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February 1971 • 50¢



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of thinking and
feeling



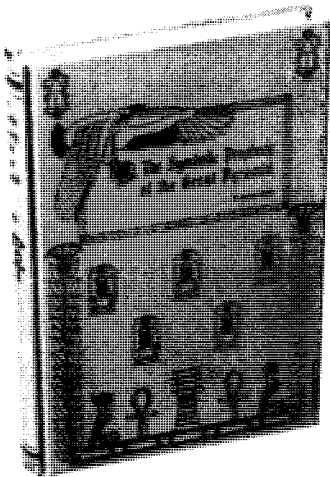
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to remember



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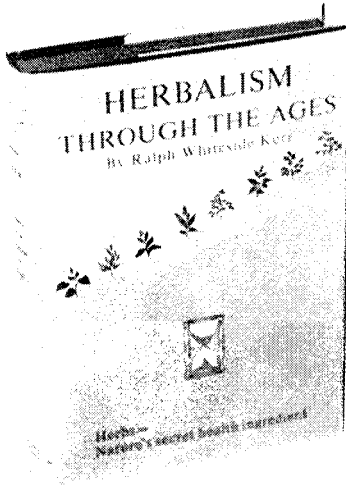
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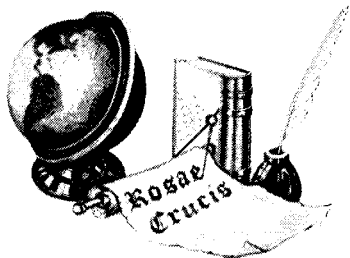


ROSICRUCIAN DIGEST

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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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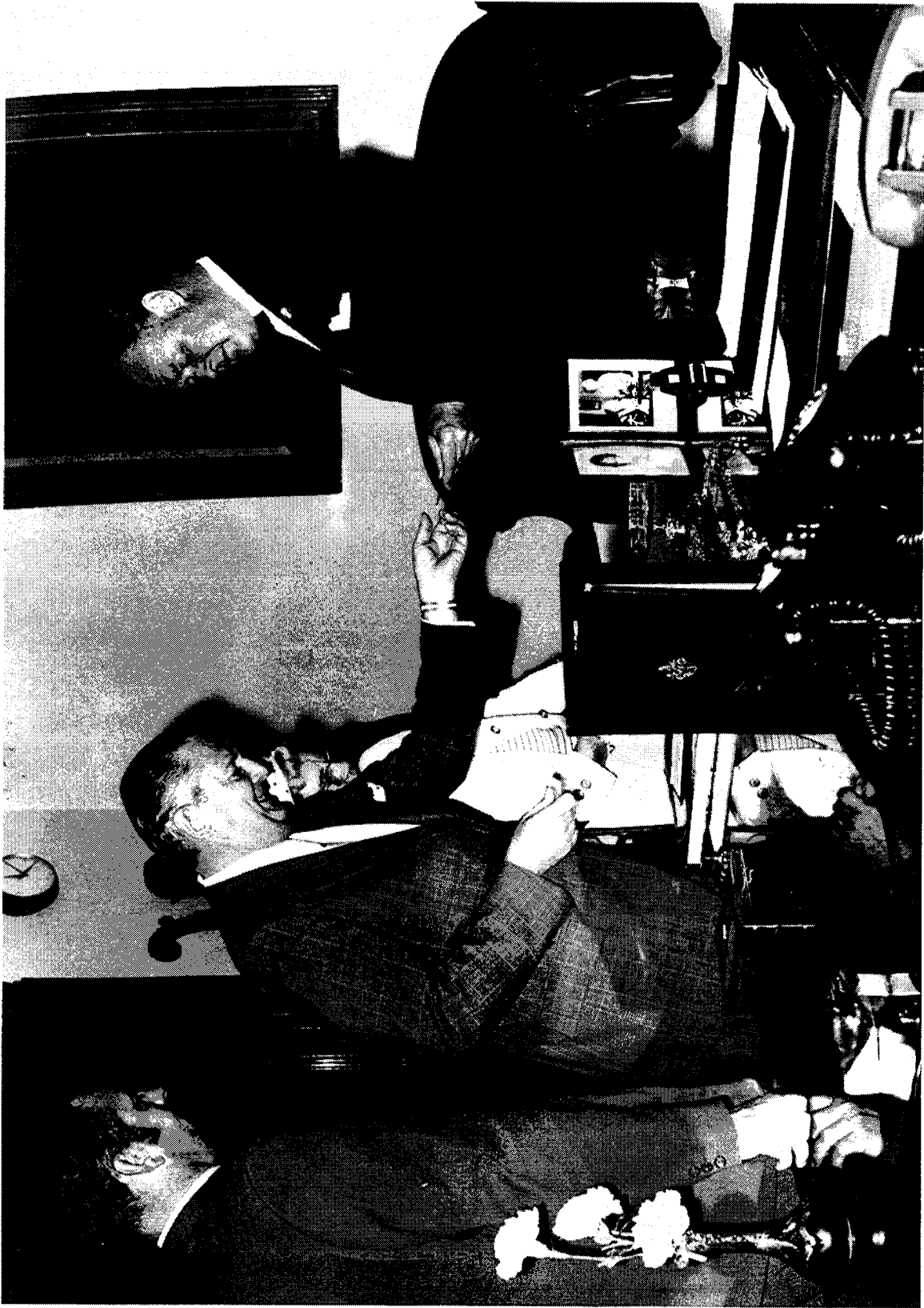
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OFFICIAL RECEPTION IN MELBOURNE ➡➡➡

The Grand Master Chris. R. Warnken, and Soror Warnken on a world tour included a visit to Harmony Chapter, Melbourne, in the Australasian portion of their tour. Here they are shown greeted by the Lord Mayor of Melbourne in his office. From left: Frater Roland Vigo, Grand Councilor; Chris. R. Warnken; Soror Warnken; and Right Honorable the Lord Mayor Councillor Edward W. Best JP.



THOUGHT OF THE MONTH

By THE EMPEROR

BREATHING PRACTICES

BREATH AND breathing have had an esoteric and religious significance from the time of the most ancient cultures. Even among primitive peoples breath has had assigned to it certain supernatural and sacrosanct values. Breath has been through the centuries synonymous with *life, spirit, and soul*. There are numerous passages in the Old and New Testaments of the Bible that reveal this relationship; for example, in Genesis 2:7, "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The act of breathing has long been associated with spiritual phenomena. The breath was considered to be the conveyance of spiritual and divine properties. It was frequently expounded to be the medium of the soul which entered the body with the first breath. Observation, of course, related breath and breathing to the vital force or life. In other words, when breath departed, the body was seen to be inanimate; that is, all those qualities and attributes associated with life ceased. Consciousness departed and consciousness was considered to be a supernatural function of the *living breath*.

The Romans regarded it as a religious duty to attempt to catch the last breath of a dying near relative. It was essential to thus catch the vital spark in the breath when it was leaving the body. In this manner it was thought the spirit would continue its existence. E. B. Tylor, the noted ethnologist, relates that the Seminole Indians of Florida had similar customs to those of the ancient Romans. Peoples of other primitive cultures have related "that the soul out-breathed like a little white cloud at death."

The Hindus have made breathing

a science both physically and psychically. This has consisted of a method of systematic regulation of respiration in connection with ascetic and ritualistic practices. So important was breathing considered by the Hindus that in the Upanishads the control of the vital breath was reduced to numbers.

The number of respirations per day was determined and was found to average 22,636 inhalations and exhalations. Further ritualistic statistics estimated about 15.9 respirations per minute. Subsequently the researches of Western scientists approximately confirmed this figure; they related "the normal breath of the healthy adult to be between 16 and 20 respirations a minute." Meditation and calm in the ritualistic practices of the Hindus would reduce their respirations. Consequently, as we know, emotional stress or vigorous exercise greatly increases the number of respirations.

Vedic Literature

The spiritual and esoteric value of breathing can be traced back to early Vedic literature of India. Apparently, the ancients made a careful study of the physical and psychic effects of slow and fast respiration, and particularly of deep breathing. The prominence of breathing as a practice and in ritualism is attained in the Upanishads, part of the Vedic literature containing speculative doctrines concerning the nature of man and the universe. In such literature, breathing was grouped in various ways and related to man's physical and psychic functions.

This grouping of breathing consists of a series of five words and functions. The first of these is *prāna*. It represents breath in general, that is, "in-breathing," or inhalation. This is contrasted

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with "out-breathing." This latter is termed *aptāna*. The two words combined then compose the act of respiration. The third word *vyāna* literally means "breathing apart." The function is rather an enigmatic process. It consists of intermediary breathing, that is, breathing between the respiration, or *prāna* and *aptāna*. The practice has been referred to as "interspiration." The remaining two words, *udāna* and *samāna*, are obscure and less frequent. They appear to have a relationship to digestion. The word "up-breathing" has been applied to them.

Yoga

In relatively modern times the Yogi ascetics have placed breathing into a category or science of their own. The basic principle behind this is that regulated breathing is essential to health and to further stimulate the mental functions and awaken the psychic faculties. The suspension, or holding, of the breath for a considerable length of time is said to provide the above benefits. The whole practice, in other words, is considered to be a form of rejuvenation of the entire organism and the self. The word *self* is here used in the psychic sense.

Today breathing practices and their rituals are commonly associated with the recent flurry of renewed Western interest in Yoga. In the broad sense *Yoga* means developing a system of contemplation. It is also a particular interpretation which evolves into a philosophy. The Yoga is one of six systems of Brāhminic philosophy.

This specialized art of contemplation advocated in Yoga is principally to attain the higher levels of consciousness. Though the Yoga system is ancient, yet it is said to be more recent than the rise of Buddhism. The definite historic origin of Yoga is speculative. The Hindus are said to regard a grammarian, one Patañjali, as the founder of the system of Yoga. Patañjali lived in the second century B. C. However, this claim is in dispute.

Yoga is specifically regarded as a branch of the Sāṅkhya philosophy. The latter is a very erudite study. Its doctrines concern such subjects as cosmology, physiology, and psychology. Yoga

is really a syncretic adaptation of aspects of these subjects of the Sāṅkhya. The Yoga philosophy seeks to attain the liberation of matter or body from soul and spirit through its practices.

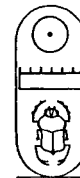
More succinctly, the individual through Yoga practices is said to experience emancipation of self from the physical bondage of the body and its senses. In this regard Yoga is not unique in its ultimate objective. Several of the Greek schools of philosophy had the same end though by different methods. Further, in India there are several extremist sects as, for example, the sadhu whose practices resort to self-mortification of the body.

A complete adherence to the full Yoga practices of concentration results in a self-induced hypnotic state. In this trancelike state the individual may believe himself to be imbued with supernatural powers and capable of miracles. Yogis have professed that, when in such trance states, they were able to "become infinitely small or invisible, or swell to enormous sizes, etc." The complete Yoga system is not appropriate for the Western individual and culture, for it constitutes a form of extreme asceticism. The breathing exercises do have a healthful benefit as do some of the postures related to the rituals. However, going beyond that is not suitable to Western life and its demands.

Rosicrucian Teachings

The Rosicrucian teachings likewise have a system of breathing exercises founded upon sound scientific, physiological, and psychological principles, and with related mystical doctrines as well. They, however, require no radical departure from commonsense methods of living in our age and the Western culture. The Rosicrucian teachings emphasize the need for deep breathing to clean the lungs and to give the blood greater vitality. Deep breathing helps rid the blood of its poisons. In holding the air in the lungs for a comfortable period of time, one allows more of the creative vitality which it conveys to be transmitted into the blood and there deposit its energy.

We can, the Rosicrucian teachings explain in detail, by this method over-



charge the body with an excess of energy and vitality. This excess energy and vitality in the lungs is also transferred to the sympathetic nervous system and can be used for therapeutic pur-

poses in a way the Rosicrucian teachings explain. The transformation is controlled by certain of the endocrine glands which the Rosicrucian teachings delineate.



MYSTICISM



As related to science

TRADITIONALLY, the scientific approach to solving problems is one of mathematical calculus. The scientist relies on his five physical senses, augmented with all the physical aids that science has produced such as microscopes and telescopes, to increase his field of vision toward infinitely small and toward infinitely far away.

The scientist is a specialist; he must not venture beyond the laws of his science. Transgressions of the boundaries of his particular field of endeavour bring him into a realm where other specialists outshine him. A pharmacist is no surgeon; a dentist, no optometrist; a physician, no psychiatrist—yet all these come under the heading of *medical science*, to name but one of the many sciences.

To the mystic, these specialized men of science fit neatly into cells or cubicles beyond which they cannot successfully operate. To the mystic, this means isolation and constitutes limiting factors. Where the physical sciences disregard and leave the spiritual aspects of things to theology to battle about, theology leaves the mundane material to the mundane sciences, having more than enough troubles of its own. The mystic tries to transcend these self-imposed boundaries of the specialist, for he is very much aware of the interrelationship between the physical, psychic, and spiritual aspects of all things and of all beings.

He studies them all to the fullest extent of his ambitions and capabilities; he tries not to overemphasize one aspect, nor to mitigate another. The seeming controversies between science and theology are to him an incentive to seek

their relationship to each other. He sees in controversy the crucible of the alchemist which, after elimination of the gross impurities of our thoughts and concepts, may yield a purified truth.

The mystic relies on sense perception the same as science does, but he does not stop, as science does, with the five physical senses. He has always recognized and valued psychic perception; to him, this is a valuable aid and he considers it equally valid. This, science is very reluctant to do. Scientists generally have little use for such things as intuition, precognition, psychometry, and all forms of psychic perception in general. If they inadvertently come in contact with such, they handle these subjects with gloved hands and a pair of tongs.

The mystic claims that we become aware of things and conditions by means of perception, and that our five physical receptor senses can give us an awareness of physical things only—no more—since they are not designed, nor can they be made, to perceive the immaterial, the psychic, or spiritual things. These things we perceive psychically are to the mystic just as important and just as real as things of a physical nature.

