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September 1970 • 40¢

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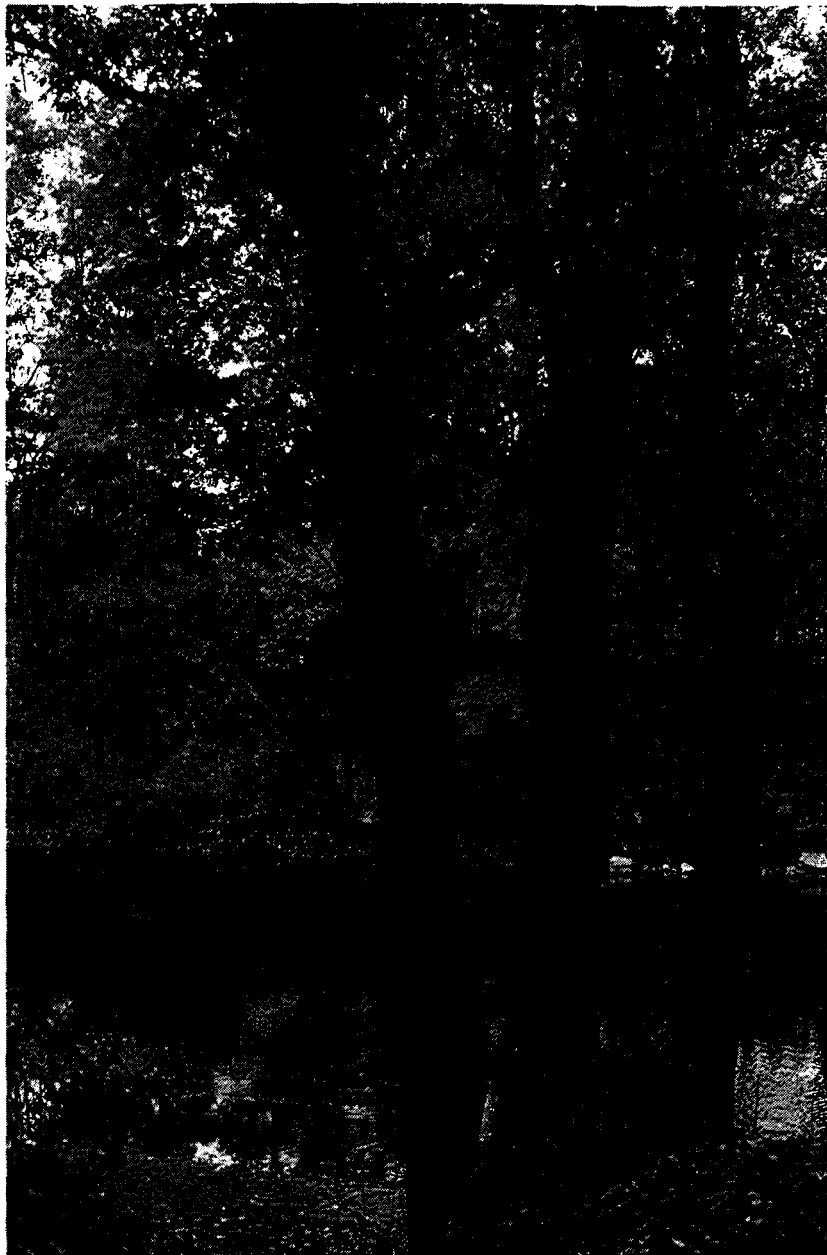
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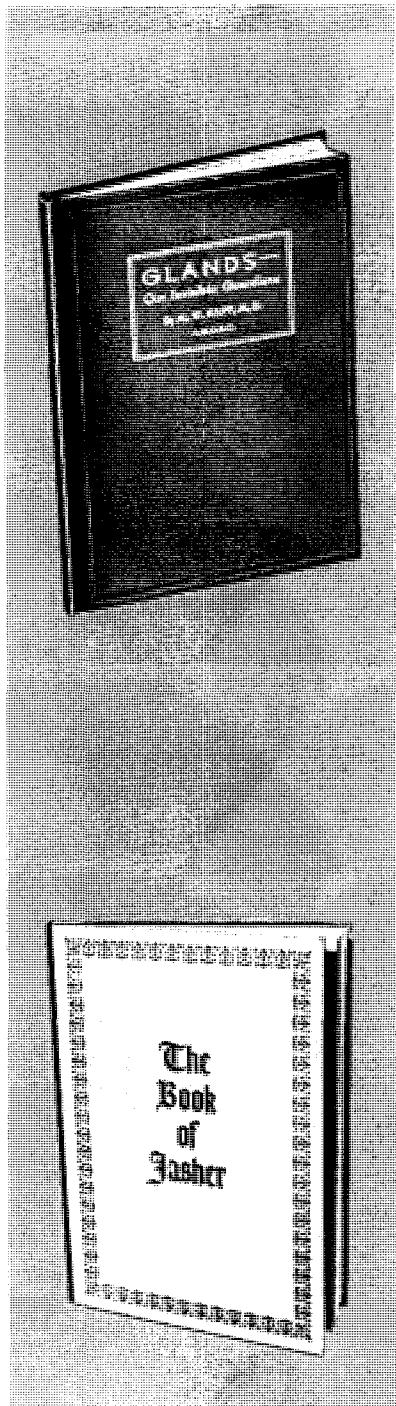
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Next Month:

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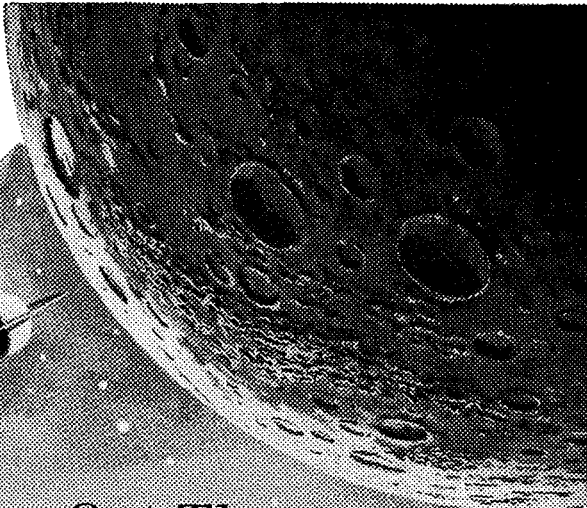
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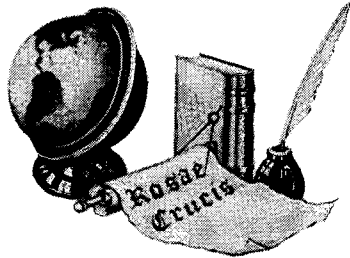
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AMORC**

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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GRAND MASTER'S CONFERENCE

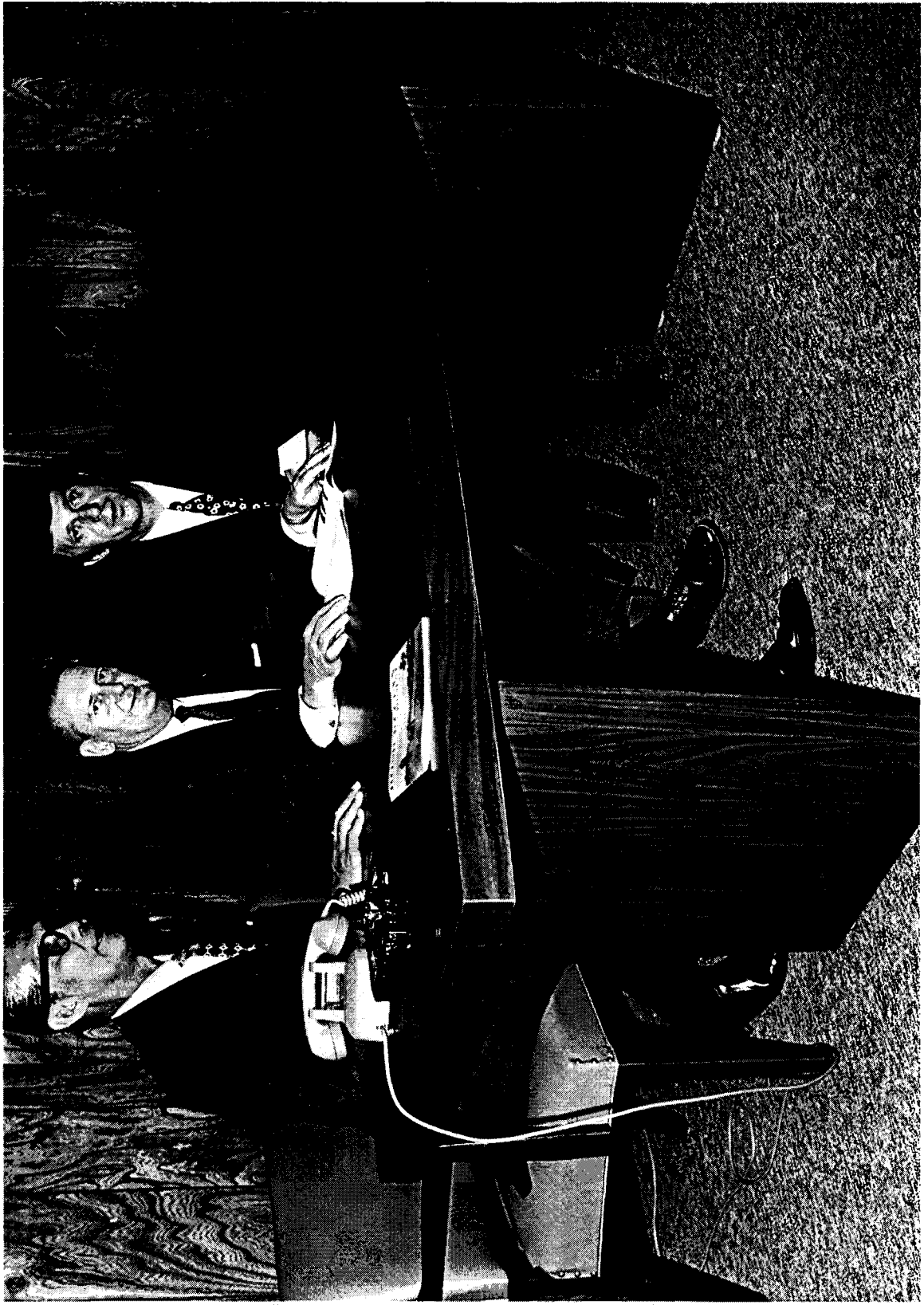
Several Jurisdictions of AMORC were represented in this conference of three Grand Masters recently held in Rosicrucian Park, San Jose, California, international locale of the Rosicrucian Order, AMORC. From left to right are Frates R. Said Soekanto of Indonesia, Chris. R. Warnken of English- and Spanish-speaking countries, and Raymond Bernard of French-speaking countries. (Photo by AMORC)

Volume XLVIII

September, 1970

No. 9

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THOUGHT OF THE MONTH

By THE EMPEROR

THE COSMIC BREAKTHROUGH

MAN'S CONSCIOUSNESS of his limitations has been the inspiration and motivation by which he has brought about the conquest of his environment and of much of himself. The finiteness of his own being was early impressed upon man by comparison with the infinite majesty of natural phenomena. Particularly awe inspiring were the heavens to early man. Ancient culture was at first principally pastoral and nomadic. The Indo-European tribes from which emerged the Aryans and other great non-Semitic peoples, drove their flocks and herds across Europe and eventually down the Italian peninsula and also into India. The scattered Semitic tribes of the Arabian Desert who eventually became the Assyrians, Hebrews, Phoenicians, Arabs, Abyssinians, and so on, were likewise originally nomadic.

These nomadic peoples, clustered about their camp sites, gazed upward into the inky canopy of the night sky. The perforation of lights they saw—the moon, the stars—fascinated them. The configurations of the constellations suggested the forms of animals or personages. The names which these ancients assigned to them are mainly perpetuated in modern astronomy.

It was the vastness of this space, its apparent boundlessness that intrigued the human mind. If man could but free himself from the physical bondage of earth, he could then move at ease through space as it seemed did some of the shining orbs of the heavens. It was for this reason, too, that the Egyptians and peoples of other ancient cultures apotheosized certain birds or had them symbolize gods. Flight seemed to man, as his legends and mythology disclose, an ultimate attainment of liberation. It appears that he conceived that, if he had wings, flight would put him en

rapport with the infinity of space which he revered and often feared.

To the ancient Egyptian, the sun was a winged god that flew across the heavens or sailed in a boat from the East to the West. The feather too was a symbol to him of Maat, or Truth. Just why the feather was so selected, we can only speculate. Possibly it suggested the non-limitation of truth and the divine quality, thus conferring upon it a space relationship.

