

ROSICRUCIAN DIGEST

November 1968 • 40¢

Featuring:

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

▽ △ ▽

Peace of Mind
Equilibrium and the
personality

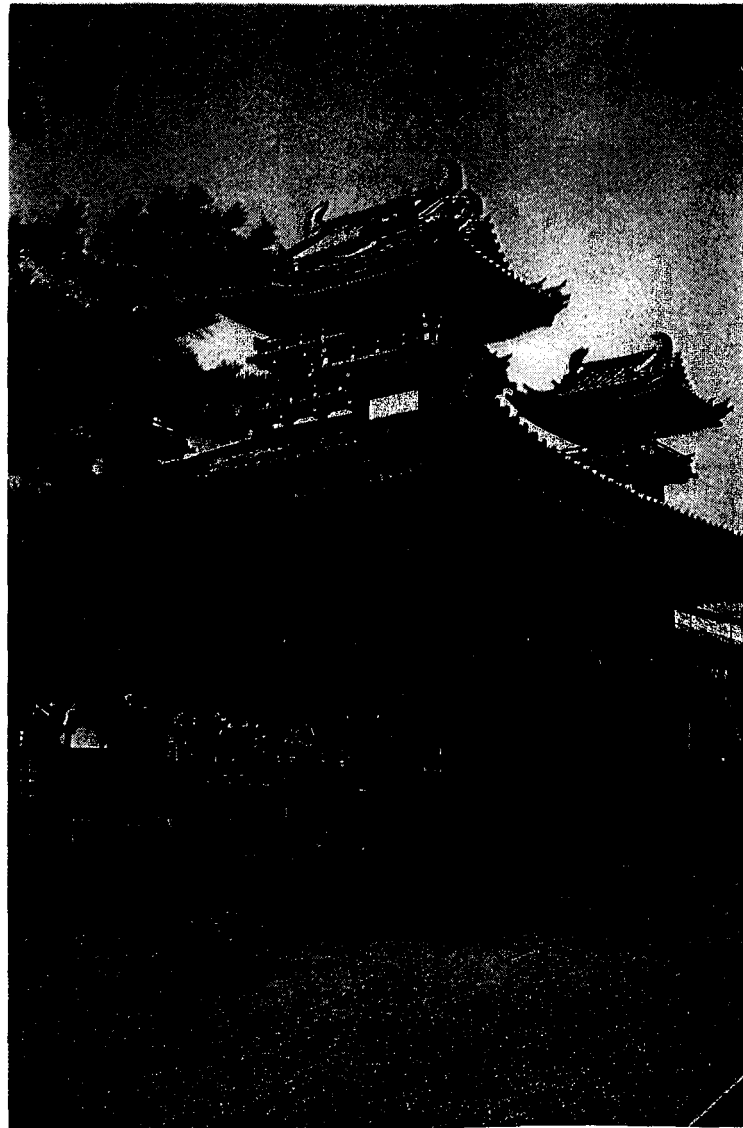
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Desalting the Sea
Water for all
humanity

▽ △ ▽

Next Month:

Creative Living



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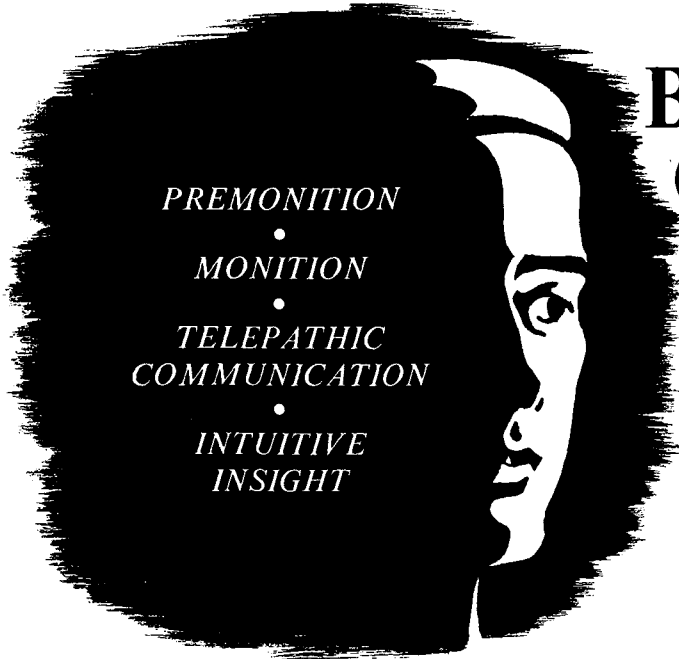
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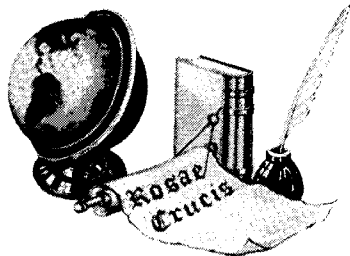
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
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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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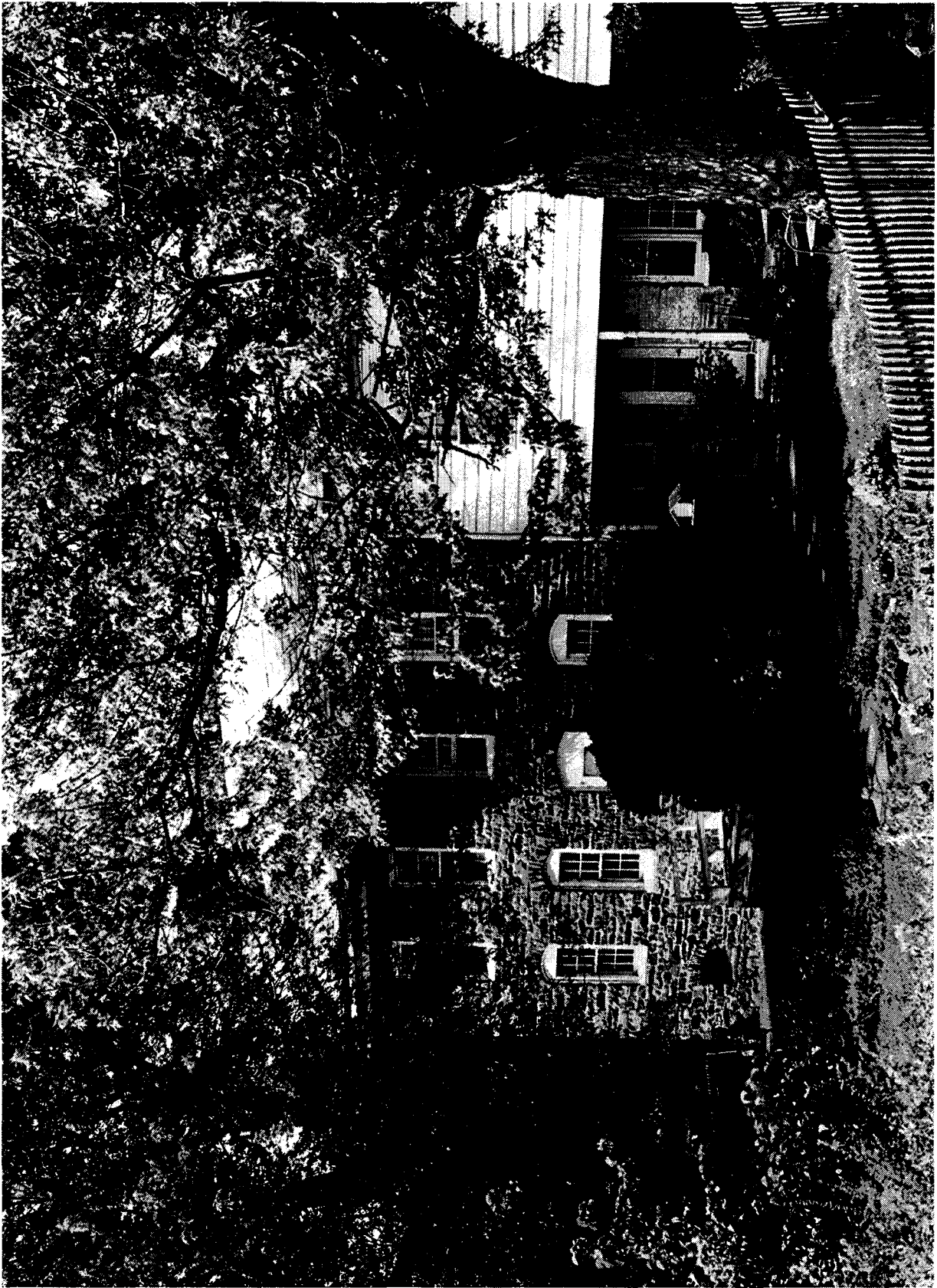
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GEORGE WASHINGTON'S HEADQUARTERS

The stone section of this farmhouse in Lambertville, New Jersey, was occupied by George Washington just prior to his crossing of the nearby Delaware River to lead an attack upon the British forces in the war of the American Revolution in the latter part of the eighteenth century.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

ANATOMY OF A MODERN MYSTIC

WHAT IS the anatomy of a modern mystic? What type is he? What are the qualifications and particular conditions which make for a mystic? Physically, he is of every race, color, and physical proportion—nor is a modern mystic limited to any geographical area of the world. The intelligence quotient of a mystic is like that of a cross section of people in any civilized land. It is a gradation from average to genius.

But if one is a modern mystic, he must possess some distinguishing characteristic. There must be some factor that sets him apart from all others who are not mystics. This difference is not that he is a mystic or that he is so designated. Rather, it is what made him become a mystic. It is the particular motivation which he has that others may not have.

Curiosity is an innate attribute of mankind. Many lesser animals also have this instinctive curiosity. It is prompted by that which seems unusual, different, unfamiliar. It would appear that curiosity, like caution, is related to the instinct of self-preservation. The lesser animals and man, upon the investigation of an object which has aroused their curiosity, either proceed to protect themselves against any threat which it manifests or to avail themselves of any advantages which it may suggest. An object that sustains curiosity may be related either to the satisfaction or the dissatisfaction of self. If it has a pleasurable scent or tastes good, then the object may be consumed as food. If it is obnoxious or threatening, the animal is either repelled by it or tries to destroy it.

Man's curiosity likewise is centered in self. Whatever draws man's attention, compels inquiry by him, he evaluates in terms of its possible satisfaction of self. Man, however, has an intellectual self which finds emotional satisfac-

tion in *knowing*. Knowledge is the very substance of the intellectual self. The objects of our knowledge are realities to us. The more we know, the more expansive self becomes, because it embraces an increasingly greater reality.

The *unknown* inhibits, that is, it blocks the intellectual self. But curiosity is the appetite of the intellectual self, and this appetite is voracious. This intellectual curiosity, therefore, seeks out and is attracted by everything which seems to be an unrevealing barrier. In other words, this intellectual curiosity wants to probe dark corners, to scan the heavens, to penetrate the depths of the sea. It even fathoms the recesses of its own consciousness.

Expanding the Frontiers of Self

With most persons, intellectual curiosity is dominated by some special interest. It may be the pursuit of information for some particular endeavor as the furtherance of an art or a business. In such instances the whole intellectual curiosity is being made to serve some utilitarian or practical end. With some persons the satisfaction had from self-serving and self-preservation is far greater than the intellectual pleasure which they derive from knowing.

We may say, therefore, that the distinguishing characteristic of a modern mystic and metaphysician is pure intellectual curiosity. He finds his greatest pleasure in expanding the frontiers of self, that is, giving a great reality to his own being. These frontiers of self are the *past*, *present*, and *future*. Each of us presumes that there is a beginning for ourselves. However, we only know of our birth through hearsay and experiencing the birth of others which is said to be similar. Likewise, we contemplate and wonder whether there was a point of generation, a beginning, for all of existence. This past, then, is

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the first point in a trinity of unknowns that intrigues a modern mystic's curiosity.

To a modern mystic there could not have been a creation of existence. The mystic contends that something cannot come forth from nothing. Nothing is only the negative human concept of that which is positive. There must be that which *is*, before one can arrive at an idea that something is not. If, out of apparent nothing, something is created, then that nothing would be a reality in itself.

Concept of Divinity

The modern mystics and metaphysicians, by their teachings, cannot accept a personal god, that is, an anthropomorphic being. Such a concept would detract—for them—from the infinite nature of Divinity. Such a concept attributes to the Divinity an image with humanlike qualities and motivations. If the Divine is assumed to be infinite in nature, then it must also be infinite in time and space. In other words, it has always been what it is, neither more nor less, nor has it evolved or developed.

To these mystics, beginnings are illusory. They are only variations of forms. Beginnings are a concatenation, that is, a chain of changes, a series of so-called causes and effects. Beginnings are the resulting gaps which man does not discern between changes. So-called human creations are but constant willful alterations by man of existing manifestations of nature.

To the mystic, the Divine is a cosmic force, a vital power. The inherent nature of this cosmic force is *to be*. To be, it must be active, never at rest. For something to be, it must manifest what it is. Therefore, the only invariable order is the invariable oscillation, the rhythmic motion of the Cosmic. All order which man perceives, no matter how persistent it may seem, is but relative. It is just the changing part of the cosmic order.

This cosmic vital power is an exalted consciousness. It must be, because it is sensitive. It is responsive to its own nature in that it persists to be what it is. This responsivity constitutes a self-

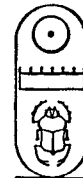
consciousness. Where there is consciousness, there are the qualities of mind. Thus this cosmic force is a *Cosmic Mind*. Any self-realizing being, one that is aware that it is, is, therefore, representative of the Cosmic itself. The greatness of any intelligent being, such as man, is not that it is, but that it *knows* that it is.

To the mystic, this cosmic vital power is good, but it is not good by intent because to strive for goodness first requires recognition of such a condition as evil. Since the Cosmic is all-embracing, self-sufficient, and eternal, it cannot be opposed by anything nor can it oppose itself. Consequently, such a factor as evil is nonexistent cosmically. Man, however, conceives certain ends as being the highest good. Therefore, all other functions which are not in accord with his notions and objectives he considers as evil. Consequently, the notion of evil is a limited construct of the human mind.

