

ROSIKRUCLIAN DIGEST

April 1970 • 40¢



Featuring:

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

On Being Creative

The motivating factor of life

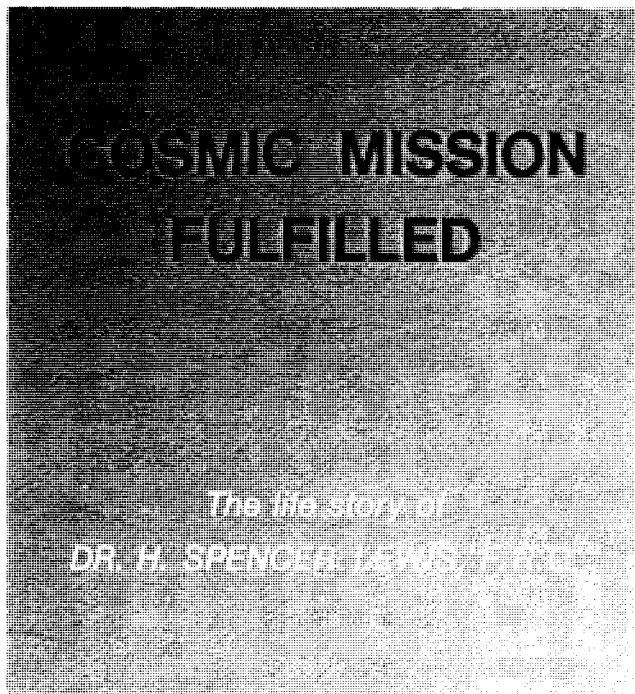


Scientific Apparatus

The history of science can largely be written
in terms of scientific instrumentation

Next Month:

**Man's Relation to
the Cosmic Force**



This authoritative biography of a modern mystic entrusted to reestablish a new cycle of the Rosicrucian Order was written by his son, Ralph M. Lewis, who worked closely with him. It reveals not only his genius and mastery of philosophy but the loving personality of a husband and father.

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Old When Egypt Was Young ---



SECRET METHODS FOR THE MASTERY OF LIFE

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TODAY IT IS KNOWN that they discovered SECRET METHODS for the development of their inner power of mind. They learned to command the inner forces within their own beings, and to master life. This secret art of living has been preserved throughout the ages. It is extended to those today who dare to use its profound principles to challenge the problems of life.

AKHNATON
The first to
declare but one
God



**LEONARDO
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scientist, and
mystic

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NEWTON**
Scientist,
philosopher,
master of
natural law

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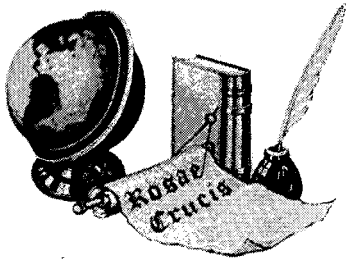
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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A FADING CULTURE

The magnificent multicolored and exquisitely ornate Buddhist temples of Bangkok, Thailand, as the one opposite, represent crafts, skills, and arts that are slowly passing away in an age of functional modernity. The detailed sculpturing, the meticulous inlay of gems and glazed ceramic are too costly today in a world of economy and haste. Perhaps one of the greatest contributions that religion has made to mankind is to have inspired creative art. Now this is being sacrificed. (Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

ARE TALENTS PROOF OF REINCARNATION?

WHAT explanation can be given for exceptional talents that begin to manifest in persons who have known no formal training in that special line?" This is an often-asked question.

There have been throughout history many noted cases recorded of persons who perhaps at an early age exhibited exceptional artistic ability without formal training. There have been, for example, geniuses in music and art who gave indication of such unusual talent before receiving professional instruction in such arts. These cases have always been grounds for the investigation and the promulgating of various theories of explanation to account for the phenomenon.

To the believer in reincarnation, such cases are not mysterious. They are reputed to be an inheritance of acquired knowledge and experience from a previous life, such characteristics inducing within the individual his interest in related fields of expression. Succinctly, it is held that there is an innate urge which impels such persons toward specific interests and activities in their personal lives. In any such person's associations, when making a related contact, the latent talent is brought to full bloom.

The difficulty, of course, in such theoretical explanations is to substantiate them. In other words, how do you prove that the prodigy who excites amazement by his apparently unlearned talent in this life acquired it in a previous one?

Most often the genius himself has no awareness of any relationship between his present proclivity and any previous life. In fact, he may not even accept the doctrine of reincarnation. However, his nonacceptance of the idea does not nullify it, if it is factual. The

theory of reincarnation as an explanation of exceptional talent and genius has about an equal plausibility with some others that are offered.

Let us consider briefly some scientific hypothesis in this regard. One of the first to probe the subject of genius from the scientific point of view was William James, philosopher and first clinical psychologist of modern times. He took the position that the minds of geniuses are of two main sorts: There are those individuals who have noted the bond which they have with certain innate inclinations, that is, a strong aptitude toward a talent; then there are those persons who merely *obey*, that is, respond to this indwelling urge, or inclination. It is said that the first of these two sorts is properly called the *abstract reasoner*. They are the men of science and the philosophers—those given to analyses. The latter sort are the men of *intuitions* as the poets, critics, and artists.

Probing Minds

This distinction must be further elaborated upon. The first sort of persons are those who have a probing mind especially related to a specific field of inquiry. They are conscious of their attributes in this regard—their analytical quality. They are personally convinced of their intellectual acumen to isolate a subject of science or philosophy and to thoroughly analyze it at least so as to derive from it a self-evident truth. When certain questions or problems arise in science or philosophy, they experience a responsive relationship to their reasoning processes. They become aware of a hiatus, certain gaps in what is being offered as knowledge, and have the personal confidence that they can bridge same with their

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own intellect. This is not a conceit on their part but an innate conviction of capability. In fact such persons find it hard to resist such a mental challenge.

Intuitionists

The second sort of genius, it is said, are those who obey this impulse and are called *intuitionists*. The difference between the first division of geniuses and the second is not easy of explanation. Let us use an analogy as a possible help. A person is drawn to an art. He has, in popular terminology, a *love* for it. He cannot resist this attraction which wells up within him whenever anything objectively excites him. He participates wholly in the art, acquiring its technique with little effort. However, this type of person is not given to try to analyze *why* he does so. He doesn't seek to intellectually probe into his intuition for a deeper guidance. Rather, he lets it sweep over him and move him as it will.

William James says, "At first sight it may seem that the analytical mind represents simply a higher intellectual stage and that the intuitive mind represents an arrested stage of intellectual development; but the difference is not as simple as this." We agree it is not so simple. It could be that one has more of an emotional development than the other. He feels his love, his affinity for an artistic expression, we shall say. His curiosity is not aroused about any causal relationships that bring it about. Rather, he wants to create that which will gratify this immanent desire. We may use an analogy of the very thirsty man. He needs water to quench his thirst, to provide the relief and satisfaction which it will provide. He is not given to a critical analysis of why he is thirsty or why it is that water will quench the thirst.

It has also been theorized that exceptional talent and genius is found in a person of unusually high I.Q. (intelligence quotient). However, it is also said that persons with an equally high I.Q. may not exhibit the same proclivity. The genius, it is declared, is one who diligently concentrates upon his natural talent. Because of the special aptitude and a personal realization and appreciation of it, he endeavors to express and cultivate it. The combination,

then, of the two factors—the innate responsivity for talent and the exceptional concentration and application of it—makes for genius.

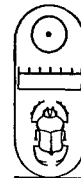
There is, however, still a basic unanswered question: Why is there that original impulse in a specific direction which so easily causes the mind and faculties of an individual to adjust to it beyond what other persons can do? In both instances cited by James, those who realize the inner bond which they have, and those who merely obey it, there is this *innate* impulse, this exceptional attribute to be considered.

Experimentation

Physiologists and psychologists speak of association areas of the brain. These are particular regions where the plexuses and nerve centers are said to respond to specific stimuli. Such may be color, sound, scent, speech, time, mechanical aptitude, even what in the broadest sense may be termed moral values. In the past such was considered a very broad theory not conclusively proven except for the faculties of sight and hearing, for example. However, in more recent times it has been proven that certain areas of the brain are related to particular ideas, that is, the registration and release of certain images.

In a laboratory, electrodes were inserted in a human cranium so as to probe certain areas of the brain. The electrodes were inserted while the subject was anesthetized. When conscious, a low electrical charge was put through each electrode in turn. The subject explained his consciousness was excited by certain thought images. Certain types of ideas were registered in consciousness. Sometimes they were related to a memory experience; at other times they were not. The subject would report "seeing" in consciousness scenes of nature—forests, flowers, and fields. Other examples were music known to the individual, that is, recognized but not always related to any memory experience.

All such ideas excited by the electrical stimuli were very vivid. They were as realistic as if they were being objectively perceived. It would appear from this experimentation that these areas



are memory storehouses for impulses registered on neurons within them. It was learned also that the results varied with subjects, some having a far greater image-response than others.

In similar experiments conducted with dogs and cats, the results were quite interesting and convincing. The electrodes inserted in a specific area of a dog's brain would so excite it as to cause it to bark, its hairs would bristle, its teeth would be bared. The hostility was not being displayed toward the laboratory assistant. Rather, it was an apparent memory recall of an image of some encounter that the animal had previously.

Conversely, areas so probed in the brain of cats caused some to purr and show signs of affection as if recalling a pleasant experience.

How does this relate to talent? It is theorized that certain association areas of the brain are more developed in some humans than they are in others. Two people, for example, may have equal intelligence. One will exhibit exceptional aptitude for language and the other for mathematics. Simply, one has an area of a particular talent more developed than another, and vice versa.

Statistics have shown with some degree of reliability that the children of geniuses may not exhibit the same talent as the parent or even an inclination toward it. However, such children often are exceptionally talented; they may even be a genius in some other intellectual or artistic line—the assumption being that the intelligence of the genius is inherited, but its manifestation of expression or responsivity differs.



Art Gallery



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demonstration was given by Jane Burnham at the Art Gallery. Mrs. Burnham is a member of the Society of Western Artists, the American Watercolor Society, West Coast Watercolor Society, in addition to the Santa Clara Valley Society. She is shown standing beside a painting by Charlotte Britton entitled *Signs*.

An exhibition of paintings by the Santa Clara Valley Watercolor Society was held in the Rosicrucian Art Gallery in the Egyptian Museum from February 14 to March 25.

The Santa Clara Valley Watercolor Society was organized in 1966 by a group of local artists to provide a means for members to paint together at interesting sites in the area. This Society has also brought noted artists to the area to conduct watercolor workshops.

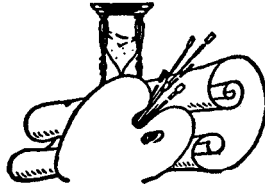
In connection with the exhibition, a lecture-

ON BEING CREATIVE

by IRENE McDERMOTT

The motivating factor of life

THERE IS an unrelenting urge in every man to extend himself. He feels impelled to leave his imprint. Every culture has left a record of the creative, religious, and historical achievements of the men of its time.



Surely man's reason for being is to energize some spark of infinity within him until its flame can be felt and seen. Until he has discovered the individual channel through which this splendor can be imparted, he feels he is existing to no purpose.

I took a friend of mine from the Midwest to our Los Angeles Art Museum to see Rembrandt's *Titus* which was on loan there. The painting was in a separate room, railed in to hold back the hushed crowd, and was further protected by armed guards.

Although I had seen prints of this child, presumed to be Rembrandt's son, I was not prepared for the impact of the original. Through an ingenious use of light, the serene countenance of the boy is illumined. The portrait literally comes alive and the effect is startling.

In it I saw my own son at that age. I felt the charm of innocence, the frankness and guileless love of all children. It radiated out to me and touched some hidden spring that revealed the universal character of all creativity and made me aware that I, too, am a factor in its evolvment. As we left the museum, my friend said quietly, "I shall never forget that as long as I live."

An artist calls upon instinct, knowledge, and all of his inherent creative ability as he puts brush and oil to canvas to achieve a painting that sets forth some fragment of truth. This

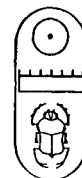
truth may be drawn from the deep recesses of his consciousness or dredged up from his own experience.

In his urgency to unlock the doors of himself, he relates to us. We are caught up with him by some invisible threat of communication. We are inspired, not by the inanimate canvas, but by the vision projected through this medium. It speaks its truth to us and we respond, thereby enlarging ourselves, and, at the same time, allowing the artist to go full circle, by consummating his need to express and his longing to see that expression live—to communicate his idea to his fellow men.

Rembrandt's career began by painting portraits of the socially and politically prominent people of his day. His popularity pleased him and he lived graciously and well. Later, a series of tragedies and misfortunes befell him. His wife, Saskia, having lost three children, died a year after Titus was born. Gradually Rembrandt's commissions declined, his popularity waned, and his fortune, too, faded away.

His deep sorrow and sense of defeat awakened in him a new concept of his talent. He no longer "painted to order." He now drew more and more on his inner self for inspiration, and his work showed greater depth. It was during this period that the beautiful and famous portrait of Titus was painted.

Does this indicate that we can achieve fulfillment only through heartbreak and loss? Not necessarily. It does point up the fact that often such despair leads one to discover the vast store of inner resources at his command. For many of us the challenge presented by obstacles enables us,



through some unknown power, to rise to new heights.

This union with the inner being can often be accomplished by simply accepting it as a child accepts a gift at Christmas. One of the happiest women I know has achieved this contact without any apparent effect. Part Hawaiian, part Portuguese, and reared by a Chinese family, she plays the piano easily and with grace. She does not read music; yet she can play almost any popular tune she has ever heard. She extemporizes with runs and variations, letting herself go as she bubbles over with the joy of her "creation." We catch her joy and marvel at the music that flows through her fingers. We wonder about this power in man and may well conclude that man does not *use* this power, but that the power uses him.

