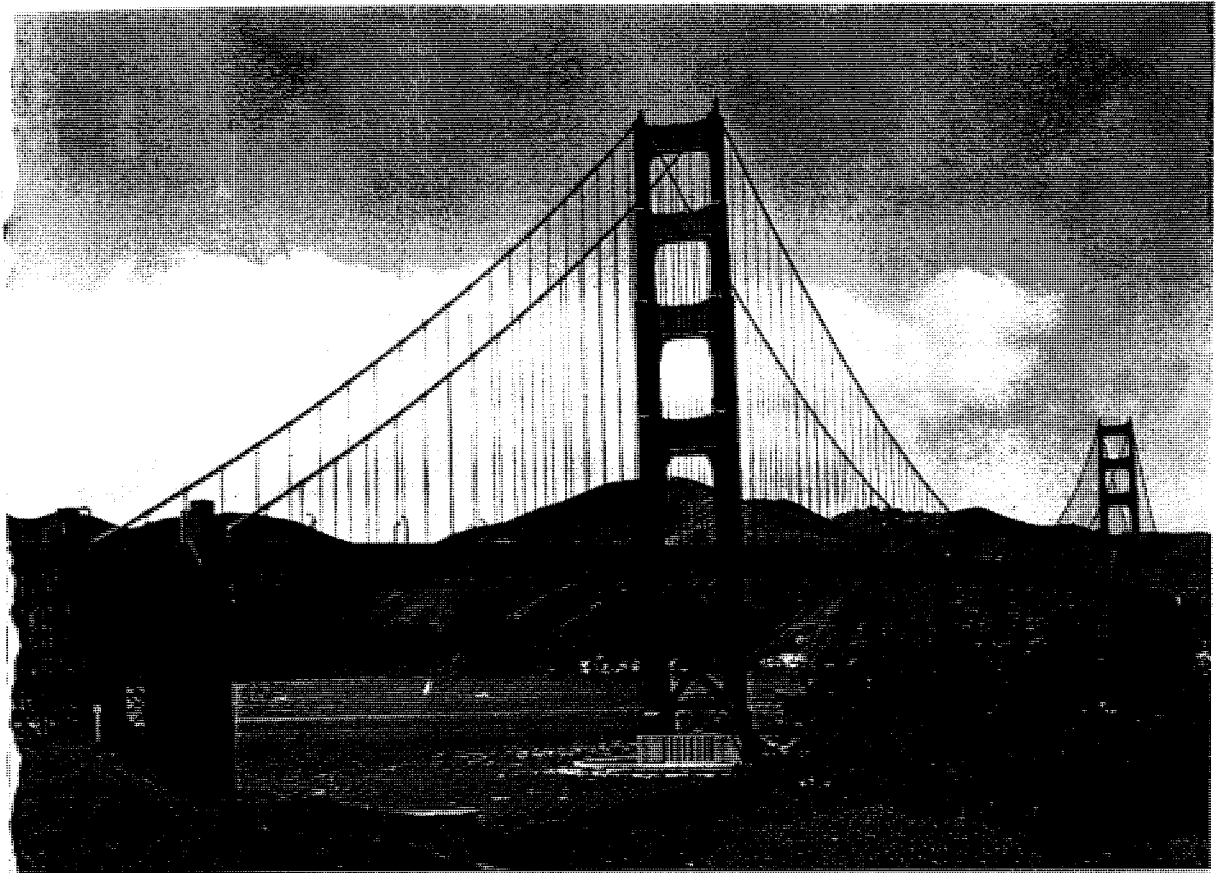


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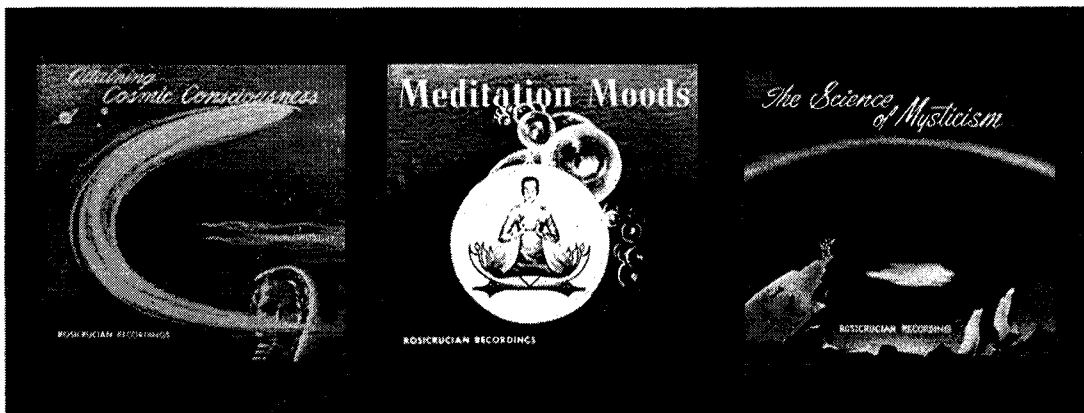
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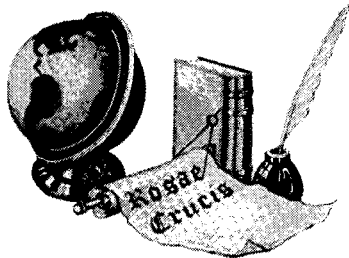
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A M O R C**

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**OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER**

**Gerald A. Bailey, Editor**

## *The Purpose of the Rosicrucian Order*

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

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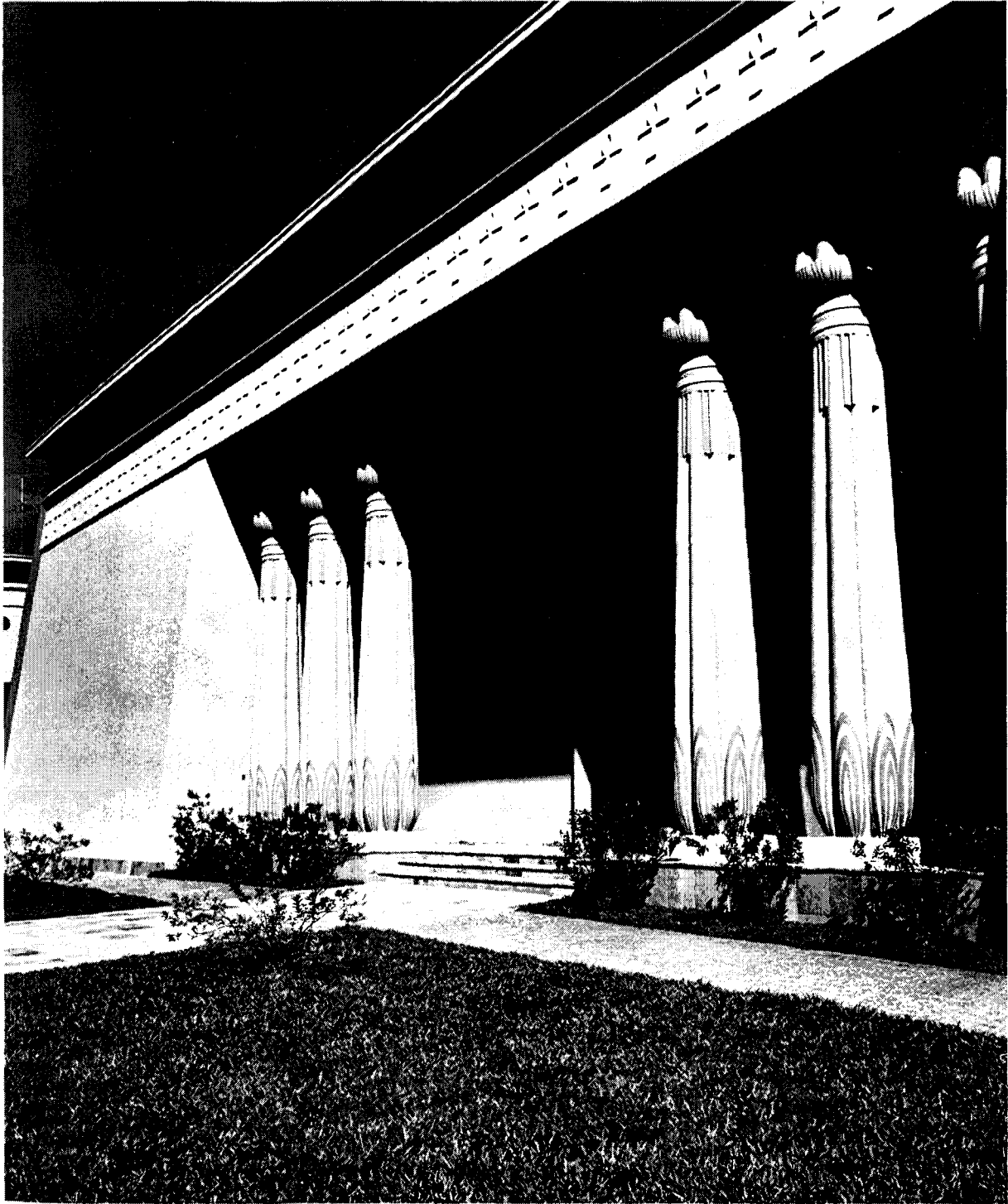
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**Volume XLIX**

**January, 1971**

**No. 1**

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### **BRAZILIAN ROSICRUCIAN AUDITORIUM**

This handsome, very modern auditorium was dedicated to the memory of Dr. H. Spencer Lewis, the first Imperator for the second cycle of AMORC in The Americas, and is named after him. The auditorium was dedicated in Curitiba, Brazil, by the Grand Lodge of Brazil on the occasion of its National Convention held last November. Hundreds of members from throughout Brazil, Uruguay, and Argentina attended.

(Photo by AMORC)

## MEANING OF SYMBOLS

SYMBOLS have played a very prominent part in the culture of every civilization. Sometimes they were revered as a divine language. In fact, the Bible is replete with such phrases as "this shall be a sign" and "show me a sign." Other sacred works have similar references. At other times symbols were thought to be a secret key to supernatural forces.

Were ancient symbols created for the purpose of concealing a code? Are there symbols which in themselves possess an esoteric power? These questions can best be answered by first understanding what is meant by symbols. Let us consider the psychological origin of symbols as they are related to our thinking. Each of us is continually creating symbols, but many of them have no meaning to anyone except ourselves. Everything we perceive with our receptor senses has identity to us. If, for example, it is a physical experience, then what we see has dimensions and perhaps color. If it is something that is heard, it will have pitch and tone to us. In other words, each of our sense experiences is related to one or more of the qualities of our senses.

Almost every experience which we have appears to have an objective cause. In other words, there is some object or condition which we think gives rise to the experience. It may be something that appears to us as yellow, long, soft, or sweet. These things which we experience are images to us. We associate ideas with them, that is, they come to have meaning to us. We know that these objects and their images affect us in various ways. We respond to them. However, each image that we experience stands for itself. We do not need, for example, to have someone to tell us that an object is round or square, or that it moves or that it is at rest.

Ideas, though, can become disassociated from the objects which caused them. By this we mean that our ideas can be retained in memory long after the original sensations which engendered them. When later an idea is recalled, perhaps we want to communicate it to another or maybe we wish to try to recreate the original experience. We then try to give the recalled idea *form*, that is, we try to create something that represents objectively the idea which we had. This representation of an idea is a *symbol*.

**Pictographs**

Symbols can stand for generalizations. They can embody, in other words, many ideas in a relatively simple form. Consequently, symbols have been called "the economy of thinking." The first inscribed symbols were *pictographs*. Prehistoric man, as the Cro-Magnon, carved and painted on the walls of his cave or on the sides of cliffs pictures of his experiences. These were signs of the mental images which he had. They portrayed, for example, the hunt, the game he pursued, and the weapons used. Prehistoric man tried to make these pictures that he carved or painted closely resemble the mental images of his experience.

As time went by, *ideographs* were devised. Ideographs were not an exact picture of any single thing as were the pictographs. Rather, ideographs conveyed a meaning by combining parts of several pictures. These ideographs were, then, the beginning of true symbols, and such symbols also soon began to stand for sounds as well.

The Babylonians, as early as the year 2500 B.C., began making wedgelike impressions with a reed in clay to indicate numerals. Numerals up to ten were

made by the same number of impressions with a reed held obliquely, that is, at an angle when impressing the clay. Multiples of ten were made by imprinting the clay in a vertical position. Examples of this cuneiform, or wedgelike, writing of the Babylonians may be seen in the very fine Babylonian collection in the Rosicrucian Egyptian Museum in San Jose, California.

### *Natural and Artificial Symbols*

It might be asked, Is a perfect picture of an object a symbol? For example, Is a lifelike painting of a rose a symbol? Is a color photograph of a tree a symbol? Yes, in a psychological sense they are symbols because they represent an idea, an experience which man had. Consequently, they are symbols. There are two general classifications of symbols. One of these is *natural* symbols. These are things which man experiences in nature and about which he represents his ideas and feelings. Thus a dark cloud is a sign denoting a storm. It represents a combination of ideas, such as rain, wind, thunder and lightning. A skeleton, either of a human or an animal, depicts our ideas and feelings regarding death and the afterlife. Falling snow, for further example, does not just indicate itself. It is also a sign of winter. It is a natural symbol of all that men have experienced of that season of the year.