Discovering Cosmic Connections

This brings us to the second point of the trinity of unknowns, namely, the *present*. Since man knows that he is, he asks himself *why* he is. This question of *why* has been the principal cause of the diversity of opinion and conflict in religion and philosophy. To ask *why something is*, is to presume a purpose for it. It is difficult for the human mind to accept the idea that something may occur out of the necessity of its own nature. In other words, man finds it difficult to think that a thing is because it has to be. However, everything that is has to be something. It does not imply that, because something is, there is an intent or purpose behind it.

Man is purposeful only because he can use the force of his mind to direct certain other forces of nature. Man can desire a combination of things or conditions as an end to be attained which he thinks best. The cosmic vital force does not desire nor does it have ends in view. The Cosmic does not desire anything, because it is self-sufficient. The Cosmic has no ends to attain because it is everything in itself. Therefore, men, in trying to find out why they



cosmically exist, lay down speculative courses for their lives to follow. Some of these courses result in self-discipline. They lead to a rational approach to life, resulting in benefit to the individual and to society. However, many such speculations as to the cosmic reason for life are fanatical and, in effect, run counter to man's nature. As a result, they cause him and others eventual suffering.

In this present period of our lives, this *conscious interlude*, it is far better for us to first ask *how* we came into existence. Such a question is more within the scope of human discernment than is *why*. In asking *how*, one is never searching for a purpose. Rather, he is looking for the relationship between things. In other words, *how* is concerned more with realities and less with speculation. Man, in studying himself and his environment, through science and logical philosophical and metaphysical systems, comes to discover his cosmic connections.

Man eventually learns that he is not an especially chosen or preferred cosmic manifestation. He learns that he is an infinitesimal part of the cosmic rhythmic order. All things share equally in cosmic essence with man. The mystic and metaphysician learns that as some things appear less complex than himself so, too, many others are more complex. Beyond man's faculties of discernment may exist other great cosmic manifestations. The greatest thing about himself which man has discovered is his *own consciousness*. It is the mirror of all reality. It makes no difference whether the images realized in consciousness are actually as we experience them. The fact remains that man must live by what his consciousness depicts for him.

A Conscious Being

It is here that real purpose enters into the mystic's life. This purpose is not a speculation about some divine or cosmic plan for him. Rather, it is the final purpose that mankind must establish for itself. This purpose, as the mystic understands it, is the expansion of consciousness on all its potential levels. This purpose is to intelligently utilize

every reality that we experience. It is to use every force, power, or substance within and without us to expand our personal consciousness.

Such a human purpose is not selfish individualism. The more expanded the consciousness, the more understanding and sympathetic it becomes. The mystic learns that other reality must have its place if man is to continue to be. Just as the cosmic vital power has no end but to be what it is, so man strives to be wholly what he is, that is, a conscious being. This in various ways brings him great satisfaction.

After Death

The last point of the trinity of unknowns is the *future*. That future which concerns man most is what follows death. Man has arbitrarily decided that the kind of conscious being which he is on earth is the preferred state. We find, then, that most men, in their religions and philosophies, want to retain the same consciousness of self after death which they experience here. Man knows that death is a great transition in his physical corporeal being, but he does not want to accept an equally great transition in his consciousness. He loses individuality of form but he nevertheless wants to retain individuality of consciousness after death. To support this notion, he has had to believe that, after death, he carries with him the same set of morals and values as those observed on earth. Consequently, in the next life man expects rewards and penalties similar to those he experiences here.

The mystic and metaphysician has a distinctly different conception of the great *future* beyond the present existence. The mystic does not look forward to an immortal state, because to him everything *is* immortal and eternal in essence. Nothing is destroyed except form, and that is illusionary since form depends upon the sense qualities. Form is our inability to discern that nothing really is as it seems to be. *Everything is becoming*, as Heraclitus said centuries ago. There is not a time when our bodies are exactly what they were even minutes or seconds previously. There is a constant evolution and devolution, but

the energies of matter and the vital power are not destructible. They are immortal.

Man's consciousness is never arrested or static, and nothing static is ever preserved in a dynamic Cosmic. The consciousness of man is not like a photographic image which is held in bondage by chemical elements. Man's consciousness of self is not an image that can be put upon a cosmic shelf for some future reference. Rather, the consciousness at death is absorbed into the whole Cosmic of which it is always a part. As to what our experience may be, as part of the cosmic unity, the finite mind of man can only speculate.

After transition the self cannot have the same finite qualities as the mortal consciousness. After all, we are not

even certain what the distant galaxies may be like. Why then should we presume to know what complete *oneness* after transition is like?

Man becomes so attached to this individualism of self that he thinks merging it into the cosmic sea would be a personal loss. The mystic, however, understands that there is a continuous cycle of individuality of self and its absorption into the Cosmic, and then a return. It is like the water of the sea being drawn up by the sun into the clouds and returned again as raindrops. The falling raindrop has a momentary individualism. Its truly infinite nature is when it is again a part of the sea.

It is these basic notions that constitute the intellectual and metaphysical anatomy of a modern mystic.



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.

December: The personality for the month of December is Ludvik Svoboda, President of Czechoslovakia.

The code word is MAAT.

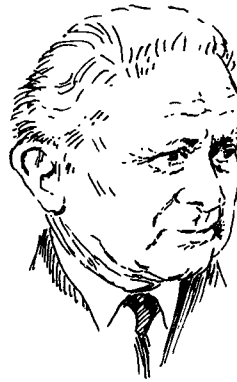
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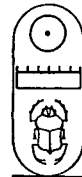
PIERRE TRUDEAU

February: The personality for the month of February will be Pierre Trudeau, Prime Minister of Canada.

The code word will be SCALE.



LUDVIK SVOBODA



Impressions From the Unseen

by ANNIE DYER NUNN

Aspects of psychic phenomena

WITH NO THOUGHT in mind of gathering material for an article on psychic experiences, I have listened from time to time to startling revelations recounted to me simply and believably by friends of long standing. These stories, coming as they did, from practical individuals not given to fantastic imaginings, have so impressed me that I have decided to pass them on to others. I have no explanation for that which was told me; I merely know that it is true.

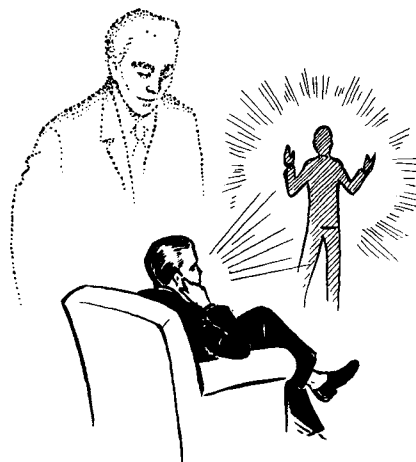
I am beginning with the incident I regard as the strangest of the group. It happened some years ago and concerns a twenty-year-old youth named Johnnie. This is what his mother told me:

"In order that you may get the full significance of this occurrence," she said, "I have to explain that my son was reckless and hard to manage. I was always uneasy lest he become involved in trouble of some kind.

"One Sunday morning Johnnie left home early, without saying where he was going. When he did not return home for lunch, I just supposed he had gone home with one of his friends, and gave the matter little thought.

"That afternoon I sat in the living room talking with a friend who had dropped in to see me. Except for our voices, the house was still. I remember hearing the clock strike four. As the last stroke died away I was startled by a resounding crash, like the head-on collision of two automobiles. The sound did not seem to come from the outside of the house. I knew that I alone had heard it.

"Then, in the split second in which this realization was crystallizing in my mind, I saw mirrored in the glass of the front door, which stood ajar, the perfect image of Johnnie. His face and shoulders



were as clearly outlined as if he were there before me. I screamed. The likeness disappeared.

"My friend sprang to her feet, 'What is it?' she cried.

"'Johnnie,' I gasped. 'He's hurt, or something!'

"There was nothing I could do, save wait in terror for news of Johnnie. Thirty minutes later I had it—from the police. At four o'clock that afternoon, Johnnie, at the wheel of a friend's car, had run over a girl and killed her!"

The next episode in this little series was related to me by a well-known newspaper woman. She began her story with this question:

"Who can say that those who have loved us here on earth are utterly separated from us when they have passed from our physical sight? It is our ignorance of the deeper laws of life that causes us to discredit that which we do not understand. If we were more believing, we might be aided in undreamed-of ways.

"That my mother, who died some years ago, watches over me I know of a certainty," my friend continued. "More than once I have had assurance of this. The most striking proof came a short time after she had left me. This is how it came about:

"On a certain morning before starting what was to be an unusually busy day for me, I knelt, as I often do, in my bedroom for a few minutes of silent prayer. I had been on my knees but a

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moment when I saw, floating in space and without background, the outline of a broken sentence in my mother's handwriting: 'My dear, be careful—your hand.'

"I rose to my feet stunned, all thought of prayer dismissed. What a queer thing for me to imagine! I exclaimed to myself. But had I *imagined* it? The more I considered the matter, the more certain I became that I had actually seen those words in space and that they were a direct message from my mother. But what did it mean? Was I headed for some unknown danger?

"I drove at once to the newspaper offices, and the morning rush crowded everything else from my mind. On my desk was a notation for me to visit the new mill and elevator that was about to be completed and write a feature on it, in time for the evening paper. I called a taxi and hastened to the location specified. The manager of the mill met me and we began a tour of the grounds. Our first stop was in a huge bare room on the tenth floor.

"The manager pointed to a wide opening at the back of the room. 'This is one of the improvements I want you to see,' he said. We crossed the room and I looked down into a shaft that reached down to the first floor. In the shaft were two heavy steel cables which operated a small elevator used by the men in going from one floor to another.

"The manager pressed a button and the cables started moving, one up, one down, just far enough apart not to brush each other. The sight made me dizzy and I reached out to steady myself. My right hand caught between the cables. A paralyzing pain shot through my hand, and I saw it being pulled slowly upward. I tried to cry out, but no sound came from my lips. Then, somehow, I succeeded in extricating my hand. As I reeled backward, the manager, who had turned to talk with one of his men, had his first intimation of what was happening.

"The manager examined my hand. It was badly cut and bleeding but was not seriously injured. 'It's a miracle your arm wasn't twisted off!' he exclaimed excitedly. 'How you ever got your hand out of those cables is a mystery to me.'

"It was then that I remembered the words I had seen in my room, and I knew what had saved me—an unseen power, my mother's tender love."

The third episode I want to tell you about is one of unusual pathos. It too occurred in the life of a writer friend of mine. It has to do with four little cousins and their adored grandmother. A very special grandmother she was, one who had time for funny-faced cookies, amazing stories, and long walks in the woods. She was special in another way also, as she was the mother of Bascom Timmons, famous newspaper correspondent of Washington, D.C.

This little story, one of the most pronounced cases of mental telepathy I have ever heard of, was told to me by Caroline Timmons, sister-in-law of Bascom Timmons. Caroline, who lives in Amarillo, Texas, is herself a writer of some note.

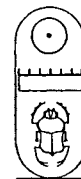
"Although Grandmother Timmons was up and about most of the time and never complained, she had not been in the best of health for some time," said Caroline. "She lived with her daughter, here in Amarillo, and was carefully looked after by all of us, with much attention from the children.

"One night, around midnight, my husband and I were awakened from sleep by the cries of our small son. 'Grandma wants me!' he was screaming. 'Grandma wants me!' He was in the throes of a hard nightmare. We tried to wake him, but he kept on screaming. Alarmed, I rushed to the telephone to call a doctor. But just as I snatched up the receiver, my husband succeeded in waking the child. 'I thought Grandma wanted me,' he said tearfully.

" 'Why Grandma's safe in bed! You can go to see her in the morning, first thing,' I told him. My words quieted the child and he went back to sleep.

"The next morning we had a dreadful shock, Mother Timmons was found dead in her bed. She had passed away about midnight, the doctor said. If she had called for help, no one heard her.

"We did not think of my little boy's nightmare as having any connection with her death until after the funeral when we learned that the other three children had been similarly affected at precisely the same time!"



On Vibrations

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

THE MYSTERY behind all forms of manifestation is the difference in their rates of vibration. The only way in which water could be changed into wine or wine be changed into water is by changing the rates of vibrations of the electrons that composed the atoms and molecules. The only difference between wine and water is in the rates of vibrations that give a distinctive nature to the atoms. The difference between the atoms of glass and the diamond are the vibrations of these two elements.

When water is sweetened with sugar the vibrations of the atoms of the water are changed. When water is soured or modified in any form, there is merely a modification of the rates of vibrations. The difference between stone and the soft soil of the ground is the difference in their vibratory rates. And the only difference between water and ice is a difference in vibrations that changes the softness of the water into the hard substance called *ice*.

Water may be changed into other hard substances differing entirely from ice and being of a nature that would support the weight of a human body by changing its rates of vibrations. The difference between an eye that is affected with some condition that makes it blind to light and an eye that receives and functions properly is a difference in the rates of vibrations of the physical elements composing the lens and other parts of the eye.

The difference between disease and health is a difference in the rates of vibrations of nerve and blood energy and a difference in the rates of vibrations that compose cells. By changing the vibrations of anything, we change its appearance as well as its nature and we thereby change its service and functions. I have seen things created by a control of the vibrations in space that have not yet formed themselves into matter. . . .



When Jesus appeared before his Disciples in a closed and locked room, he merely changed the vibrations of the walls and doorways and changed the vibrations of his own physical body so that the various forms of matter might pass through each other without any interference. The X-ray and other rays of light and power can penetrate matter without any trouble because of their vibratory nature.

One of the modern miracles that reveals the ability of vibrations to penetrate matter was the demonstration made not long ago [1933] by taking a sensitive radio set into one of the newest of the concrete and steel vaults built many, many feet below the surface of New York City streets. In this huge vault with walls of great thickness and composed of steel and concrete that could not be penetrated by any other physical means, the vibrations of the radio waves passed through the walls without trouble and the radio set gave forth its responsive interpretation. A test was made under water and in various other deep places with the same results.

Few of us realize that we are dealing with the change of vibrations in many of our affairs every hour of our lives. The wife at home who is cooking is changing the vibrations of flour and

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water when she mixes them together to make a dough. When she adds shortening or baking powder she is starting another form of vibrations which are to modify the vibrations of the batter. When this mixture is put into the oven the vibrations are again changed—the raw, uncooked batter is changed into a cooked state. The bread, the biscuit, the cake represent changed vibrations.