A Winged God

Certain of the pre-Columbian peoples also had their winged serpent god, as Quetzalcoatl. The Greeks declared that the goddess Psyche was winged and soared free of earthly ties at will. The soul of man was conceived by most all religions as an entity or quality of space origin—from remote heavenly regions—imprisoned within the body. Its ideal and plenary state was thought to be only when it was released from the body to figuratively wing upward again.

The first stage in man's freedom from earthly bondage in the physical sense was aviation, achieved successfully in modern times. However, for centuries this urge to acquire a facility he did not possess, namely to fly, had stimulated inventive minds. History discloses crude designs and attempts made by man to simulate the flight of birds. The genius of Leonardo da Vinci is further displayed in the remarkable study he made of the support of heavy bodies by air and of the structure of the wings of birds. His mechanical designs contemplating flight by man show a marvelous engineering skill and one of the many facets of his versatility.

In our nuclear age we now reach out into our solar system. We have used mechanical propulsion to accomplish

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this, to be followed in all probability in the near future by nuclear and other energy means. With this freedom there again was revived the speculation about the infinity of space: Is it limitless? Is it bounded and, if so, by what? Does the Cosmos, the Greater Universe, expand and contract? Is its present state one of expansion from a previous one of contraction and density? If it is expansion, will it reach a figurative exhaustion of its push and be drawn back into a nucleus again like, for analogy, a balloon out of which the air slowly escapes?

With the focus of attention on the planets, the outer regions of our galaxy, and island universes far beyond, the importance of Earth in a cosmological scheme shrinks. It seems highly improbable in abstract that such a cosmic speck as Earth should be the only habitat of intelligent life. In the logic of probability it seems incredible that the conditions which make life possible on earth could not exist elsewhere in the millions upon millions of other celestial bodies ranged in space. If only a minute fraction of the myriad of these celestial bodies harbored intelligent life, such would number countless inhabited worlds!

We are not certain from a biological point of view that conditions similar to Earth's would need to exist elsewhere to sustain life. It could be that a kind of life might have developed and survived under conditions extremely different to our own.

Thinking Man

Would not such intelligences that dwell there be aware of Earth? Possibly, and yet again they may have no more realization of our existence than we do of theirs. *Homo sapiens*, the reasoning man of Earth, has not had too long an existence as we think of cosmic time. The rough estimate of the age that thinking man has existed is 100,000 years. Other worlds with their intelligent beings could have reached their zenith of culture and passed into non-existence long before earthman even entered the Neolithic stage.

Some galaxies, island universes with

their infinite number of stars and planets, are thousands of light-years distant. At the speed of light—the only absolute upon which we have based most of our astronomical calculations of distance—signals from such outer-space bodies would take centuries to reach Earth if sent now! Any signals received today would have been those sent when man was yet a cave dweller. If we could traverse interstellar space with impulses of the same velocity as light, it would require an equal length of time for such beings to be the recipient of our signals.

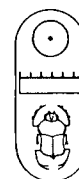
A Basic Intelligence

Communication by *psychical* means to outer space has been theorized recently as a future possibility by man. One writer has considered the concept of a "collective subconscious." Let us add to this assumption: We shall presume that the subconscious of man is of a basic intelligence that is inherent in all cell life. It is then, we shall say, the governing consciousness of living matter everywhere, either on Earth or in the remote regions of space. Let us further presume that this consciousness has acquired a memory and powers that are not constrained by any physical organism and its senses. We may likewise propose that this consciousness of the phenomenon of life has an affinity with the spectrum of other cosmic energies. It has a relationship to that which constitutes what we call the order of the Universe.

We may use a homely analogy to make this point clear. The electrical energy that is used in simple household devices has a relationship to all electrical energy, no matter how vast its phenomena in nature, the difference being in the range, or octave, of its manifestation.

Consequently, all the basic subconscious powers of live matter everywhere may likewise have an affinity with the underlying order (and universal consciousness) that we may presume pervades the whole Cosmos. This then would be a *medium*, a nexus, or bond, integrating all life wherever it existed in the Greater Universe.

On this assumption it would be possible to use the "collective subconscious"



as the basis of communication between all intelligent beings. Though all of life would have this substratum of subconsciousness, it would require an intelligent being to be capable of realizing it. Also it would require knowledge of how to control and direct it at will, something which man on Earth has not yet fully developed. It could be projected out from the single intelligent living organism and then impressed as impulses upon this whole stream of the Universal Subconscious. Those who could learn to attune to this Cosmic Stream would receive impulses from it in their personal consciousness.

Interpreting the Impressions

The most obvious question arising from this speculation is, What intelligent form would such impulses have to assume? In other words, how would one interpret the impressions received from a "Collective Subconscious?" How would one be able to distinguish them from his own insight or intuition?

It has often been said that mathematical symbolism is the highest form of abstraction of an intelligent mind. If all intelligent beings that may exist would thus be capable of advanced mathematical concepts, certain similar mathematical symbols would most likely develop with all of them. These symbols in their configurations would, when released into the "Collective Sub-

conscious," be possible of reception by similar intelligent beings, that is, intuitively realized by them as objective ideas or concepts. Such ideas would need not be related to the words of any language; they would have a universality. The individual would translate them into his own language. It is just as the computer has its universal language of symbolism.

We believe that current speculation upon this aspect of interstellar communication between intelligent beings that undoubtedly exist somewhere in the Greater Universe constitutes a true cosmic breakthrough. It is a divergence from relying solely upon possible physical, or material, contact with minds beyond Earth. The resort to such a phrase as "Collective Subconscious" in relation not just to the fundamental qualities of life on Earth is, shall we say, a return to *mystical* and metaphysical principles. We think that in the future we shall see more of this reconciliation of modern science with the abstract concepts of mysticism and metaphysics.

The assumption that a kind of consciousness pervades the very primary energy of all reality is very old. It is the old philosophical principle of *Vitalism* revised. In its new form it may bridge a gap to other worlds that lie at such a distance that the mind finds difficult to comprehend, and to which worlds no physical medium may ever traverse.

Hope for Our Problems

WHEN WE look back over the years, it can be seen that in almost every field of endeavor man has made tremendous progress. Medical authorities claim that man is living longer and psychologists [point out] that he is becoming more intelligent. In spite of all this great growth of scientific knowledge and higher intelligence it seems as if man's problems have increased just as fast, with the result that he is now beset with apparently insolvable problems. Some of these, to name only a few, are pollution, warfare, and famine.

As students of mysticism we know that the use of the mind to solve problems is limited, but we also know that a source of unlimited knowledge is available to all those who are prepared to attune to the Cosmic. When we learn to attune ourselves to the Cosmic—the source of all that there is—our "insurmountable" problems will no longer torment us. If we apply this principle to our daily life, we will be living closer to our ideals of a better world.

—CURTIS ANDERSON
Toronto Lodge Bulletin

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MYSTICISM

Its origin, its mystery, and its secrecy

The origin of mysticism is lost in the far reaches of past history. Much the same as the origin of religious thought, it precedes by untold millennia the beginnings of recorded history. The roots of mysticism go back in time—with man—probably to an era in his evolution, when he became exceedingly curious. Ever since man as a species became a self-conscious being, or became aware of himself as related to his environment, he became also aware, consequently, of many mysteries concerning himself as well as his environment.

It is conceivable, even logically probable, that at this junction in man's conscious awareness—at this stage of evolution or development—mystical thought came to him and, as this was of necessity a personal experience and, presumably, even then no two persons interpreted their experiences alike, various mystical thought patterns evolved and were developed into varied beliefs of a religious nature, backed by either individual or personal experiences.

Here we must note the very significant differences between an individual and a personal experience. Personal religious experiences are of a mystical nature; they are related to the person himself. To him they constitute truths, even though he could never hope to prove them to others.

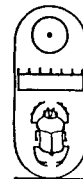
Individual religious experiences are personal only to the individual who experienced them—they are not a personal experience to others and therefore to them they can have no mystical nature. Such individual experiences, however, may be shared with others as a belief and, as such, they are of a religious nature. The conclusions we have drawn regarding the origin of mysticism are of course no more than logical assumptions; we have no em-

pirical proof, and they can not be scientifically substantiated or verified. Neither can they be backed up by documentary evidence. Statements are arrived at only after much deliberation and due consideration of any and all available circumstantial evidence to which reason and logic are applied, where parts were obscured or missing.

More fortunate are we in this regard when we move forward in time from prehistoric times past the beginnings of recorded history, with which we should concern ourselves now. As most of us know, the earliest and oldest records of history are very incomplete and fragmentary, and it is extremely difficult to piece them together in such a way as to form a comprehensible story.

However, the most brilliant minds all through the ages have busied themselves, individually and in teams, cooperating on behalf of posterity—us—so that we may glimpse the significance of history as a teacher. And so we may learn that although the original roots of mysticism are in the deep, dim past, its traditional history dates from ancient Egypt of the Eighteenth Dynasty, under the rule of Akhnaton in the fourteenth century B. C.

At that time and in that land were instituted the so-called "Mystery Schools." The teachings of these schools were of such a nature as was deemed by the reigning Priesthood of Egypt as running counter to the accepted religious and political dogmas. This was the reason that these schools were very secret. It was a political must—they could not have survived openly because of prevailing ignorance and bias. So the original teachings were passed on from the initiated to the neophyte by word of mouth. There was no written text and all were sworn to absolute secrecy. The ancient Greeks learned of



the Mystery Schools from their travels to Egypt. Herodotus, the Greek historian, writes about his stay in Egypt and his association with the Mystery Schools—his words: “I know well the whole course of proceedings in these ceremonies, but they shall not pass my lips.”

Pythagoras was another Greek philosopher who studied for twenty-two years in Egyptian Mystery Schools, according to Stanley, the author of the classic *History of Greek Philosophy*.

These schools, in all their secrecy, were the forerunners, historically, of modern mystical thought and teachings. All through the ages there has been a constant endeavour to improve upon the methods of teaching. The methods of

imparting mystical concepts and doctrine have varied with different civilizations and according to the laws of the land in which they were practiced. Under conditions of prohibitive laws, the teachings would resume their secrecy or they would lie dormant for some time. The mystics were fully aware that such adverse conditions could not outlast their patience and that the teachings would crop up again as soon as conditions became more tolerant—the more favourable the conditions, the more freely mysticism was taught and practiced.

It is not mysticism that favours secrecy—even when forced into secrecy it does not die but rests and flourishes more abundantly when set free again.

—G. J. WIND

Rosicrucians Meet . . .

With the coming of the fall months in the Northern Hemisphere, Rosicrucians throughout the world are planning their annual Conclaves well in advance. During these weekends of inspirational gatherings, fratres and sorores have that rare opportunity to meet with other members from distant points. Here Rosicrucians discuss in depth, with demonstration and experimentation, the substance of their honored teachings. Listed below are most of the principal Conclaves to be held during the next few months. The address given is that of the subordinate body which hosts the event. All active members of AMORC are eligible and welcome to attend.

CALIFORNIA, HOLLYWOOD—Southern California Conclave—October 17-18, Hollywood Masonic Temple. Grand Lodge will be represented by Imperator Ralph M. Lewis and Soror Margaret McGowan, Director of the Department of Instruction. Contact: Clara Ahlstrand, Secretary, Hermes Lodge, AMORC, 148 N. Gramercy Place, Los Angeles, California 90004.

MARYLAND, BALTIMORE—October 3-4. Contact: Virginia Crim, Secretary, John O'Donnell Lodge, AMORC, 555 Shipley Road, Linthicum Heights, Maryland 21090.

MASSACHUSETTS, BOSTON—October 3-4. Contact: Thomas M. Frederick, Master, Johannes Kelpius Lodge, AMORC, 6 Belmont Park, Everett, Massachusetts 02149.

MICHIGAN, DETROIT—October 3-4. Contact: Walter W. House, Deputy Master, Thebes Lodge, AMORC, 10350 Twelfth Street, Detroit, Michigan 48206.

MINNESOTA, MINNEAPOLIS—October 3-4. Contact: Mr. Michel Nelson, Assistant Chairman, Essene Chapter, AMORC, 5836 Admiral Lane, Minneapolis, Minnesota 55429.

OHIO, DAYTON—Tri-State Conclave—October 10-11. Contact: Mrs. Bea Shaffer, Conclave Secretary, 1 Maple Street, Trotwood, Ohio 45426.

OREGON, PORTLAND—October 10-11. Contact: Ruth E. Roberts, Conclave Secretary, Enneadic Star Lodge, AMORC, 3306 East 18th, Apt. 3, Vancouver, Washington 98661.

TEXAS, SAN ANTONIO—October 3-4. Grand Lodge will be represented by Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*. Contact: Mrs. Maxine Hansen, Conclave Chairman, San Antonio Chapter, AMORC, 306 Abiso Avenue, San Antonio, Texas 78209.

