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June 1968 • 40¢

Featuring:

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

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**Indian Civilization
in Perspective**

An old and venerable
culture

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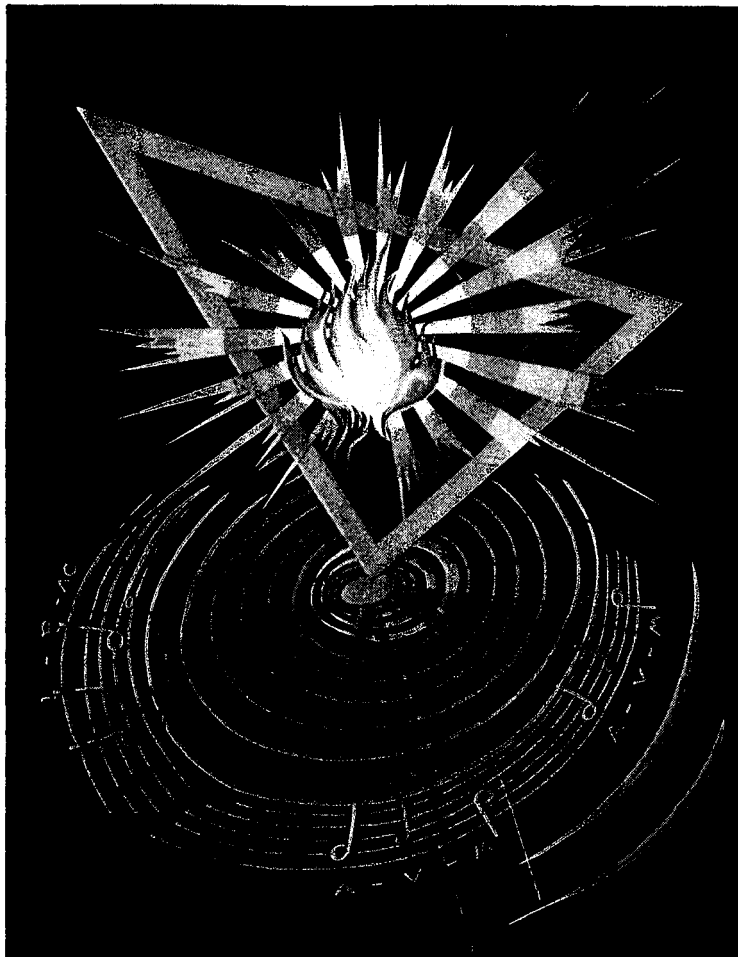
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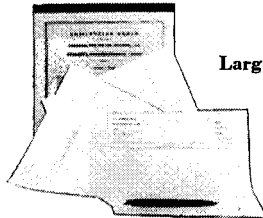
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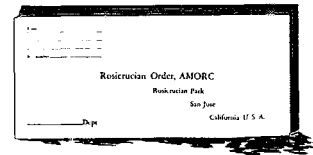
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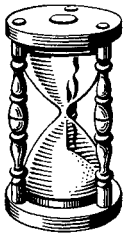


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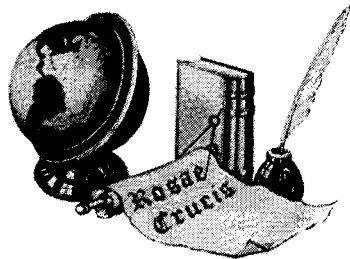
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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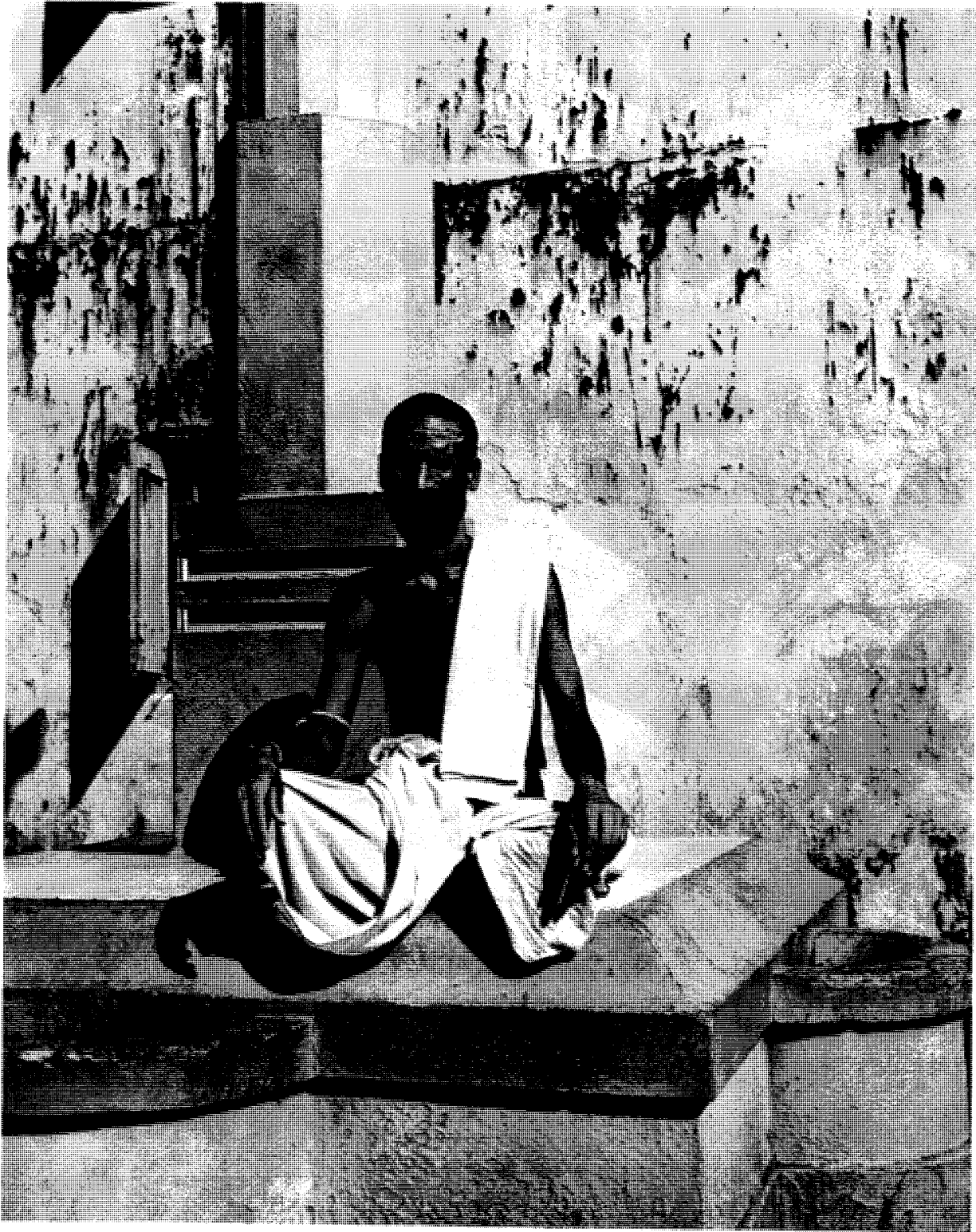
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No. 6

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RELIGIOUS INTOXICATION

(Photo by AMORC)

A great part of the problem of advancing the underprivileged nations of Asia is the conception and practices of certain large religious sects. Their excessive recourse to subjective states, to self-mortification and self-denial of physical needs, results in an inability to cope with reality. Like the adherent above, some are seated for hours in a torrid temperature, impervious to it and insects, seeking a world of their own mental creation. In the Western world, the opposite extreme of objectivity and materialism is all too prevalent.

THOUGHT OF THE MONTH

By THE IMPERATOR

HOW VIBRATIONS AFFECT US

IN A GENERAL WAY, we may define vibrations as variations of energy of different frequencies and amplitude. As human beings, we live in a virtual sea of energy. This energy is a spectrum of various kinds of manifestations as, for example, cosmic rays, X rays, ultraviolet and other wave lengths of light and sound. We are conscious of several of the multiplicity of vibrations to which we are exposed. We are able, in other words, to relate the sensations we have directly to their causes. As for many others, we are not directly aware of their having any influence upon us, whether physical or psychical. We know of the existence of such vibrations only through a technical or academic source as having been related to us by scientific treatises. Cosmic rays are such an example.

Vibrations of energy can be both harmful and beneficial to man. Sunlight, for example, we know as a contributing factor to life. Yet, excessive exposure to the ultraviolet rays of sunlight may cause loss of eyesight and otherwise be harmful. Further, it has been found that many vibrations constitute an industrial hazard. Such are sounds which are ultra or infra in nature; that is, they are not audible but have a detrimental effect upon the nervous system and the organism as a whole. The following is material submitted to us from a scientific article concerning the ill effects of certain kinds of vibrations.

"Two French scientists (in their working quarters) heard nothing, yet excruciating pain developed in their eardrums. Then they discovered that a defective ventilator, rotating at low speed near their laboratory, was emitting intense 'infra-sounds,' sound waves below the level of human hearing. And so began research which could, if misused, lead to the production of a new class of war weapons."

A man of science, in charge of research, told the story of his experiments in a scientific journal. He said that "work on infra-sounds was potentially harmful and that one of his colleagues, inventor of the high-powered 'Levavasseur whistle,' had become a permanent invalid, 'victim of his own research.'"

This doctor said that the ventilator incident led his group to use the principle for an "acoustic gun" which turned out to be nearly lethal. Although tested for only five minutes, he and his staff "became aware of a painful 'resonance'" within their bodies. "Everything within us," he said, "seemed to vibrate when we spoke or moved. What had happened was that this sound, acting directly on the body, produced intense friction between the internal organs, resulting in a severe irritation of the nerve endings. Presumably, if the test had lasted longer than five minutes, internal hemorrhage would have occurred.

"The feeling of internal resonance disappeared after about three hours. We tested the acoustic gun once more, this time outside the laboratory, in order to determine its directivity. Unanimous and vociferous protests from other members of nearby laboratories have since put an end to further tests of this nature."

In Large Cities

The doctor further said that "experiments in Germany had shown that certain inaudible low frequencies could produce fright, panic, and nausea" and that he himself had speculated "that heavy machinery, ventilating fans and other devices in big cities may help cause nervous breakdowns and allergies in city dwellers." He said also: "Surprising little scientific work has been done in this field. Apart from possible military applications—after all, trumpets are reputed to have knocked down

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the walls of Jericho—an investigation of the biological effects of infra-sound, to which we may be unconsciously exposed much of the time in large cities, is long overdue.”

What effect do *psychic* vibrations have upon us? By *psychic* we mean subtle radiations of an unknown frequency aroused by the emotions of an individual and which radiate from the human body. This type of radiations, referred to by mystics as an *aura*, constitutes a field of sensitivity around the human. It appears to be affected by external vibrations of various kinds which react upon the emotional nature of the individual and may manifest as varying changes in the personality. Further, the emanations of the aura can at times impinge upon a like aura field of another human being, inducing certain sensations within that individual.

For a considerable time, science—both physics and psychology—dismissed the very old metaphysical and mystical concept of an aura as an ancient occult fantasy without empirical grounds to support it. However, in more recent times, a serious investigation of a possible radiation from the human organism has been under consideration by researchers in such fields as parapsychology and psychic phenomena.

The scientific probability of such an energy radiation extending from or around the human body and being vibratory in nature arose in connection with experiments with blind subjects. It was found, in controlled experiments, that a completely blind person was often able to detect an obstacle in his path, such as a chair or a closed door. Such tests were conducted in rooms where the subjects had never been before. Further, the subjects did not know in advance the nature of the experiment.

It was observed that several such blind subjects would hesitate or stop just before making contact with the object before them. They would seem to know the presence of some obstruction and then reach out to feel it or to ward it off. Upon being asked why they stopped and started groping with their hands, they would reply that they sensed or “felt” the existence of some-

thing in their path. This “feeling” they found difficult to describe. There was no tactile quality associated with it. There was, in other words, no sensation of hardness, softness, cold, or heat. The best attempt at a description of the sensation was that of *somathesia*, that is, a kind of gentle pressure against the body. Yet there was actually no physical contact between the object and the body.

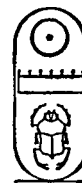
Tests with those not blind but whose eyes were blindfolded, produced less frequent examples of this field of sensitivity, this aura about the body. It was theorized that the blind person had cultivated his response to this “energy field” and came to depend upon it because of his loss of sight.

Confirmation by Science

It was presumed by the researchers that all persons “probably” have this radiation, this vibratory field, in or about them to some degree, the sensitivity being greater in some persons than others. In this conclusion, science, of course, was confirming what has been known and experienced in the realm of metaphysics and occultism for centuries.

Extrasensory perception experiments by the Rosicrucian Order and scientific investigation outside the organization have found that intense emotional impetus increases the ratio of success in tests of this phenomenon. The casual attempt at projection of thought, except with a minority of sensitives, is devoid of success. If, however, an individual has a tremendous emotional impulse behind the thought in mind, the results are likely to be successful. Such an emotion as grief, fear, or love, if related to the recipient for whom the thought is intended, seems to provide the energy stimulus. It becomes an excitation of the source of mysterious energy which radiates from the brain.

Likewise, intense emotional states seem to energize the aura, extend it and give it greater sensitivity and intensity. More simply put, the vibratory nature is increased in some manner. Persons who have a degree of personal sensitivity of their own aura are able to easily sense an emotional state, as hate or fear, in another person who approaches them. This detection is had,



even if there are no physical characteristics or expressions of such emotions displayed.

Up to now, there has been no conclusive determination of the actual kind of energy, or rate of vibration, of the human aura. There has been no instrumentation that has reliably determined the nature of this energy. The energy of the aura has seemed to heterodyne, that is, to impinge in certain tests upon a field of light so as to make minute changes in the wave lengths of the light. Thus, some subjects having apparently strong aura radiations and placed before a screen upon which a colored light was projected have caused slight variations to be seen in the color on the screen. There have been statistical records kept by the old mystics and occultists as to the relation of such color variations and the temperament of the subject at the time. Actually, it is not the color of the aura emanations that is seen to vary in such tests, but rather its apparent effects upon the light waves projected against the screen.