This is the major difference between science and mysticism, although recently, say in the last twenty-five years or so, science has slowly been forced mainly by circumstances to review its stand. Thus the science of psychology was born and soon was forced to broaden its basis to include what is known as parapsychology.

— G. J. Wind, F. R. C.

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Science Turns to ESP

by WANDA SUE PARROTT, F. R. C.

*Marvelous potentials
of thinking and feeling*

SCIENTISTS around the world are taking new looks at psychic phenomena. Until the past decade such subjects as extrasensory perception (ESP), telepathy, and projection of the personality out of the body were considered by the majority of scientists as "superstitions with no basis in demonstrable fact."

During the past five years, scientists across America have begun to openly admit their interest in everything from ESP to the possibilities of healing by the laying on of hands.

Several major universities in the United States and Canada, as well as numerous scientific institutions in the Soviet bloc countries, are now doing research into the mysterious little-known realms of human potential.

Dr. Charles Tart of University of California at Davis is one of the first scientists to obtain documented evidence of out-of-the-body projection. He used an electroencephalograph (EEG) to measure a female subject's brain waves as she attempted to project her consciousness above her body to obtain a series of numbers on a shelf high over the bed where she was strapped. She was able to "rise," though her body was immobile on the bed, and see the numbers. She reported them accurately to a laboratory technician.

Odds were about a million - to - one against the subject's successful completion of the experiment, an experiment so successful that Dr. Tart gathered evidence from the EEG reading that the subject's alpha brain rhythms lowered during the time of her apparent projection out of the body.

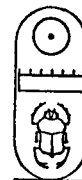
In Montreal's McGill University, Dr. Bernard Grad conducted "laying on of the hands" experiments. Plants treated by a person who claimed to have "healing power" grew almost twice as rapidly and more abundantly than did untreated plants.

A similar experiment performed on a group of rats proved the rodents treated by laying on of the hands healed their wounds nearly twice as rapidly as did rats that had been wounded, then left to heal with no aid.

These findings were discussed before an audience of nearly 1000 people at the University of California at Los Angeles' ESP Symposium held in June 1969 and sponsored by UCLA Extension. The Los Angeles symposium was spearheaded by Dr. Thelma S. Moss, whose interest in parapsychology began a number of years ago when she underwent therapy through laboratory-controlled experiments.

Dr. Moss subsequently was allowed to teach the University of California's first bona-fide parapsychology class, offering two units of credit, through UCLA Extension during Spring 1970. The class had 420 students; the largest percentage was composed of doctors of medicine and psychology, and the smallest percentage was composed of housewives.

ESP took a giant step forward in American scientific circles when the once "superstitious" subject moved onto the American college campus in many states. But American scientific interest in ESP was not a worldwide first. According to Dr. Milan Ryzl, in an address to UCLA parapsychology students, Soviet research into parapsychology is perhaps thirty years ahead of research in America. Dr. Ryzl, a researcher residing in San Jose, California, visited a number of Soviet bloc countries. He



explained that the Soviets approach the subject on a physical basis, whereas Americans approach it mainly as a psychic phenomenon.

According to Dr. Ryzl, Soviet scientists attempt to experiment on and gather proof of ESP on a physical, factual basis. Russian scientists are sponsored by their government to conduct research into such subjects as telepathy, and their approach is on the theory there is a psycho-chemical explanation for so-called *psychic phenomena*. That is, they believe the human body is electrical and/or magnetic in nature. The human body is compared to a radio which can receive impressions from a transmitter. If the human can attune to another human or humans, impressions can be transmitted and/or received over distances without the aid of physical instruments.

Two American women attended the Parapsychological Conference in Moscow in 1968; subsequently Sheila Ostrander and Lynn Schroeder wrote a 443-page book, *Psychic Discoveries Behind The Iron Curtain*, published in 1970 by Prentice-Hall, Inc.

During their trip, the authors visited a number of major points of parapsychological research interest in USSR and other eastern bloc countries. They outline the Russian approach to ESP through *electrophysiology*. Outstanding points covered in the book include Russian and other bloc countries' discoveries of:

• *Biological Plasma Body*

In Kirov State University of Kazakhstan in Alma-Ata, scientists have found that all living things (plants, animals, and human beings) have, beside their physical bodies (composed of electrons, atoms, and molecules), counterpart energy bodies (photographed as colorful, glittering fields of light). The counterpart energy body has been called the "biological plasma body."

• *Object Shape Energy*

Through use of a "psychic machine" in Czechoslovakia, a new energy concept arose, i.e., that an object's shape generates energy. A Czech research group propounded the theory that one of the great mysteries surrounding the Great Pyramid of Gizeh lies in its shape.

For centuries, men have wondered what the true purpose and meaning of the Great Pyramid were. Scholars have argued that it was not merely a burial chamber. (Dr. H. Spencer Lewis wrote a book on the Great Pyramid and his interpretations of its shape and purpose.)

The Czech researchers created a miniature Great Pyramid. They used it successfully for sharpening razor blades. Robert Pavlita, considered a "modern alchemist," created a variety of shaped objects. They seemed to concentrate psychic energies or etheric energies that resulted directly from their shapes.

• *Rapid Learning Techniques*

Bulgarian psychic Vanga Dimitrova is a state-supported psychic who has received \$200 per month since 1966. In the Institute of Suggestology and Parapsychology, built around her and staffed by thirty scientists, a technique for rapid learning was discovered, in which a two-year language course was taught accurately and painlessly in only twenty days. Full details on this technique are not available at this time, but Robert L. Constat, M.D., who reviewed *Psychic Discoveries Behind The Iron Curtain* for the American Society for Psychical Research, says the rapid learning technique is neither sleep learning nor hypnosis.

The soul has long been a theory taught by various religions. Modern psychologists have said perhaps men created the idea of a "soul" which functions in, and independent of, the human body in their need to believe in immortality. Until the last decade, science has taken a skeptical view of the *soul*, or *psychic body*. In the past ten years, however, science has begun to build a bridge which possibly will lead to re-evaluation of many so-called "superstitions."

Rosicrucian student-members have been taught that man's body is composed basically of electrons, atoms, and molecules, but that he also has a *psychic body*, composed of energy which is a manifestation of the Vital Life Force.

Years ago Dr. H. Spencer Lewis, first Imperator of the second cycle of the Ancient Mystical Order Rosae Crucis (AMORC) in the Americas, designed

and built a machine with which he measured the energy fields of man. The machine was never sold on the popular market but was used in research at Rose-Croix University, where research into man's physical and psychical natures continues on a year-round basis for the benefit of Rosicrucians throughout the world.

In the past decade, scientists around the world have begun to work on hypotheses which, in many cases, support findings long taught by the Rosicrucian Order (AMORC). These scientific findings reveal to the masses of people in the world that human beings do, indeed, have a multitude of mysterious and marvelous potentials as thinking and feeling beings.

Whether Russian scientists are thirty

years ahead in parapsychology is not so important as whether scientists around the world can work out methods through which natural principles, both physical and psychical, can become of ultimate benefit to men and women everywhere who wish to lead richer, more fulfilled lives while learning to understand their relationship to one another and to the Cosmic.

Scientific enlightenment regarding man's true nature might ultimately help people around the world to understand the meaning of true human brotherhood, which links all peoples together regardless of their race, religion, or nationality. Through scientific understanding of man's nature, people everywhere might eventually enjoy the benefits of Peace Profound.



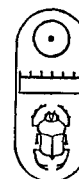
**ROSICRUCIAN INITIATIONS IN LONDON, ENGLAND
1971 - 1972**

The following Initiations into the Temple Degrees will be conferred at GREGORY HALL, Coram's Gardens, 40 Brunswick Square, London, W.C.1 (nearest Underground Station: Russell Square).

1971			
Sunday 11 April	First Temple Degree	}	Part 1: 11 a.m.
Sunday 9 May	Second Temple Degree	}	Part 2: 2:30 p.m.
Sunday 13 June	Third Temple Degree		at 6 p.m.
Sunday 11 July	Fourth Temple Degree		at 6 p.m.
Sunday 8 August	Fifth Temple Degree		at 6 p.m.
Sunday 12 September	Sixth Temple Degree		at 6 p.m.
Sunday 10 October	Seventh Temple Degree		at 6 p.m.
Sunday 14 November	Eighth Temple Degree		at 6 p.m.
Sunday 12 December	Ninth Temple Degree		at 6 p.m.
1972			
Sunday 13 February	First Temple Degree	}	Part 1: 11 a.m.
		}	Part 2: 2:30 p.m.

- All candidates for initiation must have reached or studied beyond the monographs of the degree for which they wish to apply.
- Candidates should apply at least two weeks in advance to The Rosicrucian Order, AMORC, Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England, giving complete AMORC key number, name and address, required initiation, and the number of the last monograph received.
- The initiation fee of *one pound ten shillings* must accompany the application—cheques and postal orders to be made payable to: *Rosicrucian Supply Bureau*.
- The AMORC membership card, together with the latest Official Receipt Record Card, must be shown at the Temple on the day of the Ceremony.

(Please keep this schedule for reference.)

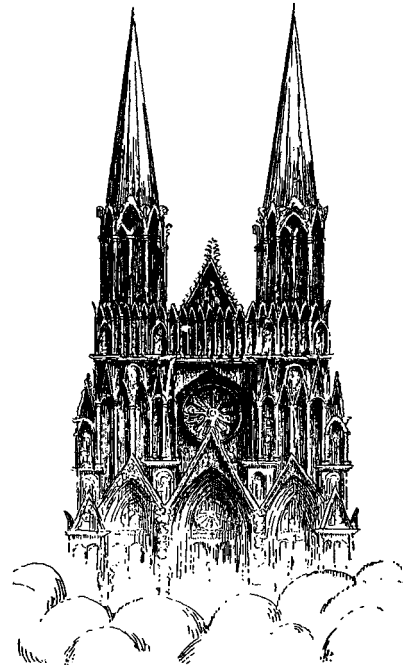


IT is an interesting question to speculate upon how much we owe posterity. This question can possibly be answered to a degree by reversing it and asking how much we owe to our predecessors. This places us in the position of being the posterity of those who have lived before. To carry this example a little further, it would be interesting to speculate on what our status would be today if we had no history, no tradition, no myths, no legends, no knowledge of anyone who existed prior to the current time. To spread it somewhat more broadly, What if we knew nothing of any human knowledge or existence prior to our own lifetimes?

Suppose, for example, that from the time we were born or became conscious entities everything was a blank prior to that particular period in time. That being the case, the human being born without the benefit of the knowledge, traditions, and accumulation of material that our predecessors have achieved and left for us would be almost like an animal. We would have to learn everything by trial and error. We would have no knowledge or experience upon which to draw. We could not go to school because there would be nobody to teach. There would be no knowledge for teachers to share. There would be nothing. We would have to learn from the beginning, just as theoretically the first man, the first intelligent entity, must have had to learn by experience.

Now, it is obvious that in the scope of a human lifetime the amount that could be learned would be very limited. Carrying the same thought further, it is probable that no human beings could learn in a lifetime what they now may know as children when they graduate from grade school or high school. In other words, it cannot be denied that we owe a great deal to our predecessors, and as history moves forward, as civilization proceeds or advances as it is expected to do in theory, our debt becomes heavier and heavier.

Think of the knowledge that has accumulated in the past ten years! It is difficult to realize, until we stop to analyze, how many things are accepted as commonplace that were either rare or unknown even ten years ago. There are drugs that help the physician; there are forms of scientific apparatus that are



The Celestial Sanctum

SELF AND POSTERITY

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

used in many industries and other activities. There are scientific applications that were known only in theory. Even the commonplace computer of today was not in general use a comparatively few years ago. Consequently, the burden of knowledge and experience is growing constantly, and what we owe to our predecessors is greater each day than it was the day before.

An individual can rightly say that his primary purpose in life is to evolve himself. We cannot deny that we are placed here on the earth to experience the course of life in this incarnation and to evolve our soul personality. Therefore, we might be justified in saying that we should devote ourselves to that purpose exclusively, that we should take

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care of ourselves and let everybody else do the same thing, letting our posterity, the descendants who come in the future, worry about their own problems and in their own time.

This type of reasoning has its logic, but it fails to take into consideration the fact that a part of our experience is not only to serve our own selfish interests but to create a society worthy of our own evolvement and to put our imprint upon that society. A part of the evolvement of each of us is the degree of participation that we have in the society of which we are a part and the extent to which we impress our own consciousness and our existence upon that society.

Man, then, we might say has a dual application. He evolves himself to the extent that he aids humanity to evolve. No doubt you will remember the old poem about Abu ben Adam who, when asked how he served and how he rated in society, told the recording angel to record that he served his fellow men, and in the end he led all others. Man is not an island. Man is a part of a great sea of humanity, and he must participate in the evolvement and the Karma of humanity. We do not deal only with our own evolvement and with the effects of our individual Karma. We are concerned with collective Karma, the Karma of society, the acts of individuals in groups, and we are individually a part of a group that must experience

the consequences of acts and decisions made before our own time.

Therefore, if we are to evolve ourselves, it is a part of our obligation to so live that the society to which we contribute will be a place more favorable for evolvement for those who come in the future. We do have an obligation to posterity as well as an obligation to self. We might justly say that our first obligation is to ourselves, to evolve ourselves, to gain in wisdom, experience, knowledge, and awareness of the cosmic purposes, but in that process we cannot isolate ourselves, because evolvement will be limited to the extent that we become sufficiently selfish in not permitting our participation to be shared by others. What little knowledge and experience we may attain may be the key that helps evolve someone else.

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.



Musical Scores Into Braille

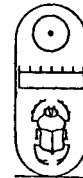
AN URGE to help blind people in some way has led Mrs. Lorraine Evans, of Seattle, to become a brailist certified by the Library of Congress' Division for the Blind. It took her three years to do it.

She now has extended her talent with the braillewriter to include the translation of musical scores into braille. Her talent helps students in the Seattle Public Schools who are blind or partly sighted to play musical instruments.

Blind students learn to play by "finger-reading" a measure or two of braille first and then practicing it until it is memorized. One cornet player in the Seattle area fascinates viewers by reading music with one hand as he plays the instrument with the other.

