

ROSICRUCIAN DIGEST

October 1970 • 40¢

Featuring:

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

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Man the Creator

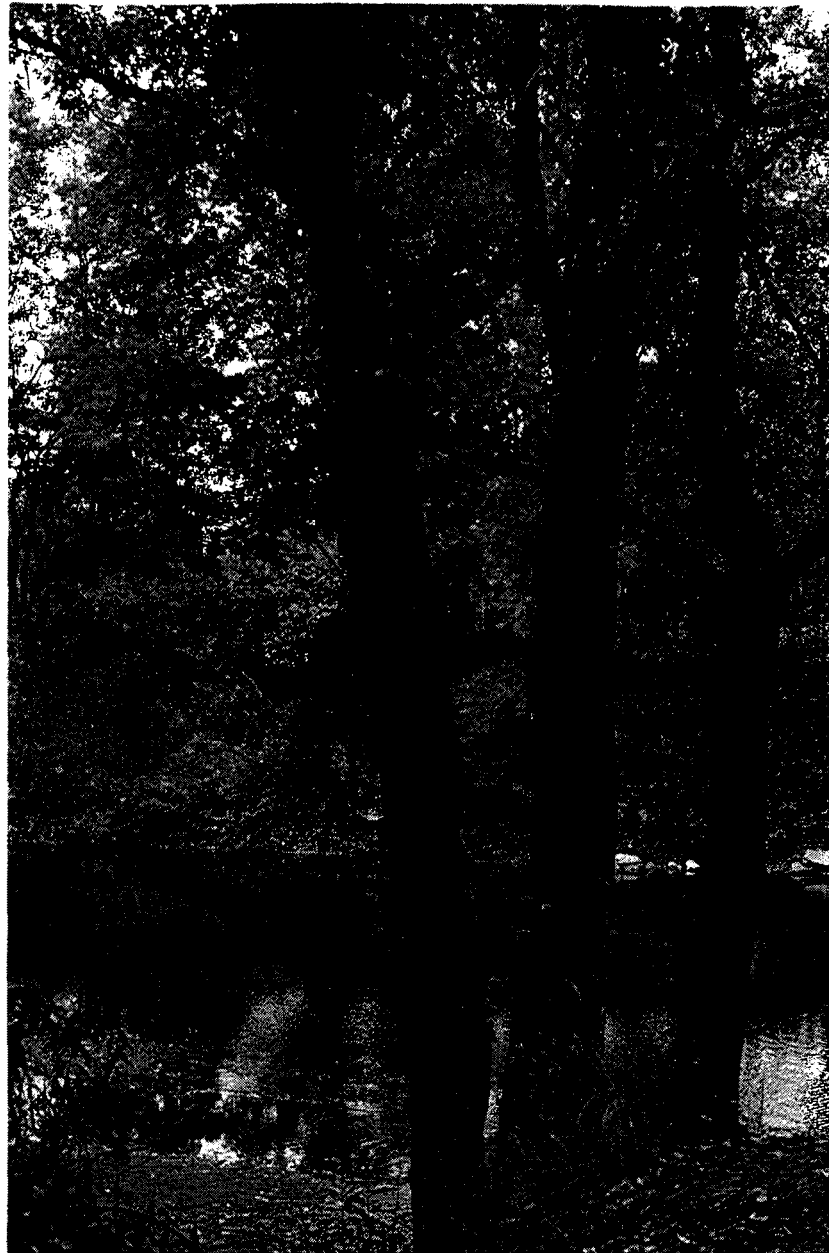
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**Facing the
Challenge of
Modern Living**

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Next Month:

Fear of Death



The Greater Light

*Where members enjoy the bounty of
life's goodness . . .*

*Where learning is the key to
paradise . . .*

*Where brotherhood is no idle dream . . .
Where you should be for the most
idyllic trip you ever planned . . .*



AT THE **D**EAUVILLE

IN THE HEART OF EXOTIC MIAMI BEACH

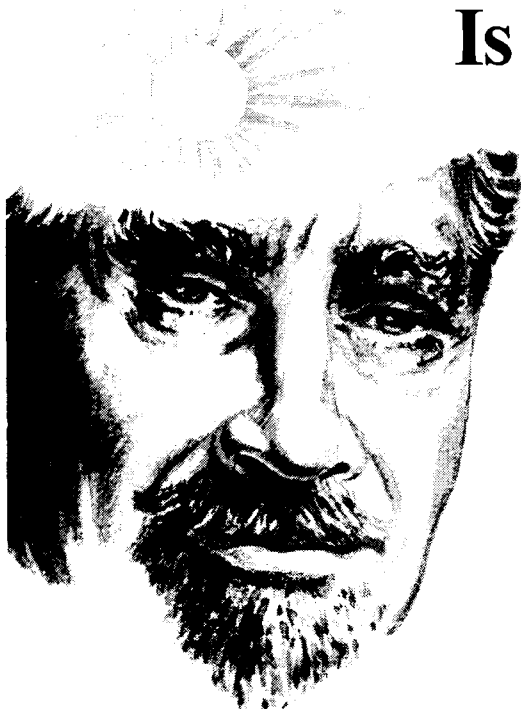
*In the heart of exotic Miami Beach
Where soft sea breezes quicken the spirit
Where warm lagoons soothe the body
Where man's ingenuity and talents are bringing
together a program in a setting that
truly reflects the glories of the universe.*

Watch

for full particulars in your January issue of the
Rosicrucian Digest, but start your dreaming early!

JULY
1971

Is Soul Transplant Possible?



CAN THE SELF BE *Recreated*?

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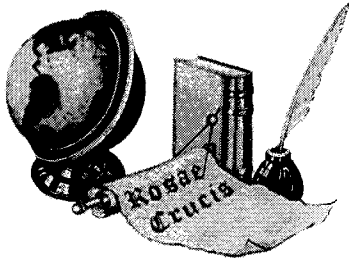
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis, and in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) 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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CASTLE OF THE KNIGHTS

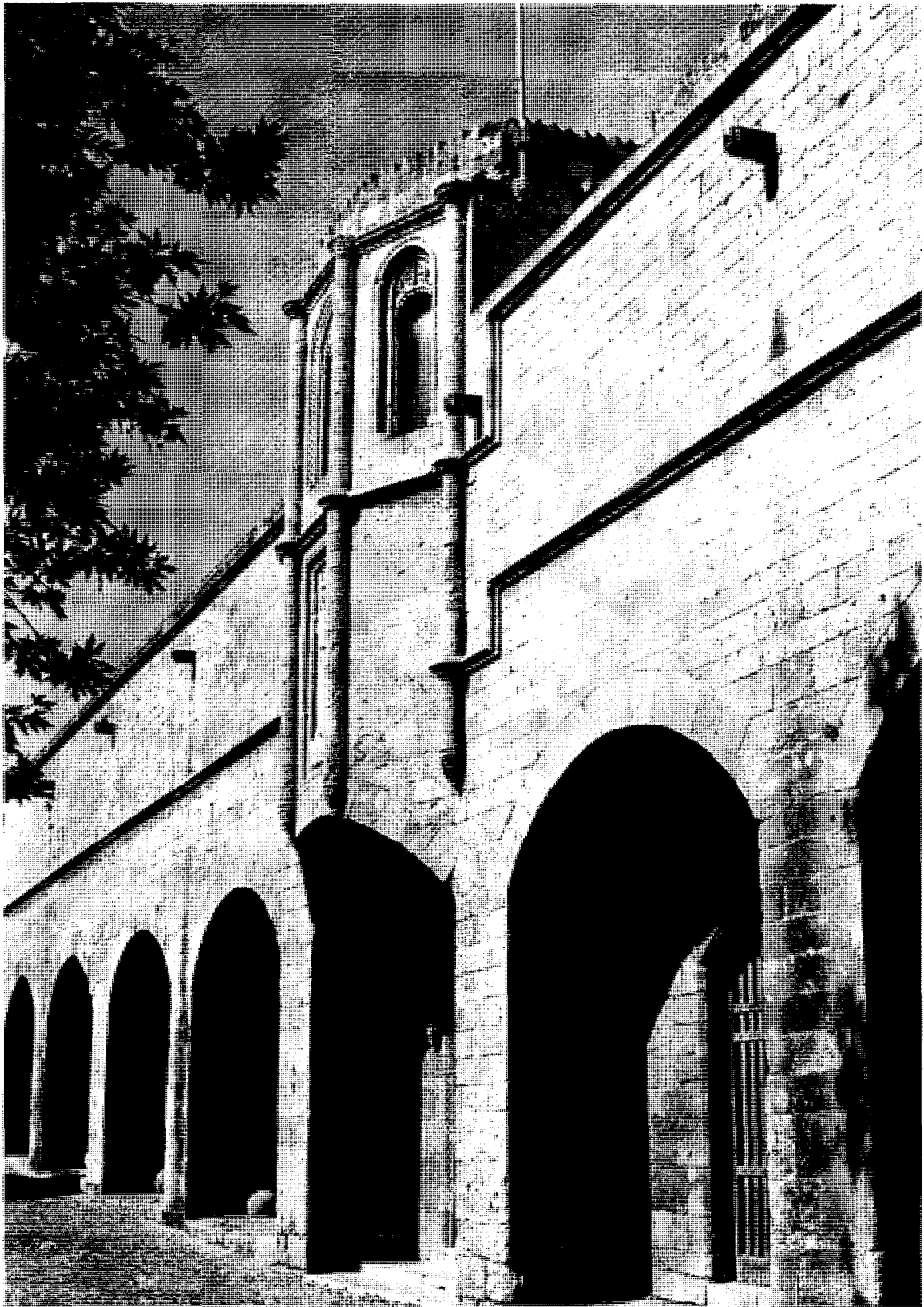
In the old city of Rhodes on the historic Greek Island of Rhodes in the Mediterranean is this castle of the Grand Master of the Knights of Saint John of Jerusalem. The Crusader Knights once occupied the Island. The Knights of Saint John established a fortresslike city in the fourteenth century. It was restored in 1937-1940 by the Italians.
(Photo by AMORC)

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No. 10

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THOUGHT OF THE MONTH

By THE IMPERATOR

MAN THE CREATOR?

WHEN WE SPEAK of creating we usually mean bringing something into existence. It must be a thing which in itself has never existed before. However, a question immediately arises in connection with this subject. Can there be such a thing as an *absolute creation*? By that we mean, Can something have a beginning yet without having a relationship to anything else? An absolute creation would require that in every respect it had an independent origin.

Now, there are a multitude of things which man is said to have created. The forms of these things, their appearance and function, are entirely different and new. But the basic substance of these creations is not new. The fundamental particles of energy of which they consist also exist in other things. The Cosmos, or Universal Being, already is. There can be nothing beyond Being out of which something new can come. Aristotle said, "Nothing can arise from nothing, nothing can turn into nothing." So-called non-Being is only an imaginary state. Non-Being is only suggested as an opposite to Being. Therefore, man does not truly create beyond himself; he does not bring a thing into existence. Man only manipulates. He directs and rearranges that which in essence already is.

If we are going to apply the term *creator* to man, we must do so with limitations. Man but creates new forms and expressions out of nature. We can cite the sculptor as an analogy. He can bring forth myriads of different forms. But the materials which he uses to do so—whether clay or marble or some other substance—these he did not create. They always were, at least in essence. The sculptor merely fastens them to an idea. If man cannot create a new substance, can he create in thought? Is it

possible for him to have an original idea?

Thoughts, ideas, are the product of consciousness. They have no existence outside of consciousness. We may see something which has a particular form and color, but such an experience consists of sensations only. The sensations are vibrations arising out of our peripheral senses and producing ideas. It is the sensations that become the ideas. Suppose, for example, we design a house. Then we combine the forces of nature, the so-called realities, in such a way that the house is built. Have we then detached the original idea of house from our mind? Have we really converted the idea into a material thing? The answer must be no. We have but caused a combination of vibrations outside of us to act upon us. In other words, we have caused them to produce sensations which *correspond* to our idea of a house.

Experience

The only place that man really creates is in mind. Even then, we must qualify that statement. All of our varying ideas, except one kind, are born of the phenomenal world, that is, the world of our experience. Experience supplies the material out of which our ideas are fashioned. No matter what an idea we may have, it will have such qualities as form, dimension, color, sound, scent, or taste. Whatever we visualize, which appears new to us, nevertheless must contain the elements of what we have experienced. The present and the future are built from materials of past thought. Even if we see something which we have never experienced in its entirety before, it will still have certain familiar qualities. It will have such things as weight, texture, and dimension.

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If all of this is so, how can we say man creates in mind? The ideas of *purpose* which man has are the true creations. The end, the function, the purpose which we seek to attain is always new to us, even if what we seek in the future is similar to the past, yet it is new. It is different in point of time, perhaps also different in place. Our personal purpose is never perceived in the world outside of us. Personal purpose cannot have reality, exist in the world, until we fashion the particulars, the things of the world, to conform to it. Even if a person suggests a purpose to us, it comes from a mind and not from the phenomenal world.

Seeking Improvement

How does purpose originate? It arises out of the evaluation of our experience. Every experience we have either adds or detracts from our euphoria, that is, our well-being. Even what we consider to be the most unselfish acts on our part bring a satisfaction to our ego, to the personal self, in doing so. We strive to extract from our pleasurable experiences, whether they be physical or mental, some way of heightening their advantage. Purpose, then, is a way sought to bring advantage to the self in some manner. The more noble the aspirations of self, the more others as well will gain from the purpose. Every purpose, then, seeks to be an improvement of some thing or condition. Purpose presumes that everything is potential with perfection over what it appears to be, that is, its present status. We may say we have a purpose for doing something. It is because we think it better than if we did not do it.

This evaluation, this judgment or purpose, is exclusively a product of the human mind. By this we mean that we create a personal world, representing ourselves, out of an existing world of reality. In other words, by our purpose we transfer a unique order upon nature. We cause nature to arrange her phenomena into such a pattern that satisfies our purpose, or the end we seek. A perfect being would be a *purposeless* being. A perfect being would have no insufficiencies of any kind whether in substantial knowledge or realization.

