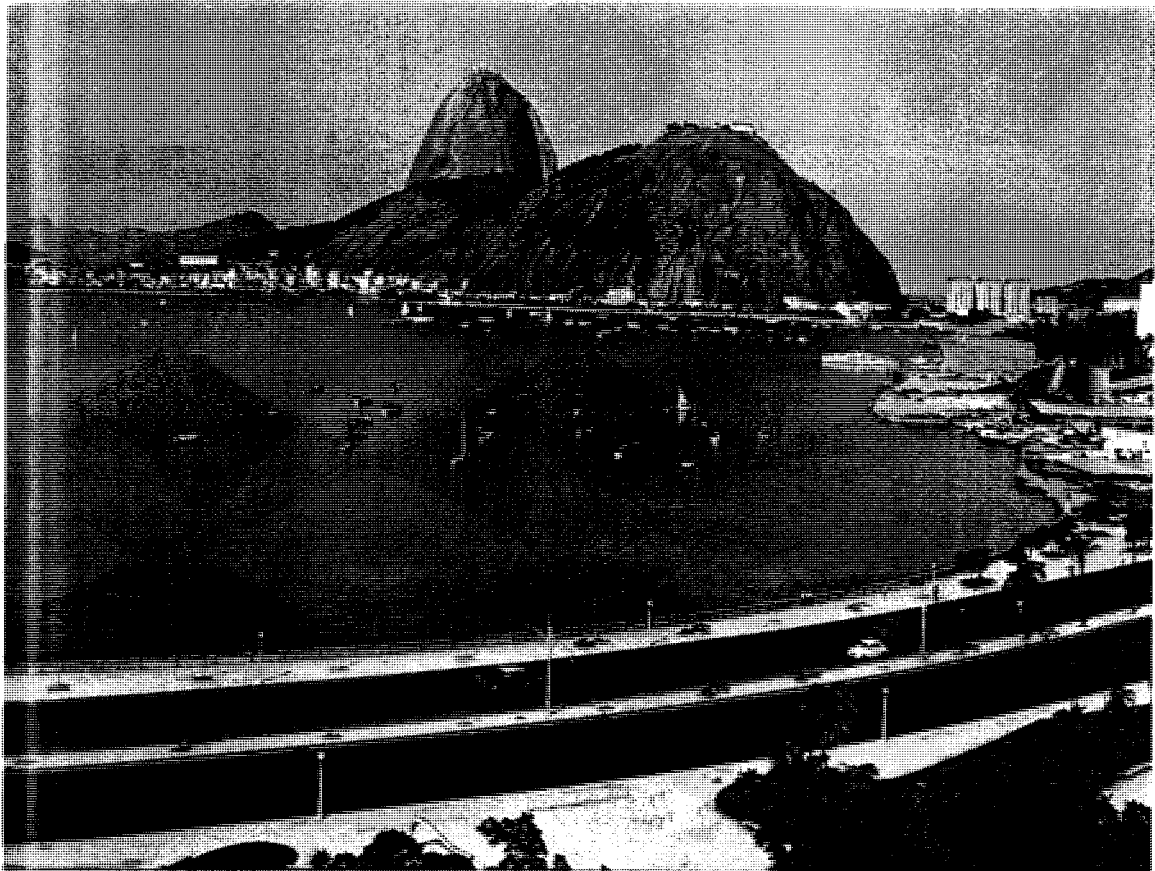


ROSICRUCIAN DIGEST

April 1971 • 50¢



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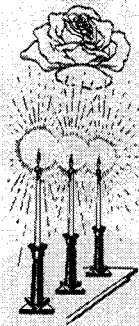
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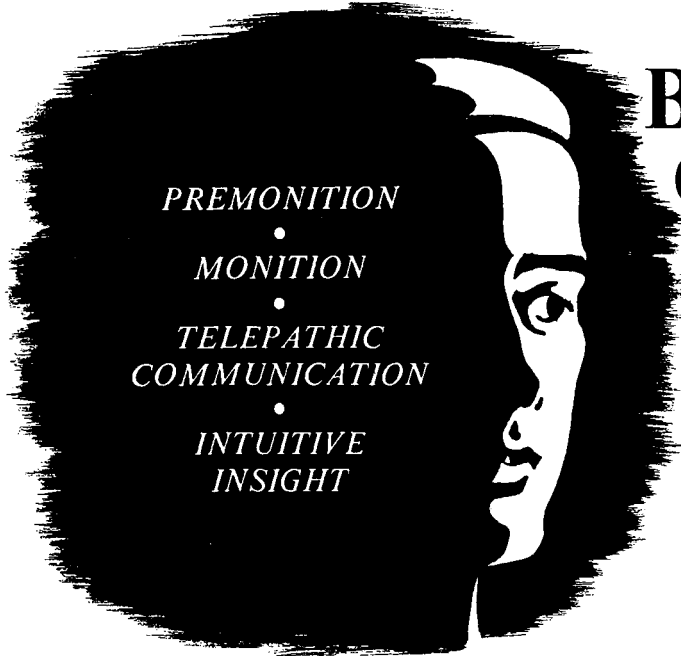
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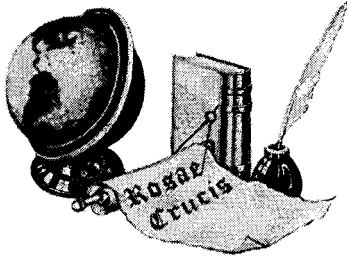
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

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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April, 1971

No. 4

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NEW SUPREME COLOMBE

Minerva Rivera was duly installed as Supreme Colombe in the Supreme Temple, March 30, by the Imperator in accordance with traditional ceremony. The Supreme Colombe is a ritualistic officer and symbolizes conscience. She holds office until eighteen years of age. Her function is principally symbolic, as the Rosicrucian Order is a cultural, philosophical fraternity—and not a religious sect.



THOUGHT OF THE MONTH

By THE IMPERATOR

WHAT IS A SICK SOCIETY?

THERE IS much lamenting with regard to the behavior of our modern society. Its apparent extreme deviation from what has been called in the past the norm, or conventional, is now designated as "The Sick Society." The culture, customs, morals, and ethics of a society are determined by certain accepted standards. The question may be asked, By what criteria are such standards determined?

Assume that three decades ago the conventions of society in the Western world and, for example, in the United States, were generally accepted as proper for a modern advanced society of the time. Looking back still further to the eighteenth century, we would find standards of conduct quite different. The puritanical conduct and concepts of morals in the New England States, for example, at that time made the later society by comparison seem relatively "sick." The latter's freedom from religious restrictions on Sunday—the right to indulge in any entertainment on so-called holy days—the more liberal and frank relationship between the sexes would by contrast be stigmatized as evil.

It has not been an intelligent basis to judge one society exclusively by the customs and conventions of another. There are at present habits of living, codes of ethics, and practices in the Orient which are quite offensive to the Western world, yet which have traditional propriety in the countries where they are indulged. Conversely, much of Western culture is abhorred in certain Oriental nations.

There cannot be universal standards for world society unless there are first *universal ideals* to which all people can subscribe. Furthermore, these universals cannot be derived from any religious precepts, because again there is little

universality in what the religions hold to be sacrosanct. The devout behavior and precepts of one religion may in part or in whole be rejected by another.

For example, the doctrines of some of the Christian sects do not condemn an indulgence in drinking alcoholic beverages, as wine or beer, as being immoral, but to the orthodox Mohammedan beverages of any alcoholic content are a religious interdiction. Further, polygamy has been sanctioned in some faiths but most generally condemned by Christianity. Shall then one such society accuse the other because of non-conformity to its standards? Shall one call another "sick"?

We must then have certain factors very basic to human nature and its development and refinement to arrive at a set of rules of norm for judging society. Man is an animal biologically. Organically he differs little in the configurations of his physical nature from many other living things. He has similar appetites. The cells of his being have such essential functions as assimilation, excretion, irritability, and reproduction. In nearly all animate entities the cells have these same basic functions of life.

Goals

These functions cannot be denied in man. He is a mortal, physically. To deny them can result either in abnormality or the cessation of life itself. Man, however, also has the function of *mind*. In this he has an awareness of self. His life is not merely reflex action to stimuli as with other living things. In other words, man is capable of evaluating, of judging his actions in accordance with ideas which he may have. It is then the kind of ideas, as goals, which he conceives as advanta-

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geous to the self that determines whether man and his society are advancing.