Original braille transcriptions done by Mrs. Evans are kept in her school office so that more copies can be reproduced on a braille duplicating machine. Pages in large type for partly sighted students also can be duplicated. Mrs. Evans sometimes handwrites musical scores on large-sized paper.

From *The Seattle Times*



Closing the Generation Gap

by ALBERT G. MATTHES, F. R. C.

Intelligence, conscience, and our manifold problems

IT IS GENERALLY conceded that a gap exists between the thinking of the so-called older, or old-fashioned, generation and that of the younger, or modern, generation. Endless are the complaints of the older people about the ways our younger generation is brusquely ignoring well-meant advice, ridiculing it as old-fashioned, and being accused of hypocritically preaching a moral standard while exempting themselves from the very same standard.

Youth claims that it is the innocent victim of a world that has been corrupted by previous generations and insists that it can and will do better. The controversial arguments back and forth have become so heated that it appears hopeless to find a solution. In the confusion many of the oldsters have thrown in the sponge and given up, convinced that our youth is running the world into disaster. Others feel that while they still have the power only stern measures will save the world. This in turn increases the stubborn resistance of our youth, and the gap widens.

Obviously both generations are seeking a solution. Discussion of symptoms leads to clashes and does not help at all. An approach must be found which both sides find acceptable and reasonable.

The old-time concept of morality, which for centuries has been preached by the churches of all denominations, is rejected by ever-increasing numbers on the ground that religion kept the masses in ignorance for the benefit of



a small privileged group. In view of the astounding progress of the sciences and the technical advances, human intelligence is stressed as the remedy. But what a confusion is created by apparently quite intelligent self-styled leaders who proudly proclaim "Love" without restraint is the solution! Followers interpret this in their own way to mean "free love," unrestricted sex life, pornography, and so on.

Other intelligent self-styled leaders proclaim that the use of drugs will enable men and women to detach themselves from this wicked world and enter into an ideal world of hallucination. No mention, however, is made of the tragic increase in the number of mentally deranged, of the retarded, of the spreading venereal diseases, of the unhappy broken homes, of babies born out of wedlock facing the world without the benefit of their natural parents.

To find a solution to these problems it is necessary to go deeper than discussing the symptoms. Let us use our human intelligence and try to reason out *why we are here*. If we can find the answer to this question, the solution for the problems mentioned should be possible.

Even an atheist will concede that the existence of the universe is not an accident. There must be a Supreme Being who caused the long evolutionary process, who invoked the natural laws by which galaxies were created, each containing countless planetary systems, of which our astronomers bring us more and more astounding evidence.

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From our astronomers we also learn that one small planet in our planetary system—our earth—was at one time nothing more than a gaseous mass, which by the natural law of gravity was compressed into a fiery core, gradually forming a crust surrounded by an atmosphere which condensed into water, thus providing the necessities required for sustaining life as we know it.

How the first life form came into being is a puzzling question which our scientists are trying hard to unravel. Undoubtedly mineral life preceded plant life, plant life preceded animal life, and one species of animal life evolved into man who differed from all other life forms when the spark of conscience was lighted in him, which made him aware of himself.

Conscience

This conscience in man is truly the spark which emanated from the Supreme Being, God—which made man king over all other life forms on this earth. It is unthinkable that this conscience was placed in man without a purpose. Can there be any question that this conscience is the sustaining force which still keeps the human race going? Are we not aware that a human being is unthinkable without a conscience?

We all are acquainted with the wonderful structure of the human body, its bone structure, its heart as the center of the blood circulating system, its many organs functioning without requiring any guidance from us, its perception organs enabling us to see, hear, feel, smell, and taste. But we also know that every life form in the animal kingdom is similarly equipped. We even share the nervous system and the brain with all animal life forms. But here the difference becomes distinct: All the animal derives from its brain is the instincts which it requires to sustain its life, while man, with his brain, is enabled to think. *The brain is the seat of man's intelligence.*

But all of this becomes a human being *only* when it becomes the abode of a conscience, a *Soul*. The Soul takes possession of the human form with the first breath at birth and leaves the human form with the last breath. Indeed, the human form is the temple that the

Soul takes possession of to carry out the function which the Supreme Being, God, has intended. While the human form, which has its beginning with birth and its end with death, is *finite*, the Soul is an extension of the Supreme Intelligence, of God, which is *infinite*.

To make this more understandable, we may compare this divine soul energy, which our conscience represents, with the electric energy flowing through a string of light globes. Some of the globes give brilliant light, while others are dim or give no light at all, depending on the physical condition of the globes, although the same electric energy is flowing through all of them.

So it is with human beings. Our human intelligence, of which we think so highly, is free to occupy itself with whatever it chooses. Our conscience, or Soul, is ever ready to remind us of the purpose for which God created us. To the same extent that we ignore or suppress our conscience, we follow the decisions of our human intelligence, which is ignorant of God's purpose, and then we act foolishly and in contrast to the great cosmic stream. Is it any wonder that we soon find ourselves in trouble and confusion?

Of Practical Help

Now let us see whether this concept of philosophy can be of any practical help in solving the problems presented by the generation gap. Evolution is a slow and tedious process. Our recorded history takes us back only a few thousand years, but our archeologists have found evidence of human life over 200,000 years ago. During the short span of recorded history we find very little evidence of human intelligence heeding the advice of human conscience, but a few outstanding examples cast their brilliant light through the dark ages. They are the great religious leaders, of which Jesus Christ is the best known to us.

While it is unfortunately true that the human race has learned very little of their teachings, it is to the credit of man that those teachings were not entirely forgotten. Perhaps the credit is due to the conscience in man that will stir whenever the intelligence is not preoccupied. These teachings preach *morality*. Our churches, which are hu-



man institutions, did the best they could to teach religion and morality.

The sacred Scriptures bear witness that there have been enlightened men at all times who admonished their fellow men to let their conscience be their guide. Recognizing the weakness of humanity in ignoring the conscience and acting only in accordance with the intelligence, the early church fathers invented the stories of hell and damnation for sinners, and eternal bliss in paradise for the faithful. While well meant, these efforts stemmed from human intelligence only, and we know they were not always successful.

Scope of Human Intelligence

In the meantime, human intelligence progressed rapidly in the sciences and in the field of technology, ignoring more and more the morality that religion is teaching. By keen observance of natural phenomena man's intelligence has added to the general knowledge so much that it became necessary for man to specialize, and the more he specializes, the more and more he knows about less and less. How awful to contemplate that a few specialists have discovered means to wipe human life off the earth!

Human intelligence is free to concern itself with whatever it wishes. So it turns its attention to the human urges that the Supreme Being has planted into all life forms for their perpetuation. While our conscience tells us that morality will control the sex urge—like fire must be kept under control to be a useful servant to humanity—intelligence casts aside all restraint, claiming, if anything goes wrong, there is a remedy for it. Is there? Can we call it a remedy if we can cure venereal disease, at the same time closing our eyes to the ravished human beings in our insane asylums, our schools for retarded children and adults, our slum districts, and all the misery, unhappiness, and broken homes that follow in their trail?

Wise indeed were those enlightened men who wrote the Bible saying that the sins of the fathers shall be visited upon the third and fourth generation. Is it intelligent to preach "free love" for our own sensual pleasures, ignoring the miseries we thereby create for those who follow us?

Our intelligence is a heavenly gift. Why dull it by using drugs, except when required medically? Are we not intelligent enough to note that the spread of using drugs is due to the greed of the peddlers who think nothing of the damage they cause to the health of our youth and to coming generations?

If we listen to that silent voice within us, our conscience, we have no trouble at all finding the right answers. Our conscience is a part of that Supreme Being from which emanates the ceaseless effort to be. We only need to open the window of our intelligence and let in the fresh air of guidance from our conscience, and we will soon realize in which direction we must make intelligent efforts for our own benefit. Avarice, fear, and hate obstruct the path between our intelligence and our conscience.

Now let us consider the generation gap. A man or woman over forty most likely has learned from experience that the consequence of a mistake is inescapable. Youth on the other hand lacks the experience and longs for action in which it can assert its youthful strength and energy. Naturally, parents wish to spare their offspring the sorrowful consequences of wrong actions, but not having shared in the rapid increase of knowledge in the fields of science and technology, they can only admonish their children with "don't do this" and "don't do that" and preaching morality as it had been handed down by their parents.

Problems of Modern Youth

Youth on the other hand is exposed to the flood of new discoveries, to the new teachings of "free love," and to the pleasures of "getting high" by using drugs. The advices and admonishments they receive from their elders do not make any sense to them in the light of what they see, because they do not wish to feel "left behind" by their age group. Is it any wonder that the gap is ever widening between the generations? But our youth is intelligent, and there is no reason to believe that they would not listen to an intelligent explanation. In fact, the basic reason for their rebellion is that no intelligent explanation has been forthcoming.

A new epoch is dawning for human-

ity, and the problems which our youth are facing are more complex, more difficult than any generation ever faced. On top of this, youth finds that the *System* (as they call it) which is handed down to them is bound by traditions which they consider more a handicap than a help.

We are now entering the Aquarian Age. It brings problems which never existed in the past, such as overpopulation, pollution, rapid obsolescence of practically all our tools and machines, increase in the number of the aged due to advances in the medical science, overcrowded cities, transportation needs. The list of these problems seems endless. The most fearful problem seems to be bound up in the traditions that have been passed down by previous generations, and that is the problem of

ever-recurring wars which, if not solved, threatens to undo all that the Supreme Being has created on this earth up to now. Is it not time to recognize that our intelligence must consult our conscience which alone can provide the answers as to how to deal with these problems?

Let us raise our sights by contacting our conscience which is our link to our Creator. It is the only way that we may learn in which direction the great cosmic stream of creativity flows. Relying only on our intelligence is like trying to cross the ocean in a sailing ship without knowing how to set sails.

A great philosopher said: "*To think is to participate in the very life of God.*" It is obvious that he meant thinking with our intelligence under the guidance of our conscience.



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.

March: The personality for the month of March is Mr. Edward Heath, Prime Minister of Great Britain.
The code word is **EXPED.**

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

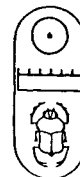


ALEKSEI N. KOSYGIN

May: The personality for the month of May will be Aleksei N. Kosygin, Premier of the U.S.S.R.
The code word will be **RECOG.**



EDWARD HEATH



Disciplines of Pythagoras

by RODMAN R. CLAYSON

GRAND MASTER EMERITUS

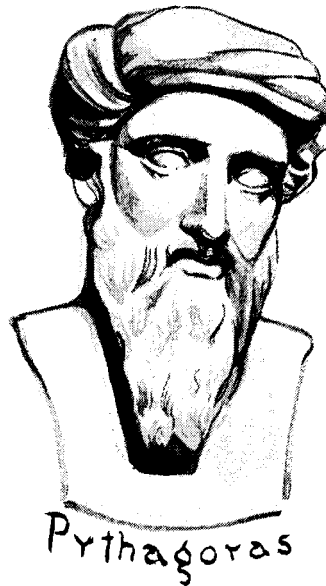
THE COLORFUL historical figure of Pythagoras, philosopher and teacher, is perhaps best known for his mathematics. He will also be remembered for his disciplines. Pythagoras lived during the days of ancient Greece from 580 to 500 B. C. Aristotle, who lived about 200 years after Pythagoras, said of him that above all else Pythagoras "first worked at mathematics."

A native of the island of Samos, Pythagoras visited Egypt and no doubt gained much knowledge there. He eventually established himself in the Greek city of Crotona in the south of what is now Italy. There he established his society, or school, where mathematics was one of the important subjects under consideration. Pythagoras said, "All things are numbers." He found numbers to be of much importance in music. From this arose his terms of *harmonic mean* and *harmonic progression*.

The influence of mathematics upon philosophy and the methods of science has been profound. Pythagoras' theories about mathematics have influenced teachers down through the ages. He thought of numbers as shapes such as those that appear on dice and playing cards. In his considerations he dwelt on the shapes of squares and pyramids among others. It is attributed to him that—in a right-angled triangle—the sum of squares on the sides adjoining the right angle is equal to the square of the remaining side—the hypotenuse.

The combination of mathematics and theology as propounded by Pythagoras actually characterized the religious philosophy of Greece in later times. Pythagoras is probably best remembered for his mathematics, but what should possibly be of additional interest to us are the disciplines he prescribed for his students at Crotona.

His school was strict, well integrated, and it was probably the first university. There is a Pythagorean axiom, "No



man ever graduates from the school of life. He is a student to the end. Even to his last breath he may still learn." To the Pythagoreans knowledge was a way of life, conditioning the individual to live well. The student was to be so well conditioned that he was capable of administering self-discipline to his own life. The discipline began with a series of controls that the individual imposed upon himself. It was firmly believed that the person who could control himself was greater than the one who could capture a city. The self-imposed disciplines were intended to contribute to creating character, the building of an internal reserve against pressures, an internal security.

Entrance examinations at Crotona were far more difficult than those that we must pass today. The student had to be proficient in mathematics, music, and astronomy among other subjects. The importance of mathematics is well understood. It was felt that one who was well grounded in astronomy could not be an egotist. After all, was it not the study of nature, cosmic laws, and the universe? Pythagoras was the first, we believe, to recognize that the earth is round, and that it is the earth's rotation that provides us with day and night.

In its true sense discipline was not

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a chore; it was a kind of order and rhythm. The Pythagoreans felt that all persons of accomplishment and achievement had self-discipline working almost automatically for them. Music as a third discipline was serenity for the emotions and for the instincts. It was the means to seek harmony and beauty and even for worship. Pythagoras developed the eight-note scale in music which is called the Pythagorean scale.

The discipline of speech for silence was not a very simple one, for, of all the parts of man, the most difficult to control was the tongue. The Pythagoreans were well aware of the difficulties our speech can cause us. The advanced students were obliged to maintain complete silence for a period of time. There was another Pythagorean axiom, "Speak not ill of any one," to which one of the disciples replied, "Master, that admonition is practically a decree of silence for all of us." When speech is held in check one learns to listen. As the tongue is difficult to discipline so are the stomach and other appetites, and Pythagoras was among the first to recognize this.

