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November 1970 • 40¢

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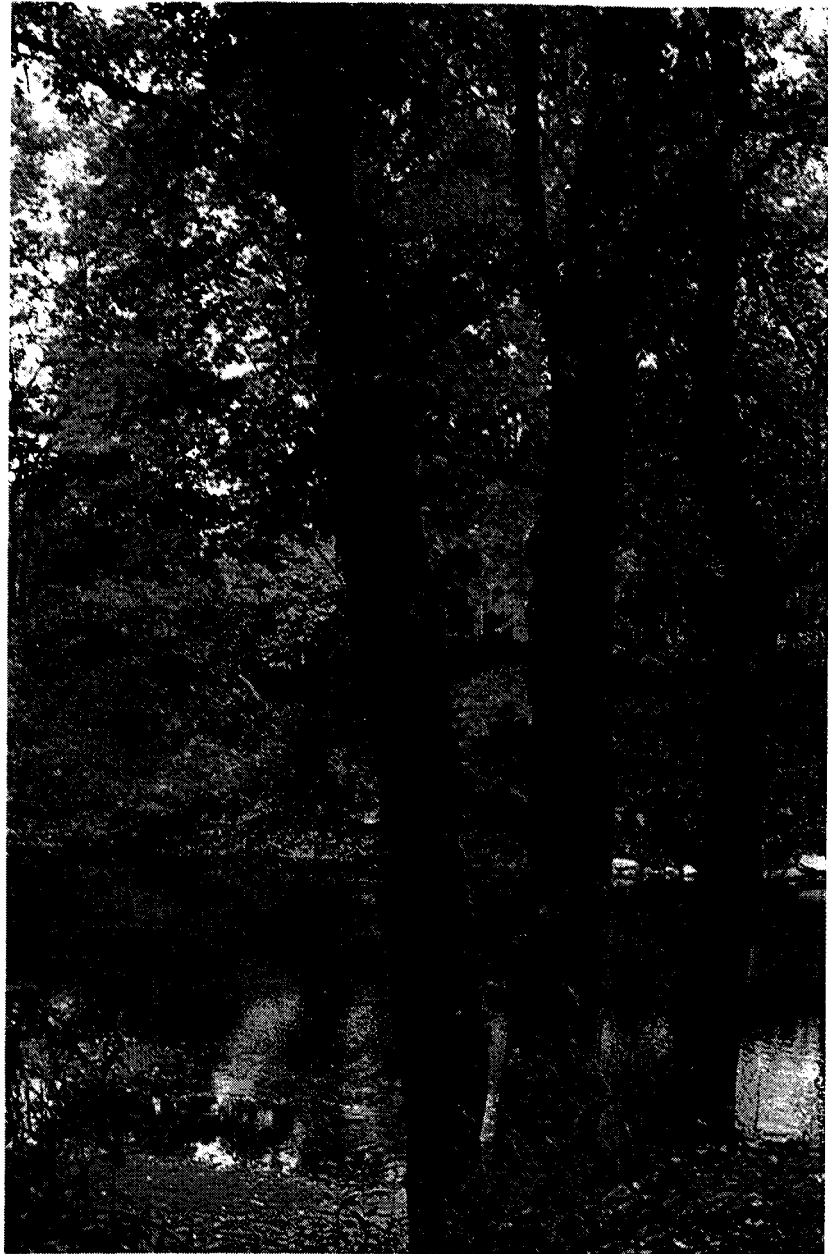
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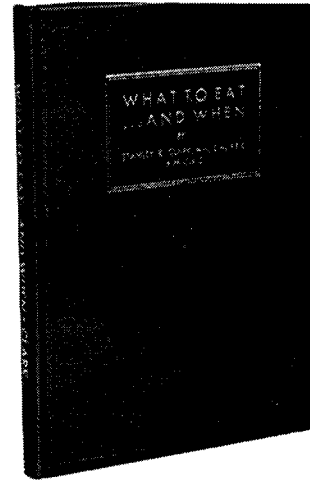
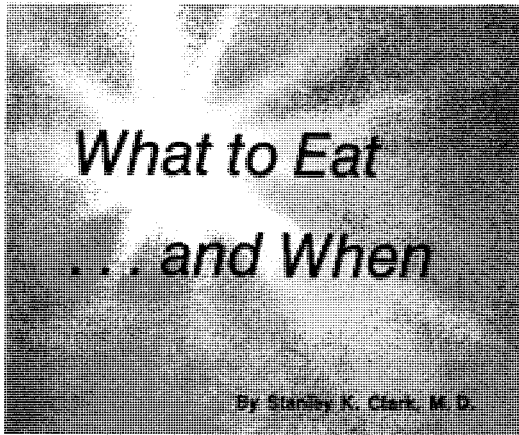
**Can Northern
Lights Create
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In Praise of Work





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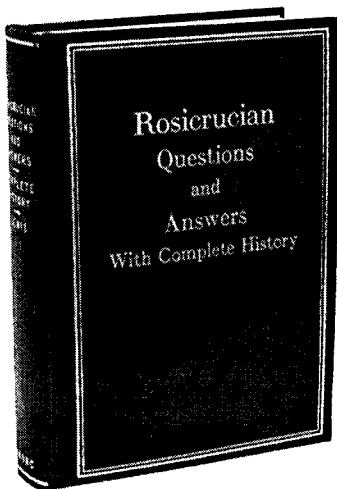
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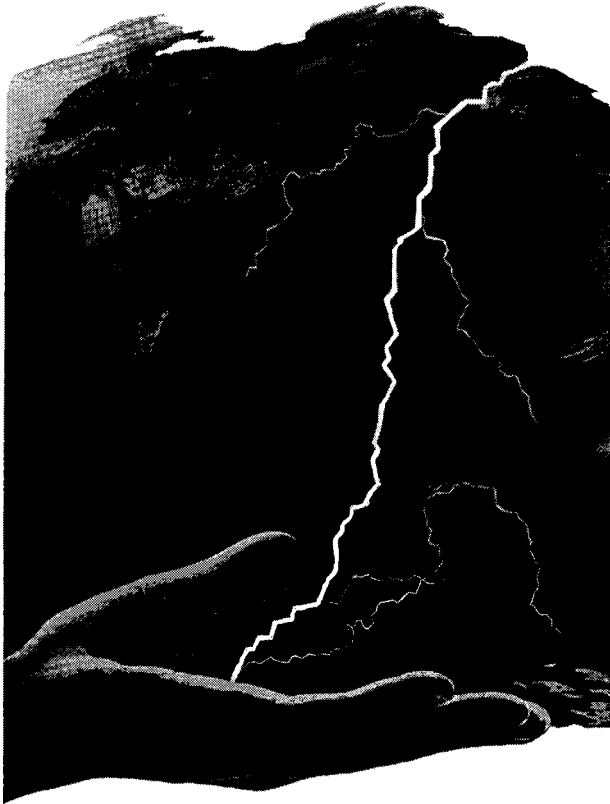
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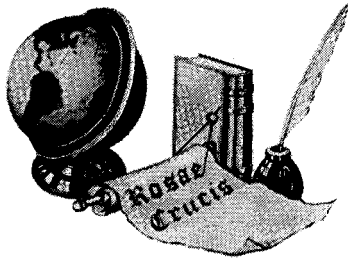


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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

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ROSICRUCIANS HONOR PHILOSOPHER

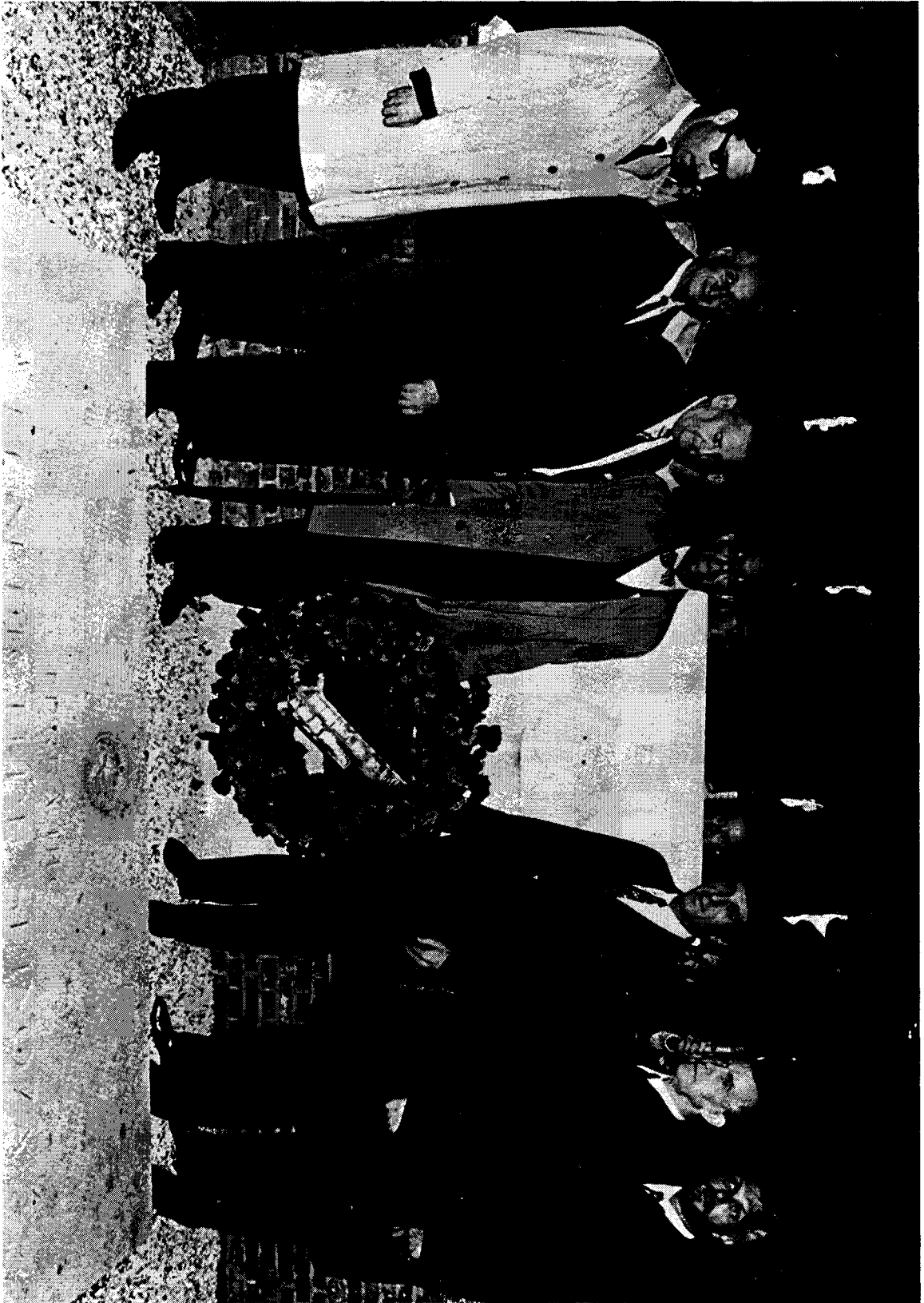
At the recently concluded European Rosicrucian International Convention held in The Hague, Holland, a delegation of the officers of the Order laid a wreath on the tomb of Baruch Spinoza 1632-1677), the renowned Dutch philosopher. Shown at the tomb are, from the left: Brian W. Doyle, England; Arthur Sundstrup, Denmark; Chris. R. Warnken, United States; E. Van Drenthem Soesman, Holland; Raymond Bernard, France; Albin Roimer, Sweden; Wilhelm Raab, Germany.

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November, 1970

No. 11

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THOUGHT OF THE MONTH

By THE IMPERATOR

METAPHYSICS AND SCIENCE

IS METAPHYSICS obsolete and completely superseded by science? In this modern age of empiricism and materialism do abstraction and pure reason no longer provide avenues of knowledge?

In the fifth century B. C. the sophist Protagoras expounded the unreliability of the senses as a source of true knowledge. He went still further and claimed that all so-called truth is related to the individual's concept. Each man is "the measure of all things." In other words, there is no absolute knowledge. Virtues, for example, are not universal but are only relative to the age in which they exist and the customs of the people. Such may even vary from generation to generation and land to land.

The Sophists were not alone in denying the dependability of the senses. Socrates, Plato, Aristotle, the Stoics, and other schools did likewise. However, it was generally affirmed that there was a universal knowledge, a sort of *innate* wisdom that might be called forth from the inner self, or the soul as it was generally alluded to. The reason was held to be the determinative, the measuring rod of such truth.

If a concept was had that was self-evident and appeared indubitable and could not be refuted by logical argument, such was thought to be indicative of absolute knowledge. In this regard, then, belief and opinion also fell into the category of knowledge if their conclusions had the support of reason, or at least if they could not be otherwise refuted.

Pyrrho, founder of the school of Skepticism (fourth century B. C.), declared that it was not possible for the human mind to know the true nature of reality. He inveighed against all philosophies which professed to teach an absolute knowledge. Man cannot

know anything with certainty, he said. Like the Sophists and those of certain other schools he also pointed out that perception was a false source of knowledge. The senses are imperfect and they vary with each man in the sensations they provide and the images they form in the mind. Two men may look at the same object at a distance and draw different conclusions as to its nature.

However, Pyrrho was not completely in accord with the doctrines of the Sophists. He did not deny that there might be a universal and absolute knowledge. Rather, he asserted that it was not in the province of the human mind to comprehend such absolute knowledge. It has been said that the persuasive reasoning of Plato's arguments obliged the Sceptics to take a stand of probability; in other words, that it was *probable* that there was an absolute knowledge but man could not know it. The argument of Plato against the Sceptics was that they asserted with absolute certainty the *nonexistence* of an absolute certainty. In other words, the negative statement of the Sceptics was being made by them a positive reality thereby contradicting their own argument.