Since man is conscious that he lives, he wishes to make life purposively active. True, he eats and breathes, and the average intelligent being knows of the necessity of such activities to life. Yet life as a state of existence he feels must be assigned a conscious *purpose*. Succinctly put, man wants to do something specific with his life span. To live and to just reproduce is not creditable to human intelligence—certainly not to make it the final end in life. From the biological standpoint, when a species produces its offspring, its function in nature is completed. Man believes he must transcend such primitive elemental aspects of life.

Happiness

Personal harmony, more aptly defined as gratification of the organism, is a driving force of life. Irritability, pain, is a signal of inharmony, of some malfunction of the organism internally or in relation to its environment. Consequently we find *happiness* as a more or less universal goal of mankind. This happiness of various kinds is sought. Certainly if it is sensual only, as gratification of the appetites, then the higher potentials of man's being as the intellect and the more subtle psychic functions from which arises the so-called *conscience* are neglected.

A true incentive for the evolution of a society and of man himself is self-discipline. This consists not in suppressing any organic functions but rather in regulating them by putting them in a hierarchal order of importance to life and to man as a higher complex organism.

To devote oneself primarily to any one of the appetites, for example, would be a depravity. These appetites have a limited function. When such is complied with, their end is served. The body needs to be served *but* not at the sacrifice of mental creativity and rational moral aspirations and esthetic expression.

These are the things which man should cultivate. These are the things that man should make the highest objective of his society. Knowledge and understanding of self, the expression of the more exalted sentiments, the forma-

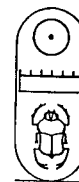
tion of ideals that lift man beyond the brute impulses without resorting to asceticism and practicing any form of self-mortification—these constitute a rational approach to a healthy society.

What man may otherwise personally believe or how he may act is immaterial if such is consistent with his basic development of those qualifications which man alone possesses. A man will not rape or murder, he will not be guilty of theft or perversion of his appetites if he recognizes that such are beneath the dignity of any race, nationality, or enlightened religion. A society is sick only when man abandons the awareness of his latent powers as a human being. A society is depraved, immoral, when its behavior has sunk to idealizing the qualities of man's animal nature. An animal exercises its appetites and passions in response to instinctive impulses. When they are blindly satisfied, and we say *blindly* because they are not rationally given a value or a status of importance in an animal's life, they are then dispensed with until they are again needed or required.

How else can we judge a society that reacts to its environment, its customs, in an atavistic manner that is a reversion to all that noble men and women have believed throughout centuries to be the most primitive, lower, aspect of human nature? Such is at least an emotional weakness. It is giving over to sensation almost exclusively. It is subjecting the will and reason to the sensual urges.

Undermining Human Potential

Our Western society has been in recent decades, particularly since the stressing of materialism, founded upon hypocrisy. It has given, in general, word-approval to traditional moral and esthetic codes. These have been mostly a social and religious inheritance. Few people have analyzed them from the point of empirical or practical value. In other words, they did not intimately respond to the creeds and dogmas; they therefore often felt them nothing more than an encumbrance. To lie, to cheat, to be sexually promiscuous was far more gratifying, more expedient than conformity to remotely established codes of conduct. Many of the codes



were paradoxical and devoid of real value to an increasingly technological and educated society.

When it became apparent to a younger, more educated, and less inhibited generation that those professing to abide by these traditional codes were in fact violating them openly or surreptitiously, they then became contemptuous of society. This was especially so when they realized that they were expected to keep their lives in bounds that were not truly respected by their elders. The society became more obviously sick when youth, with complete abandon, rejected the codes and gave way to the undisciplined motivation of their senses and appetites.

Society has therefore been long subject to a cancerous undermining of the high estate of human potential. It cloaked this with a hyperbole of right-

eousness. It chose not to face many of its religious and moral codes and attempt to rectify them. It continued to glorify theological principles which would offend the reason and logic if exposed to analysis. This disease is now manifest in the overt acts we experience, the results of which are called the *sick* society.

It is only when an illness becomes objective and acutely distressing that one is forced to concentrate on remedial means to cure it. It is not sufficient to lament our sick society or point a finger at its ills but rather to look squarely at what may be the contributing causes. Society has many times in the past experienced a severe illness and found its cure, and it can again. However, we must turn to *reason* for the remedy, not to the traditions or customs of an group or culture of the past or present.



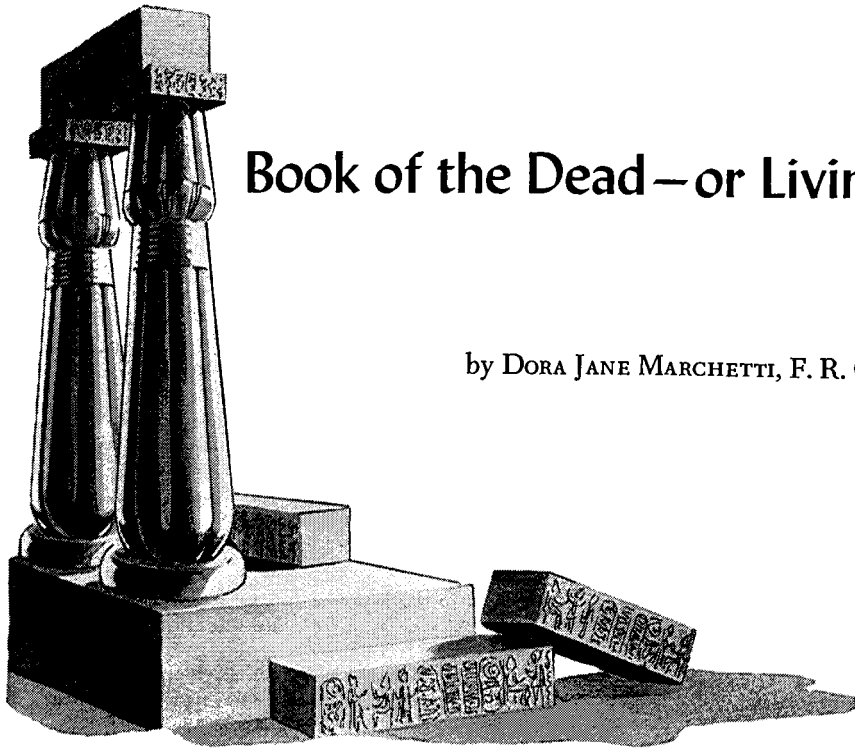
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Book of the Dead— or Living

by DORA JANE MARCHETTI, F. R. C.

THE TITLE *Book of the Dead* was given to a great collection of funerary texts by Egyptologists of the first quarter of the nineteenth century. The title is a translation given to rolls of papyrus found with mummies by Egyptian tomb robbers. They could not read the contents and referred to the rolls as a dead man's book because it was found in his coffin with him.

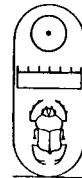
The *Book of the Dead* includes texts which the Egyptian scribes wrote or copied for the benefit of the dead. Hymns, incantations, magical formulas, prayers, and words of power were cut or painted on walls of tombs, painted on coffins as well as on papyri.

Some of the early texts appear to belong to the Predynastic Period before Menes, the first historical king. This ancient people felt that not only the physical body needed protection from insects, worms, and wild animals as it traversed the road of the dead from this

world to the Kingdom of Osiris. There were also the spiritual elements to be protected from multitudes of fiends and the powers of darkness.

Thoth was regarded, throughout the whole dynastic history, as the author of the *Book of the Dead*. The gods themselves feared the fiends and powers of darkness and could only protect themselves through words of power composed by Thoth, the scribe of the gods. Ra, the sun-god, could not even destroy the monster Aapef which awaited each morning to swallow the solar disc, but by using the secret name Thoth had given him he was able to overpower the "Great Devil," rise above the world, and go on his way.

Throughout the dynasties these texts were copied by scribes for themselves as well as for kings, queens, princes, nobles, rich, and poor. The more elaborate papyri were bordered with vignettes by artists who at times were so carried



away with their artistic work as to leave little space for the scribe. In some cases parts of the texts had to be omitted. In others the scribes were inferior and parts were left out or errors made. There were also those who worked in advance production, making many copies for sale and filling in the name of the deceased at the time of the sale.

At times an artist of great skill was employed on the vignettes and the text left to an ignorant or careless scribe and again neither artist nor scribe might understand or care about the work he was doing.

