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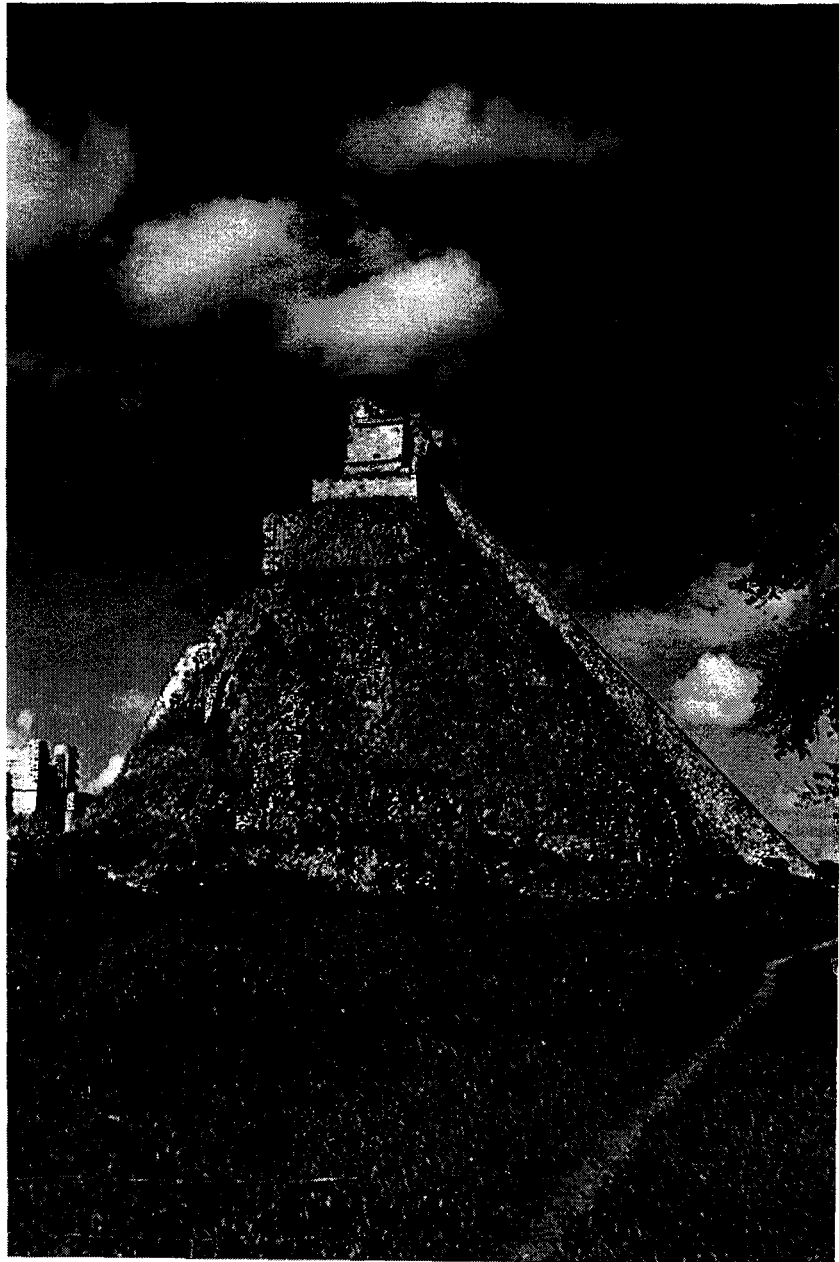
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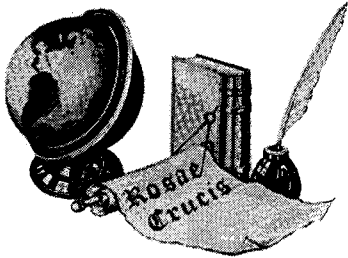
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ROSICRUCIAN DIGEST

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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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NEW MAN—NEW SOCIETY

This is a reproduction of the magnificent symbolic painting in color by the celebrated Spanish artist, Nicomedes Gómez. The artist gives his interpretation of the symbolism on page 141.

Volume XLVII

April, 1969

No. 4



condemn them as morally wrong, as interfering with divine law. This is a controversial subject depending upon the conception of the individual. However, it seems more enlightened to hold the view that the preservation of life is the most commendable act representative of human attainment. The methods of doing so, as long as they do not dehumanize man, should be an unimportant factor. In the near future we may find many artificial organs—hearts, kid-

neys, and even stomachs—implanted in man.

The sociological question arises, of course, that aside from moral and religious values encouraging the preservation of life as a divine gift, should man's life be extended by science indefinitely? Will not such a practice, if reaching great numerical proportions, increase population and implement many of the social, economic, and psychological problems the world is now facing?



The love of life should not be in terms of prolificacy but in the excellence of its development and expression.

—VALIDIVAR

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.

May: The personality for the month of May is Richard M. Nixon, President of the United States.

The code word is **JOLE**.

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



HAROLD WILSON

July: The personality for the month of July will be Harold Wilson, Prime Minister of Great Britain.

The code word will be **EXPED**.



RICHARD. M. NIXON

*The
Rosicrucian
Digest
April
1969*

This Age of Protest

by W. N. SCOTT

*Its ineffectiveness when
moderation and reason
are missing*



THE FORCE of rebellion, the violence of revolution seem always to begin from the loftiest of ideals. Care, interest, and concern issue from the cavernous depths of disenchantment, raising the cry for change, for a new order that is more a reflection of those high ideals. But what happens to those lofty ideals once they are translated into practice? How often has history provided examples of the oppressed becoming the oppressors, labors of love transformed into vehicles of hate? And how many ills have rebellion and revolution cured, how many evils have they exacerbated, how many new diseases have they created?

Certainly, the rush of protest today leads one to wonder whether the best interests of the many are being served, both with respect to the reasons for the protests and to the value of the protests as such. True, each Cause rings with rightness; no one espouses a Cause that does not resound with rightness, at least to the espouser. And people always want circumstances to be different, so Causes are assured of continuing rebirth. But how do Causes get so carried away, go to such extremes, that soon the character of the protestations is distinguishable from the nature of the protested only by the name of the movement alone?

It is truly remarkable how the brotherhood of man or some similarly love-inspired motive can come to be promoted with force and violence, weapons, anger, hate, and vituperative rhetoric! And yet this is what invariably occurs. Anyone who disbelieves this—look around! Observe with some semblance of impartiality what is about; then say—if you dare—that the majority of movements, of isms, are offering nothing more than the same, or worse.

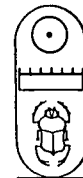
Everyone knows what's best for everyone else! Everyone thinks that some change in the present structure, whether minute and local or international in scope, is all that is needed to provide the security or comfort that is lacking. And, of course, the suggestions for change are myriad, occasioned by the special interests of every individual or group promoting change. But where does that lead, except to confusion in theory and a donnybrook in practice!

It would be especially hopeful but incredibly naive to suppose that a majority of people will suddenly gain wisdom, insight, and awareness, and from this demand enlightened leadership. The mere fact of the ascendancy of the narrowest of thinkers to national prominence and contention for important posts bespeaks of this impossibility. It would be more realistic to point to the dangers of extremism in the pursuit of change and cherished hopes.

The End Result

Certain it is that rebellion and revolution will be met with a greater and more stifling force than that which precipitated the protests in the first place. And how should it be otherwise? Force, violence, and hatred breed force, violence, and hatred, not wisdom, insight, and awareness. And the end result is the only result possible: a tightening of the circle of despair!

So, one very real danger is that the atmosphere which allows protest to arise and endure may be radically altered; this by mere reason of the broad base and proliferation of protest. The power structure may be more or less inclined to listen to criticism within fairly narrowly defined limits. But when criticism runs rampant, it necessarily evokes



a defensive, protective reaction from those in power. And then it becomes a war that is won by the ablest, not necessarily the wisest.

Another danger is that protest has a tendency of evolving into protest for its own sake and not for the sake of improvement. People start waving signs and sitting in as easily as others keep up with fashions. And then protest becomes just that—fashionable.

This is not, however, to suggest that all criticism is without merit. Indeed there are many things, many circumstances, many traditions that deserve rehauling. But so often the well-defined and well-developed disapproval is lost in the swell of loosely organized criticism. And this only hurts the legitimate Causes. Must all be lost because of stubborn insistence that everything be won?

The Important Things

No, there must be a plea for moderation. Like it or not, the most important things in life—wisdom, understanding, self-worth—are slow in coming. The recognition of the value and worth of one's fellow men is not a problem newly arrived. It is age-old and ever-pressing. Heretofore, legislation, edict, and the sword have all been wielded in attack upon the problem. And still the problem persists. Is it now the self-styled sage and prophet who proposes legislation, edict, and the sword to resolve what is ageless? Or is the man of wisdom pointed toward new methods that would lead to the self-worth and understanding that are so sorely lacking?

Anyone who has suffered with a bad tooth knows that continuous prodding

of the cavity with the tongue will only provoke rather than palliate. Someone more qualified must be called upon to administer to the problem. And most people are willing to agree that dentists are not born—they are slowly developed. Despite the deficiencies of this analogy, it still is to the point. Protest without adequate knowledge of the entire picture, protest without practicable solutions that are addressed to the entirety and complexity of the problem, is nothing more than provocation that is guaranteed to make a difficult situation worse.

It is particularly satisfying to be propelled along by the feelings generated by dissent. But in and of themselves these feelings have no long-range curative content. However difficult it may be to accept, *reason* is nevertheless the missing commodity. Without it the protestations are but exercises for the protesters and unwelcomed grates for those protested against.

So a plea for moderation is a caution to inject reason into the proceedings. To be against something is easy enough. To be for something and to have weighed and measured the initial impact, the short-range potential, and the long-range implications of any proposal are considerably more difficult. But this is exactly what is needed. And this is precisely what is missing from many protest movements.

Hopefully, *reason* can and will be returned to its proper place in the search for change. Those who care for more than protest for protest's sake must see that it does, for it is safe to say that no Cause will amount to anything of lasting value without it.



THE NEXT TRIP TO EGYPT

We are now planning to sponsor ANNUAL trips to Egypt, keeping groups smaller but allowing for more flexible planning by members. You may now make longer-range plans, knowing that each year sometime late in February or early March there will be a tour. If you cannot make it one year, there will be another the next year.

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Watch for full particulars on the 1970 tour in the June issue of the *Rosicrucian Digest*. Dates, prices, itinerary, and information regarding reservations will be announced at that time.

*The
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Digest
April
1969*

Nature Didn't Seem To Care

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

IN THE BEGINNING, the very beginning of creation, when the period of light became day and the span of darkness became night, there came into being certain laws—laws to bring about and govern its successful operation; laws from which there could be no deviation. Man had nothing to do with these laws, for man had not, as yet, arrived to take his place in a world that only now was passing through the throes of birth.

And it was decreed, as creation continued, that the waters which filled the vast confines of the universe be divided; and so the great vault of the heavens was formed, and the seas of great depth were held in their boundaries as dry land appeared.

Then for the first time the sun rose and filled the earth with warmth and energy as it journeyed majestically across the void between the heavens and the earth. And the moon, with its retinue of stars appeared in the darkness of the night. And on the face of the earth came forth trees and grasses and plants with succulent stems. And there came cattle and beasts and creeping things moving through the plants and grasses and resting in the shade of the trees. And in the seas were the creatures of the deep.

Then came man. And he for the first time used one of the immutable laws, in that he drew his first breath and became a living soul. Man now had life and the ability to bring forth additional life in the form of his progeny. Then a shadow fell over the life of man as jealousy raised its spiked crest and one brother slew the other. And there was much sorrow and sadness in the hearts of the father and the mother. They were bowed down with grief.

But nature didn't *seem* to care. The grasses continued to grow. The trees bore their fruit, and the waves of the seas charged the shores with relentless fury. Nature was carrying out the rules laid down for it. These rules, these laws, were everlasting. Man could not change them nor could they stop for man.

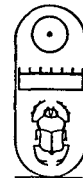
And the trees multiplied and covered the mountains and the lowlands. And the animals became many. And the grasses and the plants took over new areas. And man increased in numbers. And he waged wars against his fellows. And in his selfish struggles he destroyed large surfaces of the ever-increasing flora of the earth. Cattle were reduced. Trees were cut down. And the earth was bare where man had trod.

