational tours throughout the world. Martha Lewis was the first candidate to *Cross the Threshold* in America for the re-established activity of the worldwide Rosicrucian Order.

Martha Lewis was an accomplished speaker and writer; a Past President of the Woman's Club of San Jose; a member of the Board of Directors of the Supreme Grand Lodge of AMORC; a Board member of the Order in France; and a member and officer of several cultural organizations.

Her transition occurred in San Jose, California, at 4:58 p.m., on Wednesday, May 4, 1966, after a short illness. She had four children: Earle Lewis, Madeline Perata, Vivian Whitcomb, and Ralph M. Lewis, Incumbent Emperor of AMORC.

Rosicrucian services were held in a funeral chapel in San Jose, Saturday, May 7, 1966.

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

July: The personality for the month of July is Indira Gandhi, Prime Minister of India.

The code word is SCALE.

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

September:

The personality for the month of September will be Harold Holt, Prime Minister of Australia.

The code word will be JOLE.

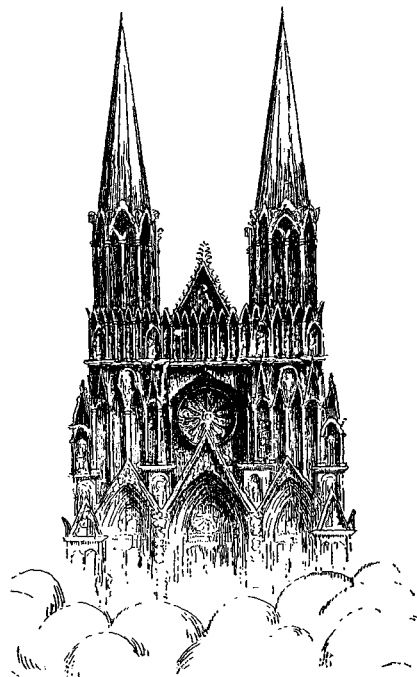


HAROLD HOLT



INDIRA GANDHI





Cathedral Contacts

THE SEARCH FOR TRUTH

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

WHEN WE WERE very young, one of the moral principles impressed upon us was the injunction of our elders that we should always *tell the truth*. In almost every moral code that has been established as a guide for man's behavior, deceit and untruthfulness are condemned, and truth is praised. We are taught from childhood in almost every society that truth is better than an untruth and that we should assume responsibility for the facts with which we have to deal in our environment. Many heroes in history have been remembered as individuals who were, above all, truthful, and who, regardless of the consequences to themselves, to their possessions, or even to their future hopes, would comply with the truth ahead of any other consideration.

With the emphasis that has existed on truth as put forth by various codes of behavior in many parts of the world, it would be our first presumption that

truth is a condition or a state of mind, or a part of behavior that could easily be defined and interpreted. Actually, truth is very difficult to define. It is, in a sense, difficult to confine to any particular concept because the facts of the matter are—insofar as experience is concerned—that truth varies with different perceptions and different interpretations.

There was, at one time, a story told of a king who heard a report that a huge animal had invaded his kingdom. He sent a man to the area to try to discreetly observe the animal. He was then to come back and report to his king. This man returned to state that it was a huge animal, something of the nature of an elephant, except that it was white. The king, not depending upon the judgment of one observer, sent another man, who, apparently, must have observed the creature under different lighting conditions. He reported to the king that the huge animal was black. The king had two reports and, in order to reconcile them, *he* decided the animal was grey. The question that might be asked is, Did the king obtain the truth? It is not possible to conceive an animal as being entirely of three colors, unless it was striped, or in some other way the colors were mixed. In other words, the animal could not be simultaneously white, black, and grey. It was one of the three colors.

Yet, at the same time, there is no reason why the king should have questioned the validity of his observers. They reported what they had perceived.

This concept of truth in more modern times has been developed into the theory of pragmatism; that is, truth corresponds with actual experience. Pragmatically, information which fits the circumstances of our experience is the truth. While this lends itself to some types of dangerous interpretation, because it might make anyone able to interpret as truth anything that he wished to be the truth, it nevertheless has certain validity and is practical.

The Rosicrucian concept of truth as set forth in the *Rosicrucian Manual* states that, from our point of view, *what is real to us is the truth*. In other words, that which lacks reality, that which we doubt, or that which cannot serve us as a point of knowledge, is not accept-

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able as truth. We must experience a situation, a condition, or a concept and if, in our experience, the situation, concept, or condition carries an assurance of reality, then that which corresponds to that reality is, to the best of our ability to interpret it, a statement of truth.

Such an interpretation to a degree depends upon our sense perception. Just as the two reporters of the king, because of different lighting conditions, reported the animal as being different in color, so will our ability to perceive affect that which is real to us. The person with limited vision will have a different concept of the reality of his environment than one with perfect vision. The same will apply to the rest of our sense faculties. Limited hearing will affect the world insofar as sound is concerned. Therefore, truth will be dependent upon our own concept of reality. Nevertheless, as we grow in knowledge of our environment, we also develop a sense of reality more and more in accord with the underlying nature, or underlying reality, of all things.

The search for truth on the part of man is merely another way of stating that man is searching for his place in life or for his purpose of existence. In other words, to state that that which is real to us is *truth* is to imply that the understanding of the reality of the universe, its fundamental cause, and the nature of that cause, is ultimate truth, which is probably beyond our ability to perceive as physical human beings.

Throughout time, man has offered philosophic explanations of truth, and probably we will never arrive at a more perfect explanation of truth as long as we are physical entities than that offered by pragmatism or by comparison with our concept of reality. But there is one factor well illustrated by Ralph Waldo Emerson that is important in our consideration of truth. He said, "God offers to every man the choice between truth and repose. Take which you will; you can never have both."

This also bears out the concept just mentioned. Truth, or the attainment of truth, is a part of man's survival. It is a part of the process of living. If man

does nothing, he can be a living entity just like a vegetable can be a living entity, but if man seeks to know something of life, then he will be seeking truth, and he will be doing something. As he learns, even if what he learns may not be the ultimate perfection or the ultimate form of truth, to the extent that he learns, he has replaced mental activity and probably physical activity that would otherwise have merely been repose.

Man cannot do *nothing* and accomplish something. He cannot remain still and go somewhere; neither can he have truth and repose simultaneously, if repose is considered a blanking of the mind to anything other than fulfilling the gratification of the physical senses. The challenge of life is tied up with man's search for truth, the challenge to give life meaning and to learn its purpose.

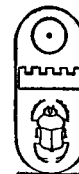
Truth, to refer to the Rosicrucian definition, is not eternal. It changes as man's concept of reality changes. Certainly, in this modern age of which we are so proud, the concept of man's environment and of reality is substantially different from that of his primitive ancestors who roamed this earth five thousand, six thousand, or more years ago. Truth to us is different from what it was to them, and so truth will be different for you and me tomorrow than it is today.

Our search for truth, then, should lead us to a degree of awareness of reality that helps us to adapt to our environment and to direct our thoughts toward the understanding of our nature or our true self.



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.



LESLIE E. DUNKIN

Magnetic Goals Bring Success

GOALS BECOME more effective when they are magnetic. Then they draw out the best in one and assure his finest efforts. A goal for the sake of having a goal is not enough. Once it becomes magnetic, however, one's efforts bring new and better results.

Some goals may appear so impossible that they shock people into believing them challenges for merely proving what can be done. A young man was given charge of a boys' Sunday school class and another class of girls. The average attendance for both classes was around twenty. He was asked to increase the attendance. On the first Sunday, he promised the boys and girls a party when the two classes had become a department with a monthly average attendance of one hundred.

Older people smiled at the apparent folly of the promise. They felt that the young man would never have to make his promise good. Six months later, though, with four boys' and four girls' classes and an average attendance of 115, they were a department. The shock of that high goal helped them attain it.

An insurance salesman was asked for the secret of his ability to lead the staff year after year and get better results each time. "A double goal each week!" was his explanation. A minimum goal that had to be met was set for each week, but with it was a maximum one. Then he drove himself to meet and pass the minimum goal. When he had attained the maximum goal for the week, he shifted his attention to a build-up for future weeks. As the selling momentum mounted, he wisely raised the minimum and maximum goals for future weeks and moved steadily toward his enviable sales records. Double goals were magnetic for him and his efforts.

A successful retail store made regular use of a variety of quarterly goals to build and maintain a well-balanced business. Sales totals mounted from year to year. Although the extra effort seemed to be placed on a certain item, group, or department, all others tied into it so effectively that the entire store profited from the special goal. Seasonal problems and difficulties were solved and steady growth resulted.

Another person freed himself from the threat of either an inferiority or a superiority complex by changing his personal goals. Formerly, he had tried to equal, if not to surpass, the accomplishments of those about him. The new plan enabled him to equal or surpass his own earlier records. He still maintained an interest in what others were doing, but he refused to worry or be concerned as he had before. Greater efficiency and better spirit resulted.

Careful planning helps to produce magnetic goals. Examination of past efforts and accomplishments prepares for the selection of new goals. If one fails to develop as well as has been expected, another one must be set for the next period of effort.

Progress is not the signal for coasting in the future. When the graph line is moving up on the chart of progress, a goal needs to be set to keep it going up. Goals give a challenging, active purpose to daily living, but once one hitches his wagon to a star, his efforts must be directed toward it.

To be effectively magnetic, a goal needs to have a clear purpose based upon past experience. There must also be a reasonable mark to be reached. It may sound exciting to declare a goal of making a million dollars in the next year. However, the actual results can be discouraging. If such a goal is desired, it is best to set up a series of goals extending over a reasonable period. Then as one approaches the top goal step by step, it becomes magnetic. It is the magnetic goal that assures success.



The goal of yesterday will be the starting-point of tomorrow.