Reason as Proof of Truth

It must be realized that in the so-called classical age of philosophy, in the times of ancient Greece, science at the most was only in the embryonic stage. There was just the beginning of a separation in men's minds of natural phenomena from the determinative acts of the gods. To Thales, it is generally conceded, goes this first criticism of the gods as being the primary cause of all natural phenomena. In this period of the absence of the spirit of science, that is, of critical ob-

ervation, experimentation, and the search for natural causes, and as well a lack of instruments, reason was the key to knowledge.

Syllogistical reasoning, *logic*, was developed to a high degree. What was clear to the understanding and for which no equally rational contradiction could be had was accepted as absolute knowledge. To most of these early philosophers—and also to many of those of the later centuries—reasoning was a divine quality. Mind was declared an attribute of soul, and reason and mind were thought to be synonymous. Centuries later, Kant expounded an *a priori* knowledge, which is had by all men. This was certain innate universal truths which all men come to realize. “By *a priori* knowledge we shall therefore, . . . understand, not such knowledge as is independent of this or that experience, but such as is *absolutely* independent of all experience.”

The scholastic philosophers of the church, about A. D. 900 in an age when personal enlightenment was at its lowest level, depended almost entirely upon dialectical persuasion. The teachings of Aristotle were held as the epitome of knowledge and which could not be transcended. The Aristotelic method of logic was used by these churchmen to virtually split hairs with regard to any subject. If they could advance a proposition that could not be refuted, it was accepted as absolute truth. Consequently, it resulted in nothing more than a repetition of these logical conclusions about the same subjects. There was no attempt to put them to the test of material examination where physical phenomena were concerned.

Francis Bacon

The age of science put an end to the absolute reliance upon reason as proof of truth. It is held that the modern age of science really began with Francis Bacon. He declared that reliance upon the deductive method of reasoning alone, that is, just beginning with a broad general concept and then endeavoring to find factual matter to support it, is not sufficient. Bacon contended, “theories and opinions and common notions, so far as can be obtained from the stiffness and firmness

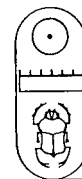
of the mind, should be entirely done away with, and that the understanding should begin anew plainly and fairly with particulars” These particulars to which Bacon refers in regard to his *inductive* method pertain to those things which can be individually perceived, examined, weighed, and analyzed for what their qualities actually appear to be. From a study of such particulars, then, man observes the causes of phenomena and learns the laws by which they manifest with an apparent regularity.

Reliance Upon the Senses

In general, the empirical methods of science in our technological age are built upon this philosophy of Bacon. It seems to put down with finality reliance alone upon tradition, the rational concepts, the products of reason, as well as beliefs and opinions no matter how soundly supported alone by logic. Upon a first consideration this would seem to be atavistic, that is, a reversion to a full reliance upon the senses alone, and which practice, as said, was long ago rejected by several of the classical schools of philosophy.

The philosophy of science, if we may call it that, is that which affirms that our senses confirm to us a reality which we must accept unless these senses themselves can later refute such experiences. In other words, we live in a physical world, a world conveyed to us by the impressions of our senses which in turn produce within us sensations. We are obliged to react and respond to these sensations and experience for our existence. We cannot deny all that we perceive as being some kind of reality or we would not survive the conditions of our environment. However, such revelations of science had through our senses are no assurance of their true nature. Our experiences of reality are only *relative*. They serve us but we are not certain that our human interpretation of the stimuli of our perceptions—that is, what we see, hear, feel, and so on—is an exact counterpart of reality.

In its true classical nature *metaphysics* contains three basic subjects of inquiry by the reason. These are *ontology*, the nature of being, or reality; *epistemology*, the nature of knowledge;



and also what we may term in a broad sense as *psychology*. In the later category metaphysics concerns itself with social problems, morals and ethics, subjects that are not physical properties. However, many of the logical conclusions about same remain in force today. In other words, even where such classical subjects are brought to the attention of the psychological sciences of today, many of these propositions of the past still hold forth and are unrefuted. Also in the realm of epistemology, or the theory of knowledge, many of the traditional and metaphysical concepts challenge modern science to refute their postulations. The *insight* of some of these early metaphysicians is amazing.

Unproven Concepts

However, metaphysics is a *deductive method*. It is the arriving by reason at a general notion, or concept. It consists of concepts which are from the scientific method unproven no matter how plausible they may appear. For this reason many of the young scientists of today, armed with a Ph.D. are wont to scoff at metaphysics as being nothing more than a kind of mental gymnastics.

However, there must be a *beginning* in a search for knowledge, even if such knowledge be only relative and be found wanting in another decade or century. What does one search for? What is it that needs clarification? Science starts with particulars in practice in its research and experimentation, in accordance with its inductive, empirical method. There must be a motive, though, as to the kind of knowledge which is desired. Is it to find a solution to a problem? Is it to comprehend the working of a phenomenon? Is it to disprove a tradition, a theory, an unsupported belief?

It is here in motive and purpose, or incentive, if you will, that *metaphysics* still plays its part. For analogy,

astronomers and astrophysicists are desirous of arriving at some idea of how the greater universe began—if it even had a beginning! The thought about whether the cosmos had a beginning and what the nature of such a cause might be is *metaphysical abstraction*. It is a matter of pure deduction.

By itself, such reasoning might accomplish nothing more than a satisfying rational conclusion. The conclusion might be quite false and perhaps eventually easily disproved by science. Its great potency, however, its value, is that it points to a direction for science to pursue. It stimulates the imagination and puts man in an exploratory channel in which science alone can function.

There are two general types of scientists today, we may presume to say. One is those whose knowledge and skill are devoted to the application of the known laws in nature to serve some practical end. The other type of scientists is those engaged in speculative science, or as commonly termed "pure science." We may say they are interested primarily in the laws of phenomena, their causes and effects, and without regard as to how they subsequently may be applied to some expedient purpose.

With this latter class of scientists *the spirit of metaphysics* lives on. Albert Einstein may be said to have been such a metaphysical scientist, though he abhorred those metaphysicians who remained wrapped up in their little cocoon of personal thought and never ventured to expose their ideas to externality.

The search for and acquisition of knowledge will lose their stimulus if ever the abstraction of metaphysics is denied its expression and influence. Metaphysics can be, and is, the push behind much of the dynamic scientific speculation and research in our times.



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It is to him who masters our minds by the force of truth, not to those who enslave men by violence; it is to him who understands the universe, not to those who disfigure it, that we owe our reverence.

—VOLTAIRE



From a water colour painted during an actual display of northern lights by artist Roberta Green of Deer Lake, near Corner Brook, Newfoundland

Can Northern Lights Create A Blackout?

by MARGARET BEARDSLEY

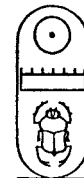
At 10:00 p.m. on March 23, 1969, the Bowater Power Company in Deer Lake, Newfoundland, experienced a disturbance on its system. The frequency converter at Corner Brook tripped off, shutting down half of the big paper mill. There was a radio blackout over most of the Atlantic Provinces. And accompanying these activities was a magnificent display of northern lights—boiling up out of the north and hanging in bundles of long rays like draperies across the sky. Ninety-three million miles away, a rather ugly looking sunspot was making its way across the disc of the sun.

This little drama demonstrated once again the close relationship of the earth

with the sun, and the importance of the intervening space.

During the past eleven years twelve similar disturbances have taken place in this area. A magnetic storm in November, 1960, was so severe its effects were felt all over Canada. The C.N.T. people alone suffered \$3-million worth of equipment damage. The early part of this year is showing a marked increase in excitement, because now the sunspots are at a maximum and more violent magnetic storms are being expected.

What are the northern lights or “aurora borealis”? They have been called “dancing ghosts,” “the searchlight of God,” and “the language of



mystic signs and portents." Old school books explain them as sunlight reflected from ice and snow. But the great scientific achievements of the past twenty years have revealed new knowledge about the sun and our earth's outer atmosphere. It is now certain that most auroras are associated with explosive disturbances in the sun's atmosphere. These disturbances reach a peak every eleven years, and take the forms of flares, prominences and sunspots. They send out great jets of X-rays and charged particles traveling at terrific speeds. When these charged particles reach the earth's magnetic field, some of them are deflected toward the magnetic poles. There they crash into atoms and molecules of the upper atmosphere (ionosphere) causing ionization, excitement, and the glow of the aurora. The level of excitement may vary anywhere from fifty to six hundred miles above the earth's surface.

Color

The beautiful colours of the northern lights depend on the altitude at which the collisions occur and on the particles involved. Thus green is emitted by atomic oxygen and blue by nitrogen. Perhaps the rarest colours to be seen are rosy red glows tinged with green.

Actually, much of the excitement of the aurora is missed. It has recently been discovered that human eyes cannot see all of their colours. To compensate for this, any camera fan can take excellent aurora photographs. These often reveal reddish areas and glows not visible to the observer. Good photographs have been made with a F/4.5 lens on Super XX film with exposures from three seconds to one minute. And a really bright display can be shot at 1/25 second.

A romantic nature seems to be an essential part of an explorer. Certainly Arctic and Antarctic explorers have written some of the most imaginative descriptions of the lights. An excerpt from Captain Scott's diary reads:—"the eastern sky was massed with swaying auroral light, fold on fold, the arches and curtains of vibrating luminosity rose and spread across the sky. The appeal is to the imagination by the

suggestion of something wholly spiritual, something instinct with fluttering ethereal life."

The aurora may take on a myriad of fantastic forms. Dr. C. W. Gartlein of Cornell University has classified them in great detail. Generally speaking, the following types can be identified from auroral displays:—

1. **Glow**—A faint whitish greenish glow near the horizon.
2. **Arc**—This may often break up into rays.
3. **Band**—Varying in form.
4. **Pulsating Arc**.
5. **Veil**.
6. **Rays**—Green or red resembling searchlights.
7. **Draperies**—Bundles of long rays forming a curtain.
8. **Corona**—Rays appearing to converge to a point near the zenith.
9. **Flaming aurora**—Quickly moving waves, moving toward the zenith.

During a big magnetic storm, one may first see strong rays and curtains, followed by flaming aurora, all climaxing in a spectacular corona at the zenith.

Some of these forms will appear this year and can be easily identified by the interested observer. Contrary to popular belief, auroras happen at all seasons of the year.

Sound

Can you hear the northern lights? Now there is a question still unanswered. If sound waves originate at the seat of auroral displays, it seems hardly possible that they could be heard on earth. Many observers scoff at the idea of lights snapping. But in the Arctic where there is great stillness and the auroras come very low there is some evidence of characteristic noise. Indians, Eskimos and *voyageurs*, who often spend their nights in the open, insist that they hear them "swish" as the great waves sweep out across the sky.

Mr. Edward Gregory, well known guide and woodsman, has spent many years in the solitude of Birchy Basin on the Upper Humber River. Well acquainted with the northern lights, he says: "They actually do make a noise at certain times; it is like a race of

wind going along by you through the trees." Roald Amundsen, in his book *The South Pole* takes a romantic view of the whole activity. "It looks as if nature wishes to honour our guests and show herself in her best attire. And it is a gorgeous dress she has chosen. Perfectly calm, clear with a starry sparkle, and not a sound in any direction. But wait; what is that? Like a stream of fire the light shoots across the sky, and a whistling sound follows the movement. Hush! Can't you hear? It shoots forward again, takes the form of a band and glows in rays of red and green—and then away again followed by an intermittent whistling sound. So nature has offered us one of her most mysterious and incomprehensible phenomena, the audible Southern Light."

In the past scientists paid little attention to the arguments for auroral noise. Recent observations, however, suggest

that some sounds do occur. Two microphones set up in Alaska about a mile apart picked up pressure waves whenever there were auroras. These waves were too low in pitch to be heard by the human ear.

This question of sound, the possibility that auroras could effect weather changes, and many other mysteries of the lights still leave much to be discovered.

Today, the people of Newfoundland and Labrador show no great awe or fear of these magnificent spectacles. Having lived amidst the northern lights so long, they take them for granted and enjoy them as one of the lovelier benefits of northern living. They all, however, agree on one point. "If you whistle, they will dance for you."

—Courtesy, *The Atlantic Advocate*
February, 1970

Medifocus

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

December: The personality for the month of December is George C. Price, Premier of British Honduras.

The code word is TOLL.

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



MAO-TSE-TUNG

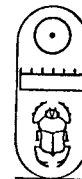
February:

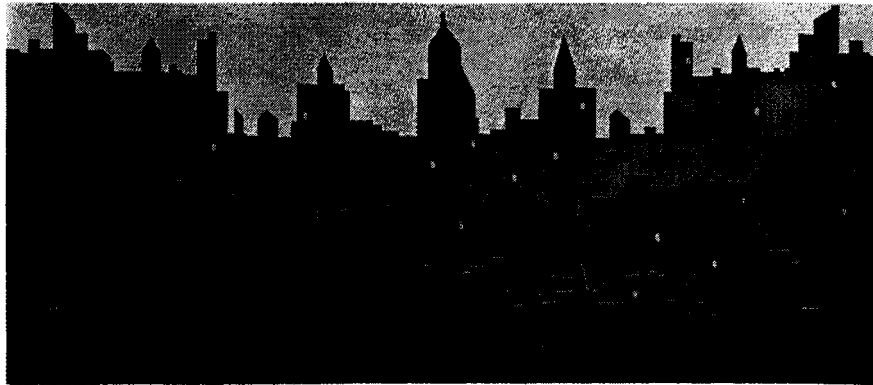
The personality for the month of February will be Mao-Tse-Tung, Chairman of the Central Committee of the Communist Party of China.

The code word will be ANKH.



GEORGE C. PRICE





How To Cope With the Strains and Stresses of Life

by DR. B. S. MARWAHA

His mind is stable who remains indifferent to pain or pleasure, success or failure, and meeting with good or evil, neither rejoices nor recoils.