The other great classification of symbols is known as *artificial*. By artificial is meant that there is nothing in nature to which it corresponds or directly suggests its meaning. The artificial symbol is one that is devised entirely by man. The form he creates to depict such an idea has not been objectively perceived or experienced by him in connection with the idea. For example, there is the mathematical symbol of "x" in arithmetic to represent multiplication. A horizontal line depicts subtraction. But there is nothing in nature resembling these symbols which suggested such a meaning to men's minds.

The German teacher, Heinrich Schreiber, first used the symbols of "+" and "-" for addition and subtraction in connection with algebra about the year 1520. A century later, the "x" crept into arithmetic as a sym-

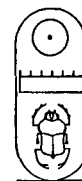
bol for multiplication. There is a very simple distinction to be had between natural and artificial symbols. The natural symbol attempts the representation of an actual sense image, something that we experience through our receptor senses, whereas artificial symbols are a form arbitrarily created to depict ideas.

Why does man create artificial symbols? This is perhaps best answered by knowing what artificial symbols include. They represent abstract ideas and complex sense experiences. An abstract idea is one that is arrived at by reasoning and by judgment rather than by perception. It is an idea that has no exact objective counterpart. For example, abstract ideas are notions of God, beauty, soul, and immortality. Further, almost all our ideas of value are abstract, because they are not actual things in themselves. Such values as good, evil, justice, truth, and liberty are examples.

### *The Balance Scales*

How does man arrive at some sign, some design, to represent such abstract and intangible things? He tries to conceive some material thing which, though it is not related directly to the abstract idea, nevertheless will imply some similar function. Let us take the idea of justice to further explain. Philosophically and rationally, justice consists of a mean, that is, a difference between two extremes, as Aristotle said. Consequently, we can say that justice is a state of *balance*. It is a weighing of values. When we think of weighing and of balance, there is immediately suggested to us physical balance scales. Thus such scales are an appropriately invented artificial symbol for the abstract idea of justice.

As we have said, artificial symbols also represent complex ideas. Let us take the art of drama. It is exceedingly complex in all that it includes, such as acting, the portrayal of emotions, the representation of character, costumes, scenery, lighting, and so on. The word *drama* is, of course, a vocative symbol to represent it. But how would you denote drama in a form that could be recognized in every language? Man accomplished this by selecting a simple



element that would represent the whole complex idea of drama. He, therefore, chose the design of a mask, one which had an expression of laughter and meant comedy, and another one expressing grief and tragedy.

There are artificial symbols which are merely intended for identification. They do not represent any abstract ideas. For analogy, if you are making a number of special objects for sale, you might put a particular sign on them to show that they are your product. This sign might be a circle with a horizontal line through it or any other design that you wish. In fact, we know that cattle ranches brand their cattle with such artificial symbols. Usually they have no other meaning except that of identification.

Ancient craftsmen formed themselves into guilds. We today might call such guilds *unions* in some respects. Their principal purpose, however, was to preserve the secrets of their particular skill. These secrets were passed down from father to son or to close relatives. Such guilds were formed by goldsmiths, stonemasons, weaponmakers, and other skilled craftsmen. Each guild had its own sign. The signs were etched, engraved, embossed, or incised in metals, stone, and other materials. Elaborate ceremonies—in fact, we might call them initiations—were held for the purpose of inducting the apprentice candidates into the secrets of the craft. Such rituals and obligations were highly secret. Actually, at first such signs as were used by the guilds and craftsmen had no esoteric, philosophical, or mystical meaning. They did not represent abstract ideas but were for identification only.

### *Cosmic Truths*

The philosophers, alchemists, and mystics, in their observation and in their meditation, came upon what to them were cosmic truths. Such discoveries and revelations were often complex ideas. In other words, they were very difficult of explanation. Further, at times they were often very radical new concepts which the masses of men would consider heretical. The philosophers, alchemists, and mystics cherished such truths as a secret gnosis,

and they often had to conceal them in a cryptic or code form. The *symbols*, the signs they used were this code.

We know today that many of our abstract and abstruse subjects, as in mathematics, can best be explained by schematic diagrams and illustrations. So, too, the ancients taught much of their abstract and abstruse knowledge by the use of diagrams. The lines and figures which compose such diagrams became *esoteric* symbols. They were well chosen to represent particular ideas and they were logically sound. As a result, such became universal symbols of truths which were believed to be everlasting, that is, eternal.

### *Superstition*

Because so many of these symbols so effectively illustrated certain cosmic laws and principles and so impressed the average person, their function was often misconstrued. The superstitious minds made fetishes of these symbols. In other words, the power of a law which the symbols only represented was actually thought to be inherent in the symbol itself. As a result, many people wore symbolic devices on their persons. These were not reminders of the symbols but were believed to actually possess power and to have within themselves a protective influence over the wearer. These superstitions still prevail with many persons today who wear religious and mystical symbolic devices for the same reason, that is, imagining a protective power to reside within the object itself.

An example of this type of superstitious person are those who think that *numbers* possess an inherent power. Numerals, it has often been believed, were actual agents for invoking forces which the numerals only symbolized. Pythagoras, philosopher, mathematician, and mystic of the sixth century B.C., learned the numerical relation of the diatonic and musical scale. He learned, in other words, that there was a specific relationship between each octave of sound in the musical scale. To Pythagoras and his students, all things had a numerical value. He believed that all matter had its particular

*(continued on page 32)*





# The Long View of Time

by W. N. SCOTT

*To acquire vision for a  
new way of living*

"Avoid belief in inevitability, even if cause and effect seem inevitable! Shun theoretical questions like: 'If a man falls off a roof, will he be injured?' *He fell—but I am in the hospital!*"



Modern man becomes too quickly satisfied with the breadth of his vision and the depth of his understanding. Too often he mistakes knowledge and information for understanding and wisdom—the consequence being his estrangement from the possibility of acquiring the view. Confined to the narrow view and confined to an understanding that corresponds to that view, he fails to gain the wherewithal to see things differently. And his inheritance is a circle of similar reactions to seemingly similar events.

A story by Lao-tse well describes this circle, as well as presenting a man who is not so firmly ensconced in that circle. Lao-tse relates:



An old man lived with his son in an ancient, disused fort on a hill. One day his horse, on which he depended, strayed and was lost. His neighbors came and sympathized with him on his bad luck. "How do you know this is bad luck?" he asked.

Some days later his horse appeared, together with some wild horses which the man and his son trained. His neighbors this time congratulated him on his good luck. "How do you know this is good luck?" asked the man.

As it happened, his son, while riding one of the horses, was thrown and became permanently lame. His neighbors condoled with him, and again spoke about his ill luck. "How do you know this is ill luck?" he asked.

Not long after, war broke out; and

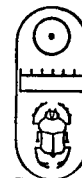
EASTERN PHILOSOPHY, eastern thought, seems to acknowledge much more readily the long view of time, circumstances and events. That is to say that eastern thought acknowledges a broader play of events. The result is a more hesitant approach to cause-and-effect relationships. And certainly the wisdom of such a stance is sound, for in a Universe of actions and reactions the causes and effects are not so easily seen. Rather than declare hastily and erroneously an apparent relationship as fact, eastern thought promotes patience and observation.

By way of a light but poignant example, Persia's fictional sage, Mullah Nasser Eddin, typifies this thinking in the following tale:



Mullah Nasser Eddin was walking along an alleyway one day when a man fell from a roof and landed on top of him. The man was unhurt—but the Mullah was taken to the hospital.

"What teaching do you infer from this, Master?" one of his students asked him.



the son, because of his lameness, could not go.



That one need not be captive in that circle, that one can amplify and expand thought and understanding, is the essence of eastern thought. Krishnamurti encourages in these times separation from the known so something new can obtain. He eschews belief and disbelief as being impediments to the infusion of the new. Socrates, way back when, exhorted his students to recognize the presence and possibility of something more beyond the shadows. And the erstwhile wisdom of Lao-tse begs comprehension today for the enhancement of today.

A different approach to circumstances and events is possible, has been possible, will be possible. But possible only for the interested.

The disinterested surmise that life would be dull without the daily procession of emotional ups and downs. To view life's vicissitudes without savoring the feelings attached would be—were it possible—unexciting. So they cling to the known, to what they are used to, fearing a change and rationalizing that fear with negative speculation. In this closed-end predicament the disinterested continue to complain about their plight. And under these circumstances there is little or no hope for redress.

What is needed is a little vision—vision enough to see this state of affairs; vision enough to see that something *can* be done about it. And then comes the willingness and ableness to act. If the interest is there, let it be cultivated by investigation. There is ample evidence that a longer view is attainable. And with that longer view comes a new way of living. But it needs to be sought.



## 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.

### February:

The personality for the month of February is Mao-Tse-Tung, Chairman of the Central Committee of the Communist Party of China.

The code word is ANKH.

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

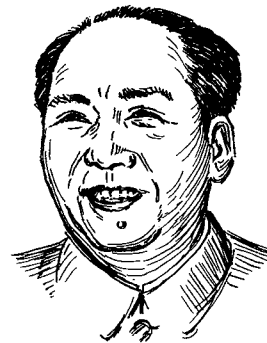


LINDEN FORBES  
SAMPSON BURNHAM

### April:

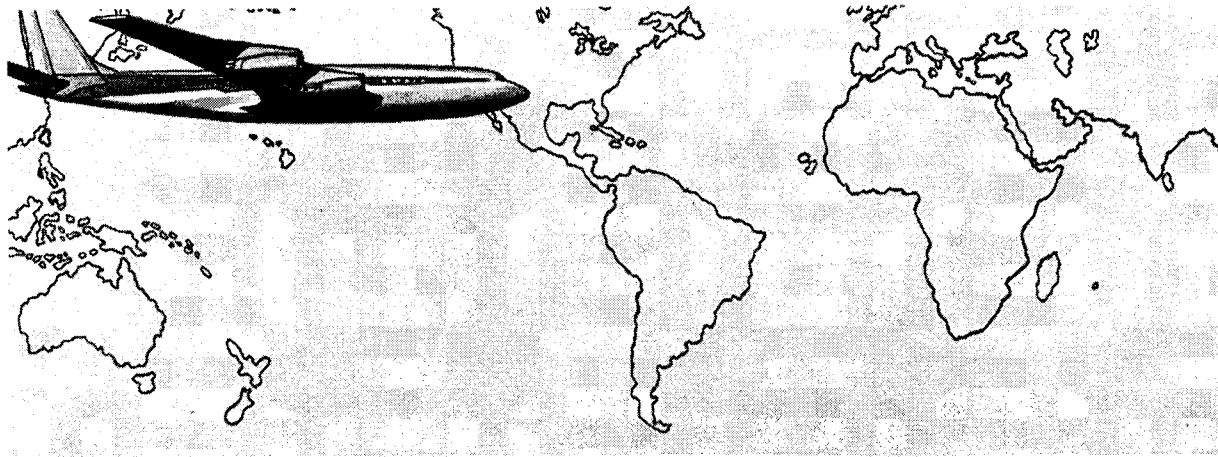
The personality for the month of April will be Linden Forbes Sampson Burnham, Prime Minister of Guyana.

The code word is MAAT.



MAO-TSE-TUNG

*The  
Rosicrucian  
Digest  
January  
1971*



## OUR WORLD TOUR

by CHRIS. R. WARNKEN  
Grand Master

*The unity of Rosicrucians*

DESPITE the anxieties of airplane hijacking, international cholera epidemic, economic and military unrest, we succeeded in taking off from San Francisco on schedule the morning of September 6. It had been decided that we should meet our overseas English-speaking members and, equally important, that these members should meet and talk with their relatively new Grand Master. It had been several years since anyone from San Jose had visited many of these countries.

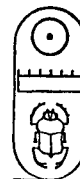
Within an hour, after a glorious dawn over the Atlantic Ocean, we were encountering the hectic morning rush hour of bustling London. However, we were so elated to be in that historic city that time passed almost too quickly. Shortly after, we were met by Frater Brian Doyle, who promptly escorted us to visit our Commonwealth Administrative Office at Bognor Regis in Southern England. After a brief meeting and inspection of the installation there, we hurried back to London for a meeting that evening with the officers and leaders of our local Francis Bacon Chapter.

This was the beginning of our realization of worldwide Rosicrucian unity. The meeting was engaging and productive. The next day was devoted to trying to introduce Soror Warnken

to London; it was her first visit and we attempted the impossible task of showing *all* of London. Needless to say we missed more than we saw but covered enough to awaken appreciation of that famous place which has seen so much of this world's history.

Next day we flew to Stuttgart, West Germany, where we were met by Frater Wilhelm Raab, who drove us along the famed Black Forest to Baden-Baden, seat of the Grand Lodge of Germany. Again we inspected the excellent facilities of this growing jurisdiction of AMORC, met the family of Frater Raab, and enjoyed a pleasant evening with them. We even shared the unusual pleasure of an open-air Bavarian Band Concert. Early next morning, we experienced an almost comic, movie-like chase to an appointment with a German lady doctor to receive our second and essential cholera inoculation. We returned just in time to collect our baggage at our hotel and hurry to the railroad station at Baden-Oos to catch our train, with the Raabs, to The Hague.