Not long ago I watched an artist friend give a demonstration in painting. She placed three blobs of oil in the primary colors on her canvas with a palette knife and said, "I never know what will come out when I start to paint, but we'll move the colors about and see what happens."

What *happened* was a seascape with rough boulders in the foreground and a rougher sea between the rocks and a stormy horizon.

She asked her viewers, "What do you see? I'm too close to it."

Someone volunteered, "I see a boat—being tossed by the waves."

"Yes, it's right here," the artist agreed, firming up the outlines of a rowboat.

"There's a man in it," someone else offered.

"A man? Then he'll need oars."

With a few more deft strokes of the palette knife, the boat, man, and oars were clearly depicted.

"What's he doing out there?" the artist asked.

Opinions were divided. A few thought he was *going out* to rescue someone in distress; others felt he was *coming in* or being tossed ashore from a sinking ship. Whichever way the viewers saw the painting, it was evident the artist had expressed the idea of man's battle

with the elements for survival. Each of us was finding his particular truth in it.

The law of creativity is impersonal and is forever seeking all outlets open to it. Whether you bake a perfect cake, build a graceful cabinet, or tastefully decorate a modest home, you are invoking the law of creation. The writing of a poem deserves no greater approbation than these menial, but meaningful, productions. It is not for us to judge the quality or quantity of our abilities, but it is our moral obligation to cultivate them, thereby increasing their fruitfulness. The tools one uses may be inanimate but the truth revealed will be a living thing.

Many geniuses have developed their talents in spite of physical handicaps or material lack. They seemed obsessed with a desire to bring to light the whole measure of talent, or truth, entrusted to them.

Stevenson, ill for years, continued writing. His work showed no signs of morbidity nor any hint of complaint. Beethoven, at first bitterly resentful of his increasing deafness, finally accepted his handicap and went on to compose some of his most moving music. Poe, penniless and ill, poured out his poetry and prose. These men are gone from us but their truth, alive and convincing, is recorded in their works for us to share. They had the same trials and problems, the same limitations and frustrations as we have. But they were aware of a tremendous power moving through them, pushing them forward, in the work they felt destined to do. With some it came hard, with others it was easy.

It is said Schubert's music literally flowed from him, seemingly without effort on his part. He wrote more than two hundred and fifty songs before he was nineteen; some of his dances were written in half an hour; his symphony in C major was written in one month.

He who creates, conscious of this force vibrating through him, can scarcely wait to get to his work in the morning, and his days are never long enough. In fact, he will need less and less sleep. Thomas Edison often worked eighteen hours a day or more. A very

short nap was all he needed to renew his energy.

There is a store of miraculous power deep within each of us. It is not necessary that we fully understand this power in order for it to function, but we must believe it is there. Once we know this and can let go of our mental blocks, a singing force, a dynamic something motivates our every act, and finally we see a purposeful design unfolding in ways beyond our understanding.

This urge that impels us to express ourselves is really the divine center within us asserting itself. It is necessary to still the conscious mind if we would hear the directions of this inner being. Only by cooperating and communicating with this larger self are we able to project ideas of such stature that they develop entities of their own and outlive us.

When we have definitely made this contact, we can trust our intuition as to the direction we should take. This communion with the inner self releases us from much of the worry associated with our outer existence, thus freeing us to pursue our given work. Cooperation and collaboration with the law of creativity engenders a feeling of security. We become necessary, even indispensable, to the operation of this law. Noncooperation can easily make us expendable.

We cannot afford to ignore this mandate of creativity. The whole conception of the universe, the world, and all life—including plant, animal, and man—is based on it. Participation is not only a promise of immortality; it is the only way in which we can feel alive, really alive, *now* because creativity is the motivating factor of the Life Force itself.



Medifocus

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

May: The personality for the month of May is Gen. Emilio Medici, President of Brazil.

The code word is FRUIT.

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



DR. FRANÇOIS DUVALIER

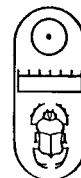
July:

The personality for the month of July will be Dr. François Duvalier, President of Haiti.

The code word will be GRANT.



GEN. EMILIO MEDICI





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

SELF-HEALING

*Some helpful suggestions
of a practical nature*

AFTER TWENTY-FIVE years of experience in metaphysical healing work, I feel I can greatly assist many people by outlining some of the important principles that each may apply for himself in the healing of mental and physical conditions.

Anyone who has had treatment from a metaphysician realizes that such a physician always insists that the patient aid in the cure of a condition if the most efficient results are to be obtained. It is possible to change the physical body without the knowledge of the patient, and therefore without his cooperation. It is equally true that such a method takes longer and is more difficult.

It is astonishing that the patient often waits too long to consult the physician and thereby complicates conditions, when he might have started the treatment himself before seeking help and saved time and the complications. In some cases there is often a delay of several days. During this time the patient is doing nothing to help himself but is allowing the condition to become so developed that a longer time and a more difficult process is required to bring about the relief desired. In many cases, had the patient attempted to do something for himself at the very beginning, he would quickly have found there was no necessity for asking for outside help.

The first consideration in self-healing is to recognize the law that every mental or physical manifestation of illness is only a culminating outer manifestation of something that has occurred previously within. It matters little whether the condition is swollen tonsils, severe pain in the back, the suspected development of a growth of some kind, of a so-called cold or rheumatic condition. The fact remains that these terms and symptoms are only an outer sign of something that is wrong within. The specific name given to a disease or the specific location of a pain in no way indicates either the real cause for the condition or the method of treatment.

To a metaphysician there is no such thing as a case of tonsillitis in which all of the condition is located in the tonsils and the rest of the body is free from any association with the abnormal condition. Neither is appendicitis a condition exclusively located in the appendix, nor is an enlarged thyroid a condition that is located exclusively in the neck.

For analogy, a factory at night bursts forth in flames, suddenly breaking a window by the heat and pressure from within, allowing the flames to shoot forth. Would any rational person claim that just the window was on fire because the flames were visible only at that one part of the entire building? The reasoning person would immediately say that if the flames were shooting forth from one window, there was probably a large fire elsewhere.

The primary cause for all abnormal or subnormal mental and physical conditions in the human body is lack of attunement with the creative, con-

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structive, harmonious forces of nature. We have a brief term for the condition: out of harmony. Perfect health we call a condition of harmonium. This lack of attunement and harmony is the primary physical cause; yet there is another cause even more remote than this. It is the mental or psychic cause. This cause will be found in the mind of the patient, or, in other words, in his mental and psychic attitude previous to the inharmonious condition.

Inharmonious Attitudes

It seems to be almost impossible to make the average human being realize that the moment he or she allows himself to think or talk about anything of an envious, jealous, revengeful, critical, or destructive nature—that moment—the mental attitude is out of harmony with the Divine Mind. The next result will be a lack of harmony in the physical forces of the body with the physical forces of the universe. Such a state invariably results in the physical forces of the body becoming somewhat destructive or inharmonious, and in some part of the body an outer manifestation will gradually occur. A person may be convinced that losing one's temper is disastrous to the nerves and blood of the body and is sure to produce a physical or mental reaction. Yet he does not realize that when thoughts are unkind, critical, or destructive, they are sure to bring a reaction in the mental and physical states of the body.

Whenever a man or woman spends any thought energy in venting his wrath, criticism, or unkind remarks toward any individual or group, sooner or later the reaction from this inharmonious attitude produces a physical or mental condition that is more or less serious. The person who believes someone has done him an injustice and feels he must make critical remarks about him, or who constantly finds an opportunity to tear someone to pieces, is sure to bring ill-health and often ill fortune into his life. It is a metaphysical fact that for each minute of time spent by man in thoughts of unfavorable impressions, unkind criticism, or hate toward any person, there will be hours of physical and mental suffering as a reaction.

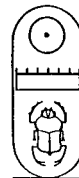
The first thing to do, then, in considering the relief of any mental or physical condition is to analyze your mental self over a period of time preceding the condition and discover what thoughts, attitudes, and conditions of mind you have held or expressed, and immediately eliminate this attitude by reversing your opinions, thoughts, and holding thoughts of love and kindness instead. In other words, the poison from the mind that has been eating at the very heart of every cell in your body must be eliminated before any treatment can be given to relieve the ultimate and outer manifestations. Any other process is merely treating the outer manifestations as though giving them a drug to nullify the senses without removing the actual cause.

Therefore, after analyzing your inner self and discovering what destructive thoughts you have actually held, purge yourself of any possible poison by holding thoughts of love, goodness, kindness, and spiritual oneness with all human beings and with every living thing on the face of the earth. Fill yourself with the thought that all is good, everyone is loving and kind, and that none are bad, only different, and that no one is evil, for all are Children of Light and Children of the Cosmic.

Restoring Harmony

If you have felt otherwise toward anyone, immediately send him good thoughts and try to undo the evil or unkind thoughts you have held in your mind. If you are dissatisfied with any condition, any group of persons, any action on the part of anyone, immediately purge that from your mind by reversing your opinion and filling your being with thoughts of toleration, sympathy, kindness, and love. To the degree that you eliminate this mental poison within your own being, to the same degree you remove the cause for any condition from which you are suffering at the present time.

The next step is to assist nature in the physical purging of the bodily condition. Several fundamentals must be considered in this process. First, since all life force of a constructive nature comes through the air we breathe, the patient should at once begin to breathe deeply of good fresh air. Go to a



window or out in the open a few minutes of each hour and take many deep breaths, holding them as long as possible, and exhaling as greatly as possible. This will change the air in the lungs and allow new vitality and powers of the cosmic vibrations to enter the lungs and carry on nature's vitalizing processes.

Five or ten minutes of such deep breathing every hour with the chest thrown out and lungs expanded to the utmost will be a wonderful help. If the breathing can be done in the sunshine and with the head thrown back so that the sun's rays will enter the open mouth and strike against the walls of the throat for a moment or two of each hour, it will be especially helpful.

After that take a drink of fresh water. It need not be purified in any special way. Use ordinary drinking water, cool enough to be enjoyable. Drink one or two glasses every hour until the physical condition is changed. Nature requires the water and the elements in it in conjunction with the air you breathe to carry on her reconstructive processes. You cannot overdo drinking water, even if you consume three or four quarts in a day. It will flush the kidneys, bowels, and bladder, and it is like internal bathing.

Then sit down or lie down in a relaxed manner and give nature every opportunity for reconstruction, instead of expending energy in moving about or doing unnecessary work. Resting the body and relaxing it, with the eyes closed and with the thought of peace and nothing else in the mind, will give nature the opportunity to carry out the work of the Cosmic in changing your physical condition. Do not concentrate your thoughts upon the nature of your illness, its location, its pathological or histological cause in a physiological sense, or in the diagnosis that a physician or a friend has given. All of these mean nothing to nature and the Cosmic, and should mean nothing to you.

While you are relaxed, bring your finger tips together leaving the hands separated. This will short-circuit the emanations of energy from the fingers and prevent it from going off into space. It will keep the extra energy in your body from leaving it, causing

it to recirculate through the body to help in healing and constructive work. If the feet are bare, allow them to touch each other while relaxing.

If you are inclined to fall asleep, keep in your mind the thought of peace and of the healing currents of the Cosmic passing through your body while you breathe. With only this thought in mind, allow yourself to sleep. Do not have anyone awaken you for drinking water or breathing exercises if you want to sleep more than an hour, for the sleep will be just as helpful, if not more so, than drinking water each hour or the breathing. If you are awake, however, do not neglect these things.

If you go to sleep at night and have a peculiar sensation around two or three o'clock in the morning that your temperature is rising, do not get up and attempt to make yourself cool or suddenly lower your temperature. Keep yourself well covered and allow nature's purging process through perspiration to continue. You will find that by sunrise or shortly thereafter the temperature will lower, and by seven or eight o'clock you will find a marvelous change in your condition.

This may occur either the first, second, or third night of your healing process, according to the seriousness of the condition, or its length of duration. In mild conditions, this may not occur at all, for it may not be necessary. If you have taken a drink of cold water just before retiring, as should be done by every person carrying on any healing process of his own, this purging through an increased temperature during the night will be very beneficial, but it may not always occur. If one is under the care of a physician, he should continue such professional care in addition to the suggestions offered here.

The Rosicrucian Order is not a healing institution but a school for teaching the art of healing along with many other arts for the welfare of the whole man.—EDITOR

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.

DR. H. P. A. VAN SCHOUWEN, F. R. C.

Infinite Within The Infinite

AS WE LOOK around us we see matter and space. Looking up into the heavens we find the same—billions of stars and galaxies revolving in space. It all seems to have definite dimensions. We even know the volume of our galaxy, which is 10^{68} cubic centimeters. But in what is this all revolving? To grasp the fact that our universe exists in an infinite space is beyond our human comprehension. Is it at all possible to understand something of it?

Let us recall the story of creation as told by the Hindus. Brahma, floating on the waters of infinity, is meditating. In his meditation he suddenly beholds the universe as a golden egg. If we apply this to our problem we come to the conclusion that our universe is a "thought form" of and in the Divine Mind. This seems to put the problem on a different level but brings it within the grasp of our finite minds. Let us close our eyes and make our minds blank, and then visualize something—it makes no difference what. Depending on personal differences we can really see that object, just as in a dream; it almost has substance.

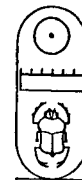
Here, then, the visualized object is present within an infinite "space." If we use this as an analogy to the Divine Mind we can say that our universe exists within the Divine Mind as an object exists within our minds when visualized. The conclusions drawn from this are important. It means that all that exists, exists within and is imbued with the Divine Mind; that our own minds are a sequestered part of the Divine Mind; that through our minds the Divine is expressing Itself. At the same time it means that, as the Divine Mind is eternal and infinite, our minds, as extensions of it, are eternal and infinite. This, too, applies for matter. It, too, is an expression of the Divine Mind. This expression may change, but its underlying energy is eternal, a fact confirmed by science when it



states the law that energy can not be lost or destroyed.

