

# ROSICRUCIAN DIGEST

June 1970 • 40¢



*Featuring:*

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

Characteristics of  
Genuine Love



Reincarnation—The  
Evolution of Mind

New Administration  
Building



*Next Month:*

Why Explore Space?



# *A Magnificent Setting*

*for*

# *A Magnificent Convention*

**July 16-19**

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As curtain time draws near for the opening of the 1970 International Rosicrucian Convention, you may wish to have a peek at just a few of the wonderful program highlights:

### **THURSDAY**

Informal chats with principal officers of AMORC  
Opening address by the Emperor

### **FRIDAY**

Beautiful ritualistic convocations  
Special instruction in your grade of study  
Historical drama by Toronto players

### **SATURDAY**

Emperor's Mystical Demonstration  
Piano concert by renowned Albert Ferber  
Banquet and Ball with Rosa Rio at the organ

### **SUNDAY**

Experiments by AMORC's Technical Directors  
Forum by Supreme Grand Lodge officers  
Grand Master's closing convocation

## **DIRECTIONS :**

These Convention events and many others are available to all active members of AMORC who register for the Convention. For your convenience, advance registrations can be made by writing to the Grand Lodge of AMORC, San Jose, California 95114, and remitting \$12.00 for each registration, \$7.00 for each banquet, and \$2.00 (\$3.00 per couple) for each Rose Ball ticket. Give us the name, address, and membership key number of each person for whom you are registering.

After July 1, hold your remittance and register directly on the Convention Floor of the Royal York Hotel, beginning Thursday morning at 9 a.m.

For room reservations at the Royal York, write directly to the Royal York Hotel, Toronto, Ontario, Canada. Members who wish to have accommodations elsewhere may contact Mr. Louis Olivero, 740 - 19th Street, Niagara Falls, New York 14301.

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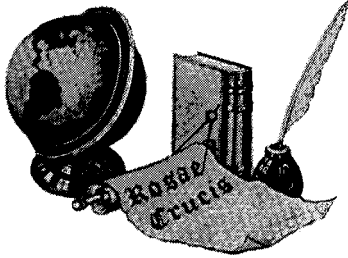
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# ROSICRUCIAN DIGEST

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of

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AMORC**

Rosicrucian Park, San Jose, California 95114



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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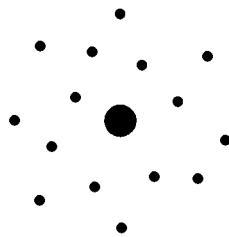
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## SOCIETY AND MAN

IN PHILOSOPHY the word *pragmatism* generally defined means that the real test of truth is its practical application. In other words, if something has a practical, a useful value, then its principle, the idea of which it consists, is true to that extent.

In mysticism and metaphysics it has been stated that *Self* should not be limited to our own immediate being. It was said that *Self* has a relationship, a dependency upon, and an obligation to all other persons that go to make up society. If we limit our conception of *Self* to our own organic being and its physical requirements, we are then not conceiving *Self* in the true mystical and cosmic sense.

Now let us consider this relationship of society to you as an individual and in accordance with mystical principles and cosmic laws. Look at *Diagram I* below.



(Diagram I)

You will observe that it consists of a number of dots placed at random. There is one dot in the center which is larger than the rest. These dots we will imagine to represent a large number of individual human beings living in

some area of the world. The larger one in the center we will have represent you.

We have placed you at the center because each of us thinks of himself as being a focal point or as a center of activities which are going on about us. We have made this dot larger only to show that automatically man thinks of himself, his interests, and desires as being more important than those of others.

So now there is this disorganized group of persons, hundreds or perhaps thousands represented by the dots. How do we form society out of them, each with its apparent *Self* interest? Furthermore, should we not first give thought to what is meant by society—why *society* at all? Perhaps starting with yourself will bring out an answer. Are you capable of providing and satisfying all of your needs? Could you make the *Self* happy and yet be independent of all other persons?

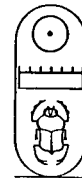
### *The Basis of Society*

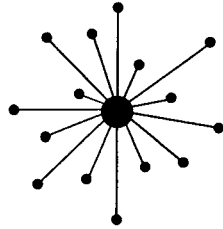
Look at the words below. Do you believe all the things which the words suggest are possible of realization by an individual who limits his *Self* to his own physical and mental powers exclusively?

- |             |               |
|-------------|---------------|
| Food        | Education     |
| Clothing    | Entertainment |
| Security    | Inspiration   |
| Achievement | Suggestion    |
| Love        | Community     |
| Friendship  | Enterprise    |

After giving thought to the words above, then study *Diagram II*.

(continued overleaf)



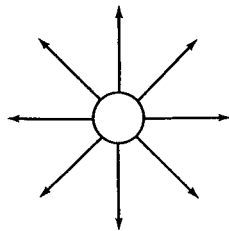


(Diagram II)

If you think it not possible for an individual to accomplish all or most of the above things by himself, then you have the realization of the *dependence* upon other Selves. This realization, this consciousness of a nexus, a necessary bond between individuals, forms the very basis of society. The individuals, however, must be tied together by some mutual requirements.

In *Diagram II* above you will note lines drawn from all of the dots connecting with the center one. Remember that the center dot symbolically represents *you*. Now what do such lines represent to you? What fundamental thing or things, or conditions do you consider the most important to the uniting of persons into a collective body which we call society?

Now here is both a mystical and a philosophical question: Men create society by certain common demands and interests drawing them together (represented by the lines uniting the dots in our diagram), but then does not society itself also have something to do with the creation of the Self of man, that is, have a definite influence upon it? What does this unity of *Selves* do for the individual? Note *Diagram III* below. It consists of a circle with arrows radiating out from it.



(Diagram III)

The circle we shall say represents society, the nation or state which man has formed. It is an entity. It has an existence which man has given it. This *collective* power which society has can be transformed by it into ideas, principles, policies, laws that are radiated and disseminated back to the individual. This dissemination is depicted by the arrows radiating outward from the circle.

Let us look at the matter in this way: The material with which society works is only what the Self of each man has put into it. This constitutes its power, a greater power than the single individual has. However, its purpose, society's use of that power will not rise any higher, be of any greater value than that which the individuals collectively contributed to society. For analogy, if all that man wishes to do is to organize other men into a society for the purpose of mutual defense against individual weakness, then you have nothing more than a society organized for military or defense purposes as, for example, ancient Sparta. Such a society can give back to the individual nothing other than that defense in principle and practice.

Conversely, however, as explained in mystical doctrines, if we through attunement—drawing upon the Universal Cosmic Self, of which we all are a part—arrive at other conceptions, then we may have something exalted to contribute to society. We may come to know that real happiness and peace in life among men collectively depend upon certain qualities of their nature being expressed. These qualities in thought and act must be transmitted by the individual to society, that is, to the minds of other men of which society consists. Such a society, such a unity of minds and selves, then is reflected back in the form of culture, morals, character, and idealism to the individual. It becomes a far greater degree of motivation toward such ends than what he individually contributed.

What in your opinion is it that we draw from this Cosmic Self of which we are a part, as an incentive, as a unifying force for the advancement of society, of civilization? These thoughts are a practical application of mystical principles to our social problems of today.



## THE ORDERED UNIVERSE

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

MANY INTERESTING numerical relationships have been revealed in the natural world. These relationships, while considered by many to be purely coincidental, are of special interest to the individual who has a knowledge or interest in mysticism. Some of the tenets of mysticism are that: (1) the universe is ordered; (2) natural phenomena obey certain laws; and (3) these laws, when fully revealed, can be described by numerical relationships. In our present state of scientific knowledge these laws are not fully revealed and thus the world is deprived of the full benefit of these laws.

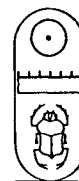
When scientists have utilized the idea of nature being ordered, to predict, discoveries of great importance have been made. One of the most striking examples of this is Mendeleev's discovery of the periodic chart in the nineteenth century. By placing the known chemical elements in an ordered array, according to their chemical properties, Mendeleev was able to show that there were gaps, or missing elements, unknown at that time. Mendeleev knew of sixty-three elements while today we know of

ninety-two naturally occurring and eleven man-made elements. Many of the elements discovered since Mendeleev's time were found as a result of predictions based on the periodic chart.

In the eighteenth century, the German astronomer, Johann Bode, discovered a very intriguing law of nature concerning the distances of the planets from the sun. Bode assigned to each planet a number as follows: Mercury 0, Venus 3, Earth 6, Mars 12, and so on. Each number in the series is twice the preceding number. Bode then added 4 to each planet's number and divided the result by 10. The results are Mercury 0.4, Venus 0.7, Earth 1.0, Mars 1.6, and so forth. These final numbers almost exactly predict the distance of each planet from the sun in astronomical units. One astronomical unit is the distance from the earth to the sun, or 93,000,000 miles. There were no planets known at positions 24 or 192 in Bode's time. The asteroid belt was later discovered at position 24 or at a distance of 2.8 astronomical units. Some astronomers have speculated that the asteroids are the remnants of a major planet that broke up.

### *Bode's Predictions*

In 1781 the planet Uranus was discovered at position 192 according to Bode's prediction. Later Neptune and Pluto were discovered at points that differed from the positions predicted by Bode's theory. It has been suggested that Pluto is not a bona fide planet, but is an escaped moon of Neptune. The following table shows Bode's predicted distances for the planets and their actual distances from the sun:



Planet	Predicted Distance (Astronomical Units)	Actual Distance (Astronomical Units)
Mercury	0.4	0.39
Venus	0.7	0.72
Earth	1.0	1.00
Mars	1.6	1.52
Asteroids	2.8	2.65
Jupiter	5.2	5.20
Saturn	10.0	9.50
Uranus	19.6	19.20
Neptune	38.8	30.10
Pluto	77.2	39.50

Bode's theory predicts that the combined rotational momentum of the planets will be 49 times that of the sun. This is exactly what is measured for the combined rotational momentum of the planets.

Going from the macrocosm to the microcosm, we find a very intriguing relationship governing the number of electrons in the shells surrounding the nucleus of the atom. The number of electrons in the completed shells is given by the series 2, 8, 18, 32, 18, 8. This is the electronic configuration for radon, an inert gas, which has an atomic number of 86.

When these numbers are placed in another form, they become 2x1, 2x2x2, 2x3x3, 2x4x4, 2x3x3, and 2x2x2. This relationship would apparently predict 2x5x5 or fifty electrons for the fifth electronic shell when it is completed. At present an atom of this nature is unknown to secular science. Like Bode's predictions for the outer planets, this rule seemingly breaks down when predicting the number of electrons in the outer electronic shells for the heavier atoms or those with the highest atomic numbers. There is possibly another facet of both laws which is unrevealed at the present time.

In the twelfth and thirteenth centuries there lived a remarkable man called Leonardo of Pisa. Leonardo, also called Fibonacci, was a merchant who traveled in the Orient. He had a mathematical mind and collected information on mathematics in the countries in which he traveled. Leonardo discovered a mathematical series in the course of solving a problem concerning rabbit multiplication. The series is 0, 1, 1, 2, 3, 5, 8, 13, 21, and so forth, where each number is the sum of the two preceding terms.

This series may be used to predict the position of leaves on the stalks of certain plants. This is done by counting the leaves from the bottom of the stalk and assigning each leaf a number in sequence. Leaf 5 will lie directly above leaf 3, and leaf 8 will lie directly above leaf 5, and so on. The idea has been suggested that this series has a relationship to some of the helical forms found in nature.

One of the most remarkable numbers in mathematics is the base of the natural, or Napierian, logarithms. This number is commonly called *e* and its numerical value is 2.7182 to a close approximation. This number appears naturally in many mathematical relationships that govern or describe the world of natural phenomena. It is an irrational number and cannot be represented by the ratio of two integers, or whole numbers. Irrational numbers are found permeating nearly all descriptions of nature that involve mathematics. They are found extensively in geometry and music, to cite two of the more common examples.

The well-known *pi* used in geometry is probably the first irrational number known. The frequency of each note in a musical scale may be derived from a reference note such as middle C by multiplying the reference note by an appropriate irrational number. For example, C# is derived from C by multiplying C by the twelfth root of 2, or approximately 1.06. Thus the frequency of C# is approximately 1.06 x 256, or 271.4 (using middle C as the reference frequency).

To conclude, we will describe one of the most interesting relationships discovered in recent years. Professor Enos E. Witmer of the University of Pennsylvania has suggested that the electron's rest mass is the most appropriate unit of mass for atomic nuclei and that atomic nuclear masses are integral values of the electron's rest mass. In other words, by simply multiplying the electron's rest mass by an appropriate integer, or whole number, one may obtain the nuclear mass of any atom. Professor Witmer has suggested that this possibly points to a new conception of the nucleus. Many Rosicrucians will probably agree with Professor Witmer.



## CHARACTERISTICS OF GENUINE LOVE

by DONALD H. BISHOP

ATTEMPTS to define genuine love are as old as mankind, for the inadequacies of his relations with his fellow-men have plagued man since the dawn of conscience. In this [article] I shall discuss several criteria or characteristics of such love . . . .

One criterion is non-possessiveness. Only love which does not seek to possess its object is true love. The term 'possess' has several denotations: to make an owner or holder of, to have dominion over, possessing oneself of another carnally. Reflection helps us to see the fallacy of possessive love. There are only two things we can possess. One is objects, the other that which is within. We can have or possess a sense of inner calm, serenity, tranquility. We can be master of our attitudes, feelings and emotions. The choice is ours.

We can possess objects too—land, houses, clothes. In their case however possession is only temporary. We do not have absolute control over them. Time corrodes them and death strips us of them. In actuality we are but stewards, not owners, of all we possess.

