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March 1970 •

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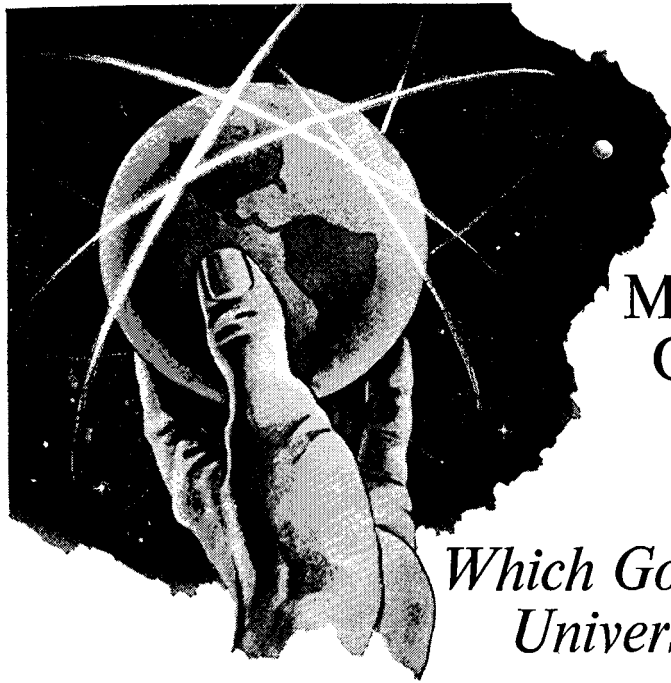
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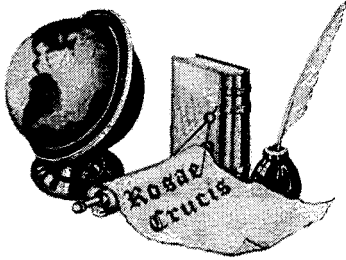
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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CONTENTS

Wavel Castle and Cathedral	Cover
Oriental Splendor (Frontispiece)	83
Thought of the Month: The Establishment	84
Setting the Untouchables Free	87
Breaking the Language Barrier With Symbols	90
The Unbelievable Beethoven	93
The Celestial Sanctum: Our Polluted World	95
Medifocus: Eisaku Sato, Premier of Japan	97
The Medical Knowledge of Babylonia	98
Social Evolution	101
Things Not Changed by Time	103
Conclaves	104
Reincarnation Lore Explored	105
What Concentration Will Do	108
Rosicrucian Activities Around the World	114
Where Philosophers Trod (Illustration)	117
Entry Into Eternity (Illustration)	118

ORIENTAL SPLENDOR

Bangkok, Thailand, known as the *Venice of the Orient*, abounds in magnificent Buddhist temples such as this. The conical towers are known as *wats* and are resplendent in intricate varicolored tiles with gold inlay. With all their secular and symbolic beauty there is an incongruity with their setting, for today most are surrounded by a complex of modern buildings in booming Bangkok.

(Photo by AMORC)

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March, 1970

No. 3

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THOUGHT OF THE MONTH

By THE IMPERATOR

THE ESTABLISHMENT

THE WORD *establishment* has become a cliché for the existing customs of society and many of its traditions. Among certain of the youth it is used as an opprobrium to represent all that which in their opinion constitutes the evil and obsolete practices of modern society.

The extremist element attacks the institutions of society and is loud in its condemnation of them and seeks to overthrow them. However, in the majority of instances they have not come forward with any rational plan of replacement of that which they protest. Revolution in itself is not evil; at times it becomes necessary to remove a condition which is destructive to mankind. Even the application of force as a last resort in revolution is necessary where reason is ineffectual to correct an obvious wrong. But revolution must have its *positive* side, as well. It must not only remove an existing condition but also replace it with something remedial or better, or else it, too, is basically nefarious in its function.

Are there grounds for youth's rebellion against the establishment? Consider the big, corporate industries, the free enterprise system. Their basic purpose is the *profit incentive*—profit for the corporation and its myriad stockholders. Whether this is socially wrong as an objective of society is a controversial matter and one of political ideology. It has never been shown that capitalism is inherently a false system any more than absolute socialism has been proven a one-hundred percent virtue.

Where the realistic criticism lies, and which is voiced by many youthful and thoughtful protesters, is that the profit incentive has been made a goal by the establishment at the sacrifice of nearly

all else. It is declared that the whole ecology, the human environment, and the earth's natural resources are being sacrificed to this sole end of securing a profit.

Even if a corporation functions according to the existing laws to which it is subject, that is not sufficient. In other words, a mere legal operation is not enough. An industry, a business, has not just a legal obligation to society; there is also an ethical and moral obligation. What is it doing to replace in society, in environment, what it has converted of natural resources to its own, specific, material ends? The payment of taxes—that, again, is just a legal imposition. Further, such taxes in most instances do not mitigate the often ruthless waste and destruction which an industry may force upon its environment and thereby upon society.

Large Cities

Nearly 2500 years ago Aristotle said: "Neither must we suppose that any one of its citizens belongs to himself, for they belong to the state and are each of them a part of the state, and the care of each part is inseparable from the care of the whole." Why should it not be incumbent upon the establishment, business, industry, commerce to further an *ideal* which definitely contributes to the betterment of the whole society? Why should not their enterprise be subject to investigation from its very *beginning* as to its possible impact upon the environment, upon the welfare of mankind? Why must there be no consideration of such activity until pollution and ecological damage reach an obviously catastrophic proportion?

There are numerous examples of the lack of foresight or even malicious indifference to the impending damage to

*The
Rosicrucian
Digest
March
1970*

environmental conditions on the part of commerce and business. Today we hear loud lamentations about the degeneracy of large cities and how they have become breeding places for the virulent conditions of crime, disease, and the multiple pollutions of the essentials to life. It was only a few years ago—and it still exists in many cities—that it was a practice to campaign for increasing the local population of cities. Chambers of Commerce sent out elaborate pictorial folders (and still do) to industries in other areas, lauding the advantages to industries if they would but move to their area. They send out lecturers who exhibit motion pictures and slides across the nation to industries for the purpose of enticing them to move into their city's boundaries.

Motivation of Profit

The local news media are equally responsible. They boast in their editorials that their community will have a million or two million population before the turn of the century, or even in the next decade! Yet, in the same press will be news articles delineating all of the ultimate, noxious effects of such a population explosion being already felt in other cities. They relate traffic tie-ups, ghettos, school shortages, influx of crime, poverty, and disease. Frankly, it is often the motivation of profit incentive without the consideration of its consequences or realistic idealism, that accounts for these things. The bringing into a community of more and larger industries means, of course, more taxes as also does the influx of individual property owners.

Even more insidious is the fact that some city managers have a contract with their city which stipulates that their salary increase is contingent upon the growth of the population of their city. The theory underlying this is that the greater the expansion of the community, the greater is their responsibility—for which they must be compensated! It is apparent that with many such individuals an effort to annex nearby towns to their city and to bring in an influx of people and industry is strictly a personal advantage

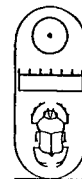
regardless of its deleterious effects upon society as a whole. Again we quote appropriately from Aristotle: "A great city is not to be confounded with a populous one."

Environment

Modern youth observes that at many universities and in the technological training being offered today the objective stressed is one of *material success* for the individual. This is construed as meaning receiving a position with one of the larger industries at an excellent salary with the potential for further increases. But at what cost? The outside, physical world—the one surrounding the personal lives and jobs of the individuals—is crumbling. Forests are being denuded or their growth affected by air and water pollution. Raw materials are being depleted. Scenic areas are giving way to the construction of dams to supply water for increasing population and industrial requirements. What, then, is the establishment offering? A higher education, greater pay, *and* a miserable world in which man and his offspring may live.

So imbued with the concept that money, alone, justifies and will compensate for all else are some of the industrial executives that they are actually blind to their insulting proposals to conservatives and the realists of society. For example, the oil drilling off the coast of Southern California caused a tremendous leakage that blighted miles of magnificent beaches. It also destroyed thousands of birds and other wildlife in a most appalling way. It caused millions of dollars of damage to home properties along the beach front and to private boats. Notwithstanding the protests of thousands of indignant citizens in the area, the Government has given permission for *further drilling*, and further leakage has also recently occurred.

When the justifiable hue and cry came forth against the continued drilling by a certain oil company in the same area, the principal executive made a fatuous reply. He offered to allow the city to share in the profits that would be made! In other words, let the populace sacrifice the beauty of their beaches, allow the sea to be polluted by



further potential leakage, and denude the area of wildlife by destroying its environment—all in consideration of the payment of *dollars!*

It was so apparent again that the *profit incentive* excluded any and all other idealism—the aesthetic and humanitarian. All such were adumbrated by the proffered monetary compensation. Such was intended to placate and satisfy all of the people's interests.

We cannot hope to extricate ourselves from the conditions in which society finds itself until the establishment adopts a new idealism, one that at least circumvents and controls yet does not destroy the *profit incentive*. Perhaps Aristotle centuries ago summed up this necessary ideal: "And the state is the union of families and villages in perfect and self-sufficing life, by which we mean a happy and honorable life."



For Your Friends

A SOUVENIR EDITION

THE JUNE *Rosicrucian Digest* will contain an insert of full *natural-color photographs* of the new Rosicrucian Administration Building to be completed this month. This handsome building, in true classical Egyptian design reminiscent of one of the great temples of Egypt, has already attracted much public attention and acclaim. However, its value is not solely aesthetic. It is also *utilitarian*. It houses most modern facilities for serving Rosicrucian members throughout the world.

We believe you will be *proud* of your special pictorial copy. We suggest that you take this occasion to *send a copy* to a friend and introduce him by this attractive means to the Rosicrucian Order, AMORC.

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March
1970*

Setting the Untouchables Free

by WILLIAM C. SMITH

Gandhi and the caste system

MOHANDAS K. GANDHI was a leader in India's drive to gain independence. This destined liberator of India was born October 21, 1869, in Porbandar, a small principality on India's west coast. While the process of loosening British bonds was going on, Gandhi also managed to gain freedom for millions of his fellow men who were weighted down by the shackles of untouchability.

For a long time India had been under the domination of a rigid caste system. There were four castes: the *Brahmans*, or priests; the *Kshatriyas*, or warriors; the *Vaisyas*, or merchants and farmers; and the *Sudras*, or craftsmen. Then, below these four castes were the *untouchables*.

The development of the caste system goes far back. As the years rolled along, the system became increasingly rigid. A person's status in life was rigidly determined and he could do nothing to change it.

The untouchables were free men long ago. They belonged to an aboriginal race which was conquered by the Dravidians before the bearers of Aryan culture arrived. They remained outside of the social systems of both of these more advanced groups.

Untouchables received the most humiliating treatment. Large numbers could not be touched while others could not even be looked upon, lest they bring defilement. Very commonly they had to keep more than two hundred yards away from the main highway. If a Brahman passed by, they would retreat into the fields. They could move about by night when there would be no shadow to pollute some caste man.

The untouchables were the poorest of the poor. They had no property.

They had only rags for clothing and scraps for food. Small children would join dogs and goats in exploring heaps of refuse. They could not draw water from the village well. Often their only source of water was the ponds where the cattle were washed. Their children could not attend the village school. Occupationally, they were the street cleaners, scavengers, and latrine cleaners. They did the work which no caste man would do.

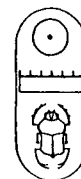
Gandhi spent several years in Africa where he had been able to win several important concessions for the Indian people resident there. He returned to India and set to work for his countrymen.

Unprecedented Action

In May, 1915, he established an ashram at Allahabad. An ashram is a village settlement, a hermitage, a retreat. It is a co-operative life, lived more or less apart from the surrounding world, in which a group of men and women are dedicated to some cause of human betterment. It is really a school in which men and women are trained for some important service. Some two hundred persons joined this ashram.

In setting up this community, Gandhi did not merely utter some meaningless words, but he acted in accord with his expressed convictions. Very shortly after the opening of the ashram, he did something which brought problems: he invited an untouchable couple and their toddling baby daughter to join the group. He declared that untouchables must be accepted into the ashram and be treated as equals.