When coffee is allowed to come together with the steam or water at the boiling point, the vibrations of both the water and coffee are changed and a new product is brought about by the new vibrations. The same is true of tea. Meat and vegetables are cooked or prepared by changing their rate of vibrations.

The moment we eat food and bring it in contact with the acid in the stomach preparatory to digestion, and in contact with the saliva in the mouth, we change the vibrations of the food, water, coffee, and tea. When we drink a glass of milk, certain acids and alkalis enter into it and start changing the vibrations of milk into something else, so that when it reaches the stomach and the intestines, it is not milk but a new product that can be digested and from it the proper nourishment taken by the human body.

A piece of paper upon which a letter is written and the piece of paper upon which the pages of our *Forum* magazine is printed represent matter after its vibrations have been changed. In such paper are pieces of wood, mineral elements, some water, pulp or other matter, some hyposulphite of soda and other chemicals so mixed and blended that the vibrations of each have become changed and united into a new set of vibrations that manifest themselves as paper. By changing the vibrations of paper we could have a piece of wood again or some minerals or something else.

I remember, as a young man interested in photography as a part of my art work, I often found myself without chemicals out in the country or on the farm and without any facilities for getting what I needed.

One of the things that I would often find missing was hyposulphite. On such occasions I would get together many of the old and yellow pages of antedated

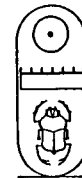
newspapers that were in the garret and soak them in a small tub of water and then squeeze out the water. I would set the tub of water out in the sun to evaporate, or boil it in order to evaporate it.

Gradually a sediment formed at the bottom of the tub or pan which would crystallize and I would have a mild form of hyposulphite, for hyposulphite is used in making paper. The crystals are hidden in the paper because their vibrations are slightly changed in the process of making paper, but by reversing the process and putting water into the paper again the rates of the invisible crystals are changed back to their proper form and once more the soda is available. . . .

There are millions of persons throughout the world who will positively deny that the human mind can affect anything external to the human body, or that it can influence things at a distance, even the distance of a few inches. There are scientists and scientific writers and editors, physicians, attorneys, philosophers, and students of all kinds who will deny that the mind's influence can move a drop of water or the head of a pin. They will demand a demonstration and claim that no one has ever proved that such a thing is possible.

When one of the great scientific laboratories of our industrial electrical world produced a huge bolt of artificial lightning some years ago, every scientific and nonscientific newspaper and magazine in the world commented on it. It was considered the greatest scientific achievement of the age. After all, all that man did in that case was to apply natural law. Nothing new was invented and nothing new was made use of in order to produce that electric bolt. Astonishing as was man's achievement, however, in controlling and directing nature's forces, it could not compare with the simple act of one of our AMORC members sitting down and concentrating on a glass of water before him and causing a drop of oil or a match floating on the water to obey his will.

Some scientists have said that if it could be proved that there was any thought power radiating from the human mind that could move a pin or a



drop of water a millionth of an inch, then the whole history of natural law would have to be rewritten and the human mind considered from an entirely different viewpoint. But our members make these demonstrations.

The individual who makes the experiment becomes convinced of a principle, and he has become acquainted with a law and a fact.

Whenever I have spoken to a great scientist about floating a match on a glass of water and concentrating upon it, he has invariably said that he could not bring himself to test such a foolish and absurd principle. Because of his *positive belief* that it would not work he would not even think of testing it. He has frankly stated that I might just as well ask him to go to the edge of the roof of his house and step off into space with the belief that his body would float. He knows it will not! At least he is sure that his body will not float and, of course, it would not. But Jesus was sure his body would walk upon the water when he stepped upon it and because of his faith and *knowledge* he knew what to do.

The power that the human mind radiates is far greater than is shown in

any test with a match on water or a floating drop of oil. The great problem is to apply so little of the mind power that the whole glass does not explode. If we but knew how to direct properly or control the energy that is being radiated every moment of our lives by the thoughts we think and by the concentrated gaze of our eyes, we would be astonished with the possibilities. We would feel that we were walking about with the greatest explosive bomb that science has ever been able to create, burning in our hands and ready to explode momentarily.

It is fortunate for all of mankind that not everyone becomes familiar with this knowledge, and it is more fortunate that the Cosmic does not see fit to let every foolish mind become acquainted with its laws and principles. But all vibrations in space are easily controlled by the vibrations of the mind. Everything that exists was once conceived of thought and became manifest in the physical world as the thought vibrations created all things. The study of vibrations is the most remarkable and most bewildering as well as the most fascinating that man can enter into.

(see page 430)

*The
Rosicrucian
Digest
November
1968*



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THE PARTICIPANTS in a Boston chess tournament in early 1967 were startled to find a new entrant in the competition. This participant, MacHack by name, was a bit of an irritation to the other players because he had to be wheeled into the tournament room, was physically unable to move his own pieces, and could not speak a word of English.

But if physically handicapped, MacHack compensated for it with an extraordinary coolness in the midst of the intense pressures of the tournament. Not once did MacHack flinch or exhibit any of the nervous eccentricities of his opponents, such as gum chewing, finger tapping, smoke blowing, or table upsetting.

MacHack displayed no human failings because he was not human but a PDP-6 computer programmed to play chess by students and faculty of the Massachusetts Institute of Technology. For all his staid composure, he did not fare well in the tourney, which was his first. His score was four losses and a draw, and currently he has one of the lowest rankings of the 8000 members of the United States Chess Federation.

Psychologists have long been interested in the game of chess for many reasons, including the symbolism of the pieces. But their interest has been centered on the thought processes of the player, how he sizes up a problem, considers possible avenues of escape or attack, and finally chooses one strategy. Cybernetics, the study of the brain and nervous system of man compared with the mechanicoelectrical system of a computer, has aided psychologists in analyzing thought processes.

Although the computer has trespassed on much of what was once man's eminent domain, a good chess player can easily defeat the most efficiently programmed mechanical player at present. Computers have a better chance against their own kind: there is currently an international match in progress between a machine at Stanford University and its counterpart at the Moscow Institute of Theoretical and Experimental Physics.

Psychologists have become interested in chess-playing computers in order to better illuminate the processes that oc-

ROBERT BRAUN

Chess and Psychology

cur in human thought. They hope to learn much more about man's ability to use searching methods in solving problems. Psychologists also hope to teach computers to *think* better by imitating human thought processes.

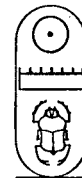
Chess is a game in which the players are constantly required to solve problems. Neville, Shaw, and Simon, pioneers in the computer field, said in 1958, "If one could devise a successful chess machine, one would seem to have penetrated to the core of human intellectual endeavor." Herbert Simon was at the time so optimistic about the idea that he predicted a digital computer would be world chess champion in ten years, "unless the rules bar it from competition."

A Russian ex-world champion, Mikhail Botvinnik, predicted that eventually the World Chess Federation will have to hold two tournaments, one for humans and one for machines.

Others are not so optimistic about the mechanicoelectrical wizards of the chessboard. John Pfeiffer in his book *The Thinking Machine* says that if a computer explored all the possibilities of the first move of a chess game it would be wasting time by studying many trivial moves that a human player would disregard instantly.

Scientists agree that no machine can actually be expected to play a perfect game of chess. Botvinnik, an electrical engineer, says that computers will "fail so long as we try to create a machine that makes no errors; however, I think we can solve the problem if we try to make the machine 'in our image.'"

This, then, has been the goal of most computer chess programs—to make the machine *think* like a man. Programmers have tried to isolate the goals for which a human chess player strives, once he has grasped the problem facing



him on the board. According to most chess experts, comprehending the problem involves two processes: *depth* (number of moves ahead to be seen) and *breadth* (number of possibilities to be explored on a given move).

In problem solving the human chess player first determines his strategy. The nearly infinite array of possibilities shrinks to two or three promising courses of action. A machine that operates on these principles is the goal of computer scientists.

Before the machine can be made to imitate man, however, scientists must have a great deal more knowledge of human thought processes. Psychologists are often frustrated in attempting to discover what goes on inside the head of a *grandmaster* of chess. His brain apparently operates so quickly that a kind of mental shorthand takes place and reasons given for moves are often difficult for him to translate into sentences.

Often the comment for a particular move is, "It looked good," or "That had to be the right move." Much of the time the chess master's reasons are intuitive, not clear even to himself. He takes so many factors into account and weighs them all so quickly that he leaves a present-day computer far behind.

Adrian de Groot, a psychologist who did his dissertation on "Thought of the Chess Player," is pessimistic about the computer's chances to equal, much less better, a human expert. De Groot applies two standards to the chess play of a computer: *achievement* (can it play as well as an expert?) and *process* (does it think like an expert?).

On the first count he finds the results disappointing. "Computers are still very poor chess players and I do not have much hope of substantial improvement in the near future." This statement was made in 1964; MacHack's recent poor showing in Boston tends to support De Groot and to make Simon's 1958 prediction appear overly optimistic.

Regarding process, De Groot sees more hope for computers in that they follow some of the logical steps used by human players. For example, when finding himself in an unfamiliar situation, the human player usually evaluates it by determining which side has

the more valuable pieces and calculating his opponent's possible moves. He then determines his own move. Computers can and do follow this human pattern.

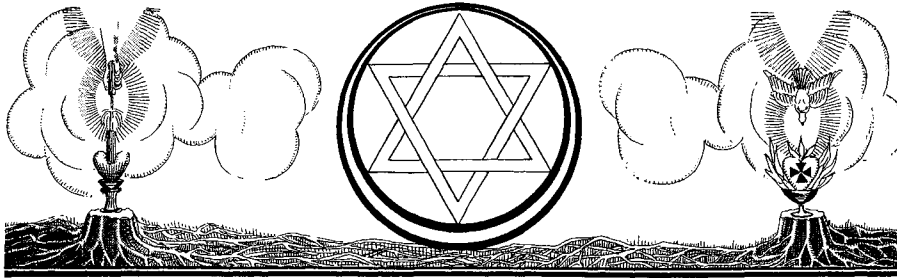
De Groot summarized his dissertation on chess thought by saying that a chess player's strength was much less dependent on calculation than it was on "skill in problem conception." According to him, chess masters have the ability to isolate the significant features of a situation—a skill in which their mechanical counterparts are sadly lacking.

Another failure of the machine, he says, is its inability to imitate the way a human player reinvestigates the same move again and again. A move that had been previously put aside, because it could not accomplish the specific goals of the moment, is recalled and reevaluated with a different goal or goals in mind.

This process, which De Groot calls *progressive deepening*, is much like the thinking of a scientist who formulates hunches or theories which cannot be supported by evidence, but which stimulate his thinking and lead to theories that can be supported. He considers this constant reevaluation of possible moves, even after they have once been discarded, essential to chess play. The computer, he says, discards a move if it fails to meet predetermined criteria and does not return to it again. He makes it clear that this *progressive deepening* is not the result of indecisiveness or inefficient thinking on the part of the human, but rather an efficient and essential way to problem solving.

Opinion is divided among experts in cybernetics as to whether a machine will ever give a chess master a competitive game of chess. Man possesses two thought processes that may be difficult to duplicate in a machine: skill in problem conception and the ability to reevaluate moves once discarded.

Whether or not such a machine is ever built, De Groot and his associates believe the attempt to program a computer that *thinks* like a human chess player is valuable because of what it is revealing about human thought processes.



To Reach An Ideal

by RODMAN R. CLAYSON, Grand Master

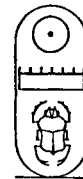
TO REACH an ideal one must exercise mastership. There is one way in which mastery of self is attained. It is through the proper and systematic study of nature's laws, laws which govern the universe and which govern man and affect man's relationship to all that exists. To know man's true relation to the universe and to other men, to know his unlimited personal powers, and to know the latent processes and fortitude of mind help to make us a power for greater constructive, creative good, a success, a credit to the world, and a real part of it. To use our knowledge of this relationship requires mastership of one's own powers and abilities, working in harmony with nature's laws, attuning with the Divine Mind, maintaining the poise of peace, radiating love, and mastering and conquering contesting forces which come from darkness, fear, ignorance, and thoughtlessness.

More important than seeing with the mortal eye is seeing with the eye of intuition. Greater than hearing with the mortal ear is hearing the voice of the inner self. In a world of creative accomplishment, the silent influence of a dominating will is far more commanding than the learned lips of a dictatorial voice. Intellectual mastery of material knowledge in the world is sufficient only in the mastery of material problems and leaves every man to battle with his wits to hold and maintain that which he has but lately won.

Nature knows nothing of such material things as warfare and majestically stoops to help those who understand her ways and those who cooperate with her in universal construction, benevolent creation, and human progression. Unfortunately too many people have a misunderstanding of natural phenomena, and they are seemingly ignorant of the fundamental causes of existence and the meaning of life.

Just how much do we desire mastery? How greatly do we want to bring into our lives the fullness of living? Some have attained their goal, and by no means have all those who have passed on from this life realized mastership. There are men and women on earth today who walk like gods among us. We may know them *not* but they are here. They are the ones who thirsted for knowledge and were willing to work hard for it. They are the ones who have the capacity to project their light into the darkest corners of ignorance and indolence. Sometimes mastership calls for sacrifice in one way or another.

Let us recall the lives of some of the great men and women of history who reached what we call *mastership*. Mark Twain, who was loved by all, lost one by one the members of his family through sickness and accident. Benjamin Franklin was betrayed by his own son. Wagner, in spite of banishment and poverty, wrote millions of notes for



his operas and succeeded in conducting the performances. Francis Bacon was betrayed by his enemies and was so little understood. In fact, today, centuries after his death, Bacon's true life is still shrouded in mystery.

Think of Robert Louis Stevenson who wrote some of his stories while confined to his bed with tuberculosis. Think of Beethoven who subjected his household to a reign of terror while he composed his music. And think of Mozart whose only studio was a noisy beer-and-billiard garden. Nearly every person we consider to be supremely successful has had many hardships.

A Definite Purpose

What is the force that drew these men and women toward their goal? From where did they get their strength and inspiration? We know that each and every one of them had established for himself an unselfish ideal. It was a desire to reach this ideal that compelled them to go forward despite all obstacles. Through having a definite purpose—the will, determination, and stamina to fight for their objective—strength and enlightenment came to them when they needed it most. Now it is not cosmically ordained that we experience vicissitudes. It is, however, a position where one often places himself in order that he may experience personal development and also serve humanity.