But nature didn't *seem* to care. After a given time new grasses and new plants grew to replace those that had been destroyed. New trees came from the earth, and many young were born to the cattle and the beasts of the fields.

And still man grew in numbers and these numbers were so great that the land upon which he lived could no longer supply his needs. And new lands were sought and conquered and settled, and still man increased in numbers. And buildings, large in size, were erected upon the earth. Man stood aside and admired his handiwork. And the earth shook with great force, and the buildings tumbled to the ground, and great clouds of dust filled the air. When the dust had cleared and man gazed upon the ruins of his handiwork, he cried aloud in anger and anguish and in this moment of outburst he shook his fist at the heavens.

But nature didn't *seem* to care. The sun continued to rise and fill the earth with its warmth during the periods of light, and the silvery moon added her majestic beauty to the spans of darkness. And man continued to grow in numbers. He established large cities where people dwelt, and taller buildings were constructed as places for these people to live. And many children were added to the families of those who lived there.

And schools were built, and colleges, and universities, so that the youth of



the ever-growing hoard of man might become acquainted with the problems faced by his forebears and thus avoid the errors made by them.

And self-propelled carriages were made the means of travel upon the earth. And large birdlike machines, in which man rode, filled the air. And these machines gave forth fumes which lay like a poisoned cloud over the cities. Man complained but the clouds remained; so man adjusted to them.

Then man progressed mightily in the knowledge and understanding of science, but man failed in the knowledge and understanding of man. Man harnessed the rivers to make additional power available to run his machines and to artificially lighten the hours of darkness. And the waters, after turning the great wheels, were released to make the farms and the deserts bloom. But of Man's knowledge of man, there was no progress. The veneer of civilization would often fall aside and reveal the stark savage, which was his natural self—when he was faced with the problems of man.

But nature didn't *seem* to care? NATURE DOES CARE!

Nature is health. Nature is healing. Nature is true wisdom. Nature is life. Nature is experience. Nature is of everything, about everything, in everything. Nature holds within itself all these things and more happiness, success, and honor. And nature will bestow all these upon man when he has come to truly know and understand himself.

But man, unto this day, has repulsed nature's advances. He has built machines of destruction. He has torn asunder the beautiful. He has chosen the study of science to the exclusion of the study of man.

But nature doesn't *seem* to care. Nature is patient. Nature will wait. Nature, by example, will continue to show the way. And the day will arrive when man will discover the treasure he is holding locked tightly within himself and will release it. Then in that day will science and man walk hand in hand and peace shall be in all the world.



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*The
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April
1969*

The Initiatory Drama

by DR. GERTRUDE SPENCER, F. R. C.

Various types of initiation

Part II*

LET US NOW look at *initiation ceremonies*, and remember the intimate relationship between man, nature, and Cosmos, and the highly symbolic nature of the initiatory drama. For instance, the mother of the candidate is not just his physical mother but represents the profane, secular world of ignorance, whereas the father and the society of men represent the spiritual world of sacred reality.

There are various *types* of initiation, the most important groups being:

(1) puberty rites; (2) initiations into secret societies; (3) heroic initiations connected with ancient military societies; (4) special vocations such as shamanism and medicine-men; (5) mystic initiations of higher religions.

Puberty Rites

We begin with *puberty rites*. As we all know, those are found in the traditional societies of Australia, America, New Guinea, Africa, and so on. By virtue of initiation, men of those societies come to assume their image. They become, biologically, functional members of the community, and cosmically they become complete integrated human beings. Initiation means a change of existence.

After certain instructions concerning cultural traditions, behavioural patterns, mythology, and esoteric matters, the novice is made to transcend the profane world and enter a higher mode of existence. For him it is the most significant event in his whole life, because it changes his entire being. For the tribe

*This is the second of a four-part series. See March *Rosicrucian Digest* for Part I.



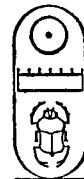
it is equally important, because not only is the candidate regenerated, but the entire community and the whole world become regenerated. Initiation ceremonies are often combined with fertility rites and some sort of New Year ceremony. They are the most important religious festivities of primitive society.

The most ancient form of initiation rite existing today is found amongst the primitive tribes of Tierra del Fuego.

There is no secrecy, boys are initiated with girls (although they receive separate instructions later on), and initiation is confined to instruction regarding the nature of the Supreme Being. There is no mutilation. But already a perfectly clear and consistent initiatory pattern emerges consisting of four cardinal points: *segregation; mystical death; resurrection; revelation of the Supreme Being*. Initiation takes place at a great distance from the village. The novices are taken away from their mothers and subjected to certain moral and physical disciplines. They are segregated in a *cabin*, and then symbolically *killed* by a superhuman being, which is portrayed by one of the disguised instructors. Another spirit, a great medicine-man, *resuscitates* them. Then, certain *revelations* are made concerning the Supreme Being. Initiation takes about four to six months.

Emphasis Shifted

As the initiatory pattern develops throughout the ages, there is a tendency for the rites to become more and more dramatic, and for the terrifying nature of the initiatory death to be accentuated out of proportion. And here we get the ordeals and mutilations, said to be carried out not by the operators, but by



superhuman figures. Although the basic points of the initiatory pattern remain the same, the emphasis is shifted. Less attention is given to the Supreme Being, the terrifying demons and dramatic tortures becoming the most important part of the ceremony. Resurrection and revelation (the last two of the cardinal points mentioned above) fade into the background, leaving the symbolic death (mystical) the most emphasised part of the ceremony.

Although we cannot go into details of individual ceremonies, I would just like to describe one of them so as to give you an idea how some of the principles we discussed can actually be expressed in a ritual drama. And what might have seemed a jumbled sequence of phantastic events might perhaps be better understood.

Yuin Tribe

Let us consider the puberty rites of south-eastern Australia's Yuin tribe. The Yuin people prepare a sacred ground consisting of a circular ring of earth and a small sacred enclosure. The two sites are connected by a path, along which sacred emblems are erected. Mathews, in 1896, described the images used in the Kamilaroi tribe. The largest one was the one of the Supreme Being, Baiamai; then there were a couple representing the mythical ancestors, and then a group of twelve human figures. Our own Biblical story of the Supreme Being, Adam and Eve, and the twelve tribes of Israel could be similarly portrayed.

The novices are not allowed to look at those images, which are destroyed by fire at the end of the ceremony. Only at the next initiation, conducted for other youngsters, are they allowed to inspect them, which means that religious instruction does not cease with initiation—in fact it only commences there. The two sacred enclosures symbolize the mundane and the invisible Cosmos, and the path connecting them indicates the extension of consciousness the novice has to travel to get from one to the other. On the way he experiences certain revelations, the story of which is told by the images. He travels in the opposite direction to creation, ascending

the Cosmic Mountain, and finally reaching the Supreme Being.

The Yuin ceremony begins with the lighting of a big fire, to which the youngsters are carried on the shoulders of their instructors. They are symbolically "roasted" for about ten minutes, while the bull-roarers are sounded and their mothers completely covered by branches. Then the novices have to run to the sacred enclosure where they lie down with their faces to the ground, being covered with opossum skins and rugs. This is the end of the first initiation ceremony, comprising of separation from the mother, ordeal by fire, and symbolic death in the sacred enclosure. They have now left the maternal universe of the profane world.

The novice then gets up, while the men swing the bull-roarers and point with raised arms to the Supreme Being in the sky. The whole group proceeds now towards the mountains, the journey being symbolic of the path connecting the two circles of the sacred ground.

Throughout the journey the medicine-men cause their magical influence to enter the novice. A special ground is prepared in the forest, and the novices are brought to it, with their eyes downcast. When they are allowed to look up they see various masked men and a large figure of the Supreme Being carved on a tree. Their eyes are covered, and the chief medicine-man knocks out one of their incisor teeth. (Repetition of mystical death). Then they are led to the tree bearing the image, and the great secret is revealed to them. This consists of matters such as: the Supreme Being lives in the sky, from where he watches the actions of men; he takes care of them after they die; the medicine-men receive their powers from him, and so on.

Then certain pantomimes and dances are performed which are also part of the revelations. The final pantomime symbolizes death and resurrection again. The medicine-man is buried in a grave, and suddenly rises from it with magical substances in his mouth which he has received from the Supreme Being. Then there is a ritual bath, the initiates are smeared with red ochre, and the whole group returns to the

camp. The women wait for them with a band of white clay across their faces, which is a sign of mourning as the initiates are considered to have died. After this, the boys return to the bush for six to seven months, where they live under a number of dietary restrictions and receive further instructions from their tutors.

The Yuin ceremony is rather unique in performing an ordeal, and at the same time giving the leading role to the Supreme Being.

In other ceremonies, an ascension rite is practised, during which the novice climbs a tree, which symbolizes the cosmic axis we discussed before. On it, he reaches the sky. This ascension rite seems to dominate most Australian initiation rites.

The bull-roarer is always connected with initiation. In the circumcision areas of Australia the bull-roarer signifies the presence of the Superhuman Being which performs the operation. Circumcision symbolizes mystical death. This is well documented in Africa, where circumcision is expressed by the verb "to kill".

In non-circumcision areas, the central mystery of initiation includes the revelation of the bull-roarer, which is seen here as an instrument of God, or the voice of God. This is an extremely old idea which is also found amongst the Californian Indians and the Itury pygmies, both of which are supposed to belong to one of the earliest cultures we know.

There is evidence that subincision, which is also practised in Australia, is symbolic of bisexuality, meaning that the novice assumes the image of a woman. This would indicate divine totality and the co-existence of all divine attributes in the initiated man. In other cultures, such as Africa and Tahiti, the novices dress as women. Subincision has other meanings as well, such as the mystical significance of blood, which we will not discuss here.

In some Australian ceremonies as well as in Africa and New Guinea, the novice is symbolically swallowed by a monster, a crocodile or a snake, and then disgorged. The belly of the monster, the cabin, the cave, or the darkness of the forest into which the candidate

retreats—all those are symbolic of the womb of Mother Earth, in which the novice returns to the embryonic state before he is reborn. This also belongs to the cardinal point of mystical death.

In North America, we find individual puberty initiations, involving a personal quest and a personal experience. Between the ages of ten to sixteen, the boys isolate themselves in the forest in order to obtain a tutelary spirit. They purify themselves, they fast, submit themselves to ordeals, meditate and pray, until the experience happens to them. There is no instruction by a tutor. Girls also undergo a similar ritual on the occasion of their first menstruation, but do not necessarily have to obtain a tutelary spirit. Although this type of initiation differs from the ones we discussed, we can nevertheless recognize the four cardinal points of segregation, mystical death, resurrection, and revelation.

Secret Societies

The symbolic return to the womb and the personal mystical experience, although found in puberty rites, are typical of the next class of initiations, that into *secret societies*.

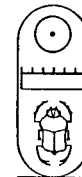
Let us start in Australia, and look at the *Kunapipi Cult*, which is found in Arnhem Land, and in some parts of the Northern Territory.

Kunapipi is a secret society, into which only men who have already undergone Puberty Initiation, are admitted. Through their membership and instruction in such societies, they deepen their religious experience and knowledge.

The rite follows the four cardinal points of initiation, but introduces a new element, namely that of the Great Mother. The novices enter a ring place, symbolic of her womb, and when leaving it at the end of the ceremony, it is said that "their spirit comes out new".

The striking feature of the Kunapipi ceremony is the replacement of ritual death and resurrection, by the return to the embryonic state in the womb of the Great Mother, and subsequent birth. The basic symbolism of death to the profane condition remains the same, however, in both instances.

The symbolism of returning to a womb is widespread in initiation cere-



monies, and expressed by the candidate's retreat into the initiatory *hut*, a *cave*, the body of a *monster* or an animal, or by the *pot image*.

As the teachings of secret societies are further advanced in instruction than those of puberty rites, we find additional depth in the initiatory symbolism. While puberty rites merely impress the principle of death to the profane condition and resurrection to a higher existence, the initiatory symbolism of secret societies is more explicit. Return to the womb implies the shedding of one's physical nature and intellect—that is to say, all the material dressing one has acquired from birth to adulthood to cope with physical existence. Now, the candidate frees himself from his outer shell, and returns to the core of life which is represented by the embryonic state, from which he now develops his higher nature.