Consequently, a perfect being would have no need for purpose.

We speak of the Supreme Being, or the Cosmic, as being perfect. And by that we mean that it is self-sufficient, that it encompasses everything. Then can the Cosmic have purpose, in the sense that man uses the word? The Cosmic, being all-inclusive, neither has nor needs anything to make comparisons with. It cannot aspire beyond itself, for nothing exists beyond itself.

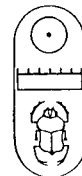
Where there is purpose there are such qualities included as more or less, large or small, better or worse. The function of human purpose is always to change from one such quality to another preferred one. For example, man seeks to change something of his world from small to large, or perhaps from old to new, or worse to better. But in the Cosmic, in the greater universe, there are no such qualities or values. There is, then, no such need for purpose in the Cosmic.

Goals

In the Cosmic no manifestation is any less important than another. The simple is equal to the complex. Man has complicated his existence for centuries by trying to discover a cosmic purpose. If the Cosmic had purpose, this would mean that it would have to assign relative values to its own nature by which something would stand as less perfect or less complete than something else.

We humans are imperfect beings. We are not, however, imperfect as an expression of cosmic forces. But we are imperfect in the realization of our cosmic relationship. Most of us fail to experience the harmony of which we are a part, and consequently we become purposeful. We establish ends that we want to attain. Sometimes these ends lead us to a greater consciousness of cosmic harmony. At other times, however, they divert us from a realization of that harmony. It depends upon the arbitrary values which we set upon our purpose.

So man alone is a creator. His purposes are his creations. They are the manner in which he imposes the force of his mind on the forces of nature.



Tolerance and Judgment

An unfinished trial

IN HIS BOOK *The State versus Socrates* John D. Montgomery writes: "When the Athenians condemned Socrates to die because of his ideas, they placed themselves forever on trial."

That trial started 2,369 years ago, and today it involves all mankind. The issues before the judges on the hill at Athens were these: the search for ongoing truth versus stagnant orthodoxy; the belief in a supreme Good versus veneration of a multitude of tribal and local deities; and tolerance versus intolerance.

These disputed points have not been resolved. The world's plight is evidenced by intellectual uncertainty, social disorganization, and international chaos. Instead of getting together for reflective examination and constructive action, nations and people indulge in obstinacy, estrangement, and discord.

Who and what was this man Socrates, who created the intellectual and moral traditions which have cast their light over the ages and have contributed so greatly to civilization?

He was the most eminent of the Greek philosophers, but he was not a visionary. He served with boldness in the army, and two of his friends owed their lives to his courage in battle. When his turn came to hold political office, he was resolute in withstanding public clamour, and during the reign of the Thirty Tyrants he risked his life by refusing to join in their plan to liquidate political opponents.

Socrates occupied his life with oral instruction, conversing with all the sundry, seeking the truth and fostering the exposure of pride and error.

No line has survived that is of his own writing. If he carved any statues in his early days as a stonecutter, they



are unknown. He spurned shoddy thinking and sought to lead those with whom he talked to search their own minds for answers and illumination. He gave no finished catalogue of the principles in life, but imparted the impulse to search for them.

Socrates was destroyed by a decaying society, whose rulers could not tolerate enlightened examination of their ways and beliefs. He was accused of corrupting the Athenian youth, of making innovations in the religion of the Greeks, and of ridiculing the many gods whom the Athenians worshipped. This last charge arose out of Socrates' belief in the existence of one Supreme God, the Maker and Governor of the world, and when he spoke on his belief in One God it seemed to those who ruled in Athens like a new religion.

Three jealous and envious men, representing the poets, the artisans and the orators, laid trumped-up charges and had Socrates tried before the tribunal of the 500. He was convicted by a narrow margin—"if only thirty votes had gone otherwise," he said, "I should have been acquitted." And so he drank the hemlock and died.

Tolerance of Ideas

The story of Socrates is not so much an argument for freedom of speech as it is a lesson in the need for tolerance of ideas. It was bigotry, which is blind and obstinate adherence to opinions

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even in the face of competent conflicting evidence, that led to his prosecution.

The primitive urge to injure someone with whose opinions or beliefs we do not agree is not yet dead. Socrates was the only man in Athens who suffered death for his opinions, though others were punished by banishment. Contrast that with the roster of those who have been tortured and killed for their beliefs in the world in recent centuries. . . .

Prejudice is a judgment or opinion formed beforehand or without due examination. Educated men of intelligence recognize the danger, and take steps to avoid it. Dr. Hans Selye says in *From Dream to Discovery*: "What we really mean by the 'unprejudiced mind' of the scientist is a mentality that has control over its numerous prejudices, and is always willing to reconsider them in the face of contrary evidence."

Prejudices, which have been called the stone walls of narrow-mindedness, do not survive under honest appraisal. If an opinion is right, it will bear the test of examination; if it is wrong, the sooner we get rid of it the better. . . .

Bigotry and prejudice do not end with deforming the life of the person indulging in them. People have a zealous craving to impress their individualities upon others. Much of our personal, community, national and international turmoil springs from our thinking that what is good for us should be imposed upon everyone else. . . .

Socrates had watched the state deteriorate, and he set himself to think out how it could be saved. He saw that the men he talked to were yielding to what must be deadly to a free state: control by the uncontrolled. Salvation of the state must come about, not by mass movements against war or poverty or evil but in terms of every separate person. Men are free, he believed, not when liberated from this or that outside rule, but when they are masters of themselves.

Being one of a crowd has this further advantage to the ignorant or lazy mind: a mob does not demand facts and evidence. On the contrary, it is swayed by the interest of the moment and by prejudices that make a mockery of reason, intelligence and tolerance. Peo-

ple shout for what at the moment they think are their rights, and they want these to the exclusion of what anybody else may want or have the right to.

There are three sorts of extremists involved in mob action. Some are alienated from all causes and are merely there for the thrill. Some earnestly believe that if something old and established disappears a lovely utopian paradise will appear spontaneously. Some people are trying to jump on the surf-board on a new wave.

These people do not allow the thought to enter their minds that non-conformity is not a virtue all by itself. They lose touch with the fundamental principle that all sides of a case must be heard before a reasonable man can reach a just conclusion. They have no qualms about using against any public figure the technique of character assassination directed against Socrates. Their words are prompted by envy and tipped with the poison of malice.

Judging Good and Bad

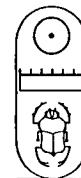
"Good" and "bad" are not two labels which can be applied definitely to certain things and acts. Something that is good in one set of circumstances may be bad in another. Almost every situation we have to deal with is mixed both in the causes that have brought it about and in the values it embodies.

Criticizing people is unhealthy for the critic. He develops such a keen scent that amid a thousand excellences he smells out a solitary defect and holds it up to mockery. He becomes a scavenger. When Churchill was building a wall he put one such critic in his place. Told that the wall was crooked, Churchill said: "Any fool can see what's wrong. But can you see what's right?"

There is no surer sign of a great mind than that it refuses to display intolerance of annoying expressions, but straightway ascribes them to the defective knowledge of the speaker, and so merely observes without feeling them. . . .

What Tolerance Is

Tolerance is the cordial and positive effort to understand another's beliefs, practices and habits without necessarily



accepting them, and the making of allowances for errors in thought and act.

Tolerance allows free trade in ideas. It stands firmly on both sides of every great issue, insisting on the right of their supporters to be heard, until there is enough hard evidence to support a reasonable judgment.

Tolerance takes note of the differences in people's upbringing, education and experiences. It is broadminded. It gives latitude to the beliefs which others hold. In 17th Century England there was a sect called Latitudinarians which sought a theological basis broad enough for men of different views to unite upon. This reminds us of the ancient maps of the world which found room for monsters, ships, flying fish, and a sea-god combing his hair, in addition to the outlines of continents and, in the unexplored territories, the warning "Here are lions."

Tolerant people know that there is hardly a vice or a crime, according to today's moral standard, which has not at some time or other in some circumstances been looked upon as a moral and religious duty, and there is scarcely a virtue practiced by us today which was not, in some civilizations, looked upon as a sin.

We have learned by experience in this century to be tolerant of breakthroughs which are announced in the natural sciences. At the time of ancient Greece, a progressive philosopher was punished with banishment for teaching that the sun was a ball of fire as big perhaps as the entire country of Greece; and the greatest discovery ever made by man, the law of the attraction of gravity, was attacked in the 17th Century as being subversive of natural religion.

But the toleration needed in these days does not consist alone in listening indulgently to other peoples' views and extending appreciation to those who announce discoveries. It is not enough to say sanctimoniously that every man is entitled to his opinion: we must add respect, for to him his opinion is important.

This broadening of tolerance implies magnanimity. Raphael expressed the

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true spirit when he declared that he drew men and women, not as they were, but as they ought to be. Goethe went a step further: "Treat people as if they were what they ought to be and you help them to become what they are capable of being."

Law and Justice

It is because human nature has changed so little that the Ten Commandments, enacted to meet the needs of a nation shifting from a nomadic culture through Egyptian slavery into an agricultural kingdom, still have meaning in today's skyscraper environment.

There are some lofty magisterial people who assert that so long as men and women live according to the law there will be no need for toleration, but tolerance is more than mere legality.

It comes naturally to the man of true culture to have a deep respect for the legal forms which make human contact practicable. But the man of culture recognizes, in addition, respect for many unwritten laws, some of them unenforceable except by conscience. He knows that the search for justice is a search for moral law and values above men and their legalistic societies, and tolerance is founded upon justice. St. Thomas Aquinas declared: "Justice is a constant and perpetual will to yield to each one his right."

Everyone who aspires to be cultured should be glad that mercy and the search for truth are parts of justice, if for no other reason than that he who punishes another man for ignorance might justly be himself punished by those who know more than he does.

Using Intelligence

Ignorance has no social function. Only intelligence can make our young people sharers in the shaping of their fates, and intelligence consists in knowing and loving what reason shows to be right and true.

The truth about anything cannot be discovered by escaping from the real, any more than the stupid fellow escaped

(continued on page 393)

Rosicrucian International Convention

Toronto, 1970

by JOANNA P. STEWART, F. R. C., Convention Secretary

IT WAS genuine devotion (fraternal love in its highest sense) to the teachings of the Rosicrucian Order that brought 1383 students of mysticism from all parts of the world to Toronto, Ontario, Canada—one from as far as Indonesia, a distance of 12,000 miles. This genuine love saturated the Convention for the entire three-day period.

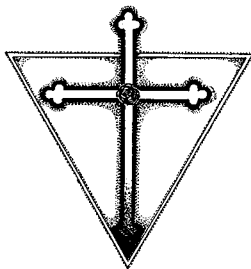
It was an opportunity to absorb into our consciousness, as far as we are capable, additional spiritual stimuli for our own development and for the blessings of the race.

This provided a wealth of nourishment for the students to assimilate and to make their own higher thoughts of harmony and peace, not only from the spoken word, but also from the beautiful rendition of music by artists of piano and organ.

In the hushed dimness of the huge Canadian Room of The Royal York Hotel, at eight o'clock on Thursday evening, July 16, forty beautiful Colombes bearing lighted torches in a processional formed a circle in the midst of the assembly before taking their places in a semicircle at the front.

Acting as Temporary Chairman, Frater Hubert E. Potter, Sr. called the 1970 Rosicrucian Convention into session by asking for a moment of meditative silence before he introduced the Emperor, Frater Ralph M. Lewis. In his welcome on behalf of the Supreme Grand Lodge, Frater Lewis stated, "a truly international Rosicrucian Convention in every sense."

In discussing the voluminous subject of mysticism, the Emperor described the three main divisions as traditional, doctrinal, and application. He coun-



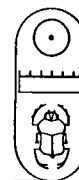
selled the students to clear their doors of perception. He said, "when the psychic consciousness is quickened, a greater flow of intuitive impressions (illumination) will place man in partnership with the Cosmic—man will become more aware that he does not stand alone. In reality, a

mystic is the sower of all true sciences."

Following the Emperor's opening address, the Convention Chairman, Frater Harold P. Stevens, Grand Councilor for Eastern Canada and Western New York, added his welcome and read messages from faraway places.

He then presented the following officials who extended generously warm and genuinely sincere greetings to all present: Frater Cecil A. Poole, Vice-President and Supreme Treasurer; Frater Raymond Bernard, Supreme Legate for Europe and Grand Master for the French-speaking countries; Soror Gladys Lewis, Member of the Board of Directors; Frater Chris. R. Warnken, Grand Master; Frater R. Said Soekanto, Grand Master for Indonesia; Frater James R. Whitcomb, Grand Secretary; Frater Robert E. Daniels, Grand Treasurer; Frater Erwin Watermeyer, Director, Technical Department, and Member, Board of Directors, Grand Lodge, Germany.

Frater Watermeyer, in his welcome, read a message of greetings from Frater Wilhelm Raab, Secretary-General, Grand Lodge, Germany. Then followed the introduction of nine Grand Councilors: Frater Harry L. Gubbins, East Central States; Frater J. Leslie Williams, Western Canada and Northwestern States; Frater Sergio Sanfeliz Rea,



Venezuela; Frater Ruben Trevino Fernandez, Northeastern Mexico; Frater Hubert E. Potter, Sr., Middle Atlantic States; Soror Fern Palo, North Atlantic States; Frater Clifford C. Abrahams, Caribbean Area; Frater Leo Toussaint, Southeastern States; Frater Roland Pettersson, Switzerland.

In addition, the Chairman introduced Frater Mario Salas, Deputy Grand Master for Latin-American Extension Affairs, and fourteen Inspectors General, along with sixteen of the Convention Staff to whom we owe a special debt of gratitude.