Pythagoras emphasized morning meditation as of most vital usefulness because it keyed the day. Music was also used for this purpose. The classic dancing of the time was practiced because of its importance to rhythm and harmony. The body was never to be

subjected to violent and excessive movements. It is understood that Pythagoras also said that there is very little personal growth without a sense of humor.

Of Pythagoras, Heraclitus said, "He has practiced research and investigation more than all other men, and he has gathered wisdom by doing things himself." Among other things Pythagoras will be remembered for the following admonition to his students, "Search to find of what and how the world is made, in order that you may find a better way of life."

Pythagoras was religious and a kind of mysticism is attributed to him. His religion possibly arose as a result of his opposition to the Olympian and other "less civilized gods." It is said of Pythagoras that he tended to "putting all value in the unseen unity of God." He said the soul is immortal, and he praised the contemplative life.

After a time many of the citizens of Crotona took exception to the teachings of Pythagoras and his efforts to spread the concept of reason and morality, resulting in Pythagoras' being exiled and his school scattered.

Of the disciplines of Pythagoras, someone recently said that it would seem that modern man has approached the point wherein he needs to practice *at least some* of the disciplines of the Crotona persuasion in order to cope with the problems of today.

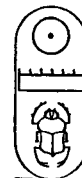


SEVENTH NORTHERN AND MIDLANDS CONCLAVE

April 17 and 18, 1971

This popular Conclave of Rosicrucians will convene at Owens Park, 293 Winslow Road, Manchester, England, beginning Saturday morning, April 17. A special feature of the program will be an address by Dr. John Bradley, F. R. C., of the Rose-Croix University faculty. He will lecture on **Rosicrucian Healing**. Dignitaries of AMORC in the United Kingdom will also play a prominent part.

For detailed information, please write to Frater Colin Anson, Conclave Chairman, "Roydon," 7 Hind Street, Wyke, Bradford, Yorkshire, England.



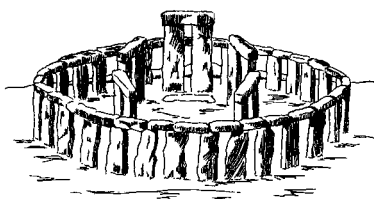
Historical and Astronomical Enigmas

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

ASTRONOMY and history are closely related, and the study of one becomes the study of the other. Simple recordings of observed astronomical phenomena and a correlation with secular events are sufficient to establish a time of happening for historical events accepted by the most rigorous historian.

The average person, in studying the history of astronomy, approaches the subject with the notion that the earliest astronomers were simply observers and that as instruments were gradually developed and refined the science of astronomy developed. In this frame of mind we naturally expect that observations and discoveries made in modern times are superior to those of a more ancient age. Sometimes we are jolted out of this complacent frame of mind by the discovery of deeds by our forefathers that are of a degree of sophistication and intellectual achievement that literally staggers our imagination.

In late 1726 Jonathan Swift published his now famous book, *Gulliver's Travels*, a quotation from which follows: "Certain astronomers . . . have likewise discovered two lesser stars, or satellites, which revolve about Mars, whereof the innermost is distant from the center of the primary planet exactly three of its diameters, and the outermost five; the former revolves in the space of ten hours, and the latter in twenty-one and a half . . . which shows them to be governed by the same law of gravitation . . ." The law of gravitation Swift was probably referring to was Kepler's law published in 1609, relating the period and radius of orbit.



STONEHENGE

The satellites of Mars were actually discovered in 1877 by Asaph Hall using the Washington 26-inch refractor which at that time was the finest existing telescope. In 1726 there was no telescope in existence which could view the satellites of

Mars. These satellites named *Phobos* and *Deimos* cannot be seen even today with small telescopes and only under good conditions with the larger telescopes. Swift gave the radius of Phobos' orbit as three diameters of Mars, or as we have measured the diameter today, this is equal to 12,600 miles. Today we use the number 5,800 miles for the average distance of Phobos to the center of Mars with a corresponding orbital time of 7.2 hours as compared to the time of ten hours given by Swift. Deimos is considered today to have an orbit with a radius of 15,000 miles and a period of 31.2 hours compared to 21,000 miles and 21.5 hours given by Swift.

A very remarkable thing about Phobos, according to some observers, is the fact that its orbital time, or period of revolution, appears to be perceptibly decreasing in a very slow fashion. It has been suggested that the drag of the Martian atmosphere is causing the satellite to lose energy and thus move closer to Mars and follow a faster and shorter orbit. This would account for the discrepancy of the numbers used for its orbit today and those of Swift. These observations have not been confirmed; but if they are correct then Phobos is lighter than any known solid substance or any naturally porous substance or material that could hold together.

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Iosif S. Shklovskii, the Russian astronomer, has suggested that Phobos is hollow and artificial and is the work of highly advanced Martians of hundreds of millions of years ago. Whatever is discovered when Mars and its satellites are explored, the fact remains that the statement made by Jonathan Swift in 1726 is one of the most remarkable events in the history of astronomy. According to one story, Swift obtained the idea for the satellites of Mars from reading an old astrological manuscript. The short period of Phobos and its nearness to the planet's surface require it to rise in the west and set in the east; a fact which was also described by Swift. At the present time Phobos is the only known body in the universe which behaves in such a fashion.

Gerald S. Hawkins, a noted astronomer has decided one of the most fascinating secrets of our time in his research on *Stonehenge*, the mysterious ruin on the Salisbury plain in England. Professor Hawkins has shown that Stonehenge was used as a neolithic computer, designed to predict eclipses and movements of the sun and moon. It was in reality a sophisticated astronomical observatory used to predict significant astronomical phenomena. Stonehenge was probably built between 1900 and 1600 B.C. and required a stupendous effort in man-years for completion. It is located at the only latitude in the Northern hemisphere for which the separation of the moon and sun

azimuths, at their extreme declinations, is 90°.

This suggests that the latitude of Stonehenge (57.17°) was carefully planned. The astronomical observations required to accumulate the data necessary to plan Stonehenge would require a minimum of several hundred years to complete. This suggests a high degree of civilization and intellectual sophistication that is totally at variance with our ideas of the civilization present in England at the time of the building of Stonehenge. The most probable civilizations with a scientific development that would have been capable of designing and building Stonehenge would have been those of Egypt, Babylon, and India.

Blue faience beads from Egypt have been found at the site of Stonehenge, along with other objects that may be traced to the contemporary civilizations at that time. This suggests that Stonehenge was a place for travelers to meet from many different lands.

Callernish, a group of standing stones on the island of Lewis in the Outer Hebrides is another ancient stone monument that appears to have an astronomical purpose; but it has not been as extensively studied as Stonehenge. Its position is interesting in that it is near the Arctic Circle for the moon, or the latitude where the moon at its extreme declination remains just below the southern horizon. This suggests that its latitude was also carefully planned.



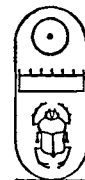
Whether the world is a tired old one or a brave young one, depends not on the world but the viewer.

—RUBY DELACROIX



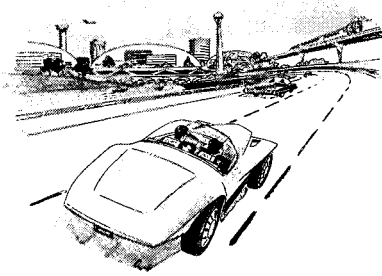
CONSTITUTIONAL GUARANTEES

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



Better and Safer Driving

by FRANK E. VESCIO
and HAROLD GLUCK, Ph.D.



Important factors to remember

IT SEEMS that all over the world the various countries have headaches with automobile accidents. In France, a record was set with road mortality of 14,705 people in 1969. As for Russia, according to reports, 16,000 persons were killed and 66,000 injured last year in the Russian Republic, which is the largest state in the Soviet Union, with a population of 128 million. In the United States the car is more deadly than war!

A car is driven for pleasure, business, or a combination of the two. We start with a basic assumption: No one wants to be involved in an accident—that means yourself, your car, the other car, the other driver, or a pedestrian. Perhaps we can help you.

You and Your Car

Driving today consists of these factors: First, your physical and mental condition as you sit behind the wheel and drive. Second, the condition of your car in regard to its being in the best shape to respond to an emergency. Third, conditions on highways, roads, and streets over which you travel. Fourth, the other driver. Fifth, the weather. And finally, the police.

We start with the last item. The moment that word is mentioned we know what you are thinking about: The hidden radar "trap;" the ticket for going five miles over the limit; the unmarked patrol car; the ticket for making a turn without signaling or the unseen Stop sign. If every person obeyed the rules, no tickets would be necessary, and the accident rate would take a big dip downward. Yes—we represent the *law*. From our experiences we are going to give you some practical

ideas which, when used by you, should help to avoid accidents.

First is your *physical and mental condition* as you drive—it plays an important part in safety and can be a contributory factor in an accident. As one gets older, there are certain physical and mental changes that take place. An eye examination by an ophthalmologist is needed, for an internal examination of the eye as well as an external one is essential. In nonmedical terms, your eye acuity may not be the way it once was. You may also have to learn that when you think you see an object at one given place it is a bit over to the side. Your specialist may prescribe a different kind of glasses for driving. There is one type to reduce the glare. Or a pair of hook-ons can be used, but not when going through a tunnel nor when the sun sets, as they reduce clarity and field of vision. There is also a special lens for night driving.

Field of Awareness

As one ages, time reaction to a situation increases. It may take a second or more for you to make the proper reaction. That difference can be the difference between an accident or no accident. What can you do about it? You can be more efficient with a technique the police use. It is sometimes called *Broadening the Field of Awareness*. An officer is taught how to see everything around him. So the next time you drive, notice how much you really see: The car creeping up on your right? the pothole in the road? the car cutting into the left lane? or the woman about to cross against the light? Each time you drive, try to increase

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your awareness. Thus you are making a more effective use of your range of vision and should be able to anticipate a dangerous situation and react quickly and correctly to it.

As the years increase for us, some of us get more irritable. Little things begin to take on the importance of being life-or-death challenges. The driver in the other car did something very stupid or careless. We call it a *near accident*. He may have forced your car over to one side. He may have cut into your lane very closely. You boil up in anger, but this does not help the situation. The best thing to do is to try to remain cool and let him go on his way. At such a time, if you can pull off to a safety area, gas station, or cafeteria, do so. Take a break for some minutes; then continue driving. The idea of a *break* in driving is good to use. The fellow who boasts, "I drove for eight hours straight," is inviting an accident for himself and for you.

Making Your Car Safer

Second, we come to the *condition of your car*. What can you do to make it safer? Every time the car is oiled and greased, the mechanic should check the braking system—and that includes the fluid used in the hydraulic system. You may have to make a sudden stop. The difference of even two inches can be the difference between an accident or no accident. A cheap tire is a bad bargain. Don't try to get the last bit of mileage out of your present tires. Check your tires from time to time to see how much "safe rubber" is present.

Have your wheels realigned if they need it. If a tire goes flat while driving on the highway, there are various things you can do—from changing the tire yourself to getting the emergency truck and having the man do the work. A tire may go flat on a highway that doesn't have a shoulder or section on which to pull over. What to do? Do not ask your companion to get out and wave aside cars while you change in that lane. You will be inviting trouble. Take your choice: Which is cheaper—to ruin a tire and rim or yourself and the car? Go ahead and drive until you can find a safe place for your car. Use your blinker lights to warn the cars behind you.

If we were to design a car, we would put in many safety items. In many a car the rear view mirror is inadequate. If one that will give you more vision is available, have it installed. There may be only a right-hand mirror near your hood. Put a left one on also. Thus you may not miss seeing the little car that is creeping up on the shoulder on a busy weekend traffic pileup.

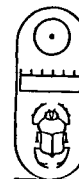
There is a safety feature you yourself can take care of: Carry spare headlight and taillight bulbs with you. If a front light goes dead and you have to travel at night, there is danger. The oncoming car might mistake you for a motorcycle driver. And if the taillights are dead and it is foggy, a rear-end crash may result.

Highway Conditions

The third factor consists of *conditions on the highways, roads, and streets* over which you travel. Some of our latest toll roads are inadequate for weekend or holiday travel. After a heavy snowstorm or a heavy rain, look out for potholes and small rocks on the road. The danger is that your car may swerve and hit a tree or another car. Some road direction signs could be clearer and better placed. We know just how you feel when you want to get off at Exit 21 and you just passed it! Or you wanted to make the left turn to the bridge and you made a right turn instead.

The normal reaction is to back your car and thus get back into position to make the correct turn for your destination. Don't do it! This is one of the surest ways to invite disaster. Go ahead, no matter how much time you may lose. If you back your car, the oncoming car gets a peculiar illusion. That driver may think you are slowing down. Even if he slows down, he may smash into you, being unable to cut into the center lane.

The dangers at some of the exit lanes are a cause for concern. You may be driving in your extreme left lane. Suddenly you notice the exit sign. And what do you do? You cut across the center lane to get into that right lane, with the possible result—a multiple car crash. Instead, go ahead to the next exit safely, but always slow down when



you come to the end of an unknown exit. It may release you into a heavy one-way traffic route. Don't try to beat the car ahead of you.

There are access lanes that are not properly designed, but you still have to use them. Wait until you see a clear break before entering the main highway. What if the driver behind is impatient and honks his horn continually? Just let him do it. Don't let him force you into a traffic lane that you feel is dangerous. It is up to *you* and *not* the other driver to make the decision about timing and safety.

If you play checkers or chess, then you know how important it is not only to anticipate your opponent's next move, but even several moves after that one. The fourth factor is *the other driver*. The one situation frequently found while driving is the impatient driver who wants to pass you. If you can safely get out of his way, do so. Don't let your ego tell you that you must stay in that left lane. But if you can't leave it safely, stay there! He may use the old trick of blinking his headlights, or he may put them on high beam, or he may tailgate you. So put on your blinkers or turn on your lights. The red lights may tell him you are in

trouble. And so you are, because this can be a very upsetting situation!

