

# ROSICRUCIAN DIGEST

September 1967 • 40¢

*Featuring:*

- *Mysticism*
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- *The Arts*



**The Magic of  
Tomorrow**

Aid in seeking wiser  
decisions.



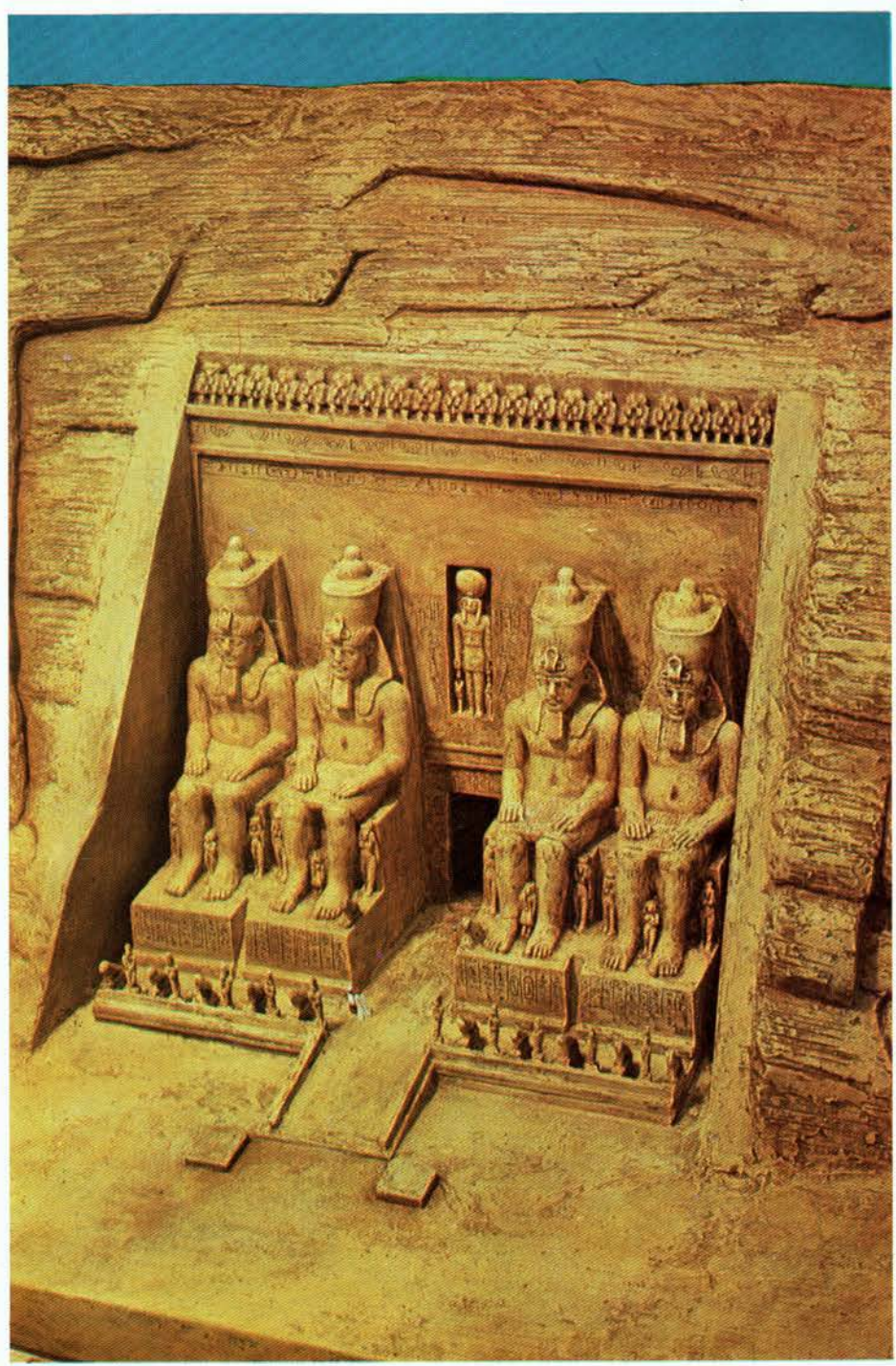
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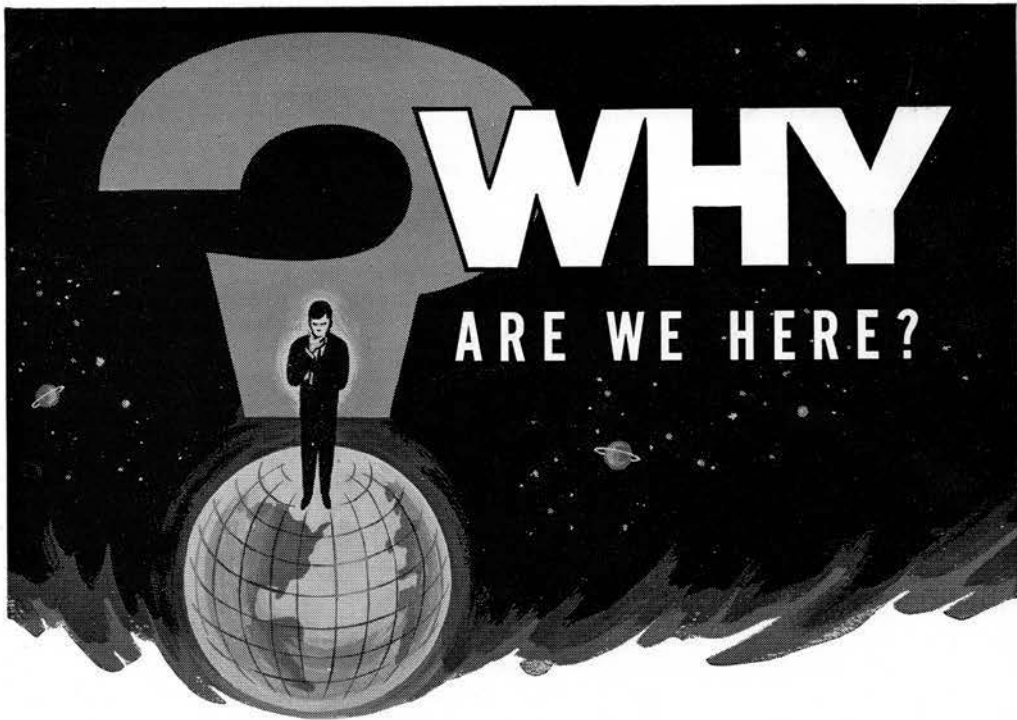
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San Jose, California 95114

# ROSICRUCIAN DIGEST

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OFFICIAL MAGAZINE OF THE  
WORLD-WIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

### *The Purpose of the Rosicrucian Order*

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

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### DELEGATES EXAMINE RARE BOOKS

At the recently concluded Rosicrucian International Convention held in Rosicrucian Park, committees of members were voluntarily formed to inspect documents and treasured manuscripts and books from archives of the Order. Opposite, examining a rare tome, are from left: Soror Beth Holder, Phoenix, Arizona; Frater Desmond A. Achilles, Convention Cochairman, Edmonton, Canada; Marguerite Roiseux, Grand Councilor, France; and Frater Marcel Vergnaud, Moutier, France.

(Photo by San Jose "Mercury-News")



# THOUGHT OF THE MONTH

By THE IMPERATOR

## WHAT IS PUBLIC DECENCY?

THERE IS a wave of literature in circulation—pamphlets, books, and periodicals—that has been proclaimed by law enforcement bodies as obscene and pornographic. Women's Clubs and certain other organizations have likewise decried such matter and have also placed it in the pornographic category.

Such material has been in distribution in every past society and is not, therefore, unique to our times. Whether there is greater distribution today than in the past is, perhaps, a moot question. What is now more obvious, however, is the tolerance of it—in fact, the actual defense of such material whether in printed word or illustration. The defense stems not just from the hucksters of such material. However, their attitude today is different from those accused of the same activity in the past. Those charged with obscenity some decades ago would often deny that they had actually circulated the material. Rarely, if ever, did they attempt to justify their actions and enter into a polemic as to its merits, as do the merchants of this matter today.

What brings the whole subject into prominence is a crusade instigated for the printing and circulation of pornographic material. In fact, these crusaders are often college students and the so-called intelligentsia, the *literati* who claim to abhor the word "pornographic." They insist that the literature is *expressionist*. They state that it is the objectifying of that which has been inhibited by obsolete social customs and hypocrisy. In effect, they insist that this material is constructive in that it is bringing to the fore, to the light of analysis, the desires and interests of man which an illiberal society has heretofore suppressed because of false moral concepts.

These groups have provided legal defense for dealers in this type of litera-

ture. Such legal briefs charge that the prohibition of such material constitutes a violation of the constitutional freedom of speech. In some instances, courts of law have decided in the favor of these bodies and permitted the distribution, which has offended the majority of the populace.

The protestants based their charge on the grounds that literature concerning sex which offends *public decency* falls into the category of being lascivious. It is both a question of philosophy and semantics as to what constitutes public decency. Is it right to suppress any knowledge, any information, whether of an act or illustration, because of the effect it may have upon the minds and emotions of certain people? Should every human act, behavior and custom of humanity be publicly portrayed without any form of restraint? If there should be no restriction on what one may make vocative, pictorialize, or print, then wherein does so-called public decency enter the standards of society?

### *Modesty and Morals*

The subject of public decency is interrelated with those of modesty and morals. If public decency is now archaic and is an obstacle to freedom of expression, then morals and modesty would need be discarded as also obstructive. Whatever man does, no matter how divergent the satisfaction of his desires or performance of certain acts, it is, nevertheless, part of his inherent nature. Man is organically an animal. He shares most, if not all of the appetites, passions, and instincts of all other animals. It is commonplace for animals to exhibit in their natural course of life their appetites and urges. However, the moral question—that is, the rectitude of whether such habits and desires should be constrained—is something these other animals are not capable of.

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They have not developed that degree of self-consciousness wherein they may evaluate their behavior in relation to its acceptance or rejection by others.

Man, however, for thousands of years has been making the effort, conscious or unconscious, to elevate himself to a higher status. He has evolved to a high degree his self-consciousness, so-called *conscience*, in comparison with all other animate beings. He has adjudged certain human conduct as being good, beneficent, and other as being evil. This concept of good and evil has not necessarily always been a personal noble virtue. It has been mostly one of selfish reciprocity, whether man has always admitted it or not. In other words, man in general in each culture through the centuries has agreed that certain human conduct should be proscribed, not just for the advantage of others but because he, too, found it offensive to himself.

The matter of *offense* was partly a cultivation of moral and ethical standards. It was a kind of behavior which did not conform to the higher sentiments and emotions of his being. The sex act was a natural one. It was a biological function not to be denied if mankind was to procreate and reproduce himself. However, exhibition of sexual relations, described or illustrated, man considered to be concupiscent. It was in such realms of thought considered to have no other function than to arouse the carnal appetites and instincts.

### ***Retrogression***

The reasoning behind such moral standards is that to incite, arouse, and to put undue emphasis on such matters is the retrogression of society. It is a degeneracy because it is elevating to prominence the lower animal nature of man. It is giving it an idealism which it is thought should be given instead to the more exalted qualities of human nature and character.

The subject can be looked upon also from strictly the utilitarian point of view. The condoning of literature and art that stresses the animal passions and acts of man contributes nothing to the advancement of society. It has not really inspired great art, architecture, science, exploration, or government. At most, such literature has kept those

who indulge it in a lower sensual state. It causes them to prefer only that which will appease the excited appetites. Such practice is not progressive but atavistic, that is, a return to the primitive, to the savage idolatry of the human body and its appetites.

To primitive peoples, procreation, birth, and sex were mysteries. They were powers and functions whose organic and physiological natures were not understood. As a result, they were given a transcendent importance, that is, they were associated with those mysteries of nature attributed to a supernatural cause. The orgies of such primitive peoples indicate their ignorance, fear, and worship of such natural animal functions as man possessed.

### ***Preserving the Evolved Aspect of Self***

Shall man, then, with his reason and education of today, support an elementary primitive culture by advocating freedom of that which actually degrades him? Shall he cast aside the centuries of moral impulsion and revert to the adoration of that whose real purpose he should know? There can be forgiveness for the ignorance displayed by people of primitive culture, but certainly not for those who can differentiate between it and the higher levels of that to which man has attained.

Public decency, then, is the attempt to preserve that evolved aspect of self to which man has attained laboriously. That which would despoil it and corrupt man and the ascendancy of himself is offensive and should be suppressed. Obviously, segments of society can become puritanical and hypocritical to the extent that they may even think that the nude statue of Venus de Milo is offensive. The world has experienced that extreme attitude as well. However, intelligent persons who have a responsibility to the *advancement of man*, morally as well as materially, can well define a rational code of decency.

Certainly, any form of literature or art that is contrary to that code cannot be defended as freedom of speech. Man cannot be so free that he owes no obligation to his society and the future of the human race.



# The Magic of Tomorrow

by LESLIE E. DUNKIN

*Seeking wiser decisions  
by transference*

MY PARENTS introduced me to the magic of tomorrow without fully realizing all the possibilities from it. Repeated experience has convinced me this magic is most helpful. I have been keeping it in continual use with above average satisfactory results. The inexperienced might declare emphatically that it is highly mystical, bordering on the realm of wild imagination. I am ready to accept it as most real, helpful, and available.