Convocations

The exquisitely chandeliered Concert Hall of the hotel was arranged in beautiful detail as the Temple for the five mystical convocations held during the Convention.

In his discourse, Frater Cecil A. Poole reminded all the students that we are created to live an abundant life, not only in the physical sense but also in respect to the mental and spiritual aspects of our beings. He stated that "the opposites, pain and pleasure, do not exist in the Cosmic Universe." When we as students choose to "lift our eyes to the hills," to the Source of All Good—the Kingdom of God—its beauty, peace, and perfection will become the atmosphere and environment of every sincere student. However, when attention is fixed on pain or limitation, as a pattern, the life energy from man flows into that pattern and energizes it. Pain could not exist in the Kingdom of Light—it would be dissolved instantly.

Frater Raymond Bernard led the assembled students through a demonstration of the expansion of consciousness by rhythmic inhalation and exhalation exercises in order to become more aware of the higher states of consciousness—the Celestial Sanctum deep within each student. He stated that "each student must practice in order to become experienced and adept." It takes much practice, patience, and will power to always radiate thoughts of peace, love, harmony, kindness, and health.

In his discourse, Frater James R. Whitcomb traced man's development in his topic, *The Duality of Man*. He said,

"In striving to expand our inner light, we give greater expression to the outer self, and with the coordination of both the physical and the mental we shall attain the sublime, spiritual goals in life."

Our Grand Treasurer, Frater Robert E. Daniels, pointed out that "we must advance and evolve, not retreat into ourselves." As man has conquered the forces of physical nature, so too he must master his own physical and mental natures in order to live as a member of one spiritual household.

During the Convention two initiations were conferred upon eligible members in the Temple quarters of the Toronto Lodge:

On Thursday morning the First Pennsylvania Lodge ritual team presented the First Temple Degree Initiation to thirty-five initiates. On Sunday evening the Ninth Temple Degree Initiation was conferred upon another thirty-five eligible members by the Johannes Kelpius Lodge ritual team of Boston, Massachusetts.

Experiments

In the Science Session, Frater Erwin Watermeyer reviewed the principles relating to the duality of man. He conducted extremely interesting experiments with modern visual aids relating to the mental processes of realization, whether on the physical or the psychic plane. Although we are bombarded by varied vibrations, we should go into our innermost spiritual selves in order to achieve true realization.

During the Emperor's Mystical Demonstration, we journeyed in our mind's eye over the ages from the beginning of man's search for immortality—through cell patterns, ideal of a life everlasting, the breath of life, and rebirth—to the realization of a flow of soul force in man as the highest.

Through biological recall, recollection, incidents, and associations, we recalled some phases of former lives.

From the Emperor we received the meaning of the dark purple triangle (a triangle on the Cosmic Plane in dark purple) with downward point of mercy and compassion, which has led him to a life of service in the upliftment of

his fellow man, and in gratitude and praise the love in our hearts must flow back to him.

Frater Erwin Watermeyer's demonstration and discourse regarding *The Human Aura* was a fascinating hour of observation, experimentation, and learning. He stressed the difficulties encountered in observing the aura, since two separate forces are superimposed upon one another. The spirit energy of the physical body has a low rate of vibration while the psychic body has a much higher rate. Therefore in viewing an aura, it is often difficult to distinguish which one is strong and which is weak.

As he pointed out, we "see through rose-colored glasses" that are our own, and accordingly the individual auric field in which we live has an influence in our viewing also. Since it takes many years to develop the faculty of aura delineation, we must learn to discriminate among these several factors.

In his color slide lecture, Frater Harold P. Stevens demonstrated the problems that Rosicrucians have in living, working, and thinking in the material, three-dimensional world while trying to expand their inner levels of consciousness.

At the symposium on Rosicrucian terminology, all Grand Councilors were given an opportunity to express, individually, their personal interpretation of terms such as "Mysticism," "The Rosy Cross," "Actuality and Reality," "What is a Rosicrucian?" and so on.

The slide presentation entitled *Mystical Symbols* was a stimulating event through the lively narration of Frater Erwin Watermeyer. The film *From the Land of the Pharaohs* showed exhibits of the world's oldest civilization—the first to believe in immortality, judgment, and rebirth—a legacy of the past with profound meaning for modern man. *The Golden Fish* film portrayed the affinity existing between nature and man through "spirit" vibrations.

The Grand Master pointed out that rhythm of movement, timing, and precision are essential attributes of our Rosicrucian rituals.

On Saturday afternoon the mystical quality of piano music was most brilliantly interpreted through the hands of Frater Albert Ferber. His concert was a source of inspiration—a truly joyful experience. Following the banquet, lovely Soror Rosa Rio, virtuoso of the organ, delightfully entertained the members and their friends. At the Rose Ball, sponsored by the Colombes, both young and old had a most exciting time dancing to the music of Frater Graham Topping and his superb ten-piece orchestra.

A unique display entitled *Man and the Cosmic* was set up during the Convention to draw members and non-members to the free literature being made available. The display consisted of numerous mystical models and banners made by Frater Bruce Quan and Soror Elizabeth Quan of Toronto Lodge.

Drama

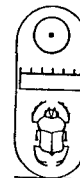
The mystical drama *Lemuria* presented by the Toronto Lodge players held such a profound effect that the Imperator, in his congratulations, suggested that they present the play again.

With fifty-four illustrious personages of the Order seated in the East on the elevated platform and forty Colombes seated in view, students old and new were reminded of their great purpose by the Grand Master, Frater Chris. R. Warnken in the closing convocation on Sunday afternoon, July 19.

Symbolically, in the final hours of day or life when the golden sun is setting, our ascension into greater personal mastery is the result of a resplendent grace born of harmony, peace, life perfection, and service to God.

All present were drawn together in the final inspiring call to all students. A plea was made for greater understanding toward the youth of today in order that there may be some beautiful jewels of Truth in their credo, which can be blended with what we know of LIGHT, LIFE, and LOVE.

So ended this session, with promise of another reunion for all members of AMORC in 1971.

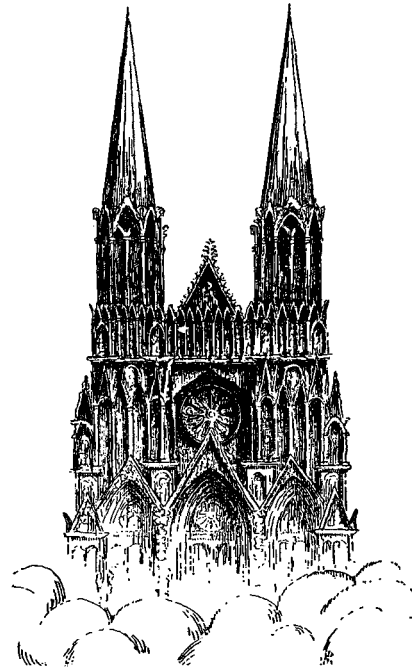


HUMAN BEINGS prize life, and most men hope for immortality. They cannot conceive of a time when life will be no more. Life is such a priceless possession that death is feared as the greatest of all evil. Many superstitions, fears, and practices have been built up around the belief that death is the end of all existence. But suppose that the end of life—or at least the life that we know at this time—is transition; suppose that life is changed from one state to another; then death, in the sense of being a termination, does not exist.

The hope for immortality on the part of man has not always been supported by the highest of motives. It has sometimes been a purely selfish desire to perpetuate oneself, or in many cases one's property, possessions, or pleasure. In other cases, this hope for immortality has been a pathetic one. Many religious doctrines have appealed to those who may have suffered or been persecuted with the principle that life, after all, is not what it seems to be, and that there is a better life than that which we now live. The idea is held out that the time will come when such suffering will be no more; when those who are now rich may be poor, and those poor may be rich; and those who now suffer will be free from pain, and those who now are free from pain may then be caused to suffer in order to balance out their freedom from suffering at this time.

The belief of heaven and hell is based upon a fundamental principle that life is a continuous entity that will at some time arrive at its ultimate purpose and its understanding of all things, and at the same time find reward or punishment. This concept of immortality limits and restricts our whole concept of nature. The belief that the cosmic purpose is to equalize the incidents of individual lives places too much value or emphasis upon individual lives. It is inconceivable, if we use our broadest powers of reason and judgment, to think that a Divine Being would devote any of His attention—if we can conceive of Him as an individual—to planning that a man who committed a crime today should suffer doubly for that wrong tomorrow.

The concept of the Cosmic is much bigger than anything of this type that



The Celestial Sanctum

IMMORTALITY AND THE INDIVIDUAL

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

a man can conceive of in his own reason. The Cosmic, after all, is no more than the composite of laws that God has put into effect and concerns the functioning of the entire universe, from beginning to end, in accordance with laws which have been ordained for its operation. However, the accepted orthodox religious viewpoint has frequently restricted the thinking of people to a point that man cannot reason beyond heaven and hell.

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Immortality, as a concept, is far greater than any human interpretation of good and evil, but man finds it difficult to conceive that immortality is a state that exists throughout eternity. It does not begin, and it does not end. To believe that death—to use the term by which we ordinarily refer to the end of life—is a complete end would be to believe that birth was not a beginning, because actually birth and death are similar. They are both transitions. They are a change of status. They indicate a time when we pass from the known to the unknown. Whether the process is what we call *birth* or *death*, it is transition.

It is not within the ability of man to conceive or describe those phases of immortality of which we are not presently conscious. Immortality is a condition which lies completely beyond us. We cannot describe it because we are not aware of it. We do not know, for it is impossible to define an unknown. You cannot describe to me, for example, a mathematical formula with which you are not familiar. What is unknown is impossible to put into words or into any kind of objective manifestation. To attempt to describe an experience that has not previously existed in consciousness, that has not come into the state of objective realization, is impossible. Therefore, a concept of immortality consisting exactly of what it is and how it functions lies beyond the grasp of human consciousness. Nevertheless, there does seem to be evidence that life is a continuity, and I believe that continuity is eternal.

I believe that if there is a form of personal immortality man is fundamentally no different after transition than he was before. If personal immortality prevails throughout all time, that individuality which is the essence of my soul and the essence of my character will also continue in some form. I believe that one hour after transition I shall have the same wants, the same wishes, the same aspirations, and even the same prejudices that I had an hour before. Even after transition, I shall still be an imperfect entity in the state of formation, like clay in a potter's hand.

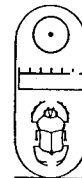
Whether I function on a physical

plane or on any other plane, I shall remain imperfect in manifestation and function, because when I am perfect I shall no longer function on any plane that I can possibly conceive of in terms of human reason. At such time, I shall reach a category of consciousness in which I shall understand everything that is now unknown and see the whole aim of life and of the universe. But until that time, I shall probably continue to live as I have, by a process of trial and error, until I reach some kind of condition where consciousness and realization will be enough to make me understand the purpose of existence.

We all are entities at a certain point of growth. We have attained, each of us, different degrees of evolverment. Some have advanced further than others, but what we are at the actual moment is our status as it exists at this particular time, and the processes that have brought us to this point are natural. As all processes in nature are gradual, so will our evolverment be gradual and we will continue to grow. The fact that our physical body wears out does not mean that we suddenly take on mental, psychic, and spiritual powers, knowledge or experience that we did not have before. When the physical body has served its purpose, we still go on, we still have to learn, we still have to grow, and that growth goes on until an eventual level of consciousness is reached when we are reabsorbed into the Infinite from which we originally had our being.

The Celestial Sanctum

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 Celestial Sanctum Contacts. Liber 777, booklet describing the Celestial Sanctum 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.



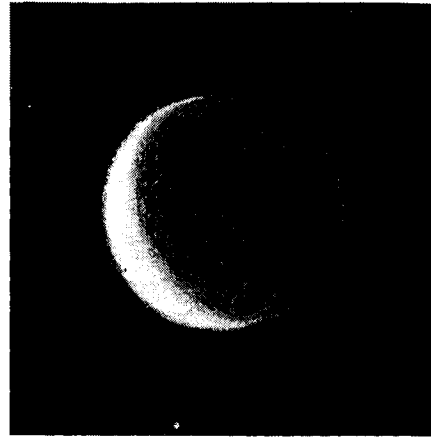
The Moon and Mystical Cycles

by ROBERT G. WAGGENER, PH.D., F.R.C.

THE MOON is an ever-present companion of the earth and moves with almost supernatural constancy in its majestic orbits. Its orbits are known with such accuracy that it is possible to predict eclipses to within a fraction of a minute. Although the moon's mass is only one eighty-one ($1/81$) that of the earth, it is enough to cause the daily tides of the ocean by its gravitational pull on the earth.

The moon causes other effects that are not as well known as those of tides and eclipses. Ancient astronomers noted that each year as the sun rose higher and higher in the sky with the advent of spring the exact time the sun crossed the equator of the sky came a little earlier each year. This phenomenon, called "the precession of the equinox," has been a subject of intense study. The explanation of the phenomenon is that the gravitational pull of the moon's mass causes the earth to wobble or precess around its axis as does a top when spinning.

The precession of the equinox causes the north pole of the earth to describe a circle in the sky over a long period of time of approximately the same angular diameter as the sun or moon. The exact time for the equinox to precess completely around the sky is not known; but it is approximately 26,000 years. If one studies the phenomenon closely, the idea is suggested that there is a



connection with certain mystical cycles of time.

The exact precession of the equinox is known to vary from year to year; but it is approximately fifty seconds of arc each year. If one divides the number of seconds in a circle of 360 degrees, or 1,296,000 by 50, the number 25,920 is obtained. This number is suggested as the time for one complete cycle of precession of the equinox. If one divides the number 25,920 by 12, the number 2160 is obtained. This number is suggested as the exact time for an age such as the Aquarian or Piscean. The number 2160 is an exact multiple of 144 and 108 (15 and 20).

The conclusion is suggested that if the exact time of precession is 25,920 years, then we have a connection with certain cycles of time that are known in mystical and occult circles. This conclusion implies that certain early astronomers had access to accurate records concerning the precession of the equinox over a longer period of time than seems feasible in this modern age.

