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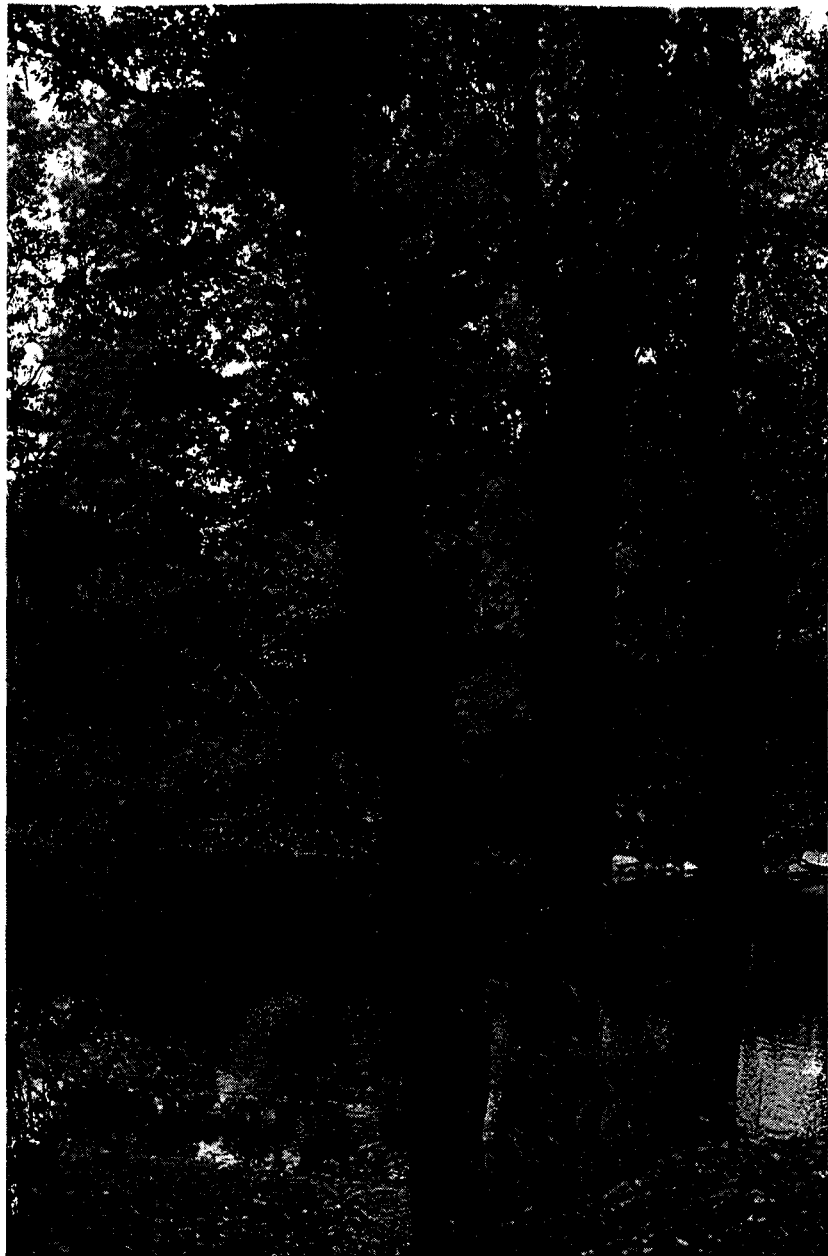
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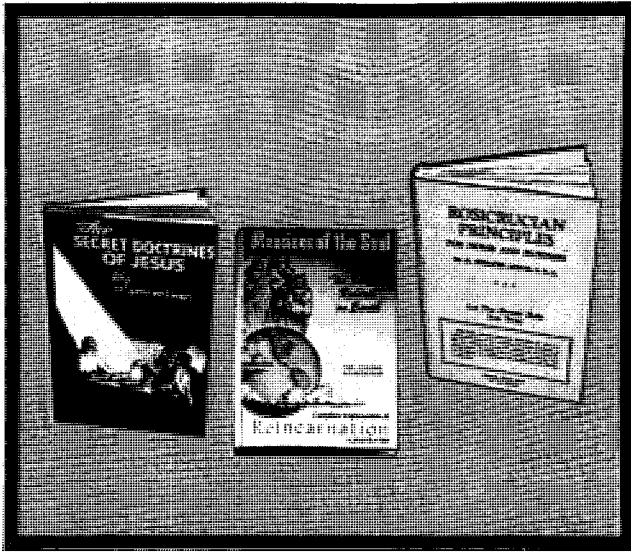
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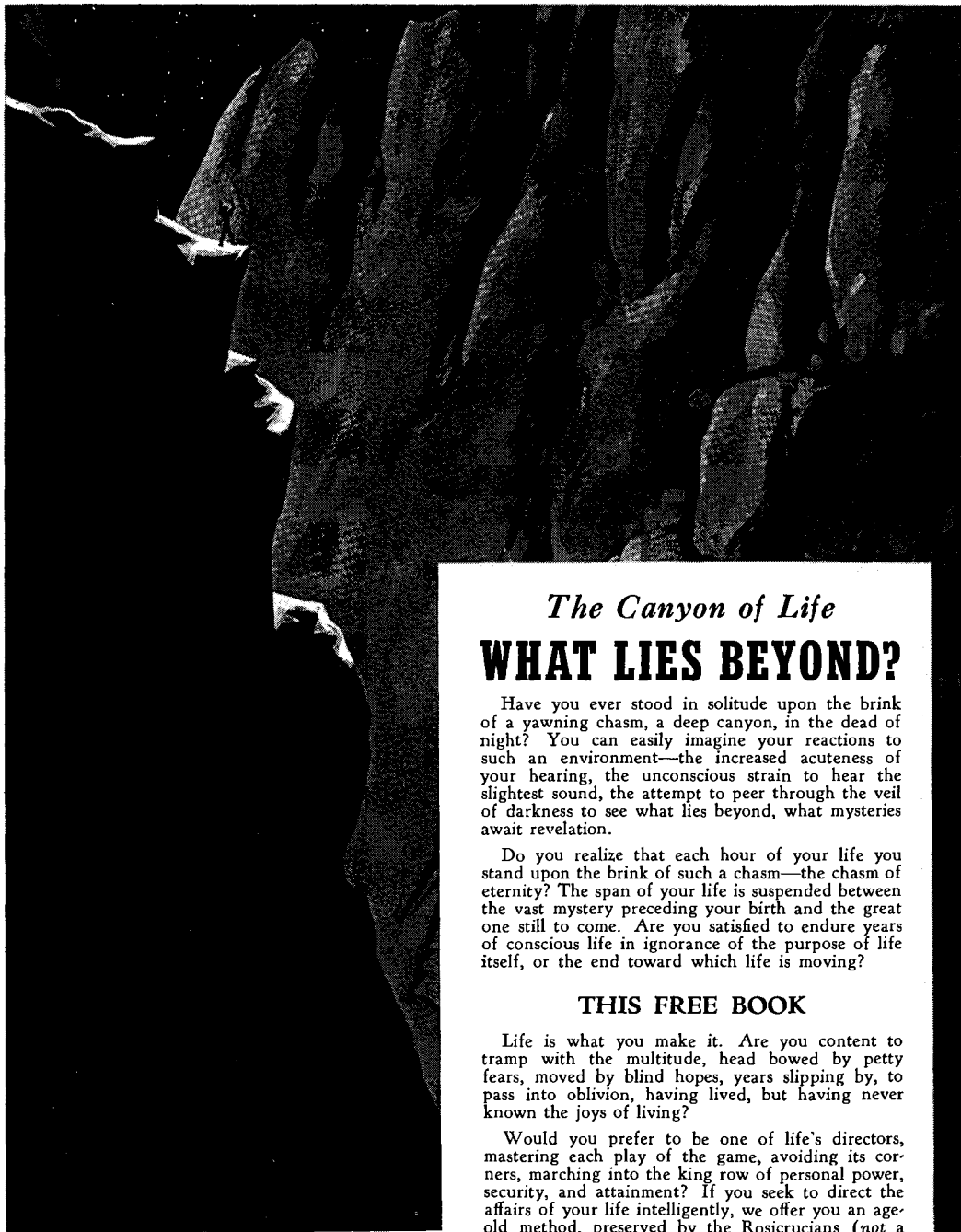
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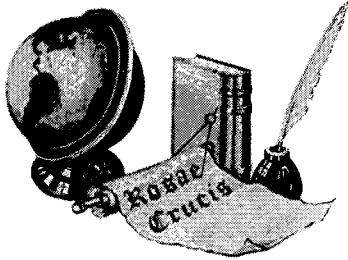
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ROSICRUCIAN DIGEST

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COVERS THE WORLD



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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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JAMAICA RECEPTION

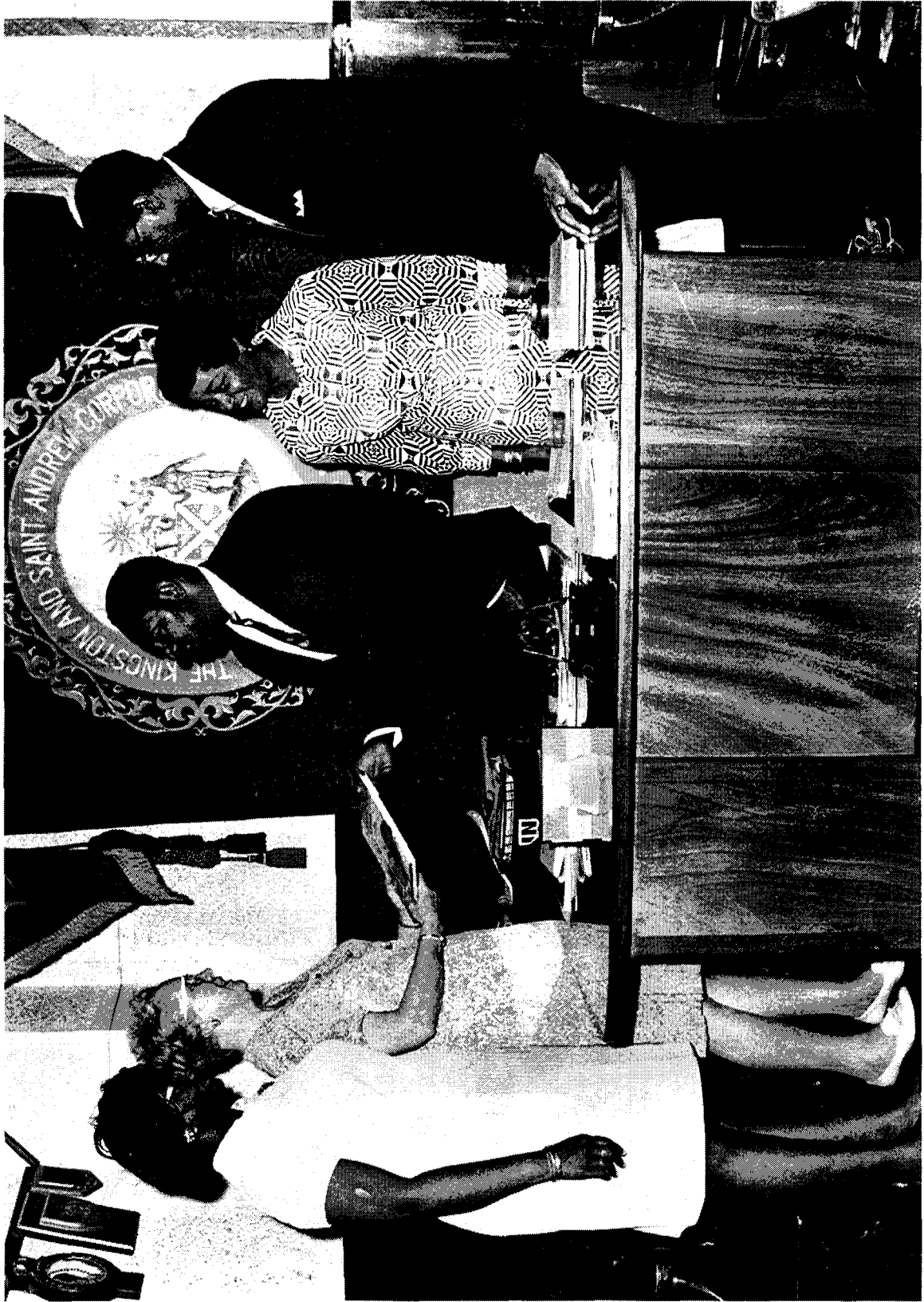
Soror Margaret McGowan, Director of AMORC's Instruction Department, is shown above in the office of the Mayor of Kingston, Jamaica, in which city she attended a Rosicrucian Conclave. His Honor, the Mayor E. G. Barrett, is shown presenting Miss McGowan with a beautiful book on Jamaica. From the left Soror Phyllis Davis, Miss McGowan, the Mayor, Soror C. Ellington, and Mr. W. Zink, Director of Public Relations. (See page 314.)
(Photo by A. BAGALUE)

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August, 1970

No. 8

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THOUGHT OF THE MONTH

By THE IMPERATOR

THE PSYCHIC CRAZE

ORTHODOXY must be periodically challenged. If it is not occasionally shaken from its lethargy it may assume a halo of tradition for which there may be no merit. The fact that certain concepts may have become dogmatic and persisted does not necessarily endow them with any eternal truth. The formal, staid religious sects have found themselves recently in difficulty. The intellectualism of the time, the mass education have glaringly revealed the fallacies of many theological doctrines. What they have proclaimed can often be refuted by the new knowledge which can be substantiated and need not be taken upon blind faith.

This gradual decline in established religion which is very evident not only by its own admission, but as well by the current merging of various sects, has created a vacuum. Those who now feel no attraction toward the religion of their parents are not by any means all atheists, though many are agnostics. The majority, however, feel the need to align themselves with some transcendental power, something beyond the sheer objective side of life. They are not devoid of those sensations of the greater depths of consciousness to which man has attributed many meanings. They are aware emotionally that Self has and needs to realize its affinity with the whole phenomenon of life, of even all reality itself.