Today, science is seriously considering all such so-called psychic phenomena. It does not consider them as being in the realm of the supernatural, but rather as being mysterious although *natural* phenomena to be explored so that man may know more of his potentialities. This is the very attitude which the Rosicrucians had taken years before science gave any recognition to these subjects.

A staff physician of a large hospital in New York has been devoting his time and that of his assistants to an investigation of the sensitivity of individuals to the possible transmission of thought. It was a purely empirical inquiry into what is called extrasensory perception. Because of the Rosicrucian Order's long years of study and experi-

mentation of its own in this and related subjects, the noted doctor asked the Order to collaborate with him in his experiments. Five women, members of the AMORC, were selected by the Order's representative to participate in these tests because of their apparent qualifications. These qualifications were determined in advance by a class conducted by the New York City Lodge of the AMORC for this purpose.

We quote now from a report by an AMORC representative regarding these tests conducted in the New York Hospital Laboratory:

"The tests devised by Dr. E. and his colleagues were primarily tests of sympathetic reactions between persons who had some degree of attunement with each other. The sender was put in a Faraday sealed room in which there was a projector.

"The receiver was isolated in a similar room on another floor of the building. The projector then flashed scenes at random onto the screen and certain pre-selected names that presumably had significance for either the sender or receiver. These were all timed to the second. Apparatus on the receiver picked up pulse, temperature, blood pressure, and other changes even to a minute degree. In spite of the fact that none of these women was in any way connected or related, they attempted to attune with each other and some fairly significant results were obtained which pleased Dr. E."

The word *telekinesis* is a technical term for mind's control of matter. It has been a subject of study for a long time. It involves the power of the mind to direct, to move, and to otherwise influence matter without physical connection.

We are pulsating beings in a pulsating universe.

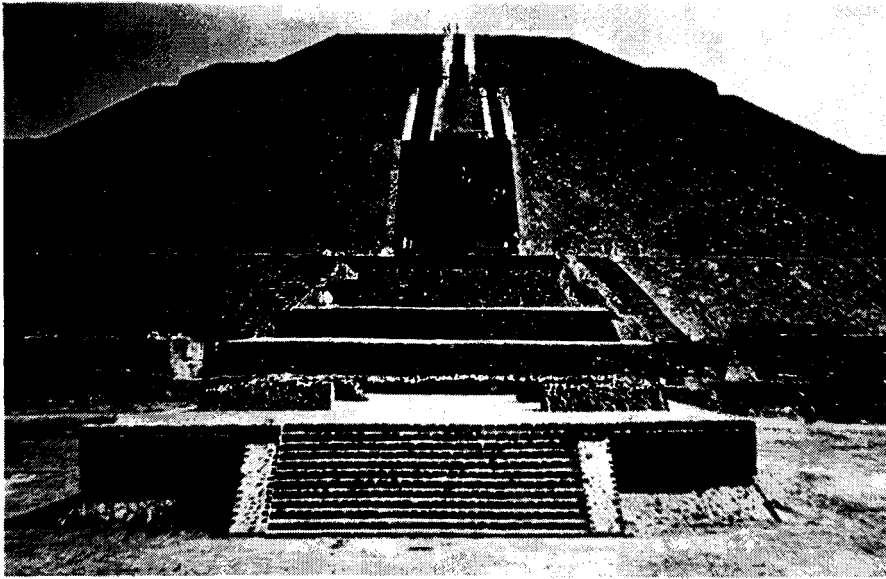
ROSICRUCIAN DIRECTORY

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1968**



Pyramid built by American Indians at Teotihuacán in Mexico and used for ritualistic purposes when this was the capital of one of the world's largest empires. This occurred before the beginning of the Christian era.

Indian Civilization in Perspective

by JAMES R. MORGAN, M.S., F. R. C.

FOR MORE than four hundred years after Columbus, scholars were of the opinion that American Indians were the descendants of primitive hunters who somehow migrated to North America at a time roughly contemporary with the beginning of the Christian era. This idea has already been drastically altered, and even greater changes are in prospect. There is no longer any doubt that the red man has been in America a very long time. It seems probable that his culture, called *the Indian Way*, may be one of the world's oldest and most venerable civilizations.

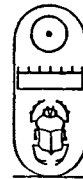
Milestones of Antiquity

It was in the mid-1920's that a Negro cowboy named George McJunkin reined his horse to an abrupt stop, when he saw bones projecting from the steep sides of an arroyo near Folsom, New Mexico. George recognized at once that these bones were not those of a cow or horse. Scientists eventually established conclusively that they were the skeletons of long extinct Taylor Bison and

that native Americans of some 12,000 years ago used spears with exquisitely chipped stone tips to slay the animals.

About a decade after the discovery of the Folsom site, an archaeology student from the University of New Mexico found evidence of Indian occupancy in a cave in the nearby Sandia Mountains. Upon close examination, he and his classmates found that the artifacts near the surface were of recent vintage—probably objects discarded by hunting parties in historic times. Upon digging deeper, they found a layer of ocher which had definitely been deposited during the last glacial period, and below this were artifacts proving human habitation of the cave! It was thus established that there were native Americans *before* the last glacial advance which started perhaps 20,000 years ago. Other sites of antiquity comparable to that of the Folsom and Sandia sites have since been found in both North and South America.

Authenticity of the red man's claim



to great antiquity among the world's family of ancient cultures is now unequivocally established. Instead of being merely a "Johnny-come-lately," the American Indian's civilization appears to be the world's oldest living culture. There are even some suggestions that he is a direct descendant of the fabled Atlanteans and/or Lemurians.

Traditional Background

Notwithstanding the fact that the Indian Way is a still living culture, the red man remains to this day a paradox inside an enigma all shrouded heavily in mystery. His religious tradition and folklore contain few clues to his racial origins or ancient history. In Indian mythology there is a notable lack of epic tales of creation or accounts of the



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An Indian ceremonial dancer is allegorically a messenger between the material and spiritual realms. Costumes are often gorgeous works of art which also depict profound symbols.

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exploits of heroes analagous to Adam or Gilgamesh. Though several Indian tribes had legends of catastrophic floods in ancient times, the Flood Legend seems generally less vital to the Indian Way than to many other cultures of the Northern Hemisphere. Whereas some of the legends of Oriental peoples point eastward toward the rising sun for a primordial homeland, and whereas the folklore of Mediterranean peoples looks westward to an ultimate homeland beyond the Pillars of Hercules, the Indians seem simply to have always been right here in America.

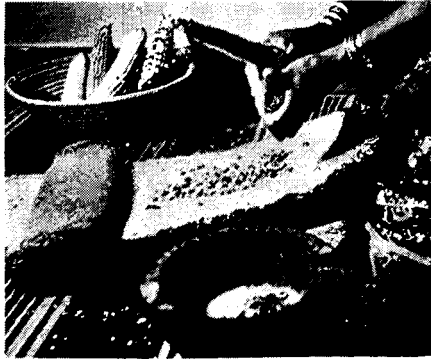
The Indian Way as A Code of Life

As a code of life, the Indian Way is a remarkably well-balanced blend of oppositely polarized ideas—spiritual values versus mundane values, individualism versus collectivism, and so on. The Indian Way is intrinsically a monotheistic system in which the Great Spirit is the summum bonum of all natural and cosmic forces. At the same time, the red man feels an intimate attunement with every natural force such as the wind, clouds, and rain. He feels a brotherhood with every living creature. The Indian's religious experiences appear to be uniquely personal phenomena. Such experiences may be achieved in consort with others as during a ceremonial, or singularly as while alone in the solitude of the forest.

Practical Astronomy

The red man appears to have been, above all else, eminently practical. Certainly he was not prone to erect monumental edifices to the aggrandizement of caciques or war chiefs. Thus, temples like the observatory at Monte Alban, the great stone circle at Medicine Wheel atop the Big Horn Mountains, and the many less spectacular devices at sundry other places doubtless played vital roles in regulating the practical as well as the religious affairs of great numbers of people.

There is probably much yet to be learned about the Indian's time-reckoning techniques. Some, like the Aztec calendar, may have had subtle astrology-like applications. Other devices appear to have been extremely rudimentary and utilitarian; for instance, the system of holes through walls of



Grinding corn meal for a sacred ceremonial with an age-old stone *mano* and *metate* according to ritual used since very ancient times. Corn meal, as symbol of the universal Vital Life Force, is especially sacred to the Indians.

several rooms at Casa Grande, Arizona, which were so aligned that the rising sun darted a slender ray into the inner chamber at spring planting time. The Aztecs, as is well known, had an elaborate leap-year system that gave their calendar greater accuracy than any other in the world until quite recently.

The Civic Center atop the mountain then rising out of a mammoth lake at Monte Albán, Mexico, must have been one of the world's most impressive cities. Centrally located in this complex of religious and political temples was a massive observatory. Its seemingly weird, geometric shape made it a most unique structure. This queer shape was completely functional because the astronomer, who was stationed in a central "well," observed significant astronomical phenomena as they occurred in alignment with the specially oriented points of the observatory. Also prominent in the Monte Albán Civic Center was a great sundial standing perhaps three times as tall as a man.

Medicine Wheel, a nearly perfect circle of stones about seventy-five feet in diameter and situated atop a high mountain commanding tremendous panoramic views from the Big Horn Mountains east of Yellowstone National Park, has excited the curiosity and speculation of modern Indians as well as scientists and travelers. Identity of its builders and the exact nature of its use remain quite unknown. Indications

are that in times now forgotten Medicine Wheel was a remote shrine to which pilgrimages were made by people with a rather sophisticated knowledge of celestial phenomena. Its possible use as a lunar calendar is suggested by the fact that the wheel has one spoke for each day of a lunar month. Some observers have claimed to find evidence of Druid influences in this unusual structure.

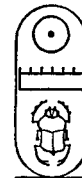
Archaeological evidence of a huge circle of wooden posts about a central station has recently been found in the Mississippi Valley not far from St. Louis. A functional resemblance to Stonehenge has been proposed for this newly discovered structure.

Engineering

Efficiency and utility are the key words describing Indian architecture and construction practices in all ages and locations. Even the crude thatched shelters of the Seminoles of the Everglades are marvelously well adapted to comfortable living in their climate. Modern engineers using any of the space-age materials would be hard put to build a structure that gave better ventilation, protection from torrential rains, and at the same time offered security during the wildest hurricanes. The adobe pueblos of the Southwest are equally well-engineered structures. They offer maximum comfort at minimum effort in a region of harsh climate where the temperature variations between day and night and winter and



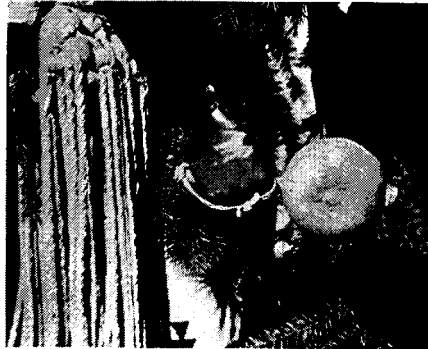
Ceremonial chamber at Chaco Canyon ruins where Pueblo Indians of New Mexico performed educational and inspirational rites while Europe languished in the Dark Ages.



summer are extreme. Indeed, the preferred type of modern home in the Southwest uses precisely the same kind of adobe construction that was used by the ancient Indians. Native Indians of the Northwest forest regions were correspondingly proficient workers in wood.

The American Indian rates well in comparison with other engineers of the world in regard to size and weight of objects worked. Single stones carved into high quality likeness of human heads by the ancient Olmec people south of Veracruz, Mexico, at a time roughly comparable to the building of the Great Pyramid of Gizeh, had faces ten to twenty feet tall and weighed many tons each. Many of the stones used in various structures throughout Central and South America were so massive that it seems highly unlikely that they could have been quarried and moved into place by the use of man power alone.

Cities as Teotihuacán, Monte Albán, Mitla, Chichén Itzá, Cuzco, and others were prodigious by any standard. Few modern structures involve handling greater amounts of material than the Pyramid of the Sun at Teotihuacán.



A perambulating encyclopedia. The knotted cords worn at this dancer's back allude to cumulus clouds from which the dangling strings represent falling rain. Evergreen reminds the devout Indian of the undying quality of life—and by extension alludes to the concept of immortality. The gourd rattle, like the sistrum of ancient Osirian rites, alludes to the never-ceasing rhythms of nature. Earthen pigments painted on the dancer's body remind the Indian that the physical body is nothing but the dust of the earth until infused with a Vital Life Force symbolized by the patch of sacred corn meal painted on this dancer's wrist.

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The reclamation of tens of thousands of acres of marginal quality farmland throughout North and South America by a gigantic system of ditches and fills would, when considered in aggregate, undoubtedly be the greatest earth-moving operation of all time!

The Incas represent the pinnacle of Indian engineers. Their system of graded highways and spectacular bridges, including suspension bridges threading through the towering and precipitous Andes, is a feat surpassing the skill of the Romans. Their colossal Cyclopean masonry structures bewilder even modern engineers and scientists. How these gigantic stones weighing many tons each were fitted together so perfectly in their characteristic Cyclopean style is one of the great mysteries of modern times. The Incas were practical as well as spectacular builders, for they developed an efficient municipal water supply system consisting of many small reservoirs interconnected by pipes and canals.

Agriculture

Agriculture is, by any standard, one of the red man's most outstanding achievements. Indians were clearly the world's best ancient farmers, and they may have been the *first* people to systematically cultivate plants. *Irish* potatoes, tomatoes, pumpkins, certain kinds of beans, and, of course, corn are staple foods *developed* by Indians centuries ago and used the world over today. They were also expert in their knowledge of the medicinal as well as the food values of herbs and wild plants.