CONSTITUTIONAL GUARANTEES

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

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Through studying what makes men laugh and why, we stand to gain a fuller understanding of human nature, says David Victoroff, Lecturer in Sociology at Caen University, France, in an article in *Impact*.

THE STUDY of laughter and humour appears to have been somewhat neglected by modern psychologists. And yet it is hardly necessary to point out that any psychological manifestation—fleeting, superficial and uninteresting as it may appear—can help us, as all the human sciences aim to do, to a fuller understanding of human nature. It is often precisely the apparently most insignificant aspects of the life of the psyche—dreams are a case in point—which open up the most unexpected vistas. If it be true that laughter is peculiar to man, the advantages of knowing the psychological processes involved in laughter are obvious.

Laughter has in fact been the subject of many experimental studies. Many studies have sought to establish correlations between humour and various individual factors, such as age, sex, intelligence, interests, character traits and so forth. Some of these have indicated that, so far as can be seen, there is no significant correlation between having a sense of humour and intelligence. On the other hand, men are much more appreciative of bawdy humour than women and introverts are fondest of sentimental humour while extroverts are mainly amused by the absurd.

There has, however, been little research into the part played by social factors. Experimental studies on the social aspects of humour have been almost completely neglected. This gap needs filling.

Some research I did in 1952-1953 under the auspices of the Centre d'Études Radiophoniques of Radio-Télévision Française delved into the comparative popularity of the different types of spoken humour, distinguished in terms of their laughter provoking element. The five types selected are sufficiently well-defined to make the comparison worth while. They are: sexual humour, coarse humour, humour of the absurd, sick humour, travesties (or 'take-offs' on people or situations).

Gramophone records illustrating each type of humour were played to different audiences, who were then asked to rate

The Psychology of Humour

by DAVID VICTOROFF

the humour as 'good' 'average' or 'bad.' Seven hundred subjects were divided into three groups with different social and vocational backgrounds: 312 private soldiers and firemen, 215 teachers (male and female), 183 students.

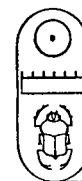
Various conclusions can be drawn from a study of the results. The first is that preferences vary considerably according to socio-professional background. Thus, while soldiers and firemen far and away prefer sexual jokes (72% giving these a 'good' rating), with absurd humour (52%) their second choice, teachers prefer the absurd (58%), with sexual humour rating very low (3%); students, on the other hand, enjoy satirical travesties the most (53%), followed closely by the absurd (49%).

The second conclusion is that, taking all three groups together, absurd humour is the easy winner, coming first with the teachers and second with the students and soldiers. The type whose popularity varies most widely from group to group is apparently sexual humour, doubtless because of the ambivalence of social norms where sexual taboos are concerned and the fact that all classes of society are not equally ready to cast off their sexual inhibitions.

Historical Approach

A precise and scientifically valid knowledge of humour cannot, however, be developed simply from the experimental study of laughter. Humour must also (perhaps even mainly) be studied in the media which are its vehicle.

In the past, most studies have dealt with humour in literature (especially plays) and sometimes, though more rarely, with caricatures and humorous drawings. Thus, there have been innumerable studies of Greek comedy, mediaeval farce, French comedy from



the sixteenth century, Shakespearean comedy, the wit of Rabelais, Cervantes, Swift and Voltaire, English humour, American humour, German humour and so forth, as well as a few books on caricature.

Attention should therefore be paid to forms of humour other than literary or pictorial. There is surely little doubt, for example, of the existence of humour in dancing in the contemporary West just as in prehistoric or archaic times. It will be particularly interesting and fertile to study this subject in the latter two periods, particularly because societies in those times had no literature, or at any rate no written literature.

And what of humour in music? Apart from Saint-Saens' *Carnaval des Animaux*, many other pieces of music have titles which suggest to the listener a humorous interpretation: Haydn's 'Ox' Minuet, Chabrier's *Pastorale des Cochons Roses*, and so on.

Clearly a good many preconceived ideas regarding the absence of humour in the nonfigurative arts need revision.

Nor must we forget the latest-born among the arts: the cinema, radio and television. There have been a number of interesting studies on film humour, but very few on radio humour, and no attempt seems to have been made to analyse television humour, despite the new possibilities it opens up.

Humour, however, does not only vary with the art form in which it occurs. Bergson noted that laughter changes from country to country (although he does not appear to have drawn the methodological lesson). How often has it been noticed that many comic effects are untranslatable because they depend on the manners and ideas of a particular society. The cuckold husband is funny in France but not in Spain. Again, much of French humour is verbal (slips of the tongue, dropped bricks, etc.) whereas in the United States there is a preference for the practical joke. Pagnol's film *Marius* had an enormous success at Brussels but was somewhat coolly received in Marseille.

Humour Down the Ages

Finally, we must not forget to consider how humour has evolved in the course of history. Our ancestors did not laugh at the same things, or in the same way, as we do. Of course, the sick and infirm have been figures of fun in the comic theatre ever since the earliest times: whether constipated, rheumy, obese, gouty, stuttering, deaf, lame, hunchbacked, blind, senile or feeble-minded, these people have always been, and often still are, regarded as a source of prime amusement in the theatre (and now the cinema). An interesting study could be written on the types of affliction which the public finds, or used to find, amusing. Why is the blind man, who used to make mediaeval audiences laugh, no longer regarded as a figure of fun on the modern stage, whereas the half-wit still figures prominently in present-day comic writing?

We thus still have a great deal to learn about the development of humour down the ages and the pattern of humour appreciation in our own day. The history of humour—like its geography—has hardly been touched.

This brings us to the last point: the practical advantages of having a better knowledge of humour.

If it is true, as both Freud and Eastman suggest, that laughter is a safety valve for disagreeable emotions, humour can have a tremendously important role in school. It can be a safeguard against fatigue, over-work and laziness, which are all merely different ways that young brains have of protecting themselves against the surfeit or excessive variety of what they are asked to learn. There is vast scope for research here which educational psychologists should not neglect.

In public life, finally, a subtle understanding of laughter and a keen sense of humour may perhaps one day provide a release for aggressivity and make milder any and all demonstrations of political passion.

— Courtesy *Unesco Features*

UNIVERSAL BROTHERHOOD

by STANLEY SPEARS

It begins at home

IS UNIVERSAL Brotherhood only a philosopher's fantasy, a spiritual illusion, and a humanitarian's dream? No matter how discouraging things may appear with so many wars, rebellions, internal and external strife and insurrection, old hatreds between races and nations, we must realize there must be some base for this age-old dream and work toward its realization. However, it must be personalized before it can be realized. The first step toward understanding anything is the ability to define it. What do we mean by brotherhood?

I believe it means the intelligent and sympathetic cooperation between individuals and groups based on mutual respect and compassion which is related to the enlightened self-interest of all concerned. With all problems involving large numbers of people, the individual must first of all understand and appreciate how he is involved, what he must do to participate, and how he will personally benefit. This may seem selfish, but *it is not* because all cooperation must be founded on inner conviction and not outer compulsion. "What's in it for me?" is the first question most people ask, and it must be answered before the individual is ready to make his contribution. This is especially true in some countries where individualization has been pushed to a high peak of importance.

Before any person can understand other people he must first of all understand himself. Man is a strange combination of the past, present, and future; he is not only being but *becoming*. We all like to think of ourself as unique, original, and completely one of a kind, but actually we are influenced by thousands of people who have passed from this mortal plane thousands of



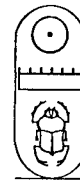
years ago. We must strive to understand not only who we are, what we are, where we are, but *why* we are like we are—if this is not too confusing. We are subjected to subtle influences far beyond our awareness and understanding.

Primitive men were shielded from frequent contact and communication with people different from themselves by fear, taboo, and distance. Gradually, as man became able to absorb and benefit from communication from other tribes, races, and peoples, this nomadic urge caused him to travel from place to place. Most of the time this bumping into others resulted in wars and annihilation, but some of this communication led to intermarriage not only of people but of languages, cultures, and arts.

Now this rapid communication and interchange of cultures and crafts between people and races—once isolated by language and land barriers—has resulted not only in the United Nations but intermarriage such as the American soldiers with French, German, Japanese, and Korean nationals. There seems to be a blessed combination of opportunity with responsiveness. Despite the wars in the Middle East and the Far East I think we stand on the threshold of a Golden Age long anticipated.

When we seek to understand people who seem different from us, we must not make the mistake of closing our eyes to these differences; they must be analyzed and not ignored. Everybody is not just alike but we can find common denominators. Every man has the basic desire and need for food, shelter, clothing (in various degrees), love, mating, rules of law and behavior, a sense of worth and accomplishment, and an inner compulsion to worship.

(continued overleaf)



Now all of these basic drives may take widely divergent avenues of expression, but we find that individuals in the same family, of the same blood and environment, may express these hungers and desires in different ways. So is it any wonder that people from different countries and races should express themselves in various ways? If the purpose of life is experience—which I believe it is—then it is these very differences that can afford us valuable lessons. Isolation can lead to stagnation, and spiritual sterility often leads to fanaticism and insanity. A people or nation can be led to mass insanity such as happened in different parts of the world before and during World War II.

Nations and Races

The second thing we must understand is that not all nations and races are living at the same time, cosmically speaking. Some people in the jungles of Africa, Asia, and Australia are still in the Stone Age of development, while many other people even in modern Europe are still clinging to the fifteenth, sixteenth, seventeenth, and eighteenth centuries. Sometimes institutions with vested interests of control deliberately withhold and deny their members access to knowledge that would lead them to economic, cultural, and political advancement.

Just as races and nations seem to live in different ages we must recognize that individuals respond differently to the same activity. While war disrupts the lives of all concerned, it may have an eventual beneficial influence on some if it removes them from a deep rut, exposes them to new ideas, attitudes, and beliefs. World War II killed millions of people and caused others to leave their old homeland and travel to new lands and start a new life among strangers. The United States of America is a fine example of displaced people adapting themselves to a new environment. It demonstrates what can be accomplished when aliens from various lands decide to work together in harmony and good will for a common cause.

There must be a mutual devotion to a common cause to make any type of

brotherhood function. Very few people are motivated very long by an abstract principle or ideal. Wouldn't it be wonderful if we could capture and channel one half the energy, courage, and devotion of men in battle toward a peaceful purpose? Fear and hate of the so-called enemy can generate high peaks of courage and dedication; this is the tragedy of war—that such spiritual energy is directed toward destructive purposes.

The March of Time

Many people become discouraged when they see all the crimes men commit in the name of religion, patriotism, and national security. But we must realize that mass man is a combination of fear and courage, hate and love, action and reaction, and that Nature is not in a hurry. The March of Time is not a steady surge forward; there are always a few leaders out front, then the mass of troops, and far behind the stragglers and deserters. Not all of us march to the same drumbeat.

In physics we have the two apparently opposing forces of momentum and inertia which in human relations can be described as change and status quo. As we grow older we tend to cling to the old and familiar things and resist change, while the young people still have a desire to experiment and try things for themselves. Even the Astrological Ages have an influence on us that is too subtle for many people to understand. The byword of the outgoing Piscean Age was "I Believe," while the word for the incoming Aquarian Age is "I Know." This demand for self-examination, experimentation, and knowledge is accelerating the interchange of cultures, religions, customs, and crafts of people from all around the world.

It is not necessary to conform in order to understand. However, many people have become frightened by the terrific surge of Americans into other countries and some even resent the influx of their products and culture. However, this interchange of cultures can and should be two-way, and individuals can pick and choose what is acceptable to them individually. As I work among the American citizens of African descent I

sense a real fear that the process of integration will eventually mean an absorption of their own culture and customs, leading to a loss of their self-identification as a race apart.

Benefits

However, just as the Far East could benefit from the American technology and science, so America could benefit from their philosophy and religion, subject to discrimination and choice. No one should ever forego his own objectivity and selectivity when seeking to establish brotherhood with other races. Two cultures can live harmoniously side by side; one does not have to become subservient to the other. You do not have to amalgamate to cooperate.

The benefits for all nations and races from universal brotherhood should be obvious to all intelligent persons. The time, money, and energy now expended in wars could be immediately channeled into an attack upon the age-old enemies of all people such as ignorance, disease, poverty, crime, pestilence, and famine, with immediately recognized rewards.

However, the policies and philosophies of governments often reflect the mass thinking and feeling of those governed. When all people demand peace, there will be peace. When we take the profit out of poverty, it will cease.

The next question that a sincere and intelligent person will ask is, What can I do to promote Universal Brotherhood? Brotherhood, like charity, *must begin at home*. Unless you can understand and sympathize with the man next door,

how can you commune with a man ten thousand miles away in a foreign land? We are all part of the problem, so we must become part of the solution. No matter where you want to go, you must start from where you are. Are you still harboring ill will and suspicion toward anyone, based on ignorance or prejudice that you may have acquired second hand? Is this fear and suspicion inherent or inherited?

Before we magnify the outward differences among ourselves and other races let us decide whether these barriers are essential or superficial. Don't we have more things in common to bind us together in fellowship? After all, it is what's inside that counts, not superficial outer appearances and customs. Inward character and integrity should be the basis of friendship, not some outer physical appearance. What is more important: Complexion or Character?

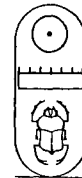
Sometimes we find it difficult to recognize a brother because of distance; he seems too far away from us because he lives in another part of town or in a different social scale. Or perhaps we are so absorbed in our own daily struggle that we do not have time or energy to even acknowledge his existence. Isn't ignorance (lack of knowledge) often based on a deliberate ignoring—refusing to recognize—of other people's circumstances? To get back to our original question of what can we do, I have found it true that where there is a will the way will open. Develop an awareness of the situation, and the opportunity will quickly occur for you to practice what you truly believe. Will Brotherhood really work? It *will* if we work at it individually and collectively.