According to E. A. Wallis Budge, late keeper of the Egyptian and Assyrian antiquities in the British Museum, the Papyrus of Ani is the finest and longest of all the painted papyri inscribed with the Theban Recension of the *Book of the Dead*. It is mounted under glass in thirty-seven sheets and measures seventy-eight feet by one foot and three inches.

The Abode of Osiris

The desire of the one starting out on the journey from this world to the next was to reach the abode of Osiris in safety. It was also called "Field of the Reeds" or "Fields of Peace," comparable to the Elysian Fields of the Greeks. Osiris had overcome all of the fiends or trials and tests along the way and finally had overcome death itself. He was the god Ra that overcame the fiend at dawn and rose higher and higher above the world and became Osiris at night as he passed through the underworld.

As we read the Chapters of the *Book of the Dead* we find the paths and the problems to be symbolic of the ones we are coping with today. We, too, must overcome the fiend before we come forth at the dawn and then rise above the world after being illumined. As we pass through the dark night to the abode of Osiris we need the help and strength of the gods or forces that have assisted those who traveled the path before us. We ask those earlier travelers to guide us as we battle the same demons within ourselves and must overcome them in order to reach the "Fields of Peace." While in this land the beatified passed their time cultivating the *Maat* (truth)

plant. Truth was their food and that which formed the body of Osiris.

All sacred literature can be interpreted on many levels and the *Book of the Dead* is no exception. To the average Egyptian it was a superstition, and it was believed these things took place after so-called *death* and that by pleading and sacrifices they could induce the gods to do their work for them and land them safely at the "House of Osiris." We have the same circumstances today. It is a stage in human evolution and seems to be a necessary step, and there are always some who are working on that level. If we are above it, it is because we have already passed through it and are ready for another grade in the great school of life.

Primitive Beliefs

We find references to cannibalism where the killing and eating of an enemy took place or the traveler drank the blood or ate the flesh of the gods. There are several sources of this belief among the primitive peoples. Many savage huntsmen ate some part of dangerous Carnivora to absorb the courage of the animal. Eating of flesh and drinking of blood of enemies transferred their nature or life to the partaker. The Egyptian of higher evolution knew he must slay or put an end to his own deficiencies and erroneous habits and eat or absorb into his consciousness the lessons he learned in his process of overcoming. When he drank the blood and ate the flesh of the gods or powers, he took on their attributes and made them a part of himself.

Perhaps many ideas that have been thought to have originated in our Christian and Hebrew Bible, the Kabala, and other sacred writings really were borrowed from the Chapters of the *Book of the Dead*. We have Nu (sometimes referred to as Tem, Temu, and other names), Shu, Tefnut, Keb, Nut, Osiris, Isis, Set, Nephthys, and Horus (Anubis) corresponding to the ten rulers or planes of the Kabala. Nu, the celestial waters, is the first great cause from which all creation emerged. It is the face of the deep upon which the Spirit of God moved before creation became manifest through the Christ. Thoth is the speaker or word of the gods corresponding with

the Logos or the Word spoken of in the Biblical book of John. It is all very confusing as through the centuries gods are usurped by other gods in the minds of the people; that is, the names were changed from time to time but the nature of the god or power remained the same.

In Chapter 133 when Ra ascends his throne (the east) and the company of his gods follow in his train, the God comes forth from His hidden place and food falls from the eastern horizon of heaven, and Ani cannot tell what he has seen in the House of the God of Mysteries. These are beautiful and illuminating words and prove beyond any doubt that these Chapters are not

for the dead but for the living. Only the consciousness of the living can ascend the throne of illumination (the east) with the company of its powers following in its train. The God comes forth from within man and the food of knowledge, understanding, and wisdom falls from the horizon of illumination. It is so great and brilliant a light and so far above human understanding that the illumined cannot put into words what he has seen in the House of the God of Mysteries.

The more one peruses these beautiful and ancient Chapters, the more one becomes convinced they are living words for the living aspiring mystic, a *Book of the Living* and not of the dead.



MYSTICISM



As related to philosophy

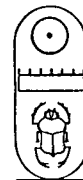
As mysticism is related in some ways to science and to religion, so it is related to philosophy. Rather than finding faults in the conceptions of others, mysticism tries to find relationships between seeming opposites as a basis for mutual understanding and cooperation. To the mystic, all things are related in one way or another, in spite of all the seeming differences.

So are there differences between mysticism and philosophy, which are probably more obscure than the subjects themselves. Not all mystics are philosophers, though many are philosophically minded, and few philosophers are mystics, though many are mystically inclined, so to speak. Both must keep an open mind in their search for truth. Both know that truth does not always conform to the doctrine of man; if it does conform, it does so of its own virtue, not by virtue of the doctrine.

The philosopher concerns himself with what his terminology calls *first causes*, *prime origins*, and the *basic essence* of things and conditions.

Mysticism accepts lofty endeavors wherever and whenever they tend to serve his aims to better understand his place in the overall scheme of things—his relationship to all that exists. The mystic may be called a little more practical than the philosopher in that he first and foremost tries to adapt himself to conditions. In this way he influences his environment to assist him in making his life more worthwhile. He is primarily interested in raising his own consciousness of things and so bettering himself first, rather than the often tried and failing attempts to better the world first.

Rather than clinging tenaciously to his own conceptions, the mystic constantly pitches them against the concepts of science, religion, or philosophy in order to note the similarities and the variance, to test their strength, endurance, and truth—always in a frame of mind to let reason decide the better, not prejudice. If his own convictions are found to be lacking, he will add to them or revise them; if they stand the tests well, it will strengthen the mystic in his convictions. —G. J. WIND, F. R. C.



Love—
The Great Healer

by CAROL H. BEHRMAN

THE LITTLE GIRL was ill and, in accordance with the doctor's instructions, she was in bed. But the child did not seem unhappy. Only the unnatural flush upon her cheeks betrayed the fever within her body. She rested, propped up against smooth white pillows, absorbed in cutting out paper dolls. The afternoon sun streamed in through the window, its iridescent rays casting a pink glow upon the bright stuffed animals lined up along the bed.

Nearby, the child's mother sat mending, while engaging in companionable conversation with the bedridden girl. From time to time, the mother would rise to attend to various nursing duties. She would press her lips against the child's forehead, or take her temperature, or measure out and administer spoonfuls of medicine together with a joke to make it more palatable. She would fluff up the pillows or straighten the bed linens, always with a smile and a loving word.

A few days later, the same little girl, now completely well again, was outside in the sunshine playing hide-and-peek with her friends. One would be bound to observe that the medication was effective and the doctor who prescribed it competent, to have achieved such a satisfactory conclusion. This is certainly true, but is it not possible that there was another factor which contributed to the child's recovery: the loving attention of the mother? Not only her physical activities on the child's behalf such as administering the medicine properly and tending to her needs, but something else—less obvious but just as real—her loving concern for the child, her feelings of tenderness and devotion which surrounded the little girl and cast a healing aura of love about her.

Love has the power to heal and renew. This truth has been observed many times in many varied circum-



stances. Perhaps one of the most publicly famous instances of this phenomenon was in the case of the Brownings. Love was the remedy that ended the many years of invalidism for the poet, Elizabeth Barrett. Her meeting with Robert Browning and the subsequent growth of their love for one another marked the beginning of her ascent out of the depths of chronic ill health. She described it in a poem:

*I saw in gradual vision
through my tears
The sweet, sad years, the
melancholy years—
Those of my own life, who by
turns had flung
A shadow across me. Straight-
way I was 'ware,
So weeping, how a mystic
Shape did move
Behind me, and drew me back-
ward by the hair;
And a voice said in mas-
tery, while I strove,
'Guess now who holds thee?'
—'Death,' I said.
But there
The silver answer rang—
'Not Death, but Love.'*

It was love that renewed the feeble body of Elizabeth Barrett—Robert Browning's love, piercing the barriers of her sickroom prison, awakening her own spirit so long resigned to weakness and seclusion, and imbuing it with strength and hope and new-found joy in love. "Do you know what you are to me . . . ?" she wrote him in a letter, showing her awareness of the power of love. "We talk of the mild weather doing me good—of the sun doing me good Have you done me no good,

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do you fancy, in loving me and lifting me up? . . . I have been drawn back into life by your means and for you . . ." Elizabeth Barrett had indeed learned to appreciate the great healing power of love.