—CARLYLE

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A Philosophical View of Prophecy

DR. LEO LOUIS MARTELLO

*Its value lies in its
preventive possibilities*

PROPHECY and ESP are much in the headlines. Newspapers across the country feature articles on parapsychology, ESP, and other borderline sciences. Ruth Montgomery's book, *A Gift of Prophecy*, the biography of Jeane Dixon, hit the bestseller lists. Parapsychology laboratories in accredited colleges and universities are springing up all over the world.

All of this raises profound moral and philosophical questions. Most of Jeane Dixon's prophecies that came true were of death and disaster. Documented evidence proved that she foretold the assassination of President John Kennedy as well as the demise of other public figures. She was right. But there have been other times when she was wrong.

The question, though, is what benefit are such prophecies if they cannot be utilized to prevent such occurrences? Are they a negation of man's free will? Does it mean that certain things over which man has no control are predestined? And is it possible that, if some Doom's Day prophecies are made public before the event, they may be fulfilled by unbalanced, hypersuggestible persons who read them?

The influence of paranoia is rarely recorded, but the fact is that many people who are psychological "losers" help to form the "lunatic fringe" which makes up many ESP groups. Such people's passive and negative attitudes toward life make them receptive to prophecies concerning the earth's destruction. Since subconsciously they expect the worst in their own lives, such predictions are both a confirmation and a justification for their own attitudes.

Much is made of the accurate predictions of such world-renowned prophets as Nostradamus, Mother Shipton, and the science fiction of H. G. Wells and Jules Verne. Fantastic as they may have been, there is an overemphasis on their having *come true*, as if such

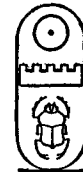
prophecies equalled or even surpassed the inventions of the geniuses who made them possible.

The foretelling of a thing does not make it possible. As challenging as such prophecies are, the fact remains that it is the producers—the scientists, inventors, and geniuses—who have contributed to world betterment. No prophet has been able to make his predictions possible. Every modern convenience exists because of the sweat and dedication of their originators, regardless of who foretold them.

There are two kinds of visionaries: the dreamers and the doers. Nostradamus represented the former; Thomas Alva Edison, the latter. Nostradamus may have predicted electric lights; but Edison made them possible. There is no effort, sacrifice, or suffering entailed by a prophet when he makes predictions. How can one equate the passive utterances of a seer with the work of the productive men who made their own dreams come true and all of humanity the gainers thereby? Where would the prophets be without the men of vision who made their predictions possible? Who turned faith into fact? Idea into invention? Prophecy into production? Dream into reality?

This is not to demean the possibility of genuine prophecy but merely to uphold the greater value of productivity in terms of human, social, and world betterment. For those anti-life advocates who charge that these inventions have not bettered the world but have made it worse, we suggest that it is up to them to remember that their faith in prophecy prohibits them from complaint since most of such things were foretold. Prophecy cannot be made superior to production and then condemned for its fruits.

Science and the supernatural have been at odds with each other for centuries. It is strange that those who are the first to extol predictions that come



true and are verified and documented are the very ones who attack science. Yet they themselves use the fact-finding scientific method to prove their own beliefs.

It is this lack of logic that has hurt the psychic cause more than anything else. It stems from a dichotomy of centuries, a separating of man and life into two distinct, contradictory, and opposing parts: faith versus fact; science versus the supernatural; intuition versus reason; good versus evil; heaven versus hell; black versus white, etc. The conflict and confusion of man are its natural result.

The unfortunate aspect of all this is that no one has challenged the assumptions upon which this philosophical schizophrenia has been built. Those who lack faith rely strictly on fact. Those who rely on faith attempt to deny fact. Intuition becomes the monopoly of the faithists; reason, the province of the practical. Both are wrong.

Intuition is not separate from or in contradiction to reason. It is a supplement to it. Reason is not opposed to intuition. Is the tree opposed to one of its branches? Yet man is in opposition to himself. Why? Because of this philosophical split in his personality. Thus, he is ruled by either his head or his heart: selfishness or altruism; reason or intuition; fact or faith. Of course, he will always be contradicting himself.

The True Scientist

The true scientist is motivated by a vision that is backed up by work. The prophet cannot exist on his intuition alone. Life's logic and the knowledge acquired from centuries of men before him enable him to live. His seership will not help him to dress, eat, write, or cook. He has had to be taught these things in a rational way.

No child, no matter how intuitively gifted, can depend on mere intuition if he is to exist. He needs the guidance of those who love him in order to learn how to get along in life. ESP extremists lose their logical faculties and rely on what is unseen, unproved, and unreasonable. Reason cannot be made an enemy and then be expected to befriend one in time of emotional need.

The proof that one needs a strongly developed logic is that some of our most publicized prophets, psychics, mediums, clairvoyants, etc., have been wrong many times and admitted it. Regardless of the reasons, the fact remains that they were wrong. The many times that they were right prove that "there is something to it" but do not enhance its value as a "sure thing."

All prophets claim, "I say it as I see it." If the prediction turns out to be wrong, the answer may be, "The message was right, but my interpretation of it was wrong." Maybe so. But they are still morally responsible for their predictions. The public has no way of knowing whether they are right or wrong; but there are many who live by fear and who are ruled by suggestion.

If a prophet predicts an earthquake in a certain part of the country, such people may buy unnecessary earthquake insurance, sell their homes, or make other unreasonable moves. They are responsible for their own actions, it is true, and no prophet can be blamed for the decisions they make. But he is responsible for his prophetic utterances and for any possible harmful effects. The many times that prophets have been right does not offset the times when they were wrong. All are capable of error, and this must be taken into account.

ESP and psychism must be separated from the religious persuasion of the prophet. There have been and are famous psychics, representing many different faiths—for example, Nostradamus, Mother Shipton, Eusapia Palladino, Arthur Ford, Jeane Dixon, Peter Hurkos, and Edgar Cayce. Their value is not their religious convictions but the times when they have been psychically and prophetically right.

The value in prophecy does not lie in its being accurate about an unavoidable event, but rather in its positive *preventive* possibilities. When prophecy not only can "call the shots" but also can prevent "the shot's being heard around the world," then it will have justified itself morally and philosophically as a means of human survival.



MODERN SCIENCE CONFIRMS DALTON'S THEORY

DR. C. V. RAMAN, Nobel laureate in physics and president of the Indian Academy of Sciences, in an article appearing in the December 22 issue of *The Times* of India, recently confirmed an early postulation of John Dalton, the famed English chemist (1766-1844). John Dalton, associated with the English Rosicrucians, was known for his many contributions to the science of chemistry. Certain laws of natural phenomena were named *Dalton's Laws* in his honor.

Dr. Raman said that "his investigations had provided 'irrefutable evidence' that the yellow sector in the spectrum of white light played a major role in human vision and the red and green sectors played relatively minor roles."

Dr. Raman, in his presidential address to the 31st annual session of the academy, gave an account of one year's past investigations on the subject of the visual perception of light and colour. Part of the address was devoted to the subject of defects in colour vision, "a field which," he said, "had so far resisted all attempts to provide a satisfactory explanation or elucidation."

Dr. Raman said, "John Dalton, whose published self-analysis of his own perceptions laid the foundations for the subject, reported that in the spectrum of white light, he saw only two colours, namely, blue and yellow, the latter

colour covering the spectra range in which others saw a succession of colours, violet, red, orange, yellow, and green. All later studies have shown clearly that Dalton's two-colour spectrum is the very essence of defective colour perception."

Dr. Raman continued, "Dalton's ability to perceive the colours blue and yellow and his inability to perceive red and green are, by themselves, a complete refutation of the so-called *trichromatic* hypothesis of colour perception associated with the names of Thomas Young, Von Helmholtz, and Clerk-Maxwell, who have had many followers. According to that hypothesis, red and green are primary colour sensations, and yellow results from the super-position of the red and the green. Hence, it follows that yellow cannot be perceived when the red and the green are themselves absent."

Dr. Raman said that his studies "have provided irrefutable evidence that the yellow sector in the spectrum plays a major role in human vision and that the red and green sectors play relatively minor roles and must in fact be regarded as being only auxiliaries and not principals. Hence, when red and green are for any reason not perceivable, yellow would continue to rule the field. *Dalton's two-colour spectrum thus receives a very simple and convincing explanation.*"



ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, August 25, 1966
8:00 p.m. (your time)

Thursday, November 17, 1966
8:00 p.m. (your time)



GORDON E. MERCER, JR.

Teacher of Antiquity

*Truths Confucius taught
still light the corridors of time*

EVERY FEW CENTURIES, a man arises to alter the course of humanity. Like a brilliant meteor, his light diminishes the darkness. Then, as suddenly, he is gone and mankind must await his successor.

Little did the unsuspecting people of Lu, China, know that in 551 B.C. such a man was born in their midst. His name was K'ung—later translated to the Western world as Confucius. The times in which he taught were difficult. The feudal states of China were at continual warfare. So worthless was the life of the average man then that one ruler tried out his new swords on his unfortunate subjects.

Although the birth of Confucius preceded that of Jesus by over five centuries, it was not until the 16th century that his wisdom was revealed to the Western world by Jesuit missionaries in China. So impressed were they by the teachings of Confucius that they recommended that he be made a saint. However, Church authorities received their recommendations with skepticism.

What Confucius taught was, like that of Jesus and Socrates, unbounded by time. He challenged basic values. Believing that every man was entitled to an education, he taught the poor as well as the rich. His dedication to teaching led him to undertake difficult journeys beyond his native state of Lu, and the presentation was such that his truths impressed themselves in the consciousness of all who listened.

A personality of diverse abilities and talents, his skill with the lute when he was young brought many people to hear him play. It was said, too, that he had great physical strength, and he was reputed to be able to shoot an arrow

farther and to throw a spear more accurately than other young men.

While still a young man, he was given a government position as keeper of the community herds. It was in this position that his fame as an arbiter of disputes was acquired and people began to come great distances to obtain his advice.