This act brought immediate response from the caste people in the community. The first difficulty was in connection with the use of the well. The man in



charge of the water lift objected that drops of water from their bucket would pollute him.

The rich caste men discontinued their support of the ashram. With this stoppage of monetary aid came rumors of a social boycott which would cut off all the usual facilities, such as food and other services. This situation left Gandhi without funds, but even then he did not yield. He was on the point of moving his colony to the area of the untouchables where they would gain their support from their own manual labor. At this point, a stranger came and donated a sizable sum of money which made a move unnecessary. Gandhi was coming to be known as a Mahatma, a Great Soul, and it is highly probable that this was responsible for the timely gift that saved the situation.

The Conscience of India

The acceptance of the untouchable family—husband, wife, and baby daughter—was an incident of prime importance at the outset of Gandhi's career in India. The real climax of his devotion, however, came when he adopted this untouchable baby girl as his own daughter and with her brought the untouchables right into his home and heart. This served notice to all India that he would have no part in the cruel strictures upon untouchables.

Other Indian reformers before Gandhi had expressed some of the same ideas, but no one had gone so far as to take an untouchable family into his home. After that, any person who contributed money for the support of the ashram knew that practices abhorrent to the caste people were carried on there. And yet, as the years went by, the support of the ashram came increasingly from caste members. Gandhi accepted this as evidence that the conscience of India had been touched and that the practice of untouchability was shaken to its very roots.

Gandhi made a very courageous declaration. He called the untouchables *Harijans*, Children of God. He published a weekly paper which he called *The Harijan*. He worked to break down the walls of segregation. This, however, was no easy matter, for many of

the rich withdrew their support, and even his devoted wife revolted at the idea of having an untouchable in the kitchen. The Mahatma, however, was unyielding in his battle against untouchability. He declared that it was "our" fault that these suppressed people were leading such wretched lives in filthy areas outside the towns and villages, and "we" should acknowledge "our" guilt for making the untouchables into the miserable creatures they were.

During the high pitch of the Non-Co-Operation Movement in 1921, it was the subject of "Untouchability" that exercised Gandhi's mind more than anything else. The note that was struck repeatedly was that of India's need for self-purification and repentance for the national sin of considering brothers and sisters to be untouchable.

Gandhi was the greatest champion of this cause and he endeavored to abolish the system. Due largely to his efforts, untouchability was abolished by the Constitution of India. After that step was taken, great efforts have been made to raise the status of the depressed millions.

In his campaign for freedom of India and against untouchability, Gandhi moved about from village to village all over the land. He would stay in a village for a few days and then move to the next one. In each village he would leave a cell, that is, a small organized group of men and women who had been instructed so that they understood the problems. They were then ready to act on behalf of these issues.

Progress and Change

Changes have been taking place and some have been quite startling. In 1948, Dr. Bhimrao Ramji Ambedkar, a man from the untouchables, married a Brahman woman. He was chairman of the Draft Committee that drew up the new national constitution. It is hard to believe that an untouchable was the most important member of that committee, and that in India, the home of caste and untouchability! At this time, also, a man was fined in Bombay for asking an untouchable to bring his own cup for tea. And thus life was

changing; India was on the march and many old barriers were broken down.

Caste restrictions were relaxed all over the country. Any Indian now may choose any occupation he wishes, and the restrictions relative to food, drink, and social contacts with members of other castes are far more relaxed than formerly. The rules relative to marriage between members of different castes remained rather rigid for a long time, but the legislature legalized such unions and they have become fairly common. Not only that, but marriages between Harijans and caste members take place.

Changes took place in many sectors of Indian life. Prominent men and women, for the first time, ate with Harijans and took food from their hands. What was one of the most striking changes was that Harijans were permitted to use the wells in many villages.

Changes have been coming all over, but they have come more rapidly in the cities than in the rural areas. In big cities, like Bombay, caste people and Harijans eat in the same restaurants, flock to the same movies, and rub shoulders in crowded buses.

A taboo hallowed by custom, tradition, and ritual observance is tenacious, but gradually it lost its potency. It had been socially improper to fraternize with Harijans, but, little by little, in many circles, it became socially inappropriate not to consort with them. The practice of untouchability branded one as a bigot and a reactionary.

One very useful activity was the government project in which villagers were taught to play together and to

have recreation together. Nothing like that had ever taken place when life was organized caste-wise. Under the new system, they were taught to play village-wise, across caste lines. Such a program tends to develop a sense of solidarity in the whole village.

Gandhi asked the Congress in 1920 to declare that outcastes might enter schools and use public wells. Many, even Brahmans, supported him in this, but it is not surprising that many were offended.

To Gandhi, the greatest blight on India was the institution of untouchability which regarded the very touch of an outcaste as polluting. It was an extreme form of excommunication and social segregation. He concluded that untouchability was the ugliest blot on India, and it must go!

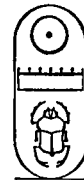
Great progress has been made. While great strides were taken in many sectors of life, untouchability, however, was not all ended; it still existed, contrary to law, in some parts of the country. But it no longer had social and religious approval. The Government had done much, but laws cannot do everything. When certain practices have been followed for century after century, they do not readily yield to new ideas. Laws, however, are useful, for they open the gates through which other agencies and forces may operate more readily.

It has been a cheering sign of progress that the great movement for the uplift of the depressed classes has been springing up in all parts of the land—recognizing these people as men and endeavoring to secure for them their rights as human beings.



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Breaking the Language Barrier With Symbols

by HENRY DREYFUSS*

Speaking in a thousand tongues

A DELICATE AND COMPLEX piece of business machinery was recently shipped from West Germany to a purchaser in New York. Carefully packed and crated, it was stamped with the following marking:

German Carton Symbols



Figure 1.

It arrived in perfect condition. But the recipient, when he unwrapped it, discovered that the keys and levers and switches were all labeled in German, which he was unable to read. Until he found someone to translate for him, his new machine was useless.

The incident illustrates, in a small way, how symbols can transcend language barriers. No one needed to explain to the French stevedores or Dutch merchant seamen or American longshoremen that the crate was to be kept upright, that its contents were fragile and should be kept dry. If the machine itself had utilized symbols in-

stead of words, as on the package, the English-speaking purchaser would have been able to operate it at once.

As airplanes become faster and the world grows smaller, the need for nations to communicate easily among themselves becomes increasingly acute. . . . Artificial universal languages have, so far, failed to bridge this global communications gap. But symbols may ultimately provide the answer. I say *ultimately* because there is still resistance, in our highly verbal society, to abandoning words for pictures even when we know the words will not be understood.

I first became aware of the problem when, as an industrial designer, I tried to persuade our clients to substitute symbols for written instructions on products designed for export. For several years I got absolutely nowhere. Then Deere & Company agreed to let us use symbols on some of the new farm machinery we were helping design. Before we finished we had developed an entire vocabulary of signs and symbols that has since become standard for the industry. (Deere did not copyright these symbols in the hope that they would be accepted by other manufacturers to the benefit of all farmers everywhere). Here, for example, are a few of the signs developed at the time for Deere, and subsequently adopted as standard by the American Society of Agricultural Engineers:

JD/ASAE Symbols

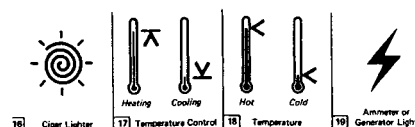
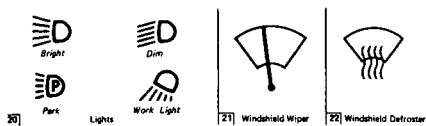


Figure 2.

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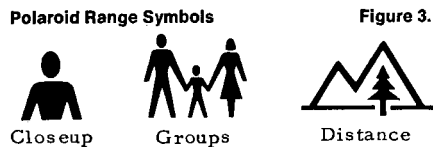
*Mr. Dreyfuss, for many years head of the industrial design firm, Henry Dreyfuss & Associates, has recently extended his interests to other areas of corporate taste and policy—including the development of an International Symbol Dictionary under a grant from the National Endowment for the Humanities.



Our primary concern was safety. A simple, quickly-comprehended form of color is translated to the brain faster and more directly than a written word. The milli-seconds saved in reaction time could save a man's arm—even his life.

There were practical dividends too. Deere ships its products all over the world. The need to translate the various instrument identifications and instructions into the languages of the respective import countries was time-consuming and expensive. Symbols obviated this entirely.

From a design point of view, moreover, pictures proved far more practicable than words. Symbols could be used on buttons and small controls where there would be insufficient room for written instructions. For another client—Polaroid—we substituted symbols for the conventional range scale, which, for foreign markets, would have to be calibrated in meters as well as feet.



Eventually, most American manufacturers will recognize the commercial advantages of utilizing symbols on their products rather than words, but their usefulness will still be limited unless there is standardization. A few industries via their associations have made valiant attempts to adopt standard symbol systems, but they represent the exceptions to the rule. On the whole, the tremendous potential of this wordless *lingua franca* is being dissipated for want of codification and control.

Recently, under a grant from the National Endowment for the Humanities,

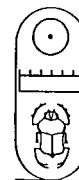
I explored the feasibility of an international dictionary of symbols. The idea was—and is—to bring together, with the help of a worldwide task force, the historic and contemporary symbols of different countries and, from this great mass of material, select existing symbols that would provide the elements of a universal graphic vocabulary.

It would be a staggering task. But I was encouraged to discover that the idea found almost instant support—not only among professional societies such as the American Institute of Architects, Industrial Designers Society of America, etc., but such agencies as the United States Department of Commerce, United States of America Standards Institute, and UNESCO.

This immediate and enthusiastic response is an indication of the need for such a work. From the cave drawings at Lascaux to the computer tape at IBM, man has relied on symbols to represent, instantly and succinctly, certain concepts that would take him far longer to express in words. Yet never before has there been any full-scale attempt to collect and catalogue these symbols.

Symbols fall into several general classifications. There is, first of all, the representational symbol—sometimes called a *pictograph*—which presents a fairly accurate, if simplified, delineation of the object or action in question. A silhouette of a cow to denote a cattle crossing, or a crossed knife and fork to indicate an eating place, would belong in this category. This type of symbol is, naturally, the most easily interpreted by the largest number of people, including illiterates and children, and generally requires only a modicum of prior education on the part of the observer.

There are limitations, however, even to pictographs. Many signs and instructions do not lend themselves to direct, literal picturization. Sometimes the symbol becomes outmoded: the steam locomotive used to denote train crossings in most signs bears no resemblance at all to the modern diesel engine. And occasionally national customs invalidate the symbol; the conventional silhouettes of a man and a woman cause only con-



fusion in India where men often wear skirts and women trousers! Indeed, the prevailing trend in American fashion for women to wear slacks and pant suits may make this familiar symbol completely obsolete in time.

Far more prevalent is the use of *abstract* symbols, or glyphs, that reduce the essential elements of the message into graphic terms. The S-curve that denotes a corresponding curve in the road ahead, or the horizontal wavy lines indicating water are typical examples. The most common glyph is probably the arrow, to indicate direction. In fact, most of the highway signs in general use today are glyphs. They have the advantage of simplicity and—*theoretically*—universality. But they have drawbacks too. When they become too removed from reality—too abstracted—they lose their immediacy and fall into the third general category of symbols, the *arbitrary*.

Arbitrary symbols must be learned, as words are. For example, the diagonal bar or *interdict* is widely used to denote prohibition, especially in Europe. Thus a cigarette crossed by such a bar means no smoking; a diagonal on a sign at a street corner in Great Britain means Do Not Enter. To someone not familiar with this particular “language,” the sign would be meaningless as a foreign word. And sometimes the same symbol means different things in different countries, or in different disciplines. The triangle with its apex at its top, for instance, which is generally accepted as a shape denoting caution, especially to European motorists, signifies “all clear to land” to a helicopter pilot. Nevertheless arbitrary symbols are by far the most common in the cultures of the world. Punctuation, for instance—indeed most alphabets—are no more than organized systems of arbitrary symbols.