The therapeutic force of love is not confined to great poets. Its powers can be used by all. Those who feel themselves loved generally respond with deep feeling of contentment and serenity, pushing aside destructive emotions such as hate and envy and resentment. Negative feelings are harmful to our bodies, for even superficially we can sense our muscles tense and nerves tighten when we are gripped by unpleasant emotions. Imagine what goes on internally when the bitter juices of resentment and fear and anger spread through our bodies.

Not so long ago, intelligent, educated people ridiculed such old-fashioned, superstitious ideas as *she died of a broken heart* or *the job made him ill*. Now we are no longer laughing. Modern researchers and doctors are finding more and more correlation between mental and emotional attitudes and physical health. Recent studies indicate that ulcers, heart attacks, cancer, even the common cold, may be at

least partially related to our emotions. The eminent psychiatrist, Dr. Karl Menninger, has written, "Love is the medicine for the sickness of the world."

Our bodies, of course, are physical in nature. Like all material things, they are subject to illness, breakage, and decay. Our thoughts alone cannot keep them whole and pure. Health also depends upon the care we give our bodies and upon the physical equipment with which we are born. But within these limitations our thoughts and emotions can have a profound influence, weakening our bodies to disease or strengthening them by feelings which unite us to the good and the infinite.

One does not have to be a mere puppet, dangled this way and that by mysterious forces. One has the ability to control these emotions, to use the powers of the mind to direct and shape one's feelings in positive, health-giving directions. Through study, through meditation, through self-awareness, through right action, we ourselves can become the puppeteers, guiding our own thoughts, casting out the negative forces within ourselves, and substituting emotions that are expanding and health-giving. And the most powerful of these is LOVE.



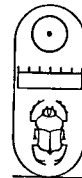
Only here will you have these experiences!

It is only at a Rosicrucian Convention that you see all this in one comprehensive program:

- The Imperator gives a psychic demonstration involving all members participating.
- The subject of reincarnation is dealt with authoritatively and empirically.
- The human aura is explained in ways never before described.
- A Rosicrucian physician explains Rosicrucian principles of health in simple and direct terms.
- The subjects of intuition and visualization applied to meaningful areas of your life.
- The mysteries of perception unveiled in the paraphernalia of AMORC's Technical Department.
- Beautiful, soothing, unforgettable rituals and initiations.



Only here! The Rosicrucian International Convention, **July 14-17**, at the Deauville Hotel in **Miami Beach, Florida**. For full information, refer to your January 1971 issue of the **Rosicrucian Digest** or write to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95114.



Toward a Mathematics of Mysticism

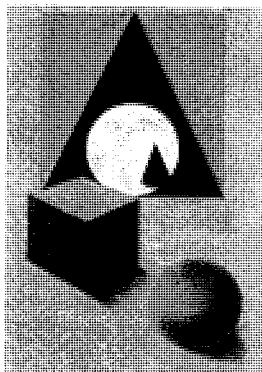
by W. J. ALBERSHEIM, Sc.D., F. R. C.

IN A RECENT issue of the *Rosicrucian Digest* it was stated that scientific progress often depends upon the development of new tools and techniques. One may broaden this statement by including mathematics among the principal tools. In fact, mastery in new fields of science and technology is usually ushered in by new mathematical concepts. A few examples will illustrate this:

The pyramids and colossal temples of ancient Egypt could not have been built without well-developed methods of geometry and mensuration. The precise fit of their masonry shows that every length and angle of the huge building blocks were predetermined at the quarry long before assembly. At the end of the Middle Ages, global navigation required advances in map making, that is, in projective geometry. The machines of the Industrial Age were designed with the aid of differential and integral calculus. Relativity, including the discovery of the equivalence of mass with energy and time with space, is based on four-dimensional tensor calculus.

The development of matrix theory led to a two-fold advance: In physics, it resulted in quantum mechanics with its harvest of solid-state technology, including lasers, transistors, and nuclear energy sources. In applied mathematics, it brought us the explosive proliferation of digital computers. Without such mathematical robots we could not control satellite orbits, space rendezvous, and delicate re-entry maneuvers.

This historical linkage between scientific and mathematical progress may well lead us to ask: What great new step is in the offing, and what branch



of mathematics will help to bring it to fruition?

In the past, radical advances usually began as occult arts—feared by the masses, derided by the “establishment,” and practiced only by initiated priests. By analogy, the science of the future should now be regarded, with awe or ridicule, as occult knowledge and mysticism. It is our belief that we are approaching a true scientific exploration of the well-nigh limitless

Mind Power—not just a probing of brain-cell chemistry or psychoanalysis by members of a school that does not believe in the existence of a psyche.

Up to now, this new science follows the historic pattern. Two manifestations of Mind Power have aroused widespread interest. Its effect on human health and success, and its ability to perceive at a distance, called ESP (extrasensory perception). Both branches are just beginning to emerge from occult trappings. Mental healing has long been the domain of magic and religion—from the laying on of hands by Egyptian priests and English kings to Christian Science.

Telepathy and psycho-kinetics used to be a matter of witchcraft, poltergeists, and vaudeville acts, or of spiritist seances in darkened rooms. Now hundreds of paperback books deal freely with the subject and, more important, it is being studied in universities and by government intelligence agencies. It also is being fought and ridiculed by the conservative rear guard of established science, as were the revolutionary ideas of Copernicus, Columbus, Einstein, and Planck.

If our thesis is true, then the breakthrough from mysticism to a precise

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science of mind should be quickened by mathematical formulation. The association of "dry" mathematics with such a hallowed subject may seem sacrilegious to some devout mystics. But, looking forward to a time when all men of good will have access to mind control, they should welcome anything that makes their cherished goal acceptable to science.

Duality

The type of mathematics needed for the exploration of mind must take account of the duality pervading all conscious living beings: On the one hand, they have, or are, physical bodies subject to physical laws, such as the conservation of mass, energy, and momentum. On the other hand, they have, or partake in, consciousness that defies measurement, distance, and time.

This duality is not unlike that between particles and waves proclaimed by quantum mechanics. It now seems familiar and natural to young physicists but was weirdly unfathomable to those active before the "generation gap" around 1930. The new mathematics must embrace both the definiteness and graininess which mystics associate with the negative, material, or maternal polarity, and the boundlessness of mind and consciousness, regarded as the positive, transcendental, paternal polarity of the Cosmos.

Consciousness deals with qualitative rather than quantitative relations. They may be formalized by two qualitative branches of mathematics: *Boulean algebra*, the calculus of logical statements, and *topology*, a geometry unaffected by magnitude or by shape transformations. Leaving logic to philosophers, we incline toward topology. Without attempting any scientific proof, we may approach the subject by simple analogies.

We begin with the three-dimensional material universe, of which our instruments have penetrated, at best, a small fraction. It is, by now, familiar practice to add time as a fourth dimension, realizing that its properties differ from space by such features as the one-direction flow from past to future through a fleeting present. Our geometry will add consciousness (or mind) as a fifth dimension which differs from

the others even more than time, being boundless and shapeless or, if we wish, adaptable to any desired shape.

Since we cannot visualize a five-dimensional continuum, we simplify our analogy by condensing the physical world into a single dimension. This is feasible if we limit our attention to conscious beings that we may treat as separate particles and represent by infinitesimal pinpoints. We know, of course, that on this earth all living human beings are located on or near the spherical surface, and that they interact and communicate physically by touch, sound, or sight.

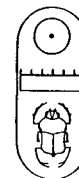
But since our study is primarily concerned with their relations in the realm of mind, their spatial location is not essential. We may rearrange them in a single line, for instance in a circle around the equator. With three billion human beings on earth, a spacing of half an inch between pinpoints just about completes the circle. If we want to include the higher animals, such as mammals and birds, the circle becomes more crowded. But since it has room for an infinite number of points, it may, in principle, contain all conscious beings throughout the universe.

Consciousness

As this ring of living entities travels along the time axis, it forms a cylindrical array of life lines extending over past and future eons. The world of consciousness requires a new dimension. We may locate it outside or inside the cylinder surface. In our analogy we represent it by the enclosed space.

Since shape is not of the essence, we may foreshorten past and future as in a perspective drawing, so that our picture of the Cosmos looks like a hammock, narrowing toward the remote times and bulging near the present. It is convenient to round off the asymptotic extremes, so that our image of the world looks like a sphere. This sphere is three-dimensional only in our simplified line representation of the material universe, but five-dimensional if we consider the three space dimensions and the time dimension of the physical world.