My mother's instruction was very brief, definitely to the point, and without dramatic explanations. Three simple words expressed it: "Sleep over it!" This suggestion was expressed when a personal decision of more than today's importance had to be made. This slight delay, she explained, would not hurt anything of real importance for us. By waiting a while we would be better prepared to make a wiser decision.

The same suggestion or warning reminder was made by her when any of her children were seriously disturbed or threatened with anger. Her wise explanation then was, "You have time to cool off, when you sleep over it." This never failed. Tomorrow casts new light upon today's or yesterday's situations.

My father took the same idea, but added dramatic explanations to it. We were encouraged to talk things over with him. He was not prying into our personal activities. We shared with him our situations, so that he could share with us his valuable experience with that magic of transference. Because of everyone's busy schedule of daily activities, these personal talks often came after the evening meal or shortly before time to retire for the night. Father would listen intently to what was on



our minds. Questions would be interposed to help to get a clearer view of the problem involved.

"Write it down very briefly on a sheet of paper," would be his immediate suggestion, and he would add, "We want to get the wisest thing to be done or to be said about this."

The first time this was done, I fairly stared at my pencil and that sheet of paper as though I would find my father pulling a rabbit out of them, just like a magician's trick.

"Now it's time to go to bed and to sound sleep," he would continue. "Place that written situation under or in the back of your Bible on the stand in your room. Leave it there until morning!"

My father was a clergyman. He had a simple, trusting, practical faith in God and the help from this source. He reminded us that now that situation had been taken out of our uncertain thinking and placed in God's hands at least for this night. He concluded with "Leave it there! Forget about it now! We have placed it in God's hands; so go to sleep to be prepared for the desired solution or advice tomorrow!"

He would assure us that he would do the same with *our* new situation, as

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he wanted the best solution or suggestion himself. It was absolutely uncanny how we would drop off to sound sleep as soon as we were in bed. The perplexing situation was not in our thoughts. It was safely in the hands of reliable help.

When morning came, we would go to that important paper. Those words and sentences written there the previous night seemed to have a different or added meaning for us. Our father waited for us to express ourselves. Then he would offer guiding questions and indirect suggestions. We were confident there is real magic in tomorrow.

That introduced and established a helpful practice for me. My father is no longer with me in physical form, but I have followed the basic idea of his suggested plan. As soon as I am in bed, with the lights out and my eyes closed, I go over briefly the important events or situations of the past day and take a hopeful view into the tomorrow. Then one by one these are placed in a mental pigeonhole for my personal helper to take and keep for the night, while I immediately go to a sound, trustful sleep. When morning comes, a door is opened, or a solution appears, or an answer is revealed to the question

that was puzzling me the night before.

This magic of transference is not the temporary relief of postponing something to a more convenient time nor the cowardly evasion of something that needs to be done. This magic is the discovery of added assistance from within and without that is available for personal use. What this is called is not so important as the fact of the favorable results. My father called it God. A psychologist might label it the subconscious. The mystic might refer to it as the Divine Consciousness or some similar title. Some might think of it as departed or distant people coming in spirit to help. The title does not matter. However, the results are highly important.

For more than forty-five years it has been my privilege to be a full-time freelance writer, who is not under financial contract with anybody nor receives definite assignments. Some refer to my operations as "playing it by ear." Some days I am pressed with ideas waiting to be written. Some evenings the deck for the next day seems to be completely clear. However, with the assistance that comes from this magic of tomorrow, I have, when the time comes, that which supplies, inspires, and guides me through another busy and helpful day.



## GRAND MASTER TO VISIT NEW ZEALAND, AUSTRALIA, SINGAPORE, AND HONOLULU

During October and November of this year, Frater Rodman R. Clayson, Grand Master of the Rosicrucian Order, AMORC, and Soror Clayson will visit Rosicrucian Lodges, Chapters, and Pronaoi in New Zealand, Australia, Singapore, and Honolulu. The general itinerary includes the following:

Auckland .....October 21-22 <small>(New Zealand Conclave)</small>	Brisbane .....November 9
Hamilton .....October 24	Melbourne .....November 12
Hastings .....October 27	Adelaide .....November 15
Wellington .....October 29	Hobart .....November 18
Christchurch .....November 1	Perth .....November 20
Sydney .....November 5	Singapore .....November 22
Newcastle .....November 7	Honolulu .....November 29

For particulars, members of these areas please contact your local Lodge, Chapter, or Pronaos.



# Beauty is Truth

by CAROL H. BEHRMAN

THE ENGLISH poet John Keats has written:

*'Beauty is truth, truth beauty—  
that is all*

*Ye know on earth, and all ye need  
to know.'*

In our practical, scientific age, Keats' romantic ecstasies may seem like just so much poetic exaggeration. But when we remember that even as far back as prehistoric times, man alone of all the creatures who dwelled in caves felt an inner compulsion to carve and paint pictures on the walls of his dwelling, to bring some beauty into a cold, stark existence, then it is clear that the poet was merely stating in lyric terms a genuine need of mankind—the search for beauty. For that complex creature, man, life must indeed have beauty to be meaningful. Without it, existence is dry, sterile, and unrewarding. The hunger for beauty that gnaws at his soul is every bit as real as the craving for food in his body.

The search begins in the cradle. When the babe looks up and sees the tender, loving expression on his mother's face, feels the known comfort of her soft arms, these things are of such infinite beauty to him that his crying ceases, and he smiles in loving appreciation of these gifts. His first toys are things of marvelous shape and color—the roundness of a ball, the squareness of a block, the redness of a ribbon, the tinkle of a rattle.

As the child grows, every new experience, each new sight is an adventure in wonder and delight—the color of a flower, the shape of a leaf, the texture of sand, the taste of ice cream. He feels the thrill of accomplishment in the mastering of a bike, the batting of a ball, and learns the deep satisfaction of sharing joys and sorrows with a

friend. With each change in the seasons, there are new marvels to be found, explored, experienced, and enjoyed—the multitudinous beauties of spring, the lush joys of summer, the busy splendor of fall, and the frigid delights of winter. These glories are new, fresh, and wondrous to a child. And in school, the fortunate youngster who is blessed with inspired teachers is led into learning in such a way as to love its order, its beauty, its infinite possibilities and varieties.

When the boy becomes a man, the things that once were miracles may seem commonplace, but new experiences and new beauties await him—the wonder of discovering his own personality and abilities, the joys of creation and accomplishment to be found in work, the unsurpassed beauty of the gift of love, and the wondrous magic of parenthood.

Man cannot live without beauty. The most materialistic pragmatist must have some beauty in his life—be it the sparkle of a diamond, the feel of silk, the glitter of gold. The merchant finds pleasure in the order and manipulation of his business, the worker in the satisfaction of a job well done.

Woe be to him for whom the capacity to see beauty has died. For that poor soul is a walking corpse—work becomes meaningless drudgery, love turns into resented duty, and joy is an emotion unknown. The glories of the universe do not exist for him.

Blessed is he who has been taught from childhood to give himself up to life, so that he can see and feel and all but burst with the beauties about him. Each stage of life is a doorway to enchantment, unfolding new wonders undreamed of before. Every spring he shall be reborn, and each autumn he shall know fulfillment. He can experience the ultimate joy of being one with God and the universe, and he shall be sustained against the inevitable sorrows, frustrations, and ugliness that lie in his path.

Parents, teach your child to recognize and respond to beauty, and you shall provide him with an armor against adversity and a private pipeline to the music of angels.

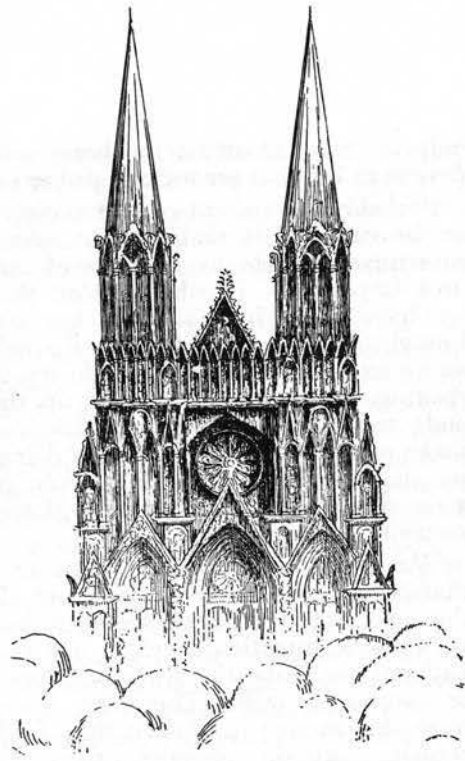
*When thy constancy faileth thee, call to thy reason; when thy patience quitteth thee, call in thy hope.—UNTO THEE I GRANT*

THE WRITER of the above ancient quotation had a profound knowledge of human nature. Probably one of the values in all the writings contained in *Unto Thee I Grant* is due to the realization on the part of the writer of the nature of man and himself. This fact is also true in other literature that is timeless and has endured through the ages, regardless of the change in man's conditions and circumstances. Those ideas, concepts, stories, or observations that have failed to meet the test of time have done so because they have failed to meet the test of the measure of man. What endures is what man can understand, appreciate, and realize.

Throughout the period of time that man evolved in order to attain the state essentially as he is today, he has had his successes and failures. He has experienced inspiration and depression. He has had happiness and grief. These are a part of the nature of man, and such experiences will continue as long as man exists.

In the quotation at the beginning of these comments, these fundamentals are well taken into consideration. First, he says that the failure of constancy should result in man's calling upon his reason. Constancy is not a common word in our vocabulary today. Possibly it needs some definition. Basically, it means stability and fidelity. It incorporates the concept of having a foundation or being steadfast in mind and attitude. The individual who expresses constancy is one who has an outlook and a mental point of view that is established. It is steady and firm. It is not subject to the changes that affect our daily life. In other words, the man who is constant is the man who has been able to adopt a philosophy of life that serves him, regardless of the changes in his circumstances and his environment.

One thing is sure: Our environment and the circumstances about us will not remain the same. No individual can expect to live through an entire lifetime with the same environment and the same conditions constantly about him. We can wish that our circumstances



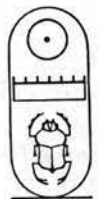
## Cathedral Contacts

### REASON AND HOPE

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

would not be modified by external conditions beyond our control, or even by our own errors, but the fact is that they will be modified. Therefore, we can take advantage of the ancient who said that when our constancy fails us we can call upon reason to try to rectify it.

Reason, however, is not always a very satisfying assurance. That is, it is easy to reason what would be best or what we should do. We can make errors in reason, but it is usually not so much the errors of reason that trap us as it is the fact that our decision may be based more upon an emotional response than upon sound reason. When we have developed a philosophy of life that gives us a constancy to a degree, then reason can come to our rescue. By constantly analyzing those conditions which interfere with our hopes and desires, we may be able to reestablish constancy, in other words, the steadfastness of purpose and the firmness of determination that will



help us to consummate the hopes and desires in life that are meaningful to us.

Probably the ancient quotation given, or the writer of it, realized that reason sometimes deserts us because of our own impatience. Possibly a plan that we have made has failed or has not brought about the end that we desired, so we have resorted to reason to try to readjust the situation, to pick up the ends and reevaluate our position and make our plans again. But in so doing, we find that we are dealing with, in a sense, a mental jigsaw puzzle of tremendous proportions.

We realize the value of reason, and that possibly we can eventually put all the pieces of this puzzle together, but we become impatient, and in our impatience we make the situation worse, or confuse it more. Therefore, based upon this ancient injunction that if we cannot maintain patience, then we should turn to hope, we find that hope is the means by which we can look beyond the circumstances of now.

When everything is negative, when conditions appear to be beyond our control, when failure seems evident, when every point of knowledge, of experience and reason that we can bring to our aid seems to defy anything except despondency, grief, and failure, then hope can sometimes throw the light upon our way and will redirect us. Regardless of how pessimistic a situation may appear, or how we may look about us and find

nothing that seems to indicate a better way, hope can always provide a degree of optimism.

But man cannot live on hope alone. He cannot paint a future without some valid basis, but in the depths of depression, when we have lost our constancy and our patience has run out, hope is the one channel toward a brighter point of view. Through hope, we can at least create optimism to replace pessimism, create a way to do something when it seems all the doors are closed, to have encouragement when other factors seem to discourage. Hope is man's way to meet temporarily the despondency and depression of the present, because hope can always be a new and brighter light. It can be the beginning of a new tomorrow.



### ***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.*



## **ROSICRUCIAN DIRECTORY**

of the

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

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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# The Mechanics of Our Nervous System

by W. J. ALBERSHEIM, F. R. C.

THIS DISCUSSION is based on a book by Dr. Dean E. Wooldridge, entitled: *The Machinery of the Brain*. The book is important to every mystic and to every thoughtful human being because of the brilliance of its author, the ambition of its purpose, and the limitations of its findings.

After a distinguished career as a research scientist in communication engineering, Dr. Wooldridge became the cofounder and president of the successful and influential firm of Thompson-Ramo-Wooldridge.

He retired from his activities as an organizer and administrator to devote himself to the advancement of learning by the writing of scientific books. In the present work he compares the human brain to a highly sophisticated computing machine. His *avowed* purpose is to encourage computer scientists and biologists to cooperate in order to further both branches of science.

His *actual*, subconscious aim seems to have a slightly different slant. As a disciple of the technical sciences he respects analysis and intuition, but he puts his ultimate trust into quantitative measurement and experiment. He wants to show, quite correctly, that experiment, measurement, and other engineering tools such as statistics can and should be applied to the workings of our mind as well as to any other materially observable object.