—The Gita

WHILE CROSSING a river bridge, the troops are ordered by their commander to break their steps, lest the bridge should give way under the big thrusting force collectively exerted by the simultaneous thump of the feet of the soldiers. In the same manner, when the mental strain and stress in life grows beyond the toleration limits, the personality begins to disorganise or crack depending upon the state of organism, the duration and intensity of the stress. Just as the seventeenth century was called the Age of Enlightenment, the eighteenth the Age of Reason, the nineteenth the Age of Progress, the twentieth century is known as the Age of Anxiety.

Man is becoming more and more complex as he develops. At every step his path is beset with endless personal and social problems. The needs and fulfilling elements of yesterday do not apply today. Anxious, restless, unhappy and bewildered people are seen all-round. Old strategies have become ineffective to solve the present-day problems. Man has lost his anchors and is groping in the dark to find his way out. Our system of values has

completely changed. The old values are no more appreciated. Sheer hard work, loyalty and sincerity are things of the past. To be able to survive, the personality will have to be developed on a different footing and new strategies to combat the present stresses and strains must be learnt.

There is no doubt that every man has his breaking point. The toleration limit for bearing stresses and strains of life varies with different people. Some break earlier than others. Weak persons are easily shaken even with a slight puff of incongenial wind, while the more stable ones can stand tremendous amount of stress. But they also break down under prolonged and intense stress. The better adjusted person is less susceptible to mild stresses. Yet he too collapses under severe and sustained stresses. While continued stress causes confusion and disorganization of personality leading to inefficiency, indifference, recklessness, hostile feelings against the disturbing source and ultimately to nervous breakdown, moderate and short-lived stress invokes our will to overpower it with extra effort and thus improves our over-

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all performance. Recent researches of S. W. Davis and his colleagues with reference to combat in Korea lend support to the fact that even mild stress when continued for a long time causes immense damage and requires a longer time for a person to recover from it.

Stress: Its Meaning

Stress toleration is the power of an individual which he can exert to bear the pressure of frustration before he begins to show signs of confusion and disintegration. E. P. Torrance, an American psychologist, regards any stimulus or force stressful that changes an organism in some significant way for better or for worse. Any threat to our basic needs, physical, social, psychological or spiritual,—would constitute a stress, because it deprives the organism from the satisfaction of its basic needs like hunger, thirst, sex, recognition, love and affection, rest, social status and thereby causes significant imbalance in his personality make up. It is generally the result of external or internal obstacles, failures and restraints. The greater the threat to our essential needs, the greater is the stress. Besides, such other conditions as interpersonal irritations or failure to achieve ambitions also disturb the mental equilibrium of the individual and lead to stress. But one need not be disheartened; the *Gita* offers a soothing balm for this: "Our right is to work only, but never to the fruit thereof. Let not the fruit of action be our object, nor our attachment be to inaction."

Behaviour under stress can be conceived as a process through which specific stresses produce specific effects depending upon the nature and amount of stress. The onset of stress brings a temporary shock which is levelled off later on with extra effort made by the organism to avoid collapse. If the stress is unabated, fatigue sets in which gradually exhausts the individual's mental resources to cope with the pressures and finally breaks him when the stress grows beyond his toleration level. This happens after his previous experience, his education and training in coping with similar stresses fail him to apply any familiar type of strategy to overcome the current disturbing situation.

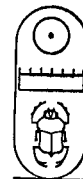
Remedial Measures

The most common factors which affect a man's capacity to cope with strains and stresses are his mental health, degree of personality integration, ego strength and level of spiritual development. But the important one among these factors is the ego strength of a person. This ego strength is his executive capacity meant to control and sublimate tensions arising from internal or external environment. A person with low ego strength is easily overwhelmed with stress and shows a sharp decrease in performance. The individual with high ego strength, on the other hand, is able to yield a substantial output. Increased ego strength is, therefore, very helpful in dealing with stressful situations effectively. Other useful strategies are grouped by Torrance under the following dichotomies:

- (a) Risking—avoiding.
- (b) Mastering—failing.
- (c) Unloading—overloading.
- (d) Making Peace—denying needs.
- (e) Continuing adaptation—surrendering.

Risking or avoiding: As personality develops only through risk-taking and variation, almost all persons can be placed at different points on a scale of having high risk-taking and low risk-taking tendencies. High riskers are able to face the world with greater self-confidence and less fear. They feel secure in their own resources and are little concerned that someone may not like them. Though risk-taking is considered quite potent to combat stress, yet in certain cases avoiding the unpleasant situation proves more useful. But on the whole the control of stressful situation is generally better achieved through varying degrees of risk-taking.

Mastering or failing: To prevent breakdown or to master stress, an individual has to learn adequate skills for facing failure, defeat or frustration. People have to learn to meet threats or disappointments with equanimity and dignity. Mastering skills like driving a car or a motorcycle, tolerating defeat in game with a smile are best learnt during the late childhood. Those who are less able to face stresses in adult life are those who could not learn



to encounter them in their earlier life. Mild aggressive tendencies during the developing years should not therefore be frowned upon and suppressed especially when these are directed against the true source of frustration.

Unloading or overloading: Human organism is naturally equipped with some automatic mechanisms for unloading the unbearable stress, which serve as blowing fuses. These are regressing, forgetting, fainting and hallucinating. With their help the organism prevents overloading of the system and becoming overwhelmed with tension. Another common means used to escape stress is to give single stress priority over all others which are disturbing the individual at a particular time. Obviously, the need most essential for stability of mind must be satisfied first. Sets of priorities for different types of stressful situations have to be worked out in the light of available resources. Action must be planned according to what is most important and what is least important. Overloading the organism with emotional tension, in an attempt to face all the complex problems at one time, will bring its disintegration or breaking point nearer.

Making peace or denying needs: People have different needs to satisfy. Some can be easily gratified while others are not only difficult to meet but also threaten the very survival of the individual. The attempt to satisfy them may result in a disaster. In such cases, conceivable present comfort has to be sacrificed for the sake of ultimate future safety, and peace is made with the demands of the situational need to the extent his safety or mental health permits. He has to find safe ways of satisfying his needs. He may not deny them but only postpone their satisfaction till a better chance for their satisfaction comes up. This attitude of contentment will surely help him towards making peace with his tension-provoking demands.

Continuing to adapt or surrendering: Will-to-live requires continued adaptation to frustrating situations. We are taught to keep our wits in emergencies. It is possible only when we have some goal to achieve, possess sense of humour, develop a realistic outlook on life, have

religious faith, dignity and self-esteem, i.e., when we have something to live for. To yield to strains and stresses of life is not considered manly. Fully integrated personality is often able to find ways and means to blow out the unnecessary steam and does not easily surrender. It is better to unload the accumulated or overwhelming tension than to yield or surrender.

All these suggest that if a man develops an effective control over the gratification of his unnecessary needs or reduces them to the minimum, his fortification against breakdown would become automatic and he would enjoy peace and harmony in life. Every man wants to be happy. It is his basic urge. He derives happiness through the satisfaction of his desire. But it is not always possible to satisfy all his desires. He often meets with unexpected obstacles and conflicts. In consequence, he experiences disappointments and frustration. Real happiness in life needs infinite patience and true understanding of the conflictual forces. Evidently then, to cope successfully with severe strains and stresses of life we have to take risks, develop adequate skills, learn to unload accumulated tension, make continued efforts to overcome the source of frustrations and strive to recuperate our energies after exposure to intense stresses.

Gandhiji wrote that integration of personality can be attained through emotional stability only. And the *Gita* adds that to have buoyancy of mind a man should be untroubled in sorrows, not long for joys, be free from desire, fear and wrath. Emotional stability requires control over feelings and emotions. When we succeed we become overwhelmed with joy of success, when we fail we turn grief-stricken. But the individual who is elated with success or depressed by failure is not considered well adjusted. It is typical infantile behaviour which has to be shunned. The *Gita* further describes how an individual who is overpowered by his desires, is in turn overpowered by his frustration and aggression. He is then completely ruined and is impelled to spell ruin around. On the other hand, the man who has developed control over himself, finds peace of mind. If he is free

from likes and dislikes, he can calmly pass through all the vicissitudes of life. Being mentally stable, he will be able to face all sorrows. When a man is under the sway of his desires and impulses, he is like the rudderless boat which is at the mercy of the wind.

The key solution to meet tensions arising from usual strains and stresses, therefore, lies in *atma samyam* or self-

control. This prescription of the *Gita* is the only effective way to overcome all frustrations and disappointments in life, as the evenness of mind to sorrow or comfort alone provides a safe prophylactic against the attack of hostile environmental forces, and keeps the mind ever calm and peaceful.

—Courtesy, *The Divine Life*

❖ ❖ ❖

An Open Letter to Youth

While talking to some of the young people of our times, I have found they are dissatisfied with many things. I have asked them what it is they really want. They want a better world, but they want to destroy the patterns of the past.

Let them listen to this thought: This age has given them many fine things—beautiful music, beautiful art and the beautiful dance, and many, many wonderful inventions and cultures. Let them not destroy these, but let them take all the good things we have given them, add the fine things they are capable of producing, and together, we will have a greater and finer world and civilization.

Strife will lead you no place, but constructive cooperation and a conference-table exchange of ideas will bring the silent majority (The Establishment) to the side of the younger generation and give you the support you so sorely need and desire.

Just like a seedling grafted to an established root, you can sap the wisdom, strength, and might from the knowledgeable ages before you, yet grow straight with the furor of youth. So give us a try, “Young Seedlings,” and you shall see. . . . Let us know your plans and how you want them accomplished.

The war, none of us want. We agree on this. But, we are still at sea as to what you really want accomplished. Let the whole country know what you want, and if it is a peaceful, constructive plan, you will be surprised how many of us will understand and help.

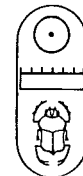
Take a project like clean air, for example, or polluted streams. If the younger generation would all band together on these two projects and really push, you would get these things done; the pressure would be so great you would have The Establishment carrying banners for you.

When you have these accomplished, you will go on to another project, and another, until our country would be the beautiful, free states that God intended them to be, because your work would be so constructive that all negative and destructive forces would fall by the wayside. Then the Light of your new age could shine brightly and light the way for generations to come.

A better life and a better world would be your success.

“The Establishment”

❖ ❖ ❖



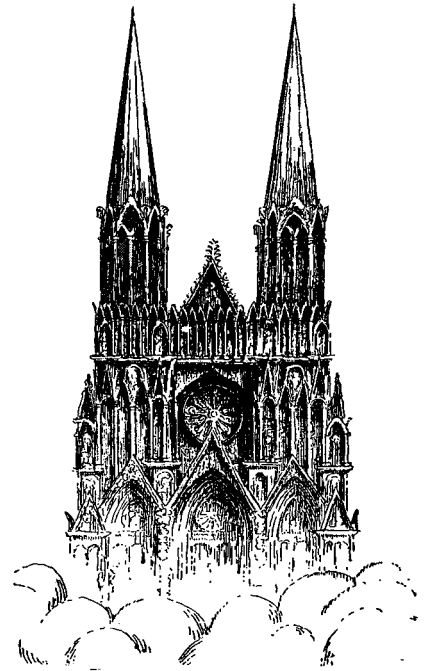
I BELIEVE it is a fundamental accepted belief of most religions and many philosophies that man needs God. In fact, one of the bases of many religions is that the process of religious experience is for man to again associate himself with God. According to many basic doctrines, man has separated himself from God at some time, an act which has been interpreted as the *original sin*. That man must strive toward re-entering the area of the grace of God is a fundamental religious belief common to many people in many areas of the world.

That man needs God is a statement that seems to have no contradiction, but the opposite point of view—that God needs man—has seldom been expressed. According to the pantheistic concept of the universe, God expresses Himself through all that He has created. It is logical to presume that God created up the scale of life to the final achievement of man. If God found such creation necessary, He needed to create this expression in order to fulfill Himself.

Man is a fulfillment of God's own expression. God is fulfilled by the nature and existence of man. Therefore, God needs man. God cannot exist without man. When man finds that he experiences shortcomings, failures, and misunderstandings, it is due to the fact that he fails to put himself in a position to fill the need of God.

To put this in other terminology, man is not an island, not an independent unit. He is an expression of a force that transcends and supersedes him. In order to fulfill his own existence, to fulfill his own destiny, he must be a willing expression of the force that brought him into being. When man revolts or refuses to cooperate with the universal forces, which are those of the Creator, then he is failing to fulfill the purpose of creation by not being in a position to express the force that brought him into existence in the first place.

God is not, in a deistic sense, an individual entity. He is a manifestation of force. Regardless of what we call that force, it is expressing at this moment, or the universe would not be what it is. Man strives to meet his own needs, to work with his environment,



The Celestial Sanctum

MAN, A NECESSARY
EXPERIENCE
OF THE INFINITE

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

to maintain himself. Sometimes, in this process of taking care of his own needs, man forgets his greatest need—the need to express the force that made him. If we as individual human entities would give less attention to what we want, to how we want to grow, to what we want to achieve, and more attention to how we can express the resident creative force that is inside of us, the world might be a far better place in which to live, and the human race might be far more evolved at this time than we find ourselves.

At the present time, we find that man has not changed essentially in his basic nature or characteristics during

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the scope of human history. Man still indicates his desire to attain physical possessions, to experience physical pleasure, to dominate other individuals, to take over and utilize environment, regardless of the state in which he leaves it when he is through. In so doing, he is becoming or has become nothing more than a selfish entity only desirous of fulfilling his own needs. In carrying out this desire, he fails to fulfill his most important need—that is, to reconcile his existence with the force that caused him to be in the first place.

We as individuals must come more and more to the realization that we can only fulfill our purpose in life by becoming closely attuned with the nature of life, which is a function or an extension of the power of the creative force that caused everything that is to be.

Man and God are one. They are essential manifestations of each other. To a degree this is expressed by a statement which I believe was made by Meister Eckhart when he said, "The eye with which I see God is the same as that with which He sees me." In other words, I believe what he was trying to convey was that the concept of God and the concept of man are interrelating conditions. They are forces that seem to be separated and distinct,

but in actuality there is only one force. Man can relate himself to it or not, to suit himself, but it is there, and it is a force of life which is the essence of God and the essence of man's immaterial existence.