Thy food, thy clothing, thy convenience of habitation; thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life: all these thou owest to the assistance of others, and couldst not enjoy but in the bands of society.

It is thy duty therefore to be a friend to mankind, as it is thy interest that man should be friendly to thee.

—UNTO THEE I GRANT



Cause and Effect

by HEATHER BUCKLEY

*Karma and reincarnation and
how they affect your life today*

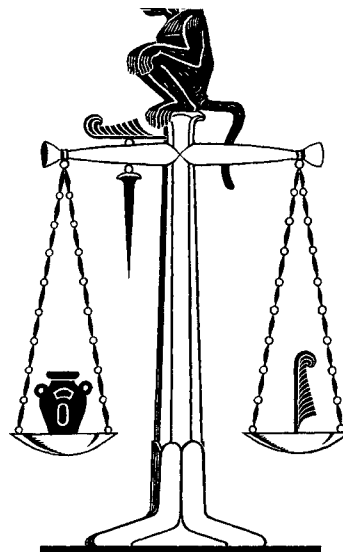
KARMA IS the Universal Law of cause and effect, action and reaction. Reincarnation is the means of expressing Eternal Life that is governed by the law of Karma, the law of cause and effect. The effect can be good or bad, depending on its cause. It is not punishment or reward—only result.

Confucius said: "What you would not have done to yourself do not unto others." Then in response to the question: "What should be thought of the principle that injury should be recompensed with kindness?" he answered, "With what then will you recompense kindness? Recompense injury with justice and kindness with kindness."

The Apostle Paul, in his letter to the Galatians, said: "... for whatsoever a man soweth, that shall he also reap." The Golden Rule in the Christian Bible of *do unto others* is repeated in various ways in most of the religions of the world. Our great poets and philosophers say it in their own way. Edwin Markham put it this way: "What you put in the lives of others comes back into your own."

Man, nature, and the universe are all governed by the law of cause and effect, action and reaction. Because man seldom thinks or truly evaluates a situation, he overlooks the causes and deals only with effects. He reacts without thinking to what or why he is reacting. His body gets sick and he has pain. He takes medicine for the pain and gives no thought to the cause of the pain. He does not ask himself what he has done to violate the laws of nature in such a way that illness and pain result. In society man disobeys the law and is taken off to prison. Very little is done to find or to remedy the cause of his antisocial action.

Man reacts differently to machinery and mechanical things. When an elec-



tric fuse blows he does not remove it and expect the circuits to work. He finds the cause and corrects it; then replaces the fuse. This is why oftentimes medicine and surgery do not get good results. The cause is ignored. You cannot put air into a flat tire and expect it to work unless the cause has first been removed.

One must look at the circumstances in his life the same way. Is it an accident of birth that some are rich, others poor? Some are healthy, others crippled and deformed—often from birth? Some have loving parents, others cruel and selfish ones? One person breezes through life apparently without effort and everything good happens to him. Another seems to have the cards stacked against him no matter what he does. This is the law of cause and effect in operation. We experience the effects. Wherein lie the causes?

Science often works backward from the effect to discover the cause. Newton observed the effect of the law of gravity before he discovered the law. Fulton saw the effect of steam that lifted the teakettle lid before he made a steamboat with steam as the cause, and the propelling of the boat the effect. Early man saw the effect of fire before he found out how to make it and harness it.

In our lives, when we hurt enough from the results we begin to look for the causes, particularly after the painkiller no longer kills the pain or the prison bars no longer hold the criminal. Often we must look back over a greater

*The
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expanse of time than this immediate life to find the cause. Man's inhumanity to man has been evident throughout all of recorded history as have also man's wonderful deeds of goodness, love, and compassion. But man is usually concerned most when things begin to hurt, when depression and despair take over and frustration follows him like his own shadow. For indeed it is his own. He cast it; he made it—no one else. It is then he looks for causes.

The man who beats helpless animals, prisoners, slaves, children, his wife, the man on the street—and we read about these every day—sets into motion an action that will in one way or another surely boomerang. In another incarnation he may find himself the victim of similar cruelty. He may find himself in a deformed body because he inflicted similar injury upon another. The person in squalor and poverty for whom all success formulas fail may have been one who extracted tribute from the poor, took their lands, and deprived them of a good life.

Many did this far beyond their desire for luxury. It became an obsession to them and as the cycles of life turn they may find themselves on the other side of the wheel. The man whose body is diseased and cannot seem to be cured may have attracted this to himself through abuse to his own body or another's in a previous lifetime. The crippled child may be one who knowingly crippled himself to beg alms outside the temple door.

The persons in whose care some of these people are placed may also be reaping the results of their own actions. Perhaps, as in the story of the Good Samaritan, they turned aside when they could have given help.

We reap what we sow, and not another's harvest. If we are harvesting weeds of unhappiness, inharmony, poverty, or despair, we must remember that somehow we planted them. If we are reaping flowers and beauty, we likewise planted them. But if you do not like what you are reaping, then change the seeds you sow. Evaluate your pattern of life and make a new one that will produce life as you want it to be.

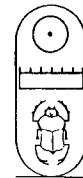
The Law itself must operate, but you can change and invoke a new law, such as tuning in on the Law of Love. The Law of Love supersedes all other laws and when it is put into operation things change. Hate, greed, avarice, lust, vengeance, and cruelty cannot exist in the same heart with Love. Darkness cannot remain when the light appears. Through Love man can rise above the adverse conditions in his life and work with the Law instead of against it. There are two sides to every coin, every situation. Man chooses which he will use. The choice is his. If there are already more weeds in his garden than he can handle, he can turn them into fertilizer—into meaningful experiences to change his pattern—plant the right seeds and produce the crops he wants.

Where does man look for guidance and direction to do this? Within his own heart where he can contact his own Divinity for guidance and help. Man has been so busy going his own way that he has forgotten his own divine nature. Prayer, meditation, and a sincere desire to Love will reawaken the Divine Law within. Soon one learns to erase old habit patterns of negativity and replace them with positive, wholesome attitudes that become the seeds for tomorrow's harvest.



Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

The Chambered Nautilus
—OLIVER WENDELL HOLMES



Facing The Challenge of Modern Living

by SAID SOEKANTO, F. R. C.*

THE MENTAL state of man today, as a consequence of modern living, is conflicting and unbalanced. Physically as well as mentally, he does not seem to be prepared to cope with the ever-increasing pressures of a nerve-racking and highly mechanized way of living. Fierce competition in all fields, antagonism and discrimination have made his life a struggle for survival. His worship of modern materialistic culture and obsession to acquire ever more perishable objects have increased his greed, made him a slave of his own desires, and have bereft him of his freedom.

Access to the riches of the world by only a few nations and the emphasis on luxuries and nonenduring pleasures by a relatively small group of people, while the majority of the world population goes hungry and is deprived of the barest necessities of living, have created national and social barriers and produced hotbeds of discontent, corruption, crime, and moral decay, adding more tensions to an already turbulent society.

The rapid advances of science and technology during the past decades are bewildering but, at the same time, terrifying! For, however beneficial to mankind the tremendous discoveries of the present age are, the same atomic energy that is being used for the good of man can be changed overnight into dreadful weapons for mass destruction.

The nuclear bomb forms a constant threat to the very existence of man. Not only has it shattered his hopes and faith for a better world and a happier and more stable life on earth, but it has also left him with disillusion and distrust in the higher and nobler qualities of man.

The open revolt against established norms in society, against hypocrisy and narrow-mindedness, has in fact its source in the suppression of man's higher being by materialistic conceptions of life's essentials.

*Frater Said Soekanto is Grand Master of AMORC, Indonesia.



From a material point of view, man's intellect has reached amazing heights. The exploration of space, the lunar landings by manned or unmanned spacecrafts with the aid of electronic devices and computers and numerous other achievements belonging to this epoch are proof of the enormous potentialities of the human mind. However, the exploration of the universe within, the search for man's true and higher Being, is staggeringly far behind and only in its initial stage. In the spiritual sense, man's state of being is that of retrogression and deviation from his life-giving Source.

Search for Truth

In spite of centuries of evolution and human experience, only a relatively few people possess the knowledge of the true Self and the laws governing the body and the mind. Fears, doubts, envy, and hatred are still too influential and dominate the life of man. Impotency to master these passions has made him an easy victim of destructive forces operating from within and without. Lack of inner strength to control these lower emotions is driving man to take refuge in alcohol and drugs, to bring forth his animal instincts and push him towards mental instability and criminality.

Moreover the *machine age* could reduce man to a mere number and make him a human robot deprived of free will and soul. A readjustment of life, a reevaluation of moral standards, and a regeneration of the present materialistic and frustrated society are urgently needed.

However, reform of whatever kind should start with the individual, with a restyling of his physical and mental setup. Greed, lust for power, desire for selfish material gains ought to be substituted by Love for all Humanity. Without the spirit of Universal Love, all problems concerning politics, economy, labour, food, and overpopulation are difficult to solve.

World unity can be achieved only when nations can be united in one and the same ideal; unity between nations should be founded upon national integrity, on a strong basis of solidarity and trust among the individuals constituting the nations.

A renewal in ethics is also necessary. The internationally famed Olympic games with their lofty purpose of cultivating world-brotherhood through sportsmanship and other outstanding sports events have been vilified by politics and corruption.

Will there be any hope for lasting peace and harmony among nations, if greed, lust for power, hate and vengeance are still prevalent in the human heart, if the "slaughtering" of brothers belonging to the one Father is going on, often with the support of powerful nations?

Modern materialistic living has placed mankind in the biggest moral crisis in history! However, amidst all evil and despair, there is in every man's heart a silent wish to comprehend the real meaning of life, a searching for the Truth, a desire for finding the way leading to perfect health, peace, and harmony. These are treasures not to be found when sought for in the limited field of progress and reason, for they lie deeply entrenched in the unlimited realm of the Absolute.

Scientific knowledge or computers are not able to provide man with the answers to the riddle of life, neither will increased activity, more material comfort, or the pursuit of mundane pleasures ease his mind and rid him of the everpressing problems presented by modern living.

Materialism, with its emphasis on the powers and products of the human intellect, has separated man from his very source—the Cosmic Mind. It should,

however, be realized that materialization of the creative powers of the human mind could not possibly take place without a manifestation of the powerful Universal Mind's most perfect creation: the human Body!

So much stress is put by man on the value of the human intellect and its achievements that its most important vehicle, the body, is very often taken for granted and even left to decay. Psychosomatic diseases, the results of tensions and frustrations due to hectic modern living, are coming out of this grave neglect.

Health

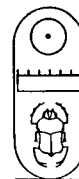
Body and mind are inseparable and of equal importance for keeping perfect balance between the physical and mental aspects of man. Self-indulgence of appetites, the intake of alcohol and narcotics, excessive smoking and sensual pleasures are serious offenses against man's most valuable asset in life, which is *health!*

With so many problems imposed by modern living, what does the future hold for man? Is there a way of raising him from the drudgeries for mere survival, of releasing him from the bondage of mental and physical suffering, and of freeing him from his sorrowful plight caused by ignorance and a faulty way of life?

The way has long been revealed to Indonesians through ORHIBA, an acronym of Olah Raga Hidup Baru, meaning: New Life Gymnastics. Thousands of people, men and women of all ages and from all walks of life, have experienced by the empiric way a mental and physical regeneration followed by great improvement of their health condition, after performing the exercises as prescribed by ORHIBA.

The fundamental and therefore simple exercises have revitalized their blood cells, strengthened nerve centers, recharged and invigorated all parts of their bodies. Health being man's divine heritage, the maintenance of a perfect body with its inner constructive and creative powers fully developed is regarded as fundamental and essential to an integrated life.

Medical science can eventually pre-



vent or cure diseases; the responsibility of restoring and preserving health, however, lies with man himself. A person who regularly and consciously communicates and infuses himself with the Life-giving Power must ultimately reach contact with its Source. He then experiences and undergoes a remarkable change coming over him, physically as well as mentally, and he becomes a different and reformed person.

Moreover, the humble and respectful attitude he is required to adopt towards his body as part of the great and in-

divisible Whole, evokes a natural sense of love and consideration toward other human beings.

Although the exercises are elementary and therefore uncomplicated, a considerable amount of will power and self-discipline is needed for the attainment of the best possible results. This way ORHIBA (New Life Gymnastics) is also developing inner strength and control over the self. These are, in short, the assets of such physical exercise in facing the challenges of modern and materialistic living.

Rosicrucian Conclaves

EVENTS YOU WON'T WANT TO MISS . . .

Conclaves are very special opportunities for members to witness their Rosicrucian training in action. Meet with people who share your sense of inquiry and a humble approach to life. Here your lessons will be brought to life in the demonstration of Rosicrucian instruction. The addresses given are those of the subordinate bodies which host the events. All active members of AMORC are eligible and welcome to attend.

CALIFORNIA, SAN FRANCISCO—Central California Conclave—October 31-November 1. Scottish Rite Memorial Temple, 19th Avenue and Sloat Boulevard, San Francisco, California 94132. Grand Lodge will be represented by the Grand Secretary, James R. Whitcomb. Contact: Mrs. Alberta McDaniel, 1104 Pacific Avenue, Alameda, California 94501.

MISSOURI, ST. LOUIS—October 17-18. Contact: J. G. Huffstutler, Conclave Chairman, 386 Chapel Ridge Drive, Hazelwood, Missouri 63042.

NEW YORK, NEW YORK—October 24-25. Contact: Ruben Rosario, c/o New York City Lodge, AMORC, 32 Irving Place, New York, New York 10003.

PENNSYLVANIA, PHILADELPHIA—October 31-November 1. Contact Mrs. Rosella Hawkins, Conclave Chairman, P.O. Box 412, Upper Darby, Pennsylvania 19082.

TEXAS, DALLAS—November 14-15. Grand Lodge will be represented by Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*. Contact: Mrs. Nancy Fallon, Conclave Secretary, Triangle Lodge, AMORC, 4508-A Abbott, Apt. 21, Dallas, Texas 75205.