While the weather was not the kindest, the trip through the beautiful Rhine Valley was exciting and memorable. Early that evening at the Kurhaus of Scheveningen, site of the European International Rosicrucian Convention for 1970, we enjoyed the pleasure and



honor of seeing our old friends Grand Master Raymond Bernard, Supreme Legate for Europe, his wife Yvonne and son; Grand Councilor Rosa Hards of England; a Grand Councilor of France Bruno Dammann and his wife; Valerio Vena, assistant to the Supreme Legate; and new friends including Frater Edward Van Drenthem Soesman, Secretary-General of the Grand Lodge of Holland, his wife Ilsa; Grand Master Albin Roimer of Sweden and his wife Alice. Later we met Grand Councilor Visser and many members of the Netherlands Grand Lodge. Truly this was to be an International European Convention in fact! Soon I met Grand Master Arthur Sundstrup of Norway and Denmark, an exemplary Rosicrucian of fifty years' membership.

#### *Greetings in Four Languages*

Although their first, the Netherlands Convention was superb in concept, scope, and beauty. The work was conducted in Dutch, German, French, and English; I had tried my best to bring words of greeting from our Imperator in all four languages to a tolerant and patient audience. The staging was dramatic, the rituals inspiring, and the lectures stimulating. And, in addition, culture abounded with piano concerts, symphony orchestra concert, folk music, folk singing, and folk dancing. There was an outstanding exhibit of Goya paintings, but perhaps most impressive to Rosicrucians was our visit to the home and tomb of Baruch Spinoza, famed Rosicrucian philosopher.

Monday morning, after the successful Convention at The Hague, we flew to Paris to visit our many Rosicrucian friends of France. We had met some on previous journeys; others who had come to our San Jose Convention in 1968. Furthermore, I wanted to share my love of France and the French with Soror Warnken. Now the time had come! That same evening I experienced the great privilege of addressing 320 of our members in French at the Jeanne Guesdon Lodge of Paris. I wanted to show my appreciation and affection for them, and had rehearsed "Qu'est-ce que demain?" for several months.

Seeing and receiving the kind wishes

of our friends provided another proof of the unity of our fraternal family. Grand Master Bernard and his family did everything possible to make our visit in France happy. We especially enjoyed our visit to the Château d'Omonville which is being made ready as the new headquarters of the Grand Lodge of France. Its grandeur and spaciousness are indicative of the worthiness of our beloved Order. We absorbed as much of French glory and history, beauty and excitement, as could be crammed into four days. We both love France!

#### *In Ghana*

Friday morning we flew to London and changed planes to begin our conclave visits in Ghana. Early that evening we had landed at Accra, eased through entrance formalities by Col. John Ewa, Deputy Master and Conclave Chairman of Accra. In moments we were holding a press conference and recording a radio interview regarding our visit. One hour later we were guests of honor at a reception in the home of Major Asanti. Next day we made courtesy calls on dignitaries, visited famous sites including magnificent University of Ghana. We loved our Ghanaian lunch in a Ghanaian home. Late that afternoon the first Convocation of the Conclave, under the leadership of Master Asigbetse, was held with a large attendance from faraway places as well as Accra. Indeed, twenty-two members journeyed 250 miles from our Pronaos at Sunyani. Sunday the Conclave continued with a two-hour Forum, personal interviews, and excellent program.

Monday we visited the port city of Tema, the huge and impressive Volta Dam Authority, and the Tetteh Quarshie Hospital, stopping at Dr. Ampofo's home for a brief visit. That evening we delivered a public lecture to an eager and questioning audience of about five hundred. Next morning we flew early to Kumasi and were met by sixty loyal members from Kumasi Pronaos. There followed meetings with the members, visits to the Asante Cultural Center, Military Museum and so on. We were especially honored to call on Otumfuo Asantehene, Nana Opoku Ware II at Manhyia Palace. This world

traveler, lawyer, and diplomat is now tribal ruler of all Ashanti province. He was most warm and kindly and spoke to us in perfect English contrary to tradition.

Space does not permit us to mention individually the many members and officers who were so kind during our visit, but we must mention our respected Frater John Coleman who is helping the Grand Lodge so well on special assignment. We also wish to thank Col. John Ewa and his wife Edith for our visit and Ghanaian dinner in their beautiful home. We took off from Accra reluctantly on Wednesday afternoon.

### *Nigeria*

Arriving at Lagos, Nigeria, at 5:30 p.m., we were again touched by an impressive reception delegation, headed by Master H. B. Iriah, a presentation of flowers by lovely Colombe Margaret, efficient entry proceedings, and later a very stately welcome address and ceremony. Next day we were honored to be granted an audience with the Oba (king) of Lagos and the Minister of Finance of Nigeria, Chief Obafemi Awolowo, a dear Frater. After some sightseeing, we moved in late afternoon to the campus of the University of Lagos for another stimulating public lecture before an interested audience of five hundred. The program was conducted with dignity and great finesse, inspiring to witness, and was another lesson in the unity of AMORC.

Nigeria was feverishly preparing for its great celebration of ten years of independence, and the news media were unusually busy. Despite this situation, we were given a radio interview and later an important television appearance. An "open house" was held at the new Isis Lodge Temple to introduce officers and members and to give us an opportunity to get acquainted.

Saturday morning the Conclave opened officially with registration in excess of 270 members. The program was excellent and all work was done expertly. Unforgettable for us was the honor of personally initiating 135 candidates from all over Nigeria into the sacred Ninth Degree. Seemingly impossible, accomplishment was reached in two and one-half hours! Later in

the afternoon, despite the demands of the Tenth Anniversary, the entire Conclave was deeply moved and happy to welcome Chief Awolowo, who spoke briefly and inspiringly to the assembly.

Monday morning we drove eighty miles to visit our members of Alcuin Chapter in Ibadan. Immediately upon arrival we held a successful press conference and after lunch went to the just finished "temporary building" to dedicate the new Temple. It was a beautiful and sacred hour. I should like to point out that both this Temple and that in Lagos were manually built by the members themselves. They are of concrete, wood, and steel construction, well built and a credit to AMORC. This is a demonstration of loyal devotion and another example of the unity of AMORC.

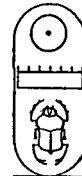
Next morning, after visiting the government offices of Western State and the University of Ibadan as well as the Institute of African Studies, we began the long ride back to Lagos. That evening we returned to the Isis Lodge for a farewell dinner provided by the Sorores of the Lodge, expression of thanks, and unenthusiastic "goodbys."

### *Southern Africa*

Many members came to Lagos Airport to see us off for Southern Africa. After a slight delay due to the arrival of the Emperor Haile Selassie, we flew to Johannesburg and were met by Grand Councilor Roland Ehrmann, his wife Gwen, Inspector General Gordon Remington and his wife. Next morning the Ehrmanns took us to the airport for our flight to Salisbury, Rhodesia, where we were heartily welcomed by Master Arthur Hubbard and Inspector General H. G. P. Vorstermans. As soon as we could settle, I filled an appointment for a radio interview and later that afternoon held a press interview. We rested that evening in preparation for an exciting adventure next day.

Early next morning we flew to world-famous Victoria Falls, one of nature's most spectacular wonders. Here is a mile-wide curtain of water plunging more than three hundred feet

(continued on page 30)



# Dog Without Bark

by AL ROGERS

Basenji—a paradox in the canine kingdom, a dog that neither barks, sheds hair or leaves an odor—is fast making its mark as a pet in the Fredericton area [New Brunswick, Canada].

Fred LeBlanc of Barker's Point acquired such an animal after he visited the Brikawt Kennels in Minto. There the Basenji number beyond the "cheaper by the dozen" figures, and are continuing to multiply.

The Basenji dog now owned by the Barker's Point family has increased the visitors to the LeBlanc home. The curious and the interested view and ask questions, and Mr. LeBlanc said they claim "they have never seen a dog quite like him before."

## Canine Mystery

Mr. LeBlanc said, "The story of the Basenji is one of the romantic mysteries of the canine world, most of it is still unknown." The Basenji pedigree can be traced back to ancient Egypt. "Engravings on the tombs of the 4th dynasty" indicate the Basenji was a special animal. The dogs were pictured, appearing as they do now with the fox-like head, pointed ears and curly tail.

Mr. LeBlanc added that research shows the dog was included as part of tribal dowries, because the Basenji, being a great hunter, was an important food procurer for the family.

## Great Care

Pygmy tribes were known to treat their Basenji with great care. While hunting, they would carry the dog draped around their necks in order to keep the animal from tiring. To this



day, the Basenji still adapts quickly to this method of care.

The first Basenji to come out of Africa were shown in England, and after being brought to Britain, they soon died. It was not until 1937, said Mr. LeBlanc, that the Basenji were successfully imported and bred.

The first to make its appearance on the North American continent was a "stuffed" dog, secured in the Belgian Congo in 1912. It can still be seen as part of the model Pygmy Village in the American Museum of Natural History, New York. The first "live" Basenji to make its mark in the new world was in 1940 when two were imported to Toronto. They flourished.

## Interest in Breed

The barkless, odorless, non-hair-shedding dog owned by the LeBlanc family in Barker's Point arrived in the household as a result of Mr. LeBlanc's interest in the breed. He first saw the dogs while serving with the United Nations in the Kasai Province of the Congo.

Today, Brikawt Kivu, or "Tangy," a pure-bred Basenji occupies a place of honor and love in the home of the LeBlanc's in DeWitt Acres, Barker's Point.

From *The Daily Gleaner*



Study is the conscious effort to learn; the pleasure to be gained is a secondary motive.

—VALIDIVAR

*The  
Rosicrucian  
Digest  
January  
1971*



## Tiffany Falls

by JOHN G. JAMES

*Nature's splendour  
and eloquence*

cally as it coursed along the valley floor, completely hidden under a rumpled tablecloth of blue-grey ice. Contrapuntal harmony for the stream was provided by the low, intermittent moaning of the wind in the very topmost registers of the trees and bushes on the valley sides.

How different this all was to my first encounter with Hamilton on arrival from small, green England a few months previously! I had driven in at dawn, along the sweeping Queen Elizabeth Way. As I approached the Burlington Skyway, I remember eagerly looking across the lake for a glimpse of the city that was to be my home for the next year. The view was indeed splendid, but the splendour was industrial. Blast furnaces stood out, like iron men, against the morning sky. Gigantic plumes of white steam were drooling up from the coke oven and, wafted by the breeze, hung over symmetrical volcanoes of iron ore at the dockside.

The paintings of Bosch and Bruegel sprang into my mind immediately on the impact of this awesome industrial landscape. As I drove up the Skyway, a large black ore ship was churning its way through the lake, relentlessly on its way to augment and perpetuate the ferocious technological vista.

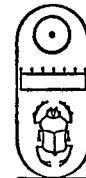
But the Christmas Eve experience was of nature in the classical style. I was not encountering the Canada of the Industrial Brochures now, but the Canada of the photographer, the painter, and the poet. Strata of fawn and dun-coloured limestone castellated up on both sides, the tips of the straight, silver-barked trees hardly reaching the high ground of the surrounding plateau.

Then it was suddenly there: A graceful curtain of multi-coloured ice,

As YULETIDE feelings ebb away for another year, it is inevitable that one reflects on the recent past and salvages for perpetuity the high moments that were unique to *this* Christmas in particular. One occasion stands out quite readily in my mind. Oddly, it is not of merry exaltation nor of sumptuous eating. It is not even the welcoming smiles of old and dear friends. The salient event for me occurred as a short respite from all that was hale and boisterous, a lacuna in the flux of parties and socializing.

I recollect strolling, slowly, through deep pillow snow in the small valley that leads to Hamilton's Tiffany Falls in Canada. It was Christmas Eve and time hung limply as the snow-laden branches around me. Low, behind thick-knit clouds, the afternoon sun was rolling slowly down into Christmas dusk. With each step the air I was breathing became more pure, more pristine—Nature's way of preparing me, perhaps, for what lay in store.

As I cautiously threaded my way through the pencil-slim trees and around boulders like snow-capped eggs, I felt myself respond to an atmosphere of unfathomable mystery, an atmosphere immediate and all pervasive and unsuppressed. Silence was not complete. A small stream tinkled metalli-



with attendant frills, edges, pillars, and flutes—a veritable frozen avalanche of blues and whites and browns, hanging in the air. Tier after tier of ice looked as if they had grown up from the frozen pool at the base and flowered with unsuppressible splendour.

Within the orchestration of my feelings and the teeming adjectives of praise, the message—*this* particular Christmas message—was prodigiously clear. I realized that this feast for the eyes had not been spread for my own small private pleasure. Incredibly elevating visions like this had been provided long before a man's faculties could be mobilized into appreciating them.

As I gazed at Tiffany, slow-beating time stopped altogether. I could have easily been in the company of pterodactyls, dinosaurs, or anything else that prehistory could have brought forth. This miracle would still have been there. Indifferent to the eyes of man or beast, Nature, without the shackles of words, had always been speaking with such eloquence and terrifying power from all eras, and to no one or nothing in particular. None of these acts had been for applause or effect. There had never been any pay-

ing of this piper and calling of the tune, and there never would be. All was to be in her own good time, and at her own good pleasure—powerful, but choosing her own directions and outlets for her inexhaustible energies.

I stayed until the sun went down and Tiffany became phosphorescent, luminous, still gently insisting on her message to me. As I turned my back on this precious sight, I found that I could not so easily dismiss the revelation. In the ultimate, nature cannot be abused and exploited in the way that so many men feel they are able to. Tiffany Falls were going to melt away in due season. Exquisite form was going to give way to formlessness; creation would inevitably revert to the waters of the chaos, with only the murmuring of the stream to express so great a loss. As she gently destroyed her work, Nature, in her incredible wealth, would but smile at man's amazement.