Strangely enough these young people and many more mature persons, whom the "old-time religion" no longer satisfies, find themselves in the same psychological state as primitive man. They are experiencing the same original impulses as those presumed to be had, for example, by prehistoric man. Notwithstanding their knowledge of science

and its exploration into the causes of many material phenomena, they are experiencing a longing to introvert, to turn within themselves for more personally satisfying answers.

It is the desire to further know what these longings, these urges are that seem to well up within their own beings. There is for them a need for an emotional gratification that the empirical knowledge of science cannot quite satisfy or quell. They really do not want answers as much as they want *feelings*, that is, to realize an inner peace and a sense of *belonging*, not just to society, not just to humanity, but to the whole of being everywhere.

Exploiting the Seeker

Where will they find what they seek? Their feelings are often ineffable, that is, it may be difficult for them to frame in words what they desire. This state of affairs gives rise to personal exploration, experimentation, and adventure into many channels. The individual may become a delver. This, of course, has resulted in the exploitation of such an interest. It has brought forth from out of the darkness many superstitions. A number of them could not have survived on any extensive scale even two decades ago. The authoritarianism of orthodox religion would have succeeded in having them suppressed. Also the academic world would have so derided them as to cause any self-respecting individual to shun such subjects.

However, *now* neither of these kinds of opposition has any influence upon these restless minds and egos of today. Witchcraft holds sway in the great cities of the world—those representing modern culture! Satanic churches are established whose rites and ceremonies

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August
1970*

blatantly desecrate those of Christianity and other religions. The word *psychic* has come to mean to the multitude of such inquirers a direct nexus, a bond with the supernatural. Phylactery, "amuletism," fetishism are revived on a scale that exceeds even the practices and uses of native witch doctors and shamans.

Symbols which have a time-honored meaning representing some philosophical or mystical concept which man arrived at laboriously by a profundity of thought and illumination are hung around the neck or suspended from the person. Their *real* inherent ideas are most often not known. The objects are commonly merely looked upon as the means of invoking some magical power which will bring a satisfaction to the individual and diffuse the cold loneliness and emptiness which he feels within himself.

There is an apparent inability or indifference toward learning the essential difference between such words as *psychic*, *occult*, *esoteric*, *metaphysics*, and *mysticism*. One must understand that there are two basic meanings to the word *psychic*. One is the traditional, the classical we should say, which is related to the concept of a divine or spiritual essence believed to be resident in man which magico-religion designated as spirit, and formalized religion and metaphysics as soul. *Psychic* was also conceived as being one polarity of a dual nature of man. Man of course has been reluctant to ascribe this resident and transcendental power, or soul, which he attributes to himself to any other living thing.

The Psychological

The other concept of *psychic* is the psychological, and it is that held by science generally. It relates *psychic* to the subliminal faculties, attributes, and powers of man. It does not associate it with any supernatural source. Further, it does not necessarily say that it has a divine origin, but if it has, science then says so must all else of which man consists. In other words, the *psychic* is construed as being those powers of the human which are behind or beyond the level of his conscious mind, or more simply, the attributes of the subconscious.

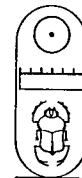
The *occult*, on the other hand, alludes to that which is recondite, obscure, secret. The so-called occult science implies in its teachings that there is a knowledge and that there are powers in nature which are obscured from the normal senses and observations of man. These, it teaches, can be ferreted out not merely through a search for knowledge as in science or some abstract philosophy, but by *invoking* them. It proclaims that certain rites, ceremonies, and rituals can reveal these hidden "truths."

Consequently, the occult has inchoate within it the primitive reasoning of magic. The occult "science" has always had a lure for man. It presumes to concern itself with the supernatural, the mysterious, that which can only be reached or attained by strange and devious ways. It lends itself to emotionalism and to drama. It excludes most rationalism and logic.

Esoteric Knowledge

The *esoteric* is that of a much higher caliber of thought and practice. It refers to that which is the inner essence of experience or phenomena, the core of knowledge. It is not that which is presumed to be intentionally concealed from man such as the occult, nor does it imply a supernatural connection. It is that which may be out of sight and apart from the common knowledge of man, but it is always at his disposal by investigation, experimentation, and study. An esoteric knowledge does not exclusively include that which is *psychic*. Epistemology, the nature of knowledge, can be said to be not only a philosophical inquiry but an esoteric one also. It is a phenomenon to be probed, its full nature to be explored and revealed.

Metaphysics has been much maligned by wrong association with occult and superstitious beliefs and practices. The word literally defined means "beyond or above the physical," that is, the material phenomenal world. History states that the name was conveyed by Andronicus in the first century B.C. on the Island of Rhodes in the Mediterranean. He was classifying the works of Aristotle and set aside the treatises on such subjects as being, soul, and mind as distinguished beyond or above



those which he considered to be of the physical, or material, category.

Although metaphysics has now by accretion been made to include such subjects as numerology, ESP, hypnotism, magic, and variations of occultism, such are really parasitical. Actually, the three traditional categories of metaphysics, going back to their author Aristotle, are the subjects of *ontology*, that is, the study of the nature of being; *epistemology*, the study of the nature of knowledge; and what we may term *psychology*, the nature of soul mind.

Mysticism has fared no better in this erroneously termed "psychic" craze. Pristine mysticism concerns man's attempt at personal unity or an awareness with what he conceives to be the Absolute. This Absolute he may think of as a personal deity or a Universal Mind or Cosmic Consciousness. In its true sense mysticism is the attempt of the individual to have, through the higher or greater depths of his consciousness, a personal sense of *oneness* with all reality.

Sensationalism

Today we have innumerable occult and *psychic* "schools," "centers," "societies," "churches," springing up in almost every city in the Western world. The great majority of them teach a conglomerate of occultism, black and so-called white magic, a smattering of ESP, divergent metaphysics, and adulterated mysticism. Many of the so-called "Reverends" and "Doctors" of these schools, centers and churches, are not grounded in philosophy and know little of the true scholarly background of metaphysics and mysticism, or even modern psychical research. They may draw symbols on a blackboard which are derived from various sources, use parts of rituals gleaned from books which are atavistic in many cases, that is, throwbacks to old superstitious beliefs of the Middle Ages.

The sincere individual trying to reorient himself, to rediscover his relationship to life, is intrigued and mystified by these fringe psychic groups. The more involved the subjects, the more complex the ceremonies of these groups,

the more they appeal to the basic instincts as that which is awesome and mysteriously attractive.

It is all too apparent the harm such a craze *can* and *is* doing. It is appealing primarily to phenomenalism, to sensationalism rather than to a rational study of basic natural laws and principles. The inquirer into such, if his mentality is not affected by some of the exercises he is obliged to resort to, will at least find himself more confused and disillusioned.

These "teachers" often admonish their followers to refrain from affiliating with any established, scholarly, sane, organized system of philosophy or mysticism or metaphysics. Their explanation is that such are slow and "elementary," whereas what they teach is "a quick short method" to psychic power and energy.

There is a strange parallelism between this condition of our times and the beginning of the decline of the Roman Empire. The Christianized Roman Emperors had closed down the classical and great schools of philosophy and inveighed against them. But in the vacuum thus created there poured many strange oriental magic cults and sects, some even practicing human sacrifice.

If one truly wants to ground himself in the various phenomena of the psychic, then before participation in any of the little "psychic" groups, so-called, he should read certain classical works concerning such subjects—at least read them before affiliating with the newly emerging "psychic centers." We would recommend the following which may be obtained in most all large public libraries:

1. *Thirty Years of Psychical Research*
by Richet
2. *Enigmas of Psychical Research*
by Hyslop
3. *Modern Psychic Phenomena*
by Carrington
4. *Experiments in Psychical Research*
by Leonard & Soule

Man and Woman

by SIR GEORGE TREVELYAN*

The primal polarity



THERE ARE a number of great problems to be solved and adjustments that must be made if man is to enter the New Age with anything like a civilized society, and the achieving of the true harmony in the relation of man and woman is among the most significant. Unless we succeed here we shall tear ourselves to bits in strife, greed, and war. If we do succeed it will be recognized as one of the major achievements of social evolution. England, shorn of her imperial pride and power, has become that country from which great vision and social imagination can rise. She should be leading the world in new-age thinking, for veritably we are entering a New Age and this country has a spiritual task of leadership in constructive thinking.

The movement for equality of women and the general raising of her status is not mere politics or social reform. It is a symptom of a living impulse right and ripe for our time. It is a conscious or unconscious recognition of a great law of life. Man-woman equality is a law of nature and the balanced

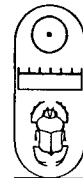
relationship of man and woman, male and female, is basic to the whole of life.

Nature divides into opposites which need to be kept in balance. Balanced rhythmic interchange between opposites is the secret of the working of life. This is obvious in all the generation of living beings as typified by the entry, two by two, into the Ark. It is basic to all manifestation of electricity. There are two poles, positive and negative, which attract each other, while two positives or two negatives repel. "Negative" in the scientific sense can be considered the receptive, or responsive, pole. This can be seen as female; the positive as male—and it holds good throughout the whole range of life. Harmony is disturbed when balanced rhythmic interchange between the poles is lost. The whole of nature has divided into polarities which need to find their affinities and unite in relationship with them. The man-woman relationship is the archetypal or primal polarity.

The soul of man presumably is neither male nor female, not sexless but including attributes of both sexes merged within its being; hence the rightness of the frequent artistic representation of angelic beings of indeterminate sex. Descent of the soul into the limitations of the physical world involves, by the divine plan, the split into two halves which need each other if either is to be truly and fully creative. When rightly united, undreamed of creative possibilities arise.

However, human thinking has for centuries lost this truth. Man has degraded woman into being a mere chattel, or plaything, or a creature without soul, or an inferior being, or even an idealised being on a pedestal. Rarely in recent centuries has the true polarity been

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recognized. Society has been man-orientated in almost all cultures, notably our own in the nineteenth and twentieth centuries. It is tacitly assumed that men run all aspects of society and hold the power. It was only after bitter strife that man granted women's suffrage in the 1920's, but this after all was no more than women's right to vote for men!

We need, before we can establish women's rights, to think ourselves into the vision of the whole and the law of balanced polarities which is basic to all life. We have been violating a law of nature century by century, and now we are paying the price in the disintegration of world society. The male aspect of the soul is active, aggressive, ready to fight, passionate to possess, to hold power, create, and organise. All wars are made by men. The feminine principle is creative of life, is receptive, inward, loving.

War

Since *woman* is the mother of life she cannot by nature be a killer. She is the protector of life. So long as man alone rules there will be wars. If man-woman equality was really achieved, war would become almost unthinkable, since the feminine principle cannot take life. This great change of emphasis would not, of course, mean the rushing of women into all the high places of government.

Men and women must come to work in intimate relationship. Men must recognize that they cannot be fully active and creative unless they are backed by their feminine counterpart. Freely the door must be opened for women to enter into all branches of life and work. Furthermore we must recognize the basic truth in modern psychology that everyone is double-sexed. The complementary elements of male and female are in us all. Obviously some women are aggressive, some men sensitive and receptive. It would be naïve to think that, as such, it is any criticism to point to any of these qualities. They are all essential for the working of our society but the point to stress is that the sole emphasis on the male virtues leads to dangerous imbalance in a whole society.

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Our public school system*—shaped for young empire builders—almost wholly aimed at building “maleness” in men, resulting in what has been called the “taboo on tenderness.” But man is also the artist, the creator, the poet, and this needs the support both within his own personality and among his friends of the sensitive feminine principle. The potentiality of love, gentleness, sympathy, compassion has often been stamped out of the young male in encouraging him to be “manly.” Be it remembered that the “hardy Odysseus” often “wept big tears.”

Possessiveness

Inevitably this repression of the feminine in man and the overemphasis on the rights of the male in society have led to the unbalance in sex in our time and the immense overemphasis on physical sex experience as opposed to the love flow between two human units. From this too often follows the sense that one partner has possessive rights over the other and may demand their being different from what they are. How many marriages break on this?

A love based on the true recognition of equality will value the other soul as a unique divine creation and will learn to cherish, support, and unite with the other, yet without demand for possession. Infinite respect for each unique individuality will change the emphasis in love relationships. The compassion shown by Jesus for every single soul entity is here the model. The divinity in Him showed, of course, the perfect balance of masculine and feminine elements, and those religious teachings which speak of a Father-Mother God are probably near the truth.

Blessed are they when a man and a woman come together in love so that they can work as an absolutely balanced polarity. Some rare marriages show this possibility, which may in the New Age become much more general. Some pairs will come to this Unity in love, some in work, some in meditation, some in creativity.

What do we mean by the entry into a New Age? There is much evidence to suggest that ours is a declining

*Endowed secondary boarding schools in Great Britain.

culture to be compared with the end of the Roman Empire and that seeds of the new culture are growing like the coming of the new spring. New-age thinking recognizes that life is One and that the planet on which we tread is indeed a living creature, a living organism of which mankind is an integral part. It is interesting to realise that almost every culture but our own has accepted this fact and has also had the feeling for the great unity of life. It has only been lost in the last centuries with the development of our acute ego-consciousness, our highly intellectual thinking. This has brought us marvelous mastery of matter and power (masculine), a sense of separation, and therefore of rivalry, conflict, need of self-assertion (masculine again).

Outward-Looking Culture

The price of our mastery of matter is the loss of inner vision. Ours is an outward-looking culture. This is as good a definition as any of a materialistic culture in which all values are on what you can get for yourself, your family, your country (masculine). We have lost the (feminine) faculty of looking inwards, not introspectively, but imaginatively, knowing that true inward vision looks through into the eternal worlds of spirits.

Blake writes, "I cease not from my great task; to open the eternal worlds, to open the immortal eyes of man inwards into the realms of thought, into eternity, ever expanding in the bosom of God, the Human Imagination." Keats wrote, "I am certain of nothing but the holiness of the heart's affections and the truth of imagination—..." These quotations open the possibility of worlds of understanding which involve the balance of the true inward loving feminine principle nurturing the creative male power.