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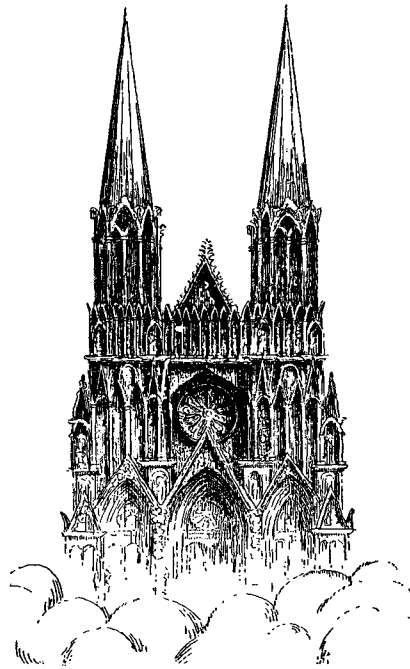
WHEN I FIRST entered university, a professor who taught a class in philosophy used to frequently state that opinions are something an individual carries around, while convictions are something that carries him around. It is a statement I have always remembered.

It is easy to have opinions. We all have them. We all air them. In the minds of people about us, we sometimes become overbearing with our opinions. A conviction, on the other hand, is an ideal or principle that becomes a fundamental part of our philosophy of life. The deeply religious person, the true mystic, the student of metaphysics who is sincerely trying to grasp the concept of man's relation to the universe are the individuals who by study and experience have developed profound convictions that serve as the rudder or basic foundation for their entire life's experiences.

Probably all of us in a lifetime have met individuals who are outstanding in our memory. Many of these outstanding individuals are people who seemed to have a better control of themselves and their relationship to their environment and to other people than the average individual. They were individuals who seemed to be able to meet life's problems and complications with serenity. They were not Pollyanna believers in a perfect world, nor were they extreme pessimists, but they were individuals who seemed to radiate confidence and ability to meet the vicissitudes of existence and the problems of living.

I have had the good fortune to know four or five such individuals in my lifetime, and I believe that they were what are commonly referred to as masters. They had evolved to a higher level than most of us. They had convictions that literally carried them around and dominated their lives. Such profound convictions must be based upon both learning and experience. We cannot gain convictions by merely copying someone else's opinions or ideas. Convictions must be lived. They are deeper than beliefs, because they have been put to the test of use and application.

The individual who has a firm conviction in the right or the good has to a



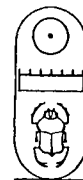
The Celestial Sanctum

THE PROFOUND CONVICTIONS

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

degree studied what is good and right, but has also practiced and learned through his own experience that the ideals to which he subscribes have proven effective insofar as coping with the problems of life is concerned.

Those masters who have gained a great state of advancement and radiate this condition of serenity in their behavior, words, and actions are those who can be examples for the rest of us. It behooves us also to build up in consciousness through the application of the laws and lessons that we have learned those principles that will be a steady guide for us both in times of trouble and in times of prosperity. In both we need convictions that will steady us and



make it possible for us to utilize our own abilities and the conditions about us to the best that is possible to be utilized.

Such individuals as I have mentioned frequently do not seem to be noticed unless there are times of crisis. It is in times of crisis or in times of personal sacrifice or pain that the serenity that is based upon the possession of sound convictions seems to speak the loudest. A crisis brings about a new outlook, a necessity of an adjustment in life. The individual who is shallow, who does not think, who has not developed convictions upon which to build his philosophy of life has nothing upon which to lean or upon which to stand when the usual placid circumstances of his life are upset or shaken.

This is true even insofar as physical health is concerned. It has only been in recent years that the study of psychosomatic conditions has been given serious consideration. But now the modern physician and psychologist believe that there actually exist certain psychosomatic maladjustments that should be as important in the treatment of the individual as any physical change or defect.

The state of mind of an individual places him in a position where he has to deal with everything that is a part of his experience in relationship to that state of mind. Consequently, when problems that are critical, such as those of health, finances, or social adjustment are being experienced by the individual, the lack of a conviction or a belief in a profound meaning of existence can be one of the most potent causes of continuing a chronic condition in the body. While possibly not a cause of a chronic disease, the lack of profound thinking and conviction can promote or, shall we say, exaggerate the course of a disease. On the other hand, a true conviction and philosophy of life based upon its idealism can be a means of success, leading to a cure.

A doctor who has investigated this area considerably is Frank E. Winkler. He said, "Time and again I have observed how an obstinate illness would respond dramatically to previously ineffective medication once the patient began to discern that he is more than a speck of dust in a meaningless uni-

verse and through this recognition lost his fears of life and death."

This statement of a physician gives substance to the principle that the individual who has faith and belief can better utilize physical aid than one who does not. The individual who lives his life based upon a firm conviction that the universe is purposeful, that there is a higher power than man that has set the universal activities into motion and directs them, is going to gain more from the medication and treatment of a doctor than the individual who is a cynic and who believes in nothing. This is being proven more and more to be a fact. At one time it would have been considered merely a superstition or an idle belief on the part of individuals who were trying to make it appear that thoughts and ideas had more force than they are usually considered to have.

With the evolvement and acknowledgment of the area of psychosomatic therapeutics, it is becoming more and more evident in this complex world that those who gain the benefit of physical assistance are those who have a sound foundation upon which to stand in the first place. A pill will do more for a man who believes in a purposeful universe and who has a degree of serenity than for one who is a cynic and believes only in a materialistic universe.

Although this fact is difficult to prove on a purely physical, scientific basis, my advice is to try it. Reinforce your convictions. Develop your psychic abilities and qualities, and you will find in a time of crisis that they will be a valuable adjunct to any therapeutic treatment that you may have to undergo.

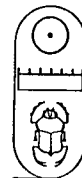
The Celestial Sanctum

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.

GRAND COUNCILORS OF AMORC 1970-1971

At the Meeting of the Grand Council during the 1970 Convention it was recommended that the following slate of Grand Councilors be appointed for a one-year term. Such recommendation was ratified in the Official Business Meeting of this Convention. The slate of Grand Councilors recommended for appointment by the Grand Council is

NORTH ATLANTIC STATES	Mrs. Fern Palo, P.O. Box 1511 Grand Central Station, New York, N. Y. 10017
MIDDLE ATLANTIC STATES	Mr. Hubert E. Potter, Sr., 308 - 71st Avenue Seat Pleasant, Maryland 20027
EAST CENTRAL STATES	Mr. Harry L. Gubbins, 2609 Woodmont Drive South Bend, Indiana 46614
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THE HUMAN BODY generates and discharges electricity. This discharging or grounding usually takes place through the skin to the air with which it is in contact. The nerve fibers serving as electric wire must be insulated so that the electricity will flow at the proper pressure to where it is needed. To insure this each nerve fiber has three coverings.

The nerve currents, acting on ionized cell contents in the living portion of the body, are the cause of metabolic activity. Any interference with these currents—either by reduction of their potential or quantity, or by loss of conductivity through thin insulation—must lead to disturbance of the metabolic equilibrium. This is always accompanied by congestion and a rise in temperature. Healthy action of every part of the body is dependent on the maintenance of these nervous conductors in a high state of efficiency.

Nerve stimulation is always associated with electric-like currents which originate in the brain and circulate in the nerve conductors. This was discovered when scientists found that the key

Our Source of Power

by CYRIL C. TRUBEY

*Scientific investigation
and revelation*

to understanding the brain is an electric one. Minute electrical impulses transmitted inside the brain can be magnified and recorded by the electroencephalograph. When an electric leak is located, an artificial dielectric may be supplied that will effectively supplant the weak insulation.

A sponge is an aggregation of unicellular protozoa having no observable cohesive agent holding them together. But as they undergo a quite mysterious diversification of functions one wonders if their communication system is based on telepathy! However, if a live sponge is torn to shreds and put through a sieve, the cells will assemble again. Now a part of the cell begins to stretch until its length is as much as one hundred thousand times its breadth. Then comes an elementary system of control by which the forward part of the organism can obtain information and feed it back internally for guidance to its operative nerve centers.

Man is specifically what he is by virtue of thought. When he comes across something new, he does not necessarily respond to it at once in a particular manner. He thinks it over. Today, he presumably possesses the mechanism of abstract reason and of the possibility of control of violence. In fact, the operation of such mental controls can be recorded as electrical eddies swirling in subtle patterns through the human brain. Yet devices amplifying electrical charges ten million times can detect merely intermittent elements of these

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higher functions in the brains of "other animals."

During the last two generations the rate of accumulation of knowledge has been so colossally accelerated that not even the most receptive brain can store a thousandth part of it. Humanity is in a critical position because of education. Our first response to the challenge of this deluge of knowledge has been a tactical success, but we are sowing seeds of disaster, for specialization without delegation leads to the inversion of pragmatic justice. In the economics of information we must beware lest half-truths drive out full understanding.

Rational Thought

Since facts accumulate at a faster rate than the understanding of them, rational thought depends on ratio, on the proportions and relations between things. Therefore we are delegating to machinery the menial tasks of fact arrangement and appraisal. Then when the servants of thought have done their work and retired, the master brain can settle down to its proper work. Perhaps the destiny of the human species depends upon a purposeful study of mankind and its proper application.

Patterns of electrical activity revealed by new techniques show vital signals that might have among them the physical counterparts of mental events. Prediction is an extreme of reason, whereas prophecy is an extreme of emotion.

We can make our errors in a thought and reject them in another thought, leaving no trace of error in us. One may learn nothing and get away with it, but cannot in sanity learn not to learn. For the mechanism breaks down, sooner or later, when natural functions are tampered with and the mind is flattened into a shallow mold, so to speak. Then anything can mean anything and untruth be truth. This is what happens in totalitarian education.

Scientists in a large pathological laboratory were attempting to find the wavelength of the human brain. They found a channel of wavelengths! As related by Dr. N. Jerome Stowell, "That channel has so much room in it that the different wavelength of each individual brain is further separated in

identity than the fingerprints of each individual's hand." Perhaps there may be registered in "Heaven" a record of our thoughts as individuals just as the FBI can keep a record of our fingerprints in Washington, D. C.

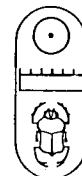
When these scientists decided on an experiment to discover what took place in the brain at the moment of transition from life to death, they chose a lady who was afflicted with a disease of the brain, but alert of mind and exceptionally brilliant. Doctors knew that she was on the verge of death, and she was informed in this research hospital that she was about to die.

The scientists arranged a tiny pickup in her room to ascertain what would take place in the transition of her brain from life to death. They installed a very small microphone so they could hear whatever she said, for the experiment required that she be alone. Five scientists were in an adjoining room on the receiving end, ready to register and record what transpired. They were equipped with a special type of galvanometer to measure the degree of electric power radiated. The device had a needle pointing to zero in the center of the scale. To the right the scale was calibrated to 500 points positive; to the left, 500 points negative. It had been previously used to register the power used by a fifty-kilowatt broadcasting station in sending a message around the world. The needle had registered nine points on the positive side.

Reaffirming of Faith

As the last moments of the woman's life arrived, she began to pray and to praise the Lord. She asked God to be merciful to those who had despitefully used her. Then she reaffirmed her faith in God, telling Him she knew that He was the only power and that He was the living power. She told God that she loved Him and knew He always had been and always would be.

The scientists looked at one another in astonishment, so engrossed with her prayer that they had forgotten the experiment. Suddenly there was a violent clicking sound on the instrument. They looked and saw that the needle was registering a positive 500 and desper-



ately trying to go higher, only to bounce against the positive post in its attempt.

By instrumentation they recorded that the brain of a woman alone and dying in communication with God had registered more than fifty-five times the power used by a fifty-kilowatt broadcast

station in sending a message around the world!

One of the scientists who until then had considered himself a hardened atheist concluded, "It is the Presence of God in us that gives us power, the extent of which we have no conception as to its magnitude."

Art Gallery

Throughout the month of August an exhibition of paintings by Jack Laycox of Carmel, California, was shown in the Art Gallery of the Rosicrucian Egyptian Museum. Mr. Laycox, who also maintains a studio in Walnut Creek, California, has studied and painted abroad in Italy, England, and Japan, as well as in familiar haunts of the American Pacific Coast. His works convey a distinctive, impressionistic style through the use of vivid color, strong composition, and a compelling sense of animation. Shown here is *Sunday Shower*, one of the many fine paintings in oil and watercolor on display.

Time is a sort of river of passing events, and strong is its current; no sooner is a thing brought to sight than it is swept by and another takes its place, and this too will be swept away.

—MARCUS AURELIUS



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The Law of Change

by CHRIS. R. WARNKEN, Grand Master

THE LAW of Change is the basic law of the manifest universe. It has been observed by all peoples throughout recorded history. In "Isis and Osiris" Plutarch writes, "The sistrum [an instrument with loose metal bars that rattled musically when shaken, and was used in the worship of Isis by the ancient Egyptians], too, shows that things that *are* must be shaken and never cease from motion, but be, as it were, aroused and stirred up when they slumber . . . showing that, when corruption has tied fast and brought it [Nature] to a standstill, Generation again unlooses and restores Nature by means of Motion."