Man must learn to perceive the Creator in all his existence, physically, mentally, and spiritually. If he so lives that the nature of the Divine becomes apparent to him in its manifestation throughout all creation, then man can be a part of that creation and fulfill the existence of the Divine by expressing himself in a way that will create a cooperative type of existence, and that man will reach a state of harmony between himself and the force that caused him to be and maintains his existence.

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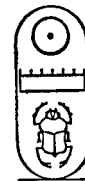
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Poetry and Personal Evolvment

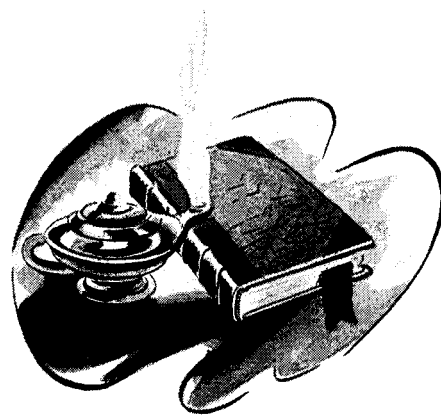
by VITO de BARI, F. R. C.

THE DAILY reading of great poetry is a necessary ingredient of personal development. If we consider that such poetry was created by highly evolved personalities with a zest for living, we can no more ignore their message than we can ignore food.

One of the men who created great poetry is Dante. Although everyone knows that he wrote the *Divine Comedy*, not everyone reads it. And among those who read it very few realize that it is replete with hints on the technique of living, applicable as much to our day as they were to his. Differences in means of transportation, in methods of keeping warm, in manner of being clothed, housed, educated have no effect on basic human nature. Today's man is Dante's man. He still needs light to see his way, and Dante's light is as bright now as it was then.

Another creator of great poetry is Shakespeare. To those who understand, who are on the poet's level of thinking, the *Sonnets* enthrall and purify their hearts. Mystics love the divine dialogue between the psyche and the body, or between the body and the personality, or between the psyche and the personality. Shakespeare's awareness of his identity was expressed in language and metaphors of his day. The mystic, also aware of his own identity, communes through or in spite of language with the thought expressed in the metaphor. Realizing the similarity of Shakespeare's personal problems to his own, the student should read and reread the *Sonnets* for their hints and guides to living.

And then there is Whitman—Walt Whitman who sees himself including all creation, both the good and the evil! How far he climbs above our earth-bound thoughts of life! Most of us think positive—and this is as it should be, for we are much too negative—but inasmuch as creation includes both positive



and negative, the closer we come to Cosmic Consciousness the more we include the totality of creation as Whitman did—the good and the evil! He shows us how to become a law unto ourselves in attunement with the Cosmic, and although some of his misunderstood expressions might shock the average reader, he offers us a definitive signpost to Cosmic Love.

Not all great poetry is of interest to the student of mysticism. Indeed, much of what is accepted among literary critics has nothing to offer the aspiring student. From among the books on the poetry shelves, he must choose with care and foreknowledge if he does not wish to waste his time. Knowing that great poetry combines definitive idealism with sensuous beauty, and knowing that mediocre poetry deals only with superficial beauty is to be forewarned against choosing the mystically worthless volume.

Signs of Great Poetry

Let me reiterate: definitive idealism and beauty, food and drink of mystical living, are the signs of great poetry. If you should pick up a book and find either or both of these signs missing, replace it. It is worth neither your time nor your money.

In this respect, let us take from Dante's *Paradiso* a few lines at random and examine them for these two signs. The following from the Fifth Canto reveal, especially to the Rosicrucian, the idealism of Light, Life, and Love in beautiful and definitive language.

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*I see how shines already from above
 Into thine intellect the Eternal
 Light
 That needs but to be seen to kindle
 love;
 And if some other thing your love
 delight,
 Naught is it but some vestige of
 that same
 Effulgence, comprehended not
 aright.*

The emphasis is mine. From the definitive aspect, these lines tell us that to be aware of good, of perfection, of God is immediately to love. If we think we love anything else we are mistaken, for anything else is also "some vestige" of good, of perfection, of God not understood rightly.

And these lines from Canto Seven, *Paradiso*:

*Things please Him most that in
 His likeness are,
 For the all-irradiant sacred glow
 must be
 Most living in the things most
 similar.*

Dante is telling us in beautiful, unforgettable language that the higher we climb toward the Cosmic, toward our concept of perfection, the more godlike we become. He uses the terms *shines, effulgence, all-irradiant, glow* to indicate the vibratory essence of things.

Shakespeare, who is closer to us both in cultural and religious heritage, is replete with hints for the student. Let us bring to his *Sonnets* our mystical viewpoint. Surprisingly, we find that his romantic exaggerations now become precise, psychologic, concrete expressions of human love to express Divine Love. No more are the *Sonnets* the romantic vauntings of a love-sick troubadour, but love songs of the self to Self, of mind to Mind, of man to God—songs rivaling the depth and beauty of the Song of Solomon.

Consider the very first of his *Sonnets*:

*From fairest creatures we desire
 increase,
 That thereby beauty's rose might
 never die.*

Our desires should be focused on the best, the ideal, the "fairest." The "rose" is the growing personality.

*But as the riper should by time
 decease,
 His tender heir might bear
 his memory:*

The romanticist looks upon these lines with false emotion, his heart pained with unrequited love, and he thinks he understands the great mind that penned these words. But think: Which is the "riper" of the entity of man? The body or the personality? Undoubtedly the poet refers to the personality, the image of the psyche that remains indestructible throughout its incarnations. And what is the "tender heir" but the body, new with each birth, retaining upon it the imprint, the memory of the personality.

*But thou, contracted to thine own
 bright eyes,
 Feed'st thy light's flame with self-
 substantial fuel,
 Making a famine where abundance
 lies,
 Thyself thy foe, to thy sweet self
 too cruel.*

The average man, the man who has not crossed the threshold, considers his physical body and its faculties to be his true self. This self is primarily selfish. This self is the "thou" in this sonnet. The "sweet self" is the personality which reflects the eternal psyche.

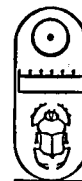
*Thou that art now the world's
 fresh ornament
 And only herald to the gaudy spring,
 Within thine own bud buriest
 thy content
 And, tender churl, makest waste
 in niggarding.*

Every incarnation is a "fresh ornament" and only one of its kind pre-saging its youth or "gaudy spring." The "bud" remains a bud as long as it is buried in material activity and physical "niggarding."

*Pity the world, or else this
 glutton be,
 To eat the world's due
 by the grave and thee.*

This body, though it take everything due it in a physical sense, dies; and therefore pity is due the gluttons who in their enjoyment of material living make a spiritual famine of "Self."

(continued overleaf)



What he is telling us in beautiful and definitive hints is that although the things of the world and the body are good, and should be enjoyed, we should not neglect those things which are for the good of the personality. Bring mystical analysis to his other sonnets and find what the purely romanticist cannot find—a way to live our best. Let me offer a help to such an analysis: In great poetry any reference to the male principal is usually the body; to the female, the soul, or psyche, though often the reverse is used. Between them is the personality desiring now one, now the other. The rose is always the growing personality suffering on the cross of its mundane experiences. With this key you will not only unlock the minds of the great poets but also open your own.

Just as you can find in Shakespeare and Dante a definitive idealism married to beauty of expression so, too, in Walt Whitman, who is closer to our times. His "self" is in constant dialogue with his psyche; his body, with his soul; his personality, with his body. As all great poets, as all mystical students, he seeks consummation in perfection. In "So Long" from his *Songs of Parting* he says:

*When America does what
was promised,
When through these States walk
a hundred millions of superb
persons,
When the rest part away for
superb persons and contribute to
them,
When breeds of the most perfect
mothers denote America,
Then to me and mine our due
fruition.*

*Perfect mothers, superb persons, the
promise, the ideal we all look for—
when it happens "Then to me and
mine our due fruition." Completely
aware of his mission, he continues:*

*To ages and ages yet the growth
of the seed leaving.*

• • •

*Comerado, this is no book,
Who touches this touches a man.*

And then the definitive idealism, unquenched by the horrors and sacrifices of the Civil War, rises as he expounds his vision:

*I announce adhesiveness, I say it
shall be limitless, unloosened,
I say you shall yet find the friend
you were looking for.
I announce a man or woman
coming, perhaps you are the one,
I announce the great individual,
fluid as Nature, chaste, affection-
ate, compassionate, fully armed.*

• • •

*I announce myriads of youths,
beautiful, gigantic, sweet-blooded,
I announce a race of splendid and
savage old men.*

How he enlarges our hearts as we read him! His torrential vision rains his idealism into our consciousness, refreshing us, loosening the dust and dirt about our own thoughts so that they can sprout and ramify their roots toward the nourishing waters under the divine cascades of his inspiration. This is what great poetry does. It is capable of helping us overcome our lethargy. And if such poetry expresses the highest aspirations of men who were masters, of men who traveled the same road we have begun to travel, then it is our obligation to make the reading of such poetry a daily habit. The grand and beautiful and definitive idealism of these great lights will guide us through life toward that ideal of perfection we have formulated for ourselves.

St. Paul, perhaps the first Christian mystic, advised his followers to "think on all things beautiful and good." Where, excluding the masterpiece of mankind-religion, where can one expect "all things beautiful and good" but in the great poetry bequeathed to us. Let us not make

*... a famine where abundance lies,
Thyself thy foe, to thy sweet self
too cruel.*

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Men show concern for health when it fails them; when it serves them, they neglect it.

—VALIDIVAR

Does Wheat Have Ears?

FROM INDIA a few years ago came reports on the effect of playing a daily half hour of music to young growing rice plants. Although increased yields were mentioned, few people took the experiments seriously. Meanwhile, however, work on the effect of ultrasonic frequency stimulation of the germination and growth of such plants as barley and pine has progressed, and has been correlated in all cases with the increased activity of various enzymes such as alpha-amylase and peroxidase. And now the possibility raised by the Indian work—that ordinary sound, of an audible and not ultrasonic frequency, can stimulate the growth of plants—has received some support from a recent paper in the *Canadian Journal of Botany* (vol. 48, p. 659).

M. Measures and P. Weinberger, working in the Department of Biology at Ottawa, have tested the effect of four different sound frequencies on the growth of two strains of wheat, a Rideau winter wheat and a Marquis spring wheat. An important technique in wheat farming, employed to accelerate the onset of flowering, is to subject the damp seeds to a period of time at about 2°C, a process called vernalization. While their seeds were undergoing this treatment in refrigerated growth cabinets, Measures and Weinberger exposed them to continuous sound of various frequencies (300 Hz, 1250 Hz, 5 kHz and 12 kHz) under carefully controlled conditions.

At the end of four weeks the seeds were germinated and the seedlings



planted out. After eight weeks' growth, the Canadian workers measured various aspects of the plant. These included its height, the number of leaves, and the fresh and dry weight of the root and shoot systems. The results were spectacular. Those plants subjected to the 5 kHz sound were considerably larger in all the parameters measured, often being over twice the size of untreated controls. The Marquis wheat root system, for example, was 250 per cent heavier than the control. Similar results were obtained with the Rideau wheat. The 300 Hz sound gave less spectacular results, while the other two frequencies tried had little or no effect.

Measures and Weinberger are unable to come up with a convincing explanation for their results. Whether they prove to be of practical importance in the near future remains to be seen.

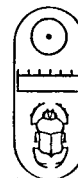
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A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



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FEAR OF DEATH

by CAROL H. BEHRMAN

LIFE ABOUNDS with problems and uncertainties. We fear many things. We fear loneliness and pain, illness and rejection. Some of us develop obsessive irrational phobias such as fear of great heights or confined places or water. The menacing shadows lurking in those dark, undefined corners of our lives can fill us with terror and foreboding.

But the greatest fear of all—the unspoken, yet ever-present—the father of all other fears—that which is drilled into us from the beginning of our lives by its glaring omission from our acknowledged scheme of things—is the *fear of death*.

Our society demonstrates in general a very peculiar attitude toward death. We give it short shrift, pretending for the most part that it is not there. We ignore it, hoping, ostrich-like, that if we refuse to look at it, it will go away, even though we know it will not. We assiduously teach our children techniques for coping with all the exigencies of life—except that one which is most inevitable.

When forced, from time to time, to look upon the face of the ever-recurring, unwelcome guest, we escape into euphemism. So-and-so is “at peace,” we say. He is “asleep” or has “gone to be with the angels in heaven.” No one ever dies. This is too naked—too close to the source of terror. One “passes away” or “departs.” We tiptoe through life with great caution, hoping to lull the beast into slumber. “The worst is death,” wrote Shakespeare, “and death will have his day.” And so we shiver and wait, while pretending not to notice.

But, at the root of this fear—as it is at the root of all fears—lies ignorance. We do not understand death and never will so long as society insists on sweeping it under the rug. It will not stay hidden. In spite of our best efforts, it keeps creeping out. And because we have chosen to conceal it from our



consciousness, we shrink in loathing and terror from our imaginings of abysmal darkness and finality. Yet, this is not the true nature of death at all, as we discover when and if we finally force ourselves to examine the phenomenon with our intellects and intuition.

Even in our society, there are some who do not fear death. These are the ones who have come to grips with it—who have looked upon the face of the unknown and have seen it to be beautiful rather than monstrous, inspiring instead of terrifying, not to be sought out, of course, yet to be accepted gracefully. For, what is death but the other aspect of life? There is no light without darkness, no joy without sorrow, no heights without depths. As the popular song tells us, “You can’t have one without the other!” So it is with life and death. One follows and produces the other in a never-ending cycle, and death does not mean finality. That is a concept we have tacked on through ignorance.