Many now feel that the materialistic world-view is inadequate and are again coming to see that the old knowledge of the Oneness of Life may be the true picture. To forestall a possible misunderstanding, let it be said clearly that the more spiritual world-view is obviously not yet very widely accepted. It is presented here because it illumines most clearly the issue which we are

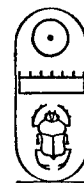
discussing and leads inevitably to the acceptance of the vision and ideal of man-women equality. In no sense however is there any attempt to constrain belief. Let us, therefore, restate the "Law of Oneness." Imaginative thinking comes to see the kinship of all life in the great whole. It is recognized that the material world is an image of the eternal world of creative Divine Imagination, that the soul when released from the limitation of the body moves on and out into a realm of wider consciousness and understanding, that life is eternal and that love is indeed the binding force, the very gravity of higher worlds of the Kingdom of God on earth.

Into our darkened world comes this vision, understanding, and knowledge. With it comes the conviction that if men will surrender their dominant position and recognize that they are but half the picture, allow the feminine, both within their own natures and in the women who are their partners to come right into all aspects of life and society, then a transforming change could take place. This generation would then be recognized as one which had lifted mankind a great step forward.

Creative Harmony

The change is initially an inner one. It is an evolutionary change in thinking, infinitely deeper than any political plan. It involves a recognition of a spiritual law. Stop breaking nature's most fundamental law and a flood of love and creativity would pour into our lives. Recognize that the "longest stride of soul men ever took" could be achieved merely by allowing natural law to work. Merely stop stopping it and the feminine-masculine polarity would begin to act in creative harmony.

Thought has far greater creative force than is usually admitted. We must make the effort of imaginative thinking to grasp this great picture of the oneness of life and realise that we could open veritable floodgates of life and light if man-woman equality could but be allowed. And it is a task in which England can lead the world since we have both the social and political genius for creating new forms in society, and the



basic idealistic and imaginative vision that can take on a great spiritual task.

If we fail, the prospects are dark indeed, because man alone, unchecked by woman's love of life, will plunge the world into death, just as Hamlet, rejecting Ophelia, and with her, his intuitive nature, entered the downward path of death by following only the masculine logic of his intellect. "Except ye *change your thinking* ye shall all likewise perish." This is the real translation of the word *Metanoia*. "Repent" gives the wrong emphasis.

Teilhard de Chardin, scientist and seer, is fired with a conviction shared by a great many thinkers that in our time an immense inner change is taking place in our planet. A force or impulse of awakening love appears to be pouring through life and society, an inner fire which can light every atom and every soul and start them on the path to

unification. It appears that man may well bring cataclysm upon his planet through his failure to wake up to the fact that all life works as a great unity and that the earth is a living creature which he should serve rather than exploit. In this age of threatened disaster a new and great hope comes that a fresh cosmic impulse of love may unite and fire human hearts.

Yet even if our generation is faced by cataclysm and calamity, let it be urgently stressed that this may prove to be a great cleansing process which will burn out that which is negative, cruel, greedy, power-loving, war-loving (the dark aspect of the unbalanced male) and in the young emerging world allow a new society to form, drawn by the affinities of love and creativity into groupings which recognize man and woman as equal partners in the forward march of Mankind.



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.

September: The personality for the month of September is John G. Gorton, Prime Minister of Australia.

The code word is **EXPED.**

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



WALTER ULBRICHT

November: The personality for the month of November will be Walter Ulbricht, President of East Germany.

The code word will be **NAT.**



JOHN G. GORTON

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August
1970*

Intend To Visit Rosicrucian Park?

IT is disappointing to arrive at Rosicrucian Park and perhaps find the Administrative Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDING Monday Through Friday
9:00 A.M. to 4:00 P.M.

SUPREME TEMPLE Convocation Every Tuesday
8:00 P.M. September 21 Through May 15

EGYPTIAN MUSEUM Tuesday Through Friday
9:00 A.M. to 5:00 P.M.
Saturday, Sunday, Monday—Noon to 5:00 P.M.

PLANETARIUM Saturday and Sunday
1:00 P.M. to 5:00 P.M.

APPOINTMENTS If you wish appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

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A Strange Experience

by DOROTHY F. SCANNELL

LIVING in a rural area three miles from a large general store necessitates that someone drive there each Sunday morning for the day's newspapers. One cold, late fall morning when frost could be seen on the ground, I volunteered for this assignment. On returning, the front wheels of my car hit a thin layer of ice and, instead of braking carefully to a stop, I inadvertently stepped on the gas pedal, careening to the other side of the road. Uninjured, I came to a stop against two trees almost precisely spaced to the length of my automobile.

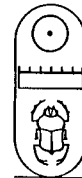
Although I had a sense of many trees going swiftly past my left eye, investigation later showed that there were two homes along that stretch of the road

but no real large concentration of trees. At the same time, I heard spoken in the Finnish language—one with which I no longer had any contact—three words clearly and distinctly in an unmistakably familiar voice, "Ala Otta Vielä"—meaning, *don't take her yet*.

The expression is used in connection with death; for example, "he has been taken" or "God took him." I learned Finnish as a child from my maternal grandmother, and it was only at her knee that I had heard this particular phrase. However, at the time of this incident she had been dead for over five years. Had she actually intervened from somewhere beyond on my behalf? I continue to wonder.

▽ △ ▽

An article on the "Builders of Ancient Egypt" scheduled to appear in this *Digest* will appear in a later issue.—EDITOR.



The Measurement of Time

by MARCELLE SCHOENEMAN

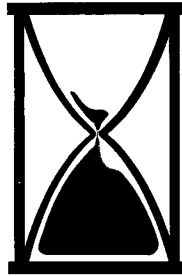
*The passing of time to
the human mind is relative*

HOW OFTEN during the day people say, "What time is it?" A quick glance at a wrist watch or wall clock, and one has the answer. High-speed travel, scientific advances, a busy modern life—all depend on accurate time.

To primitive people, time was unimportant. It was especially difficult for them to get into the finer divisions. An early American Indian, for instance, would say, "I am fifty winters old." Yet, primitive people who started developing toward civilization soon became concerned about the passing of time. The moon changes were the easiest to recognize.

In ancient Egypt, time was measured very early in the era. The Egyptians saw the inconvenience of reckoning by the moon and made their observations on the star, Sirius. It is the brightest of the fixed stars and in Lower Egypt rises four minutes earlier every day. Eventually it rises in daylight and cannot be seen; then, suddenly, it reappears on the eastern horizon at sunrise. This occurs near the time of the flooding of the Nile river, and the two events formed the basis of a star, or stellar, calendar.

This calendar is said to be the greatest intellectual feat in time reckoning. Darius the Great introduced the Egyptian calendar into the Persian Empire, and in 46 B.C. Julius Caesar introduced it into the Roman Empire, with certain changes. The Julian calendar provided for the leap-year day every four years and remained in use in Europe until A.D. 1582. Then it had to be revised because of the errors that crept in. The year is not exactly $365\frac{1}{4}$ days long, but 365, 5 hours, 48 minutes, and 46 seconds.



The week as a measurement of time has varied considerably. It has been set at three, four, five, six, eight, or ten days as well as our seven-day week. Most peoples, however, had one day set aside for religious purposes.

Telling the time during the day probably began ages ago when some Stone Age man noticed the shadow of a tree shortening at midday and lengthening again in the afternoon, thus making a crude sundial. The Egyptians had a sundial much like a modern one. At night the priests used a merkhēt (instrument for knowing hours)—which was something like a surveyor's transit—to observe the stars crossing the meridian. At night they also used a clepsydra, or water clock. Water drained out through a small pipe which was regulated so that the same amount drained out each hour. The early Greeks also had a water clock and doctors measured their patients' pulses by it.

The Romans of the second and third centuries B.C. admired the sundial so much that they erected many of them in the streets. Then Rome changed to water clocks so time could be told without the sun.

In A.D. 800 Charlemagne received a clock with water-driven gears as a coronation gift. Charles the Wise of France owned the first mechanical clock in the world five hundred years later. Some people did not believe a clock would operate without human help and stayed up all night to watch it.

Pocket watches are usually credited to Peter Hele of Germany around 1500. They were large, highly decorated, and worn as jewelry until the English Puritans criticized this practice, and

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men began putting their watches into their pockets. In the sixteenth and seventeenth centuries Galileo and Huygens both worked on the pendulum clock.

In World War I the soldiers popularized wrist watches, and the first electric wrist watch appeared in the 1950's. Even sundials have been improved. Recently a German engineer invented one that he says is never more than fifteen seconds off. It has a curved shape because of the earth's elliptical path around the sun. The "maser" (closely related to the laser) is so accurate that it will gain or lose less than a second in 30,000 years. It is the most accurate clock to date.

Circadian Rhythm

Even without a clock, living things have a way of telling time. Travelers notice that they become hungry or sleepy by home time, rather than by the time where they are. This inner timepiece cannot be seen, but scientists call it the *circadian rhythm* (meaning, about a day). This is the "clock" that arouses the adrenal glands and starts to get the body ready for an active day. It also awakens people before the alarm clock goes off, increases white blood cells in the body during the day, and speeds up the heart.

It has been found that body temperature rises during the day and drops at night, with the lowest point between 2:00 and 5:00 a.m. Most people are asleep at these hours, but upon a visit to a different time zone, one may be required to do important work when his body is accustomed to resting.

The Federal Aviation Authority was so concerned about time-zone fatigue that it conducted experiments. Early findings showed that a person's efficiency fell off when he reached the most distant time zone, it took three to five days before all body functions returned to normal, and it was strictly a matter of waiting for the body to adjust to the time in the new location. For this reason, it is now suggested that traveling diplomats or businessmen wait several days before making decisions at their destination.

This ability to tell time without a clock is found in plants and animals, too. Microbes have daily cycles. A flower in a darkened room with no temperature changes unfolds at sunrise, proving an inner mechanism regulates it, not the heat or light of the sun.

An oyster from the Atlantic Ocean, taken to the Midwest, will open its shell to eat at the time of the Atlantic tides. Later it resets its clock and opens its shell at the new time. Scientists think the oyster senses the gravitational pull of the moon.

One scientist believes the internal clock is found in each individual cell. Others believe that the pineal gland manufactures a hormone when it is activated by darkness. The hormone affects the function of other glands and may synchronize their cycles.

Some of the other timing devices seem to be temperature, atmospheric pressure, day-night changes, and light intensity. The earth's magnetic field, gravity, even background radiation, all help keep the inner clock functioning.

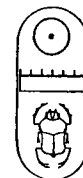
A Connecticut physics professor is fighting the efforts of NASA and the Defense Department to put "mirror" satellites in the sky. These would illuminate an area 220 miles in diameter to twice the full moon's brightness. He not only fears for the future of his hobby, astronomy, but for the human race.

Despite the great physical advances in measuring time and the regularity of the inner clock, the passing of time to the human mind is relative. Under a red light, people have *overestimated* time, and under a green or blue one, *underestimated* it. In times of trouble, time is overestimated, and in moments of happiness, it is underestimated.

*Time travels in divers paces
with divers persons. I'll tell you
who Time ambles withal, who
Time trots withal, who Time
gallops withal, and who he stands
still withal.*

—SHAKESPEARE

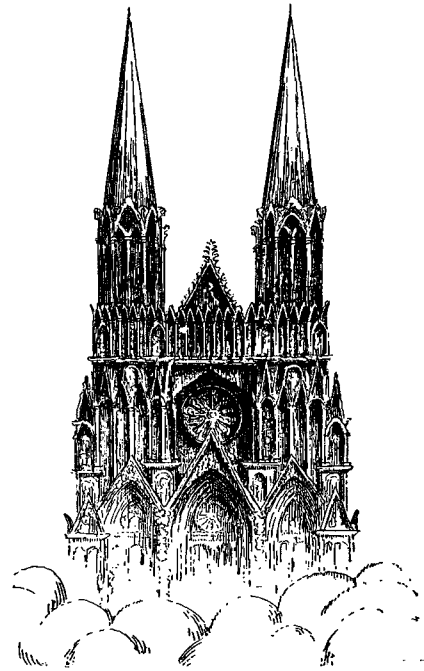
(*As You Like It*, Act III, Sc. 2)



EVERY AGE is a phase of growth and living. It has been said that man begins to die as soon as he is born. We might also add that man begins to live as soon as he dies. All major changes in life, as so well set forth in the Rosicrucian philosophy, are periods of transition. We may look with regret and possibly without keen anticipation to these transition points, but that will not change them. In the long run, we will find that they are all good, because they are a part of the inevitable force of the Cosmic which functions purposefully and inevitably through all eternity. We cannot stop and let universal being, the Cosmic Forces, pass us by.

Nature, or the Cosmic, or God, whichever term you wish to use, has equipped the growth of life with the ability to adapt, the ability to evolve, and the ability to not be too badly affected by changes that will follow. The carelessness of youth reflects the fact that there is considerable life ahead, if all goes well. Even the aged cling to life. I once read an observation by a man almost ninety years old who said that when he stopped to think of the fact that he would not be living very long, the thought was a burden, but after the thought had passed, he proceeded to go ahead and live just as he had ten years before, thirty years before, or even more. He lived as if life would continue for the immediate future, which was the time with which he was occupied.

In other words, there is a certain anesthesia to all stages of life, to all ages, that makes it possible for us to adjust to each age to a degree, possibly some more satisfactorily than others. George Bernard Shaw once made the remark to the effect that youth is such a wonderful period that it is a shame to waste it on the young. He was trying to show the value of youth and what could be done with it in connection with the experience and knowledge of age. All through history there have been those who have tried to recover youth because of the belief that they could enjoy and benefit by youth, based upon the knowledge and experience that they had accumulated. However, while we have no record of anyone actually performing this miracle, we doubt that youth would be used more effectively



The Celestial Sanctum

THE ANESTHESIA OF AGE

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

by those old in years than it is now by those young.