If we do not work hard to further a noble ideal when it is necessary, we will find that we do not have the strength of character to succeed and place our leadership in any sphere worthy of human endeavor. There are, of course, those who have been prominent in the development of thought and the welfare of humanity who seem to have passed through transition without having realized pain and tribulation. These are the exception rather than the rule, but how do we know that they did not undergo suffering?

We do not mean to imply that everyone is destined to become a great benefactor of humanity. However, we do mean that, in the course of the cycle of development of the soul personality, each individual is given the opportunity to serve. Such opportunities carry with them innumerable tests arising out of

circumstances. By one's own will and strength of character he either passes the tests or he fails. Sometimes negative or positive circumstances prevail because of the events of time in a particular period of history. These events must be challenged by thinking men and women.

To reach mastership, the body and its desires must be kept in proper order. The appetites must be used for the purposes for which they were intended. They must be prohibited from enslaving us. No man is a master if he cannot discipline his mind and compel himself to act for what he believes constitutes that which is good and constructive. We can take the line of least resistance and remain static, or we can establish a goal for ourselves and endeavor to do everything that we possibly can to reach mastership. It is not necessary that we become leaders in our field, but what we can do is turn attention to mastering the things which are nearest to us that we may enjoy happiness and live a richer, more harmonious life.

Effort

There must be a personal ideal or goal. How many people actually have a goal or ideal? If they think they have, are they willing to study one night or one hour each week? Do they read uplifting literature? Do they attend educational lectures? Do they have a true sense of moral and cultural values? Only the person who actually lives his work and feels that he has a mission to perform would and could endure the trials of mastership. Is such tribulation worthwhile? If thousands of leaders in our history had not labored and suffered for an ideal as did Abraham Lincoln, for instance, there would be no civilization, and humans would exist in a low level of human life.

For hundreds of years Rosicrucians have been foremost among those who would bring light to a darkened world, and today the Rosicrucian Order, AMORC, continues to inspire minds on a scale never possible before to provide proper and necessary guidance to those who aspire to better things and who desire to live useful, constructive lives.

What is the compensation for hardship experienced in working for an

ideal? Certainly it is not great wealth. The reward is a gradual realization of the great ideal which is being fulfilled. The incentive is the result and comfort to the inner self, the joy of constructive accomplishment. It is an incentive that carries forward every humanitarian who in his thought and conduct is ahead of his time. Such people have used their own intellectual, personal, and spiritual qualities as a stimulus by which humanity has been given momentum to reach a higher plane of civilization in different periods of the world's history.

Spinoza, a great mystical philosopher, is such an example. Because of his ideals he was excommunicated from the synagogue, and he was hardly less objectionable to Christians. So bitter was the ill-feeling toward Spinoza that an attempt of assassination was made upon him. Today the world refers to him as one of the most profound minds of all time. No sane person wants to endure such hardships. On the other hand, one who is truly imbued with the spirit of advancing knowledge and of rendering service will not shun such tribulation if it is necessary.

Fortunately, each student of mysticism or each sincere seeker after truth is not *obliged* to make great sacrifices.

As Rosicrucians, we are practical people. To a great extent we are realists. We see no harm in ambition, for ambition in itself is desirable for achievement. The thing which must concern us is the value of our objective, that is, whether or not it is worthy of attainment.

It may well be that you are a master of your life, but it may also happen that the things you master are not sufficiently evaluated by you. You should look about yourself and see how many things you have that others do not have. You may find that you are far more the master of the problems of life than you had thought.

Perhaps we should sing praises for what we have instead of bewailing the lack of what we think we should have, and at no time should we permit ourselves to become intoxicated with the fumes of incense of the would-be gods of materialism. It is through trial that

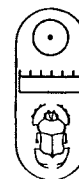
to some degree man becomes more spiritual and masterful. Trial and suffering attune us with the sorrows of the world and make us more sympathetic, more tolerant, and more kindly in our attitude toward others.

Our own personal experiences teach us great lessons of life, and through these we evolve and unfold our character and personality like the petals of the rose unfold to give the rose its grand and beautiful form and the fulfillment of the seed from which it came. One cannot achieve mastery by retiring from society and becoming a recluse.

Trials and Tribulations

Hardship needs no key, for it is its own interpreter. We do not need to explain it, for virtually everyone has at sometime in his life intimately experienced it. It becomes only necessary then to realize that adversity is not in vain but that it is an alchemical process. Through it man's nature can be purged of false conceptions. The truth of life, happiness, and love are known for their real value. It is through travail that we know by comparison the real good of life and become conscious of the extremes required of our existence. This, then, is the mystical significance of trials and tribulations. These are largely requisites in the process of mastership.

Mastership is attained by working at it with sincere enthusiasm. One must be passionately fired with courage, desire, and will to reach the ideal. These are the driving forces when the cause is worthy. It is something that consumes one. You are not only conscious of it but you live it as a part of you. The challenge is made, regardless of the obstacles, and it is a conquering charge that has the fierceness of masculinity, and yet is sufficiently feminine to be gentle, kind, and tender. This provides one with the ability to perceive the light of "That which shall remain." Mystically we become more spiritual. Mastership in and of itself is the unselfish rendering of service and having the ability to create opportunities for carrying out such service. This provides the means for reaching a worthy ideal.



The Enjoyment of Nature

by MARY THOMAS PEACOCK

ROBERT Sparks Walker was a lawyer by profession but a naturalist and author by choice. He chose to arise early in the morning to commune with nature and write about it.

When he was ten, he made up his mind that he would be a naturalist and writer. At the age of twelve he started writing. He completed his college work at old Grant University, now the University of Chattanooga (Tennessee), graduating in 1905.

Apart from his writing, he led Girl Scouts, Boy Scouts, school groups, and adults into the woods to open their eyes to the wonders there. Over the telephone he answered questions daily. Also he examined the leaves, flowers, and rocks brought to him for identification.

He took in orphaned birds and animals. He raised a sparrow hawk that delighted in sitting on the typewriter, watching the movement of the type bars. As a result, Mr. Walker wrote an article, "The Sparrow Hawk Should Be Spared." "Sparrow hawks," he said, "are one of the most dependable natural checks against mouse and grasshopper pests." At one time a dove was a member of the Walker household and it, too, would perch on Mr. Walker's typewriter as he worked.

Then there was Sarah, a catbird who spent four summers at Mr. Walker's place. During July of the fourth year, a thoughtless boy slugged her right wing. The wound healed but left three of her stoutest wing feathers out of range. With subfreezing weather Mr. Walker became concerned, because catbirds winter farther south. Sarah continued to come many times daily to pick up the luscious black walnut kernels her admirer placed on the food tray outside his window.

When a further drop in temperature was predicted, Mr. Walker later ex-

plained, "A passenger plane zooming overhead beat a practical idea into my head." He reached for the telephone. "Is this the manager of the airline to Florida? I have a worthy little mother clad in softest feathers who, because of an injury, is unable to join the rest of her family who left before the cold weather set in. If I were to take Sarah to the airport, would you kindly take her aboard and, when the plane landed in Miami, open the carton and let her out?"

On December 19, 1944, the manager of the Southern Newspaper Publishers Association and the secretary of the newly formed Chattanooga Audubon Society, with Mr. Walker, escorted Sarah to the airport. The carton was addressed to Lee Hills, the Managing Editor of the *Miami Herald*. There was also a letter of introduction describing Sarah's character, past history, her wound, and wishes.

When Lee Hills received a telegram informing him that a *star* singer was on her way to visit the newspaper, he dispatched a reporter to meet Flight No. 9. Afterward he told of his amazement at welcoming a bird instead of a woman. (How Mr. Walker did enjoy a practical joke!) But Mr. Hills was game.



SPARROW HAWK ON MR. WALKER'S TYPEWRITER

The
Rosicrucian
Digest
November
1968

Sarah was hurried to the newspaper office where she was fed and photographed. In the morning she was given the keys to the city and her freedom. The next day the *Associated Press* picked up the morsel and the story of Sarah appeared in newspapers all over the United States and Canada. Then Mr. Walker was literally besieged with letters. "But the real climax came at three o'clock May 3, 1945," as Mr. Walker told the story, "when Sarah landed her private plane in my window. I was still pounding the keys, and she looked in with an expression of 'Hello, old pal, it's good to be back.'"

Mr. Walker filled the years with helping form the Chattanooga Audubon Society and became the executive director of the society's Elise Chapin Wildlife Sanctuary, which is the old Walker farm on the Chickamauga. Here the society restored the log cabin, fittingly furnished it, and named it *Spring Frog Cabin* after the Cherokee naturalist. During his lifetime, many honors came to the naturalist-author.

In July 1958, the brick building standing near the Loblolly Lunch Grove in the Elise Chapin Wildlife Sanctuary and belonging to the Chattanooga Audubon Society was completed and dedicated as the Robert Sparks Walker Memorial Building. Here among other treasures were placed the scrapbooks of Mr. Walker's "Answers on Nature." These ran for many years in the *Chattanooga Times*.

As a result of this one man's enthusiasm, on Christmas Day people still count the number of bird species they see. One year, over ninety different ones were reported. Birdbanding is registered. Lectures with slides on flowers and birds taken on the sanctuary are offered to the schools. Visitors continue to walk the trails in the over-one-hundred-acre sanctuary led by those who have sat at the feet of the master naturalist.

Here was a man who endowed every bird and wild flower with a personality. In *Flower and Feather*, the quarterly magazine of the Chattanooga Audubon Society, the cardinal or crow told its own story.

Military Acres was only one of the several areas set apart in the wildlife sanctuary. There are *Literary Acres*, *Conservation Acres*, and *Founders Acres*. With poetic and solemn ceremony, Mr. Walker dedicated individual trees to past and present persons who deserved the honor. The ritual included placing on the tree a metal marker bearing the name of the person and the date. Little short of two hundred trees were so dedicated by Mr. Walker and today his followers carry on the custom.

Mr. Walker's published books include *State Flowers and Birds*; *As the Indians Left It* (the story of the sanctuary); *Lookout, the Story of A Mountain*; *Torchlights to the Cherokees* (the story of Brainerd Mission, containing material rare and now unavailable).

Under the joint sponsorship of the National Audubon Society and the Chattanooga Audubon Society, a series of screen wildlife lectures is offered annually to the public with free matinees to school children. The year 1966-1967 marked the twenty-first year.

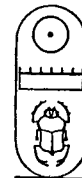
Today there are hundreds of men and women who won their nature merit badges as Girl and Boy Scouts because of the guidance of Mr. Walker on the trails. These and a host of others who never were scouts rise up and say, "Truly the naturalist was right. Field and meadow, wood and stream are an open book where one may learn, and many are the lessons he taught us there."

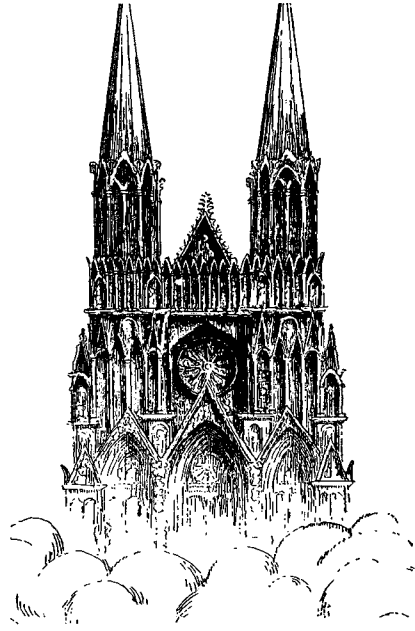
The seasons turn. The trilliums rise starry-eyed on Wake Robin Hill. The Virginia bluebells nod along the Sarah Key Patten Trail. Autumn paints the leaves and the Chickamauga runs on—and so does the endless variety in nature for man to enjoy.



The noblest employment of the mind of man is the study of the works of his Creator.

—Unto Thee I Grant





Cathedral Contacts

A BASIS FOR MORALS

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

PROBABLY FEW of the younger generation of today are very familiar with the writings of the naturalist-philosopher of the last century and early part of this century, John Burroughs. Even the older generation may remember John Burroughs only as a nature writer. In fact, he did a great deal to popularize the study of natural history, particularly among younger people, and to advance the study of various natural-history subjects as a hobby or pastime. As a result of his being either unknown or known only as a nature writer, few people today are familiar with his philosophical writings, and yet he did contribute substantially in the field of literature and philosophy, particularly during the latter part of the last century. Much of his writing in this field is today dated and does not have the significance that it had when he wrote it, but as in all philosophies and reflec-

tions of individuals who have studied themselves and their relationship to the Cosmic, of which they are a part, there is often enduring truth, as is indicated by the following quotation from one of his books:

“The whole order of the universe favors virtue and is against vice. Things have come to what they are, man has arrived at what he is, the grass and flowers clothe the fields, the trees thrive and bear wholesome fruit, the air is sweet, and water quenches thirst through the action of the same principles by which we see that virtue is good and vice bad. Things have clashed and warred and devoured each other through past eternities, and out of the final adjustment, the balance at which they have at last arrived, we see that virtue is to be sought and vice to be shunned; we see that a good man’s life is the fruit of the same balance and proportion as that which makes the fields green and the corn ripen. It is not by some fortuitous circumstance, the especial favor of some god, but by living in harmony with immutable laws through which the organic world has been evolved, that he is what he is.”

This in a sense introduces the subject which I want to discuss at this time. Many people are concerned about the modern world with its fluctuating ideas, with its changes in values, and with the weakening hold that the religious concepts have upon individuals today. The basis upon which moral beliefs, practices, and principles were previously established is losing its hold. It is, of course, well known that in the field of religion at one time man’s moral life was closely associated with his religious practices and beliefs. It was also a common concept that violation of the moral code would result in punishment in eternity; that is, the moral code was closely related to religious practice. I can remember as a boy that to violate any moral principle or a doctrine established by the church was the equivalent of a one-way ticket to hell and eternal damnation.

Individuals today do not believe or respect religion as a necessary supporter of the moral practices of the individual. Consequently, there are those who

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claim that morality has little hold upon the modern generations, and that in fact we are living in the most immoral age of all times. I am not going to enter into this subject as to the degree of morality that exists today or existed in any other period of history, but we all will agree that religion as a force today has little pressure to exert on an individual's moral behavior.