What is true of things is even more so of persons. No one can possess another, even in the name of love, except at the sacrifice of the other's dignity and worth. To own, be master of, have control over another is a denial of the freedom, integrity and selfhood of the other. Genuine love involves an attitude of non-possessiveness, of stewardship, not ownership. It consists of a deep care and concern for the fullest possible growth and development of others rather than seeking to control, dominate and have them for one's own.

A second criterion of love is non-coercion. Love cannot be coerced. A person cannot force another to love him.

Love cannot be compelled or commanded. It must be given voluntarily or it is not love. True love exists only when one gives oneself to another freely and not fearfully. Love is the result of a mutual relationship; otherwise it is not love. Often we hear it asked, "How can I make him, her or them love me?" The answer is that we can't.

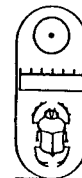
There is only one thing we can make, or remake, and that is ourselves. Our love will be returned only if we are worthy or try to make ourselves worthy of the love of others. Such a truth is strikingly simple but often overlooked. We are loved only if and when we try to make ourselves worthy of love. Can we expect others to love us if we do not make such an attempt?

### *Obligation and Responsibility*

To be loved is not an inalienable right, as many seem to think. Rather, it is an obligation, on the human level at least. It involves the duty or responsibility of making ourselves lovable. No one can expect another to love him just because he exists as a human being. One can hope to be loved only if he tries to make himself worthy of another's love and if he does those things which may evoke a response of love from another.

There are other elements in the criterion of non-coercion. Coercive love seeks to impose restrictions on the object of love while its opposite does not. In a coercive relationship the lover attempts to impose his norms, standards, or terms upon the loved. Coercive love thus becomes self-demanding, not self-giving.

On the other hand, genuine love exists as one attempts not to shape the other one into one's own image but to help the other become his or her



best or highest self. Finally, real love rejects coercion as a means to an end or goal. No matter how good one may believe the end to be, using coercion to attain that end will make it both impure and impossible of attaining.

The third criterion of love is unconditionality. Genuine love is love which is given unconditionally, that is, without prior conditions or insistence upon return. The term conditional has several implications: made or granted on certain terms, something agreed on as a requisite to the doing or taking effect of something else, a circumstance essential to the appearance or occurrence of something else. It comes from the Latin 'conditio' meaning compact or agreement. A conditional agreement is one which will be carried through only if there is an assurance or guarantee that certain conditions will be met. 'I will do this if and only if you do that.' This is contrary to the nature and spirit of love.

#### **"No Strings Attached"**

Genuine love is given without strings attached. It is what certain philosophers have called 'disinterested' love, or in St. Paul's words "love which seeketh not its own". It is love given for its own sake, unmotivated by result or reward. When reciprocity is insisted on, when prior conditions are set up, love is reduced to a commodity, a thing to be traded and bargained for. But genuine love cannot be bought and sold. This is because, to use philosophical terms, it falls in the category of the ontological and not the empirical. Of course there is much joy and rejoicing when love is reciprocated or returned, but it is not insisted on as an a priori condition.

We may note further that genuine love is constant. It continues to be given, even when its opposite is returned. It "keeps no score of wrongs", as Verrier Elwin wrote in his book, *A Philosophy of Love*. Also true love consists in the taking of the first step toward reconciliation for example, even if it involves risks or laying oneself open. Where there is genuine love, there is a willingness to make the first overture even if one cannot be sure of

how it will be responded to. This is because unconditional love is based on faith, not fear.

It is grounded in the faith that one's love will be reciprocated, ultimately if not at first, because it will transform and purify him who is the object of such love. Selfish or conditional love does not have such a power; only unconditional, disinterested, or unselfish love has the capacity to do so.

#### **Generous but Discerning**

While genuine love is unconditional, it is not given promiscuously, inadvertently or blindly. Love must be generous but at the same time discerning, to use a Hindu term. There are times when unlimited generosity may do more harm than good. Charity in the western sense may be a suitable, temporary expression of one's love for another. Genuine love goes further, however, and seeks means of alleviating the need for charity itself. It attempts to bring about conditions which will enable the other to be free and self-supporting.

In the fourth place there is no manipulation or exploration in genuine love. He who has such love does not use the loved one for his own ends. One of the most basic differentiations we can make is the means-ends one. Reality may be divided into that which consists of ends and that which is means, and many of our problems today could be solved more easily if that distinction was adhered to. For example, things or objects fall into the category of means. Persons however come under the second category; they are ends in themselves and not means to others' ends.

Genuine love upholds this distinction and principle, while false love does not. Instead it seeks to manipulate and use others as means. Manipulative love is exploitative love also. It attempts to get all it can, giving as little as possible in return. The fallacy or weakness of exploitative relationships, even if they are mutual, is that they are tenuous. They may collapse at any time. What happens when one of the two's capacity of mutuality is exhausted, or when one

does not have as much to give in return?

Love cannot be viewed in terms of a mathematical equation. It is not an empirical, I-it relationship. It is, to use Buber's words, an 'I-thou' one. True love involves inner communion, not external exploitation. It is premised on the sacredness and therefore the inviolability of persons. Only by refusing to use others as means to our ends do we, as Elwin points out, regard "life other than our own with equal reverence".

### **Inclusive Love**

Finally, genuine love is inclusive love. As in the relationship of a man and a woman in marriage, such love includes but goes beyond the physical. The physical is not outlawed but is a prelude or stepping-stone to a deeper mental and spiritual union. In actuality the three cannot be separated and put in a sequential order, for even physical union to be satisfactory has as a prerequisite mental and spiritual mutuality. In genuine love the physical and spiritual are intertwined and reinforce each other. They make up a totality which cannot be separated into self-contained components.

A second characteristic of inclusive love is that it rejects any distinctions in regard to the objects of love. Such love refutes differences of race, nation and creed, viewing them as unnatural and artificial boundaries to be superseded. One loves another person regardless of race, creed or nation. The friend-enemy dichotomy is not accepted either. One loves the enemy as well as the friend, for he sees in the so-called enemy a potential friend. Similarly one

loves the unlovely as well as the lovely, because he recognizes in the unlovely the potentiality of loveliness.

One difference between false and genuine love is that in the latter one views others not as they are but as they might be. A love which rejects distinctions affirms that there is only one race, the human race; that there is only one kind, mankind.

From a philosophical standpoint love falls in the category of a universal, not a particular. Thus the objects of love must be set first of all in the context of the general. This implies, for example, that the individual is a citizen of the world first and only secondarily of a particular geographical unit. That we should love our neighbour is generally accepted. The essential question is who is my neighbour. Genuine love extends the concept of neighbour to a universal level and is satisfied with nothing less.

A third aspect of inclusive love is that it is unlimited in amount. Some view love as a lake with an outlet but no inlet. Therefore the more love they give to others the less they have for themselves. Others however view love as a lake with both an outlet and an inlet. The more the love which goes out the more that will come in. Love does not diminish by loving; instead it increases. Finally genuine love is inclusive in that it unites instead of dividing. Inclusive, as a term, has as one meaning the opposite of divisive. Where there is genuine love there is a oneness of subject and object, of lover and loved, of one and the other, while false love only leads to divisions and disunity.

(Reprinted from *Gandhi Marg* 44)



### **CONSTITUTIONAL GUARANTEES**

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





## *The Quiet Musicians*

by PHYLLIS C. BARRINS

*Miniature orchestra created by  
couple as labor of love*

THE CASE of the quiet musicians is not really a mystery story. It is more like the story of a goal, and how two people set out to reach it.

Perhaps it is because the quiet musicians are so quiet that few people, even few musicians, know they exist. They play their silent symphony in the second-floor art and music department of the Denver Main Public Library.

The quiet musicians were created by neither professional musicians, nor by model-builders. They were born in the minds and hearts of a medical doctor and his wife. Dr. and Mrs. Cuthbert Powell conceived the idea of a miniature symphonic orchestra to get people interested in good music. The Powells thought they could buy small dolls and tiny instruments. They foresaw no special problems in getting their miniature orchestra together in a hurry.

But there was a problem, and the name of that problem was the Second World War. There were shortages then of many things which people ordinarily bought in the stores. Dr. and Mrs. Powell found they could not buy ap-

propriate dolls for their orchestra. They also could not find tiny instruments to buy. Only a miniature grand piano was available, and they bought it. So determined were the Powells in promoting interest in classical music that they set out to make all the dolls and the rest of the instruments themselves.

At the time when the Powells made their decision to put their miniature orchestra together, Dr. Powell had already spent 37 years delivering babies, caring for their mothers, and teaching young doctors how to do these things.

Never before had the doctor attempted to make models. He might not have found it difficult if Mrs. Powell had some experience in this sort of thing, but unfortunately Mrs. Powell too was completely inexperienced at both doll-making and model-building. Undaunted, they started working on their dream.

The job began with the making of the dolls, each six inches tall. The Powells cast heads, hands, and feet in fire clay. They baked these pieces and painted them as lifelike as possible, using oil colors. Next came cloth bodies, arms,

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and legs, which were stuffed with kapok.

Small wires were attached to the hands and feet, then forced through the arms and legs. These wires permitted the dolls to be bent into the natural positions each must be in to fit the instrument he was to play.

Once the dolls were made, each had to be dressed. Full dress suits were made for the men, with tiny pearl or diamond shirt studs and cuff links for each one. The six women in the orchestra group were dressed in long, black evening gowns with sleeves. About one-sixth of the instrumentalists were fitted with eye-glasses made of twisted wire.

Straight-backed wooden chairs, music stands, and the instruments themselves were made when the dolls were finished. Each piece was made exactly to the scale of one inch to a foot.

Bodies of the stringed instruments were cut out with a jigsaw. The heads of these instruments were curved and filed by hand, then set into the body and glued. The instruments were painted. Horsehair was used to simulate the strings. When all the stringed instruments were finished and counted, they numbered 2 harps, 36 violins, a dozen violas, a dozen cellos, and 7 double bass.

Brass and woodwind instruments were made by turning on a metal lathe. The brasses were plated; the woodwinds were painted. Two tympani were hollowed out of a solid brass cylinder, and then copper plated. Sheepskin heads, and keys that tune, completed the tympani.

The music which the Powell musicians play is a photostatic copy of the "New World Symphony," which, like the orchestra, is reduced accurately to scale.

Autographs of famous musicians who might have played each instrument are on the backs of the stringed instruments, on chair seats, and on tags attached to the brass and woodwind instruments.

A semicircular room, 5 feet across and 3½ feet deep, is the symphony stage. Thick glass covers the top and front. From his podium on this stage, the conductor presides over his 100 instrumentalists!

In July, 1946, seven years from the time it was started, the miniature symphony orchestra was finished. Dr. and Mrs. Powell invited their friends and the members of the Denver Symphony Society to their home for the grand unveiling of their masterpiece. The miniature orchestra was given to the symphony society, and the society in turn held a reception in the art and music department of the main library in downtown Denver, where they placed the miniature symphony orchestra on display.

Since that time, 100 quiet musicians bow, blow, and drum their way through the lilting strains of Anton Dvorak's Symphony No. 9 (old No. 5) in E Minor, the "New World Symphony." And librarians as well as library visitors in the mile-high city of Denver smile and tiptoe quietly by, not wanting to disturb the music.

Previously printed in *Grit*

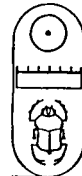
### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, August 20, 1970  
8:00 p.m. (your time)

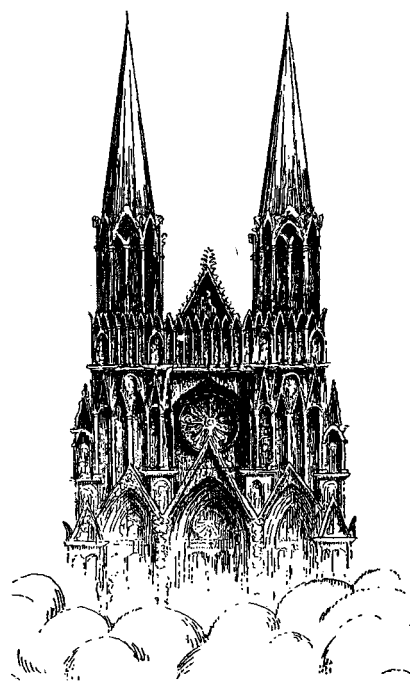
Thursday, November 19, 1970  
8:00 p.m. (your time)



IT is generally believed that the human being is the highest expression of life on this planet. It is an interesting commentary on human nature that only in the human being there exists evidence of racial prejudice. Racial discrimination and prejudice are subjects that have occupied front-page news in recent years. The controversy that has existed in regard to racial discrimination, prejudice, segregation, and the treatment of one race by another has in some cases exaggerated the problem or at least elaborated it to the point where many are more race conscious than they have been in other periods of time.

This concept is difficult for me to grasp. I attended college with a friend who was of another race than myself. We engaged in athletic events together. This friend visited in our home. Consequently, I had no consciousness of racial prejudice, or discrimination. Since I have been associated with the Rosicrucian Order, this point of view is even more outstanding. I have had the privilege of visiting countries in which other races predominated. In fact, I was in a country in which my wife and I were the only white persons present at a Rosicrucian convocation. We were the minority, in other words. Incidentally, we felt no prejudice or discrimination against us.

The fact that racial discrimination is a human trait was brought to my attention recently. Customarily, I walk my dog for a few blocks almost every day. On that walk my dog, a friendly animal, greets other animals, other dogs particularly. In the course of an average walk, she may be interested in greeting, or at least smelling noses with, six or eight different dogs. A few days ago, while walking, it occurred to me that my dog makes no distinction between those other dogs. It happens that my dog is grey. One of the dogs she greets is black. Another is white. Another is almost red; another, a tan color. All are of different colors, but she makes no distinction between them. They are all friendly. They are accustomed to seeing each other, and they never have indicated any prejudice or any feeling against each other because of the color of their fur.