When asked by one of his disciples to define *humanitarianism*, Confucius replied, "It is to love others." The humanitarian man, he taught, wishing to establish himself, seeks also to establish others; wishing to enlarge himself, also to enlarge others. Sincerity and faithfulness must guide him. Courage is not enough. A humanitarian person is sure to have courage, but a brave man may not be humanitarian.

A Guide

Asked what one word could serve man best as a guide, he answered *reciprocity* because man's life should project beyond one's self. "What you do not want done to yourself, do not do unto others," he said.

Then another time, when asked what constituted *virtue*, he answered, "Virtue is to love men and wisdom is to understand them." Superior men, he taught, think of virtue, but small men think of comfort and favors. He considered that it was character that made superior men, and he attempted, therefore, to instill character in his pupils. Riches and honor were good if they could be attained honorably; otherwise, they were to be avoided. Poverty was to be preferred to dishonor.

Once on a difficult journey, Confucius and his followers were plagued by hunger and hardships. One of them complained bitterly, asking if they didn't deserve better. Confucius replied that only the virtuous could long endure either in a condition of poverty and hardship or in one of enjoyment.

All things follow a certain sequence, he taught. All affairs have their beginning and end. In terms of values, this rule applies likewise. The man of virtue makes the difficulty to be overcome his first business and success a subsequent consideration. The superior man acts before he speaks and afterwards he speaks according to his actions. There

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are certain things that man must guard against according to his age. In youth, he must guard against lust; in middle age, against quarrelsomeness; in old age, against covetousness. Whatever his age, planning must precede any undertaking.

When asked by a disciple whom he would choose to accompany him if he were in charge of an army, Confucius said that his associate would have to be a man who proceeded to action full of solicitude, adjusted his plans, and afterwards carried them into action. "I would not have him to act with me, who would unarmed attack a tiger, or cross a river without a boat, dying without any regret."

Most important, he believed, was that a man should cultivate himself. A sincere person with a love of learning becomes a solid foundation upon which the family and state can rest. The cultivation of the person, he declared, is the basis of society, the root of everything, from the government down to the people.

Always concerned with government and politics, Confucius believed that, to be effective, government must be based on high standards and virtuous examples. He considered that dependence on government by laws and punishments is inadequate. If people are led by laws only and if uniformity of conduct is maintained by punishment, they will try to avoid punishment and will have no sense of shame when they violate the laws. Government by virtuous men, Confucius maintained, can be compared

to the North Polar Star, which keeps its place and all the stars turn toward it.

He said that government should avoid requiring great tasks from the people without first giving warning. It should not issue orders without urgency and then insist with severity that such orders be carried out. Nor should it give to men callously with selfish intent. If government presses for quick results or visualizes petty profits, it will fail to influence the people and will not accomplish any important ends.

Because of his revolutionary doctrines, Confucius was thwarted in his own personal ambition to become a high government official. His long life of 72 years was devoted primarily to teaching. Yet even on his death bed, he was concerned because no ruler had appeared who accepted his philosophy of government.

His Philosophy

His philosophy was focused on the present life of man. He cautioned that to know the truth is not enough, for those who know it are not equal to those who love it; those who love it are not equal to those who find pleasure in it.

Asked about death, Confucius countered, "If you do not know life, how can you understand death?" Then asked about serving the spirits of the dead, he asked, "If you are not able to serve men, how can you serve their spirits?"

His standards were demanding: "The man of honor makes demands upon himself; the man without a sense of honor makes demands on others. A man of honor has no self-pity and no fears." He felt that virtuous men are in harmony with people although they may not agree with them; the nonvirtuous agree with people, yet are not in harmony with them. To him, man's reciprocity to man was the measure of man.

As with all great men, many of the teachings of Confucius became distorted. Nevertheless, his ideas exerted a great influence on the Eastern world and later in the concepts of such thinkers as Voltaire in the Western world. Rather than to curse the darkness, Confucius lit a light. He must be counted among the great teachers of all times.





The Light of Self

ALTHOUGH it is the mystic's duty to carry the living light to the world and point out the realities that lie within and without, he comes up against an almost immovable wall in our times. The student of the public schools is taught to place his faith exclusively in the physical sciences—chemistry, physics, biology, and all the rest. To be scientific means to be intelligent and rational, and what is not subject to laboratory proof is cast aside as a product of the imagination.

The student comes to believe that scientific advancement has taken the place of superstition, bigotry, and ignorance. He recalls the Salem witch burnings, the horrors of the Inquisition, the overt attempt to hold back progress, as in the case of Galileo's trial, and the idiocy of the "monkey trials," which were proof of the bigot's limited understanding of evolution. Science and religion, consequently, are paired off as if they were antagonists—one, progressive and intelligent; the other, superstitious and ignorant.

An extensive liberal education would resolve this conflict and show that it is only apparent and not inherent. For example, the horrors of the Inquisition might be seen to have been brought about by monarchs who saw in the Holy Office a means of consolidating their power at the expense of the nobility. It might be learned, also, that the Inquisition started as a noble undertaking a thousand years before the Spanish abuses. Such knowledge would give breadth to understanding and stamp out notions erroneously impressed in the consciousness.

Between the antagonists—religion and science—stands the mystic, whose devotion to knowledge, truth, and light allows him to see the virtues and errors of each. But liberal education is rare, and the prejudices that form in its stead become uninformed opinions.

The human need for religion is ignored by many scientists, who are often seen as cold, calculating, and mathematical. But what is the scientist's devotion on the altar of science but a new religion with different gods?

The mystic knows the worth of religion as well as of science, and he is aware of the evils that can arise from both. Yet how is he to explain his viewpoint without being charged with the very superstition and delusion which he is attempting to combat? And if the religious and scientific attitudes are hostile to each other, what is the difference between a superstitious and dogmatic adherence to a religious faith and dogmatic attachment to the latest scientific decree?

Unfortunately, mysticism is associated with sorcery, card tricks, fraud, spiritism, and profound ignorance. Even among some well-educated persons, a mystic is mentioned with derision. That Socrates, Francis Bacon, Spinoza, or Thomas Aquinas were mystics would come to them as a revelation. To be convinced that some of the greatest scientific and religious minds of the day are also mystics would be both a revelation and an education of a higher order.

The first revelation was the beginning of light in a world of darkness. The mystic is bound to the light. He must protect it from the profane. The mystic's duty is clear. He must utilize the language of action, poetry, and music and through re-education lead others out of the shadows. Metaphysical knowledge and personal physical and spiritual powers acquired through the mastery of self may be considered recondite, occult, and weird; but the mystic can lead the way to Light, Life, and Love—and perhaps a few will follow.—W. C. RANDOLPH

SOONER OR LATER, the seeker for mystical truth comes face to face with the doctrine of reincarnation. Usually, at this point, he is initiated into the more secret doctrines of the mystic philosophers or else ends his quest and forever closes the book to mystical revelation.

It is not necessary for the seeker for higher knowledge to accept this doctrine in order to prosper in his search for higher knowledge. He may reject it in its entirety and still proceed to great heights. However, he must reject it without any bias, maintaining an open mind that says, "I do not understand and so I shall pass it by and wait until I am convinced that it is either true or false." It is seldom, though, that anyone who refuses to accept the doctrine does so with that attitude. Consequently, he brings an end to future enlightenment.

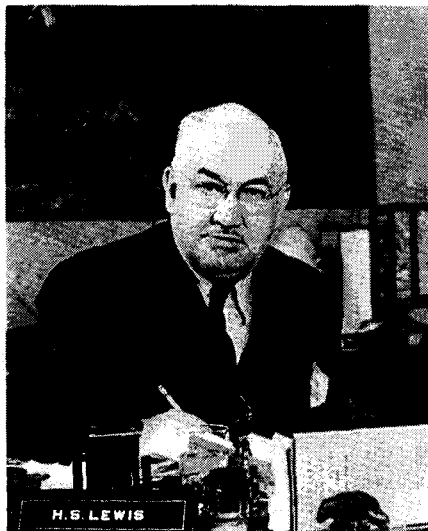
What is there about the doctrine of reincarnation that is so difficult for the minds of the Western world to accept? What is there about the religious training and convictions of such minds that leaves no place for its acceptance? Nearly three-fourths of the earth's population have accepted the doctrine for centuries, and only the modern Jewish and Christian religions are devoid of principles that allow for its acceptance. Yet both these religions originally accepted reincarnation. This is proved by still accessible early sacred writings.

Is it inconsistent with any manifestation in life with which we are familiar to say that nothing dies, that it simply changes and is reborn in a similar though slightly higher form? Science tells us that both matter and energy are indestructible. No matter how we change the nature of matter, it still remains an element and reveals itself again progressively in other forms.

If we believe that the human personality, or spiritual character within

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.



The Rationalism of Reincarnation

the human body, ceases to exist at the end of its cycle of expression on the earth plane and never again manifests itself in a similar physical form, then we are making an exception to a great universal law. To the ancient philosophers and to every student of natural and spiritual law such an exception was incongruous and impossible.

I am not unmindful that there is a general serious misunderstanding of the doctrine of reincarnation in the Western world. For some unexplainable reason, it has become confused with an ancient superstitious doctrine called *metempsychosis*. That doctrine was itself a misconception of the doctrine of reincarnation. It was believed only by the illiterate, impious, and noninquiring minds of ancient times, which were given to all sorts of superstitious and mythological beliefs.

Such persons found satisfaction in believing that not only was rebirth on earth a law of the human soul, but also that it could occur in lower forms of



physical expression such as dogs, donkeys, reptiles, birds, and other animals, many of which were esteemed as holy beasts in their heathen religions. That thinking men and women scoff at the idea of reincarnation on the basis that they do not believe "that the human soul will be born again in a dog or cat" is one of the astonishing things of our present-day understanding of natural and spiritual laws.