There is a great deal of evidence that living beings can communicate through the realm of consciousness without use



of the material surface. Spontaneous occurrences, mystical phenomena, and scientific ESP tests indicate that such communications are not weakened by distance and that some of them penetrate past and future. This is the reason for our basic assumption that mind is nonmetric and that its laws are not affected by magnitudes.

Attunement

The direct mind-to-mind communication is often called *attunement*—a term borrowed from the physical analogy of tuning forks and radio transmission. But the outgoing thought should not be visualized as a radiation driven by brain energy and traveling in waveform at a definite speed, frequency, and wavelength. In nonmetric space, attunement between two minds means direct contact by bonds of sympathy. The roots of such bonds must be planted in the material world, because it is meaningless to think of attunement which we never met or heard of in outer life. This agrees with the mystical view that the world of matter is a real and essential part of the Cosmos—not inferior, not a punishment, not a mere illusion, as some religions claim.

The late philosopher and mystic, Martin Buber, maintained that all true human relations intersect in one point—and that this point is God. If we forgot the nonmetric character of our analogy, Buber's statement would mean that all thoughts and emotions penetrate the center of our "sphere of consciousness" whence they are reflected or rebroadcast to their intended destination. This does not explain how the infinite clutter of intermingling thoughts is sorted out without interfering.

We may visualize that thought waves penetrating into the dimension of mind are guided from one friend to another along their world lines. These crossed and were connected at some time in the past by joint experience and emotional interrelation. According to narrowly physical reasoning it might be argued that two-way transmission through time is even harder to explain than "lossless" transmission to a distant goal in space.

However, in all of us, time is bridged by memory. By electrical stimulation of brain lobes and by hypnosis, one can

induce a "playback" of events long past, with the freshness of present experience. Even without artificial means, most of us have spontaneous vivid recollections or dreams of seemingly quite forgotten incidents.

In intentional thought projection we paint the target person or place on the screen of our imagination. Such thought pictures must be assembled from the storehouse of memory. Naturally, our recollections of a loved person are focused upon an experience that formed a bridge from mind to mind, from heart to heart: a true relation in Buber's sense. Over this bridge of joint feeling our memory thoughts enter our friend's mind and travel forward, surfacing in his present consciousness. The vividness of our recollection and the closeness of contact achieved depend less on our will than on the intensity of our emotions, such as love, friendship, or fear and anguish.

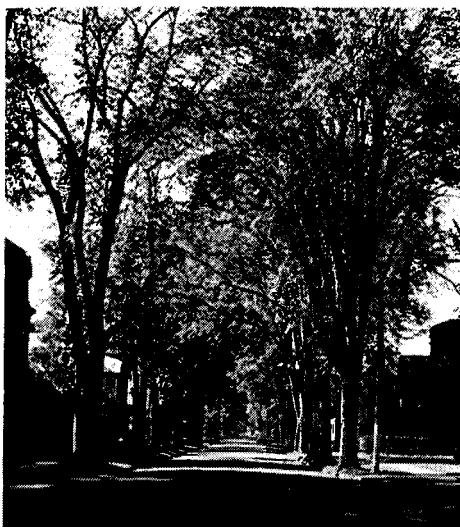
In attuning with people and places previously unknown we establish a relationship by imagination and empathy. A common bond of interrelation exists in these thought transfers, too, because we have learned about the target person or locality from someone familiar to both. This joint acquaintance forms the live link.

Pool of Universal Experience

The totality of all such mental linkages forms a network and channel of thought paths that embrace all conscious beings—all, that is, who are capable of relating to their brothers and to the glorious world of sense experience. This channel forms a pool of universal experience. All individual minds have access to this pool and contribute to it. It contains all memory, all knowledge, all mind power, and the truly "immense" (unmeasurable) totality of emotional energy. It interacts with all living beings, and if we admit that there are sparks of life force even in so-called dead matter, then it affects even material events.

We may call it *Universal Mind*, or by any of the many names given it through the ages: *Akashic Records*, *Cosmic Consciousness*, the *Cosmic*, the *Great Brahman*, or simply *God*. Being all-inclusive, It cannot have desires or

(continued on page 144)



How We Saved the Elms

by ALICE R. THOMAS

widening Elmwood Avenue. The idea was not allowed to drop.

Finally, older citizens began to realize that widening the street would destroy the beauty that had taken nature years to provide for them—her cherished elms—and opposition grew; the women's clubs took up the battle.

The Buffalo Federation of Women's Clubs, numbering some fifteen thousand women, of which I was then president, sent a resolution to Mayor Thomas L. Holling vigorously protesting the movement. I received a letter from him saying that as long as he was Mayor, Buffalo's trees would not be destroyed.

Early one morning some months later, I received a phone call from a distressed woman on Elmwood Avenue saying they were moving machinery into the street, preparing to take down the elms. She wondered if the Federation could do anything about it. I immediately called the Mayor's office and in less than ten minutes a car drove into the avenue—a man got out and nailed an American flag on every tree marked for destruction. The machinery departed and the elms were saved for many years.

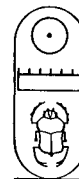
BACK IN the thirties Buffalo was noted all over the country for her hundreds of elm trees. Both sides of Elmwood Avenue were lined with beautiful homes, and the branches of the elms meeting high above the street for many blocks made it one of the showpieces of the city.

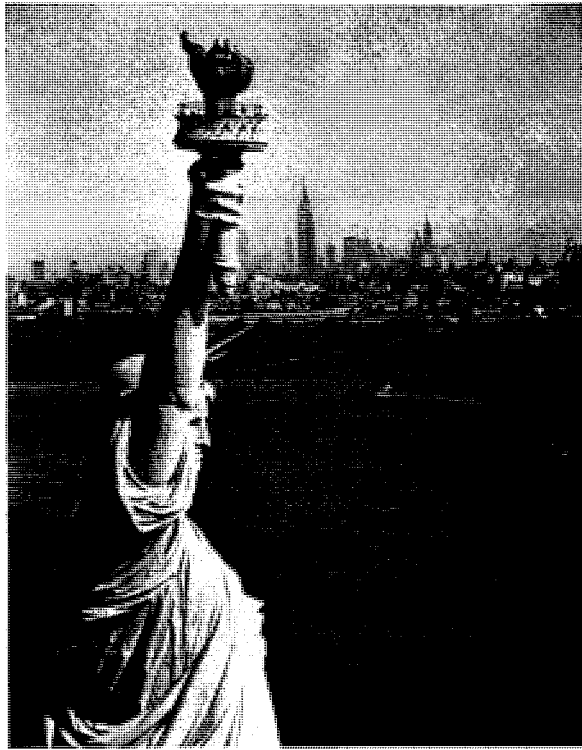
Business was slowly but surely creeping into the area. Insidious propaganda was circulated about accidents being caused by heavy traffic on narrow streets, and big business pressured for



Two Stars For Our Staff . . .

- ★ On Saturday, February 6, the Emperor celebrated his Fiftieth Anniversary as a member of AMORC in this cycle, having crossed the threshold of the Order in San Francisco, February 6, 1921. In keeping with his usual busy schedule, he and Soror Lewis met with members in Tijuana, B.C., Mexico, on that day.
- ★ Latest in AMORC's achievements as a factor in the life of Metropolitan San Jose is the election of Cecil A. Poole as Treasurer of the Better Business Bureau. In a burgeoning metropolis such as San Jose, this is testimony to the esteem in which AMORC is held by community leaders. We take this opportunity to congratulate our top executives for these accomplishments.





The Statue of Liberty

by JOSEPHINE M. OPSAHL

A gift of good will

hand and in the other a tablet representing the Declaration of Independence. At her feet, would lay a broken chain."

When Monsieur Bartholdi told prominent Americans whom he met about his dream statue, they liked the idea. And when he described it to his friends later upon returning to France, they enthusiastically organized the Franco-American Union to raise funds for its construction. In spite of the enormous war debt which France was struggling to pay off, school children and ordinary citizens contributed about \$250,000 in a very short time toward the project. It was understood that Americans would provide a site as well as a pedestal for the statue when it was completed. It was to be named *Statue of Liberty Enlightening the World*.

This dream statue was to be 151 feet high with a base that would double its height. Miss Liberty's waistline was to be 35 feet; her right arm holding the symbolic torch, 42 feet, and her index finger 8 feet; her head was to be 17 feet long (so large 40 people can stand within it at one time); her nose, 4½ feet long; her mouth 3 feet wide; and each of her eyes, 2½ feet across.