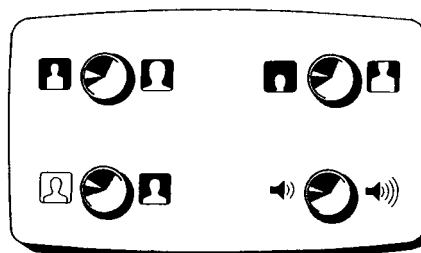
Color provides another dimension to the utility of symbols, and the use of red to signify stop or danger, yellow to indicate caution, green to mean go, and orange as a distress signal are so widely accepted throughout the world that one can almost speak of a universal language of colors. In time this color vocabulary may be extended; purple,

for example has been suggested as a color to be used on traffic signs to indicate a children’s school crossing. And there is no reason why the symbolic spectrum could not ultimately be even further extended. But there are problems here too. White, for example, which the western world considers the color of chastity, signifies mourning in China, where the brides wear red.

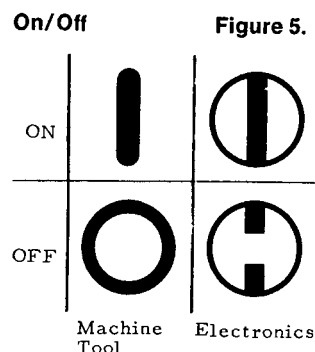
Other difficulties lie in wait for the symbologist, as we have found out ourselves. When we were working with Bell Telephone Laboratories on the forthcoming Picturephone, symbols were developed for the control panel—the knob between each two symbols is turned to activate the control.

BTL Picturephone Symbols

Figure 4.



Bell instituted a series of carefully controlled consumer tests to determine how “readable” these symbols would be to the general public. Every pair of symbols passed the tests with one exception and that, ironically, was a set that had been accepted as standard for the machine tool industry by the International Standardization Organization, namely, the symbols indicating ON and OFF.



(continued on page 112)

The Unbelievable Beethoven

by JOSEPHINE C. WALKER

THE CONCERT hall in Vienna was crowded to capacity. The audience was enthralled with the orchestra's rendition of the *Choral Symphony*—it seemed as if the applause would never end.

At the left of the stage stood a fifty-year-old man facing the orchestra, seemingly unaware of the audience behind him. Suddenly, one of the musicians gently turned him around, and he saw the people clapping frantically, some of them weeping. The man was Ludwig van Beethoven. He was totally deaf. The audience was applauding the magnificence of the Symphony he had written—some wept because the composer could hear no sound—neither his own music nor the enthusiastic applause.

Beethoven's hearing began to fail when he was only twenty-five; at twenty-nine he found it difficult to hear either music or the voices of friends. "I am deaf," he said to one of his pupils "had my profession been any other, things might still be bearable but as it is, my situation is terrible."

Despite the handicap of deafness and what he considered his *terrible* situation, Beethoven was one of the world's greatest composers—nine symphonies, innumerable sonatas and concertos. This year of 1970 marks the 200th anniversary of his birth; yet today his symphonies and sonatas are known and loved perhaps even more than in his own time. His music is deeply emotional yet manifests magnificent power and grandeur. It seems to speak to the world of the struggles, aspirations, and triumphs of the soul.

Beethoven was a great artist and genius, but he was equally great as a man. He once wrote to a friend, "My art shall be devoted to no other object than



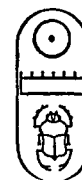
the relief of the poor." When he gave a concert for wounded soldiers, he both composed and conducted the music played, but when payment was offered he said, "I never accept anything where humanity is concerned."

Beethoven was born in 1770 in Bonn, Germany, and his genius was discovered at an early age. He received a public school education and for many years his father made young Ludwig practice his music way into the night, sometimes telling him he could have no dinner until his evening practice was over. The sternness of his father at times made his early years of study almost unbearable. His mother loved him, tried to help, but was powerless against the forcefulness of her husband.

Despite the forced pressures, young Beethoven's music ability increased. At eleven, he had mastered Bach's *Well-Tempered Clavier* and played in a theater orchestra. Two years later he was court organist. He sometimes composed pieces too difficult for his small hands to reach. "You can't play that, Ludwig," his teacher would say—and the boy would reply, "I will when I get bigger."

Young Beethoven's greatest desire was to meet and play for Mozart who lived in Vienna. Eventually he saved enough money to make the trip. He met the great Mozart, played for him, and then asked Mozart to furnish a theme—on which young Beethoven then improvised so beautifully that Mozart was fascinated and said to other musicians present: "Mark that youth! He will give the world something worth listening to some day."

While in Vienna, Beethoven's mother died. Shocked and grieved, young Ludwig hurried home and for the next several years remained in Bonn, giving

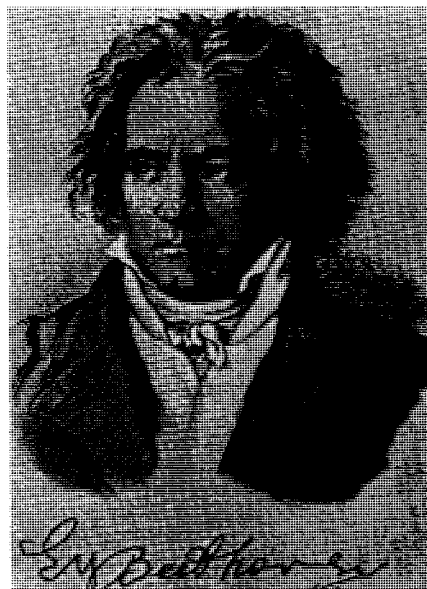


lessons and caring faithfully for his father and brothers.

At twenty-two he was finally able to return to Vienna, again played for Mozart, and studied for a time under Haydn. Gradually his fame spread and the Vienna public was eager to hear his music. After his first public appearance, Beethoven rapidly became a favorite among the aristocrats of Vienna; he gave lessons to many of the nobility. His whole life was devoted to music. He loved the country and, when possible, escaped from the city to where he could enjoy trees, flowers, and the open sky. Always he carried a notebook with him, composed as he walked, and once wrote, "I am always happy in the woods, where every tree speaks to me." Much of his love of nature is expressed in the beauty and sweetness of his music.

Beethoven's happy years were of short duration, for when he was twenty-five his hearing began to fail, and a few years later he was totally deaf. Lonely and defeated because of this handicap, gradually he came to avoid society. "You cannot imagine how empty and sad my existence has been," he wrote to a friend. But his own impairment and loneliness gave him great sympathy and warmth for others. He once visited a friend who had just lost her son. When he entered the room, unable to converse with her, he said, "We will talk to each other in tones," and he sat down at the piano and began playing. Later the mother said, "He told me everything in his music and at last brought me comfort."

Beethoven, cut off from communication, was absorbed only in his music. He continued to compose. His nine great symphonies are all masterpieces. His *Eroica Symphony* and *Moonlight Sonata* are loved and appreciated more today than they were nearly two hundred years ago when he wrote them. By this time, Beethoven's notebooks were his only means of communication with the outside world. Fortunately, these have



National Archives-131-GR-4B-2

been preserved and today form one of the rarest treasures in the Imperial Library in Berlin.

Still another burden was to be laid on the composer's shoulders. When his brother died, he left his ten-year-old son in Beethoven's care.

When Beethoven died at the age of fifty-seven, thousands of people lined the streets to honor one of the greatest composers the world has ever known. Among the thirty torchbearers were many eminent musicians, one of whom was Franz Schubert.

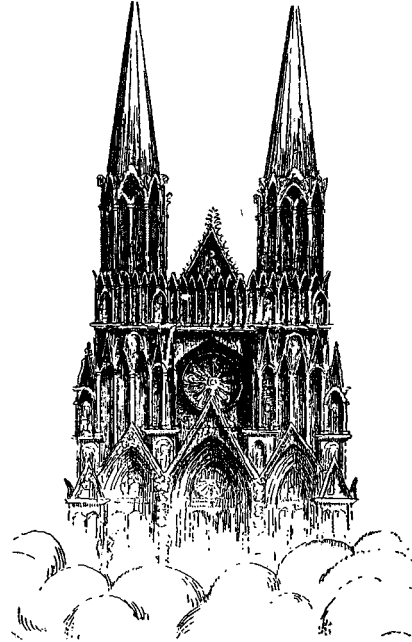
Beethoven was not only a genius; he was also a great man, endowed with a great gift. Through continued grief and misfortune, he lived in a world of silence, unable to hear what he devoted his life to and what he loved best. On the 200th anniversary of his birth, the world can be grateful that Ludwig van Beethoven lived, and for his heritage of music that will live and be loved as long as there *is* music.

IT IS DIFFICULT to receive information through any news media today—newspapers, radio, or television—without finding some reference to pollution. Our lakes, streams, cities, and even the air have become polluted. It is a problem that is becoming worldwide. Smog, or air pollution, was limited to certain restricted areas a few years ago. While there is still a great part of the world, fortunately, where one can breathe pure and clear air, there are larger and larger portions of it where pure air is something rare and difficult to find.

Like some other conditions that have existed in the world, there is a great deal of talk today about pollution, but very little is actually being done about it. Some states have adopted restrictions upon burning and upon polluting the air through exhaust from internal combustion engines. Other minor steps have been taken with the idea of controlling air pollution. There have also been restrictions put upon dumping of refuse in lakes and streams, but what has been done is only a minor token in comparison to the growth of air and water pollution that has taken place in the last ten or twenty years.

The question is, What are the prospects for the future? Is this a problem with which every individual should be concerned? Certainly, if we are reaching a point where good, pure, fresh air and water are becoming a premium and difficult to obtain, it should by all means be an important matter for every individual to think about, but thinking alone is not going to change the situation. Action has to be taken, and action is going to interfere with many of the civilized processes of society.

From my office window I can frequently see jet airplanes taking off from a local airport and leaving a stream of air pollution behind them. Now, I am not going to recommend that all jet airplanes should be grounded. Certainly I, like anyone else, find them convenient for transportation from time to time, and I would very much dislike not to have the availability of such transportation. Surely, intelligent human effort can be directed toward modification of present-day systems and procedures so that there can be some control over the amount of pollution



The Celestial Sanctum

OUR POLLUTED WORLD

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

that is produced by this type of engine, and in this manner minimize the pollution.

Whether or not man will take steps fast enough to be able to gradually make a change, or whether there will have to be abrupt changes in our habit patterns remains to be seen. In other words, is man intelligent enough and unselfish enough to truly devote himself toward meeting this problem without any prejudice or personal desire for gain upon his own part?

When we refer to our polluted world, we possibly should think more broadly



than just a materialistic concept. Pollution applies primarily to our physical or material world. It refers to excess material that has not been properly disposed of and therefore not eliminated. But pollution can also be carried out to a further extent. There are many polluted minds in the world today, minds that are polluted with extraneous concepts, with ideas that are not constructive, with concepts that do not serve as a conducive means of developing the best there is in the human being.

Look at the literature available in bookstores or on the newsstands. Frankly, much of it is useless. I am not going to give a lecture on moral concepts and what should or what should not be banned or read by different age groups. I am going to refer simply to the fact that the human being today is in a sense caught or restricted to an area of a polluted, material world and a polluted mental world. Motion pictures, television, and books are available to almost all individuals in civilized countries at moderate cost. But what one gains from these sources seems to me to be very little.

I do not object to the printing of good novels or the dramatization of good stories, but man cannot live to his fullest extent on the imagination of someone else. We can fill our minds with the writings of others or the dramatizations we witness, but during that time we are shutting ourselves off from our own evolution. Restricting ourselves to the reading of novels, to the viewing of dramatizations on television, is to shut off our own creative functions. We were placed here, as has been so many times repeated, to develop our attributes, our abilities, and our potentials. We are not going to be able to do that simply by accepting the writing of someone else and viewing the dramatizations prepared by other persons. We have to do something ourselves. To use our own imagination for creative purposes is to draw upon the full attributes of ourselves and to learn to call upon our own inner self.