## The Celestial Sanctum

### RACIAL DISCRIMINATION: A HUMAN TRAIT

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

In other words, no racial discrimination exists in the canine family. It is only when we advance to a higher intelligence known as *Homo sapiens* that we find discrimination and prejudice because of the color of the individual. Common sense and good judgment tell us that to distinguish only on appearance is infantile and ridiculous. The color of one's skin has nothing whatsoever to do with the individual as a living entity.

Intelligence tests have shown clearly that there is no variation in intelligence on a racial basis. There have been tests run purporting to show the opposite,

but such tests compared individuals of different backgrounds as well as different races. If you take a white person who holds a degree from a leading university and give him the same test as an illiterate individual from the so-called backwoods country, there would be a difference in the intelligence rating resulting from such a test. Race has nothing to do with basic intelligence.

I have no sympathy or even patience with anybody who indicates racial prejudice, or discrimination. The human race is the result of evolution, the evolvement of a life form that was made to manifest by the life force itself. From this life force the human being has evolved, and now the human being is having the opportunity to prove whether or not this state of evolvement is sufficient.

Normally, we are taught that the human being is the highest form of living expression. The implication is contained in many textbooks in biology and other subjects that evolution has reached its highest point in the human being; I have had occasion to doubt this. The fact that some of these human beings have racial prejudice is to me one fundamental proof that the human being is not the highest evolved creature.

In another article I wrote some time ago, I pointed out that this concept of the human being as the most evolved of all the results of evolution is an act on the part of the human being to raise his own ego. In other words, I believe that the human being has an opportunity to prove himself to be a highly evolved entity, but the future alone will show whether or not this is true. If the human being is able to throw away prejudice and intolerance, and devote himself to the advancement of his psychic self and the growth of his soul personality, possibly he will become the highest expression of life.

If he does not meet this challenge, if the human being fails through his prejudice, intolerance, and desire for material accumulation, or, rather, if he places material values on a higher level than psychic and spiritual values, then the evolutionary process must go on and another being may evolve who will be the highest evolved expression of

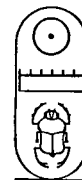
life in a physical universe. Therefore, man's obligation, if he is to become what he believes himself to be—the highest expression of life—is to banish all activity and thinking that degrade him. Of all the acts that degrade man, intolerance and prejudice are two of the most outstanding.

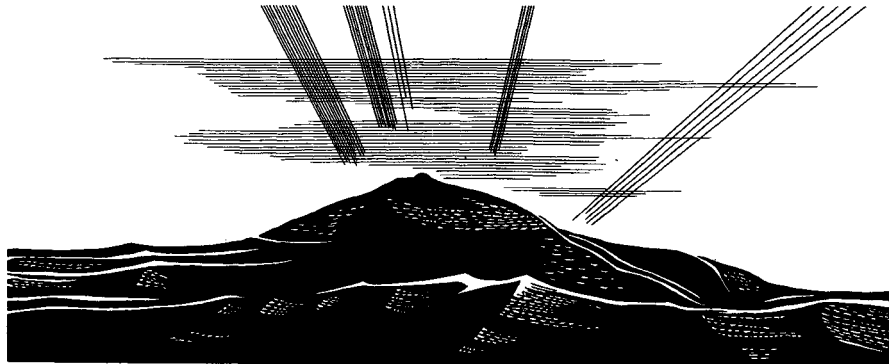
We live in a physical universe. That is our environment, and we must learn to deal with it and to evolve in it as a physical expression ourselves. Nevertheless, that physical expression is motivated and given an intelligence and manifestation of life by the life force resident in it. Therefore, the highest purpose of man is to achieve the full expression of the life force or soul that is resident within each individual entity. To the degree we do this, we will be evolving and fulfilling our right to be called the highest expression of life.

To banish prejudice and intolerance, then, is one of the primary challenges that face each living human being. Certainly it is not difficult for us to acknowledge that, in addition to our physical environment, our environment is also populated by other living creatures, other living entities such as ourselves. Each expression of life is different. There are no two leaves of grass identical. There are no two animal forms that are identical. There are no two human beings who are identical, but the differences do not serve as a standard by which they should be judged. They should be judged by their expression.

Whether my neighbor is black, white, red, or yellow does not make him any less my neighbor. I believe that, as my neighbor is also an evolving entity in this universe, my evolvement will be more secure and more certain if I cooperate with him. Man is not an island; he does not stand alone. The human race must evolve both individually and collectively. Differences in the human race should not detract from that course of evolution. Rather, individuality should contribute to growth. We should realize that we all express differently, and it is a God-given gift that we have differences of our own to identify our own individuality.

(see page 239)





## IN SEARCH OF GOD

by SRI A. R. F. FERNANDO

MAN IS a born believer in God; atheist, skeptic and agnostic, notwithstanding. Different men believe in God under different names, but all believe in some God. Anthropologists journeying from one end of the earth to the other have not yet found any race or tribe which has not some values of life akin to religious values, or whose idea of some superior being cannot be termed the idea of God. Even atheists, skeptics and agnostics like to believe that they are right, that they are certain. And whenever we want certainty, whenever we want something to rest our heart upon, some principle to live by, whenever we look for satisfaction, no matter what kind, we are in search of God, consciously or unconsciously, directly or indirectly.

Some scholars say the concept of God has evolved from crude beginnings to a beautiful majesty in the human mind. It has varied from age to age among different individuals and races, and also in the same individual and race. People were animists, spiritists, dualists, deists, pantheists, theists, idealists, etc. Some scholars say the idea of God arose from the savages' sense of wonder and helplessness; others say, from magic; still others say, from that of a tribal ruler, or protector. These theories do not explain the origin of the idea of God; they only describe the circumstances of its manifestation. All idealists

believe with Plato and the ancient philosophers of India that the idea of God is inherent in man. It does not come out of nothing on account of stimuli from without or compulsion of shifting emotions or sentiments from within. The idea of God is already present in germ in man; it only unfolds itself relative to the growth of his intellect or personality. If man's intellect is developed, his idea of God is reasonable; if not, it is crude. If man has constantly to fight for his existence and is always afraid for his life and protection, he postulates a stern God who demands obedience, accepts propitiation and grants protection. If man is cruel and tyrannical, his God will be a tyrant God. Man makes God in his own image.

Fortunately these ideas about God are slowly dying out . . . . Of course there are inspiring teachings and doctrines in the old theologies. But the common-sense of the new age demands a new formulation of the same God-instinct though some of the ideas in the new formulation are always old and will remain so. For instance, Jesus' God was the loving Father. St. John said, God is love. Love is the ultimate meaning of everything around us. It is not mere sentiment, it is truth. Love is like the sunlight by which shineth and liveth everything.

Idealistic psychology says we are



mind, consciousness. The world is world to us so far as we know it with our mind. Consciousness is the highest category and the best yardstick that we have. Consequently, if God is anything, He must be consciousness, too. "He is spirit," as the New Testament says. Consciousness looks into the future and shapes the present accordingly. So if God is consciousness, He has plans and purposes, too, though we feel that with Him the future, the present and the past are rolled into an Eternal *now*.

Science tells us there is Law everywhere in the universe. So if God is anything, He must be Law; when we search for laws in nature, in man's mind and in the world of human affairs we search for God; when we obey physical, intellectual, moral and spiritual laws, we obey God. When we observe the laws of music, laws of harmony, laws of symmetry, and are thrilled by them, we touch God. When Jesus mentioned the beautiful lillies of the field he was not simply referring to their visual beauty but also to their spontaneous growth through the invisible power of the Spirit and Law.

God is not only 'this' but also 'that'. He is what William James called "the more". When we posit perfection in our body and mind, we will be positing God. When we live in love and joy, we will be living in God. When we control ourselves, we will be controlling it by the power of God. When we try to uplift society, we will be co-operating with the power of God. When we create something in the world, we will be manifesting the nature of God.

God is the first and foremost postulate of existence. If He were not, the world would be not, we would be not. He is everywhere. He is the eternal substratum of everything. He is personal, impersonal and neither. Human categories are too insufficient to describe Him. Yet He is. The more we try to discover a serene yet thrilling, intimate yet majestic presence of something hovering within and without us, the more will we realise that God for whom the whole creation is searching through rest and action, through tears and smiles.

Reprinted from *The Divine Life*



There is only one joy. All others are shadows of it. The cross, man with arms extended, represents this joy—as well as trials.

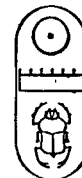
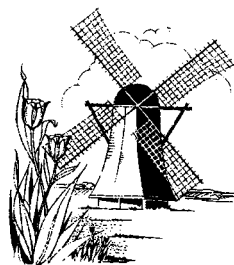
—RUBY DELACROIX

## THE CALL OF HOLLAND . . .

This amazing country, with its picturesque countryside and engineering marvels, has been foremost in its offering of mystics and reformers in its time. To this historic center Rosicrucians are traveling from every part of the world to take part in the Special Convention in **The Hague**, September 11-12-13.

There, at the famous Kurkhaus, members and officers of the Order will engage in philosophical discussions, forums, and demonstrations that are unique to the Rosicrucian Order. Among other dignitaries will be Supreme Legate for Europe, Raymond Bernard, and Grand Master for English- and Spanish-speaking jurisdictions, Chris. R. Warnken. It is a marvelous occasion to combine a trip to other European landmarks as well.

**For full particulars**, write directly to the Grand Lodge of Holland, AMORC, P. O. Box 7031, The Hague, Holland.





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

## Creating in the Cosmic

domains wherein obstacles may be fostered and thrive or be evolved from false conceptions and grow to giant size.

How often do we find the domain of the past literally inhabited by multitudes obstructing our present progress? Are these creatures any less cruel in their assassination of our hopes and desires than the Brobdingnagians of the kingdom of the future, who rise in all their amplitudinous, Cyclopean bodies and shout the success-killing refrain: "It can't be done, for the time has not yet come"?

Surrounding us always is that still greater army of malcontents and pilferers of successes—present obstacles. What barriers they build in our paths—formidable, unassailable, immovable! It is fate! It is Karma! It is the unfair decree of an unjust god! It is proof that we are mere pawns moved about by a cruel law of nature!

### *Resignation*

With such an attitude, we resign ourselves to the situation that confronts us, trusting weakly that something may happen, but ready to accept the worst conclusions as a fiat of his satanic majesty.

Should we spend half an hour in proper thought we would find that the obstacles of the present are the vanguards of the army of future obstacles, moving up in place to take the trenches vacated by the obstacles that have moved on into the army of the past.

Hour by hour the obstacles of the future move stealthily forward into our immediate environment, attack our ambitions, thwart our plans, frustrate our actions, fall victims of periodicity. Crippled and weakened, they unite with the obstacles of the past and make way for

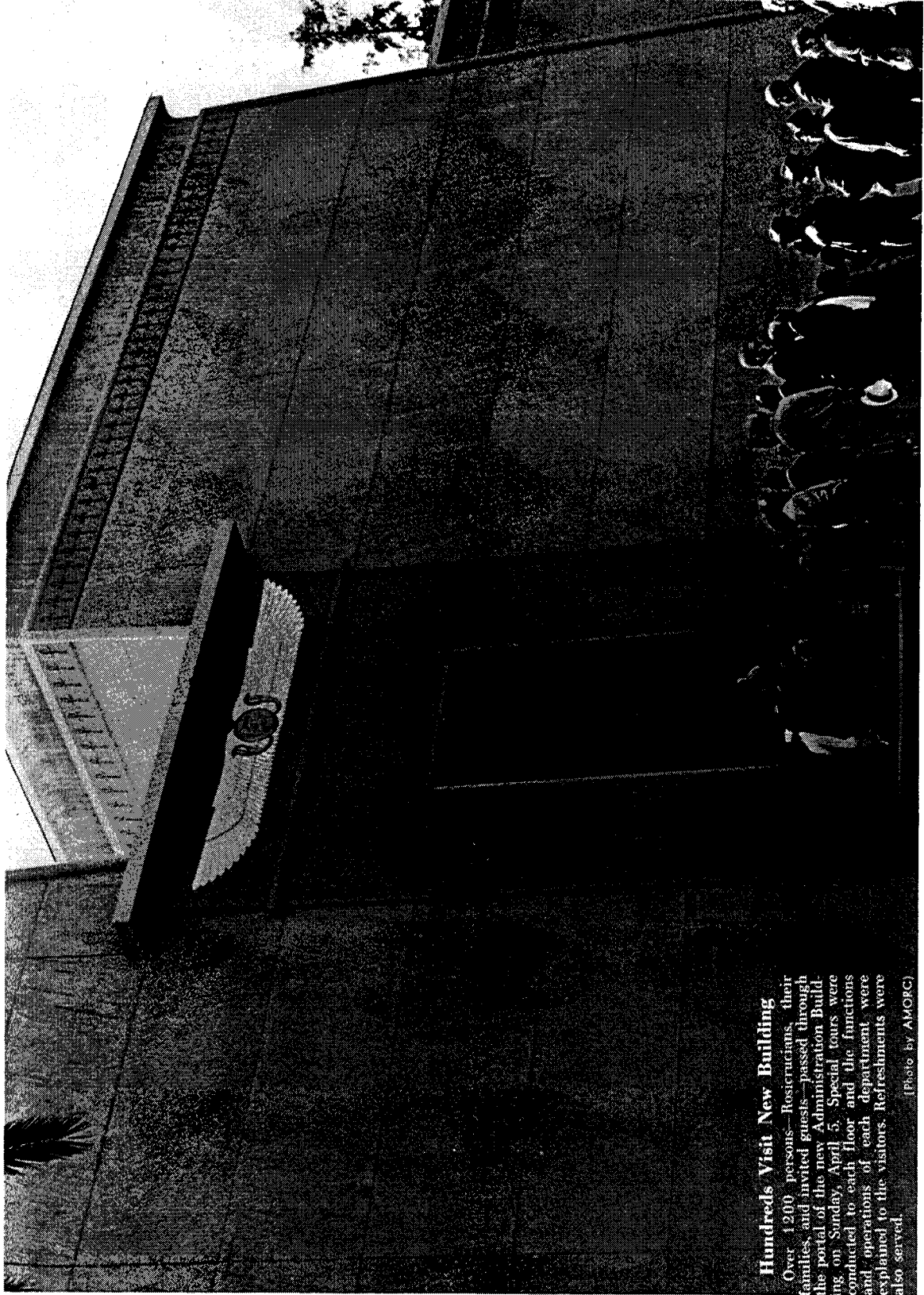
*(continued on page 225)*

A SHORT TIME ago this possibility was impossible!" This epitomizes the various expressions heard in the West at the conclusion of the air-mail tests between Coast and Coast. This reference could apply to everything in general or to one of many present-day accomplishments.