The Egyptians also used as a symbol of everlasting motion the circle enclosing a sine curve. The circle represented the infinite Cosmos, or eternity, without beginning or end. The sine curve depicted the perpetual motion of the Cosmic and the equilibrium resulting from the equal divisions of the circle by the sine wave or curve. This symbol is perhaps best known as the Chinese Yin-Yang where it represents the female and male, or opposite, aspects of manifestation, which in turn implies change of motion.

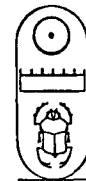
The Judeo-Christian scriptures begin with the words, "In the beginning God created" Thus was the law of change first brought into manifestation. That which was uncreated became created. Change is such an intimate part of our life that we overlook its existence

often and its importance goes unrealized.

Consider the unique singleness of this basic law. Paradoxical though it may seem, only change itself never changes; that is, it never ceases to change, never stops changing. All else is subject to the law of change and subsequently the laws of attraction of opposites, of duality, which, by their very nature, demonstrate the law of change. Heraclitus, the Greek philosopher, was the famous exponent of the law of change. His precise language is lost to us, but his chroniclers are not at odds in quoting him. Plato quotes him as teaching that "nothing ever is, everything is becoming," whereas Aristotle states Heraclitus as teaching that "nothing steadfastly is."

Duality

Now let us think of the law of change from the dual aspect. The inviolate fact of change proves the law of duality. When any change takes place, we understand the subject to be altered from its initial status to one *relatively* more or less its opposite. The degree of change is unimportant, but change must mean *movement* somewhere between two opposite extremes. To change at all, something has to become plus or minus, more or less, than it was before the first point of consideration. All of creation, our entire understanding of life, lies within the law of duality. Everything is relative to its two oppo-



site extremes which are unmanifested.

It might perhaps make our presentation of this point somewhat more understandable if we analyze the meaning of good. There can be good only relative to so-called evil or the absence of good. In other words, there can be no such condition as absolute good, for regardless of how pure or how refined our concept of good, we find ourselves thinking concurrently how rare is the element of evil or the absence of good in this concept we wish to define as absolute goodness. All concepts of the human mind, be they good and evil, love and hate, hard and soft, are simply *relative* in accordance with the law of duality, which is an expression of the law of change.

There is also a triune aspect to consider in the law of change. We learn that there is a cycle of manifestation in creation. First, there is the embryonic or idea state that precedes and which we call *involution*. Let us consider, for example, a great temple. As the plan is first visualized and formed in the mind of the architect, the temple is in the involutory stage. The *evolutionary* stage occurs when the temple is constructed, dedicated, and its uses grow and expand.

Then just as surely, there eventually follows the *devolutionary* stage. At that time appreciation and love for the temple ceases. It is allowed to disintegrate slowly and will eventually disappear. In its place there will eventually follow something new and in its *involutionary* state. Some years ago in London, while excavating for a new and modern office building, there were unearthed the ruins of an ancient Mithraic temple which had flourished during the Roman era. That temple had passed through the involutory, the evolutionary, and the devolutionary stages, and was now to make room for its involutory successor. Such is the triune aspect of the law of change. Even this shall pass away.

As with all natural law, that of change is constructive and good. We find it easy to understand and palatable to accept its operation from the negative to the positive, from the unpleasant to the pleasant side. It is for us to learn to understand and comprehend its good-

ness when it is restoring balance by operating from the positive to the negative side as well.

One of our commonly used words acknowledges our dependence upon the law of change; that word is *Faith*. Faith is the inherent knowledge that that which is not *will be!* The ideal, the perfect good, will come to pass because of the law of change. Faith is also the inherent knowledge that that which is will eventually *cease* to be! The negative, the evil, the imperfect will disappear. Even this shall pass away.

Evolution and Devolution

The enlightened mystic realizes that the law is dual, that in order to be evolutionary and positive it must also be devolutionary and negative. He accepts the negative as merely the "darkness before dawn." History has repeated many times the cycle of great cultures with much promise that seemed destined to grow forever. They eventually reached their zenith of power and beauty; then passed on into the inevitable devolutionary period of dissolution. To the observer who is just beginning or flowering in the evolutionary period, this seems sad, perhaps even unjust. However, when the flower of a culture has become full bloomed, the wiser, more experienced observer realizes that it is a kind Providence that has ordained the law of change in this manner.

The mystic knows that the total law is constructive and beneficent. Whether we consider the law of change through the cycle of involution, evolution, and devolution or simply the swing of the pendulum from positive to negative and back to positive, we must eventually understand that all phases are equally important and necessary as well as just. Then we shall realize that we are not punished when we experience the negative side of the law of change. We punish ourselves if and when we fail to learn the important lessons afforded during the devolutionary, or negative, phase of the law.

In Rosicrucian literature we have read, "The harmony of life is not found in the sameness of experience. No matter how favorable a happening or event,

(continued on page 346)

Image of Hope

by KAY STOLL*

Overcoming physical limitations

VISITORS to the School for Crippled Children, Jamestown, North Dakota, often inquire about the attractive woman on crutches coming down the hall, "And is she one of the students, too?" The answer always surprises them, "No, that's Dr. Carlsen, our superintendent." Anne Carlsen does resemble her students in many ways. She may be in her mid-forties, but her cheerfulness and enthusiasm hide her age, and her love and encouragement for her students permit her to stay young with them.

For more than fifteen years Anne Carlsen has been superintendent of the Jamestown school. Her closeness to her students is not just part of her job. Severely handicapped since birth, Anne personally understands the many unique problems her students will have to overcome to achieve success. Besides her many responsibilities at school, Anne is very active in community affairs. She is an active member of her church, belongs to several community organizations, and frequently is called upon by the governor to serve on special committees. Recently she was asked why she signs up for so many committees, and she jovially answered, "To show everyone I really can write!" This is Anne Carlsen, joking about herself while giving others the courage to make the most of their misfortunes.

A birth defect left Anne with both arms ending above her elbows, her right leg ending above the knee, and her left leg deformed in a club foot. To her

*Miss Stoll is a graduate of Dr. Carlsen's School. Being severely handicapped from birth with cerebral palsy, she spent seven "happy" years attending this special boarding school. She learned to type on an electric typewriter by holding a padded stick in her hands.

family and the residents of Grantsburg, Wisconsin, Anne's birth was a shock. "Was there any future for a child as handicapped as she?" Only a few, as the family doctor, had any foresight about the future. When he came home and told his stunned wife about Anne's birth, he said, "She may be an intellectual prodigy. When nature is short in some ways, it often compensates in others."

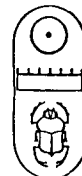
In spite of her malformed body Anne could not have been more loved and adored by her family and friends. As soon as she was old enough, she learned how to push herself in a kiddie car and this became her only means of "walking" for many years. In this kiddie car she roamed the neighborhood often with her older sister and brothers and sometimes alone, but always with her blue eyes smiling. On these journeys she made many discoveries. Perhaps the greatest of these was finding a place in everyone's heart.

A Second Mother

When Anne was four, she suffered the loss of her devoted mother. Now she was left in the care of her father, four brothers, and a sister, Clara. It was not long before Clara became a second mother to Anne. Under her tender care Anne blossomed out into a charming youngster. In spite of her handicap she grew to be quite a tomboy, loving to play baseball with the rest of the gang. Whenever Anne was playing, her brothers and neighborhood friends allowed the bases to be shortened, giving her a chance equal to theirs.

At the age of eight Anne was pronounced *educable* by a psychologist and was allowed to enter school on a trial basis for the final four months of the school term. She solved the problem of writing by learning to maneuver a pencil between her arm stumps. Her "handwriting" steadily improved and even now people marvel at her fine penmanship.

Educable was not a fit word for Anne's bright mind. All through grade school she raced through two grades a year and was ready for high school when she was twelve. Her family then decided to move to St. Paul, Minnesota,



where she entered St. Paul Luther Academy. In a big city the Carlsens knew Anne would have better opportunities. Soon after Anne entered high school, she was orphaned by the death of her father.

After graduating from high school, Anne went on to complete two years at Luther College. It was during this time that she had her legs amputated and was fitted with artificial limbs. With her "new legs" and crutches to steady herself, Anne could now walk as proudly as anyone. After she had completed two years at Luther College, she transferred to the University of Minnesota where she majored in education and, in 1936, graduated with honors in a class of five hundred.

Upon entering the university, one of Anne's counselors tried to discourage her from pursuing a career in teaching. He told her that with so many able-bodied teachers available, teaching was "out of the question," and that she just would not have a chance. Many times during the following two years of unemployment she thought of these words and frustratingly tried to seek other work. But her heart just was not in her search. "I felt that if I couldn't get the right kind of work," she recalls, "there was no point in my existence."

A High-School Teacher

Then unexpectedly she heard of an opening for a high-school teacher at the Good Samaritan School for handicapped youngsters in Fargo, North Dakota. An extensive interview proved her capable for the job. Her starting salary was twenty-five dollars a month plus board and room. When she first saw the school, she said to herself, "This is home—this is where I belong."

Not only were the students at this school handicapped but also many of her fellow staff members were disabled. In spite of being kept busy with teaching, during Anne's free time there was never a dull moment. She and some of the other staff members were often mistaken for students. Her roommate, Ruth, recalls one evening when she and Anne went to a movie and had to call the school to verify that they were faculty

members, as the theater had special nights for the students.

In 1941, when the school moved to its present site in Jamestown, Anne moved with it. Within a few years she became principal. In 1949 she received her Ph.D. from the University of Minnesota, and the following year she became the Jamestown school's superintendent. The eighty boys and girls whom she educates each year have become the family she always wanted. Many times Anne watches these children grow and mature from lonely kindergarten youngsters into responsible high-school adults ready to face the world on their own. Some of her children are so handicapped that they cannot feed or dress themselves, but this does not segregate them from the love and encouragement Dr. Carlsen and her staff are ready to give. A personal understanding of their struggles and heartaches brings them that much closer to Anne.

Besides a good education, the school provides therapy for all the students to permit them to become as independent as possible. There are three different types of therapy at the school, each working to help the child reach his personal goals. In physical therapy Billy learns to sit, stand, and walk. Next he goes to occupational therapy where he is shown how to feed and dress himself and become independent in his other personal needs. Finally, in speech therapy Billy is taught to talk correctly. After a few years at the Crippled Children's School, Billy may be ready to attend public school at home.

For Billy's classmate, Johnny, things may be different. After many tedious hours in physical therapy Johnny may one day emerge sitting as straight as possible, proudly displaying his new skill at pushing himself in his wheel chair. In occupational therapy he may struggle year after year, never quite learning to train his spastic hands to bring a spoonful of food to his mouth. Yet he is thankful he has learned to hold a stick and type on an electric typewriter. With his speech therapist Johnny has practiced long, hard hours to be able to talk to his friends with reasonable understanding, but attached to his chair

is a board with the letters of the alphabet to enable him to spell out things to strangers.

Anne and her staff give both Billy and Johnny the love and devotion they need. To all the students the school becomes a second home and graduating or leaving for some other reason, even to enter public school, may be very painful. The ten months of school build strong bonds between the students and sometimes they also become attached to staff members, so that saying good-by to teachers and friends may be just as hard as saying good-by to Mom and Dad on that first day of entrance.

Although some students may come from as far away as California and Florida, they are encouraged to keep close family ties. Teachers help the younger children write letters home each week, and the older students are encouraged to follow this example too. Christmas, Easter, and summer vacations also bring the students closer to their families.

Along with education and therapy the students are encouraged to participate in recreation. In school, Scouts and extracurricular activities keep them busy. They are also permitted to enjoy movies, concerts, and all the other out-of-school functions which young people love. Churches in Jamestown arrange transportation each Sunday to bring students to services and instruct them in their spiritual lives. As Anne explains, "In all youngsters the soul as well as the body must be nourished." Watching the laughter and enthusiasm of her students as they participate in their activities, she remembers those spirited baseball games and her own happy childhood.

The President's Trophy

In 1958 Anne received the President's Trophy for being selected Handi-

capped American of the year. Upon returning from Washington where she received the award from Vice-President Nixon, she was honored at a testimonial dinner given by the Jamestown Chamber of Commerce. Then her friends and loved ones had a chance to pay her the tribute which she had deserved for so long. As a token of their appreciation, the Jamestown citizens presented her with a new 1959 Mercury. With her car, equipped with special attachments, Anne drives all over the state and surrounding territory, helping people to better understand the handicapped and the school.

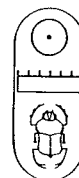
A year later the Rotarians sent Dr. Carlsen to Australia for two months. There she gave lectures on special education. Traveling alone is all the evidence needed to show just how self-sufficient she really is. Friends say that, except for a little help with her hair, Anne is completely independent.