There is another quotation that is of interest in connection with this subject. I do not know the source of it, but it states, "You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fears; as young as your hope, as old as your despair." This sets forth the general fact that attitude is more important than physical years. Physical years measure only the duration of physical entities. It is the body that grows old. True, the soul gains in knowledge and experience and in evolvment, but it is

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ageless in that it will always exist and has always existed. The body, being of a physical nature, must conform to the laws of all other physical entities and therefore must gradually lose its liveliness, its ability to cope with environment on a physical basis, and will gradually in the end cease to have any value whatsoever.

Man looks at age mainly in terms of the body. We observe birthdays and base many of our life's activities on the number of years since we were born as a physical entity. It requires a certain number of years before an individual becomes a full citizen of a country. He must attain a certain number of years before he can qualify for certain positions or, in reverse, after he obtains forty years, it is very difficult to qualify for a position even to make a livelihood, regardless of abilities, experience, and dexterity. Then, at age sixty-five, it is becoming more and more the custom that the individual, regardless of his ability or his health, is to be put on the shelf and retired as no longer being of use.

These judgments are all based upon the number of physical years, in other words, the age of the physical body. What would an existence be like where judgment was based upon the growth of the soul, rather than the growth of the body which it temporarily inhabits? We can only speculate, but surely one of the bases would be that the ability of that soul and its experience would be the sole judgment for whatever it could be judged upon. Age alone means very little. It is attitude, abilities, judgment, and wisdom that count, and that will assist the individual both in the physical and in the nonphysical world. The soul gains experience and knowledge by going through this physical age process, and what we contribute to it is not anything of a physical nature but merely the experiences that are a part of existence.

If you go for a drive in an automobile through a very scenic area, the automobile serves as the physical vehicle that moves you through the area which you are observing. When you come back to your home and in retrospect remember the scenery, the events of the trip that you took, the automobile has

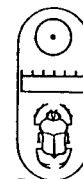
very little significance to you. It was just the means of transportation. It may have been an expensive automobile; it may have been a cheap one. It may have been an old one; it may have been a new one. It may have been comfortable; it may have been uncomfortable. It may have had the annoyance of mechanical problems, or it may have run perfectly—but what you will remember more than anything else is the scenery, the events that took place. In other words, the automobile fades into the background for what it really was—a vehicle that was a means of your physically passing through a series of experiences that benefited you, either by accomplishing a purpose or giving you pleasure and enjoyment.

So it is that at some future time, at a point in eternity that we cannot see or understand now, man will look back, and the scenery of this earth, the scenes of this life, the events that gave us the knowledge and experience that made us what we are in this particular cycle will be what is important. The vehicle, this body, whether it attains twenty, fifty, or a hundred years in terms of a physical measurement, will be very insignificant and unimportant in the concept of our whole life cycle.

The physical age is one more measurement that is convenient and useful while we are physical entities, but the true values of existence lie in the realm of the soul, which will endure after the physical vehicle has served its purpose and needs no longer be measured in terms of years or by any other man-made standard.

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.



Saving the Little Wild Places

by JOHN D. DINGELL*

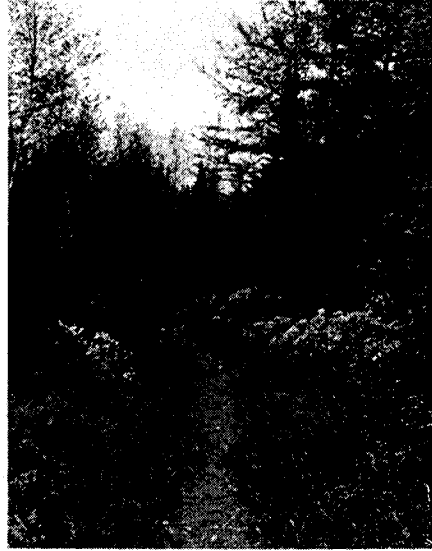
THE SIZZLING 60's will be remembered by conservationists for the battles they won and lost over the awe-inspiring great wild places . . . park lands like the Grand Canyon, the towering redwoods, the unique Everglades, in addition to the wild rivers and wilderness areas.

The newly-aroused public interest in halting the complete ruination of our environment has given much encouragement to the conservation movement. For without effective opposition from the public—which gives muscle and direction to government interaction—man's race for affluence will probably destroy the quality of his environment, if not life itself.

However, a more subtle, perhaps more important, battle is taking shape as we move into the 70's. There is little doubt that this decade will be devoted to the problems of the environment. But for the first time, the problems of air, water and land pollution will be placed on everyone's doorstep. It is here, within the environs of our own neighborhoods, that the new fight will occur . . . the *battle to save the little wild places*.

What are the little wild places? They are the three acres next to the high school . . . the field behind the sewage treatment plant . . . the woods across the tracks from the city park . . . the

*U.S. Congressman, Michigan



marsh around the bend in the river . . . the creek that flows through town . . . the vacant lot next door . . . these are the precious little islands of natural land which are disappearing every day.

Because the little wild places usually lack the glamor and dramatic beauty of the great parks and wilderness areas, the fights to save them will be much harder and the outcomes much more in doubt.

. . .

I believe that the quality of the environment in which we will lead our daily lives in decades to come will be markedly traceable to the ability of citizens to compromise now between the destruction and preservation of our little wild places. Look around you . . . are the little wild places in your neighborhood threatened?

Reprinted from *National Wildlife*.

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What is the first business of one who studies philosophy? To part with self-conceit. For it is impossible for any one to begin to learn what he thinks that he already knows.

—EPICTETUS

TWINS

by ISOBEL STEVENSON

Twin Myths

FROM REMOTE antiquity, and over a wide geographical area, the cult of divine twins, of twins as mystically endowed heroes, as healing gods and magicians, appears in the lore of many races. Stone images and handwritten manuscripts, as well as the printed word, bear witness to the "twin-consciousness" of savage tribes and of more advanced civilizations. The codices of the early inhabitants of Mexico, Greek, Roman and Egyptian mythology, the folklore of the Indians of North and South America, and the sagas of Northern Europe, tales from the African jungle and even the fairy stories, to which the children of today listen so eagerly, all evidence this conscious or unconscious awareness of the mystic quality surrounding two children brought forth at one birth.

The Hebrew Scriptures contain some evidences of the cult of twins, but, as the Hebrews acknowledged but one God, the divine power of twins is not stressed. In Hebrew literature emphasis is laid upon the aspect of inheritance, the rights of the first-born twin. . . .

Isolated twin legends appear in many literatures. For example, on an ancient seal from Arrapa is a two-headed monster which is supporting the Sun symbol, and Nergal, the Sun God, is always shown as a twin-god. His emblem on monuments is a pillar with two lion-heads, looking from right to left. The Egyptians apparently possessed a pair of the few female twins with mystical powers, Isis and Nephthys. These twins are represented in Egyptian art as females holding semi-priestly offices in the temples of Osiris. Isis married her brother Osiris, and Nephthys her brother Set. All four of these deities were the children of Geb and Nut,

deities of the sky. Osiris, the great god and king of the underworld, was murdered by his brother Set, who was in turn slain by Horus, the son of Osiris, and the avenger of his father. According to Plutarch (*De Iside et Osiride*, XII-XX) Osiris was the wise and good king of Egypt who spent his life civilizing his subjects. His brother Set, together with seventy-two other people, and the queen of Ethiopia, conspired against him and killed him. Isis is often represented as standing at the foot of the bier of Osiris. Bronze figures also represent her seated, suckling her child, Horus, who is seated on her knees at her left breast, and wearing disks and horns upon her head. Nephthys is portrayed in a standing position, draped in a long tunic. A number of pendants have been found in which Isis, Nephthys and Horus stand side by side.

The tales of the builders of Rome, Remus and Romulus, offspring of the Vestal Virgin Ilia and of Mars, of the casting of the twins into the Tiber, of their drifting ashore and being suckled by the she-wolf, of their later adventures with the Sabines and their final victory; of the disappearance of Romulus in a violent thunderstorm and of his reappearance as the God Quirinus, worshipped as a divinity by the Romans, are all indicative of the fact that the Romans attributed divine powers to these particular twins.

These tales, legends and myths make it very apparent that the ancient races recognized a twin-cult and that among these primitive peoples twins were regarded with a certain fearsome awe and were believed to be endowed with special virtues, particularly the powers to control the elements, to promote fertility, to influence parturition and to heal disease. Indeed this endowment of twins with remarkable virtues was even extended to the mother. Pliny, in his *Natural History* (VII, 13), recommends the milk of a woman delivered of twins as particularly efficacious for various purposes, e.g., in the preparation of the metal antimony. The ubiquity of these legends, myths and



attitudes in time and space, and the variety which they exhibit is evidence of their very great antiquity. . . .

Twins Among Primitive Peoples

Probably since the beginning of recorded events, and possibly even earlier, there has existed among many primitive peoples a feeling of reverential awe or superstitious terror in the presence of twins and twin births. This attitude, in all likelihood, may be due to a supposed relation between twins and monsters. Myths of many lands include tales of two-headed gods, and Janus, Cyclops and their related types appear in the literature of Celtic, Scandinavian and other countries. Other evidence that primitive cults reacted with awe to twin-birth has been cited [previously]. Some of the early accounts of the creation of the earth explain human propagation by the postulate that Cain and Abel, each arrived accompanied by a twin-sister. A few of these legends even attribute Abel's murder to the fact that Cain desired Abel's twin as a mate.

On five continents this primitive awe of twins resulted in a tabu, so that measures for punishing the mother of twins were instituted by many tribes and early civilizations. Even later in history on the continents of Asia, Africa and in aboriginal America the tabu remained in evidence. The tribeswomen of Africa seem to have borne the brunt of punishment for twinning as, in many tribes, the mother of twins was immediately put to death. In rarer cases she was put through a period of purification, while the father was compelled to offer sacrifices to the gods. A male twin might be permitted to live while the female twin was destroyed or the stronger twins of one sex might be spared.

Some African tribes associate the birth of twins with drought and, if rain does not fall over a long period of time, the tribesmen search among the newly born for twins. If twins are located, one must die. Zulus ignore one of a pair of twins, leaving it nameless. The writer wishes to emphasize this custom among the Zulus and suggest that the practice may indicate that the paternity of the nameless twin is questioned.

Kaffirs, so Kingsley reports, permit the mother of twins to live but treat her as a disgraced female.

• • •

In contrast to this violent aversion to twins shown by most primitive cultures, there are some African tribes which *apparently* consider twins a blessing. There may be some doubt of the reaction to twins in certain tribes of Nyassaland, reported by Duff Mac-Donald, who states that "Heaven is a place associated with cosmic phenomena such as thunder, lightning and the birth of twins," but there can be no doubt of the *apparent* pleasure with which the Dahomeans of West Africa welcome twins, since the tribe "celebrates twin-births with much ceremony." The Ewe of Africa also *seem* to regard twins with favour since "a woman who has borne twins wears a necklace as evidence of her accomplishment." The Ganda tribe "rejoices at the birth of twins but the father is expected to offer sacrifices to the gods."

• • •

That among primitive cults there exists a twinning tabu is apparent; the origin of the tabu is not clear. From the evidence at hand, it seems most probable that suspicion of the mother's infidelity may be one reason for the tabu. However, primitive man's fear in the presence of unnatural phenomena, particularly when these phenomena include dual monstrous birth, seems, by far, the most important factor in the origin of the tabu against twins and twinning.

Research on Twins

Although interest in the research problems presented by twins is particularly great at present, yet this circumstance is not due so much to an interest in twins *per se*, but rather because of their significance for the study of human heredity.

• • •

Scientists generally accept three methods of twinning: two ova fertilized by two spermatozoa; the splitting of an ovum fertilized by a single spermatozoon; an ovum divided into two identical parts, fertilized by two separate spermatozoa.

Identical twins have identical genetic constitutions; fraternal twins presumably differ in hereditary constitution. Identical twins are always of the same sex; fraternal twins may be of the same or of different sex. Roberts states that "identical twins are single individuals split in twain."

• • •

According to statistical studies, twinning is favoured by a cold climate, rural location of the parents, and is apparently more likely to occur in certain female age groups. The frequency of twin births rises constantly from 0.5% among mothers under 20 years of age to 1.5-2% among mothers in the age group between 35 and 40. Thereafter it falls again (Dahlberg).

There is a fairly general consensus of opinion that twin-births rise with the age of the mother, with a maximum twin-pregnancy between twenty-five and twenty-nine years, while the age of the father has no influence on twinning. However, a recent study by Yerushalmy and Sheerar advances a theory, based upon considerable statistical data, that the older the father, the more likely he is to produce twins. The monograph takes into consideration that even though older men sometimes marry young women, the tendency (statistical) for older males to produce twins persists.

• • •

While many causes of twinning have been advanced, the weight of scientific evidence tends to prove that inherited tendency is the essential factor in the production of twins.

Twins: The Psychological Aspects of the Problem

• • •

Hirsch made an exhaustive study of the evidence regarding hereditary intelligence, derived from twin studies (*Twins: Heredity and Environment*, 1930) which concludes that "the average intra-pair difference for identical twins is two points of I.Q. and for non-identical twelve points." Some other interesting deductions of the Hirsch study are that "heredity and environment both contribute to the intelligence and anthropomorphic qualities of an individual, but that their contributions

are far from being equal; that heredity and environment vary in their relative importance in relation to specific traits; that heredity is about five times as significant as environment in determining the I.Q. difference between twins, and that the importance of environment increases roughly as we ascend the human scale."

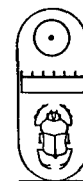
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Probably the majority of biologists and psychologists agree with Hirsch who says: "Neither the extreme hereditist nor the extreme environmentalist is correct, but the contribution of heredity is several times as important as that of environment." A careful review of the literature of psychological aspects of twinning indicates that this is the viewpoint of the majority of scientists today as applied to both the physical and mental status of identical and fraternal twin-types.

Another extremely interesting aspect of the psychology of twins is concerned with the social relations existing among the partners. Investigation has shown that both close attachment, as well as indifference and enmity occur among twins, but not at random. Schulte was probably the first to call attention to the fundamental law of twin attachment, namely, that in each individual case the relations between twins (attachment, indifference, enmity) are dependent on a factor which is also of decisive significance in genetic research on twins, i.e., *twin-type*. The attachment of *identical* twins is generally extraordinarily close and permanent, particularly in childhood. *Fraternal* (non-identical) twins, on the other hand, are not more closely attached than other siblings.