First of all, we find in the chosen text the element of time. Time and its duration are relative. When we speak of national affairs as they pertain to the development of civilization or the needs of civilization, a hundred years is a short period. When we speak of the immediate needs of individuals composing a nation, even ten years is long.

Each minute of our lives is fraught with potency in the possibility of change, for all things change, ever; and change is the only permanent condition of all things. We have lost a true appreciation of existence by giving it a periodicity that it does not have. We think of life in the terms of past, present, and future. Relative though these periods be, they maintain in our objective consciousness a divinity of assumed power to consign all action, all thinking and being, into domains that are either past our control, within our immediate but changing supervision, or not yet within the extension of our influence. By this process of thinking, with its attendant premise for all action, we maintain various

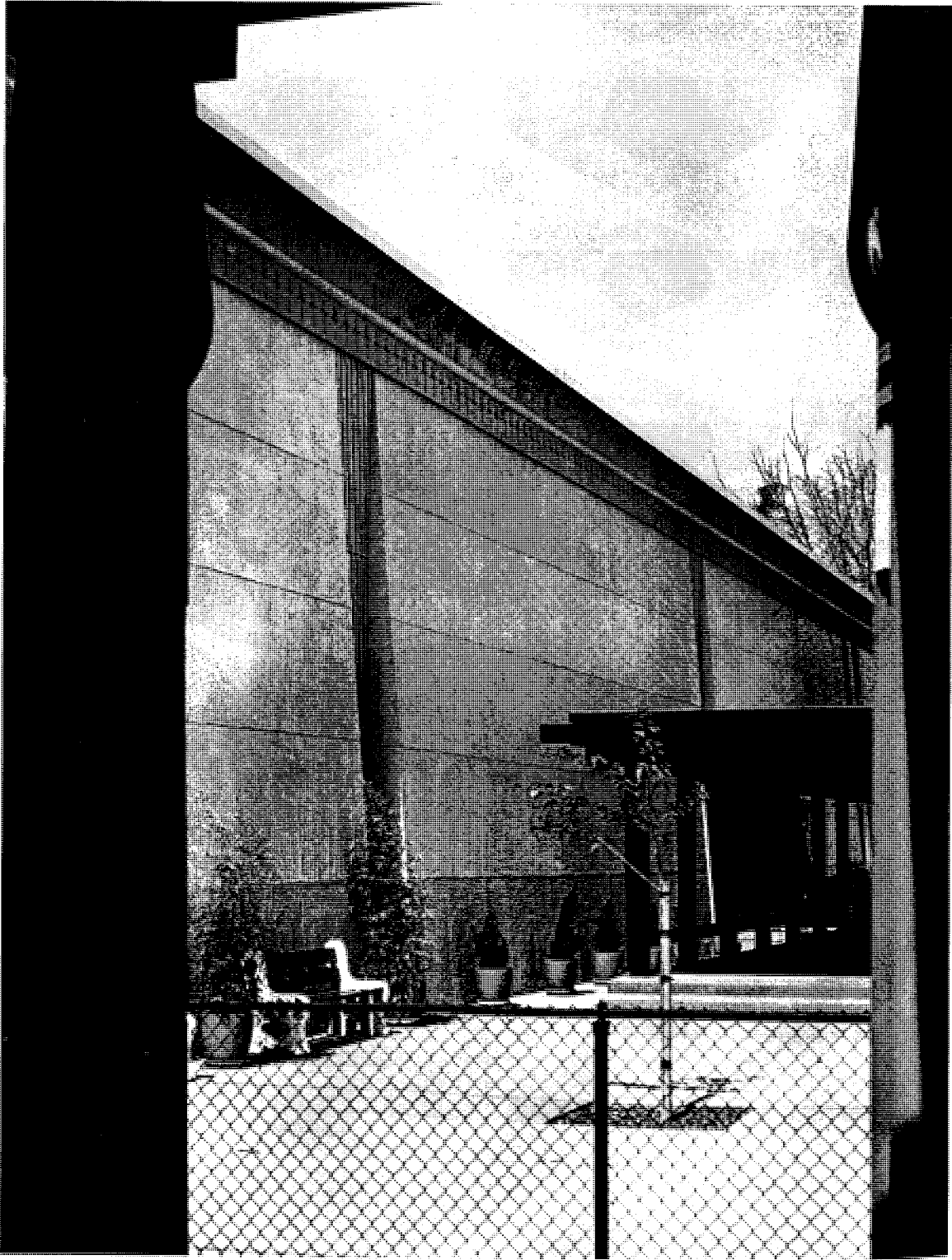
*The  
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June  
1970*



**Hundreds Visit New Building**

Over 1200 persons—Rosierucians, their families, and invited guests—passed through the portal of the new Administration Building on Sunday, April 5. Special tours were conducted to each floor and the functions and operations of each department were explained to the visitors. Refreshments were also served.

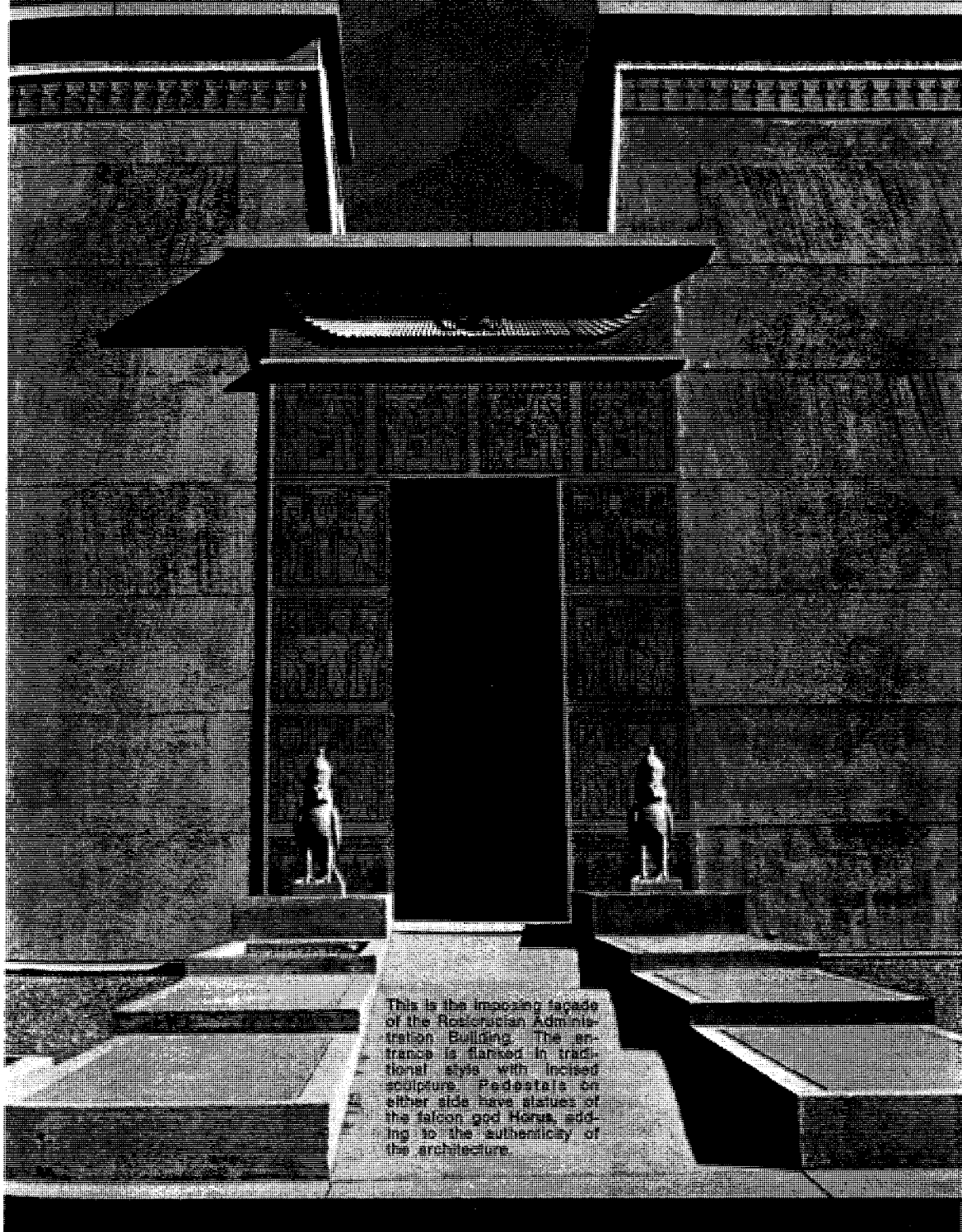
(Photo by AMORC)



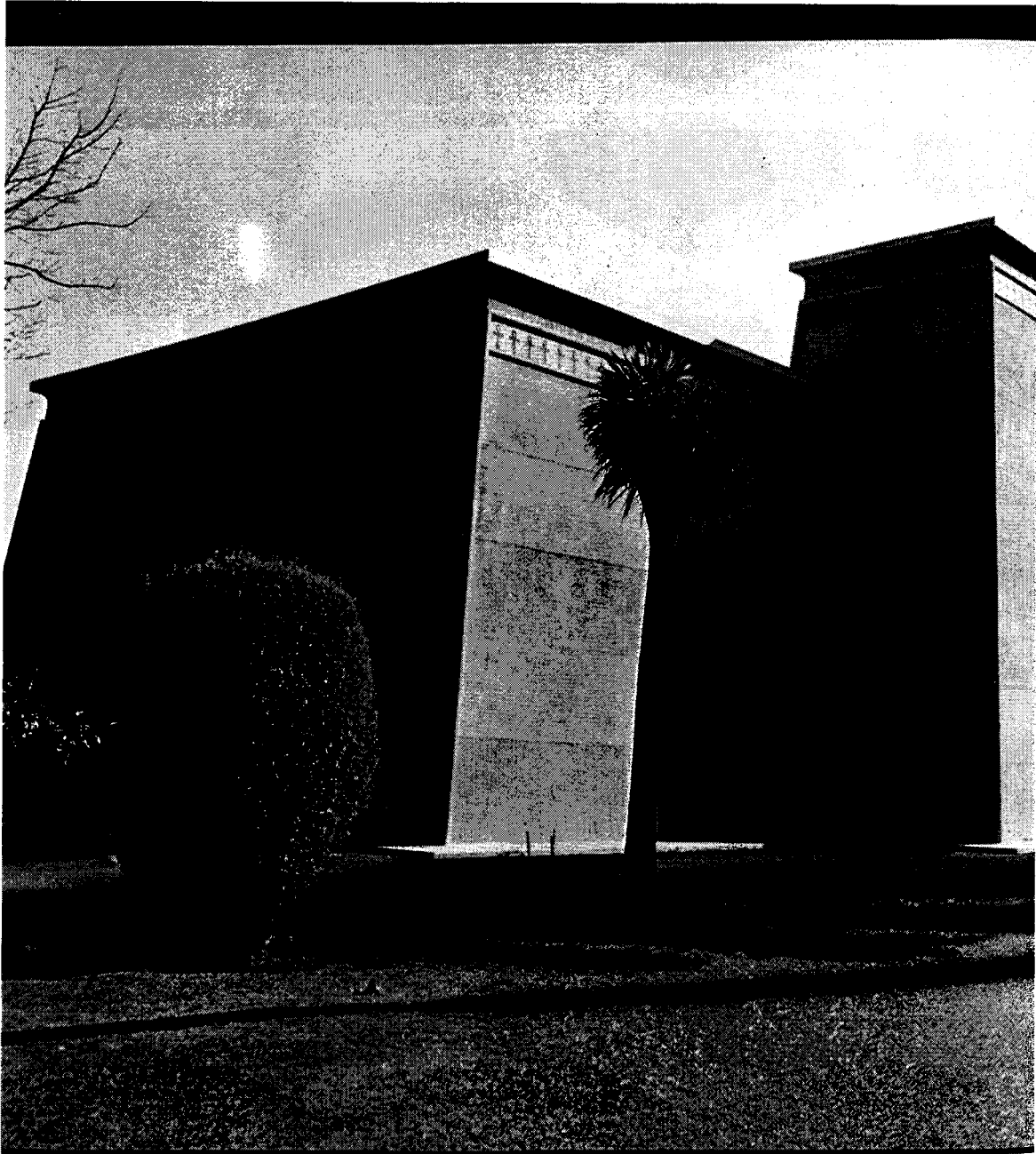
### **Through Portals of the Past**

A view through the colonnaded Akhnaton Shrine of the Plaza and Breezeway of the new Administration Building. The Plaza and Breezeway have benches inviting the visitor to tarry awhile and meditate. Thousands of the public visit Rosicrucian Park each week.

# ADMINISTRATION FACILITIES



This is the imposing facade of the Robertson Administration Building. The entrance is flanked in traditional style with incised sculpture. Pedestals on either side have statues of the falcon god Horus, adding to the authenticity of the architecture.