With Anne guiding the way, the years ahead look bright for her students. Her primary aim is to see the school expand and provide more facilities for the handicapped. Recently, construction was completed on a new therapy wing in which the therapists have more room and improved equipment to effectively use their skills. These new walls will witness daily struggles and heartaches, but also they will be able to watch the many miracles that come through love and determination.

Still, the future will hold many new problems for Dr. Carlsen and the school, but no matter what they are she will be ready to face them with strength and courage. Many years have passed since Anne was pronounced *educable* and allowed to enter school. However, perhaps her eagerness to learn was only a spark of the flame that was kindling in her heart to help other handicapped individuals like herself.

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 22, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:30 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.



STORY OF THE AUTOMOBILE

by OTTO WOLFGANG

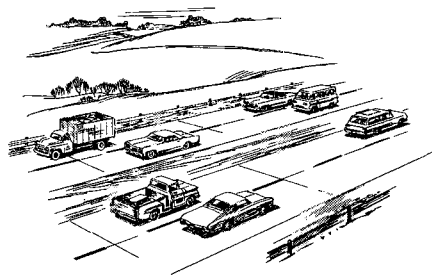
ONE QUIET DAY in 1902, a sleepy village was startled to hear a roar like thunder along their deserted dirt street. A horse tied to a hitching post reared and snorted in fright at the strange sight of a crawling, smoking, metal monster which bounced into view. Children ran screaming into their homes, women fainted, and men swallowed their tobacco over their first glimpse of an automobile.

The introduction of the automobile caused a thousand such scenes all over America. Millions were dumbstruck at the miracle of a moving machine, and many hoped that this madness might soon pass away. Some communities tried to enact laws against the horror. Chicago at one time banned the auto from its streets. One state tried to pass a law that would force the motorist to stop every ten minutes and shoot off Roman candles.

But the automobile survived because people have an insatiable wanderlust, a desire to progress, to move about—just as today, for all its dangers, we are heading out into space by rocket.

It is hard to pinpoint the actual beginning of the automobile, since so many men were working on the same problems in many parts of the world. Aside from the sail-propelled wagon on wheels, credit for the first motor-driven vehicle should go to Nicolas Cugnot, a Frenchman who in 1770 built a three-wheeled carriage with a steam power plant. It would go about one hundred feet at 2½ mph without stopping—when it had to halt to make more steam. In 1860, a Frenchman built an engine which ran on gas.

Other experiments were conducted in Britain and Germany. As one historian put it: "The motor car is not a product



of a single inventor nor even of men within a single century." Actually, Leonard da Vinci, 450 years ago, conceived such a machine.

In America, three men—Selden, Duryea, and Ford—contributed most to the development of the automobile: Selden for the perfection of a gasoline-driven motor, Duryea for the first practical car, and Ford for many innovations after that, including the mass production effort that put the auto within reach of everyone.

The auto industry was born in America back in 1892 when Duryea built the first weird model. By 1896, a year after Chicago banned the "crazy" motor car from its streets, about twenty-five new cars were made yearly. In 1899, output reached four thousand annually.

Varied Forms

In early days no one had any idea what an automobile should look like. Some resembled four-poster beds or portable washtubs. Not everyone used the same motive power. Some 125 manufacturers built steam-driven cars on the principle of the locomotive; thus the famous Stanley Steamer was born. This contraption, which looked like a cross between a pot-bellied stove and a buggy, took twenty-five minutes to fire up, and drivers had to pass an examination as boiler engineers.

Some builders even dabbled with compressed air; a few used a spring

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motor which wound up like a watch and would drive a car two or three miles before needing a rewind. Electricity was tried too. From 1900 to 1915 about twenty-five electric auto companies were in existence. These buggies were refined, a clean sort of car for the ladies, but it would only run 40 to 60 miles before it needed a battery recharge. Gas proved quicker and cheaper.

Those were the days when three hundred factories were turning out a million bicycles a year and the automobile was looked upon as a freakish novelty, a plaything for the idle rich. Those were the days when gasoline was bought in hardware stores, and when eyes watered and ears ached from such "terrific" speeds as fifteen and twenty miles per hour.

The early models were continually breaking down. They would start and run, but no one knew for how long or what went wrong when they broke down. The parts were imperfect and that is just how the cars ran. They sounded like a boiler factory: creaking, pounding, and groaning; their running parts seemed to be aching joints, relieved only by fitful dying gasps at every turn. They smoked, smelled, and rattled.

How manufacturers ever managed to sell their machines was a miracle! But the idea of moving about without the aid of a horse was more of a miracle to the public, and they continued to buy the huge, panting iron beasts that kept breaking down.

Companies increased output even though they operated on a shoestring. They bought parts on credit from wagon makers and machine shops, assembled their cars in rented shops, and sold them as fast as possible to get money to pay for the parts.

One of the earliest problems, once the car had been sold, was in replacing parts. No two similar parts were ever the same size! In 1903, parts began to be made uniform so they could be interchanged, and mass production was on the way. These were days of endless experiments by pioneers as the giant new industry struggled for existence. One in every six inventions listed in the Patent Office in Washington

since 1899 has been an automotive invention. Even today eight thousand new auto patents are issued annually.

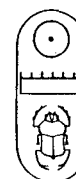
How many models of cars do you think we have had? Twenty or thirty? Since the invention of the automobile, more than two thousand motor car companies have produced over 2500 different makes of cars. Have you ever heard of the Seven Little Buffaloes, the House, Moon, or Peter Pan models?

Accessories had to keep pace with the advance of the auto. Candles were first used in headlights, and then kerosene lamps. For a heater, a motorist had a collapsible basin which was filled with hot water and placed near his feet. Others heated charcoal bricks and placed them in a container. In time, American engineering brains solved most of the problems. In 1910, battery ignition was installed; in 1911, the electric starter; in 1922, balloon tires.

Production and Costs

Fierce competition marked the progress of the car from the first crude puddle jumper to the sleek convertible that spins along a modern four-lane highway. In 1908, Ford put out a simplified, standardized motor car. From an initial price of \$950 he cut costs steadily by pouring his profits into new factories and machinery. In 1913, he adopted the mechanical conveyor line and cut the time needed for car assembly from fourteen to one-and-one-half hours. By 1916, the Model T Ford was being sold to millions for \$365 "in any color you want, just so long as it is black." He sold fifteen million Model T's in nineteen years.

In those early days the public had to be convinced, and hundreds of demonstrations through the country were sponsored by the manufacturers. Every county fair and community outing were sure to have a gasoline buggy going through the paces, and more certainly, an auto race. Barney Oldfield was the hero of those days, but some of the owners raced their own cars. In 1904, Henry Ford set a world record of ninety-two miles per hour in his *Arrow* racer. This was incredible to the whole world. Hill-climbing contests were also con-



ducted to convince the public, and slowly they began to buy.

People were astounded when, in 1904, Whitman and Carres crossed the continent in forty-three days. But when father, loaded down with a pocketful of sugar lumps, would drive off on a Sunday morning in his new vehicle, he was not too sure just when he'd be back or whose horse would be towing him.

For every positive demonstration the public had, there was equal bad publicity. The countless armada of autos mired in mud being towed out by horses, reports of endless hours spent cranking the machines, and the explosions of Stanley Steamers with their passengers scattered over the countryside hurt the auto industry somewhat.

Some suggested that the best thing to spur sales would have been a traveling blacksmith shop to rescue stalled autos along the many dirt roads of America. There were even attempts to build cars with two motors so that when

the first one failed the other one could be started. They also built cars with six wheels, and some with eight wheels, to combat the mud roads—and magazine articles by the thousands appeared on the true worth of the horse.

Today, more than one out of every seven persons earning a living in the United States are engaged in the automobile industry—making, selling, or servicing cars. One out of every six places of business is classed as an automotive enterprise. But this is not the automobile's greatest contribution.

As Thomas Edison said, the automobile's greatest value was that it made us dissatisfied. On the positive side, it enabled us to travel around more, seeing how other people live and becoming aware of many things we had not thought of before. It made us seek a better standard of living and helped us work to get it. It helped to unite the people by wiping out many differences and created a more abundant life for more people.



To one who sees clearly the shadows of the past and the substance of the present, the future is not concealed.

—VALIDIVAR

*The
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1970*

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SANCTUM MUSINGS



UNCONSCIOUS WRONGS

KARMA is the law of causality, meaning that for each act there is a reaction; for each cause, an effect. Another term for Karma is the law of compensation. Karma, as a law, is impersonal. It is not a theistic act wherein a god or deity seeks to exact retribution for some man-made wrong. Rather, Karma is just as impersonal in its effects upon all persons as is the phenomenon of gravity. As gravity displays no discrimination for or against the classes of human society, neither does Karma. Therefore, one who *unconsciously* commits a wrong is subject to the consequence of his deed—but with certain lesser effects.

There are mental and moral acts, as well as physical ones. Therefore, there are moral consequences or causes, as well as material ones. Where one, through ignorance, hurts another, he will come to know the effects of such a hurt. The lesson derived from the experience will be the effect upon him. For analogy, a careless boy throws a stone and breaks a window. The effect is the broken window. There is also the vicarious effect upon the boy as an individual. He comes to realize the damage, the result of his negligence, and his responsibility for it, and that is his compensation or his karmic effect.

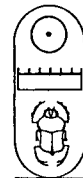
Where one, deliberately and with malice aforethought, throws a stone to break a window, there is then a dual system of causes invoked. First, the physical one from which arises a shattering of the glass and, second, the moral one. The individual has set into motion a state of mind within himself,



a kind of conduct which ultimately must have its effect not only in broken glass but also in that painful adjustment of his own thoughts. The individual himself must learn what the destruction of property means in personal loss and feeling. Sometime he will come to experience the consequence of acts parallel to his own. Such an individual, according to the laws of Karma, will be permitted to create situations for himself from which he will not be able to extricate himself until he has experienced the effects of his own wrong thoughts and motives.

Such consequences, we repeat, are not examples of retribution or the intention of punishment, but rather the adding of efficacy to the lesson to be learned, a special force given to the cause or the motive involved. Some individuals, as you well know, cannot be taught by reason, through explanation, which principles are right or wrong. They must endure emotional shock and discomfiture. Such individuals are quite low in the scale of consciousness and very animalistic. The emphasis has to be accompanied by pain before they understand the effects of their acts.

The person who, through ignorance and not as a result of malice, unconsciously violates a physical law or cosmic principle, will eventually experi-



ence, as a lesson, the effect of his acts. The lesson, however, will be taught or brought home to him with less severity than if the act had been accompanied by a moral violation or a malicious motive. Where malice is included, there is a *compounding of causes*.

Most of our illnesses are the result of unconscious violations of hygienic or natural health laws. Through ignorance, we perhaps eat the wrong foods or deny ourselves what we should have or, because of some exaggerated interest, overwork or exhaust our energy and put an undue strain on our nervous system. The effect which follows is disease, distress, and pain. We then learn to remedy the cause by subsequent intelligent living, or the effects become increasingly disastrous.

When we refuse to heed the lesson learned when the underlying laws or principles are revealed—that is, remain adamant in our abuse of them—then we have set up the moral causes in addition

to any others. We invoke not only physical phenomena and the effects which follow from them, but also the cosmic principle of equity because we have defied the natural right. Subsequently, then, we suffer in our life some instances of injustice, some violation of what we personally consider, according to our standards, an inalienable right. At such time, we know mental pain, emotional distress and hurt, as well as physical suffering.

Of course, it is always necessary to add, in any discussion of Karma, that the law involved is concerned not only with adverse causes and effects. The Karmic scale may receive its impulsion, the cause which moves it, from either a munificent or a malicious act. Unconscious good deeds bring effects in kind. Conscious good deeds bring even more beneficial results because of the moral cause, the desire to do good, which is added to the effect of the actual acts indulged.—X

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.

October: Mrs. Indira Gandhi, Prime Minister of India, is the personality for the month of October.

The code word is MAAT.

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



GEORGE C. PRICE

December:

George C. Price, Premier of British Honduras, will be the personality for December.

The code word will be TOLL.



MRS. INDIRA GANDHI

The
Rosicrucian
Digest
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1970



MAN, WELL KNOWN to me, recently passed on. He was a remarkable person. Yet, when I read the obituary notice in the newspaper, I was struck by the apparent ordinariness of his life. In the cold, black-and-white matter-of-factness of the printed word, the details of his existence were dull and commonplace. This was a man, one would say, who caused scarcely a ripple in the ocean of life.

Such a conclusion, however, would be completely erroneous. Though his outer life may have seemed uneventful and conventional, his inner existence was of infinite richness and depth, and its scope radiated outward to encompass the lives of many others.