I read recently some place that the average American—I do not know whether this applies to all the rest of the world—spends from three to five

hours a day before his television set. Are you an average American, or are you following this average American pattern? If you spend that much time before a television set or the reading of useless material, you are not committing a moral wrong. In fact, you are doing nothing wrong. You are doing nothing that is not your perfect right to do, but one thing you are doing is *wasting* your life. You should spend at least a part of that time directed toward your own development.

It may sound similar to an old-fashioned sermon of an orthodox religious preacher to say that you cannot take your television set or your modern novels with you when transition comes. If you spend your life absorbed in this pollution, then you will have nothing to take with you. What you can take into eternity is the intuitive glimpses that you have had of the Infinite, of the mystical awareness of the Divine which you can develop within your own consciousness. This is what is needed to offset modern-day pollution. Plain, individual development and awareness of inner values are the antidotes to all that is extraneous and not eternal.

It is always difficult to discuss this subject, because it appears that I am telling people that they should not enjoy a good novel, for example, should not look at television, and should not do things for purely physical pleasure. Man is placed upon earth to enjoy the fruits of the earth. We can all have physical pleasure. The Rosicrucian philosophy does not deny the individual the right to enjoyment and to live in order to find a degree of happiness and attainment, but it does ask that a fundamental principle be practiced—that of balance and harmony.

As I have already stated, the objective world, both materially and mentally speaking, is polluted. Man needs to shut himself off from the objective world upon occasion. Every individual should give some time to meditation upon his beginning and where he is going. Man has the innate ability to relate himself to a divine force that will produce satisfaction and awaken values within him that will last in a future not limited by the

physical world and its pollution, its waste, and the self-centered activities of human beings seeking material pleasures or possessions.

We are of divine origin, and we can return to a divine nature, but we have to be able to discriminate, to select in the course of our lives those activities that are conducive to this nature and to limit our physical pleasures to a reasonable extent within the term of our life. Tolerance, with a degree of realization that life is neither all physical nor all psychic, is an important lesson to learn. We should learn balance. We should give some time to our psychic and spiritual natures, at least as much as we can, and at the same time realize that we cannot devote an entire life involved in attaining physical satis-

faction and in physical entertainment. Learn balance and harmony, and you will have taken the first step in knowing the purpose of life and in gaining a conception of true values.

The Celestial Sanctum

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



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.

April: The personality for the month of April is Eisaku Sato, Premier of Japan.

The code word is **JOLE**.

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



MARSHAL TITO

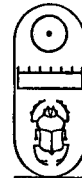
June:

The personality for the month of June will be Marshal Tito, President of Yugoslavia.

The code word will be **RECOG**.



EISAKU SATO



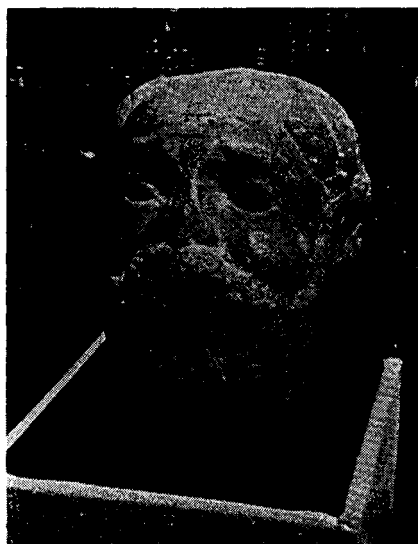
The Medical Knowledge Of Babylonia

by DR. ALFRED LEIX

THE TALENT for systematization which characterizes Mesopotamian thought at almost all the stages of its development, led to a rigorous organization of medicine that appears to have been absent in the other countries of antiquity. From the Vendidad of the Zend Avesta we learn that the Persians differentiated three kinds of doctors: the knife doctor, the herb doctor, and the exorcising doctor. Yet, this division, like so many other elements of Persian culture, derives from ancient Assyrian tradition. The preface of a medical compendium from the library of Ashurbanipal, which was translated and edited by Friedrich Kuchler, contains the following words: Cures and achievements of the master of the lancet, instructions for exorcisers, ingenious doctrines, association of the physicians of the god Ninib and the goddess Gula.

Thus there was in the Assyrian Empire at that time an organized body of physicians who, as might be expected, had placed themselves under the protection of the "divine female physician," Gula, and her spouse Ninib. Apparently this body was already divided into the same three classes. The one was concerned with the activities expressed by the word "cures"; the second with the "achievements of the master of the lancet (Sipir bil imti)"; the third with exorcisms. But just as Ashurbanipal's library and the Assyrian culture of his time were derived from many sources, so this classification probably also has a long history.

It goes back at least as far as the time of the great King Hammurabi of Babylon (c. 1950 B.C.). In his well-known law code nine paragraphs are devoted to the physician (Asum). The doctor's knowledge is exclusively surgical in nature. He knows how to operate serious wounds with a bronze knife, to couch a cataract, and he is severely punished for any mistake. At



BABYLONIAN STONE HEAD

An unusually fine Babylonian stone head which appears to have been sculptured from an original living model. In all probability it is the sculpture of some official at court or one of the numerous princes.

—Found at Ninowa in Mesopotamia, 700 B.C. (In the Babylonian Section of the Rosicrucian Egyptian Museum)

the same time, there were certainly exorcising physicians, and they were probably specialists for that which we today call internal medicine. That the law does not mention them is probably due to the circumstance that they were primarily priests, who are not mentioned at all in Hammurabi's laws.

Various medical precepts included among the cuneiform tablets of Ashurbanipal's library state that they originated at the time of Naramsin, about 2800 B.C., and we have no cause to doubt it. Unfortunately, it is not yet possible at present to trace the chief lines of medical development in Mesopotamia. Even on such a fundamental question as to whether magic forms the starting point for the medical development of Mesopotamia, or whether exorcising formulas were introduced into medical practice later, there is no agreement. Yet ethnological analogies render the former rather probable.

The reason for this uncertainty is that almost the entire medical literature

consists of compilations by Ashurbanipal's librarians. It is extraordinarily voluminous. In the Kuyunjik collection of the British Museum there are alone 500 fragments of cuneiform tablets with a medical content, a not inconsiderable part of the entire collection.

Surgery

This period, i.e., the 7th century B.C., presents approximately the following picture: Surgery appears to have been highly developed, which is not surprising in view of the incessant wars and campaigns of the Assyrian kings that led their armies as far as Egypt. Among the doctors who were directly subject to the royal command and from whom we have a number of reports, the surgeons appear to have been most important. A report from a doctor named Aradnana to the King is a highly interesting medical document. It reads as follows:

"Concerning the patient with the bleeding from the nose, the Rabmugi told me that bleeding occurred yesterday toward evening. The bandage of the patient is a surgical mistake. For it is attached to the nostrils, so that it hinders respiration, while the bleeding can still go on through the mouth backwards. Let the nose be tamponaded, so that the passage of air through it will be prevented and the bleeding stopped."

From this one may infer that the surgical experience of the Assyrian physicians was quite adequate. At the same time it is striking that the medical treatment of a wounded warrior is never depicted in any of the reliefs that decorated the walls of Assyrian palaces and portrayed the King's military campaigns in every detail. This circumstance is a reflection of the vain-glory and boastfulness of the Assyrian reports of victory, according to which there are only victorious Assyrians while masses of the enemy lie dead on the battlefield. In these reliefs may be found several well-observed pictures of soldiers in the throes of death. The care provided for the returning warrior is often portrayed with great affection.

The medical knowledge of internal diseases appear to have been greater

than the surgical knowledge, if we are to draw any conclusion from the extraordinary profusion of written documents relating to them. Friedrich Kùchler has published a medical compendium from the library of Ashurbanipal, which comprises three cuneiform tablets and gives many interesting insights. The sequence in which the prescriptions are arranged is already interesting. In succession remedies are listed to be given for severe cases of colic, for constipation, vomiting, lack of appetite and voracious appetite, for ineffectiveness of purgatives and emetics, severe intoxication, dry cough, rectal prolapse, gallbladder trouble, and jaundiced eyes.

Clinical Observations

The form of the directions is always the same: "If a man has this malady, then give him this and he will recover."—a typical formulation that also passed over into Syrian and late Jewish medicine. At the same time only the observed phenomena, the symptoms are described as maladies. However, these brief descriptions indicate that the Assyro-Babylonian physicians were capable of making acute and penetrating clinical observations. They also throw some light on the diseases described so that the terminology employed can, to a certain extent, be equated with that used at present. We quote some typical descriptions:

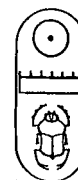
"If a man has a pain in the pit of his stomach accompanied by heartburn when he eats, and if he vomits bile, this man is attacked by a serious *tugatu*.

"If the body of a man is yellow, yellow also his face (his flesh constantly trembling), it is *amurriqânu*.

"When a man's body is yellow, his face yellow and black, the base of his tongue black, it is *ahhazu*.

"If a man eats and drinks, until he is satiated, and he then has a pain in his stomach so that his viscera seem to be on fire and he has colics, it is *mushekînu*."

Although precise identification of these symptom complexes is impossible, it is obvious that *tugatu* refers to disorders of the stomach and the liver, *amurriqânu* to some type of jaundice, *ahhazu*, to a serious icterus, while



mushekînu designates gastric disorders without any apparent hepatic symptoms. In other cases the symptoms are simply described without any name being given to the entire picture. Thus, for instance, the following symptoms are presented:

"If the stomach is distended and at the same time there is muscular contraction and nausea

"If the stomach is puffed up and utters cries (*borborygmi*)

"If the stomach is full of acid

Similar statements are found in sickness of the head and eyes. It need not be said that this frankness speaks only for the trustworthiness of the Assyrian physician. The symptoms are observed, but the disease itself can only be determined by deduction. It is, therefore, not surprising that a large number of prescriptions are listed for the same symptom, e.g., no less than fourteen for colic. This almost certainly reflects a recognition that colic might be due to very different causes

The Assyro-Babylonian pharmacopoeia was extraordinarily extensive. "According to the accessible samples," v. Oefele says, "the cuneiform-writing physician far surpassed us in the multiplicity of prescriptions." A survey reveals the therapeutic use of 250 medicinal plants, 120 mineral substances, and 180 other drugs, not counting those used as solvents or vehicles for the actual medicinal substances. Among them are turpentine, oils and other products obtained from cedars, cypresses, laurel, myrtle, tamarisks and junipers; resins such as styrax, galbanum, myrrh, ambra, asafoetida, and apoponax. Umbelliferae were already employed by the Assyrians as a remedy for stomach diseases, and they were also acquainted with the medicinal values of windflowers, camomile, mustard, and numerous alkalies.

In employing sea-kelp it is possible that the iodine content of the plants produced the actual cure. The juices and skins of such fruits as pomegranates, lemons, apples, and medlars were used. Hemp, opium, solium temulentum, and mandragora were employed as narcotics Unfortunately we are unable to identify numerous remedies that were used, such as the

kasu plant, an extremely common remedy which is prescribed no less than 40 times in the aforementioned compendium. The substances were prepared by grinding, straining, and filtering them; then they were made into ointments and plasters that were spread on a piece of thin leather and applied. Medicaments were administered in milk (various kinds being mentioned), bouillon, honey, oil, wine, and very often in an "intoxicating drink." Dietary regulation was common.

Many different kinds of bandages were used; enemas of various substances, including oils were employed, as well as intestinal irrigations and douches; and a bronze tube, probably resembling a catheter, was used to introduce styrax dissolved in oil into the urethra. Medicaments were applied to the eyes with a bronze spatula. Practical experience had revealed that an individual suffering from a colic is relieved when placed in a position which relaxes the abdominal wall. Massage was known but was regarded as a magical ceremony—the number of strokes was determined by the number seven and the masseur was also required to strike the ground according to precise directions.

In the course of hundreds of years an enormous body of empirical knowledge had been collected by Mesopotamian physicians. Since these peoples were extremely prolific in their literary activity, which often degenerated into a *cacoethes scribendi*, it is not surprising that so very much has survived to the present.