I emerged from Tiffany Valley, and the Christmas lights of Dundas shouted merrily that it was time to rejoin the much less profound world of human merriment. But I knew that in and through it all I would never forget the message of Tiffany Falls.

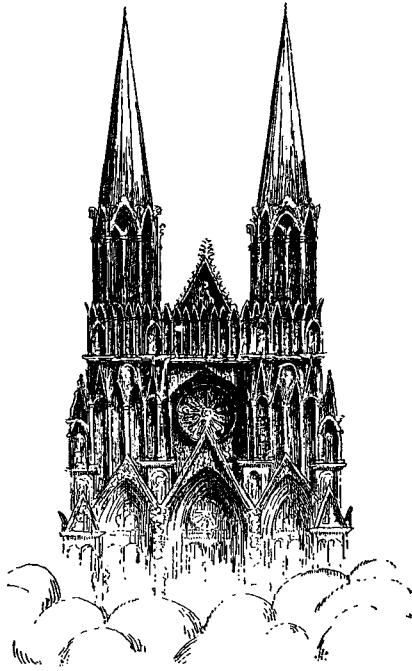


### *Special Event in Buffalo . . .*

The Rama Chapter in Buffalo, New York, is making elaborate preparations for a one-day festivity that they are naming *Cecil A. Poole Day*, in honor of the Vice-President and Supreme Treasurer's visit on Saturday, February 20. A full day of inspirational and instructive Rosicrucian work will be made available to all active members of AMORC. Plan to attend. For details, write to Mr. Phillip G. Beith, 2180 Seneca Avenue, Niagara Falls, New York 14305.

*The  
Rosicrucian  
Digest  
January  
1971*





## The Celestial Sanctum

### OUR HISTORICAL HERITAGE

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

A WELL-KNOWN proverb states that pride goes before a fall. Today man is intensely proud of his contemporary accomplishments. It is undeniable that in comparatively recent years man has made great inroads into the mysteries of the world and universe of which he is a part. We only have to examine the daily lives of the average individual fifty, seventy-five, or a hundred years ago to realize what tremendous strides have been made by man in adapting himself to the physical world and in utilizing the physical forces contained in the universe.

Mechanical applications have brought about great changes in man's life, not only in transportation and communication but in his home life, through the utilization of sources of power and energy that were not known to be readily available in periods of the past. If every application of energy, for

example, which is used in the average home today were suddenly to be discontinued, man would be at a loss to adjust himself to the circumstances that would result.

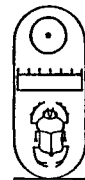
The technological advance of the last century or less has naturally caused man to dwell upon these accomplishments and to accept more or less as a matter of fact the toil-saving devices as well as those objects that bring him pleasure. In his acceptance of these material achievements, he sometimes forgets that even though advancement has been rapid in comparatively recent years, advancement is a continuing process and has taken place ever since man has become a thinking entity.

Evolution is a process that has continued since life appeared on the earth, insofar as leading to an intelligent entity is concerned. Without that background, the accomplishments of recent times might not have been possible. The material achievements of men have in a sense pyramided; that is, they have grown faster as man achieves a better foundation and understanding upon which to build.

Nevertheless, man's pride in his present-day achievements cannot be isolated or assigned solely to the inventions of the past few decades. If man becomes too proud of his material possessions and achievements as they exist now, he may, as the old proverb says, be heading toward a fall, because he is forgetting the foundation, the historical heritage upon which all that exists today is based.

Man stands today not only on the accomplished fact of many material achievements but probably upon the threshold of many others. He has only within the matter of months—or the last few years at the most—seriously entered into the exploration and analysis of space beyond the physical world, the earth, upon which we live. It is well for man to realize that he owes his advancement not only to the technological age of the past few years but to the heritage of the past, from his ancestors and their contributions during a long period of time.

We can compare life today with what living conditions were many centuries ago. Before the dawn of civilization, manlike creatures lived and were



evolving into animate and humanlike entities. In their evolutionary growth, they grew proportionately perhaps as much as man has in comparatively recent years. If, as I mentioned, all the technological achievements of the past hundred years would suddenly cease—if we did not have the combustion engine, the many applications of electricity to travel, convenience, and communication, as well as the knowledge of atomic sciences that has recently developed—man would find himself without these few things not much different from the average man who lived in ancient or even prehistoric times.

While man can be justly proud of his material achievements, those achievements are a very thin veneer upon the totality of his life and culture. Man needs the past. He is very wrong if he forgets it.

Writing in the book *The Unexpected Universe*, Loren Eiseley said, "For man's story in brief is essentially that of a creature who has abandoned instinct and replaced it with cultural tradition and the hard-won increments of contemplative thought. The lessons of the past have been found to be a reasonably secure instruction for proceeding against the unknown future." This author goes on to point out that to face the events and problems of today without any knowledge of the past is to reject all of history and at the same time to reject what man's past experiences can teach us.

There is a tendency in modern society to so emphasize man's recent experiences and accomplishments that it causes him to overlook or belittle what has happened before. Actually, the study of history is a part of man's total experience. It is, as near as anything can be, a shortcut in man's evolution.

If we try to visualize the entire cycle of man's existence from the time that he arose from an animal-like being to the present, it will become more and more apparent that achievement seems to grow faster as man's history continues. A part of the reason for this is that at every period of the past man had less history upon which to draw than he has now. Or, to make this statement in reverse, as time goes on man has a more extensive and greater historical heritage upon which to draw.

If man is the intelligent entity that he seems to be, then he should be able to utilize the experience of history and avoid the necessity of being forced to repeat in every lifetime the lessons which his ancestors already learned. We can build upon the accumulated knowledge of the past. In fact, we are forced in a way to use the past, even though we may not give it its rightful recognition.

The well-known author, Pearl S. Buck, has emphasized this point in a new novel illustrating characters who are individuals typical of all human beings. They are influenced by what has been as much as by what is. She says, in referring to these characters—and I quote from a review which she wrote in the bulletin issued by the Literary Guild—"They cannot escape the fact that they are parts of a great whole. There is a truth here and it is that however the individual may try, he cannot escape his place in history. Out of the past he came, and although he yearns to escape from it, though he strives for the future, as indeed he must, yet he is the fruit, the result, of what has gone before."

We are the result of the past. This does not mean that we, like some societies, need to worship the past, or even worship our ancestors, but we should respect their accomplishments. We should draw upon history for knowledge that may equip us to better understand and utilize the present. In these times of uneasiness and permissiveness, individuals express themselves as wanting freedom and wanting to make their place in life. They are often moving too fast if they fail to draw upon the experiences of the past.

We find it sometimes difficult to bring the full impact of the past to the consciousness of individuals who are set upon reform and change today. Nevertheless, the past is a force that can be utilized, even if much of it was imperfect. To acknowledge our historical heritage and our debt to history is not to condone every action of the past or to say that the traditions that have accumulated through history are all perfect or even examples of men's best efforts.

Actually, history is a record of man's mistakes and achievements. We can

learn by our own errors and we can learn by the mistakes of others. Our historical heritage is a source upon which we can draw, and if we are to become truly contemplative individuals, to evolve our own consciousness, and to use thought constructively, then we must have tools with which to work. The tools that will assist us are in part, at least, the knowledge of the past. Man's existence yesterday and today will be the key to the future.

We can learn by trial and error, and thereby gain our own experience, or we can analyze the experience that has already taken place in human history and through that learning we can hope to better analyze the situations of the

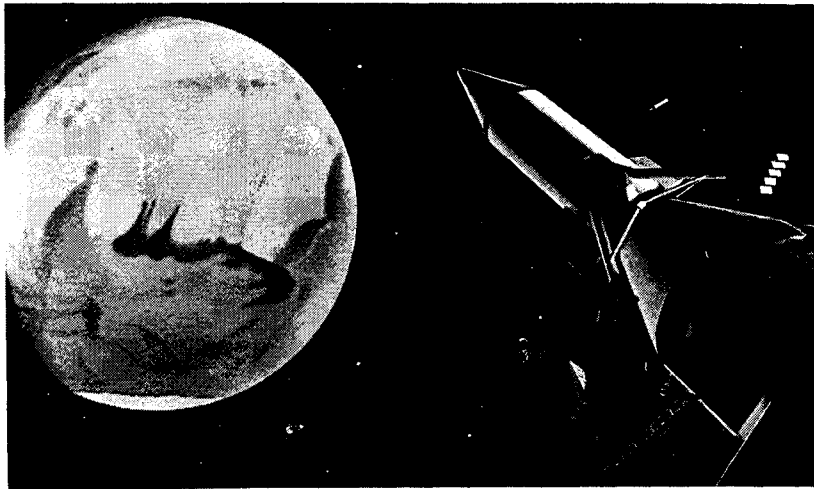
present and build for ourselves and for humanity a better and more hopeful future.

#### **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.*

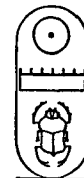


## **EXHIBITION OF PAINTINGS**



Visitors to the Art Gallery of the Rosicrucian Egyptian Museum during the month of November were treated to a rare and unique experience. The paintings of Chesley Bonestell, architect, astronomer, and artist, were on display in a special exhibit entitled *Wonders of Space*. Mr. Bonestell, now living in Carmel, has devoted a large part of his life to reaching a better understanding of the strange and forbidding reaches of outer space, and through his meticulous, beautifully detailed interpretations stirs mind and imagination about the worlds beyond our own. The paintings in this latest exhibition have been shown in the Hall of Aerospace Art at the Smithsonian Institution in Washington, D.C., and at the Hayden Planetarium of the American Museum of Natural History in New York.

A further discussion of his media and technique may be found in the article entitled "Painter of the Cosmos" on page 25. Shown here is a reproduction of the painting *The Approach to Mars*.



# Blue Light Treatment Gains Favor

by DONALD C. DRAKE

*... for infant blood disorder*

BRITISH and European doctors have been using the strange "blue light" treatment since it was discovered accidentally in 1958 but until just recently American pediatricians have steadfastly resisted it.

Witchcraft. Unproven. Nonsense. This is how they described it.

And quite understandably.

How could you possibly expect to cure a newborn of a serious blood disorder by simply shining a blue light on him while he lies in his bassinet?

### *Procedure Working*

Strange as it sounds, this procedure, using simple blue light—not ultraviolet—does seem to be working and the technique is slowly being adopted by some Philadelphia institutions, notably Temple University Hospital.

With probably the largest controlled study in the area, Dr. Thomas R. C. Sisson, associate professor of pediatrics at Temple, reports that the blue light has been highly effective, 150 cases since it was first used in February 1958.

### *Bilirubin Broken Up*

The blue light therapy apparently works by breaking down bilirubin as it passes through the small blood vessels close to the surface of the skin where the blue light can get through.

Bilirubin is a yellowish substance formed when the body for one reason or another breaks down hemoglobin, the red cell material that transports oxygen.

If bilirubin climbs too high in infants, who have livers too immature to handle the excess, brain damage and cerebral palsy can result. The most common sign is jaundice.

Most susceptible are so-called RH or ABO babies, infants whose blood is in-

compatible with the mother's resulting in blood cell damage and bilirubin buildup.

### *30 PCT Affected*

Dr. Sisson estimated that 30 percent of the babies at Temple have high bilirubin levels though not all of the levels are so high as to require the treatment with the blue lights.

Temple's percentage is higher than most hospitals—possibly twice as high—because it caters to a low-income area where poor prenatal care leads to high numbers of premature babies who are more likely to have the bilirubin problem.

In any case, Dr. Sisson estimated that three or four babies a week could benefit from the blue light therapy in the average large city hospital.

### *Prior Treatment*

In the past the only treatment for high bilirubin babies was total blood transfusion in which all the blood is taken out of the baby and replaced.

Not only is this time-consuming and costly, it has some dangers. One doctor reports a mortality of one to 4 percent but another doctor said properly done in selected cases there is practically no mortality.

In any case, the blue light, shined on babies for 72 hours at Temple, has cut the need for cross transfusions to practically zero in ABO babies.

In RH babies, it has sharply reduced the number of transfusions needed.

Dr. Thomas R. Boggs, in charge of the nursery at Pennsylvania Hospital, is one of the stronger skeptics in Philadelphia, but even he says the system looks very promising.

He added, however, he would like to see more controlled studies to see what possible long-term diverse effects if any—such as biochemical abnormalities—might occur before using it extensively himself.

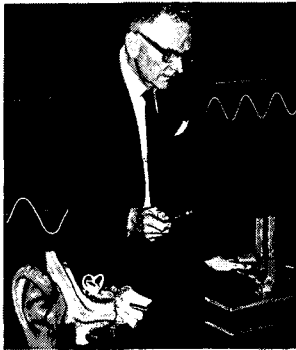
### *Hahnemann Findings*

At Hahnemann Medical College and Hospital, blue light therapy is used on all premature infants and it has resulted in a marked reduction in bili-

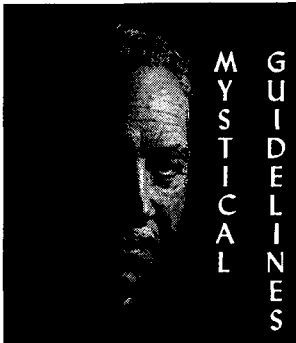
*(continued on page 36)*



*Fraternity*



*Demonstration*



*Ritual*



*Instruction*

# About the 1971 Convention . . .

We had truly planned to resume our International Conventions in San Jose in 1971, but the construction and reconstruction phases of public streets at Rosicrucian Park are not completed. Thus we have accepted the kind invitation of the Governor of Florida and the Miami Lodge to hold our Convention at Miami Beach, July 14-17.