WISCONSIN, MILWAUKEE—October 31-November 1. Contact: Mrs. Mildred Owen, Conclave Chairman, Karnak Chapter, AMORC, W185 N9009 St. James Drive, Menomonee Falls, Wisconsin 53051.



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*The
Rosicrucian
Digest
October
1970*

SUPERMATTER

by GASTON BURRIDGE

*A proton material from
the hearts of atoms*

DOES MANKIND have any inkling that perhaps there may be an entirely new and different *kind* of matter—stuff—from any that he knows presently? Yes. Do some present-day scientists think this type of matter exists anywhere in the universe now? Yes—in what are called *proton stars* and *neutron stars*. Is there any possibility that this new kind of matter can be produced on earth? Yes—and one possible schematic outline will be sketched herein. What *use* would such a material be to mankind if he were able to produce some? Because of its probable tremendous weight and density, it might prove an effective shield against gravity or it could be a perfect shield against all forms of radiation. Isn't this whole idea of another kind of matter much closer to science fiction than to science? No—for so was landing on the moon until it was done!

Because of space limitations, only a most meager outline relative to this subject can be presented now. It is also true that no scientist here has ever seen or otherwise actually contacted any of this material here or elsewhere in the universe, and for that reason it must remain, for the time being at least, speculation. However, as our knowledge advances, possibilities of this kind of material grow, and as our techniques broaden, the probability of its actual production comes closer to reality—whatever *reality* may be!

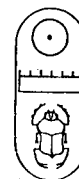
At the outset, credit should be given where credit is due, and credit for the original idea of *Supermatter* should go, as far as I am aware, to Mr. Carl Frederick Krafft, a patent attorney of nearly fifty years' experience and practice—much of this experience within various departments of the United States Patent Office in Washington. Krafft was well grounded in the physical



sciences as his long and close association with patent matters indicates. He has proved, certainly, to have been no scatterbrained, wild-eyed dreamer! Rather, he was a hard-working, practical man of affairs devoted to attempting to keep his fellow man in the "straight and narrow," patentwise.

Now, the *basis* of all the "stuff" we call *matter* rests in, on, and with the *atom*. Atoms form the building blocks of all molecules, and molecules make up the various forms of matter with which we have daily contact. Really, there are comparatively few single, unattached atoms in our world and probably in the universe as a whole. A molecule is always made of at least two atoms—sometimes a great many. All atoms, though, are made up of essentially three parts: *electrons*, *protons*, and *neutrons*. Only the hydrogen atom has no neutrons. Each of these atoms' parts has its own intricacies—intricacies of electrical potential, magnetic flux, rotation, or axial spin direction; and that of being positive, negative, or neutral in attraction as the case may be and as conditions may exist at any given instant in time or in any given place in space.

What makes stuff—matter—different, then? It all rests with how many electrons are vibrating or circling around a nucleus of how many protons and neutrons. In the stuff we call hydrogen, *one* electron vibrates or circles around *one* proton. Hence, the hydrogen atom builds the "lightest"—has the least mass or weight—of any atom we know. On



the other hand, uranium has an atom made of ninety-two electrons and ninety-two protons, with a varying number of neutrons, thus forming the heaviest naturally existing atom known. It is the *number of protons* in an atom's make-up that determines what sort of stuff that atom will be.

Electrons appear to be *basic* existences—that is, electrons are just electrons—they do not break down into other particles—they have no “parts.” Too, the electrons orbiting a platinum atom are identical to those orbiting an iron or chlorine atom—or any other atom we know about. Electrons are entities.

Protons, on the other hand, seem to be made up of a vast number of *things*—particles, minor and major; forces, major and minor; parts which exist for varying lengths of time when separated from their associates. More than thirty-five of these proton parts are presently known, many more being suspected or theorized until the number approaches one hundred. But again, all protons of all atoms are the same in their class as all electrons of all atoms are the same in *their* class.

When neutrons are broken down, one proton and one electron result. Hence, neutrons are not *basic* as electrons. They have about the same mass as protons. They are very strange “creatures” but they have lent themselves to man's manipulation and research well.

Forming Atoms

To form an atom, electrons circle, vibrate, or spin about their proton-neutron core, center, or nucleus. Their speed proves extremely high—in the neighborhood of one quadrillion revolutions per second! Electrons also spin in several shell-like orbits, these varying in distance from their nuclei. The direction of rotation of electrons often proves erratic—sometimes one way, sometimes opposite.

While all electron orbits of atoms are wondrously tiny, they do amount to many times the diameter of the nucleus itself, so that in reality the space between any two atoms in a molecule amounts to considerable when compared to the size of their proton-neutron cores. By comparison, if the

nucleus—the proton-neutron core—were the size of a grain of sand, then the size of the *entire atom* would amount to a sphere about *ten feet* in diameter! Thus, we begin to realize the matter we know is mostly space! That, as far as being *solid*—as we use and think of the term—just isn't!

While electrons, protons, and neutrons are little heavier than a thought, they do possess some mass and are of varying masses. Protons and neutrons prove much heavier than electrons. The mass of the electron rates about 1/1845th that of a proton. Thus, it requires about 32,970,000,000,000,000,000,000,000 electrons to weigh an ounce, but only 1,793,100,000,000,000,000,000,000 protons or neutrons to weigh an ounce. And our new material, Supermatter, will be made of protons—and/or protons and neutrons—and/or again, perhaps, only neutrons. One might say there lies the distinct possibility of three supermatters!

Matter Without Electrons

Supermatter will be a matter *without* electrons—or with very few. It will be a proton stuff—a material made of and from *the hearts of atoms*. Supermatter will be a tremendously heavy material, so heavy, in fact, we may have difficulty comprehending its massiveness. Astronomers calculate that certain “proton stars” may be so massive that *one cubic inch* of their material would tip our scales to *one billion tons!* Such weight immediately brings to mind, “Is there anything on earth which will *hold* such material?” Would it not just keep sinking through everything until it eventually passed through the earth and headed for outer space?

Mr. Victor Waage, a mathematician and a very close follower of Mr. Krafft's work, says, “No. A container *could* hold it, because each ion core would be sufficiently large (ca 1/17th to 10/27th the spherical size of its buffer field) to prevent diffusion through the container's bottom or sides.” However, that will be a problem we cannot face until we get some of the stuff in hand.

A question which has surely come to your mind by now asks, “How do we get rid of those electrons around

each atom so that we can push the proton-neutron cores together to make this stuff?" What happens when the proton or neutron stars are formed? In that case, astronomers think a "supernova reaction" in the star simply blows up explosively and forces the electrons away from the proton-neutron cores! The release of nuclear energy proves so mighty, and attendant heat produced so excessive in such instances, that the electrons are simply destroyed or forced so far out into space that no attraction can guide them back. These same explosive energies also force the protons close enough together so that their *like* electrical potentials, which ordinarily keep them apart, are overcome and their *nuclear glue*—an innate, internal force—binds them forever into a single mass.

Cold-packing

But *we* will *not* follow the "heat-force" path in making Supermatter. Rather, we will about-face and travel to the opposite end of the field. Our attempts must rest in "cold-packing" them together! How? When heat is applied to atomic electrons both their speed and gyrations increase as the degree of heat applied increases. If heat be removed from atomic electrons, they slow down, become tranquil, and as the cold deepens they get very languid—lazy. Atomic electrons may well "stop," some scientists think, at a point known as *absolute zero*—a minus 459.69 degrees Fahrenheit or 273.16 degrees centigrade.

Electrons carry a *negative* electric potential. That indicates one reason they seek protons: because protons carry a *positive* electrical potential—opposites attract; likes repel. The electron's speed around the proton-neutron core prevents actual equalization of these two potentials. As we cool the atoms and their parts from which Supermatter is to be made and the electrons slow in their orbiting speeds, an *outside*, extremely potent *positive* electric potential will be applied—made present.

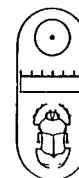
In addition to such, tremendous pressure will be introduced upon the material under cooling, in a device

something like that used in forming synthetic diamonds. When certain measurements signal that the electrons have been sufficiently removed, added pressure will be introduced into the device and a *negative* potential will be presented. This will assist the protons in overcoming their natural repulsion of each other due to their *like* potential, allowing those forces we call *nuclear glue*—which the protons abundantly possess—to appropriately join and bind the protons permanently together. The result will be a microthin sheet of Supermatter. Very likely this process may be carried out in as good a vacuum as we can possibly create.

Which of the more-than-100-odd elements can be used in this process? Most likely, the gas, *argon*. Why? Because that gas has a basic atomic structure which lends itself Mr. Krafft thought, to a process best suited for this sort of transfer. The gas will first be compressed to a liquid, then that liquid frozen to a solid—the solid used as the "raw material" from which the above process begins and creates the Supermatter. However, argon, while perhaps the best material for this process, may be far from the only one. Others of the elements—if they can be refined to a pure enough state—can well be used, though probably a slightly different technique will be necessary. Purity of the element proves a highly important factor in this matter, but purity techniques nowadays are not difficult to manage.

Neuter Nature

What sort of properties will Supermatter possess? Some suggest it could crumble to invisibility and disappear before one's eyes because of its *neuter nature*. Others indicate that it may violently explode in ordinary temperatures but might be an excellent *propellant* for spacecraft—even rivaling nuclear energy in these regards. Still others suppose Supermatter can only be "extremely hard," much harder than diamonds and more brittle than our most brittle substance presently at hand—this, because the material has no electrons which provide the necessary room for "bending internally." If so,



what can we use for tools to fashion it?

What may Supermatter's color be? Could we dare touch it with our fingers? If we are able to *feel* it, what sensation is it likely to produce? Will the material react with metals, with carbon compounds, water, life? What effect might we expect light to have upon it: magnetism, radio waves, sound waves? We find even guessing now difficult, because we have so few reference points from which to work. But if we progress, scientifically, in the next fifty years as we have in the last twenty, we could well have some Supermatter under

actual observation. Likely it will be among us much sooner than that.

One final word: The actual creation of Supermatter may well be a large factor in establishing whether or not such a condition as an *ether* exists. For many decades the etherists—the plenists—have had a most difficult time. Yet the vacuists—those who hold space contains nothing like an ether—have never quite been able to build an “air-tight” container for their views. All such have leaks!—some serious ones. Perhaps Supermatter will be more than just another new kind of stuff.



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.

November: The personality for November is Walter Ulbricht, President of East Germany.

The code word is NAT.

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



KING HUSSEIN

January:

The personality for the month of January will be King Hussein of Jordan.

The code word will be POLL.



WALTER ULBRICHT

The
Rosicrucian
Digest
October
1970



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

The Master Within

be classified as distinctly materialistic, earthly, mundane, and mortal. The emphasis upon the spiritual or divine nature of the inner self implies that the outer self is very much at a disadvantage in those qualities which make for goodness and the higher evolution of the individual.

It is no wonder that this very old belief regarding the duality of man's consciousness and the spiritual nature of one phase of it, or one-half of it, should have found its way into the doctrines and fundamental postulations of various ancient and modern religions. It has been argued that the belief in the existence of a soul in man, or a spiritual essence of an intangible nature, preceded the belief in the duality of the consciousness of man. It was supposedly in explanation of the functioning of the soul that the idea of a secondary personality or form of consciousness was developed as an evidence of the existence of a soul in man.

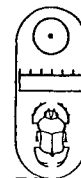
In other words, some schools of thought have claimed that while the idea of a soul in man was acceptable from a purely religious or theological point of view, the general argument against its acceptance as a fact was that this soul did not give any evidence of itself and was therefore a purely theoretical or hypothetical assumption. There being some evidence, however, of a duality of consciousness in man, noted even by the pagans and earliest thinkers along religious or psychological lines, it was easy to argue that the manifestations of the so-called secondary self were those of the soul because this secondary self and the soul were identical.

Opposing this was the school of thought which contended that the secondary self was merely a phase of the human consciousness or human personality which of itself was a purely worldly or mortal attribute of all living, earthly things, and that the manifesta-

SO MUCH has been written about the duality of man, and the division of his consciousness into two fields or modes of expression—the outer self and the inner self—that many earnest seekers for light on this matter are perplexed by the numerous terms used by various writers and teachers.

Assuming for the moment that the consciousness of man is dual in its expression and that there is evidence of a deeper and more retired consciousness called the inner self in contradistinction to the materially minded and materially expressive outer self, we find that this inner consciousness is often personalized by various authorities and very generally referred to as the Master Within. However, other very popular and descriptive terms are the Still Small Voice, Conscience, the Subliminal Self, the Divine Self, the Christ Consciousness, the Subjective Self, the Ego, the Spiritual Self, the Astral Self, the Cosmic Self, and so forth. This very terminology is a definite attempt to make an entity of this inner mode of consciousness instead of viewing it as but a half phase of the single consciousness in man.

There is also the definite attempt through this terminology to intimate that this special and almost isolated inner consciousness is a divine or spiritual or subliminal form of personality quite distinct in every essential nature from that of the so-called self. By the law of opposites, the outer self would have to



tions of this secondary half of the human consciousness were to be studied from the purely psychological viewpoint rather than from the religious. Still other schools of thought have argued that there is no evidence of any soul in man, that all of the so-called mysterious and spiritual emotions and phases of consciousness in man were purely the result of the mechanics of human consciousness, and that man was after all a conscious being of a wholly material nature with no evidence of any spirituality in him or around him.

Contemplating the Soul

In many of the earliest religious creeds and doctrines, the soul of man was accepted as an established fact. Some of the most ancient religious or mystical ceremonies attempted to dramatize this idea and to give emphasis to it. Special ceremonies at the time of birth and more especially at the time of so-called death centered about the idea that man was dual and that the great change now called *transition* was merely a change in the outer self, leaving the soul as a sort of inner self unimpaired, unchanged, and free to remanifest itself in a body of some kind either here on earth in the near future or in a spiritual kingdom some time in the distant future.