The modern, spacious reception room with its soft lighting conveys an air of tranquility. It is here where Rosicrucian members and visitors are received. At the far end is a large bas-relief depicting an original artwork of one of the ancient temples of Egypt. It is executed by Staff Artist Jerry R. Chapman, Jr., in the same style as the original. The statues on the left and right of the reception room are replicas of ancient Egyptian sculpture. Original Egyptian statuary may be seen by the visitor in the Rosicrucian Egyptian Museum.

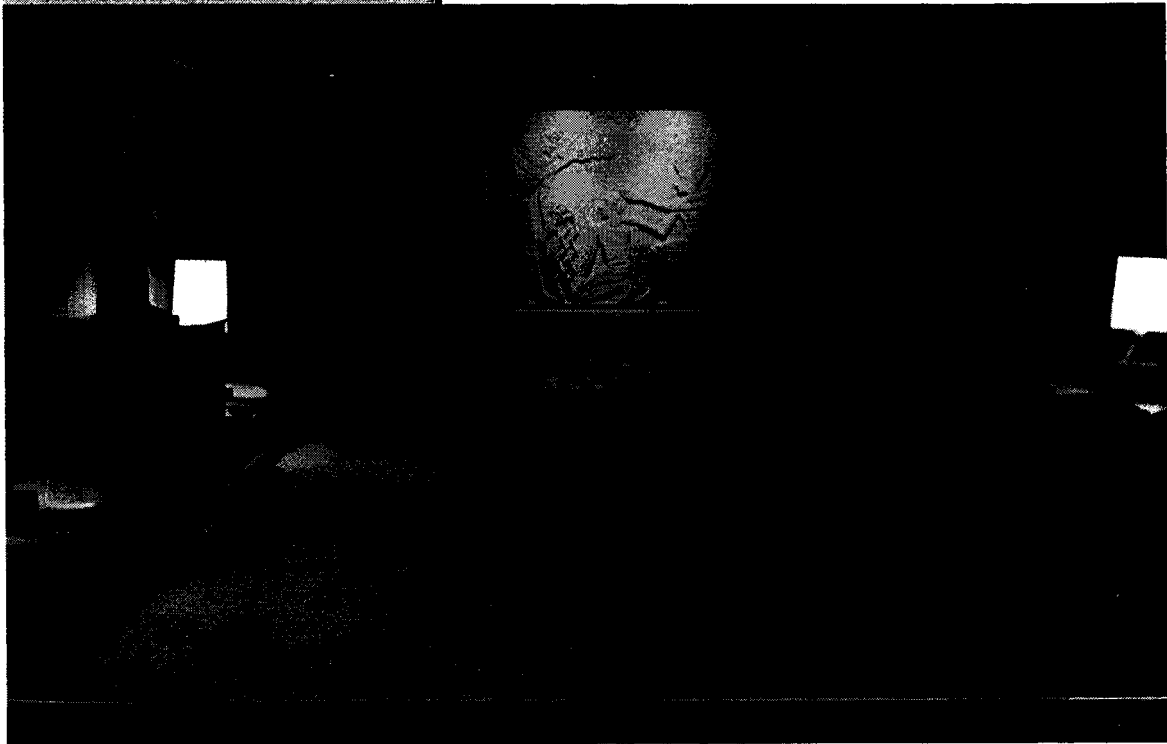


# The Pulse of Rosicrucian Park

In a setting reminiscent of ancient Egypt the new Administration Building reflects the traditional history of the ancient mystery and philosophical schools in which the Rosicrucian Order has its roots.

The building design copies the Great Temple of Rameses III, known as Medinet Habu of upper Egypt. Medinet Habu was built during the Twentieth Dynasty (1198-1167).

The exterior and the interior of the new Administration Building, however, are separated by thousands of years in their appearance and function. The interior houses in most modern offices extensive administrative facilities for the worldwide activities of AMORC including data-processing equipment. Space does not permit showing the many operations in the large air-conditioned building. The architect for the structure was Earle C. Lewis.



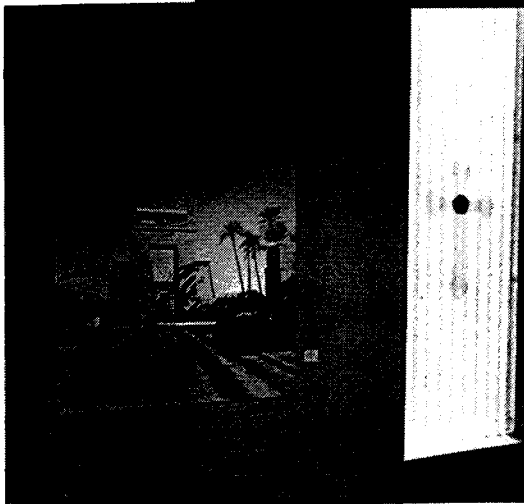




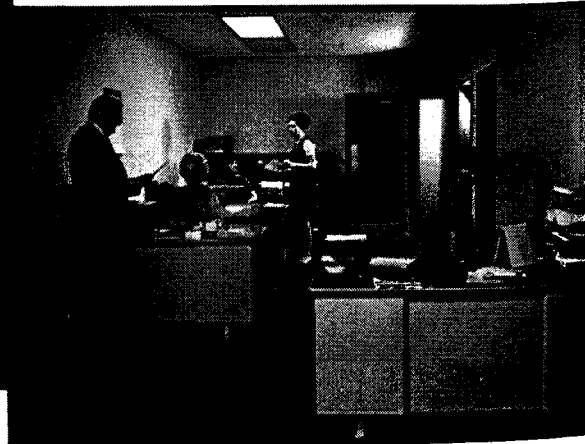
Above is shown the Supreme Secretary in his modern office. The office is similar in design to several others throughout the new Administration Building. On the right in the reception room is a handsome bronze plaque commemorating the fratres and sorores of the Rosicrucian Order whose contributions made this edifice possible. Their names are deposited behind it.



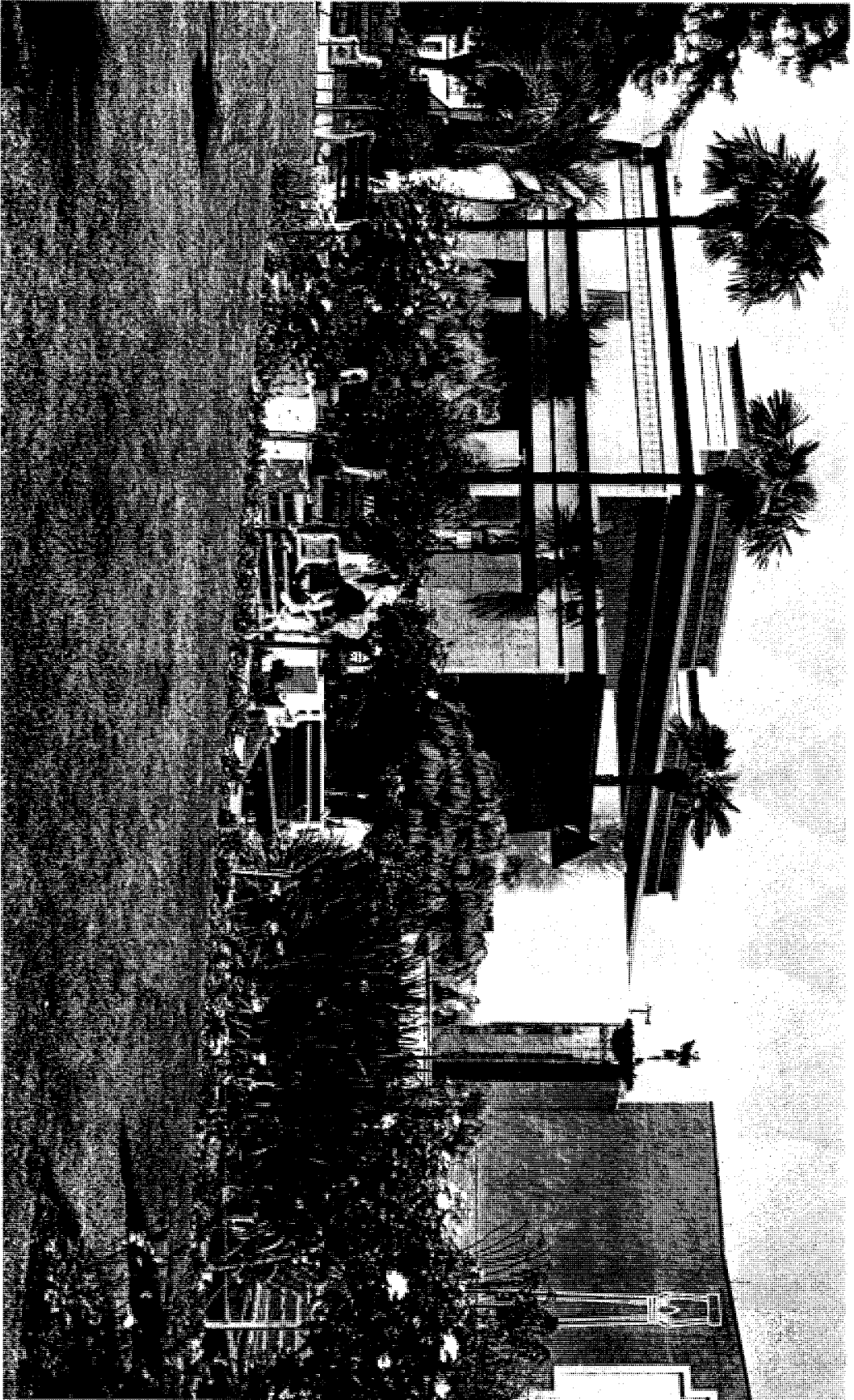
Above is the beautiful three-dimensional mural in stained glass paint by a celebrated international artist, generously contributed to the Grand Lodge for French-speaking countries. It depicts the traditional and chronological history of the Rosicrucian Order.



Shown above is a wall of the grand stairway. Opposite is the Grand Master and his staff of assistants.

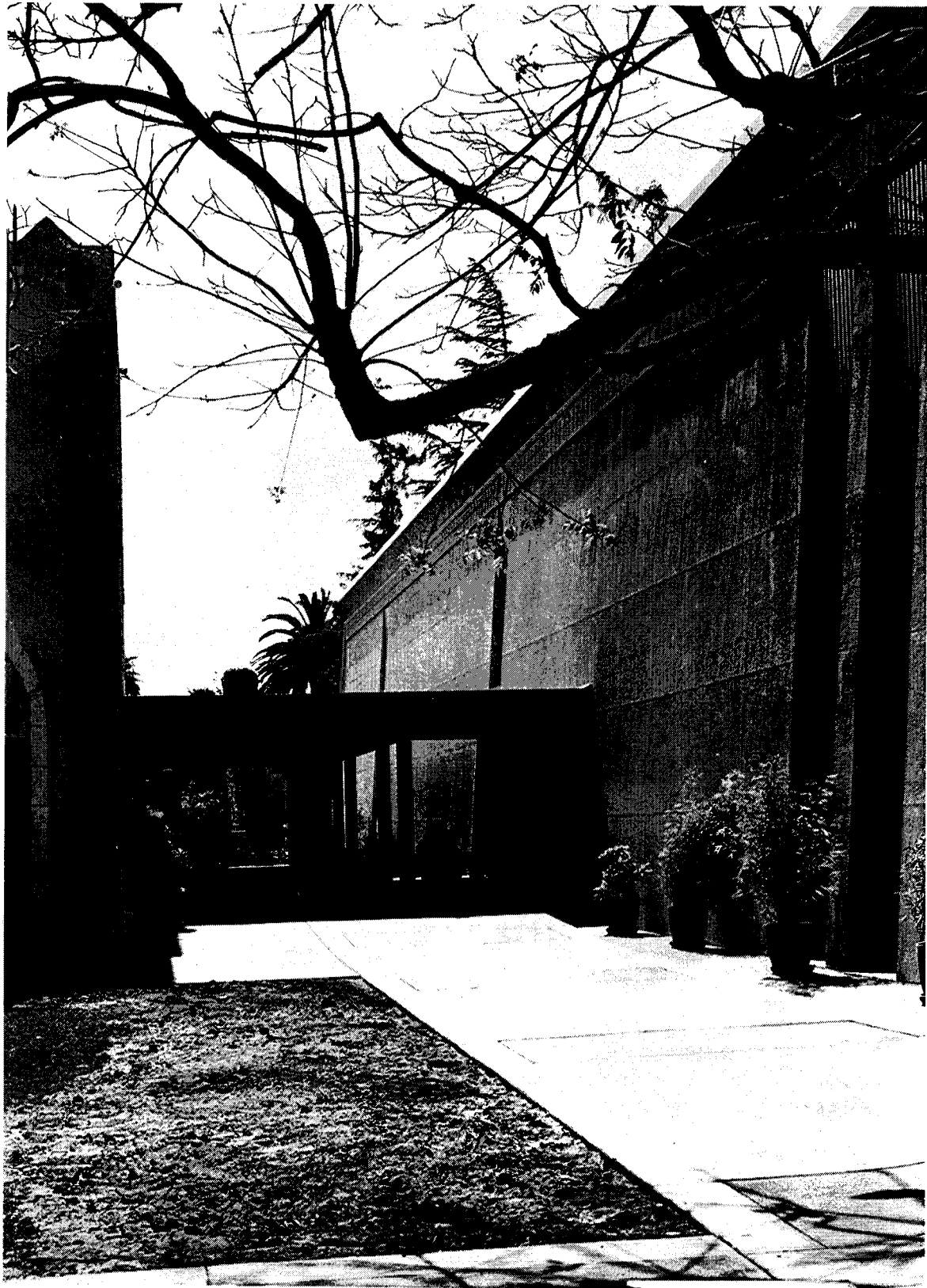






### **A Little Corner of Egypt**

The Rostrucian buildings perpetuate in their design the traditional roots from which the Order sprang. The vista above, the architecture and landscape, portray the atmosphere of ancient Egypt. The building in the foreground is the Akhnaton Shrine. Rising back of it is the west side and rear of the new Administration Building.