If you come to a blind spot on the highway or a turn that you just cannot see beyond, slow down. It does increase your blood pressure to see a stalled car right ahead of you, but, if you did slow down, then you can handle this situation.

Fifth, we come to *weather conditions*. There are times when severe weather conditions make it very dangerous to drive. In cloudbursts, the rain comes down so hard that your windshield wipers seem useless; or snow may pile up on your back window; and so forth. There is just one sensible thing to do if you get caught in dangerous weather: Leave the highway and head for the nearest motel or hotel. Remain there until the weather changes. Call your destination and tell them where you are and why you are delayed.

Finally we come again to the police. There may be mixed feelings about them for a variety of personal reasons—most of which are connected with "tickets." But when their services are needed, attitudes then change. However, we do hope we have helped you with these suggestions for the attainment of better and safer driving.



Rosicrucian Glossary

A KEY TO WORD MEANINGS

When you are discussing Rosicrucian principles with others, or when you are reviewing your studies, are you always sure of the meaning of such words as **actuality**, **Akashic Records**, **Cromaat**, **imaging**, **karma**, **Nous**, **Obscure Night**, and many others?

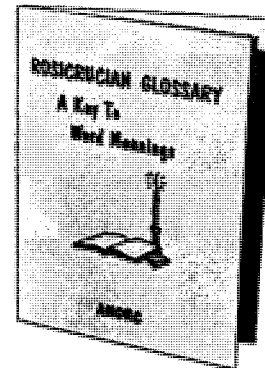
Up-to-date and detailed explanations of these terms have been compiled by the AMORC librarian under direction of Ralph M. Lewis, Imperator of AMORC.

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TOTEM POLES — THEIR ANCIENT MESSAGE

by JOSEPHINE M. OPSAHL

TOTEM POLES tell stories to people who know how to read them. It takes knowledge, however, to recognize Indian symbols as well as to interpret their meaning. And even then, you may hear several different tales about the same pole!

Archaeologists tell us that totem poles came into being because the Indian tribes of the Pacific Northwest who carved them did not have a written language. The Tlingit, Tsimshian, Haida, Bella Coola, Kwatiutl, Nootka, and Coast Salish recorded their family history, accomplishments, and even an interpretation of their folklore and legends upon the trunks of the cedar trees which grew in their area. Because the trees grew big and tall in their mild coastal climate, the carved poles often were eighty-footers, having a series of carved birds, animals, fish, and mythological creatures. Or they might tell only a single story and be ten to fifteen feet in height. In addition to carving, most poles were embellished with color. While some tribes used paint sparingly to emphasize details of carving, others completely covered their poles.

Although the English word *totem* which we give to the carvings might imply that the Indians practiced totemism—that is, they believed they were related to or descended from a particular animal or bird or fish—the big carved sticks were not idols or gods which the Indians worshiped. Rather, they were a means of bragging. Totem poles served much the same purpose as a white man's family crest or coat of arms on stationery or calling cards. They pointed out that since these villagers had great ancestors—totem poles were erected to honor only people of importance, such as chiefs, medicine men, or great warriors—the present-day villagers also were important.

Totem poles were usually erected at *potlatch* ceremonies which lasted several

days. Invited guests, which included neighboring tribes, often helped to erect the pole. Part of the entertainment included an interpretation of the pole symbols either by stories or dances and songs.

The symbols carved on totem poles were an elaboration of the small designs which these Indians used on dishes, ceremonial rattles, and utensils. Although the totem design belonged to a particular family or tribe, similar designs were used by all tribes.

For instance, *Thunderbird*, whom all regarded as the Lord of the Heavens, was pictured with a curved beak and horns. When his wings were spread, he symbolized the great creator's protective power. On the other hand, when he was angry, Thunderbird's wings flapped and his eyes flashed and thunder and lightning rolled over the mountainsides; but when his wings were folded against his body, all was peace and quiet.

Popular Symbol

Raven was another exceedingly popular totem symbol found on poles. He looked much like Thunderbird but had a straight beak. Raven had power to change himself into a man, woman, animal, or a hemlock needle.

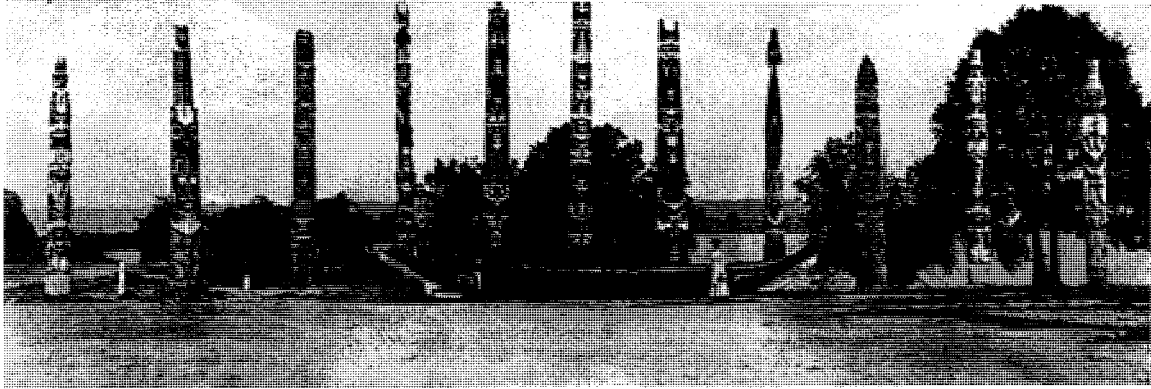
According to an old Haidan legend, Raven not only created the world but gave it light. That is, in the beginning when all was darkness, Raven flapped his wings vigorously until he beat the darkness into the solid mass we know as earth. But it still was so misty, Raven was not happy. He flew in this direction and in that direction, trying to find light.

On one of his missions, he heard about a chief who owned three wonderful light-giving objects known as Sun, Moon, and Stars, which he kept locked in boxes. Raven went to see Chief. He pointed out that Sun, Moon, and Stars—or even just one of them—would give the light Earth needed.

Although Raven was unable to persuade Chief to part with his treasures on this visit, he noticed Chief had a beautiful daughter. Turning himself into a handsome young man, Raven visited



An Alaskan Totem Pole
Courtesy The National Archives



Courtesy The National Archives

A row of totem poles standing in an outdoor exhibition area at the Lewis and Clark Exposition in Portland, Oregon, 1905.

Chief again. This time Chief welcomed him and invited him to come in and stay awhile.

In between the sweet talk that Boy whispered to Girl, he persuaded her to coax Chief to give him one of the light-giving objects. Chief gave Boy the box holding the Stars, but Boy was not satisfied. He had Girl coax her father into giving him another of the boxes. But getting Moon still did not satisfy Boy. Girl coaxed and wheedled and wheedled and coaxed. Finally, Chief, wanting the young people to be happy, gave the last of his treasures. Raven now turned himself back into his own shape and flew away with the precious boxes. He placed Sun, Moon, and Stars high in the heavens to light Earth—we still see them there today!

Other frequently used totems were of *Bear*, who is pictured with a large round nose, giant paws, and a tongue sticking out; of *Frog*, who had a wide toothless mouth; of *Beaver*, who had large incisor teeth, a paddle-shaped tail, and held a stick in his front paws; of *Salmon*, *Owl*, *Wolf*, *Otter*, *Ground Hog*, *Seal*, and *Killer Whale*, who was Lord of the Sea and Underworld.

Although no two original poles were alike, yet Robert J. Drake, curator of the Vancouver City Museum, classes them roughly into four main types, namely:

MEMORIAL POLES which were erected to honor an important deceased person. Such poles showed the family crests as well as high points

in the deceased's life and that of his ancestors.

HOUSE-FRONT POLES which are similar to the Memorial poles in that they display family crests, and so on. They were placed flat against the front of the house and had an entrance hole or doorway at the base which led into the dwelling.

MORTUARY POLES which, as their name indicates, were erected to hold the body or ashes of the deceased in a cavity at the back of a frontal board.

HOUSE POLES which were shorter, often four in number, and supported the heavy roof beams. Carved with the crests of the owner, they sometimes were placed inside the house.

In addition, many Indians who could not afford to erect elaborate carved poles frequently painted their family crests upon the front of their homes.

Archaeologists differ in their ideas as to the age of totem poles. Some claim they are very old, predating white man's explorations of this area by centuries. Others point out, however, that inasmuch as the Indians did not use paint or creosote as a wood preservative, the average life of such a pole planted in the moist earth would be less than one hundred years. They say that carved poles were created in quantity only after the Indians traded their furs for sharp-edged iron and steel tools; and, therefore, that totem art reached its

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highest point between 1850 and 1900 when the Alaskan and Canadian fur trade was at its peak.

But as white man's civilization and teachings spread, the art of totem carving declined. Missionaries, mistaking the poles for idols, encouraged the Indians to destroy their big carved sticks as well as not to create more of them.

Today, however, both the Canadian and United States governments, recognizing totem poles for what they are—a unique form of aboriginal art—are doing everything possible to preserve them. As a result, excellent collections may be seen now in British Columbia, Canada—at Thunderbird Park and at the Provincial Museum in

Victoria, and at Stanley Park in Vancouver. In Alaska, you will find many at Ketchikan, Wrangell, Sitka, Juneau, and numerous other places.

With this awakened interest, totem poles may yet experience a new golden age. Tourists, wanting something tangible to take home, buy thousands, ranging from small, inexpensive painted ones to originals carved by native workers. Or, they might prefer a rare miniature of glossy black argillite (a beautiful slate rock).

With today's better carving tools and methods of treating and preserving wood, totem poles should be around a long time to tell their tales about the Indians of the Pacific Northwest.

The Rose

by RONALD A. CANNATA

THE ROSE is often used by man as a symbol of his love and affection. Children give roses to their parents; lovers regard roses as a pledge of undying love; gardeners, the beauty of the yard.

The promise of the bud slowly opening and flowering into a rich deep blossom has long been accepted by the world as representing love. Planted with love by the gardener, nurtured to maturity with tender care, the rosebush returns each year to beautify many a garden.

The nurseryman knows that many times he must sacrifice the beauty of the moment—prune back the bush, graft the twig in order to obtain the ultimate in perfection, always trying to weed out the impurities, making a stronger plant, a more beautiful blossom, a softer leaf.

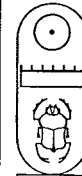
If man stopped to analyze his absorption with the rose through the ages, he would realize the simplicity of the promise of the rose. In Cosmic Consciousness the rose is an example of man—given to man as a never-ending example of the need for perfection.

Many times the Cosmic must “prune” the plant of life—transition sometimes coming during the budding years; other times when the plant is fully blossomed or in the maturity of years. The transition of pruning, the loss of beauty for a short while, the elimination of an impurity are all necessary until the ultimate in beauty can be obtained. Then man will stand in the light of true Cosmic Consciousness—the ultimate in perfection.



R. C. U. Postponed . . .

The Summer Study Program of Rose-Croix University will not be held in 1971. The City of San Jose's street-widening project is still under way and prohibits the regular use of our facilities during this period. We regret that our members will be denied this very popular function another year, but we will look ahead to 1972 and the biggest and best session ever!



THE EMPEROR PROCLAIMS

Monday, March 22, 7:03 a.m., Greenwich Mean Time

Beginning of the Traditional Rosicrucian New Year 3324

PLATO HAD Socrates say in one of his famed dialogues that progression in one continuous direction would not be realized as advance. In other words, man must be made periodically aware of a contra, an opposing state, or condition, by which he then has a guideline to determine advance or retrogression. It is by these periodic intervals, these natural or arbitrary changes, that man has come to measure time.

The ancient Babylonians are credited with the first real astronomical science, although such was definitely related to religious doctrines, and as well emerged from astrology. The earliest known calendar, however, of 365 days was developed by the ancient Egyptians thousands of years before Christ. Peoples of early cultures were closer in consciousness to the phenomena of nature than is the average man of today who lives in a more or less artificial environment.

These ancients were quite aware of *seasonal* changes. In the regions of the Northern Hemisphere the winter represented a moribund period, that is, symbolized death and decay. Plant life gave every indication of death. However, by contrast, spring appeared as a time of *rebirth*. It was a time of rejuvenation of nature, an awakening of life. The Egyptians and the Greeks related these apparent cycles of seasonal death and rebirth to their respective theologies. Man too, they came to believe, like nature, died but was *reborn* again. This pattern of death and rebirth was enacted by the priesthood in the Osirian and Elysian rites in particular.

Subsequently, in the Northern Hemisphere, in the mystery and philosophical schools the *Spring Equinox*, when the sun on its celestial journey enters the sign of Aries on or about March 21,

was heralded as the true New Year, a time of the coming forth of life again. After all, the calendar New Year arbitrarily set by man occurs in the Northern Hemisphere at a time when nature is dormant and deathlike in appearance.

The mystery and philosophical schools conducted ritualistic ceremonies on the occasion of the Spring Equinox and traditional beginning of the New Year. The mystical symbolical rituals were enacted and discoursed upon in the temples. Such an occasion was also followed by a feast which was likewise symbolic and intended to emphasize certain truths.

The Rosicrucians for centuries have preserved this revered mystical tradition. They recognize the Spring Equinox which occurs on Monday, March 22, at 7:03 a.m., (Greenwich Mean Time) as the beginning of the Rosicrucian New Year.

All Lodges, Chapters, and Pronoi throughout the world commemorate the traditional New Year. They set a day as close to the actual date as their circumstances permit. In their attractive Lodge rooms and Rosicrucian temples, a time-honored ceremony of the Rosicrucian New Year is conducted, followed by an interesting discourse. On the same occasion there is the ritualistic feast.

All active Rosicrucian members whether affiliated with a subordinate body or not are invited to participate in the event. One should refer to the Worldwide Directory appearing in *this issue* of the *Rosicrucian Digest*, select the subordinate body nearest him, and then write *by air* to the Grand Lodge and request the address of that body. When this is received, he should then contact the selected Lodge, Chapter, or

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Pronaos for information concerning the date and time of the event. There are no fees, or charges. However, a member must present his *active membership credentials*.