The limitations to his excellent exposition seem to stem from the fact that as a mechanist he restricts the meaning of experiments to mechanical, that is material tests such as surgical, electrical, mechanical, and chemical probing and admits the reality of thought and consciousness only when

they result in mechanically observable motion or electrochemical change.

Before venturing any critical doubts, however, it behooves us to follow his guidance and see how far it can and does lead us.

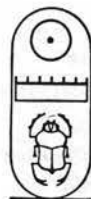
Since Wooldridge compares the human brain and its appendages to a computing machine, we must begin by defining a machine and its actions: It is the purpose of a machine to perform a useful function at the command of a person or of a signal. The criterion of usefulness is set by the designer or user of the machine. By analogy, it must be the purpose of a living organism to react to outward influences in a useful manner.

If, however, the organism itself, or a plurality of such organisms, is assumed to be the judge of usefulness, what is the criterion? Adaptation? Prolongation and procreation of Life? Pleasure? Knowledge? Increase of Consciousness and of Self-Consciousness? The author does not tell us. Since he proclaims to be a pure mechanist, one may surmise that he does not admit any purpose or intent. Evolution of organic molecules, cells, and higher organisms just happened, and the fight for survival automatically selects and improves the organisms best adapted to survival, as a group or race, to the physical surroundings.

Accepting this thesis for the time being, we arrive at the conclusion that an organism is a self-preserving and self-duplicating machine; its brain and nerve system is a computer that directs and facilitates survival reaction.

Having arrived at a tentative definition of purpose, we list the principal parts of a computing machine and their functions:

1. *Input Sensor*  
The computer must take note of the question or problem put to it.
2. *Program*  
The method for obtaining the solution must be imprinted.
3. *Memory*  
The program and the intermediate steps in its application must be stored and remembered.
4. *Data Processing*  
The instructions must be carried out.



### 5. *Output System*

The answer to the question or the solution to the problem must be displayed, printed out, or automatically utilized to perform a task.

### 6. *Interconnections*

The parts or subsystems listed here under 1 to 5 must be connected to interact according to requirements.

Analogous subdivisions may be made in any organism and, specifically, in the human body: We have sense organs as input circuits; instincts, reflexes, and memories as program; a brain (in the narrow sense) to carry out the computer logic; limbs and speech organs as output systems; and nerves outside and inside the brain as interconnectors.

#### *Communication Carriers*

Wooldridge begins by describing structure and function of our communication carriers, the nerves. Nerves are single cells. The body of each of these cells may be greatly stretched in one direction, like an electrical wire conductor. Signals travel along these nerve axons as electrochemical pulses of less than 0.1 volt magnitude: Since they require the propagation of chemical as well as electrical changes, they travel much more slowly than metallically conducted currents, with a velocity ranging from two to 200 miles per hour. The nerve inputs and outputs are located in branch-like extensions, called dendrites.

Sensory nerves are triggered by signal transformers known to engineers as transducers. Whether responsive to light, sound, heat, touch, taste, or smell, they translate all of these different stimuli into one common computer language: a series of pulses with approximately uniform amplitude and duration but with a repetition frequency that increases with the intensity of sensation. This machine language is known to Radar engineers as *pulse frequency modulation*.

A single nerve may have multiple input sensors, and also multiple outputs that connect with other nerves, with brain cells or, in the case of efferent "command" nerves, with muscle fibers or glands. The outputs act upon these other cells by chemical spurts that, properly combined, may generate new pulses and pulse trains in them.

The triggering of these secondary pulses depends on the strength and timing of one or more input nerve pulses and on the sensitivity of the nerve junction. This sensitivity may in turn be affected by electrical impulses generated externally or internally or by the chemical condition of the body fluids. Such sensitivity regulation is known to communication engineers as *threshold bias* or as *automatic gain control*.

These nerves are the principal tools, input, output, and intercommunication networks of the living computer. How are their data utilized?

Many data require processing (decisions) to determine the proper response. Others are either of a standardized nature or demand instant unthinking reaction—such as a searing flame or a charging lion. In both cases the correct answer must be learned; but in vital threats, the punishment for failure is death without chance for correction. Therefore, "instinctive" responses cannot be learned by an individual but by natural selection—weeding out of the unfit.

The saving reactions become automatic, built-in, instinctive reflexes. They bypass thought and lengthy brain action by direct interconnection between sensing and activating nerves. Normally there is no conscious effort involved when we blink, sneeze, cough, pull our hand away from a flame or an insect bite, or when our heart adjusts its beat rate to the demands of our body. In telephone language, these nerve interconnections are wired in or "*normalled in*."

#### *Memory*

Evidently such reflexes and instincts are a sort of race memory, but they can be explained mechanistically by chemical inheritance of natural selection products, without recourse to vitalistic theories of race consciousness.

For purposeful action and even for the reflex-like acquired habits such as walking and talking we need a conscious and subconscious memory. How does our brain provide for this data storage? It was stated before that nerve cells are generators of electric pulses; they are either fully charged or completely discharged. If these alternatives

of charge or discharge can be made permanent, then the nerve cell acts as a two-way switch that expresses a yes-no unit of information. In the language of information theory this binary unit is called a *bit*. This bit corresponds to the choice between a dot or dash of the Morse telegraph code; and it is evident that unlimited information can be stored and transmitted by means of these code signals, given sufficient numbers.

Many modern computers have a storage capacity of 100,000 and more memory bits. Human memory, however, requires vastly greater capacity. The features of one face, the sound of one word as pronounced by a particular person, comprise thousands of details. A single step requires the sequential interaction of dozens of muscles. A million optical nerve strands cooperate to form one visual image that persists for less than one tenth of a second. If we retained every nerve impression of a lifetime, untold billions of registered bits would drown our consciousness in a mess of clutter.

Fortunately for our sanity and effectiveness, memory is selective. Psychologists and mystics have claimed that man's subconscious retains every impression *to which he paid attention*. Most of the time most people are only half-awake, half-noticing, and immediately forgetting most of their sense inputs, retaining only the strongest impression.

This two-fold character of memory is familiar to computer designers: The primary, transitory memory acts like a delay line or selective filter, with a decay constant of only a few seconds; if not heeded in this short time, the impression fades away like the picture on a radar screen or TV tube.

By attention or other electrochemical means this fleeting impression may be transferred to a "permanent" storage, like the iron core memory of computers. Some claim that even this memory fades away slowly, but many items last a lifetime, especially if reenforced by recall. Experiments show that fresh impressions newly incorporated in this permanent storehouse require minutes or perhaps hours to "harden" and may be blurred by excessive input rate.

This is the reason for the advisability

to relax or even go to sleep after impressing an important image on the screen of our mind.

Even with this weeding out of most sense impressions, the storage requirements of our brain must amount to many billions. It seems to this reviewer that the enormous storage capability of nerve tissue can be explained if we attribute the binary switching property to each dendrite ending of the nerve, not just to the axon. Imagine a microscopically small bundle of ten nerve cell chains, each 100 cells long. If each cell has ten dendrites at both ends, so that it can make contact with any one of the ten cells abreast with it in the chain bundle, then the number of different possible sequences from the first to the last link in the chain bundle is  $10^{100}$ .

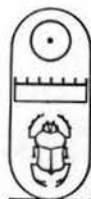
This means a number consisting of the numeral one followed by 100 zeros. It may be greater than the number of all the atoms and electrons in the entire universe accessible to astronomical instruments and calculations. There need therefore be no lack of memory space, even if every memory must be stored in time sequence, and right close to the sensory center corresponding to the optical, acoustical, or touch input.

The major trouble with the assumption of yes-or-no binary storage is its rigidity. Invariant, fixed storage would force us to repeat the same trend of thought every time its beginning was triggered. Such compulsively repetitive thinking occurs occasionally in nights made sleepless by fatigue or worry—and it is like a nightmare.

### ***Retaining Impressions***

Fortunately our memory seems to be flexible and probabilistic. It behaves as if the synaptic connections were not fully broken through but only lightly indented. Whether they are triggered or not depends on the strength of association, attention, and the electrical potential in the brain region concerned, leaving limitless varieties of interplay between crisscross grooves. The lower the threshold, the more unstable is the mental balance, but also the richer in associations. This is the reason why epilepsy, a morbid electrical disturb-

(continued on page 354)



# The Changing Face of Man

by MARION MOSIER, F. R. C.



WHEN CONSIDERING the general advancement of humanity throughout the past several thousand years, the popular attitude is that it definitely has improved. Most popular attitudes, however, usually reveal upon closer examination that they are based on surface appearances and not on carefully thought-out observations. I have found it of interest to review the development of mankind, and by so doing, have begun to question the validity of any significant advances. This does not mean to imply that my present views concerning this are negative, dejected, hopeless, or emotional, nor do I have any *blind* optimism about humanity's future progress.

From my point of observation, I find that man, in expressing himself in his own human way, continues to strive for better material environment, advancement in education, a better means of governing himself, and at the same time struggles with his greed, lust, ambition for power, selfishness, and aggressiveness today as in ages gone by. I feel that it is only the *face* of man's achievements that has changed.

As an isolated example of seeming progress in the Western world, which can similarly be viewed in multiple other instances, we can recall that women struggled in the fields and at home without modern equipment. Now, women struggle at work and at home with modern equipment. She may struggle with computers and time clocks, printing and mailing deadlines, and the usual household gadgets to keep up with an overload of possessions. There is also the struggle for upkeep and replacement of her modern equipment. Depending on a woman's attitude, the struggle exists as much now as it did then; and, depending on her individual involvement, she is as much at peace or beset with anxiety now as she was then.

In terms of percentage, considering the increase in population, I feel that the spiritually enlightened ones are still a small minority as is the case with the technically advanced individuals. Egypt, China, Rome, Greece, Mexico, to mention a few, had their fantastic engineering feats. True, the face of things has changed and quite naturally so, but to me, they have not advanced in the sense that mankind, as a whole, is more evolved in his intellectual approach, social adjustment, or spiritual evolution. Quantity, in visible accomplishment exists now. Does this establish, by itself, a criterion for advancement?

Education, at first glance, appears to have taken great strides forward. Another look will show it is merely the form that has changed. Today, we have formal schooling as opposed to mass education by the rulers of the past, who taught their religions, fables, and life's experiences. We can pack much detail in a student's head. Actually, we are saying the same things to our students only in a different way. We call it fact. Our ancestors called it the words of the gods.

The exciting renaissances of the past are again appearing in religion, art, music, literature, and attitudes of man in his social behavior. Entangled with our present renaissance is the familiar brutality, filth, frustration, and confusion. Yet, it seems we are neither more advanced nor retrogressing, just greater in number and thus being forced from time to time to make adjustments.

Individually, each man can personally evolve to the peace and happiness sought throughout the ages. This is where AMORC is directly concerned. It teaches the individual to evolve his



entire being, not just one part. Humanity has not, as yet, in any age looked upon itself as an individual. To some extent the attitude of nationalism approaches the consciousness of an individual entity.

However, here again, its concern is not the total aspects of the nation, but rather just the political with relation to other separate nations. Taking all of human existence as a single unit and trying to evolve as such has never been achieved, hence continued general disunity. For a simple illustration of this thought, let us suppose we had just stepped into our homes weary and grimy from working outdoors on an extremely hot day. Desiring to freshen up, we washed our hands. That's all, just our hands. We certainly could not say we are clean or have noticeably improved our appearance, nor could we say we truly feel fresh, nourished, and rested.

Likewise, humanity, to show improvement, must look upon itself as a

unified whole. Advances in one nation or another at a given period in history are similar to washing the hands only, with maybe the face, or the feet, at another time and *not* the hands. The seeming improvements, advancements, or evolvments are insignificant. This, of course, cannot be criticized as bad or good. Whether the *beginnings* of a total level of improvement will ever be accomplished by humanity is certainly not an issue over which we should become intensely frustrated.

Basically, our most important concern is the evolvment of the individual, his elimination of fears, his profound understanding of life, and his harmonious utilization of inherent human qualities, for without these on a more universal scale than has heretofore been experienced since Egypt's awakening, no true evolvment of humanity can manifest itself. It can only change its face from time to time.

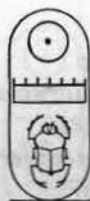


## Peace Profound

Again, we have the pleasure of presenting prints of a Mikami original on our 1967 Christmas card. The beauty and simplicity of this renowned Japanese artist of brush painting is known and loved the world over. This exclusive design depicts so well the inner peace that men are searching for.

The cards are richly made, with deckle-edge on a French fold. The theme is Peace Profound, and the message is short and poignant. Cards are available with matching envelopes in lots of 12 for \$3.00 (£1/2/- sterling), and in lots of 24 for only \$5.20 (£1/17/3 sterling). Order early from the:

**ROSICRUCIAN SUPPLY BUREAU, San Jose, California 95114, U.S.A.**



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

1967 - 1968

At the Meeting of the Grand Council at the 1967 Convention, it was recommended that the following slate of Grand Councilors be appointed for a one-year term. Such recommendation was ratified in the Official Business Meeting of this Convention.