For what is matter? We know that it is made up of molecules, which again are a composite of atoms. The atom itself is composed of different particles. How definite are these particles? They again may actually separate into smaller components or even rays. To understand and work with these components we must sometimes consider them as waves, other times as particles. In quantum mechanics electrons are described as clouds, each point in such a cloud representing the electron. We can definitely say that matter, which is the building material of our bodies, is energy, whatever that may be. In the complex expression of this energy, life and mind manifest. So it seems that somewhere these two are connected. The Divine to us is and will remain incomprehensible, but Its expression, as explained above, can be grasped somewhat.

There is still another important conclusion that may be drawn from the previous. When we die a separation must take place between the part that is matter and the part that is mind. We know what happens to the material part. The mind, being an extension of the Divine Mind, will again become a part of this, a process which can only take two forms. In the first form it will diffuse into the Divine Mind like salt into water and be expressed at a later time, but having lost its entity. In the second form its entity will remain. At a later date the entity will be able to express itself anew and evolve. In his book *The Prophet*, Kahlil Gibran expresses this thought most beautifully when he says we are "infinite drops within an infinite ocean." Which of these two processes takes place is something every one has to find out for himself.

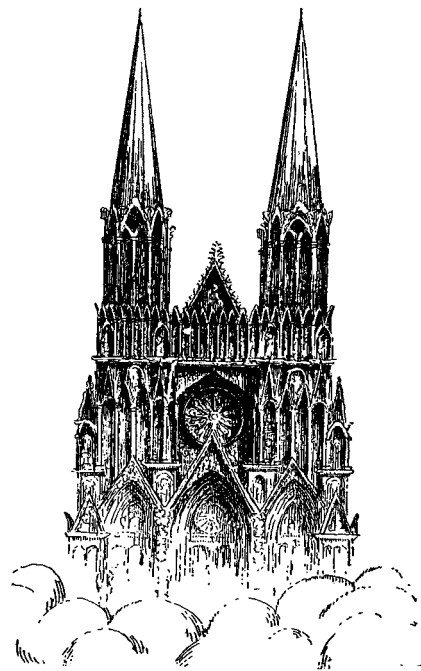


THE ESSENTIALS of life would at first thought be considered by the average individual to be those elements which sustain it. The oxygen in the air, the nourishment in the food that we eat, the water that we drink, the rays of the sun—these are normally considered the basic life essentials. In addition, we might include clothing to keep us warm and shelter to protect us from exposure to the elements. All these seem simple—and they are, in the elementary sense, but they are also very important, particularly so if any one is missing or unobtainable.

The value of such an essential is greatly magnified by its need. The hungry man will of course increase his sense of value as to food. The thirsty individual will give anything that he controls in order to satisfy that thirst. These essentials, however, are purely the essentials that have to do with maintaining the physical body. If we analyze the term *essentials of life*, these natural elements are not essentials of life in the broadest sense, because life is a factor somewhat removed from the physical nature of the body itself.

It is true that the body must be maintained and sustained in order for life to stay with it. If we starve for want of food or want of water, or are not protected from the elements that may harm us, the body may suffer irreparable damage that would make it impossible for life to be sustained. These material essentials of life, then, are usually considered the daily fundamentals that are needed so that the physical body can continue to be the vehicle or container of life.

In further consideration of the essentials of life it has been man's concept that two of the most important essentials are self-preservation and the preservation of the species. Aside from taking care of the physical appetites, such as food and water, man's attention through the ages has been given to self-preservation. We are equipped with certain reflex actions that help us preserve the physical body intact. We draw away from pain. We avoid discomfort or anything that might be indicative of the fact that the physical body would in any way be injured and



The Celestial Sanctum

THE ESSENTIALS OF LIFE

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

life within it would be modified as a result of that injury.

The history of man is in a degree a history of the preservation of the species and the preservation of himself. Wars have been fought. Arguments have been conducted. Man has existed by devoting most of his efforts to keeping himself alive and comfortable, and with planning on the continuation of his kind in the world. This tendency exists not only in man but in all animal life. We see the animals in the wild take steps to protect themselves to avoid harm and punishment and to rear their

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young, sometimes at a sacrifice of their own welfare.

This concept places the emphasis on the preservation of self and the maintenance of the species as the most important essentials of life. Probably as long as there are living beings, these essentials of maintaining the physical body, of maintaining self, and maintaining the species will always be considered of great significance and will always rank high in the thinking and actions of all living creatures.

But there is a newer concept that should enter into the essentials of life, a realization that man is an evolving being and that all life is evolving. Since the statement of the Darwinian theory, man has become more and more conscious of the fact that life is not a static condition made in one form to always exist in that form, but rather that life is a dynamic state manifesting in different ways in different periods of time and continuing to change.

It is man's hope that this evolving manifestation of life will be a change for the better, a change toward improvement, an advancement in the status of life, until such time as life will become a manifestation of a perfect entity as is its source. While the concept of evolution is now accepted by most schools of thought, there has been some neglect as to considering another factor of evolution—that conscious evolution is also an essential of life.

A static condition is contrary to the fundamental principle of existence. It is contrary to the manifestation of energy in the universe. Actually, a constructive universe, which we hope this one is, cannot stand still. It must move. It must change. Evolution is a manifestation of change. All life, human and animal, can continue to change, to evolve, to become something

better, something more perfect than it is now or was yesterday.

Man is intelligent enough to cooperate with this force. He can draw upon those attributes of himself that will produce constructive effort and bring about aid for his own growth and for those about him. He can start by attempting to equalize conditions for all life, that all may have equal opportunity and equal chance. Every man can study his physical, mental, and psychic attributes. The genius can be encouraged. Education can be made to bring out the highest potentialities in his being, that is, a conscious state of cooperating with an evolutionary force already present, eventually permitting the human race to become a master race, or a race of supermen.

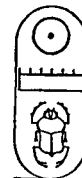
If man simply stops and does nothing, he will be static. He will deteriorate. He will return to a status that man's predecessors were at the beginning of the manifestation of life, or he can consciously direct himself to the development of his attributes. He can realize that his nature is godlike, and he can become more in attunement and manifest more of his divine origin. The choice is his. Civilization and the future of humanity depend upon this choice. Conscious evolution is the most important essential of life.

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.



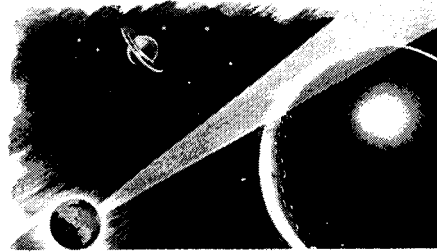
OUR NEW COVER This natural-color photograph is taken from the Westminster Bridge looking across the river Thames at the famous Houses of Parliament, London. Adjoining them is the clock tower with the renowned bell *Big Ben*, the striking of which has been broadcast throughout the world.



Greater Than Light

by GASTON BURRIDGE

*Will it ever be possible to travel
at speed greater than light?*



ONE OF MAN'S characteristics appears to be that he dislikes *limits*. Experience points toward his view that nature has placed no barriers in front of him except his lack of knowledge. Hence, he now believes that if he comes up against a *roadblock* there must be a way around, over, or through it if he has the knowledge. All he must do is learn *how*. A new particle called the *tachyon* (tāk'-ōn) looms as the most recent "roadblock buster" of that old roadblock, the speed of light, as the ultimate of how fast we may travel.

Man was limited once by the amount of goods he could carry on his back, could drag behind him, or could manage, induce, or compel another animal to carry or drag for him. So, he invented the wheel—something which would roll. Thus, he built his first *machine*—a new kind of slave. The wheel allowed him to transport far more than he could carry otherwise. Soon he too was riding with his goods instead of walking beside them. But before long he came face to face with that same old bugaboo again—a limit! Result? He put his wheels on rails and highways.

But while both of these allowed him to carry larger loads faster, they did limit him to still remain on the surface of his globe—and this irked him no end. Once more he solved the problem by taking to the air like a bird. He *flew* between points. And year by year he flew faster and faster, carrying himself and more of his goods to wider distances on his little ball of rock and water. As he flew faster, he flew higher—so he could fly faster! Then, as the blue of altitude turned to black of space, once more he found a limit set against him. He solved this by the rocket engine—and then, to the moon!

While all this was progressing, many, many other limits were also falling before his fast-growing and determined technology. He was learning how nature is put together. This learning was flowing in to him so fast, and from so many different directions, he has been hard put to even keep proper records of it! Almost, his right hand can *not* know what his left hand does.

But as man attained the moon he began looking farther off, toward other planets which make up his home family. He began to realize that now perhaps, after all, he had come upon a limit with which he could not deal. "Woe is me!" he began to think. There stood the speed of light. How could he ever surmount that? But no sooner had he said this than he gradually began to realize this limit showed it had *two sides*—the side facing him, the one he could plainly see and knew much about, and the reverse one, the one beyond, the one he could *not* see, had never seen, but was *going* to see! That other side is the land of the tachyon.

Now, if man does get a good look at this *other side*—perhaps we should more correctly say, *when* he does—he will have unlocked the most fantastic array of procedure present imagination can conceive. "Visible-invisible," at the turn of a hand; "here-there," in the time presently required for a thought to come into one's mind, (and from where, that—or how?) computer-fast action so far surpassing anything we know today that it puts what we have now into the horse-and-buggy times. All of this rests with whether the speed of light—about 186,300 miles per second—can be outdone and what lies beyond it.

The speed at which light travels in a vacuum—that nearly 186,300 miles a second—is presently, and has been for many years, the giant roadblock

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most have seen as the ultimate limit of man's achievement in any physical transportation of himself or his goods—or even his thoughts. When we have become knowledgeable enough to hurl ourselves and our machines at such speeds, we will have come to the end of the road, and that must be all there is to it. This place has seemed a tremendous way off to us, so far, and it has not bothered man much. He has had so many other limits so much closer at hand he had to master first.

Physically, attaining the speed of light for ourselves and our goods was a fog-shrouded equation we did not seem to have to deal with soon. But suddenly, that bridge began showing its skeleton framework above the fog. Things have happened so fast we have come, all of a sudden, much closer to that bridge than we realized. Are we going to be able to cross over? Will we have to camp forever on this side—perhaps never to know the land on the other side—or if there is one? Heaven forbid! Hence, the speed of light has become a limit—not a new limit, for we have known of it many years—but a limit we now suddenly know we must do something about. So, the *doing* has begun—tachyonwise.

Frozen Energy—Mobile Matter

In a manner of speaking, mankind has approached this speed of light limit by only kicking at it a couple of times—as he kicks at the bumpers and tires of a secondhand auto—just to see how solid it might be. We have found it pretty solid! Too, the limit is vast, and its foundation deep. But—and here lies the crux of the matter—if this limit proves so formidable, lifts so high, extends so far either side, then it *must* have an *opposite* side. Nothing so extensive can be one sided! Nothing we know anything about in our universe has proved to be one sided. Even that merest and nearest *nothing* we presently know, the neutrino, is not one sided—it can most nearly be comprehended as spherical in form; hence, any way one turns it, the mite has an opposite side!

On our side of the speed of light we generate motion by applying energy to particles of matter. According to present concepts (Albert Einstein), everything

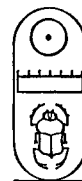
exists as either matter or energy—matter being *frozen energy*; energy, *mobile matter*. The ultimate amount of energy we can apply to matter produces the speed of light in a vacuum, that 186,300 miles-per-second rate. Nothing beyond this speed is presently known. It proves a limit, a barrier. So, we must hunt for a new *particle*, perhaps, a new family of particles, a new form of *matter* or something else, a new concept, if we are ever to get a look at the other side of this, our biggest limit. The glimmer of the tachyon flits enticingly.

In the July 1967 issue of the *Physical Review*, Dr. Gerald Feinberg, Rockefeller University, New York City, published "Possibilities of Faster-Than-Light Particles." His work has been sponsored by the United States Atomic Energy Commission. While Dr. Feinberg's dissertation proves highly technical and filled with complicated mathematics, it may be paraphrased somewhat briefly in the following manner:

Dr. Feinberg calls his new particle a *tachyon*, a Greek word meaning *swift particle*—and swift indeed it must be for its *slowest* motion speeds well above that of light in a vacuum. On our side of the limit, the *more* energy we pump into or behind a particle, the faster it goes, until the speed of light is reached. With the tachyon, however, as one *reduces* the energy pressure within it or upon it, the *faster* it goes!

Its ultimate speed will be attained when *all* energy within, or applied to it, *ceases*. Exactly what this speed will finally be cannot be guessed as yet. It will be tremendous—great enough so that such particles will arrive at very distant stars in a matter of seconds rather than the *light-years* now used to express such distances and time lapses.

The properties of tachyons will probably be found quite different from any matter particles we know. Neither should we think of them in the same terms as we do the antiparticles of matter such as antiprotons, antineutrons, positrons, or antineutrinos. Likely too, tachyons will not interact with matter or antimatter particles nor their energies—this because of the tachyons' great speed and their probable



different basic innate frequencies. Therefore, we cannot expect to detect tachyons through visible paths left by their collision with matter particles in a bubble chamber.

Again, thinking of the tachyon as simulating an antiproton will probably be incorrect, for the "family" of matter particles we know will be different from the tachyon family of particles. It would seem likely, too, that the tachyon would be a member of a family of particles—that it would not be a *loner*—for nature abhors loners.