The degree of attachment can already be determined with relative ease in daily life. It is typical of identical twins that they are very difficult to separate even for only half a day. Among fraternal (non-identical) twins this feeling of attachment is not so strongly developed. As a rule, separation even for longer periods creates no great difficulties. Naturally there are exceptions to these general statements depending on age, social temperament and family.

(continued on page 313)



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

Modern Alchemy

THOSE OF US who are familiar with the progress of physics and chemistry and the advancement in the science of metallurgy were astonished recently by some statements made in a court of law. It happened during the trial of a man who claimed the privilege to criticize publicly the claims made by those who are still actively engaged in the search for unrevealed laws and principles of alchemy and chemistry.

This man, evidently wholly devoid of any interest in the reading of modern textbooks or even scientific news, as reported in the newspapers, and otherwise showing an inferiority of comprehension that wanted to vaunt a superiority complex, made the bold statement that in his belief anyone who thought that transmutation of metals was possible, or who claimed that gross metals could be transmuted into gold, was insane.

He made his statement with all of the positiveness and sureness of a person who had no idea that he was making an absurd statement, proving his unfamiliarity with subjects supposed to be his special study. In other words, he was posing as an authority on subjects with which he proved himself to be utterly unfamiliar. We often find such types in our everyday affairs. Those who know the least about a given subject are the ones who make the most positive statements and are ready to voice their opinions publicly with more vehemence and more explanations than the person who is well versed in any subject.

The man's statements caused a flutter of surprise, and judge, jury, and spectators alike could not help smiling. But we wonder how many persons know just to what extent the ancient art of alchemy is still being carried on in this busy modern world. Few intelligent persons, familiar with the progress of scientific achievement, have any doubt



any longer regarding the possibility of the artificial making of gold from base metals.

The transmutation of zinc, lead, or similar metals into a chemical imitation of pure gold has been made in many of the university laboratories and in the laboratories of industrial institutions. There is neither any mystery nor secrecy about the process. It is merely the combining of various processes of nature in an artificial manner so as to produce gold in the very same way in which nature produces it.

The chemical or physical difference between a piece of zinc or lead and a piece of gold is well known to scientists; the scientific steps necessary to change the zinc into gold are also well known. But to carry out these steps and imitate nature in her processes is a tedious and extremely costly thing. For this reason, the artificial manufacture of even a very small grain of gold in the laboratory is too expensive to ever make the process possible for commercial benefit.

It would be much like taking one thousand dollars worth of gold and reducing it to a piece that would be worth less than ten dollars and claiming that this process is of value to the arts or the industries. It probably will be many a day before science will be able to artificially produce a piece of gold with as little expense as the average man or woman can get the same amount of gold in the mountains of California.

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In fact, thousands of persons who were unemployed have taken to the mining of gold in California in the past two years. By careful, hard work by every member of a family, from early morning until sunset, these families are able to extract from the earth about four to five dollars worth of gold per family per day [1933].

This enables them to live and sustain themselves during the upset business conditions, and although a few have made more money than this in the simple mining process used by them, still the taking of gold out of the earth is far more profitable than any process that can be invented in the scientific laboratories.

However, just as the ancient alchemists, mystics, and Rosicrucians spent many years of their lives in experimenting with transmutation merely for the sake of testing and proving nature's fundamental laws, so the laboratories of industry and science today feel that it is worth while to spend thousands of dollars to make a grain of gold that is worth only a few dollars.

In some parts of the world, alchemy is still a science separate and apart from general chemistry. It is considered a synthetic art and one of the hermetic sciences and for that reason is kept quite distinct from modern chemistry. Of course, the man who made the statements in court knew nothing of this fact and did not know that his ridicule of anyone's interest in alchemy was casting a slur upon the intelligence of thousands of men and women of great learning, and especially men whose daily activities are connected with metallurgy, physics, and chemistry in a highly scientific manner and who devote their evenings or spare hours to the intensely interesting hobby of alchemical research.

A Great Leader

One of the great leaders in the alchemical movement throughout Europe, and perhaps the foremost alchemist in the world today [1933] is M. F. Jollivet Castelot of Paris. He is not only an eminent scientist who has devoted most of his life to the study of transmutation and synthetic chemistry, but he is direc-

tor of the Société Alchimique de France and Editor of a quarterly magazine called *La Rose-Croix* which bears the Rosicrucian emblem. He is also an honorary member of the Rosicrucian Order in America, AMORC.

Some years ago we published in our *Triangle* a photograph of Frater Castelot in his laboratory. We have continuous reports from members of his association regarding their joint and individual achievements. Their monthly publication is filled with interesting items from their laboratories and quotations from other newspapers and scientific magazines regarding the art and science of alchemy and transmutation.

One would think that after having accomplished the feat on numerous occasions of producing small amounts of absolutely pure gold the quest for the process and the search for the principles would be brought to an end. But here, again, I remind the reader that the real quest is not for the purpose of making gold nor is the search intended to reveal a more simple manner of producing gold.

The whole idea of the alchemists' studies and experiments is to observe nature's laws at work and to find more simple ways of demonstrating them. In the process of transmutation and in the study of alchemy generally, more of the fundamental principles of the universe are revealed than in any other laboratory experiments that might be conducted. This is what makes the whole subject so fascinating and so fraught with new and surprising conditions, situations, and revelations.

It was in 1894 that Frater Castelot published his first book dealing with his great studies in alchemy and in transmutation, after having been a student of the Rosicrucian and mystical principles which revealed the work and secret process used by the early mystics and alchemists.

In 1904 Frater Castelot published other important instructions regarding the science of alchemy. Since then his writings have been read before the most learned scientific societies throughout the world and quoted in many popular books and treatises dealing with scientific subjects. In 1896 Frater Castelot



and others founded the alchemical society of France.

Mystics in Laboratories

Occasionally those who seek to criticize the Rosicrucians as being impractical people because of their advanced ideas and progressive programs, point to the fact that the ancient Rosicrucians were interested in alchemy and in the search for artificial gold. They think that this search constitutes evidence that the Rosicrucians are dreamers instead of practical men.

Such persons do not realize that the father of modern chemistry was alchemy and that although the child in the form of modern chemistry has grown to be a great and universally recognized science, the parent has not passed out of existence or out of the universal picture, for alchemy was limited to certain lines of research and those fields of research have not yet been exhausted even by the most modern achievements of science.

As stated before, the Rosicrucians and mystics who performed so many experiments in their laboratories, were seeking, through the material laws of the universe, to discover universal principles which had their action and reaction in the spiritual world as well as in the material world.

They believed that just as the difference between gross metal and pure gold was a difference in character, constituted by the various rates of vibrations and by the presence of impure or unevolved elements, so the differences in human character were the result of impure and inharmonious elements which might be transmuted and changed into the pureness of spiritual life here on earth.

Much is said these days about vibrations and their effect upon our health

and our lives generally. We are coming to learn that all of life consists of vibrations which affect us and, in fact, compose everything of which we have any sense or understanding. It was in the laboratories of the alchemists and mystics that the law of vibrations was first discovered and proved to be an actual fact.

And while these mystics sought for an elixir of life which would prevent disease, old age, and so-called death, and change gross material into pure gold, they found laws and principles that would enable man to cure disease and to overcome many of the obstacles to old age.

They also found ways and means of producing many of the modern metals, such as bronze and various alloys, which have been extremely valuable to industry and commercial interests. So we have these ancients to thank for many modern achievements which they turned over to mankind as worldly benefits, and those mystics who still continue their searches and their inquiries.

Dreamers they may have been and dreamers many of these mystics may still be, but they are the sort of dreamers who test their dreams in the crucible of materialism as well as the crucible of spirituality. They seek to turn their dreams into practical account and to practical application, and from their efforts we have derived so many benefits that it does not behoove anyone to criticize the mystics and their dreaming.

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.

OUR NEW COVER Our cover depicts the splendor of nature's spectrum of color in the autumn in the midwestern part of the United States. This intriguing appeal of matrix of color—trees and lake—appears in a State Park in Indiana. Man's attempts at a mechanical and structural beauty in the urban areas are far inferior in quality to those of nature. Similar scenes are to be seen in the fall of the year in other sections of the United States and throughout the world.

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DESERT

Exhibition of Paintings

FROM June 13 through July 29, paintings by Peter Ellenshaw were on display in the Art Gallery of the Rosicrucian Egyptian Museum and attracted much interest. Mr. Ellenshaw was born in England and was a pupil of W. Percy Day of the Royal Academy. He is world famous for his seascapes and desert landscapes.

Walt Disney brought him to America in 1947 as art director and production expert for the Disney Studios—a career which garnered him two Oscars for his backgrounds for *Treasure Island*, *Twenty Thousand Leagues Under the Sea*, and *Mary Poppins*.

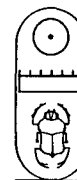
Mr. Ellenshaw's paintings are presented through the courtesy of Don Conacher of the Conacher Galleries, San Francisco. Among the several exceptionally beautiful paintings on display were the two shown here.



ROCKS



Detail of Rocks



The Paradox of Two Worlds

by MECKE SWITKIN

*Balanced living through integrating
the visible and the invisible*

MAN'S SEARCH for infinite good does not begin with his reach toward outer space. It starts from his recognition of an unlimited potential residing within his creative consciousness, his real Self. But a twofold dilemma appears here, for man lives in a paradox of two worlds.



The invisible one within him has always been regarded as his spiritual fount or level of consciousness, while the external and material world comprise the visible. The latter he sees, hears, touches, tastes, and smells through his five senses. From the external world man senses or experiences the pangs of warfare, poverty, disease, and myriad forms of human strife and conflict. Yet, while the five senses have been potent instruments of information, they have proven inadequate in extricating mankind from an overwhelming morass of inherited dilemmas.

Perhaps the answer lies in an erroneous belief handed down through the ages. A dual existence has been imaged from antiquity as a perennial battle between the spirit of man and the flesh—a raging conflict between the mundane world and the invisible one within us. Every generation continues to inherit, in a helpless manner, a concept based on ignorance of true selfhood. And from ignorance are born the fears that diminish our quality of life and total livingness.

Thus we live, but really do not live, reacting subconsciously only to the errors of mind, false beliefs, and those inaccurate indicators, our physical senses. So we often form, unwittingly, a blind alley for unfulfilled hopes and desires. But we have been taught that mankind, through growth and natural law, is destined for the Promised Land of milk and honey.

How then do we enter this cherished kingdom? And if we are heirs to the kingdom, then by right we should inherit a life abundant and harmonious—here and now. This brings us to the crux of our discords on whatever level—physical, mental, or spiritual: We cannot harmoniously divide ourselves.

Integration is balanced living, the truth of being, and the recognition of which gives cause and effect to all of our daily experiences.

While we appear to be dealing with two separate worlds such is not the case. It is true, in a sense, that we have witnessed throughout the ages a conflict between the spirit of man and his visible external world, self included. The conflict in the main has been due to ignorance of natural and spiritual laws. For here in reality are two sides of the same coin, Infinite Life. There can be no duality of life. God is Oneness, prime cause; the One ultimate Source of all livingness, organic and inorganic existence, animate or inanimate. Separation would mean two causes, two powers, which are fundamentally incompatible with the nature and genesis of the universe, including humanity.

Since Life then is indivisible we are witnessing only a diversification of forms, created from infinite energy, vibrating as universal intelligence. We are therefore entertaining only a false sense of two entities in what appears to us as the spirit and the flesh. To human sense, however, the two sides of our existence appear real. For we cannot deny the physical aspects of life, including our material body; or the invisible intelligence we know as consciousness, spiritual in essence. Yet it appears that often by the paradox of denying the world around us, in the

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flesh, we gain dominion and good through spiritual power. Now, what is truth about this paradox of two worlds? Where does the ancient cliché of a conflict between "body and soul" fit a meaningful interpretation?

Must the paradox of two worlds, that constantly plagues mankind, persist as long as we have a sense of physical life? Perhaps. We cannot separate our Self from the body, practically. And why should we look disparagingly upon this temple wondrously built not with human hands? We may resolve the enigma of existence in another way: Our state of mind, consciousness, determines the kind of world we experience in totality. Behind the veil of the sensory world, the external appearances, lies prime cause—reality and oneness. From an intelligent faith and an expanding consciousness come the working tools of spiritual discernment.

This is the untapped power within each of us; this is the inexplicable force of good that transforms our lives; this is the creative principle that activates our capacity for more livingness. This is the essential unity that combines body and soul into our oneness and dynamic individuality, revealed as the whole, integrated personality of God-consciousness.

Can we utilize these basic truths in our daily living or are we merely intellectualizing and speculating in metaphysical abstractions? We might question the necessity of those unhappy experiences that seem to play upon our senses like a hypnotic tune, severing our wholeness.

Certainly, this restricted sense of livingness is diametrically opposed to the Master's teachings. Be not afraid, he said, for I come to bring you more life . . . not less living . . . but abundant life, overflowing. Not just trickles or inadequate morsels, but thousands of loaves that can feed all those who are hungry and poor. The Master was not speaking of our physical needs only. Neither was he advocating living the life of a spiritual recluse, in a world beset with fear, anxiety, and conflict. The spirit and the flesh must respond in balanced harmony and unity for our daily living to be meaningful.

Troward stated that the capacity for action and enjoyment is life. He added that the exercise or increase of these capacities gives rise to proportionately increased livingness. Few will argue with these deductions.

It is likely that the religious zeal of the ascetic ignores in large measure fundamental laws of nature, especially in the area of bodily health and care. Physicality, or the flesh, may become erroneously negated. On the other hand, the crass materialist may be woefully unaware of his spiritual needs, and in the pursuit of his ephemeral pleasures creates an imbalance in his life with its myriad forms of discords.