The slate of Grand Councilors recommended for appointment by the Grand Council is:

NORTH ATLANTIC STATES	Mr. Joseph J. Weed 347 Madison Avenue New York, New York 10017
EAST CENTRAL STATES	Mr. Harry L. Gubbins 2609 Woodmont Drive South Bend, Indiana 46614
OHIO and WESTERN PENNSYLVANIA	Mr. George E. Meeker 1537 Sussex Road Troy, Ohio 45373
WEST CENTRAL STATES	Mr. George Fenzke P. O. Box 302 Wauconda, Illinois 60084
SOUTHEASTERN STATES	Mr. William H. Snyder P. O. Box 1057 Atlanta, Georgia 30301
SOUTHWESTERN STATES	Mr. Camp Ezell P. O. Box 366 Beeville, Texas 78102
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland P. O. Box 269 Escondido, California 92026
EASTERN CANADA and WESTERN NEW YORK	Mr. Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
PACIFIC NORTHWEST—CANADA, WASHINGTON, and OREGON AREA	Mr. J. Leslie Williams 3282 West 27th Avenue Vancouver, British Columbia, Canada
LATIN AMERICA	Sr. Tomás Calix Moncada Colonia Palmira Tegucigalpa, Honduras
CARIBBEAN AREA	Mr. Clifford C. Abrahams c/o Commercial Services, Inc. P. O. Box 1236 Port-au-Prince, Haiti
SOUTH AFRICA	Mr. Roland Ehrmann P. O. Box 44, Snell Parade Durban, Natal South Africa
UNITED KINGDOM	Mr. W. G. Bailey 12 Cleveland Court Kent Avenue, Ealing London W. 13, England
EASTERN and NORTHERN AUSTRALIA	Mr. Arthur H. Garratt G. P. O. Box 748 Sydney, New South Wales Australia
SOUTHERN and WESTERN AUSTRALIA	Mr. Roland E. Vigo 26 Myrtle Street Bentleigh S.W. 14 Melbourne, Victoria 3204 Australia

# ROSICRUCIAN CONVENTION—1967

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

THE FORTY-THIRD annual International Rosicrucian Convention began at 6:30 p. m., a ceremonial promenade of Colombes being the first activity. Two parallel lines of Colombes, local and visiting, entered Francis Bacon Auditorium from the front, preceded by two robed Torchbearers, their torches brightly glowing in the lowered lights of the auditorium. Walking to music, two beautiful long lines of robed Colombes met upon the stage and each one of them selected a rose from a large vase. Quietly turning, they left the stage, departing from the auditorium to the lovely chant, "Ad Rosam Per Crucem."

Then followed a musical prelude. Frater Iru Price, of San Francisco, at the Hammond organ was joined by Frater James C. French, with his violin, accompanied by Soror Mildred French at the piano.

The Convention was formally called to order by the temporary chairman, Frater William H. Snyder, Grand Councilor for the Southeastern States. Frater Snyder first introduced cochairman for the Convention, Frater Desmond A. Achilles, of Edmonton, Alberta, Past Master of the Fort Edmonton Chapter. He was to share in the busy task of the many sessions that followed in the Francis Bacon Auditorium.

Frater Snyder next introduced Frater Emil Winterberg, who was to serve as chairman at the opening session, and, along with Frater Achilles, continued to serve as cochairman throughout the Convention. Frater Winterberg is past master of the Thomas Paine Chapter, AMORC, in New Rochelle, New York, and now serves as Inspector General for that area. With these two able fratres at the helm, the Convention was off to a good start, and the program from then on never faltered.

As a first order of business, the Convention adopted a set of rules to serve as a guide for the conducting of business. Next in order was the formation

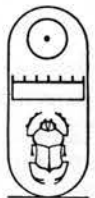


of the Administration and Resolutions Committee made up of volunteers from among the delegates. It became their duty to examine the Order's functions by personal observation, interviews with various department heads, or asking questions as they tour the facilities.

Thirty-one volunteers signed up and reported for this year's committee, a record for any Convention. They sacrificed a portion of the time they could have taken to enjoy the Convention in order to act as responsible members for the membership at large. Although rushed, they were able to glean a great deal of information under the chairmanship of Frater Ramón Serrano, and they presented their report with helpful suggestions to the closing session of the Convention.

In retrospect, the formal opening address of the Imperator set the stage for a serious inquiry into the conflicts that rage on the world stage today. He reviewed the ideal society, one using its united powers to further the welfare of each citizen. It should equalize the opportunity for each individual to advance within the limits of his capabilities. At times, men have had to sacrifice some of their freedoms. Historically, it is well known that society has incited rebellion against law and order through its own failure to provide sustenance for the people. He spoke of the false moral codes that have overincreased population and pointed out that security and protection have not been provided. He also warned that men must more and more rely upon intuitive judgment and not mass opinion.

There still remained the introduction of officers and visiting dignitaries, with Frater Cecil A. Poole being the first called upon. As Vice-President and Supreme Treasurer of AMORC, he was constantly available for advice regarding the business and financial affairs of the Order, in addition to serving in ritualistic and doctrinal functions in both



English and Spanish. Other members of the Board of Trustees were next introduced: Frater Arthur C. Piepenbrink, Supreme Secretary, and Soror Gladys Lewis. It was Frater Piepenbrink's duty to coordinate the efforts of the chairmen, the committees, the delegates, and the staff at Rosicrucian Park. Frater J. Duane Freeman was also included in opening night introductions as a member-emeritus of the Supreme Grand Lodge. He is now retired.

The Grand Lodge officers next took their bows and presented themselves to the members they so faithfully serve: Fratres Rodman R. Clayson, Grand Master, James R. Whitcomb, Grand Secretary, and Chris. R. Warnken, Grand Treasurer. Sharing the stage with them this year was Frater José Paulo, Grand Secretary-Treasurer for the Grand Lodge of Brazil. He spoke briefly of the progress of AMORC in Brazil, of his personal satisfaction and joy to be at the Convention, and of special greetings he brought from the Grand Master of Brazil, Soror Maria A. Moura. His visit will long be remembered, and we wish him a safe journey home.

Grand Councilors on hand were Soror Frances Holland, Fratres Camp Ezell, Harold P. Stevens, J. Leslie Williams, and William H. Snyder. With them were a great number of their co-workers, the Inspectors General of large metropolitan areas. Together these people are the principal contact between the Grand Lodge and its subordinate bodies.

A very special return visitor was Grand Councilor for Eastern France, Marguerite Roiseux, whose home is in Nancy. Another message of warm greeting was given by Soror Yvette Billiet, personal secretary to the Supreme Legate for Europe, Raymond Bernard.

### *Special Features*

A Rosicrucian Convention is a scene of almost constant activity. Amidst it all are certain programs that hold more than ordinary interest for the members.

On Monday, two of the Rose-Croix University's outstanding instructors each presented a lecture: Dr. Martha P. Taylor held a seminar on Human Relations and Dr. A. A. Taliaferro spoke on the subject of "Moral Guideposts." Following these, the staff mem-

bers of AMORC presented a mystical drama portraying the life of the mystic and little-known scholar, Giordano Bruno, a part convincingly played by Frater Chris. R. Warnken. With special music, sound effects, and lighting, the drama dealt with Bruno's life and the events leading to his being burned at the stake.

Members also participated in class sessions of their degree, and in the evening responded to a discussion of doctrinal matters by the Supreme Treasurer.

On Tuesday, members were invited to their first official tour of the new Rosicrucian Egyptian Museum which will draw an estimated annual attendance of 400,000 persons. All were enthralled with the exhibits and the architecture of the building. It was with great pride that these members gazed up at the mammoth Egyptian-style columns that line the outer courtyard.

Meanwhile, officers and delegates from lodges, chapters, and pronaoi throughout the Jurisdiction gathered in Francis Bacon Auditorium to hear a special address from the Grand Master, Frater Clayson. Following this they participated in a forum-type session on matters concerning the Rosicrucian rituals and procedures of the lodges, chapters, and pronaoi.

Later in the day the much-anticipated science demonstration was conducted by Frater Erwin Watermeyer, director of the Technical Department at AMORC. The real nature of "Motion" was the subject under consideration. Demonstrations and illustrations aptly illustrated profound considerations, implying a great deal more to the mystic than ordinarily presented through scientific explanations. Following the above, was a pictorial display of official documents of the Order. This was prepared by the Grand Secretary, Frater Whitcomb, so that members could become personally conversant with this important phase of Rosicrucian history.

On Wednesday, as a contrast to the serious considerations of the week, the convention delegates were entertained by Myron Floren, noted accordionist of the Lawrence Welk Show. With his amiable personality and skillful presentations, Frater Floren enchanted the

audience and drew constant, long rounds of applause.

Toward day's end, Frater Edward J. Rettberg, together with dedicated mothers in the San Jose area, presented the Order's program for children. The Studio building was crowded as adults and children watched demonstrations of the various youth programs.

At the same time, Frater Watermeyer again displayed his unique talent for presenting profound concepts in a graphic and interesting way. His subject this time was "The Human Aura."

On Thursday there was an early morning meeting of Extension Volunteers. Here Frater Edward L. Fisher shared thoughts with members on the all-important extension and advertising program of the Order.

A frequent guest at Rosicrucian Park is Thomas Leighton, well-known Canadian and American artist. His lecture in the Francis Bacon Auditorium was entitled "Aspects of Art" and traced the history of art from early times to the present.

A highlight of any Convention is the Emperor's special demonstration and lecture. This deals with the highest mystical principles and is presented on the stage of the Francis Bacon Auditorium.

This year the Supreme Grand Lodge officers sat as a panel to answer questions in an open forum. The questions were varied and covered a range of interesting subject matter.

We cannot fail to mention the Temple Builders' Initiation as a special feature. This event honors those members who contribute to the maintenance and care of the Supreme Temple and adjoining grounds. Their contributions help to perpetuate the truths that are taught there. A large number of candidates received this initiation in a beautiful ritual.

On Friday, the Convention concluded with a series of unusual programs, a banquet, and a ball. Among the day's activities were a tape-recorded interview by the Emperor at a recent news session; the playing of the new AMORC record, *Meditation Moods*, by Rosa Rio; and a most erudite discourse by Frater W. H. Clark, another member of the

Rose-Croix University staff, whose topic was "Logic in Our Daily Affairs."

In the afternoon, at a final business meeting, Cochairman Frater Winterberg read the slate of nominations for Grand Councilors for the 1967-68 year, asked for and won adoption of the slate, had the report of the Administration and Resolutions Committee read, and declared the Convention adjourned.

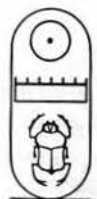
In the St. Claire Hotel where the banquet and ball were held, the conviviality and pleasant surroundings were enjoyed by all. The banquet hall was full of happy people, and the Rose Ball, sponsored by the Colombes, reflected the close ties held by people of common purpose and ideals.

### *Spanish Events*

In line with requirements of an increasing delegation of Spanish-speaking members, there were more events in the Spanish language this year than previously. For the convenience of the great number of Spanish-speaking members, a special program of introductions and greetings was held in the Supreme Temple at 6:00 p.m. This innovation under the guidance of Soror Adelina Graham, Director of the Latin-American Division, gave each member the opportunity to know the personalities comprising the official staff of the Supreme and Grand Lodge. Spanish-speaking members were enabled to join with the other members for the English program, which followed at 8:00 p.m. in the Francis Bacon Auditorium.

Summaries of major English events were made available in the Spanish language. Members also had opportunities to see Planetarium demonstrations, be present at review classes in each degree, witness several ritualistic convocations in addition to the Temple Builders' Initiation, participate in an open forum, view a pictorial display of historical documents, take a tour of the administrative facilities, and enjoy the dramatic portrayal of the life of Giordano Bruno—all presented in the Spanish language.

The Convention proved again the true spirit of brotherhood and understanding among men and women of every calling, all joining in the unending search for Light, Life, and Love.



# Stonehenge

by KARL F. HOLLENBACH, F. R. C.

MYTHS OF Merlin's magic and legends of Druid sacrifices, even though they are without foundation, have cast a spell upon Stonehenge which has only clouded an already great and puzzling mystery of the ancient world. Most of these fantasies have been proved to be delusive by such modern techniques as the carbon 14 method of dating, which confirmed that the construction of Stonehenge was begun nearly forty centuries ago, and the electronic computer, which has established that the huge stones or megaliths and the several circles around them that comprise Stonehenge were not placed arbitrarily.

It has become apparent that the designers of Stonehenge were not blue-dabbed primitives traditionally incapable of *culture* but a sensitive and skillful part of a highly organized people who were sufficiently aware of the geometry involved in the movements of the moon and sun to incorporate such information in a meaningful way.

Centuries before Stonehenge was built, huge stones were being used by neolithic men to construct passage-type graves and mounds for collective burials as well as for ceremonies of veneration of the dead. The migration of these Megalithic tomb builders began when groups from different parts of Greece and Anatolia colonized Spain and Portugal between 3400 B.C. and 2500 B.C. The main dispersal route of migration continued from Spain and Portugal during the next 1000 years along Atlantic Europe, the British Isles, and Scandinavia.

Stonehenge is only one of many megalithic structures as well as hundreds of burial mounds to be found within a 25-mile area of Wiltshire, England, along the Avon and Kennet Rivers. One of the most outstanding megalithic structures of Europe is the West Kennet long barrow near the Kennet River. This is the largest of all prehistoric chambered tombs to be found in Eng-



land or Wales and was used well before 2000 B.C. for at least three centuries. This mound is 350 feet in length and tapers in width from 75 to 50 feet.