How often does this discrepancy appear between the outward details of one's sojourn on earth and the inner journey which his soul may have taken during those same years? Can we accurately judge the effectiveness of a man's life by a list of his outward accomplishments? He may boast a string of academic degrees, a series of impressive positions, and a colorful itinerary of travels and residences, but how much do these accomplishments reveal of his spiritual self and of what he really gave to others?

My friend's newspaper obituary was short. There was not much to write. He never led an army, nor headed a corporation, nor created a world-revolutionizing invention. He held an ordinary position and earned an adequate livelihood. He never traveled to exotic lands or flew into outer space. Most of his life was spent within a small geographic area. He was not an officer of fraternal clubs or business and civic organizations. His free time was spent with his family and friends. Where, in such a printed notice, is there a place for noting serenity, devotion, and ability to love? Readers of the newspaper would be uninterested in such nebulous irrelevances as gentleness, honesty, and friendship.

Yet, in the life of such a person there is a power, an intangible aura which encircles and infects the spirits of those with whom he comes into contact. His

The Inner Life

by CAROL H. BEHRMAN

wife, his children, his friends, his co-workers—all had the course of their lives influenced and enriched to some degree by the qualities and values which radiated from his inner being.

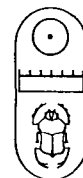
We all lead two lives—an inner one and an outer one. For most of us, the incessant demands of the outer life consume most of our waking hours. Yet, of the two lives, it is the inner which is infinitely more important. Lower forms of life are content when their basic physical needs are satisfied. But man carries within him an inner voice—nagging, pushing, urging him to seek new heights. "Ah, but a man's reach should exceed his grasp," wrote Robert Browning, "Or what's a heaven for?"

It is our inner self which quests truth, wholeness, and serenity. From the inner self alone do we draw the capacity for love. It is this inner being which contains the intuitive knowledge of the purpose of existence, and if we do not block out its message it may show us the arduous path toward that perfection for which our souls yearn—that innate unity which we need to regain. It is this inner exploration that was described by T. S. Eliot:

*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
Through the unknown, remembered
gate*

*When the last of earth left to discover
Is that which was the beginning; . . .*

To the modern jet traveler, being whisked from one remote region to another, this may not sound like a very eventful itinerary, but it is truly the longest, most exotic and most meaningful journey of all. It does not contain



data that will fit neatly into a printed obituary. The new territories sought are not of this sphere; the exciting shipwrecks along the way do not lend themselves to conventional description. But it is the journey of most significance to our true selves. It is the "pilgrim's progress" of the soul.

For some few persons, their public and private journeys are identical. Those are the saints and prophets. Men such as Moses, Buddha, Jesus, and Gandhi traveled along a single road. Their inner and outer journeys merged to become one, and multitudes were enriched by their being. For most of us, however, the journeys are separate, joining only occasionally. Our inner and outer lives are experienced apart from one another. The details of one are not necessarily indicative of the other.

So it is that some of us live busy outer lives and quiet inner ones. Others

show little outward achievement but make exciting progress in their inner travels. Some fortunate ones experience richness in both their outer and inner lives. The whole world is witness to the events of our outer existence, but ultimately each of us alone truly knows how far we have traveled along the inner path toward self-knowledge and wholeness.

My friend was not important by those outer standards which the world uses as a yardstick. He was not a leader of men nor a builder of cities. But within his own small, quiet sphere, that which he built was enduring and eternal. His legacy was erected upon a rock of inner strength and unity. Its sparks still radiate outward, illuminating the lives of those who knew him and extending in an ever-widening spiral to encompass others and help them along that inner road.



The Law of Change

(continued from page 336)

its constancy would eventually result in monotony. The true harmony of living, as in music, consists of the balance or relationship of our *diversified* experience." The lesson for us to learn is that nothing is static, nothing is permanent, except the law of change. We must learn not to become independent or godless in our happiness or success, nor defeated and hopeless when the pendulum of the law swings the other way. We must seek to maintain equilibrium at all times. We must learn ever to face life, be it in storm and tumult,

or peace and calm, and realize within our hearts, "even this shall pass away."

Many poets and authors have given us their crystallized thoughts on this theme. The writer prefers that by Theodore Tilton:

*Once in Persia reigned a king,
Who, upon his signet ring,
graved an image, true and wise,
which—if held before the eyes—
gave him counsel at a glance,
Fit for any change or chance.
Solemn words, and these are they;
Even this shall pass away.*

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1970*

ROSICRUCIAN DIRECTORY

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



International Jurisdiction of The Americas, British Commonwealth,
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Our Heaven and Hell

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

THE SUBJECT of the real Heaven and the real Hell has interested thinking minds for many ages. It is perhaps responsible for more criticisms and retractions of church doctrines than are even those of the Immaculate Conception, the Resurrection, and the Ascension.

It is commonly recognized by thinking men and women that the Immaculate Conception and birth and the Resurrection and Ascension are mystical experiences in the life of Jesus and that they can be interpreted and understood only from a mystical viewpoint. Therefore to deal with them from any other point of view is unfair to the subjects.

Many thinking persons refuse to analyze any of the present-day religions because of their acceptance of the Virgin Birth and the Ascension and the Resurrection. They say that it is not for the average person to attempt to analyze those great experiences but that it is proper to analyze any doctrines or religious creeds that include the presentation of a so-called definite Heaven and Hell.

It is our purpose to tell you some things that are not commonly known or understood so that you might come to some conclusion of your own.

One of the outstanding mysteries to which Jesus referred and with which he dealt so freely was the mystery of the Kingdom of Heaven. He astonished the people of his period and made himself a modernist, an outstanding critic in all forms of doctrines, by claiming that the Kingdom was within. It is strange to note that while Jesus said much about the Kingdom of Heaven, he said very little about any opposite kingdom that could be called the "Kingdom of Hell"; neither did his disciples. We find that it was not until several

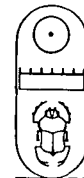


centuries after Jesus had established his work and after the Christian church was well established, that any attempt was made to indicate Hell as a place or even as a condition of afterlife.

The Old Testament contains many references to various Hells, but it is a mooted question among the theologians whether a very few of these references to Hell suggest any place or condition as is done today in the Christian religion. In other words, Hell had a different meaning to the Old Testament writers, and Jesus himself did not do or say much to change that opinion.

The Jews before the Christian era had a different name for it. In Palestine in one of the very low valleys, there was one place known as Gehenna. Here criminals were destroyed, the bodies burned and buried in fire. That was the beginning of an early conception of Hell.

Many times in the history preceding the Christian era whenever famine, pestilence, or similar catastrophes brought death to a great many, there was no time nor money nor facilities for the regular burial. The persons who had died of contagious diseases (and they were many), or those suspected of practicing witchcraft (and they represented another large proportion), and those whose bodies could possibly contaminate others were burned in this



place that might be called *Hell*, or *Gehenna*, or some other name.

In fact, we find from not only Christian literature and the Old Testament but also other writings kept by the Jews and other people of the time that in the century just before the Christian era this one particular place [Gehenna] had so many burials and so many bodies to burn that fires were kept burning day and night. In Egypt, thousands of years previous, a way was found of burying the bodies in the sand, covering them with lime, and thereby burning them. Along the Ganges River and other rivers throughout the world, even today dead human bodies are burned openly in order to get rid of them. However, this place in Palestine became known by a word that is translated as "Hell"—a burning place.

Burning the Dead

There were some outstanding points about the burning of bodies that made this method acceptable to the people. One point was that bodies of those who had died from some contagious, mysterious, or contaminating disease, if burned, helped to eliminate the possibility of continued pestilence. In order that such burning might be acceptable, it was claimed that fire was the only thing that would purge the physical body of its evils, sins, and sickness. Now that is not a strange thing to proclaim. Among the ancients, the mystical alchemists, and in the mystery temples of Egypt fire was considered as the one great purger of evil.

With this in mind, if you read passages in the Old Testament referring to Hell and its fire, you will see that all of those references did not pertain to any theological Hell but to an actual Hell in Palestine. You will notice in other places that the references are allegorical, that is, that some of the prophets and Wise Men in speaking would use as a comparison things that were familiar to them—for instance, "Thy sins will have to burn out in Hell before Thou canst come before God." This was an analogy and not a belief that there was a Hell of reality in this afterlife. I might go on and quote hundreds of passages, some of which are

indefinite, but even the present-day theologians are not sure that the Old Testament positively had any reference to an actual Hell or Hell fire anywhere away from this earth or in future life.

Mental Torment

Now, as Jesus came with his story that the Kingdom of Heaven is within, that it is being born within you and can be born through cleansing and redeeming yourself, he naturally aroused in the minds of the people some thought about Hell and fire for the purging of man's body. Yet Jesus did not make references that would positively indicate that he believed that there was a definite, material place in the hereafter with real fires such as have been referred to in later Christian doctrines.

Records do state that Jesus went down into Hell but again that is an analogy. In the life of Buddha, after ten days of wandering in the wilderness where all evil characters tempted him, he descended into Hell for three days. It is said that Krishna went into Hell for three days, and Zoroaster was claimed to have gone to Hell for three days, and, in fact, biographical sketches of eighteen of the greatest Avatars include the statements that they had descended into Hell. In every case the explanation that follows shows it was not into a material place that these men descended, but a state of mental torment and analysis and study where they purged themselves of contaminating influences of evil.

So Jesus' descending into Hell, as given in the Apostle's Creed, is not necessarily meant in a physical sense. If you study how this Creed was composed, and how they debated on its [Hell's] meaning before they included it, you will find that none of the Holy Fathers included it in the Apostle's Creed, and not one believed it meant that Jesus actually descended into a material place where bodies are burned and purged.

Why our present-day Christian doctrines have a different understanding of Hell as well as of Heaven is an interesting point. Since the writers in both the Old and the New Testaments used the symbol of Hell, with which they

were familiar, as something that was analogous of what must take place in man's life before he can become holy, we have before us the picture of their presenting in allegories certain thoughts that meant something to the people of the time and which, when translated later, did not mean the same things.

So when the Christian doctrines were gradually put into concrete form, this doctrine of Hell presented a very complicated situation.

It must be understood that the Christian doctrine was reaching a land of people not familiar with Hell as it was described. In fact, when the Greeks and Romans and others heard of this Hell of the future into which man must go, it was a revolting, shocking thing—something they would not accept for a long time. It seemed to be inconsistent with the teachings of a loving, merciful, and just God. Yet the disciples had made statements about Hell fires in their early writings, and the Fathers of the Church, centuries later, found these statements and said, "They are the traditional writings of the Apostles; we cannot do otherwise but assume that there is a real Hell with real fire for the future."

They knew better; they knew just as we know today that the afterlife is not pictured with any such situations as the early Fathers of the Church gave us in their descriptions of Heaven and Hell. Why, even the Sufi religion, that was in existence long before the Christian era, contained a description about Heaven and Hell.

Purgatory Invented

So we find that, several hundred years later, a second form of Hell was invented. It was not a matter of trying to understand something already referred to as the first Hell; it was an inventing of something entirely new. The Council took up the great subject of Purgatory, not mentioned anywhere in the Bible, and something Jesus and his disciples never referred to. Some of the official writings of the *Roman Catholic Encyclopedia* contain nine pages describing how Purgatory became *invented* as a doctrine.

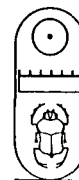
It was supposed to be a halfway place between this life and Judgment Day. It had been commonly understood in the Christian doctrine that at time of transition or of passing into a state of unconscious existence it was necessary to await a day when the souls of the dead would be judged, and the sinful sent to Hell and the good admitted to Heaven. That Judgment Day might be millions and trillions of years away and, in the meantime, billions and billions of human souls would be living in an unconscious, spiritual state, good and bad alike.

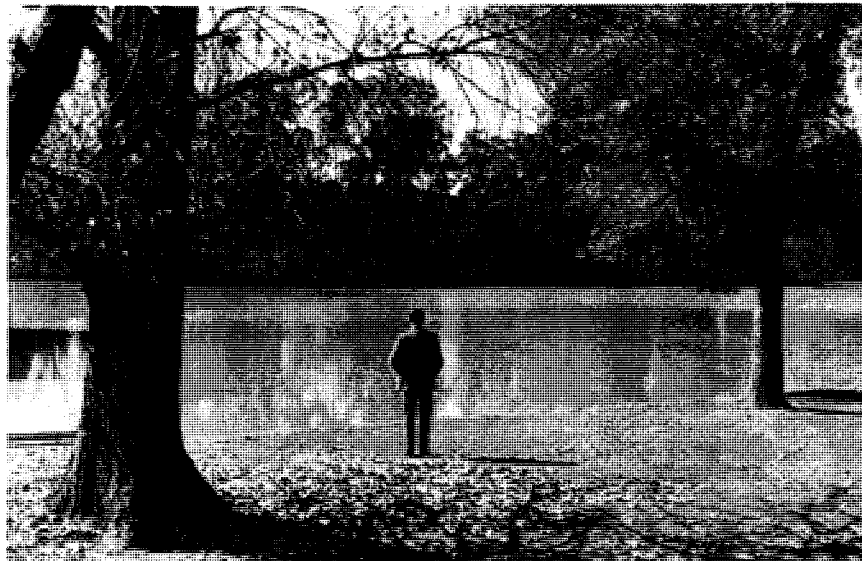
I am not criticizing the Roman Catholic Church or these Fathers who did this. Man's mind wanted creeds in those days; it wanted them cut and dried and wanted religion handed out on slabs. For example, Moses knew as he came down from the mountain that God did not extend His hand out of Heaven and carve those laws. What really happened is that he was inspired. The people wanted some sign, some proof, so he found it necessary to give them an allegorical explanation. That is what was wanted in the days when the Roman Catholic Fathers were confronted with the theological necessity of having something definite and concrete, and they proclaimed by a holy synagogue, "There is a Purgatory." It was a great relief to know that this sort of thing would take place between now and Judgment Day.