There is still a basis for morality, and that basis, as advanced by a leading thinker in this country some time ago, has not had the attention that I believe it deserves. This concept is that there is a close relationship between morality and freedom. Of all the values in the physical world, freedom has been upheld as one of the greatest. Men have fought wars, have died, have sacrificed their lives and property in the name of freedom. Countries have been established. Codes and systems of behavior have been worked out to insure freedom for the average individual. Most countries in the Western world are proud of the basis upon which their country is established to permit the maximum of freedom to the individual. No doubt freedom is a valuable possession. It gives each of us the right to do as we please, to act as we want to act, and to conduct our lives according to our own decisions and our own beliefs if, in that procedure, we do not interfere with the right of other individuals' freedom.

I think there is no doubt—and probably there will be no objection taken to the principle—that we all want freedom. We will go to considerable lengths to avoid surrendering any of our rights to free action and to freedom. With this concept, morality has a close connection. Living an immoral life restricts freedom. The individual who lies immediately puts himself in a position of restricting his freedom, in that he has to think in the future of everything he says and does to be sure it conforms to the lie already told. In telling one lie, his future behavior in the sphere or part of his life affected by that lie must always conform to the lie told. As a result, he gives up some of his freedom of action, because he has to stop and think how he bases his life upon the

lie that he has told and wants accepted as truth.

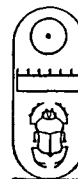
The young couple, teen-agers, for example, who commit an indiscreet act and are forced into an early or hasty marriage are giving up a period of freedom during a time when they could be adjusting to life rather than to each other. They have sacrificed the freedom of the age when they would possibly be finishing high school, entering college, or beginning a profession. Not that it is wrong to marry at an early age, but it is better to be able to make that decision without being placed in a situation where the individual is forced to do so, and without having to act because of a former act voluntarily done by the individual in the past, which now robs a degree of freedom in forcing a decision to be made.

In other words, a basis for morals today can be built upon a love of freedom. If we are taught from early childhood onward the value of freedom and the fact that any immoral act restricts that freedom, then I am sure that, with time, as strong a basis for moral action can be established upon the basis of maintaining freedom as it can be upon superstition, religious beliefs, or threat of punishment.

Morality should not be linked with punishment. It should be linked with the advantages and enjoyment of individual freedom. The moral individual is the most free individual. He is the one—being free—who has the greatest opportunity to advance, to evolve, to live his own life, and to perform the purposes for which he is incarnated.

The Cathedral of the Soul

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Water For All Humanity

by FRANZ SERDAHELY

PERHAPS THE greatest "break-through" in science for the benefit of mankind was announced several months ago at the dedication of the new two-million-gallons-per-day sea water desalting plant in Key West, Florida. Powered by an atomic reactor, the packaged thermodynamic installation that converts brackish sea water to steam then condenses vapor into pure distilled water which, when "flavored," pours into pipes and into thousands of homes and businesses in that area.

The dream of mankind to tap the billions of gallons of foam-flecked, green sea water and make practical use of it for the growing of crops, and for drinking and bathing, began back in the days of the Romans, when crude solar stills were built with "windows" made of thin, fine silk through which the sun's rays would pass. Beads of condensate on the inner side of the bamboo-framed screens would trickle down to stone troughs for workers to scoop into earthen crocks.

In the Bible, there are several references to water coming from a point of origin and fertilizing the earth, as in Psalms 104: "Thou makest springs gush

forth in the valleys; they flow between the hills." Or Job 36, "Who has cleft a channel for the torrents of rain to satisfy the waste and desolate land and to make the ground put forth the grass."

In the Middle East, Saudi Arabia has had desalting plants in operation for more than thirty-five years. Thousands upon thousands of gallons of sparkling, fresh water flow daily from a cluster of small plants built by American engineering firms into huge irrigation dikes. From here the water is circulated into fruit and palm groves, acres of grain and sorghum grasses, and into special reservoirs where villagers can use the water for their own needs.

For the past three years, the United States Office of Saline Water, The Atomic Energy Commission, the Kaiser and Catalytic Construction Company have been jointly completing plans for the construction of a hundred-million-gallon-per-day desalting plant powered by a dual-purpose nuclear plant that will not only create fresh water, but electrical power as well for the Government of Israel. Forests and fruit orchards have already been started in the tiny nation, and with sea water to

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be used rather than available fresh water, the country hopes to "spread a green mantle across the barren deserts and foothills."

With the earth covered over four-fifths of its surface by the sea, the problem of supply is academic, scientists point out. They estimate there are hundreds of millions of acres of arid land in the Sahara Desert, the Gobi Desert, in India, southern Europe, the far Southwest of the United States, and in Australia which could be put to use as productive farming land through irrigation. And water for this purpose would obviously come from desalting plants built at specific coastal points.

The Dutch East Indies, Bermuda, Mexico, and the Virgin Islands are presently employing thermodynamic plants for the production of fresh water where natural water resources are virtually nonexistent. The crude methods of trapping rain water in underground cisterns for washing and bathing will no longer be necessary now with these new, highly efficient desalting plants.

Relief for India

The United Nation's World Health Organization, studying the grim, fantastic statistics of India's teeming millions who starve daily because of the lack of any kind of food, has hundreds of engineers, technicians, designers, and government experts planning for the eventual irrigation of land now unproductive and barren because of no water. It is hoped within five years, a string of nuclear-powered desalting plants will be built from Karachi on the Arabian Sea, around its cape and extend northward all the way to Calcutta.

In a nation where more than 65 percent of the population toils on the land for a livelihood, the World Health Organization believes that land irrigated with desalted water could produce several millions of acres of vitally needed rice, grains, and also grass for animals. This could aid in the building of new villages and communities for the homeless and aid immensely in the solution of sanitation problems which now exist.

With a population of almost 400,000,000, or about three hundred persons per square mile, scientists contend that desalted water could be the *key* to the

complex problem of feeding, scientific farming—not being done now—and efficient distribution of the harvested foods to areas now ravaged by famines.

Government and business officials in Australia, a big sprawling country covering almost 3,000,000 square miles and much of it parched outback land, are now viewing desalting as a possibility for opening up Western Australia and the Northern Territory to farming and settlements. It is estimated that about 30,000,000 new people could be supported in these areas if water from the Timor Sea and the Gulf of Carpentaria would be converted into fresh water and piped through aqueducts hundreds of miles into the interior just as *oil* is being moved in various countries today.

Fresh Water and Electricity

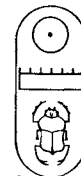
The question of cost, scientists point out, is no longer an insurmountable factor because electrical power can now be generated at the same time water is being converted. This important by-product is highly profitable and has opened new vistas for planners.

In California, for example, contracts for the construction of two huge desalting plants on the southern coast—a 150-million-gallons-per-day installation located at Los Angeles and a hundred-million-gallons-per-day flash distillation plant at San Diego—have been let. The dual-purpose, nuclear facilities will not only provide vast amounts of sorely needed fresh water within the next five years to those areas, but they will also generate enough electrical current to be sold to surrounding municipalities at a highly profitable return.

In 1965, an agreement was signed with Mexico and the United States to construct a nuclear desalting plant to provide fresh water and electricity for portions of California and Arizona in the United States and to the states of Baja California and Sonora of Mexico.

Firms like Westinghouse, Aqua-Chem, Kaiser, Baldwin-Lima-Hamilton, Koppers Company, and others have built and are building desalting plants around the world that range from huge flash evaporation installations, vapor compression to electro dialysis techniques.

(continued overleaf)



Desalting facilities, scientists point out, are not necessarily restricted to land or island installations—as in the case of Malta in the Mediterranean where the first million-gallons-per-day plant has gone “on stream”—these can be built aboard ships, or mobile units.

The largest sea water desalting plant ever installed on a United States vessel is supplying 450,000 gallons of fresh water daily aboard the U.S.S. John F. Kennedy, the Navy’s largest aircraft carrier recently launched.

Scientists working with the United States Office of Saline Water, using the same desalting facilities, have successfully transformed polluted stream waters and mineral-laden, brackish water, found in the Southwest, into fresh, pure water. This area, they point out, is a vital adjunct to utilization of

polluted water in many highly developed countries.

Perhaps the most significant observation made on the subject of desalting sea water for human, farm, and industrial consumption was the statement President Johnson issued on August 11, 1965, when he signed into law the legislation extending the Saline Water Conversion Program:

Man’s water problems are world-wide, and so should be our efforts to meet that need. Therefore, I call upon the nations of the world to join us in the creation of an international fund to bring the fruits of science and technology to all corners of a thirsty world. We ask other nations to join with us, now, in pursuit of a common objective—water for all humanity.

SO THEY HAVE SAID

DISORDER in a state has three forms. The first arises when the laws affecting citizens and strangers are alike bad, the second when the existing laws are not obeyed, and the third when there is no law at all. Thus the state is badly governed when the laws are bad or not obeyed, or lastly, when there is no law.

—PLATO

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A Different Kind of Charity

by RALPH M. LEWIS, F. R. C.

ON NUMEROUS occasions, in discussions, I have been asked how I would dispose of a large sum of money that might come into my possession for purposes of charity. In other words, what form would my charity take under such circumstances. My answer has, if facial expressions are an indication, confused some and perhaps not been well accepted by others of my listeners.

It is readily recognized, of course, that the preservation of life is the primary and essential factor upon which all other human needs and interests depend. When life is absent, so is that mortal consciousness which conceives or desires all other things. Almost all existing charitable institutions and their activities are predicated upon this principle; consequently, the average man or woman appeases the demand of his conscience to help a fellow human by buying a hungry individual a sandwich and a cup of coffee. If his means are more extensive and his urge of compassion equally as intense, he may contribute Ten, One Hundred, or One Hundred Thousand dollars to an established charitable organization. Such contributions are badly needed for the *basic charity* of providing food and clothing, but to continue to contribute in just such a manner is not an intelligent understanding of charity.

Charity does not mean exclusively the giving of something in a material form, such as the providing of clothes, food, or shelter, or even money. It can and does mean an attitude of liberalism toward another and the manifestation of a benevolent spirit. Did you ever stop to think that there are in this world millions of persons who are not starving, who have three quite adequate meals a day, warm and presentable clothing, and a roof over their heads, who are nevertheless desperately in need of charity?

Physically they are not experiencing any discomfiture, but they do have a paucity of faith and hope, and an unfavorable outlook for tomorrow. Inspirationally they are destitute and their spirits are emaciated for want of a kind of nourishment that a bowl of soup or a dollar in their hands could never provide.

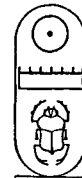
Suppose every human being on the face of the earth had sufficient to eat, was healthy, and had the proverbial "place to lay his head"—would such admirable circumstances on the one hand warrant the abolition of charity; would there be no further need of charity; or what would be the course of charity under such conditions? Certainly the ideal for the future of the human race is more than a well-fed-and-housed humanity. Are we asking no more for man than his animal pets require? We feed the family dog or cat, keep it healthy, and it is content, then we are satisfied that our human duty toward it is fulfilled.

More Than Physical Necessities

Would you, would any intelligent human being, be content *merely to live*, even though he was assured he would never want for physical requirements? It is obvious that there are certain spiritual and intellectual desires that must be satisfied if humanity is not going to continue in a distressed state, even if it has a chicken in each dinner pail regularly, as advocated by political demagogues.

Have you ever experienced thwarted talent? Have you ever seen the soul longing through the eyes to express itself, to have some encouragement, some opportunity to give vent to its creative urges? Have you ever listened to a brilliant young man plead for the opportunity to demonstrate some mechanical device, which is phenomenal, radical, so radical perhaps that the so-called down-to-earth, unimaginative listener could not grasp its magnificent import?

If you could hear this young man plead for just an hour of time or just a week in a laboratory or shop to be given the opportunity to prove the worthiness of what he has labored on for weeks, perhaps years, and if you could see the look in his eyes when he is turned away with the harsh, inconsid-



erate "not interested," you would know there exists a need for a *different kind of charity*.

There are hundreds in this country and hundreds elsewhere—perhaps thousands—who have mediocre jobs which provide a dark, gloomy, back-hall bedroom, one or two cheap suits of clothes, and a few pennies left over to jingle in the pockets—who spend every spare moment in pounding the pavement from one theatrical producer to another in an attempt to market a play. They are unknown, unheard of; they have no glaring publicity to their credit. Their play may be masterfully written, enthralling—the result of literary genius—but because their name on a card will not command immediate respect when handed to the subalterns of a publisher czar, they are never ushered into the sanctum sanctorum of the "chief" and given consideration.

Merit and Recognition

They are told in no uncertain soul-chilling words that the public wants to read what *the* Mr. So-and-So or the eminent Mrs. So-and-So has written, and that the publishers are in business for *money* and they *must* cater to public demand. One explanation they never give in the small, stiff rejection letter, or through the icy remarks of the reception clerk, is how the *eminent authors*, whose works the public wants to read, came to be so *eminent* and *accepted*. One is not born with literary acclaim; he has first to acquire it through merit and recognition.

This attitude, however, of many publishers, of discovering a literary genius or buying him away from a competitor and then closing the door to all other aspiring and worthy writers because they are too busy exploiting those they already have is like being too busily occupied gorging oneself at the dinner table to trouble to rise and feed a starving person on one's own threshold.

These same large publishers of literary or musical compositions, or executives of manufacturing concerns, are always *gold star*, prominent contributors to the municipal or other associated charities of their community. They are called One Hundred Percent donors, and their One Hundred or One Thousand dollar contribution is always listed

at the top of the newspaper column referring to the public-spirited and philanthropic organizations and individuals of the community.

Such charity is good business because of its attendant publicity. It requires no sacrifice. It is far less humane than a just perusal of a manuscript submitted and a consideration of its real worth and its consequent acceptance if worthy. Many a publisher or manufacturer has come to execrate himself because he turned away that pesky young Mr. Brown who called daily begging for an interview, and clutching under his arm, with a deep affection, a roll of mechanical and schematic drawings or a sheaf of papers, and who later was accepted by a business rival and found to be a genius.