Not only were the inhabitants of Mesopotamia practical people, but also very systematic and profound thinkers. Their accomplishments as astronomers and theologians are well known, and the principles upon which their medical magic is based follow consistently from their entire world viewpoint. They endeavored to think their problems through to the end far more consistently than any other nations of early antiquity. In consequence a theoretical as well as an empirical medicine developed here

Courtesy of *Ciba Symposia*, formerly published by CIBA Pharmaceutical Company, Summit, New Jersey.

Social Evolution

by FRANK H. KENT, F. R. C.

Relation of inner and outer worlds

AS REGARDS the social life of men, especially of men who *do* acknowledge inner thoughts, feelings, and aspirations, it must be assumed that only a limited amount of the totality of individual human living is involved in outer society.

Inwardly every individual, according to his self-awareness, lives in his own private personal world to a very large extent, much more than is realised by psychologists and sociologists in general.

Even among those with whom he is most intimate, such as wife, husband, family, and close friends, every man and woman still maintains that inner private world of living. To outer society, he or she gives as a rule only so much of him—or her—self as considered necessary to maintain that society in a relatively stable condition favorable to himself and others around him. That is to say, he conforms or compromises with his own inner thoughts, feelings, and desires—be they good or bad—insofar as is required by the physical, social, or political conditions in the society in which he lives.

Talk of social, or “psychosocial,” evolution, therefore, tends to be misleading as regards any real or permanent improvement in society as a whole, that is, in relation to its moral, communal, and cooperative aspects of living.

The outer aspect is only the general or most static aspect of society in relation to its own varying outer conditions of environment. We also know, however, that at various times throughout human history there have been periods of uplift in higher-than-average thoughts, feelings, and behaviour; and also periods of depression and decadence, when the general level of morals and character degenerated badly.



Both of these variations are caused by a greater public emergence of certain underlying personal factors in private living. Periods of decadence reveal the lower and less worthy aspects of human nature, such as self-indulgence in lower animal desires and appetites, lack of consideration for others, and so on.

The periods of uplift in personal integrity and character, with real charity, good will, and communal co-operation, result from the emergence of higher personal thoughts, feelings, ideals, and aspirations into public life, usually at first by only one or a few individuals willing to risk giving or revealing more than usual of their personal private beliefs and convictions for the benefit of others.

All social ideals, all dreams and prophecies of social utopias, no matter how logical or desirable they may appear, are still, and will always be, dependent on the inner character of the individuals comprising that form of society; that is to say, they are dependent on both the quantity and quality of individual personal giving and commitments to and within the society.

Therefore our first and greatest need is always the development, *within individuals*, of the qualities necessary to manifest in a truly progressive



society. Such qualities must also include the personal courage, willingness, and ability to express them in and for the benefit of human society as a whole. Thus only can we ever hope for a completely efficient and truly co-operative society. *Humanism* as an ideal is dependent on the degree of *humanity* in all its members.

To put it in another way: since evolution is now centred in the individual rather than in the race as a whole, then collective or social evolution, so called, is always dependent on a majority of evolved individuals—evolved, that is, on the highest known levels of human life.

We may assume that great past leaders, such as Moses, Zarathustra, Buddha, Confucius, Mahomet, and Jesus of Nazareth, were definitely highly evolved beings, spiritual mutations as it were, *but* their degree of evolution of mind and spirit was not transferable as such by physical heredity. It could only be accepted and followed, as precept and example, by the voluntary decision and will of other individuals, both of their own times and in generations to follow.

Lasting social evolution cannot be achieved by any outer theoretical system or ideology, unless and until there is a general acknowledgment and practice of the idea of worldwide *individual* evolution.

The main problem, then of course, is to decide *what* constitutes true and lasting individual evolvement? Obvious-

ly, all individuals cannot be forced into any one pattern of inner thoughts and feelings, but is it not, ultimately, personal moral character and integrity, combined with high ideals and unselfish aspirations, which can transcend all scientific knowledge, all intellectual and cultural attainments, all formal religious systems and behaviour, and all social, political, or economic power and prestige, in the achievement of worthwhile and lasting progress in human social relations?

To use a mundane analogy: the stability, durability, and efficiency of the edifice of human society do not depend basically on grandiose architectural plans, pictures, or blueprints alone. They depend fundamentally on the strength, suitability, and quality of every individual brick, beam, and member used in the building of it. Even more basically, of course, it depends on the stability and durability of its foundations, but that is another aspect reaching into metaphysical realms.

There have always been too many examples of wishful abstract thinking in the building of fanciful "castles in the air"—theoretical utopias with no basis of fact or reality. The making and the quality of the individual bricks, and so on, involved in any structure cannot be taken for granted, so how much more important must it be in building a *human* society where the bricks cannot even be mass-produced, but must be individually moulded, and mainly *self*-moulded at that!



ROSICRUCIAN DIRECTORY

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



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

*The
Rosicrucian
Digest
March
1970*

THINGS NOT CHANGED BY TIME

Yesterday relived today

THUS IT is manifest that the best political community is formed by citizens of the middle class, and that those states are likely to be well-administered, in which the middle class is large, and stronger if possible than both the other classes, or at any rate than either singly; for the addition of the middle class turns the scale, and prevents either of the extremes from being dominant. . . ."



"Moreover, experience shows that a very populous city can rarely, if ever, be well governed; since all cities which have a reputation for good government have a limit of population. We may argue on grounds of reason, and the same result will follow. For law is order, and good law is good order; but a very great multitude cannot be orderly: . . ."



"For the elements which we use most and oftenest for the support of the body contribute most to health, and among these are water and air. Wherefore, in all wise states, if there is a want of pure water, and the supply is not all equally good, the drinking water ought to be separated from that which is used for other purposes."



"The citizen should be moulded to suit the form of government under which he lives. For each government has a peculiar character which originally formed and which continues to preserve it. The character of democracy creates democracy, and the character of oligarchy creates oligarchy; and always the better the character, the better the government."

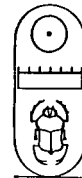


"Young men have strong passions, and tend to gratify them indiscriminately. Of the bodily desires, it is the sexual by which they are most swayed and in which they show absence of self-control. They are changeable and fickle in their desires, which are violent while they last, but quickly over: their impulses are keen but not deep-rooted, and are like sick people's attacks of hunger and thirst. They are hot-tempered and quick-tempered, and apt to give way to their anger; bad temper often gets the better of them, for owing to their love of honour they cannot bear being slighted, and are indignant if they imagine themselves unfairly treated.

"While they love honour, they love victory still more; for youth is eager for superiority over others, and victory is one form of this. They love both more than they love money, which indeed they love very little, not having yet learnt what it means to be without it—this is the point of Pittacus' remark about Amphiaras. They look at the good side rather than the bad, not having yet witnessed many instances of wickedness. They trust others readily, because they have not yet been cheated. They are sanguine; nature warms their blood as though with excess of wine; and besides that, they have as yet met with few disappointments.

"Their lives are mainly spent not in memory but in expectation; for expectation refers to the future, memory to the past, and youth has a long future before it and a short past behind it: on the first day of one's life one has nothing at all to remember, and can only look forward. They are easily cheated, owing to the sanguine disposition just mentioned. Their hot tempers and hopeful dispositions make them more courageous than older men are; the hot temper prevents fear, and the hopeful disposition creates confidence; we cannot feel fear so long as we are feeling angry, and any expectation of good makes us confident."

—ARISTOTLE, 384-322 B.C.
(Selections, Edited by W. D. Ross)



Everything Influences Something

THERE COMES a time when man must realize that everything he does and everything he says matters to someone. For the influences of our smallest actions reach far beyond our realm. Man must strive to live at his best not just for himself but for the sake of others. Someone with toil built the house we live in. Someone with aching back cleared the land which feeds us. Someone with patient hands lifted the stone to pave the roads on which we walk. The path was made open for us by those whose faces we never saw. In all fairness then, we must make ready a path for those who follow us and add joy to the road that other feet will tread long after our names have been forgotten.

—GREGG SABLIC

MEET WITH OTHER MEMBERS

The annual Conclaves of Rosicrucians which are held in major centers of population offer a unique opportunity for members to witness special experiments, films, and rituals that ordinarily are not available. On such occasions too, a visit from a Grand Lodge representative is not uncommon, and in such cases there is the added advantage of having your questions answered directly and comprehensively. Please note the dates and contacts of the Conclaves below:

BUFFALO, NEW YORK: April 26. Contact Philip G. Beith, Secretary, Rama Chapter, AMORC, 2180 Seneca Avenue, Niagara Falls, New York 14305.

CHICAGO, ILLINOIS: May 1-2-3. Contact William C. Okrafosmart, Chairman, Nefertiti Lodge, AMORC, 9624 S. Eggleston Avenue, Chicago, Illinois 60628.

FLINT, MICHIGAN: May 24. Contact Mrs. Majorie G. Ostrom, Chairman, Moria El Chapter, AMORC, 5325 W. Carpenter Road, Flint, Michigan 48504.

KINGSTON, JAMAICA: May 5 (not a Conclave). Soror Margaret McGowan, Director of the Department of Instruction, will speak at a Special Convocation. Contact Mr. R. G. Nembhard, Secretary, 27 Rochester Avenue, Kingston 8, Jamaica, West Indies.

MANCHESTER, ENGLAND: Northern and Midlands Conclave—April 18-19. Contact R. Leech, Chairman, John Dalton Chapter, AMORC, 16, Sunny Brow Road, Archer Park, Middleton, Manchester, Lancs., England.

MIAMI, FLORIDA: Southeast Conclave—May 8-9-10. Special Grand Lodge representative will be Margaret McGowan, Director of AMORC's Department of Instruction. Contact Mrs. Leo Toussaint, 7500 S. W. 82nd Avenue, Miami, Florida 33143.

PORT-OF-SPAIN, TRINIDAD: All-Trinidad Conclave—May 1-2-3. Margaret McGowan will be special Grand Lodge representative. Contact Conclave Secretary, Port-of-Spain Chapter, AMORC, P. O. Box 895, Port-of-Spain, Trinidad, West Indies.

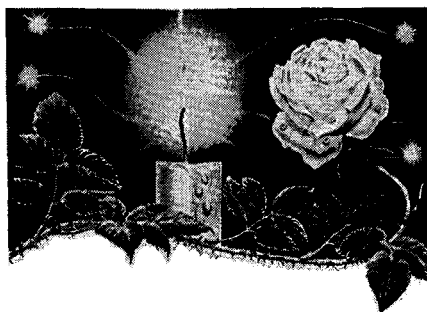
YOUNGSTOWN, OHIO: Penn-Ohio Regional Conclave—May 16-17. Contact Mike Pitinii, 132 E. State Street, Niles, Ohio 44446.

*The
Rosicrucian
Digest
March
1970*

Reincarnation Lore Explored

by CHRIS. R. WARNKEN

Grand Master



REINCARNATION, one of the more ancient mysteries of life, remains a mystery today although many thousands of persons are becoming more acquainted with it than ever before. The taboo under which the subject of reincarnation has been imprisoned by certain ecclesiastical and other powers is now being challenged by those who seek to discover truth for themselves, in their own way. As mystical light spreads and illumines not only the darkened areas of the world, but, more important, the darkened areas of the mind, mankind will sweep away those man-made restrictions, limitations, and barriers placed in his path "for his own good." Man, especially youthful man, has become distrustful of those *safeguards* in which he has had no decision but has been expected to observe obediently and unquestioningly.

His own philosophical reasoning upon the purpose of life, the meaning of justice and truth, is inevitably leading him to the subject of reincarnation. His inner voice tells him that this is a natural and logical explanation for the mystery of life. But his religious training or education has assured him that reincarnation is a superstition of unenlightened and ignorant people; that if it were truth it would have been taught to him, as is all truth! "You wouldn't want to come back as a cow or a monkey, now would you?" "Why suffer earthly trials when religion has promised everyone peace in paradise?" Such devastating declarations are intended to make him hang his head in shame and be grateful that he doesn't *have* to reincarnate. But, can he be sure?