Some 15 miles south near the Avon River is an earthwork close to Stonehenge called the Cursus which is assumed to have served as some sort of ceremonial path or enclosure. It covers an area of 100 yards wide and one and three quarters miles long. Just a mile to the east is a tremendous circular structure called Durrington Walls, which had a diameter of some 500 yards, and Woodhenge, which was a sort of Stonehenge in timber. Woodhenge has virtually vanished but was discovered by air in 1925.

The most important temple-meeting place before the construction of Stonehenge is thought to have been Avebury. This complex consisted of two and possibly three stone circles each about 320 feet in diameter, joined by a fifty-foot-wide avenue to a stone-and-wood structure a mile away called the Sanctuary. Nearby is Silbury Hill which might be called the great pyramid of Europe.

Silbury Hill is a sloping conical mound rising 130 feet with a base more than 200 yards in diameter. While its purpose is unknown, it very probably was part of the Avebury complex. Presumably some of the Avebury stones were used at Stonehenge. Similar in magnitude to Avebury is the colossal system of monoliths near Carnac in Brittany where over 2000 upright stones called menhirs were aligned over a large tract of land.

Stonehenge was built over a period of generations much like the Gothic

cathedrals centuries later. The first of three phases was very probably begun by native hunters and farmers from the continent after 1900 B.C. These builders of Stonehenge I dug a great circular ditch over 300 feet in diameter and piled the earth into banks on either side.

An entrance was left at the northeast where they placed the so-called "heel" stone some 100 feet outside the circle. This 35-ton megalith was aligned so that the summer solstice rising sun just grazed its tip. Within the inner bank they dug a ring of 56 pits equidistant from each other, which were later known after their discoverer as the Aubrey holes. Four huge station stones were placed in the circle of Aubrey holes to form a rectangle which was perpendicular to the midsummer sunrise line of the monument.

Stonehenge II was begun about 1750 B.C. apparently by a different race called the beaker men. They widened the avenue and curved it to the river Avon two miles away very probably to be used as a road to haul over 80 bluestones to the enclosure. These bluestones weighed up to five tons and are found only in the Prescelly Mountain of Wales, which is a trip of almost 200 miles to Stonehenge with more than half through the Bristol Channel. Circles of stone were a characteristic of these beaker men, and they planned to form two concentric circles with these bluestones, with inner stones matching the outer stones somewhat resembling a spoked wheel. Although this period covered several generations, the double bluestone circles were never completed.

About 1700 B.C. the third phase of the construction of Stonehenge was begun by a new race of people. They took down the incompleated circle of bluestones and replaced them in the same general area but in a different pattern with 81 huge sarsen stones which were ten times as big as the bluestones. These sarsen stones were undoubtedly brought from the Marlborough Downs 20 miles north of Stonehenge.

Close to the center they erected a horseshoe of five groups of sarsen stones with each group of sarsens consisting of two uprights capped with a lintel. These have been given the name trilithon,

which is a Greek word meaning *three-stone* and is unique to Stonehenge. They then enclosed these trilithons with a single circle of 30 sarsen uprights joined across the tops by lintels.

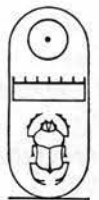
Some fifty years after the erection of the sarsen stones a group of 29 Z holes was dug outside and around the sarsen stone circle and a group of 30 Y holes was dug in a circle about the Z holes. Almost immediately the bluestones were again erected in an oval within the horseshoe trilithon. A second circle of bluestones was erected between the sarsen horseshoe and sarsen circle. With this the construction ended about 1600 B.C.

From a simple circle and rectangle oriented to the midsummer rising sun there had grown over a period of 300 years an intricate cathedral of immense stones standing in arched circles and horseshoes. The largest of the sarsen stones weighs about 50 tons and it took a considerable amount of organization and skill to move them to Stonehenge where most of them still remain; however, much larger megaliths have been moved by early man in other parts of the world.

One of the largest obelisks in existence is a monolith 105 feet high weighing over 400 tons erected by Thutmose III. Even some of the more than 600 Easter Island statues are monoliths weighing over 50 tons with one 33-foot giant weighing 82 tons. The largest stone block ever hewed by man is a 1200-ton monster which lies in a quarry just outside the Roman temple at Baalbek.

The wonder of Stonehenge, then, is not alone in its size, but in its astronomical and engineering detail recently uncovered. If you sight a line along the peak of your house and the top of a tall tree it will point to some spot in the sky to which the moon, sun, or some other celestial object may appear sometime during the year.

Dr. Gerald Hawkins, Chairman of the Department of Astronomy at Boston University, did something like this when he recorded the sightings that are possible between the various large stones of Stonehenge I as well as the sightings through the arches formed by the sarsen stones of Stonehenge III. He then fed



this information into an electronic computer and discovered that each one of the 24 possible alignments of Stonehenge I pointed to either the moon or sun at significant celestial positions. He also found that the alignments of Stonehenge III independently gave eight more positions.

If you see the moon at a certain position from your window, it will take about 19 years for it to appear at that same spot again, or more accurately it will appear three times in a 56-year period which is the total of three cycles of 19 plus 19 plus 18 years. Dr. Hawkins remembered the odd number of 56 Aubrey holes and found that these holes were able to serve as a computer by which their observer could have kept an accurate track of the moon and been able to predict spectacular eclipses of the moon and sun as well as other celestial events.

Dr. Hawkins further theorized that the 29 Z holes and 30 Y holes describe the lunar month where the interval between full moons is the average of 29 and 30 or 29½ days. They could have provided their people with a means of counting the days in conjunction with the ability to predict the year of an eclipse.

The chance location of Stonehenge seems unlikely, for, in this hemisphere, it is on a latitude where a difference of 30 miles north or south would change the astronomical geometry sufficiently to make the rectangle, formed by the four station stones, a parallelogram. Certain refinements of workmanship upon

the stones is unknown in prehistoric Northern Europe and such other evidence as the recently discovered carvings of Bronze Age weapons on three of the sarsen stones suggests an influence and communication with the great contemporary Mediterranean civilization of Minoan Crete, Mycenaen Greece, and Egypt.

There is much justification to presume that a more highly advanced group of people or some master architect from the Mediterranean area designed and built Stonehenge with the help of local inhabitants; this is particularly plausible when in our own time spear-carrying natives have helped construct air fields.

Religion and the calendar are the same thing in the young history of man. Since it takes only two small stones to mark celestial alignments, it is very likely that after these initial alignments were solved, effort was made to make them more elaborate—like the Gothic cathedrals. These medieval cathedrals grew from the skills and labors of generations and during the period when few people could read; they served as schools, museums, meeting-houses, libraries, concert halls as well as temples of worship. Stonehenge may have been all of these and more. Probably early man discerned no essential difference in religion, science, art, and government; and our separate modern institutions of churches, schools, and museums would only be inharmonious to him in their function and in his thinking.



### HAVE YOU VISITED YOUR LODGE OR CHAPTER LATELY?

If there is a local Lodge, Chapter, or Pronaos in your locality, why not pay a visit this month and become acquainted with those supporting your local subordinate body and enjoy the many worthwhile activities being promoted?

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# Prayer and Its Images

by J. DUANE FREEMAN, F. R. C.



CHILD IS BORN, and a small, warm, cuddly bundle of humanity is placed in the arms of his mother. This is her reward for the successful journey she has made through "the Valley of the Shadow." The waiting period, which preceded the boy's

arrival, had for her been trying and long and full of moments of uncertainty. During these times she would pray, and through prayer contact the loving power of God. And a warm, comforting feeling would surround her and flow through her being, leaving her at peace and assured as to the future.

As the following months turned into years and the years became memories, the child grew in stature and understanding. At his mother's knee he learned to say, "Now I lay me down to sleep . . ." and before each meal he heard his dad say, "Father, we thank Thee for the food . . ." Prayers were important matters in this household.

Gradually a concept of the God to whom his parents prayed formed in the child's mind. This God, like his earthly father, was a kindly, loving man with a handsome face, but much older. Then too, like his earthly father, He was a God to whom one talked freely, a God who gave things when one asked and even sometimes when one did not ask.

He also pictured this God as having a big book. Two pages in this book were allotted to each human being living upon this earth. On one page was written the good deeds; on the other page, the bad. If the bad deeds outnumbered the good ones, then God took action. In a kindly way He punished the offender. And conversely, when the good deeds overbalanced the bad, a reward of great value would result. So the child, even though it was not easy, tried to keep the ledger balanced in his favor.

And more years were added to the yesterdays of his life. The boy, as he grew and began to think for himself, came to realize that many, many people lived upon this earth. Thus, it would be impossible for one God, in the form of man, to personally keep track of the activities of each individual. So, in his mind, he put the angels to work. He felt that instead of flying around and playing harps all the time, these angels were each assigned a certain number of people to watch over and report on—leaving God free to hear the prayers of those who wished to contact Him and also making it easier for Him to reward or take the opposite action, whichever the book, now in the care of other angels, seemed to indicate.

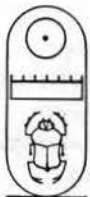
Then came the teen-age years. Years which brought with them fears, uncertainty, and questions. Basically, God and prayer were embedded so deeply into his consciousness that there never was any doubt as to the reality of God, nor the effectiveness of prayer. There was, however, doubt that his understanding of God and of the method by which prayers reached the Deity, were correct. So, his search for an answer to these questions began.

Days passed and the years grew in number. The boy was now a man of forty. He had married at the usual age and had taught his children to love and respect God. He had also shown them that prayers would be answered. But, there remained in his mind the questions, "What is God?" and "Why do the prayers of some people remain unanswered?"

Then, one day at his office, an emergency arose. He needed help. He went to the phone, dialed a certain number and asked for assistance. Within a few minutes the help arrived, the emergency was cleared, and conditions returned to normal.

That evening, at home, while telling his family about the incident, a sudden thought crossed his mind. "When we pray to ask for aid, are we mentally dialing God's telephone number? And are prayers unanswered because someone dialed the wrong number?"

The thought intrigued him. Had he found a clue to the solution of the questions? "Let's see," so ran his thoughts,



"there are millions and millions of people living on this earth. Suppose each one of them decided to dial God at exactly the same moment. . . N-o-o-o. That was not the answer." But there remained, in his mind, the assurance that there must be a direct link, a channel of some kind, between God and man. Each moment that his mind was free from earthly requirements was spent in mentally examining the questions.

\*Months passed, and still the solution evaded him. Then one night the answer came. His family had gone to bed. He was seated in front of the fireplace staring at the dying embers. In his mind he had been reviewing his start in the business world. He pictured the building, with its space for expansion, which was the birthplace of his present-day success. He thought of what a perfect location it had. But there was something lacking—something, without which his project had no life, no beginning. The building, like the body of a stillborn child, was there but the life-force, which in this case was power, was missing.

He knew there was power within a reasonable distance from his plant and he also knew that his building must be connected with this source before it could function as a manufacturing entity. So he had wires strung and a connection with the main line made, and immediately there was life. *How like a child, drawing its first breath and becoming a living soul.*

As his business grew and expanded, he recalled that emergencies came into being. It was necessary for him to add machinery as his orders suddenly increased. The originally installed lines carried enough power to keep his everyday activities functioning, but they were not capable of handling this additional load. Comparing this with humanity: *with the first breath of life each one is individually connected with the source of power, giving each sufficient life-force to accomplish a normal span of life.*

Thus, in the business world, it was necessary, in order to handle the additional load, for him to establish a new and supplementary connection with the source of power to meet the needs of

the moment. *In life, prayer is the other channel, or connection, through which we tie onto the power and receive additional life-force to overcome adversity.*

When the manufacturing emergency was over, this special connection was discontinued. But the additional power was always there, ready and waiting for use at any time the force in his original line was unable to carry the load. *Even as the additional power from God is ever ready and waiting to be used in times of our need.*

Then he thought of electricity as a power. There was a generator which acted as an accumulator gathering together those forces which are of unknown origin, and sending them forth for the use of mankind. *God, like the generator in electricity, is the source of all power in the universe.* Electricity has laws which cannot be evaded. These laws date from the time power came into use. *And God said, "Let there be light."* This is an immutable law.

As he reviewed these Facts in his mind, a new concept of God and prayer slowly began to take form. The God with human attributes, the God he had previously known, became instead a new and greater God. A God which was a continuous life-giving force. This force had immutable laws. *Not one of the laws of creation could change, else like a wheel with one spoke missing, the entire structure would collapse.* This God force, this life-giving power is in everything, of everything, about everything, everywhere, always. One has only to connect with it through prayer.

He again thought of the erection of his building and likened this to the period of human gestation. When the plant was completed, he had connected it with the main source of power in order that it might function normally. When a child, at birth, draws its first breath, that child has established a connection with the life-giving force of God. And as long as this connection is maintained, this being has the energy and privilege of normal life here on this earth. In an emergency, when the power given at birth would not suffice, an additional line, a separate channel through prayer, is connected to the source of life-giving power. And it is

only through this special and separate connection that power to overcome the emergency is received.

Yes, the question, "What is God?" had been answered. *God is a continuous life-giving force.* But what about the question, "Why do the prayers of some people remain unanswered?" With his new understanding, he now knew that, at the time of their prayer, its nature or their attitude had created a barrier, and because of this barrier, they had prevented the establishment of a second

or emergency connection with the life-giving force of God.

His mind was now at rest. His heart rejoiced. His questions had been answered. A sense of humble thanksgiving came over him as he sat in his chair looking at the now dead ashes before him and he said, "God of my Heart, I thank Thee." Gradually a feeling of warmth and peace stole through his body, and he once again knew the love and gentleness of his God through the channel of prayer.



