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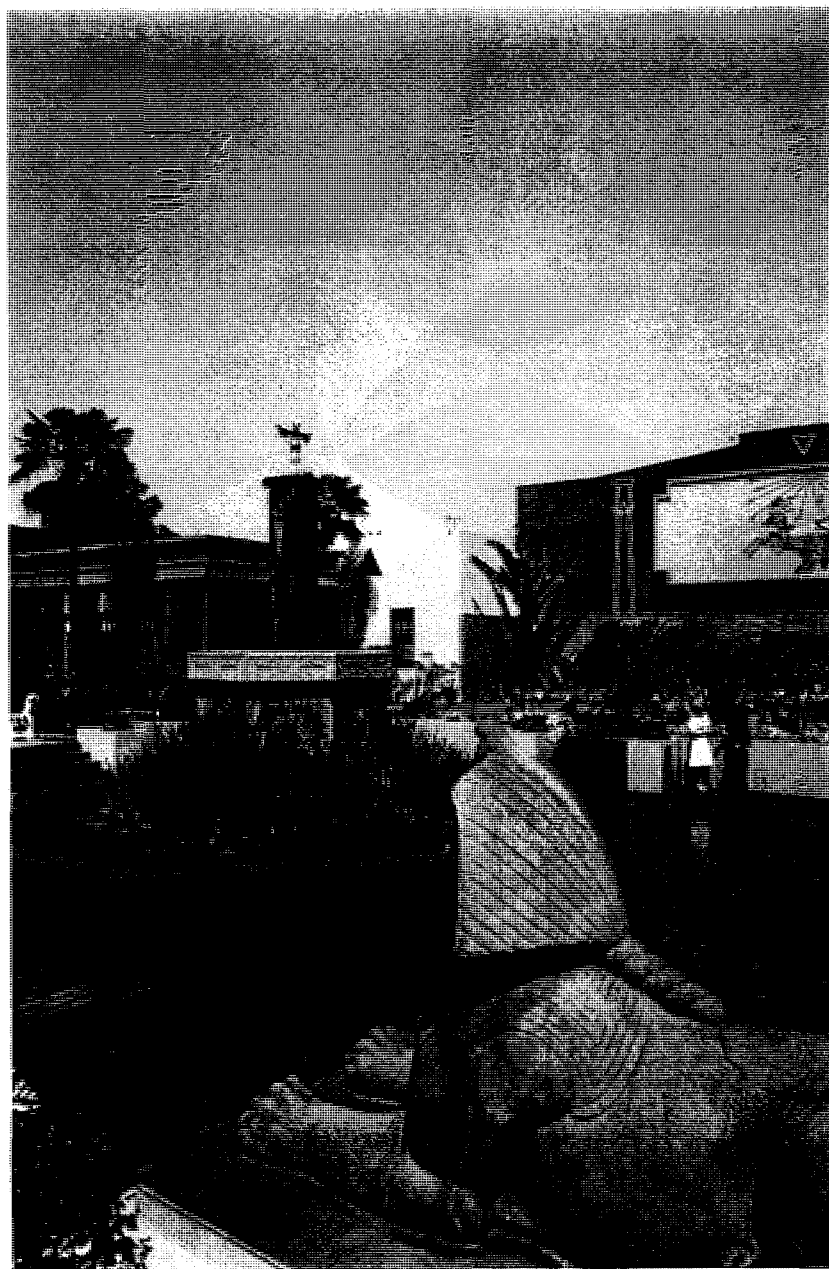
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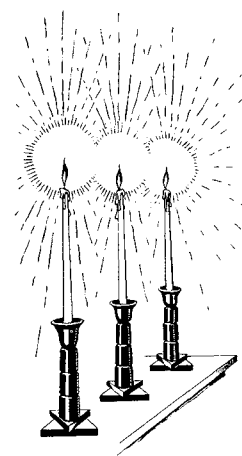
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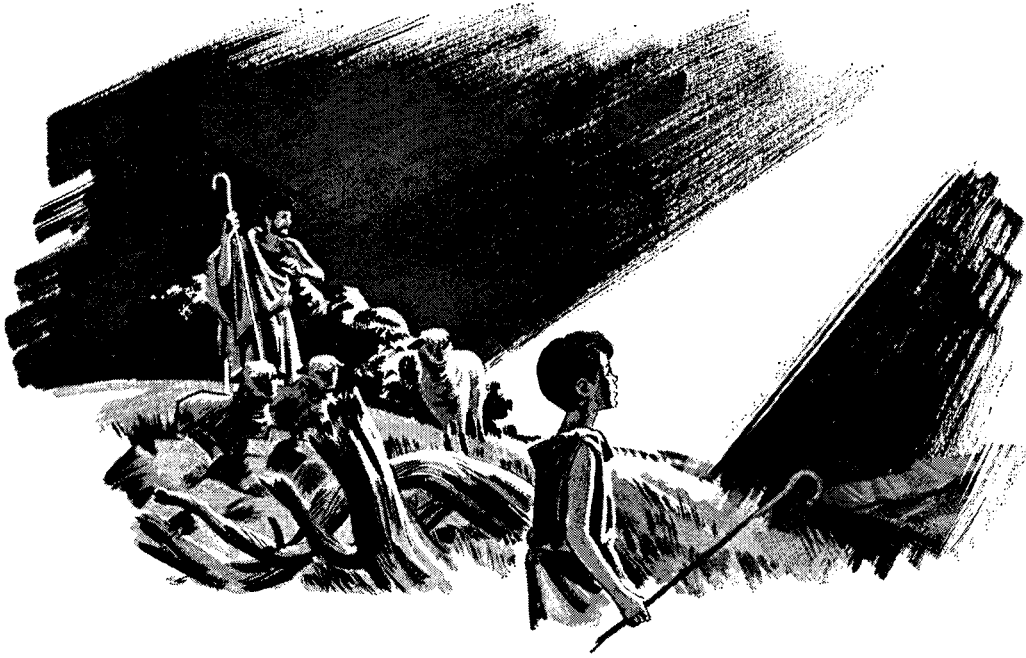
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A child was born who heralded a great era in man's eternal quest for truth and wisdom. In commemoration of this event and in the spirit of the Christmas message we wish our readers a very

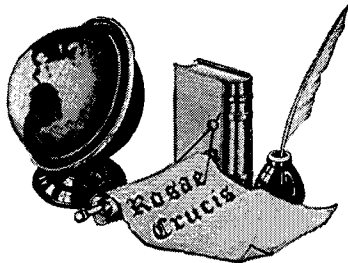
Merry Christmas

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

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

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AMORC OFFICIALS OF GERMANY

Left to right are shown Werner R. Kron, Grand Master, and Wilhelm Raab, Grand Secretary, both of AMORC of Germany. In the attractive Administrative Offices of the Grand Lodge located in Baden-Baden, they are conferring on the activities of the Order in their country. They had previously concluded a conference with the Emperor, Ralph M. Lewis, who visited the Grand Lodge there. (Photo by AMORC)



THOUGHT OF THE MONTH

By THE EMPEROR

HOW OPEN IS YOUR MIND?

AN OPEN MIND is generally acclaimed as a *virtue*. An open mind is one that is conceived to be receptive to new experiences and suggestions having a worthy intent. But an open mind is more than one that is just mentally receptive. One must do more than merely accept that which is new, different, or innocuous.

The first requisite of an open mind is that it have certain positive viewpoints. Such must not consist of ideas that have only been personally arrived at. The open mind must have also thoughts that are acquired through direct experience as percepts or through educational methods. These then become the standards, the measuring rods for the evaluation of all new ideas which are extended to it. Our thoughts, our beliefs, should only be retained if they are making a contribution to an objective. The objective should be one which appears to overcome some inadequacy or which will apparently provide a need. For example, one may have as an objective a belief that only through raising the world standard of living can peace be attained. Another may believe that happiness in life is man's own responsibility.

The views and beliefs that we hold constitute our relationship to life. They will determine what we derive from life. Many positive thoughts which we have are actually false. We may have discovered that they are, or we will later. If we hold in mind a knowledge or belief, it is because it has the value of truth to us. If it did not, we would dismiss it—at least to ourselves we would no longer accept it. No one intentionally wishes to deceive himself, although, of course, he may wish to deceive others.

We like what we have come to believe. There is a psychological ground for this: what we think and believe represents the *self*. It is of our powers

and faculties. It is a product of our observation, of our imagination, and of our reasoning. What we think and believe is identified with our ego. It is a substantial part of us. What we know and think is a fundamental of what we are to ourselves and to others. There is a protective influence which we tend to establish about our cherished ideas. Therefore, there is often a reluctance to expose such ideas to outside critical analysis.

However, new ideas which are brought to our attention and which arouse within us an emotional attachment are readily accepted. In other words, ideas that have an affinity with our own are pleasing to us. They confirm our judgment and compliment our ego. However, such ideas are not necessarily an example of an open mind. It is only natural for us to seek to substantiate our own beliefs and thereby give them the appearance of truth.

The Search for Truth

We must be constantly aware that the basic function of an open mind is to be receptive to knowledge. But this knowledge is to be construed in an *impersonal* sense. It cannot mean only those thoughts which we arrive at ourselves. Nor has one an open mind who accepts only ideas he prefers to believe. An open mind will not rest with what it knows or believes. It will seek to extend its knowledge. In a search for truth, the open mind will neither fear nor avoid the possibility of contrary ideas which may have validity. An open mind will readily reject its personal beliefs in preference to a demonstrable fact. Even the theories or hypotheses of others should be given preference to our own, *if* they are more rational or logical than ours.

A *conservative* does not mean one

who has a closed mind, but unfortunately many persons with closed minds call themselves conservatists. Semantically an intelligent conservative is one who desires to preserve certain specific ideas, methods, or practices. If he is intellectually honest, he does so because he thinks such ideas are best. A true conservative is not one who is intrigued with something merely because it is new or different. In other words the true conservative is not a speculator. He does not want to jeopardize what to him has value for something which may possibly be untrue.

Such is the positive, the advantageous side of conservatism. There is also the negative aspect. Perhaps this negative quality of conservatism can be summed up in one old adage. It is, "Nothing ventured, nothing gained." Of course, not all change is progress. But where change suggests improvement and advancement, its investigation should not be obstructed by any fixed bonds with past ideas or customs.

Liberalism and Freedom

As for *liberalism*, in a very broad sense it is identified with an open mind. Speaking semantically again, however, we can say that *liberalism* as a word means freedom. Intellectually, then, a liberal is one who avoids any restriction on his thinking. This, however, does not mean that he confines himself to his own conclusions. Rather, he is one who evades being classified in a limited channel or bound by traditions or customs. In other words, he retains no intellectual premeditated prejudices. The liberal will consider any new ideas, no matter how unconventional or extreme they may be. The real liberal is not the least reluctant to accept any idea if he conceives it to be of value.

There is also the negative aspect of liberalism. Many liberals are inclined to think of all conservatism as a mental bondage. They may regard the past, either ideas or practices, as something static. They consider such thoughts of the past as having little to contribute to the future. They often deprecate the importance of stability which the past has provided. Thus, in exercising liberalism, they often oppose and reject

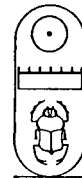
many still worthy principles and methods. Such liberals are apt to make a fetish of all that is new and different, giving it a value out of proportion to its real worth.

In a topic concerning an open mind, *radicalism* must also be considered. Radicalism is an oblique departure from a line of thought or action. A radical idea is not a development or evolution of an existing chain of thought. A radical idea may have some objective but in its functioning completely reject previously accepted ways. Radicalism is therefore revolutionary in its nature. It is dynamic and opportunistic. By that we mean radicalism forcefully grasps at the immediate time and circumstance to gain its objective. Radicalism is not tolerant of obstructive ideas. Ideas which it considers obsolete it believes are obstructive.

It is a misconception to think that radicalism is necessarily a philosophy of destruction. It is true that radicalism may constitute a violent break with some customs and conventional thought. However, its intent is constructive. The overthrows of feudalism, slavery, and many tyrannical governments have been examples of radicalism. Women's suffrage, child labor laws, land reform—these are further examples of the dynamic, constructive force of radicalism. Radicalism is often necessary because conservatism may become too dogmatic and entrenched. There may be no possibility of change except by dynamic revolution which radicalism would provide.

Dangers of Radicalism

As in conservatism and liberalism, there is also a dangerous side to radicalism. This constitutes principally those who are *antisocial* and who style themselves as radicals. They rebel against the existing order or philosophy of the day. Perhaps their rebellion is justified and a change is needed. However, this type of radicalism is primarily destructive because it attacks and undermines the present ways and means but offers nothing substantial to replace them. It implies that when the old is torn down and reduced to rubble, then it will rebuild it. But, without a prepared, logical, constructive plan, such action or



philosophy is a menace. Actually, although such persons are styled radicals, they are not such in the true sense of that philosophy. To do away with the right spirit of radicalism would be to inhibit human progress.

The open mind, therefore, is not a static one. It is not inflexible. It cannot be either wholly conservative, liberal, or radical. It must be a *synthesis* of

these three conceptions. Another way of saying this is: Conserve what remains worthy, but also be ready to accept that which will contribute to that which is worthy. Further, be equally ready to reject the old for that having greater value. Socrates said in the Phaedrus, "The mind ought sometimes to be diverted that it may return to better understanding."



BITS OF INFORMATION

IT SEEMS USEFUL to distinguish between various mystical and subconscious states of mind.

Hypnosis is a state similar to sleep but imposed artificially by another person or the individual himself. Hypnosis does not necessarily induce an unconscious condition, however.

A **trance** is a somnolent state which may be imposed by hypnosis, but it can also be induced by other means such as drugs, fatigue, rites, and ceremonies.

A **borderline** state is a merging or blending of objective and subconscious levels of consciousness or modes of psychological functioning.

Attunement is harmony or concord of mind, ideas, emotions, or of the material and psychic aspects of man within himself or with his surroundings. Attunement is not limited by physical distance.

Union in the mystical sense means a conscious oneness with the Cosmic or God.