Corn is one of the most outstanding horticultural achievements of all time. When or how Indians acquired corn is a completely unsolved mystery. Even their traditions are not particularly revealing, for they say little more than the statement that corn was a gift from heaven to the red man. The earliest evidence of corn yet found is pollen grains dated about 60,000 years old from an ancient lake bed near Mexico City. In any case the red man had developed corn into such a specialized plant ages ago that it *required* the hand of man to harvest, shell, and plant the seeds!

The extent as well as the antiquity of Indian agriculture is only now com-

ing to light. Aerial observation in South America has revealed countless thousands of acres of land cultivated in ancient times by a mammoth system of ditches and levees. Much of the land thus cultivated is swampy and subject to seasonal flooding. To make this marginal land productive, the Indians dug a network of ditches and piled the excavated soil into levees high enough to avoid flooding. Xochimilco, Mexico, may be a remnant of this ancient method of farming. Though the direct evidence has long since been obliterated, the reports of early explorers in the Great Lakes area indicate the Mound Builders of North America also employed such a system.

Political Efficiency

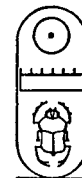
Many people erroneously believe that Indians were little more evolved than bands of roving hunters. On the contrary, the Indian political system had reached a high degree of sophistication

in very ancient times. The enormous complexes of ditches and terraces just described could not possibly have been developed by uncoordinated people. The political organization necessary to achieve the engineering and economic marvels of the Incas, Mayas, Aztecs, or Teotihuacanos could not have been the output of unstable, nomadic hunters. The astronomical achievements of Indians in general, and the Aztecs in particular, are the work of stable and knowledgeable people.

Teotihuacán appears to have been a considerably larger and more intricately balanced empire than that of the Romans. The city of Teotihuacán was the capital of a vast trade system probably including the Southwestern United States and extending southward into South America. Teotihuacán was a fully developed city in every sense of the word, having a planning commission, taxes, and zoning regulations much like those of modern cities.



Readying costumes for a sacred ceremonial. In olden times Indians used earthen pigments and vegetable dyes to create singularly colorful art works. Ceremonial costumes incorporate many symbols of profound significance.



The Paths We Travel

In search of our past

by ANNE STEWART

THE WIND BLEW cold off the North Atlantic, across the Giant's Causeway. Clutching my coat with one hand, I slipped my sister-in-law's 35-mm. camera under it with the other.

"What are you trying to do, pretend you're not a tourist?" my husband asked.

I nodded toward the two workmen drinking their morning tea in the shelter of a rock up ahead.

"With our movie camera in evidence, we're obviously tourists," I replied. "I just don't like to be two-camera types, complete with gadgets hanging from our shoulders."

It was not only at the Giant's Causeway that I found myself tucking the second camera out of sight. Throughout our three weeks of touring Britain and Southern Ireland by rented car a few years ago, I remained self-conscious about the image we Canadian and American travelers project overseas.

Draped with expensive photographic equipment, maps and notes, we "do" the Old Countries, rushing from one historical spot to another. We seek the remains of the old stone houses of our forebears. We peer at inscriptions on headstones from which we have scraped the accumulated moss of years. We gaze reverently across landscapes that were the haunts of our ancestors. We seek out ancient churches. And in everything we mete out our respect in direct ratio to the age of the object involved.

This picture that our Old Country cousins have of us is, of course, a true one. We do these things, to the polite amazement of most of them, and we do much more. Often we take on an extra job or forego a new car or postpone improvements to our homes or save mercilessly in order to take a trip. And sometimes we are brought up short with



the realization that, in their eyes, we occupy ourselves with strange pursuits.

This happened to me when, in 1959, my husband and I were thrilled to be able to take our first trip overseas. It was an especially happy occasion for me because my father, who had left Northern Ireland more than fifty years before, was able to go too, for his first trip *home*. Shortly after our arrival at my cousin's, I said how much I was looking forward to seeing the Giants' Graves. "What are they, Anne?" my cousin asked. Surprised, I explained that they were stones, believed to date back to the Bronze Age, still standing on the farm where our grandparents had lived.

This difference in our attitudes to things ancient continued to surprise me. We found it again in the unobtrusive way in which historic spots were marked. Discreet signs now point the way to many old relics; in 1959, if we had not made notes of where to find many of the things that we wanted to see, we would have missed them.

*The
Rosicrucian
Digest
June
1968*

This characteristic of taking the past for granted points up our eagerness to see as many old things as we can in as brief a time as possible. But I think there are valid reasons for the differences between us.

The first and obvious one is, of course, that we have to crowd in all that we can. We are, mostly, working people who have managed to save for a trip and want to get as much as possible out of it. That requires preliminary reading and planning, and a willingness to travel relentlessly.

But I believe that this matter of overseas travel has a dimension not apparent on the surface. I am convinced that for many of us it is primarily a *search for ourselves*, a pilgrimage to our past, a longing for our background, a need to overcome the feeling of rootlessness that is, by the very nature of history, inherent in most people on this side of the Atlantic.

Many of us are first-generation Americans or Canadians. Many are not, of course. There are thousands of descendants of the early settlers, but countless numbers of us grew up in homes where an accent was heard: European or English or Irish or Scottish. In fact, thinking over the people I know, I realize that the great majority are the first generation to be born on this side of the ocean.

Interest in History

Our own case is typical of many couples. My father was Irish; my mother, born in Ireland, was brought to Canada by her parents as a child. My husband, of Scottish-English-Irish background, is a second-generation Canadian. We are happy with our lot in life; we have no desire to live anywhere else. But we do have this pull to our past, this desire to search for our beginnings.

I once heard a middle-aged man, who had come from Scotland to Canada as a boy, say in surprise that his son was more interested in clans and tartans and Scottish history than he was. From my own experience, I said I could understand that: the father had brought his past with him—the son had no past to which he felt he belonged.

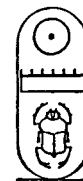
I am sure that this is the feeling, unspoken and often unrecognized, that sons and daughters or grandsons and granddaughters of immigrants have. And since so many of us fit into these categories, we have become a race of travelers, hunting our history, finding our forebears, reaching back for our roots. We are the eager, camera-laden tourists who baffle our Old Country cousins.

Ancestors

But we bring back with us much more than pictures. It was with a feeling of being one with my past that I posed in my modern bright-red coat before the grey remains of the ancient fortified tower of my ancestors, the Armstrongs, in the Border country of Scotland. My husband and I had spent the morning driving from village to village, stopping to wander happily through the old cemeteries of this district, from which the clan had scattered to the ends of the earth. We had searched out the headstone that marks the spot where it is believed the most famous of Armstrong chieftains, Johnny—called Gilnochie—was hanged with a group of his followers, in an effort by the Scottish king, James V, to put an end to the Border skirmishes. We had seen the names which have come through the generations to my own day, from the Irish branch of the family, and I felt that link that binds me to so many who have gone before.

A few days later, we motored beyond Edinburgh, through the rugged country north and west of Perth, where my husband's people had come from. Through Killiecrankie, and beside Loch Tulloch, we entered the little churchyard of Foss and Tummel. Reading the names that are still in his family, my husband knew the feeling of coming home that I had experienced in the Border country.

Later, we looked in awe at the relics of the ancient and medieval church in Southern Ireland. We stood in the Galarus Oratory on the Dingle Peninsula, and felt the dedication of those who had worshiped in this primitive church, still weatherproof today, though built of unmortared stone fifteen hundred years ago. We looked at Cormac's Chapel at



Cashel; at the beautiful stone carving of the Celtic crosses at Clonmacnoise; at the round towers that defied the sea-invaders of the ninth century; at the incomparable workmanship of the Book of Kells on display at Trinity College, Dublin. And we carried away a sense of history such as we had never known before.

Even closer to one's past are the old houses that our parents and grandparents left. At the top of a hilly lane in Northern Ireland, I looked on the remains of an old stone house, the home of generations of Armstrongs. The single remaining bar in its kitchen window spoke mutely of earlier troubled times. I brought home with me a piece of stone, broken from a ruined wall of the old house where my mother and generations before her were born; I also brought with me the memory of a slope covered with yellow primroses and violets, with its reminder of my grandmother's speaking of "The Yellow Hill."

Distant Relatives

Another tie with our past is the relatives we meet who remind us of our own people at home. A stranger experience, though, is to be told how much you resemble a cousin, perhaps several times removed, and to realize that the two of you, so far apart, inherited some of the same characteristics.

In a less personal way, those of us of British extraction find our background in the Houses of Parliament in London; in Westminster Abbey, and the Tower, and the Palace; in Runnymede, and Plymouth; in Culloden and Skye, and all the countless places that bring our textbook history to life. It is impossible to walk through the Abbey, or to read the clan names inscribed on the cairns at Culloden Moor, without feeling the impact of the past.

So it is in Stratford and the Lake District, the Yorkshire Moors and Ayrshire, in Yeats' country and the glorious ruined abbeys of the land Scott loved. In these places, the literature we were brought up on assumes a

greater meaning and pleasure than ever before.

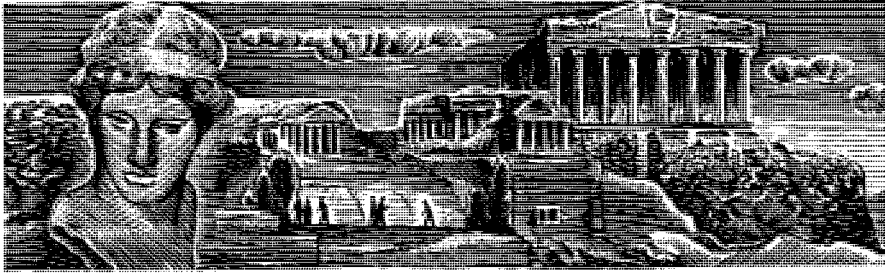
To some extent, of course, our past is part of us. Our colouring—and even our speech, our religion and our attitudes—carry something of what our parents brought from the Old Countries. Our Italian and German and Greek neighbours cook as their mothers cooked; I please my husband's taste for scones and oatmeal cookies. These are the tangibles of our past, and for most of us they are links that will be broken within a generation. This is as it should be, of course, but it leaves us who are the children of immigrants from every country with little feeling of continuity between our background and ourselves.

The Giants' Graves, which I mentioned earlier; the lane which my father walked down as a young man, leaving home alone in search of a better life, and where his father bade him good-bye until most of the family could join him later; the graves of the two brothers and young sister who died before the family was reunited in Canada; the green of the country and the dark of the peat bogs, seldom used now; the soft accents, reminiscent of my childhood; the hospitality and the numerous cups of tea and the scones and the soda bread; the old tower and the grave-stones of the Border country; the cradle of our laws and our literature: these are my past, my heritage, my roots.

So we go, in ever-increasing numbers, with our cameras and our smattering of genealogy, our maps, and our memories. We rush over the quiet countryside. We soak up the atmosphere and the kindness and the perplexed tolerance. And we bring back our pictures and the account of "our trip," and we think and talk and hope to go again.

But we are more content than we were. We know who we are, and whence we sprang. We are no longer a new generation in a young country: we are part of a long line. We are the products of an old, settled land where our forebears lived and died. And if we are fortunate we will go back and see it again.





Humility and Intellect

by RANDALL L. GREEN

Opinion does not determine truth

WE SPEAK of rational man, as though man in his present state were capable of rationality. We speak of objectivity and empiricism, as though objective thought and empirical observation were human traits. This is the twentieth-century vogue, but it is fallacious.

Lest I be stoned and labeled *heretic* for that statement, let me quickly say that I believe man capable of approaching the rational. But there never existed a greater obstacle, save apathy, to the quest for truth than belief in the infallibility of human intellect. The reason for this fact is simple: no conclusion based on empirical observation is valid unless all pertinent facts are known and understood. And no human being, no group of human beings, is capable of observing all of the facts relating to any phenomenon. Clearly, not all facts are observable. Some are, certainly.

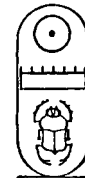
I would not imply that man is incapable of knowing anything for a certainty. Experience is real. There is no doubt, for example, about the physical reality of the keys of my typewriter; nor have I doubt that there is a causal relationship between the actions of my fingers upon the keys and the appearance of letter-symbols upon the piece of paper in the carriage.

Likewise, I am sure there is validity in the claims of astronomers that there are stars, nebulae, and galaxies in great number, far beyond the vision of the naked eye—far beyond even what can

be presently seen with optic instruments. I say there is validity in this, though I have never looked through a large telescope. I rely here on the testimonies of others, based on observations they have made with the aid of electronic instruments which have extended the range of their senses. These observations have been made not only by a single person but have been repeated by many people and can be repeated again by any person trained to use the instruments. Further, the observations have been permanently recorded on photographic plates and by other means.

The observations, then, we concede to be real. But what scant facts does man learn about those orbs and orders he has observed in the vast expanses of space? He knows they are there. He knows something of their properties. Beyond this—until he learns more—he can only speculate. Most of these distant worlds bear close resemblance to the sun and other bodies within our own galaxy with which we are a little more, if very little, familiar. But among the spheres that man's genius has revealed are some whose density is many thousand times greater than all known laws of physics—nuclear and otherwise—can account for. How little man knows!

The same is true in reference to the origin of the earth, its age, or the evolution of life thereon. The available or observable facts are extremely few; the theories are many, varied, and con-



stantly fluctuating. It is gross error to assume any one of them correct on the basis of partial or circumstantial evidence. Not that it is wrong to speculate or to balance probabilities; only that we must recognize the broad gulf between that which has been proved and that which we only suspect.

To further illustrate this, let us suppose that man were to succeed in bringing about conditions in the laboratory under which a living cell, capable of reproduction, were created. What would it prove? That life came about under those circumstances and in that form in the primordial ages of the earth, and then evolved to present forms? That because man has learned to create life, God does not exist? No, it would prove only that that form of life can be generated under those circumstances. Demonstrating that something *can* happen a certain way does not prove that it *did* happen that way, nor that it could happen in no other way.