## ONE MINUTE ESSAY

### TRUTH

A word in common usage, which we accept as understandable and yet which most persons have difficulty in defining, is *truth*. Just what do we mean by the word truth? There are some subjects which seem eternal as philosophical problems. One of these subjects is the nature of truth. A person will affirm ardently that such and such a thing is true. It is meant that what is said is not fancy or fiction, that it is not imagination, but that it has existence. It implies that it is factual; it is *real*.

To the average person, truth means that which to him has *reality*. But up to this point we have merely made a substitution of the word *reality* for *truth*. What is real to us is perceptible. That is, we can see, hear, and feel its existence. In daily experience we are obliged to accept what our senses reveal and their confirmation of each other as being states of reality. Simply put, if it is true, we presume that it *is*. But there is also what is called the prag-

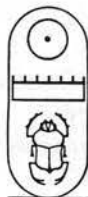
matic conception of truth which was advanced by such celebrated thinkers as Charles S. Peirce and William James. Their conception placed *value* on truth.

In other words, a thing is not true unless it has a specific value. Thus, a thing is true only if it can be practically applied. A thing must have a serviceable relationship to us before it is true. Here truth is distinguished from that which is just real. Truths are made to be a series of dependable but also usable experiences.

Truths are not absolute. The development of science and technology prove that man's senses were often deceived, as was human reason, which the ancient Greeks, for example, thought infallible. In fact, we can establish *relative* truths—relative to our understanding and use. Some of the accepted truths today will be rejected or so modified as to be quite different in their content tomorrow. This tomorrow may be a matter of weeks or centuries.

### SUPREME TEMPLE CONVOCATIONS

Supreme Temple Convocations for members of all Degrees will resume on Tuesday, September 19, and continue until spring. Members who have studied all the Mandamus lessons and reside in this area or are visiting Rosicrucian Park are cordially invited to attend these weekly Convocations and enjoy the ritual and discourses. Convocations begin promptly each Tuesday evening at 8 o'clock.



# The Mysterious Quality We Call Spirit

by MARY MICHAEL WESTRICH

*Evaluating individual ability*

THE BEE, it is said, simply is not engineered for flight, yet he flies nonetheless—in a kind of blissful contradiction—from flower to flower. There is something of this same barrier-breaking capacity in certain human beings who function far beyond the limitations that intelligence tests given them might imply. They are exceptions, to be sure, but they cannot be ignored; it is their unforeseen strides that are causing many militant I.Q. testers to turn away from rigid categorizing and adopt a kind of nonlimitation outlook in their evaluation of individual ability.

One psychiatrist at a state hospital for the mentally retarded bids ward technicians to regard every patient “as if he is a potential university graduate.” This sounds like a big order, and of course it is—yet how much healthier an attitude than the negative influence of declared limitations!

This doctor has seen too much of that ingredient most commonly called *spirit* to try to rationalize it out of existence. He has seen too many patients like Jane, a multi-afflicted child whose chart rates her an estimated I.Q. of 10, who supposedly does not even possess the potential for speech, yet talks, nonetheless. She counts; she sings; she recites nursery rhymes; she calls every ward nurse by name.

The same spirit that spurs a doomed-to-dumbness Jane to fill her ward with joyous chatter has found its way into the lives of men and women in the workaday world often enough to force employers to reexamine their hiring methods. One plant superintendent claims that intelligence testing has become secondary to him. “I base my decision largely on long personal interviews,” he says. “I ask a lot of questions, probe around, you know, and watch closely, testing a man for initiative and

drive. I figure it’s more a matter of what he’s got in his heart than what he’s got in his head.”

A broader outlook on evaluating the potential of people, whether hospital patient, student, or employer, in no way necessitates the denunciation of testing methods. Certainly one must admit that usually drive, creative imagination, and related attributes *do* walk hand-in-hand with general intelligence and that the value of methods that successfully test this intelligence should not be minimized. One can have the highest respect for the formulators of tests, yet still hold in mind, as they did, the fact that no test is infallible.

In this area an open mind is invaluable, and a fair examination of the facts is a kind of weighing process—on delicate scales. For instance, while accepting the fact that children who become geniuses usually show extreme intelligence at an early age, it is well to remember that some great men, such as Albert Einstein, Charles Darwin, and Sir Winston Churchill, did not do at all well in school. These men were unquestionably intelligent, but even if they had not been, they would not have been dullards. Genius requires something *more* than intelligence, and when this “something more,” this fire which we choose to call “spirit,” exists outside the company of great intelligence, it still works wonders if left free to grow.

## *Tests for Guidance*

Properly viewed then, psychological tests have a variety of practical uses which no open-minded individual would wish to deny. One need only consider aptitude tests in schools and colleges, tests diagnosing causes of failure in performance, tests for educational guidance, and countless others which have been and still are of great value. It is only when the public seeks to make

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gods of the testers and religions of the tests that they hold such a hazard. For when tests are given religious import, their scores become dogma. Test evaluators point fingers at the tested and make stern judgments, walling them in with imposed limitations, almost forbidding them to perform at a higher level than prophesied—for fear of sinning against established test results. This is the narrow-minded form of test worship that gives no recognition to spirit and would seek to rob human beings of humanity itself. It is wise then to temper one's outlook on psychological testing with a goodly portion of common sense and a healthy respect for those qualities which *do not* show up on test results, remembering that the role of the test is to guide, not to dictate, restrict, or stultify. It was Thomas Carlyle who said, "Let each man become all that he was created capable of being: expand, if possible, to his full growth;

and show himself at length in his own shape and stature, be those what they may." And how can we let a man become all that he is capable of being, or expand one iota, if we label him with a low I.Q., surround him with limitations, and repress his spirit?

Like his good friend Emerson, Carlyle was deeply concerned with that mysterious quality we call *spirit*. These two men would have shuddered at the spirit-quelling influence of some of the 20th century test-worshipers who have done great damage to less indomitable souls than chattering little Jane who would not be held back. Were they still with us, they could well warn us that, although the myriad of cleverly contrived psychological tests have their sure place in society, it is this mysterious quality of spirit that ultimately carries the most weight, moving small minds to bigness, big minds to greatness, and great minds to genius.



## 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.

**October:** King Faisal Abdel Aziz al Saud, Ruler and Prime Minister of Saudi Arabia, is the personality for the month of October.

The code word is **EXPED.**

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



**December:**

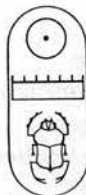
Captain Terence O'Neill, Prime Minister of Northern Ireland, will be the personality for December.

The code word will be **SUP.**

CAPTAIN TERENCE O'NEILL



KING FAISAL ABDEL  
AZIZ AL SAUD



## FALL ROSICRUCIAN CONCLAVES

Inspiring and fruitful conclaves will be held throughout the United States and Canada during the months of September, October, and November. Conclaves offer a unique opportunity for members to share in bringing Rosicrucian principles into the realm of practical application. Distinguished guests, officers of the Order, experiments, lectures, rituals, and films provide a wonderful program for you. We urge members to attend any conclave that is held within traveling distance of their home. Following are dates, list of Grand Lodge representatives attending, and contacts for further information.

**CALIFORNIA, LOS ANGELES:** October 21-22. Southern California Conclave. Grand Lodge will be represented by Frater Cecil A. Poole, Supreme Treasurer, and Soror Margaret McGowan, Director, Department of Instruction. Contact: Conclave Chairman, Mr. Wilbert Bartel, 1220 Kolle Avenue, South Pasadena, California 91030.

**CALIFORNIA, ALAMEDA:** October 7-8. Central California Conclave. Grand Lodge will be represented by Frater Arthur C. Piepenbrink, Supreme Secretary. Contact: Conclave Secretary, Mrs. Mary Thomson, 5052 Elrod Drive, Castro Valley, California 94546.

**CANADA, ONTARIO, TORONTO:** October 14-15. Eastern Canadian Conclave. Toronto Lodge, AMORC. Grand Lodge will be represented by Frater Chris. R. Warnken, Grand Treasurer. Contact: Conclave Chairman, Hugh J. Wheeldon, 555 Brimorton Drive, Apt. 805, Scarborough, Ontario, Canada.

**MASSACHUSETTS, BOSTON:** September 30-October 1. Johannes Kelpius Lodge, AMORC. Grand Lodge will be represented by Frater Chris. R. Warnken, Grand Treasurer, Soror Warnken, Colombe Councilor, and Joseph J. Weed, Grand Councilor. Contact Lodge Secretary, Miss Thais Cataldo, 36 Coolidge Road, Allston, Massachusetts 02134.

**MICHIGAN, DETROIT:** October 14-15. Thebes Lodge, AMORC. Grand Lodge will be represented by Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*. Contact: Conclave Chairman, Miss Phyllis Bordman, Office 206, 327 Ouellette Avenue, Windsor, Ontario, Canada.

**MICHIGAN, LANSING:** November 12. Leonardo da Vinci Chapter, AMORC. Contact: Conclave Chairman, Mrs. Vera Van Hoosear, 10700 W. Jolly Road, Lansing, Mich.

**MISSOURI, ST. LOUIS:** October 21-22. St. Louis Lodge, AMORC. Contact: Master, Mr. L. A. Isenberg, 5451 Gravois, Apt. 10, St. Louis, Missouri 63116.

**MINNESOTA, MINNEAPOLIS:** October 7-8. Essene Chapter, AMORC. Contact: Conclave Chairman, Glenn Plantin, 5427 Xerxes Avenue South, Minneapolis, Minnesota 55410.

**NEW YORK, NEW YORK:** October 21-22. New York City Lodge, AMORC. Grand Lodge will be represented by Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*. Contact: Conclave Chairman, John V. F. Agard, 221 Park Avenue South, Suite 514-515, New York, New York 10003.

**OHIO, CINCINNATI:** October 27-29. Tri-State Conclave sponsored by Cincinnati Chapter, AMORC, Carousel Inn. Contact Conclave Secretary, Miss Della Brown, 303 Greenup Street, Covington, Kentucky 41011.

**OREGON, PORTLAND:** October 7-8. Pacific Northwest Conclave sponsored by Enneadic Star Lodge, AMORC, Portland, Oregon. Grand Lodge will be represented by Frater James R. Whitcomb, Grand Secretary. Contact: Conclave Secretary, Mrs. Nelson Boyle, 5516 S. E. Jenne Road, Portland, Oregon 97236.

**PENNSYLVANIA, PITTSBURGH:** October 7-8. Penn-Ohio Regional Conclave to be sponsored by The First Pennsylvania Lodge, AMORC. Grand Lodge will be represented by Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*. Contact: Conclave Chairman, Mrs. Edna D. Grindle, #55 "L" St. Van Buren, Beaver, Pennsylvania 15009.

**TEXAS, SAN ANTONIO:** October 7-8: San Antonio Chapter, AMORC. Conclave Chairman, Mrs. Maxine Hansen, 306 Abiso Avenue, San Antonio, Texas 78209.

**WASHINGTON, D.C.:** October 7-8. Regional Conclave to be sponsored by Benjamin Franklin Lodge, Philadelphia, Pa., John O'Donnell Lodge, Baltimore, Md., and Atlantis Chapter, AMORC. Grand Lodge will be represented by Frater Chris. R. Warnken, Grand Treasurer. Contact: Conclave Chairman, Mrs. Grace A. Zemke, 8312 - 14th Avenue, Hyattsville, Maryland 20783.

## BITS OF INFORMATION

**Evolution** is gradual and peaceful change from the simple to the complex, from what is thought to be lower to the higher and better. It may be physical, mental, or spiritual; it may be individual or social.

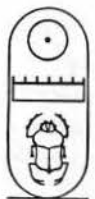
**Development** is the process of unfolding, expanding, growing through successive stages. Both evolution and development are used to refer to spiritual or mystical growth.

**Devolution** is retrogression, the opposite of evolution. Cycles of evolution may include a devolution phase.

In reference to social and political change, evolution is peaceful while revolution is radical and violent. Rosicrucians believe and work for peaceful evolution. It is only by the process of evolving and developing spiritually and mystically that mankind will attain its ideals.



During August, paintings by Mr. Andrew Do Bos were exhibited in our new Museum. His work has been shown from coast to coast and acclaimed for its beauty and excellence. After living and studying art in Chicago, Mr. Do Bos traveled throughout North America, sketching and painting. Many of his paintings hang in private homes, hotels, and museums. Here he stands beside *Noyo Harbor*. Mr. Do Bos now lives in Woodside Hills, California.



# Tuning Health With The Cosmic

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

THE ANCIENTS knew about the effects of music upon the human system. Some centuries ago it was believed that the ancients considered the entire effect of music to be mental or emotional, but many recent scientific discoveries have revealed that they really understood the psychic or spiritual effects of music as well as the emotional. For this reason music in various forms was introduced in the religious and spiritual rituals of nearly all of the ancient cults.

From analyzing the psychological effects of music the investigations led into the study of physiological effects, and here a new world of possibilities was found. It became evident, then, to the investigators that the mystics of old had utilized sound, especially its relationship to rhythm, as a means for not only affecting the human emotions but also the health and the harmony of the body generally.

It may be necessary here to state just briefly that music, as we understand it today, is a combination of sound and rhythm. By sound I mean all of the various sounds which the human ear can hear or interpret normally. There are many sounds in the universe which the average ear cannot hear, but which the developed ear can hear. Sounds may be produced by nature, or by man accidentally or deliberately. Every sound has a definite place in the keyboard of sound, and we may say theoretically that the keyboard of all the sounds in the universe would be like a piano keyboard that could reach through hundreds of octaves. Many of these octaves would produce sounds that the ear would not hear because their pitch would be too high or too low.