It has been estimated that matter neutrinos, while at or moving near the speed of light, are of such frequency that about one hundred *always* occupy the interior of a safety matchbox. All but the most highly energized tachyons will greatly outdo the neutrino's speed. When a tachyon is finally detected—recognized—perhaps measured, and some of its properties known, Dr. Feinberg thinks it will be found to emit tiny flashes of light.

Such flashes from tachyons have not yet been successfully detected nor has any equipment sophisticated enough been devised by which they can be generated or recognized, let alone used. However, when we realize that also as yet we have no photograph of an atom, let alone one of a neutrino, and that both exist, one might say, only by inference, we can raise little objection to the possibility of the tachyon's or its family existing.

When tachyons become well established in our scientific thinking, how will they function to cut the time requirements so drastically as indicated necessary so that rapid communication between far-distant planets may be accomplished by their use? To predict now would be merest guesswork, of course. Techniques are engineering problems. Successfully established, such techniques are almost "evolutions." They are products of many men's efforts, research, and thinking. But let us examine how we transfer some physical things today from one place to another, those places being considerable distances apart.

It would seem likely that before we are able to transport a man, say, between two remote points by tachyon

means, we would be able to transport between those points such *messages* as he might compose. As of now, a man writes or types a message on a piece of paper. That message, in this physical form, could be transferred by a runner. Or, the same message, with properly applied electronic equipment, can be transmitted many times faster.

The accomplishment is performed by changing the message's physical properties into electrical impulses, then transmitting these impulses over the distance necessary either by wires or through the atmosphere by radio waves. The receiving equipment changes the sent electrical properties back into the physical ones the original message had.

As yet, man has not been able to transport his own physical material or *any* physical material *in toto*, wirelessly or by wires. But we are coming closer and closer to such transportation as the years pass. One day it will be done. When such has been consummated successfully, distance, whether long or short, whether between earth targets or between earth and elsewhere, will make little difference. The tachyon techniques can then demonstrate their tremendous advantages. When such distances are very great as between planets of different suns or between planets in different galaxies, tachyon applications will shine brightest.

It proves very difficult not to think all the above pretty close to science fiction—at least much closer to fiction than to science. Yet, when one stops a moment, thinks back to the events which allowed men to walk on the moon, that also seems close to science fiction—as close as one can get! But it actually happened! Not only did it happen, but millions of persons *saw* it happening, *heard* it happening, even *felt* it happening!

We have come to that point in the history of mankind where the combined product of his brainpower makes an apparent impossibility possible! If mankind can conduct himself with grace enough not to blow himself off this planet before the year 2000, we stand a good chance of finding that Utopia for which we have searched so long. By then, we shall have become "tachyonated."

Spring Ritual

by CAROL H. BEHRMAN

A time of awakening and rebirth

NOT TOO LONG AGO, spring-cleaning was an annual ritual in most well-run homes. Each year, the coming of the vernal equinox was greeted with a flurry of activity. Beds were stripped, mattresses aired, winter linens cleaned and stored. Mops, brooms, dusters, scrub brushes—all were pressed into service. The dust and grime of winter was swept away, and windows flung open to let the house breathe in the clean breezes of spring, to be freshened and renewed in a parody of the activity of the world of nature outside.

*. . . proud-pied April dress'd in
all his trim,
Hath put a spirit of youth in
every thing.*

wrote Shakespeare, and we humans eagerly bustled about each spring to put that spirit of newness and purity into our homes.

Today, with the widespread use of year-round synthetic fabrics and modern, automatic cleaning devices, the practice of spring-cleaning is becoming relegated more and more to the limbo of nostalgic reminiscences and quaint customs of a bygone era. But spring-cleaning served a psychological as well as practical need, and its disappearance marks the loss of another of those rituals, so satisfying to men's inner needs, which are fast vanishing from our busy, practical, materially oriented society. We are becoming hardened to doing without those symbols of the mythic element of man's life which, in the past, connected him to that sense of truth and reality which is found beyond the prosaic.

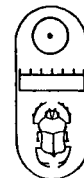


Spring is not only an external phenomenon. Each man experiences within himself the great, orderly pulsations of the universal heartbeat—the ebb and flow of the tides, the symphonic movement of planets and stars, the regular progress of the seasons. We are not individual units, standing alone, isolated in our cocoons of flesh. We are living parts of the infinite cosmic adventure, and our inner rhythms are tuned to its beats just as the strings of a violin are tuned to the rest of the orchestra.

But violins sometimes go out of tune. They become rusty and dusty, the strings stretched into discordance. They must be retuned, brought back into harmony with all the other instruments. And that has been one of the services of rituals in the lives of men. They help bring our inner rhythms into harmony with the cosmic beat.

The rituals of spring have, from time immemorial, symbolized *awakening* and *rebirth*. We stir from the long night of winter and get ready to emerge from our cocoons of sleep (death) into the light of the risen sun of spring. The scrubbing and cleaning of our homes gave us a sense of newness and freshness that coincided with the regenerative budding and flowering of the season. With one stroke of the broom, we could put our external home in order and, at the same time, satisfy the psychological need for inner identification with seasonal changes.

Now, with our nylon rugs and Orlon blankets, clean heating units, high-powered vacuums and efficient washing and drying machines, our homes seem to defy identification with the



changing seasons, except perhaps for a few well-placed forsythia branches to replace those of holly and pine. There is still the inner need and yearning for participation in the miracle of spring, but no winter-encrusted house to let it loose upon. Our spirits reach toward the eternal, but the tenuous connection has been broken along with the thread of ritual and myth. Our efficiency maroons us in the mundane.

But our homes are not the only edifices which accumulate debris and need periodic cleaning. Our inner residence can also become smudged and muddied with dust and grime.

Innumerable hours of busy involvement with the things and details that make up our outer activities often leave rust and wastes that clog up the pipeline to our inner selves. It is easy to lose clearness of vision and one's unclouded sense of the infinite amid the clutter of the daily demands that are made on us by life and by society. We can find ourselves so busy with the temporary, practical, albeit necessary activities of our days that the inner sphere becomes dusty with disuse. Monks and mystics always have time for meditation and communion. The rest of us often forget, in the rush of pressing demands, how much we need a spiritual dimension.

What better time than this, the traditional period of spring-cleaning, to

get busy sweeping the cobwebs from our souls? What more propitious moment is there than this time of universal flowering and rebirth to clean away the grime that separates us from our inner selves?

We eat, we play, we work, we plan, we accumulate possessions. We live in and are part of the world of men. But when our minds become so muddled with attention to the physical that we forget to add other dimensions to our experience, then it is cleanup time—time to put in use the scrub brush of meditation and spiritual involvement—time to put ourselves in tune with the symphony of cosmic renewal—time to brush the cinders from our eyes and to be part of the fresh new rhythms that surround us. It is time to clean away the dust from that inner eye that perceives beyond the appearances of things to their inner realities.

The ritual of spring-cleaning need not be lost with its attendant psychological benefits. There is more than one thread that connects us to the infinite, gossamer and elusive though these may be. When one strand breaks, then we must seek another. Our inner selves yearn to beat with the pulsations of the seasons. With some spiritually satisfying inner dusting and sweeping, we can be reborn each spring together with the physical and cosmic forces around us.

YEAR-END STATISTICS

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

Total number of pieces of incoming mail	493,882
Total number of pieces of outgoing mail	3,022,693
Individually dictated correspondence	132,030
Staff payroll	\$892,926
Taxes, utilities, maintenance, and insurance	\$117,763
Printing costs (not including books)	\$295,965
Envelopes, office supplies, and stationery	\$ 76,738
Postage for the year	\$314,441

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

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Egyptian Knowledge of Cosmic Harmony

by RALPH M. LEWIS, F. R. C.

HISTORIANS AND ARCHAEOLOGISTS relate that the ancient Egyptians had lavish musical entertainment. Photographs of murals on the walls of the tombs of pharaohs and nobles depict orchestras having a variety of instruments. The paintings, still quite vivid in their original colors, also show choristers or chanters grouped about the musicians and singing to their accompaniment.

Though the purposes of these festivities have been related to us by such historical authorities as Herodotus and Strabo, modern Egyptologists have long speculated upon the *system* or *scale* which was employed for the musical composition. Nothing tangible had ever come to light to refute or to confirm the learned conjectures advanced—at least, not until recently. The discovery of perhaps one of the greatest archaeological finds and the *key* to this lost art and science of the ancient Egyptians reads like a strange tale of fiction.

In 1896 the Turks were continuing their persecution of the Armenians. Hadji Sarkis Gulezyan, an Armenian architect, who had lived for years in Egypt, fled this oppression and eventually arrived in America. He was successful in bringing with him many treasured relics. Some were collected in his travels and others were family heirlooms of many generations.

A considerable time later, Harry Aram Gulezyan, nephew of Hadji Sarkis Gulezyan, decided to explore the strange bundles in his Newark, New Jersey home, which his uncle had left there. Among family jewels and escutcheons, he found an odd-shaped package, wrapped in yellowed papers, and within it *six vellum leaves*. They

This article was written upon permission of Mr. Harry A. Gulezyan.



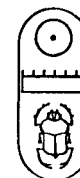
A mural painting from the tomb of Rameses III showing a royal harpist

aroused Mr. Gulezyan's curiosity at once. They were of unusual design. Each was approximately one foot square.

Notwithstanding the fact of their age and that they were mildewed, it could be discerned that they contained dotted and colored circles. They were geometrically arranged and of a puzzling cryptogrammic nature. Further examination disclosed two inscriptions. There were various colored spheres, ranging in size from a twenty-five-cent piece to the back of a collar button.

Fortunately for the advancement of learning, Mr. Gulezyan decided to have the vellum leaves translated. He submitted the material to Princeton University, where it was examined by such authorities as Professor Allan Johnson and Dr. Philip Hitti.

These learned gentlemen recognized the inscriptions as being in some Oriental language and advised Mr. Gulezyan to take the vellum leaves to the Roerich Museum in New York City, the latter institution having upon its staff many noted authorities on Oriental languages. The Director of the Museum, Mme. Sina Lichtmann, realized that some mystery of great importance lurked behind the varicolored dots and urged that exhaustive



research be made to discover their meaning.

Continuing further, Mr. Gulezyan consulted the Metropolitan Museum of Art in New York City. There it was determined that the confounding inscriptions were *Coptic*. The Coptic language has been extinct for over 200 years, having been replaced by Arabic. It was arranged that photographs of the six vellum leaves he sent to Dr. Sobhy Bey in Cairo, Egypt, a Copt and noted authority on Coptic archaeology. Dr. Bey's subsequent letter supplied the exact translation of the main enigmatic inscriptions. When the translations were applied to the principal Coptic words, the following facts were disclosed:

- A. The subject or six vellum leaves were "Hymns"—"Sacred," and of approximately the fourth century, A. D.
- B. The word *Key* or *Scale* was related to the significance of the various colors.
- C. This *Key* or *Scale*, as a word, appeared directly over a vertical group of seven tinted circles. Adjoining the seven circles was a group of five circles in vertical position and likewise colored. Directly under these, the same Coptic words, *Scale* and *Key*, appeared.
- D. Further analysis disclosed that the largest circle of a group contained four spheres *within* it. It was the opinion that this denoted that the largest circle was of a full note, and each of the four *within* it, a quarter point, or *quarter note*. The time-value and relative length of the other spheres also appeared with this group. Continued translation revealed the words *Beginning* and *End*, these having reference to the music score.

Sound and Color

But what was the purpose of the colors? Could they have been intended just as ornamentation? It was the conclusion that they were intended as a means by which each note could be distinguished in the key or scale. Again, however, another pointed question arose. Were these colors arbitrarily selected? Could it be possible that there was a

sympathetic relationship between *light* and *sound*, or color and music, which was known to the ancient Egyptians?

Professor Wallace Rimington of Queens College had previously ascertained in numerous researches the basis of seven-note scales, declaring that each note in the scale represented one of seven planets. He also allotted to each note of the octave a color that corresponded to a particular spectrum band, especially those visible in the rainbow. The notes being decided, it was concluded, by a relationship between the number of *vibrations* by which the ear recognizes pitch, and the number of vibrations of the wavelengths of light, which the eye translates as a particular color.

Sir Charles Hubert Hastings, of the Royal College of Music, Oxford University, had confirmed the historical fact that notable scales of the world are heptatonic. Sir Charles' basis and research were formed upon the solar spectrum also. Sir Isaac Newton, famed physicist, sought the definite relationship between each color of the spectrum and the vibrations of the diatonic scale.

Cosmic Harmony

Aristotle had thought that a true harmony of the senses and spiritual ecstasy could be attained when man found the harmonic relationship of all of the pleasurable sensations which he objectively perceives. From earliest times, men have vaguely conceived a cosmic scale in which all manifestation is related and by which sound and light could be brought into resonance to the inspiration and beatitude of man.

Since the entire six vellum leaves were taken up with the various pigment colors identifying each note, it followed that the Egyptian scribes had known this secret of *cosmic harmony*, as related to the ecstatic unity of sound and color. In a sense, it would appear that they had knowledge of these laws which we moderns endeavor to effect and demonstrate by means of the *color organ*.

For centuries, Egypt was the center of learning of the entire world. Due to political circumstances and general ignorance among the masses, as well

as religious suppression, this gnosis was only privately and *secretly divulged*. Stanley, in his classic biographies of the philosophers, referring to Thales says: "His last journey was in Egypt, to confer with *priests* and *astronomers*. There he was instructed by the priests of Memphis. Laertius affirms he learned geometry of them; Plutarch implies much of his philosophy."