An important concept in modern science is the carbon-14 dating method. This tool, used by anthropologists and others to determine the relative age of organic residue in the earth's crust, is based on the assumption that the amount of carbon 14 in the atmosphere has been constant throughout the geological history of the earth. There is no evidence, so far as I have been able to determine, to support this assumption. Nevertheless, the method is used widely and has much value. But it could happen that in the next decade some new evidence will be discovered, indicating that the amount of carbon 14 in the atmosphere has been increasing through the centuries. The pet theories of many would crumble into the dust whence they arose.

The Scientific Attitude

To the true scientist, however, such a discovery would not be disastrous. Rather, he would welcome the new-found knowledge with warm hospitality, eager to become acquainted. He has learned through experience that he must do this. Many times in the history of science, the very foundations of scientific thought have been shaken when some deeply rooted, dearly loved, and well-accepted principle has been proven wrong by a new discovery. Any

true scientist today is aware of this as an imminent possibility and keeps uppermost in his mind the thought, "This is how things appear from our present knowledge. When we learn more, the picture may change." This is the essence of the scientific attitude. He who does not possess it—though he hold degrees in the sciences, though he live in the laboratory, though he spend a lifetime bent over a microscope or crouched before an analytical balance, though he gain great renown for his work—is yet unworthy to be called a scientist.

The amount of knowledge science has gained in recent years is indeed tremendous. But it is only minute in contrast to what there is to know. New discoveries invariably bring new vistas. Though we approach the horizon, yet it remains as far away. It would seem there is no limit either to the knowledge after which man may seek or to his ability to investigate. And man, eager for truth, will not tire in the quest.

Accepting Truth

Nearly all men, I believe, want truth. Few embrace falsehoods knowing they are false. But many, though sincerely searching for truth, have a preconceived idea of what that truth is going to be like when they find it, and, unless they happen upon a philosophy which fits exactly their own ideas, they are unwilling to accept it. Until they are ready to accept truth as it is and not as they think it ought to be, they never will find it. As James Russell Lowell said, "All men who know not where to look for truth save in the narrow well of self will find their own image at the bottom and mistake it for what they are seeking."

If the exact sciences, in all the vastness of their experience, knowledge, and collective intellect—and whose very tools are empiricism and reason—come so far from knowing all things on the basis of these tools, how can man logically expect to base every conclusion, belief, decision, or act on reason? One need only observe the divergence of views in any field, and on any subject, the advocates of each claiming to base their conclusions upon rational footings and to construct them from empirical material by logical processes. Obviously, such divergence would not exist if

those claims were valid; obviously, there is more involved than reason in arriving at those conclusions.

Relativism is a vital principle, but not in the sense that the nature of reality depends upon the viewpoint of the observer. Opinion does not determine truth. Fifty-million people *can* be wrong. The significance of relativism is that each person sees a partial picture of reality from a different point of view. So long as each observer recognizes that

his vision is limited, his conception incomplete, so long as he does not consider final and infallible his conclusions based on limited experience, he is open to further truth. Having a glimpse of a true concept is like looking through an open door into a dark room; we see only faintly what is there. When we are enlightened with more complete understanding, it is as if the light in the room were turned on. We can see clearly, but, as we are still outside the room, we cannot see all.



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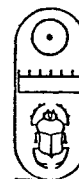
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The Tempest

by RUTH PHELPS, F. R. C.

The Shakespearean Magus

THE TEMPEST, it is generally agreed, was written last among the Shakespearean plays, but in the folio editions it was placed first. Although several reasons have been given for this by critics, we may surmise that it was done because that play, more than any other, sets the meaning of the plays as a whole. It is a true mystical allegory which presents a symbolic initiation in the wisdom schools.

The play was first acted in February 1613 and first printed in the 1623 folio, the first collected edition of the plays. The scene is laid in the Mediterranean Sea, since the king's ship was on the way from Tunis to Naples when it was wrecked. However, the inspiration for the play is partly in accounts of the New World published in pamphlets and particularly in accounts of the shipwreck of Sir Thomas Gates and Sir George Somers in the autumn of 1610 in the Bermudas.

Probably the island was meant to seem unreal and imaginary, for, unless we think about it, we may assume it is set in the New World, or, simply not be conscious of a particular place at all. The island, like the entire play, is symbolic. It represents the sacred place of initiation. The tempest which opens the play is symbolic of the trials which prompt the "sea-change" or spiritual development, the enriching of the understanding which constitutes an initiation. The storm symbolizes the descent into the subconscious.

At the beginning of the play, Prospero, the rightful Duke of Milan, and his daughter Miranda are stranded on a desolate island because Prospero's brother Antonio seized power and set Prospero and Miranda adrift in a boat that was not seaworthy. This was twelve years previously, and the duke and his daughter have lived alone on the island except for the monster Caliban, who acts unwillingly as their

slave, and Ariel, the spirit Prospero had freed from a tree trunk where he was imprisoned by the witch Sycorax, Caliban's mother. The number 12 is, of course, a common symbol for cycles.

These four, plus other spirits, are the inhabitants of the island at the opening of the drama. Names in Shakespeare are often symbolic and significant. Prospero comes from the Latin word *prospero* meaning to cause a thing to succeed, to render fortunate. *Prosperus* means fortunate or favorable. More important, the noun *prosperae* means prosperity or wealth. Miranda comes from the Latin *miror* meaning to wonder or marvel at something.

Two other Shakespearean plays concern a lost daughter, Marina in *Pericles*, and Perdita in *The Winter's Tale*. *Marina* means belonging to the sea, since she was born during a storm at sea, was parted from her father and mother, and in the end was reunited with them. *Perdita* means lost, and in the play she was lost through her father's jealousy. Her mother too was thought lost but was restored to life, and the three reunited; Perdita was married to a king's son. All of this is similar to the myth of Demeter, Pluto, and Persephone which was the basis of the Eleusinian mysteries.

Plutus

We should note also that Pluto was god of the underworld, but Plutus was the god of wealth. This Plutus was the son of Demeter, the earth goddess and mother of Persephone, and of a Titan. Plutus was god of wealth and personified wealth derived from the cultivation of grain. So Plutus means wealth and is linked to Demeter of the mysteries as her son; and Pluto was the god who stole Persephone from Demeter. Also, Prospero means wealth; so by a play on words, Prospero is a Plutus symbol or Pluto symbol, and Miranda represents Persephone.

Prospero is the renaissance magus learned in the occult sciences symbolized by his book on magic, his robe, and his staff. He rules the spirits and Caliban as well as men.

Caliban is an anagram on the word *cannibal*, and, as the name implies, he represents the animal, material nature

of man. Ariel is an airy, fiery spirit and represents the psychic part of man's duality. Caliban and Ariel represent the duality of natural forces as well.

The storm opens the play. It is caused by Prospero's magic in order to bring the characters responsible for his exile to the island, not for vengeance, but for their own spiritual regeneration—if they are capable of it.

These include Alonso, the King of Naples, who helped Prospero's brother overthrow him; Alonso's son, Ferdinand (the name has to do with peace); Prospero's brother, Antonio, who usurped his power; Sebastian, the brother of Alonso; Gonzalo, an honest counselor who supplied Prospero with food, clothing, and his books when he was set adrift in the boat.

There are also the Master, Boatswain, and mariners of the ship; two lords, Adrian and Francisco; Trinculo, a jester, and a drunken butler, Stephano.

An initiation, according to the *Rosicrucian Glossary*, is "a simple ceremony which attunes the inner consciousness with the higher principles of the universe, and reveals to the consciousness many laws of God and nature."

In a sense, the entire play constitutes an initiation with Ferdinand as the initiate. In the narrower sense, the ceremony proper is contained in the final act, when the characters are all brought within the magic circle which Prospero has drawn.

The experiences of the first four acts are the trials and karma necessary in order that each individual may, in his own way and according to his own capability, realize his misdeeds, compensate for them, and then achieve some measure of spiritual development.

Like Faust, the initiate and mystic who achieves the Chymical or Spiritual Marriage must return to the world. Hence the play ends with Prospero's plea that he be released by the audience to return to his dukedom of Milan. The actual ceremony uniting Miranda and Ferdinand in marriage is to be performed not on the island but in Milan.

Ferdinand symbolizes the initiate, but he also represents the objective or material self. Miranda represents the soul personality, the inner self, which must

be integrated with the objective self before union with the Cosmic.

The first scene of Act Three finds Ferdinand carrying logs for Prospero. He feels

*This my mean task
Would be as heavy to me,
as odious, but*

*The Mistress which I serve
quicken what's dead*

And makes my labours pleasures:

The material part of man is dead without the inner self—the psychic part; what quickens the material is the psychic.

In the third scene Alonso, Gonzalo, Antonio, and Sebastian are in another part of the island. Alonso says he will give up hoping for Ferdinand's survival.

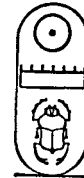
*He is drown'd
Whom thus we stray to find,
and the sea mocks*

*Our frustrate search on land:
well; let him go.*

They rest and hear "solemn and strange music." Several strange shapes enter, bringing in a banquet. They dance about it with gentle actions of salutations. Inviting the king and the rest to eat, they depart. Sebastian declares, "A living drollery [meaning a living puppet show]: now I will believe/That there are Unicorns; that in Arabia/There is one Tree, the Phoenix throne, one Phoenix/At this hour reigning there." The unicorn and lion were used to symbolize the duality of man. One Christian writer compared the unicorn to God and Jesus Christ. The Phoenix is the miraculous bird that is reborn out of its own ashes and symbolizes the final step of the alchemical transmutation or Cosmic Consciousness.

There are several levels of humanity in the play. At the lowest are Caliban, Trinculo the jester, and Stephano the butler. They seem incapable of any self-understanding. Caliban at least realizes he has been a fool to worship Stephano.

Antonio and Sebastian, brothers of Prospero and Alonso, are capable of attempting to seize power in Naples as well as Milan, and even of murder. But they achieve little spiritual development. The third group is Alonso and Gonzalo. Alonso, King of Naples, has



wronged Prospero in assisting Antonio to seize power. Yet, in thinking he has lost his son Ferdinand, he is able to realize his own guilt. He learns from his karma. Gonzalo is good to begin with. Prospero calls him holy. He is capable of a detached compassion which only Prospero also has.

The fourth level is Ferdinand, the initiate, while the fifth consists of Prospero, the magus, who has power over spirits, nature, and men; and Miranda, the lost child, the vestal virgin, the soul personality.

Each of these levels of humanity, each individual, is also a symbolic part of the initiate, for each of us contains potentially all facets of human nature. So Stephano, Antonio, Alonso, and Gonzalo, as well as Prospero and Miranda are symbolic parts of Ferdinand and of the reader.

Mystical Allegory

The Tempest is basically a myth in the form of a mystical allegory, just as the Greek dramas were based on myth. It dramatizes an initiation into higher mysteries and the steps in the Chymical Marriage.

The island and the ocean symbolize the microcosm and macrocosm. The island also represents wholeness, integration, and union, because it is a single unit and is often thought of as being more or less circular. The water and earth symbolize the duality of man and the world, the water representing the psychic, and the earth the material and physical.

Prospero, as the typical magus figure who directs events and lives in order to further development, is derived from magic and alchemy. He stands for the part of the individual that directs him in his own development.

In the play, the symbolic journey is twofold. Prospero and Miranda were set adrift by those who schemed to take over the dukedom. That is how they arrived on the island in the first place. The rest of the characters, aside from Caliban and Ariel, arrive in the first act as the result of the storm created by Prospero. They, interestingly enough,

were on a journey to see a couple married. The play ends just as the return journey is to be undertaken—the return to Prospero's dukedom, the return of the mystic to the world.

Prospero and Miranda teach Caliban what civilization he has acquired, and Caliban has taught them the intricacies of the island. It was Prospero's concentration on his mystical studies to the exclusion of his duty which caused his downfall. There are perils and tests throughout the play representing the tests on the journey of the initiate.

The death of the outer self is represented by what Alonso thinks is the death of his son Ferdinand. The seeming birth of the inner self is symbolized by Ferdinand's discovery of Miranda, while the integration of self is symbolized by Prospero's giving Miranda to Ferdinand and the masque which follows.

The apparent death of the inner self is symbolized in several ways, by the plot to kill Alonso and Gonzalo, the plot to kill Prospero, and by the banquet which is denied to Alonso and the group with him. This is purification resulting from karma, or by what corresponds to the Dark Night of the Soul.

The union with the Cosmic is represented by the marriage of Ferdinand and Miranda which is to take place on their return to Milan, so we have the union and the return to the world stated but not actually worked out in the play.

Finally, the circle which Prospero draws around the initiates symbolizes wholeness and integration as well as isolation from the profane world. The ritual he performs is intended to attune the inner consciousness with the higher principles and to reveal laws of God and nature.

The Tempest was meant to tell its audience what most of us have missed in reading the plays. It could only have been the production of a mature, spiritually developed man, and a fine artist. Only by understanding its mystical meaning can the rest of the plays be appreciated as mystery plays in the true sense of that phrase.



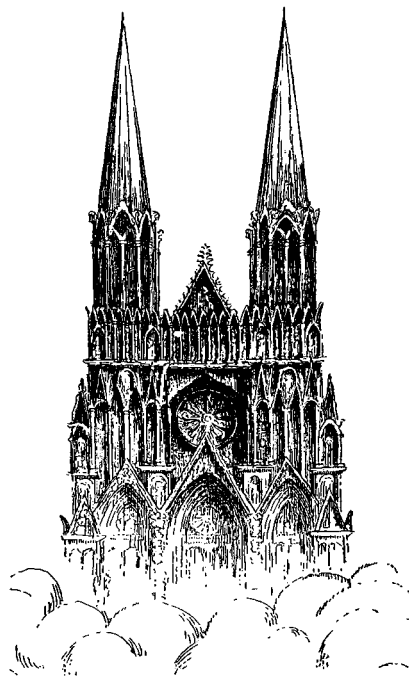
The beauty and genius of a work of art may be reconceived, though its first material expression be destroyed; a vanished harmony may yet again inspire the composer; but when the last individual of a race of living things breathes no more, another heaven and another earth must pass before such a one can be again.