Two Types

In the "return to the womb" symbolism, we distinguish two initiatory patterns: an *easy type* in which the candidate returns to the embryonic state comparatively without danger and in which the emphasis of the ritual is on the mystery of the initiatory birth; a *dramatic type* in which the return to the womb implies the risk of death, as being torn into pieces, being digested, and the like. The novice, however, does not die, nor does he return to the embryonic state. The emphasis is on the struggle by which the monster is overcome, after which the novice emerges victorious and assumes a new existence. The struggle symbolizes the overcoming of one's physical nature.

The EASY TYPE is beautifully portrayed in Brahmanic Hindu initiations, in Buddhistic imagery, and also in other places, such as Africa. From the Vedas of ancient India we learn about the Upanayana ceremony in which the teacher conceives the novice when he puts his hand on his shoulder. The novice becomes an embryo, and stays in the teacher's womb for three nights, and on the third day is reborn as a Brahman. This spiritual birth, the birth to immortality, is a concept which is universal in India, and is taken up again by Buddhism where we find the comparison of spiritual birth being like

a chicken's breaking through the egg-shell.

Other Hindu rites involve the placing of the candidate in a golden receptacle which has the shape of a cow, or in a pot symbolizing her womb, from both of which he emerges as an infant. He is regarded as a golden embryo—gold being the symbol of immortality and perfection.

The initiatory theme of returning to the embryonic state is also found in modern Taoism. Here we find the technique of embryonic breathing, where respiration in a closed circuit is imagined. And in a modern Taoist text we read: "That is why the Buddha, in his great mercy, revealed the method of the work of fire, and taught man to enter the womb again in order to recreate his true nature and the fullness of his portion in life".

The same motif is expressed amongst Western alchemists. Paracelsus said: "He who would enter the Kingdom of God must first enter with his body into his mother and there die". We find many other examples of this particular concept.

The DRAMATIC TYPE has many variations, and can be found in the symbolism of highly developed societies. The hero of our mythology, setting out on his allegorical journey full of trials and ordeals, undergoes an initiatory experience, the end being crowned by the discovery and union with his Higher Self and symbolized by marriage with his Lady, the discovery of a treasure, the gaining of immortality, the return of the King, and so forth. Here, the symbol of the return to the womb is often blurred, the emphasis being on the struggle to overcome monsters and obstacles, victory over which brings the reward of a higher existence.

In passing, I would just like to mention the fascinating symbolism of the Symplegades, which were the two clashing rocks at the entrance of the Black Sea between which Jason and the Argonauts had to sail in their ship. The Symplegades symbolize the passage into the other world, and have a threefold significance: they stand for the guardian of the threshold; they represent the terror of the threshold and the threat of

(continued on page 153)

Communication

by LEONARD J. ZIEBEL, F. R. C.

COMMUNICATION is the sharing of *something* between two, or among several persons or groups of people.

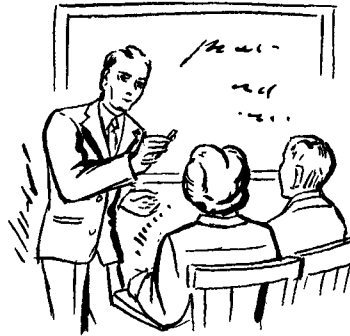
Just what is this "something" that is imparted from one person to another? Is it merely the intellectual use of words or the clever manipulation of a series of photographs that are fitted together like the pieces of a jigsaw puzzle, so that when the final picture is viewed a message is flashed to the brain?

These are the most common types of communication at work in the world today, but unfortunately they have a limited capacity toward the fulfillment of their intended expressions.

It has been stated many, many times that words are *power*; the pen is mightier than the sword; one picture is worth a thousand words; and so on, but these again are limited to the consciousness of the person who is listening to the words or viewing the pictures.

Experiencing a thing and the communication of that experience to the brain or consciousness of another human being are two different things. Each personality will accept any form of communication in either a negative or a positive vein, depending upon how he is influenced by environment, experience, or mood. For instance, it is quite difficult for a person who speaks only one language to communicate with a person who speaks a different language, for their words are meaningless to each other. They may try a form of sign language, but here again they are limited in their expression and cannot give full vent to the meaning of what they wish to communicate.

It is because of the above-mentioned influences that it is so difficult for man to express his true emotions and thoughts in an outward manner, and if this is so, then how can he communicate his real feelings to his fellow men?



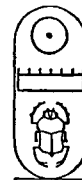
He can do this by relegating authority to the inner man, that small, still voice that expresses so much power and wisdom if it is only given the chance. As an analogy, let us take the story of the man who was shipwrecked upon a deserted island for many years and who, during his long existence on that island, kept looking for signs of other inhabitants.

The lack of evidence which would support the fact that another human being was on that island brought despair, loneliness, and disappointment into the heart of the shipwrecked man, but hope and the ever-growing yearning for human contact were always present.

Joy

Suddenly one day he ran upon a set of footprints in the sand. He gave no thought as to whether or not the person who made the footprints would be friendly or hostile. His elation, upon knowing that another person was upon that lonely island, knew no bounds. His loneliness and despair melted away into the realms of the past, and joy welled up within his breast when he realized that soon he would once again be a part of humanity.

This is what happens when the inner man is permitted to invest the objective consciousness. The distorted fantasies that have been budding in the mind are pruned away, and reality begins to bloom. It is through the workings of this inner man that real and true personal relationships are formed. The positive quality which is expressed by the wisdom of the inner man will bring out the positive qualities in another person, and this intercommunication



will form a relationship that is trustworthy and loving.

The qualities expressed need not and very often are not brought out in the form of words, or pictures. Very often they are expressed quite subtly through the eyes, the aura, or the unconscious actions of a person.

Some people believe that in order to communicate it is necessary to impress everyone with whom they come in contact. They may go about accomplishing this by extolling their own importance or by flattering the ego of the other. This type of communication is soon seen through and, where once respect and understanding may have been present, distrust and disagreement creep in, for just as subtly as the higher vibrations of innocence and love are commuted from one person to another, so too are the baser vibrations of sham and egoism.

In order to communicate in the fullest sense possible, it is necessary that one accept the other person exactly as

he is, with no strings attached. There must be no attempt made to manipulate the strings of another's personality, for by doing this the thoughts, actions, and individuality of that person would become relegated to the realms of puppetry, and the separateness which once brought two people together would no longer be present.

To keep the joy of *true* communication alive, we must accept the *genuine* qualities of the other. We must respect his opinion even though we may disagree with him, for it is upon the opinions and ideas of others that our own growth is based. If we should try to make carbon copies of ourselves with everyone we come in contact with, then the true art of communication would soon die out, and speech and photographs would not be necessary exponents to our existence.

And if everybody were of one image, existence would not be necessary—or possible!



BORN AGAIN

The overseer of the house of the overseer of the seal, Osiris Nu, triumphant, begotten of the overseer of the house, Amen-hetep, triumphant, saith:—

"I am Yesterday and To-day; and I have the power to be born a second time. [I am] the divine hidden Soul, who createth the gods, and who giveth celestial meals to the divine hidden beings [in the Tuat (underworld)], in Amenti, and in heaven. [I am] the Rudder of the East, the Possessor of two Divine Faces wherein his beams are seen. I am the Lord of those who are raised up from the dead, [the Lord] who cometh forth from out of the darkness.

—EGYPTIAN BOOK OF THE DEAD

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



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

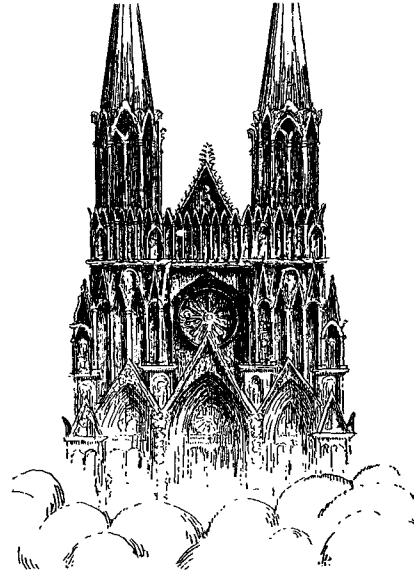
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THE TITLE of this article is a quotation from a booklet available to Rosicrucians, entitled *The Art of Absent Healing*. I remember clearly many years ago, after I had been a member of the organization for only a few months, reading this booklet and being particularly impressed by this statement, "Transition is inevitable."

There have been religions and philosophies that have tried to teach that man could become immortal here on earth. There have been stories throughout man's history of the attempts on the part of some individuals to find a means of perpetually maintaining youth—in other words, to forestall transition. In the process of life, there is a tendency to want to continue to live. Man is born, so we are told by psychologists, with an instinct of self-preservation. A force within us causes us to take every step within our power to avoid the termination of life or of undergoing any experience that might lead to the end of life. In other words, life has purpose. We instinctively are equipped with the facilities to try to maintain life, but there is a limit to man's preservation or attempt to preserve himself as a living, physical entity.

Man does not continue to exist forever upon the earth's surface in this particular shell in which he is now incarnated. If man lived forever as he now is, then all evolution would stop. All advancement would cease. The fundamental desire of man to attain perfection, to again associate himself intimately with the forces that made him, would become impossible. Evolvement to perfection, to unity with God, is possible only because of transition.

Transition is one step in the over-all scope of our evolvement, and in that over-all evolvement that may go on for aeons of time in terms of our concepts of time, there will be many transitions—transitions known as birth, transitions known as death, and transitions that take place at various times when we become aware of changes in ourselves, such as the attainment of Cosmic Consciousness. There is also a transition in children when they learn a new piece of knowledge, or in an adult when he not only learns new knowledge but finds himself physically or psychically



Cathedral Contacts

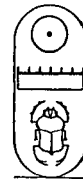
TRANSITION IS INEVITABLE

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

able and prepared to use that knowledge. The individual who learns to do something new or better has experienced a transition from one phase of existence to another.

The inevitability of transition is the guarantee that life is not limited to a physical span. We find much in the physical world to cause us concern. We do not understand the manifestations of all its laws. We do not understand the pain, grief, suffering, and poverty which each individual must experience to some extent while upon the earth. To conceive of such a place as the earth existing into infinity and all of us continuing to experience the same type of experience for an infinite period of time would be a very gloomy outlook to think of as our tomorrow.

Actually, death is an achievement. It is in a sense man's crowning glory, the aim of man's earthly existence. For this



period of transition man has to prepare himself all the period of his life. It is said that we begin to die when we are born. In other words, one transition leads to another.

Transition as the ultimate accomplishment of physical life is a principle of belief that has been shared by the world's greatest religions. These religions have also taught that man will necessarily have to experience that period of transition. But now there is a tendency on the part of many individuals to develop what is almost a neurotic compulsion to prevent death at any price, and to even prevent aging. Such a philosophy looks upon death as repulsive and contributing to the loss of the concept that transition is the fulfillment of life, not the end of existence.

We need not fear transition. It is something that has taken place regularly in the experience of every living entity since life was created, and it will continue to take place. We will all experience it, as we have already experienced it in the past. We will go through the growth required to attain the period of transition. Therefore, to put off aging or not accept the fact that the physical body must change as it ages, just as all other material objects wear out as a result of use, is to ignore a physical law. Ignoring transition is also ignoring a spiritual or psychic law.

Transition can be looked forward to with pleasure, with hope, and the knowledge of fulfillment of another step of our long evolutionary growth from a manifestation of life to the point where it is one with the source of all life. We need not have fear nor need we try to hold back the natural processes that lead to transition.

On the other hand, this does not mean that we should seek to attain transition. Suicide, for example, is just as wrong as the act of ignoring the possibility of transition. We must live while we have the ability to express life and try to use that life, which is a gift, to the fullest extent of our ability. We must also, as we so live, carry with us the complete conviction that life as a physical manifestation will change. There will be a transition to another type of manifestation, and if we choose our present life to the best of our understanding and

our ability, we will be prepared to go ahead into what we can call another and higher level of existence.

The evolutionary process we like to visualize is a process of moving upward, moving away from limitations toward an area completely unlimited and unrestricted. In the universe the final force is the same force that created it. Call it what you will, it makes no difference. We are a part of it, and we will return to it by learning to conform to the laws—the infinite laws—that have been established for our existence.