Pythagoras also spent years in Egypt. Plato spent much time with the learned priesthood of Ptah at Memphis. The great priest of Heliopolis, Manetho, was ordered by Ptolemy Philadelphus to bring to the extensive library at Alexandria a collection of the ancient wisdom of the Egyptians, preserved in their temples in the then almost forgotten hieroglyphic language. Many of the alchemists during the Middle Ages made journeys to Egypt to become well versed in its secret and exceptional knowledge. Some of this wisdom has come down to us. *Much is still to be rediscovered.*

Perhaps this Egyptian knowledge of *cosmic harmony* did not end with an understanding of the relation of light and color, but rather included all phenomena which it was possible for man to discern. It is probable that what appear as fantastic myths relating to metamorphosis, and attributed to the ancient Egyptians, are fact, namely, the transition of a phenomenon in one of the octaves in the cosmic scale of nature to a phenomenon in another. At last, many modern historians have suspected a *well-organized* science behind the music of the ancient Egyptians, which Mr. Gulezyan's discovery has confirmed.

Musical Instruments

Dr. James Henry Breasted, in his *History of Egypt*, referring to the music which prevailed during the reign of Amenhotep IV, approximately 3300 years ago, says: "The harp was now a huge instrument, as tall as a man, and had some twenty strings; the lyre had been introduced from Asia, and the full orchestra now contained the harp, the lyre, the lute and the double pipes."

Some years ago noted Egyptologist, Sir Gardner Wilkinson, was also of the opinion that a science of music existed

with the ancient Egyptians and spread westward.

He wrote: "Though impossible for us now to form any notion of the character or style of Egyptian music, we may be allowed to conjecture that it was studied on scientific principles; and, from the great attention paid to it by Pythagoras, many years of whose life were spent in learning 'the wisdom of the Egyptians,' there is every reason to believe that whatever defects existed in the skill of ordinary performers, who gained their livelihood by playing in public or for the entertainment of a private party, music was looked upon as an important science, and diligently studied by the priests themselves.

* * *

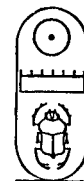
Theory of Sound

"Whence did Pythagoras derive his notions respecting the theory of sound? Did he arrive at these conclusions from his own experience? or is it not more probable that he was indebted to those under whom he studied for this insight into a subject they had so long been examining? But the fact of Pythagoras being the sole teacher of this doctrine, goes far to prove that it did not originate in Greece, and that his opinions were founded on Egyptian data.

"For what that philosopher asserted respecting sound emitted by a long and short string of the same quality and thickness, 'that the shorter made the quicker vibrations and uttered the acuter sound,' had been already shown by the Egyptians; and we may fairly conclude that he derived his knowledge . . . from the same source as that of the solar system, which remained unknown in Europe from his time to the days of Copernicus, and with which Pythagoras, of all of the Greeks, was alone acquainted."

The six vellum leaves bear no verses whatsoever. However, certain standing and kneeling figures at the top of the leaves would suggest choristers or chanting monks. The music, even when judged by modern standards, is *hymnal*, *reverential*, and *solemn*. It represents

(continued on page 154)



Noise—The Invisible Enemy

by A. STRIGANOV

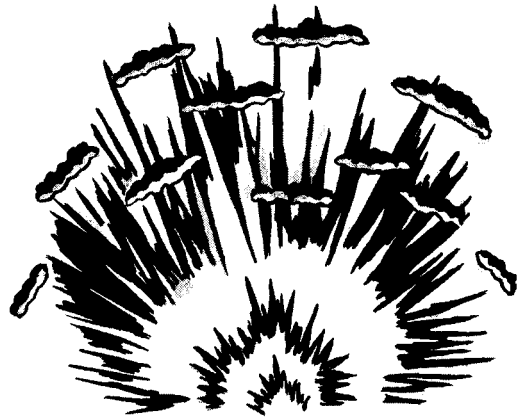
MODERN civilization depends on the machine, on the internal combustion engine, the jet aircraft, on a technology which entails noise. To find human beings who are not constantly exposed to artificial noise, the scientist today has to seek out remote tribes in the jungles of South America or Africa, or in the polar wastes. Everywhere else, noise, the invisible enemy, is virtually omnipresent. It escalates from mere nuisance to a level where resistance involves an effort of endurance, then may climb to a point where it becomes an assault on the body, causing both mental and physical disturbance. Yet the problem of noise is still far from receiving the attention it deserves.

Unlike other forms of attack on human beings, noise is not always punishable in law. Whether sudden, intermittent or continuous, noise is not as evident a form of assault as a blow on the head, but it is nevertheless likely to cause some kind of damage, almost imperceptible perhaps, but none the less dangerous for that.

In Industry

According to Dr. Alan Bell of WHO, "noise is both an occupational hazard and a public nuisance." That noise creates problems in industry is, however, no recent discovery. Nearly three centuries ago, the Italian medical writer Ramazzini noted in his book on occupational disease, *De Morbis Artificum*, that workers engaged in hammering copper gradually become deaf. Later, in the 19th century, as the industrial revolution began to get into its stride, a considerable literature began to accumulate about noise and its effects on hearing.

Today, when the majority of workers are surrounded by some kind of machinery, the noise invasion is total, and the problems it raises are corresponding-



ly greater. Industrial research in many countries has shown that noise in the work environment is the main cause of occupational deafness. Some form of hearing damage, either temporary or permanent, is likely to affect men subjected to constant noise in a workshop. The degree of deafness is not only related to length of service and extent and type of noise. The general level of noise and its composition play a part, as well as the length of exposure during the working day and during the individual's working life. Factors of non-occupational origin also count, the presence or absence of other ear complaints, individual sensitivity to noise, and the kinds of noise encountered in daily life.

Many kinds of workers face a noise risk—they include men in heavy industry, construction and transport, foundries, boiler making, weaving, ship building, tunnelling and blasting. The most evident effects of noise range from distraction and annoyance to serious loss of hearing. The initial signs of impairment are difficult to detect except by audiometric examination, and often those affected are themselves unaware of the deterioration. Hearing defects vary with the person and the work situation.

A sound is essentially a vibration, and its intensity is described in decibels (dB). A sound at 5 dB strikes the human ear as faint, while 100 dB is aggressive. Experts are not unanimous regarding maximum noise levels, but

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there is fairly wide agreement that above 85 dB there is a risk of permanent deafness. Some specialists maintain that no worker should be exposed to 135 dB or more without appropriate protection. Certain national legislations limit the permissible maximum levels to 75 or 85 dB for workers doing an eight-hour shift daily in noisy surroundings. The table below indicates the approximate intensity, in decibels, of a number of familiar daily noises:

A whisper	: 20 dB
A watch ticking	
at 1 metre	: 30 dB
Conversation	: 60 dB
Street noise	: 40-70 dB
Sports Car	: 80-95 dB
Motorcycle with-	
out silencer	: 120-dB
Lathe	: 85-95 dB
Punch press	: 95-105 dB
Circular saw	: 100-110 dB
Sand blasting	: 118 dB
Riveting	: 130 dB

Laboratory and factory studies show that noise affects the worker, as an individual and in certain circumstances may also lower his output, depreciate efficiency and morale, and become a causative factor in accidents. Noisy surroundings create anxiety, irritability and fatigue, particularly among susceptible individuals. Noise can bring about temporary changes in many activities of the body, including the central nervous system and the stomach.

Noise, therefore, creates a two pronged challenge to industry, for it not only affects workers' health but sabotages productivity. In fact some experts claim that the losses caused by hearing impairment among workers are greater than those caused by any other occupational illness. There is not only the impairment as such to be considered, but also the cost of compensation claims, decline in output, and an increase in the number of accidents. Before the last war, office noise was estimated to be costing business firms in the United States about 2,000,000 dollars a day through loss of efficiency. Since then, the figure is said to have doubled.

In spite of all this, many countries still neglect the problem, even though it is possible by modern techniques to

prevent most cases of occupational deafness, and to reduce or eliminate noise efficiently and at low cost, while at the same time improving working conditions.

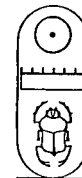
Although some industrialized countries still seek to deal with the noise problem by the method of persuasion alone, a steadily growing number of countries have become alert to the danger, and have adopted legislation, established exposure standards, and introduced compensation schemes.

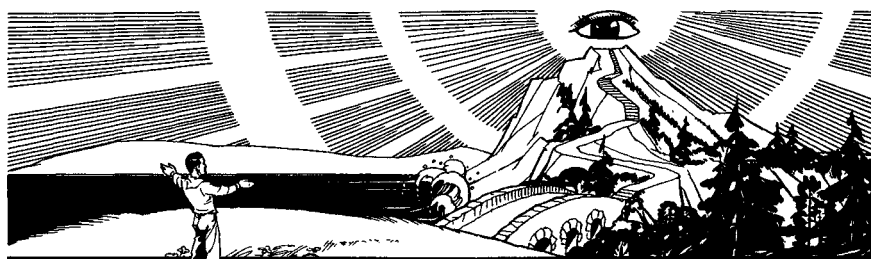
These laws and regulations tend to differ from one country to another. In the United Kingdom, for example, the 1960 Noise Abatement Act widened the scope of statutory provision, so that control became easier to enforce. Detailed regulations in the USSR cover the design and operation of machines, vibration control, the replacement of operations involving percussion by non-percussive systems, sound-absorbing materials, methods of measuring noise, medical examinations, permissible levels of noise, and even the design of ear protectors.

In Austria, noisy machines or manufacturing processes must be separated from other parts of the factory. In Finland, noisy processes must be broken into "on-off" periods, or at times slowed down, if the nuisance cannot be adequately dealt with by other means. Regulations in Czechoslovakia include a recommendation that noise should be lowered wherever possible by the introduction of automation and remote control. In Turkey workers not directly involved are forbidden to enter noisy machine rooms.

Control of noise at the source is part of the regulatory system in force in some States in America, while some national legislation, as in Austria and Canada, makes the provision of ear protectors and hearing aids mandatory. In many countries, including Australia, Denmark, United Kingdom, Norway and the USSR, special organizations and commissions have been set up to study the problems created by noise. Since noise is part and parcel of our civilization, it should be the concern of everybody who has to deal with health matters.

—Courtesy, World Health Organization





BREAKTHROUGH IN HUMAN CONSCIOUSNESS

by DONALD CRAIG KERR, TH. D.

IT HAS usually been thought that what-
ever is of a material nature represents
something more real than that which
we generally refer to as being spiritual.
It is easier to describe a person in terms
of size, shape, and physical appearance
than to try to define a person in terms
of character or personality. It is much
more possible to think in terms of
tangible results than to estimate value
in terms of personal satisfaction or
pleasure. Material things retain a
stronger possession over our decisions
and responsibilities than do spiritual
aspirations. We understand a job much
better when we know how much money
it will provide us than when we think
of a job as a way to happiness, content-
ment, and individual initiative.

There is no question that in our
experience we are faced by these two
alternate ways of approaching life. One
is, as we say, materialistic—and the
other is spiritual. About the one, we
know a great deal. About the other, we
are not so sure.

The one who has his feet on the
ground and tends to regard a situation
reasonably and practically is someone
who is materialistic. Such a person be-
lieves what he sees, and for that person
the world of reality is always never
farther than what his eye or ear or
muscle or nerve can reach.

There is absolutely nothing wrong
with that approach. It is very necessary
and exceedingly essential. It is on this
basic principle of materialistic benefit
that the economics of earning a liveli-
hood depend. Where would we be if

we had never invented a stove to cook
our food or an engine to carry our
burdens or an anesthetic to soften our
pain? What kind of responsibility
would we be charged with if we would
not work to achieve our dreams or if
we allowed the world we've been given
to deteriorate into careless wastefulness?
We must never doubt the validity of a
true and honest materialism, nor must
we—or can we—ever doubt the vitality
of the human reason.

There is, however, the other side to
this approach upon reality which we
may call our *spiritual consciousness*.
This other part of our nature is also
real and equally necessary, even though
its appearance is not as visibly or
audibly or tangibly evident.

Let me give you an example of what
I think this spiritual consciousness is
and how real it can be. When I was a
child of about ten or eleven years old,
I used to go with my playmates to the
corner house on the street where I lived.
It was an immense house which stood
like some mighty fortress transported
out of the Middle Ages. The house had
been the home of the Pitcairn family.
Mr. Pitcairn, who had been a very
wealthy man, had died, and his widow
and daughter had moved away. The
old sprawling mansion was deserted
and it was a favorite haunt for curious-
minded boys, and I remember how we
used to crawl in and around the dark
caverns on the outside of the house
until one day we found ourselves enter-
ing a long dark tunnel which led to the
deepest darkness I could ever imagine.

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With timid steps but undaunted courage, we groped our way inch by inch into the tunnel.

Each one of us knew he was where he should not have been, but the discovery we had made was like a magnet and we could not turn back. The light of day could still be seen through the opening we had passed through, and I guess we had not gone too far into the interior when all of a sudden at the other end in the pitch-black night a red light flashed. It took us only one immediate instinct to turn around and run for the daylight. What we had seen, of course, as we found out later, was the flashlight from someone else who had discovered the way in before we had. However, the impression left upon our minds was so real that it has never been erased, and yet the reality of it was completely a spiritual experience. The eerie spookiness of that darkness and the frightening feeling of being accosted by what we thought was a ghost were an event which sounded almost irrational when we began to describe it.

The Idea of the Holy

Many years ago, a German theologian wrote a book which he called *The Idea of the Holy*, and in it he speaks of this kind of experience which I have recited as a numinous experience. It is a feeling that we understand as being perfectly real, but it is a reality quite different from anything materialistic or physical or earthly or tangible.

Sometimes this numinous feeling comes upon us in meditation—or when we are caught by the beauty of a lovely day. In his book, Rudolf Otto says that the numinous is caused by what he calls the *mysterium tremendum*, and I think we can understand what he means.