So it is with Hell in all of its features; it has been invented as we have it today. In reality, there passed only the fact that fire burns up all the gross material in matter and washes it off in a pure state. The ancients knew this, and so did the people of Palestine—that fire was the symbol of purging—and yet they had this pit that was called *Hell*, or *Gehenna*. And that is how the story of fire and brimstone came into existence.

Today's Problem

Today there are millions of men questioning whether it is good any longer to attempt to sway the minds of people and affect their moral ethics and standards of living by telling them allegories
(continued on page 353)





Friendship With A Tree

by CRAWFORD BENEDICT

An experience available to all

GOOD NEIGHBORS are not always people. They are also the trees of roadside, woods, and lawn. And just as a neighbor can sometimes become your friend, so too can you find friendship with a tree.

Select as a friend a tree you can visit regularly, one beneath which you can take your ease. As you relax beneath its foliage, either focusing your thoughts or letting them wander, you should find that your mind has taken on a subtle stimulation: images become sharper, values more easily weighed, decisions more sure, creative ideas easier to achieve. People do seem to seek out the base of a tree when they want to think long thoughts.

Half a millennium before the birth of Christ a man sat down beneath a great tree. His mind had been grappling futilely with basic problems. Then his thoughts were illuminated. Solutions to the world's ills appeared to him. It is said that he sat all day and all night thinking beneath the tree, after which

this man, Siddhartha Gautama, arose and presented the Eastern world with the religion which came to be known as Buddhism.

Did the tree actually facilitate Gautama's thinking in this historic instance? One can only conjecture, but perhaps it is significant that the tree—since known as the Bo Tree—became enshrined in the hearts of millions. A cutting of it was borne to Ceylon and planted in the year 245 B.C. to be lovingly tended for more than two thousand years.

American Indians had their Council Trees—often elms—beneath which grave decisions were made. The Druids were partial to the oak and held religious gatherings beneath it. A certain Englishman, who was in the habit of meditating for hours at a time in a tree-guarded garden, propounded a law of physics as a result of reposing near an apple tree. (Perhaps it was as much the thought-provoking atmosphere near the tree as it was the much publicized fall-

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ing apple that gave the world Sir Isaac Newton's Law of Gravity.)

Walt Whitman once posed a question. "Why," he asked, "are there trees I never walk under but large and melodious thoughts descend upon me?"¹¹

Can the poet's question be answered? Is there any reason why a tree should act as a tonic to the mind?

Of course, a tree in full leaf does offer shade and a cooling moisture to the air, which provide a haven on a hot day. But there are other considerations. A person beneath a tree may well have the satisfying feeling of being protected by the tree. He may be stimulated by the realization of life in the limbs above him, the trunk beside him, and the roots beneath the soil. Then, too, the gently flowing, nongeometric outlines of the branches do have a soothing effect on the eyes—not only the eyes but the ears also benefit.

In *A Year Among the Trees*, Wilson Flagg speaks of sounds from tree boughs which are "tuned to every healthful mood of the mind." He says: "Among the thousand strings that are swept by the winds there is always a chord in unison with our feelings. . . ." Finally, the fact that a tree's little world is dedicated to muted low-keyed living and slow change tends to keep it free from the distractions that elsewhere so often intrude on one's thoughts. Shakespeare, in *As You Like It*, touched on this point when he wrote that under the greenwood tree one would see no "enemy" but "winter and rough weather."¹²

The restful, pleasing atmosphere in the vicinity of a tree also seems to encourage introspection. David Lloyd George, who became Britain's World War I Prime Minister, first realized he had unusual qualities of mind and temperament while he was a schoolboy reading Euclid all by himself at the top of a great oak. It is fascinating to speculate on the childhood thoughts of another tree climber—glamorous movie star Sophia Loren. As a girl in Italy, she used to sit in the branches of a fig tree and sometimes would not talk for days.

Perhaps the thoughts which one may have beneath his or her chosen tree

will deal with rather plain matters. However, if one feels that he has successfully thought something out or has gained mental relaxation by being able to give free rein to his daydreams, then this may well be the beginning of his friendship with the tree. A pattern may enter such a person's life. When something is on his mind or if he needs to unwind from the cares of the day, he may seek out the tree.

A Haven

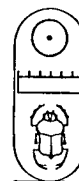
As a young man in the vicinity of Great Barrington, Massachusetts, William Cullen Bryant formed the habit of escaping from the discipline of his law office to his favorite refuge beneath a tree on the bank of the Green River. Bryant, incidentally, had plenty of reason to seek out a haven for his private thoughts—he was at that time writing poetry on the side and he was also formulating a decision which eventually led him to quit the legal profession and devote his life to literature.

So far the companionship has been one-sided. The tree has provided an atmosphere beneficial to the man or woman, but the human has given the tree nothing in return. That condition should now change. As one continues to seek out the tree, he will find himself carefully noting the subtle changes in the tree, wrought by the changing or deepening of the seasons. Thus he will no longer be just receiving from the tree—he will be giving something—his personal interest.

Historical figures have shown a concern for individual trees. Some of the ancients, in fact, were tree lovers with a zest incomprehensible to us more civilized moderns.

When Xerxes first invaded Greece, he was so taken by a certain sycamore that he presented it with a gold ornament and had its image stamped on a gold medal which he constantly wore.

The pride of full leaf, the gentle sadness of withering or flamboyance of coloration, the stoicism and courage of bare winter wood, the promise of the buds, the glory of flowering, the joy of spring growth, the fulfillment of seed-time—these are the moods of trees, and as one lingers with his chosen com-



panion from time to time, he will come to share with it not only moods but the barely perceptible gradations between moods.

A reporter recently interviewed Edward Steichen, Dean of United States photographers, and found that this famous man spent much of his time photographing a small tree near his home in West Redding, Connecticut. The old gentleman explained that the tree had become for him a friend whose moods changed with the hour and the season.

Spirit of the Tree

There may be a further development of one's friendship with a tree. As one's association with it mellows, there may be borne upon the person a conscious realization of the central spirit of the tree.

The word conscious is used advisedly. Subconsciously, one was aware of this central spirit all along. In fact, it was probably because of it that he or she had selected this particular tree for a friend. Through shape, bark, texture, and in other ways, a tree reveals a major characteristic of personality; and this is what one comes to realize.

Think back to the last century when a certain man became imprisoned on an island. He was saddled with a vindictive overseer, surrounded by mean and squabbling associates, and tortured with memories of lost grandeur. However, in the midst of frustrations he formed a liking for a particular tree with drooping branches. The tree was a weeping willow; the man, Napoleon Bonaparte; and the tree's quality of quiet resignation was what Bonaparte desperately needed for himself and may very well have been what drew him to the tree.

During Napoleon's great years, before his imprisonment on Elba, a boy was playing beneath a particular tree in Connecticut. He achieved a great fondness for his companion, calling it *my tree*. When he grew to manhood, he made a point of visiting the tree whenever he returned to the state of his birth. The tree in this individual's life was a white oak; the man himself, John Brown; and the tree's spirit of courage—demonstrated in the audacious

sideways thrust of its limbs—was also an outstanding characteristic of this New England martyr whose name inspired a great marching song in a momentous conflict.

The oak tree also appealed to President Theodore Roosevelt who fostered the qualities of ruggedness, strength, and virility for which the tree is associated. He spent many hours reading and relaxing beneath a black oak at Lloyds Neck, near Oyster Bay on Long Island, New York.

And so it is that one may come to realize in his friend *the tree* the reflection of a quality which he wishes to possess or to maintain in his own self. With friendship at last has come a spiritual kinship. One's tree is no longer just a tree but a projection of one's own idealism, a living hope and visual reminder of what was before but an abstraction.

Again one has received something cherished from the tree and again he may repay his friend, this time with concern for its welfare—if it needs protection from the designs of other humans, if it is ailing and needs care, the human friend may decide to do what he can for it.

The time one spends with a tree should be well worth his while according to John Kieran. Regarding trees, he says: "They are beautiful; they are majestic; they are enduring. There is endless enjoyment in store for anyone who seeks a closer acquaintance with these ageless and admirable benefactors of mankind."⁵

Friendship with a tree is a mystical, perhaps a strange, but truly a wonderful experience. It is an experience awaiting anyone who can walk or drive to where trees stand in sufficient variety to select a good companion.

1) "Tree Tributes," *The New York Times Magazine*; August 21, 1960; p. 14

2) *A Year Among the Trees* by Wilson Flagg; pub. 1889 by Educational Publishing Company; p. 250

3) *As You Like It* by Shakespeare

4) *Trees of Note in Connecticut* compiled by Katharine Mathies for the Conn. Daughters of the American Revolution; 134

5) *An Introduction to Trees* by John Kieran; pub. 1954 by Hanover House, Garden City, New York; p. 8

Our Heaven and Hell

(continued from page 349)

instead of telling them the truth; and it is this questioning by men and women that forms a problem for the Churches.

Man has come to the realization that just as he can change his mind he can stop transgressing in his life any moment he pleases and direct himself rightly from that hour on. It is right; that is what God and Jesus taught. Nothing was said in any of the fundamental principles that Jesus taught that redemption would come only when in service, or high mass, or any of these. Jesus showed that it was possible to turn the blackest bodies and the most sinful personalities into the purest white in the twinkling of an eye. He stood before the accused woman who admitted her sin and said, "Go and sin no more." No blood of the lamb nor ritual was necessary, neither did her body have to be burned in any sense except by her conscience.

Heaven is within you, and when Heaven is not manifesting, it is Hell. The opposites manifest all through life. Evil is the absence of good. Sorrow is the absence of joy. Misery is the absence of peace. They are negative things. Disease and ill-health are negative. The one grand, glorious, positive side of life is health, peace, mercy, happiness—all of these things. The moment you proclaim "I am holy; I am clean" and start to live that thought with the positive element in you, you begin to journey through Hell and Purgatory, and you end it when you find it has consumed all the evil in you.

The Rosicrucians have been teaching, for many centuries, truths about man's unfoldment and that man inherits no original sin, pain, or suffering. These things he has created just as man created Purgatory. Many people today are living in fear of an artificial, negative something they have built up in their own lives. It may be fear of

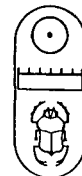
death, of passing over the borderline from this life of experience into a life of beauty, peace, harmony, of great lessons, experiences, and unfoldment; and yet they live in fear of that hour.

You have learned to trust sleep, . . . that it is painless, beautiful, and that it contributes to health. So should you look upon "death," as they call it—that transition from this state into another—yet millions and billions live in fear of it.

Churches tell you about living in the fear of God. Did Jesus say that? Live in the love of God—that is what the mystics do. They live in a world of reality—a real Kingdom of Heaven. That is what the Rosicrucians teach—that health is easy to maintain, that disease can be eliminated here and now by living in harmony with positive laws. Make a companion of God; do not fear him.

The problems of yesterday seemed insurmountable, but they are simple today when we understand them. Jesus taught that the Kingdom of Heaven is within. When the time comes for you to face your judgment, the judgment is going to be merciful. If you have sinned, you are going to have another opportunity of living again. You will not be condemned to live in eternal ignorance. God is not so unjust. The whole system is not so unfair that each individual is given just one lifetime or one period of existence. The real Heaven and Hell are within you, just as is God.

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.



Rosicrucian Activities *Around the World*

FRATER MARIO SALAS, Deputy Grand Master of AMORC for Latin-American Extension Affairs, lectured recently in Valparaiso and Santiago, Chile; in Buenos Aires, Argentina; and in Montevideo, Uruguay. It was a highly successful tour, especially in Buenos Aires, in which city 3100 people attended the last public lecture of a series of six. As a result of these lectures, a considerable number of people joined the Order. Frater Salas (photographed in center above) also held personal interviews with the public.

Following his extensive tour, Frater Salas returned to Rosicrucian Park to lecture at the Rose-Croix University Summer Session.