Our Responsibility

Therefore, our responsibility is to be aware that we are evolving entities, that evolution takes place in various periods, and we are now experiencing one of those periods, one of those expressions. We must realize also that this particular expression will end. It should end with satisfaction, contentment, and happiness, and in anticipation of other experiences that will cause us to grow and to become a part of the divine plan of which we can have only very small glimpses today. What we cannot see now will become clearer after each transition, if we use our God-given attributes and abilities constructively while we have this opportunity.

Thomas Cranmer, the first Archbishop of Canterbury after the separation of England from the Roman Church, left as his great contribution to the Church of England—and to mankind in general who appreciate literature and beauty—the *Book of Common Prayer*. He frequently made reference to the fact that he wanted to include in the *Book of Common Prayer* one of his favorite passages from the Psalms. This passage is, “. . . he giveth his beloved sleep.”

In the wording of the Psalms, it was Cranmer's interpretation that the gift of transition was the gift of God to His most beloved creatures. In other words, from this standpoint, transition is, as has already been pointed out, a fulfillment of all the purpose of a physical life, and only through transition can at least a portion of this purpose be realized.

If we accept the words of the psalmist, whoever he was, who wrote this statement, then we can also accept that

it is by Divine Will that transition occurs—and occurs in the experience of those beloved by the Divine. Those who have attained a degree of awareness of the Divine, who have advanced to some extent psychically to an awareness of the inner self and its relationship to God, are among those who will receive the gift of physical sleep, which is psychic and spiritual awakening.



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.

By winds the sea is lashed to storm, but if it be unvexed, it is
of all things most amenable.

—SOLON

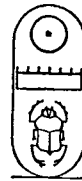
YEAR-END STATISTICS

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here will be meaningful and helpful in bringing about a better understanding of the administrative functions of the Order.

Total number of pieces of incoming mail	478,597
Total number of pieces of outgoing mail	2,961,433
Individually dictated correspondence	111,467
Staff payroll	\$848,468
Taxes, utilities, maintenance, and insurance	\$109,599
Printing costs (not including books)	\$348,785
Envelopes, office supplies, and stationery	\$ 67,667
Postage for the year	\$306,080

AMORC's financial records are audited by the internationally known
auditing firm of Arthur Andersen & Company

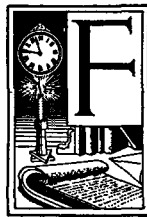
OUR COVER picture is one of a series taken of pyramids and temples erected by the great Mayan culture. It is the Temple of the Magicians at Uxmal, Yucatán, Mexico. Here the Mayan priests, in their way, sought a unity of consciousness with the gods which they conceived. This was another attempt by man to experience Cosmic Consciousness. The photograph is one of a number made by the Rosicrucian Camera Expedition in Yucatán.



Mysticism and the Modern Mystic

by FRANCES R. HOLLAND, F. R. C.
Grand Councilor of AMORC

True and lasting security



FEW WORDS have been more greatly misunderstood than *mysticism* and *mystic*. In spite of the strange and erroneous connotations with which they have been associated, there is nothing weird or strangely phenomenal in mysticism. It is completely in accord with daily living.

Simply put, mysticism is *spiritual insight*. It is the feeling of the unity of self with God. Mysticism maintains the possibility of direct communication with the Supreme Being, free from intermediaries of any kind. It is the endeavor of the human mind to relate itself directly to the Absolute.

Mysticism recognizes God as a part of the consciousness of the human, inherent throughout the material world, while transcending that world. The approach to mysticism has varied with individuals throughout the centuries. Some well-known mystics have approached Divine Truth from a purely philosophical standpoint. Mystic philosophers number among their ranks such illustrious names as Plato, Socrates, Heraclitus—of an ancient era—to James, Russell, Santayana, Buber—of today.

There have been those who have approached mysticism through retreat and religion in the cloisters and have found in this detachment the spiritual understanding they sought. Well known among these were St. Francis of Assisi, St. Augustine, St. John of the Cross. Still a third group has been the mystic poets from the early Psalmists to Browning, Whittier, and Lowell. Through their searchings and their poetry, en-

lightenment has touched the lives of many men.

Today's fast-moving, functional world calls for practical mysticism, and the modern mystic combines all of the foregoing approaches to meet his current needs. He analyzes the theories of the philosophers; he reads the poetic mystic for inspiration; and he expresses a personal religion in a daily retreat that brings peace of mind.

The modern student of mysticism constantly seeks to find out who he is and what he can become. He is not a sensationalist and can only be distinguished from others by the happiness and success he manifests, based on understanding of himself. Through physical, mental, and moral discipline he seeks truth and knowledge. A mystic is not basically different from others, but he has discovered his inner potentials and is using his latent capabilities to help him live a more productive, more satisfying life.

If understood and practiced, mysticism is practical and useful. It is not concerned with spurious practices but is a personal realization in the individual mind. It must express through the three steps of personal development, personal mastership, and conscientious leadership. The modern mystic is constantly impelled to know himself, to know the Divine, and to recognize the relationship between the Divine and self. To make mysticism an aid of personal effectiveness, a mystic applies his philosophy, his faith, and his knowledge to his problems and to all his relationships with his fellow man. He develops a capacity for service in daily affairs, and in these affairs he demonstrates a utilitarian belief.

Raymund Andrea has written of mysticism, "It unfolds the meaning of man's existence, invests him with a mission in life, places upon him individual responsibility at every step in thought and action, and points out the fact that his spiritual redemption is in his own hands and relies absolutely upon the clear recognition of his obligations to himself and his fellow man, and in meeting those obligations."

Through comprehension and development of the powers of the subconscious mind, the mystic receives Divine or

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Cosmic Illumination. Therefore he seeks isolation at times; he takes time to become quiet, to be aware of the presence of God. In these quiet moments, away from daily problems, constant noises, personal associations, he receives inspiration and illumination from within, and he returns to the material world renewed physically, morally, and spiritually.

Poets, scientists, doctors, world leaders, great men in all walks of life have sought and relied on a power greater than the physical aspects of man. They have sought illumination from the inner source of wisdom before making momentous decisions and have acknowledged their need for divine guidance. This same inner guidance is available to all men, both great and small, and if followed will bring order into everyday

life. Mysticism will prepare the individual to cope with the vicissitudes of life, develop a sensible approach to the problems of his day, and teach him to use his capabilities for the good of all mankind and for the betterment of world conditions.

At this particular time of political, social, and economic transition, when confusion seems to reign in many parts of the world and so much uncertainty faces every individual, no lasting security can be found in material things. The only true security can be found within, in understanding and recognizing the divinity and immortality of man. Mysticism can lead man to this understanding. It is in discovering this inner world that the mystic comes to know God, the God of his Heart, to know self, and to know his fellow man.



Symbolism of Painting by Gómez

THE FOLLOWING is the symbolism of the painting appearing in this issue by the artist Nicomedes Gómez. This is his explanation:

In this painting the universal fraternity is established. It represents a man in full form and youth inside the Cosmic Egg. The three triangles represent the *Essence*, the *Existence*, and the *Substance*. The man is so situated that the inferior part of his body forms a human triangle. The feet of the figure are so arranged that one is located in the Orient and the other in the Occident. The point of union is precisely Love, the superior angle of the triangle forming where the divine triangle starts. It is also formed by the raised arms. The two triangles are violet in color, the highest frequency, symbolically, of cosmic vibrations.

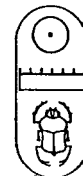
The Chart of the Heavens is represented in this work. We see that under the influence of the ray of light coming from the Constellation of Aquarius the figure of man is indicating his sentiments by placing himself in a position of imploration. This is indicated by the

outstretched arms upward and the expression of Peace Profound.

The Cross that dominates the painting reminds us of the four Principles of which the body of man is formed (Air, Fire, Water, Earth). At its point of interception we perceive a Heart (symbol of love) with a rose that opens its petals and offers its perfume and quintessence to the universe. We also perceive that from that Heart emanate seven concentric circles which, in the painting, make the colors vibrate and also remind us of the divine origin of man.

At the lower part of the painting we see the planet Earth located at the interior of the four circles (symbol of matter) and dominated by the opposed interests of humans.

We find ourselves inside this apocalyptic environment of destruction and disorder. The Earth can escape this environment and trial only by the intelligence of the man of the future, the man of the New Era, who with greater illumination will redeem the Earth.





**ART
GALLERY**

On display in the Rosicrucian Art Gallery during the latter part of February and throughout March were paintings by Stan Wacholz of San Jose, California. Mr. Wacholz is an art instructor and head of the Art Department of Lincoln High School in San Jose. Also several works by his advanced high-school students were included in the exhibition.

Mr. Wacholz has exhibited in various parts of the United States and has won awards for acrylic watercolor, acrylic panels, and sculpture. Forms in landscape usually display his work using textures, earth tones, and various glazing techniques exploring transparencies.

Shown above is *Cold Wait* by Mr. Wacholz, and opposite is *Chronometer* by a student, Carole Garbarino.



Why Not Do It Yourself?

"Why doesn't somebody do something about it?" is an expression often used. Those who take this attitude would make much more headway in solving problems if they went one step farther and shifted from negative to positive. Instead of wondering why others aren't on the job, each of us should train his conscience to say, "Why don't I do something about it?" Most people could make a valuable contribution to the good of everybody by pushing beyond the talking stage and showing a little initiative and perseverance in translating their high ideals into action. To be sure, good ideas are needed if one wishes to do anything for others during his brief span of life. But in order to come to grips with problems that plague mankind, more than wishful thinking and good intentions are essential. It is far better to take constructive steps, small though they may be, than to sit on the sidelines and passively wonder why someone else doesn't "do something about it."

—THOMAS A. SORRENTINO, F. R. C.

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Computers: Masters or Servants?

by I. MINSKER, M. S.

IF SCIENCE FICTION writers are to be trusted, man's destiny in the coming epoch is to be irrevocably bound with computers. "Thinking" machines are gaining a firm foothold in men's life. The first genuine computers in the present sense of the word did not appear until the beginning of the 1940s. Those were cumbersome structures. The first American computer MARK-1 (1944), despite its impressive dimensions, could not memorize more than 72 numbers and took from 1 to 6 seconds to make an addition or subtraction, i.e. its counting speed was insignificantly higher than a man's.

Whereas a modern average capacity computer, in spite of its smaller size, can store in its memory nearly 8 million figures, making up to 50,000 additions a second. Some of the most powerful modern computers are capable of up to [a] million additions within a second!

Today practically every branch of science and engineering is using computers. Highly complicated and accurate computations, modelling of chemical and biological processes, processing of scientific observation results and search for information, computation of satellite trajectories, control over rockets and airplanes, production planning and weather forecasts, medicinal diagnostics and translation from foreign languages — the list of computer occupations could be continued.

Design of a boiler or a turbine for a large power station used to take a few months of collective work of a large staff of qualified engineers. Today the computations involved are effected by a computer within hours, the computer succeeding in examining several design versions and picking up the optimal one!

Thousands of engineers and scientists are being employed for rendering man-

kind's knowledge and experience in the computer language. Potentialities of "thinking facilities" are expanding every year. But will we in the end be replaced by automatic machine operators, steel founders, physicians and teachers?

We need not be afraid of this. The emergence of excavators brought about the extinction of the earth digger's trade, with the advent of motor car the cabman sank into oblivion. As a substitute some new professions appeared: pilots, spacemen, physicists and programmers. Think of the many new, wonderful prospects opening up before human mind freed from mechanical mental drudgery! Furthermore, why should we ever forget that the "wisest" machine is nothing more than the product of human brain and hands? So, man need not be a[f]raid. He will ever be the creator and ruler of all technology.

Unfounded Fears

Professor Donald Michie, Department of Machine Intelligence and Perception, Edinberg University, answering the question whether computers will ultimately take over and become the masters of men says:

In the world of information handling, of course, the computer will take over. The question is will it take over as servant or master? To this one must reply: not as servant nor as master, but as tutor, as secretary, as playmate, as research assistant. None of these in their human embodiments is a servant or a master; each is better described as helper. The lessons of experience with computers do not support the idea that brain workers will be thrown out of employment by the machine. The indications are that as soon as brain workers learn to use the new facilities their work will be enlarged and enriched by the new possibilities which become available to them. The working week will, of course, continue to shorten in advanced countries as productivity rises, but this is a question of technological progress in general, and not specifically a consequence of computers. Whether the increase of leisure time is felt as a burden or a joy will depend on the means available for developing spare-



time activities which can exercise and challenge man's varied capabilities.