Trance and hypnosis subdue the objective until it no longer functions. The borderline state harmonizes the subconscious and objective, as does attunement. Mystical union, if one is to be conscious of the experience, should also be a blending of the objective and subconscious, as well as of the human and Cosmic.



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December
1967*

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

—PROVERBS 15:17

The Mayan Civilization

PART I

by RAUL BRAUN, F. R. C.

IT IS A VERY agreeable task to delve into a historical subject that will permit showing, to the best of our understanding, what may have been some of the more prominent aspects of Maya civilization. This attempt will parade, in the pages that follow, part of what is known about this people's customs, culture, and religion.

As it was already pointed out in the previous article on the Incas,* very little—perhaps nothing—is really known about the *true* origins of the Inca, Maya, and Aztec peoples, and it is this lack of positive knowledge that causes historians to conjecture, speculate, imagine, suspect, glimmer, and presume. A complicated, though interesting task.

The frontiers of the Maya territory could be marked off on the west by an imaginary line running from the vicinity of Coatzacoalcos, Gulf of Campeche, Mexico, and extending all the way to the Pacific Ocean, passing through Tapachula, Mexico; on the east by another line, beginning in the vicinity of Puerto Cortes, Honduras, going down slightly and curving towards the southeast, up to Usulután, on the Pacific coast of El Salvador.

This would be more or less in accordance with what the majority of historians affirm was the territorial extension in which these people evolved, built cities, erected monuments, wrote hieroglyphics, developed agricultural activities, prayed and offered human sacrifices to their gods, became prominent in ceramics, sculpture, weaving, and then suddenly, without any apparent justifiable cause, disappeared from those surroundings, leaving behind "descendants" who know next to nothing about their fabulous ancestors. The man of today assigns Maya ancestry to those who live within the confines

*See *Rosicrucian Digest* for March and May, 1967, for story of Incas.



of the territory once occupied by them. But it must be asked, Are they, truly, descendants? If they are, why do they not remember or at least practice a few of their ancestors' habits? Nobody has been able, as yet, to answer these questions with any degree of exactitude.

Undecipherable Enigma

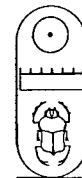
To the lack of information regarding the true origin of the Mayas has been added that of those investigators who, with or without reason, either telling the truth or manufacturing it, have notably contributed towards perplexing all the more those who attempt to decipher the enigma.

From these speculations, well or badly intentioned, arises a series of disconcerting facts, some of which will be mentioned to the reader.

"The best authorities are in agreement that no race is indigenous to the New World. Every human being who has ever lived in America, has either been an immigrant, or the descendant of an immigrant," states Jordan in his book, *Americans*.

Jones, in his work, *Ancient America*, writes, "Not only did the Israelites walk on the lands where the sun gives the earth its last smile, but another nation (which maintained the language of the Diluvian World), previously trod the soil as aborigines."

Other authors speak of "white peo-



ple" who populated America thousands of years ago. Thompson, in *People of the Serpent* says, "The dark-skinned people took the fair-skinned people as their guides and teachers; and everything was well with them, and under the prudent counsel and wise teachings of the Chenes, the indigenous race was elevated, from an almost bestial and savage condition, to the level of thinking beings."

The famous "House of the Three Brothers," also called the "Red House," which exists in the Maya city of Chichen-Itza, has been, for speculative investigators, the motive of yet another legend that gives one more glimpse into the belief of some, that Maya culture had its origins in people who came from another continent. Thus, for example, in his beautiful work, *The City of the Sacred Well*, T. A. Willard says, "The ancient aborigines tell that in Chichen-Itza reigned three brothers. They say that this was told to them by their ancestors. The three brothers came from the *west* [beyond the Pacific Ocean] and reigned there for some years in peace and justice. They honored their god very much, and because of that built several beautiful buildings, one especially. Those men, they said, lived without wives, in great honesty and virtue, and during that time were very esteemed and obeyed by all."

In *America Before Columbus*, DeRoo says, "A tradition very similar to the one narrated in the Bible exists among the natives of Chiapas (Maya Territory). According to Bishop Nuñez de la Vega, they have a tale, which Humboldt quotes as genuine, that not only is in accordance with what the writings tell about the Tower of Babel, but also with the consequent dispersion of the human race and the confusion of tongues."

In one of his works, Verrill affirms that there existed, among the Mayas, a persistent and universal tradition of a belief that a white man, with a beard, had visited their lands, taught them civilization and religion, and then, in a mysterious manner, had disappeared. The tradition tells that this white, bearded man, who was a "god," had arrived at Yucatan in a "magic ship."

Hundreds of quotes such as these

could be cited here, but the ones above are enough to form an idea about the calibre of confusion that exists regarding the origin of the Mayas and their culture.

Leaving legend and speculation aside—which perhaps are closer to the truth than the considerations and conclusions at which some historians have arrived—let us take a brief look at the customs, culture, and religion of the Mayas who lived on the Yucatan peninsula and vicinities, and in Guatemala and Honduras.

Customs

Physically speaking, Mayas were homogenous—short in height, but well formed, with well-developed muscles and pleasing appearance; they had a highly developed cranial structure, in a proportion not found among other aborigines of America. The man, on the average, was more intelligent than the woman, and both possessed very black hair and brown eyes, a prominent nose, and arched eyebrows. They were an informal, though not very friendly, people.

The average Maya began his days very early. The woman would rise at about four o'clock, followed by the man. They would wash very carefully, then she would prepare breakfast, which was composed of maize *tortillas*, kidney beans, and *atole*—a hot drink they made by dissolving a maize paste in water, boiling it, and adding honey. The principal meal was taken at sunset, and generally consisted of an abundant provision of maize *tortillas*, kidney beans, eggs, a little meat, vegetables, and chocolate. After dinner, the man would bathe in hot water, and he and his wife would retire at about nine o'clock.

Agriculture was the principal occupation, and maize the principal crop. Men worked the land in groups, achieving with this an easier and more harmonious division of labor. A crop following maize in importance was cotton, which was used to weave cloth.

They hunted peccary, raccoon, and deer, with dogs, traps, and snares, since they did not have the bow and arrow, which was later introduced by the Aztecs. They had two breeds of dogs: a hunting hound that also doubled as

a guardian, and a smaller, almost hairless kind, which was fed and fattened for the table.

Those who lived close to the coasts used boats to fish and for sport—in tournaments carried out several times a year. After the work of hunting, which was done at night, the hunter would leave his weapons and go to one of four sanctuaries, one for each cardinal point, to deposit a stone at one of the existing piles. This was a homage and act of thankfulness to the gods.

The only empire that existed in America, with power centralized in one ruler throughout its whole territory, was that of the Incas.

The Maya system of government was quite different, for they had a chief in each city, which could well be called city-states. The power of the chief was hereditary, from the father on to the eldest son, with regency provisions if, at the time of the chief's death, the heir was still a child.

The chief governed with a council, a kind of cabinet, formed by the principal chiefs of the community, priests, and important persons. A scepter, carried in the right hand, and a shield in the left, were badges that distinguished those who had political position.

The Maya army was composed of a permanent militia which was not concentrated in regiments or secluded in headquarters, because the citizen was called to service in case of a conflict. The armed forces were under the command of a warrior chief who presided over belligerent actions and commanded the troops. Weapons consisted of a kind of javelin, swords made of hard wood, and something akin to the slingshot. The shield was used for defense.

There existed four very well-defined social classes: slaves, commoners, the priests, and the nobles. Nobility was made up of local chieftains and those from the other populated sectors of the territory of jurisdiction. Justice was applied by the Principal Chief of each community, and slavery was the worst of punishments.

The people supported the ruler and lived in the vicinity surrounding the cities, grouped into small hamlets; cities

were principally for the homes of the chiefs, members of their governing councils, nobles, and the priesthood.

The people helped in the construction of buildings and monuments by hewing and working the stone, providing the wood and etching it. The class of slaves was formed exclusively by those punished by the law, and by prisoners. They were bought and sold as if they were merchandise.

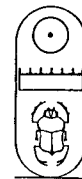
Generally, the people built their homes on a platform, and all the houses were rectangular or square. Building materials varied according to zones: stone to the north of Yucatan, wood to the south, bricks in Guatemala. The most comfortable homes were conspicuous because their walls were stuccoed and, in some cases, decorated with frescoes.

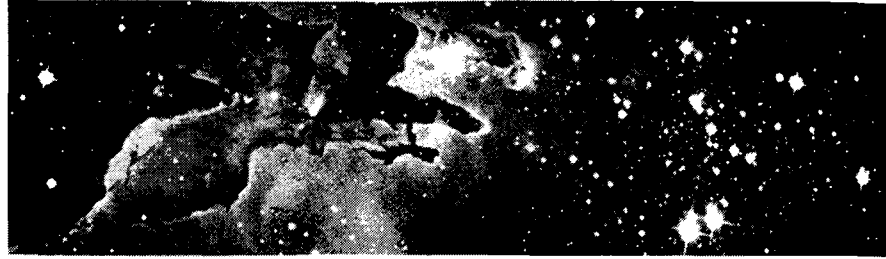
Mayas used cotton clothing. The noblemen used clothing of the same material, but ornamented with feathers. Women used a long skirt that reached all the way to their ankles, was open at the sides, and girded at the waist, and covered their heads with a mantle made of cotton. The "luxuries" of the common people were earrings made of bone, wood, or seashells, and other insignificant trifles. Men and women painted their bodies with different colors, and this custom was even more conspicuous in warriors; nobody used blue, however, since it was a color reserved for priests and associated with religious ceremonial.

Like the Incas, the Mayas practiced cranial deformation, and in both sexes the practice of dental mutilation was widespread. The incisors were cut and encrusted with circular pieces of obsidian, sometimes jade, and, less frequently, iron pyrites.

Merchants traveled from town to town, offering wares mostly composed of cheap jewelry, cotton clothing, salt, and cocoa.

This is the second of three articles written by the Editor of El Rosacruz, the Spanish-language counterpart of the Rosicrucian Digest. These articles are brief accounts of the customs, culture, and religion of three admirable peoples of America: the Incas, the Mayans, and the Aztecs.—EDITOR





Nature of the Universe

by JOSEPH G. MILLER

AN OLD SAGE once remarked that the biggest fool can ask more than the wisest man can answer.

The odd thing about such difficult and seemingly unanswerable questions as What is the nature of the universe? and What is man's position in time and space? is that they are asked not by fools but by the wise. The cynic may of course argue that it is some kind of foolish perversity on the part of the wise which leads them to think that they can ever work out satisfactory answers.

Perhaps no man has enjoyed so great a reputation for wisdom as the Greek philosopher Aristotle, who lived in Athens in the 4th century B.C. His views on the nature of the universe were accepted almost without question for nearly 2000 years—although they were finally shown to have been completely wrong. Aristotle thought that the Earth was fixed and immovable at the centre of the universe; the “fixed” stars—they seemed fixed to his naked eye and still do to anyone who gazes at the night sky without the aid of a telescope—were considered to be attached to a crystal sphere which made one rotation each day. He also thought the universe was finite, having a beginning and an end. From this it followed that motion in space could only be circular, for the circle was the only pattern without beginning or end.

By the 16th and 17th centuries the Aristotelian system had broken down.

The Polish astronomer Copernicus had demonstrated that much information concerning the nature of the heavenly bodies would be more easily interpreted if it were assumed that the sun and not the earth is at the centre of the universe. The German astronomer Johannes Kepler (1571-1630) soon afterwards showed that the planets moved in ellipses around the sun, and not in circles as Aristotle had supposed. Finally, the invention of the telescope enabled men to observe the motions of the heavenly bodies and the great Italian scientist Galileo noticed that the sun itself rotated. Later in 1718 the English astronomer Halley observed that some of the stars hitherto thought to be fixed were in fact in motion. Nothing was now left of Aristotle's speculations. Man had entered the Age of Science and methods and instruments were now at hand which would enable him to apply to the heavenly bodies in some measure the same kind of experimental testing of theories which could be performed on earth.

Of particular significance for the exploration of the universe was the science of spectroscopy—the nature of sources of light. Strictly speaking, this science began when Sir Isaac Newton passed a beam of sunlight through a glass prism and obtained the band of rainbow colours—the spectrum of sunlight as the scientists term it—at the emergent end. It was noticed subsequently that the spectrum was crossed by narrow

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dark lines—violet, blue, green, yellow, orange, red—but what these signified was not to emerge until the experiments of Fraunhofer in 1817 and Kirchoff and Bunsen—all German scientists in 1859. It was Fraunhofer who began to map and name the various lines in the spectra not only of the light of the sun but also of the moon and the planets. This work was pursued further by Kirchoff and Bunsen, who, when experimenting with sources of light in their laboratory, found in certain of those sources bright lines which corresponded in position with the dark lines which were to be found in the spectrum of the sun.

For example, if light from any bright source of white light is passed through a flame containing sodium and then through a prism, a pair of dark lines will appear in the yellow region of the source's spectrum; if the flame is removed the lines disappear. The conclusion is that the lines—in effect spaces—are due to absorption of light in that particular part of the spectrum by the sodium. Kirchoff and Bunsen then tested other substances and showed that these had their own peculiar lines which could be used as kind of fingerprint identification of the presence of those elements in the light of the sun and other heavenly bodies.

Hydrogen

Man had in this way invented a means for determining the chemical composition of the stars and the planets; it turned out that the most abundant element in the universe is hydrogen.

But spectroscopy had even more to offer. The Austrian physicist Doppler had noticed in the early 1800s that the pitch of a sound changes depending upon whether or not the source of that sound—the whistle of an oncoming or departing train for example—is moving towards or away from the listener.

But what is true of the wave motion called sound is also true of the wave motion called light. Imagine a wave-crest travelling from a particular source of light towards an observer; if the source is stationary the distances between the crest of one wave and another will be of a certain length—but what if the source is moving? If it moves towards the observer there will be a

tendency of the waves to reduce their wavelength, amounting to a shift towards the blue end of the spectrum; if the source is moving away from the observer there will be a corresponding shift towards the red end deriving from the extension of the wavelength—and all this can be detected by a movement of the spectral lines.