—WILLIAM BEEBE

WHEN we review the biological history of the world, there is obvious evidence that many expressions of life that once existed on earth have ceased to exist. Those living creatures that became extinct were those that may have evolved as far as they could go, or they ceased to exist because of radical environmental changes which made it impossible for them to continue to exist, or rather to physically fulfill the demands of existence. The giant dinosaurs lasted over periods of time incomprehensible to the human mind, and yet this living entity which was so large and so powerful ceased to exist because of a change in environment that made it impossible for it to sustain itself—in other words, to find enough to eat. It was so specialized and thereby so adapted to a particular type of environment that there was no existence for it after that environment changed.

It is impossible for the biologist or the zoologist to be able to assemble a record of all the forms of life that have existed in the past, because there have been innumerable occasions of living things such as the dinosaurs, for example, that were unable to carry on in the face of changes that modified the circumstances under which they had to live. Those living creatures that have continued to exist in spite of change of environment were those that for some reason that is not fully explainable—and particularly not explainable in terms of the physical world only—were able to adjust themselves to the environmental changes that took place. It was this concept that led to Darwin's belief in the survival of the fittest; that is, those that survived were those that were able to make changes and thereby continue to live and function, even though environmental circumstances were modified.

Within the past five hundred years there has also been life that has become extinct. In this period, the environmental changes were usually brought about by man. The animals, birds, and



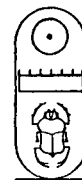
Cathedral Contacts

CAN LIFE ON EARTH
ENDURE?

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

other living creatures that have become extinct in the past few centuries were those that could not cope with man's demands upon environment. It is a pity when we stop to think of the forms of life that have ceased to exist on the earth which were unable to cope with the changes in environment that man made. Should man be proud of the fact that he has so modified environment that other creatures cannot live side by side with him? In all the philosophies and traditions of man it would appear that man should consider himself a part of life and should live in accord or at least in harmony with life about him; that is, life is a manifestation of another than a physical force, and all life is related. Consequently, when man becomes responsible for the extinction of a living thing, he is in a sense bringing about a degree of extinction of himself.

Extinction is not a condition that can be isolated outside our environment. It



is something that is within the environment, and the individuals today who have no respect for life and spend their time in ignoring life or ignoring the principles so amply supported by Albert Schweitzer—that is, a philosophy of a reverence for life—are doing as much harm to themselves as they are to any other living creature.

Life is a whole. That is, it is a complete manifestation. Every part of it constitutes a part of the environment in which all other forms of life manifest. When life ceases to exist in one of its expressions, then all of its expressions have lost. If man insists on continuing to be the killer that he is, either directly or through the manipulation of environment, then he is going to find in the end that extinction applies not only to those life forms which he set about to eliminate, but will eventually apply to life itself, and he may end up the one to be extinct.

It is incredible that man is such a killer. We find expressions of cruelty and lack of concern throughout nature, but man is, as far as we know, the only living being that sets out purposely for his own entertainment to kill. Individuals who are otherwise normal human beings equip themselves with the mechanics of killing and set out to kill for the pleasure of determining the number that they can kill. In the last century men bragged of the number of passenger pigeons that were killed with one blast of a shotgun. Where the air used to be darkened by their flights, now no longer is a passenger pigeon a living being.

There are other birds, such as the whooping crane, which are near extinction, yet within the past few months an individual hunter shot one. Certainly, man is intelligent enough to be able to stop and analyze before he kills. If he must kill, why doesn't he kill that which is able to protect itself? In a sense that process is going on, too, because man still wages wars. Nations support war. Political forces cause war to have a certain appeal and profit, and we go on fighting regardless of the fact that many religions and philosophies have for centuries taught that life should be respected. To use again the words of Schweitzer, we should learn reverence for life.

I once lived in an area famous for deer hunting. Every year, as the season opened, those who were not hunters would speculate on how many human beings would be killed. I remember distinctly one hunter who was dressed in a large red hat and a particularly highly colored yellow coat was shot for a deer because the man who shot him was more anxious to kill than he was to stop and see what it was toward which he was aiming his gun.

Again, man should begin to realize—if he is as intelligent as he purports to be—that life is not an isolated event in the universe. Life is a part of the total creation, and the segment of life that is resident in you or in me is not something that can be given or taken by the whim of any individual. Life is a part of the universal essence of being that has come from the Creator Himself, and it manifests in this universe in order that that life might have experience, evolvment, and growth. If man will have no respect for life, then man will not be in the position to expect external forces to favorably function for his benefit and preservation of life.

A humane philosophy that includes respect for all forms of life and teaches man compassion and consideration for all living things would go a long way toward making man the highest creature of the evolutionary process that he hopes that he is. If man truly seeks peace and seeks harmony, if he wishes to live in a world that will be beneficial to him, then he must first gain respect and practice those principles that will teach him and all living things to live together. All life is an expression of the same source and one of the manifestations of a gigantic cosmic scheme.

The Cathedral of the Soul

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.

How To Stop Worrying

by FRANÇOIS PASQUALINI

REMEMBER last year's worries? Where are they now? Chances are you can't even recall half of them. Yet they loomed huge in your future at the time; some even seemed to dim that future beyond hope!

The fact that they have disappeared back into nowhere constitutes your best mental weapon against the army of unborn worries lying in wait for a chance to assail you, since knowing that these worries will be forgotten shortly after intruding upon your peace of mind minimizes their grip upon you.

But waiting for current worries to vanish with the passing of time is not the only way to be rid of this invisible enemy. Direct action to eliminate the very cause of the worry provides quicker relief, even if you do not succeed in eradicating the whole root of the trouble, because it sets your mind at ease through a feeling of self-satisfaction at having done whatever you could about it. Nine times out of ten, however, the determination to solve the worry-generating problem brings about the desired result. Here is an illustration out of my own experience.

I once quit a job that provided interesting work and reasonable security for one with more financial appeal, only to discover that I would be most unhappy and insecure in the latter, because I did not have (and obviously could never acquire) the necessary technical competence. As soon as I realized this, that is, on the very first day at the new job, a sea of worry engulfed me.

To counteract those black thoughts, I decided to look for a third job immediately, but the manpower situation was so unfavorable at the time that I could not find one that fitted in with my special skills. There seemed to be only two ways out of my predicament: either hold on to the new job as long as I could (which would not be very

long because of my lack of the basic requirements for it), or try to persuade my former employer to take me back.

Most people would have chosen the first solution, but I hated the idea of worrying for weeks in anticipation of the inevitable loss of my new job, so I decided on the second. It took me some courage to swallow my pride and face my former boss with that unprecedented request, but I did it—and got my old job back. Of course I had a lot of uneasy explaining to do when surprised ex-colleagues saw me back in the organization I had left shortly before, but after a few days it was all over, and I had vanquished my biggest worry.

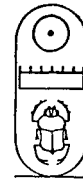
Years later, after I became a freelance writer, I had many other opportunities to fight worry by direct attack. For example, I once wrote a feature on the Mont Blanc road tunnel for an American trade journal that was publishing my work fairly regularly. Between the time that feature was accepted and that scheduled for its publication, however, the digging job, which had been in progress throughout the writing and selling of my article, was completed.

A New Decision

In other words, my story was no longer up to date, and I began to worry about what would happen if I let the *stateside* editor, who probably was not aware of the fact, publish my feature as it was. Most likely, readers who knew would start writing in to the editor upon publication, yanking the regular-contribution rug from under my feet as far as that particular market for my work was concerned.

That market happened to be one for which I was in a position to keep on writing for a long time to come, because I had ready access to information it could use, and I did not want to jeopardize my chances with it through failure to let the editor know that my Mont Blanc feature was obsolete. On the other hand, I did not want to miss a sale I had already booked as made.

Worry about this dilemma led to the decision to completely rewrite my article, taking into account the fact that the piercing of the tunnel was now through. As soon as the rewriting job



was completed, I mailed the new version out to the editor, along with a letter explaining what I had done and why, thereby saving both that sale and my reputation with that editor as an honest, conscientious writer, to be relied upon for further, topical coverage of developments in my area.

Some people allow worry to dominate their thinking so completely that it blinds out the existence of ways and means to eliminate its cause. Eventually, they become so convinced that there is no solution to their problems that they either drift miserably along for the rest of their lives, or put an abrupt end to what they consider a hopeless situation by committing suicide.

I could cite many instances of the fatal consequences brought about by excessive worry, but I will only stress the necessity of getting rid of this nefarious habit. How easy this can be is humorously illustrated by a captionless, multipanel cartoon published in the defunct *Collier's* a few years ago.

A worried-looking man is shown sitting on the edge of his bed at night, apparently immersed in an insoluble problem. His wife, lying in the bed

beside him, is about to go to sleep when she realizes that her husband is not sleeping. The next few panels show the couple discussing the husband's problem. And, in the final panel, hubby is sleeping soundly with a happy smile on his face, while the wife is now worrying away at the problem.

Talking your worries over with people will not automatically "saddle" others with them, but it certainly takes some of the load off your mind. It also has the advantage of occasionally sparking the solution to your problem through advice received from the people in whom you confide.

But direct attack, as shown earlier in this article, is by far the best remedy against worry. Another potent weapon to fight it is *work*. Voltaire once said: "Work keeps three great evils away from us: boredom, worry and need." And Herbert E. Thorson, Family Features editor of the *Christian Science Monitor*, expressed the same idea in a lighter vein when he wrote: "There is a strong cross section of adults who are of the opinion there were fewer 'unadjusted' youngsters in the era when woodsheds appeared on the landscape."

IN APPRECIATION

The Supreme Grand Lodge of AMORC would like to take this opportunity to express its thanks to those members and friends of the organization who during the past few months have made anonymous donations to the Order. Since we cannot acknowledge anonymous donations in any other way, we take the opportunity here to express our thanks to those who in this manner wish to support the work of the organization and to contribute to its growth and future. Like all nonprofit organizations the Supreme Grand Lodge of AMORC is dependent upon gifts, donations and bequests to offset its operating expenses and provide funds that will ensure its future operations.

ATTENTION, HIERARCHY MEMBERS

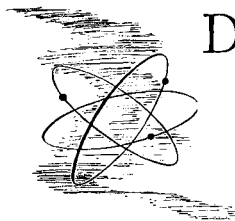
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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

Thursday, August 15, 1968
8:00 p.m. (your time)

Thursday, November 21, 1968
8:00 p.m. (your time)

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Does Science Negate God?

by SAMUEL RITTENHOUSE



DOES SCIENCE invade the province of the Divine? The answer is *yes*, with qualifications. Before the great advance of science in the eighteenth century, many phenomena, whose physical or natural causal relations were unknown, were attributed to the direct will of the Deity. In other words, such events or phenomena were conceived by the average man—if a devout religionist—to be arbitrarily brought into existence by a fiat of God.

A common example of this was the weather. Severe storms or droughts, with their adverse effects, were generally believed to be the consequence of God's volition. It was often proclaimed by the clergy from the pulpit that God was "imposing his wrath" upon the people for some omission or commission. Prior to the advent of the theory of organic evolution and advanced researches in biology, it was contended that man was a spontaneously created being, this idea being principally supported by theology. Man was held to be arbitrarily chosen by God to be in the particular form which he assumed. Man's hands and fingers, for further example, were declared to have been separately designed for their functions rather than to have *evolved* by the demands of environment.

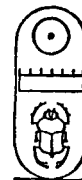
Even Descartes, the noted French philosopher, deplored any similarity between animals and man. He tried to explain away the fact of their organic relationship, especially that animals might think. He says: "The greatest of all prejudices we have retained from infancy is that of believing that brutes think. The source of this error comes from having observed that many of the bodily members of brutes are not very different from our own in shape and movements. . . ." and ". . . I have held it demonstrated that we are not able in any manner to prove that there is in

the animals a soul which thinks. I am not at all disturbed in my opinion by those doublings and cunning tricks of dogs and foxes, nor by all those things which animals do. . . . I engage to explain all that very easily merely by the conformation of the parts of the animals."

Geology and archaeology have also been accused of violating and invading the precincts of the Divine. Geology has shown the tremendous age of the earth—since supported by demonstrations of radio carbon—which far exceeds the era of the beginning of creation as set forth in traditional sacred writings. Archaeology has likewise thrown light upon the periods of man's society, changing entirely the time formerly estimated by religion. Medicine has shown the origin of disease and plagues, attributing them to lack of sanitation, improper diet, and neglect of hygiene, rather than to Divine displeasure. Psychology has expounded that moral values are not wholly a supernatural mantle or infusion that enters into men. Conscience is in great part due to our society, customs, and associations.

The Stream of Consciousness

Further, all revelations and visions are not necessarily the consequence of Divine insight. Some are the result of a disintegrated personality, the inability of the individual to distinguish between subconscious impressions, mental images, and the world of reality. Psychology will contend and prove that much of what men heretofore have called *soul* is really a matrix of finer sensibilities and sensations, the result of deeper emotions arising out of the force of life itself in the organism. These urges are part of the vital force of the organism setting up stimuli within, just as stimuli from the outer world act upon man's peripheral senses. These inner



sensations are another aspect of the stream of consciousness which man, for want of understanding, has named *soul*.

If these things, these manifestations, and the manner in which men have presumed they came into existence, actually constitute God's exclusive function, then, of course, science could be said to now parallel the Divine. Such reasoning consists of limiting the Deity to certain qualities. Then, of course, when such phenomena prove to be demonstrable by science, it appears to diminish God's nature. What, however, is necessary is an entirely *different evaluation* of the Divine, or God. If He always remains sufficiently transcendent, then the increasing wave of materialism and the advance of knowledge by science can in no way detract from Divine Eminence.