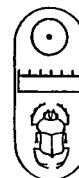
The opponents of the doctrine of reincarnation almost always speak from the viewpoint of this life as the *first*

incarnation and that reincarnation will begin only *after* this lifetime. How can they be so sure? Are they the power which is preventing it from manifesting? In his classic text, *Mansions of the Soul*, Dr. H. Spencer Lewis wrote: "Whether we accept the doctrine of reincarnation or not we will continue to live in accordance with some law, some principle, some scheme of things; . . ." and "What we may believe, or think, in regard to reincarnation will not change one principle of the doctrine nor affect the laws involved one iota."

Natural Law

It seems obvious that natural laws are such because man, with all of his speculation, cannot change them for his own selfish reasons. He accepts the tangible evidence of the laws of the physical world and, if wise, cooperates with them to his advantage. Some aspects of the physical world still confound him, for his knowledge is very limited. The true nature of electricity and magnetism remain less than completely understood; yet man has long since recognized certain laws which govern the application of both of these natural wonders, and he accepts them as fact.

The controversy surrounding reincarnation stems from the fact that it is involved in more than the physical world; it cannot be substantiated entirely within the realm of empirical knowledge. Unfortunately, this opens the subject to all kinds of unbridled speculation and consequent literary trash. So few people have made an effort to do any personal research on the subject for themselves that it is understandable



there are more misinformed popular notions about reincarnation than there is correct knowledge. Many writers on the subject have simply rehashed the already abundant erroneous material available. Yet, for those who are careful to think for themselves, there exists much good, honest literature.

In one of the finest of available encyclopedias, under the heading of REINCARNATION, one reads: "See Transmigration of the Soul." Following instructions, one next reads, TRANSMIGRATION OF THE SOUL OR METEMPSYCHOSIS. The movie industry has contributed to the confusion and revealed its own ignorance of the subject many times by portraying transmigration while speaking of reincarnation. Of course, they have merely consulted the same erroneous sources without question, as others; and they are in the luckless position of exerting vast, unsought influence over the trusting masses. These same masses sincerely believe that only truth may ever be found in print.

Evolution and Refinement

The student of esoteric truths prefers to draw a line of refining distinction between the several popular terms used to describe reincarnation. *Metempsychosis*, we find, is derived from *metempsychoein*, or the Greek words *meta* (over, beyond) and *empsychoun* (to animate). It has to do with the rare, if not mythical, phenomenon of spontaneous generation. *Transmigration* has more accurately to do with soul force or a soul entity migrating across from one animate vehicle to another. Such migration is conceived to be casual, if not chaotic or, in other words, without plan. *Reincarnation* derives from Latin and means literally AGAIN embodied in flesh. Mystically, it means also that which reembodies becomes more evolved and refined each time; it does not admit to retrogression as is understood in transmigration.

Since most of the dominant religions of the Orient teach the doctrine of reincarnation, it must be admitted that the chief opponent of that philosophical doctrine has been the traditional Christian church. But why? There is evidence that up until a certain time even Christianity embraced the idea

of reincarnation. Josephus, Jewish historian, wrote in the *History of the Jewish War*: "They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies." In the Christian book of Revelation—the last of the Bible—we read, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." This refers to the end of reincarnations.

Biblical References

No less than St. Augustine said, "Did I not live in another body, or somewhere else, before entering my mother's womb?" If we expect reincarnation references in the Bible to be headlined as daring proofs, we will be disappointed, for the subject was not mysteriously rejected then as it seems to be now. One must be capable of recognizing references without the benefit of a headline or index to the subject. A typical reference is found in John 9:1-3, Mark 9: 11-13, and Matthew 16: 13-16. The reflections and meditation of an open mind will reveal that the Bible does not treat our subject as abhorrent.

Among such Christian heretical sects as the Manicheans, Priscillianists, the Albigenses, and the Cathari, the doctrine of rebirth, or reincarnation, was no stranger and, in fact, played a part in their suppression and destruction. It is probable that in all of Christian history there have been those who, although sincere in their faith, have nevertheless clung privately to the doctrine of reincarnation because their inner self found it desirable and acceptable as truth.

The Rosicrucians have been asked in the past why they do not publish a list of thinkers and prominent people who have endorsed the doctrine of reincarnation. The answer is still that such a list would prove nothing about the truth of the subject. Throughout history, great numbers of people have often been wrong in their opinions. On the other hand, this does not mean that such a list is unobtainable. Most of the venerated Greek philosophers accepted reincarnation without question, as did the Neo-Platonists and the Gnostics after them. Spinoza, Leibniz, Goethe, Hume, and other philosophers of their

time shared in the acceptance of re-birth.

The delightful epitaph composed in 1728 by Benjamin Franklin, although not used on his grave, declares his belief in reincarnation. It bears repeating: *The Body of B. Franklin, Printer; Like the Cover of an old Book, Its Contents torn out, And stript of its Lettering and Gilding, Lies here, Food for Worms. But the Work shall not be wholly lost: For it will, as we believ'd, appear once more, In a new and more perfect Edition, Corrected and amended By the Author.*

Ralph Waldo Emerson wrote, "We are driven by instinct but have innumerable experiences which are of no visible value, and we may resolve through many lives before we shall assimilate or exhaust them." Thomas Edison and Henry Ford were two great men, both of mechanical and practical bent, who fervently accepted reincarnation.

In his new book, *Adventures Into The Psychic*, Jess Stearn, one of the

finest contemporary authors in the field, provides us with many details of personal reincarnation experiences of such notables as Mark Twain, Louisa May Alcott, General George S. Patton, Edgar Cayce, Adela Rogers St. Johns, and Taylor Caldwell. His story of *The Search for the Girl With the Blue Eyes* is the fascinating tale of a contemporary Canadian girl, still living, who was able to return to the locale of a previous life to confirm her revelations.

The last twenty years have brought about a drastic change in the respectability, "in polite circles," of such subjects as reincarnation. Previously the courageous seeker and thinker had to conceal his interest in these subjects for fear of being ostracized from his fellow churchmen, his family, and friends; he was considered unbalanced or possessed. Today, if he has kept up to date in his research, he is welcome everywhere and is often sought out for discussion or even public speeches. You see, today it is popular to explore the lore of reincarnation.

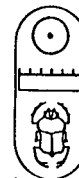


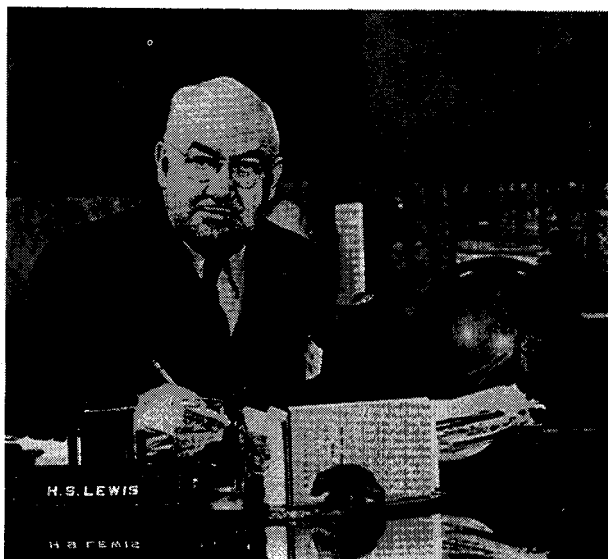
Rosa Rio at the Organ

If you've heard the record, *Meditation Moods*, you'll want to see Rosa Rio playing in person at the 1970 Convention. In the beautiful auditorium of the Royal York Hotel in **Toronto, Canada**, the music comes to you in living depth and clarity. Just another one of the features that make this Convention the best ever. Deadlines for reservations are drawing close, so refer to your September, 1969, *Rosicrucian Digest*, or write to the **Convention Secretary**, AMORC, San Jose, California 95114, U. S. A.

A 1970 ROSICRUCIAN CONVENTION EVENT

JULY 16 - 19





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

What Concentration Will Do

is of the mind and inner self—the only divine part of man that can conceive.

Where does *concentration* come in? You ask this question just as thousands have and still do each day. Most of these inquirers seek private, personal, or class instruction at exorbitant fees from one who has just given a free course of psychology lectures; and each learns one important lesson at least in regard to psychology. It can be very practical (and profitable) to some!

One of the many, natural mighty forces and motive powers in the world, free to all, is water—even the peaceful, quiet, mirrorlike pool. To use that still, inactive power to the best advantage, and make it demonstrate its might, we must *concentrate* it. We proceed to direct it into a narrow stream, then toward a focal point, and then focus that point upon the one definite manifestation we desire. Witness enormous rocks and sides of mountains moved in mining districts by use of a hose and nozzle connected to the reservoir of still, potent water on a higher level.

Another great, natural force in this universe is evenly distributed over half of the earth, all the time—sunlight! “Life, Light, and Love” are in sunlight, said the ancient Rosicrucians. Power to create and destroy is there, also, demonstrates the modern, practical mystic.

But sunlight, too, must be concentrated in order to apply and demonstrate its power. Magnifying glasses, reflectors, prisms—these are the means of *condensing, concentrating, and directing* the tranquil, static power of the sunrays. Witness mighty machinery being operated today by sunlight; marvel at the heat and fire and penetrating power of the sunlight which passes through a small reading glass in

I SAY *will* do, with great accent on the word *will*; for, in the ultimate analysis, will is the power that is used whenever results are attained through concentration. This statement is the key to my whole argument.

I am being very frank. After twenty years of experience as teacher, lecturer, writer, and advisor to and for various schools and systems of metaphysics and *newer* thought, I speak with knowledge and demonstrable facts.

Will power is the motive power. It is even more than this: it is the true, creative power in the universe. In the beginning God spoke the word. It matters little, in this argument, what that *word* may have been, but it was an expression of *will*. It was a decree, a command, a law, a fiat; and as such it was creative. By its very nature, because of its origin, and as a result of its conception, it was electrical, controlling, directive.

Also, it was *mental power!* Its emanation from a superior, divine mind does not imply that it was a unique manifestation or beyond the probability of human repetition. For, man has all the divinity of mind that God could give of Himself: the same *will*; the same *creative powers*; the same justification to use the will power of mind. God's very nature and plan assure us of our immediate and intimate relationship with God. And that relationship

[108]

The
Rosicrucian
Digest
March
1970

your hand! Do you see the point of my illustrations?

The will power of the human mind is as broad and universal in its passive nature as the waters of the earth or the sunlight of the skies; and, when the *will* of man is *focused, concentrated, and directed* at one point it is mightier, more potent, more insistent than all the water power or sun power that man has ever been able to control.

Concentration of the potent *will* is not only possible but it also is necessary. Until the mind power in man is concentrated, it is about as dynamic and vigorous as the steam that rises into and floats about in space from an open boiler.

But again, confine, limit, concentrate, and direct that steam! Concentration, in practical mysticism, means bringing all of the conceptional, creative, directive power of the mind to a focal point.

Now, please note the qualities and attributes given to the mind. Let us study them:

1. *Conception.* Before concentrating any power into action, the *director* of the process must clearly and concisely conceive exactly what is to be done, why, and when. Such conception must include a clear mental picture of how the demonstration will start, proceed, and end—and what the ultimate manifestation is to be like. Indefiniteness, constant fretting, repeating of affirmations, doubting, analyzing, questioning, revising, modifying, and other mental gymnastics *prevent* clear conception and make concentration impossible.

2. *Creating.* In conceiving and visualizing the action that you desire to demonstrate, create the whole manifestation, step by step, element by element—as you would design or create a building or map out a picture or canvas. As you conceive and visualize, *create* each element by placing it in the scheme of things as a *thing alive*. Man alone, of all living creatures, has this creative power and ability; and the few who use it are looked upon as geniuses.

3. *Directing.* As you complete your visualizing, and have created a living, vital, active conception in your mind, *direct* its passage out of the broad, uni-

versal reservoir of your mind, into the narrow channel of outer manifestation at that point, place, time, and condition where the great demonstration is to occur.

And the divine-human *will* of man is the motive power that pushes the created conception through the channel of the mind into the world of practical things. That is all there is to it!

Concentration *WILL* do it! It is a law, a law of physics as well as of psychology.