What had been noted in the stars was the red shift; in other words the sources of light—and this is what makes them stars—were moving away from the observer—earth.

Beyond Our Universe

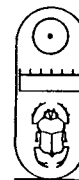
In effect, the universe, far from being closed in and finite was expanding. But exactly what was involved in the expansion did not become clear until the work of Edwin P. Hubble, an American astronomer of the Mount Wilson Observatory, U.S.A., in the early 1920s. By this time the sun and the planets had long been known to be part of a larger system of galaxy and it was thought that various spiral nebulae such as the Great Spiral Nebula of Andromeda were part of this galaxy. The result of Hubble's work was to show that the spiral nebulae were in fact independent galaxies; the Andromeda nebula was found to be 1 million light years away (1 light year is the distance travelled in one year by light, and as it travels 186,000 miles a second this amounts to 5,880,000,000,000 miles) and moreover the spectral lines emitted showed a shift towards the red end of the spectrum.

The only conclusion was that there were universes beyond our universe, indeed that the entire space of the cosmos was populated by billions of galaxies flying away from each other in a state of rapid expansion.

Two main theories have been proposed in the past forty years to account for the evidence now available: the Big-Bang theory, and the Steady-State of Continuous Creation theory.

The former derives from the [Belgian astro]physicist, Georges E. Lemaître, who suggested in 1927 that there was originally one large atom which exploded and the scattered fragments are even now hurtling their way through space.

(continued overleaf)



The objection to this theory—although it is still held by some—is that it is difficult to account for the condensation of matter at any point in the process.

The Steady State theory was proposed by a group of English scientists of the University of Cambridge—Fred Hoyle, H. Bondi, and T. Gold—and involves the notion that there is a continuous creation of matter even whilst the universe is expanding. The obvious question is where does the created material come from. Hoyle has answered that we have to think of background material of the universe, and that it may come from a field which is generated by the matter which is already there. On this basis it would mean that the universe will be much the same in a billion billion years time as it is at the present. One result would be that the average density of the background material would remain constant, but Hoyle has stated it is impossible to measure this by way of a test, for it amounts only to the creation of one atom in the course of a year in a volume equal to that of a skyscraper; this may not seem much but on the scale of the universe it would amount to billions and billions of tons of matter per second.

The origin of the expanding universe is also explained; the new material pro-

duces a pressure leading to the expansion.

In the past few months, however, some new evidence has forced Hoyle to reconsider his views. This evidence derives from the existence of quasars—star-like bodies which emit tremendous amounts of heat, light and radio waves from the farthest distances yet measured, amounting to more than 6,000 million light years. Hoyle has been forced to conclude that the universe as we know it has expanded from a state of higher density, which can only mean that matter is not being continuously created to keep the overall density much the same. Hoyle's present view is that the universe alternately expands and contracts; and we either live in a finite universe (to this extent back to Aristotle) which is in oscillation and where the oscillations damp down and eventually the universe becomes static, or we live in an infinite universe which contains local regions which are oscillating, contracting or expanding and we may be living in one of these.

Thus it stands; the universe about him is as mysterious as ever and man, the wisest of creation or the eternal fool, must brace himself again to pursue the unending quest for an answer to the possibly unanswerable question.

(Reprinted from *Bhavan's Journal*, of January 30, 1966)



However far my eye may wander Thou standest before me! For the heavens and the splendour of the stars are Thy image!

—HĀLA SATAVĀHANA



ROSICRUCIAN DIRECTORY

of the

International Jurisdiction of The Americas, British Commonwealth,
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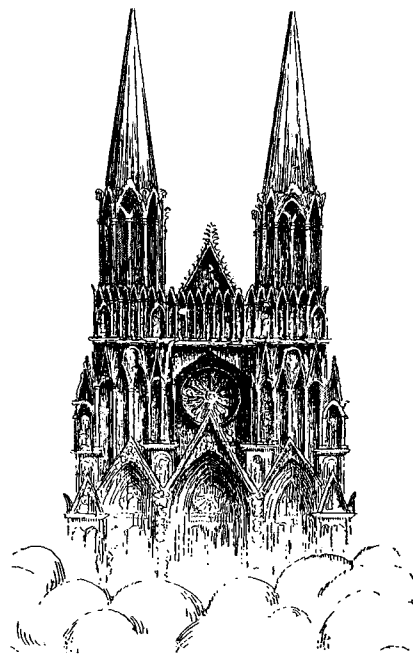
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually. See the *August* issue for a complete listing—the next listing will appear in *February*.

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IT is common knowledge today that many individuals will do their personal purchasing of necessities at stores which give some kind of premium or bonus. The trading stamp industry, for example, has become a substantial business in this country. Many housewives will decide on doing their shopping between the store that gives trading stamps and the store that does not. The old concept of securing something for nothing is probably the idea behind this principle. The argument is that if I have to pay the same for a certain commodity, why should I not go to the store that gives me something else, that gives me a trading stamp, a chance to win a prize or to participate in a contest in which I might be lucky.

These arguments are sound. There is no reason why we should not all partake of those physical things which bring us pleasure and enjoyment. I drove into a service station for gasoline a few days ago and found a contest in full swing. Every driver was a participant, whether he voluntarily entered or not, and, like everyone else, I looked at the posted chart to see whether I had won something—which, incidentally, I had not. But enough do win to keep up the interest and the excitement. It is interesting that even when some of these campaigns have been exposed as fraudulent, other contests have continued to be supported because of the desire on the part of the individual, or rather his hope, that he will win or gain something that does not cost him either money or other form of property or even effort.

There is nothing wrong with an individual's trying to secure a prize without effort, although there is a certain satisfaction in accomplishing something through one's efforts. In fact, I believe that anyone who has ever created something, whether it is an object built with tools and materials, an article written, a picture painted, a musical composition composed or performed well—it makes no difference what it is—will agree that there is a certain satisfaction in the process itself and a satisfaction in the achievement resulting from the process. In other words, there is much to be said for premiums, and there is much also to be said for that which can be gained by our own efforts.



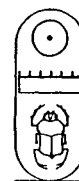
Cathedral Contacts

LIFE IS A PREMIUM

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

As far as premiums are concerned, there are many premiums that we overlook. Life is a premium. It is given to us as a gift. It is the possibility of being able to make something out of ourselves. The child is born into this world like a piece of crude material. He has certain physical potentialities and certain mental potentialities. These all have to be evolved through the process of growth. Much of it to begin with is involuntary, but, as life goes on, more and more of the processes become voluntary. That is, there is the choice on the part of the individual as to what he will do and how he will use himself and the environment into which he is born and exists.

The race of life is to attain something. For some people it is to accumulate physical wealth. Some believe it is to attain peace of mind and spiritual knowledge. Regardless of what it is, attainment in itself is a part of the process of life. The greatest thing that man can gain is to appreciate the premium that life is. Life is something that can be used, something that cannot be given



by oneself to another or taken away. It is the one link that we have with the Infinite. Without life, the world would be a purely physical, mechanical, and rather dull existing entity, but with life it becomes charged with meaning and vitality, even though we cannot explain all of it. Beauty exists in the eye of the beholder, and if there were no living eye, then that which we interpret as beauty would be wasted in the physical structure of the universe itself.

Therefore, if we seek *for something for nothing*, if we seek premiums and want to take advantage of all that we can gain, then let us look more upon life as a bonus, something that is given us, with which we can mold a greater state of existence at another time. The premium of life is the gift of *life to live*. To live is to invite many different circumstances, possibly to conflict with our environment, and to a certain degree, to either control that environment or let it control us. We will stumble, we will blunder. Each individual will make mistakes as well as have degrees of success. In the whole process of life, if we look back over our own as an example, we will find that there are many phases of it that we would dislike to give up. If we are intelligent, and if we will be guided by the infinite force which is inside of

us and which is life itself, we can draw upon the past experiences and look forward to a life which is a greater premium than that which we have experienced to date.

Life, it seems, is *continuous*. It is the only premium that will last regardless of the vicissitudes and problems of our earthly existence, or regardless of whether the earth continues or ceases to exist. Life is a part of the Infinite that will go on forever. The more we appreciate it, the more we will be able to utilize its continuity and its extension into the eternal.



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.



COLOR VIEWS OF ROSICRUCIAN PARK

Beautiful, color, actual photograph post cards of the various structures at Rosicrucian Park are available. These views are of the Supreme Temple, Egyptian Shrine, Planetarium, Auditorium, Administration Building and grounds, the new handsome Egyptian Museum and a number of its exhibits. The minimum order consists of 12 cards (or 5 Jumbo Cards). Please order by number below:

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Dr. Poinsett and His Christmas Flower

by JOSEPHINE M. OPSAHL

ALTHOUGH FLOWERS and politics may seem worlds apart, yet the two met in an American diplomat and statesman, Dr. Joel R. Poinsett, United States Minister to Mexico. It was he who brought our favorite Christmas flower to our land, when his period of service was completed.

Born on March 2, 1779, the son of a wealthy Charleston, South Carolina, physician, Joel Poinsett studied medicine at Edinburgh, Scotland, and traveled extensively in Europe and Asia for several years. He was interested in botany and military science as well as in languages (learning to speak several fluently). Seeing conditions in many areas during these years, he learned to appreciate the meaning of freedom of speech and worship as permitted in his own country. In 1808, when war was shaping up with Britain, he hurried back home, hoping to get a high military post. Instead, in 1809, President Madison sent him to South America. There, serving as a special United States Commissioner, his political opinions earned him the title of *Apostle of Liberty*.

Following this stint of foreign service Dr. Poinsett was elected in 1816 to the South Carolina State Legislature and later to Congress. In 1825, President Monroe sent him to Mexico as the first United States Minister to that newly established republic. Although serious in his diplomatic duties, Dr. Poinsett also found time to study Mexico's trees and plant life. When his neighbors learned about his love for flowers, they shared their favorites with him.

But, of all the exotic varieties they brought him, he liked the brilliant-colored *Fire Plant* the best. He saw great colored masses of it everywhere—on sunny hillsides, around fence corners, along country roads, and arm-



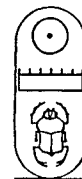
fuls for sale in the public markets. The rich and poor alike loved the gay scarlet blossoms. They used them to decorate their homes and churches during the Christmas season, particularly their *nacimientos* or nativity scenes.

Dr. Poinsett's Mexican neighbors called their Christmas-flowering plant *flor de pascuas*, meaning "flower of Christmas," and told many interesting stories about its origin.

One favorite was that the beautiful red blossoms had sprung up where great drops of blood had fallen from the broken heart of an Aztec maiden who had loved unwisely.

Another centered around a poor Mexican boy who had no gift to bring to the Christ Child at the midnight service. Hesitating to enter the church, he knelt outside a window where he could hear the special music. When he rose to his feet, he found a beautiful scarlet flower growing where he had knelt. Picking the blossom, he reverently carried it into the church and placed it among the other gifts at the altar.

In Mexico, Dr. Poinsett took an active part in the life around him. He helped the Mexican people write a Constitution based upon ours. He also gave advice freely on politics and military matters. In fact, his extremely active participation in Mexican affairs, although made



with the best intentions, created so much misunderstanding and apprehension that the Mexican government asked that he be recalled.

When he returned home in 1830, he carried along cuttings and roots of the *Fire Plant* which he carefully placed in his own garden. As these plants blossomed in midwinter when color was scarce in Northern gardens, they attracted a great deal of attention. Nearly everyone who saw them wanted them. Accordingly, Dr. Poinsett, the following spring, shared cuttings with his friends and sold a number of them to nurserymen. One of these was Robert Buist of Philadelphia.

This man, too, was a flower-lover. Studying the Mexican newcomer, he found it to be a member of the *spurge* or *Euphorbiaceae* family and that some of its relatives were the castor oil bean, Para rubber tree, and Glastonbury thorn. He classified the plant and named it *Euphorbia (Poinsettia) pulcherrima* to honor Dr. Poinsett.

Nurseryman Buist also called attention to the fact that the gay red petals which everyone admired were not the plant's true flowers but merely upper leaves or bracts, serving as a come-hither signal to bees and insects. If you look closely, you, too, will see the cluster of tiny, inconspicuous green or yellow flowers which forms the center of the collar of bright red bracts.

Although Dr. Poinsett again served his country well as Secretary of War under President Van Buren, he retained his love for flowers, particularly the gay-hued Mexican beauty now growing in his garden. And after his retirement, he devoted much time to raising it.

The poinsettia, however, did not like its new home in a cooler climate. In

fact, it was exceedingly temperamental. When brought inside, the flowers frequently wilted and the leaves yellowed and fell off, leaving only a bare stem. The bracts, too, could not be relied upon to turn color in time for use as Christmas decorations. Many florists even despaired of taming it.

But Paul Ecke, a Los Angeles flower farmer, still retained his faith in the beautiful stranger. As a boy, he helped his father, a Swiss immigrant, to raise vegetables and flowers. Growing poinsettias became his hobby. Feeling the plant had great possibilities for the Christmas trade, he continued to patiently work with it. Through experiments, he found he could get quantities of plants to blossom at one time by growing them under identical, completely controlled conditions. And by weeding out the weaklings, he developed the large beautiful blossoms we all admire today. He also produced giant double varieties as well as white, cream, and pink ones.

Today, a large percentage of the poinsettia plants and blossoms sold in the United States, originates on Mr. Ecke's 400-acre California farm. In fact, Mr. Ecke really harvests two crops: in the spring he sells cuttings and roots to florists, and at Christmas he sells millions of cut blossoms as well as flowering plants.

Although few people remember Dr. Poinsett's diplomatic and other official services to his country at a time when they were urgently needed, we honor him now by enjoying the beautiful Christmas-flowering plant bearing his name. Today, the flaming Mexican beauty which he introduced to the United States has become the favorite Christmas flower of all Americans.



OUR NEW COVER The natural color photograph cover of this issue of the *Rosicrucian Digest* is of the plaza and fountain facing the Rose-Croix University building in Rosicrucian Park. In the distance may be seen the large Egyptian mosaic mural. The plaza is also flanked by statues. It is a popular place of meeting for members and for pleasant chats between annual Convention sessions by those delegates attending from throughout the world.