It is my confident prediction that computer-aided self-instruction in science, history and the arts will have become a consuming hobby of large sectors of the population by the turn of this century. As for fears sometimes expressed that by then Big Brother will be able to watch us over the computational grid, or that our superiors or our neighbours may be able secretly to tap our dossiers kept on the universal electronic file, these fears can be dismissed. It is easier to devise "unpickable locks" in a computing system than in the world of bank vaults and safes.

The present fears of computers represent nothing new. When the first passenger-carrying railway services were opened, eminent medical men

warned that if the human frame were transported at these speeds, fatal haemorrhages and seizures would be caused. There is a good parallel here. Imagine framing the question "Railway train: horse or rider". The answer, of course, is "Neither horse nor rider but travel assistant". As soon as people discovered this, their fears of rail travel disappeared. When computer terminals can offer a useful coin-in-the-slot service, the citizen will, I believe, cease to regard the computer as an alien monster or a ruthless competitor. Instead, the conversational terminal of the future will be welcomed for what it will do to enlarge daily life—as planning assistant, as budgeting assistant, and above all as a novel and challenging type of conversational companion.

Reprinted from *Kahaniya Monthly*



Appreciation

by WILLIAM K. UNDERWOOD, F.R.C.

The definition of appreciation is the act of expressing gratitude. Of all our learning, sincere appreciation is one of the most important. Looking at it from a purely selfish viewpoint, it could be the means of gaining a better position or a prized possession.

We feel too little appreciation for the wonderful things around us, things that our predecessors have often gone through a long and bitter struggle to achieve.

When we see a beautiful painting, why not seek out the artist and express our appreciation? At the completion of an inspired musical program, why not let our bountiful applause show our happiness and appreciation?

There are so many wonderful things to appreciate in this world of ours: the police officer on patrol at night so that we may sleep in peace; the manufacturer doing his best to please us with a new or better product; the people who work around us, keeping things clean and creating beauty.

We are quick to condemn; why shouldn't we be as quick to praise? A word of appreciation and praise at the right moment has been known to save a life or deter an act of desperation.

And last and most important, a feeling of *true* appreciation is absolutely necessary for successful meditation and attunement with the Divine Consciousness.

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The Zero Symbol

by HARVEY H. BOWERS

SOMETHING out of nothing, like perpetual motion, is one of the great imponderables in the scientific world. Yet the humble *zero*, which is the ultimate in nothingness, is one of the most potent mathematical symbols.

The cipher zero stands in the center of two infinities. Placed before the figure *one* in series form, it reaches the infinity of nothingness. But added to the posterior of the same digit in like quantities, the result can be the ultimate in positiveness. Standing in the center of the scale of values, zero maintains its importance in all fields of thought and human endeavor.

In the science of physics it holds a central place. Take, for instance, temperature measurements. In about the year 1730, G. D. Fahrenheit invented a graduated scale for temperature measurement. He called it a thermometer (*thermo* for *heat*; *meter* for *scale*). On the Fahrenheit thermometer the boiling point of water is 212 degrees above zero. On the same scale the freezing point is 32 degrees above zero. The zero point was reached after extended experimentation by Fahrenheit.

Seeking a vanishing point on his thermo-scale he found that, by mixing equal quantities—by weight—of snow and common salt, the snow melted into water immediately. This vanishing point became the universal zero, or what we have dubbed the *Big O*.

The thermometer is an instrument used to determine the temperature of a body or space. It is made by confining mercury, which is sensitive to temperature changes, in a glass cylinder marked by scaling figures above and below zero. For maximum accuracy the thermometer must be placed in an exposed position of temperature changes, in all

seasons and all times day and night. In the field of weather recording it has become a universal necessity.

This invention has led to the vast areas of thermoelectricity and motor temperature control for internal combustion engines which sway the world's industrial complex. This in turn has opened new fields for scientific research. A recent example of this is thermoplastics, which is used in the application of plastics to solid surfaces such as buildings and road crossings for pedestrians.

Added to this is the use of thermometers in the healing sciences. No hospital, physician, nurse, or convalescent home can do without them. They show if the human body has a normal temperature of 98 degrees above zero. If above or below normal, the patient's health is in danger. Here the *Big O* scores again.

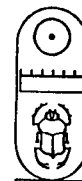
Not only man's physical well-being, but his social welfare, is largely affected by the zero symbol. As a nation we have many blank spots in our social strata. Huge city populations are pock-marked by human waste. Rat-infested slums cancel out much of our boasted national pride. Racial ghettos demean the claim of equality, freedom, and democracy.

The Key to Social Uplift

In the last analysis human society is based on the individual. He is the key to any kind of social uplift. There are, unfortunately, too many zeros at the bottom of the scale, thus making it difficult to form an adequate basis on which to build human happiness and welfare. Such terms as *dropout* and *skid row* indicate an accumulation of minus zeros on the downward human scale. Perhaps these are the ones the poet had in mind:

*Who much receive, but nothing give;
Whom none can love, whom none
can thank—
Creation's blot, creation's blank.*

Can science solve such problems? Perhaps. Already medical and social sciences have done much. In cooperation with philanthropic foundations and other institutions, coordinated with government programs, many of the minus



zeros have become *plus* signs in the social structure.

Much of this progress has been due to changing environmental conditions and psychological programming or mental hygiene, (sometimes called brainwashing by the skeptically inclined).

It is the belief of a few daring scientists such as Nirenberg and Muller that what is needed and indeed is inevitable is biological control of the human species. This bold innovation would be accomplished by the process of molecular genetics. By the use of hormones the RNA messengers which mold the genetic process could be shaped so that the human species could be upgraded into a new and superior race.

This innovation, of course, is condemned by advanced social philosophers and planners. They think that man as now constituted has within him the divine spark or germ possibility of self-uplift and progress, if he is given the stimulation of an adequate incentive. It is dangerous, they feel, because of the possibility that the power of biological control could be used by unscrupulous dictators to change men into automata for their own ambitious plans for world subjugation. This would lower *Homo sapiens* into the sub-zero area permanently.

The zero symbol is important also in measuring man's economic well-being. In the business world the scale of prosperity is measured by zero, minus and plus. Again zero is central. When income, sales, and other business transactions are on a rising scale (above zero) we have prosperity; if below zero, there is depression in the land. To financiers and business leaders, zero is a danger signal—a blank spot to avoid. In this way zero acts as a stimulant, or spur, to world progress.

The *Big O* is very big in the realm of time. *Zero hour* has become a part of the English language. In fact the British use the term *zero hour* to indicate the time at which a planned military movement is to begin. It is generally used to proclaim a time of crisis.

This age of air transportation and travel has coined many new words, but the new terminology has not eliminated the zero sign. In fact it has been given new meaning. It is used to designate visibility under a cloud cover of fifty feet, limiting visibility horizontally to 165 feet (one thirty-second of a mile). *Zero-zero* indicates visibility both horizontally and vertically. It means no visibility and is called by pilots and weather bureaus a "zero-zero condition" or "weathered in" landing port.

Space Flight not New

The space age has broadened man's thinking and heightened his imagination, but space flight is not a new concept. Six thousand years ago the Babylonians dreamed of training wild eagles to carry man into space. Great thinkers such as Lucian, Kepler, and Voltaire discussed the possibility of space travel. And as early as 1887, K. E. Tsiolkovski vaguely predicted: "Earth is the cradle of man's mind; but one cannot live in the cradle forever."

But it took modern man with his technology and genius to make these dreams a reality. Detailed knowledge of the laws of nature, such as gravity, atmospheric pressure, and the development of power fuels made this possible.

For instance, how to solve the problem of weightlessness in outer space became paramount. Thus a new science was born. It was called Astronautics. This led to the development of the outer space simulator as a testing device. In technical jargon, weightlessness is called Zero-minus and Zero-G (gravity).

The average layman knows little of such technical terms, but one expression has become universal—the count-down. This is simply counting backward from a given figure to zero when the rocket takes off into space.

It has become an awesome moment to television viewers when the voice reaches the end of the long count and drones, "10 - 9 - 8 - 7 - 6 - 5 - 4 - 3 - 2 - 1 - ZERO!" The countdown is indeed fraught with destiny.

Selfish Interests

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

THE QUESTION often arises in the mind of the seeker for spiritual unfoldment as to how far he may go in urging or promoting his own personal evolution and development without transgression of what seems to be the unwritten law about selfish interest.

After all, one must carefully give consideration to a clear analysis of what constitutes selfish interests. If we stop to think of the very opposite of selfish interest, we will have what might be termed a condition of selflessness. Is such a condition at all possible and would it be of any value to us? Those who claim that the true attitude of the mystic and of the humanitarian should be a total lack of personal interest or selfish benefits would seem to have in mind a vague and rather impossible condition of self-annihilation as the proper mental attitude to be assumed.

Such persons contend that our every thought and desire, our every act, should be impersonal and should extend beyond the self or ego and find action and reaction wholly in the fields external to ourselves and in no way related to our own personal interests. This would contemplate a condition of self-annihilation to the extent that we would look upon the world and its problems as though we were not only separate from them but actually non-existent. We would have to take an assumed attitude of suspended existence and consider ourselves as either inferior or superior to the very conditions we are trying to improve, and unassociated in any way with the human problems which face all mankind and which we hope to eliminate.

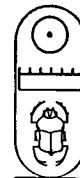
If we look upon the foreign missionary as an example, for instance, of devotion to the interests of others, we



would have to say, according to those who hold to the above ideas, that the missionary should assume that all of the problems which face the ones he is helping do not or cannot affect him and that all of the problems which he has believed were his own are no longer in existence because he as an entity does not exist.

Such a viewpoint on the part of the missionary would undoubtedly affect the efficiency of the work he is trying to do and would handicap him in his ability to attune himself with the needs of those whom he is trying to help. Cannot the same be true regarding the mystic in his general studies and activities? Those who have devoted the greater part of their lives to the welfare of humanity have discovered that the first and most important step in their efficient work has been to attune themselves sympathetically with the mass of civilization and to place themselves in the very center of all the problems which face humanity. They must take the spiritual and philosophical attitude that, except for the grace of God, they themselves would be in the same position as those they are trying to help.

The mystic is always brought closer to mankind by following the precepts of the philosopher who looked upon a worn and neglected specimen of humanity, ostracized by all and beaten by



the conditions around him, and said to himself, "Except for the grace of God that is I!" Such an idea is the safest guide for the life of a mystic in any of his activities, and it eliminates any tendency on the part of one to become possessed of a superiority complex or a sense of superior being.

It is not necessary to lower one's real self to a humiliating position in order to assist humanity, for all of humanity is not in a humiliating position, nor is all of it in poverty, want, and privation. Those who are in possession of the world's richest bounties and are considered wealthy and fortunately placed likewise have their problems and their need for light, guidance, and help.

The mystic, in order to help, must be able to attune himself with them and see life from their viewpoint as well as from the viewpoint of the most humble and the most lowly. But, after all, the salvation of the race or of a world of people is not a mass accomplishment but a procedure that is dependent upon the exemplification of principles by the individuals composing the mass. Reform of any nature must begin with the individual and proceed to the mass. Each person must be considered as a human being, not necessarily wholly independent of all other human beings but most certainly distinguished from the collective body.

Personal Advancement

Our own position here on earth, incarnate in a physical body, is a demonstration or, shall we say, a salutary indication of the cosmic plan evolving human beings through personal experience and trials. As the fire burns in the crucible of the individual soul and purifies the outer physical self, the spiritual flame and cosmic guidance are fanned into a dominating power in the individual. To ignore our own incarnation here and our personal development and progress merely for the sake of helping others is to ignore the cosmic scheme intended for each individual, including ourselves. We have no more right to ignore what the Cosmic intended us to do for ourselves in this incarnation than we have to ignore what the Cosmic intended for every other human being.

The moment we set aside our own development, our progress, and our own interests, and give thought only to others, we are attempting to arbitrarily alter the cosmic scheme. We may see the fallacy instantly in this method if we assume that what is right for ourselves is right for every other human being. That would mean that every human being would set aside his own personal progress and even attempt to hold it back in his desire to help others. This would lead to confusion so far as progress is concerned and the mass of human beings would find a very definite delay in spiritual and mental progress.