And the right application of this law is what we call *practical mysticism*. The Rosicrucian teachings come under this classification.



The Negative Side of the Argument

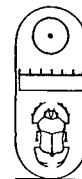
The above article has presented the positive side of the principles relating to the use of concentration. There is a negative side that is equally important.

Do not believe that continual concentration upon the created object will strengthen it or bring it into a living demonstration. As has been explained, the object desired must be created after its conception and then it must be concentrated upon until it is brought to a focal point. But, note that at this moment one is to send it through the channel from the mind into the outer world.

The mistake made by thousands who try the process of concentration is their understanding that they are to keep on concentrating upon the visualized or created object, as though fostering, maturing, and protecting it from contact with the outer world; and it never reaches the hour of birth!

One may compare this mistaken plan to that of one's writing a telegram which has been carefully conceived and analyzed, so that just sufficient words are used, rightfully placed to give the precise meaning, viewing all possible interpretations, visualizing what the reader of it will comprehend by it, how he will react, and so on—and then, holding the telegram in one's hand and rereading it, every two or three minutes, and concentrating upon its perfected conception.

It will not reach the telegraph office, nor go over the wires, nor be handed



to the intended reader until IT IS RELEASED by the sender. True, if you concentrate properly and the intended reader is also concentrating and receptive, he may receive the message mentally, but such proper concentration on the sender's part also includes *releasing the message*, not continuing to simply hold it in the mind in a condensed form, brain-bound.

If there is any power in concentration at all, it is sufficient to concentrate for only a few moments—not hours. If the whole process is workable, it must be along true psychological lines.

The mind works rapidly, with lightning speed. It cannot be successfully measured in its time action in most cases. One minute of deep and profound concentration upon any one perfected idea establishes it in the *Cosmic Mind*. Hours of further concentration cannot add one iota to that establishment.

Releasing is a simple process. Will power, the strongest force in the grasp of man's existence, will urge a mental idea into action by directing it out of the mind into the open, the all, the Cosmic.

If you have confidence in the process of concentration sufficient to warrant you to try the law, then you must have confidence in the cosmic principle to carry it through. Therefore, as soon as you have created your living, breathing, visualized desire in your mind, and have concentrated on it for a moment or two to bring all of your broad consciousness to the center of the created thing, then DO NOT concentrate any longer but, with confidence and conviction, release it from your mind, *knowing* that you have done all you can ever do by any psychological method to bring it into material objectivity.

If you DO NOT KNOW that you have done all that you can do, then do NOT expect to have any results, and further concentration is useless.

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.



NEW PRONAOI ORGANIZED

During the past year the following twelve new subordinate bodies of AMORC have been organized:

- Birmingham Pronaos, Birmingham, Alabama
- Stockton Pronaos, Stockton, California
- Reno Pronaos, Reno, Nevada
- Birmingham Pronaos, Birmingham, Warks, England
- Luton Pronaos, Luton, Beds., England
- Philippine Pronaos, Manila, Philippines
- Acapulco Pronaos, Acapulco, Gro., Mexico
- Alfa y Omega Pronaos, Ensenada, B. C., Mexico
- Guadalajara Pronaos, Guadalajara, Jal., Mexico
- Chichen-Itza Pronaos, Mexicali, B. C., Mexico
- Saltillo Pronaos, Saltillo, Coah, Mexico
- Luz de Guayana Pronaos, San Felix, Edo. Bolivar, Venezuela

If you live in the vicinity of these subordinate bodies, we encourage you to visit them.

**The
Rosicrucian
Digest
March
1970**



EXHIBITION OF PAINTINGS

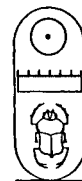
Louise Cunningham, Felton, California, artist now in her ninetieth year, has devoted seventy-nine years to art. She was born in Berkeley of French parentage and began her studies at the age of eleven—the youngest student to be accepted at the Mark Hopkins Art School on Nob Hill in San Francisco.

Her uncle, Jules Jacques, was a distinguished Paris artist and a member of the French Royal Academy. Mrs. Cunningham has exhibited widely through the years, winning numerous awards. She is also an art instructor, an activity she continues to this very day. Her recent exhibition in the Art Gallery in the Rosicrucian Egyptian Museum attracted much interest.

Shown above is the artist with one of her paintings entitled *Old Cedar of the Mountains*.

A NOTE OF THANKS FROM FRANCE

Raymond Bernard, Supreme Legate for Europe, wishes to express the thanks of the Grand Lodge for France and French-speaking countries to all those members who so kindly contributed to the purchase of their beautiful new quarters in Le Neubourg, Normandy.



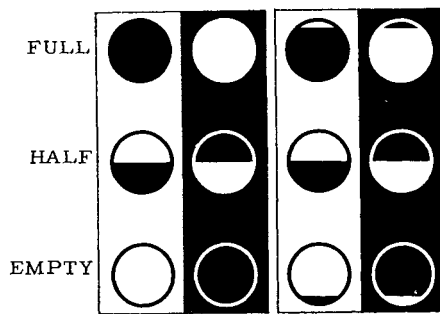
BREAKING THE LANGUAGE BARRIER WITH SYMBOLS

(continued from page 92)

We substituted instead the ON, OFF symbols in general use in electronics and they proved, in testing, to be quickly and easily comprehended by the average consumer.

Not all problems are solved so simply. One of the gauges we developed for Deere & Company was a simple one indicating fuel supply (Fig. 6).

Fig. 6. Fig. 7. Fig. 8.



No difficulty was encountered until the symbols, designed as black outlines on a white background were reproduced in reverse (Fig. 7).

The confusion was finally resolved by slightly redesigning the symbols, so that the *empty* tank was not quite empty and the *full* tank was not quite full (Fig. 8).

Thereafter it made no difference how they were reproduced: the meaning was unambiguous.

Another example of how the frame of reference affects the meaning of symbols is the story concerning the attempt made by . . . authorities in South Africa to enlist the natives' help in clearing the local mine tracks of rocks. A sign was developed that carried the following "message":

Africa Mine Truck Drawing



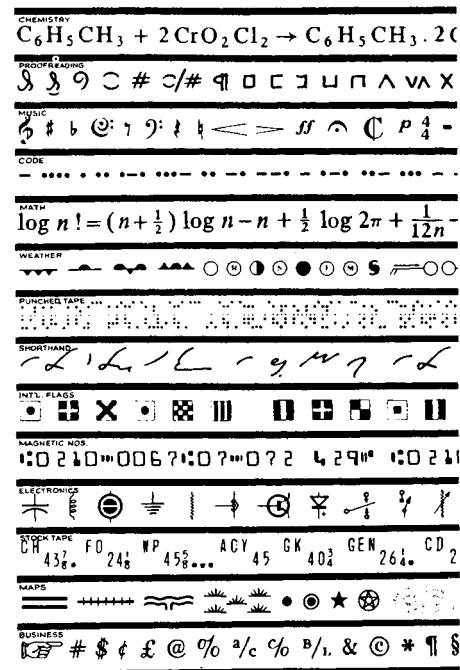
Figure 9.

The
Rosicrucian
Digest
March
1970

It was a notoriously unsuccessful campaign. Indeed, the rocks seemed to multiply rather than disappear until someone realized that the natives were reading the sign from right to left rather than from left to right.

Symbols, as we have seen, are as old as civilization itself. The signs of the zodiac, Egyptian hieroglyphs, the elaborate ecclesiastical symbology of the Middle Ages all bear witness to man's continuing efforts to communicate with his fellow beings on a non-verbal level. And, though we may not always be aware of it, we still use an astonishing array of symbol languages in our daily life:

Miscellaneous Symbol Systems Figure 10.



Many of these vocabularies—most notably musical, mathematical and scientific notation—long ago transcended all national barriers. Now we face the challenge of codifying similar sets of symbols for other activities and occupations which also bring together people of many different cultures.

High on the priority list is transportation. Under the guidance of the United Nations, most of the member countries . . . some time ago adopted a set of standard traffic signals which have since undoubtedly saved thousands of lives and averted general chaos on the highways and byways of Europe. Today, with millions of multilingual travelers taking to the air, it has become a matter of pressing importance to provide similar guidance in the major air terminals of the world. "These signs," writes anthropologist Margaret Mead, "will enable mankind to use the great new freedom of worldwide travel. Without them, hungry, frightened, confused people will continue to clog the travel lanes, come to grief on the roads, return disenchanted to their small provincial worlds, and contribute to the isolation and hostility in which many human communities live today."¹

A good start has been made already in this direction with most U.S. airports using symbols developed by the Air Transport Association:

Air Transport Association Signs

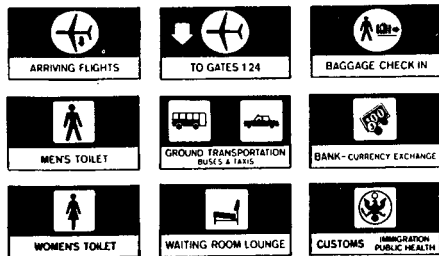


Figure 11.

And their use was spread well beyond our own national frontiers. Not long ago, when I landed in Russia, I was surprised and pleased to find in the Moscow airport the same signs that we had already installed in a new terminal building in Dallas. Suddenly, I was not a stranger.

Another encouraging utilization of symbols has been in recent world's fairs and at the Olympic Games where much imagination and taste have been devoted to the development of whole systems of glyphs and pictographs (Figure 12).

Olympic Symbols

Figure 12.



With these examples before us as proof that symbols can indeed speak in a thousand tongues, we must now approach the greater task of assembling, systematizing and disseminating this great wealth of graphic material. Then, with the aid of an international advisory group who will evaluate the material, an authoritative dictionary will be produced, and through its use people all over the globe will be able to better understand one another.

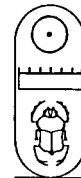
¹ "Communication Among All People, Everywhere," *Natural History*, Journal of the American Museum of Natural History, August-September 1968.

Reprinted from *The Conference Board Record*, March 1969

IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

RALPH M. LEWIS
Imperator





ON THE GROUNDS of the Martinez de Pasqually Lodge in Port-au-Prince, Haiti, a sphinx, reminiscent of Ancient Egypt, has been erected. For the dedication ceremonies, three temporary pyramids were constructed as part of a special program prepared for that occasion. This symbolic monument is an interesting addition to the already attractive grounds of the Lodge.

△ ▽ △

Former Colombe Susie Supernaw of Tulsa, Oklahoma, has received a Presidential Scholars Award—a medal—and during her visit to Washington had an opportunity to meet and talk with President Nixon and other government leaders. Scholarship, leadership, and school activities are areas considered in the naming of Presidential Scholars.

Susie has been active in drama, music, student government, and publications at Central High School. In addition she worked with the Red Cross and a girls' service organization. She is interested in church work, and in her spare times writes songs and poems, plays the piano and guitar, paints, sketches, and makes ceramics. She has been awarded scholarships from the American Association of University Women and the Santa Fe Railroad. This talented young lady is attending Phillips University, Enid, Oklahoma, and we offer to her our congratulations and best wishes.

*The
Rosicrucian
Digest
March
1970*

[114]

Rosicrucian Activities Around the World

▽ △ ▽

Frater Kenneth G. Stephens, Past Master of Atlantis Chapter, AMORC, Washington, D.C., was installed as a newly elected Area Chairman of the District of Columbia's Neighborhood Planning Council. The impressive ceremony, held in the Auditorium of the Department of Commerce in Washington, was well attended by civic leaders and dignitaries, including the District of Columbia's Mayor, the Honorable Walter E. Washington, out of whose office the Neighborhood Planning Council operates.

The Council's program is designed to stimulate interest in and encourage the District's youth to participate in various recreational, educational, and cultural activities, implemented by the concerned residents of a given community area—of which there are twenty—with Frater Stephens as Chairman of Area No. 1.

△ ▽ △

Many AMORC members from San Francisco and vicinity attended the Francis Bacon Lodge's Annual Mystical Festival in San Francisco. The varied program for the one-day event was under the chairmanship of Soror Jeanne M. Wilson and included the Seventh Degree Initiation and a Colombe Installation. An illustrated lecture of the 1969 Rosicrucian Egyptian Tour was given by Soror June Holt. Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*, represented the Grand Lodge and gave the Convocation Address. A banquet in the evening brought the enjoyable day to a close.