A study of the nature of living organisms teaches us that nothing ever ends but merely flows into new beginnings. Death means change and transformation. A flower withers only after its essence has been scattered, to spring up and bloom anew another season. Organic matter decomposes into soil-enriching minerals which nourish new life. The very cells of our body are constantly dying and replacing themselves. There is never termination but merely a never-ending spiral of change and growth, birth and death, fading and

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renewal, each flowing into the other as the river flows into the sea yet is, at the same time, one with it. All about us, and even within us, life constantly renews itself in new forms and aspects.

And while this affirmation sings about us, we blindly create a travesty of death as the Grim Reaper, a ghastly specter. We present this false image to our children, then seize their hands and flee from it together, ensuring a lifetime of needless fear, blocking the serenity and fulfillment that come only with knowledge and courage.

We need a new image of death for our times—an acceptance of that which is natural, orderly, and life-producing—a recognition of the renewal and change which are an essential part of the beauty and order of the universe. Knowledge can banish fear, and knowledge of the true nature of death and of our own being can free us from that unvoiced, nameless dread that dogs our footsteps and makes death-in-life pass as life for so many. Only with a serene acceptance of the natural cycle of

progressive life and death, can we be free to seek fulfillment and beauty in our lives, to unleash to the fullest those capacities with which nature has endowed us.

The human spirit is capable of greatness only when it is free. The oppressive fear of death that permeates our society imprisons our spirits in restrictive fetters. We must break these chains of fear before we can soar. Kahlil Gibran, the Lebanese poet, has written:

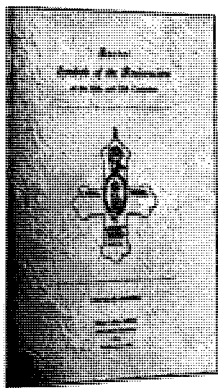
*For what is it to die but to stand
naked in the wind and melt into
the sun?*

*And what is it to cease breath-
ing, but to free the breath from
its restless tides, that it may rise
and expand and seek God unen-
cumbered.*

The conquest of fear is within the grasp of anyone who is willing to open his heart and mind to the true nature and purpose of that continuing which we call *death*.

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Secret Symbols of the Rosicrucians



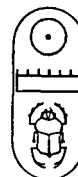
This edition contains full-sized plates which are large and beautifully printed; exclusively published by authority of the Rosicrucian Order, AMORC. It includes a Preface by Dr. H. Spencer Lewis, first Imperator of AMORC in its second cycle in the Americas. Unlike the first English edition, this is economically priced for easier availability to the student. Paperbound.

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Exhibition of Paintings

During the month of September the paintings of Helen Caswell of Saratoga, California, were exhibited in the Art Gallery of the Rosicrucian Egyptian Museum. Mrs. Caswell is a local artist who has won wide acclaim for her charming portraits of children. In addition to her art work, which



WYNN AND KRIS
WITH THEIR CAT



PRACTICING

has included major commissions of murals, she is well known as an author. She is a member of the Society of Western Artists and of the Saratoga Contemporary Artists. Among the many fine paintings on display were the two shown here.



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Happiness resides not in possessions and not in gold, the feeling of happiness dwells in the soul.

—DEMOCRITUS

BOTH FACT and superstition tantalize the person who is seeking the answer to: What is the truth regarding the Third Eye?

The World Book Encyclopedia Dictionary defines *pineal body* thus: "a small, somewhat conical gland of unknown function (perhaps vestigial sense organ) in the brain of all vertebrates that have a cranium." How odd it is that in our sophisticated scientific society man has not yet discovered the true function and reason-for-being of this relatively small gland.

When one considers that the pineal eye is defined by the same dictionary as "the projection of the pineal gland on the head of some reptiles, that resembles an eye in structure," does it not seem odd that researchers into physiological phenomena have not yet brought out any parallel information relative to man's theoretical pineal eye? Why should the snake—the symbol of wisdom—supersede man in the area of spiritual orbs? Man, with his stereoscopic vision (left and right eye working harmoniously together), surely must merit a third eye that implies further visual refinement. Man has a much more capacious brain than even the highest evolved animal, let alone the highest developed serpent.

The bee, a tiny insect, has many, many eyes but yet cannot dream the soul dreams of man. Some fish have eyes that see in water, as well as eyes that see when oxygen is present.

Surely, man has the presence of a third seeing sense but has not yet learned to use it. When he discovers where it is, what it is, and how it performs, naturally, then, he may solve the question of utilizing its possibly fantastic powers of perception.

Mankind has filled many volumes with his superstitious beliefs concerning an all evil-seeing eye. Frederick Elworthy's book, *The Evil Eye*, states how "both in ancient and modern times . . . many persons by the glance of their eyes have caused injurious effects . . ."

In paganistic Rome, people had a statement which they made that was intended to counteract the presumably bad possible effects that might accrue when praise was given; it was: "Fend

The Third Eye

by ELLIS STEWART

The wonder of the pineal gland

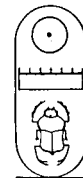
evil, I should say." Mexicans, even today, wear the *ojo de venado* (deer's eye) as a supposed countermeasure for the "evil eye." In India, lampblack daubed on eyelids veils a person, it is thought, from the "evil eye." Amulets of phallic type have been used as presumed protection in all ages.

The Bible speaks often of the All-Seeing Eye (the All Good-Seeing Eye), but where can be found circumstantial superstition, and more especially circumstantial facts, concerning this phenomenon?

It seems logical to suppose that man, being liable to promote the negative aspects of his environment more than the positive, has been guilty of mainly perpetrating catastrophic news (wrong use of this Eye) rather than pushing miraculous news (proper use of this Eye).

Surely, many things in our environment which originally started out to be detrimental have turned out to have fortuitous utility, also. The use of atomic power is a large example of this polarity view of the subject. Whole cities can function better and more cheaply under the atomically powered basis. It is to be devoutly wished that mankind will continue discovering infinite uses for this wonderful discovery, rather than letting its overbalancing positive qualities lie fallow.

Possibly man twisted the Cyclops' myth to foster his own base purposes. A race of shepherds, (Greek mythology) who were Sicilians, each Cyclops had merely one eye which reposed in his forehead's center. The Cyclops hammered out weapons and other warlike equipment for the gods. *Apollo destroyed them because they invented thunderbolts which were used to murder Apollo's son, Aesculapius.* It would have been child's play to have propa-



gated this myth in such a way that people would have thought the Cyclops' eye itself had the power to strike murderously at victims. The path of so-called "evil eye" superstition might readily have wound down through "false history" in this fashion.

What a pity it is that the All-Seeing Eye has not such folklore ballast (in a positive way of course) behind it! Of course we do find that a few *fictitious* pieces concerning inner sight may have been handed down by word of mouth. For instance, who has not heard the story that a child born with a caul is possessed of psychic sight?

But, by and large, libraries are empty of most Third-Eye tales which might have helped modern-day science to "reconstruct logically" the complete intention of the Third Eye's existence.

However, many miracles are in

evidence. Who is to say that these miracles are not made possible by an extensor sense, such as the All Good-Seeing Eye? In any case, supersensory perception of some sort is involved. Why should not such positive demonstrations be possible through positive use of a faculty that has been raised gradually from recessive dormancy into a vibrantly vital organ?

Certainly the Creator did not place the pineal gland in man's forehead for no use whatsoever. What greater use could He make of such a gland than the Spiritual Sight of Man?

Whatever mankind does believe is the reason for the existence of his Extra Eye, it is to be ardently hoped that he will never, either inadvertently or deliberately, use this wonderful extra sense for other than the greatest good to as many as possible!



AMORC ON RADIO

Individuals around the world will be interested to know that several radio stations are broadcasting AMORC radio programs.

Four series of a cultural and educational nature are now being presented on tape. The first, *Impressions in Music*, is light classical in nature and narrated; the second, *The World of Man*, is a narration of philosophy and mysticism; the third, *The Mastery of Life*, consists of commentaries on science and Rosicrucian philosophy; the fourth, *The Jazz Scene*, features a broad range of jazz music and is narrated.

One or more of these programs may now be heard on Sunday over the following stations:

WCPA-FM	Clearfield, Pennsylvania	93.5 MC	10:45 a.m. & 8:15 p.m.
KBBR	North Bend, Oregon	1350 KC	9:15 a.m.
WNAB	Bridgeport, Connecticut	1450 KC	10:15 p.m.
KNOB-FM	Long Beach, California	97.9 MC	6:30 a.m.
WRRR	Rockford, Illinois	1330 KC	11:00 a.m.
KPOF	Denver, Colorado	910 KC	10:15 a.m.
KERR-FM	Salinas, California	103.99 MC	7:00 a.m.
WHLO	Akron, Ohio	640 KC	11:00 p.m.
WSBB	New Smyrna Beach, Florida	1230 KC	8:15 p.m.
KSOR-FM	Ashland, Oregon	N/A	8:45 p.m.
WRTH	Wood River, Illinois	590 KC	7:30 p.m.
KGAR	Vancouver, Washington	1550 KC	10:00 a.m.
WLOS-FM	Asheville, North Carolina	99.9 MC	N/A
WRDO	Augusta, Maine	1400 KC	10:00 a.m.

In addition, AMORC radio programs are now or have recently been heard on *Windward Islands Broadcasting Service*; *WMCA* in New York City; *WINU* in Highland, Illinois; *KVVO* in Cheyenne, Wyoming; and *KLOO* in Corvallis, Oregon.

Information about placing these programs in your area may be obtained by writing to the Public Relations Director, Rosicrucian Order, AMORC, San Jose, California 95114, U. S. A.

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CHRIS. R. WARNKEN

Grand Master

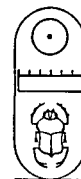


ON A SPRING day in 1945 an event took place which may yet prove to be one of the most important in modern history. It has already been important in the world of theology and religion. As a Bedouin shepherd boy had pursued a stray sheep from his flock, he happened upon the mouth of a cave which he investigated, hoping to find some treasure. The cave was situated high upon a cliff forming part of the foothills bordering the northwest shores of the Dead Sea, at a place called Qumran in Jordan. The boy's search seemed disappointing since the cave produced only "eight crumbling manuscripts wrapped in linen and stored in large jars." Eventually, in Jerusalem, in 1947, however, there were found two buyers for his discovery. They were the Hebrew University and the Metropolitan Athanasius Yeshue Samuel of the Syrian Jacobite Church.

After prolonged and delicate treatment of the manuscript scrolls to open them, they were found to be the full text of the Book of Isaiah, a commentary of the Book of Habakkuk, what seemed to be the Book of Lamech, a collection of hymns, and an unknown work called *The War of the Sons of Light With the Sons of Darkness*. The manuscripts dated back to at least the second or third century, thus *antedating* the oldest existing Hebrew Biblical manuscripts by *more* than a thousand years!

Later exploration has uncovered more than forty additional caves which produced many additional manuscripts in Hebrew, Greek, and Aramaic. These have now been revealed as parts of almost every book of the Old Testament, the Apocryphal books, and literature of various Jewish sects, including the Essene.

Near the site of the caves there are



the ruins of an ancient structure which had been called *Khirbet Qumran* (stone ruin). Authorities established that this had been the location of a monastery of the Essene sect, known well in history but strangely (!) never mentioned in the Bible, as we know it. It was determined that the cave scrolls were actually the library of the Essene community. Sometime between 110 B. C. and A. D. 66 to 70 there occurred an open Jewish revolt against the Roman tyranny, and the Essenes had wisely hidden their precious library in the caves for a trusted future.

Authenticity

Despite the expected claims of forgery and worse, the scrolls were soon proven authentic by paleographical, archeological, and finally by the indisputable carbon-14 tests. This presented a threat to some of orthodox religion's best-kept secrets concerning the editing and rewriting of religious history to suit its purpose. Why are the Essenes so completely unmentioned in the present Bible when history reveals them as one of the three major religious groups of ancient Judaism along with the Pharisees and Sadducees. Pliny the Elder describes them in his *Historia Naturalis*, as does Philo Judaeus. Josephus, first-century historian, not only writes about them but in his youth was himself a probationer in their society though for only a short time.

It is thought that the Essenes never numbered more than four thousand. There were small groups of Essenes in all of the towns of Judea, but opportunity for full development was available only in their communal headquarters at Qumran. Theirs was a stringent monastic life of prayer, the simplest food and clothing, and hard work to make them self-sustaining. They opposed oaths except that of the candidate that he would worship God, be just to men, injure none, hate the unjust, remain faithful and true to all, especially to rulers, for none bears rule save by God's will. Pliny writes of a very similar oath taken by the Christians of his time.

Some startling discoveries have resulted from translation of such Essene

documents as *The War of the Sons of Light With the Sons of Darkness* and another now called *The Manual of Discipline*. Certain practices and doctrines thought to be uniquely Christian were in use by the Essenes years before the Christ. They practiced baptism and a religious feast of bread and wine presided over by a priest. They taught redemption and the immortality of the soul. There was a mysterious leader-figure referred to as the *Teacher of Righteousness* and described as a Messianic prophet-priest blessed with divine revelation, persecuted, and perhaps eventually martyred.

This development has caused the layman to do some research of his own and not depend solely upon organized religion to provide him with *all* facts. He has discovered that the traditional views of Christian origin are *not* supported by history so much as by theology. He is learning that orthodoxy has long been confronted with very difficult problems in reconciling theology with history.

The Book of Enoch

There is taking place today in Christian theological circles a process of demythologizing Jesus. This is a reversal of the process of the early "Fathers" who worked hard and long at the task of removing from access all "doubtful, heretical, spurious and rejected writings" which then cast doubt upon the *theological* doctrines of the birth, life, and death of Jesus which were made official, and with which most of us were indoctrinated in our youth. There was the further task of removing from view any writings of the first and second centuries B. C. and the first half century A. D., which contained teachings or words and phrases the same as, or similar to, those of Jesus in the official New Testament books, or canon. There have been scholars who had noted the scarcity of sacred writings during this period. There are those who knew that at one time there was printed in canon Bibles, between the Old and New Testaments, the Apocryphal books, while others were "lost." But the strange Book of Enoch was not "lost" to *all* scholars.