In the Bible, it is written that *The fear of the Lord is the beginning of knowledge*; . . . We don't like to think of fear and God as being connected. We would rather think of God and love as synonymous. But, I think sometimes there is a fear of the Lord which takes hold of us and reawakens our consciousness.

Did you ever look over the side of an ocean liner and try to imagine what

lies hidden from your sight in the far depths of the sea? Did you ever stand beneath the jagged towering cliffs of a mountain and feel the magnetism of those rocky peaks which pierce the clouds? Have you not in these recent days listened to the swirling commotion of people's voices and felt bewildered and exhausted by the sounds of contention and irritation?

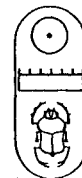
However that feeling can best be defined, it is closely related to what I am calling a spiritual consciousness. It has nothing much to do with getting a job or making money or any of those things pertaining to material success, and yet we all share the experience of something real which neither mind nor muscle can touch.

Spiritual Sensitivity

Dr. Richard M. Bucke, a medical scientist, wrote a large volume seventy years ago called *Cosmic Consciousness*, and in it he lists about thirty-five or more persons each of whom Dr. Bucke thought had touched the genius of his life at the time when his spiritual consciousness became awakened; Bacon, Buddha, St. Paul, Wordsworth, Jesus, Emerson, Socrates are among those mentioned as contributing to the advancement of human thought through an experience of reality that was in essence purely spiritual.

A spiritual consciousness is, I think, a religious attribute. It transcends all boundaries of sectarian religion. It has very little to do with denominationalism of any kind. It is, nevertheless, the way God acts through the human will. It is, I believe, the channel through which we receive the answer to our prayers.

Though I take a risk in saying so, I am inclined to think that what is referred to as Extrasensory Perception is an expression of a person's spiritual consciousness. I might even go so far as to suggest that Extrasensory Perception is a step in the evolution of man's spiritual sensitivity. Perhaps not all recognized Extrasensory Perception experts could be so classified, but what for example would you make of a man such as Emanuel Swedenborg, who could see from three hundred miles away the house of his friend in flames



and his own house in danger? No less a rationalist than Immanuel Kant has given his name to the credibility of that amazing experience, and, if it is true that man is given by God this gift of a higher sense perception, it is certainly appropriate that we exercise it and express it and not suppress or reject it.

A fairly recent book which has interested me is called *Breakthrough to Creativity*, by Dr. Shafica Karagulla, a neuropsychiatrist, who belongs to the Royal College of Physicians of Edinburgh and the Royal College of Surgeons of England and has been associated with McGill University and New York University. As she writes in her book, this has been an age of breakthroughs. "We have broken through the tight structure of the atom, we have broken the sound barrier, we have broken through the earth's gravitational pull and man has walked in space. All of these breakthroughs in the outer physical world have been an extension of the five senses through the use of technology. Today man is pacing the outer perimeter of his five senses with an increasing awareness of limitations . . ."

We are all well aware of the unbelievable rapidity with which man's changing environment has created a crisis within his own human conscious-

ness. Large numbers of people cannot respond to this change and are retreating into some shelter of live-for-the-moment philosophy. Brush fires of destructiveness are erupting because of bored frustration with man's own environment. There must be, as Dr. Karagulla indicates, a breakthrough in human consciousness to match the change that is going on outside us. New dimensions of perception are required if man is to keep himself intact within an environment that he can understand.

This higher sense perception does not belong to the supermen or superwomen. It belongs to everyone who will explore beyond his five-sense limit and delve into a more expanded area of awareness. Not nearly enough is yet known of this human ability to perceive, but the ability—none will doubt—is latent within us all.

As students are saying, "Man is more than his reason." He is a person and a person is sacred. It may be to this end that we see on the part of some a desire to recover the sacred and thus a revolt against the inhuman wishes of a materialistically inclined society.

Thus we must not allow our world of reality to be shaped only by material symbols. For there lies within us this other approach that feels a reality which is just as valid as the world we see.

ROSICRUCIAN CONCLAVE—ALLENTOWN, PENNSYLVANIA—May 3. Contact: Miss Claire Seiple, Conclave Secretary, 867 North Kiowa Street, Allentown, Pennsylvania 18103.



THE MYSTICAL PATH—

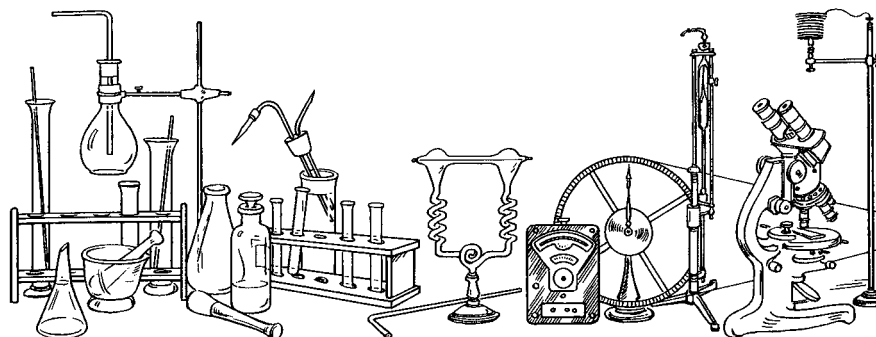
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Scientific Apparatus – The Miracleworkers

by OTTO WOLFGANG

*The history of science can
largely be written in terms
of scientific instrumentation*

AFTER LINDBERGH flew the ocean, newspaper reporters suddenly remembered that the thing that made it all possible was the airplane engine developed by a Professor Langley. So they called on him for the story of the powerful engine, but the professor was reticent. "After all," he said, "who ever heard of Paul Revere's horse?"

Today we have thousands of such demure "horses." Whenever any new discovery is made in medicine, textiles, metals, electronics, or the atomic field, there is always the little-known work of the apparatus maker behind the scenes who works hand in hand with the scientists.

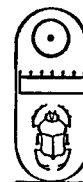
Lost in history is the exact date when men turned away from speculating about the truth of various opinions and directed their energies to looking at the actual world and measuring what they found. If a dividing line must be drawn, it surely began with Galileo's thermometer, telescope, geometric sectors, and escapement clock in the seventeenth century.

Since then, scientific measuring instruments have helped man to see, touch, and hear far beyond his human power. It would be difficult to imagine how our world could have progressed

without the "eyes of science." Whenever a temperature, pressure, speed, space, strain, or force of any kind has to be estimated, there is an instrument to do the job.

A visit to an industrial or college laboratory is like walking into a dissected cerebral turbine which supplies the life-thought to man's ingenuity. Head-deep in a glass jungle of gleaming Erlenmeyer flasks, retorts, crucibles, reptilian tubes of glass, white-coated men test and experiment in silent profusion. Excitement hovers constantly among the burbling beakers where plastics, radar, television, and nuclear fission were recently born and where unborn tomorrow gestates. These are the temples of the future where humanity grows greater, stronger, and better. Here one can feel as Montaigne said, "Arts and sciences are not cast in a mold, but are formed and perfected by degrees, by often handling and polishing, as bears leisurely lick their cubs into form."

Our entire economy is based on technological and scientific development in the laboratory. Research is the lifeblood of industry without which no manufacturer can compete successfully in our economy, and progress in re-



search depends upon progress in devising new and better scientific apparatus. Thomas Willson in the 1890's thought he might produce aluminum by the reduction of bauxite with carbon in a new electric furnace which Henri Moissan tried in France for the artificial reproduction of diamonds. When the apparatus makers made Willson such a furnace, the Canadian stumbled upon acetylene. The illustrations are endless.

The whole metallurgy—and with it the automotive, aviation, machine, tool, and metal-working industries—relies on spectrographic and metallographic analysis. Movies, television, astronomy, photography, magazines, and newspapers—all require use of optical systems or processes. The schoolteacher with a microprojector, the food processor with a refractometer, the forest ranger with a binocular, the master machinist with a contour projector, the sportsman with a hunting sight—each reflects one small facet of optical science at work in our modern society.

The principal tool of the laboratory is the microscope, used to explore nature's secrets and turn such knowledge to useful purposes. The botanist uses it to combat plant disease that threatens food production; the biologist guards the health of cattle, fowl, and fish.

Aid in Exploring Nature's Secrets

There are many kinds of microscopes ranging from standard size to six-foot models all designed for different purposes. The tiny toolmakers' microscope, for instance, is invaluable in checking the size of threads, taps, jigs, dies, the hair-trigger control instruments of gunnery, as well as astronomical and navigational instruments.

The offshoots of the microscope come in many different forms and uses and are an essential control instrument in the production of steel and oil and chemicals.

X rays not only have an important function in medicine but in metallurgy as well. Metal castings and welds are checked to expose flaws that do not show on the surface. In one laboratory a powerful new 2,000,000-volt machine can *see* through eight-inch castings. Or

take a canning factory: When a fly appears in the manufacturer's ointment, the fluoroscopic device rings a bell, flashes a light, and clangs the whole production line to a halt.

X rays have other uses too, such as uncovering art frauds and creating new types of flowers. Superpowered X rays in the form of a 130-ton betatron are smashing atoms. Even newer is the *synchrotron* capable of 70 million volts and promising some day the attainment of billion-volt energies with all their concomitant miracles.

Instrument of Measurement

The most ancient scientific apparatus is probably the scale which is the primary instrument of measurement in a laboratory. Only now it is called the analytical balance. Relics have been found in Egyptian tombs of instruments which work exactly on the same principle as the modern gadget. Industry today, without the use of analytical balances somewhere in the procedure from the original research right through production control, would find it impossible to manufacture steel, foodstuffs, chemicals, weapons, atomic energy, or any commodity that we use. They range from the Lilliputian to balances up to 1500 pounds at sensitivities so acute that the body heat of the user affects them.

The refractometer is another vital instrument in the control laboratories of many industries. Its operation involves the measurement of bent light known as *refraction*. It is as simple as peeking through a keyhole and a lot more revealing in the scientific sense. In simple language, refraction refers to the deflection of light from its original path when it enters or leaves a medium. We have all observed how a stick immersed in a pool of water appears to be bent at the surface of the water. Ptolemy was the first to notice this some 1800 years ago. Since the light is bent to the density of the material through which it is passing, the degree of bending becomes a means of identification in the same sense that a boiling point or melting point can aid in identifying a material.

Furthermore, this same characteristic can be used in many cases to show

whether a material is being properly processed. For example, in the cooking of jelly, refractometer readings are used as an index of the density of the food to ensure that it will be properly preserved. It is the same with oil and chemicals and steel. The application of refractometry cuts across our lives almost every hour of the day.

When most of us want to measure something, we look for a ruler or teaspoon, but in the industrial lab there are many "unmeasurables" being developed, which call for entirely new methods of measurements. And the instrument engineers have always come up with an ingenious new method. The first acceptance of the quantum theory of the atom depended upon the fact that wavelengths of light could be measured to a very high degree of precision. If wavelengths and radiant energy could be measured only roughly, the whole course of modern physics would have been different.

More commonly, there are many industries such as textile, ink, and dye, which need to know the precise shading of color. The answer is the spectrophotometer. This device can measure color differences indistinguishable to the human eye. They say it will theoretically measure more colors than there are grains of sand in the uni-

verse. It was called to the colors during the last war when it was used to standardize the hue of uniforms and military equipment.

There is nothing our instruments cannot measure. In Washington we have an instrument that determines the state of tides in any part of the world at any time, and a telescopic attachment that can measure the heat from distant stars.

Range and height finders, telescopes, and huge searchlights were all born in the scientific laboratory and are being improved. Aircraft instruments must always be in *development*. As planes become faster through the years, instrument refinements have been a necessity. Altimeters must be constructed and calibrated to record greater altitudes and faster rates of climb.

There is much work ahead for the instrument maker in every field of human endeavor. A man-carrying rocketship could be realized only when instruments were developed to guide it into space. "Tomorrow the planets," the apparatus makers say, and you feel assured that they can build the "horse" that some day will gallop an astronomical Paul Revere to another planet. And lo, the Instrument Maker, this time too, few will pay much attention to him!



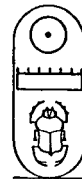
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A 1970 ROSICRUCIAN CONVENTION EVENT

JULY 16 - 19



Your Work in Life

by LOANNE BEACH, F. R. C.

Each task is important

AS WE BECOME more familiar with nature and some of its secrets our appreciation grows, and we begin to learn to apply some of this knowledge to our lives. One point to be noted is that each facet of nature has its own work and strives with its whole being to do that work for which it was intended. The result is the harmonious manifestation of nature.

Every person has individual work to do in life. Each of us must realize the work that he best can do, and this realization can be a difficult task. For some it takes years—often years of frustration during which time an individual is searching for the work to which his talents are best suited. Each personality brings into its present incarnation talents and abilities which can be utilized in certain jobs. When the personality finds the job in which its talents and abilities are put to use, there is a sense of harmony and fulfillment in the work done. This does not mean complete satisfaction with the work, for rarely are we satisfied with our work. It is this lack of satisfaction that leads us to find better ways of doing the work, and thus we progress. However, fulfillment may come from the mere act of performing work.

The work which is most fulfilling may not always be the means by which one earns his living. A man may work in an office during the day—but the work which brings a sense of harmony to him may be with a troop of Boy Scouts in the evenings. A housewife may gain her greatest sense of achieve-

ment, not in the maintenance of the household, but in the understanding she serves to the neighborhood children, along with cookies and milk.

The example of our daily lives which others observe is very important, as well as our attitude toward our work. Much can be taught others by setting a good example day after day. The people around us notice the way we handle situations as they arise. If they observe a positive attitude, a cheerful disposition, a sense of humor, an acceptance of responsibility, and a joy in living, they will want to awaken those qualities within themselves.