Sounds normally heard, however, can be placed within a keyboard that is not much larger than the standard piano keyboard. The whirl of a revolving wheel on a piece of machinery, the blowing of the wind, the howling of air currents around a house or through



a tree, the patter of rain on the roof, the sliding of coal down a metal chute, the beating of horses' hoofs upon the ground, the chirping of birds, the falling of water over the rocks into a pool, the words of the human voice, the tom-tom of a tribal ceremony, and every other sound that the ear can hear is connected with one of the notes of the universal keyboard. Musicians knew this many years ago and in all of the great masterpieces of music we have either an actual imitation of nature's sounds or such a symbolical resemblance to them that the idea of the representation is set up in our consciousness even though an actual imitation of the sound is not attempted.

Human emotions have a very definite relationship with the health of the human body. The psychic or psychological side of man is so closely related to the normal function of the organs of his body and to the normal activity of the spinal and the sympathetic nervous systems that anything disturbing the harmony or equilibrium of the nerve energy and emotional activities of the body is sure to disturb the harmony of health and to produce either disease or discomfort.

The spinal nervous system and the sympathetic nervous system are two separate channels for the expression of the vital energy in the human body and

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for the distribution of that energy into every part of the body. Anything that disturbs the proper flow and activity of the nerve energy is sure to produce not only a nervous effect but also a physical and chemical effect in the human body.

Throughout our bodies there are distributed the main nerve centers, known as ganglia, and a number of larger centers sometimes referred to as the psychic centers of the human body, or the emotional centers. The solar plexus is but one of twelve such centers that control the emotional reactions which set up certain definite effects in the nerves and physical functionings of the human body either for good or evil.

Musicians, who have studied the subject and especially those scientists who have gone very deeply into the analysis of the principles involved, have found that these twelve psychological centers of emotionalism are so connected with the ganglia of the sympathetic nervous system and with the nerve centers of the spinal nervous system that there is a harmonious relationship between them such as exists between the various notes of the musical scale.

### ***Music and Psychic Centers***

The twelve large psychic centers are especially sympathetic to twelve definite sounds of the musical scale. With each human being these musical notes are different. In other words, the solar plexus may be attuned with the note of C in one person and the note of E in another. Another one of the psychic centers in the left side of the head may be attuned with the musical note F in one person and with F sharp in another. As persons grow older or healthier or more developed in their intellectual and psychic sense, the pitch of these notes to which the psychic centers are attuned may be raised; and with persons who are deteriorating in physical strength through disease or through the violation of natural laws, the pitch may become greatly lowered.

The attunement of these psychic centers with the musical notes is such that when the proper note is played on a piano, violin, or any other instrument, or actually sung by the human voice, the psychic centers respond to that note

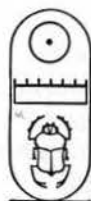
by vibrating either in attunement or in harmonic attunement with it. For instance, if a person's solar plexus is in attunement with the musical note of E natural, of the first octave above middle C, then whenever that note is played or sung in the presence of that person, there will be a mild stimulation of the vibrations of nerve energy acting through the solar plexus. This stimulation will cause the center and its connecting nerves to function more freely, more nearly perfect, and with a tonic effect upon all those parts of the body connected with that center.

On the other hand, any note that is discordant with the note of E or out of harmony with it, and especially one which is removed a musical fifth from it, will cause the solar plexus to become disturbed by such vibrations of sound. It will cause the nerve energy connected with that center to become disturbed in its harmonic or rhythmic functioning. A sense of illness, depression, slight pain, or nervous strain will be felt. This condition may leave an impression upon certain parts of the body lasting for several hours or days.

As stated above, all music consists of sounds regulated by the laws of rhythm. Tapping with one's finger on a drum in a regular beat, like the ticking of a clock, does not constitute a form of music except in a very fundamental sense, but the moment you break up the beating into one beat with a pause, then follow it by two, you have the elements of rhythm; the striking of the drum begins to imitate the fundamental use of the tom-tom in Oriental music. Additional varieties in the rhythm will produce various effects which are essential to all forms of music.

The moment you begin to vary the pitch of the sound and change from one note to another you enter into the second law of music which deals with melody. Thus by varying the pitch of sound, or the time of it, you have sound plus melody, plus rhythm, and all music is composed of these three elements.

By varying the pitch of the sounds you cause the sounds to affect different nerve centers. Producing only one sound continuously would affect only one of the nerve centers. By changing the pitch



from one sound to another, you include many or all of the nerve centers. By changing the rhythm you also produce a variation in effect, because you cause either a harmonious effect upon the natural rhythm of the nerve energy or a disturbing rhythm.

### *Nerve Energy*

It must be remembered that the nerve energy in the human body is not a continuous stream but a pulsating stream. The electric energy in the wires of our homes, which supplies us with the so-called alternating current, flows at a rhythm of sixty pulsations a minute, usually, producing what is technically called a sixty-cycle current. The present-day electric clocks keep good time because the sixty pulsations a minute move the hands sixty seconds per minute. If another energy were to flow along the electric wires at the rate of seventy-two pulsations per second, it would upset the rhythm of the original pulsations and cause the electric clock to go wrong; it would disturb the effect of the light and of any other machinery or device connected with the wiring.

Through the human body the nerve energy pulsates at different rates in order to affect different parts of the body and to cause various organs to act and respond and do their work. Any disturbance of the nerve energy is sure to produce a disturbance of some physical functioning in some part of the body, resulting in temporary illness or the beginning of some disease. Anything that will stimulate the nerve energy in its pulsations will produce a greater amount of vitality and energy in some part of the body either for the good of the health or to its detriment, according to where and how the effect is produced.

A note that is harmonious to a nerve center strengthens the nerve energy, stimulates and invigorates it, causing it to function more completely and more beneficially. Anything that causes the nerve center to feel a shock of inharmony or an impulse of inharmonic vibrations will cause aches or pains or cause the breaking down of some blood cells or cells of other tissues. When such cells break down, the beginning of a disease of some kind is established.

It should be seen from this, therefore, that music can have a very serious or a very beneficial effect upon our nervous system and therefore upon our health. Caruso, the great singer, was known for his ability to sing certain musical notes that would occasionally cause pieces of glass in the room to shatter. Everything that exists has a harmonic relationship to some musical note, and when an inharmonic note is produced the disturbing vibrations of the inharmonic rhythm or pulsation will cause all of the vibrations in some article to be upset. It will then shatter or crack and break.

Many musicians have produced upon the violin or cello or upon the flute or clarinet musical notes that have caused articles in a room to sing forth their own note out of sympathy, or give forth another note as a sort of protest against the inrush of inharmonic vibrations. The pipe organ is especially qualified to produce some deep notes that are very disturbing to material things and to the health of the body, or it can produce other notes that are very harmonious.

### *Beneficial Melodies*

The great musicians of the past, who are known as the great masters of music, composed many of their pieces for the purpose of bringing together as many musical notes as possible which would affect certain centers of the body and produce soothing or enlivening effects.

Sousa, king of march music, learned the secret of writing military music in such manner that the standard rhythm of march music could be augmented by the use of certain notes in certain passages of his compositions which would arouse the nerve energy and produce a tonic effect. It would cause the listeners to be invigorated and stimulated and even overenergized, and thus they were encouraged to march and carry on their tiresome walking in the face of great fatigue and suffering. Other compositions arouse the centers dealing with the emotions and produce emotional effects that are joyful or sad, leading to retrospection, visualization, and other mental conditions.

If these musical laws and principles are utilized in a therapeutic way, they

can be made to stimulate a broken-down, nervous system, to awaken a sluggish organic action, to quicken certain nerve centers in their functioning, to stimulate the blood, to soothe over-active glands and organs, to lower a feverish temperature, to purify the blood through stimulated nerve energy, and even to quicken the healing processes of diseased tissues.

I have already stated that certain musical notes affect each of us beneficially. It is rather difficult to learn just what those notes are except from noticing that certain pieces of music, played at certain times, do make us feel stronger, happier, more harmonious and vitalized, while others are very depressing in their effects. It has been noticed also that if a person himself sings notes that are beneficial, the effect is greater than when they are played or sung by someone else.

Unconsciously, a great many persons become attracted to certain songs and they find themselves humming or singing them many times a day. Usually, they think it is because they like the tune, or like the melody, or perhaps like the words. The fact is, they have unconsciously noticed that the music is soothing or beneficial to the nervous system, perhaps to the entire system, and for this reason they continuously sing or hum such songs. These songs become almost like theme songs to one's life. Every now and then a new song will supplant one of the old ones, but a careful analysis will show that the new one has many of the same strains or groups of notes that the older one had.

There is no question about the beneficial effect of good music in the home. Naturally, compositions which have been carefully written and inspired in the minds of great masters, and then carefully developed, are the ones which are the most beneficial, while much of our popular music and especially the so-called jazz music has little or no effect upon us except in a detrimental way. If we ourselves cannot properly

play the right music for our moods, the best thing is to purchase records which contain music that is helpful. Listen to selections on the radio also, and tune out the undesirable music.

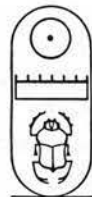
A person who has a collection of eight or ten beneficial phonograph records in the home and who plays these once or twice a week or hears similar pieces over the radio is sure to have better health than the person who never allows the effect of music to harmonize his being. All of the Cosmic operates in harmony and with vibrations that harmonize in all departments of life. By finding the theme song or any song that contains the proper groups of notes for our own individuality and having it played occasionally, we attune ourselves with the harmonies of the Cosmic and keep our physical well-being balanced and in attunement with nature's creative, curative forces.

No one can tell you what pieces of music are best suited for you except after weeks and months of study, but you can discover for yourself by playing those pieces which have always appealed to you the most, and analyzing what effects they are really having. Often during such self-analysis and meditation one will notice that a properly selected piece of music will cause the nerves to become stimulated and invigorated and the whole body to feel soothed and strengthened. Also, there will be an emotional or spiritual sense of uplift and contentment with life. Such pieces should be prized as ones containing the keynote for your life, while those pieces which seem to have an opposite effect should be discarded.

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



I have made a ceaseless effort not to ridicule, not to scorn, not to bewail human actions, but to understand them.—BENEDICT SPINOZA



## THE MECHANICS OF OUR NERVOUS SYSTEM

(continued from page 333)

ance, is frequently coupled with visions and with genius, as in the cases of Mohammed, Dostoevski, and Napoleon.

Most of the facts and conclusions presented by the author are based on surgical experiments with animals and with human sufferers from brain lesions. It is shown that emotions and most of the basic memories and associations vital for survival are based on the brain stem that has not changed much from lower animals to mankind. It is only elaboration, refinement, and judgment that seem to reside, in duplicate, in the two sides of our human brain cortex (our "gray matter") and the frontal lobes of the forebrain.

The above is about the distance to which the author takes us on his descriptive journey. He has very few apologetic words to say about the central fact of mind study—our human consciousness and awareness. This is embarrassing but nearly unavoidable. Being rigidly committed to the mechanistic viewpoint, he disposes of consciousness as "a passive window through which we obtain a small glimpse of the real inner workings" or "a visual display on the front panel of a computer" that is rather secondary to its main function.

This reviewer, however, cannot forget that even the author spent most of his waking days making a living by conscious effort of writing books to influence the consciousness of fellow scientists living now or who will live in future years, when Dr. Wooldridge's mechanical brain box will have long been laid to rest and decay.

Wooldridge tells us how brain cells and computer cores can learn, but he dares not investigate how consciousness selects the material worthy to be learned. Strangely enough, while striving to be objective and mechanistic, he gives away his suppressed feelings by ascribing all cleverness to *nature* (not capitalized!).

nature contrives this method of propagation and of storage . . .  
nature provides such means . . .  
nature would not have evolved this ingenious property unless she intended to make wide use of it. . .

What is this nature that contrives so cleverly, yet is maligned to have evolved its ingenious designs by a mere random agglomeration of carbon compound molecules in primeval slime? Why does the author shy away from all investigations of consciousness? Is the cumulative introspective knowledge of philosophers, psychologists, sages, and mystics through the ages worthless because it was not gained by scalpel and electric shock? Why does the author forego mentioning the numerous tests of extrasensory perception, conducted at several universities with controls as rigid as the physiological tests he reports so well and so enthusiastically?

Such critical questions may seem petty and carping, but the author himself states that progress toward the understanding of higher mind faculties must begin by forming hypotheses. In a publication devoted to the quest of the Spirit it may not be absurd to submit that nature, the ingenious and supremely clever automatic selection process, may yet have to be spelled with a capital N. Perhaps She is not as unconscious as Wooldridge professes to believe.

Let us look at consciousness from the evolutionist's viewpoint! All higher animals are "states" consisting of many billions of individual, separately living cells—citizens, all twin brothers and sisters like the bees in one hive. In a healthy body these cells act as one, directed by a central will or collective consciousness. In a similar way, we humans form families, tribes, nations, and United Nations. We are interconnected by speech, letter, radio and TV. Perhaps our Subconscious communicates also by telepathy, not only with fellowmen but with a collective will and memory of the race, or of all life.