Theistic Conception

The religious view that contends that science is gradually negating God is the *theistic conception*. It conceives a personalized Deity who has predetermined all reality, all the particulars in the universe from pebbles to stars, from the amoeba to man. It confers upon the Deity a series of particular purposes and plans. Each thing is not thought to be a *development*, as a part of forces and powers inherent within it or working upon it, but rather is thought to be the *fulfillment* of a preconceived design in God's mind. Each thing, it is believed, is a separate creation in that it was divinely foreseen that it should be, or that it would come to pass as it actually is. According to this theistic conception, God is the creator and His functions are somewhat like the mind of a human inventor. He arbitrarily creates and directly controls all of that which comes into reality.

When science reveals that creations are not necessarily spontaneous, or preconceived to be dependent upon each other, then it obviously appears as if it is making an attack upon God. But science, in reality, is only disproving a particular conception of the Divine, namely, the theistic one.

Suppose, instead, we presume a *teleological* cause behind all existence, that is, a mind cause which is universal, or call it Divine if you will. However, it

is not anthropomorphic. It is not human-like or a personal Deity. All things are amorphous and potential within this mind, for flowing from it, or actually within it, are the energies, forces, and powers which constitute reality. Since, however, it is *mind*, it can be presumed that it has self-consciousness of its own nature. It, therefore, continually strives *to be*. The mind, with its consciousness of being, constitutes that law and order which men seem to perceive in nature. The developments, the evolutionary processes that are experienced in natural phenomena, do not stem, therefore, from a plan for the particular forms or shapes that seem to come about. These are but mere incidents—manifestations of the cosmic or divine force of which this universal mind consists.

Let us use a simple analogy. The color sensations that the eyes and brain register were not designed by this universal Divine Mind as such. It was not planned that there be the human eye or the sensation *red*. Instead, the eye is an organic development coming forth from a combination of forces which are of the Divine Consciousness. The colors are but wavelengths of another energy, which is part of the Consciousness of the Divine, part of its whole harmonious nature.

Divine Power

The consciousness of the Divine Mind, in fulfilling its being, results in man's perceiving a variety of phenomena, the continuity of the whole not as yet realized by him. He, in turn, thinks of these phenomena as being separate, as being especially designed creations.

This conception, pantheistic though it be, puts God in all things. It makes the forces and energies, which are discovered and utilized by science, manifestations of a supreme impersonal consciousness and power. Science but discovers and uses this divine power. It reveals empirically how things come into existence—not by an individual fiat of God or as a result of a preconceived design, but as a direct result of His own nature. No matter how extensive the discoveries of science, regardless of their disclosures of the universe as a phenomenon of physical forces, there continues to transcend all such the *oneness*,

the unity of this spectrum of energies, which exists in the teleological cause, the Divine Mind.

The adamant materialist will recognize no transcendent cause. To him nature is not an extension of a supreme intelligence and power manifesting in forces and energies, but rather, a physical mechanistic force, unconscious in every respect and with no inherent motivation or vitalism. This materialistic universe is monistic, being physical only. The mystical pantheist conceives a monistic universe also, but to him it is all God. It is just as the arms and legs of a man are not really separate things, but are the elements of the one organic being, man himself.

Unless man broadens and expands his conception of the nature and power of God, to him it will appear that science has negated the Divine. God, to man, is but a notion, an idea, so far as gaining an understanding of Him is concerned. Man's understanding of God, then, must grow at least in proportion to the increasing knowledge he acquires about the physical universe. Science, even in its constructive pattern, can unwittingly make atheists of those who have arrested their notion of God, who cling fast to an obviously obsolete idea. They must elaborate on that idea, because if robbed of it they would have nothing left.



Medifocus

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

July: The personality for the month of July is Mohammad Reza Pahlavi, Shah of Iran.

The code word is POLL.

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



September:

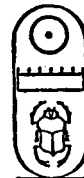
The personality for the month of September will be King Gustav VI of Sweden.

The code word will be RECOG.

KING GUSTAV VI

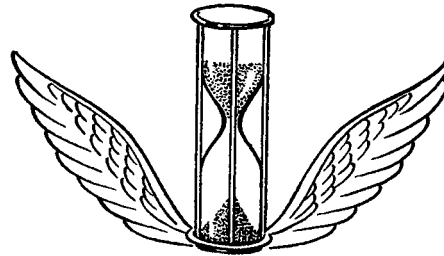


MOHAMMAD REZA PAHLAVI



Rejuvenation - An Ancient Dream

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



THE PRESENT AGE glorifies *Youth*—in dress, art, politics and business management. In a recent article, entitled “Rebellion or Rebirth?” the writer tried to show how one can instill new life into institutions by entrusting key positions and management to youthful minds. This process may be called a continual rejuvenation of the corporate and political body.

However, when we speak of rejuvenation in a more specific sense, we think of rejuvenating individual human beings. This does not seem an impossible understanding. Our own body is a cell state, composed of billions of separate, individual living cells. Throughout our lives, myriads of cells are dying constantly and new cells are born to replace them. If we can understand and master this regenerative process, we may increase the birth rate and the percentage of young cells, thus making the entire cell state more youthful.

Rejuvenation is an ancient dream and desire of mankind. Ponce de León came to Florida to find the fountain of youth. Even today, elixirs of youth are constantly being advertised. Most of them fall into two classes: food and exercise. Before we look into the merits of old and new methods, we should ask ourselves what, precisely, we mean by and demand from rejuvenation? Thus we may come to understand to what extent rejuvenation is possible and desirable, and to concentrate on the clearly defined objective. We spoke before of cell renewal, of young cells taking the place of old, worn-out ones. Should we want all of our cells to be renewed within a short time?

In Greek mythology, the enchantress Medea plunged an old sheep into her witches’ cauldron, and a bleating lamb jumped forth. Few of us, I guess, would like to be turned into bleating lambs or wailing babes. In fact, this is not what

rejuvenation means; the Latin word *juventus* stands for young manhood or womanhood, not for infancy. We wish to be brought back to, and remain at, “our prime.” But even with this restriction, do we really want to be turned back into brash youths, with all of the exuberance and heartbreak of today’s extremists? What we really want is a renewal of our physical prowess, while retaining our experience and knowledge and mature judgment.

Actually, Nature has constructed our bodies for just about this purpose. Nearly all our body tissues are renewable; but, according to *present* medical knowledge, our nerve and brain cells live, potentially, as long as our organism. Once destroyed, they cannot be renewed nor replaced.

The Will to Live

If this is true, if the depository of our mental life experience, our *memory bank*, is irreplaceable, then this part of us, at least, must age and finally decay. This may be the reason for the upper limit of about 144 years that some mystical teachings set to human life in any one incarnation. Physically, one may explain this limit by a built-in time clock such as the cumulative destructive effect of cosmic rays that constantly penetrate our bodies. Psychologically, the excessive growth of life experiences and the estrangement from succeeding generations may undermine the *will to live*.

Now, this will to live or, to use a fashionable term of modern psychologists—this motivation—is as essential to life as physical health. Without motivation, people wither away like dull workers forcibly retired from their life’s

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work. *With* motivation, sickly old artists and scientists carry on, far beyond their medical life expectancy.

Thus we have arrived at a definition, a limitation, and an aim for rejuvenation. The *definition* is renewal of our body without loss of knowledge and experience. The *limit* is implied in this need for conserving, unrenewed, the carriers of our mental treasure. The *aim* is physical renewal, plus a satisfying purpose in life.

How do the numerous youth-restoring methods and fads approach this twofold aim?

Diet

First, there are the diet schools. We may quickly dispose of nostrums that claim unlimited benefits from one single patent medicine or natural substance, such as "Royal Bee Jelly." This kind of claim smacks of superstition or of commercialism. A single item of diet may have some nutritive or purgative value, but the human body needs a *balanced diet*.

Next, there are unbalanced diet fads, mostly for reducing purposes. They often show a semblance of initial benefits by dehydration or by throwing the digestive system out of kilter.

Finally, there are sensible food combinations, originally prescribed by physicians for a particular class of patients. They work, as long as they are religiously followed; but who is religious about eating or not eating, except in the literal sense that forbids pork to some religions and the eating of meat on fast days to others? Without motivation, the dieters soon fall back into their old bad habits.

The most successful abstention diets are those promoted by groups such as "Alcoholics Anonymous" and "Weight Watchers." Their meetings have a quasi-religious character including the rite of public confession. These group movements should be respected because they combine physical action with spiritual motivation. But food alone is no cure-all. We can neither eat nor fast our way into the Kingdom of Heaven. In more matter-of-fact terms, a dietary regimen can stop us from poisoning, overloading, or starving our system. It can thus help to restore a normal state

of health and "rejuvenate" us relatively to the previous deterioration induced by wrong habits. But food alone, or its lack, does not restore a worn-out body to youthfulness.

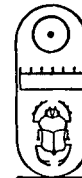
Exercise

Secondly, there are the schools of exercise and physical therapy. They also may bring benefits, because in our machine-civilization most of the so-called "brain workers" use their bodies far too little. To begin with, there are active sports such as running, swimming, football playing, wrestling, and boxing. Some of them are good for us, because they exercise a great number of different muscles in a balanced way. But, by and large, our strongest athletes do not have the longest and most youthful lives. Many of them overdevelop certain muscles and organs at the expense of others and die prematurely from heart attacks.

Many of our tired businessmen go to gyms, with setting-up exercises, massage, and other physical therapy. In this field, too, there are fashions and fads. Like sensible diets, they are beneficial only as long as they are religiously adhered to. Many of the aches and pains of middle age, diagnosed as arthritis or dislocated vertebrae, are actually muscle cramps induced by weakness and wrong use. But, as with the diets, few people are sufficiently motivated to follow a lengthy set of physical exercises day in, day out, year after year.

Better motivation is supplied by the Yoga schools, even if they teach the predominantly physical version called Hatha Yoga. Some of the Yoga postures seem to require great strength; but their emphasis is on balance and flexibility of muscles and joints, and on mental control of all muscles. The concentration required for correct performance of the various positions provides a mental interest that is lacking in mechanical gym exercises; it gives the pupil a feeling of achievement and helps to motivate him. In addition, Yoga stresses deep and consciously controlled breathing, not only as an exercise but as an aim in itself.

It is good to remember that in Sanskrit as in many other languages *Breath*



is related to Spirit. *Atman*, the Sanskrit word for the individual soul, has the root of the German word *atem* (*breath*) and the Greek word *atmosphere*, meaning the air surrounding us. Hence, breath control forms a bridge between physical exercise and spiritual aspiration.

The spiritual aim is made evident by the fact that even Hatha Yoga recommends *meditation*. Since Yoga, as taught in most books and schools accessible to Westerners, is intermediate between physical exercise and mysticism, it behooves us to go on to the *Third* method of rejuvenation: the Way of Mysticism.

The Way of Mysticism

Mysticism is propounded by as many teachers, faddists, and schools as are diet and physical exercise. In addition, all of our great religions were founded by mystics and still have mystical branches. Many individuals, saintly or not, found a mystical path by their own efforts and went on to teach it. Many more individual teachers are charlatans who want to profit from their self-proclaimed sainthood. Since only prolonged study and self-development enable the seeker to separate the gold from the dross, our discussion will be based mainly on the teachings of one widely recognized and respected school: The Rosicrucian Order (AMORC).

AMORC recognizes the value of diet and physical exercise but does not stress them as aims in themselves. It advises moderation in eating and drinking, especially alcoholic drink and rich food, including animal meat. It also approves of moderate physical exercise in fresh air and sunshine. Similarly, it knows the benefits of breath control, but it values the purposes of breathing more than the technique.

It utilizes the breath and the vocal chords mainly to produce the musical vibrations of vowel sounds and thus to harmonize our physical and emotional states; for Harmony and Peace are considered as the greatest rejuvenators. Most important, however, is the influencing of our being from within by psychological or psychical rather than physical means. Instead of outwardly exercising the body, one permeates it by

focused consciousness accompanied by deep and conscious breathing.

Finally, after saturating the physical body with our own, brain-centered consciousness, we are enjoined to transcend the limitations of this earthly organism and to enter the unbounded realm of a Greater Mind. Thus, mystical technique ascends from the Lesser to the Greater; from individual muscles and limbs to the whole body; from solid flesh and blood to directed breath and consciousness; from individual consciousness to Universal Mind or Soul. It is this permeation of the Lesser by the Greater that rejuvenates us on each level.

Instead of acting on material cells and organs by material means alone, the mystic confronts them with the ideal pattern after which they are formed. Instead of improving his knowledge by study and concentration alone, he bathes it in the Spirit and Mind force that is the root of all knowledge. Instead of calming and motivating his soul by philosophy alone, he finds rest and peace in the imperturbable fountainhead of all life. Thus he is potentially youthful throughout his allotted life span. But, even though he is blissfully inspired, his youthfulness in this condition is only a potentiality.

Inspiration

Literally, inspiration means a breathing in. Just as our physical breath vitalizes our blood stream and our physical body, so does the cosmic breath of inspiration vitalize our mind and consciousness. On the physical plane, each intake of breath must be followed by a breathing out. On the cosmic plane as well, there must be an alternation between intaking and outgoing. The outgoing part of cosmic interchange and the actualization of a youthful spirit consist in creative action.

Animals can only create by procreating their own kind. Man has the privilege of creating beyond himself—by constructive work or by scientific and artistic invention. Blissful union with the Cosmic is the seed of rejuvenation, but selfless action brings it to fruition.

Rhythmical alternation between a passive and an active phase is the basis

(continued on page 232)

Ascending the Mountain

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

I DO NOT need to remind students of mysticism and esoteric philosophy that the greatest attainment and the highest illumination has always come to the spiritually minded when they have found opportunity to ascend the mountain of illumination and dwell in attunement with the Cosmic.

Reference to the mountain and the ascension can be found in all the ancient scriptural writings, and it is only the untrained and unthinking mind that interprets these references as pertaining to a physical mountain with a physical ascent of the physical body. The mountain of illumination—of peace, harmony, love, and understanding—may be found everywhere at any time. But there are occasions in our lives when we need more than at any other time the spiritual benefit and even the physical benefit of ascending the mountain.