A similar ceremony and feast will be held in the beautiful Supreme Temple in Rosicrucian Park on *Friday, March 19*. Doors open at 7:00 p.m. The ceremony begins promptly at 8:00 p.m. There is no admittance into the temple after the ceremony begins. Every active Rosicrucian member is eligible to attend upon presentation of his or her credentials.

Those who for any reason cannot attend the ceremony in any of the Rosicrucian temples may perform a simple impressive symbolic ritual representing this ancient New Year Ceremony in their own home Sanctum. Merely address a letter to the Grand Secretary and ask for a copy of the *Rosicrucian Sanctum New Year Ritual*. Kindly enclose FIFTY CENTS (4/3 sterling) to cover cost and mailing charges. Those living outside of the United States may obtain from their local post office transferable Postal Coupons of that amount to send with their request.



TRANSITION OF BRUCE QUAN

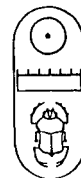
The officers and staff of AMORC offer their condolences to the family of the late Bruce Quan of Toronto, Canada, who met sudden transition through the loss of his home by fire. Frater Quan had been an ardent worker for the Order, having served in many official capacities, and was instrumental in helping Toronto Lodge obtain its property.

NEW PRONAOI ORGANIZED

During the past year the following eleven new subordinate bodies of AMORC have been organized:

Monterey Pronaos, Monterey, California
Wilmington Pronaos, Wilmington, Delaware
Evansville Pronaos, Evansville, Indiana
Triangle Rose Pronaos, Raleigh, North Carolina
Zoroaster Pronaos, Nashville, Tennessee
Austin Pronaos, Austin, Texas
Tidewater Pronaos, Norfolk, Virginia
Brantford Pronaos, Brantford, Ontario, Canada
Maidstone Pronaos, Maidstone, Kent, England
Clydesdale Pronaos, Glasgow, Scotland
San José Pronaos, San José, Costa Rica

If you live in the vicinity of these subordinate bodies, we encourage you to visit them.



Flights Into the Unknown

by ALBERT OWEN PENNEY

I HAVE ALWAYS considered myself a normal, down-to-earth person, reasonably well balanced mentally and emotionally, and not given to the idle speculations that get nowhere and leave the mind confused and uncertain. I laugh easily and often, am engaged in a number of activities which demand complete, objective attention. I willingly confess, however, to a strong interest in the deeper things of the mind: philosophy, psychology, the history of religions and civilizations; and to a disciplined interest in the occult and ESP (extrasensory perception).

This may have conditioned my mind for certain experiences which I find difficult to account for and even to describe, for our ordinary vocabularies seem so inadequate to express the subtleties of the happenings. Nevertheless, I should like to try, hoping that I may learn if there is any relationship to the undiscovered powers of my deep Self.

The First Episode

It is high noon of a midsummer day in the year 1895. In a few weeks I shall reach my seventeenth birthday, but at this moment I am sitting at a plain pine table in my room on the upper floor of our home, editing the copy for the *Mail Bag*—a tiny monthly publication which I print and exchange with other members of the National Amateur Press Association.

The leaves of the big elms lining the street below my window are as motionless as if they were part of a painting. No trolley car roars through the street. No huckster crying his fruits and vegetables jars the peaceful stillness. The pencil hanging loosely in my fingers taps a little tattoo on the table top, but I am hardly conscious of it for my eyes are fixed on the dazzling white tower of the Soldiers Home Administration Building, three miles across the city. How very, very quiet everything is!

I have become oblivious to my surroundings. Softly, imperceptibly, I am

engulfed in a sea of noiseless sound . . . the mystical, rhythmic tone of a bell . . . a bell not struck with mortal hands but whose tone is strongly vibrant, exquisitely pure, harmonious, and soothing. It has had neither beginning nor ending. It has existed since before time began and it will go on forever. It is eternal, a part of the music of the spheres, only to be apprehended when the finite mind is in complete abeyance and the subconscious fully awake.

Slowly now I begin the ascent to earthly reality: up, up through endless layers of consciousness to the material world. I am still sitting at my table, the pencil hanging in listless fingers, sheets of copy waiting to be set into type, locked into the chase, and placed into the printing press.



The amused skeptics, the worldly wise ones to whom I narrated my story, would smile faintly and murmur to each other, "He was either asleep and dreamed it, or was in a trance, a hypnotic state induced by the monotonous tapping of the pencil and staring at the glistening white tower."

Since then I have never repeated the recital until now.

The Second Episode

In their regular order the years glide by. Now it is 1907. The early September sun is flooding the earth with lazy warmth. On a grassy bank by the side of a country road edged with chinquapin bushes I sit with my wife, basking in the luxury of a too short vacation. Before us our three-year-old son is getting himself happily dirty in the yellow clay of the road. Masses of cumulus clouds, white and heavy, burden the sky. Across the fields a herd of cattle stand or lie in the shade of a giant oak tree. A Sabbath stillness pervades the scene: no lowing of the cattle, no speech between ourselves, no childish prattle from our small son—nothing disturbs the peace and contentment of the hour.

In a musing mood I turn my eyes upward to the cloud mountains. "If I could levitate myself to the crest of those motionless clouds I could see to the ends of the earth." Even as I look, the thought takes form. Suspended in

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the air a few yards above the opposite side of the road a dark, gray mass appears, vague and nebulous. Slowly it takes the form of a human body lying on its side, legs drawn up in a recumbent position. I recognize it as my Self. It is I. And there is no consciousness of the figure down below on the side of the road. The immensity of the earth lying beyond the ice fields between the two poles, the oceans, the continents, all clear and sharp lie before me.

An then it passes.

The return to the material world and finite consciousness is instantaneous. The pasture and its denizens, the woman beside me, the child scooping up yellow dirt to let it trickle through grimy fingers—nothing has changed. My wife slides her hand under mine and smiles.

The Third Episode

It is night. The year is 1957. Tired but mentally at ease I lie on my bed, hands lightly folded across my body. A faint light from the stars and the street lamps diffuses into the room, inducing a pleasant mood of reverie. Reviewing the events of the day I ask myself how I can make tomorrow a better day than today. With the inturning of my thoughts I begin to ask other questions:

What sort of a person am I, really? Am I the kind of man I think I am, or what I want other people to think I am? If I could divest my mind of the image I have created of myself, transport my Inner Self to a place in the room above the foot of my bed, and look down on the person lying there, What would I see?

By a strong effort of the imagination I picture myself as being in such a spot. My earthly Self, from the bed, looks up at the astral body in the air, at first a dark, gray, shapeless mass, recumbent and motionless. Each of these figures is aware of the other. Now there seems to be a substance of some kind uniting

us—a ropy object, dark, thick, and fuzzy like the velvet cord that holds back the draperies between two rooms in old houses. As I, watching from the bed, become aware of the connection, the thing begins to undulate in an up-and-down wave. Now it is tugging at my solar plexus, its pulsations becoming stronger and stronger until I, in my earthly body, begin to feel as if something is being pulled out of me. What is happening? Is my spiritual Self being separated from its mortal abiding place? Where will it go? For how long? Will it return? Shall I have the power to *will* it back to its earthly habitation?

Something akin to sheer animal fright takes possession of me. The fluffy, undulating cord vanishes and in that second the whole episode comes to an end, leaving me in a state of startled bewilderment.



What is the significance of these flights into the Unknown? What lesson am I to learn? Was the door to some arcane knowledge being opened to me but closed abruptly because of my lack of trust? What an indescribably glorious experience I might have had!

Throughout the days of my life there have been unexpected moments when, alone and my conscious mind at rest, I have had the feeling that a Presence of some kind was hovering near, always a little above me, endeavoring to communicate. In such moments I have listened intently with the ears of my Inner Self, hoping to receive the message that would release the Something within myself that I have always sought—the powers by which I would fulfill my destiny. But the message has been blocked. Perhaps I have tried too hard for a message from without instead of simply yielding myself to the Inner Voice.

Now the days of my years are growing short. Shall I ever know? I wonder and wonder



Something is added to thee unlike to what thou seest; something animates thy clay higher than all that is the object of thy senses. Behold, what is it?

—UNTO THEE I GRANT



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

"The Way" of Life

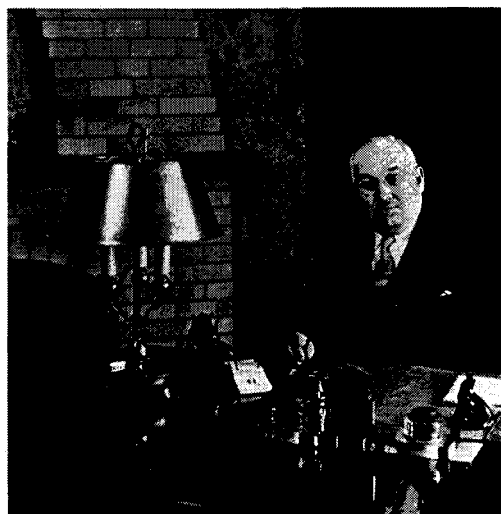
*Simple and definite
rules for all*

THE OTHER day a small pamphlet came to my desk bearing the title, *The Way In Business*. This pamphlet pointed out that there were certain definite rules and principles and certain established systems for the use of the businessman which would guarantee a certain degree of success in whatever business field these methods were applied.

As I read the pamphlet I was reminded of the fact that there have been many books written pointing out the way to success in art and in music, in business, commerce, law, navigation, and many other fields of activity. There are other established systems guaranteeing success or happiness, health and prosperity along definite lines.

Viewing life broadly we have several schools or systems of procedure. There is the school of moral practice and moral regulation intended to guide man correctly and surely to the utmost of spiritual and religious contentment. There are other systems devoted to the ethical procedure in life, guaranteeing a certain degree of cultural and ethical development that brings peace and happiness.

If we take the three most universally recognized systems, the moral, or religious, the ethical, and the commercial, we find that each of these has its school and its temple. The *moral and religious* path has its church as its monumental academy. The *ethical* system has its schools and libraries and forums as monumental academies. And *commerce* has its huge factories and business offices. But all three of these combined do not constitute sufficient guidance and sufficient instruction in aiding the average man and woman to attain the utmost of life and to enjoy life abundantly.



There is a fourth way that is neither religious, ethical, nor commercial. It is the Cosmic or natural way.

The way of life is not necessarily the way of religion, the way of culture, or the way of commerce. Commerce has its business systems, its business codes, and its business laws. The way of culture has its principles, its unwritten rules, its changing ideals, and its vacillating dictates. The way of religion is often beset by a diversity of attractive side paths. The way of life, on the other hand, is standardized and is beyond the modifications and regulations of man's whims and fancies, and is universal—therefore, wholly competent.

Rosicrucianism is the temple and the system of this fourth path. It teaches what the other three systems do not teach. It offers what the seeker for happiness and success in life cannot find elsewhere. It deals with fundamentals that apply to the life of every man and woman of every country and of every race and creed. Business or commercial occupation can in no wise affect it. Religious convictions and beliefs cannot modify or alter it. Personal opinion and the progress of the seeker on the path have no effect upon it.

All human beings, regardless of their social or religious stations in life, are seeking to make the utmost of their positions and to attain the highest degree of contentment and happiness in

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that part of the world or among that nation of people in which they find themselves.

A true path of success and happiness will not include the distinctions of locality but will point out the false effects of what seem to be the distinctions that separate us from our universal kind. Rosicrucianism is just such a system. It teaches how the health may be improved, how the ethical and moral principle of life may be applied to the best advantage, how business and commerce generally may be used to bring a personal power and a personal realization of success. It is the path to the realization of our desires and our ambitions.

Many of the great masters in the past, and many of the philosophers, have spoken of "The Way." Speaking in a spiritual sense, Jesus said, "I am the Way," meaning He was a representative of the ideals and principles that constituted the true way to spiritual and heavenly bliss and contentment. Elbert Hubbard, the great writer and poet, said on one occasion, "I am the way to better business," and he meant that his writings, his methods, his systems would lead to greater business success; and no one ever challenged his statement. The Rosicrucians say, "Here is the way in life — not just in business, not just in religion, not just in society, but in life generally and inclusively."

From the Cosmic point of view, the way in life is as definitely established by restrictions and wide avenues of conduct as any path devoted to the arts, the professions, or business. But whereas business is surrounded by rules and regulations laid down by man, and the path to spiritual attainment is fraught with individual interpretations and muted doctrines, the way of life is universally and cosmically ordained and there is no escape from its regulations and no excuse for violations of its laws.

The way of life is neither narrow nor

so universally wide that it fails to be a path that is without form or direction. It has no darkened places passing through valleys of superstition and doubt but traverses the highest hills in the bright sunlight affording the clearest view of distant horizons. It has no rich rewards held exclusively for those who reach its ultimate end but offers the bounties and blessings day by day to those who follow its course. It does not end in some distant future beyond the veil of human understanding but has its stations of palms at the close of each day affording rest, contentment, and temporary victory to each who reaches these stations. It is ever a path beginning and ending with each day of life. Should transition come unexpectedly anywhere along the way, there is no abrupt ending to an uncompleted journey but a satisfactory attainment of the goal as the closing of life itself.

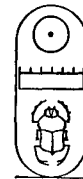
The Rosicrucian teachings and the Rosicrucian guidance constitute the preparation for entering upon the way of life, and the companionship of the members of this great human fellowship constitutes the guides and directors who journey with the others and extend their hands in fellowship and help, that the weaker ones may be encouraged to keep upon the path and to continue on the way. All of the pitfalls, all of the dangerous spots, all of the places of temptation, illusion, misrepresentation, deceit, and failure are carefully marked and pointed out so that the pilgrim on the path may reach the daily resting place and find another period of victory credited to his passage through life.

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.



A peace above all earthly dignities,
A still and quiet conscience.

—WILLIAM SHAKESPEARE



Put Your Ideas To Work

by FRANÇOIS PASQUALINI

UNDERLYING any successful undertaking, any prosperous business or remarkable individual achievement, there is an idea, sometimes a very simple one, which a man has had the drive to exploit.