The truly ideal standard is that in which the individual makes every effort to promote his own best interests and to bring his own evolution to the highest degree in every sense. He should seek, first of all, to further his spiritual development to the broadest possible comprehension of universal principles. Then he should proceed to lift up his own physical and worldly situation to a degree that is compatible with the spiritual one. If he has risen to great heights in a spiritual sense, he should also seek to raise himself in a worldly way to the greatest possible heights. At the same time, however, he should have in mind the needs of fellow beings and seek to give each of them not only the same opportunity to rise to great heights but should contribute in every way possible to the progress of all others.

Looking at it from the purely economical and social point of view, the great problem that faces the world today is not that there are insufficient numbers of human beings devoted to humanitarian activities, or an insufficient number of unselfish workers devoting their lives and thoughts and powers to the helping of others, but that there is a great insufficiency of those who are attempting to promote their own best interests in the proper manner and to the highest degree. We have in a general sense sufficient humanitarian and good-will organizations, including schools, colleges, charity organizations, brotherhoods, individual workers, and other methods for the general help of individuals, but the

great lack is to be found in the inability of the individual to help himself or perhaps in the lack of a desire to help himself.

One needs only to travel, for instance, through some of the foreign countries, such as in the natives' sections of Egypt, Palestine, Persia, India, as well as in the slum districts of Europe and America, to see the great need there is for that ambition, that personal interest, that dominating desire on the part of each individual to lift himself up. The indifference to personal interest, to personal possibilities, and to the effect of this upon the mass of humanity is the great problem.

A Great Influence

In each of these deplorable places where a section of the mass of humanity has allowed itself to slide downhill in all worldly progress and where one individual has suddenly taken it upon himself to promote his own best interests and lift himself to the highest worldly and spiritual standing, a great number have been influenced by his example. A younger race has tried to exemplify what he has done, and he is held forth by parents and others as a model of what may be done. The wholesome effect of such selfish promotion of personal interests is a matter that must be reckoned with because of its effects.

Wherever we see one individual promoting his best interest and lifting himself above the situations in which he was born, and doing this without becoming a parasite upon humanity and without injuring others, we may see an excellent example of good influence. When such a person is not wholly indifferent to the rights of others and is not miserly in his personal ambitions, he cannot escape the blessings that he will inevitably bring to those around him. When he is inclined to promote his interests and at the same time share some of them with others, we have the ideal example of humanitarian action.

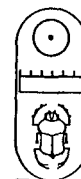
It behooves every individual to make the utmost of his life. He need not be wholly selfish nor should he be wholly selfless in his viewpoint of his desires and ambitions. But he must in fairness to the cosmic plan and to the general scheme of things make the best of each

opportunity to promote himself and to rise to the highest worldly as well as spiritual powers. He may be a chosen channel for the distribution of wealth after he has acquired it, and, until he acquires it through personal ambition, he cannot serve in the Master's vineyard in the manner in which the Cosmic has decreed. It may be that his own personal advancement is desired by the Cosmic in order to stimulate the same ambition in the hearts and minds of hundreds or thousands of others.

The life of every successful businessman is a standard of possibility for the youth of every land. The attainment of happiness, contentment, and peace is a glorious demonstration to thousands. The ability to meet the obstacles of life and overcome them with the material things which one has rightfully attained is another excellent example that will help to fire the thoughts and actions of many others. We cannot bring complete happiness into our own lives without its flowing over the brim to bring happiness to others. We cannot possess great wealth without yielding to the temptation to spend it; in spending it we begin to share it with others, and even the act of spending is an encouragement to those who have suffered for the lack of inspiration.

Again it resolves itself into the element of motive. If our motive in seeking personal development is purely self-aggrandizement at the cost of happiness, peace, and the advancement of others, we shall be checked in our career sooner or later and find that we have created karmic debts instead of cosmic blessings. But if our motive is reasonable and not lacking in consideration of our obligations to the Cosmic and to all mankind, we will find that each and every personal ambition and desire is considered by the Cosmic and strengthened and fortified by it.

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.



The Vibratory Violin

by MURRAY F. JOHNSTONE, F. R. C.

WHO WILL DENY the importance of the violin in our musical life? At its best, it can scarcely be excelled.

Actually, this ancient and honorable instrument is nothing much more than a thin plate of softwood held to a similar one of hardwood by a strip of pliable hardwood that is bent to conform to their design. The softwood plate has a specially carved pair of sound-holes somewhat resembling the letter *f*. This is the violin's sound box. Inside the box, a thin strip of softwood called the bass-bar runs along the softwood plate, slightly to the left of center. Slightly to the right of center a thin, round wooden sound post spans the interior sides of the two plates.

It might be mentioned here that a sound-producing body is always a vibrating one, although a vibrating body is not always capable of producing sound. The matter of frequency is one of the important requirements for hearing sound. For instance: any vibratory disturbance, in order to be heard, must have a frequency of approximately twenty to twenty thousand complete vibrations per second. Above or below these limits the ear loses its power of pitch-discrimination.

Pitch and tone are of paramount importance in a violin. To assure this need, its plates should be as resonant as possible. Naturally matured wood—at least 100 years old—is said to be the most suitable wood for this purpose. The softwood should be white and of even grain. The thickness of a plate seems to be a matter of choice as long as the wood is smooth and gradually tapers toward each edge. Suitable plates will render a musical tone when struck in the center while suspended.

Protruding from the top end of the box is a hardwood neck bearing an



ebony finger board which reaches back over the breast of the box to about an inch away from the sound holes. At the opposite end of the box is an ebony tailpiece which holds the ends of four gut or wire strings. These strings extend along the finger board toward the scroll at the end of the neck where they are wound around movable pegs to be tightened or loosened to the required pitch. A small wooden bridge, between the sound holes, keeps these strings off the violin's breast. This bridge is so set that its left foot is directly over the inner bass-bar, and the right one is slightly to the left of where the sound post should be. Its curved top permits the bow to be drawn across each string without touching the others.

About the bow. What was once solely an archer's property was later brought to its present standard of perfection by treating tough perambucto wood in a manner to allow the arc to turn from the cord instead of toward it. A specially made tip and *frog* on either end of the bow holds the hairs of the *cord* in such a way as to permit them to be well spread instead of being bunched together. The bow can provide several degrees of tension by the adjustment of

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a thumbscrew at the end of the *frog*. The hairs, which consist of an even number from a white horse's tail, are attached to the tip alternately according to the thick and thin end to accommodate each respective downward and upward stroke of the bow. Tiny cups on each hair tend to grip the violin string for stronger vibration. These vibrations find their way by means of the bridge and softwood breast to the interior where the impulses thus caused are conveyed to the hardwood plate which throws them back to the sound holes.

Laws of the Strings

May we now consider how the laws of strings are applied to musical tones on the violin? Low-pitched tones come from loosely stretched thick strings; tight, thin strings produce high-pitched tones. Incidentally, the four violin strings, which are tuned in fifths, produce approximately the following number of vibrations per second:

Open G	below middle C	196
Open D	above middle C	293.6
Open A	above middle C	440
Open E	above middle C	659.3

About twenty-five hundred years ago Pythagoras declared that the fundamental frequency of a vibrating string is inversely proportional to the length of the string. Now, since violin strings are all the same length and there are only four to cover the instrument's full range, the player produces notes that are higher than those to which the string is tuned by pressing the string to the finger board to decrease its length. When, for instance, the third finger of the left hand presses the *G* string in the proper place, middle *C* will be sounded. When the fourth finger presses the same string, the result should be exactly the same as when played on the open *D* string, and so on.

There is a vibratory essence which pervades all things. From Hungary, where the sound post is known as the *soul* of the violin, comes Kato Havas

who wrote the controversial little book: *A New Approach to Violin Playing*. Miss Havas tells of rather disconcerting some of her pupils by trying out their violins every day before class to determine the sort of work they had been doing since their previous lesson. She explains that all such work produces a kind of vibration which becomes ingrained—which seeps into the wood. An immediate good response from the violin means correct vibrations when previously used so as to be able to produce pure sounds at once. On the other hand, a coarse, harsh sound requires some coaxing to “open up” the instrument again. And so this gifted teacher seems to know whether her pupils used the wrong vibrato, pressure, or even force and, if so, just what part of each body tended to be in a cramp or, perhaps, even in pain.

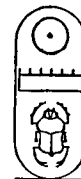
What we hear, then, is simply the interplay of the violin and performer. In appraising the acoustic value of a stringed instrument there is a truism which is often overlooked. The instrument cannot play itself. And here, possibly, is an object lesson. A strange peculiarity about wood is that in use it wears very little, but set aside it tends to mould and decay. Fine old collectors' gems are known to have lost their tone beyond recovery just because they were doomed to deteriorate through idleness. Eventually, in picking up such an article, there might be a tendency to come apart like Rip Van Winkle's gun.

A happier note, however, comes from the story of the widow of Ole Bull, the famous Norwegian violinist, who willed his *Gasparo da Salo* to the city of Bergen where he had been born. There was a proviso that at least once a year this instrument was to be taken from the museum and vigorously exercised by a capable performer at musical gatherings. His wishes have been faithfully carried out through the years. Apparently, that old sixteenth-century violin is still going strong.



Iron rusts from disuse, stagnant water loses its purity and in cold weather becomes frozen; even so does inaction sap the vigor of the mind.

—LEONARDO DA VINCI



The Nature of Prejudice

by SAMUEL RITTENHOUSE, F. R. C.

Its relationship to the negative emotions

LET US FIRST consider the nature of prejudice. We can say that prejudice is an *intolerant* attitude toward some idea or thing. A distinction must be made between a prejudice and a preference. One may prefer one thing as against another. He does not personally display any hostility toward that which he does not prefer. In the case of preference, usually one can specifically designate the reasons which govern his choice—there is a rational justification for the selection he has made.

In the case of a prejudice, it is not often accompanied by a rational explanation for the dislike or hostility. In fact, the reason for the prejudice is very often not founded on the merits of that which is rejected. There is, rather, some psychological, subliminal, or unexpressed reason for the prejudice. This shows the intolerance of prejudice.

Let us use an analogy. A man states that under no condition will he patronize a certain shop. He declares that he wants no relation with the place or its commodities. An impartial person would, in visiting the particular shop, find that the merchandise was of good quality and the service the same as rendered elsewhere. What, then, is the ground for the prejudice? Further inquiry might eventually elicit the fact that the prejudice was founded on an unexpressed dislike for the race of the proprietor.

In nearly all instances of prejudice, the specific reasons are rarely given, because they are not based on logical grounds but are mostly emotional. Since the objections are without real merit, this indicates the element of intolerance that enters into prejudice. A person may oppose something in good faith and be mistaken. This is not a prejudice. The opposition in such instances usually tries to support itself in some evidential way.

Another example of prejudice is to refuse to vote for a candidate because he is of a certain political party. If the individual cannot explain his opposition to the party, it is wholly because of intolerance that constitutes prejudice.

Some prejudices may have a subconscious origin. Some element of a condition or thing repels, offending one subconsciously. He resents it. It arouses within him emotions of hostility. Rationally, he cannot offer any explanation for his feeling. Objectively, he cannot support an attitude which to others is an obvious prejudice. If the feeling could be analyzed, the grounds for opposition might be comprehended by others and would not then seem to be intolerance. In fact, if subconscious resentments could be brought to the surface and explored fully, many such prejudices might be removed. It is perhaps right to say that most prejudices have their origin in the subliminal urges and feelings that are inexplicable to us. To others not sharing the same feelings, they appear as glaring prejudices.

Religious prejudice is perhaps the most common. It is a resentment of that which is contrary to what one believes to be inherently perfect. One's own faith is cherished. It is thought to be divinely right, else it would not have been selected. It is instinctive to look with disfavor upon that which rivals what he accepts as the good. Prejudice springs principally from what may be termed the negative emotions, such as jealousy, hatred, and avarice. Our lower nature resents that which seems in any way superior to what we are or to what we have. Again, this is a further example of intolerance.

It must, therefore, be apparent that the real mystical aspirant cannot harbor a prejudice. He must practice self-discipline to control the lower emotions which engender prejudice. The mystic, of course, will have his preferences, based upon observation and the conclusions of his meditations and reason. These will impel him to choose and not give way to feelings of resentment that bring intolerance and prejudice.

Everyone who displays a prejudice *knows that it is such*, even though he does not admit it. He knows that it is motivated emotionally rather than rationally.