This hypothesis, preposterous as it must seem to mechanists, is in accord with the testimony of sages, seers, and saints. Even to some good scientists it seems less improbable than the mechanistic creed. Collective consciousness is not the supernatural hocus-pocus abhorred by mechanists, if it is found to

(continued on page 356)

# Rosicrucian Activities

## *Around the World*

THE IMPERATOR, Ralph M. Lewis, is on an extensive journey in the interests of the Rosicrucian Order. Arriving in France he will be accompanied by the Supreme Legate of AMORC in Europe, Raymond Bernard, for a visit to several lodges, chapters, and pronaoi of the Order in France, where he will address the members.

Subsequently he will confer with Grand Master Werner Robert Kron, and Grand Secretary, Wilhelm Raab, of AMORC Germany at Baden-Baden, the See of the Order in that country.

It is planned that the Emperor will likewise address the London Conclave, which several hundred Rosicrucians are expected to attend.

He will then journey to Warsaw and Krakow, Poland, to discuss the activities of the Order throughout the world. At one time Poland was a prominent Rosicrucian center. It is hoped that such cultural, *nonpolitical* and *nonreligious* Rosicrucian activity can sometime again be resumed.

Finally he will return to England to confer on affairs of the Order with Frater Robert Daniels, administrator of the Rosicrucian Commonwealth Administration Office at Bognor Regis.



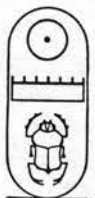
From Mr. Mike Console, Recreation Supervisor of the City of San Jose, a letter of appreciation has been received for the Order's sponsorship of a boys' baseball team. The letter states: "Through the interest of community-spirited organizations such as yours, many youngsters have had an opportunity to participate in a wholesome recreational activity." Shown is a picture of the team.



Mr. and Mrs. Herbert Tulk, directors and creators of the Hollywood Art Center, are shown presenting a plaque to Past Master Elrod C. Thompson, now Extension Chairman of the Fort Lauderdale Chapter, AMORC, in appreciation of a series of the Rosicrucian Order's educational and informative film and slide programs offered free to the public during the Art Center's 1967 season.



Visiting Rosicrucian Park from Sydney, Australia, was Frater Anatole (Tony) Gutbezahl. For many years Frater Gutbezahl has been active in the Order's extension activities in Australia.



## THE MECHANICS OF OUR NERVOUS SYSTEM

(continued from page 354)

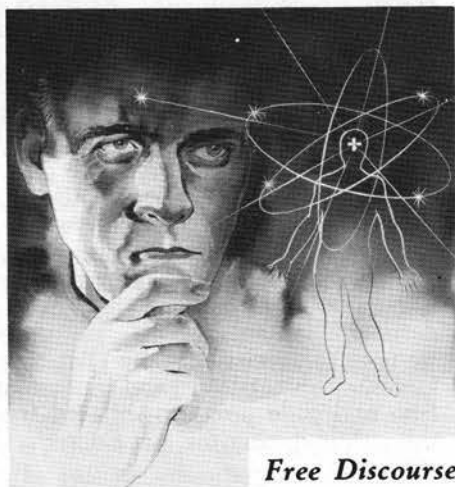
be part of Nature and of Nature's laws.

It is not within the province of this review to take sides. However, in the spirit of unbiased research so ably proclaimed by the author, let both hypoth-

eses be weighed in an even balance. Let them stand and fall with their heuristic value and by the test of experiments—both mechanical and psychological!



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**The  
Rosicrucian  
Digest  
September  
1967**

### VIEWING OBELISK

The reproduction of a great obelisk of Heliopolis, Egypt, which graces Rosicrucian Park, is viewed and studied by Convention delegates. From left: Frater Arnaldo Guzman Belaval, Inspector General, Puerto Rico; Soror Betty Thompson of the Grand Master's staff; and José Paulo, Grand Secretary-Treasurer, AMORC Brazil.

(Photo by San Jose "Mercury - News")





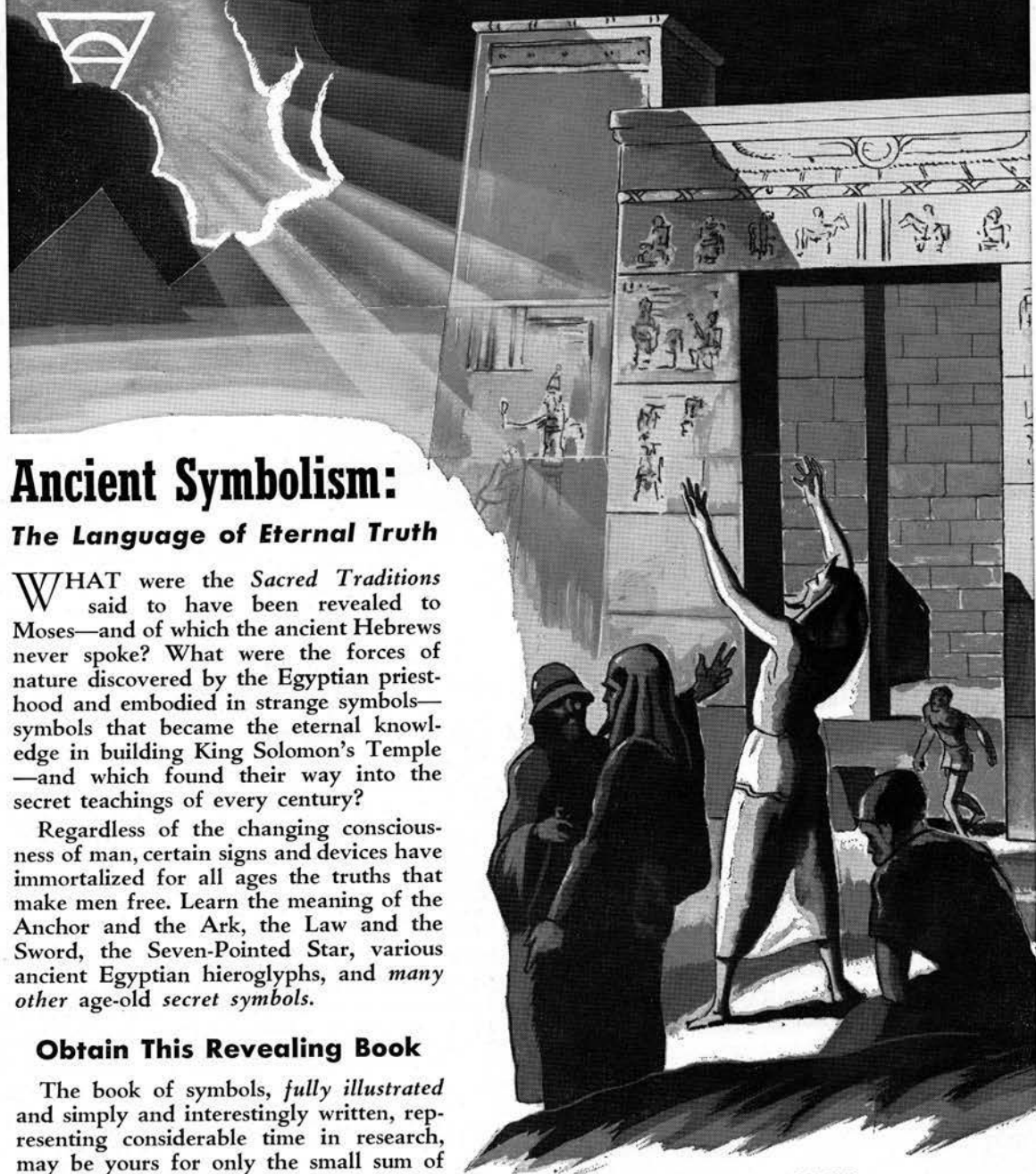
(Photo by San Jose "Mercury - News")

### INSPECTING VISITORS FROM SPACE

In the Rosicrucian Planetarium are several "visitors from space," that is, meteorites, on exhibit. Meteorites are the only material substances to come to earth from outer space that are available for scientific study. Here, examining a specimen during the recent Convention, are from left: Dr. William H. Clark, Inspector General, Plainview, Texas; Frater Geraldo Barreto de Abreu, São Paulo, Brazil; Frater Daniel Riqueros, San Jose, California; and Gerald A. Bailey, Editor of the *Rosicrucian Digest*.



# BEHOLD THE SIGN!



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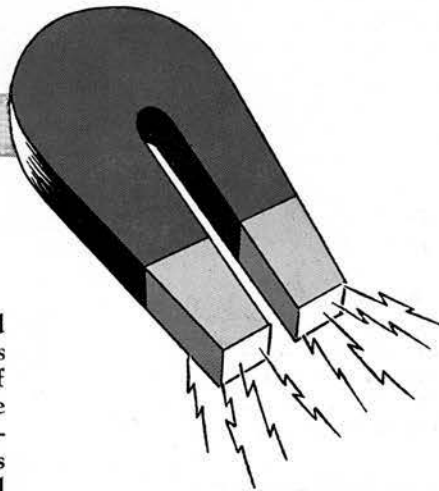
# The PASSION of MATTER!

## The Cosmic Influence of Magnetism

**A**S ABOVE SO BELOW. Like repels like and attracts unlike. Myriads of minute particles dance in frenzy about each other on the point of a pin. Overhead, whirling stars race through the infinite reaches of space to find their affinity—drawn by an irresistible attraction. What is this invisible field—this aura—which surrounds all things, causing them to embrace one moment and perhaps repel each other the next? It is a passion which grips the atom and the star alike—but to serve what Cosmic purpose?

In the study of this energy—*magnetic force*—we learn the secret of polarity. We come to understand the orderly procession within the universe. Moreover, we find that the same laws account for our mutual attraction and the subtle influence which things have upon us. Just as the course of ships depends upon terrestrial magnetism, so, too, does the path of our lives depend upon *mystical magnetism*.

By means of *simple home experiments*, you can explore this fascinating phenomenon of magnetism. You can learn the useful fundamental laws



of this realm of nature which has intrigued scientists and philosophers for centuries.

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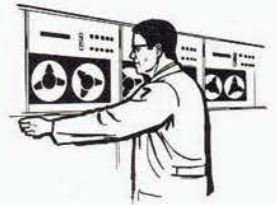
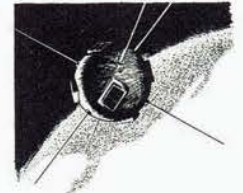
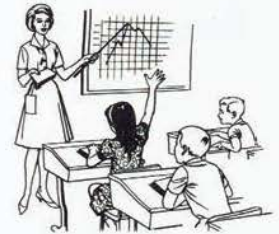
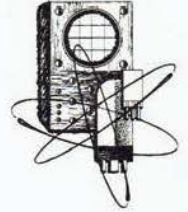
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# BRAVE NEW ERA



Much of the apparent inability to keep informed about the many new developments of our times, on the part of some persons, has been attributed to the fact that it is impossible to keep up with the new discoveries and developments in science and other fields, because they are beyond the intellectual reach of the average layman.

This is not so. In most of the cases this apparent inability to grasp new findings is a product of mental laziness. Lately, it would seem, the average person has not only allowed the body to get flabby due to lack of exercise, but the mind as well. "You can't teach an old dog new tricks," the saying goes, and this prefabricated philosophy is applied liberally to back up statements to the effect that, after a certain age has been reached (usually when one is out of school), a mysterious something occurs which causes learning ability to decline. This leaves the person no longer able to acquire new knowledge—possibly with the exception of a few athletic records—as easily as before.

It is not that it is now harder than before; the real reason is not physical but psychological—the motivation to learn is gone. That age is not necessarily a factor in the learning process is demonstrated by the many elderly people who, when they retire, begin attending colleges and take and pass courses ranging all the way from art to zoology.

A continuous effort should be made to stretch the mind as well as the legs. Much has been said about "physical fitness" but nothing about "intellectual fitness," even though just as someone can get "out of training" by not exercising, so the mind can do likewise by not thinking above the daily routine. Continuing with this simile, the conclusion can be drawn that just as there are some types of foods that are harmful to the body, much of the uninspired material used for entertainment purposes can be deadly to the intellect. Most of us would rebel at eating the same food every single day, yet hardly anybody does so when faced with the same thoughts and recurring sources of amusement.

It should be remembered that this sort of intellectual laziness, the leaving of all thinking and inquiry to those who are "better qualified" or supposedly "know best," is similar to the trend in thought which so heavily contributed to create the period of stasis we know as the Dark Ages.

In a time such as ours, which at moments can appear so puzzling, it behooves us to know of the forces behind our environment and how they are shaping it. True, only a person well versed in higher mathematics might be able to follow the equations underlying the Theory of Relativity; this does not mean that anybody having just an average level of intelligence should be unable to understand its significance. A well-informed clerk need not resort to complex scientific terminology to explain to his ten-year-old son the operation of a television set, and a person who has had no formal training in art does not have to be able to follow complex papers on, for instance, obscure aspects of cubism to gain an insight into the work being done now; yet all of these things are a part of and will determine the *tack* that his world and the one of his children will take.

There are several publications written for the layman, which do not "talk down" to the reader and are excellent for the general purpose of keeping up with the evolution of practically every field of science or the humanities by periodically giving clear, well-illustrated, and diverse information and reports on scores of fascinating subjects. The nominal subscription price to any of these horizon-widening publications is well spent, when the caliber of the contents is considered; besides, there is no need to risk one cent until after having perused a few issues of each in a public library.

Thomas H. Huxley once asked, "If a little knowledge is dangerous, where is the man who has so much as to be out of danger?" The answer to this has always been "Nowhere," but especially now, in this, our brave new era.—AEB

# Adventures In Reading

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

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