Sometime around 1770, James Bruce, the Scotsman who discovered the source

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of the Blue Nile, brought back three Ethiopian manuscripts of the Book of Enoch written in Geez, ancient language of Ethiopia. Of course, no one took him seriously and no one could then read Geez. He gave one copy to the Royal Library of France, one to the Bodleian Library of Oxford, and kept one in the family. Finally in 1821 a first English translation appeared, translated from the Oxford manuscript. In 1853, a German translation by Dillman appeared, which became the standard reference work for forty years.

In 1882, first American English publication was made, and scholars began to realize that the Book of Enoch was at least partially of Essene origin. In 1893, Dr. R. H. Charles of Oxford published the Book, amended and revised, with additional Ethiopian manuscripts and Greek and Latin fragments. In this translation, Dr. Charles showed very convincingly the important influence which Enoch had on New Testament doctrines and phraseology. This, plus the 1913 work of Dr. Charles called *Apocrypha and Pseudepigrapha of the Old Testament*, proved that there was, in fact, an extensive amount of literature between 200 B. C. and A. D.

100; that this was accepted as scripture by both Jew and Christian for several centuries; that this same literature was definitely the framework and key to the ideas taught by Jesus and Paul and their contemporaries. Furthermore, we now know that these were the books of the Essene school at Qumran on the Dead Sea.

If this account may seem startling to some, it is supposed to be. It seeks to open more eyes and minds to the fact that there is more of the truth to be learned. The accidental discovery at Qumran was only the beginning of a new view that will have an ever-increasing effect upon Christianity, the Church, and history in general. It is hoped that this simple report will serve to stimulate an interest among readers who may not have been familiar with the exciting revelations in this field of inquiry since that important day at Qumran. The lay reader will find stimulating and interesting the following books: *The Meaning of the Dead Sea Scrolls* by A. Powell Davies; *The Lost Years of Jesus Revealed* and *Did Jesus Write This Book?* both by Dr. Charles F. Potter.



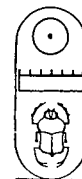
GRAND COUNCILOR HUBERT POTTER EXPERIENCES THE GREAT INITIATION

On Thursday morning, September 17, at 5:00 a.m., Frater Hubert Potter, Sr., passed through transition from this life into that of the Greater Self from whence he came. The symbolic Rosicrucian funeral service was conducted for him by the Atlantis Chapter on Tuesday, September 22.

Frater Potter's dedication to the Rosicrucian way of life was always exemplified in the kind and the extent of the services he performed. He was an ardent worker in Atlantis Chapter, served as Master of George Washington Carver Chapter, was Inspector General for AMORC in Washington, D. C., and in recent years served the Middle Atlantic States as Grand Councilor.

Just prior to Frater Potter's transition, he had been working with Grand Lodge staff members on an enlarged account of the Order's history. He was at the same time considered for a position on the faculty of Rose-Croix University as an instructor in that subject. During much of his lifetime, he served as historian for a federal agency and found in this work an outlet for his zeal to bring order into human events.

Our members in the Middle Atlantic Area especially will miss his wise counsel, and Rosicrucians everywhere who knew and regarded this man will honor his memory and search for attunement with his imperishable self.



What Is Personality?

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

WE FIND in the personality many interesting facts that are commonly overlooked or greatly misunderstood. A common practice at the present time throughout the civilized and uncivilized world is to give names to children at birth, and these names they bear throughout their lives except when changed by marriage or changed voluntarily with the permission of a court of law. The history of this practice shows that at the very dawn of civilization man attempted to distinguish himself and his associates by certain vowel sounds used for the purpose of identification.

At first these names were of one or two syllables, and for many hundreds of years each individual usually bore but one name, a given name. Finally because of the multiplicity of these given names and the many similarities, certain adjectives were added to distinguish one from the other. At first these adjectives were descriptive of the appearance of the person, or descriptive of his home, his castle, his occupation; and finally the family name or group name was adopted. At first many of the family names were the names of the castles, estates, provinces, or occupations of the father or chief of the family.

But after all is said, the names which we have to distinguish us from others do not distinguish the personality but rather the individuality. That which distinguishes us most clearly, most definitely, and certainly most satisfactorily, is the picture of presentment of our own personality.

To illustrate what I mean, here is an incident. A large social organization in this city found that it was necessary to select from its membership, composed wholly of women, a committee of fifteen to attend a very important civic affair as representatives of the women of the central portion of California. I was present with the two



officers who had the responsibility of selecting this committee. As they began to select the women for the committee of fifteen, I noticed that emphasis was given in each and every case to certain outstanding characteristics of the personality of the individual.

Mrs. Smith was not selected because her name was Mrs. Smith, and because that name distinguished her from others, but because of some charm or some pleasant, impressive trait of personality, or because of some mental, intellectual, or other talent which she had developed and manifested in an efficient and useful manner. In other words, the committee was selecting fifteen personalities and not fifteen individuals or fifteen names.

This became evident when a number of persons selected were unknown by name to the committee. I heard one of the two persons say, "There is that lady, the one who always smiles so pleasantly when she meets everyone, who dresses so conservatively and yet correctly, who never seems to have an ear for any critical comments but is always ready to offer constructive suggestions. She is the one who always arrives a little early at all the meetings and wants to know if there is something that she can do to help in the work of the organization."

They did not describe her physical appearance very definitely, but certain-

ly they did not describe her husband or the position he occupied, or the house she lived in, or her age, or any of the other points of distinction except those that pertained in a limited manner to her personality. It was the personality of this individual that had impressed the two officers, and not the fact that she was the wife of one of the leading bankers of the city, or that she had a magnificent home, or did a great deal of social entertaining, or had considerable wealth, or had been to Europe a number of times, or that she had three sons who were well known in business in the city.

Employers

I have noticed in my contact with successful business executives in large corporations and institutions that in selecting employees or associates for certain important positions consideration was given, first of all, to the personality of those who were under consideration. Every important executive will tell you that he is more familiar with personalities in his institution than with names. He will admit to you that there are a number of persons whom he contacts throughout the day in a casual manner, and whose names he has never learned, but whom he has marked almost unconsciously in his mind because of some outstanding characteristic of personality.

Sometimes these characteristics are unfavorable, and for that reason the person is marked in a derogatory way and perhaps would be one of the first to be discharged, suspended, or laid off temporarily if any reduction in the number of employees were necessary. On the other hand, others will be promoted, advanced, and given authority and opportunity for the use of their abilities because of outstanding points of personality that are favorable.

Our personalities are things which we create and make, more than we realize. It is true that we inherit a few traits of personality from our ancestors, but even these can be modified, and often are modified, by the traits which we voluntarily adopt. I do not want to overlook the point that our health has some bearing upon our personalities. A person whose

health is below par and who is suffering to some degree, or is annoyed in his harmonious balance by an ailment, will sooner or later have his personality reflect the physical and mental mood within. It certainly is not too much to say that a person in poor health cannot always manifest in a natural manner a pleasing personality, or even the true personality that would manifest if the health were normal.

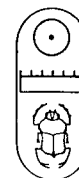
It is always possible under certain circumstances to place upon ourselves a temporary cloak of fictitious personality. But this hypocritical presentment of ourselves never deceives for any length of time. A cloak may serve on occasion among strangers for a few hours or for a few seconds, but there is one reason why such a cloak, if worn very long, defeats its own purpose. The person who is wearing it must constantly keep it fresh and active. Thus the individual is constantly ill at ease, not natural, and soon creates the impression in the minds of others that he or she is *acting*. The charm, power, or good in our personalities must be revealed as natural and not as artificial if the personality is to win its way.

Life's Experiences

If we think that our physical appearance and our individuality as human beings are things that change from year to year through age and through experience and through the trials and tribulations of life, we should realize that personality too is constantly changing and that each experience of life, each trial, each suffering, each test of our capabilities and powers contribute more definitely to the molding of our personality than they do to the physical appearance of the body. We have often heard it said that a person who has lived a long time has grown more aged looking or more gray, more wrinkled or more stooped, but has also grown more "mellow" in personality.

Fortunately for the human race and the advancement of civilization, as well as for the unfoldment of our evolution, the trials of life have from century to century modified constructively the personality of the average individual.

Scientists remind us that in the evolution of the human form throughout



the ages man has become more upright in his stature, has softened in his physical appearance, and become more graceful in his movements. He has lost a number of physical attributes which were unnecessary and which made him crude and primitive in appearance. But these great improvements in physical make-up are of far less importance to the advancement of civilization than those which have taken place in the personality of man.

Involuntary Traits

As I have stated, man is the creator of his personality and can make it almost what he wishes. However, I do not want to slight the fact that some traits of personality have been added to the average individual unconsciously and involuntarily through the experiences of life. But these involuntary improvements do not begin to equal in number or in importance the voluntary qualities and attributes that man has deliberately developed, not assumed.

Perhaps one of the outstanding traits of human personality is the tendency to smile pleasantly. It is said that man is the only living member of the animal kingdom that can express a smile and through a smile reveal joy and happiness. Man has made the most of his natural ability deliberately and unconsciously. The human beings who seem to have no ability to smile and no facility for expressing joy or happiness that may be in their hearts are certainly in the minority.

This is one characteristic of personality which when deliberately developed becomes an outstanding and impressive one. We soon find ourselves liking and enjoying the company of those who smile easily and sincerely. They help to contribute to our happiness and the pleasantness of the day, and they also cause us to feel that the person is happy within—has found the real key to some happiness.

There are persons who wilfully or unconsciously seek the sordid and unhappy side of life. Such persons are either mentally unbalanced, mentally deficient, or psychically undeveloped. Even among the criminal classes where the tendency is to associate with that

which is deplorable, destructive, unhappy, contentious, or abnormal, there is a degree of inconsistency mentally and psychically, and such persons are not normal human beings.

Even when psychoanalysts state that some of these persons deliberately associate themselves with the sordid and unhappy side of life, and that it is not because of any uncontrollable urge from within, we must admit that such persons are mentally deficient or abnormal, and that therefore their deliberateness in this regard is not a sign of strong mentality but rather a sign of a condition which should arouse our compassion and pity. For this reason most criminals and those who love to be a part of the underworld should be treated by us as needing psychopathic consideration and treatment rather than dire punishment.

When we present our personalities to our friends and acquaintances, we are presenting a picture of the real self within. During the daytime while we are occupying an important executive position and feel that we must wear a cloak of extreme dignity and authority in order to demand or command respect from employees and so-called inferiors, we may put upon the self an artificial cloak and assume an outer expression of personality that is not the true one.

The Real Personality

But in moments of relaxation and in social contacts and in moments that we are unaware of, the real personality underneath the cloak will reveal itself. It will make a more lasting and more understandable impression than that which we may have assumed. Employees under any executive will frankly state that they take with a so-called grain of salt the exacting attitude and critical mannerisms of their employer for they have noticed at odd moments that underneath his outer cloak there is a personality of fairness, kindness, justice, and happiness. But in the same manner an artificial cloak of kindness and mercy, of sincerity and fairness, is detected in all of its falseness just as readily.

There is nothing that will tend more

(continued on page 433)

SEX AND REINCARNATION

by SAMUEL RITTENHOUSE, F. R. C.

IN MOST of the hagiographies of religions and mystical philosophies we find reference to their founders and to the illuminated ones as being men. There is the implication at least that the attainment of Cosmic Consciousness and of great spiritual insight is possible only with the male sex. There are, of course, exceptions to this in history and mythology. The Oracles at Delphi were women. There were, also, innumerable goddesses, as Isis, Ishtar, Venus, Persephone, Demeter, and Athena. The fact remains that the earthly exponents and founders of the great religious systems were principally men.

The eminence given to men in spiritual matters is more the result of social conditions, rather than that of a cosmic edict. In most of the early societies women were obliged to hold a socially inferior position. They were not permitted to participate in important affairs of state, and they were rarely allowed to hold authoritative or executive positions in the prevailing religions. Though women did participate in religious and esoteric ceremonies in the temples, the social prejudices of the secular world prevented them from holding high ecclesiastical office. The male being physically stronger and by nature more aggressive, as well, relegated to himself all of the elevated offices, even in spiritual matters.

As a consequence of these practices, those men inclined toward religious and philosophical matters were given an opportunity to embrace unusual knowledge. They were afforded special initiations in the different philosophical and religious sects. They were, also, permitted to counsel with sages and have access to sacred writings—all of which was usually denied to women.

It was to be expected, then, that men, because of such advantages, would display more of a profound comprehension of the spiritual and mystical precepts. Likewise, because of such advantages, they would more frequently have the theophanic or illuminating experiences of mysticism than would women. It is logical that the popular mind, not realizing these causes, would come to identify the result or the spiritual at-

tainment of men exclusively with their sex.

It is to be realized that because of the social restrictions imposed upon women, and the idea of inferiority generally associated with the female sex in antiquity, they could not as freely promulgate any enlightened or religious concepts with which they might be inspired. We may draw a parallel from our own times. Only a relatively few years ago, the same prejudiced attitude was displayed in the United States toward any *political* opinions or aspirations which a woman might have.

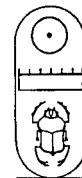
We must not overlook the misconception entertained by peoples of the past that immorality was inherent within the female sex. A woman was considered the object of man's passion. She was, as well, the bearer of children. She seemed to symbolize, to man at least, all the elements related to sex. Women were thought to be the principal element of temptation by which men could be caused to fall from a high estate and a more noble course of life. Around women there appeared to revolve a halo of necessary evil and temptation.

No Spiritual Superiority

To the credit of the ancient Egyptians, we must say that among them this prejudice was almost nonexistent. Women served as High Priestesses in the temples and in the various mystery schools. They also were permitted to be initiated in the esoteric rites and to enter equally the holy of holies with men. They were highly respected and given social rights equal to those of men.

Fortunately, in the cosmic scheme these appraisals of sex are of no consequence. There is no spiritual superiority of sex. The consciousness of self, the manifestation of soul, is without such distinctions as male or female.