Henry Ford, for instance, foresaw the bright future of the "horseless carriage" and turned this vision into the mightiest industry in the world. The extent of the colossal fortune he made by putting his idea to work is illustrated by the following anecdote:

A group of financiers once approached him with a view to purchasing his interests in the company. In order to impress him with the vastness of their resources, these gentlemen stated that they could build a ten-foot wall of gold ingots all around his property.

"Go ahead and build it," came Ford's laconic reply. "I'll buy it."

Whatever the numerous physical or intellectual differences that set some successful men apart from others, they all have one point in common: they act on their ideas.

Good ideas are not so scarce as many people claim them to be. Every day, throughout the world, millions of ideas that might bring fame and fortune to the men and women into whose brains they flash are allowed to extinguish themselves back into eternal darkness, for want of fuel to carry the flame high and far.

It is obvious that we cannot take extensive action on an idea the minute it springs from our mind. Nine times out of ten, these spiritual meteors strike our brain when we are busy carrying out an urgent task. But that task is seldom so urgent that we cannot turn away from it for a few seconds, long enough to jot down the germ of that



idea for future reference, as the clerical cliché goes—these few seconds may change the course of our entire life!

But the jotting down of an idea as soon as it occurs to you does more than merely enable you to recall it when you need it. It often stimulates a half-dormant will into action. When we read back that note for the hundredth, perhaps the thousandth time, a healthy sense of guilt engulfs us for not having done anything positive about it through all those weeks, months, or years, and this is most likely to spark the necessary action.

Sometimes it is not the lack of will power, but a great many things to do, that prevents us from putting our ideas to work. Either way, however, the habit of jotting them down proves useful in the long run, for sooner or later, if we read back the notes periodically as we should, we will get around to tackling the projects involved.

Some day, as you leaf through those notes once more, the extreme urgency of one of them hits you squarely, either because your mind establishes a bright connection between current circumstances and the opportunity of putting your idea to work right now, or simply because you suddenly realize that the idea in question has become, for some reason or other, the most important one among them all.

Ideas "from the blue" are constantly assailing our minds, but most of the time we are rejecting them because we

consider them as hopeless utopias, or because we are afraid of being branded as "peculiar" if we tried to work them out.

A French student once wrote an essay that won him great praise as well as an excellent mark. The reason? He had decided to base his composition on the following theme: "On the Necessity of Raising Teachers' Salaries." Such ideas are often labeled "genius," but their principal merit lies in the fact that the individuals to whom they occurred were not afraid to act on them.

Even if exploitation of a certain idea does not prove as fruitful as we had expected, the result is nevertheless positive and preferable to a total lack of action. A concrete illustration of this principle is provided by a picture ad which appeared frequently in the French press over a period of time.

The picture represented a typewriter of a certain make above which an open stenographic notebook showed a shorthand text written by an imaginary secretary to express her happiness and her employer's since the latter had purchased a new machine of that make. The smart idea behind this ad lay in the fact that the average employer or office manager, unfamiliar with short-

hand, had to ask his secretary to translate the "hieroglyphics" orally for him. His curiosity (and consequently his responsiveness to the ad) was thus aroused to a greater extent than would have been the case if the praiseful text had been written directly in clear language.

In southern France, however, not only did this ad receive no boost from the trick, but it also widely missed the mark because the nationally used ad text had been written in Prévost-Delaunay shorthand, whereas the prevailing stenographic system in that region is Duployé. In other words, most of the Marseilles area businessmen who requested their secretaries to translate the mysterious ad for them were none the wiser, as the girls proved unable to do so.

Nevertheless, the shorthand-text idea was a bright one on the whole, and it proved a lot more successful for the typewriter manufacturer, in spite of the blank drawn in southern France, than a standard blurb in longhand or type.

If we do not put our ideas to work they are lost. It is as though they never originated. However, if we do seek to objectify our ideas and see them manifest, we experience a truly satisfying feeling of accomplishment.



For Your Convenience and Pleasure . . .

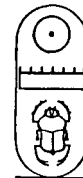
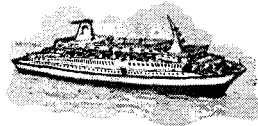
"All work and no play . . ." as the saying goes, applies to every endeavor. What more could you ask, then, when you see a convention program that challenges the mind in depth, yet cares for your need to relax and enjoy the goodness of life as well?

The 1971 Rosicrucian Convention—July 14-17—in Miami Beach probably comes as close to this happy medium as any we've seen or heard about!

The days are tantalizingly scheduled to give you much to think about and beautiful surroundings in which to harbor your thought—like the yacht trip around Biscayne Bay—like the palm trees and umbrellas that offer shade and rest—like the free care for school-age children or nursery care for younger ones at a modest fee—like a free yacht trip to the Bahamas before or after the Convention—like warm pools or ocean waters—or like patio lounges everywhere.

A trip like this could be worth a dozen holidays—much to remember, much to be learned, many new friends to help face the years ahead.

Write now to be sure of a place in the sun! Refer to your January issue of the *Rosicrucian Digest* or direct an inquiry to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95114.



Art Gallery



During the month of December and the early part of January an all-new collection of paintings by Janet Kruskamp was presented by the Rosicrucian Egyptian Museum. An exhibition of exceptional charm and merit, the paintings were especially executed for the Museum's Art Gallery and represent over eighteen months of concentrated effort and preparation. The theme of the exhibit, "In Search of Tradition," displays a wide range of subject matter and modes. The painting shown here entitled **Old Friends** is outstanding for its **trompe l'oeil**, or "trick-the-eye" technique. Mrs. Kruskamp, a native of Southern California now residing in Los Gatos, California, received her art education at the Chouinard Art Institute of Los Angeles and from private instructors. She is a member of the Society of Western Artists.

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Rosicrucian Activities Around the World

FRIENDSHIP HALL in Calvary Methodist Church, San Jose, was once again the setting for a special dinner given by the Emperor, Ralph M. Lewis, on December 18 to honor those who had served in the Supreme Temple during the past year. Following dinner the Emperor expressed his thanks and appreciation for the faithful service rendered. The pleasant evening ended with the viewing of a delightful film *The Red Balloon*.



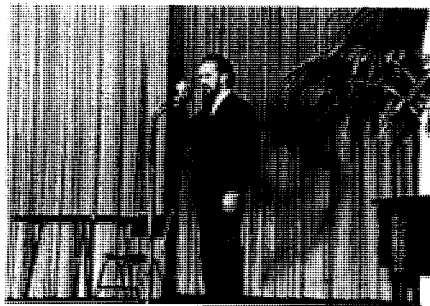
According to an article in the *Palm Beach Times*, Soror Bonnie Jean Findlay of West Palm Beach has been taking in sick and injured birds for some time. The wild birds come from all over the county, brought by people referred to her by the Florida Game and Fish Commission, the Animal Rescue League, or the Audubon Society. She nurses them back to health, then carefully frees them. "I haven't said 'no' to a bird yet," she smiles. Soror Findlay lives in the Bambi Sanctuary, a twenty-acre wildlife refuge she and her brother own near Royal Palm Beach. Her bird-nursing is a full-time occupation and she has much information to give in respect to the care and treatment of birds. She is concerned about man's encroachment on the environment and says, "We can't seem to understand that life is a chain from the smallest amoeba to us." When asked why she has become so concerned in recent years she says simply, "I love to live."



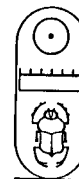
For outstanding efforts to aid those in distress, the Rosicrucian Humanitarian Award was presented to Mr. and Mrs. H. C. Mehta, of Bombay, India. They are trustees of the Sanjivani Trust, a food collection and distribution project for the benefit of the hungry. Inspired by their example, people from many walks of life are joining in this very charitable endeavor. The couple was also honored for aid to the flood-stricken people of Gujart; and particularly noteworthy is the "Save the Children" Committee, an adoption project launched by the Mehtas whereby twelve children, so far, have found homes. Soror Gool D. Doctor, Master of the Bombay Pro-naos, made the presentation on the occasion of the annual Rosicrucian Fete (Pyramid Ceremony).



It is with regret that we have learned of the transition of Frater Arnold Schumburg, Deputy Grand Master of Sweden, at the age of eighty-five. For many years Frater Schumburg rendered loyal and faithful service to AMORC, and he will be greatly missed by members and friends.

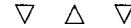


Frater Ronald Hedgcock of Mt. Lawley, Western Australia, and a member of the Rostrum Public Speaking Organisation, won first place in the *Speaker of the Year Competition* held at the South Perth Civic Centre. The Organisation has thirty-two clubs in Western Australia and out of the thirty-eight entrants Frater Hedgcock reached the Grand Final and was awarded the "Speaker of the Year" trophy—the presentation being made by Mr. Free-



man Arthur Garvey, the founder of Rostrum in Western Australia. The Australian Rostrum, which comprises over a hundred public-speaking clubs throughout Australia and New Guinea, is for those who desire to advance themselves in the mastery of the art of public speaking and who hold that Freedom of Speech, Loyalty to Truth, Clarity of Thought, and a love of the English tongue are vital elements of that art and are of the utmost value to the community at large. We are happy to con-

gratulate Frater Hedgcock on his achievement.



During the month of November, Frater George Fenzke, Grand Councilor for the West Central States, addressed a gathering of members and nonmembers in Chicago, Illinois. The event was sponsored by Nefertiti Lodge, and the subject under discussion, *Mysticism in the Modern World*, was well received.



Invoking Occult Power!

"If you would enlarge the visible, know the *invisible*." So said a mystic centuries ago. He knew that *in and around* us are tremendous potentialities which can manifest. Learn how the mystic directs Nature's forces, and you have an answer to the mystery of existence. This knowledge builds confidence and a life of fullness and *action*.

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STONE AGE DWELLING



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This neolithic cavern on the island of Malta in the Mediterranean is estimated to be 10,000 years old! A section of it contains crypts, apparently for burial. Other excavated sections suggest a use for ritualistic ceremonies even at this remote date. The cavern was principally man-made. Simple artifacts have been found in it.

(Photo by AMORC)



WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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VARIOUS NATIONS OF THE WORLD AS INDICATED

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ANY MEMBER of the Order in good standing, having planned to visit a specific subordinate body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

For Latin-American Division—Direct inquiries to the Latin-American Division,
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*Buenos Aires: Buenos Aires Lodge
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*Santos, São Paulo: Santos Lodge

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*São Paulo, São Paulo: São Paulo Lodge
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Taubaté, São Paulo: Taubaté Pronaos
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*Santo Domingo de Guzman: Santo Domingo
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Quito: Quito Chapter

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Bournemouth: Bournemouth Pronaos

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 Abidjan: Raymond Lulle Lodge
 Bouaké: Robert Fludd Chapter
 Daloa: Hieronymus Pronaos
 Korhogo: Yves Nadaud Pronaos
 Yamoussoukro: Edith Lynn Pronaos
- JAMAICA**
 Kingston: Saint Christopher Chapter
- LEBANON**‡
 Beyrouth: Beyrouth Pronaos
- MALAYSIA**
 Kuala Lumpur: Kuala Lumpur Chapter
- MARTINIQUE**‡
 Fort-de-France: Amon-Ra Pronaos
- MAURITANIA, ISLAMIC REPUBLIC OF**
 Nouakchott: Chephren Pronaos
- MEXICO**
 Acapulco, Guerrero: Acapulco Pronaos
 Ensenada, B. C.: Alpha-Omega Pronaos
 Guadalajara, Jalisco: Guadalajara Pronaos
 Juarez, Chih.: Juarez Chapter
 Matamoros, Tamps.: Aristotle Pronaos
 Mexicali, B. C.: Chichen-Itza Pronaos
 Mexico, D. F.: Quetzalcoatl Lodge
 Monclova, Coah.: Monclova Pronaos
 Monterrey, N. L.: Monterrey Lodge
 Nueva Rosita, Coah.: Rosita Pronaos
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
 Puebla, Pue.: Tonatiuh Pronaos
 Reynosa, Tamps.: Reynosa Chapter
 Saltillo, Coah.: Saltillo Pronaos
 Tampico, Tamps.: Tampico Chapter
 Tijuana, B.C.: Cosmos Lodge
 Veracruz, Ver.: Zoroastro Chapter
- MONACO**‡
 Monte Carlo: Heracles Chapter
- MOROCCO**‡
 Casablanca: Nova Atlantis Lodge
- NETHERLANDS**
 Grand Lodge of AMORC of the Netherlands, AMORC, P.O. Box 7031, The Hague, Holland
 Amersfoort: Osiris Pronaos
 Amsterdam: Jan Coops Chapter
 Eindhoven: Horus Pronaos
 Rotterdam: Spinoza Pronaos
 The Hague: Isis Chapter
- NETHERLANDS ANTILLES**
 St. Nicolas, Aruba: Aruba Chapter
 Willemstad, Curaçao, Curaçao Chapter
- NEW ZEALAND**
 Auckland, Auckland: Auckland Lodge
 Christchurch, Canterbury: Christchurch Pronaos
 Hamilton, Auckland: Hamilton Pronaos
 Hastings: Hawke's Bay: Hastings Pronaos
 Wellington, Wellington: Wellington Chapter
- NICARAGUA**
 Managua: Martha Lewis Chapter
- NIGER, REPUBLIC OF THE**‡
 Niamey: Niamey Pronaos
- NIGERIA**
 Aba: Socrates Chapter
 Abonnema-Degema: Abonnema-Degema Pronaos
 Akure: Akure Pronaos
 Ashaka: Ashaka Pronaos
 Benin City: Benin City Chapter
 Calabar: Apollonius Chapter
 Enugu: Kroomata Chapter
 Ibadan: Alcuin Chapter
 Lagos: Isis Lodge
 Nsukka: Nsukka Chapter
 Onitsha: Onitsha Chapter
 Opo: Opo Pronaos
 Owerri: Owerri Pronaos
 Fort Harcourt: Thales Chapter
 Sapele: Sapele Pronaos
 Umuahia: Umuahia Pronaos
 Uyo: Uyo Pronaos
 Warri: Warri Chapter
 Yola: Yola Pronaos
- PANAMA**
 Colón: Colón Pronaos
 David: David Pronaos
 Panama: Panama Lodge
 Puerto Armuelles: Puerto Armuelles Pronaos
- PERU**
 Chiclayo: Chiclayo Pronaos