### **The Old and the New**

The Breezeway shown above connects the rear of the new Administration Building on the right with the older remaining section. The Mall passing through the Breezeway leads to the Museum, Planetarium, and other buildings and spacious grounds of Rosicrucian Park.

(Photo by AMORC)

(continued from page 216)

those of the present and future. It is a dizzy pageant!

As we analyze this parade of pusillanimity, sneaking from a real nowhere into the now under cover of time, blazing the air with its conquering roar while it arranges for its early departure in the morning, we think of our childhood days when we excitedly anticipated the coming of the circus—that wonderful thing that was somewhere off in the future but slowly moving toward us.

Then came the great parade with stirring music and flying banners—victors from other places here, now, to conquer us! The lions roared, the tigers snarled, the snakes spit at us, the wild cats dared us to move closer! We trembled with the excitement of at last realizing our anticipations of a great day under the big tent. The hour came and we found ourselves spellbound! It was all as we had visualized! Then morning came, and we saw the wild animals quiet in their cages, the performers divested of their superb and impressive garments, the whole mass of conquerors denuded of their formidableness, slipping quietly out of our presence to become allocations of the past.

We have wondered, in later life, just why we anticipated so much and could not realize sooner that we were thrilled and awed more by our creative imaginations than by our realizations.

“The future is the present in the making, the past is the present realized,” says an ancient proverb. But it is false, untrue, enslaving!

Both the seeming past and future are of the now! All that ever will be and ever was is now—in cosmic terms—in fact. In objective realization all things assume a relationship in the terms of space and time, but such realization is not a cosmically creative factor; it does not make things have such relationship in cosmic reality.

#### ***False Conceptions***

From another standpoint, we know that the objective consciousness cannot be cognizant of two manifestations at the same time. We cannot both see and listen with comprehension. We may concentrate upon a picture and at the

same time believe we are listening to passages of music. We find, however, by careful analysis that we are changing the focal point of our attention alternately between the picture and the music, and at no time are conscious of both. The alternation is rapid, so rapid that we believe we have missed little in the comprehension of either the picture or the music.

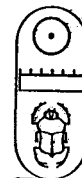
If we enlarge the periods of alternate concentration, as well as the breaks between these periods, that may be illustrated by a long line divided into alternate white, black, and red segments—the red representing the periods of realization of the music; the white, of picture realization; and the black, the periods when the focus of attention was shifted. As we look at such a line we see an excellent representation of our false conception of the relation of things. By this line we would believe that the periods of music and of the picture preceded each other or followed each other in time and duration and were not coincident.

And in like manner we give false relationship to all the things of life, in terms of time especially. We pause to think of that which seems to be in the future, and at once it is of the present; and before we can fairly realize and appreciate this magic transportation we discover that it is now in the past.

We prove to ourselves that the past is not distinct from the present when, in retrospection, we “live over again” with all the joy, all the keen mental and psychic realization, some incidents of a yesterday. Should we, however, believe that such transportation of events, from one relative and assumed position to another, is only true in the case of retrospection? Is there any reason to assume that introspection is not just as pregnant with life and realism?

I return again to my text. A short time ago the possible was impossible! Reverse the order and say, the impossible today will be possible tomorrow or a short time from now! The obstacles that surround us today, like those that surrounded us a year ago, will pass away and that which seems impossible will become possible.

The point I wish to call to your attention is the false interpretation of



facts. The obstacles of the future are the obstacles of today as they are of the past, and likewise the possibilities of the future are possibilities of today in cosmic verity.

When newspapers were filled with reports of the success of the air-mail service, I was reading incidents from the life of Abraham Lincoln. On one occasion he had sent an important communication to a place seventy-five miles distant. Time was an element of importance. Hills, rivers, and land had to be crossed. The messenger traveled this seventy-five miles in about twenty-six hours. Lincoln remarked that it was a notable achievement and looked forward to the day when obstructions to speedy communication would be overcome.

If it had been suggested that a rider be sent over such greater hindrances as the Sierra Nevadas and Rocky Mountains for a distance of seventy-five miles in twenty-six hours, the suggestion would have been decried as impossible.

And now the newspapers state that communication has been sent this day (1923) from Coast to Coast, across all mountains and land, against all obstacles and for a distance of several thousand miles in about twenty-six hours—the same time consumed by the rider of the horse in going a distance of seventy-five miles. The obstacles have been overcome!

Thinking, planning, and determination have enabled man to rise above the obstacles, literally and figuratively. Science comes to the rescue; determination gives wings to rise far above all things; and the impossible of yesterday is possible today.

We overcome obstacles not by waiting until the obstacles of tomorrow assert themselves in the present, but by eliminating all sense of time—by decreeing in the *now* that what is desired *shall be made manifest* without a consciousness of predicting or commanding it for either *present* or *future*.

When Lincoln concentrated upon that which prevented rapid communication in the hour of need and conceived that quicker means must be found, he *there* and *then* set into operation the powers of mind which at once overcame the

obstacles to such results. When the Wright Brothers first visualized man flying in the air in a large machine heavier than air, they *then* and *there* destroyed an army of obstacles.

Truly, both Lincoln and one of the Wright Brothers passed on without seeing the result of their mental action. Cosmically, where all things are attained *first*, the solution of the problem of rapid communication was solved at the moment of conception; in the physical world with its limitation of space and time, the results of the conception had to wait their time to become manifest.

By crediting the physical world with such relative qualities as space, time, duration, we force all objective manifestation to take sequence. Our objective consciousness can appreciate but one thing at a time, hence all things much be realized in sequence and each must have duration in terms of time.

#### ***More Than Faith***

In the flash of a second I may conceive, and thereby cosmically *create*, a scientific achievement, but the eventual objective realization of it will require the overcoming of many problems and the passing through of many stages of development for it to become manifest. My objective comprehension of the growth and final manifestation of the conception requires *time*; my mental, cosmic, true realization of the conception and its accomplishment is instantaneous, and of the now, not the future.

All through life those things which array themselves before our objective consciousness as obstacles in the path of our desires are things which are placed in sequence and in terms of relative distance from the present. With this belief as a premise for action or procedure, we concentrate upon contesting with the first obstacle; when that is overcome we will prepare to meet the next one or two. We have invented a proverb to ease our conscience in such an unjustifiable procedure and say, "We will cross no bridge until we come to it!"

The problems of the future are problems of now. They will be overcome

*(continued on page 233)*

# Jewelry as A Personal Philosophical Symbol

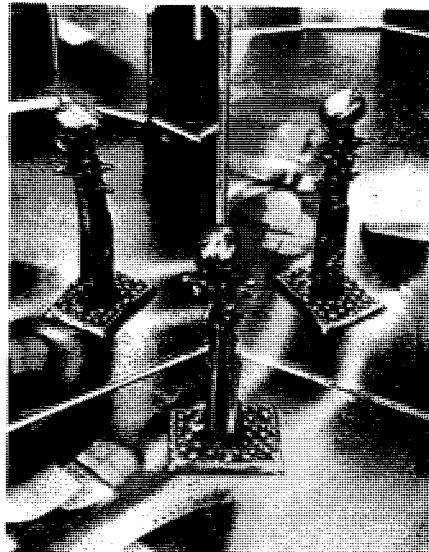
by JERRY R. CHAPMAN, JR., M.A., F.R.C.

IN PRESENTING a personal philosophy, one may provide personal visual symbols to facilitate communication. These symbols may stand for an element, an idea, a concept, or a complete thought. By using three-dimensional forms, one can build a vocabulary of a personal philosophy that is unique. Art objects are a projection of individual philosophies and become symbols of the artist's personal world as he perceives it. If one concentrates on producing a number of *similar* art forms, then little growth of personal philosophy is apparent, for the art is a direct translation of the artist's thoughts. Experimentation helps one to expand and to discover a positive manifestation of growth through this personal involvement. It is *originality* that makes artwork unique and exciting.

While nature is this artist's source of energy and ideas, he believes, however, that the world of art should be more than a reflection of nature. It should have within its boundaries of existence something to provide thought, or some sparkle of imagery other than recognition.



TORSO: A symbol of life and its struggles, exterior beauty, and knowledge. Silver pendant 3½" long, a two-piece casting.

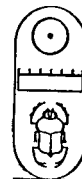


STANDING MACE: An expression of physical barriers produced for man by man. Bronze sculpture, 2½" tall.

Jewelry design is perhaps a most fertile field for such emphasis, as it is not generally thought of by the masses as representing photographic reality. When the general public views jewelry objects, few people, if any, are concerned about what the objects represent. In other art forms, the more photographic they are, the more the public can relate to the work. When the general public views jewelry, the latent sense of design appears. Somewhere in the back of the mind of man is stored this sense of design, and it is chained there by most persons and not allowed to be applied to other art forms.

Why jewelry functions as a release for this latent ability is little understood, but this phenomenon has been observed in many individuals and it imparts a magic quality in jewelry's relationship to the general public. Jewelry in its entirety becomes a symbol, not only of the latent potential in all individuals, but also a symbol of the censorship of that potential.

There is a need in jewelry to be more sculptural, to separate jewelry from a decorative art form, and to make jewelry a complete three-dimensional art statement. To accentuate this I combine small sculptures with my jewelry experiences and present them



as symbols of a similar nature. Both have the uniqueness of utilizing a limited amount of space and of still having a message within their boundaries. The difference between sculpture and jewelry is one of orientation, or use. One is worn while the other occupies space without the relationship of personal contact.

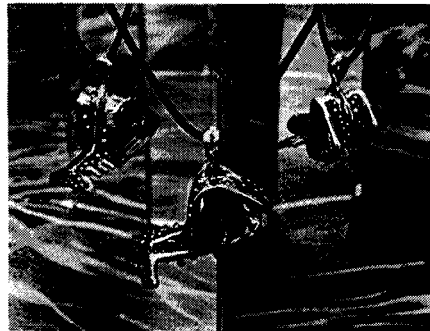
The involvement of jewelry with a miniature sculptural concern has provided an enrichment—a design quality that helps to make these works more of a personal statement than was previously apparent.

Jewelry is a form of self-expression, and, by assigning specific elements a personalized philosophy, it is possible to understand the artist and his world.

It appears to me that jewelry is a three-dimensional expression that relates to being a fully involved person—one who is interested in different people and their varied approaches to life and its complexities. It is an expression of the comparison of man and nature, both with tremendous complexities, striving to work together but occasional-

ly working against each other. More than all of this, jewelry is an expression of the inner self that seeks to communicate in an emotional statement with the world, with people.

Jewelry is the symbol of man's life in conjunction with nature, man's progress and potential, man's innermost thoughts and philosophies. Most important, jewelry is a personal philosophical symbol of a single individual.



**GASTROPOD:** Life in the lower order is diminutive but intriguing. Silver pendant 1½" long with jasper stone.



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This beautiful souvenir issue, which features the new Administration Building of the Rosicrucian Order, will serve as an excellent introduction of the Order to your friends and relatives.

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## GRAND MASTER

### *to make world tour . . .*

During September and October of this year, the Grand Master, Chris. R. Warnken, and Soror Warnken will make one of the most inclusive tours ever undertaken by the Grand Lodge. This will afford thousands of members the opportunity to have personal contact with the Grand Lodge in another large area of the world.

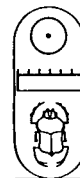
If you live in or near any of the following cities, you will be one of those thousands privileged to share in these inspiring and instructional gatherings. The tour begins with the European Convention in The Hague and terminates in the island paradise of Hawaii. The schedule is

THE HAGUE	European Convention . . . . .	SEPTEMBER 11-13
	Contact: AMORC, Postbus 7031, The Hague, Holland	
ACCRA	Ghana National Conclave . . . . .	SEPTEMBER 19, 20
	Contact: Accra Chapter, AMORC, Assembly Hall, Dodowah Road, Accra, Ghana	
LAGOS	Nigeria National Conclave . . . . .	SEPTEMBER 26, 27
	Contact: Isis Lodge, AMORC, 71 Coker Road, P.O. Box 1107, Ilupeju, Near Palmgrove, Mushin, Lagos, Nigeria	
SALISBURY	Rhodesia National Conclave . . . . .	OCTOBER 3, 4
	Contact: Salisbury Chapter, AMORC, 52 Second Street, Salisbury, Rhodesia	
JOHANNESBURG	South Africa National Conclave . . . . .	OCTOBER 10, 11
	Contact: Southern Cross Chapter, AMORC, 7 Natal Street, Bellevue, Johannesburg, Transvaal, South Africa	
PERTH	Special meeting with members . . . . .	OCTOBER 13-16
	Contact: Lemuria Pronaos, AMORC, 160 A Beaufort Street, Perth, Australia	
MELBOURNE	Australia Southern Conclave . . . . .	OCTOBER 17, 18
	Contact: Harmony Chapter, AMORC, Temperance Hall, 199 Napier Street, South Melbourne, Victoria, Australia	
SYDNEY	Australia Southeast Conclave . . . . .	OCTOBER 24, 25
	Contact: Sydney Lodge, AMORC, 54 Forest Road, Arncliffe, N.S.W., Australia	
WELLINGTON	New Zealand National Conclave . . . . .	OCTOBER 31, NOVEMBER 1
	Contact: Wellington Chapter, AMORC, 56 Cuba Street, N.U.I.O.F., Wellington, New Zealand	
HONOLULU	Special meeting with members . . . . .	NOVEMBER 2
	Contact: Y.W.C.A., 1040 Richards Street, Honolulu, Hawaii	



I had rather believe all the fables in the legends and the Talmud and the Alcoran, than that this universal frame is without a mind.

—FRANCIS BACON



# Reincarnation—The Evolution of Mind

by W. J. ALBERSHEIM, Sc.D., F.R.C.



SINCE THE DAYS of antiquity, reincarnation has been widely accepted by the religions and philosophies of the Orient. In our modern, Western civilization, however, it is rejected and ridiculed by two incompatible groups: organized religion and materialistic atheism.