(continued overleaf)



The only individual qualitative difference is the evolution or unfoldment of the soul personality. One person may be more contiguous in consciousness to the Absolute, to the Divine Mind, than may be another. In some instances this may be a woman, and in others it may be a man.

Diversified Experiences

For soul personality to evolve, it must have diversified experiences. If one is too materialistic, too objective, is lacking in psychic responsiveness, it is then necessary that the other aspect of his nature be given the opportunity to express itself. It may be that this can be accomplished only by truncating the continuation of the soul personality in masculine form in future incarnations. The female disposition and temperament, in other words, may be needed to incline the individual toward those interests in life wherein he might participate in practices and activities providing lessons to be learned. If we are to assume that the male sex may be generally considered positive in contrast to the female, then periodically, for stability, the order of the sex would need to be reversed.

This reversal, however, would not be in accordance with any fixed pattern or schedule. There would not need to be a periodicity of the reversal of sex. The determining factor would be the needs of the individual himself, the requirements of the soul personality. The particular environmental influences would be an important factor also. Therefore, if a man could in his life resort to the development of the subjective aspects of his life, if he could pursue the study of philosophical and mystical interests, he would not need to experience the change of sex in another incarnation, or perhaps in several of them.

We must not, from the foregoing

statement, imply that women are, because of their sex, more spiritually or mystically inclined than men. In fact, the opposite is often true. Women are psychologically more emotional. They are more responsive to the psychic aspect of their beings. Therefore, if they are given the opportunity, they will have more success in personal unfoldment than a like number of men. Conversely, however, women can and often do express their emotional nature in terms of sensual things only—jealousy, lust, and the like. Further, more women than men are inclined to rebel against the use of reason. This causes many to resort to superstitious beliefs in the interpretation of their inner feelings and psychic impulses.

Just as some men would need in another incarnation the experience of an approach to life as a woman, so too some women could be benefited in another life by living as men. Some women become too introverted. They live only for the experiences of their psychic being. They refuse to meet the realities of life. They enjoy a highly emotional state. They refuse to struggle with objectivity. They disdain material existence as some sort of earthly imprisonment. It is only by being compelled in another life to live as a man and to be aggressive in a highly competitive world, assuming the responsibility for dependence, that they come to surmount their unilateral personality.

Sex, physiologically and psychically, impels men and women in different channels and interests in life, though they do share many alike. This attraction toward all the phases of human experiences is what the soul needs for the evolution of its personality. The kind of experience needed is the determining factor, then, as to whether in one life it would manifest through the body of a male or a female. In either sex, the soul personality may attain illumination.



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Knowledge and human power are synonymous, since ignorance of the cause prevents us from taking advantage of the effect.

—FRANCIS BACON

What Is Personality?

(continued from page 430)

to develop a pleasing personality, one which in a very subtle and mysterious manner impresses itself in its truthfulness upon all whom we contact, than the adoption of an attitude of tolerance in all matters of distinction. In other words, if we adopt a universal and human point of view in regard to distinctions of individuals and their experiences in life, we become kind and gentle in personality. So long as we can feel that one race or nation of people is better or worse than another, or so long as we can feel convinced that persons of one color or class are lower in the scale of life or less desirable than others, we are bound to have certain characteristics maintained in our personality that are unfavorable. Sooner or later they will manifest themselves in detrimental ways.

Important Elements

The absence of any form of religious worship in our beings is a derogatory element in our personalities that is sure to reflect itself unfavorably. The person who does not love God—a supreme being of some kind representing the omnipotence of the universe—is lacking in one of the first elements of a pleasing personality. The person who cannot love all men and all women as human beings, as his kindred, free from distinctions that will belittle any of them, is lacking another important element that makes a pleasing personality. The person who cannot find actual joy and happiness in life itself, and in living, is lacking in a very essential element.

The one who cannot see that there is far more good than evil in the world, far more joy, far more happiness, far more of the ideal and beautiful, is doomed to have a most disagreeable personality. The one who can find himself ready to listen to the tales of gossip and the critical remarks of other persons, and find interest in such stories, is sure to have his personality darkened, and to have the cloudiness reveal itself to others.

So we find that our personality is

something that we can regulate and control. It should be something that is composed of a code of life which we can adopt at the beginning and develop and make a true and inherent part of ourselves. We should give as much thought to the development of this personality as we give to the development of the brain and the mind and their faculties.

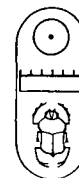
Training should begin early in life. Step by step as the child is taught to walk and to talk, to read and to understand, he should be taught the essentials of a pleasant, happy personality. As he is taught to have his face and hands cleansed, to remove the dirt and dross disguising the real features, he should be also taught to remove from his consciousness those things that will conceal the personality's real charm. An example should be set by development of the personalities of the parents, and the things we read or permit ourselves to witness are contributory factors of which we are often unaware.

Attunement

The man or woman who reads daily or weekly only those newspapers or periodicals dealing with the contentions between labor and capital, between the various opposing factors of social and economic conditions, and the attacks between rival political parties, is sure to develop a personality that is contentious and generally supercritical. On the other hand, those who make it their business to read such literature and especially such newspapers as attempt to present the higher and better side of life, and to ignore as unessential the sordid and unfortunate things of life, will develop a tendency toward attunement with the happy side of the world.

Some newspapers delight in over-emphasizing the sordid things as constituting the most important news of the world. There are other publications which emphasize the kind and good things presented in daily living.

One cannot, for instance, read carefully a book of astronomy without becoming convinced that there are



The Coming of Winter

by TERRY W. WESTON, F. R. C.

FROM MY WINDOW, winter's coming slowly manifests. It has been continuously cold—not the cold of whining, piercing wind, but the freshness of morning sky and wispy clouds that prepare one for the coming of the first snow.

Leaves are gone now—except for an occasional tree, bright with orange or deep-red, that stands as a mute threat to the coming season's burden—and the ground is hard.

Village homes seem exposed to nature as their beds of flowers and shrubs resolve themselves into thin bleak sticks. Thick spongy lawns and lazy sprawling maples appear stiff and brittle—almost harsh—and recast landscapes in drab tones of gray and brown are hushed by the setting sun.

Saturday afternoons are peaceful, and the warmth of a family fire is interrupted only by occasional sounds of the ladder and the back door as storm



windows are rescued from summer cobwebs.

Sunset brings the pungent aroma of coffee, and the evening meal is surpassed only by the children's delightful dream of holiday turkey. Outside the dog curls happily in his house, and while an owl begins its nocturnal haunt another frosty moon fills the sky.

Lights dim, papers fall, fires glow; and as the first soft caress of snow touches sleeping thoughts, winter begins.



What Is Personality?

marvelous laws in the universe constantly operating for the good of man. As one walks out in the evening and lifts his eyes toward heaven, he is bound to find new joy in noticing the arrangements of stars and observing things about them that he had never seen before. By reading the book, and becoming acquainted with another part of the universe, he has found a new field for pleasant and happy contemplation.

Those who read only such books that deal with crime and with war, or with the economic struggles of our earthly systems, are bound to look upon every business transaction, every social contact and incident of life, with a somewhat cynical and critical attitude. These things affect our personality, as do our private thoughts and personal convictions which are subtly created

and molded by what we read and hear, observe and comprehend.

The creating of personality is something that is continuous and eternal from birth to transition, and beyond; personality is immortal. As we build and create it today and tomorrow, it will act and react and express itself in the eternal future. Personality will be the real part of us to survive our earthly existence and become our spiritual heritage in the kingdom of God.

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.

*The
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1970*

Rosicrucian

Activities

Around the World

THE GRAND LODGE of AMORC, Brazil, held its National Convention on October 30, 31, and November 1 in Curitiba where it has a magnificent complex of buildings. Besides the hundreds of Brazilian members attending, there were delegations from other countries such as Argentina and Uruguay. Among the number of events was the dedication of a new magnificent auditorium in authentic Egyptian style architecture. It was dedicated to Dr. H. Spencer Lewis.



On or about September 23—at the time of the autumnal equinox—Rosicrucians throughout the world commemorate the building of the great *pyramid* of the Order by participating in an annual Rosicrucian fete. Reference to the great pyramid alludes to the reestablishment of the Order in its second cycle. Early activities and first meetings constituted the laying of the foundations for a *pyramid of learning and achievement*, and each year that the Order endures and pursues its orderly course of materializing its ideals it is adding another stone to this allegorical pyramid.

In addition to commemorating the great pyramid of ideals and virtues erected in the hearts and minds of past Rosicrucians, the ceremony celebrates erection of the Great Pyramid of stone in Gizeh, Egypt, not only as a monument to man's concerted labors, but chiefly as one symbolizing the great wisdom and knowledge preserved as a heritage from before their time and transmitted to posterity.



Congratulations to Frater Lullworth D. Punch—a member of the Port-of-Spain Chapter, Trinidad—who was the recipient of the *Golden Pou*, the highest award of Scouting in Trinidad and

Tobago. The award was presented to Frater Punch at Government House in recognition of over thirty years of devotion to the Scout Movement.

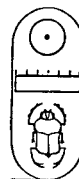


Frater Graham B. Riach of Christchurch, New Zealand, a member of the National Band of New Zealand, which is currently on a world tour, found time during the band's busy schedule in the San Francisco Bay Area to visit Rosicrucian Park. The band represented New Zealand at Expo 70 in Osaka, Japan. At Kerkrade, Holland, it won first prize with distinction in the Brass Band Section of the World Music Festival and the over-all marching prize in the marching contest. The band's itinerary included Moscow, London, the Empire Games in Edinburgh, the Canadian National Exhibition in Toronto, and over twenty-five engagements throughout the United States. Accompanying the band were eight members of the Aotearoa Maori Group.



VETERAN PILOT CRASHES—FIVE SAVED BY SKILL—This was the newspaper headline that greeted readers of *The New Zealand Herald* of Auckland on August 10 and told a story of how Captain Fred P. Ladd crash-landed his crippled floatplane on a narrow ridge between two gaping gullies and came to rest with only its cabin intact.

The story reveals that Captain Ladd, with four passengers, was returning to Rotorua after a scenic flight when suddenly loud bangs came from the engine. He immediately radioed Rotorua airport control tower that he was in trouble. At the same time he turned the floatplane toward the nearest water, the Okahuri hydro lake. Minutes later oil from the misfiring engine spewed over the windscreen, gravely impairing his vision so that he was virtually flying blind. Still five minutes' flying time from the lake, he had to make an immediate decision. He decided to put down on the best ground he could. Peering through the oil-splattered windscreen, he chose a ridge about 75 yards long and 25 yards wide at its widest point. One of the passengers remarked, "We were in the hands of a master airman." Captain Ladd attributed the miraculous



crash-landing to his faithful copilot—God.

Frater Ladd is considered a living legend by many in New Zealand and throughout his air career has rendered service in countless ways, including rescue work and aiding the sick and injured in remote areas and far-flung island communities. He received numerous telegrams of good will including

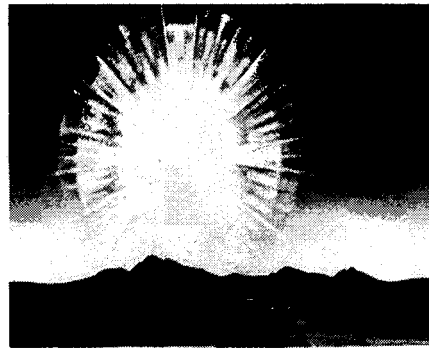
one from the Prime Minister, Sir Keith Holyoake.

Before moving to Rotorua, Frater Ladd lived in Auckland and was a member of the Auckland Lodge, AMORC. We join with members of the Lodge and the many friends of Frater Ladd in a deep feeling of gratitude for his safe landing and that of his passengers.



Metaphysics and Mysticism

CAN MAN ever know what lies beyond the border of this world? What is he striving for? Must the human being always look upon the universe as the great unknown? In the course of human experience have there ever been any who have had a glimpse behind the veil?



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ANCIENT GYMNASIUM

In Salamis, Cyprus, an island in the eastern Mediterranean, is this portico of marble columns of a gymnasium erected in the Byzantine period. Other stone columns once ringed its rectangular palaestra, or exercise ground. It stands on the site of an early gymnasium erected during the Hellenistic period. It was also used by gatherings for philosophical and political discussions. This was attested to by inscriptions the discoverers found in 1890.