A thousand dollars to keep the bread line moving is an unquestionably commendable gift, but so is a thousand dollars given to or invested with intelligent, sincere young men with a splendid and practical idea who can, if given the capital stimulus, find self-respect, success, and ultimately provide employment to hundreds, perhaps thousands, if just helped to launch their business enterprise.

We can all understand what it means to be hungry or chilled to the marrow because of no protection from freezing weather. Those of us who are not too deeply steeped in our personal affairs, and who are in a position to do so, help to alleviate this suffering in others. Some of us make the great mistake of thinking that the things we do not appreciate or that we can readily do without can not constitute a charity to others. To many persons a trip around the world off the beaten tourist tracks or a stay in Oriental lands, with expenses paid for sixty or ninety days, would be a luxury, and certainly could not possibly come under the head of charity. It is only because such persons have not the vision or intellect or aesthetic talents to convert such a trip into anything but a momentary pleasure.

A gifted young writer would do anything to repay an advance for a loan to travel in foreign lands where he could study peoples, strange cultures, and architecture in strange lands. It would give his talents an impetus which

could never be measured in just dollars and cents. Think of what it means for a musician or singer to be given the opportunity to study in Italy for a year or two, and likewise the inestimable value to a true painter or sculptor, not a dilettante, of a sojourn in Paris and tutorship there under the leaders of the different schools of art, with the opportunity for the study of the masterpieces at first hand.

Some say that such help robs the individual of initiative and prevents the fruits of later success, if any, from tasting their sweetest. Do we say this same thing about the man or woman who is truly hungry, and do we leave them to their own devices to scour the city for food, on the chance that *if* they find it, it will be more palatable than a meal provided by charity? Certainly no sensitive person, with any sense of justice or moral values, would assume such an attitude.

Demands of the Soul

The hunger of the soul is equally as gnawing and painful as that of the body. Because some have never experienced it, as some have never experienced the need of food, does not deny its existence.

We decry the increase of suicide today; we think of it as a moral weakness, but many who resort to this method of ridding themselves of their troubles have become spiritually starved because of the lack of something to satisfy the demands of the soul, which a real and different charity could have provided. It may, on the one hand, be a moral weakness and a kind of cowardice to take one's life and thus incur a karmic aftermath, but, on the other hand, to face life year after year destitute of happiness and with the possibility of never being able to realize any ambition outweighs all other considerations to such an individual.

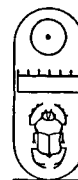
When a person whose ideals which have given him the impetus to continue living finds that through no fault of his own they are being shattered because of a malignant skepticism within his own being, he becomes bereft of normal reasoning. He can not therefore be approached on the philosophy of the wrongs of suicide, as neither can one who is suffering great physical pain.

I think a summary of all the foregoing is sufficient to reveal the kind of charity I would provide if given the opportunity: I would cultivate the company of young men and young women who were without financial resources, and who were determined and ambitious and who had hopes and talents. I would seek to advance some money to further, not necessarily their education which night schools and scholarships now make possible, but rather the actual attainment of their life's dream. If I could not do this with money, I would use any influential connections I might have to bring them into contact with men, women, or institutions that would listen to them, hear or see their plans, and who would give them a chance solely on their merits and efforts.

I would help establish a bona fide public vocational center to analyze young men and women who are drifting and who have not found themselves, who do not know what they want or can do, and who may become, if not helped, new recruits in the growing army of misfits. Each year millions of young people are wasting one more year of their lives—the most creative years, the years of their greatest vitality and strength of their faculties—because of lack of knowledge of how or on what to concentrate their powers.

There are many who are unemployed (and I know this personally as a fact) who detest most of the work offered to them, not because they are indolent, but because their minds are not stimulated by the jobs proffered them. To do the work asked of them amounts to a state of servitude; they would rather be free in spirit than be well-fed slaves. It is because they have not had the romantic side of many professions, trades, and jobs explained to them.

A few minutes' talk with them—a little probing into the recesses of their minds—reveals their inherent leanings and attributes; then by describing enthusiastically a position or profession which corresponds to their abilities, they are awakened, they begin to find themselves, a goal is crystallized in their minds, and they have an incentive. This, then, is not only a different kind of charity, but a charity that helps the individual as well as civilization as a whole.



Peace of Mind

by DR. JACOB M. SOBER, F. R. C.

Equilibrium and the personality

PEACE OF MIND is a state of equilibrium; it comes to one when all aspects of the personality have their needs fulfilled. The entire being is at rest; there are no cravings and no pain caused by lack of anything. There is just quiet enjoyment of harmony on all levels of one's personality. This is peace of mind.

According to this definition, there can be no permanent peace of mind in the strict sense of the word. Equilibrium is a momentary interlude which arrests temporarily the almost continual flow of energy, interrupting for a while the unceasing play of forces upon each other. Life and growth are a perpetual rearrangement of energies into new patterns. What we call peace of mind must, therefore, mean something else. It is the ability to establish these brief interludes with relatively little effort, and without anxiety in the periods between the interludes.

To illustrate the point let us assume that man has only one need: to satisfy his hunger for food. Peace of mind would then be the condition he enjoys after a delicious meal. Obviously, his peace of mind cannot last long, for after a few hours he will have to eat again. If our man would live in uncertainty as to where his next meal would come from, he would have no peace of mind except for the brief time when he enjoyed his last meal. If, however, his means were sufficient to secure regular meals for him for the rest of his life, the periods between meals would still be times of desire that called for satisfaction, but the desire would not disturb his peace of mind.

For all practical purposes, each of us occupies a place between the extremes of complete uncertainty and complete assurance, not only with regard to food and shelter but to the other needs of the



complex human personality as well. No mortal can hope to achieve absolute peace of mind. What we strive for is merely to increase our ability to satisfy all our needs more adequately and with a minimum of anxiety or fear in the interludes between satisfactions.

We said that peace of mind requires a temporary equilibrium on all levels of our personality. The totality of man encompasses three modes of expression; the physical, the mental, and the spiritual. While the needs relating to our physical existence require no elaboration, we should understand that the *human body* is as much the handiwork of divine intelligence as are the other facets of man. Even a slight knowledge of its intricate composition and function inspires one with awe and wonder vis-à-vis this masterpiece of cosmic wisdom and teaches one to respect it as a marvelous temple for the residence of man's mental and spiritual faculties. The satisfaction of the needs of the body is then elevated from an end in itself to proper maintenance work on a sacred temple. The reward for such reverent and loving care is thorough enjoyment of all its functions; such joy becomes then one component of peace of mind.

The arts and sciences have their home on the *mental level* of our existence. Deeply implanted in our nature is the urge to understand the universe and our place in it through the pursuit of science and philosophy. The restless mind it not less tormenting than the restless body. Like the physical equilibrium, the intellectual equilibrium is of short duration. Today's understanding exposes yesterday's certainties as error, and to-

day's answers are insufficient for tomorrow.

Artistic creativity blends thoughts and emotions into sights and sounds of beauty, giving expression to all the tremors of the heart, from despair to ecstasy, bringing relief and catharsis to the artist as well as to everyone who has known a similar experience. The product of his creativity brings equilibrium, or peace of mind, to the artist until divine restlessness seizes him anew and impels him to produce new creations. His following, or his congregation, is ready to receive his new works because the emotional life is forever active in every heart, yearning to see its reflection in new artistic creations that can bring relief and catharsis in a new way. This is peace of mind for the mental level of human existence.

Restlessness and Satisfaction

He who has no share in the restlessness of the mind and in the joy of its satisfaction is limited in the awareness, and enjoyment, of his humaneness. He who does not experience the cleansing and harmonizing effect of beauty, in nature as well as through the medium of the arts, is only partially alive. The ceaseless fluctuation between yearning and satisfaction on the mental plane of existence is part of the totality of life. The ability to satisfy intellectual and emotional needs with some degree of facility and a minimum of anxiety is the other component of peace of mind.

The third level of human existence is commonly referred to as the *spiritual* side of man. Although it may be somewhat elusive, it is no less real than the other two. Albert Schweitzer described it best when he spoke of *reverence for life*. While it includes love, kindness, and compassion for all creatures, it also refers to such qualities as justice and loyalty, respect and trust, humility and faith.

In the last analysis, all these attitudes of heart and mind flow from a confrontation with the Absolute on a level of awareness which transcends the level on which the mind is engaged in science, philosophy, and the arts. The perception of beauty and harmony, though, may belong both to the aesthetic and spiritual realms. If we can

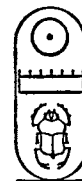
appreciate a different quality in such works as, for instance, Beethoven's sixth and ninth symphonies or in Mozart's operas and certain of his chamber music, we understand that the most sublime creations of art transcend the merely aesthetic, as they reflect a higher dimension of reality—the spiritual realm.

Although the spiritual side of man may elude concise description, no human being is a total stranger to it. Not only are love and compassion common experiences to some extent, so is an occasional vague desire to be alone with oneself, or there may be a strange satisfaction when such an experience happens unexpectedly. Some people would not recognize in such occurrences the stirring of the spiritual side of their nature; therefore they may claim to be unfamiliar with it.

On this level of our existence we experience again the fluctuation between want and satisfaction. The ability to do justice to our spiritual nature constitutes the third component of the equilibrium called peace of mind. In actuality, the three planes of human existence overlap and interpenetrate. In none of us are the mental and spiritual facets of our nature entirely inactive. It is the proportionate share that we assign to them in our way of living that marks our individuality and determines the level of inner peace we can attain.

The Quiet Nature of Happiness

All of us seek happiness. Too often we think it is a spurt of overwhelming joy that carries us to an emotional climax and keeps us there. The belief in such a psychological impossibility is responsible for many people's looking for happiness in vain. Actually, it is of a more *quiet* nature, more even keeled and therefore more enduring. Happiness comes when we attain peace of mind on all three levels of our existence. Conversely, we move farther away from happiness when we focus our attention and our energies on one level of our being at the expense of the other facets of our nature. The neglected aspects of our personality may not impinge their needs on our awareness so sharply as the one we overcultivate, but they register their protest in that they



make us unhappy, seemingly without a cause.

It becomes apparent, then, that happiness is the concomitant of a harmonious, well-integrated personality. Since this is an ideal to which we aspire, complete happiness is as much beyond our reach as is complete peace of mind. They are certain to increase, however, as we make progress in developing the potential of our personality on all three levels.

Compensation

Fortunately, this basic need of our nature is relieved by the possibility of compensation. A persistent health problem may not permit us the normal enjoyment of our physical potential. In a case like this, we can compensate for the neglect of a physical satisfaction through diverting our energy to a better cultivation of our mental and spiritual life. This adjustment is not so artificial as it may seem. Every person is endowed with a certain amount of vitality; with it he must operate on the three levels of his existence. Too great expenditure in one area will curtail its availability for the others. Each of us *budgets* his energies in terms of his interest in the respective aspects of his being; such selectivity is part of the process of living and characterizes him as an individual.

If we believe that the continual evolution of man represents an ascent toward ever higher expressions of life, and that the spiritual side of his being is the highest experience possible to him at this time, we shall consider compensation on a higher level for a limitation on a lower one as progress, whereas compensation in the opposite direction would be retrogression, or at least stagnation. Intentional and intelligent compensation in the right direction makes, therefore, for greater happiness and peace of mind than would be possible otherwise in the case of a limitation on the physical level.

Compensation is not sacrifice. A sacrifice is a loss without a commensurate gain. In the case of compensation, the gain is always greater than the loss. The principle of evolutionary ascent from the lower form of existence to the higher ensures this condition. Whether

compensation or sacrifice is involved in a certain adjustment depends, of course, upon the scale of values of the person who finds it necessary to make the adjustment. To illustrate the point let us assume that a wife is not able any more to share with her husband the thrills of mountaineering for reasons of health. He quits his favorite sport in order to spend his free time with his wife, and they develop together a new interest which is compatible with her condition. If there is a genuine spiritual bond between them, this new expression of love renders the adjustment a compensation. Without love, it would be a sacrifice.

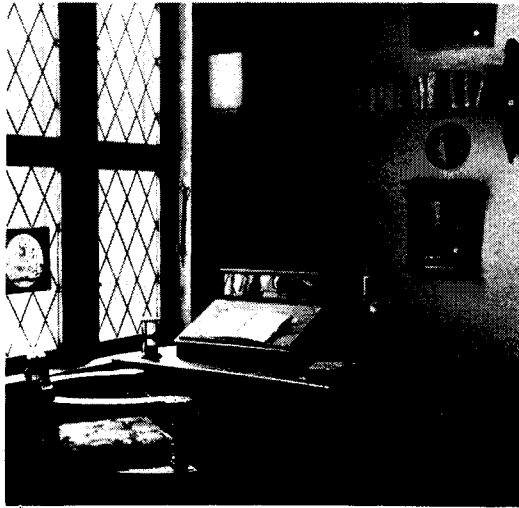
Situations which call for an adjustment, either for one's own sake or for the sake of someone else, are met more successfully and yield greater satisfaction if we make them an opportunity to review our set of values and to revise them, if necessary, in favor of the higher expressions of life. Often it will mean the difference between a sacrifice and a compensation which eventually reveals itself as a blessing in disguise.

Ultimately, then, peace of mind and happiness are independent from outer circumstances. They are solely determined by our willingness and ability to do justice to all facets of our personality, and to use the possibility of compensation with discretion. The art of living is learned through reflection upon the way in which we live, and this includes a periodical reexamination of our set of values. It is never expressed by some creed to which we may adhere or subscribe in some formal way. Our true creed and set of values are revealed only through evaluation of our way of living. Life is the teacher, the lesson, and the school—all at the same time. The degree of peace of mind and of happiness we are able to attain testifies to our status in the school of life.

▽ △ ▽

(from page 412)

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



SANCTUM MUSINGS



ATTUNMENT AND ITS MEANING

wise so that it is firmly held. Then we pull back the free end and let it go. It vibrates: It moves back and forth from the normal vertical position.

There are three general characteristics about the vibrations of motion. The first is *frequency*. It means the number of times of vibration in a given period. High frequency is rapid vibration; low frequency is slow vibration.

The second characteristic is *period*. This means the time it takes for a complete motion, as, for example, the number of vibrations in a second. The third characteristic of vibration is *amplitude*. It refers to the width of swing of an oscillation. To understand this, let us again refer to the analogy of a piece of spring metal in the vise.