(Directory Continued on Next Page)

Iquitos: Iquitos Pronaos
 *Lima: AMORC Lodge of Lima
PHILIPPINES, REPUBLIC OF THE
 Quezon: City of: Philippine Pronaos
REUNION, ISLE OF
 Saint-Pierre: Pax Cordis Pronaos
RHODESIA
 Salisbury: Flame Lily Chapter
SCOTLAND
 Glasgow: Clydesdale Pronaos
SENEGAL
 Dakar: Karnak Chapter
SIERRA LEONE
 Freetown: Freetown Pronaos
SINGAPORE
 Singapore: Singapore Chapter
SOUTH AFRICA
 Bloemfontein, O. F. S.: Bloemfontein Pronaos
 Cape Town, Cape Province: Good Hope Chapter
 Durban, Natal: Natalia Chapter
 Johannesburg, Transvaal: Diogenes Pronaos
 *Johannesburg, Transvaal: Southern Cross Lodge
 Port Elizabeth, Cape Province: Port Elizabeth
 Pronaos
 Pretoria, Transvaal: Pretoria Pronaos
 Retreat, Cape Province: Esperanza Chapter
 Springs, Transvaal: Springs Pronaos
SURINAME
 Paramaribo: Paramaribo Chapter
SWEDEN
 *Grand Lodge of AMORC of Sweden,
 260 32 Skelderviken, Box 30
 Göteborg: Göteborg Chapter
 Malmö: Helopolis Chapter
 Stockholm: Achmaton Chapter
 Västerås: Västerås Pronaos
SWITZERLAND
 Basel: Dr. Franz Hartmann Pronaos§
 Bern: Ferdinand Hodler Pronaos§
 *Geneva: H. Spencer Lewis Lodge†
 *Grandson (via Lausanne and Neuchatel): Pax
 Cordis Lodge†
 La Chaux-de-Fonds: Tell et Amarna Pronaos†
 St. Gallen: Pythagoras Pronaos§
 Ticino: Leonardo da Vinci Pronaos
 Zurich: El Moria Chapter§
TCHAD
 Fort-Lamy: Copernic Pronaos
TOGO, REPUBLIC OF
 Aneho: Héraclite Pronaos
 Atakpamé: Vintz Adama Pronaos
 Lama-Kara: Le Verseau Pronaos
 *Lomé: Francis Bacon Lodge
 Palimé: Socrate Pronaos
 Sokoda: H. Spencer Lewis Pronaos
 Tsévié: Tsévié Pronaos
TRINIDAD, TOBAGO
 Port-of-Spain: Port-of-Spain Chapter
 San Fernando: San Fernando Pronaos
UNITED STATES
ALABAMA
 Birmingham: Birmingham Pronaos
ARIZONA
 Phoenix: Phoenix Chapter
 Tucson: Tucson Chapter
CALIFORNIA
 Belmont: Peninsula Chapter
 *Long Beach: Abdiel Lodge
 Los Angeles: Hermes Lodge
 Monterey: Monterey Pronaos
 *Oakland: Oakland Lodge
 Pasadena: Akhnaton Chapter
 Pomona: Pomona Chapter
 Sacramento: Clement B. Le Brun Chapter
 San Diego: San Diego Chapter
 *San Francisco: Francis Bacon Lodge
 San Luis Obispo: San Luis Obispo Pronaos
 Santa Cruz: Rose Chapter
 Santa Rosa: Santa Rosa Pronaos
 *Sepulveda: San Fernando Valley Lodge
 Stockton: Stockton Pronaos
 Taft: Temblor Pronaos
 Vallejo: Vallejo Chapter
 Whittier: Whittier Chapter
COLORADO
 Denver: Rocky Mountain Chapter
CONNECTICUT
 Bridgeport: Bridgeport Pronaos
DELAWARE
 Wilmington: Wilmington Pronaos
DISTRICT OF COLUMBIA
 Washington: Atlantis Chapter
FLORIDA
 Fort Lauderdale: Fort Lauderdale Chapter
 *Miami: Miami Lodge
 Orlando: Orlando Pronaos
 St. Petersburg: Aquarian Chapter
GEORGIA
 Atlanta: Atlanta Chapter
HAWAII
 Honolulu: Honolulu Pronaos
ILLINOIS
 *Chicago: Nefertiti Lodge
INDIANA
 Evansville: Evansville Pronaos
 Hammond: Calumet Chapter
 Indianapolis: Indianapolis Chapter
 Terre Haute: Franz Hartmann Pronaos
KANSAS
 Wichita: Wichita Pronaos
KENTUCKY
 Louisville: Blue Grass Pronaos
LOUISIANA
 New Orleans: New Orleans Pronaos
MARYLAND
 *Baltimore: John O'Donnell Lodge
MASSACHUSETTS
 *Boston (Allston): Johannes Kelpius Lodge
MICHIGAN
 *Detroit: Thebes Lodge
 Flint: Moria El Chapter
 Grand Rapids: Grand Rapids Pronaos
 Lansing: Leonardo da Vinci Chapter
MINNESOTA
 Minneapolis: Essene Chapter
MISSOURI
 Kansas City: Kansas City Chapter
 *Saint Louis: Saint Louis Lodge
NEVADA
 Las Vegas: Las Vegas Pronaos
 Reno: Reno Pronaos
NEW JERSEY
 Newark: H. Spencer Lewis Chapter
 Trenton: Trenton Pronaos
NEW MEXICO
 Albuquerque: Albuquerque Pronaos
NEW YORK
 Buffalo: Rama Chapter
 Long Island: Sunrise Chapter
 New Rochelle: Thomas Paine Chapter
 *New York: New York City Lodge
 Rochester: Rochester Pronaos
 Staten Island: Staten Island Pronaos
NORTH CAROLINA
 Raleigh: Triangle Rose Pronaos
OHIO
 Akron: Akron Pronaos
 Cincinnati: Cincinnati Chapter
 Cleveland: Aten Pronaos
 Columbus: Helios Chapter
 Dayton: Elbert Hubbard Chapter
 Toledo: Toledo Pronaos
 Youngstown: Youngstown Chapter
OKLAHOMA
 *Oklahoma City: Amenhotep Lodge
OREGON
 Eugene: Emerald Pronaos
 *Portland: Eneadic Star Lodge
PENNSYLVANIA
 Allentown: Allentown Chapter
 *Philadelphia: Benjamin Franklin Lodge
 *Pittsburgh: First Pennsylvania Lodge
PUERTO RICO
 Arecibo: Arecibo Chapter
 Caguas: Caguas Pronaos
 Guayama: Guayama Pronaos
 Mayaguez: Mayaguez Pronaos
 Ponce: Ponce Chapter
 *San Juan: Luz de AMORC Lodge
RHODE ISLAND
 Pawtucket: Roger Williams Chapter
TENNESSEE
 Nashville: Zoroaster Pronaos
TEXAS
 Amarillo: Amarillo Pronaos
 Austin: Austin Pronaos
 Corpus Christi: Corpus Christi Chapter
 *Dallas: Triangle Lodge
 Houston: Houston Chapter
 Odessa: Permian Basin Pronaos
 San Antonio: San Antonio Chapter
UTAH
 Salt Lake City: Diana Chapter
VIRGINIA
 Norfolk: Tidewater Pronaos
WASHINGTON
 *Seattle: Michael Maier Lodge
WISCONSIN
 Milwaukee: Karnak Chapter
URUGUAY
 *Montevideo: Titirel Lodge
VENEZUELA
 *Barquisimeto: Barquisimeto Lodge
 *Caracas: Alden Lodge
 Maiquetia: Plotino-Maiquetia Chapter
 Maracaibo: Cenit Chapter
 Maracay, Aragua: Lewis Chapter
 Puerto Cabello: Puerto Cabello Chapter
 Puerto La Cruz: Anzoátegui: Delta Pronaos
 San Felix, Bolivar: Luz de Guayana Pronaos
 Valencia, Carabobo: Valivdar Chapter
 Valera, Trujillo: Menes Pronaos
WALES
 Cardiff, Glam.: Cardiff Pronaos
WEST INDIES
 Grenada, St. George's: St. George's Pronaos
 *Initiations are performed.

BRAVE NEW ERA

If a working model of a glider were to be discovered inside an intact Egyptian tomb dating back to Cheops' time, the news would certainly be greeted by world-wide disbelief; the argument would be raised—and rightly so—that the ancient Egyptians did not possess the necessary technology to produce such a thing. On the other hand, Da Vinci's notebook drawings of flying machines are above such suspicion because they occur much later in history, as the result of much study, and no full-sized models of them seem to have been built and tested at the time.

So, Cheops' glider we would consider as impossible; but of Da Vinci we say he was ahead of his time. Yet, there is one type of flying device that seemingly could only be the product of a people extremely conversant with the laws of aerodynamics and that we take for granted and do not give a second thought, merely because when it came to modern man's attention it was being built and used by one of the most primitive groups of the family of man.

I refer to the boomerang.

To most people, the boomerang is a curiously shaped object somewhat resembling a scaled-down version of the old flying wing aircraft which, when properly hurled, describes a graceful arc through the air, returning to its point of departure . . . and here stops all further consideration of it. One has to look at the boomerang's uniqueness with fresh eyes to realize how unlike it is to any other throwing weapon in history: a weapon that returns to its owner if it misses! Of all the weaponry in man's arsenal before the coming of gunpowder, the boomerang stands out by far, in a class by itself. Rocks, slingshots, spears, knives, swords, catapults, arrows, cross-bows, arbalests—all these have been used by most peoples in history at one time or another, all of them have been periodically reinvented, and all have had a *traceable evolution* which has developed in a straightforward manner, one step leading to the next; also, none has required any great technological know-how.

Not so the boomerang.

When a careful analysis is made of it, the boomerang emerges as an extremely sophisticatedly designed object, especially shaped to follow a carefully calculated trajectory which can vary in accordance with the thrower's intent; thus the

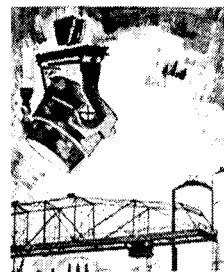
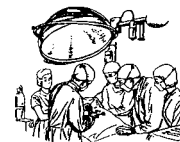
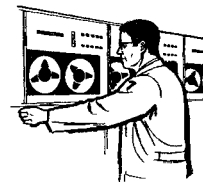
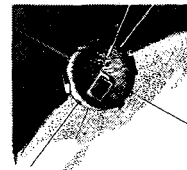
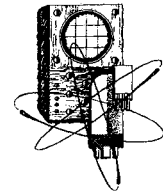
boomerang can even strike a target lying behind an obstruction—such as a tree—by going around it.

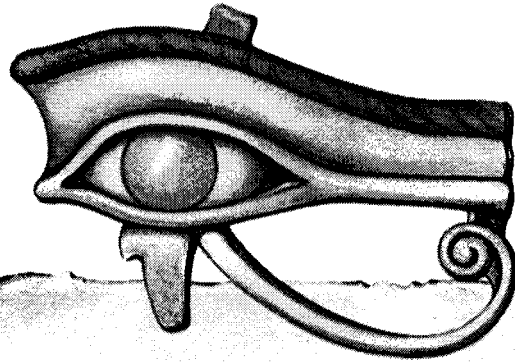
That the boomerang could not have been a product of the application of empirical methods is certain, for we are dealing here with a device that could only be the result of a thoroughly comprehensive understanding of aerodynamics (indicating a knowledge of higher mathematics) and that is nevertheless childishly simple to reproduce—once given one—enabling anyone with some manual ability to build it. And it is something which can be easily passed without alterations from father to son, making it ideally suited to the needs of primitive nomads but certainly beyond their ability to contrive.

Although the boomerang is something usually thought of as typically Australian—like the kangaroo and *Waltzing Matilda*—it, and versions of it, have been found among certain peoples of India, some tribes of Africa, and are to be seen carved in some of ancient Egypt's monuments. All this would seem to indicate that its origins are not as clear as previously believed and go far back in history.

Is the boomerang, then, a product of some highly developed elder civilization? This is an extremely hard—and touchy—question to answer. Obviously, since the carefully worked shape of the boomerang does not occur in nature, the first one could not have been "discovered" on a tree and later copied. We have no choice but to assume that it was purposely built to behave in its well-known manner, in strict accord with the laws of aerodynamics. But then we are faced with the need of having to find a people with an extremely good understanding of aerodynamics sometime before the birth of Christ . . . but if we try to go further back than Da Vinci's preliminary studies, we draw a blank.

What is the answer to the enigma of the boomerang? Who taught its users its construction and use? A small riddle, suitable perhaps for a short after-dinner conversation before moving on to more important topics, but one which has no truly satisfying answers. Our technology has enabled us to study and express the boomerang's behavior in elegant and complex formulae, but this tells us nothing about its origins . . . a very small irritation, surely, but one we may not be able to assuage even during this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart. . . . (To the Egyptian, the heart was the seat of the mind.)

—KING KHATI, c. 2300 B.C.

And now, since happiness is an activity of the soul in accordance with perfect virtue, we must inquire what is virtue; for thus perhaps we shall be in a better position to consider the nature of happiness. He who is a political philosopher in the true sense of the word will give virtue his most thorough attention, his object being to make the citizens good, and, so, obedient to the laws.

—ARISTOTLE, 384-322 B.C.

It is not possible for us to set God before our eyes, or to lay hold of him with our hands, which is the broadest way of persuasion that leads into the heart of man. For he is not furnished with a human head on his body, two branches do not sprout from his shoulders, he has no feet, no swift knees, nor hairy parts; but he is only a sacred and unutterable mind flashing through the whole world with rapid thoughts.

—EMPEDOCLES
Fifth Century B.C.