The lovely setting goes without saying. The Deauville Hotel is the choicest of Miami Beach sites.

The program is arranged in a completely different pattern for 1971. The separation of events has been designed to give you more time between sessions—more time to assimilate the lessons and instruction that are provided.

**MIAMI BEACH**

**JULY 14-17**

# Picture Yourself Here . . .

Convocations and lecture-demonstrations by AMORC officers and staff will be given in a new dimension. The entire setting will be conducive to your complete enjoyment of those Convention days. You will derive a personal satisfaction and sense of growth that will sustain you for months to come.

Members will find that they have more opportunities to see *all* events as a group, with fewer occasions when more than one thing at a time is going on.

Because of the extensive quarters, there will be facilities for a *full Spanish language program* as well; this means additional functions for our Spanish-speaking members. In between sessions, all will join in the relaxing and fraternal atmosphere of the Deauville's recreational facilities.

The rooms are at off-season rates. Free child care (school-age children only) and

yacht trips around Biscayne Bay and to the Bahamas are automatically available to you when you stay at the Deauville. (As a reminder, the Deauville has only 550 rooms available, so make your reservations early. Late arrivals will be accommodated in neighboring hotels.)

## For Families

This is the year for husband, wife, and family. For the first time, the Grand Lodge is making a special registration rate for companion members.

For those attending and bringing with them children or grandchildren, the Deauville has a completely organized poolside program under the direction of a social hostess to provide children with entertainment throughout the day.



Imagine yourself one of this happy throng, sharing your days and thoughts with Rosicrucians from throughout the world!

# The Illusions of Change

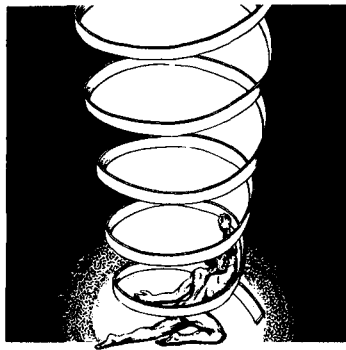
by MECKE SWITKIN

*Man's capacity for change from within*

CONTEMPORARY and historic world events have often been misconstrued for actual change in human attitudes and character. But amidst the sound and fury of our earthly conflicts lie the very subtleties of life. Hence, truth is often obscured in a maze of confusion, intellectual interpretations and opinions, originating from the questionable faculty of human reasoning.

The teachings of Lao-tse, however, proclaim that what we see or experience as world events are the effects from the invisible world beyond our senses. Actually, then, there may be more than the eye beholds, in spite of the welter of material facts that flow to us from a variety of so-called authorities. These often include the scientist, historian, and economist—among others—as highly respected sources of accurate information.

However, this impressive array of intellectual talent proffered to us has seemingly etched an unclear and inadequate picture of where we are heading, in the scheme of living today. Is the human mind being overexposed to the materialistic and, like a sensitive film, giving forth a blurred image of the true and real objectives of life? Looking at the objective facts alone, it is sometimes difficult to disagree with the prophets of gloom, past and present, as they report the human scene devoid virtually of all we may call inspiring. For instance, few nations have been able to avoid violent confrontations from within or without, in one form or another.

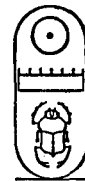


During revolutions, human depravity has often plunged to historical depths in the wake of momentous events. Rebels, in the name of social justice and in the infamous process of eliminating their oppressors by whatever means, have sought apparent change in anarchy. But there followed agony and despair in the seeking of only temporal change.

The tyranny of one form of rule is often replaced by the tyranny of revolt; and in reality there is no essentially altered living, except in a limited material sense. For man does not live by bread alone. Even well-motivated rebels cannot supply for their famished masses the necessary manna from the empty larder of spiritual poverty. True freedom and profound change at any level obtain in the quiet and confidence within us.

Similar, uninspiring sequences are found in the history of other peoples, other nations, including our own. And always are the elements of sameness and duplicity—the superficial characteristics of man's attempt at external change. For neither Muslim, Jew, Christian, nor any other fragmentary culture has been exempt from the holocausts man creates, due to his failure to recognize the starting point of all good—his Self-Consciousness, the real world from which he may *never* be separated.

Unfortunately, the pundits have painstakingly presented us with an admixture of pathological despair and



small hope in the society they bare. But the paradox of an ugly world in the midst of universal harmony and beauty may yet be resolved.

What could be missing from the objective facts of the so-called pragmatists is a correct interpretation and a proper correlation with the truth. Therefore, some of the answers to our bewildering problems may be found in the unpopular domain of the metaphysical, or, simply, beyond the physical appearances. If we hope to arrive at fundamentally sound change we need to penetrate the earthly veil, its endless illusions and distorted images. For too long have mortal minds been conditioned to accept erroneous thinking for real change and better living.

To many thinkers, it appears that all the essential facts have been gathered. But have they? We may be familiar with our many social problems besides the neurosis of a possible nuclear war. And to this is added the dire prediction: That our increasing leisure world may burgeon into an idle pasture for boredom and insatiable pleasures.

Yet, some of the wise men in the past held out more faith, more hope, and more inspiration for all of us. Aristotle believed that through leisure pursuits man grows morally, intellectually, and spiritually. There is much to support his ideas. Let us focus our view from the mountaintop.

### *The Intellect*

Now, are we perchance misinterpreting the so-called evidence presented to our senses? History can record only the objective facts. Within the limited framework of reason, analysis, and the intellect we have obtained only temporary remedies for our chronic ills and ephemeral changes. Henry Thoreau wisely said, "Men have become tools of their tools." It is clear that reason and scientific technique often founder on the rocks of the intellect's limits.

This seems true in a large measure, otherwise the expertise of our highly trained minds would have eradicated our social and individual strife; or at least brought us closer to the healing water of Bethesda. Instead, we are literally appalled by the number of lame, blind, and destitute today, seeking their mythical "Pool," awaiting

succor. Will the Master's command, "Rise, take up thy bed, and walk," once again regenerate the tortured soul of humanity? Or is man's ultimate destiny bound to a meaningless jigsaw puzzle mainly created by the intellect—with its unanswerable questions?

If man confines his capacity for change and livingness to the five senses and his intellect, which together comprise but a part of his Self, then he appears outwardly doomed to a perennial existence of unmitigated suffering. The urgent call is for a change from within; a change from the depths of our creative subconscious self—a change that emphasises the invisible sustaining power of our spiritual nature.

### *From the Silence of the Mind*

If we believe with conviction that true peace and life emanate from the silence of the mind, then man may find through meditation that the changes and power he is seeking externally reside within him. Subsequently, he will obtain his healings and answers in a changed dimension of life—spiritual awareness.

This was the truth Gautama Buddha discovered centuries ago, but which the world was not prepared to accept. He found the illusory nature of appearances and the truth beyond the dim and tinsel of everyday life. This does not imply that we ignore the evils of war, hunger, and poverty, in a humane sense. But it does mean, unequivocally, that we look inward, beyond the objective appearance, if we are to obtain the quality of change in our lives most desirable. For the illusory nature of our experiences can give us a false sense of living as we erroneously view the world around us. So, it appears that the level of our consciousness determines the agony or real change we manifest daily.

Whatever else may be illusory around us, we are certain of our consciousness, our state of being. Hence, we have a practical approach and clue to the nature and origin of change. Let us then accept wholeheartedly what we know to be and thus control our lives with unlimited good through the real world of God within us.

The changes in our lives may be

*(continued on page 27)*





## Painter of the Cosmos

by ALEX E. BRAUN R., F. R. C.

WHAT IS the color of the Martian sky? What does the surface of the planet Mercury look like? What would one see if it were possible to glance back at our galaxy from 400,000 light-years away?

Questions impossible to answer?

No . . . at least not for one man, and he is, of course, Chesley Bonestell, by all considered as the *doyen* of space illustrators.

Bonestell's career covers a span of more than sixty-four years (he began at age 17, illustrating tailpieces for *Sunset Magazine*) and is still going strong today. He first became interested in painting astronomical subjects in 1905 when, as he puts it, "I caught an early train to San Jose and hiked the 26 miles to the summit of Mount Hamilton and Lick Observatory." That night, young Bonestell was to take his first look at the moon and Saturn through an astronomical telescope.

As soon as he returned home, he painted a picture of Saturn, but it, along with most of his early work, was lost in the 1906 San Francisco earthquake and fire. Although not discouraged by this setback, other circumstances—principal among them the completion of his higher education at Columbia University and his subsequent entrance into the American Institute of Architects—turned him away from space illustration for a number of years.

Much later, when work was started

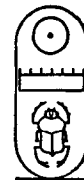
on the *Golden Gate Bridge*, the chief engineer, Joseph Strauss, had a difficult time explaining to the businessmen holding the purse strings where the money which was allocated monthly for the project was going. Bonestell was then asked to become the project's renderer, which in architectural parlance means one who can read sketches and plans and from them draw views of how the finished project will look for those who cannot read plans and will not open the wallet until they can see how and on what the money will be used.

The cutaway sections, showing in great detail how the various parts of the great suspension bridge were going to be constructed, and the many structural views he produced were only samples of bigger and better things to come.

With the increase in the interest over space travel, especially after World War II, Bonestell's services were soon in great demand. In Hollywood, for example, he worked on backgrounds and special effects for, among many others, famous science-fiction films such as *Destination Moon*, *When Worlds Collide*, and the all-time classic *War of the Worlds*. But movies were not the only projects occupying his time. From the early forties on, for any science writer to have one of his articles illustrated by a Chesley Bonestell drawing became a status symbol in his profession, a sign that he had already "arrived."

Among some of the people thus favored was Dr. Wernher von Braun, whom Bonestell met during a symposium on space travel. They later worked together, producing a series that Dr. von Braun authored and Bonestell illustrated, and which appeared in *Collier's*.

In this series, as in all his work, the



artist in him was assisted by the Columbia University courses he had taken on descriptive geometry and structural engineering, together with his "Golden Gate Bridge" experience, which permitted him to get a firm grasp on the mechanics of space hardware and turn Dr. von Braun's engineer's graph paper sketches into beautiful, full-color paintings of finished, "working" spacecraft.

In 1949, *The Conquest of Space* made its appearance. This book, written by the distinguished science writer, the late Willy Ley, marked the first time Bonestell lent his talents to the illustration of a complete book. *The Conquest of Space* was an instant success and went through three printings during its first year, and several others since. Close behind followed a series of other books (*Across the Space Frontier, Conquest of the Moon, The Exploration of Mars, Beyond the Solar System, Mars*, and so on), which he also illustrated and whose world-famous authors could form the basis for a good list of *who's who* in science writing and space exploration. Recently he has finished working with Dr. Robert S. Richardson on a book entitled *Our Galaxy*.

#### *Alien Landscapes*

Looking at a Bonestell painting, one is immediately struck by the magnificence of the portrayal of the alien landscapes which he chooses as his subjects, and cannot but wonder at how he manages to paint—as the recent *Apollo* mission's pictures and television images have confirmed—such *realistic* renderings of places to which no human being has been as yet. When one takes into account, for instance, that nobody as yet has actually traveled to one of Saturn's moons to paint from that vantage point a view of the ringed planet, and that man has but recently actually stepped out on the moon's surface to take a look and snap a few pictures, it may sound surprising that even so Bonestell's creations are not what is popularly called "an artist's conception."

Bonestell hardly ever guesses, and if he has to, it is always a highly educated guess. Whenever he is to begin a picture, he goes through a long, tedious

process of research, during which he accumulates facts and figures, consults with astronomers and various other experts and scientists as to probable colors, atmosphere, and other physical characteristics of the planets and stars he is to paint, and then he proceeds to correlate and order all this vast quantity of data, before even touching a brush.

#### *Spherical Perspective*

For example, to be able to cope with the problems of showing orbiting devices in their proper relationship to earth or be able to show the surfaces of Mars, the moon, or any other body from various high altitudes—remember, he began doing this long before even *Sputnik I* was orbited—Bonestell had to develop a form of spherical perspective all his own. He considers the planets as spheres covered with a series of flat planes one to ten miles square, depending on the elevation he wishes to depict—the centers of such squares being tangent to the sphere. This enables him to find the horizon and vanishing points of the sides of each square and plot the physical features on them.

Whenever he paints a spaceship or any other subject on the surface of a planet, he builds models of them by making pen and ink drawings of the devices on sheets of transparent plastic at convenient scales. These right-angle sections he then glues together and photographs, something which allows him to save much time because, instead of trying different points of view by having to lay out the perspective, he is then able simply to rotate the models until he sees what he wants, and then photograph it. The next step is making enlargements at a scale of four times or so and tracing the prints for transfer onto a hot-pressed Whatman board in precisely the composition he wants it.

When the drawing is completed on the hot-pressed Whatman board, he gives it a good spray of shellac, which fixes it and makes the board acceptable for oil paints; but before painting he has to scrape the shellac surface very gently with a razor blade to smooth it.

In this way he produced the view of Saturn as seen from one of its moons—*Titan*—which he considers his masterpiece. Of course, to those of us

acquainted with his work, such a choice would be impossible, since all of Bonestell's works are masterpieces of the blending of art, science, and inspiration. A proof of this is his latest one—a ten- by twenty-foot painting of our galaxy, as seen from a hypothetical planet, 400,000 light-years away. Many leading astronomers already regard it as “a superb teaching tool,” and it is now on permanent display in a new wing of the Boston Science Museum.