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Is Peace Hopeless?

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

ON the 4th of December (in 1915) Henry Ford sailed from New York with a special chartered boat, a number of delegates, and a great hope: to plead with European powers for peace. It was the world's most modern and most fanciful peace expedition, but it failed in its mission.

We are prone to think that the cause of war, certainly most of its horrifying possibilities, is the result of civilization. We feel that with the development of nationalism, national interests, modern economic systems, the advance of machinery and science, warfare has become a child of civilization; and that, as life becomes more complex, war will become more certain.

The truth is that even when Jesus the Christ came to the world as a messenger of peace, warfare was rife and the world filled with destruction. If we trace history back from the time of the Christian Savior, we find that man has battled in ignorance from the dawn of creation, not only against the elements of nature and the good impulses within his own consciousness, but also against his brother. Little consideration was given to human ties that should have bound mankind together.

That Jesus failed to bring about universal peace is only proof that the animalistic tendencies of human nature inclined more strongly toward war. We should not be surprised, therefore, that Henry Ford, in spite of his ideals and high hopes, met with failure in his peace expedition.

This month throughout the Christian world the birth of Jesus the Christ, the great Peacemaker and Savior of man, is an occasion for serious meditation and reflection.

Shall we assume that if no divine messenger of Christian philosophy had come personally to preach, the beautiful points of the Christian creed would never have been revealed to man? Shall we assume that the world would have

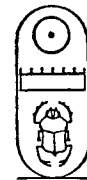


continued evolving its religious and philosophical thought along so-called pagan, heathen, or non-Christian lines? Would the Ten Commandments of Moses have eventually served the world as a sufficient foundation for evolving civilization? Is it true—or are we sadly mistaken in believing—that the birth, life, and ministry of the Christian Savior mark a turning point in the evolution of civilization?

It may be that man has adopted the ideals taught by Jesus only in a limited way, and it may be that the followers of the Christian religion represent only a small portion of the population of the world; yet is not Christianity as a religious, moral, and ethical code closely associated with the highest advancement of civilization in most countries of the world?

True, Christian nations still indulge in war and still violate the fundamentals of brotherly love. But can we successfully and logically separate the advancement and achievement in civilization among progressive nations from the understanding and acceptance of Christian philosophy?

In the Orient, it is doubtful if the Christian religion could have become a dominating influence because of the nature and tendencies of the people. Their own religions, gradually evolving



to higher and broader standards, have probably served them better. But in the Western world, the fundamental principles of Christianity have unquestionably furthered individual and national evolution.

On the other hand, the thoughts and doctrines laid down by the patriarchs and unfolded by the Jewish faith have aided another portion of the world to attain the heights in culture and spirituality.

All of these things should be given thought during the Christmas and holiday season, for in the opportunity afforded for the expression of mutual good will, we should be thankful that the Cosmic has made possible inspiring revelations to the heart and mind of

man through the messengers who served in the past.

As we learn of our divine heritage and come to understand fully what is meant by the Fatherhood of God and the Brotherhood of Man, we will come to be in agreement and harmony more often—and the inevitable result will be universal peace. Until we do understand alike and act alike, in harmony, there is no hope for that universal peace for which we pray.

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.



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.

January: The personality for the month of January is Mohamed Ahmed Mahgoub, Prime Minister of Sudan.

The code word is LOOK.

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



KING CONSTANTINE

March: The personality for the month of March will be King Constantine of Greece.

The code word will be MAAT.



MOHAMED AHMED MAHGOUR

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Emotional Control

by VADA RUTHERFORD

Pitfalls of hasty action

THE SUN will surely rise again and Spring will come again. But let us amend this assertion by stating that they always have, anyway, throughout countless eons. Therefore, it is altogether logical and reasonable that we should anticipate the dawning of yet another day and the arrival of another season. Blessed tomorrow, as bright and shining as a coin just minted, as unsullied as a sheet of white paper upon which we may inscribe a record of constructive effort or misguided confusion! As we sip our morning coffee, yesterday's discouragement and disillusionment slowly lift from our tired hearts and are replaced by a surge of optimism and determination. Silently, we give thanks for a new chance, a new beginning. Hope, the mother of courage, quickens within us as we face our daily tasks and problems.

Why, then, do so many of us—impatient, impetuous souls—approach our objectives in such hectic, headlong haste? We seem to feel, subconsciously, that each project must be completed on the same day it is started. Obviously, an immediately successful culmination of our efforts is often impossible, and, in our eagerness to reap the fruits of our labors, we build up tension that defeats our purposes. Moreover, excessive enthusiasm is quite likely to arouse perversity in one's fellow man. Whereupon, he will take pleasure in denying our dearest desires. Remember, it is the casual approach, the light touch, that wins. So control your emotions and bide your time. *Wait a little while.*

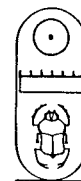
How is a novel written? Sentences grow into pages, and pages become chapters. The proficient author does not rush the development of his brainchild. Rather, he waits upon inspiration, mood, timing, and opportunity. He jots down his thoughts whenever they come to him—at high noon or at three o'clock in the morning. Finally, he achieves a balanced and integrated whole, a nota-



ble literary work which represents an authentic reflection of life. What would happen if he wrote hurriedly, forcing inconsistent and inappropriate utterances into the mouths of his characters? His book, lacking reality and conviction, would not be widely read nor long remembered.

How does a deft needlewoman create a crocheted bedspread? By patiently producing one intricate medallion at a time, over a period of months, perhaps years. Ultimately, she sews them all together, and lo, she possesses the tangible embodiment of her dream—an exquisite example of her handiwork which will constitute a priceless heirloom to posterity! Thus, all artistic masterpieces are brought into being. Manifestly, it is neither necessary nor wise to adopt a feverish pace as you pursue your chosen goals. *Wait a little while.*

When you are laboring upon an important and difficult job, be relaxed and philosophical, deriving satisfaction from performance and not merely from results. You will do well to maintain the attitude of a true sportsman who plays for the sheer joy of the game and is not unduly elated by victory nor cast down by defeat. The old cliché "easy does it" is applicable to all ambitious endeavors, particularly to those which require skill and finesse, whether of head or hand. Paradoxically, there are times when we must be most deliberate



when the need for swift action is the greatest. For example, regardless of urgency, the surgeon's hand must not move too quickly as he wields the scalpel on human flesh, lest he sever the slender thread of life.

Do you recall the plaintive old song, *Weary River*? Perhaps the moving lyrics will click into place in your memory as you read them:

I'm just like a weary river that keeps winding endlessly. Oh, how long it took me to learn that hope is strong and tides have to turn! And now I know that every weary river'll some day reach the sea.

The tortuous pattern of many lives can very aptly be compared to the meanderings of a weary river. Have you, too, wondered if you would ever *reach the sea*? Truly, the inspiring lines of this unforgettable ballad cannot fail to carry comfort and reassurance to the saddest heart. All of us have, during

trying and critical periods, descended into the bottomless pit of despair; defeated and crushed, longing for a sweet and merciful oblivion, we may have considered, momentarily, the tragic act of self-destruction. Fortunately, our emotional equilibrium usually returns in time to save us from committing so violent and irrevocable a deed.

Are you, at this moment, in the grip of a devastating depression? If so, lift your eyes, resolutely and courageously, to the wide world about you, reflecting that such despondent and desperate moods are transitory and will surely pass. Cling to life and hope, for who knows what the morrow may bring—a thrilling surprise, a golden opportunity, a sudden, miraculous solution of your dilemma. Indeed, all of your troubles which seem insurmountable now may disappear overnight, like dew before the sun, if only you will *wait a little while*.

The Legend of the Holy Thorn

by ERIC ROTHERY, F. R. C.

WHILE THE ORIGIN of the Holy Thorn of Glastonbury is said to be a legend, there is no legend about its existence—it is fact. Two bushes or trees are still growing—one in the churchyard of St. John's Church, Glastonbury, and the other in the grounds of the ruins of Glastonbury Abbey.

The original one, which was said to have sprung from the staff planted on Wearyall Hill, Glastonbury, by Joseph of Arimathea, was destroyed by the Roundheads, the soldiers of Oliver Cromwell, during the English civil war.

These two trees look exactly the same as any other hawthorn tree; the only difference is that, besides blossoming at the usual time of the year, May (hence their other name of Mayflower), they also bear blossoms again at Christmas time. Why they do, no one knows!

I have visited Glastonbury Abbey a number of times, and one time I spoke with one of the men who look after the grounds and ruins of the Abbey. I

was rather skeptical and asked him, "Did the tree really bloom at Christmas time?" His answer was "Yes," and he suggested that I go to the little shop at the entrance to the Abbey grounds and see photographs of the tree in full bloom, taken at Christmas time; "and what is more," he added, "there is always a spray of blossom from the tree in the Abbey grounds, adorning the Christmas table of the monarch of England."



THE HOLY THORN IN BLOSSOM AT CHRISTMAS

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Logic in Our Daily Affairs

by DR. W. H. CLARK, F. R. C.
Member of the
Rose-Croix University Faculty

The need for consistency

EVERY HUMAN BEING, regardless of who he is or what unique circumstances may surround his life, is deeply involved in the processes of logic and their inevitable consequences. Whether one represents the "man in the street" who speaks in ordinary common-sense terms, or belongs to that more sophisticated group of specialized logicians, he is vitally concerned about consistency.

Consistency involves relationships—relations, for example, between promises that have been made and their fulfillment; the relation between a statement of purpose and performance of the deed; or relations between one's ethical ideals and the general pattern of his moral conduct. In fact, truth itself is closely related to, and in a way dependent upon, the principle of consistency for its very existence, since truth has been well defined from the logical point of view as "the harmonious relationship between a proposition and the state of affairs to which it refers." To be consistent is to be logical, and to be logical is to be consistent. Logic or consistency, therefore, plays an important role in Rosicrucian philosophy.

One of the most difficult and exacting disciplines within the teachings of our Order, but also one of the most richly rewarding when practiced, is the maintenance of consistency between the great laws and principles which we study and their application in the practical affairs of our daily life. This is the crucial point at which true mastery of life lies, and this is the reason why all through our monographs frequently we are reminded of the great importance of constant and faithful application of these laws and principles. It is always much easier to talk about consistency than it is to be consistent. It

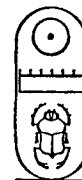
was the famous English philosopher, Jeremy Bentham, who said that the rarest of all human qualities is consistency. Most of us, I venture to say, know valid rules which we do not always follow, and no doubt there are principles which we know to be sound and good; yet, in careless moments, we are prone to neglect.

All rational individuals seem to have an inborn aversion for self-contradiction. It may be a bit humbling for one to have to change his mind about something, especially when such change has reference to some matter on which he has held strong and positive views, but it is even more shocking to his ego to be made aware of the fact that he has contradicted himself.

The great emphasis people place on the theoretical importance of consistency is why we are able to find a bit of humor in the story of a certain justice of the peace, told to us by Lionel Ruby in his interesting book, *The Art of Making Sense*. It seems that this particular justice of the peace, in addition to his legal duties, also served as counselor on marital problems. One day a neighbor's wife came to his office and complained about her husband. After the justice had listened to her statement concerning all the facts in a certain dispute, he assured the woman that she was absolutely right and that her husband was wrong.

Later in the day, the woman's husband came to his office for counsel. After hearing the same set of facts involving the dispute, the justice told the husband that he was absolutely right and that his wife was wrong. After the man left, the wife of this justice, who by chance had overheard both interviews, came and protested his action. She asked: "How can you do such a thing? First, you tell the wife that she is absolutely right and that her husband is wrong. Then later, on the basis of the same set of facts, you tell the husband that he is absolutely right and that his wife is wrong. They cannot both be right!" The bewildered justice pondered his predicament for a moment and then replied, "My good wife, you are absolutely right."

Regardless of one's business, profession, or occupation, he is constantly



confronted by the strict demands of logic. We judge others, and we are continually being judged, on the consistency level.

Even professors of philosophy are not immune to this common fallacy of inconsistency. Since the author of this article is himself a professor of philosophy, and especially since the quotation to follow within this context is from the work of a very distinguished contemporary professor of philosophy, it seems permissible to insert his statement at this point.

Professional Philosophy

In his very excellent book, *The New World of Philosophy*, Abraham Kaplan says: "Among men who say one thing and do another, professors of philosophy must rank almost as high, proportionately, as candidates for public office. If a philosopher writes a treatise on modesty, he will not neglect to sign his name to it He may declare himself a solopist and appeal to all his readers to agree with him; proclaim that time is unreal and point out that he arrived at this truth only after many years of reflection; or present a closely reasoned argument to urge that the good life is one of unthinking spontaneity. The philosophy that a man professes, in short, is often quite other than the one he lives by; and in our time, professional philosophy is in danger of becoming more and more only something professed."

Not only does consistency involve these important relationships referred to near the beginning of this article, but it is the essence of the three laws of thought known and observed by all logically minded people. These laws are the *law of identity*, the *law of non-contradiction*, and the *law of the excluded middle*. Plainly stated, the law of identity declares that any term used in an argument must be used in exactly the same sense throughout the entire course of the argument. Observance of this simple law will prevent one from committing the very common fallacy of equivocation.

The law of noncontradiction says that no proposition is both true and false. The law of the excluded middle asserts that every proposition is either true or

false. Since consistency is the essence of these basic laws of thought, and as these traditional laws of thought constitute the foundation upon which all rationality is structured, it all adds up to the fact that consistency is the very heart and core of all the processes of valid reason and of all properly integrated living.

We have already observed the inseparable connection between logic and consistency and also the fact that application of the principles of logic in one's daily affairs is necessary if he is to live an ordered and meaningful life. Now it may be pointed out that there is a very close affinity between logic and mysticism. To the uninitiated it may seem very strange indeed to associate logic and mysticism in any other manner, perhaps, than to say that each is exclusive of the other. Recently, however, even nonmystics are beginning to recognize a practical affinity between these two important disciplines. We could cite many statements made by leading thinkers and writers of our time who are not themselves mystics; but they have, through strict intellectual discipline, come to appreciate the important contribution that mysticism has made, and is making, to the current life of our world.