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Frater Tan Chee Teik of Singapore was recently awarded the French Government Technical and Cultural Cooperation Scholarship for a one-year study of various printing methods. Frater Teik has been an active supporter of the Singapore Chapter and we join with members of the Chapter in wishing him a happy and successful stay in France.



The Grand Lodge was host to an AMORC Swiss dignitary and his wife during the period of July 9-14. Frater and Soror Pettersson of Geneva, Switzerland, stopped in San Jose en route to the International Convention in Toronto. Frater Pettersson, a Grand Councilor in the Grand Lodge for French-speaking countries, is a technical supervisor in the European Atoms for Peace in Geneva. This organization is a cooperative effort on the part of many European nations, working together for the benefit of man.

Both Petterssons have been extremely active in the Geneva Lodge and will soon preside at the opening of a new Rosicrucian temple in that city.

▽ △ ▽

One of the many experiments conducted periodically in Rosicrucian laboratories concerned the effect of mental attitudes on plant growth. The illustration shows the results. A number of plants of similar size were placed in three separate containers. These were filled with the same soil, received the same amount of water, air, and sunshine but were exposed to different mental attitudes by the technician. The one on the left received no attention or special thoughts. The one in the center was watched to some degree, with positive thoughts directed toward it at different times. The third plant received approximately twice the attention given the second plant, with a great deal of positive thought being directed toward it during its growing period. The startling difference in growth can be seen.



This exquisite wood appliqué design was done for Abdiel Lodge (Long Beach, California) by one of its members. The work of love is now mounted on an interior doorway in the Abdiel Temple. The design is taken from the cover of a Rosicrucian Pronunziamento and will be an inspiration for the many members who pass through the portals of Abdiel Temple.



Mrs. Frances M. Foster of Littleton, Colorado, a columnist for the *Rocky Mountain News* and writing under the pen name of Molly Mayfield, was recently presented the Rosicrucian Humanitarian Award for her many charitable and unselfish acts of service and her untiring efforts for so many years with the Mayfield Foundation. The field of service for this Foundation "is the small individual act of compassion which, for one reason or another, falls beyond the rules and laws of public charity." Pictured here presenting the Award to Mrs. Foster is Clive M. Cornwell, Past Master of the Rocky Mountain Chapter, AMORC. Also shown are Soror Twila Cornwell and Inspector General DeWayne F. Clark of Denver.



For some time now we have been publishing in our magazine the science series, *Brave New Era*, written by Frater Alexander E. Braun, Assistant Editor of *El Rosacruz*, our Spanish-language counterpart of the *Rosicrucian Digest*. Recently, Frater Braun received a communication from the International Science Writers Association, having present headquarters in London, England, informing him that he had been selected to become a full member of the Association.

The ISWA is composed of leading science writers from throughout the world and has as its aim the accurate and responsible reporting of scientific developments in accordance with the highest possible standards of journalism in order to achieve a greater exchange of information among its members and with this, a better understanding of the world of science by the reading public of the world.

Frater Braun is also an active-status member of The National Association of Science Writers here in the United States.

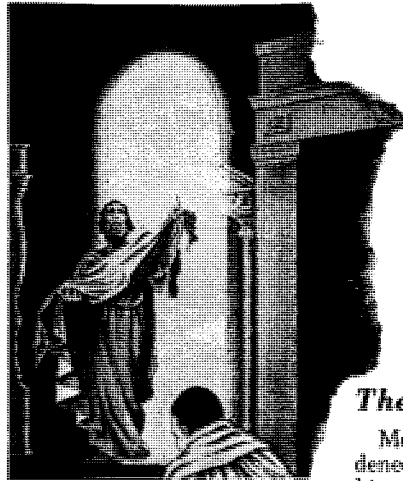


Frater Robert Small, of Newark, New Jersey, is an active voice in the world of human relations. In addition to his teaching duties as an assistant professor of social sciences, Frater Small holds specialized psychology classes, serves as a school psychology teacher in both general and social psychology, counsels private patients, and for several years served in a special capacity to young



people in need of understanding and guidance. He is the author of two published works in his chosen field and is at present at work on a third. Frater

Small is to be commended for his dedicated efforts toward the betterment of human relations, and he is extended sincerest wishes for continued success.



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VIEWING HISTORIC MURAL

In the conference room of the newly completed Rosicrucian Administration Building in Rosicrucian Park, San Jose, California, is this magnificent mural in stained glass and painting by Alexandre Noskoff depicting the traditional and chronological history of the Order. It was donated through the generosity of the AMORC members of the French-speaking countries. Viewing it from the left are Grand Master Raymond Bernard who is also Supreme Legate for Europe, and Valerio Vena, Frater Bernard's assistant.

(Photo by AMORC)

THE CAVE OF PLUTO (Overleaf)

This cave in Eleusis, a few miles from Athens, Greece, was symbolic of the dwelling place of Pluto, God of the underworld. Eleusis was the site of one of the most famous of the ancient mystery schools. Thousands of candidates came from various lands to be initiated into the *mysteria*. They were first initiated into the lesser Eleusinia and later into the greater Eleusinia and then became known as *mystae*. The final initiation lasted nine days. The first two days were devoted to lustration or purification. The mysteries concerned such subjects as the phenomena of birth, death, rebirth, and moral values. Each of the initiates was sworn to secrecy.

(Photo by AMORC)

*The
Rosicrucian
Digest
September
1970*



Keys to the Art of Concentration and Memorizing



**ARE BAD MEMORY AND FAULTY
CONCENTRATION WASTING YEARS
OF YOUR LIFE?**

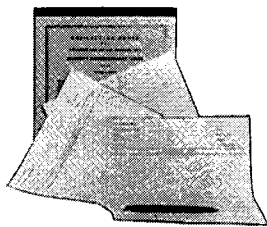
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Children's Book

Beginnings—Earth—Sky—Life—Death is a well-illustrated book that deals with the origins of every-day phenomena. Entrancing stories of creation that appeal to children. Price: \$5.75 (£2/8/- sterling)



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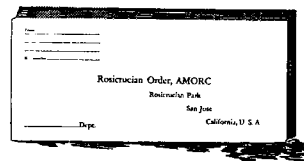
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BRAVE NEW ERA

The blind can now read almost anything without having to resort to the Braille system.

Professor John Linvill, chairman of the Electrical Engineering Department of Stanford University, developed for his blind daughter, who attends classes there, a device he calls an "Optacon," which is short for "optical-to-tactile-converter."

After a difficult period of training which can only be accomplished by people greatly motivated to read—especially students—a whole new horizon is opened to those who formerly could only read the limited amounts of material put into Braille. An adroit operator of the Optacon is able to read practically everything in print: books, labels, magazines, newspapers, and even typewritten letters. While it is true that the best users of the device have attained a reading rate of only about sixty-five words per minute, the variety of the material that may be scanned and to which they now have access far outweighs any disadvantages that its slowness may bring allied with it.

The Optacon itself is about four times the size of a portable cassette recorder and is battery-operated. It weighs a little over three and a half kilos (7.716 pounds) and is composed of two parts: the device itself and a small, pen-like scanner. The scanner is run across the printed matter (it can even magnify small print) and is able to sense the differences in brightness between the paper and the printed letters, sending electric impulses to the device itself where they are converted into vibrations. The reader rests a finger of the other hand on 144 small snub steel pins and feels the shape of the letters being scanned. The same pattern is always produced for a particular

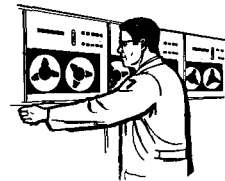
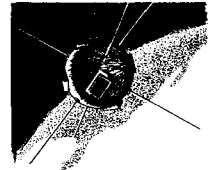
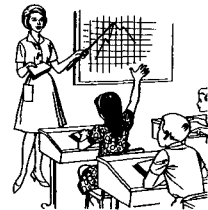
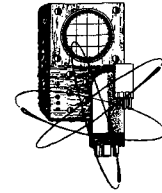
letter, regardless of its size or the kind of typeface it has been set in.

The present price of the very few units which have been produced is rather steep—about five thousand dollars each; of course, if it were to be mass-produced, the Optacon's cost would undoubtedly come down considerably.

Professor Linvill's Optacon is but one of a family of devices presently being designed, worked on, and tested by various groups, intended to give the blind access to the printed page and to help them lead more normal lives. Already there exist computer-linked devices which can actually scan, recognize, and understand the written word, and it should not be too difficult, at our present technological level, to produce a unit capable of "reading aloud" from printed matter—the only problem would be its size and tremendously high cost.

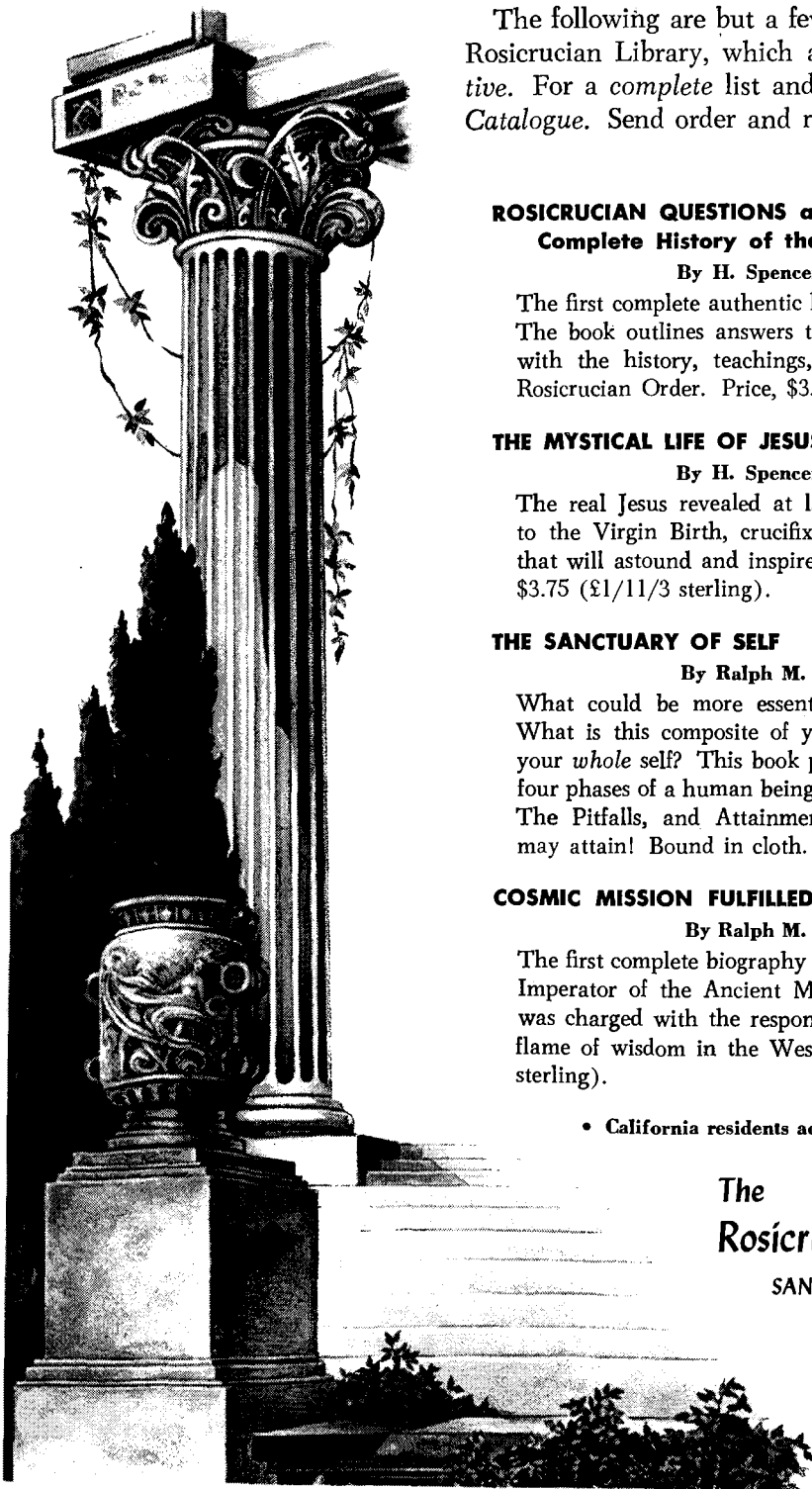
There are other experimenters who, using photoelectric cells, infrared scan principles, and radar techniques, are trying to come up with devices which will free the blind person from the white cane and the seeing-eye dog, allowing him to walk and cross the streets with the same confidence and assurance of a sighted person. Several promising prototypes of this kind have been produced and tested, showing very encouraging results.

We are now rapidly approaching the time when blindness—if impossible to correct medically—will be corrected mechanically, allowing the blind a fuller, more complete participation in the everyday affairs of the world and, what is even more important, to *really see* the developments brought on by this, our brave new era.—AEB



Adventures In Reading

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