It appears to me from all of the signs in the heavens and the signs of the times which are quite evident to the analytical mind, that the world in general and the people of the Western world especially—including the major part of Europe—are ready for and in need of a journey to the mountaintop.

Here in North America and in most parts of Europe, great cosmic lights are revealing paths that lead to mountaintops and which afford us every urge and inspiration to rise to great heights in meditation and analysis, study, and preparation.

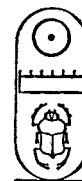
The world is fortunate in having at the present time certain great leaders who are undoubtedly working under cosmic direction even though they misinterpret or misunderstand some of the inspiring thoughts that come to them. In their attempt to interpret and work out that which seems the proper thing to do, they may be permitting their personal ego to have too much sway. They may be attempting to glorify the



material physical self because of its success in accomplishing great things. But the truth is that these leaders, these channels and guides through which great changes are being made, are cosmic workers. They are carrying out to the best of their ability the impulses of the universal mind and the urges of the Christ Consciousness.

It is a time when all nations coming to the beneficent aid of these great workers should rise in their spiritual, moral, and ethical thinking and ascend the mountaintop for illumination and understanding. What we need is a different viewpoint of life, a broader and more universal view of the distant horizon, and of the intervening hills and valleys. We need to rise above the commonplace things that surround us, press in upon us, and limit us in so many ways. We need to be lifted up where we are above these obstacles, and can look down and see them in their true relationship to all other things of a material nature.

We, in the Western world, and most of the thinking people of the civilized nations have been too oppressed by the self-instituted limitations of environment. We have made our individual daily occupations, our own neighboring communities, and our homes, cities, and towns our great world instead of realizing that first and foremost we are



citizens of the universe and, secondly, children of a universal family under the fatherhood of God.

Immediate Need

We must ascend the mountain and lift ourselves into the greater light of broader understanding and, at the same time, free ourselves from the immediate contacts which hamper our comprehension of what is actually taking place.

We need a greater faith, or a greater amount of faith, and we need new hope and understanding. We need especially to realize that with God all things are possible. Our comprehension of the miracles of Divinity is limited and colored by the facts and figures of statisticians, economists, political experts, and false prophets. We are told by these that it will take a definite number of years for certain economical changes to be made and that not until certain other problems are slowly worked out, can we expect any of the great changes that we have hoped for.

We are impressed falsely with the ideas that man-made institutions, systems, and schemes are the only things which will bring about the great changes required, and that these will take time, effort, and slow procedure. But now and then some sudden and inspired act on the part of a ruler works a miracle in the solving of some of our problems, and we see that the statements of the economists and prophets have not taken into consideration the power of cosmic inspiration.

We must discover through illumination, meditation, and cosmic attunement that God can bring about revolu-

tions as well as evolutions in the affairs of man without suffering and destruction, if man will lift himself up to attunement with the cosmic plans and cooperate with them. The world today is on the verge of many new cycles and many new periods of mighty changes. In bringing these about, the cosmic forces must drag the heavy load of ignorance, superstition, and doubt. In trying to lift mankind up to a greater height, the Cosmic finds that men have chained themselves fast to great weights that are false, unreliable, untrue, and unnecessary. Until man frees himself from these shackles and shakes himself loose from false beliefs, the Cosmic has difficulty in lifting the individual to the heights that are possible.

Let us free ourselves, therefore, occasionally and lift ourselves up to the top of the mountain for inspiration and a better and greater viewpoint of life. In doing this we will be preparing ourselves for the mighty changes that are taking place; we will help to bring them about. Love, faith, hope, and tolerance toward all individuals, with a determination to see the golden rule put into practice once again, will bring about the mighty improvements that are easily foreseen at this time in the evolution of peoples and countries.

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.



REJUVENATION—AN ANCIENT DREAM

(continued from page 230)

of rejuvenation on all planes of our existence. In physical exercise, the polar opposites are relaxation and tension of the muscles; in our daily life, rest and work; on the spiritual path, earthly desires and mystical aspiration; on the mystical plane itself, inspiration and creativity; in creative work, con-

templation and concentration.

He who can learn to ascend these steps—always penetrating the lower by the higher, always in rhythmical, dynamic balance between opposite poles—he indeed is young until the day when inevitable physical devolution beckons him on to the great rest period of Death.

**The
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June
1968**

SO THEY HAVE SAID

THAT EDUCATION should be regulated by law and should be an affair of state is not to be denied, but what should be the character of this public education, and how young persons should be educated, are questions which remain to be considered. For mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or with moral virtue. The existing practice is perplexing; no one knows on what principle we should proceed—should the useful in life, or should virtue, or should the higher knowledge, be the aim of our training; all three opinions have been entertained. Again, about the means there is no agreement; for different persons, starting with different ideas about the nature of virtue, naturally disagree about the practice of it. There can be no doubt that children should be taught those useful things which are really necessary, but not all things; for occupations are divided into liberal and illiberal; and to young children should be imparted only such kinds of knowledge as will be useful to them without vulgarizing them.

—ARISTOTLE, 384-322 B.C., *Politics*, BOOK VIII

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twenty-second edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 40 cents (3/6 sterling). Order from the Rosicrucian Supply Bureau, AMORC, San Jose, California 95114, U. S. A.

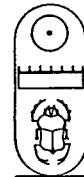


An "exhibition of paintings" by Yvonne Earp, well-known artist of Santa Rosa, California, was presented in the Rosicrucian Art Gallery from May 3 to June 12.

The serious study of painting for this artist began about ten years ago at the Marian Hartwell School of Design and has continued with Dr. Marques Reitzel and Professor Fred Fredden Goldberg.

Among the paintings in the exhibition were several of the "Madonna Series." Most of the "Mother and Child" portrayals have been shown at the Madonna Festival in Los Angeles and have won several First Awards.

Her work is versatile and varied and includes figures, landscapes, florals, seascapes, and still lifes.



Rosicrucian Activities

Around the World

THE PANAMA Chapter dedicated its splendid new temple building on Saturday, April 20. Several hundred members from Central American countries and Mexico attended. The Emperor, Ralph M. Lewis, accompanied by Soror Lewis, officiated in the dedication of the temple in the traditional manner of the Order. He was ably assisted by Mario Salas, Deputy Grand Master for Latin-American Extension Affairs, and the Chapter officers. The building not only contains the lodge room itself and its auxiliary chambers but a large auditorium as well. It is something of which the Panama members can be especially proud.

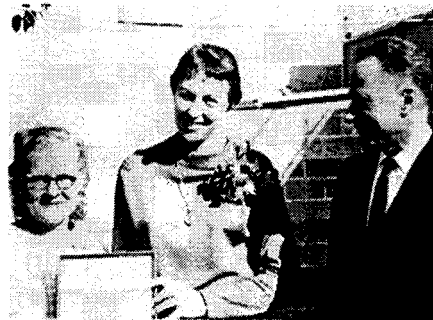


The Emperor has just appointed Dr. Max Guilmot Corresponding Professor of Egyptology and Orientalia for Rose-Croix University.

Dr. Max Guilmot is Egyptologist for La Fondation Égyptologique Reine Elisabeth, in Brussels, Belgium. He is also a member of AMORC of France. For several years Dr. Guilmot has been the Consulting Egyptologist for the Rosicrucian Museum and has done various translations of hieroglyphs of

ancient artifacts on display in the Museum.

In his capacity as Corresponding Professor, Dr. Guilmot will prepare treatises for students on various phases of Egyptian life, religion, customs, and the like. He is an author of many manuscripts and papers of a technical nature on Egyptology.



In recognition of her many years of work and concern for improvements in child training, Mrs. Barbara Shirley of Garden Grove, California, was presented the Rosicrucian Order's Humanist Award. The presentation took place at Abdiel Lodge, Long Beach, California. Shown above with Mrs. Shirley after the presentation are Soror Ellen Hall, Master of the Lodge (left), and Frater Frank D. Wiedeman, Inspector General for AMORC (right).



Citizens of Barranquilla, Colombia, through the "Sociedad de Mejoras Públicas," awarded a Medal of Honor to Frater Dr. Ramón Garavito for his work in welfare projects, among them "League of the Fight Against Cancer" and the "Home of the Abandoned Child."

Frater Garavito, when accepting this award which was presented to him on April 7, 1968, at the Fine Arts Theatre, delivered an inspiring address in which he extended an invitation to those present to unite their forces for the collective welfare of the community. We take pleasure in sending Frater Garavito our sincere congratulations and best wishes for the continued success of his good work.

THE Cosmos Lodge of Tijuana, B.C., Mexico, celebrated its Fourth Annual Conclave on the weekend of April 6 and 7, with a large number of Rosicrucians from Southern California, Baja California, and Sonora, Mexico, in attendance.

The Conclave Chairman, Frater Juan Zurita, initiated the Official Opening with the introduction of Soror Mercedes Sunseri, Assistant to the Vice-President and Supreme Treasurer, Frater Cecil A. Poole, representing the Grand Lodge of AMORC and accompanied by Soror Maria de Jesus Martinez from the Spanish-American Department of the Order. Also present were the Grand Councilor for Southern California, Soror Frances Holland, and the Inspector General for Baja California, Dr. Ismael Vilaplana, whose welcoming addresses included some inspiring words to all the visiting members.

The carefully planned two-day program gave the members the opportunity to participate in interesting and varied study, ritualistic and social sessions.

Past Master of the Cosmos Lodge, Frater Dr. Antonio Romero Hernandez, was in charge of the Review Class. The Inspector General was the speaker at a Mystical Convocation during which he directed an experiment dealing with transcendental and esoteric principles of great symbolism. Soror Sunseri was the speaker at a Mystical Convocation and also gave a Lecture. On both occasions she presented timely subjects of general interest. The Master of the Lodge, Frater Manuel Sanchez R., presided at the ritualistic and study sessions.

Of no less importance was the participation of the Children's Group sponsored by the Cosmos Lodge, who entertained the members with artistic numbers offered at various intervals of the day and during the Banquet held at the Continental Room of "La Sierra" Motel where this artistic group presented, with admirable technique and colorful dresses, classic and typical dances. The closing session of the Conclave was embellished by the Colombes' March, leaving upon the visitors a feeling of Peace and the desire to return to this hospitable environment.

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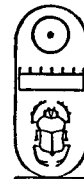
During the riots and disturbances which occurred throughout the United States in April, AMORC members of both races courageously met at the quarters of the Elbert Hubbard Chapter in Dayton, Ohio, to become a focal point for the radiation of thoughts of peace and self-discipline. The members of the Chapter have also made the suggestion that each Lodge, Chapter, and Pronaos should become a focal point for such activities.

▽ △ △



Ottawa Pronaos, AMORC, began the current Rosicrucian New Year with a new metal-framed wooden lectern gracing the East. It was presented officially to the Pronaos by its builder, Frater Ray Tomblin (left). Accepting for the Pronaos is the Master, Frater Dick Cooper (right). Also present is Frater Mike Benson, immediate Past Master. This fine piece of furniture is equipped with casters for easy movement, and a heavy blue velvet curtain hangs from the speaker's adjustable tray.

▽ △ ▽



The Mystery of Numbers

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result is always an even number. Add any two odd numbers; the sum is always an even number. Multiply any two even numbers; the result is always an even number. Multiply any two odd numbers; the result is always odd; likewise, adding any odd number to an even one will produce odd-numbered sums.

0
2
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8

3
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7
9

What Do They Mean?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping to wrest from numbers their hidden values.

The great philosopher, Pythagoras, expounded (569 B.C.) many esoteric ideas about the function and value of numbers. The Kabbala and the ancient Hebrews teach about numbers and the Power of the Deity. What is the mystical use and meaning of each of them?

Free Manuscript

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KYOTO TEMPLE

This is another view of the Higashi Hongonji Temple in Kyoto, Japan—an ancient city with numerous temples. This Buddhist Temple is erected on the site of a temple built in the thirteenth century and destroyed by fire about a century ago. The present temple is an exact replica.