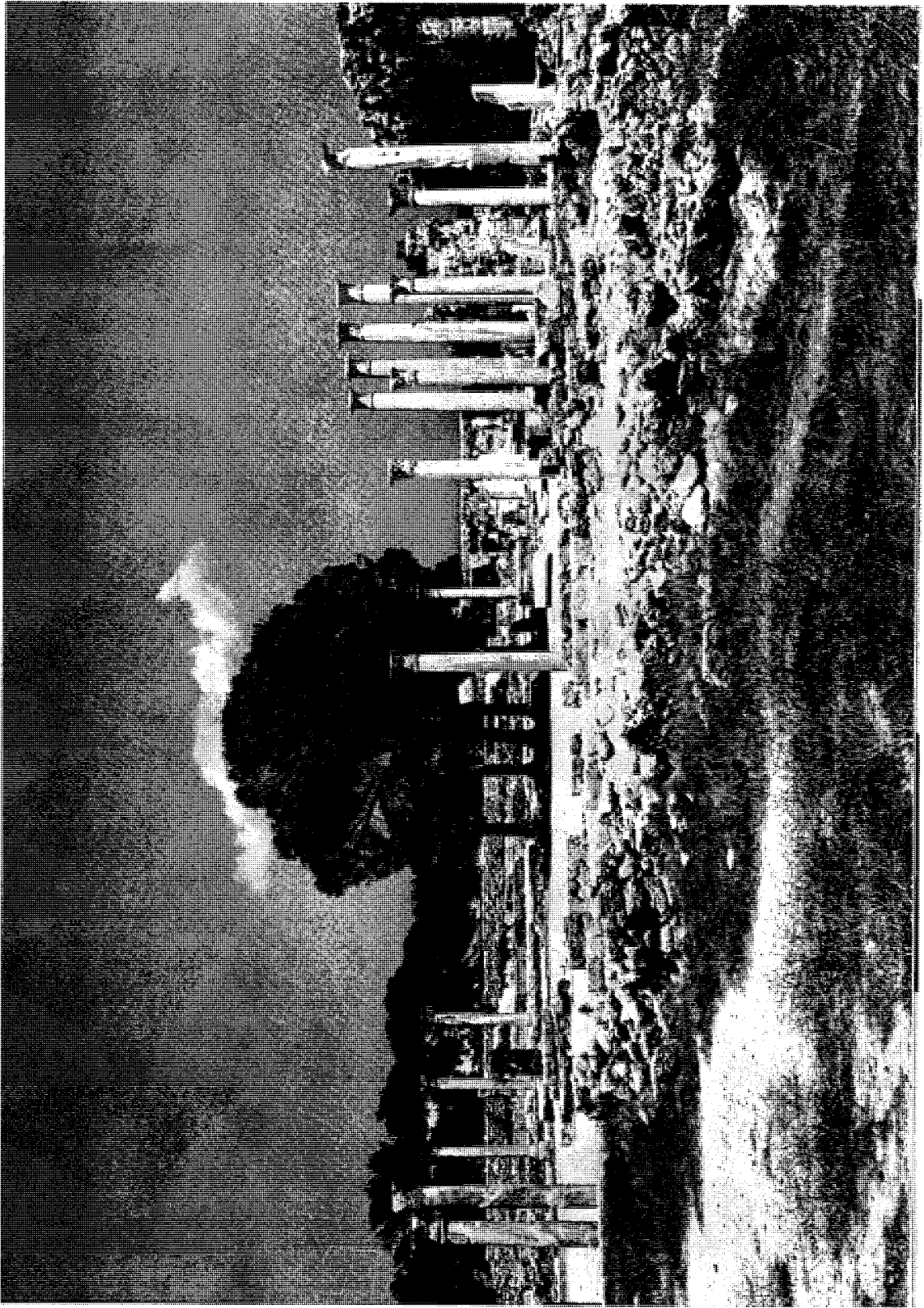
(Photo by AMORC)

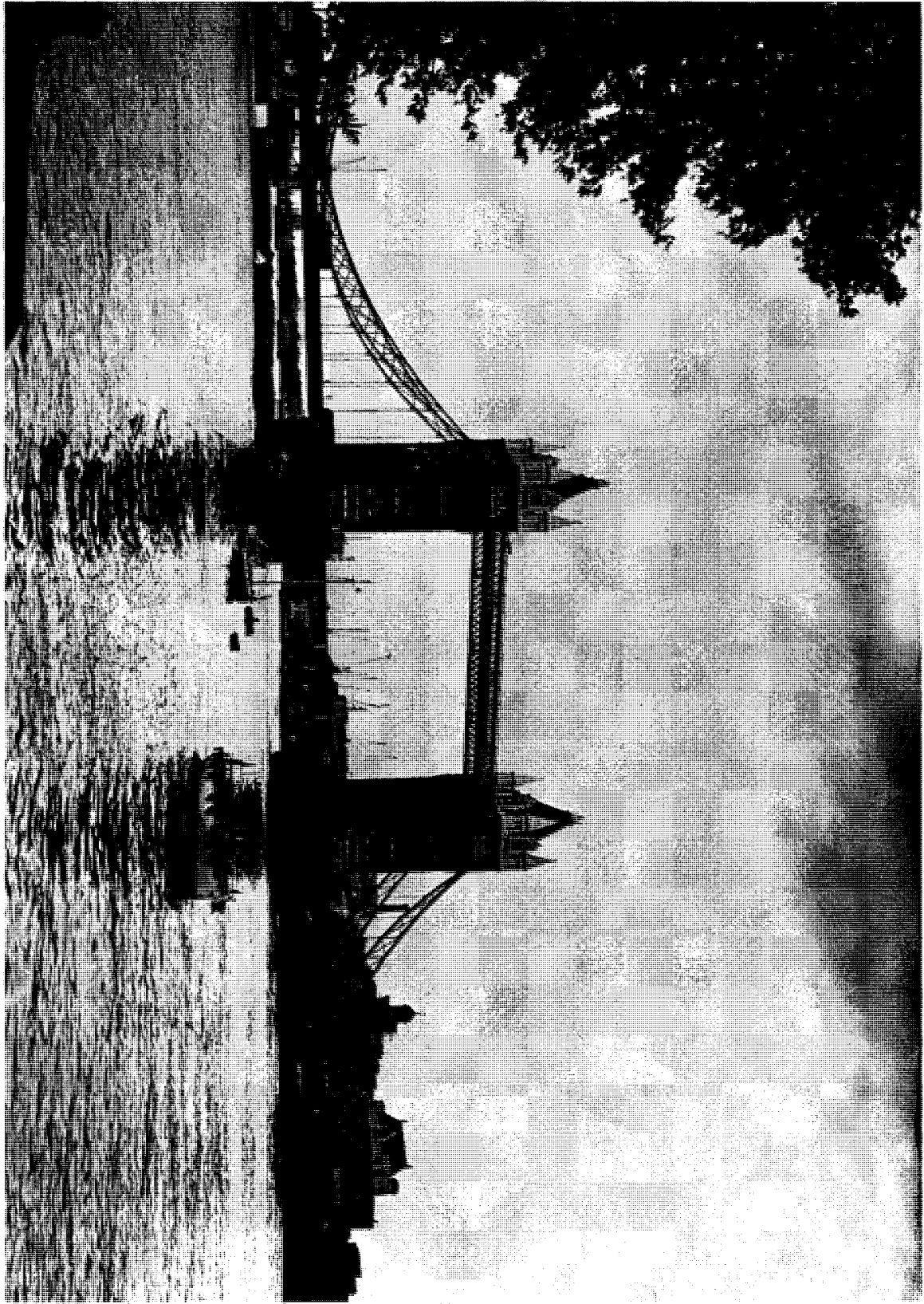
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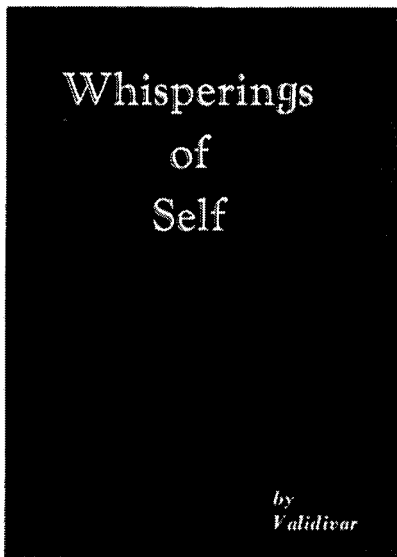
THE TOWER BRIDGE (Overleaf)

The bridge spans the river Thames in London and was built in 1886-94. The two high towers are of Gothic style. In the center is a drawbridge to allow the passage of heavy ship traffic. Near the top is a permanent suspension bridge for pedestrians, no longer in use. The bridge is close to the famed Tower of London, the most historic building in the United Kingdom. Its history involves many tragic incidents.

(Photo by AMORC)







Rosicrucian Wisdom

Whisperings of Self is the interpretation of cosmic impulses received by a great mystic-philosopher, Ralph M. Lewis, who in this work writes under the pen name of Validivar. The aphorisms in this collection comprise insights into all areas of human experience—justice, war and peace, ethics, morals, marriage, family, work, leisure, and countless others. This is an attractive, hardcover book that makes an attractive gift as well as a treasured possession of your own.

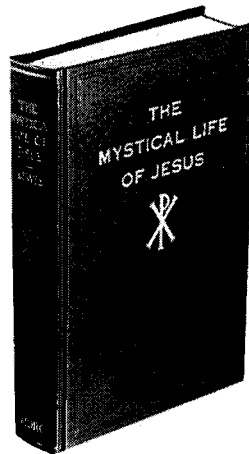
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The Secret Doctrines of Jesus

by
H. Spencer Lewis, Ph. D.

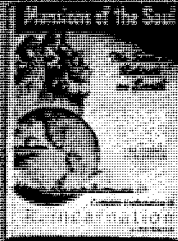
Do you know that from A.D. 325 until A.D. 1370 twenty ecclesiastic or church council meetings were held in which man alone decided upon the content of the Bible? Self-appointed judges in the four Lateran Councils between A.D. 1123 and 1215 decided to expurgate from the Bible those sacred writings which did not please them. But Christ's secret teachings were *privately preserved* in heretofore unknown archives.

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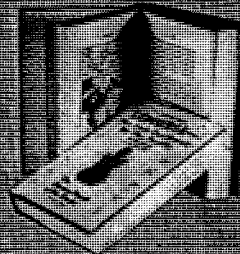
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The Lost Continent of the Pacific



By William S. Carroll

Beneath the rolling seas lie the mysteries of forgotten civilizations. Swept by the waves, half-buried in the sands, worn away by terrific pressure are the remnants of a culture little known to our age of glory. Where the mighty Pacific now gulls in a stark, sweep of thousands of miles, there was once a vast continent.

This land was known as Lemuria, and its people as Lemurians.

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BRAVE NEW ERA

It was not until the first manned trip to the Moon that astronomy finally reached its age of exploration, and for the first time its practitioners had the opportunity of examining, firsthand, a tangible part of their field of study in the form of the samples of lunar soil brought back by the astronauts. Many of the cherished concepts and theories about the Moon's origin and composition had to be scrapped and new ones formulated. More questions have been raised than were answered.

The same thing holds true for the other celestial bodies, including Mars. Although as yet there has been no manned mission to Mars, the two probes of the *Mariner* series sent to fly by and transmit close-up pictures of its surface have also raised more questions than the ones they were to answer and caused a storm of bitter controversy, especially in regard to Mars' satellites.

The two Martian moons have been a subject of discussion ever since their discovery—almost one hundred years ago—by the American astronomer Asaph Hall, when he showed that, strangely enough, they corresponded in distance and orbital period with those described in *Gulliver's Travels*, a book written by Jonathan Swift during a time when not only they were unknown but in which there existed no instrument capable of rendering them visible. The peculiar thing about Hall's discovery of these two satellites, which he named *Deimos* and *Phobos*, was that for quite some time before much more skilled astronomers than he, with far superior telescopes, had been directing their efforts toward determining whether Mars had any moons. To Hall, the satellites seemed to suddenly appear one night in 1877.

How could this have been? One of the most interesting explanations is that perhaps the satellites had not been there the night before, and that Hall was the first to study Mars on the following night. Since the coming of artificial satellites and serious talk about space stations by scientists and not by the much-maligned science-fiction writer, this no longer seems as an unlikely possibility.

In a scholarly article published in 1959 in the November issue of *Discovery*, the Soviet Professor Chtlovski, an expert on radio astronomy, concluded that due to its orbital behavior Phobos—the larg-

est and innermost of the two Martian moons—could be hollow and artificial, since it exhibited all of the orbital characteristics observed in man-made satellites; not only that, but friction with the thin Martian atmosphere due to the closeness of its orbit was causing it to slow down and approach the planet.

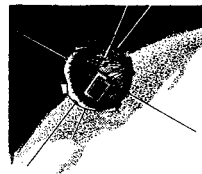
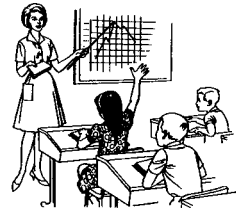
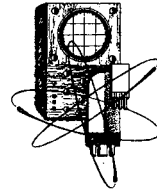
It is interesting to compare all this with the carefully reserved preliminary evaluation of the *Mariner 7* photographs recently released by NASA in a tersely worded statement which indicated that Phobos appeared "lopsided—considerably longer than it is wide" and possessing some unique characteristics. It seems that close-up photographs showed that it was larger than previously believed, measuring about eighteen kilometers from pole to pole and twenty-three kilometers in diameter at its equator; it is the darkest, most nonreflective body of any size yet observed in the solar system—darker than any other known planet, satellite, or asteroid, indicating, among other things, a relatively dust-free surface.

Professor Bradford A. Smith, a New Mexico State University astronomer who studied the *Mariner 7* photographs of Phobos (Deimos was not photographed at all), stated that its nonspherical shape suggests that it did not form by accretion (gradual accumulation of space debris) around the planet at some primordial time, "but may have been captured in its present form at some later time."

There would seem to be four possibilities left to explain the behavior of Phobos: 1) that it is a natural satellite of very peculiar characteristics, in a unique, decaying orbit about its primary; 2) that it is an artificial satellite placed in orbit about Mars by some unknown intelligence during relatively recent times; 3) that it is a space station of some kind; and 4) that it is a giant vessel—a spacecraft—left in a parking orbit around Mars for reasons better known to them.

It is expected that within the next ten years it will be possible to launch the first manned expedition to Mars, and our curiosity regarding which of these four possibilities is the correct one may have to wait until then; in the meantime, we can find solace in the fact that we will not have to wait too long for the answer, for surely it will be determined during the course of this, our brave new era.

—AEB



Adventures In Reading



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By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Price, \$2.95 (£1/4/9 sterling).

WHISPERINGS OF SELF

By Validivar

Whisperings of Self is the interpretation of cosmic impulses received by a great mystic-philosopher, Ralph M. Lewis, who in this work writes under the pen name of Validivar. Price, \$2.95 (£1/4/9 sterling).

GLANDS—Our Invisible Guardians

By M. W. Kapp, M. D.

Do you realize that minute organic substances—glands—often cause your weaknesses and your strong points? They fashion your character and influence your personality. Each glandular excess or deficiency produces a glandular type—a distinct kind of personality. Learn what your glandular personality is. Illustrated. Price, \$2.95 (£1/4/9 sterling).

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