Orthodox Doctrine

The average orthodox Christian is perhaps the most strenuous objector to the doctrine of reincarnation. He claims that it refutes the doctrines of the Christian belief. He does not realize that there is nothing in the Bible, in either the standard or revised versions, that contradicts the doctrine of reincarnation or is inconsistent with revealed religious principles. The doctrine may be inconsistent with certain creeds and theological principles sponsored by the Christian churches, but these creeds and doctrines were adopted by Church councils and fathers after the Bible was written. They are theological postulations and not fundamental Christian principles as revealed by Jesus or as taught by his disciples.

From a purely orthodox and dialectical point of view, therefore, it is not the doctrine of reincarnation that is at a disadvantage, but rather those creeds and doctrines that were added after the time of Jesus. If the devout Christian wishes to argue his faith on the basis of strict orthodoxy, he will find that it is easier to accept the doctrine of reincarnation on the basis of scriptural authority than to reject it on the basis of theological doctrine. This applies also to the devout Jew in regard to the modern form of his religion.

For the sake of those who may ask where to find intimations in the Bible to support the statement that the Christians and Jews preceding the Christian era believed in the doctrine of reincarnation, I call attention to a few salient points and quotations and suggest that the same consideration and analysis be given to them as to the theological doctrines that are considered to be inconsistent with the doctrine. If they will be as tolerant and analytical of the few

following scriptural quotations and references as they are in their attempts to contradict the doctrine of reincarnation, they will find that nothing but the doctrine of reincarnation can explain them.

For instance, in the pre-Christian writings, we find in the book of Job, chapter fourteen, a number of proverbs and comments upon man's life, birth, living, and passing away. In the twelfth verse of that chapter, a definite statement is made regarding the physical body of man and the fact that at so-called death, the body goes into the grave and lies there until "the heavens be no more." This body, it is stated, shall never awake from its sleep. However, in the fourteenth verse, another definite statement is made regarding the *real* man, the part that actually lives. Here it is stated that the real man waits for the days of his appointed time after transition until his change comes.

That entire chapter of Job should be studied analytically in order to sense the divine message that is contained in it. Certainly, the twelfth verse does not permit any interpretation that could be considered consistent with the theological doctrine of the resurrection of the body from the grave and life on earth again in the same body. The fourteenth verse permits no other interpretation than that the soul of man awaits its *appointed* time for the change that will come.

Now let us proceed to the thirty-third chapter of Job. The entire chapter is illuminating, especially the latter half. In verse twenty-eight, we read that God will deliver the soul of man from the pit of the grave and his soul will see the light again. In the twenty-ninth verse, we read that these things God "worketh oftentimes with man." In what sense other than in the sense of reincarnation can these verses be interpreted? If the soul of man leaves the pit and comes back into the light of the living—and this happens often—we need search for no other statement to support the doctrine of reincarnation.

These passages are taken from the Jewish writings and no elaborate emphasis is given to them. No attempt is made to make them appear to be outstanding religious doctrines, for they

are quoted and referred to as casually as any other of the complex incidents of life because the doctrine of reincarnation was so universally held and understood as a scientific, biological, and physical law of the universe.

To see how universal the belief in reincarnation was among the Jews even during the days of the mission of Jesus, turn now to the Christian Gospels and find one of a number of incidents that reveal a thorough understanding and belief in reincarnation. I call your attention to the incident where Jesus turned to his disciples and asked a question that would seem strange if we knew nothing about the doctrine of reincarnation. Jesus asked, "Who do they say I am?"

What was it that Jesus wanted to know that could be of no importance to him unless it related to something that would reveal the spiritual perception and understanding that he hoped to find developing in the populace? He did not ask the question to solicit compliments or praise.

Jesus wanted to determine whether the populace related his work to that of the prophets who had preceded him and whether they realized that he was one of their former prophets come to earth again as had been predicted and expected. That such was his intention is plainly indicated by the answers given by the disciples. They said that the populace believed that he was this one or that one who had lived before.

Then when he asked them who they

believed he was, their answer indicates that they knew the reason for his questioning, that they knew that he wished to determine whether they understood that he was not only the reincarnation of a great prophet but was also the infinite spirit of the highest attainment in divine Sonship. By reading that one incident in the life of Jesus and associating it with the statements of John the Baptist and other prophets regarding the one who was yet to be born, we may realize that nothing but the doctrine of reincarnation can explain these passages.

In the Gospels

What can be found in the Gospels that refutes the doctrine of reincarnation? Unthinking persons may argue that the Christian doctrines maintain that one's soul at the time of transition passes into a period of suspended consciousness to await the judgment day, when all of us shall reach the spiritual realm and dwell eternally in the consciousness and presence of God. They may further maintain that this doctrine contradicts the possibility of rebirth and the doctrine of reincarnation.

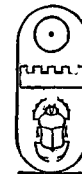
But does it? Is there anything about the Christian doctrine that precludes the frequent changes referred to in the book of Job? The true doctrine of reincarnation assures us that we shall have many incarnations on earth but that ultimately, after many opportunities to learn the lessons of life and compensate for our wrong acts, we shall come to the

ADD THIS TO YOUR FUTURE

Rosicrucians tend to look at life as a continuum; a path without end. For them it is never too late to study, to add a bit of knowledge here or another experience there. Every moment is a preparation of a sort for tomorrow, and tomorrows will always come. The more assured a person is that there is a tomorrow, the more certain will he try to make that tomorrow a happy and harmonious experience by preparing himself for it today.

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judgment day. At that time, it will be determined whether we have become pure of spirit, Godlike, and worthy of dwelling eternally in the consciousness and sight of God.

Each night when we close our eyes in sleep, we close a period of life that has been filled with opportunities for good or evil and with lessons designed to purge us of our evil ways. Each awakening is like being born again into light, as stated in the twenty-eighth verse of the thirty-third chapter of Job. Each day is a new period of incarnated existence in which to correct the evils of the preceding day and redeem ourselves before the judgment comes. If we compare each period of incarnation on this earth to a day of our lives, we see that the ultimate and complete suspension of earthly life preceding the hour of judgment does not preclude the possibility of intervening incarnations

and periods of preparation in anticipation of the final judgment day.

The doctrine of reincarnation teaches among many other wonderful things, too extensive and numerous to itemize here, that the purpose of life and its periods of incarnation are to enable us to work out our salvation. We are expected to make compensation for the evils we have committed so that eventually we can be absorbed into the consciousness of God and remain there eternally.

Is this inconsistent with the mystical and spiritual principles taught by Jesus and his disciples? Although the doctrine of reincarnation may appear to be inconsistent with some theological doctrines that were added to the Christian teachings later, it is not inconsistent with what Jesus taught and revealed.

Rosicrucian Digest, February, 1930



IS MYSTICISM REGRESSION?

In a book designed for pastoral guidance, a psychiatrist stated that mysticism, religiously speaking, is the ultimate in regression. A mystical peace of mind, he claimed, has simply peeled off layer after layer of social mores until the individual has reached the state of pre-conscious satisfaction with life, as experienced by a baby who has just been fed at its mother's breast. Lulled by bodily comfort, drowsy and uncritical, the individual mistakes the sensual state induced by meditation for the ultimate in spiritual experience.

The psychiatrist admits, however, that some have come back from this realm with messages of worth to humanity, facts that he claims can neither be disregarded nor explained.

Indolence, another word for regression, has been defined by François de La Rochefoucauld, French writer and moralist (1613-1680), as the great passion of humanity. The resulting inaction is the same in both: a passionate quietude that mistakes dreams for products, physical satiation for communion, and impassivity for peace.

True mysticism, on the other hand, produces practical results—measurable, vigorous, and constructive. To achieve these ends, one must cross the abyss between perceiving and doing and perform the actions inspired by insight.

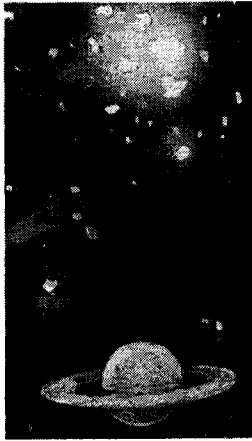
LOUISE A. VERNON, F. R. C.



*The
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June
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TOUR TO CONVENTION

Members from Atlanta, Georgia, are arranging a bus tour for the International Convention, leaving Atlanta August 4, and arriving at San Jose August 7. If you live in the vicinity, or enroute, get in touch with the Atlanta Chapter, AMORC, P.O. Box 1057, Atlanta, Georgia 30301.



Do Stars Influence Us?

By SAMUEL RITTENHOUSE

*Will and volition
must be considered*

THE ANCIENT Babylonians and Chaldeans conceived that there was a *correspondence* between the planets, certain fixed stars, the earth, and human and worldly events. The stars were conceived as heroic beings and gods, each having a particular domain or realm of influence. They were thought, also, to have a sympathetic relationship between the phenomena of earth and the activities of men.

The principle of correspondence postulated that whatever occurred as deeds or even as thoughts upon the part of the celestial powers resulted in a corresponding response in human affairs. This constituted a theory of transference of the imagined powers, habits, and acts from the celestial beings, or stars, to mortals.

Among the ancients, much of what is known as natural phenomena was considered to be of teleological origin, that is, as having a *mind-cause*. The phenomena were not thought to be the blind function of impersonal natural law, but rather to be conscious acts upon the part of the personalities associated with the planets, the sun, and the moon. Thus, these celestial bodies, according to the theories of ancient astrology, intentionally influenced men to do their bidding.

This teleological theory eventually went through a transition so that the celestial influence was thought to be wholly naturalistic, each planet having certain inherent qualities which could be either modified or intensified when

the planet was brought into a conjunction or certain relationship with others. The principle of correspondence, however, still persisted. Since human lives were related to the planets, depending upon the prevailing influence of the stars under which they were born, men were consequently affected in their earthly affairs by these celestial interrelations.

For centuries, the most learned men, philosophers, scientists, and statesmen, gave serious study to astrology and placed much credence in its doctrines. This, of course, is no assurance of the accuracy of the belief since many learned men of the past have subsequently been proved to have erred in some of their judgments.