The religious objection claims that the Bible does not teach reincarnation but a single life, followed by either eternal salvation or eternal condemnation. These claims have been thoroughly refuted by the late Dr. H. Spencer Lewis. In his book *Mansions of the Soul—The Cosmic Conception*\* he quotes chapters and verses of both the Old and the New Testaments (Job 33:28-30; St. John 9:2-4; St. Mark 9:11-13) to show that the idea of the return of departed souls to a new life was familiar to the Jews long before the time of Jesus, and accepted as common belief by Jesus himself and by his disciples.

Centuries later, the concept of reincarnation was discarded by Church Councils for practical and political reasons that need not concern us. Obviously, it is futile to argue philosophical points with those who rely on all pronouncements of their Church, to the exclusion of personal judgment and of the Scriptures themselves.

It is equally futile to argue with the opposite type, the fundamentalist of Marxian persuasion. He sees nothing in a living creature but a material body. Mental phenomena are, to him, only physical or chemical reactions. Hence he denies the existence of a soul, and when the body disintegrates at death,

he *knows* that there is nothing mental or spiritual left that could possibly reincarnate.

Since fundamentalists of either persuasion are impervious to argument, our discussion must be directed at those who keep an open mind and especially at the younger generation who are suspicious of all establishments—whether political, religious, or scientific. With those thinkers, young or old, who are not pre-conditioned to uphold nor to reject any ideas but are willing to judge them on their own merit, it is possible to reason.

Meaningful discussion should begin with a definition of terms. Usually it is assumed that reincarnation means the re-embodiment of a departed soul in one or more successive human bodies. Let us begin our definition of soul and body by examining the body with which we are presumably more familiar.

## Physical Identity

What is this body of "John Doe" that seems to be so concretely formed and to maintain its identity for perhaps seventy years? It is a conglomerate of skin, bones, flesh, and fluids. Each of these consists of molecules; the molecules, of atoms; and the atoms, of protons, neutrons, electrons, and so on. Modern physics teaches that these elementary particles are only concentrations of energy, without fixed identity. But even on a large scale, identity is hard to find.

We constantly breathe, eat, drink, and excrete parts of our body substance. If thus our physical composition forever changes, what is it that we identify as the *same* body of the *same* person John Doe, no matter how

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\* The Rosicrucian Press. Copyright 1930 by AMORC



much his appearance is altered from babyhood to old age?

The only thing that remains is a form, a pattern in space-time. This form does not consist of the outward appearance only, which may be subject to errors of resemblance. It includes all our characteristics of gait, voice, behavior, and, moreover, our mental traits and the sum total of our life experiences and memories. Since it is four-dimensional, including all the changes brought out by age and environment, it is the truly unique form that we observe as evolving in time and, to all outward appearance, ending at death.

In modern computer language one may say that any living person constitutes a vast assemblage of data that includes the life-long position of each limb and wrinkle, plus the reaction of every sense organ and every brain cell to every occurrence and experience.

#### **Computer Program of the Personality**

Having thus defined or described the physical body, what is left for the soul personality? Let us call it the *computer-program* of this body's life progress. Not every chance reaction to every chance occurrence need be programmed—only the reactions typical of this particular person. Not all parts of the program are equally essential: a person's handwriting must change if he loses his arm in battle, but the man remains the same, and even his painfully relearned lefthanded signature will express his personality after a while.

The materialist will say that this program is as material as the body itself; that it is encoded in the vast possible number of permutations in the arrangement of molecular groups of the "double helix," the DNA genetic arrangement that the fertilized ovum inherits from both parents. We do not argue with this viewpoint and readily admit that many of our characteristics, abilities, and instincts are physically inherited.

But one may claim that a pattern and a program are not material entities. This may be illustrated by a favorite device of science fiction: For space voyages lasting centuries it is incon-

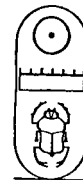
venient to take along mortal astronauts on a journey that will exceed their life span and require training of new generations of pilots. So the fiction writer either puts them in deep freeze "for the duration"—to be thawed out and revived before landing—or, even more drastic, he disintegrates them by a super-ray and preserves only their pattern that is reconstituted at the proper moment. All this implies the assumption that if one can recreate the exact configuration cell by cell, molecule by molecule, ganglion by ganglion, then the personal identity is regenerated.

The reincarnation hypothesis does not go that far in one sense, although further in another. It does not believe that a newborn baby is equipped with the entire detailed program as it evolved in a preceding full life span. Neither the body nor the brain of an infant could cope with such material. It cannot play a sonata nor recite Greek poetry, although it may learn to do so in abnormally short time. The pattern implanted by reincarnation is believed to contain, at least initially, only the simplest and most basic traits of the personality evolved by cumulative life experiences. Details may be included potentially, as a tendency—a four-dimensional program that may come to light progressively.

#### **Concepts of Identity**

Granting that such a pattern implantation were possible, many thinkers deny that this would mean that the new person was the same as the former carrier of the pattern. Even if it were, they argue, it could not have any educational value since the new person could not remember his—or his predecessor's—previous life experiences.

This argument is a mixed one, stemming from the confusion of two concepts of mystical philosophy. Education and conscious memory of past existence are more closely connected to the concept of karmic rewards and punishments than to reincarnation proper. If reincarnation be a fact, a property of this Cosmos, then it matters little whether we like it or whether it satisfies our craving for consciously knowing personal survival. But aside



from this matter of preference, we must look more closely at our concepts of identity and memory.

If the brain pattern is repeated in sufficient detail to produce the same reactions to the same conditions, then we may regard the new person, to this extent, as identical with the former. And when such pattern makes us shudder in fear and dislike at the sight of an armed soldier, is that not equivalent to our remembering that we were harmed by such a one?

### **Memory Bank**

Our discussion seems to show that the concept of reincarnation is free from logical contradictions; what remains is to consider whether it is only a concept or a reality. To make it real or even possible, the *computer program* of the personality must be stored in some *memory bank*. Where and how can such a memory be located? Before trying to detail the workings of such a memory which may be beyond our present state of knowledge, let us point out that Nature gives us many signs of its existence. Usually we call them instincts, but their detailed working seems to go beyond what one may reasonably attribute to a DNA pattern:

Why is a baby antelope afraid of the roar and smell of a lion that it never encountered in this life?

Why do beavers kept in cages for several generations take to cutting down trees and damming up rivers in the style of their ancestors, when set free?

How do young swallows and storks, flying ahead of their parents, find the family breeding ground in distant Africa, across uncharted oceans?

How did uneducated, unread, psychotic patients of the famed psychiatrist Dr. Carl Jung re-invent complex art patterns that had been ancient religious symbols of their race?

Instinct, Race Memory, or Universal Mind—the names tell nothing about the fact, although much about our personal beliefs and prejudices. The factual observations, however, cannot be argued away. According to reports, they are

recognized and investigated even in the arch-materialistic countries behind the Iron Curtain. We are therefore justified in stating that there is evidence in favor of a superpersonal, collective memory bank that might, conceivably, imprint the life program of a newborn child along the lines of a previous personality.

We do not know anything about the mechanism that could effect such an imprint, nor about the reason or purpose for the occasional or regular occurrence of such an imprint, aside from religious tenets that we should not use as evidence in an unbiased inquiry. Where knowledge is lacking or incomplete, inquiry must proceed by forming hypotheses and comparing their consequences with observable facts.

We have observed the existence of superpersonal memory, that is, knowledge. Since we cannot envisage knowledge without a knower, we may assume that this memory and knowledge resides in a collective Mind, and that the effects of this knowledge express a will or purpose of the assumed mind.

### **Universal Mind**

Here we are confronted with a new paradox. If we extend the concept of a collective mind to its ultimate consequence, we arrive at a Universal Mind. It does not matter whether we relate this Cosmic Mind to the totality of all living organisms, all feeling and thinking living beings in the Universe. As a superpersonal Mind, It appears to be free from the constraints of time and space—how else could the cage-born beavers know about dam-building? Being universal, It has no conditions, forces, or enemies outside Itself. What, then, can It will or desire or accomplish that is not eternally pre-figured?

The observed fact is that It exists not only as Mind but also as Life; and Life, wherever observed, strives to persist and to extend its self-expression and self-consciousness. This is the basic paradox of all religions, myths, and philosophies, the double aspect of the world as immutable, eternal Being and as striving, willing, enjoying, and suf-

(continued on page 237)

# Creating In The Cosmic

(continued from page 226)

in the future by being overcome now. Refusing to admit that any obstacle can stand in the way of progress of cosmic creation, we at once, now, destroy every giant contender of success about to be born for future activity. By visualizing the thing desired, realizing it as an accomplishment now existing in the Cosmic, we may dismiss the gloomy prospect of obstacles to arise in the future, and then abide by the law of the objective world and give this world the time it demands to manifest that which the Cosmic has completed.

It requires the utmost sureness of vision, the most complete devotion to idealization, and the readiness to cooperate with the Cosmic in the labors of *now* to serve in the whole scheme of things. In this way all men, made

in the image of God, having the divine consciousness of God with the attending attributes, are creators with God. In the consciousness of God there is not time but the ever-present, no duration but the eternal now, no space but the here, no comprehension but what is created by conception of it, no past but that which was thought by the past to be in the future, and no future but that which is conceived in the now.

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

## 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.

**July:** The personality for the month of July is Dr. François Duvalier, President of Haiti.

The code word is GRANT.

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



JOHN G. GORTON

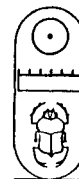
**September:**

The personality for the month of September will be John G. Gorton, Prime Minister of Australia.

The code word will be EXPED.



DR. FRANÇOIS DUVALIER





Painting by Dr. H. Spencer Lewis. This depicts the sculpturing of the famous Nefertiti bust by the ancient Egyptian artist Thutmosis.

## The Romance of the Mystic Queen

by RAUL BRAUN, F. R. C.  
Editor of *El Rosacruz*

### PART IV\* *The End*

The horizon continued to darken about Tell el-Amarna. Pharaoh, more and more dominated by his unrestrainable religious idealism with the passing of each day—an idealism which was revolutionary and unbearable to a country which for millennia had been dominated by the most complicated of religions and the most powerful and autocratic priesthood ever recorded by history—paid no heed to the wise counsel of his relatives and loyal subjects.

“May it please the king, my Lord, to at least send me some three hundred soldiers and twenty pairs of horses, and I shall hold the city . . .” This dramatic request which Ribbadi made to Akhnaton when his position within the city of Byblos became untenable went unanswered and echoed dully throughout the four corners of the Empire.

\*Parts I, II, and III were published in the May, June, and August 1969 issues of the *Rosicrucian Digest*. This concludes the series.

Historians have conjectured as to what might have happened had the King answered that desperate request. The troops, most probably, would have returned victorious and the new religion, as a logical consequence of that victory, would have endured. But Pharaoh believed that peace, and only peace, was the way in which to please his god; he was convinced that war, with its blood and its miseries, was contrary to the romantic doctrine which his mind had fashioned and which was so beloved by his heart. Because of these urgings, the history of his land was changed; because of these urgings, the history of the world of the time was changed. Which would have been the better path? Nobody will ever be able to answer that disquieting question!

The incidents that followed clear up a bit the results of that obstinate and mysterious stubbornness on the part of Pharaoh. The battle failures enraged the people who, in that way, blindly followed the instigations of the priest-

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hood which was disposed to put an end to a situation which was damaging to it. With satanic ability, a climate of high pressures and revolts was created which was impossible to control by a leader who was indecisive, pacifist, forgiving, weak, and so dominated by a religious ideal of his invention that absorbed him totally.

When disaster neared, once again the haughty and firm personality of the queen mother came into play. Tiy had been anxious to have a son; she had asked her god for it and he had granted her that boon. She had offered that god in exchange the establishment of a new religion, exclusive for that deity. She, Tiy, had fulfilled that promise! But . . . . had the god helped in anything else? Why was the Empire about to collapse? If the origin of that disaster was the worship of that single god, why did he seem to look impassively and imperturbably upon the end of that glorious Empire which her husband, Amenhotep III—and she herself in part, through her counsel and help—had consolidated?

These inconsistencies caused within her a rebirth of her dormant practical sense of life, that marvelous practical sense which was one of the most outstanding characteristics of her interesting personality. Was it still possible to rescue the Empire from the danger menacing it, because of its being governed by a king and queen enslaved by a dream which, in practice, was so dangerous?

"Listen, my son," she said to him one day, "Your father and I have also loved beauty and the spirit, but without allowing those two loves to destroy Egypt. Please, decide! Do not forget that the only way to end danger is by going out and meeting it!"

"You waste your time if your intention is to move me to spill blood."

"So be it, I grant you that right. But are you not right now allowing blood to be spilled at the battle fronts, your subjects' blood, most of it, by not sending them aid? Is that not the worse way in which to spill blood?"

"Listen to Tiy, your mother, Akhnaton," would say his sweet wife.

"I do not know . . . . Perhaps before—because now . . . . now I see no solution for what is happening."

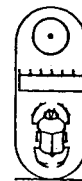
"*Fight!* Send troops to the front!" cried out the mother.

"No, mother," he answered in a barely audible voice. "All that is left for us now is to place our trust in Aton. He will save this land!" The King's eyes were bright with tears. He stood up from the throne and ran away, leaving the great palace hall.

From that moment on, we can only conjecture. There is no written record, unfortunately, which will tell us what was the end of that turbulent period of Egyptian history. Tradition and verbal relations which, as it may be easy to suppose, in the beginning were passed on by word of mouth, telling of the drama of Amarna, must have been slowly changed, for the human condition of adjusting facts to fit them to the modalities and ways of thinking of the individual relating them is a well-known one.