Bertrand Russell

For example, Bertrand Russell, perhaps the greatest logician of our time and one of the keenest thinkers of modern history, could not properly be called a mystic. It is also quite obvious that Mr. Russell does not hold any bias in favor of mysticism; yet in his well-known work, *Mysticism and Logic*, he says: *The greatest men who have been philosophers have felt the need both of science and of mysticism*. Then he goes on further to say that the union of the mystic and the man of science constitutes, according to his thinking, the highest eminence that it is possible to achieve in the world of thought. In another context of that same work, Mr. Russell states that the attitude or the emotive impulse of the mystic is the inspirer of whatever is best in man.

While mystics do not require such statements of approval from distinguished nonmystical thinkers to bolster

their morale, such statements are given to indicate a trend we are able to observe out on the frontiers of human thought in the nonmystical world.

One important thing that logic and mysticism hold in common is the demand that recognized truth be given material and practical application in the affairs of our daily life. In order to see more clearly this connection between logic and mysticism we need to have a workable definition of the term *mysticism*. Just what does it mean to be a mystic? Basically, it means that through proper recognition of, and response to, the God of his heart one has found a rich and satisfying harmony between his innermost being and its ultimate source, the Cosmic. In other words, to express it in the language of Ralph Waldo Trine, the mystic is one who is "in tune with the Infinite."

This inner attunement, however, is not a superficial nor a fruitless thing but serves as an effective means in the fullest development of man's total life—physical, intelligent, psychic, spiritual, moral, and social. The mystic is one whose every facet of life is well developed and completely integrated or is in an advanced process of becoming so. If any area of man's potential for good is neglected, the crippling consequences of such neglect will be reflected in the individual personality and in the larger social unit of which it is a part. As our civilization becomes more and more complicated and our interdependence more deeply involved, and as the tempo of our way of life becomes more accelerated, the mystic's contribution to our world in terms of perspective, balance, poise, judgment, love, and brotherhood will be more urgently needed than ever before.

Understanding Our Problems

Today, no one needs to be told that our world is in trouble. We have problems, and serious ones, but from the Rosicrucian perspective we are able to understand why. Our society or civilization as a whole is dreadfully off balance, and, like a flywheel that has a segment of its rim that is much heavier than the rest will vibrate violently and even destructively in proportion to the increase of its speed in rotation, so will

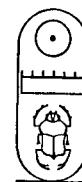
a society or a civilization deteriorate and go awry in proportion to the increase of its material power, unless that power be matched by a corresponding development of man's moral, spiritual, and psychic life.

This, however, is the very point at which our age is lacking in consistency. We travel much faster than ever. We move at supersonic speed, but where are we going? A man speaks today from his platform, in his forum, or within the councils of nations, and his voice is carried around the world—but what is he saying? In other words, have our philosophy of life, the nobility of our thought, and the character of our aims and purposes been able to keep pace with the phenomenal advance that has been made in the media through which we relate and express ourselves to a world audience? These are a few of the heart-searching questions that the mystic is asking our world today.

Our Need for Noble Impulses

Unfortunately, when these questions are answered in candor and truth, the answers we get are too often negative and a bit embarrassing, for our civilization has progressed much more rapidly in the fields of science and technology than it has in the field of morals and ethics. We have accumulated more power than we have moral strength to use, and the result is we are now threatened by disintegration within the very crucible of our own scientific progress. Material power is not valuable when discovered nor is it of value when developed. It is valuable *only when used constructively*. It requires science, technology, and industry to discover and develop material power, but it requires noble impulses of the human heart to make profitable capital out of those forces.

The speed by which men travel today is indeed marvelous, as are all the various aspects of our material progress, but we need to be mindful of the fact that the value of all speed is relative to the value of the destination toward which it moves. Any increase of speed without consistency of aim and purpose will only spread confusion, deepen our frustration, and hasten impending calamity. The carpenter who drives a nail into



the timber of his building discovers that the faster he strikes with the hammer and the more power used in delivery of his blows, the less he can afford to be inaccurate.

The general character and popular emphases of our modern way of life are such that make it increasingly difficult for people to follow a meditative pattern of life. Our civilization has been caught in the vicious eddies of a materialism that fails to recognize man's total nature, and it tends to allure the masses of mankind away from those unlimited resources of man's higher consciousness. All this is being done at a time when our world is in desperate need of material expressions of life that are in harmony with man's inner consciousness, which is, in turn, attuned with the Cosmic—a condition we call *harmonium*.

It is quite possible that we shall, in this space age, become so absorbed in and preoccupied with those objects within the realm of measurable phenomena that we shall neglect a far more important area of human experience with its even greater potential. This is not intended in any way to minimize the importance of space travel, technological development, and scientific research. In fact, we should be doing much more in all these areas. This is intended only to call attention to the serious possibility that in our preoccupation with these very fascinating subjects of matter, space, and time we shall fail to explore and develop those richer resources of the inner life. The fallacy of this inconsistency is one that the mystic is determined not to commit.

A Message of Hope

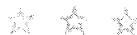
We Rosicrucians of today have a unique responsibility just as surely as we constitute a unique fraternity. We live in a time when fear, distrust, superstition, deep-seated prejudices, bitter hatreds, and a host of other diseased attitudes are rampant throughout our sad and darkened world; but Rosicrucians have a message of hope, a message of

Light, Life, and Love, a message of Peace Profound for these confused and troubled minds.

We need to remind ourselves of the larger responsibility that is ours as a result of the access we have to the profound teachings and techniques of the great Rosicrucian tradition—teachings that have been tested and proven through many centuries, not only by countless thousands in all parts of the world representing peoples of all races and nations, but even by ourselves as we have applied these principles to our daily affairs. The concept that the measure of one's responsibility is relative to the measure of his opportunity is basic Rosicrucian doctrine. It was a master mystic of many centuries ago who said: "Unto whomsoever much is given, of him shall be much required: and unto whom men have committed much, of him they will ask the more."

The true mystic is consistent. He is not one who just reads his monographs and masters the intellectual content, important as that is. He is one who, in addition to these disciplines, applies the logic of the lessons to the affairs of his daily life. There is an important distinction between outward affiliation with our beloved Order and a loyal commitment to its ideals and teachings. The true Rosicrucian is not content just to be exoterically related to a famous worldwide fraternity, but he is significantly involved in the aims and the purposes of an Order that means so much to him—an Order that may mean even more in his life if consistency is maintained.

As members of AMORC we find that we have both a justifiable pride and a genuine excitement. We may be justly proud of the fact that we belong to an Order whose philosophy and teachings are so deeply grounded in the Cosmic that they do not have to be revamped every time a new discovery is made in science, and one of the most exciting things about being a Rosicrucian is that thrilling and justifiable anticipation of what we are in process of becoming.



Is Suicide A Stigma?

by SAMUEL RITTENHOUSE, F. R. C.

THIS IS A SUBJECT which must be boldly faced. It cuts across religious doctrines and prejudices as well as social customs. The suicide has been condemned principally because of theological concepts. Religious sects have interpreted the act of suicide as a *sin* because the individual has taken life—his life. Without quoting the variations of religious literature or exegetical interpretations, the religious premise or objection is that man has no right to assume a prerogative that is God's. It is held that it lies within the will and understanding of the Deity to determine when there shall be a cessation of one's life. Simply put, the moral condemnation on the part of religion is that man has usurped a divine right in the taking of his own life.

Such reasoning on the part of religion is, however, not wholly consistent with the dogma and the doctrines of some Christian sects. For example, a personal God is often conceived as having ordained a destiny for each mortal. Thus, it could be reasoned, a man in taking his own life is pursuing a course which he is destined to follow by a transcendental, a higher impulsion than his own will.

What religion seems to overlook is the motivation, the physiological and psychological factors lying behind the act of suicide. The instinctive urge to live, the inherent inclination toward self-preservation, is ordinarily dominant in every normal person. Death in itself is not sought as pleasure. It provides no positive satisfaction. When one resorts to death, it is to court a negative state. It is the avoidance of a mortal or physical torment. The suicide is one who, at the time, is physically, mentally, or morally unable to cope with some prevailing situation.

To the suicide, the act he performs

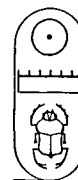
is the preferable one because there appears to be no alternative except pain and anxieties which are unendurable to him. Epictetus, the Greek philosopher, expounded that men should not fear death, for such ends human misery. "Where we are, death is not yet; and where death comes, there we are not." In other words, death ends the consciousness of self, and there ceases that which may be unbearable to that consciousness. Epictetus further declared: "What is death? A tragic mask? Turn and examine it. See, it does not bite. The poor body must be separated from the spirit either now or later, as it was separated from it before."

The Stoics

The Stoics displayed an indifference toward suicide as the following quotations will show. When life no longer could provide satisfaction, they recommended abandoning it. "The house is smoky and I quit it." "The door is open; be not more timid than little children, but as they say when the thing does not please them: 'I will play no longer,' so do you, when things seem to you of such a kind, say: I will no longer play, and be gone. But, if you stay, do not complain." Of course, this conception of the Stoics was an *extreme one*. Their highest end in life was imperturbability—a peace of mind (*ataraxy*) to be attained at all costs, even that of suicide.

Society has condemned the suicide as being a coward. Most men fear death and do all in their power to avoid it. The suicide, however, welcomes death! Consequently, he is courageous in bringing about that which the normal man fears; yet, he is a coward, society contends, in that he retreats from the problems of life. This matter may be reduced to a relevancy of fears. In other words, which fear is the greater as conceived by the individual, and which does he feel able to surmount? Society takes the position that bravery consists in pursuing a course assumed right in the face of fear. The suicide retreats from what he fears more than death. He is then held to be a shirker of life's responsibilities, and thus a stigma has wrongly been placed upon him by the bigoted and the ignorant.

(continued overleaf)



The world is only now beginning to gradually understand the abnormality of suicide. Some circumstances precipitate an emotional turbulence and stress so extreme that a particular personality is incapable of coping with it because of the trauma. For analogy, there is no stigma placed upon an individual who, in the delirium of a high fever, talks or acts in a manner that is contrary to morals and convictions of society. The suicide is also *ill*. He is suffering from a condition of emotional imbalance which makes impossible, for the time, cool and collected reason and the lash of will that constitutes courage. Further, because of emotional disorders, some people have prolonged depressions which incline them toward suicide with a kind of perverted satisfaction. Such a person should no more be stigmatized than one who speaks incoherently or acts erratically in a delirium.

Further, there are individuals who actually commit suicide as an act of heroism, of personal sacrifice, as they conceive it. They fear death as much as any other man and desire to live. To

them, however, there is a *greater* passion than that of living; it is some moral ideal which they cherish. Perhaps they have become enmeshed in circumstances, such as a scandal, which further living would cause to be revealed and bring great hurt to their loved ones. To spare the innocent, then, they commit suicide, forfeiting their own lives. It is true that the act of suicide results in anxieties and unhappiness to the loved ones, but perhaps it would prevent a greater stigma befalling them. Such a man could hardly be judged a coward, and a stigma should not be placed upon him.

A modern and intelligent society will, of course, look upon attempts at suicide as being abnormal and indicative of emotional stress; society will do all it can to prevent such acts, because they violate the very impulse of life itself. Suicide is mystically wrong in that it is a sacrifice of the great cosmic gift afforded by the life expression. But he who commits suicide should be looked upon with compassion, as a victim of circumstances that robbed him of the power to surmount his difficulties.



The Golden Rule

It was said "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: . . ."

There is no doubt that for many people this "Golden Rule" sums up the whole duty of man, and also no doubt large numbers practise it. There are many who are considerate and kind, and sincerely thoughtful about the welfare of others.

The "Golden Rule" is an expression of justice; it could become a calculating justice and therefore something negative—a case of "live and let live"—which

demands very little in the way of self-sacrificial service. It is all very well being nice to our neighbors, because we expect them to be nice to us in return, but true love is willing to help and to serve, even if there is no certainty that those to whom it is shown would be willing to love us in the same way. Let us go a step further and say "Do good to them who hate you and pray for them who despitefully use you." This is service without any thought of reward.

—M. PAPENFUS, F. R. C.

A Time of Change

by RODMAN R. CLAYSON,
Grand Master

WE CAN LOOK upon our present lives, whatever they may be, as being the result of what we have created, and then in the years ahead of us we may continue the condition we have evolved. On the other hand, if we are not happy with the present circumstances, it is our prerogative to do what we can to bring about necessary changes. It is not meant that we should necessarily change our vocation or our business position, but rather that we should institute whatever personal change is necessary to adapt or adjust ourselves to the position or environment in which we may find ourselves.

There are no prescribed certainties as to what you will gain from each year of life. There are no assurances as to the length of time you will live. Such are determined by your conduct, habits, and influences of heredity and environment. You cannot turn back. You must go ahead. As you proceed year after year, experiences which you cannot escape will be revealed. Some may be pleasurable, some painful. Some, as you may learn, will keep repeating themselves *unless* you prepare for them and mitigate their effects. But for every circumstance that affects your life, there are a hundred more awaiting your exploration, and this can be done intelligently. The right approach and exploring will greatly enrich your life.

As philosophers have said, the greatest work of human existence is to live joyously and to bring this joy to others. It is also to accomplish something worthwhile. Life gives back no more than we put into it. Change and motion exist as a living principle throughout the universe, because the fundamental purpose of all things is change and motion. Without it there would be no manifestation of life. That which ceases

to move or vibrate or to be in action is lifeless. More and more we are coming to realize that every particle of matter, from the smallest grain of sand to the largest mountain of rock, has some function to fulfill.

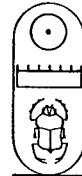
The world we are living in is undergoing a tremendous change. While we must adjust to change, we must be careful that we do not change too much. For instance, this age has become so technological that there has been the tendency for some of the important needs of the human individual to be neglected. Quality in living of life today is not what it used to be. It would appear that environment dominates man today, rather than the other way around.