In connection with astrology, there developed an almost insuperable *fatalism*. Men came to deny their own judgments and conclusions in yielding to the expounded influences of the stars that prevailed. Even today, if the aspects of the stars are not favorable, many persons will not undertake a venture no matter what the circumstances or what their own reason dictates. Thus, they submit their intellects and wills to a conceived naturalistic power which exercises complete control over every department of their lives. Some astrologers insist, however, that the stars only incline but do not compel.

Astrology is one of the oldest consistent beliefs in the history of man. How factual are its doctrines? Is it



merely an age-old superstition, the shadow of an era of greater credulity? The ancients, being the first astronomers, discovered the relation of various natural phenomena to celestial bodies. They saw how the sun seemed to rise and set, and they noticed its apparent connection with the seasons. They charted its celestial journey through the zodiac and were the first to inscribe its path in clay.

They noted the different positions of the stars at various times of the year and observed the heliacal or strange rising of other stars at dawn and at periodic intervals. They studied the phases of the moon and began to speculate on the relationship of these phases to the tides and to functions common to women. Since these physical forces and conditions affected climate and seasons, it was presumed they must influence all life.

If the moon influences gravity and the tides, does it also affect the human nervous systems? Because of its pull, does it in any way retard or stimulate the flow of nervous energy? Does it alter, even minutely, the transmission along the neural pathways? If the moon's phases have some attraction toward the magnetic balance of the earth and since man is, as well, a kind of electromagnetic organism, to what extent is he affected by this attraction? Would any change in his electrical constitution affect his glandular functions at different times monthly? If this is a scientific proof, then most certainly man's thinking and his emotional states vary slightly at different intervals *corresponding* to celestial influences.

It is no longer an old wives' tale that the phases of the moon have an effect on the growth of plants. Botanists have announced that their controlled

experiments revealed the influence of the moon upon plant life, especially in connection with the time of planting. Photosynthesis, the influence of the sun's radiations on the chemical structure of plants, is recognized.

I believe that no intelligent person will doubt that there are certain physical influences exerted upon earth by celestial bodies. Science is concerned today with cosmic rays, photons, and various radiations of the energy of the sun. With the passing of time, more of such phenomena will be discovered by astrophysicists and those in other related fields of science. The question is, do these subtle influences govern our lives? Do they *incline* one person to be a distinct type of personality—aggressive, philosophical, or poetic? Further, are they so far-reaching in their influence that particular times are more favorable for travel, for example, for romance, or for making constructs and other wholly human constructs?

We seriously protest—even though we may invite the criticism of some astrologers—that the stars so specifically and directly enter into the individual destinies of men. We believe that such influences as the planets exert are as waves of influence that have a universal effect upon all men as do the sun and the moon. When under such an influence, some men will be more or less extreme in their response than others because of the manner in which they are constituted and the effect of the impact upon them.

To conclude, there is, we believe, a happy medium between the assertion that all human decisions of importance are the result of the influence of the stars and the converse: that the doctrine is without any foundation in fact.

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FOR BETTER UNDERSTANDING

The meaning of a term is often the key to the proper understanding of some technique or specialized study. Various sciences and arts have their own evolved terms. Time has developed certain Rosicrucian words or terms that convey important truths in a simple and effective way. These terms are arranged alphabetically in a concise ROSICRUCIAN GLOSSARY—a convenient and economical aid for Rosicrucian students. Price: \$1.25 (9/3 sterling).

ROSICRUCIAN SUPPLY BUREAU, ROSICRUCIAN PARK,
SAN JOSE, CALIFORNIA 95114, U. S. A.

WORDS may be fragile verbal tools, dulled by wrong usage and often not readily at hand, but they are the only medium by which we may make ourselves understood by other people.

They came to us from a slow-moving past, and our faulty use of them in this faster-than-sound age has much to do with our personal confusion and the disorder in human affairs. To discuss putting words to work is not to talk about a bookish frill, but about something needed for rational contact with the world around us. . . .

One of the graces of a rich language like English or French is that its words may be put together so as to say the same thing in many different ways. There are earthy words, carrying weight; airy words as light as soap bubbles; missile-like words, speedy and explosive. All of these have magic in them, the magic of carrying our meaning weightily, lightly, or cracklingly into our reader's mind.

Language did not start in a grammar book: it started because people wanted to talk with one another. To build it up over the centuries has been a grand adventure in which we can still join. . . .

We must choose our words so that the reader will be sure to understand them without waste of time and thought. They must tell the necessary facts on the vocabulary level of the reader. They must convey to the reader something of the way we feel toward him. . . .

Words need to be meaningful. We must not think of language to the exclusion of ideas. The environment is important—the environment of the reader and the environment of your proposition—because it affects the sense of your words. The secret is to let the meaning choose the word, and not the other way about. . . .

Words need to be clear. Even if people do not agree with you, write so that there may be no doubt about what you are saying. To put a thing into appropriate words so that the message comes through clearly has the virtue of making it seem more real and possible and believable than if you say it mud-dily or smother it under ornament. . . .

Words need to be sharp. They must cut through superfluous matter to re-

Let's Put Words To Work

veal what you wish to convey. Sometimes we feel frustrated by our inability to bend a word to express our exact thought. It isn't enough merely to scowl in vexation: find another word or use a phrase. . . .

Words need to be vigorous. There is no excuse for having a letter come on to the stage with no more liveliness than a wet sponge and then slither out listlessly as the "Yours truly" curtain drops. Use of a virile word occasionally in a letter will impart a feeling of your aliveness. Use of active sentences will keep your audience awake.

Words need to be strong. Don't choose a word for its costume. It has to do something, so choose it for its muscle. Bleached-out, worn-out words do not make an impression on the mind.

Use strong words like urgent, crisis, fatal, grave, essential, and the like, for strong occasions. The inappropriate use of strong and long words debases them to the point where they no longer serve their purpose. When used on a thin topic, heavy words break through. They are as out of place as a driver on the green with the golf ball six inches from the hole.

Words should be simple. This is not to say that they should be in the primer class. People who demand immediate intelligibility without giving thought to what they read cannot hope to go far beyond comic strip or cartoon grade.

Writing simple words means expressing meaning as purely, clearly, definitely and shortly as possible. Churchill's famed "Blood, Sweat and Tears" would not have sparked the nation if "sweat" had been dressed up as "perspiration." . . .

Words need to have rhythm. Whether you look at a landscape or at a painting, or listen to a brook or to an orchestra, you sense rhythm. There is harmonious flow. There should be rhythm in your use of words, too. . . .

Rhythm is not poetry but the pleasing movement and variation of syllables and phrases. It can be seen in the works



of good authors of the past and present, and it can be learned from them.

Paint A Word Picture

There are three main sources of colour in language, and all of them involve words: vividness, activeness and pleasantness. The first makes the picture clear, the second makes it lively, and the third makes it easy to look at.

Colour words are not words in dress suits, nor tall opaque words, nor ornamental words, but words which tell better than any others the things the writer wishes to convey. Some good words appeal to more senses than that of sight, thereby adding to their force or understandability. If you say "he closed the door" that appeals only to sight; try "he slammed the door", which brings hearing into play. To "weep" is a visual verb; to "sob" has sight, hearing and movement. . . .

Bring down your thoughts from the abstract to the concrete. Note how much easier writing is to read when it turns its general ideas into physical form. The Biblical Job does not say that he avoided destruction by the narrowest of margins: he says: "I am escaped with the skin of my teeth." When Solomon discoursed on the folly of excessive rest and relaxation, he put his warning into physical form with a reference to "folding of the hands to sleep." . . .

By using metaphor, our words can be made to appeal to all the senses. They play on colour, form, hearing, smell, touch and movement. In adjectives, for example, we can say: a blue outlook, a square deal, a ringing challenge, a rosy hope, headlong eagerness. . . .

Audacity is not the principal feature

in good use of words; one requires imagination to use them in the right way to get the effect desired. Imagination detects the possibility of using some word, phrase or metaphor in such a way as to heighten interest in what is being said or to make clear something that may be obscure. It raises the ordinary events and communications of everyday life to a level where they are no longer commonplace. . . .

The most important characteristic of life is movement, and we show this in our writing by using active words. Our verbs should not be passive, but in vigorous action doing verb work. . . .

The minimum objective in any writing is to convey meaning, but beyond that are the really interesting objectives: precision, grace, logic and clearness. . . .

Even after following all the best precepts in writing your piece, there is more to be done. You must read your script to ascertain whether the words are the right words, saying what you wish to convey, and whether the sentences are equal to bearing the strain you ask them to carry. . . .

When a thing is thoroughly well done it often has the air of being a miracle. There is no miracle about successful use of words: just hard work gathering facts, hard work recalling precedent pictures; hard work fitting them into the present setting; hard work writing carefully and brightly. In short, most successes in writing can be explained by diligent work, seasoned by lively imagination and warmed by sincerity.

The Royal Bank of Canada Monthly Letter,
May, 1963. Reprinted with permission.

FOR PARENTS—AND PARENTS-TO-BE

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

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ARE YOU ONE of the millions of adults who used to play a musical instrument and wish you had never stopped?

If so, you can pick up again almost at the point where you left off. In most cases, a few weeks of lessons and you will be your old musical self again. According to Marion Egbert, education director for the American Music Conference, even musical drop-outs of 20 and 30 years ago are amazed at how much they have retained and how quickly they can make their own music once more.

Most music teachers now have special instruction courses that are geared particularly to the needs and interests of adults. The rigors of weeks of solid concentration on scales and repetitious exercises have been replaced by actual playing. You will get right into the swing of things almost with the first lesson and begin at once to play tunes and refresh your memory on the fundamentals.