Suddenly, in a surprising manner, Akhnaton vanishes from the Egyptian scene, and with him his relatives and all those faithful to him. One lone figure remains—awaiting, consumed by ambition, planning in his own behalf, waiting for the right moment to act, with the patience of one who considers the passing of time as beneficial to the fulfillment of plans and unmeasurable ambition. That figure was Harmhab, the courtier whom Nefertiti distrusted so much.

Twenty-five years passed between the beginning of Akhnaton's reign to the end of the Eighteenth Dynasty. After having been on the throne for seventeen years, the romanticist disappeared, and the obscure figure of Sakere—who for a time was coregent and then heir of his predecessor—arose in the government, but his intention of remaining loyal to the single god cost him his throne and his life; afterwards, Tutenkhamon made his appearance and, finally, Eye. With this last, almost completely forgotten monarch, ended that glorious dynasty. The one which followed, the Nineteenth Dynasty, was initiated by Harmhab, the traitor, as pharaoh of a government which lasted for thirty-four years. And from there



on, figures to whom history gave heroic pages: Ramses I, Seti I, Ramses II . . . . .

We said before we could only conjecture. Our only alternative is to follow that possibility, the only one we have with which to finish this brief and romantic story which tells something about that which Egypt's history refused to record. Reasoning with today's mentality and knowing that eight years after Akhnaton's disappearance Harmhab ascended to the throne, would it be too erroneous to accept as possible that bold version that the monotheist Pharaoh was poisoned by that ambitious enemy?

Time passed in the beautiful land of the Nile. The disaster later gave way to the ambitious restoration attempted with courage, decision, and intelligence by that great historical figure which Ramses II was. Nevertheless, at the end of his prolonged, 67-year reign, a series of successors ascended to the throne who, forced to fulfill a destiny

of decadence, began ruining the nation bit by bit, slowly weakening it until it fell under the power of the Persians in the year 525 B.C. and afterwards under Alexander the Great in the year 332 B.C.

How briefly it is possible to detail more than fifteen hundred years of the history of such a marvelous nation, within whose borders occurred the real beginning of the civilization of which the West so prides itself! Alexander's dynasty lasted 362 years. In the year A.D. 30, Egypt came to be only one more province of the Roman Empire . . . . . a nation forever silenced by the conqueror's *tyranny*.

But Akhnaton's dream endured across the millennia. And it shall endure as long as man exists, for that which is sublime passes from one generation to another. It may perhaps change with the times, but its original essence remains firm, because *man needs to believe in a God*.



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### *Exhibition of Paintings*

An exhibition of paintings by Nat Fast, well-known artist of Santa Maria, California, is being shown in the Art Gallery of the Rosicrucian Egyptian Museum through June 10. Instructor of Art History and Life Drawing at Allan Hancock College, Santa Maria, Mr. Fast received his Master of Arts Degree at San Jose State College and has recently returned from sabbatical leave study at Universidad Iberoamericana, Mexico City. He has exhibited widely and works prolifically in watercolor and conté crayon. Mr. Fast was one of the founders of the Santa Maria Arts Council and served as its first president. He is at present the first vice-president of the organization. Shown above is *Fishing, Lake Atotonilco*, one of the many interesting paintings now on display.

## Reincarnation – The Evolution of Mind

(continued from page 232)

fering Life. In Christian theology, the eternal Father is regarded as the same God, though a different Person, from the Christ that is born, learns, acts, suffers, and dies.

In Egypt, the supreme God Osiris is lured to his death and dismembered by his wicked brother, to be reborn in Life as his Son Horus, and in Death as ruler and judge of the underworld. In Greece, there are similar myths about Orpheus and Zagreus.

We need not explain the paradox in terms of our limited human experience, but we know from scientific research that the substance and energy of the universe is constant and eternal, but its form restlessly changing. Whenever this change of form, this interplay of force and motion, takes the aspect of Life, it is forever striving to preserve and extend itself.

The striving and trend of the observable universe may be summed up as EVOLUTION. From turbulent chaos to galaxies, to solar systems and their planets; from boiling sea to primordial slime, to amoebae, vertebrates, and human beings, the chain of evolution is unbroken.

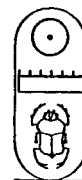
It is easy, after the fact, to claim that, given certain basic properties of energy, matter, waves, the birth of atoms and solar systems was inevitable, and the evolution of self-perpetuating, sensing, and thinking organisms was only the work of chance and random combinations of matter. But why and how does universal substance have all those strange properties and conform to mathematical laws of such complexity that we derive them painfully and piecemeal from delicate experiments without being able to deduce them by logic alone? Let materialists find comfort by believing in blind chance; to unbiased observation and contemplation of *evolution*, it seems more logical to assume an urge, a will,

progressing toward increased consciousness and self-consciousness.

This groping toward ever more complex, responsive, and adaptable forms proceeds infinitely slowly and on the material level alone when physical conditions become suitable. Western science regards the weeding out of the unfit and the survival of the genetically fittest as the only mechanism of evolution, rejecting inheritance of acquired characteristics, that is, of learning. Genes can only be altered by chemical accidents such as the impact of cosmic rays on the germ cells. This process is inherently very slow and works most efficiently for unicellular microorganisms whose life span is measured in hours.

Once consciousness arises—in a manner unexplained by materialist science—the efficiency and speed of evolution are immensely increased, if life experiences and lessons learned by an individual can be preserved and transmitted to new beings. Whether we regard these beings as truly “new” or as continuations of the same soul personality matters more to our personal vanity than to Universal Mind. Even in modern physics it has been found that nothing is altered by interchanging two electrons into equal *orbits*, that is, quantum states. The new condition is not only equivalent but *identical* with the preceding.

Just so, the imprint of lessons learned and of character traits developed by a deceased person upon a new infant makes it essentially identical with its precursor. To a mystic it matters not whether this learning, this evolution of the mind, is achieved by individuals or by an all-embracing Cosmic Mind. He believes that our small individual selves have no more separate identity than electrons. They, too, are only forms and patterns of the One Great Self, the eternally immutable and ever-evolving Universal Mind.



# Rosicrucian Activities

## *Around the World*



ELEMENTARY SCHOOL teachers, sensing their pupils' interest in astronomy as well as their excitement over the space program, have come to rely on the Rosicrucian Planetarium as an important resource in their curriculum. Over the years thousands of students—from public and parochial schools in the metropolitan area of San Jose and surrounding communities—have come to visit the Planetarium's facilities.

A special program, drawn from State of California textbooks and directed primarily to students in the second through sixth grades, is presented under the twenty-foot dome of the Planetarium. A Spitz instrument duplicates the night sky to be seen over the Santa Clara Valley, while auxiliary projectors handle many special effects: peripheral scenes, such as a Martian landscape, projected on the hemispheric wall, an exploding supernova, a moving comet, the Earth whirling in space, meteors, and the like. Augmenting the visual effects are audio tape recordings of selected musical sequences which enhance the drama of cosmic occurrences.

In addition to the Planetarium program, visiting students are guided through a series of related floor exhibits. They receive detailed explanations of the Uranisphere, seismograph, meteorites, and the Foucault pendulum. After the guided tour and Planetarium lecture, the youngsters are allowed time to explore a wide variety of basic science exhibits at their leisure. Fundamental principles of optics, electricity, and sound are introduced to the students by their manipulation of these exhibits.



In celebration of the Tenth Anniversary of the Montreal Chamber Orchestra, Frater Laszlo Gati, founder and music director, returned to Montreal to conduct a special anniversary program at beautiful Salle Claude Champagne of Ecole de Musique Vincent D'Indy.

Several AMORC members and friends were among the enthusiastic audience to hear the orchestra, of which the twenty-two members are all musicians from the Montreal Symphony. The concert was organized by the Thomas More Institute and sponsored by the Musicians' Guild of Montreal. Frater Gati is now music director of the Victoria Symphony Orchestra of Victoria, British Columbia.



Yolanda Aguilar, beloved Colombe of Calumet Chapter in Hammond, Indiana, has been awarded a full four-year scholarship to Indiana University at Bloomington. She will begin her studies this month and plans to major in Home Economics. We are happy to join with members of Calumet Chapter in extending congratulations and best wishes to Colombe Yolanda.



On Monday, April 27, the beautiful A.M.O.R.C. Appellation Rite was performed in the Supreme Temple, Rosicrucian Park, for Marnell Alexander White, son of Frater and Soror Walter White. Frater White, of the AMORC Staff, is a previous Past Master of the Fort Wayne Pronaos in Fort Wayne, Indiana; Soror White is a previous Staff member. Many friends witnessed this Ceremony, which was presided over by Frater Cyril Esty of the Audio-Visual Department.



It was a pleasure to welcome again to Rosicrucian Park Dr. Gertrude Spencer of Melbourne, Australia. Bringing greetings from Harmony Chapter of which she is immediate Past Master, Soror Spencer spent much of her time on research work during her two weeks' visit. After leaving San Jose, she attended medical conferences in San Francisco and Honolulu.

Also visiting Rosicrucian Park in May was Frater Donald Jamieson of Dunedin, New Zealand. Frater Jamie-



son is Medical Librarian in the Medical School of the University of Otago in Dunedin. He is on an extended visit to the United States and Great Britain, and during his tour plans to visit many libraries in both countries.

△ ▽ △

The fascinating exhibit, featuring scale models of man's achievements in space exploration and now on display in the Planetarium in Rosicrucian Park, was the work of Frater Asa Smith of Los Angeles, not of Santa Ana as mentioned in the May *Rosicrucian Digest*. Frater Smith is the present Master of Hermes Lodge, AMORC, in Los Angeles.

### **The Celestial Sanctum**

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

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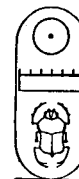
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# BRAVE NEW ERA

Life in Australia, Hawaii, Guam, and other islands of Oceania may be radically changed unless something can be done—soon—to cope with the plague which has struck them.

*Acanthaster planci* is a rather unassuming-looking sixteen-armed starfish, also known as the *crown of thorns*. Like other starfish, it is practically indestructible, since if attacked and torn to pieces—or even if partially eaten—it has the ability to regenerate from the damaged parts, producing one or more individuals.

Although it was a relatively rare specimen up to 1965, it is calculated that since then, for some unknown reason, its numbers have increased more than six hundredfold. The crown of thorns feeds on the living coral which shields island coastlines from destructive waves, sheltering edible marine life.

The results of this increase in their numbers are already proving disastrous, since the stars are capable of traveling over two hundred meters per week, leaving a trail of dead coral behind. Already over ninety percent of the coral along thirty-eight kilometers of the Guam coast has been destroyed, as well as fifty kilometers of Australia's famed Great Barrier Reef. If this destruction continues unabated it could cost the great island-continent and its more than twelve million inhabitants its chief fisheries, as well as doom all of northern Queensland's ports.

The stars seemingly travel in herds, and are capable of destroying a reef at the rate of eight hundred meters per month. Already more than seventy percent of Tinian's coral reefs and forty percent of Saipan's have been wiped out.

Scientists are puzzled by *what* might have triggered this sudden, widespread population explosion in what once was a relatively scarce animal, causing literally hordes of them to spring up in short order, unbalancing and endangering the whole area's ecological system. Some experts attribute it to human interference, principally in the form of chemical pollution of the water, resulting from the use of persistent insecticides for mosquito and agricultural pest control. These persistent insecticides, they conjecture, might be responsible for killing off some as yet unidentified parasite or predator of the stars, creating an ideal situation for them, allowing an ever-increasing number to survive and repro-

duce, doubling their numbers in geometric progression.

Studies have been carried out to determine whether the stars could be controlled by the use of some chemical deadly to them; unfortunately, those chemical agents which kill starfish are also lethal to coral, and there simply is not enough time left to develop and adequately test a compound sufficiently selective to kill only the starfish without causing any other unexpected results that might be even more disastrous to the ecological balance . . . a remedy of this kind might very well turn out to be worse than the problem.

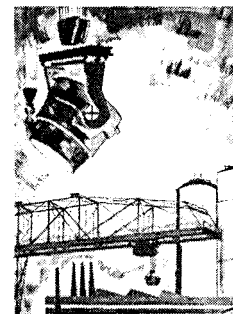
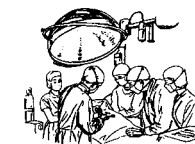
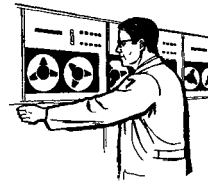
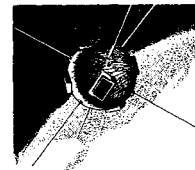
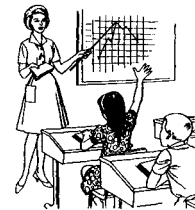
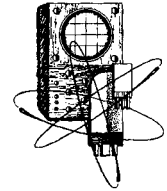
It has even been suggested that divers be used to destroy, or at least control, *A. planci*; in a test carried out, four divers during a period of four hours were able to destroy 2589 individuals by injecting each with formalin, a chemical which kills the stars without any danger of any parts regenerating, but the stars' high reproductive rate (a single individual is capable of producing as many as two million eggs) makes this method alone somewhat unfeasible. Australia is presently studying the possibility of setting up electric fences around the Great Barrier Reef as containment mechanisms.

For the present, however, the situation seems to be a losing battle, and unless an unexpected breakthrough is suddenly achieved, we may very well be witnessing the beginning of the end of madreporian coral in the Pacific.

Why is this happening? Is it because of man's tampering with ecological balance mechanisms which are as yet but dimly understood? Or is this just another cycle of the great evolutionary process to which life has been subject since its beginning? And what is even more important . . . Can this process of extinction be reversed?

All these questions will answer themselves in the very near future. As for now, man's self-sufficiency and mastery over his own world are taking a beating from a minor form of life which is considered primitive and is not even aware of our existence. We may be capable of a few seemingly godlike accomplishments, but there seems to be no room for man on Mount Olympus yet—not even during this, our brave new era.

—AEB



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