Radio stations WOOK, Washington, D.C., and WEAM, Arlington, Virginia, gave 30-second spot announcements as a public service for the Extension activities of the Atlantis Chapter (Washington, D.C.). The announcements were read once or twice a day at indefinite times for twelve weeks.

△ ▽ △



▲
Among those participating in the Detroit Conclave were the following from Detroit and Lansing, Michigan—from left to right—Irene Muse, Colombe Director; Colombes Harriet Pierce, Debbie Freeland, of Lansing; Ardith Muse, Ruby McNairy, of Detroit; and Lorraine Goldston, of Lansing.

△ ▽ △

We are pleased to learn that Soror Elizabeth Paul of Winchendon, Massachusetts, has received a Certificate of Merit from London and is now listed in *Who's Who* among American poets. Congratulations!

▽ △ ▽

For quite some time now educational authorities of the United States have been carrying out an intensive campaign in schools, aimed at educating students on the dangers involved in the use and abuse of drugs.

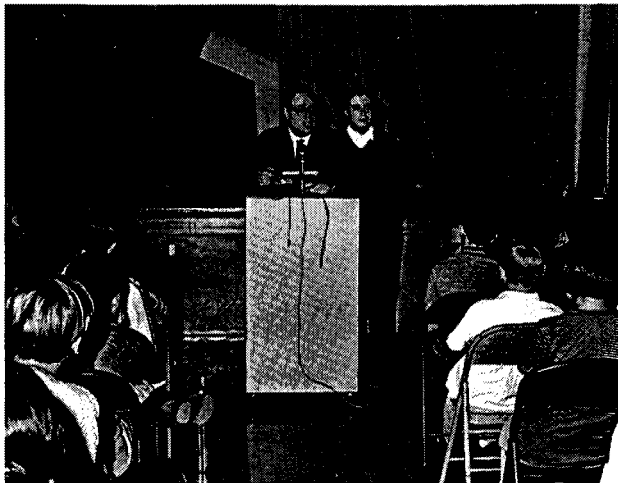
A school in San Jose recently sponsored a series of conferences dealing with this subject. It was carried out by professional people not belonging to its regular teaching staff, and Alexander E. Braun, Assistant Editor of *El Rosa-*

cruz (the Spanish-language counterpart of the *Rosicrucian Digest*), was invited to begin the series of conferences due to the interest generated in educational circles by the scientific content of his series, "Brave New Era," appearing in this magazine and *El Rosacruz* as well as in *O Rosacruz*, the version in Portuguese, published by the Grand Lodge of Brazil.

Frater Braun's subject, "The Use and Abuse of Drugs Throughout History," was very well received by the students as well as the teaching staff and visitors. The second part of this program of scientific information was in charge of Cedric Braun, his brother, who spoke on a work prepared by him for the occasion: a comparative study of the effects of marijuana, LSD, heroin, alcohol, and tobacco on the functioning of the human body. He was heartily congratulated for it. It should be mentioned that Cedric Braun, who is only thirteen years old, is a member of our Junior Order. The session ended with an open forum carried out by the two speakers, with questions being asked of them by the students, teachers, and visitors.

By special request of that educational center, both talks were later recorded on tape not only for use by that establishment as a permanent part of its curriculum on drugs but also by other schools of California.

▽



A wedding of interest to Rosicrucians took place in Wellington, New Zealand, when Soror Vicki Thompson and Frater John Pennington were married. The ceremony was held in the beautiful Nurses' Chapel at the Wellington Public Hospital where, previous to her marriage, Soror Vicki was a Nursing Sister. She is the eldest daughter of Frater Douglas Thompson and Soror

Thompson and also a former Colombe of Wellington Chapter. Her bridesmaids were her sisters Vivienne, Colombe Emeritus of Wellington Chapter; Elizabeth, Colombe-in-waiting; and Rosemary Horne, Senior Colombe of Auckland Lodge. Frater and Soror Pennington are making their home in Opotiki, and we extend to them our best wishes.

Does Self
survive
death?



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IS SELF EXTINGUISHED LIKE
A SNUFFED-OUT CANDLE
FLAME?

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

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

WHERE PHILOSOPHERS TROD

This peristyle is a colonnaded side of the renowned Parthenon in Athens. This Doric-styled temple whose architects were Ictinus and Callicrates and whose whole design was supervised by the famous sculptor, Phidias, is said to be one of the finest architectural structures in the world. Its construction began in 447 B.C. Many of the great philosophers were in the ancient ceremonial processions along this walk.

(Photo by AMORC)

*The
Rosicrucian
Digest
March
1970*

ENTRY INTO ETERNITY (Overleaf)

A familiar cremation scene on the burning ghats (steps) of the Baghmati River in Kathmandu, Nepal. The river is sacred to the Nepalese Hindus and is said to flow into the Ganges of India. The body being cremated by this common method is that of a young woman.

(Photo by AMORC)



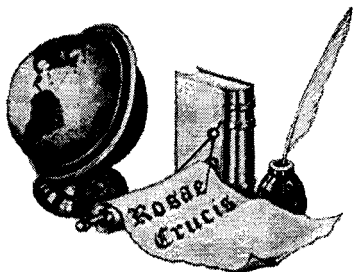
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BRAVE NEW ERA

It used to be that the medical profession had no problems in determining death—that is, the moment at which a patient's life-functions cease beyond medicine's possibilities to restore them—it occurred, simply, when the heart stopped beating. Then, as medicine progressed, it became possible to restore heart action under circumstances that a few years—or even a few months—before would have been considered impossible. Still, there was no major problem, for if there was still any heart action—be it normal or restored—going on, there was life.

Then came transplants and problems.

Advances in the techniques of by-passing the body's natural defenses, which react by attacking any foreign substances in the organism, and which eventually (as in the case of heart transplants) lead to tissue rejection and death, point to a breakthrough that may not come at "some time in the future" but at any time, leading to a more complete control of the body's rejection mechanism. This would make possible a much wider range of *completely successful* transplants than ever before: heart, liver, stomach, and even eyes, arms, and legs . . . with *anyone as a potential donor!*

Immediately it becomes apparent that the most touchy problem will be that of the source of supply of these "spare parts," which principally would have to come from accident victims. The recent heart transplants have underscored the absolute need that the operation be carried out as soon after death as possible, for if an organ is to have a better chance to survive as a transplant, time is of the essence, for once death occurs, that organ's lifespan within its original body is very limited. Thus, in the case of a heart transplant, the heart to be transplanted is kept beating and respiration is maintained artificially, so that it technically is removed from a "living" body.

In the majority of cases, people dying in hospitals for instance, the question of *when* death occurs poses no problems, for the deceased's organs cannot be used for transplant purposes due to their condition; but this is not the case in brain injuries, where transplants are possible, as the other organs are undamaged by protracted disease.

Clearly then, a new definition of death was needed, in order to combat the ethical and legal problems which this would cause (for another facet of the problem, see *Brave New Era*, May 1968). Finally, it was agreed to shift the denominator of death from the heart to the brain. It was agreed that the person recording a flat electroencephalogram, indicating that no brain waves are being produced,

would be considered dead, and therefore eligible as an organ donor.

Everybody was happy.

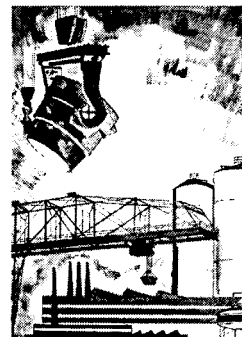
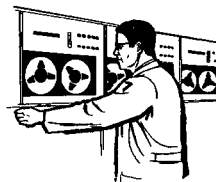
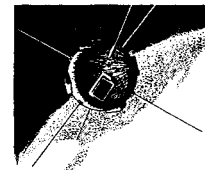
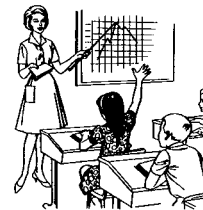
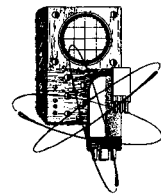
Then two incidents threw this carefully prepared definition out of kilter. A teenager had an accident and received serious brain injury. At the hospital the doctors found him to be dead, according to the five criteria of death which the Council for International Organization of Medical Science had laid down: there was loss of all response to the environment; complete abolition of reflexes and muscle tone; cessation of spontaneous respiration; abrupt fall in the arterial blood pressure, and a flat EEG. This should have closed the case, but a gnawing intuition on the part of the doctors made them keep him on drugs and artificial respiration, regardless of the electroencephalograph's readings.

Two weeks later, a change began taking place. The EEG began showing new activity where there had been none, spontaneous respiration was regained, and, two months after the accident, the boy was back in excellent mental and physical condition.

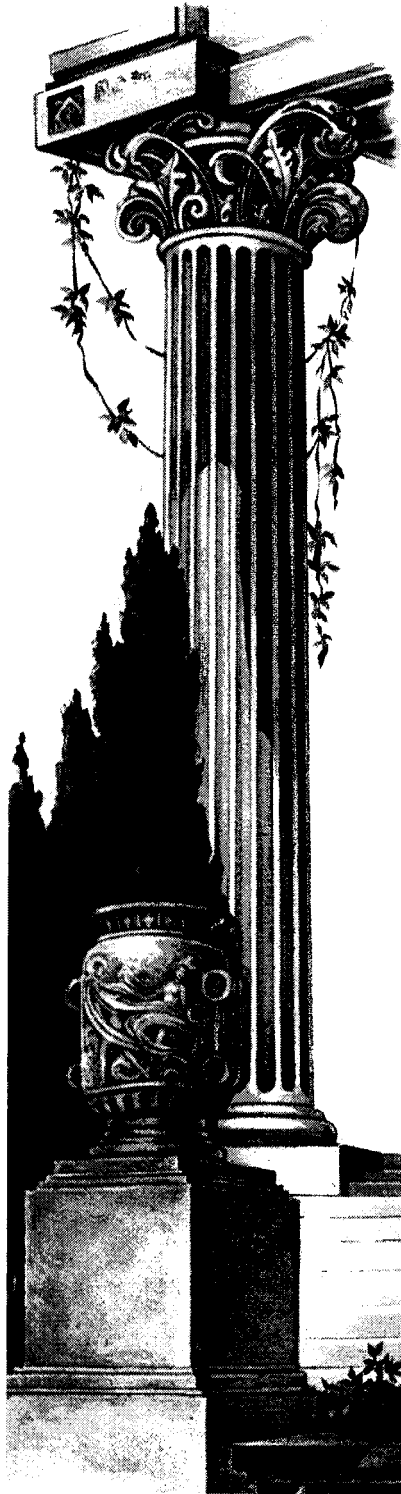
The second case was that of a fourteen-year-old girl who received a head injury requiring surgery for a skull fracture and bleeding in the brain. She was comatose upon admission, and although she still had spontaneous respiration and normal blood pressure after the operation, she remained deeply comatose, with wide pupils, no response to stimuli, and a flat EEG. Yet a week later her EEG reading was normal, and today she is in fine condition.

From all this, it would seem that there is really no way of determining the moment of death with any sort of finality, but even so, a new, more reliable standard seems to have been found. It has been theorized by medical authorities that if the brain is still alive it must consume oxygen, regardless of a flat EEG, so by administering nitrous oxide gas to the patient and measuring its degree of clearance through the brain, an index of blood flow can be obtained, and thus of the amount of brain tissue being perfused. Catheters are then placed high in the internal carotid artery and the jugular vein, and the oxygen level in arterial and venous blood is measured. If there is a difference between the two, it means that some part of the brain is still metabolizing and the patient ought not to be given up or used as an organ donor.

This test is accurate and easy to perform, and gives doctors a firmer and much needed basis from which to proceed that is, until the frontiers of death are once again pushed a little farther away, as so often has happened during this, our brave new era.—AEB



Adventures In Reading



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