As we grow in experience and understanding we seek to serve in broader ways, and, of course, this is as it should be. One should always have a goal and continue to strive for the realization of that goal. However, too often a person is so intent on the goal he fails to utilize his talents in the present, always waiting for the day his dream is realized. It must be remembered that we grow by doing—not by waiting until we can do great things, but by doing the small things we are capable of achieving. One who proves himself capable of handling small tasks is given greater tasks to perform.

Today you may be best qualified to do simple service—but do not fail to realize the importance of this service. *The aim should be to achieve the best performance possible*, regardless of the task. Each job is greatly needed. From your vantage point only a small part of the whole can be observed. Therefore never attempt to judge the importance of that which you do. Apply the talents you possess to the very best of your ability. That small service which you perform today may be the last connecting link needed in a chain of great works—a chain of events that might well change the world.



**The
Rosicrucian
Digest
April
1970**

SOUVENIR EDITION The June *Digest* will contain natural-color photographs of the new Rosicrucian Administration Building. Special subscription offer: 3 issues beginning with June for \$1.00 postpaid (sterling 8/6). Send subscriptions to: The *Rosicrucian Digest*, Rosicrucian Park, San Jose, California 95114, U. S. A., or Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

IT SEEMS inconceivable that God—grand and noble Master of the Universe—could create extemporaneous life, unpremeditated as a mere whim of fancy. All creation—real or imaginary—is contained within the creative mind of God. This simple truth hidden in this most profound statement appears to elude men simply because many have, for years, been so enamored of physical existence that they have almost forgotten their divine origin and heritage.

Yet, as low as man may have fallen, throughout the world there are still living, dynamic, God-ordained, God-conscious individuals whose lives and actions affirm the irrefutable fact that God lives and *is real*; and that mankind is actually on the rise and will eventually assume the responsible role of becoming a living witness to his own divinity and inseparable association with the divine Creator.

If nuclear warfare should become an actuality, would mankind become as the legendary *Phoenix*—the mystical bird of ancient Egypt that builds its own funeral pyre upon which it is consumed, only to rise up cleansed of all the dross it has accumulated during the past five centuries?

Why would the great God of all creation continually give to mankind ever-expanding scientific and metaphysical knowledge without a most purposeful reason? Even today mankind emulates God by certain forms of mimicry. The great advancements made in all fields of applied and metaphysical science, in-

R. MANSFIELD CULLY

Learning To Live

cluding the exploration of space, prove this argument.

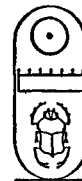
When all arguments pro and con have been presented by the end of this amazing twentieth century, mankind will have long since learned that in essence (spirit) men are indestructible and are actually sons of God expressly created to establish God's kingdom right here on earth. Then man shall see himself beating awesome weapons of war into plowshares and pruning hooks, as is now being demonstrated by the peaceful employment of atomic energy in industry and medicine.

War and violence have long since become obsolete. Yet, the only method by which those of us now living—age, national origin, religious and political convictions, and educational background notwithstanding—shall ever attain the enviable state of peace is for each of us to cleanse our own bodily houses and minds of all forms of violent, resentful thinking and begin to give the *golden rule* an opportunity to prove its own validity. Then, perhaps, we shall cease this senseless, yet actual worship of death and learn to live life by loving the living through the profound love of God.

A TWENTY-FIFTH ANNIVERSARY!

In historic Montreal, Canada, Mount Royal Chapter is celebrating a Special Conclave on its twenty-fifth anniversary. There will be programs in English and French. The dates, July 11-12, fall on the weekend just prior to the International Convention in Toronto, and thus many members will be able to combine these two events in their travel plans.

Special guests will be Supreme Legate for Europe, Raymond Bernard, and Grand Master, Chris. R. Warnken. This event will initiate a series of Rosicrucian instruction, demonstration, discussion, and fellowship that will carry on through the International Convention. For particulars contact: Mrs. Verna Byford, 5933 Waverley Street, Montreal 14, Quebec, Canada.



EGYPTIAN KNOWLEDGE OF COSMIC HARMONY

(continued from page 143)

the mystical sense and finer emotions of a people striving for expression. As one listens to it, the notes reach deep into the consciousness of the listener. One thinks, here is a people giving form to the immanent harmony that they feel within them, and which they realize constitutes a nexus with all nature.

Mme. Sina Lichtmann, with the information provided by other authorities and with her own knowledge of the subject, transposed the music using the twelve notes as a guide, as in the "key-scale" the vertical group contained seven and five spheres, all being in different colors. Elsewhere in this article is an illustration showing how the colored notes should sound.

The Copts, in whose language the inscriptions on the six vellum sheets are written, are the early native Christians of Egypt. In fact, they are now racially the purest descendants of the ancient Egyptians. Their name is derived from the Greek equivalent of the word meaning *Egyptian*.

Dr. Georg Steindorff, Egyptologist, makes the significant statement in his history of Egypt: "The Egyptian language, as revealed by its latest form, the Coptic, was written with the Greek alphabet plus *seven characters* adopted from the Egyptian script." Consequently, again we see the influence of the Heptad, or the numeral seven—this time in relation to the language of the Copts as well as to their music score and to those color values which their ancient predecessors had assigned to the notes.

In the seventh century, A.D., the Arabs, under Omar, swept across Syria and Egypt in a great surge of conquest. Notwithstanding, the Copts sought to preserve their Christian faith and their cultural heritage of the ancient crafts and arts. This culture, therefore, included this rare knowledge of cosmic harmony, the elements of which modern science is only today integrating through its myriad separate branches of investigation. Truth, once discovered, has an eternal value.

Andante Religioso

The image shows a musical score for a piece titled "Andante Religioso". It consists of seven staves of music. The notation is a modern transcription of an ancient melody. The music is written in a key with one flat (B-flat) and a 4/4 time signature. The melody is characterized by a slow, steady pace with a series of eighth and sixteenth notes, often grouped in pairs or fours. The accompaniment consists of chords and single notes that support the melody. The overall mood is solemn and religious.

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The above is a modern notation of the ancient Melody or Hymn that was transcribed by Madame Sina Lichtmann of the Roerich Museum of New York City.

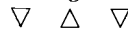
Rosicrucian Activities Around the World



THE FOLLOWING ancient Egyptian antiquities have recently been acquired by the Rosicrucian Egyptian Museum and placed in its collection: Roman-Egyptian Bronze Mirror (c. 1st-2nd Century A.D.); Egyptian Wooden Headrest, Middle Kingdom (c. 2133-1786 B.C.); Egyptian Stone Necklace, Middle Kingdom (c. 1567-343 B.C.); Egyptian Stone Figure of a Priest, Middle Kingdom (c. 2133-1786 B.C.).



Soror Eleanore S. Watson, a member of the Rosicrucian Order for many years, passed away in Los Angeles on January 27 at the age of ninety-six. Soror Watson translated the Rosicrucian monographs and other material into Braille for the blind members. Before moving to California she was associated with the Benjamin Franklin Lodge in Philadelphia. The Rosicrucian funeral ceremony was conducted by the Chaplain of Hermes Lodge.



AMORC is being brought to the attention of many in Sacramento, California, through the efforts of Frater Sherman Reinius, now Master of the Clement B. Le Brun Chapter, and the cooperation of FM radio station KZAP. The programs, which began last September, have been on the air weekly for one half hour or more on Sunday evenings beginning at 8 o'clock. Frater Reinius has also been receiving invitations to appear on other stations for interviews or just to talk about the Order.



Frater Harold P. Stevens, Grand Councilor for Eastern Canada and Western New York, addressed a gathering of members and nonmembers in

Ottawa. The event was sponsored by the Ottawa Pronaos, and during the course of the evening the AMORC film *From the Land of the Pharaohs* was shown.



We are pleased to learn that Colombe Amy Pfeil of the Sunrise Chapter, Long Island, New York, has been awarded a university scholarship to Valparaiso University, Indiana, where she will be enrolled in the College of Arts and Sciences. We extend to Amy our congratulations and best wishes.

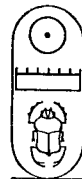


Visitors, on being welcomed to San Jose and vicinity, are encouraged to visit the points of interest in the area through the efforts of The Association of Metropolitan San Jose (formerly The Chamber of Commerce). At the Kiosk Information Center at the Municipal Airport, visitors see a slide-film showing scenes of Santa Clara Valley, including a number of views of Rosicrucian Park. Tent cards in motel rooms, restaurants, and other places invite visitors to dial 293-HOST to obtain information on what to see and do in San Jose. The automatic telephone reply mentions various attractions, among them the Tomb in the Rosicrucian Egyptian Museum; the Rosicrucian Planetarium and Science Museum. Coloring books containing drawings of twelve feature attractions in the area are being provided for children-visitors. One of the drawings is of the Rosicrucian Egyptian Museum.



Colombe Norma Byford of Mount Royal Chapter, Montreal, Quebec, is a busy and active young lady. In addition to attending high school and officiating at Chapter functions in both French and English, Norma shares an interesting and profitable hobby with a friend and her two sisters.

Together they write comedy scripts for a revue. Encouragement in this field was enhanced after one of their scripts was accepted by the Canadian Broadcasting Corporation. With growing interest in their work, Norma and her friends are busily engaged between studies in preparing additional scripts that they hope may be used on future programs.



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



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ANCIENT ELEUSIS



Eleusis, the largest mystery school of antiquity, is situated about six miles from Athens. At right are shown the ruins of its sacred way leading to the cave of Pluto in the central background. Thirty thousand candidates were initiated here annually into the symbols and mystical rites of Demeter and her legendary daughter, Persephone. Beneath the surface are various initiatory chambers where the concepts of *immortality* and *rebirth* were dramatically re-enacted.

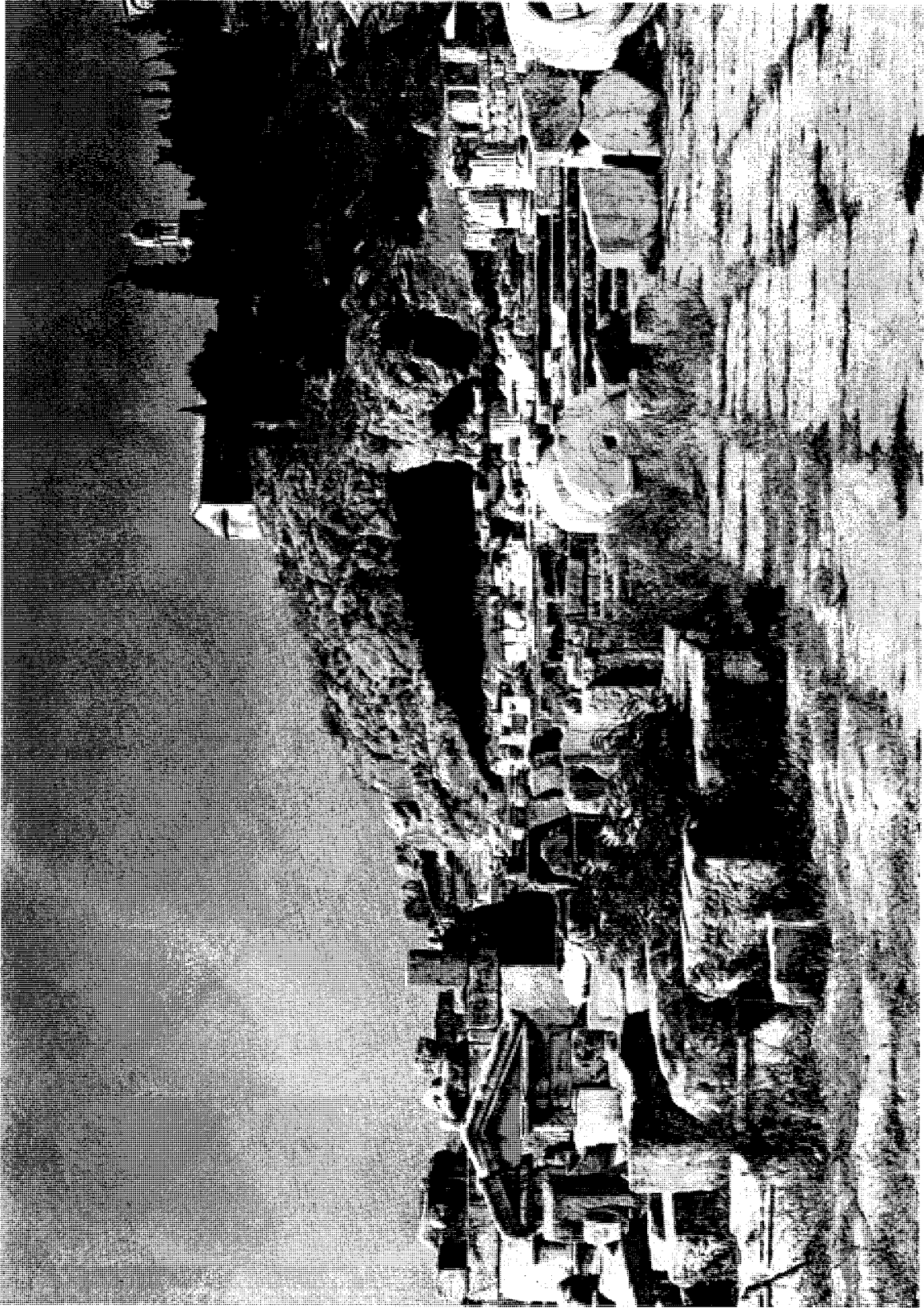
(Photo by AMORC)