Starting work on his project in 1874, Monsieur Bartholdi found he had many details to decide. One of these was the media he would use. He considered stone, but a 151-foot marble or granite statue would be so heavy it would be extremely difficult to ship and install on a high pedestal when completed. He also ruled out one of solid metal as being equally difficult to move and costly to make. Finally, he decided to use a strange sculpturing technique. He would hammer his statue into shape out of sheets of soft copper.

With his mother as his model, Monsieur Bartholdi worked out a number of plaster forms, each one larger

A FAMILIAR sight to all who visit New York City, especially by ship, is the Statue of Liberty. It could perhaps be called the brain-child of Edouard de Laboulaye (French historian), for he and his group of friends were the first to feel their country should give America a monument to commemorate her one hundredth anniversary as a nation.

As the centennial date approached, these men sent sculptor Frédéric Auguste Bartholdi to America in 1871 to investigate the idea. And it was he—the zealous French patriot—who really shaped the project.

As the young Frenchman stood on the ship's deck when it entered New York harbor, he visualized this land of freedom which stretched beyond the skyline. "Why not symbolize that freedom with a gigantic statue of the Goddess of Liberty?" he thought. "She would hold a lighted torch to welcome ships entering New York harbor in one

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and more detailed than the previous one. Then, dividing the largest of these into a total of about 300 pieces—no two of which were alike—he had these pieces cast in plaster and duplicated in wood. Other skilled workers now hammered 3/16ths-inch thick sheets of copper against the wood molds, each blow denting the metal to form the folds of the dress, the eyes, the nose, the mouth, and all other intricate details.

In addition, Monsieur Bartholdi had to work out details for the iron framework which would hold the copper shell in place. He asked Alexandre Gustave Eiffel, who is remembered today chiefly for the Paris tower bearing his name, to help with this. Together they fashioned the 12½-ton skeleton frame for Miss Liberty.

American Centennial

But, even with the help of all of these people, the work progressed so slowly sculptor Bartholdi knew he could not complete the statue in time for the American Centennial. He, therefore, focused his energy upon her right arm and the torch. This he sent for display at the Philadelphia Exposition in 1876 and later in New York's Madison Square.

Monsieur Bartholdi now completed the head of his Goddess of Liberty, which he placed on public exhibition in Paris in 1878. But, as money was slow in coming in, it was not until July 4, 1884, that he presented his completed work to the American Ambassador in Paris, Levi P. Morton. And after being displayed in the French capital that fall and winter, it was dismantled, packed in 214 huge crates, and shipped to the United States.

Here again more delays occurred. The Americans, too, were slow in doing their part in raising money for the erection of the base on which the gift-statue was to stand. As it was to be placed in New York harbor, many were not particularly interested because they considered it a gift only to the people of that city. Finally, through the money-raising efforts of Joseph Pulitzer—owner of *The World* (one of New

York City's large newspapers) and a one-time Hungarian immigrant—the base was completed on the spot Monsieur Bartholdi had selected some years previously. This was the parapet of old Fort Wood on Liberty Island—then known as Bedloe's Island—at the entrance to New York harbor.

This concrete pedestal with its granite facing upon which the Goddess of Liberty stands is 151 feet high, or 195 steps above the land level of the island. From this platform, two flights of 154 steps each—one for up-traffic and the other for down—lead to the head of the statue. And at its base is the bronze plate bearing Emma Lazarus' famous sonnet, *The New Colossus*, with its uplifting plea:

“Give me your tired, your poor,
Your huddled masses yearning to
breathe free, . . .”

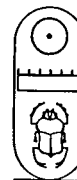
Upon completion of the base with its strong steel girders to be connected to the statue's framework, the 214 big packing boxes were opened, and the pieces constituting the statue were assembled like the pieces of a giant jigsaw puzzle and riveted together. And in October 1886, ten years later than the celebration for which it was intended, Monsieur Bartholdi's statue was unveiled and dedicated.

Unveiling

It was a big moment when he pulled the rope which lifted the French tricolor from Miss Liberty's face and President Grover Cleveland gave his dedicatory speech. *The New York Times* said: “A hundred Fourths of July broke loose—tugs bellowed, whistles screamed, and naval guns roared.”

Another important anniversary date in Miss Liberty's life was May, 1965, when President Johnson created the *Statue of Liberty National Monument*.

Although time has mellowed the statue's bright copper to a soft green, she has never seemed more beautiful nor more important. As a gracious hostess in New York harbor, Miss Liberty annually welcomes thousands of people and symbolizes freedom and liberty to a troubled world today.



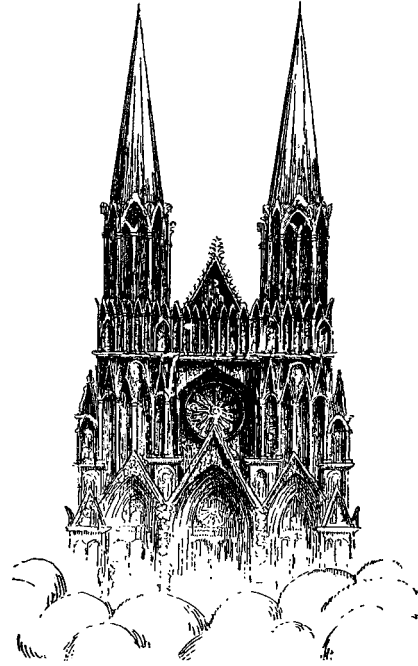
FEW INTELLIGENT people today will deny that a drug problem exists. It is a rather interesting reflection upon civilization that we should have advanced to such a high state of civilization—the greatest in all history, as far as we know—and yet be faced with problems that have their cause and nature within human weakness.

Throughout all periods of history, people have sought alleviation of pain, grief, or problems by the taking of an element that would make them insensitive to this condition. A person who is sad may become happy after taking a type of drug that changes his mental outlook. A person who is in pain may find relief by taking a drug that makes him insensitive to that pain. A person who is weighted with problems of social, economic, or family origin may be able to forget them by the use of a drug that tends to subdue or minimize the functioning of the higher areas of consciousness. He is—at least temporarily—simply unaware of these problems.

I remember a university professor of psychology who emphasized that a drug addict was an individual who had a psychological fault within him. Although some individuals could take drugs in limited quantities and not become addicted, others, taking only a very small amount of drugs, would become addicts. It is commonly known that many people can take alcoholic beverages in moderation while others cannot use them in moderation. The latter type of individual risks becoming an alcoholic. According to the professor's interpretation, drug addiction, alcoholism, and similar conditions were due as much to personality as to the drug.

The personality is a big factor in dealing with drugs. Consequently, the problem of drug addiction and the dealing with individuals who are taking drugs is so complex that there is no final solution generally agreed upon today in regard to coping with the problem of those addicted or those who are using drugs to a degree that is becoming dangerously near addiction.

One reason why the use of drugs today makes the problem more complex than it may have been in other periods



The Celestial Sanctum

THE DRUG PROBLEM

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

is the availability of drugs to young people. It is bad enough for an adult to take drugs, but the introducing of an unnecessary foreign chemical into the growing body of a teen-ager is truly a calamity. The developing human being in adolescence goes through many complications of growth and adjustment. Above all else, that teen-ager needs health, and health cannot be maintained by the introduction of extraneous products into the system.

Good doctors will not prescribe unnecessary medication at any age, but the introduction of drugs is certainly going to have an adverse effect on the physical, mental, and spiritual development of the growing individual. Of course it will have a bad effect on adults, too, but it will have even more upon the adolescent, who is going through a period of physical adjustment and physical growth, and at the same

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time is developing the habit patterns, concepts, and points of view, as well as a basic philosophy of life that will serve him throughout his entire life.

The relationship of the adolescent to drugs is a major problem today. Everything that can be done to guide the adolescent and to find means of treating those who use drugs of any kind should be done. When I say "of any kind," I include tobacco, alcohol, marijuana, as well as heavier or stronger drugs. If we can train young people to abstain from all types of drugs at least until they are adults, we shall have gone a long way in solving the drug problem.

Another matter in relation to drugs concerns the erroneous concept that psychic growth can be achieved by the use of drugs. One school of thought believes that by taking drugs one can actually enter into a psychic state and have profound experiences, such as those credited to the mystics and saints of the past. As far as we are able to determine, the individuals who have been credited with being saints and mystics did not induce their experiences by the use of drugs. Drugs introduced to the body are not going to make man's mental or psychic capacities any greater, or any better, insofar as their permanent functioning is concerned. To put it another way, drugs do not produce a positive effect.