Finding the time for lessons and practice, of course, may require some adjustment; but if you make up your mind that it is music you want, time will be found to play even if you have to lock yourself away in a room or cut down on your television watching. Many people take their instruments with them when they travel and practice whenever they get the chance. Some improvise, like the members of the Boston Women's Symphony, who serve as their own babysitters by bringing their children with them when they meet to practice. Half of them are amateurs.

If you can't decide whether to take private or group lessons, check with a professional or talk to a local instrument dealer, or friends who are renewing their own musical interests. There are several forms of instruction and all have various advantages. Select one to fit your needs.

It is important to find a teacher who will realize that you want to play for your own amusement and not for the concert stage. However, group instruction can afford you the fun of playing with others while you learn. This method is doubly rewarding because you learn from both your teacher and your fellow musicians. It also provides

A Musician Again!

good musical camaraderie, and the cost is easier on your pocketbook.

Group lessons for adults are mostly for piano, organ, guitar, and accordion, but recent developments point the way toward applying group instruction techniques to most string, brass, and woodwind instruments.

An accepted method is self-instruction if your schedule does not allow you to practice or attend classes at set times. Self-instruction material for almost all instruments can be found in any musical instrument store. Refresher materials are also available. This method is usually good up to the second-year level, but most music teachers and musicians recommend professional instruction after that time.

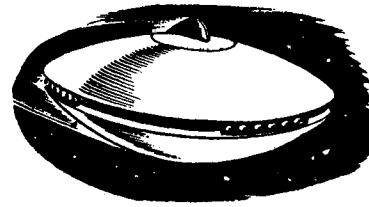
After you have learned to play again, take a look around. There are many music groups that you can participate in, ranging from neighborhood clubs to company bands up to community symphony orchestras. Or you can form your own group with neighbors and friends who also are interested in making music. Join them and be a musician again! —American Music Conference



ALEXANDER E. BRAUN

Extraterrestrial Visitors

*Their mission
must be peaceful*



TODAY, more than ever, man is talking about visiting other planets and, eventually, of even launching himself beyond our solar system to journey to worlds circling other suns. Although these possibilities are worth consideration, older ones should not be discarded. In the not-so-long-ago days before Sputnik I, there were speculations regarding the odds on somebody's dropping in from the Outside for a visit before we had the chance to visit them. This possibility should still be considered.

With Mariner IV's views of Mars, many of us were more disappointed than we care to admit when we were informed that there was no trace of the mighty cities of Barsoom.

This is no reason for setting aside the chances of an outside visit. In fact, there is no assurance that we have not already been visited, are not being surveyed, or even about to receive a call from some nearby cosmic neighbor, astronomically speaking. There are indications now of our already having had several such visits.

For a number of years, we have heard and read reports dealing with what are whimsically described as "flying saucers" or, as the more formal United States Air Force prefers to call them, "Unidentified Flying Objects" (UFO's, for short). Most people believe that UFO's are a relatively recent phenomenon, caused, perhaps, by the stresses of modern living on the eyes of those who claim to have seen them; but there are chronicles which could be interpreted as UFO sightings, which go back a good many years. One of the most outstanding of these is to be found in the Old Testament's Book of the Prophet Ezekiel, which was written

some six centuries before the birth of Christ.

Ezekiel described his sighting of the UFO's much in the same manner as does modern man, although, of course, he lacked the words and expressions of a space-age technology to apply as a frame of reference. Some 2,600 years ago, he wrote: "The appearance of the wheels [in the sky] and their work was like unto the colour of a beryl; and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel."

He then went on to describe the "living creatures" which he saw with the "wheels," and their mode of locomotion: "And the likeness of the firmament upon the firmament upon the heads of the living creatures was as the colour of the terrible crystal stretched over their heads above.

"And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

"And when they went, I heard the noise of their wings, like the noise of great waters."

Ezekiel went on in this vein for several pages more. Perhaps if we had to describe all that from his point of view, we might call the canopy on a circular craft "a wheel in the middle of a wheel" and refer to an astronaut's helmet as a "terrible crystal stretched over" his head. Not knowing about jet propulsion, we might liken the noise produced by it to the closest thing in our experience, "the noise of great waters."

Assuming that the events chronicled by Ezekiel were a visit by four UFO's

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and their crews twenty-six centuries ago and that we have been visited sporadically ever since, we are struck at once by at least three distinct questions: What are their intentions? Why haven't they tried to communicate with us? What do they want here?

First of all, it has to be agreed that if we do have extraterrestrial visitors, their intentions are peaceful.

If they do want peace, why have they not tried to communicate with us? They did—at least, once—with Ezekiel. He was an average man of his times, and his was an average reaction: He fell on his knees, terrified, before what he interpreted as being a divine manifestation or a visit of supernatural creatures.

Think for a moment about the reaction of these visitors, who at that time were perhaps more advanced than we shall be even 2,600 years from now. If their ethics progressed alongside their technology, they must have been revolted upon seeing an inhabitant of our world falling on his knees in fear and adoration before them. They must have realized then that they could not make the men of those times understand who they were and where they came from, much less have them accept them as being simply another form of intelligence.

We are well aware of the almost inevitable result of a meeting between two cultures when one of them is superior. The result is absorption. The only course left for them was to await our development, until such time as we were capable of dealing with an advanced extraterrestrial culture.

We are now approaching that level. If a flying saucer were to land in our backyard now, we certainly would not fall upon our knees in adoration. We might run a 30-second mile, saying on the way something about little green men and advising everybody to call out the Armed Forces; but we would say nothing about a messenger from God. Also, we have a different outlook about the universe since we have begun to venture beyond the confines of our planet.

There is a great difference between men like Ezekiel and men like Schirra,

and this would be obvious even to a casual observer. It is only a matter of how far we shall have to venture out on our own before we are met. We may be welcomed officially into an intelligent community of worlds at the moon, Mars, or at the closest star system. If it happens, it will happen whenever it is thought safe and harmless for us.

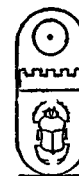
Intelligent Life

But now we arrive at the other question: What are their intentions? To answer that, we need only to look up at the sky on a clear night. Space is a big place. Although there is practically an infinity of suns, it may be that not all of them have planetary systems about them; those which do may have planets that are either barren or bear no intelligent life. Intelligence is bound to be a relatively rare find in the universe, especially since it is the end product of a combination of factors, which, unfortunately, are compounded by a tendency toward self-destruction.

They—whatever, wherever, and whoever they are—may very well be lonesome. It is a well-known fact that a culture is capable of expanding and advancing only so far under its own power. There comes a point when some law, some reaction, or some unavoidable result of its evolution sooner or later rises up and, in effect, says, "Stop! You will progress no more." This is true unless a new perspective of life is obtained to break the stagnant mold into which all cultures eventually fall, decline, and ultimately are obliterated.

It is reasonably certain that we are not the only form of intelligent life in the galaxy, and we can be sure of one thing: We are unique. There must be many forms of intelligent life that are similar to us, but only our planet Earth has experienced the myriad occurrences and factors that have caused the evolutionary accidents which produced the human race. Man is unique, just as every other intelligent race in the universe is unique. It is this uniqueness that we have to offer. We can contribute our own way of looking at things plus our companionship; and our space-roaming brothers can reciprocate with the stars.

Shouldn't this be a fair exchange?



Rosicrucian Activities Around the World

IT MAY HAVE BEEN one of the surprises of the Spring equinox or perhaps it was genuine witchery that brought *The Magic Carpet of Stereo* to Francis Bacon Auditorium on March 26 for the benefit of Rosicrucians, camera club members, and friends. Stereo glasses were provided for all, and an enthusiastic audience visited the Far East, our own scenic West, Tchaikovsky's *Swan Lake*, *Flowerland*, and *Fantasiland*. Viewed were some of the world's finest stereo slides to the background of enchanting stereo music forms.

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Just returned from a tour of Rosicrucian lodges, chapters, and pronaoi in the East are Frater and Soror Clayson. The itinerary of the Grand Master took him to conclaves in Niagara Falls, Chicago, and Allentown. In between, he presided at convocations in New York City, Toronto, Ottawa, New Rochelle, and Salt Lake City. Members in these areas turned out in good numbers for the special occasion, and a great deal of important work was accomplished in discussions with officers and members of these AMORC bodies.

The Grand Master and Soror Clayson were thoroughly pleased with their reception and gratefully acknowledge the kind attention bestowed on them by their hosts. ▽ △ ▽

Frater H. H. Chin, Master of Singapore Chapter, Singapore, wrote recently to the Technical Department to express the chapter's appreciation for the many programs of AMORC films, slides, and tape recordings that were used during the past year. These audio-visual programs, he said, not only stimulated membership attendance but also brought new members to Singapore Chapter. One frater traveled two hundred fifty

miles to Singapore for the sole purpose of viewing the film *Harmonium*.

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Look for the new feature, BITS OF INFORMATION, on page 236 of this issue. It takes words commonly confused with other words and explains their correct meaning. You will find this most helpful and informative. This feature is prepared by the Rosicrucian Research Librarian, Ruth Phelps.

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In January, Ft. Lauderdale, Florida, Chapter's 12th Open Meeting in nine months was especially newsworthy because the Order's Humanist Award was presented to Mrs. Frank Stranahan, the first school teacher of Ft. Lauderdale and the oldest pioneer woman. Chief Billie Osceola and his wife in full Seminole costume, gave a half hour's program of Indian lore, dances, and songs in her honor. Chief Osceola expressed his appreciation of the many humanitarian services rendered by Mrs. Stranahan to his tribe. He presented her with his photograph and thanked her personally in behalf of his people. Among the many dignitaries present were Mrs. Virginia Young, Chairman of the Ft. Lauderdale School Board; Mr. August Burghard, former President of the Historical Society, who gave the highlights of Mrs. Stranahan's life; Mrs. Florence Hardy, President of the Historical Society; and Frater Ted Shephard, Inspector General of the Rosicrucian Order, AMORC.