Amplitude means how far the top of this spring metal will swing from side to side when we pull it back and let it go. The number of vibrations of a thing depends on how elastic its substance is.

Substances can be sympathetic to each other. By that we mean they can have the same vibratory nature. They produce the same note or the same number of vibrations. Since they are in sympathy with each other, or in harmony, they can affect each other. One can induce motion, or some effect, in the other. For example, suppose we have two tuning forks of the same musical note. If we strike one, the other can be felt or heard to vibrate in sympathy with it. They are thus *attuned* to each other.

Various substances have their musical note, that is, the particular number to which they will vibrate. If we strike a certain piano key, we know that some object in the room will vibrate in sympathy with it. It will be in attunement with it. Even the sound of the voice may cause some relatively elastic substance to vibrate with it.

(continued overleaf)

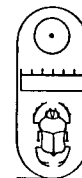
IN A GENERAL way, we may say that attunement is the process by which we are brought into a harmonious relationship with something. That something can be a material object, another intelligence, or the Cosmic. This harmonious relationship of attunement is a sympathetic oneness between ourselves and the object of attunement.

It is perhaps significant that there is an equivalent between the word "at-one-ment" and attunement. Actually, the word "at-one-ment" is a corruption of the word atonement. "At-one-ment" means being at one with God, the Cosmic, or the Great Universe. It is to bring us into harmony with the vibrations of the Cosmic.

In any form of attunement we are bringing ourselves into harmony with the vibratory nature of a particular thing. It is the adjustment of the individual rates of vibration of our mental self to the vibrations of something else.

We have used several terms so far, such as sympathy, vibrations, and harmony. Before proceeding let us understand these terms. When anything is *vibratory*, it has an oscillatory motion; that is, a back-and-forth movement. All wave motions—whether water, sound, or electric—are examples of vibration.

We can all think of examples of the vibration of motion. Suppose we take a thin piece of metal, like a piece of spring steel. One end of it we put in a



The strings for the upper octaves of the piano keyboard change very little in length and thickness. In psychic attunement, however, the slightest change in vibration makes a difference. The frequency, the rate of vibration, of the psychic nature of man is extremely high. Each of us has a note that represents the physical, material substance of our bodies. It is the particular rate at which our organism collectively vibrates.

We do not imply that all things have the same number of vibrations. Glass tumblers, drinking glasses that are thin, may have the same shape, feel, and look alike. If we moisten our hands and rub the palms across the tops of several of the glasses, we will find that they emit different notes notwithstanding the similarity of their appearance. So it is with the differences in the vibratory nature of man.

Raising and Lowering Thoughts

Man's thoughts can affect the vibrations of inanimate things just as they can affect the minds of other persons. Man can raise his thoughts to bring them into attunement with the Cosmic. He can likewise lower his thoughts so as to make them manifest in various ways in the physical world.

We must realize that man, figuratively and literally, stands between the Cosmic on the one hand and material reality on the other. Man should at all times seek the higher cosmic contact in his attunement because the Cosmic is the far more extensive and infinite realm.

It lies within the province of man to attune with a place. In doing so, he thus eliminates the so-called conditions of time and space. In this type of attunement, he does not go to the place in his consciousness, nor does it come to him. Let us use the analogy of the telescope.

With the naked eye we do not see many objects that actually exist. When we look through a telescope, however, such objects become visible. It is not that they have come closer to us or we to them. It is because our vision becomes greater so that we can perceive what is already there. So, too, when attuning with a place, the consciousness becomes greater in sensitivity. It then

comes to realize what previously it could not.

Three Planes of Consciousness

There are three general planes of consciousness: the *objective* and material; the *subconscious* or psychic; and finally the *Cosmic*. We can have our consciousness move from one plane to another. Man's will, for example, can function solely on the objective or the psychic plane, but it cannot function solely on the cosmic plane until after transition.

When we attune with the Cosmic, images will be created in our subconscious mind: These images may even be carried over into our objective mind as psychic images. Some of them may be visual, others auditory, tactile, or olfactory.

Many individuals, in attuning with the Cosmic during their period of meditation, may suddenly experience an intense odor of fragrant incense. These sense impressions, however, will be only symbolic of the cosmic contact. They do not represent the highest aspect of cosmic contact.

Full cosmic attunement is with the *Cosmic Essence* itself rather than with the secondary state of images. Pure cosmic attunement does not produce images such as shapes, sounds, or colors in the consciousness, but an entirely different kind of momentary experience. In fact, it is difficult for us to define it in terms of our sense qualities.

The symbols which we may experience in attunement may be merely illusions of what cosmic attunement is really like. We must attempt to transcend these illusions, these images, rather than accept them as final. We must try to experience the inexplicable Absolute.

Exegetical authorities, or Biblical translators, have thought that the word "heaven" referred to some remote realm, possibly beyond the galaxies in the reaches of space. They failed to relate the word "heaven" to the Biblical phrase of *the kingdom of the spirit within*. In attempting such attunement, we must concentrate upon the sacred place within ourselves.

Let us think of the universe within—of our consciousness pervading, and then moving about in this universe

within us. In doing so, the mind will seem to contact all places, to be aware of everything. Answers to perplexing questions may come to us after such a successful period of attunement. Finally, through ourselves, we lift ourselves above and beyond the earth plane for such attunement. For a better understanding, let us think of our *consciousness* as being a candle light inside a box. The wider the aperture or the opening in the box, the more the light spreads out.

The size of the aperture does not cause the light to diminish, nor is the light consumed as it pours from the box. By enlarging the aperture in the box, we make the light more effective through releasing it. So, through our attunement we are not consuming or diminishing our consciousness. We are making it more effective through letting it extend itself.

Gradual Unfoldment

Cosmic attunement is not accompanied by any strange manifestations. Attunement between two individuals gradually unfolds by association. Many married people have the common experience of one's saying what the other had in his mind, or of simultaneously thinking the same thing.

Attunement is usually not very definite until it has reached the point where it can be applied in a very clear-cut way. Circumstances may at times bring about a temporary attunement between individuals or groups. We may find ourselves, under certain conditions, very much in attunement with individuals or a group for a brief time.

If attunement comes to us naturally or intuitively, we are indeed fortunate and should make frequent use of it. With most, cosmic attunement is a gradual development, but at times it can bring temporary, immediate fringe results. Cosmic attunement means that the inner self, the psychic or middle conscious plane, is in harmony with the greater universal self.

There are certain points of procedure necessary for attunement. It is not necessary to sit in isolation for hours in strange positions to accomplish it, but self-discipline is essential. One may use concentration to obtain his objective, but only as a preliminary step.

Concentration helps bring us to the point of attunement, and that is all. Eventually, we acquire that inner attunement without even the conscious desire to do so and without the preliminary effort of concentration. In fact, we have all experienced an involuntary attunement with someone with whom we are in vibratory sympathy.

Insight and Understanding

In certain emotional conditions, under stress, we have experienced this involuntary, sudden attunement. The more we relax, the more the body becomes normal. Then the keynote of mental and physical harmony becomes dominant. At that time our collective vibrations are more easily attuned, either with the Cosmic or with another.

An important help in attunement is the drawing of a circle about ourselves, visualizing a point about two feet in front of us. We mentally visualize the extension of that point so that it gradually forms a circle around us. We *never* fail to visualize *any one part* of it, and eventually the point encircles us and extends completely around us back to the point where it began.

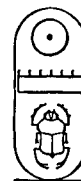
When this has been accomplished, we focus our consciousness at the center of the circle we have mentally created. The next step is to eliminate the circle, retaining just the point of consciousness in the center.

As a conscious being at that point, the consciousness will gradually ascend to the psychic plane or the subconscious. With this ascent of the consciousness, we petition to experience the cosmic plane momentarily. At first, we may realize just a vastness of infinity.

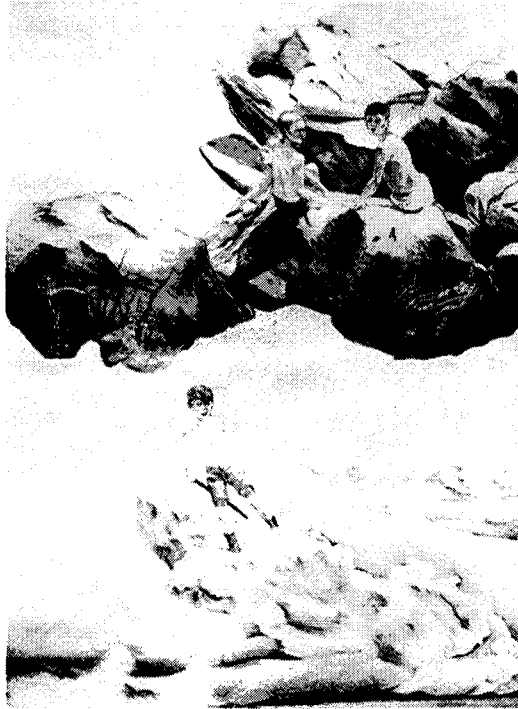
We speak of weightlessness in space travel, but in this attunement with the Cosmic, if we are successful, we will experience *nothingness*. We will exist alone, not by name or by any of the ordinary qualities which we recognize, but rather just as a state of consciousness.

In attuning with individuals, when you have eliminated the circle, allow your consciousness to expand. It will gradually reach out and contact the consciousness of those attuned with you—like ripples caused on the surface of

(continued on page 436)



ART EXHIBITION The first exhibition by the newly organized Pacific Coast Women Artists was presented in the Rosicrucian Art Gallery during October. This interesting show was of diversified media and style. Artists represented were: Emerald Jade Choa, Marva Cremer, Frances Stock Golden, Jalethe Haelgart, Bunny Halligan, Bette L. Harris, Jerry Jolley, Jacqueline Koehler, Audrey Menicucci, Sophia Noad, and Ann Reichner.



On Sunday afternoon, October 6, Penelope Hallberg, well-known San Francisco artist of the Hallberg Gallery and the representative of the group, gave an informative lecture entitled "Integration of Form and Substance in the Traditional and Modern Methods of Artistic Expression Today."

Shown above is a lithograph, *Strange Journey*, by Marva Cremer.

Where Presents Are Too Much . . .
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You can't buy presents for *everyone* at Christmas, so the next best thing is a truly distinctive greeting. The greeting card sold by the Rosicrucian Supply Bureau fills that gap. Its artistic design, by Nicomedes Gomez, and its otherwise attractive appearance are certain to please.

The cards are French folded, deckle edged; available with matching envelopes in lots of 12 cards for \$3.00 (£1/5/- sterling) or 24 cards for \$5.20 (£2/3/6 sterling). Send order and remittance to:

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**The
Rosicrucian
Digest
November
1968**

Rosicrucian Activities

*Around the
World*

PROMINENT AMONG the Order's current extension activities have been display booths at fall fairs and exhibitions. The Supreme Secretary and his family "walked in" on a fine display of Rosicrucian literature and Rosicrucian hospitality at the recently concluded Pacific National Exhibition in Vancouver, B.C., Canada. Members of the Vancouver Lodge had rented space in one of the large exhibition halls for that three-week event and had volunteers manning the booth at all times. The artists who decorated the booth are to be complimented. It and the smiling hosts and hostesses attracted large numbers of exhibition patrons. Many were the questions asked. Many were the pieces of literature taken. And many are the returns to AMORC for a job well done.

A very attractive booth sponsored by the Darwin Pronaos, AMORC, brought the Rosicrucian Order to the attention of many visitors attending the 1968 Darwin Show in Northern Australia. Symbols, maps, posters, books, pamphlets, all combined to interest the inquirers who stopped for information. The display was staffed at all times by members of the Darwin Pronaos who are also to be congratulated for their worthy efforts.

Soror Pauline Berg, AMORC's Extension Volunteer of Smithers, British Columbia, Canada, was responsible for a fine display booth at the Bunkley Valley Fall Fair.



Mrs. Mildred Freeman of Millburn, New Jersey, who has been active in educational work and community affairs for many years, has been the recipient of the Rosicrucian Order's Humanitarian Award. In her capacity as Welfare Chairman of the New Jersey State Federation of Women's Clubs, she organized an Emergency Planning and Safety Committee to promote all types of safety in the State.

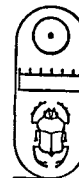
Mrs. Ruth E. Anderson (right) of Millburn is shown presenting the Award to Mrs. Freeman.



Members of Auckland Lodge, AMORC, of New Zealand, continue to improve and beautify their Lodge surroundings. In a special rose-planting ceremony, seven rosebushes and one climbing rose were planted. Long-standing Lodge members, who participated in the ceremony, were Sorores Thelma Spencer, E. Leech, Ailsa Leech (Chairman of the Rose Planting Committee), and Fratres Harvey Fitton, Roy Hill, Geoff Otto, and O. R. Hull, Master of Auckland Lodge. Thanks were expressed by the Committee to all who had made donations.



Coming from a great distance to Rosicrucian Park was Frater Antoine Andre of Dahomey, West Africa. Frater Andre is a member of the French jurisdiction of AMORC and was in the United States to attend sessions of the United Nations in New York on behalf of the Ministry of Foreign Affairs of his country.



ATTUNEMENT AND ITS MEANING

(continued from page 433)

a pond by a pebble's being dropped into it.

As the ripples travel outward on the surface of the water, they cause all objects that they touch—that are flexible and can oscillate—to vibrate in attunement with the pebble. In that way also your expanding consciousness brings the minds of others into attunement with you. In cosmic attunement, you stop realizing yourself as localized. You are no longer part of the world; the world is in you. The experience is an example of the unity of the microcosm, the smaller universe, with the macrocosm, the greater universe, or the Cosmic.

The benefits of cosmic attunement are numerous. Principally, we are made more tolerant after such attunement. Biases and prejudices are stripped from us because we have gained a cosmic *insight* and *understanding*. We have a different understanding of what is

called *evil* in reference to *value*. We know that human values alone determine what man terms good or evil.

A particular help in cosmic attunement is the reserve of energy built up within us to meet a stress. After cosmic attunement we may feel quite normal with no distinguishing qualities. However, under stress, such as a health condition, we have this reserve built up through attunement and our regeneration seems astounding to others.