During the history of man there have been societies that have been very free in making drugs available to all who wanted them. If the use of drugs brought about an increased ability on the part of man, then those societies would have been the most advanced civilizations, the utopias, of all time. Yet, where drugs have been readily available, usually those societies have dropped to the lowest level of existence that is possible for human beings to reach.

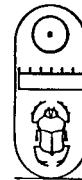
A very worthwhile statement in regard to drugs, and one that I believe is particularly important for parents to read, was published late in 1970 by *Business Week*. The following material is taken from that source and is here reprinted by special permission from a recent issue of the *Business Week Letter*, an executive information.

"Before you can talk to your teenager about marijuana, you must understand the extent to which you contribute to, and reinforce, his rationalizations about drug use. If you're a smoker, and you disbelieve or shrug off the evidence connecting smoking with cancer and other diseases, you are mirroring many young people's casual attitudes toward the dangers of drugs. Or if you periodically have too much to drink you are in a poor position to admonish your children about getting high. It is an article of faith among teen-agers that adults are hypocritical about their own abuse of the legal drugs.

"If you have a teen-ager, the chances are better than 50-50 that he's tried marijuana. Ask him about it. You might be surprised at his willingness to talk. Don't, however, react angrily to the news. Tell him how you feel, but avoid a rejection, which might simply confirm, or worsen, his drug habit. Dr. Fort suggests that you try to find out just what drugs mean to your child and why he thinks he uses them. His answers may give you some insight into his feelings about his friends, his school, and his family. Don't lecture him on the law; he knows what the drug laws say, and he considers them unjust. Instead, discuss the value of facing tension and uncertainty—whether as an adolescent or as an adult—without artificial aids. Regular drug use is a symptom of inner problems, not the problem itself.

"If your child is using dangerous drugs, his behavior will show it. A group of parents of former addicts, whose children are in therapy at the Cage Drug Counseling & Education Center of White Plains, N. Y., listed these as the warning signs of the new heroin addict: He gets sloppy and secretive; acquires a new group of friends, all nonachievers; receives many phone calls from people who won't leave their names with you or whose names are unfamiliar; goes out and won't tell you where; is always tired, doesn't eat well, and flies easily into rages; can't be reached no matter how hard you try.

"The day you finally learn, from him or from one of his former friends, that he's on heroin, don't panic. But move



swiftly to see that he gets professional help. His very life is now at stake. Forget his schooling and his job. Forget all your plans for him. Nothing can be done until he's whole again. Tender loving care plus the services of a psychiatrist are simply not the answer. At this point he'll lie, evade, take advantage of your love for him, and hold the psychiatrist in contempt because he hasn't experienced the pleasure of drugs. Instead, you should immediately get your child into group therapy with other children who are recovering from drug habits. 'A group is tough, but the kids are all his peers,' says Dr. Houston. 'They won't take his excuses. He's forced to lay his soul on the line. Don't worry about his wanting to go. A child who's taking heroin is in hell.' To find a drug treatment center, call the youth agencies in your community, or write to Michael White, Narcotic Addiction & Drug Abuse Information, National Institute of Mental Health, Room 11D02, 5454 Wisconsin Ave., Chevy Chase, Md.

"'Voting the money to put more policemen on the streets is simply handling the problem, not facing it,' says Sue Kesten, Psychiatric Consultant to the Cage Drug Center. Instead, parents should pepper federal and state legislators with letters demanding more funds for treatment centers, drug research, and drug education programs in every school grade.'"

*Quotation copyright 1970 by Business Week

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.

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.

May: The personality for the month of May is Aleksei N. Kosygin, Premier of the U. S. S. R.

The code word is RECOG.

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



WILLY BRANDT

July: The personality for the month of July will be Willy Brandt, Chancellor of the Federal Republic of Germany.

The code word will be JOLE.



ALEKSEI N. KOSYGIN

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THESE IS a great deal of controversy today about laundry detergents which contain enzymes, the enzymes being the cause of abundant algae growth that is destroying our lakes and bodies of water so much so that several counties throughout the nation are passing laws forbidding the sale of detergents containing enzymes. Yet people know very little about algae.

Algae are a large group of plants that are among the most primitive in the botanical evolutionary scale. It is the belief of biologists that all higher plants have evolved from ancestors similar to present-day algae. There are 15,000 species of algae, all of which have been studied and classified. A limited amount of algae is important because they support, either directly or indirectly, all animals living in the sea. They also anchor silt, thus helping to form new areas of land.

The color of the Red Sea is formed by masses of red-colored blue-green algae. Iodine is extracted from certain types of brown seaweed or algae. This brown seaweed is also used for fertilizer. In Ireland a red marine alga, which is commonly known as dulse, is sometimes eaten by the inhabitants of Ireland.

Biologists have even proposed using algae as a means of solving an important problem in space travel. Algae would use up the carbon dioxide as plants do on earth and excrete the oxygen needed by the men. The men in turn would excrete the carbon dioxide needed by the algae.

The most familiar algae are seaweeds and pond scum. They are remarkably diversified in their sizes and forms.

Algae—The Most Primitive of Plants

by DELLA ROSS

Some algae consist of one cell and are microscopic. Others are gigantic, such as the tremendous kelps found in the Pacific Ocean where they reach a length of 140 feet. They have long thick stalks and long streaming leaves. Algae do not have specialized organs like the leaves, roots, or flowers of other higher plants. Although many seaweeds have structures that resemble these organs, these structures do not perform the functions of roots, leaves, or flowers.

Most algae are aquatic, though some of the smaller species have adapted themselves to land and live in the soil and on damp rocks and tree trunks. Some very minute species of algae inhabit hot springs and are capable of enduring temperatures at which few other types of organisms can survive. Other types of algae can be found flourishing on the surface of the antarctic ice or on glacial mountain summits. There they impart a brilliant color—such as red—to the surface of the snow.

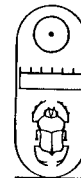


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Why Books Are Hard To Understand

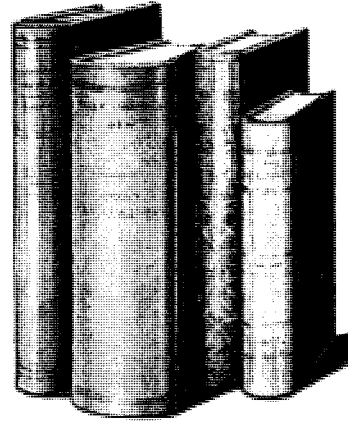
by RUTH PHELPS, F. R. C.

SOME PEOPLE assume that because a book is written and published it must be good, whatever *good* means. As a result, when they have difficulty in understanding a work, they feel it is because of their lack of ability, that they "ought to be able" to understand it. The next step is for the reader to supply a meaning and take it for granted that it is inherent in the book, when in reality it comes from himself. Sometimes the reader supplies a meaning to material which is meaningless, or he makes the material fit the concepts and ideas he has in his mind. So, let us consider some of the reasons *why* we do not understand a book.

First, it may be too technical. One may not be a scientist. It would not be at all difficult for a book on science to get too technical for such a person. People who are not interested in mysticism easily get lost in books on that subject. In order to read Freud or Jung, it is necessary to begin at the beginning to know the basic terminology and ideas.

Technicality is not limited to science, however. Its close relative, *technology*, may also be difficult. One who has not been trained or who has not trained himself may feel he is wandering in a maze when he reads some books on philosophy, art forms including architecture, literary history or criticism, metaphysics and mysticism, occult sciences, parapsychology and psychical research.

There are two ways in which a book on any subject may be technical. One is *subject matter*—the basic concepts and theories of the work. The other is *language*. The difference between a textbook and a popularly written book is only partly subject matter; it is also



language or the technical terminology in which it is written. Most fields of study have their own particular argot, or set of words, which makes them sound very technical to others.

A basic affliction of books is obscurity, and sometimes we assume something is too technical when really it is obscure. Obscurity, like technicality, can be twofold. The subject matter, theories, or concepts may not be clear in the first place. Perhaps the author himself does not have a clear grasp of his own ideas—or of someone else's ideas. A writer must know what he is talking about before he tries to tell someone else about it.

Even if the author does have a firm hold on the subject matter, he may be unable to put it clearly in words so that the reader feels he knows what it is all about. Writing clearly is not easy, whether the information is technical or simple, whether it is science, fiction, or verse. We never convey to a reader *exactly* what we have in mind at best. If it is put obscurely, we might as well speak double-talk—or not speak at all.