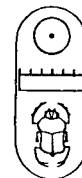
Paradoxically, as man breaks the erroneous beliefs that chain him to his mundane existence, he emerges from his earthly cocoon into the fulfilling light of reality: *The one world that is*. Individually, such an effect or experience in our daily lives results from disciplined meditation, an alteration of thought processes. Gradually the conflicts between spirit and flesh disappear in proportion to our illumination. Unity of the so-called two worlds evolves as we change our patterns of thought, even transcending all personal concepts, toward an expanded consciousness. In the merging of the visible and invisible aspects of living, man eventually comes to rest in harmonious being—Oneness.

Harmony therefore becomes an achievement of intelligent and reasoned faith through which we may dispel the conflicts and mirage of a dual personality or existence. In Oneness and unity there is not only the kingdom and all the things added, but the operation of the Universal Law of Harmony.

We will find often through trial and error that only such realization in our daily life gives full meaning to all living. And in the consuming reverence for all life we become firmly rooted and identified with our Godhead. This is the Oneness and the fulfilling of the Law of Being, practically demonstrated in our visible experiences.

Apparently we run into trouble in the course of everyday living when we polarize thoughts and feelings. Through

(continued on page 310)



THE ABILITY TO FLY

by CHARLES E. WADE



FOR MANY centuries, man has been watching the birds with envy and has longed to fly in the air like them. According to an ancient Greek story, one man fastened wings onto his body and arms, but met with disaster when the heat of the sun melted the wax. The first actual air travel was done with balloons inflated with hot air, but they could not be guided and were too slow. For hundreds of years man experimented with many machines to raise him into the air, but there were no motors powerful enough to lift the machines off the ground. Today, we have rocket ships which travel faster than sound and soar up into the stratosphere.

Yet, millions of years ago, the *Pterodactylus*, or flying reptile with a wingspread of twenty feet, flew around on the prehistoric earth. We are all familiar with the common varieties of birds—the swallow, robin, blue jay, blackbird, and others. They are born with streamlined bodies and the ability to fly. Many birds, when in flight, pull their feet tight against their feathers like the retractable landing gear on a plane. A bird can go through maneuvers and gyrations which would wreck a man-made flying machine.

Man has, from time to time, experimented with motorless planes, called gliders. In nature, the flying squirrel glides from tree to tree with the aid of a fold of skin between the fore and hind legs. He does not really fly but glides by leaping from a branch and sailing through the air, directing his motions in the air with two rows of horizontal hairs on his tail, in the same way as the rudders of a plane.

In the sea, we find fish that fly. They are quite common in the warm climates and are about a foot long. They can shoot themselves up to about four feet in the air above the water and sustain

themselves in short flights of about several hundred feet. They have large pectoral fins which serve as parachutes to support their bodies in the air. The only source of power appears to be a strong tail. This ability to fly up in the air is possibly quite useful in escaping danger.

The flying lemur, an animal found in the East Indies, is about the size of a cat. It leaps up and moves forward by means of a fold of skin extending from the neck to the tail on both sides of its body and which acts as a parachute in flight. The dragon lizard inhabits Asia, Africa, and South America. It is about twelve inches long, the tail being long in proportion to its body. A peculiar extension on both sides of its body supports it in the air—like wings—as it springs from one branch to another.

As for long-distance flying, some scientists claim the golden plover flies from Alaska to Hawaii, nonstop, and another bird flies from Labrador to the northern part of South America with no stops. Of course, man-built planes, within the last few years, do these things, but the birds have been doing it for many centuries with nothing but their own bodies and motive power to transport them. Many birds can find their way home even though they have been transported as much as a thousand miles away. A good example is the homing pigeon. Can you picture a man in New York or California trying to cross the continent without a map or something to direct him?

Perhaps you have watched a propeller plane warm up its motors before taking off. Bats are sensitive to cold and cannot fly until they too warm up. By shivering, the bat warms up his body

(continued on page 308)

Choose Life!

by CAROL H. BEHRMAN

FOR TWO DARK, agonized weeks, I watched my dear friend die. I sat with the family, mute, tearful. We were grief-stricken companions on a heartbreaking journey through the black desert of suffering and fear.

I came home after the funeral, weighed down beneath a heavy cloak of despair. The shadow of death was baying at my heels. The whole earth seemed encircled by a melancholy cloud of gloom. Seemingly, for no apparent reason, I suddenly began to bake a cake. I had not planned to bake a cake. I rarely baked cakes. We did not even need a cake! Yet, I plunged into the preparation of that cake with the care and gusto of a dedicated baker. And, with that mundane act of simple creation, the light of life slowly broke through that shroud of hopelessness.

I know now that baking that cake was my way of affirming life in the face of death. It was an expression of faith—a vote for *being* in a wilderness of nonbeing. In the midst of death, I was heeding the call to choose life.

Choose life? This seems an unnecessary admonition. What choice is there? Willing or not, one begins by being pushed unceremoniously out of the warm, secure sea of the womb and cast adrift upon cold, abrasive shores—bawling and naked in the spotlight. The newborn person is not consulted about his wishes. Life is thrust upon him and he is stuck with it, out of fact, not choice.

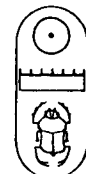
What choice is there, then? None, if one considers life merely the equivalent of breathing and moving about. Actually, many people spend large portions of their lives breathing and moving about with great bustle and busyness, without being fully alive. Real life is a shout of affirmation. The choice of life in its truest sense must bring a con-

sciousness of the wonder and beauty of the universe, a share in the mystery and joy of ongoing creation. To drift away from this mystery, to lose this joy, means an existence that consciously or unconsciously denies life.

Throughout each sojourn on earth, one is faced with a basic option, every day, even every hour: to live the moment as a celebration of life or as a negation. Every time one chooses a course which diminishes oneself or others, which denies or destroys in one way or another, one moves further away from the life force and sinks deeper into that death-in-life that passes for existence. The choice is seldom clear-cut. The pressures of society, our own weaknesses, the temptations of expediency confuse and becloud us. Man has moved away from a primitive acceptance and consciousness of the life force. But along with conquering the ignorance implicit in primitive ways, we have also lost that unquestioning sense of identification with all being.

The alienation becomes more complete all the time. One need only pick up a daily newspaper to be assailed with gruesome reminders of the mindless and senseless violence which abounds in our society. Destruction is a symptom of negation of life. Those who choose life are *builders*. Those who choose death-in-life are *destroyers*. Yet, one always has the option to choose life; it waits endlessly to be noticed, to be seized, to be incorporated into the self.

Of course, all individuals are not offered identical choices. Family, society, physical and mental attributes all limit and condition one's options. A peasant faces different choices from



the son of an oil millionaire. A physically handicapped person must function within the restrictions imposed by his disability.

Even during the natural course of a lifetime, one's choices change. The mother of small children operates within a different framework from the one she had as a teenager. The options of a retired senior citizen differ from those he faced as a busy working man. Within these limitations, however, everyone has the opportunity to choose life or to deny it in every aspect of his daily life. When one goes about allotted tasks with a joyful heart, able to give and receive love, feeling a part of all that was and all that will ever be, then one has chosen life. His spirit is light. He walks in the serenity of oneness with the Infinite.

Unfortunately, it is all too easy for this joy to become buried beneath a disorderly pile of the clutter and debris of routine or exceptional pressures. We nag at our children. We resent the imperfections of a mate. We see other people in business as competitors, enemies. We must keep our neighbors from encroaching upon our property. The appliances break down. A blight destroys the rose garden. Little by little, without our conscious knowledge, joy in life becomes covered over and

obliterated. And we make a great effort to keep very busy so as not to notice that we are choosing death—so as not to have to listen to that sad voice within that cries out for love and harmony, for *real* life, not a frenzied imitation.

There is no single right way of affirming life. There are as many varieties of choices as there are individual souls. One person may follow the path of spiritual enlightenment. Another may affirm life in service to others. One man may express his joy in his profession, another through a hobby. Even sensual pleasures can be exalted affirmations of life. And open, honest personal relationships are always expressions of faith; one shows a reservoir of hope and trust when giving of himself to another. The ability to unite with another soul is a manifestation of union with the Infinite.

"Therefore choose life!" Almost anything one does can be an affirmation of life if it is done with an awareness of life and being. Painting a landscape, listening to music, writing a poem, tending a baby, buying a new pair of shoes, scrubbing a floor, typing a letter, planning a sales campaign, operating a machine, watching a sunset—anything that one does in tune with the vibrations of life can be an affirmation, a shout of joy.

The Ability To Fly

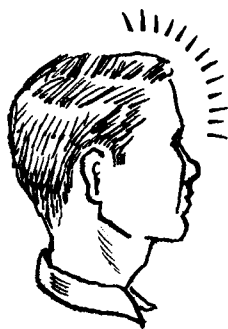
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temperature until it is sufficient for him to fly. This same system is used by the sphinx moth, an insect which flies around the gardens at night. It also vibrates its wings rapidly to increase its body temperature.

In hot weather, bats produce excessive heat while flying, and this can cause death if the heat becomes too high. The bat has a built-in cooling system that operates like the radiator on your car. Blood from the rest of the body is shunted into a network of blood vessels in the bat's wings. This permits a great amount of heat to be released from its wing membranes into the surrounding air very quickly; thus the blood is cooled and returns back through the bat's body to cool him off.

Only in recent years has man discovered jet propulsion to make his aircraft go faster. Perhaps you have watched the dragonflies skimming around in the summer months. The female deposits her eggs in a swamp where they hatch out in the water into small water bugs. These minute bugs breathe through their gills and move ahead by ejecting water backward through their bodies. This is the same principle now used for jet propulsion in our airplanes.

If we study animals, birds, fish, and insects, we find they have many amazing faculties with which nature has endowed them and which man is constantly trying to emulate with his machines.



Misapplication of Instinct

by SAMUEL RITTENHOUSE, F. R. C.

OUR INSTINCTS, as we know them, have not been divinely bestowed. They were engendered by the basic vital life force of the cells of our beings during ages of environmental influence. The living vibrating cell has always been responsive to any factors that would disrupt the unity of its life energy with that energy of which its material substance is composed. As a result, certain patterns of basic behavior or adjustments to stimuli were developed. These patterns became more apparent as the living matter evolved. The behavior became so firmly implanted in the genes, the protoplasmic matter, and so universally expressed that the word *instinct* was devised to describe it.

To disregard the instincts is to oppose the very factors that have resulted in the preservation and development of life. Lower organisms, those beneath the status of man in intelligence, respond to the instincts without having a realization of such drives. They merely experience the impulse as a sensation and follow the habitual reflex course of behavior. The human, however, is conscious of these drives, the inclination to act in a certain way under particular circumstances.

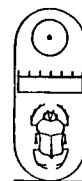
As a result, he has classified these drives or basic stimuli. Not only has man given them the group name of instinct, but he has also sought to interpret their purpose. It is in these interpretations of the instincts that man often conceives wrong ends for them. Such misconceptions or failure even to try to understand the instincts results in serious social problems.

Let us consider in particular the instinct of *curiosity*. What end is served by curiosity? It indicates an unfamiliarity with some thing or condition. We are never curious about the things which we *know*. That which we know may cause us to act in a certain way in relation to it—that is, to avoid it or to be more or less intimately associated with it. In other words, when we know something, we mentally file it in some category of importance or unimportance to ourselves. Knowing something helps us to adjust our relationship to that thing. We can evaluate it as useful, dangerous, innocuous, or the like.

The unknown is more or less potential with danger—if we let it remain unknown. Experience has shown each of us that it is necessary to our existence to know the nature of various things. To be ignorant of them could be disastrous.

Curiosity, the investigation of the unusual, the unknown, fortifies us. We are given the opportunity to perceive the object or circumstances and then to draw a conclusion as to the manner in which we should respond to them. Obviously, the most curiosity can do is to put us in a position where we may personally appraise the circumstances and react to them in accordance with our judgment. It is true that curiosity may at times “kill the cat,” but more often the lack of curiosity would mean loss of life or life’s advantages to the cat—and to man.

Sudden intense stimuli have attention-getting value. For example, loud sounds, flashes of light, and, in particular, *motion* arrest our attention and invite our curiosity. These psychological factors are known and are commonly employed in the advertising art. A blinking electric sign or a moving ob-



ject compels attention. Such stimuli constitute the unusual so far as we are concerned. They are a deviating from the normal.

It is the unusual and the curiosity it arouses that likewise engenders an attitude of *suspicion* within many persons. The suspicion accompanies the instinct of curiosity as an attitude of mind. An animal that is curious about the unusual in its environment is quite apparently, as well, somewhat suspicious of the nature of it. It approaches such object with exceptional caution. Often the animal gives every evidence of being ready to flee if there is anything which will cause it *fright*. We have said that curiosity makes it possible for animals and for man to appraise strange circumstances. It is reasonable, then, that they should be suspicious and cautious until they have determined the effect of the thing or circumstance upon themselves.

When this attitude of suspicion remains with humans for no other reason than that which is seen or heard is *different* or *unorthodox*, it constitutes a limiting influence upon the mind of man. What is known or has been experienced promotes a sense of security. We realize how to respond to it. We may embrace it or set up a defense against it. However, to continue to resort to what is known and avoid any relation to the unusual or the different, is to block progress.

The greatest examples of *intolerance* are often to be found displayed toward new thoughts or ideals which may in

themselves be quite innocuous. The suspicion of their different nature sets up a barrier of hostility that many minds will not try to surmount. The many smear campaigns that one reads about in the local press, or which may pass by word of mouth, often have no grounds other than the distinctive character of something that is unusual and for which a consequent suspicion exists. There are religious sects which inculcate such suspicion in their members for any different dogma or concept, solely on the grounds that it is a deviation from the orthodox.

There is a distinction which must be made between caution and suspicion. One may cautiously investigate that which arouses his curiosity. He should never imprudently accept that which is not comprehensible to him for it might be dangerous. Once having investigated, intelligently and prudently, whether the attraction proves to have merit, it should then be indulged, if it can be. To know the advantages of something and not to seek to avail ourselves of them if we can, is to defeat the very benefits which accrue from the instinct of curiosity.

Cultivate intelligent curiosity. Substitute caution for suspicion. Condemn nothing merely on the grounds that it is unusual. Add to your life every new experience which reason shows to be advantageous and which good judgment indicates is feasible. A continually suspicious mind discloses that the individual is ignorant, fearful to inquire, or just plain mentally indolent.