Left to right: Frater Ted Shephard, Inspector General of the Rosicrucian Order, AMORC; Frater Alfred Yorston, Chairman of the Board of Trustees of Ft. Lauderdale Chapter, Florida; Mrs. Frank Stranahan, recipient of the Order's Humanist Award; Soror Pearl Vass, Master of Ft. Lauderdale Chapter; Chief Billie Osceola, Seminole Indian tribe.



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It's MUSIC, MUSIC, MUSIC! The 1966 convention will highlight several fine concert events between August 7 and 12, wonderful music that will fill many hours with an atmosphere most conducive to inspiration. Present plans include the always fine work of organist Iru Price, violinist James French, and pianist Mildred French, three of AMORC's most accomplished musicians, who have offered their services to AMORC convention members for more years than we can count.

Plans also include an appearance by the fabulous organist, Rosa Rio, and the virtuoso pianist, Margita de Regeczy. These artists, all Rosicrucians, give freely of their time so that others may enjoy the harmony and ecstasy of fine music.

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The preservation of memorabilia and traditions that could easily be forgotten and lost to posterity in a Space Age that accents the present and the future is a primary concern of Frater Preston S. Lincoln, USNR, curator of the Civil War Museum in Boston. Housed in the 1st Corps Cadet Armory, which is soon to be sold for demolition, the museum is looking for another home. Some 2500 priceless relics of the war and a 6000-volume Civil War Library are presently displayed in the granite-block armory on Arlington Street. "But we must move," writes Frater Lincoln. "We've got everything here . . . and we're going to keep it together."

Triangle Chapter's (Dallas, Texas) special lecture series in January, February, and March met with notable success. In January, Walter Harm, Ph.D., Professor of Biology at the Graduate Research Center of the Southwest, discussed current research with genes and chromosomes, presenting a *Life* magazine film about DNA (deoxyribonucleic acid) to illustrate his talk. The second lecture, in February, by Frater A. A. Taliaferro, dealt with the effects of musical sounds on the physical and psychic natures of man. In March, the third lecture made use of another film strip from the *Life* magazine science library, "Darwin, Evolution Today."

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The Paracelsus Pronaos of Salzburg, Austria, invites Rosicrucian visitors to Europe to its special convocation on August 1 to relive with them the experiences of Theophrastus Bombastus Paracelsus. Here in the beautiful Austrian vacationland of Salzburg and environs are to be found places and scenes reminiscent of the renowned physician and mystic of the 16th century whose name the pronaos honors. This department received a printed formal invitation and views of Salzburg's modern Mentor Hotel, where accommodations are not only luxurious but also moderately priced. Although we cannot avail ourselves of the pronaos' invitation, it is to be hoped that many other Rosicrucians can.

A ROSICRUCIAN SPEAKS

— A New Book —

Here is a book based on a series of inspiring lectures delivered to Rosicrucian assemblies. It is written by Joseph J. Weed, a Grand Councilor for AMORC and a member of long standing. You will find its numerous chapters not only interesting but instructive. The following are a *few* of the mystical topics included:

BIRTH AND DEATH, CREATIVE MEDITATION, THE SIGNIFICANCE OF BEAUTY, TELEPATHY, TODAY'S PROBLEMS, ILLUSION, SIMPLICITY.

A Rosicrucian Speaks is handsomely printed and bound and is worthy of a place in the library of every student of mysticism and metaphysics.

The price, prepaid, is \$4.95 (£1/15 sterling). Order it either from the ROSICRUCIAN SUPPLY BUREAU, San Jose, California 95114, U. S. A., or AMORC COMMONWEALTH ADMINISTRATION, Queensway House, Queensway, Bognor Regis, Sussex, England.



BITS OF INFORMATION

ILLUSION, DELUSION, AND HALLUCINATION are all mental phenomena concerned with the individual's realization of the world and himself, but they are not synonymous.

Illusion is a distortion or faulty interpretation of that which is perceived. It is a perception of actuality which seems to be factual but is not. Illusion may arise either from a misinterpretation of sense impressions or from faulty perceptions in themselves.

Delusion is a false belief concerning the self or the world, the not-self. It indicates an actuality concerning which the individual is deceived not by perception but usually by his mental images.

Hallucination is an apparent perception or experience which is taken to be factual but which is entirely without sensory stimulus. The individual takes for actuality that which exists only in his own mind. It is not misinterpretation of stimuli but what might be called creation of a false actuality.

Illusion distorts or misinterprets perceptual stimuli. Delusion is faulty awareness or interpretation of subjective and subconscious phenomena. Hallucination takes the individual's own subconscious contents to be actual.



Will Man
Create
Life?

Can man become a creator, peopling the world with creatures of his own fancy? He has revealed the secret of organic functions and measured the forces of mind. Now breathlessly, he tears at the veil which conceals the nature of life itself. Will this be his crowning achievement—or his utter annihilation? It is one of the greatest controversies of the day, but metaphysicians startlingly announce . . .

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Let the manuscript "Will Science Ever Produce Life?" tell you in its own words just what the metaphysicians do say of this amazing experiment. It is given *free* for each *new* six months' subscription to the *Rosicrucian Digest*. Just send the regular subscription price, \$1.90 (14/- sterling), for yourself or a friend, to the address below, and this discourse will be sent you at once, postage paid.*

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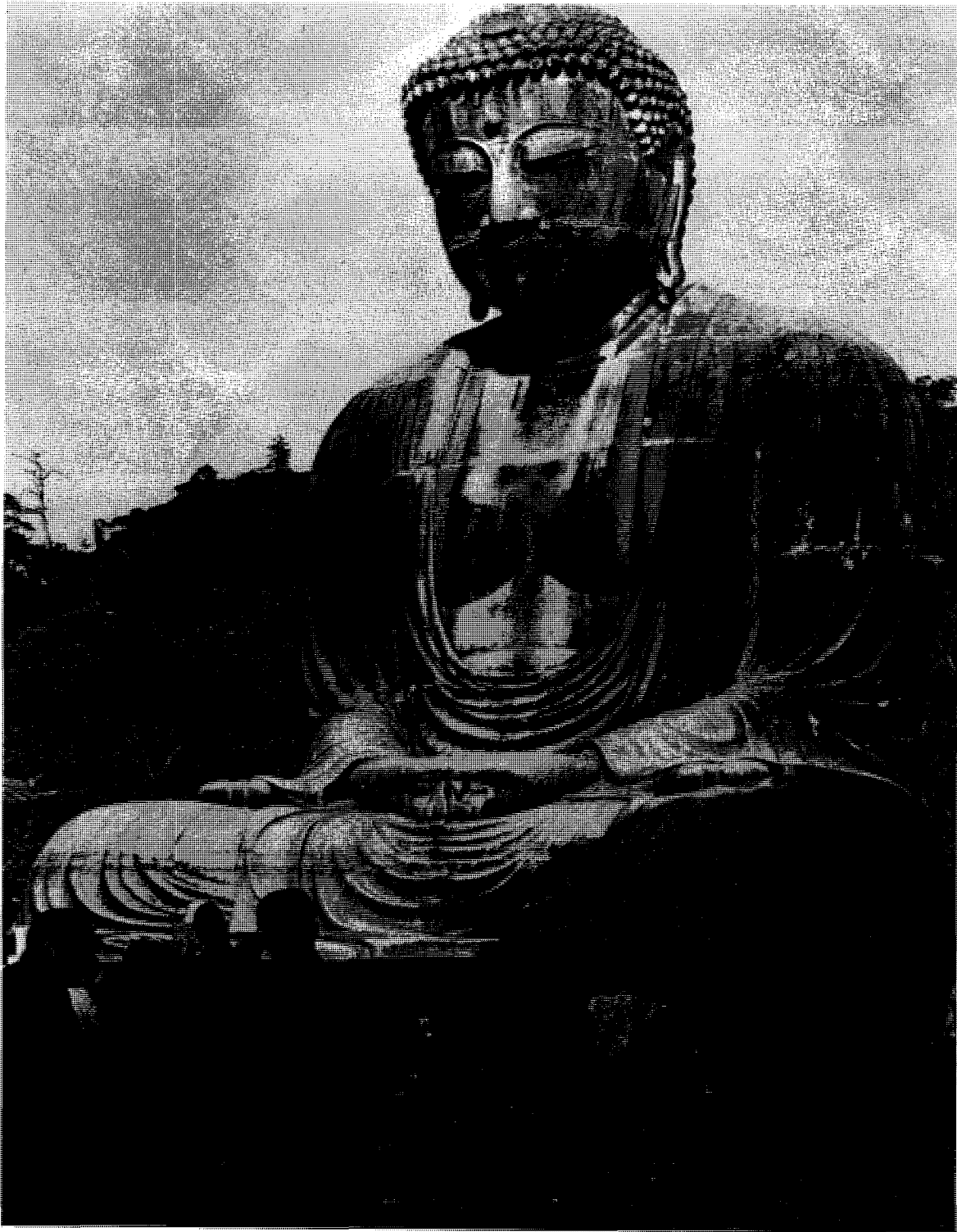
* This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

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SUPREME COLOMBE

Above is shown the new Supreme Colombe, Lillian O'Handley, in her ritualistic regalia. She was installed by the Emperor in May in the beautiful Supreme Temple of AMORC in Rosicrucian Park. The Supreme Colombeship is a ritualistic and symbolic office of great dignity and tradition. The office of Colombe, however, has no religious connotation as the Rosicrucian Order is nonsectarian. On the same occasion, Judy Hille was retired with honors as Supreme Colombe Emeritus.