This view of the galaxy is particularly remarkable in that it could not have been painted as little as eight years ago, since all the data and information used to produce it was unknown then and has been the result of relatively recent work carried out by radio telescope installations on the northern and southern hemispheres. Bonestell correlated it and used it to build the plotting device necessary to project the astronomical view he was after onto the canvas. His projections were later checked by computers of the University of California and found to be extraordinarily accurate.

When it comes down to it, it is hard to define Chesley Bonestell . . . he is of a rare breed. Although he is internationally recognized (recently he received a citation from the Midwest Research Institute), he has a modest, unassuming bearing. His irrepressible smile often breaks through, and his gentle humor is never biting, perhaps due to the fact it has been tempered

by lifelong work at a discipline that—as is the case with many scientists, especially astronomers—seems to have alloyed into his character a philosophical turn of mind which does not tend to make him a worldly man, but rather a universal one.

He has considered the earth from space longer and harder than any space-man—as a whole, not as a conglomerate of states—placing it in its proper perspective within the cosmic scale and has often visualized in a close, mercilessly detailed manner planets greater than our own, circling stars mightier than our sun. All this has contributed to giving him an outlook on life which is—to say the very least—quite wider in scope than that of the average person.

While his work might fit very well into Ruskin's definition, “Fine art is that in which the hand, the head, and the heart of man go together,” Chesley Bonestell, as an individual, brings to mind Wordsworth's lines,

*High is our calling, friend! Crea-  
ture Art  
(Whether the instruments of words  
she uses,  
Or pencil pregnant with ethereal  
hues,)  
Demands the service of a mind and  
heart,  
Though sensitive, yet, in their  
weakest part,  
Heroically fashioned.*



## THE ILLUSIONS OF CHANGE

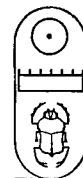
(continued from page 24)

depicted as the external manifestations of Growth—morally, physically, or spiritually. Whether expressed individually or by nations, Growth as a function of intrinsic change leavens human thought, expanding the horizons of consciousness toward what is true and real and good for us.

Perhaps we react to the changing world and the tumult in our lives as we often do to the clap of thunder; perhaps we are incognizant of the real potential energy flashing across the heavens. And perhaps we ignore too the Potential

Energy and the Divine Source which can alter the sameness and monotony of stagnation.

The ripples of our individual thoughts vibrate across the troubled waters of world consciousness, in the deep silence of meditation. Eventually, our meditations, our prayers, our sincere desires—these vibrating currents of creative thought—must cause a profound change in the quality of living. For this is the natural and universal Law of Growth—God in action.



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

## Spirituality in Earthly Life

WITHOUT any doubt, mankind is becoming more and more conscious of the spiritual side of his life. Those who say that the modern criticism of religious doctrines, accompanied by the unquestionable decrease of interest in church activities, is an indication of man's gradual departure from religious study, have overlooked the very evident point that man is becoming more truly religious in his thinking and less prone to accept the creeds and dogmas that in the past he has accepted purely on faith.

Man does not argue about and analyze profoundly those things in which he has little or no interest. Man would not have purchased and read, at a considerable loss of money and time that might have been given to pleasure, many books dealing with religion and dogmatism published in the last few years, without having a profound interest in the subject.

From the dawn of civilization, man has lifted his gaze beyond his present horizon and tried to find in the vastness of etheric space the faintest symbol of something superior to himself which he might worship and to which he might pay homage. By his very upward gaze, he has lifted the trend of his progress to greater heights.

The frailties of human life, the weaknesses of human existence made the earliest thinkers believe that there was more in the purpose of man's existence than these things indicated. Whatever was back of that purpose and whatever might lie in it must be above and beyond it in essence. Naught else could be beyond the material but the spiritual; naught else could be superior to the mortal than the divine; and naught else could rule, guide, and compensate for the experiences of life but a supernatural omnipotence, inconceivable, yet inwardly comprehensible.

Certainly man has blundered much



in his attempt to reduce to finite definition the infinite imagings of his spiritual comprehension. Yet in the face of experiences that would have weakened his faith in anything of lesser importance, man has held fast to his belief in this spiritual world, and the spiritual creatures evolving through the material forms he knew.

Is the spiritual part of man an essential element in his earthly existence? Is a knowledge of the spiritual things of life helpful in our material lives? Although these questions seem difficult to answer and there are those unevolved personalities that are ready to answer negatively, we need only contemplate momentarily the negative side of the question to realize what things of the spiritual world mean to us here and now.

What would we do and how would we think and act if we were to become convinced here and now that there were no God nor spiritual consciousness ruling the universe and pervading every living thing in it? If there were no soul, no divine element in man's constitution, no divine principle in his personality, no divine power in his vital life force, and no omnipotent consciousness in every cell of his body, what a helpless, hopeless, forlorn, useless life this would be!

The first result of such a faith would be the deplorable transmutation of the

magnificent element of love into the base attraction of sex magnetism. The divine and transcendental power of a universal love that rules the world would be wiped out of our consciousness and all of its influences would have to be attributed to the most sordid and the most commonplace of impulses and principles. Beauty, elegance, refinement in art, in music, and in color would become mere accident of material combinations and simple resultants of unplanned and momentary accident. Ambition and aspiration would rise no higher than the horizon of our bestial natures.

### ***Beyond Matter***

It is the spiritual side of our natures that lifts us to transcendental heights and gives us the perspective of life as though we were upon a mountaintop looking over the beautiful hills and valleys of life and seeing the very distant sunrise before it is visible on the plains beneath. Through our spiritual eyes we see the things of the past that are beyond our objective vision, and we see the coming of a new day whose dawn is beyond the comprehension of man's material conception.

The consciousness of God comes to our rescue in times of sorrow, grief, and despondency; then like the whisperings of a mother's voice in consolation, the still small voice within us speaks in magnificent words and cheers us into paths of peace and power. The music of the spheres breathed into all space by the harmonic vibrations of God's omnipotent wisdom carries us on as though we were riding upon some ocean of music where every wave is a harmonic chord and where every moment

of tranquility is a dominant note of some sweet melody.

It is the spirituality within us that expresses itself in the grandeur of architecture, in the phantasmagoria of colors that man mixes upon his palette and applies to the canvas in imitation of the beauty of nature's resplendent response to the vibrations of the divine law. Spirituality in us is God in us, and without it we would be nothing—we could contemplate nothing—we would master nothing, for its absence would mean that man would be only a mechanism untouched and unmoved by the magic spell of the creative powers that give us life and being.

Therefore, man ever aspires to lift himself higher into the realm of the spiritual, that the sordid things of life, the things that crucify him upon the cross of material existence, may be left beneath his feet to serve as a footstool while he kneels in the sanctum of the holies and dwells in the Cathedral of the Soul. It is in this great Cathedral that he finds that peace which is as still as the silence of immovable lips speaking words that are soundless. Sitting here, he hears the music and powers in the radiant rays of color while the celestial choir of master minds sings an anthem of God's joyous mercy and love, and inspires all with the beauty, the sweetness, and the eternal goodness of God's Kingdom.

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

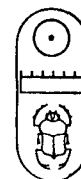


### **WE THANK YOU**

During the Christmas and Holiday Season many messages have come to Rosicrucian Park by card, letter, cable, calendar, and other means which have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We take this opportunity to thank those many Rosicrucians and *Digest* readers for their kindness and thoughtfulness.

We would like to acknowledge each greeting personally, but owing to the number received we are taking this means of thanking each of you and wishing you a very happy and successful New Year.

*The Rosicrucian Staff*



## OUR WORLD TOUR

(continued from page 11)

into the gorge beneath. It remains today almost exactly as Dr. David Livingstone first saw it on November 16, 1855. No words of mine could begin to convey the majesty of this great work of the Creator. Returning in the early evening, there was another of those comic rushes to change clothes and report just in time for a 7:30 p.m. television appearance.

Saturday witnessed the opening of the Salisbury Conclave beginning with the dedication of their new Temple; certainly a beautiful, sacred and well-appointed Temple. The program again was excellent, well presented, most leisurely and relaxing. That evening we enjoyed the first *braaleis* (barbecue) in their spacious garden. Sunday we were honored to plant two memorial rosebushes in the garden before the Temple. We were now getting accustomed to and enjoying that delightful habit of "tea time."

### *Africa's Animals Protected*

Monday was the day to fly to Johannesburg where we were welcomed by a happy and smiling delegation. Early Tuesday morning, as guests of Grand Councilor and Soror Ehrmann, we began the long drive to the Kruger National Park, a vast and unspoiled game reserve for the protection of the many species of wild animals of Southern Africa. The exciting days spent in this untouched wonderland "where animal is free, and man is caged" are worthy of another story at another time. In Kruger Park, the animals live freely as nature intended, while visiting man is legally required, for his own safety, to remain in his vehicle at all times when observing the animals. This experience gave us new vigor for the continuance of our tour. On Friday we began our return to Johannesburg for our Conclaves.

On Friday evening, we were introduced to and met the officers, members, and guests of our Diogenes Pronaos who were convening their Conclave, under the guidance of Master Tau, in the quarters of Southern Cross Lodge.

These dear Rosicrucians had come from as far away as Cape Town. Next morning we repeated our introduction and greetings at the local Town Hall for the beginning of the Conclave of Southern Cross Lodge, headed by Master Povey. We were very pleased to note the sympathetic understanding and tolerance toward those requirements which forced us to hold two Conclaves although all Rosicrucians are brothers and the ideals and purposes of the Order are one.

When the feared frustration, discontent, and perhaps hostility failed to materialize, I was again impressed with the unity of our great Rosicrucian fraternity. Both Conclaves were well conducted, informative, and inspiring. The friendliness and warm fraternal feeling exhibited by all members was heartwarming to us.

### *Across the Indian Ocean*

Monday, and another time to fly. It was now October 12 and we were halfway around the world, but much remained before us. Upon arriving at the airport we were disappointed to learn that our flight was delayed four hours. This was quickly erased by the determination of another happy delegation to bear with us for four hours, refusing to leave us there alone! Rosicrucians are beautiful people! Finally we flew to Mauritius, far out in the Indian Ocean. I had always wondered just where that place was! After a brief stay in the evening on that delightfully balmy island, we took off again for the long all-night flight to Perth, Australia.

We were sorry that despite our warnings some good members had gone to the airport to meet us at 4 a.m.! Of course, with our late start, we arrived at 8:15 a.m. and proceeded to our hotel. Contacted by genial Master Frank Kent, we were invited to meet the members informally at the home of Frater and Soror Phil Harris that evening. What a splendid welcome we received there! Next evening we met formally and spoke to the members of Lemuria Pronaos in Convocation. The

attendance was encouraging and we enjoyed meeting many of our Rosicrucians of Western Australia. The Master and Inspector General Stuart Dunstan devoted their daytime hours to showing us the many interesting places of fast-growing, clean, and sunny Perth.

### ***Conclaves in Australia***

The next Friday, it was again time to fly on. Good fortune gave us the opportunity, however brief, during a change of planes to meet our Inspector General Rodney Page, his wife Elma; Master Mayhew and her husband, a few minutes at Adelaide airport, then onward to Melbourne. At 7:30 p.m. we were warmly greeted by another large and happy delegation at the airport and whisked off to our hotel. Next morning we participated in the grand opening of the Melbourne Conclave, presided over by Master William H. Brown, and its unfolding of an excellent and expertly managed program attended by a large membership from near and far. Here we were happy to see many old friends and to meet personally such good correspondence friends as Inspector General Earl de Motte.

Monday, October 19, we were privileged to pay our respects to the Lord Mayor of Melbourne who received us very warmly and made us feel genuinely welcome. Later we visited Grand Councilor Roland Vigo and the new Australasia Office of AMORC at Bentleigh. We were highly pleased and impressed with the excellent facility created there by Frater Vigo. We were also impressed by the many compliments and commendations on the service being provided by Frater Vigo throughout his area.

The next day we were treated to a tour of the beautiful mountains near Melbourne by Frater Bob Money—an experience we will not forget soon. Nor shall we ever forget the kindnesses and thoughtfulness of several other members while in their area. After a hurried but excellent press interview Wednesday morning by Mr. John Larkin of *The Age*, we left for the airport to fly again—this time to Sydney.

At Sydney airport we were warmly greeted by Grand Councilor Arthur

Garratt; Inspector General Thomas Curley and his wife; and Frater Bill Hennen, Conclave Secretary and “pillar of strength.” Next day the Curleys showed us more than we deserved of the magnificent scenery along the coast for miles around Sydney. Another time we became acquainted with the world-famous harbor of Sydney and its equally famous sea food through the kindness of the Vigos and Bill Hennen.

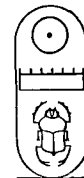
The Sydney Conclave was opened by Master Beesley on Friday evening at the Sydney Lodge. Attendance was very good, drawing members from great distances, including faraway Brisbane. Thus we were able to meet Inspector General Philip Porep and, together with other representatives, discuss many administrative problems. When the Conclave closed on Sunday, everyone had benefited from the mystical and inspiring feast provided by the officers of the Sydney Lodge. Then we were afforded an opportunity to participate in the work of the local Martinist Septem which was also very enjoyable.