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TREES

by EARLE STAFFORD

TREES are the vegetative columns that support the sky. Their feet clasp the earth and rock; they drink of the waters of the brooks and springs and rains; their green and tousled heads wear clouds as caps and shake and murmur in the passing winds. Their leaves breathe in fire and exhale moisture and fragrance.

The tree is the tallest, strongest, and most patient living thing. It is the wisest also, for it has learned how to join hands with heaven and earth, vast

strength and utter delicacy; how to move yet stand still; how never to weary of one place; how to fall with dignity and continue its good works after death.

It breasts the tempest, outlasts the blizzard, receives into its fingers the bird's nest and breaks no dainty egg. It writes its history in its own heart and knows so much that, if all could be known that a tree knows, we should at last have spanned the endless arch of truth.

THE INITIATORY DRAMA

(continued from page 134)

leaving the familiar worldly condition; when the actual passage is realized, they symbolize the union of opposites. When man wants to transfer from this world into the other, he must pass through an undimensioned and timeless interval, which divides two related but contrary forces. At the actual moment of passage the hero embraces both forces, and thereby abolishes the opposites. At this very instant he finds himself in the other world.

This particular symbol of the difficult passage is universal, and we find it amongst the Hindus in the shape of the razor-edged restless mountains, the two clashing icebergs, the active door in Celtic mythology, the door made of the two halves of an eagle's beak in North American Indian mythology, the door of heaven made of the jaws of a jaguar in South American Indian mythology and the jaws of some other monster in Central American Indian myth.

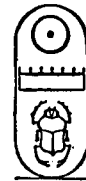
In the Upanishads, the passage into the other world is not only expressed in spacial terms, as in the Symplegades, but also in temporal terms (in time). The Gate of the World of Heavenly Light is to be found not only where sky and earth embrace (the spacial element), but also where the ends of the year unite (the time element). In the other world, there is neither time nor space, and the opposites are reconciled.

In the *dramatic type*, where the symbolism of the womb is more clearly expressed, we encounter various legends in which the hero is swallowed by a sea monster and has to force his way out of its belly; or the accounts of the shamans, who, during their trances, are supposed to enter the belly of a giant fish or whale; or the story of a dangerous descent into a cave or crevasse, representing the mouth of the womb of Mother Earth.

The dramatic type is characterized by the hero's voluntarily and consciously starting the quest or the dangerous journey and, as we said, neither actually dying nor returning to the embryonic state.

Heroic Initiations

Into this third group, *heroic initiations*, sometimes connected with ancient military societies, we class the berserkers of the famous Mannerbünde of the ancient German civilization, the Scandinavian berserkers, Cuchulainn's initiation in old Irish mythology, and so on. Those initiations are connected with the principle of magic heat and in their goal differ somewhat from the aspirational type of union with the Higher Self we discussed before. However, the initiatory pattern follows the four cardinal points of initiation.



Helen Keller

by CHARLES E. WADE

*She revealed man's
hidden senses*

HELEN KELLER was born in Tuscum-
bia, Alabama, on June 27, 1880.
When she was about two years old she
had a severe attack of scarlet fever
which deprived her of both her sight
and hearing and, because of these hand-
icaps, she did not learn to talk. After
her illness she was filled with mischief,
not only as ordinary children are, but,
because of her inability to express her-
self or communicate with others, she
went into violent outbursts of passion,
often rolling on the floor.

Her father, Arthur Keller, was the
editor of a newspaper in Tuscum-
bia, and both her parents did everything
possible to help her. They took the lit-
tle girl to many hospitals and specialists,
but because of her double handicap they
could be of no help. Mrs. Keller read
about a deaf-and-blind child who had a
tutor, Doctor Samuel Gridley Howe,
head of the Perkins Institution for the
Blind in Boston. He had been successful
in teaching the child how to communi-
cate with others, using a manual alpha-
bet patterned after the one used by the
blind. But that had been fifty years
previous, and Doctor Howe had died in
the interval.

The Kellers took Helen to see Dr.
Alexander Graham Bell, the inventor of
the telephone. He advised them to go to
the Perkins Institution and see what
they could do. Determined to do any-
thing she could to help her handicapped
child, Mrs. Keller went to the Perkins
Institution and was informed there was
only one teacher available, a twenty-
year-old young woman, Anne Sullivan.
She had suffered in her childhood
and developed a disease of the eyes
which made her almost blind. She had
been sent to the Perkins Institution for

the Blind and was practically cured of
her blindness.

Mrs. Keller placed her daughter un-
der the supervision of Anne Sullivan
who became Helen Keller's constant
companion and teacher when the child
was eight years old. Anne Sullivan first
taught her pupil to communicate by
motions: a nod meant "yes," a shake of
the head meant "no," to pull meant
"come," and to push meant "go." Even
people who can speak use these motions.
Anne Sullivan then placed her pupil's
hand on some object and spelled the
word out in Helen's hand with her fin-
gers, using the deaf-mutes' code. The
child had the will to learn, and when
she realized this woman was trying to
communicate with her she tried to un-
derstand. Slowly, step by step, Anne
Sullivan taught her young charge to
spell out the names of things in her
hand.

In 1890, Helen Keller was sent to a
school where she learned to read peo-
ple's lips by placing her fingers on
them. She also learned to speak so peo-
ple could understand her, to read by
using the *Braille System*, and to write
by using a special typewriter.

To Radcliffe College

Accompanied by her constant com-
panion, Anne Sullivan, she went to
Radcliffe College in 1900, where her
textbooks were all printed in Braille.
She used her special typewriter to write
her examinations and graduated *cum
laude* from Radcliffe in 1904. She
learned to speak and write in many
foreign languages and traveled through
nearly every state of the United States,
giving lectures at schools and in audi-
toriums.

Helen Keller proved that, although
deprived of both sight and hearing, she
could still lead a normal active life. She
also wrote many books, among which
were *The Story of My Life*, *Optimism*,
Let Us Have Faith, and *Helen Keller's
Journal*. She started the Helen Keller
Endowment Fund for the American
Foundation for the Blind. The story of
her life is an inspiration to all and
proves that, if a person actually makes
an effort to learn and to use every
facility he has available, there is every
chance of building a useful and success-
ful life.

*The
Rosicrucian
Digest
April
1969*

Rosicrucian Activities

*Around the
World*



Mrs. Amoy Kongsee of Trinidad has received the Rosicrucian Humanist Award for her many humanitarian endeavors. Among Mrs. Kongsee's various community activities is work among leprosy patients. Mrs. Kongsee, Councilor of the Diego Martin-Carenage area, is shown receiving the Award from the Master of the Port-of-Spain Chapter, Mr. George Providence. In the center is the Chapter Secretary, Mr. Stephen Pajotte.



MEMBERS AND VISITORS who may be coming to Rosicrucian Park during 1969 will have to excuse the new compact look that exists in the Administration building. During reconstruction many offices from the old building are crowded in with others, and temporary quarters have been set up in every available space. The same friendly people are everywhere about, however, and you're welcome to visit us if you don't have claustrophobia. New construction is expected to begin this month, and we hope to be in our new quarters by next Christmas. Fortunately, none of the moving and construction has interrupted our service to members, and we plan to be out there to see you as much as possible during 1969-1970.



The Emperor spoke at the Convocation of the new Rose Chapter in Santa Cruz, California. The Chapter is located in an excellent hall with fine facilities. The occasion was February 14, the Sixty-fifth Birthday of the Emperor which was celebrated afterward. Soror Lewis was at his side, enjoying the festive birthday-valentine decorations and the cutting of a beautiful cake.

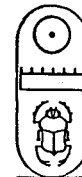
On February 20 in Belmont, California, the Peninsula Chapter's Convocation was attended by members from various other Lodges and Chapters in the vicinity, including Oakland, San Francisco, and Santa Cruz. Accompanied by Soror Lewis, the Emperor was the special guest and speaker. This Convocation followed by just a few days the Emperor's Birthday; accordingly, the refreshments served afterward reflected that event. The Peninsula Chapter has been in existence for some time and meets at a very fine location and has a very successful administration.

Of special interest to the members of First Pennsylvania Lodge is the announcement of plans for a large-scale expansion of the Lodge library. The library will be allotted a comfortably furnished room set apart from other activity areas to which members may retire for reading, quiet, and meditation.

Frater Thomas Beardshall reports in the Lodge Bulletin that the expansion drive is already off to a good start with the help of several members, and says that everyone's help will be welcomed in this project. All members are urged to take advantage of the library and the opportunity for mental stimulation which it affords.



The three 1969 Egyptian tours have now been concluded. Members from every part of the world participated, with the highlight of each tour being an Initiation in the Great Pyramid. The Rosicrucian Order, AMORC, is unique in these times in conducting this time-honored ceremony within the hallowed walls of the King's Chamber. There the initiate experiences a symbolic *re-birth*—a new resolve to alter the course of his life into paths of harmony, peace, and love. Hopefully, this Initiation will be available to Rosicrucians annually for many years to come.



Recently, Soror Adelina Graham toured northern Mexico as representative of the Grand Lodge at the Conclaves of the Monterrey and Cosmos Lodges. Soror Graham, who is the Director of AMORC's Spanish-American Division, also visited in Tamaulipas the Nuevo Laredo and Reynosa Chapters as well as the Pronaos at Monclova and members at Saltillo. She was pleasantly impressed by the Rosicrucian activities which are being carried on in those areas, particularly the construction of

new temples by the subordinate bodies of Nuevo Laredo and Reynosa.

Upon her return to the Park, Soror Graham informed us that the Conclaves presented by the Monterrey and Cosmos Lodges had been very interesting ones, and praised the high quality of the programs and the fine assistance of the members. But above all, what she most remembers is the sincere feelings of brotherhood she encountered among the members.

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 odd numbers; the result is always odd; likewise, adding any odd number to an even one will produce odd-numbered sums.

0
2
4
6
8

1
3
5
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?