Where Are We Going?

Many things are happening which we are slow to recognize: we have the exploding population in the mass society of man; we have improved medical science and, therefore, better health and longer life for individuals; there is an increase in the number of automobiles as well as in the entire realm of transportation; rural population has declined; and urban areas have grown immensely. To these we must add social, moral, and political changes. Science and its developments tend to influence from all sides. People are asking, Where are science and technology taking us? In addition, we are faced with a web of specialization. A man can reflect to himself and his family the findings of science for his needs and benefit, but he should not be overpowered by these things.

The change that is all about us requires us to make frequent decisions. Unfortunately, so many people are simply living for today. They are no longer planning and working for the future. They do not have goals as they once had. What is needed is to temper, adapt, and redirect the enormous knowledge which is available to us. After all, the quality of life which we either strive for or think we already have is represented by the welfare and well-being of individuals.

Years ago, there was usually a considerable lapse of time between discovery and the application of what was



discovered. Today, the time gap between discovery and application grows narrower and narrower. Admittedly, all this has contributed to a better standard of living for most of us, but are we better off in our culture and behavior? How about the mystical and spiritual side of our lives? Do we detect a growing imbalance?

Without Direction

The emphasis on technological gain has been well intentioned. It has been one which, nevertheless, tends to weaken our sense of values. Our greatest desires now seem to be to satisfy the material needs of the moment. Some of these are strictly artificial needs. Actually, all of this has come upon us rapidly. We are endeavoring to adjust to these changes, and, in doing so, we are beginning to feel that time is running out, that there are no longer years ahead of us to accomplish those things that we once felt were important. We find restlessness everywhere today, and it is without direction. In the breathless pursuit for material gain, it is time for individuals to hesitate and take time to look around and reflect. We must become masters of change, rather than change being the master of us.

Once again we must take time out to contemplate a more meaningful life, a fulfillment beyond that of materialism. Once again we must work toward emphasizing and cultivating human and esthetic values. A balance must be found, and this will require maturity of thought and action. Actually, it is change that can bring about our own evolution. The key to this is found in the statement that evolution begins in all things when the initial purpose of a new and higher order is manifested. It is understood that this begins with the recognition or sensing of an ideal above that which already exists. We, too, can enjoy an expansion of thought and action, broaden our horizons and interests, and cultivate new friends.

Change implies a progressive growth onward and forward and perfection in all that is manifest. This is in accordance with natural laws, laws that insure progressive gradations or cycles of evolution in spite of all the obstacles that may tend to thwart their operation.

We believe that the idea, the motive back of natural law, is to preserve life for the attainment of an ideal expression. Such preservation and expression recognize no man-made idea or law or the dictates of civilization.

Reasoning, understanding, and mental acumen have progressed because of advanced thinking, because of the progressive change in thought. Education, environment, culture, and many other influences have brought about a continuous boon for the betterment of man. Today, the evolution of man's spirituality lags far behind his material achievements. Man willfully cultivates the traits and instinctive tendencies which grow and become the dominating factors in his life and the self-regulated powers in his thinking and doing.

Psychologists and psychiatrists tell us that it is because of change that each great or small experience in life tests the moral strength, strains the voluntary limitations and conventions of man, and provokes the subtle power of his reasoning. Change and progressive advancement is a personal thing, and it is for each individual to manifest the highest qualities of which he is capable. It is because of change that the man of today is a far cry from what he once was. There have been some evolved refinements of character, evidences of a moral sense, freedom from fear, and an awakening of self-reliance and some recognition of law and order. Such qualities have brought about our present civilization and culture. This is a natural order of a continual change.

Man Evolves Individually

Man does not evolve collectively but individually. Change and improvement continue. However, it is difficult to know just how much progress has been made for the individual in this regard. The future of each individual, and in turn that of society, is in the making, since evolution and change are a part of the scheme and pattern of nature. Just how mankind as a whole will benefit from this is a personal matter. The gradual development of the natural tendencies of man's higher self can, if allowed to unfold, make man more highly evolved spiritually and in those qualities which

make for greater advancement in all his activities.

Whether we desire changes or not, they are bound to occur. However, we should not change simply for the sake of change. We should have no fear of change but adjust ourselves to it. Change can add to our fundamental knowledge—bringing necessary experience and understanding which help us to face the problems of today and the probabilities of tomorrow. Have confidence in yourself. Extend your horizons to new interests. Allow your mind to be imbued with harmonious, creative thoughts and desires.

Life, in broadening and extending its scope, is all powerful. The force of life is versatile and dynamic in its persistence. It ever strives to triumph over worldly limitations. As change persists we continually try to cope more successfully with our environment. We should endeavor to create bigger and better things for ourselves in order to establish a more nearly perfect world in which we live. It is to be hoped that man is beginning to realize that, with the struggle and hardships of life, come the awakening and perfecting of a higher form of consciousness. With this will come conscientiousness, integrity, spirituality, creative ability, and higher aspirations and ideals to be expressed. There is no question but what man is having a realization of his inherent kinship with all humanity.

The past has made the present possible for you, and, in the same way, the life which you are now living is contributing to your future. Let us not rush into change. Let us take a little time to contemplate and respect human dignity. A high sense of values can contribute to personal progress. In evolutionary progress, a great deal depends upon one's conscience, morals, and spiritual and philosophical ideals.

Man should be proud of the responsibility which has been bestowed upon him, and, if he glories in his work, he will be making a better world in which to live. His greatest happiness will result from his efforts to obey his aspirations and to be free from the bondage of misunderstanding.

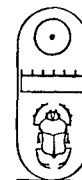
Appropriate change makes possible the complete expression of life, for life is an opportunity to live fully, purposefully, for greater realizations and greater understanding. Thus, change can help us to live lives of understanding, usefulness, and aspiration. Aspiration relates to true ideals, and in the end it will be found that this does not provide for the excessive acquisition of material things which, at their best, only temporarily occupy our attention. In this time of change, thought must be given to the profound effect which change will have upon the dignity of our lives and our future, as well as that of other people.



IN APPRECIATION

This organization like all nonprofit organizations is dependent upon gifts, donations, and bequests provided by members and friends. At this season of the year, we wish again to express thanks to the many members and friends who have given their financial support to the organization's activities during the past year. In this manner, we are also provided with the opportunity to express the Order's appreciation and thanks for the anonymous donations which have been received.

SUPREME GRAND LODGE OF AMORC



The Secrets of Mary Poppins

by SERGE HUTIN

Freedom through detachment

THE REMARKABLE FILM of Walt Disney, *Mary Poppins*, based upon a famous children's book by Pamela Travers, an Australian writer in England, reminds us—if we have become sensitive to superior truths—that the highest hermetic secrets could very well be shown to everybody, without the least risk of disclosing inner truths directly. In fact, it is impossible to understand them without personally having reached the perceptive level where one understands and has practiced them in everyday living.

Children's stories might seem *childish* at first glance, but, on closer examination, they reveal many profound truths. Take, for instance, the famous Tales of Perrault. Children find a wondrous delight in reading them; yet they are full of traditional esoterism. One could write volumes of commentary, for example, if he wished to study the hidden meaning of the episodes of *Sleeping Beauty*.

Today also—and this beautiful and poetic film proves it—many works that are circulating seem to contain much deeper meanings than those the children usually attribute to them, even if the author did not intend it that way.

When you stop to think of it, the state of *illumination* may be compared to a kind of new *imaginative childhood*, for the initiate, freeing himself from artificial limitations (including the predominance of the intellect), becomes, from then on, capable of seeing beings, things, and events in a spontaneous manner—with a child's spontaneity and detachment. In this respect, the film, *Mary Poppins*, suggests a contrast between the too respectable father who is perpetually worried, tense, and obsessed by the only things regarded as "serious"—his social position and the

bank transactions—and Bert, the young accomplice of Mary Poppins, living in total lack of worry for tomorrow, symbolized by his personal detachment in passing from one occupation to the other: musician, chimney sweep, kite salesman.

It is in this "childish" *detachment* toward "serious" matters of mundane society that the possibility lies for those freed human beings to acquire faculties of a magical order. Such is the lesson of the episodes, of apparently pure fantasy, of the burlesque levitations in the uncle's home—a house oddly resembling the dwelling of an alchemist.

Even the joke on the wooden-legged man is probably not without significance. It could mean one of the traditional figurations, sometimes given by the adepts, of the *Mercury of the philosophers*. Some of those allegorical figurations are indeed quite paradoxical.

Social Standing

The preliminary detachment necessary to illumination could very well be symbolized in the spectacular scene of the father's professional "degradation" by the Board of Directors of his bank. As soon as he has found the *password* again (possibly one of the magical utterances of the Lost Word), the things that before seemed to him so indispensable—the social standing so well symbolized by the red carnation in the buttonhole, the umbrella, and the black bowler hat of the model London bank clerk—lose all importance in his eyes. This scene is typical of an initiatory ritual: the awesome antechamber, the steps of a staircase, the solemn knocks, the dignitaries assembled around a large table, not to mention the alternately white and black diamond pattern of the bank's tile-flooring.

But the detachment that gaining mastery implies is not at all a catastrophic carelessness. On the contrary, it is an effective *mastery of life* resulting from the detached state reached by the initiate. At the time when he has lost his worldly obsession with "serious" things—the social mask that dissimulates his true personality—everything may be smoothed out as "by miracle," even in the material realm, which is symbolized

by reintegration *in extremis* of the father with his bank and his being given a higher rank.

Another characteristic could have us suppose that the state of illumination is the *vigil*, bringing out the initiatory state of the superconscious and not the usual psychophysiological phenomenon.

In the film, this symbolism of the initiatory *vigil* is presented in a burlesque personage—the Admiral, retired from the *Royal Navy*, who is so obsessed by his previous naval career that he has transformed the whole terrace of his house into a poop deck from where he never ceases, with a faithful seaman, to scrutinize the horizon, waiting for a change in the direction of the wind.

Mary Poppins, then the governess, shall remain in that position only between two changes of wind, just the time necessary to bring harmony between the two children and their parents. This can symbolize a very high initiatory truth: the *Master* always withdraws, in quest of other missions, as soon as his disciples have revealed themselves capable of progressing alone toward their new stage on the Path of life, that is, impersonal effacement that must not be allowed to be shaken by any sentimental attitude, not even a well-understandable reaction to frequent human ingratitude; just as Mary Poppins shut out—literally—the symbol of her objective consciousness that remarked to her, “They have not even thanked you.”

We should now speak of the fascinating magical powers set in motion by Mary Poppins. Apparently, the episodes belonging to the supernatural, to the enchantment, would seem to be the whole essence of the story—to amuse and entertain children (and numerous adults also) and bring escape from the hard laws of material reality.

Again, we might admit that some revealing keys have been given: for instance, the ritual position of the heroine’s feet every time she is going to perform some miracle; also, Mary Poppins who finds herself peculiarly reticent every time she is asked to upset some normal law of physical reality. It is a very traditional attitude of the initiate that magical powers must never

be used for selfish purposes but to constitute the *concrete signs* of the effective attainment of certain superior states of illumination.

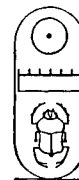
As for the imprudent ones, who unchain the redoubtable occult forces without having acquired conscious domination over them, they risk becoming unfortunate sorcerer’s apprentices, as depicted by the episode of the little boy amusing himself by copying the action of the fairy-governess and then finding himself unable to control the magical forces which lock him up in the cupboard from where he cannot get out except by Mary’s intervention.

Mastery of the Imagination

The episode of the couple and the children in the landscape drawn on the ground illustrates a great secret—that of the magical mastery of the imagination becoming able to not only build images but also to make them come alive to the point where even the consciousness of the initiate can move among them in complete freedom. Apparently, the secret seems rather *childish*, but it does constitute the key that will allow the Illuminati, while on the physical plane, to take authentic trips into the superior spheres. As the consciousness returns to the level of ordinary sense perception, it feels a more or less durable sensation of sadly falling, as the confused children who found themselves again, after the marvelous trip in freed imagination—during which the great magic word had at last been revealed to them—in the rain and in the squall.

In order for the magical powers to be realized, the two young heroes of the story, Mary and Bert, must be reunited; they constitute, in fact, the alchemical pair.

The spectacular episode of the dancing chimney sweeps and of the walk on the roofs makes one think of something altogether different from a simple fantasy. *To ascend through the chimney* resembles *Crossing the Threshold* to reach the psychic realm which hides behind visible appearances. From the roofs, a symbol of the psychic realm, the initiates will be able only by their own efforts (as symbolized by Mary Poppins’ magical transformation of the



column of smoke into a staircase) to attain spiritual realities besides cosmic illumination which brings, by its very definition, a panoramic view of all reality—the city seen from above and in its entirety.

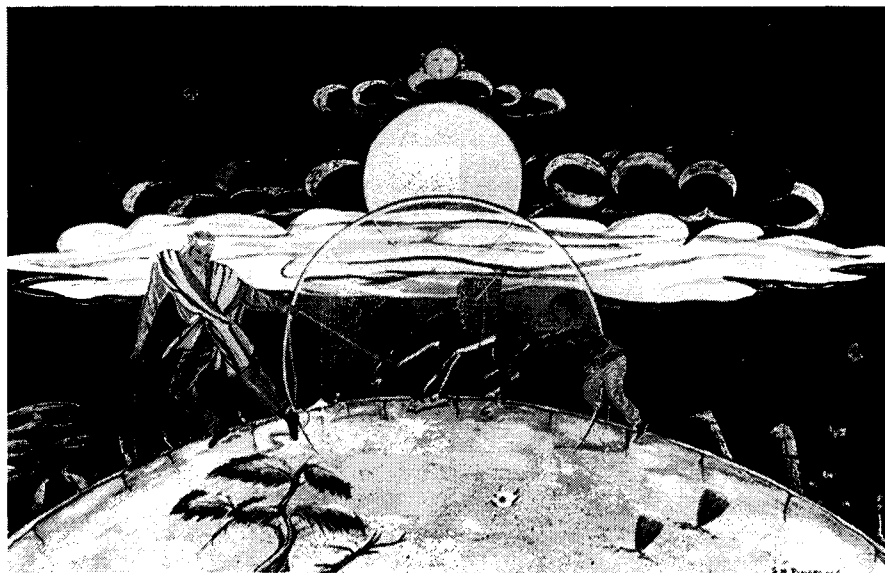
The fact that some initiates want to progress too rapidly and, consequently, prematurely results in a sudden barrier, just as if it were erected in front of them, resembling a thick wall of fire—fireworks bursting upon all present.