### ***On to New Zealand***

By Thursday, following a couple of days of relaxation, we flew on to Wellington, New Zealand, where we were delighted to be met by another delegation extending the warmest of welcomes. We even became acquainted “over tea” before leaving the airport. Next morning, Frater Doug Thompson and his wife drove us around the beautiful coast and up the summit of Mount Victoria.

In the afternoon Frater Russ Hume and his wife continued our sightseeing, ending at the Museum where we learned something of the fascinating Maori culture. Saturday morning we launched into our seventh Conclave, the Wellington Chapter Conclave. This was one of the most friendly and enjoyable programs and was thoroughly organized and presented. Sunday the Conclave concluded at the Chapter quarters with splendid lectures by Grand Councilor Peter Havik and Inspector General Rex Morgan, and the naming of the first Thompson granddaughter, whose mother had formerly served the Chapter as Colombe.

*(continued on page 35)*



## Meaning of Symbols

(continued from page 6)

number and that that specific number was what caused it to manifest in the manner in which it did.

Pythagoras likewise thought that numbers not only represented quantity and size but that there were also geometric forms that actually corresponded to the numbers. Thus *three* represented the triangle; *four* represented the square; *five*, the pentacle; and so on. To Rosicrucians and modern scientists, Pythagoras was not altogether wrong in certain of his ideas because we today speak of atomic number and weight as designating matter's particular manifestation. However, those who did not understand Pythagoras then, and do not now, attributed mysterious influences to the numerals.

Pythagoras said that the *monad*, or one, represents the indivisible, that is, existence, or reality, itself. He, therefore, called the monad the father of numbers, the first of all things. The *dyad*, or the numeral two, Pythagoras called matter because it was the first step away from the monad, or from unity. The *triad*, or three, Pythagoras said was the cause of all—it was the middle value, the result of adding two opposites or putting two opposites together. The triad represented the triangle which Pythagoras referred to as the mistress of geometry. The *tetrad*, or four, symbolized to him stability and permanence. This was because four depicts the square which, in its equal proportions, seems to be harmonious and stable. Four likewise symbolized justice and strength, perhaps because of its implied relation to the square. We still refer today to an honest person as being *on the square*.

### **Symbols To Denote Universal Truths**

Let us consider briefly a few ancient esoteric symbols—some were devised to denote universal truths. There is the religious symbol of the six-pointed star. This has been called *Solomon's Seal* or *David's Shield*, among a number of other things. It is a Jewish symbol. Then, there is the thunderbolt. It is a

symbol of the gods dwelling on the mountaintop. The Tibetans call it a *dorji*. In the lamaseries of Tibet, which I have visited, on the high altar the symbolic poems placed there, and which the Tibetans use in their rituals, are often surrounded with a symbol of the dorji, or thunderbolt.

Many symbols were based on the duality of sex. Among some ancients, the equilateral triangle with the apex down represented the female; with the base down, it represented the male. The swastika, in its numerous variations, has represented many things down through the centuries. Its oldest Hindu version depicts cosmic motion.

### **The Ladder—A Mystical Symbol**

The *ladder* since the time of the ancient Egyptians has been a religious and mystical symbol. It is because a ladder, in the strictly physical sense, elevated man to desired places that he wished to attain, as up into a tree, into a cliff cave, and so on. Thus the ladder came to represent the soul's ascent into the next world. Also, the ladder denoted the evolution and ascent of the consciousness of man. The Egyptians had a small faïence ladder, as a symbol, put into the sarcophagus, the mummy case, upon the occasion of the burial ceremony. Thus *Ba*, or the soul of the departed, had suggested to it by this little faïence ladder that it was to ascend into the next world. Original faïence ladders such as these are on display in the funerary galleries of the Rosicrucian Egyptian Museum. Even the Milky Way, to the ancients, was conceived to be a ladder for the soul to ascend to heaven.

The *rectangle*, to the ancient Egyptians, depicted a temple. In fact, all temples were rectangular in their plot plans. A rectangle was also symbolic of *maat*, or truth, to the ancient Egyptians. Further, the rectangle likewise denoted motion and progress as distinguished, for example, from the uniform and equal sides of the square. In fact, in the aesthetics of proportion, a



rectangle is always considered more dynamic than a square.

It must be realized that gestures can also be symbolic. The washing of hands was an ancient symbol of innocence. Genuflection, or kneeling, has long been a symbol of humility. Open palms extended have been a sign of supplication and prayer.

Man, in his period of existence, has long desired to fly. Flight has seemed to man to suggest the ultimate in freedom of motion. He thought of it as a kind of exalted motion and thus wings became a symbol of divine being. Many of the gods in antiquity were shown in illustrations as having wings and feathers. The Assyrians, for example, had winged bulls; the Mayans had feathered serpents; the Egyptians had the winged solar disk, or *Ra*, flying across the heavens. Consequently, the feather itself became a symbol of divine truth.

### **The Rosy Cross**

A single vertical stroke came to represent the oneness of God. A horizontal stroke in esoteric symbolism depicted earth on which life flows. The *cross* represented God and the earth locked in harmony. This is perhaps the beginning of the meaning of the cross, that is, two opposites harmoniously united. The *rose* in the center of two crossed beams or arms represented the point of manifestation—the *rosy cross* being the two polarities of man's body united and the rose in the center being the unfolding soul as man receives more light.

In mysticism the *circle* represents God, or the Cosmic. It has been said of this symbol: "The circle whose center is everywhere and whose circumference is nowhere." Pythagoras said that a circle is the most perfect of all symbols and that is why the Pythagoreans believed that the earth must be round and must travel in circles. We, of course, are more or less familiar with the symbolism of color as, for example, white denoting purity; blue representing the sky and revelation; red representing blood and guilt; purple depicting royalty and honor; green representing plant life, growth, and resurrection.

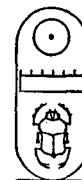
In conclusion, we must not omit some

reference to what may be termed *psychic symbols*. First, the intuitions of many mystics present themselves to the conscious mind in symbolic form. If one experiences psychically such a fragrance as incense or the scent of flowers or perfume, it is symbolic of his attunement with cosmic harmony. The same is true of such sensations as the "soothing touch" or inward fire—they are psychic symbols of a mystical intuition.

Modern psychology also refers to psychic symbols. It calls them *psychic* because they stem from the subconscious. It says that we principally experience these psychic symbols as dream images. They are said to be a reflection and the essence of our psyche. The eminent psychologist, Jung, says that at first the psychic forces symbolize in dreams our personal experiences. They are perhaps remembrances of childhood. Then, however, the symbols begin to develop from the deeper levels of the subconscious. They no longer then just represent ourselves, but they are a *collective consciousness*. This means that the symbols that come from these deeper levels of the subconscious are related to the very primitive thoughts and experiences of the whole human race. In other words, they represent cosmic forces and urges that exist in all humans and which motivated mankind as a whole from its very first ascent.

We are told that, in this psychic symbolism of psychology, a green snake in our dreams symbolizes the earth and primitive drives. A black snake depicts the miraculous healing that mankind desires. A snake winding up a pillar or a tree to devour us represents the whole of our primitive levels of the unconscious.

Let us remember that there is no such things as pure thought. There is no idea that can be had by us without a mental image being associated with it, and the image is the *symbol* of the thought, at least to us. Symbols have value to us only as they continue to communicate the idea for which they were originally conceived. When ideas change or evolve, symbols often need to be changed also. Especially is this so if some other design will more effectively represent the idea to our intelligence or the intelligence of others.



# Rosicrucian Activities Around the World



Mrs. Jean Kral of Columbia Station, Ohio, has been awarded the Rosicrucian Humanitarian Award in recognition of her many services in community endeavors and for her outstanding work with Columbia Singers. The Columbia Singers, a choir for women, was organized by Mrs. Kral fourteen years ago. It started with eighteen members but now has a membership of seventy and is in constant demand for musical programs. Except for its Spring Concerts, the choir gives its service free of charge. Mrs. Kral is also director of two other choirs.

Mrs. Violet Vuchinich, Master of the Cleveland Aten Pronaos, AMORC, presented the Award to Mrs. Kral. The ceremony took place in the Masonic Auditorium. Among those present for the occasion were the Columbia Singers who traveled to Cleveland for the occasion.

Mrs. Kral is shown above with officers of the Pronaos. Seated from left to right: Mrs. Kral; Mary Kimmel, Bulletin Chairman; Rosa M. Dudley, Secretary. Second row from left to right: Teresa Krofta, Guardian, and Soror Vuchinich, Master. Below are the Columbia Singers.



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The annual Southwest Conclave sponsored by Triangle Lodge of Dallas, Texas, was held on November 14 and 15. Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*, represented Grand Lodge and was among the many who attended from various parts of Texas and other states.

The stimulating program, under the direction of Conclave Chairman Margaret Hartley, included addresses by Frater W. H. Clark, Grand Councilor of AMORC for South Central States, and Frater A. A. Taliaferro, both of whom are members of Rose-Croix University Faculty. A special feature of the Conclave was the impressive and inspiring First Degree Initiation. Also included in the program was a fascinating experiment conducted by Frater Lee Roy Branch, Master of Triangle Lodge, and an interesting demonstration based on symbolism by Inspector General William D. Elliot.

This opportunity to exchange ideas, meet old friends, and make new ones in the pleasant surroundings of Triangle Lodge was deeply appreciated by all.



We are pleased to know that Soror Margaret McGowan, Director of AMORC's Department of Instruction, has been elected to serve on the Board of Governors of Goodwill Industries of Santa Clara County. The purpose of the *Goodwill* is to rehabilitate the handicapped by training them for jobs of which they are capable through a planned program of evaluation, counseling, and vocational training. Aid is then given to the rehabilitated in finding gainful employment in community business and industry.



It is gratifying to hear that Soror Marcelle Schoeneman has been accepted as a member of the National League of American Pen Women, Inc. Soror Schoeneman has contributed articles to the *Rosicrucian Digest* from time to time, and we extend to her our congratulations.



We are happy to learn that Frater John Moser of Borrego Springs, California, has received the Borrego Springs Education Association Youth Service Award for 1970. Because of his "great

faith in young people" and deep concern for their welfare, he has taken a vital interest in the sports program at the Borrego Springs High School and has contributed to its support in many ways. Both Frater Moser and his wife Sarah were singled out for praise for their service to youth programs by Stanley D. Monson, assistant principal of the Borrego Springs High School, at a Chamber of Commerce dinner. Mr. Monson said they "have . . . become an integral part of the youth programs here and are an inspiration themselves for others."



### OUR WORLD TOUR

*(continued from page 31)*

Monday, Master Henry Phillips provided us with a last look around Wellington before putting us on our plane to Auckland. There we were shown as much of Auckland as possible in a brief period by Frater Havik and his wife, dining with them before catching our night plane for Nandi, and on to Honolulu, arriving the same day after flying all night, due to our crossing of the international date line!

Arriving in Honolulu on our second Monday morning, we were warmly greeted by our friends of Honolulu Pronaos in the traditional manner of receiving beautiful leis, then whisked away by Frater Santiago Blanco to our hotel. That evening we were joined by an amazing number of members and friends at a banquet in our honor. With

all of our happy experiences, it was still good to be "home" again. We were shown much more of Oahu and Honolulu than we deserved in so little time. Master Benny Miller led a party of members who succeeded in making our Hawaiian visit the memorable occasion it was. We shall never forget it. Nor shall we forget our parting Chinese dinner with Henry and Connie Pang and Frank and Evelyn Lee.

"Santi" Blanco safely delivered us to the airport next day for our final flying segment to San Francisco where we were royally welcomed home by our friends and driven to San Jose by our dear friends Rodman and Ruthe Clayson. Tired? A little. Healthy? Exuberantly! Happy? Abundantly! Grateful? Wholeheartedly and forever!

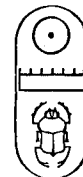


### FRANCIS BACON LODGE, AMORC ANNUAL MYSTICAL FESTIVAL

**January 31, 1971**

All active members are cordially invited to attend this annual event, which will be held at the I.O.O.F. Building, 26 Seventh Street, San Francisco, California 94103. Frater Cyril Esty of the AMORC staff will be special guest of honor. Registration begins at 8:30 a.m.

For further information, please contact Larry McCarty, Mystical Festival Chairman, 1117 Geary Street, San Francisco, California 94109.



## Blue Light Treatment Gains Favor

(continued from page 18)

rubin levels and blood transfusions, reports Dr. Gerald Fendrick, in charge of the nursery.

The Albert Einstein Medical Center also is using the system with good results, according to a report . . . by Dr. L. Roy Newman.

The system was accidentally discovered in 1958 by an English physician

who noticed that children lying in bassinets near the window where blue light filtered in were less likely to develop blood problems than those in darker corners of the nursery.

It also had long been known that light quickly breaks down bilirubin in test tubes.