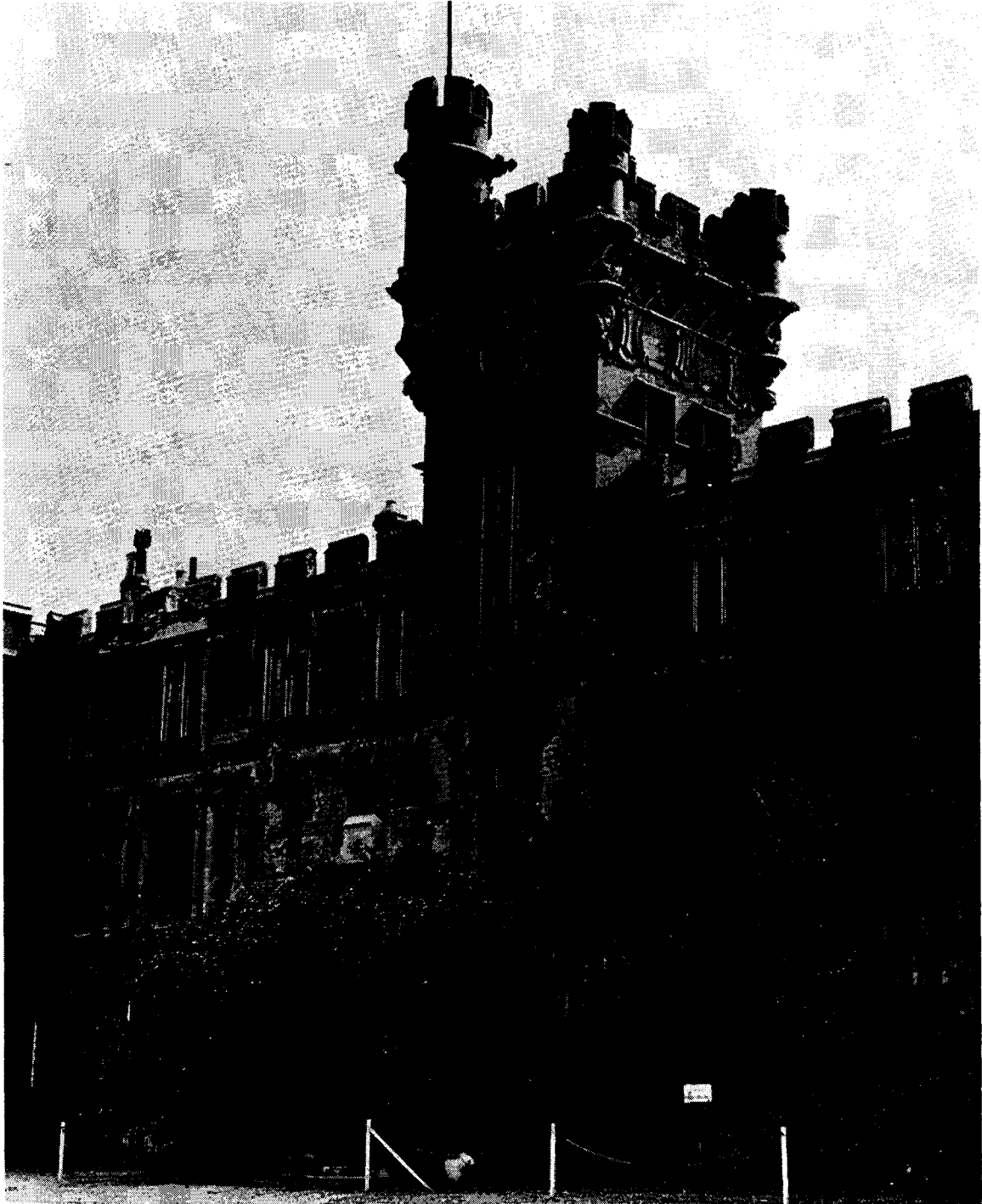
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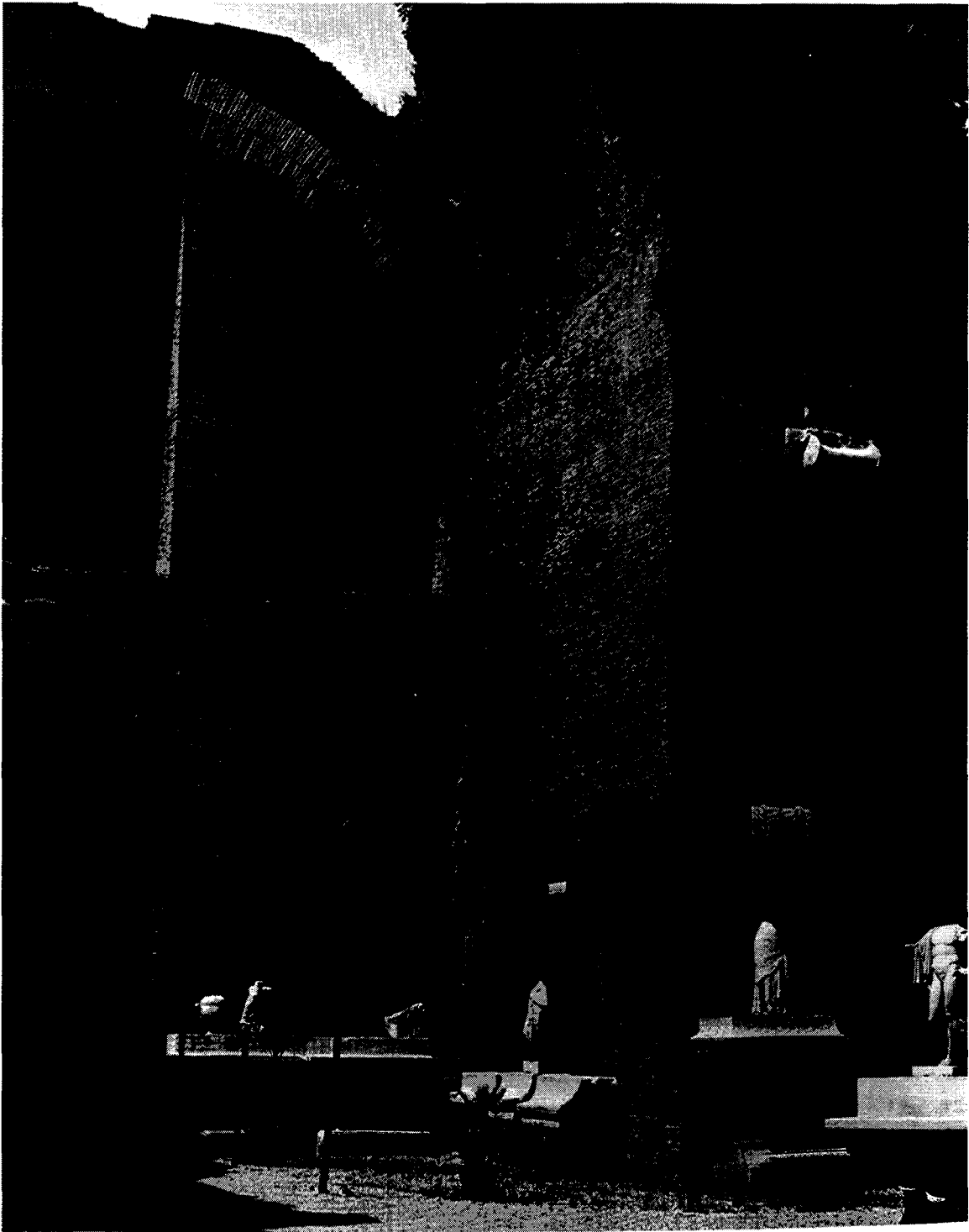
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(Photo by John Mee)

RESIDENCE OF BULWER-LYTTON

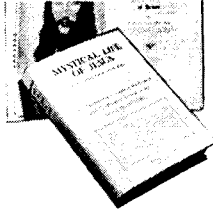
The above is Knebworth House, thirty miles from London and the former residence of Sir Bulwer-Lytton (1831-1891) who was a noted diplomat, ambassador to France, and celebrated poet and author of mystical writings. He also wrote a number of books on fiction incorporating mystical and esoteric principles. His work entitled *Zanoni* revolves about the *Rosicrucians*. It indicates that the author had close association with or was a member of the Rosicrucian Order.



(Photo by John Mee)

ANCIENT ROMAN BATHS

The famed baths of Rome named Diocletian after the Emperor by that name (A.D. 245-313). They were the most extensive baths in ancient Rome and were completed in A.D. 305. The baths were said to accommodate three thousand bathers. Seen above is the entrance from the frigid waters to those areas that contained tepid baths. The extensive ruins now house a large collection of Roman antiquities. Such baths as these were centers of social gatherings.



The Mystical Life of Jesus

by

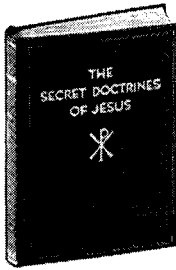
H. Spencer Lewis, Ph. D.

The Real Jesus Revealed!

The book thousands have been waiting for! It was in preparation for a number of years and required a visit to Palestine and Egypt to secure a verification of the strange facts contained in the ancient Rosicrucian and Essene Records. Its revelations predate the findings of the Dead Sea Scrolls, indicating a secret source of information known only to the author.

The Unknown Period of Jesus' Life

It is a full account of the birth, youth, early manhood, and later periods of Jesus' life, containing the story of his activities in the time not mentioned in the Gospel accounts. The facts relating to the Virgin Birth, crucifixion, resurrection, and ascension will astound and inspire you. The book contains fully explained mystical symbols, original photographs, and an unusual portrait of Jesus. Bound in Arco Vellum and stamped in gold. Price \$3.00 (£1/5/- sterling).



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by

H. Spencer Lewis, Ph. D.

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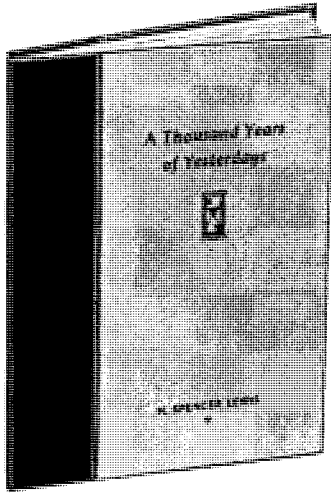
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A Mystical Revelation of the Births
and Rebirths of Man

A Story of Reincarnation

The Book that has been translated
into many languages—and
talked about all over the world

Here is a book that will tell you a story of the soul. It explains in detail how the soul enters the body and how it leaves, where it goes, when it comes back to the earth again and why.

The story is not just a piece of fiction, but a *revelation of the mystical laws* and principles known to the Masters of the Far East and the Orient for many centuries and never put into book form as a story before this book was printed. That is why the book has been translated into so many languages and endorsed even by the mystics and adepts of India, Persia, Egypt, and Tibet.

Fascinating
Alluring
Instructive

Those who have read the book say that they were unable to leave it without finishing it at one sitting. The story carries the reader on from page to page with such fascinating and instructive descriptions and plot of story that he forgets *where he is* and *what he is doing*, but just lives in another world and in other lands with the people and conditions described on each page. The story reveals the mystical principles taught by the Rosicrucians in regard to reincarnation as well as the spiritual laws of the soul and the incarnations of the soul. You will learn more about the mystical principles of the Orient from reading this book than any other book of its kind ever published. It is well printed, neatly bound with a cloth cover, and worthy of a place in everyone's library.

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BRAVE NEW ERA

At one time or another all of us, knowingly or unknowingly, willingly or unwillingly, have consumed cyclamates—some of us do it regularly.

What are cyclamates? They are non-nutritive, noncaloric artificial sweeteners which are added to coffee, dietary foods, candy, and soft drinks instead of nutritive, caloric sugar.

They can also cause serious damage to the organism, according to some scientists.

A controversy over the effects—null and otherwise—which cyclamates have, once ingested, has sprung between the manufacturers of artificial sweeteners and the sugar industry. Although it is fairly obvious that each of the warring sides has an interest to protect (in the United States alone, 8000 tons of artificial sweeteners were used instead of sugar last year), the evidence which the scientific teams of both sides have introduced merits a careful study; in fact, the Food and Drug Administration of the United States Government is looking into the matter, and it is not unlikely that it might act on claims that the excessive use of these sugar substitutes endangers health.

It is a well-known fact that large doses of cyclamates can sometimes cause diarrhea; in fact, some pediatricians prescribe diet soft drinks as laxatives. Scientists working for cyclamate producers claim that a person cannot ordinarily consume enough of the chemical to cause any trouble, while researchers supported by the sugar industry dispute this, citing studies on rats in which tissue changes were detected in the adrenals, kidneys, pancreas, and testes. Research teams in France have reported changes in structure in the intestines of animals given cyclamates, while their Austrian colleagues pointed to liver changes in guinea pigs and impaired blood coagulation in rabbits.

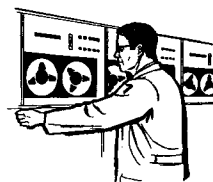
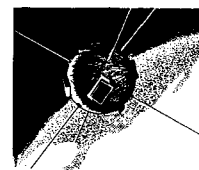
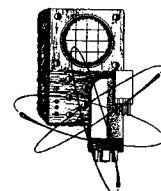
The cyclamate industry, while not disputing these results, charges that they

were induced by extremely massive dosages of the artificial sweetener, reaching saturation levels which could not possibly be attained by the average human user.

The chemical *cyclohexylamine* is used to produce corrosion inhibitors and rubber chemicals; it is also used to produce cyclamates. In animals, it increases blood pressure and speeds heart rates, and, when injected into the animal, it acts like amphetamine (the product which drug abusers call "speed") but with a milder effect on the sympathetic nervous system. Until as recently as five years ago, it was believed that cyclamates were excreted unchanged from the body, but testing carried out since then has shown that some individuals' systems are able to metabolize cyclamates, breaking them down, and back into cyclohexylamine. The research teams of the cyclamate industry claim that only about ten percent of individuals are able to metabolize cyclamates, but others believe that fifty percent would be a more accurate figure.

Unfortunately, cyclamates may also pose a threat to those who use them for reasons other than their waistline: diabetics. Forced to avoid sugar, many diabetics use cyclamates, and there is preliminary evidence which would seem to indicate that cyclamates may interfere with hypoglycemics, drugs prescribed to facilitate the adult diabetic's release of insulin. The National Academy of Sciences of the United States was asked by the Federal Drug Administration to act as an arbiter among the two battling interests and to form a committee to evaluate all the available data. The results are expected to be released early this year, and both the NAS and the FDA have hinted that their decision will not make cyclamate manufacturers happy.

It would seem that the exchange of a few calories in the pursuit of the lean, hungry look so popular today may have effects which may not make life so sweet after all, as we travel further into 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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