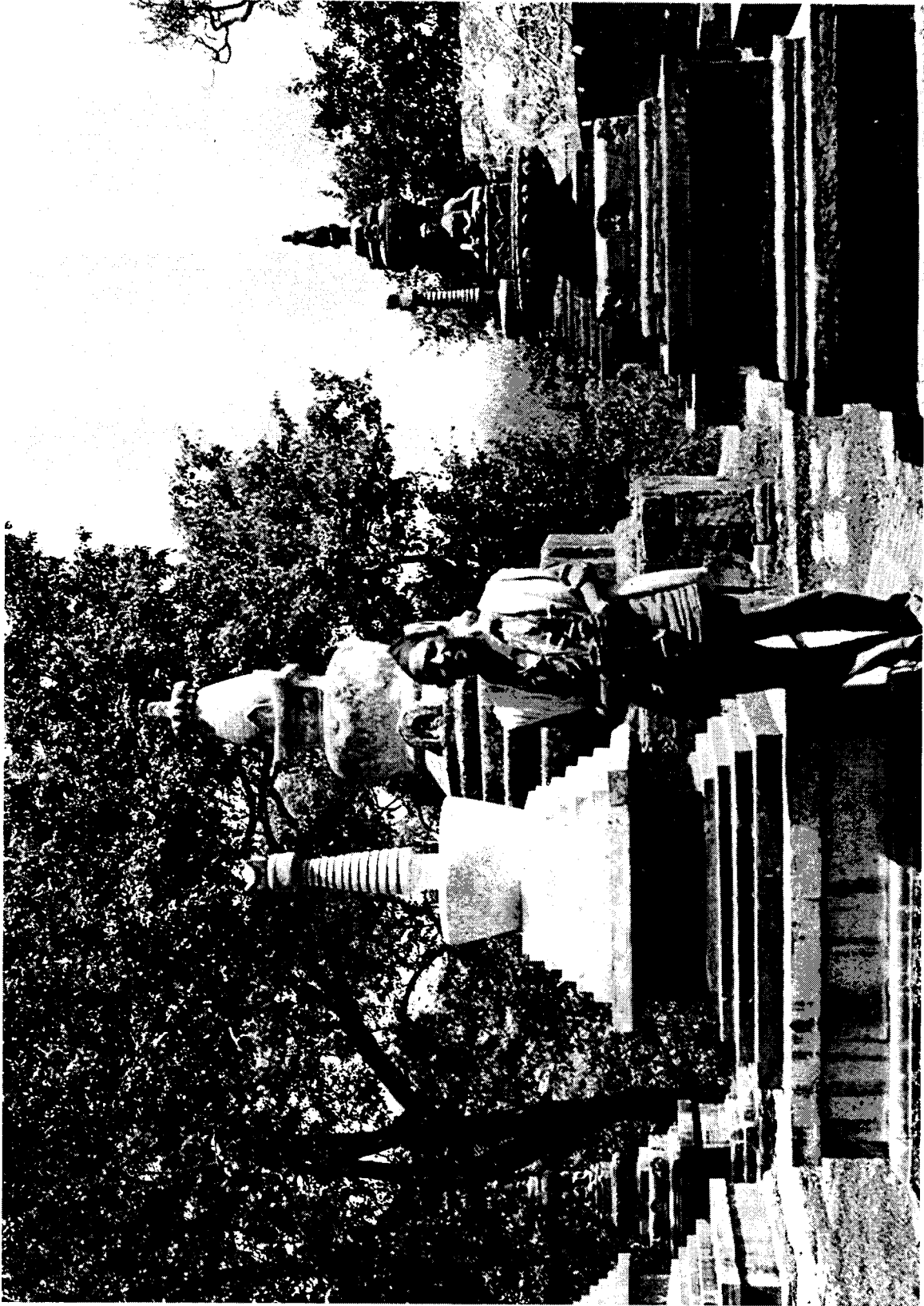
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AN INTERFAITH SHRINE (Overleaf)

In Nepal, the little Kingdom between the Himalayas and Tibet to the north and China to the south, has two principal religions. They are Hinduism and Buddhism. The majority of the populace are of these two ancient faiths. Some of their shrines, as the one here, are an intermingling of traditional designs and symbolism. The structures shown are stupas, said to contain Buddhistic relics, also those which have affixed to them figures of the Hindu trinity of gods.

(Photo by AMORC)





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Beneath the
Pacific Sank . . .

Lemuria, the Lost Continent!

In the depths of the Pacific shrouded in darkness, lies a vast continent. Where once great edifices reached skyward and multitudes went their way is now naught but the ceaseless motion of the sea. Centuries before the early men of Europe or Africa found the glorious spark of fire or shaped stones into crude implements, the Lemurians had attained an exalted culture. They had wrested from nature her proudest secrets. Then nature reclaimed her power. With a tremendous convulsion she plunged the civilizations of demigods beneath the leveling waters. Again she reigned supreme, the victor over man's greatest efforts. Has the learning of this early civilization been completely lost? Was their strange knowledge submerged with the land upon which they dwelt? Whence came these people? And were they all destroyed? Science today is proving the physical existence of the continent, and down through the ages there has come the tale of a strange people who live today and have preserved the mystical knowledge of Lemuria.

Alive Today?

Majestic Mount Shasta, crowned with eternal snow and surveying the great Pacific, harbors strange clues of an unknown people. Tradition and fact unite to tell a weird saga of a tribe reputed to be the descendants of lost Lemuria, who fled to safety, and who dwelt in the mountain fastness of Mount Shasta. What were their mystical practices? Did they account for the eerie lights seen far upward toward the summit? Did they practice rituals which had their inception centuries ago? Why were they cloistered from the world? Were they masters of nature's laws not yet known to men of today? No other book so thoroughly explains the scientific, mystical, and spiritual achievements of the ancient Lemurians and the remnant of their descendants existing today as does this one. This book is a gift supreme, either to another or to yourself. It is complete with all necessary maps, tables, charts, and strange symbols.

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OUR BRAVE NEW ERA

For all of man's vaunted technological advancements, there are two things the solution of which seemed always to elude him: the common cold and aging.

Now he is on the trail of ending the former and is eyeing the latter.

What is aging? There are many theories, most of them backed by much research, which are quite logical and well thought out. Most scientists believe that aging is a consequence of the ever-changing relationships of cells to the organism they constitute; that is, as time passes, these relationships are slowly affected by certain changes within the individual cells themselves, which alter the functioning of the whole organism. The process of cell reproduction has often been called perfect, and indeed it is remarkable, but it is not at all perfect. Sometimes, for no apparent reason at all, mutations, or changes, occur within the chromosomal structure of the cells—changes which can, and usually are, passed from one generation of cells to the next one. These genetic "mistakes" pile up, steadily increasing with the passing of time to a point at which the organism as a whole cannot keep on operating and ceases to function. This would seem to be one of the main reasons why we age and die.

Another theory on aging claims that it is the result of continual exposure to radiation; not necessarily the kind you usually experience at your dentist's office or during a chest X ray, but rather the weak and continual radiation reaching us from outer space in the form of cosmic rays and from naturally radioactive materials present within the Earth's crust. When one considers the body's reaction to a massive dosage of radiation, it is almost like seeing the effects of aging telescoped into a short period of time: the body's maintenance processes soon break down and come to a halt with cells refusing to renew themselves; pernicious anemia sets in; spontaneous hemorrhaging occurs at different levels; and with the body's defense mechanisms inhibited to a very low ebb or becoming nonexistent, infections of various kinds and pneumonia rapidly set in, the end coming in a miserable sort of dissolution.

Even a short and relatively mild exposure to neutron irradiation has been found to considerably shorten the life of mice and rats.

There are other theories, naturally, one of the most striking being that aging may be caused by the cumulative effects of the daily struggle which land-based organisms have to put up against the

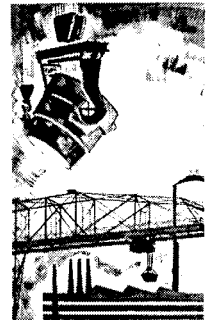
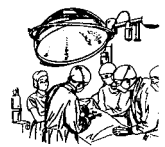
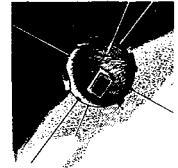
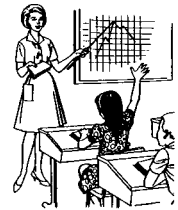
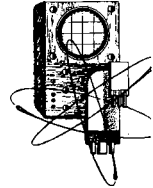
crushing and tiring effects of gravity (something which all of us with bad backs will gladly bear witness to), and the desiccating influence of our air environment—conditions nonexistent in the oceans, from where all life on Earth originated. When one looks at water-dwelling creatures such as the carp, pike, halibut, and sturgeon, which live well past the fifty-year mark, continuing to grow and breed year after year, apparently able to do so for as long as they live, this theory that one begins aging when growth ceases, seems to be well borne out. It would seem, however, that at some point the law of diminishing returns begins setting in, for the blue whale, the largest living creature ever to have existed on the planet, lives only about twenty years.

Other theories on aging claim that all organisms are "set," much like alarm clocks, to aging and dying after a certain time; this being an inheritable quality transmittable from one generation to the next, and even along family lines.

Chances are that in the end, as it has so often happened when the solution is arrived at, it will be discovered that aging is either caused by a combination of all these factors or by something totally different, overlooked by everybody.

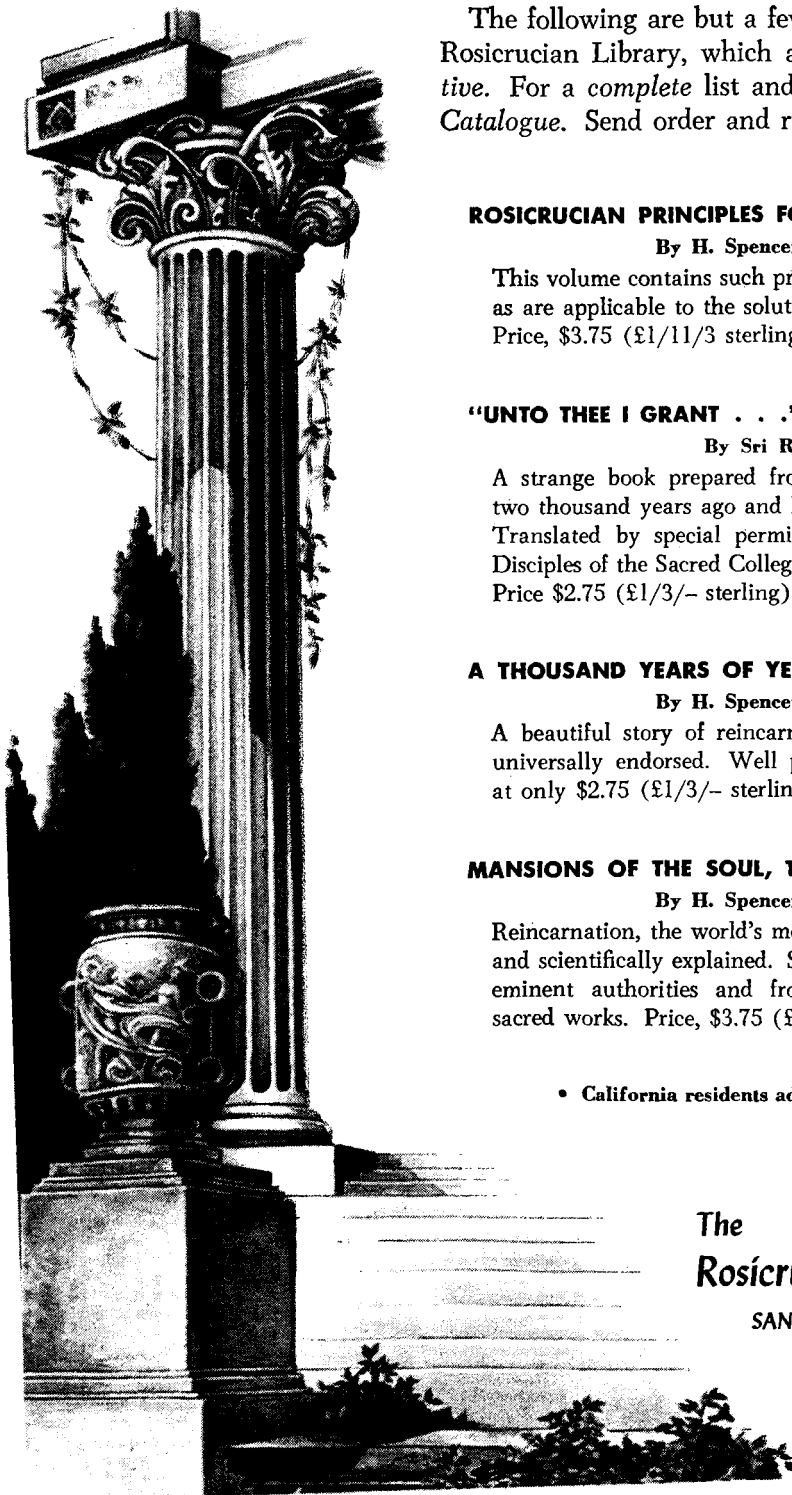
As of now, medicine has not increased man's natural life span; it has eliminated or at least controlled many of the causes which used to shorten it, such as plagues and infections; it has been this coupled to better nutrition that has caused an apparent—but false—increase in the average life span. The average span of life during Homer's time was between twenty and twenty-five years, but this was mainly due to disease and malnutrition. If a baby born then was brought to this time, that child would live as long as one born today.

Scientists say a human being is potentially capable of living an average of between one hundred to one hundred twenty years, and we are rapidly working toward that point now. (According to demographers, already one-quarter of all human beings who have reached the age of sixty-five are alive today.) Although increasing the human race's natural life span is still beyond our capabilities, at least we will be able to live all the years that our bodies are potentially capable of lasting; however, what may happen between now and then cannot be guessed, for unexpected and unusual discoveries with their rapid development are a principal feature of this, our brave new era.—AEB



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