Persons may say, "He seems to have some unusual vitality." The closer our mental attunement with the Cosmic, the more the Divine Consciousness enters our system and constitutes a reserve of energy, vitalizing our whole being. Furthermore, cosmic attunement inspires noble ideas because in the attunement we are in contact with a lofty stimulation and power. This acts upon our higher emotions and intuition from which flow new and worthy ideas.—X

Does Self
survive
death?



WHEN SOUL AND BODY PART
IS SELF EXTINGUISHED LIKE
A SNUFFED-OUT CANDLE
FLAME?

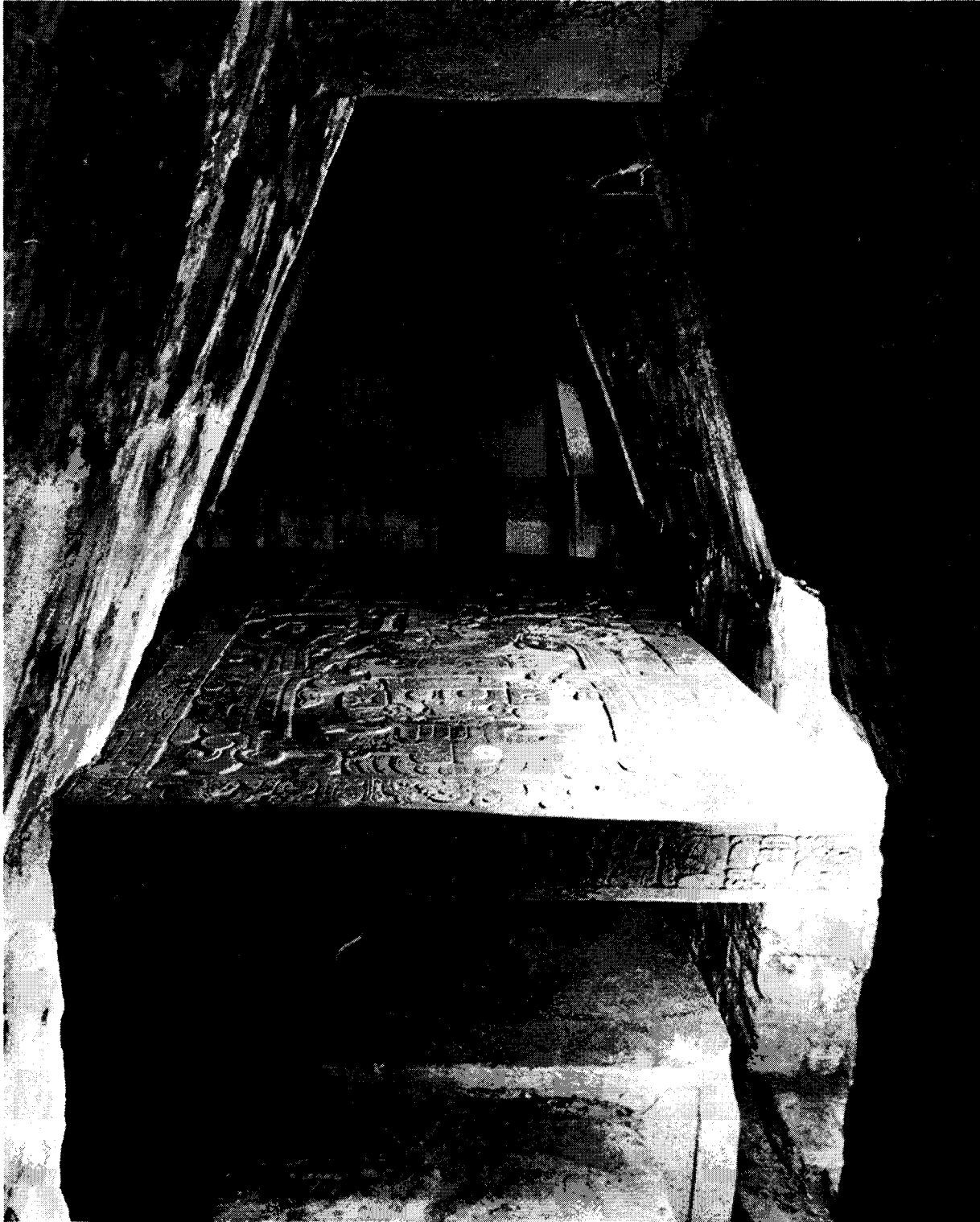
A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. BUT -ARE THESE PROOFS? Are there any facts which actually support the doctrine of immortality?

An extremely illuminating discourse analyzing all of the above questions has been prepared, and is now available to subscribers of the ROSICRUCIAN DIGEST *without cost*. You need only subscribe—or resubscribe—to the ROSICRUCIAN DIGEST for six months at the regular rate of \$2.20 (18/- sterling). Be sure to ask for your FREE copy of the above discourse.*

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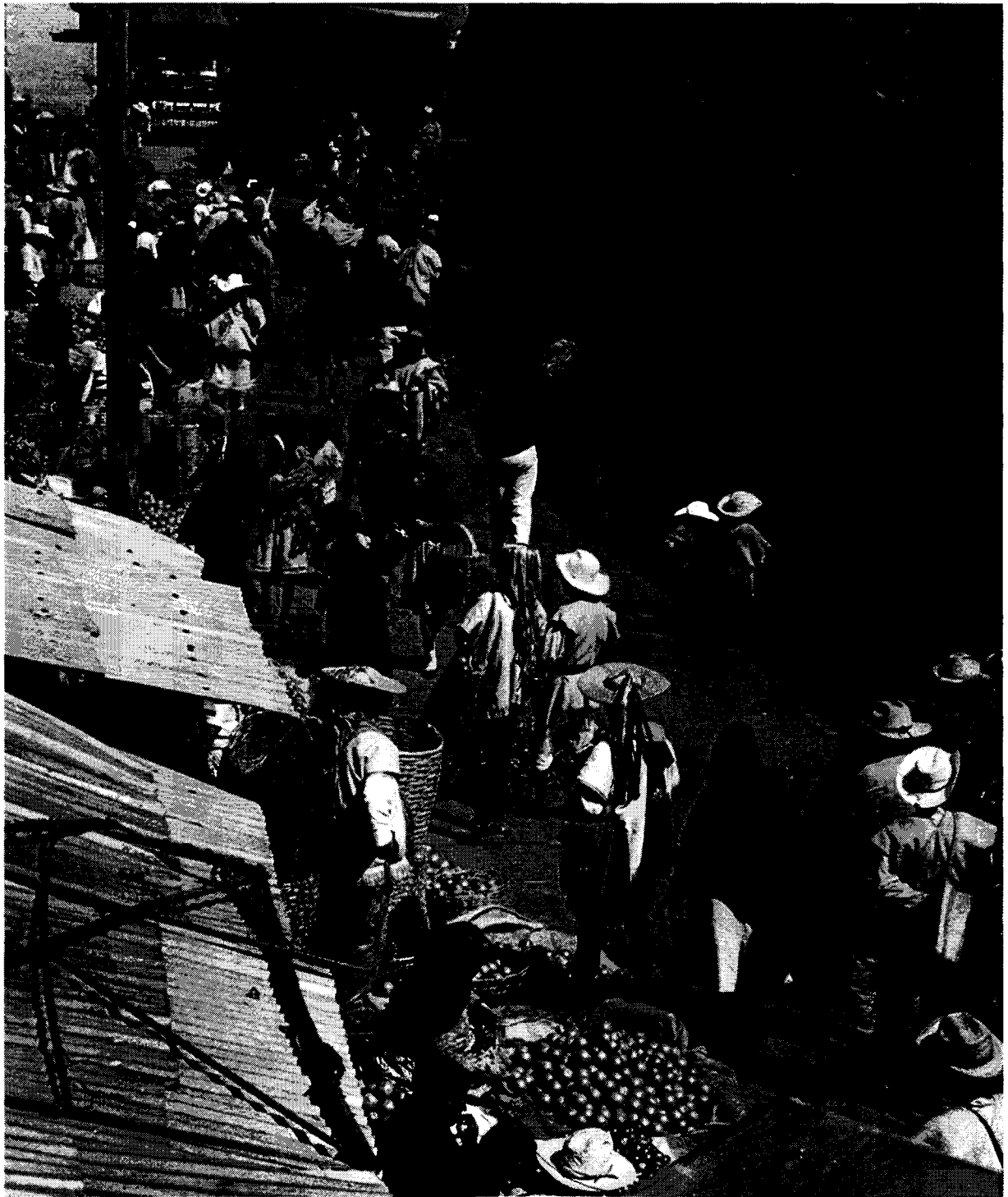
The
Rosicrucian
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November
1968

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



MAYAN PYRAMID CHAMBER

After removing much rubble archaeologists found a passage leading to the sepulchral chamber of this pyramid. The entrance was guarded by the remains of several human sacrifices. In the center of the chamber shown above is a massive and elaborately carved sarcophagus (coffin). The body and treasure of this great Mayan personality lay undisturbed for 1200 years. The tomb is located at Palenque, Mexico, in a jungle area.



MARKET DAY IN LAS CASAS

High in the mountains of Chiapas, a remote state in Mexico on the boundary of Guatemala, live many descendants of the Mayan civilization. Here members of the related tribes descend from mist-shrouded mountain farms and villages to quietly trade among themselves and the local merchants. The males proudly preserve the ancient rites and costumes.

(Photo by John Meza)



MANTRAS

The Mystical Intonations of the Ancients

REVERBERATING down through the ages have been certain intonations. They have raised man to states of ecstasy. They were sounds that ancient man learned played upon his emotional and psychic self to induce moods of harmony and peace.

The intonations were inscribed in the sacred Vedic teachings in the archaic Sanskrit language. Only in comparatively recent times have these writings been slowly and tortuously translated by scholars. Today these mantras—sacred intonations—produce the same exhilarating and *mystical* effect upon the listener as they did centuries ago.

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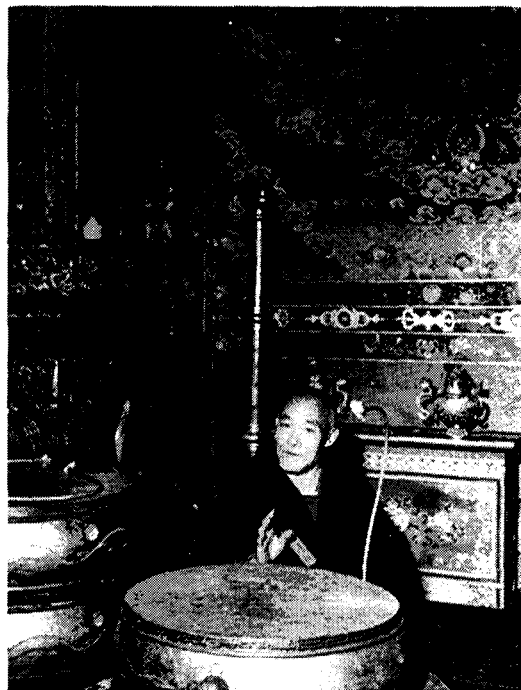
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His future begins now. . .



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

Child Culture Institute

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA 95114

BRAVE NEW ERA

To the majority of people today, computers are as far removed from daily experience as a trip to the Moon—at least that is the general feeling. The truth is that they are far more intermingled in our daily affairs than we realize—or would like to believe. Computers today analyze our taxes, make out our bills, keep track of our medical records, predict the outcomes of our elections. In some cities they handle traffic lights and do countless other tasks besides the traditional ones of performing accurately and in record time tedious calculations which would keep an army of experts busy for years. Thus, even though the impact of the computer on our everyday life is an indirect one, we still feel the results of its presence, although we may not be directly involved with one.

This will not be so for long.

The replacement of the vacuum tube by the transistor and of the latter by the integrated circuit, coupled to the needs of the Space Age, has resulted in computers weighing only a few pounds and no larger than an office typewriter; and yet they are capable of handling extremely complex tasks. Not only have the size and power requirements of computers gone down but, with the ever-growing demand for them, costs are also spiraling downward to such an extent that computers for home use are seen in the very near future, at a cost no higher than that of a luxury automobile.

Of what use would a computer be in the home? Only a partial answer can be given today. Tests carried out with experimental models have shown that it is not unlikely that a home computer, among other things, could be able to do the family bookkeeping, so that when the time to pay taxes came along, all that would be needed would be to push a button for an itemized print-out to come out, ready to be copied onto a government form.

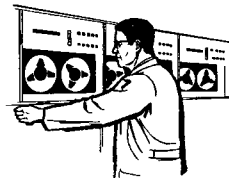
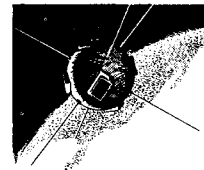
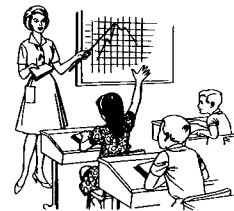
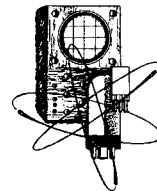
Such a computer would also, once programmed, be able to keep track of birthdays and anniversaries, so that no one

could forget them; it would be able to act as a television control, changing the set's channel selector to the various viewing choices of the day while at the same time operating the antenna rotor turning the antenna on the roof for maximum selectivity. It could also be equipped with indoor and outdoor sensors which would enable it to maintain a humidity and temperature constant in the house, and act as a short-range weather station which would close all windows in case of approaching rain.

The housewife would appreciate her computer, especially in the kitchen. Among other things, she could enter into it all her favorite recipes and, by only pressing a button, it would give her back any one of these recipes with the ingredients' proportions already adjusted for whatever number of guests might be expected! Once the computer was programmed with the various tastes of the family, it could even generate balanced menus with the specific calorie and nutrient contents outlined for the family to choose therefrom.

As soon as the week's menu was selected, the computer would run an inventory of the food contained in the specially modified cabinets in the kitchen and print out a shopping list for that week that would contain only those items that are needed, avoiding the expense and trouble of buying too much or not enough.

In short, a computer in the home will relieve the housewife from much of the routine drudgery involved in the running of a household. Just as the so-called *Industrial Revolution* provided better and more reliable sources of power, releasing man from a dependence on muscle power, and just as automation freed him from the monotony of the assembly line, so is the computer today holding out the golden promise of liberation for the mind from the everyday tedium of routine brain work, making more time available for creative thinking to further expand the horizons of 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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