From *The Philadelphia Inquirer*



*The Seven Steps to Attainment*

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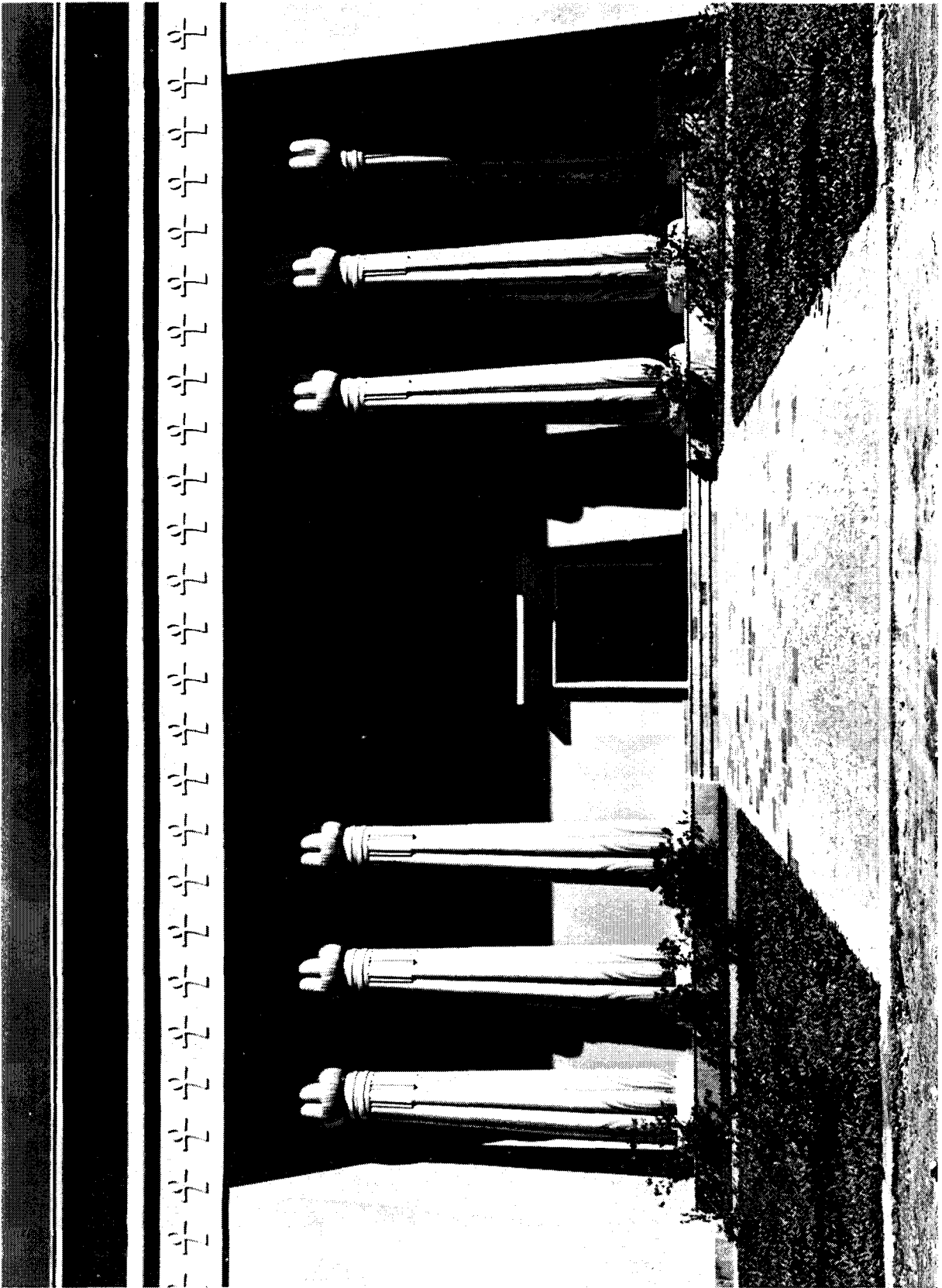
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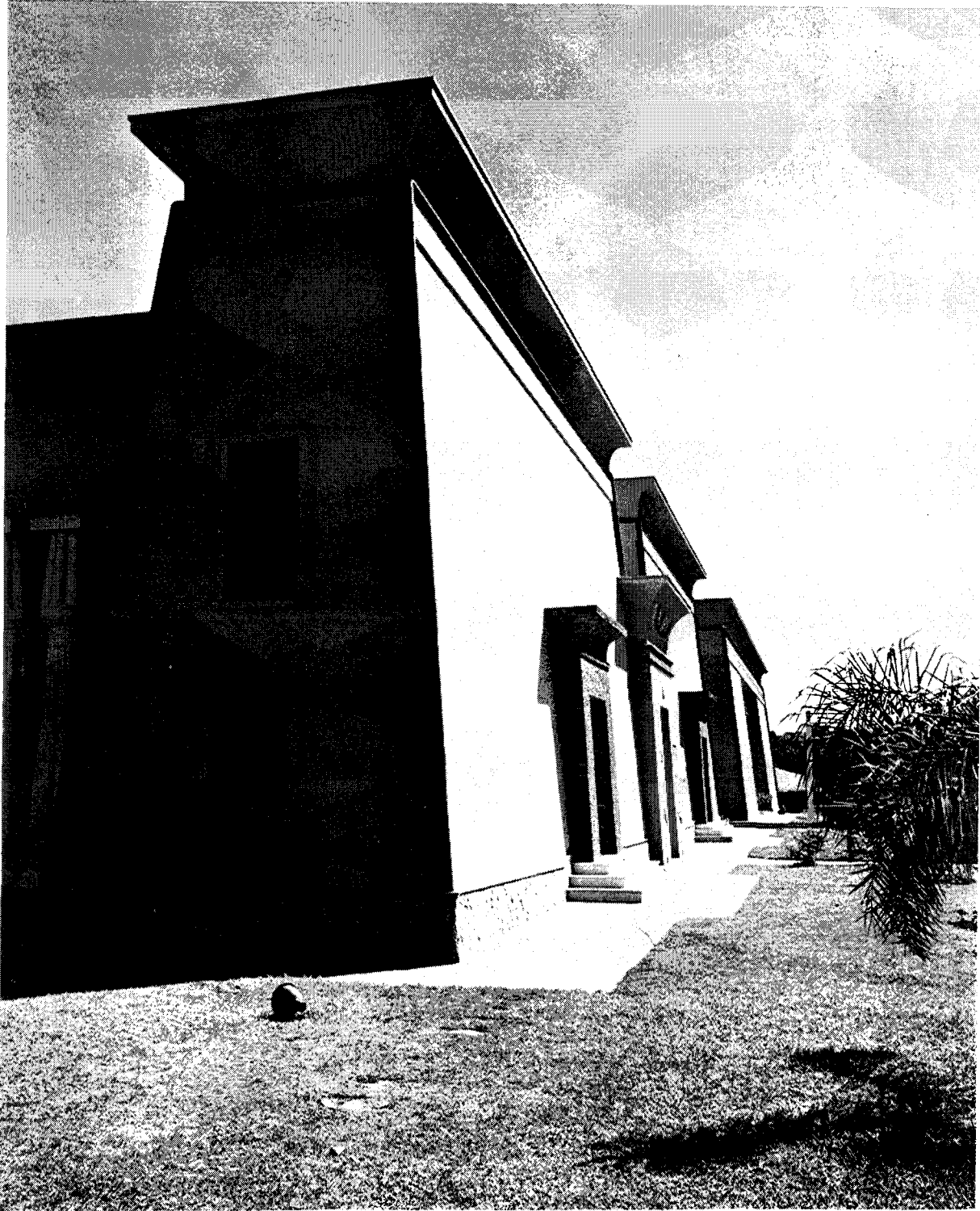
*The  
Rosicrucian  
Digest  
January  
1971*

### FAÇADE OF BRAZILIAN AUDITORIUM

The above Rosicrucian auditorium in Curitiba, Brazil, dedicated to Dr. H. Spencer Lewis last November is of authentic Egyptian design. Its interior includes a large, modern stage and facilities, balcony, as well as main floor, projection room, handsome assembly rooms—all beautifully decorated and appointed. The auditorium accommodates hundreds of persons.

(Photo by AMORC)





### ROSICrucIAN GROVE

The large grounds of the Grand Lodge of Brazil in Curitiba, of which only a portion are here shown, are known as *Rosicrucian Grove* because of its being especially landscaped with a group of pine trees on spacious lawns. The above is the handsome complex of the Grand Lodge buildings. From the left: the Temple, the Administration edifice, and, at the extreme right, the new H. Spencer Lewis Auditorium.

(Photo by AMORC)

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Right and Wrong .....	A. C. Piepenbrink
Eternal Values for Youth .....	A. C. Piepenbrink
Peace Through Mastery .....	G. A. Bailey
Cosmic Consciousness .....	R. E. Daniels
Rescuer and the Rescued .....	E. Watermeyer

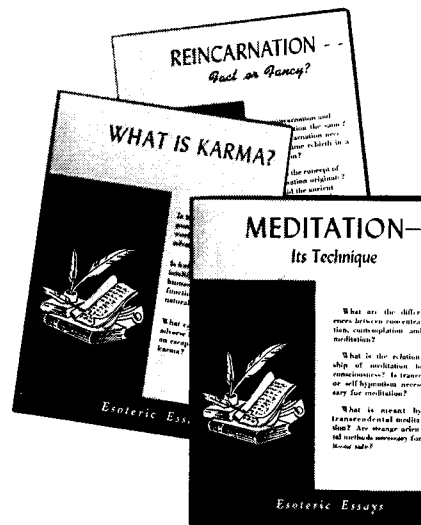
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# BRAVE NEW ERA

Certainly, one of the things which were least expected back in 1957, when *Sputnik I* went into orbit, was that barely fourteen years later that area of space about Earth would become overcrowded. According to one of the latest authoritative tallies, there are well over 1800 objects in various orbits around our planet, more than 1400 of which have been officially classified as junk by the Space Defense Center of the North American Air Defense Command (NORAD).

This "junk"—some of which has orbital life spans ranging from a few months to over a million years—runs the whole gamut of space vehicles, becoming a kind of moving celestial fossil record of man's history in space. Every possible type of space hardware is represented there: satellites which no longer perform useful functions (like the old *Explorer I* which was launched in 1958 and is due to fall back on Earth sometime during this year), burned-out motors and pieces of launch mechanisms and rocket bodies, including *Apollo II's* Lunar module *Eagle*, the first manned spacecraft ever to land on the Moon.

Besides the difficulties and expense caused by this orbiting garbage heap (careful tagging and surveillance of *each* piece must be maintained by NORAD in order to be able to quickly differentiate them—especially when they are on the way down—from a possible hostile ICBM), there is the problem of what happens *after* some of these pieces' orbits decay sufficiently for them to fall back to Earth. Already there have been a few close calls.

In 1960, the United States tried to place two navigational satellites in orbit, but something went wrong and the mission had to be aborted. Although the range safety officer at the then Cape Canaveral activated the destruct mechanism in time, Cuban authorities reported recovering debris from the shot, some of which was allegedly responsible for the death of a cow.

In 1962, a nine-kilo metal object imbedded itself violently into the middle of a street in Manitowoc, Wisconsin, in

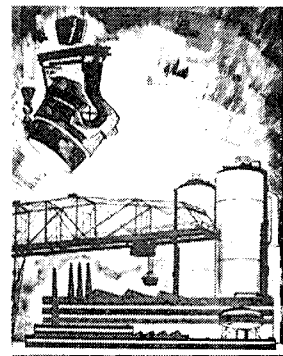
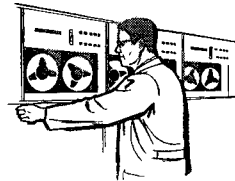
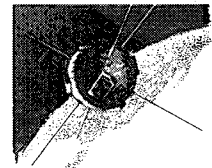
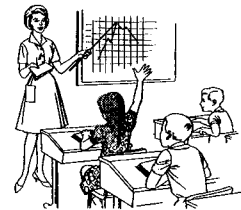
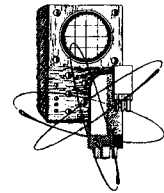
the United States. It was later identified as a piece of *Sputnik IV*. In 1963, a sphere weighing almost five kilos (11.023 lbs.) fell on a ranch in South Wales, Australia. It was established that it had been part of a spacecraft, but due to the nature of its contents its national origin was kept a secret. *Sputnik III's* carrier, estimated to have been over twenty-seven meters long and over two tons in weight, fell into the Pacific Ocean in 1958, and in 1965 a six-meter section of the first-stage booster of *Gemini 5* did likewise, in the Atlantic.

We all remember the consternation that existed for a while last year over the prospect that one of the containers holding radioactive material for the production of energy, aboard the ill-fated *Apollo 13's* Lunar module, might break up and spill over a large inhabited area as the module burned up coming down through the atmosphere.

Although the Outer Space Treaty signed at the United Nations in 1967 provides that a country is internationally responsible for the effects of its activities in space, there are no provisions governing the liability and compensation for an incident such as that which could be caused by the high-speed reentry and crash of a discarded two-ton booster over a crowded section of, say, New York, Moscow, or Buenos Aires.

Hopefully, this may never come to pass . . . but certainly a solution should be found long before a disaster of that magnitude brings it to everybody's attention the hard way. Research must be started on a means of developing a fool-proof method of safely getting rid of all the useless and discarded material presently orbiting Earth, which is potentially dangerous to man both on the ground and in space, since departing and returning spacecraft are exposed to collisions with this junk and their orbits have to be carefully plotted and adjusted in order to avoid this.

Surely the pollution of space—as is the case with the pollution of Earth—is an item which ought to be given a place of importance on the agenda of this, our brave new era.—AEB



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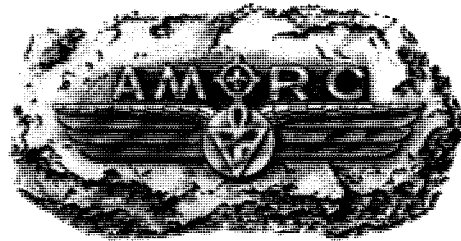
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