The origin of mummifying bodies, for instance, was a doctrinal attempt to provide a suitable and familiar or congenial material body for the return of the soul that had previously occupied it. In various lands at various times other methods were decreed as to the manner in which to anticipate the return of the soul which was considered to be a very definite and separate part of the human expression on earth.

As these ancient and pagan religions were gradually modified, the idea of the soul's separating from the body and continuing to live was increasingly emphasized, while the idea that the same physical body would be occupied again by the same soul was slowly abandoned and rejected as unworthy of consideration.

Unquestionably man's sentiments and emotions were a governing factor in the evolution of these doctrines, and as man came to look upon his aged, worn, and

unpleasant-appearing body as undesirable for continuous life, the idea that the soul would reoccupy it again instead of taking on itself a new, virile, magnetic, and more attractive body, became an unpleasant one.

The emotional weakness in man—sometimes called *vanity*—which causes a human being to desire to appear at his best and to be admired for his human countenance and to be superior to others in human expression undoubtedly led also to the idea that after transition the soul would take on the form of a spiritualized body that would be magnificent in its glory, angelic in its appearance, and divinely superior to any earthly form. This idea appealed strongly to the human emotions, and was responsible for the rapid abandonment of the idea that the soul would return again to occupy the old, wrinkled, worn, and diseased body from which it had but recently freed itself.

Then came the idea, long cherished by the ancient philosophers and thinkers, that man might live again on earth and complete his worldly fame, and still enjoy the fruits of his worldly prowess. The idea of the soul's incarnation on earth had always appealed as a fascinating possibility to those who reasoned that one short earthly life was insufficient for man to accomplish the desires of his heart or to attain the unfoldment necessary to fulfill the divine purpose in giving him life on earth. But until man's thoughts and beliefs regarding the future state of the soul's existence passed through the many changes referred to above, the doctrine of reincarnation did not become as acceptable and as logically probable as it did when men finally accepted the idea that the soul would not return to the same body, but would take upon itself a newer, superior body.

At this point of man's reasoning he found that there were two probabilities from which he might choose his doctrinal belief: the soul of man either garbed itself in a spiritual body to live eternally in a spiritual kingdom or it clothed itself with a new material body and began again as a child or infant and once more lived an earthly life. Two schools of thought were thus established and, fundamentally, represent

the religious creeds of most of the world's population today.

Christianity has adopted the belief that man's future state is entirely in a spiritual kingdom and a number of other religions have a very similar idea. The mystics of the original schools of religion, however, adhere to the belief of reincarnation on earth, and while the details of this doctrine are varied in different Oriental religions, the idea of earthly reincarnation is perhaps more universally accepted than that of a future life in a purely unknowable and transcendent spiritual kingdom.

In the Christian and some other religions the mystical terms Inner Self, Subliminal Self, Secondary Self, or Master Within, are not used. The soul is looked upon as a form of Divine Consciousness wholly unassociated with any form of worldly consciousness and in nowise a secondary or subjective phase of human consciousness. In other words, man is considered by these religions as dual, but only in the sense that he has body and soul, and is not dual in consciousness with the body as a mere transitory, unimportant, and unessential part of his real being.

Christianity in the past few centuries has very carefully avoided giving any consideration to the possibility of the soul in man being conscious after transition or being possessed of a form of immortal consciousness that is active in the future state as it is while in the human body. Spiritism in various countries or spiritualism as it is called in North America and parts of Europe attempts to supply this deficiency in the Christian doctrines by not only claiming that the soul is a conscious entity at all times, but that this divine consciousness can make itself manifest through intelligent communication after its separation from the human body just as it does while in the human body.

However, there are religious doctrines not essentially Christian, but, on the other hand, not inimical to the fundamentals of Christianity, that do not look upon the inner consciousness of man as a mystical consciousness serving to direct the mind of man and illuminate his intelligence in a subliminal sense.

Of all the Christian religious movements in the world, the one known as

the Quakers, or more correctly the Society of Friends, comes the nearest to having the truly mystical understanding of the inner self and its functioning in our lives.

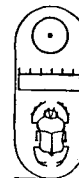
The very strong and essential belief of the Quakers in the possibility of immediate and almost continuous communion between God and man is highly significant from a mystical point of view. They hold that there is an attunement between the outer self and the inner self, and between the inner self and God, that constitutes a condition almost beyond expression in words or mundane thoughts. They look upon the functioning of the inner consciousness as a sort of Inner Light by which the lives of men and women may be guided in a very definite manner.

The precise definitions and creedal doctrines of other Christian denominations are avoided, because of the tendency to look upon the letter of the matter rather than its spirit. Naturally, to them divine experiences are more important than mere intellectual comprehension of theological doctrines. This in itself would make this school of religion attractive to Rosicrucian students, and it is not surprising that many who advance to the higher Degrees sooner or later seek the association of the Quakers and find joy and inspiration in their very mystical ceremonies, or periods of meditation and worship.

It will be noted, however, that the belief that there is an Inner Light in each man that truly guides him substantiates the mystical idea of a Master Within, or of a secondary personality that is Divine in its essence, omnipotent in its wisdom, and immortal. This inner self in its functioning as a guiding voice or inspiration may be called "conscience" by some other religions, but it never becomes to these others what it becomes to the mystic or, more specifically, to the Rosicrucians.

Spiritual Freedom

The purpose of Rosicrucian instruction, including the practice of Rosicrucian principles, is to give more freedom to the expression of this self within and to train the outer self to give greater credence to what the inner self inspires while at the same time to break down



the general superiority complex of the outer self with its false beliefs in the integrity and dependability of worldly impressions and worldly reasoning.

There is a common mistake made by new students of mysticism to the effect that the idea of mystical study and practice is to awaken the Still Small Voice of conscience, or to enliven the activities of the Master Within to such a degree that the functionings of this inner self will dominate over the outer self by its superior power and methods. This reasoning leads to the false conception of a constant contest between the inner self and the outer self for control of our conduct in life. Proceeding in this manner to be victorious in the attainment of real mastership, the misinformed student struggles vainly to maintain the outer, objective, worldly power of his objective, worldly consciousness, while hoping and praying for an increasing power in the inner self that will overrule the outer self on occasions when the inner self believes it necessary to seize hold of the individual's conduct and thinking.

Little or no success in the attainment of mastership is gained by this method. It is not until the outer self begins to humble its arbitrary position in life and voluntarily submits itself to complete guidance of the inner self that real progress is made toward mastership.

It is not true that the perfect attitude to take is the one of enslaving the outer self to the inner self, or to look upon the two forms of consciousness as that of master and slave. Perhaps the term *Master Within* is responsible for this idea. The outer self is not to be enslaved at any time by any power within or without. It should, however, be forced to assume its proper relative position in respect to the duality of man's consciousness and being. In child-

hood and in all normal phases of psychological functioning of life the inner self is the guiding factor and guiding power, and the indisputable autocrat of the human personality. In fact, it is the very seat of personality and individuality, and the outer self should be a willing and happy servant.

It is through the guidance of this inner self and through its dependable messages, its inspiring impulses, and its whisperings of warning that we are able to guide our lives correctly, meeting the problems of life with a superior power of understanding, overcoming the obstacles with a never-failing solution, and attaining the goal of our desires through a correct leadership.

And in addition to this the mystic finds that, through the humble and friendly attunement of the outer self with the self within, the immediate communion with God, the close companionship with the Father of all beings and the comprehension of all Divine principles are made possible. To the mystic, therefore, the triangle is truly the symbol of the Great Trinity—namely, God, the soul, and the outer man. When these three are in perfect attunement, and living in cooperation and in perfect understanding, the human being is possessed of a power, a guidance, and a source of information and instruction, a leadership, and a companionship that is superior to all of the worldly methods of attaining happiness, contentment, and Peace Profound.

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

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*.



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October
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Tolerance and Judgment

(continued from page 368)

from the biting fleas by putting out the candle so that they should not see him.

We live in a changing world about which our knowledge is incomplete, and we are finding that the key to civilization is not technology but wisdom. One of the great evidences that a man is civilized is his wanting to know and to understand. If he is going to be intolerant about anything, it seems on the whole better to know, exactly, what he is going to be intolerant of. When he says: "I do not know" he is being intellectually honest. Socrates did not claim to have wisdom, but only to seek it.

The argument against intolerance is not a moral argument. It rests solidly upon the simple consideration that it is humanly impossible to know all the facts.

It is wise, therefore, to leave some matters in suspense. To say that something is impossible is to assert, with rash presumption, that we know the limits of possibility. To condemn an act as sinful is to make unjust pretensions to a faculty of perfect judgment which does not belong to our human nature.

Our wrong thinking about things, and not the influx of new ideas about things, can be blamed for much of the trouble of our time. The right to think for ourselves requires that we try to understand things and how things work rather than classify them as "good" or "bad" according to some current guidebook to values.

This means replacing fixations by willingness to explore and to question. A philosopher remarked: "Had it occurred to Menelaus to consider that he would be better off if he were rid of such a wife as Helen there would have been no Trojan war."

Enough misunderstandings occur by accident to urge us to be careful to avoid those which can be avoided. Sir Thomas Malory tells us in *Le Morte d'Arthur* about an illustrative incident. When a snake struck a knight, he drew his sword to kill it. The drawn sword

alarmed the armies, broke up the peace talks between King Arthur and Sir Mordred, and started a battle in which both leaders were killed.

Inner Court of Revision

Consideration of the proper manner of thinking carries us back to the teaching of Socrates. He never considered establishing an institution to seek the truth, believing it to be something found only by a man within himself. Everyone should have an inner court of revision in which he can examine and cross-examine his judgments.

A happy life is impossible except through a certain agreement between internal convictions and external circumstances, a compromise between the ideal and the practical, but everyone should inform himself of what his ideal is. That will help him to assess other values and to avoid becoming intolerant.

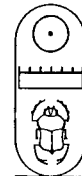
Tolerance is absolutely essential to civilization as we know it. We must admit, because we see signs of it on every side, that, as the Chinese philosopher Lao Tse said, our gentler manners and garments only thinly disguise the still savage hearts of uncivilized people.

Mankind is in one of its moods of shifting its outlook. The compulsion of tradition has lost much of its force, but civilization is at best a fragile thing, and to embark upon a challenge to a way of life which is based upon centuries of experience is to endanger what little security we have.

Success will not be gained by demands for censorship and the silencing of opinions, but by grappling with the problems in a spirit of seeking to enoble life. The creation of a civilized world order will be the victory of persuasion over force. That effort requires a certain amount of goodwilled tolerance.

As to knowing what to seek, this is summed up in the teachings of all the great religions and philosophies: Virtue

(continued overleaf)



consists in knowledge of the Good, which implies the effort to realize it. . . .

To Be Great

It has been said that history turns on small hinges, and so do people's lives. It is in little things that your tolerance shows.

It is a good rule of life not to talk about your principles, but to act them out, to be in manner gentle, in mood humane, in outlook broad and comprehending. To avoid intolerance of your own opinions and acts, give people reason to have faith in your good intentions and your broadmindedness. . . .

Those who display intolerance are pushing time back a thousand years, though they think of themselves as being *avant garde*. The Athenians repented their sentence on Socrates when it was too late. They punished his accusers, and erected a statue of bronze

in one of the most public parts of the city. But they could neither halt the enlightenment he had started nor make amends for their own intolerance.

We cannot take for granted such civilization as we have attained, but must explicitly guard it against the eruption of barbarism and moral chaos. We need to make an effort to find the essential ideas which will give meaning and order to the discordant and confused mass of details in the world around us. We can only do so by listening to and trying to understand the several sides there are to every proposal for change.

We need to practice tolerance in private life as well as in public life, in small matters as well as in great, because of the seeming paradox that intolerance is the one thing we cannot tolerate if we would remain free.

Reprinted from *The Royal Bank of Canada Monthly Letter*, Vol. 51, No. 1.



Abstract thought provides knowledge beyond the scope of objective experience.

—VALIDIVAR



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Rosicrucian Activities Around the World

TO THE AREA where there was first established a permanent settlement of pioneers from England (*Jamestown*, on an island in the James River, Virginia) comes another first: In what is now called the *Tidewater* region there has been established an organized subordinate body of the Rosicrucian Order, AMORC, to be known as the Tidewater Pronaos, AMORC. A dedicated group of members began to hold meetings on January 25, 1970, and eleven weeks later had thirty-two members, two more than the number required to form a Pronaos. Two weeks later—on April 19, 1970—on the occasion of the visit of Grand Councilor Hubert E. Potter, Sr., Tidewater Pronaos was granted the dispensation to function officially. At this time the following officers were elected: Master, Soror Lea V. K. Bludau; Secretary, Soror Evelyn Monroe; Guardian, Frater Walter Garman, Jr. This is the only organized body of the Rosicrucian Order, AMORC, between Atlanta, Georgia, and Washington, D. C., and as such holds great significance and promise.



During the second weekend in June, members in Australia from Sydney Lodge, Harmony Chapter (Melbourne), and Canberra Pronaos met together in Canberra for an enjoyable program of sightseeing, social events, and instruction. Included in the program were AMORC films, tapes, and slides; and on Sunday afternoon there was a Convocation sponsored by the Canberra Pronaos. Among those in attendance were Grand Councilors Arthur Garratt and Roland E. Vigo.

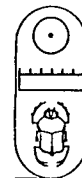
On Saturday, May 16, at their home at Groot Marico, about 150 miles from Pretoria, Transvaal, South Africa, a couple—Mrs. Anna and Mr. Ampie Cilliers (known as Auntie Anna and Uncle Ampie)—received Rosicrucian Humanitarian Awards for their personal sacrifice and extensive efforts in fulfilling a life's mission: caring for and bringing up children who had been ill-treated or abandoned. Their labor of love has persisted over twenty-nine years, embracing ninety-four children. The children, some of whom are now graduates of well-known universities, do not forget their "parents," contacting them and sending something for the little ones who have taken their places. And so the chain of service continues.