The Paradox of Two Worlds

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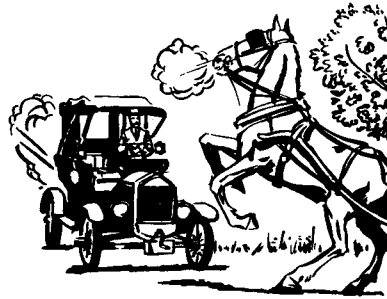
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false education, habits, outmoded traditions, and the hypnotic, suggestive power of world opinion, we have a tendency to attribute to people, places, and things an unreasoned stigma of good or evil. The duality of our lives then becomes fraught with an endless

chain of opposites. We appear as meaningless pendulums swinging in degrees of pleasure and pain. Once we separate our Self from wholeness, the phantom adversaries of two worlds may overwhelm our conscious sense that now are we all sons of God.

Progress Has Its Problems

by SELMA ROSS



HISTORY TEACHES that the path toward better living has always been strewn with *obstacles*. But those have been overcome; progressive man has never lost sight of his long-term goals!

With progress, we have outgrown much of the heavy manual labor and drudgery that provided low-pay jobs in the past. Conveyers do the lifting, carrying, and moving jobs in factories and warehouses, at airports and on farms. Almost everyone is better off when electric power does this work at less than ten percent of the cost of human muscle power. Living standards are lower when work is done by hand rather than by machine, as witnessed in certain countries.

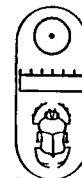
The price of using our muscles less is that we must use our minds more. Education becomes more important, because the best way to advance is to know how to fill the better jobs that science and technology create. The price of progress is to relinquish old-fashioned ways of thinking, working, and living. The printing press and the power spinning mill succeeded in spite of old-fashioned critics. Today, we know that the printing press was the most important invention of the Renaissance period. But when Johann Gutenberg introduced his movable lead

type and copper plates in the mid-fifteenth century, dignified authors of the day labeled the machine a *barbaric German invention* and refused to allow their words to be printed. If Gutenberg had not persevered, we might still be copying manuscripts in longhand!

Most of us learned about Robert Fulton's steamboat in grade school. A hundred years before Fulton's success, a French scientist named Denis Papin built a crude steamboat on the banks of the Weser river in Germany. His recognition came in the form of a riot by the rivermen, who feared that their livelihood was menaced by Papin's mechanical "monster." The end of the eighteenth century was one of the most progressive eras in man's history . . . and one of the most chaotic because inventions were helping people break through the higher living standards.

The English pioneered in automation. The textile industry, dominant on the British Isles, gave employment to tens of thousands. James Hargreaves was one of these—a poor spinner. One day, in 1767, his daughter Jenny accidentally knocked over his spinning wheel, and Hargreaves noted that the spindle, now in a vertical position, continued to rotate. The accident gave him an idea. He constructed a mechanical spinner with *eight* vertical spindles—the *first* machine to spin more than one thread at a time!

Neighbors became suspicious of Hargreaves' greatly increased production. It did not take them long to discover the strange machine, and one night a man broke into the Hargreaves' home and destroyed the *spinning jenny*—one



of the greatest innovations in the industry to date.

It was left for Sir Richard Arkwright, called "the father of the industrial revolution," to perfect the spinning jenny and build the first mill with automatic equipment. No sooner was it operating than a mob of hand spinners broke in and destroyed the equipment.



More mills followed . . . and more riots. (The word *sabotage* originated with the destruction of textile machines in Belgium, caused by throwing shoes [*sabots*] into them.) The textile war lasted almost twenty years. It took that long for the workers to realize that the machines increased production, created more jobs, and enabled people to buy goods at lower prices.

Today there is a new age of automation. As in the era of the industrial revolution, machines take over some of

the work of men and women. But as science and technology raise the standard of living, jobs grow faster than the population. When the standard of living rises, we use many more services. These, too, must be automated to meet new demands. For example, telephone dialing is largely automatic, but telephone use grows so fast that not nearly enough operators can be found to fill available jobs. The use of mail also has grown so rapidly that post offices must be mechanized.

What will future generations say of us in this era of automation?

New technology always creates difficulties, but in the long run it raises the earning power and lowers prices. It boosts a nation's standard of living and creates jobs, more leisure, and better education for more people.



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TWINS

(continued from page 299)

The Handwriting of Identical Twins*

The investigators who first undertook to study the handwriting of identical and non-identical twins, in addition to the other characteristics of these individuals, came to the conclusion that though twins might be extremely similar in all other respects their handwriting exhibited hardly any similarity, or at least no greater similarity than the handwriting of their school comrades who were in no way related. To an observer untrained in the methods of handwriting analysis a cursory inspection of the handwriting samples seemed to prove the truth of this conclusion. Certain research workers even used it as an argument against the usefulness of graphology for the investigation of problems pertaining to twins.

At first glance it may seem that handwriting is little suited for the investigation of hereditary and environmental influences, since it is itself a complex product of long years of schooling and training in manual dexterity, and since imitation is probably also a factor in the development of the handwriting of twins. This opinion, however, is contradicted by the fact that only in a small number of cases does the handwriting of identical twins who have been raised together exhibit a striking similarity. . . . In the majority of cases there is no external similarity, so that untrained observers do not find any greater similarity in the handwriting of twins than in that of other brothers and sisters, or even of pupils in the same school class.

The problem of determining the extent to which hereditary and environmental influences appear in the handwriting of twins cannot be attacked

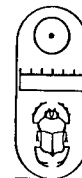
by comparing identical twins who have been raised together with those raised separately, or identical with non-identical twins, until the similarities and differences in the handwriting of sets of twins have been ascertained by means of a precise analysis.

The most famous twins of Greek and Roman legend are Castor and Pollux. According to the Romans, these sons of Jupiter and Leda were divinities of light. With their celebrated sister, Helen of Troy, they have proved to be suitable subjects for antiquarians, historians and even modern novelists. That the twins, as the Dioscuri, were divinely endowed is accepted as authentic in mythological narrative; and that they were believed to be able to control the elements may be judged from the tale of the Argonautic expedition, during which, it may be remembered, a terrible storm arose, at the height of which two flames appeared above the heads of the twins, whereupon the storm immediately ceased. By their mere appearance on the battlefield, a victory was assured for the allies of Castor and Pollux.

Macaulay, in *Lays of Ancient Rome*, pays tribute to these twin sons of Zeus and Leda:

“Back comes the chief in triumph,
Who, in the hour of fight,
Hath seen the great Twin Brethren
In harness on his right.
Safe comes the ship to haven
Through billows and through
gales,
If once the great Twin Brethren
Sit shining on the sails.”

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



Rosicrucian Activities Around the World



ON SUNDAY, May 24, Oakland Lodge (California) celebrated its fifteenth annual Homecoming Day. Special guests were the Emperor, Ralph M. Lewis, Soror Gladys Lewis, and Soror Margaret McGowan, Director of the Department of Instruction. Members came from many subordinate groups to join in an interesting day of lectures, demonstrations, drama, an Initiation, and a Convocation. It was a wonderful day which concluded with a fine banquet and a time to greet old friends, and gave all present an opportunity to make new ones.

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At a Testimonial Dinner, Mrs. Marian M. Mitchell of Levittown, Pennsylvania, was presented the Rosicrucian Humanitarian Award in recognition of her many community services, humanitarian deeds and efforts to help those in distress. Mrs. Mitchell is the founder of the first two local chapters of the world-famed Deborah Heart and Lung Hospital in Browns Mills, New Jersey.

Mrs. Elna M. Cuenco, Past Master of Trenton Pronaos (AMORC), in presenting the award on behalf of the Trenton Pronaos, said that Mrs. Mitchell many times in the face of defeat persisted tirelessly toward the founding of not *one* but *two* local chapters of this renowned Hospital—"the truly God-inspired Hospital on earth, benefiting those in dire need regardless of race, creed, or color; for the rich, for the poor; gratis to those unable to pay, with status ignored. The Deborah Hospital, its founders, its workers, its doctors have taken a gigantic step forward in the name of evolving humanity, proving that in this materialistic world that

which is good and right receives the backing of our Omnipotent Creator and shall exist and flourish."

Among those attending the dinner in historic Buck Hotel in Feasterville, Pennsylvania, were Deborah officials, Rosicrucian officers past and present, and members, friends, and the general public.

In the above photograph are Mrs. Connie Bennett, Executive Vice-President, Bristol Chapter of Deborah (Hospital); Mrs. Virginia Mystic, Past President, Donna Mystic Chapter; Mrs. Marian Mitchell; Mrs. Elna M. Cuenco; AMORC Inspector General Catherine Sears; Mrs. Josephine Carrington, Master, Trenton Pronaos; and Mrs. Helen M. Pierce, Pronaos Secretary.

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During May, Soror Margaret McGowan, Director of AMORC's Department of Instruction, visited St. Christopher Chapter in Kingston, Jamaica, and attended the Southeastern Conclave in Miami, Florida.

In Jamaica, Soror McGowan addressed the Chapter members at a Convocation and later gave a lecture to which the public was invited. Much interest in her visit was indicated by the extensive news coverage by the press, radio, and television. Soror McGowan was received by several Jamaican public officials including His Excellency, Sir Clifford Campbell, Governor General of Jamaica; Dr. Neville Gallimore, Parliamentary Secretary, Ministry of External Affairs; Honorable E. C. Parkinson, Speaker, House of Representatives; Mr. Michael Manley, Leader of the Opposition; and Mayor

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E. G. Barrett of Kingston. (See Frontispiece.)

After her visit to Jamaica, Soror McGowan was special guest at the Southeastern Conclave held in Miami, Florida, at the Everglades Hotel. The Conclave, under the chairmanship of Caye Tous-saint (Miami Lodge) and Co-chairman Frater Elrod C. Thompson (Fort Lauderdale), was officially opened by His Honor, Mayor Stephen P. Clark of Miami, who gave a welcoming address and presented the Key to the City of Miami to Soror McGowan. Members representing all the Southeastern states attended the Conclave and enjoyed a varied program of interesting lectures, initiations, convocations, and an allegory. Other guest speakers included Frater Harold P. Stevens, Grand Councilor for Western New York and Eastern Canada, and Frater Leo Toussaint, Grand Councilor for Southeastern states.

Special entertainment was provided for the banquet on Saturday evening, which concluded with a rendition by talented clarinetist, Frater Alvin Batiste, and readings by Soror Batiste. This first Southeastern Conclave will long be remembered as a most happy and successful event.

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The beautiful three-dimensional semi-mosaic mural in the Conference room of the new Administration Building is the work of Alexander Noskoff of San Francisco (see June 1970 *Digest*). Frater Noskoff was born in St. Petersburg, Russia, and lived in France, Belgium, and Germany before coming to the United States. He received his B.A. degree at the Royal Institute of History of Art and Archaeology in Brussels. He discovered very early his strong gift for color and his sense for imaginative and decorative monumentalism. His way was chosen, and he decided to study more to develop his original gifts.

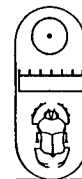
After his studies at the Academy of Arts in Berlin, he tried his hand in different fields and different media: pageantry shows, illustrations and cartoons for newspapers and magazines, before he finally discovered the field where his talent could find the right place and the right medium to manifest itself at its best: the Mural.

First came commissions in Belgium and then in Germany. Besides working for private persons in decorating homes, he received official commissions. He decorated the Central Railway Station in Bremen with a large mural in tile mosaics. He did work in hospitals and

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Above are members from all over Great Britain who attended the first Conclave to be held in the beautiful AMORC Temple in Bognor Regis, Sussex, England, on May 16 and 17. Bognor Regis is the site of the Order's Commonwealth Administration Office. Among those participating in the varied program were: Grand Councilor E. Rosa Hards; Inspector General Henry J. Rolph; and Brian W. Doyle, Director of the Commonwealth Office.

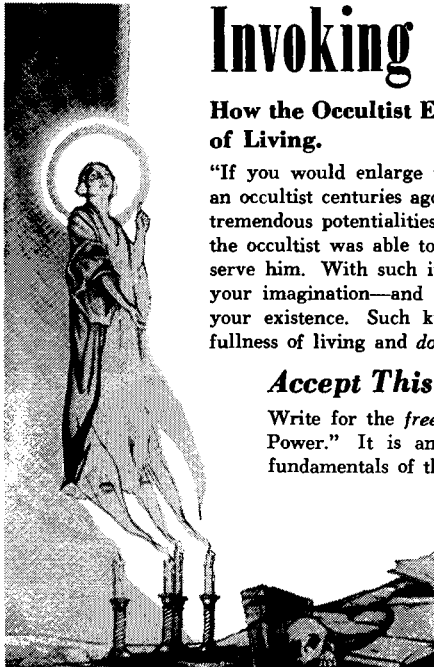


executed murals in various German cities: Hannover, Hamburg, Frankfurt, and Cologne. During this period he discovered a new technique through the applications of colored stained glass.

He has his studio now in San Francisco and has done a large mural in the main lobby of the French Hospital in the same "half-mosaic" technique. He has had exhibitions in San Francisco, at the University of California in Santa Cruz, and in the Art Gallery of the Rosicrucian Egyptian Museum. The mural in AMORC's new Administration Building is his most recent work.



After the severe hurricane last fall which caused so much damage to French Harbor, Roatan, Honduras, in Central America, many AMORC members of the various subordinate bodies in the United States sent necessary supplies to aid the stricken and destitute. Frater Louis C. Hart and Soror Hart looked after the distribution of these donations and wish to express heartfelt thanks to all those who so kindly and generously contributed.