(Photo by AMORC)

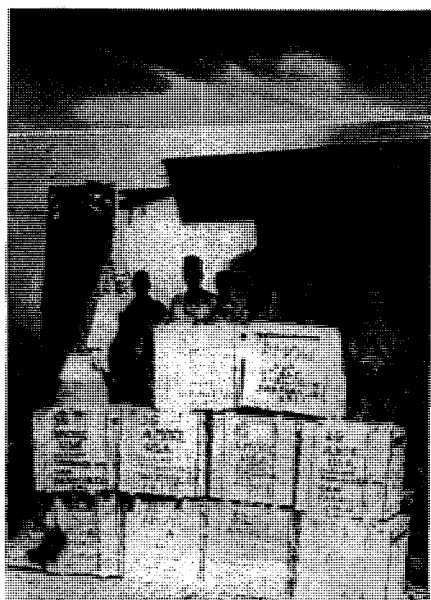
COLOSSAL IMAGE OF BUDDHA

In September, 1252 A.D., on order of the Emperor of Japan, this bronze image of the Buddha was cast. It stands on the grounds set aside by Emperor Shomu of Japan in 737 A.D. for a Temple to Buddha. The area in which it is located in Japan is known as Kamakura. The image is 43 feet in height and 97 feet in circumference. The total weight of this spectacular statue is 210,000 pounds.

Egyptian Temple Lamps

- Authentic
- Imported
- Solid Brass
- Hand-blown Glass

In order to bring students authentic and distinctive items for their sanctums, the Rosicrucian Supply Bureau imports many student accessories from other lands. The photographs on this page depict the special care and attention given to one of the finest items we offer for sale—the Sanctum Lamp, made in Cairo, Egypt. The photo at right shows factory workers preparing lamps for shipment while officers of Cheops Chapter, AMORC, inspect the quality and design. Below—lamps are inspected, crated, and stand ready for shipment to the United States.



An old legend about these Egyptian lamps states that because the lamps were hung in a sacred place where the prayers of men were offered and the powers of the gods invoked, there was imparted to them a strange influence, which affected the lives of all who came within the rays of light they shed. A wish made while one was being touched by a ray of light from a mystic temple lamp would come true. Thousands journeyed to the temples that had these ornate, strange lamps. Although we relegate such beliefs today to bygone superstitions, we must still admire the splendid workmanship of these temple and sanctum lamps of Egypt.

Handmade, by craftsmen possessing the art and skill of centuries, the lamps are of hand-blown glass and solid brass, elaborately designed with symbolic, Rosicrucian figures. They will lend a superb mystic charm to your sanctum, den, or study room. These genuine Egyptian articles are available to you for what is an exceptionally low cost outside of Egypt—only \$7.50 (£2/14/9 sterling), postpaid.



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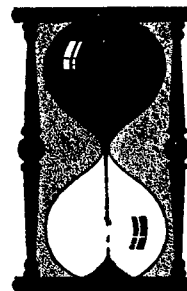
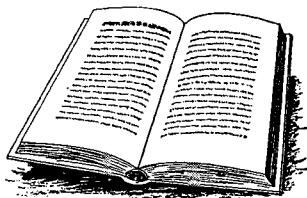
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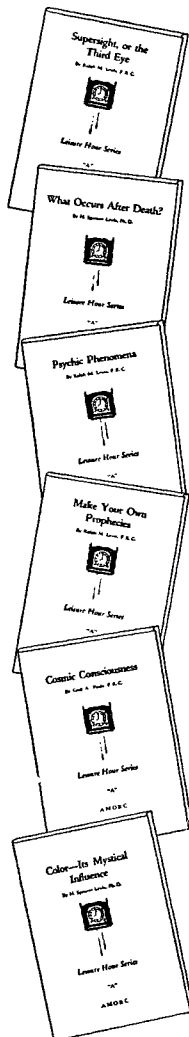
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SUPERSIGHT, OR THE THIRD EYE

ARE the tales about a third eye true? Did ancient man, like the legendary Cyclops, have another eye in the center of his forehead? Is the pineal gland a remnant of this organ? Are man's psychic sensitivity and **inner** perception dependent upon the development of this third eye?

WHAT OCCURS AFTER DEATH?

DOES the soul remain conscious of its surroundings after death? Is a tie established between the loved ones who remain on earth and the one who departed? **What sensations are experienced** as the soul passes from the body? Here is a mystical and scientific treatment of this great phenomenon that will fascinate you.

PSYCHIC PHENOMENA

IN ALL the strange experiences which are called **psychic**, what is fact—and what is fancy? Learn the basic psychological principles underlying **crystal gazing, automatic writing, and different kinds of fortunetelling.** Discern the true from the false. Be your own investigator.

MAKE YOUR OWN PROPHECIES

WHAT lies beyond the veil of the present? How can you anticipate and prepare—for the future? Learn how to see the future develop logically and **intelligently** out of the present—out of the things happening today in and around you.

COSMIC CONSCIOUSNESS

THERE is a superconsciousness. It is an attunement with the Infinite Mind. Learn how man may sense and know the order of this universe of which he is a part. Make your life conform to the Cosmic plan. Learn the nature **and way** of developing Cosmic Consciousness.

COLOR—ITS MYSTICAL INFLUENCE

HOW does color affect your life? What colors irritate—or are harmonious? How can we mentally attune with colors? How are the harmonious complements of colors accomplished? What is the **mystical law** of color attraction?

THE ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA 95114. U. S. A.

We have all heard somebody sometime quote something to the effect that "to change is to live." Still, many of us cannot help but wonder whether the changes brought about as a result of civilization can be properly called *living*.

Change is an innate part of nature, which is mirrored everywhere—particularly, in living things. No organism can be unchanging. The alternative to change is either stagnation or extinction. In the case of ants, we have a good example of what a halt in change, or evolution, can bring. Ants have been essentially the same since the Oligocene Period. They have adjusted so perfectly to their environment that some scientists claim they will probably be the last living creatures left upon the face of the planet because they have exchanged survival for development.

This evokes visions of some incredibly distant *Wellian* future, when the sun will be nothing more than a crimson cinder, floating in a black sky, and the earth a planet as sterile as Mars is now, its seas long evaporated into space. Thus, the only moving thing on the dry surfaces of what were ancient sea beds will be a long column of ants, still foraging for food across the sandy skeleton of the planet. This might continue until the sun, exhausted and old, finally collapses upon itself and blazes up into a nova, engulfing in one titanic blast of raw energy what is left of the solar system.

For the moment, man is the dominant form of life on this planet. With him, a new twist was added to evolution: Formerly, evolution required the organism to adapt to its environment; but the organism which we know as *man* adapts his environment to himself. Though evolution for man as a species has by no means stopped, new factors have been introduced. One of these in particular is a

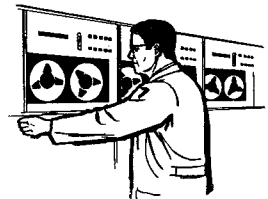
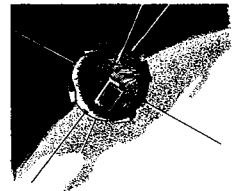
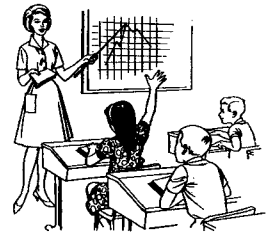
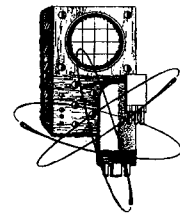
matter of concern to some scientists: It is *devolution*, or evolution in reverse.

It is common knowledge that certain afflictions can be inherited and passed on from one generation to another. Among them are hemophilia, diabetes, and some forms of mental retardation. Not too many years ago, people who had these conditions rarely survived to the age when they could reproduce and pass on such characteristics to a new generation. It seemed possible that given enough time these conditions would tend to disappear.

But with the new advances in medicine, especially during the last twenty-five years, larger and larger numbers who are affected with these disorders are able to look forward to a long and productive life. Wonderful as this is, according to some eugenicists, it is somewhat a two-edged sword since the disorders are being reintroduced into the human species in ever-increasing quantities. It is conceivable that humanity may become debilitated to a point where it can no longer carry on with civilization.

There is, nevertheless, a more optimistic horizon in sight. Science is beginning to unravel the genetic code, the mechanism of heredity. A more precise knowledge is being obtained as to what exactly heredity is and how it operates. All of these investigations are leading to a time when man—not nature—will determine what path evolution will follow.

The world is fast nearing the time when things like inheritable mental retardation and all of the other genetic scourges will have been weeded out of the germ plasm of the human species and will be something one only reads about in history books. Widespread changes are occurring, and man is fast girding himself to cope with our brave new era.—AEB



Adventures In Reading

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

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

A single span of life is but a *conscious interlude*. Here is a book which tells how to make the most of this interval of life. Here is an invitation to inquire into startling new concepts. Diagrams; illustrations; nearly 400 pages. Price, \$3.75 (£1/7/3 sterling).

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By H. Spencer Lewis, Ph. D.

Who built the Great Pyramid? Why was it built? What is the meaning of its code of measurements and its hidden prophecies? Illustrated. Price, \$2.75 (£1/-/- sterling).

LEMURIA—The Lost Continent of the Pacific

By W. S. Cervé

Beneath the restless seas lie the mysteries of forgotten civilizations. Where the mighty Pacific now rolls in a majestic sweep, there was once a vast continent known as Lemuria. Price, \$2.95 (£1/1/9 sterling).

SELF MASTERY AND FATE WITH THE CYCLES OF LIFE

By H. Spencer Lewis, Ph. D.

This book reveals how we may take advantage of certain periods for success, happiness, and health. It points out those periods which are favorable or unfavorable for certain activities. Charts; diagrams. Price, \$2.85. (Available to Sterling members through Rosicrucian Supply Bureau, 25 Garrick St., London, W. C. 2, England; 16/6 sterling.)

WHAT TO EAT—AND WHEN

By Stanley K. Clark, M. D., C. M., F. R. C.

Are you overweight, allergic, or suffering from indigestion? Dr. Clark, a noted specialist on stomach disorders, gives the effects of mind on digestion. Food charts; sample menus. Price, \$2.20 (16/- sterling).

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