Among the some twenty-five persons attending the event were Frater F. E. F. Prins, Master of the Pretoria Pronaos, AMORC; Soror G. van Blerk, Pronaos Guardian; Frater H. M. Hanau and Soror W. F. Hanau of Pretoria, who recommended the Cilliers for the Award and made one of the presentations. The other was made by Frater Prins.



Kepher-Ra Club of Rosicrucian Park—open to women employees of the Rosicrucian Order, AMORC—hosted a most enjoyable picnic-outing for some eighty-six members, officers, and friends on Sunday, September 6, at beautiful Vasona Lake Park, near Los Gatos, California.

Kepher-Ra has its derivation from a word meaning *life* and was the name selected by Dr. H. Spencer Lewis, first Imperator for the present cycle of the Rosicrucian Order, AMORC, at the time of the Club's inception in 1932. The Club was organized to promote better social relationships among its members, better understanding with the employer, and to effectively carry out welfare activities. Soror Venus Chapman is President for the current year.



A mind not to be chang'd by place or time
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.

—JOHN MILTON, *Paradise Lost*



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Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment, or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled “Karmic Justice,” which in simple and fascinating style explains these cosmic laws of our universe.

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

SHRINE TO A POET

In the ancient city of Shiraz, Iran, is this beautiful shrine set in magnificent gardens, in memory of Hafiz, whose actual name was Shams un-din Mohammed. Hafiz is considered to be the greatest of the Persian lyrical poets. He was born and lived in Shiraz (died 1388 or 1389). From the charming sweetness of his poetry he was styled by his contemporaries *Chagarlab*, or sugar lip. Hafiz was of the Sufi sect—Islamic mystics.

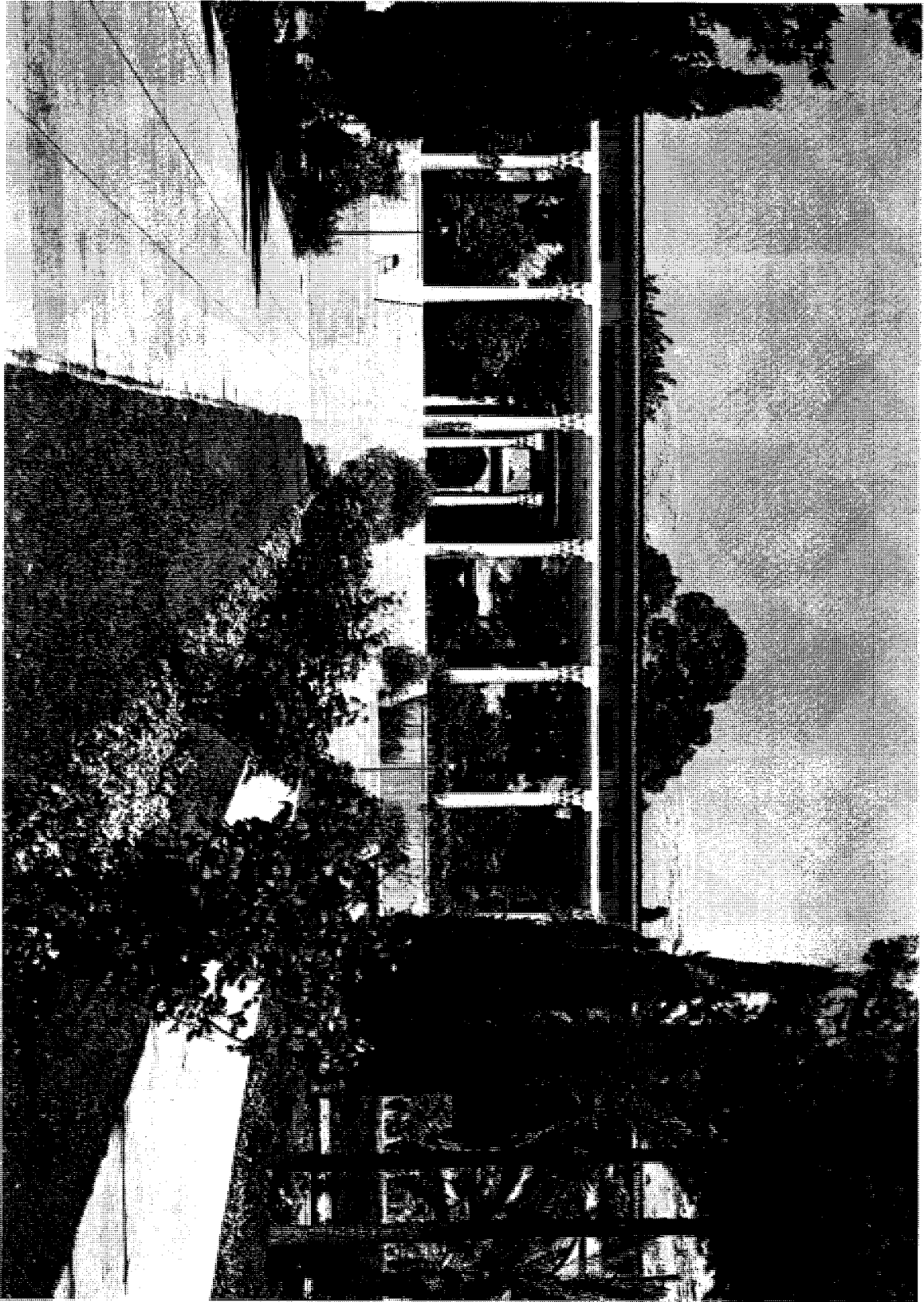
(Photo by AMORC)

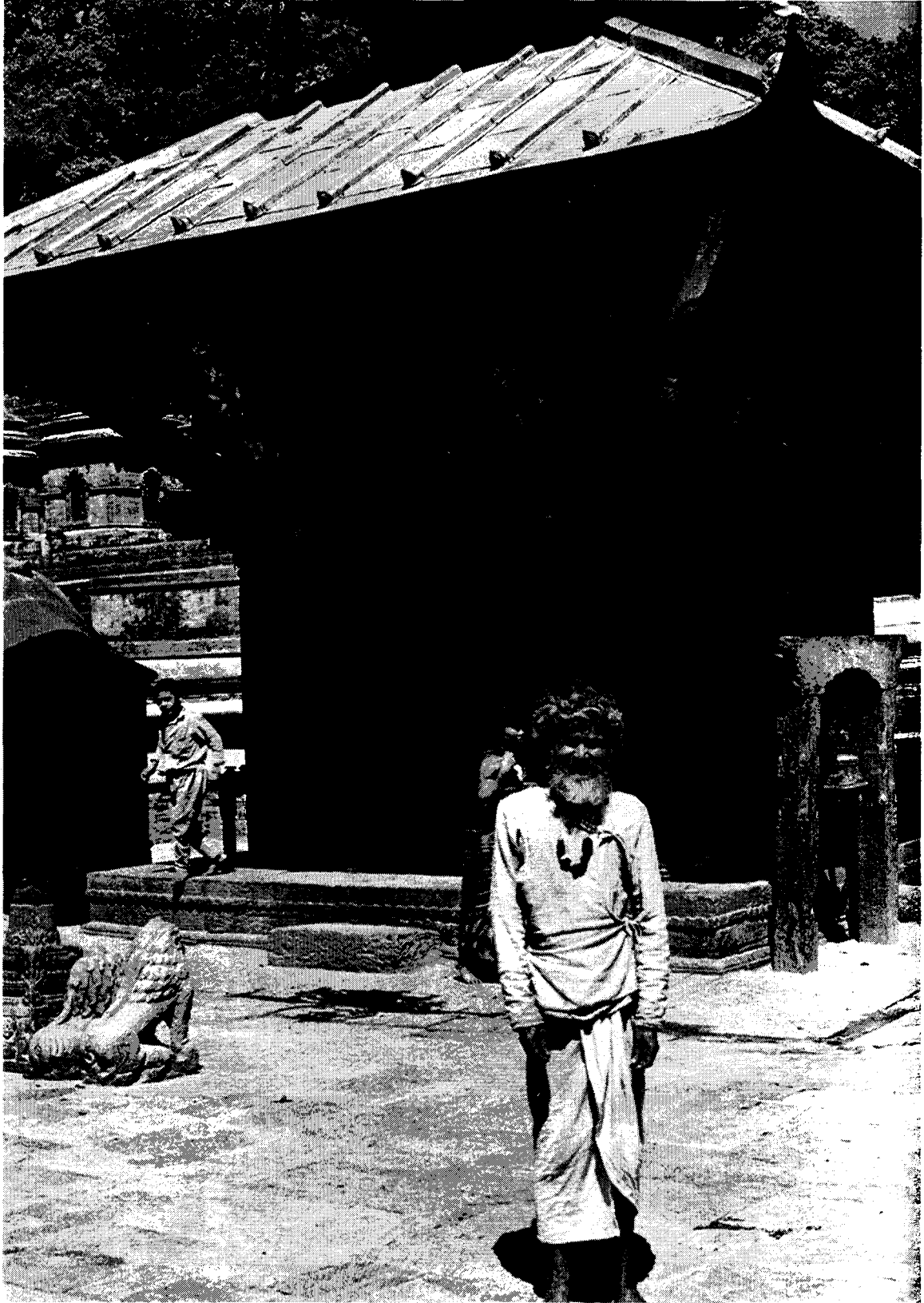
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HINDU ASCETIC (Overleaf)

In these temple precincts of a village in Nepal, not far from the Tibetan border, this Sadhu performs his traditional way of living. Sadhu means *pure* or *holy man*. The Sadhus are a shifting, itinerant element. They practice self-mortification, the torturing of the body, and self-denial to show their renunciation of the world. The abuse of the body and often the filth in which they intentionally dwell are often inconceivable to other faiths.

(Photo by AMORC)





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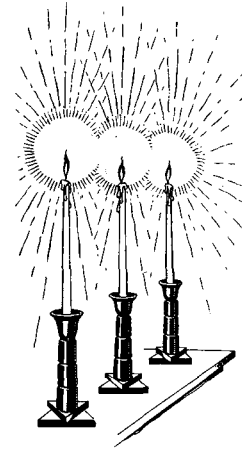
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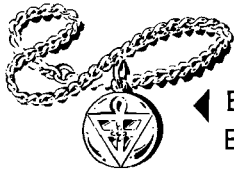
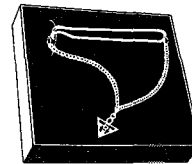
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BRAVE NEW ERA

To most people the computer is a puzzling device few have actually seen—usually found buried somewhere within bookkeeping departments—which has the irritating habit of billing us for things for which we have already paid, and demanding we immediately remit our check in the amount of \$000.00 or our account will be turned over to a collection agency. To others, perhaps more thoughtful, it represents the possibility of a totalitarian state with a form of complete control and surveillance over its citizens such as the world has never seen.

Regardless of what the general public may think or feel about them, computers are here to stay, and it is a fact that within the last few years they have been perfected and improved to truly incredible levels, making their presence felt in practically all fields of endeavor, including the creative ones.

Originally intended to do for the brain what the machine has done for the muscle—that is, take over repetitive tasks and lighten human effort, freeing man from drudgery and making available additional time for him to dedicate to more valuable functions—the computer has been slowly extending its range of activity into fields which were originally conceived of as solely human. There is no doubt in the minds of those who design and work these machines that it is only a matter of time before the first truly artificial intelligence is created, and then computers will be able to reproduce *all* of the brain's activities—in other words, they will be capable of independent thought. Already work is being carried out that will eventually culminate in providing the computer with the ability to maintain a two-way conversation and be able to see and manipulate its environment.

Presently there exist machines which, after being properly programed, are able to create original works of art and have authored poetry, musical compositions, and books. "Unless a human being is the author of a work, we cannot consider

registration of a claim to copyright," flatly stated the Copyright Office of the Library of Congress recently. Perhaps this sounds amusing now, but it is a foretaste of what is to come.

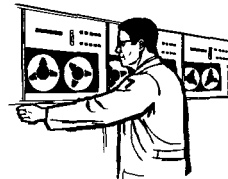
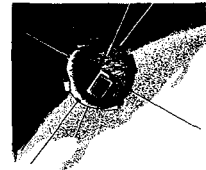
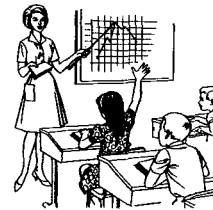
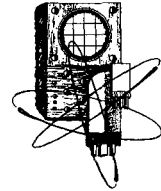
Can an intelligence—even an artificial one—be denied the right to create and protect its creations under the law?

There can be no doubt that future computers, just as they are now able to work machinery better and more efficiently than humans, and just as they can perform mathematical calculations faster and more accurately than the brain, will eventually be able to produce better music, poetry, and books, and even paint better pictures than man. What effects this may have on humanity can only be guessed, but there are some things a man must do for himself in order to be able to continue calling himself human . . . ; if not, then his time has come, and he should bow out as graciously as possible and join the other vanished species in the junk heap of nature.

A noted science writer recently commented that perhaps this was the future and reason for man: the creation of an intelligence which would exceed his own and replace him as the dominant reasoning species. To him, this seemed to be a sublime *raison d'être*.

I cannot but rebel at this—I can find nothing magnificent about the prospect of a tool replacing the toolmaker; yet, when I see a computer mulling over its program, tapes spinning, stopping, spinning back, small lights blinking like so many eyes, somehow I think that I know how Neanderthal must have felt when he first saw Cro-Magnon coming over a distant hill in his direction. Perhaps Mary Shelley had something like this in mind when she wrote her famous novel.

But of course, should the necessity arise, we can always pull the plug out, can't we? I sincerely hope so, for I have always regarded this as *our* brave new era.—AEB



Adventures In Reading



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