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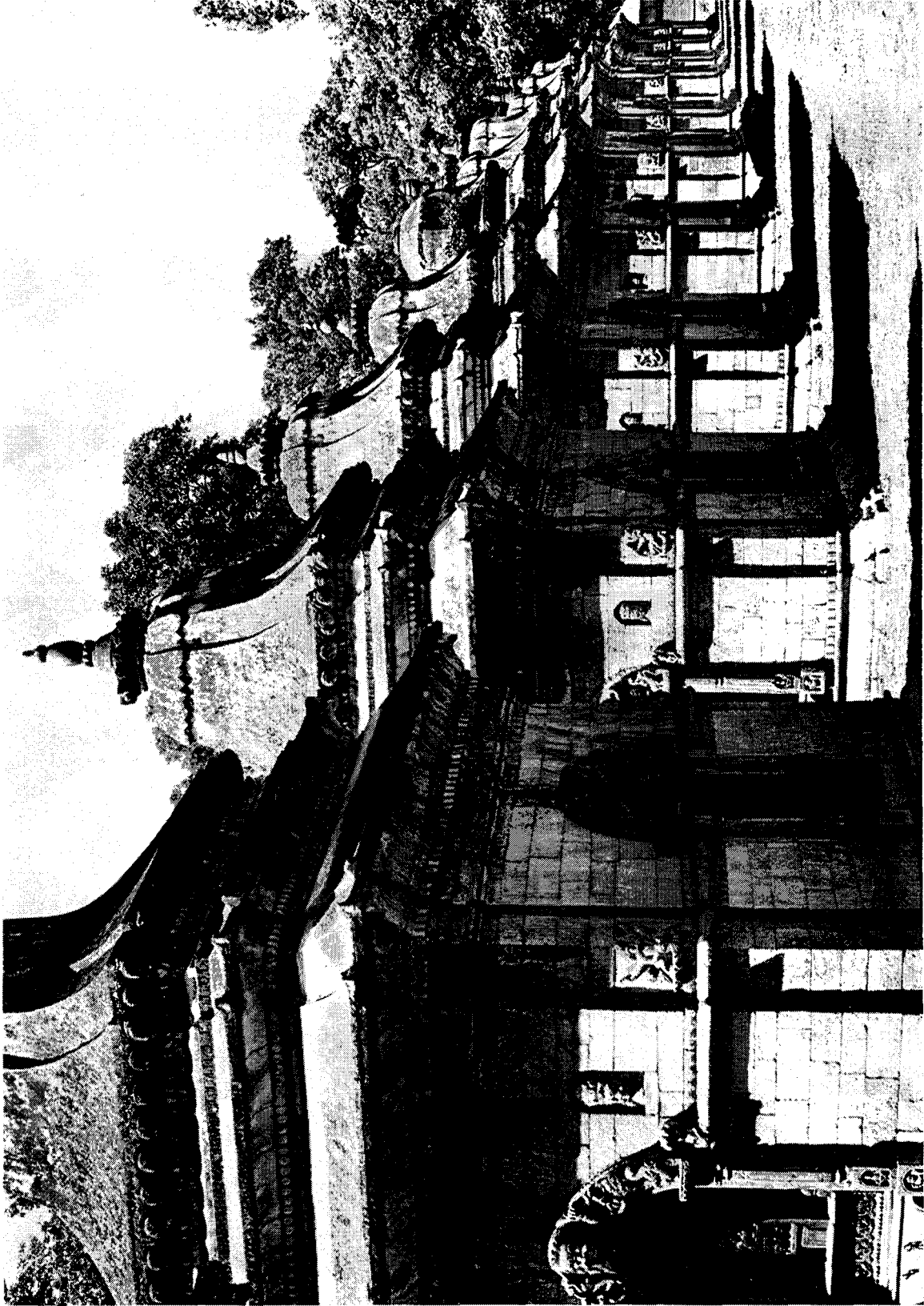
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SACRED TREASURE HOUSES

➔

In Nepal the most prominent religions are Hinduism and Buddhism. They are often intermingled in ritual and in the design of their sacred edifices. Opposite are shown, in Katmandu, Nepal, stupas, a kind of vault in which are said to be deposited some relics of Gautama Buddha, who was born in Nepal, or Hindu sacred artifacts.

(Photo by AMORC)



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Appearing semiannually—February and August

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Amsterdam: Jan Coops Pronaos
The Hague: Isis Chapter
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Willemstad, Curaçao, Curaçao Chapter
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Christchurch, Canterbury: Christchurch Pronaos
Hamilton, Auckland: Hamilton Pronaos
Hastings: Hawke's Bay: Hastings Pronaos
Wellington, Wellington: Wellington Chapter
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Managua: Martha Lewis Chapter
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Niamey: Niamey Pronaos
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Ashaka: Ashaka Pronaos
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Calabar: Apollonius Chapter
Enugu: Kroomata Chapter
Ibadan: Alcuin Chapter
Lagos: Isis Lodge
Nsukka: Nsukka Chapter
Onitsha: Onitsha Chapter
Opobo: Opobo Pronaos
Owerri: Owerri Pronaos
Port Harcourt: Thales Chapter
Sapele: Sapele Pronaos
Umuahia: Umuahia Pronaos
Uyo: Uyo Pronaos
Warri: Warri Chapter
Yola: Yola Pronaos
- PANAMA**
Colón: Colón Pronaos
David: David Pronaos
Panama: Panama Lodge
Puerto Armuelles: Puerto Armuelles Pronaos
- PERU**
Chiclayo: Chiclayo Pronaos
Iquitos: Iquitos Pronaos
Lima: AMORC Lodge of Lima

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 Singapore: Singapore Chapter
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 *Johannesburg, Transvaal: Southern Cross Lodge
 Port Elizabeth, Cape Province: Port Elizabeth
 Pronaos
 Pretoria, Transvaal: Pretoria Pronaos
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 Sokoda: H. Spencer Lewis Pronaos
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 *Los Angeles: Hermes Lodge
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 *Oakland: Oakland Lodge
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 San Diego: San Diego Chapter
 *San Francisco: Francis Bacon Lodge
 San Luis Obispo: San Luis Obispo Pronaos
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 Santa Rosa: Santa Rosa Pronaos
 *Sepulveda: San Fernando Valley Lodge
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 Taft: Temblor Pronaos
 Vallejo: Vallejo Chapter
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 Denver: Rocky Mountain Chapter
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 Valencia, Carabobo: Valividar Chapter
 Valera, Trujillo: Menes Pronaos
WALES
 Cardiff, Glam.: Cardiff Pronaos
WEST INDIES
 Grenada, St. George's: St. George's Pronaos
 *Initiations are performed.

BRAVE NEW ERA

Some fifteen hundred years ago, there existed in the area now occupied by Peru, the Ica-Nazca people. Little is known about them, including what they called themselves, since they were named in modern times for the two valleys around which they lived. Besides the very beautiful and accomplished samples of their skills in embroidering and pottery, they left us something else: the Nazca figures.

The Nazca figures, which are in an extremely barren and hostile coastal desert, consist of a complicated 100-kilometer (62.137 miles) series of complex tracings in the earth. Seen from ground level, these tracings make no sense whatsoever, as only a small part of them is visible at any one time, and the area has no high mountains; but *from the air* the tracings resolve themselves into giant figures of astounding proportions—men with their arms held aloft, birds, monkeys, spiders, whales, and other fantastic creatures, which defy definition. There are also peculiar geometric designs: zigzags, spirals, squares, and rectangles.

Some of these lines run parallel for kilometers, while others converge as railroad tracks seem to do. Others appear to go into the bases of mountains, coming out at the other side in perfect alignment and at the same level. One of the largest of these is almost two kilometers (1.242 miles) long.

The building of these figures must have required great effort, although they are simply made. At that area, the desert floor is covered by dark rocks and pebbles, and all that was needed was to expose the lighter-colored soil beneath, piling the rocks and pebbles in an even manner at both sides of the lines. The desert's surface material there is dark because it contains iron, and iron begins oxidizing as soon as it is exposed to air, but at that area the atmosphere is particularly dry and it never rains (or else the old but very fragile figures would have been obliterated long ago), and since, as yet, nobody knows the oxidation rate of the desert, the lines' color level in reference to the surrounding territory is of no use in attempting to date them. They could be—and probably are—much older than is supposed.

The fifteen-hundred-year figure was arrived at through radiocarbon dating of a tree stump found at the end of one of the lines, supposedly put there as a marker by the builders at the end of construction; but there is no assurance that

it was placed there by the original builders and not by their descendants or some other people, or that it is even the original stump and not a replacement set there, centuries later.

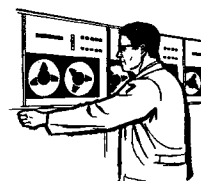
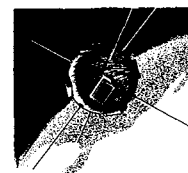
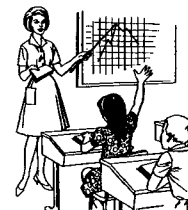
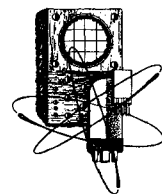
The question which soon comes to mind is "Why?" Why were these figures built? There have been many answers suggested. Dr. Paul Kosok, a history professor at Long Island University, New York, visited the Nazca figures. It was June 22, 1941, winter solstice for the Southern Hemisphere. As the shortest day of the year for that area came to an end, the Sun—much to Dr. Kosok's surprise—touched the horizon at the base of one of the lines on which he stood.

Since then, various uses—mostly of an astronomical nature—have been suggested. However, it has been correctly argued that with so many lines and such an abundance of astronomical bodies with which to align them, something like this was inevitable. Besides, the explanation of the figures as merely tools used to make astronomical observations for calendrical purposes ignores the many zigzag lines and curvilinear forms. And also, why build them so that they will only make sense when viewed from the air?

The area has no sufficiently high mountains that can be climbed in order to observe the complete figures—or from which their construction could have been supervised. Why the tremendous size, when the observation of the extremely slow shift in the positions of fixed stars can be made with markers even smaller and more manageable than those of, for example, Stonehenge?

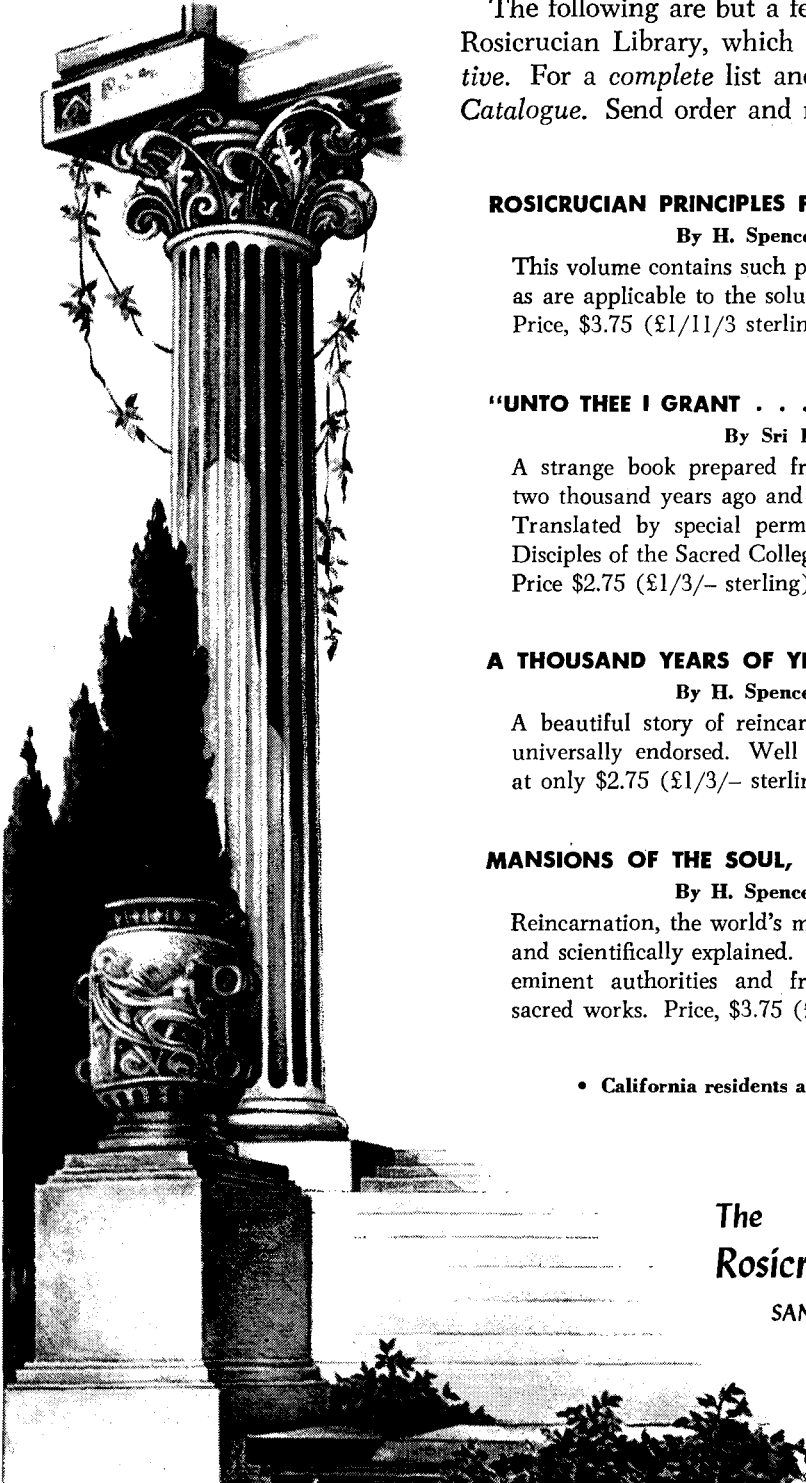
Of course there has got to be a perfectly logical explanation . . . at least there ought to be. Archaeologists have not as yet uncovered any pre-Columbian airplanes, so the suggestion of an expert—made half-jokingly—that perhaps we had discovered an ancient airport should not be taken seriously and ought to be lumped together with all those disturbing accounts by various ancient peoples—such as those about the "celestial cars" of the *Ramayana* and *Mahabharata* for instance—in which various types of flying craft are described.

Still . . . there is something irresistibly fascinating about toying with the idea that someone may have been building and flying aircraft fifteen centuries or more before the beginning of this, our brave new era.—AEB



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