Study of all the other episodes deserving attentive examination would be endless. This is especially true of the flight of the children in the sinister streets of the London docks. Again, we have an image, but this time of the

dangers that accompany the Crossing of the Threshold, at least for the ones who are alone, since the intervention of a qualified Master (Bert appearing providentially as a chimney sweep before the two frightened children) immediately drives the dangers and fear away.

With *Mary Poppins*, Walt Disney has not only given us a delightful treat for our eyes and our ears; he has also given us a work that allows our imagination entire freedom to seek beyond a literal comprehension of the story.

(Translated from *Rose+Croix*, official publication of AMORC of France, Summer issue, 1966.)



AMERICAN INDIAN ART

During November the second Annual National Exhibition of American Indian Paintings was held in the Art Gallery of the Rosicrucian Egyptian Museum. Paintings were exhibited from all parts of the country and represented various Indian tribes. During the exhibition, a lecture-demonstration was given by Santiago Romero, noted Indian artist of Berkeley, California. Shown above is one of Mr. Romero's paintings entitled *Hard Winter* (Pueblo Tribe).

*The
Rosicrucian
Digest
December
1967*

Origin of the Postal Service

by SIBYL VANCE

ONE OF THE BASIC services of our daily life—postal service—has a checkered history dating back to the Persian Empire of ancient times and the successors of Cyrus the Great. The postal service of Persia was probably the first; that of the Roman and of the Ghengis Khan was perhaps equally advanced and well ordered. In modern countries postal service has become a big business, with modern means of dispatch, organization, and transport.

It is known that under Darius and Xerxes I in the Persian Empire of ancient times a system of mounted royal messengers was initiated as a means of keeping political control over the large and heterogeneous empire assimilated by Cyrus the Great. Post stations providing fresh mounts and lodging, placed a day's ride apart, were maintained along royal routes, or highways, through the empire into Syria, Egypt, and Palestine.

The Roman Empire brought postal service to a high standard, which was maintained until the collapse of the empire in the west in A.D. 476. This system utilized couriers on the well-known Roman roads. Like that of the Persians, it was limited to royal or governmental communiqués, and it was paralleled by the elaborate system of the great Kublai Khan, in China, described in the travels of Marco Polo. During the dark period of the Middle Ages communications faltered. Such postal contact as survived was sponsored by members of the universities and by the guilds of merchants.

The Renaissance brought renewed demands for the transport of written communications. In England royal proclamations on the subject of the posts were issued as early as the period of Elizabeth I and Cromwell. Louis XI initiated the beginning of a state post in France by a royal edict, while the



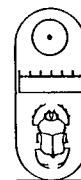
Russian post had its beginnings as early as the 13th century. But postal service with the simplified organization and uniform service we expect today had to wait until early modern times.

Penny postage for all mail, with rates based on weight and prepaid by postage stamps, was a signal advance to postal progress. It was initiated by Great Britain. Influenced, perhaps, by a penny post inside Paris instituted under Louis XIV, short-lived penny posts were organized and run inside the city of London late in the 17th century. By the decade of the 1830's the complications of rates based on a single-sheet and of mileage computed by a different route on the "cross-posts" across country together with the high postal charges resulting from the taxes for the Napoleonic wars, all caused widespread discontent.

In 1840, the reform of the penny post was established in Great Britain. It marked a revolution in postal service. So great was its improvement in attaining to simplicity of organization, regularity, and speed that the ten years following saw a tenfold increase in mail volume. Correspondence had become inexpensive and efficient enough to be feasible as a fixed part of social and economic intercourse. The impetus to both business and social communication, which centralized and improved mail service provided at that time, is part of the rapid upswing in worldwide commerce and communication that ushered in the modern day.

International postal service was first recognized by treaty between France and England in the late 17th century. By the 18th century letters were regu-

(continued on page 476)



Rosicrucian Activities Around the World

DURING the autumn season Grand Lodge Officers have been busy attending various conclaves and visiting various subordinate bodies throughout North America.

Frater Cecil A. Poole, Vice-President and Supreme Treasurer of AMORC, represented Grand Lodge at the Southern California Conclave in Los Angeles. This most successful conclave was well attended and members enjoyed the many special events on the program. The Conclave Chairman was Frater Wilbert Bartel of South Pasadena.

Frater James Whitcomb, Grand Secretary of AMORC, was Grand Lodge's representative at the Pacific Northwest Conclave sponsored by Enneadic Star Lodge in Portland, Oregon. Ritualistic teams from Vancouver and Seattle participated in this enjoyable two-day event which was under the chairmanship of Frater Durell Belanger.

There was a record attendance at Central California Conclave in Alameda, California, where Frater Arthur C. Piepenbrink, Supreme Secretary of AMORC, attended. The Conclave Committee, under the chairmanship of Frater Harry Rebstock, provided an excellent program.

Soror Margaret McGowan, Director of the Department of Instruction, visited and addressed convocations at the Bakersfield Pronaos in California, the Las Vegas Pronaos in Nevada, and the Phoenix Chapter in Arizona. Soror McGowan also attended the Southern California Conclave in Los Angeles. She was impressed with the sincerity and enthusiasm of these subordinate bodies and deeply appreciated the cordial welcome extended by all.

During October, Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*, represented Grand Lodge at AMORC conclaves in Pittsburgh, Detroit, and

New York. Inspiring lectures, dramas, and a general feeling of warmhearted fellowship pervaded these events (which were presided over by the following Conclave Chairmen respectively: Soror Edna D. Grindle of Beaver, Pennsylvania, Soror Phyllis Bordman of Windsor, Ontario, and Frater John V. F. Agard of New York City). Interesting themes relating to Mental Attitudes, Wisdom and Beauty; and Peace through Unity were successfully carried out.

During his tour, Frater Bailey also visited the AMORC Chapters at Indianapolis, Indiana, and Rochester, New York, and spoke at special convocations. His visit to the H. Spencer Lewis Chapter in Newark, New Jersey, included an address to both members and non-members prior to a banquet in honor of the Chapter's ten-year members.

While in Indianapolis, Frater Bailey was pleased to meet Frater Joel Disher, Editor Emeritus of the *Rosicrucian Digest*, and Soror Disher who came from Terre Haute, Indiana, where they are now residing.

The Grand Treasurer of AMORC, Chris R. Warnken, and his wife, Soror Josephine Warnken, Colombe Counselor, attended stimulating conclaves in Boston, Washington, and Toronto. The Boston Conclave, under the chairmanship of Soror Roberta Deerfield, celebrated the 50th Anniversary of Johannes Kelpius Lodge.

The Washington Conclave, under the chairmanship of Soror Grace A. Zemke of Hyattsville, Maryland, was sponsored by Benjamin Franklin Lodge, Philadelphia, and John O'Donnell Lodge, Baltimore, together with the Atlantis Chapter of Washington. The Toronto Lodge was celebrating its 15th annual conclave, under the direction of Frater Hugh J. Wheeldon as Conclave Chairman.

Frater and Soror Warnken also enjoyed visits to Sunrise Chapter at Carle Place, Long Island, New York, and to the Mount Royal Chapter of Montreal. In both places special convocations had large attendance. In Montreal Frater Warnken presented the Rosicrucian Humanist Award to the Reverend Dr. Charles Este, beloved and cherished humanitarian of that city.

▽ △ ▽



Mrs. Marise Ross of Lutherville, Maryland, was presented the Rosicrucian Humanist Award in honor of a project she initiated to help underprivileged children obtain an education.

Shown presenting the Award to Mrs. Ross is Mrs. Virginia Crim, Master of the John O'Donnell Lodge, Baltimore, Maryland. On the right is Frater Hubert E. Potter, Inspector General of AMORC for Washington, D.C., and Maryland.



Hermetic philosophy is the topic for a series of four lectures being presented this winter in the Rosicrucian Research Library by Soror Ruth Phelps. The lectures are devoted to the writings attributed to Hermes Trismegistus, their background and influence.



We are happy to extend our congratulations to Mrs. William H. Foulk, Jr., of Greenwich, Connecticut, for winning the Adams Cup, symbolic of the North American Women's sailing championship. Mrs. Foulk competed directly with a great many others before earning the privilege to sail in the finals at Rochester, on Lake Ontario, as the representative of the Long Island Sound—New York area. Mrs. Foulk is the daughter of Frater Joseph J. Weed, AMORC Grand Councilor for the North Atlantic States.



Dr. Gertrude Spencer and Mrs. Nancy Cantelo of Melbourne, Australia, were recent visitors to Rosicrucian Park. Soror Spencer is Deputy Master of Harmony Chapter in Melbourne, and Soror Cantelo has been active as chairman of the Chapter's Social Committee.

While at the Rosicrucian headquar-

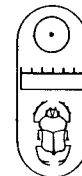
ters, they met with various officers and staff members and enjoyed the many activities and advantages available here during the fall season. They also visited the AMORC Lodges at San Francisco and Oakland and attended the Southern California Conclave in Los Angeles. They left San Jose en route in Lima, Peru, where Soror Spencer attended a meeting of the World Federation for Mental Health.



On September 15, city officials of Sepulveda, California, and Lodge officers of the San Fernando Valley Lodge, AMORC, participated in an impressive *groundbreaking* ceremony at the corner of Parthenia Street and Aqueduct Avenue—site for the new Lodge building to be constructed within the next few months.

With the exception of the Grand Lodge headquarters in San Jose, the Sepulveda structure to be erected will be the first Lodge building in California for the exclusive use of AMORC members. It will feature Egyptian style architecture and will seat approximately 250 persons in its main temple.

Shown below from left to right are Frater Paul de Fonville, Chairman of the Lodge Board of Trustees; Mr. Jack Godfrey, designer and builder; Frater George E. Hiltz, Master of the Lodge; Councilman Robert Wilkinson and William R. Miller, city planning associate.



THE POSTAL SERVICE

(continued from page 473)

larly franked through French border cities to Italy, Spain, and Turkey and sent over various routes and accountings. During the 19th century the complications in rates and payment provisions, as well as the great number of treaties required for foreign service, became an impediment to efficient handling of the growing amount of international commerce and communication handled through postal service.

After several earlier attempts, the Congress of Berne, attended by twenty-two states including the whole of Europe, the United States, and Egypt, established the first international postal convention in 1874. It contained the striking article that, for the purpose of postal communication, all the signing countries would form a single territory. It finalized, in principle at least, the

trend toward improved organization and dependability in postal service begun so many ages before. Membership in the union was limited at first, but it expanded rapidly. By 1900 there were 113 member states, and by the middle of the 20th century there was hardly any part of the world remaining outside.

"Neither snow, nor rain, nor heat, nor gloom of night stays these couriers from the swift completion of their appointed rounds." Thus Herodotus described the mounted couriers of the Persian Empire of old. It is not really the motto of today's letter carriers, although it has occasionally been engraved on post office buildings, but it describes to many people the work of the letter carrier and the postal service which links them in a worldwide network of communication.