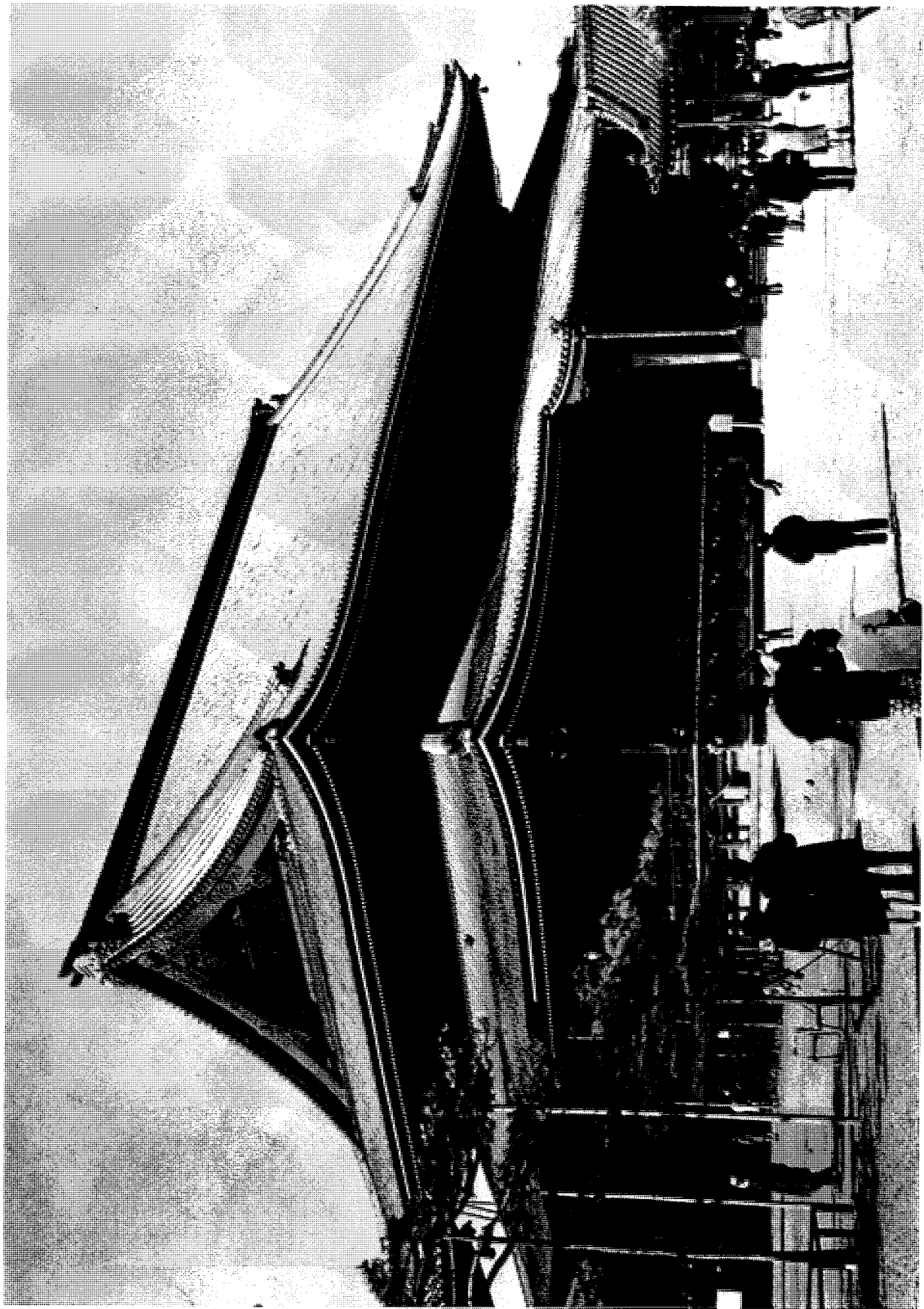
(Photo by AMORC)

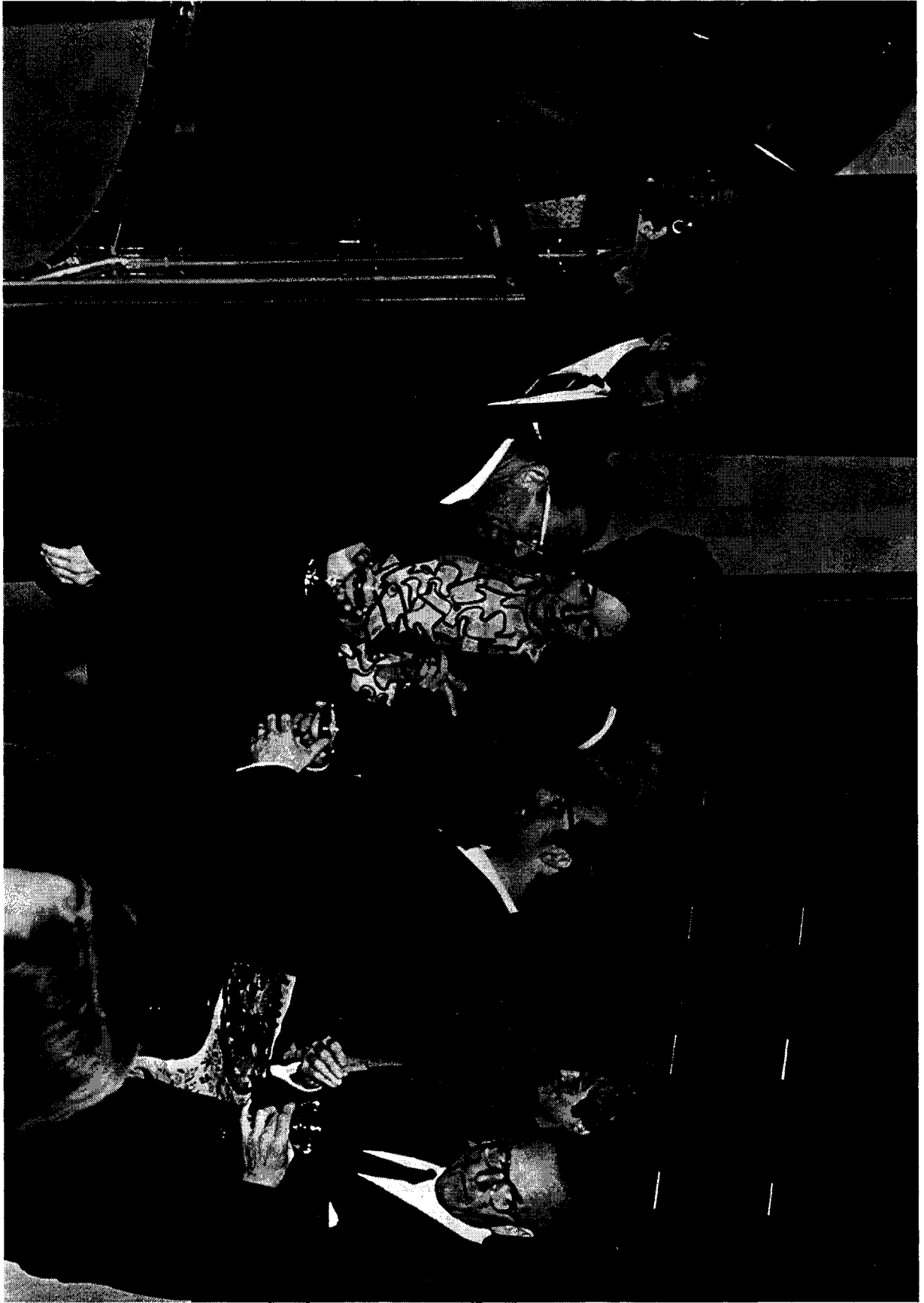
PLANETARIUM RECEPTION (Overleaf)

A unique feature in the Rosicrucian Planetarium for the month of April was the subject of prehistoric Stonehenge in England. The archaeological and astronomical nature of this mysterious circle of megaliths was scientifically and dramatically demonstrated with the Planetarium equipment. On the evening of April 10, a special reception and performance was given for prominent officials of the city of San Jose. Above are shown a number of them gathering in the foyer in which there is displayed an array of instruments.

(Photo by AMORC)

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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.

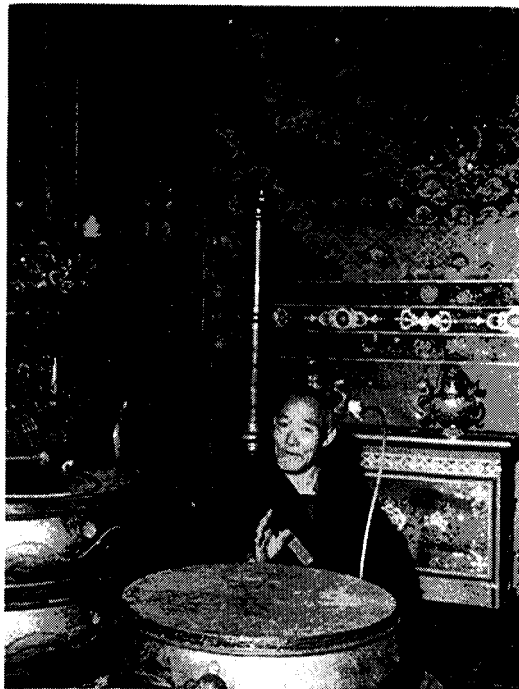
Especially Recorded In India From Vedic Manuscripts

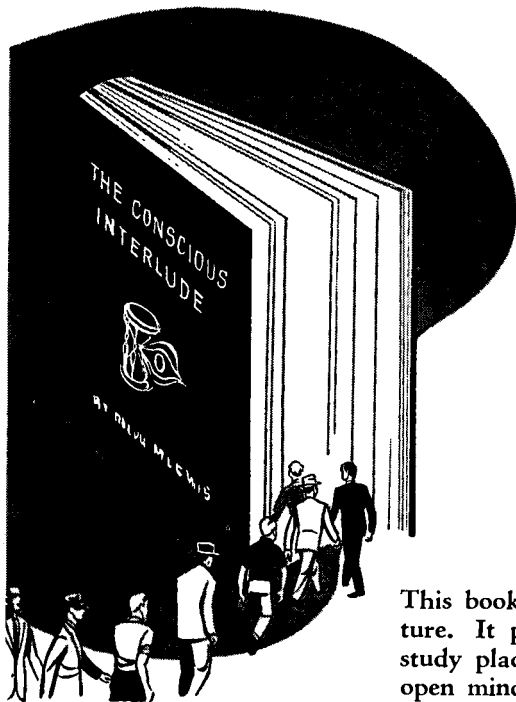
Now today these mantras can be yours! By special arrangement scholars have translated these mantras from the Sanskrit language and intoned and recorded them for us in India. This particular material cannot be acquired elsewhere. It is the first—but an experience you will long enjoy. Send order and remittance to the address below.

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INTRODUCTION	X	Fourth Dimension
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IV Nature of Truth	XIV	The Mystical Consciousness
V Will	XV	The Philosophy of Beauty
VI Is Absolute Reality Mind?	XVI	Psychology of Conflict
VII Illusions of Law and Order	XVII	The Human Incentive
VIII Causality	XVIII	Conclusion
		Index

THE AUTHOR

Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

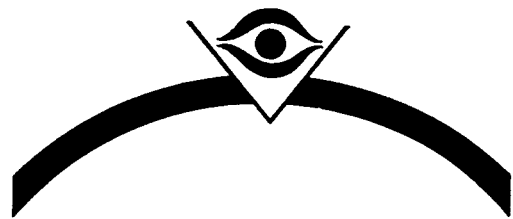
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Man's Moment In Eternity



We stand between two great eternities—the one behind, and the one ahead of us. Our whole span of life is but a *conscious interlude*—literally an infinitesimal moment of existence. How we live this split second of existence depends upon our consciousness—our view, our interpretation of life's experience. The purpose of this unusual book, *The Conscious Interlude*, is how to make the most of this interval of life.

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ADDRESS

BRAVE NEW ERA

There has been, of late, an alarming emphasis placed on certain new editions of old and time-tested classics. There is nothing wrong with publishers' reprinting the works of the giants of literature, but the editions to which I refer are those that in some inconspicuous corner read, *Abridged for young readers*.

Just what does, "Abridged for young readers" mean? It can mean, for example, that in an extremely attractive volume put out by one of many such publishers, you might find, in less than 600 pages of illustrated and large "easy to read" text, Stevenson's *Treasure Island*, back to back with Dickens' *David Copperfield* and two or more such classics—each of which in its original length would not fit into that volume by itself—all of which have been cut to ribbons. It is indisputable that this so-called abridging is cleverly done, but no matter how skillfully the cutting is done the result always seems to come out, as Charlie Brown of *Peanuts* fame puts it, "Not unlike drinking diluted root beer."

It is true that some of the classics are long and difficult to read; it is also true that some of the authors of these works were often paid by the number of chapters or even of paragraphs that they wrote. Even so, they somehow managed to convey to their readers new insights into themselves and a better understanding of that peculiar creature, *man*.

For all their bulk and wordiness, these works have endured war, pestilence, and peace alongside man and will probably continue doing so for a long time to come . . . if they are not tampered with. A wall is composed of many bricks, some of which could be removed without any danger of the structure's collapsing, but every brick that is taken from it leaves the remaining whole that much weaker. Classics are not what they are because of a few action-packed passages, but because of the vistas which they can open and the complete panorama that they offer.

Great works of literature are like great works of art: they are great as a whole, not as separate pieces. The Mona Lisa's attraction is centered about her smile, but if somebody were to suggest that in order to allow the public more time to watch television and enjoy themselves only the smile be exhibited and the rest blanked out, surely the most pious thing that would be said of that individual would be that he had been standing out

in the sun for too long; yet nobody seems to object to what is being done to our heritage of words.

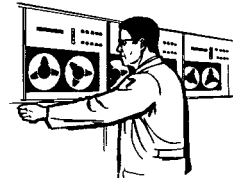
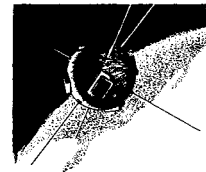
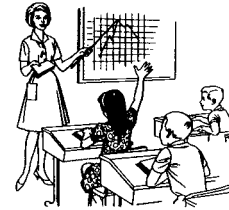
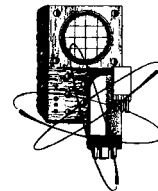
The three main arguments offered to justify the butchering of our literature are: (1) The child will not understand the work in its original form; (2) The book is too long and there is very little spare time to read it; and (3) It is better that the child be exposed to the classics in this way than not at all.

As to the first argument, a child should not read things he does not understand. Some classics have been in existence for hundreds, if not thousands, of years, and chances are that they will still be around for the next five or six years. In regard to the "too little time" argument, we are all well aware that if one really wishes to do something, time is found to do it.

I know a person who carries small pocket editions (unabridged) of works he wants to read, and he gets through them in an amazingly short span of time in waiting rooms, lunch counters, and buses. As to the third and final argument, it is obvious that when a person reads an abridged version of a book, he is not being fully exposed to whatever it was that the author wrote; he may be reading something that is very similar, but it is *not* that author's complete work as he intended it.

There are some works which cannot be added to or subtracted from—not even by their creators—because in their final form they arouse a universal empathy that attracts the reader. It is precisely this which leads an atheist to read Milton's *Paradise Lost*, or makes an atomic physicist plunge himself into the everyday world of a Bronze Age barbarian via Homer's *Iliad*, and takes even the most misanthropic of men for a ride on Don Quixote's Rocinante, to tilt with a few windmills.

It has to be realized that to allow the adulteration of great literature is to rob future generations of one of the few heritages that knows no borders, races, or creeds, for the child who is disillusioned today by the watered-down version of a thought that an exceptional human being felt was sufficiently important to pass on, may, in the future, be in a position to decide whether or not it should be preserved, and then determine to let it be forgotten. If this comes to pass, then we shall have succeeded in making a barren, spiritual wasteland 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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By Ralph M. Lewis, F. R. C.

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