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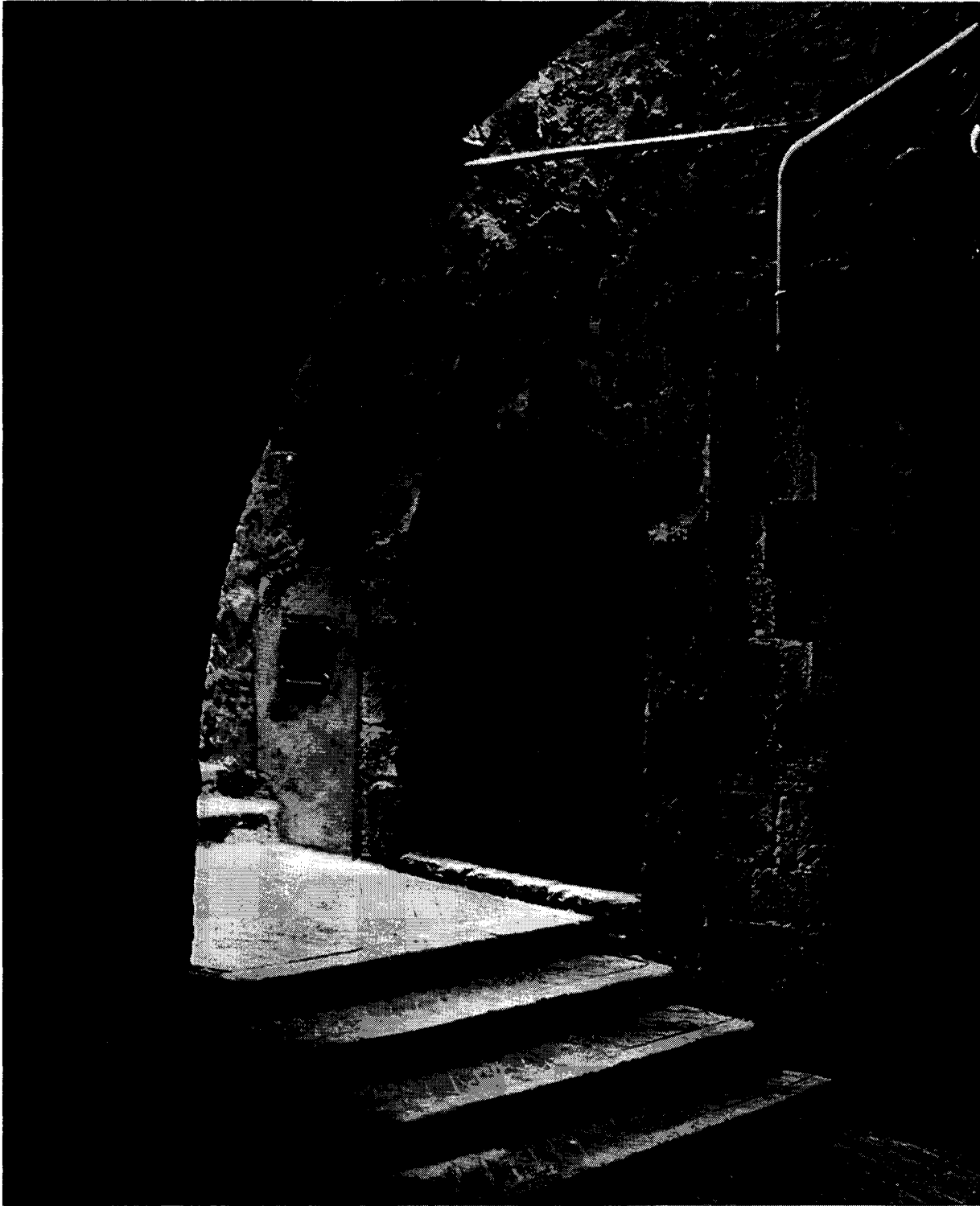
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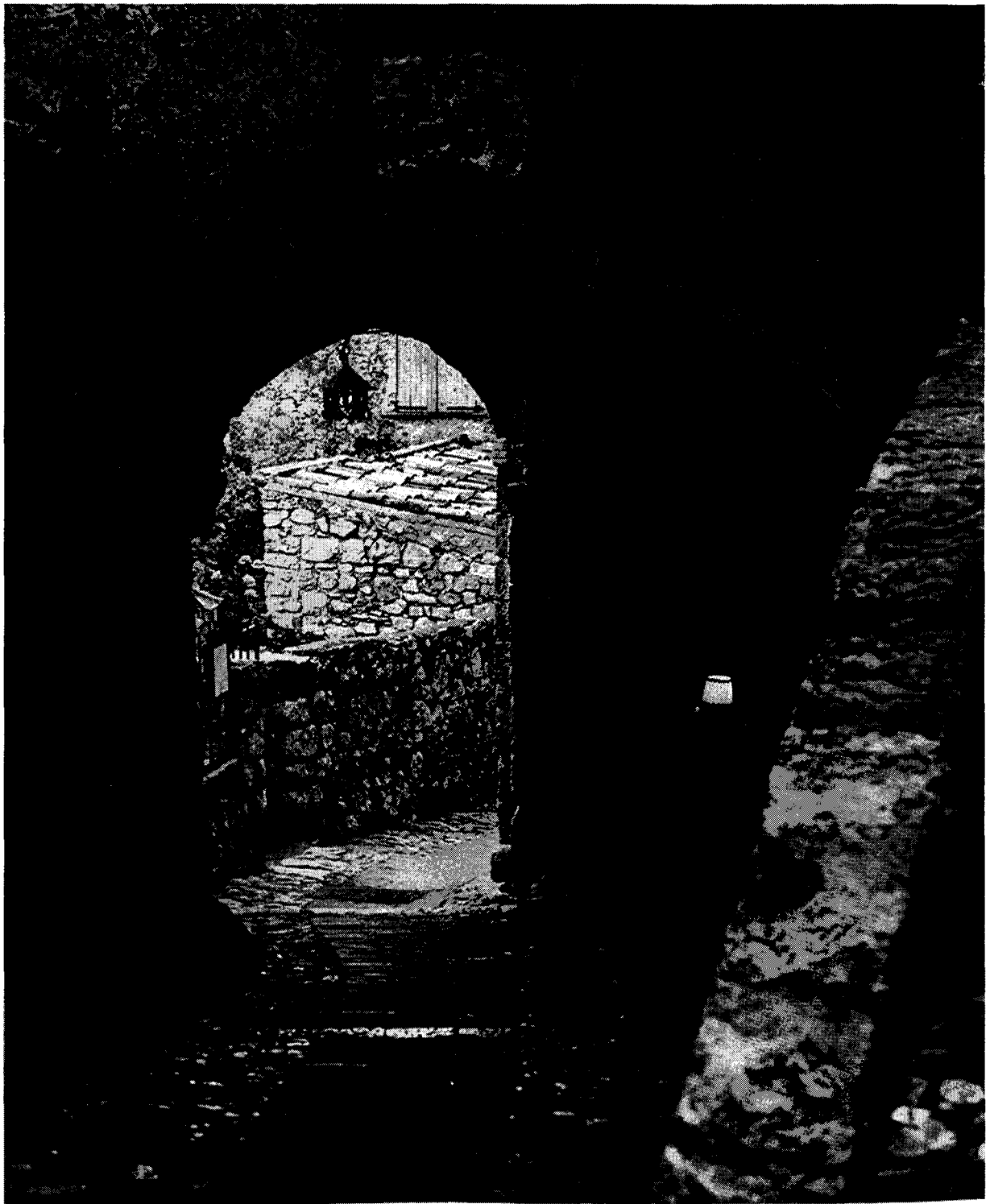
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MEDIEVAL CITY

(Photo by AMORC)

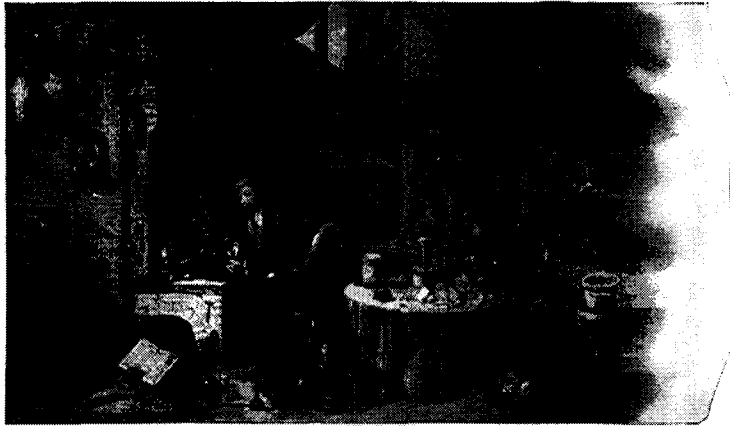
The little city of Villefranche retains several structures such as the above dating back over 500 years. Villefranche is in the Department of Alpes-Maritimes, France, on the renowned Riviera. Its old structures are still occupied, but with minor changes they retain their fascinating medieval appearance of massive stones, tunneled dark, dingy streets, and small fortress-like windows.



(Photo by AMORC)

A GLIMPSE OF YESTERDAY

The little, once fortified city of Eze, high on an eminence in the Department of Alpes-Maritimes, presents a view of life nearly seven centuries ago. Huge stone walls still surround the city with large arched gateways. All residences were once crowded behind these walls. The people would flee into the city when there was a possibility of imminent attack from a neighboring walled-community. The cramped conditions, so apparent, give one evidence of why the cities of the Middle Ages were so often swept by plague



The **DEVIL'S WORKSHOP**

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

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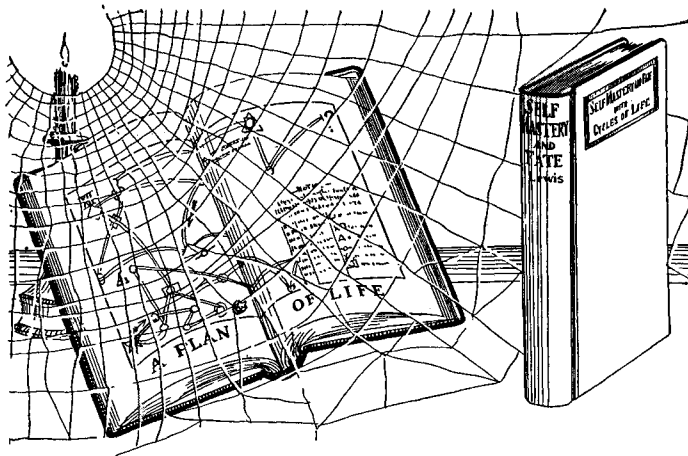
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BRAVE NEW ERA

Much has been said and written about the problems of smog and the oftentimes deadly effects of air pollution; however, rarely, if ever, has consideration been given to the possibility that cities might be able to have a direct effect on the weather itself. This has been brought out now in a series of studies made by several scientists in different parts of the world, which reveals the startling fact that all cities, no matter what their size, have a climate of their own.

This is explained by the fact that a moderately large city induces ecological changes—changes in its surroundings. These changes can cover a wide range of variables such as temperature, the amount of water vapor in the air, combined with the speed of the prevailing winds and the amount of sunlight and rain.

The principal reason for the differences in the climate of a city and an equal area of countryside is, first of all, the difference of the materials composing the one and the other. While the countryside is completely open space, allowing the winds to cool its surface, cities are principally composed of rocklike materials which, though slower in heat absorption than soil, retain heat for longer periods of time, the result being that an amount of concrete equal in volume to an amount of soil will store more heat in the same period of time.

Another reason for the changes in climate is that the structures of a city are shaped and oriented differently from those found in the country. The buildings of a city act as a series of reflectors, absorbing a large percentage of the sun's energy and reflecting it onto other surfaces; thus, almost the entire surface of a city can store heat, while in a wooded or open area the heat, which is stored mostly in the upper parts of plants, tends to dissipate easily. Another influence which comes into play is that the buildings of a city form a very efficient system for the braking or stopping of air currents, reducing in that way the amount of heat they carry away. This, plus the fact that air is mostly heated by coming into contact with other surfaces rather than directly by the sun itself, adds to higher temperatures in cities.

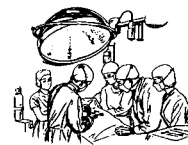
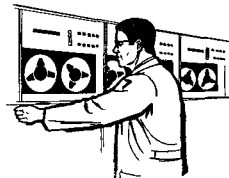
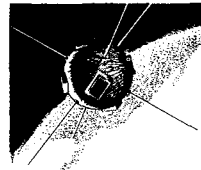
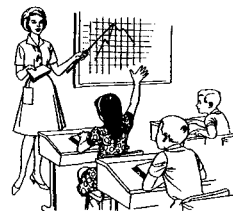
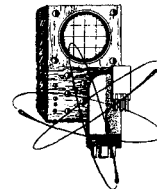
Among the many other factors to be considered is the amount of heat generated by a city, especially in the wintertime when heating systems are in operation. This cannot be discounted, even during the summer, since air-conditioners operate by pumping out hot air to produce their cooling effect. Also, there are many other heat sources in a city which the country lacks, or has fewer of, such as factories and various vehicles.

A variable of great importance in the result it has on climate is a city's unique ways of disposing of precipitation—its drainpipes, gutters, and sewers. Even in the case of snow, the majority of it is carried away after having been cleared from the streets. In the country, precipitation has a chance to remain on the surface it has fallen upon, evaporating there and carrying much heat with it. But in a city, where most of the precipitation is disposed of, the heat remains to warm up more air.

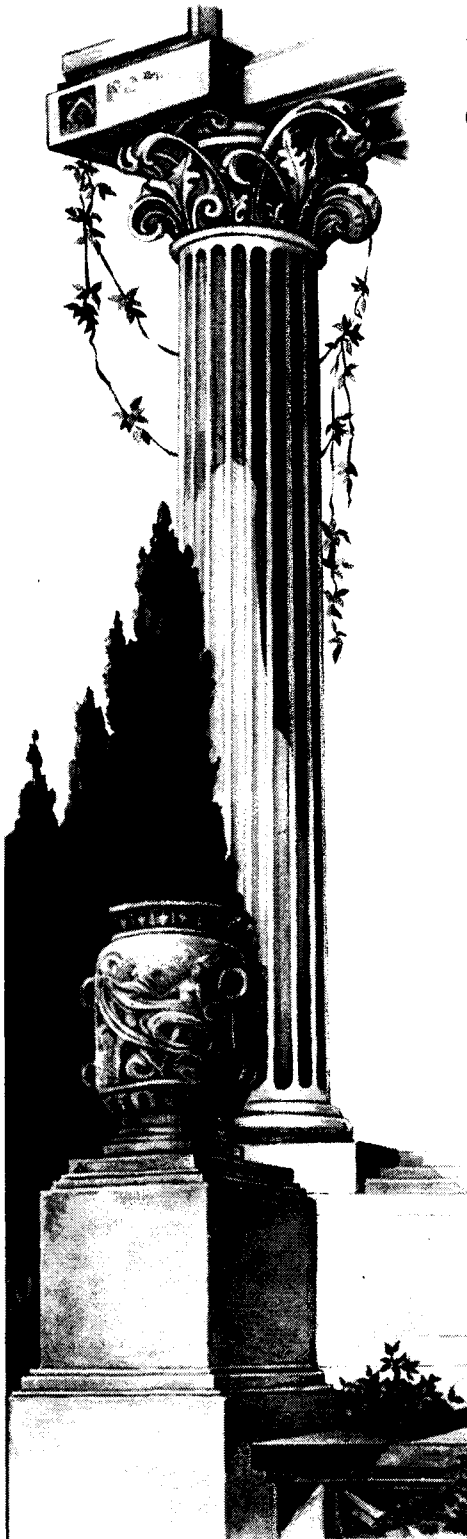
Then, of course, there is always the heavy layer of dirty, polluted air which, while it may reflect much of the sunlight, keeps it from heating the surfaces below and produces what is commonly known as the *Greenhouse Effect*, causing a reduction of the heat outflow from the surfaces below.

All this leads to the conclusion that, as urbanization advances toward the spanning of whole continents, a greater understanding of the climatic changes induced by the presence of a city becomes necessary to cope with these alterations. The fact cannot be ignored that every major aspect of a climate can be, and is, altered by the presence of a city. The sole presence of a middle-sized city makes every day climatically different from what it would have been had the city not been there.

There can be no doubt that, at the present rate of expansion of the great urban centers of the world, large-scale changes in the climates of continents, or even the whole planet, are very likely. Whether these changes can be avoided, made to be beneficial, or conceivably even cause worldwide disaster by the induced alteration in the balance of the planetary climate is something which man will have to learn and cope with during this, our brave new era.—AEB



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