Obscurity is not limited to any particular field or subject. Back-fence gossip can be just as obscure as science, but both may be more effective and dangerous if they are somewhat ob-

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scure. It leaves more for the reader, listener, and repeater to assume and infer; he reads into either one what he wants to be there.

The third reason why we have to puzzle over the meaning of books, and another affliction which is common to reading matter, is *vacuity*. Vacuous means empty, inane, devoid of meaning. There is nothing to be understood. If the reader assumes, because it is a published book, that there must be a meaning in it, then he will read into it something that was never there in the first place.

Vacuity is primarily due to the subject matter, or rather the lack of it. When language is vacuous, it is because it is a fine and false front with nothing behind it. Only occasionally does an author hide genuine subject matter behind a vacuous front.

The fourth difficulty is due to the natural differences between the writer and the reader. The meaning is made up of the object, percepts, ideas, and emotions. This of course is oversimplified, but it serves the purpose. It reminds us of the basic process of perception, evaluation, and response, but it also points out that your percepts and mine are different, your ideas and emotions are not the same as mine, or as those of any writer, teacher, or individual. This is partly a matter of experience.

Finally a warning. One may use intuition by means of his own subconscious. He may, through his subconscious, contact the Cosmic. It is easy, however, to mistake subconscious for the cosmic impressions and to think the idea is from outside oneself when

it is actually a result of the function of his own mind.

Human beings seem to have difficulty in realizing and acknowledging the amazing ability of their own subconscious minds and imaginations. We have trouble in acknowledging our responsibility for what comes out of our own minds. Writers have sometimes spoken of an *alter ego* who seems to do their writing for them, but most of them have learned that this is truly a part of themselves, the master within them, although they might not put it in those terms.

A writer may get an idea, and then he may apparently forget it. The subconscious mind does not forget, and it works on it. The idea "percolates" in the subconscious until something brings it into the objective consciousness again. When the writer sits down to the typewriter, if he is lucky the material comes out in one piece without too much effort. It may *seem* to have been done by someone else, but it was not.

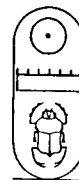
Even if the work is partly or entirely due to inspiration or contacts with the Cosmic, its nature and effectiveness are limited by the writer's understanding and his ability to realize and put down the idea.

Intuition is only as good as the individual himself. What is in the subconscious must be conceived, understood, and evaluated subjectively and objectively. It must be translated from the subconscious images or ideas into the objective. It must be translated, so to speak, from the psychic to the objective. It is partly intuitive and partly the interpretation put on it by the writer and the reader.



ANNUAL ROSICRUCIAN CONCLAVE

ALLENTOWN, PENNSYLVANIA—13th Annual Conclave, Sunday, May 9, 1971, at the Masonic Temple, 1524 Linden Street, Allentown. Registration begins at 8:30 a.m. All active members are invited to participate in this special Rosicrucian function, which will be hosted by Allentown Chapter. For complete information contact Mrs. Bernadette Lambert, Conclave Secretary, 120 South Second Street, Slatington, Pennsylvania 18080.



Toward A Mathematics of Mysticism

(continued from page 134)

intentions of Its own but responds impartially to the thoughts and emotions of every living being. According to this image, it is possible to reach It indirectly by our emotional contact with friends and with the beauties of nature, art, or thought. But since we are part of It, we may reach It directly and immediately. The testimony of many mystics and believers shows that our image agrees with human experience.

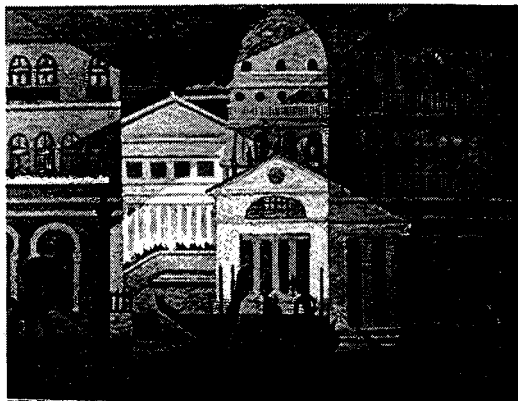
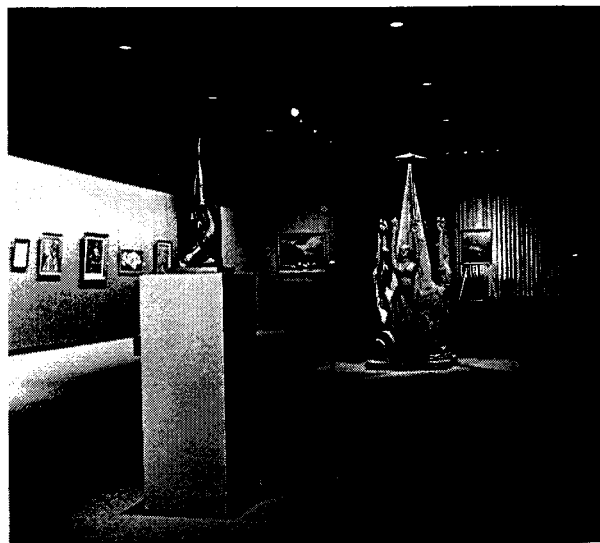
In conclusion: Topological imagery may seem superfluous to those who have had the fullness of mystical experience, with its influx of knowledge, strength, and peace. It will be emotionally rejected by those who fear that a universal consciousness endangers their personal ego.

But, it may help those who want to reconcile the envisioned Kingdom of the Mind with logic and reason.

▽ △ ▽

Exhibition of Paintings and Sculptures

An exhibition of unusual scope was presented in the Art Gallery—shown here—of the Rosicrucian Egyptian Museum during the months of February and March. Paintings and sculptures by William J. Eckert, founder, director, and instructor of the professional Art Department through twenty-five years at City College of San Francisco, were on display. Mr. Eckert's early training em-



braced study at the Chicago Art Institute; the Art Students League and Grand Central Art School, both in New York; and with several well-known artists. His versatility of expression is apparent in the use of varied media, which include mosaics as well as paintings and sculptures. The painting, *Venice Design*, reproduced at left, is representative of the artist's own statement that "No painting can be totally beautiful unless it contains good design."

Is Your Thinking Superficial?

by MADELINE ANGELL

WHEN CHILDREN are very young, they regard the "naughtiness" of an act in terms of the amount of damage done. A child who accidentally knocks six cups off a table is naughtier than one who deliberately smashes two cups in a fit of temper, according to the judgment of a young child. Adult thinking recognizes the principle that, in determining guilt, amount of damage is less important than intention of the individual involved. This principle is reflected in our laws which place heavier penalties on murder than on manslaughter. Superficial habits of thought are, to some extent, associated with chronological age, but not many of us develop our mental processes to the fully mature level. One of the reasons we do not is because we have formed mental habits that prevent our realizing the full development of which we are capable.

Superficiality of thought may cause us embarrassment and lost opportunities, as well as shallowness in our relationships with others. We cannot all become profound thinkers, but most of us can learn to think at a deeper level than we ordinarily do. It is a matter of habit as well as heredity. Let's look at some of the factors which may cause superficial thought, before considering the means of overcoming such superficiality:

Failure to question—Humpty Dumpty assured Alice in the Looking Glass that he wasn't at all worried about falling off the wall, because the king had promised that his men would put Humpty together again, in case he should fall. Some of us, some of the time, are fully as naïve as this in the unquestioning way we accept what someone, particularly someone in authority, has told us.

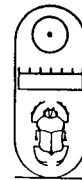
Failure to question can be caused by speed or emotion, as when we jump

to conclusions and punish a child unjustly. Bertrand Russell tells in his autobiography of an incident from his childhood in which he was the victim of such conclusion jumping. He had been warned by his nurse not to get his new boots wet. He was so busy playing on the seashore that he did not notice the tide coming in until he found himself on a rock, surrounded by water. Obeying his instructions not to get his new boots wet, he stayed where he was and called for help. His aunt waded out to get him and then gave him a lecture on cowardice, which Russell accepted in silence.

Most of us have had similar experiences. A father told me recently that the only time he ever laid a hand on any of his children was once when his oldest boy came into the house right behind the boy's sister, who was yelling, "He hit me! He hit me!" Father grabbed the boy, took him over his knee, and proceeded to paddle. "Don't you *ever* hit your sister again!" he scolded. "*He* wasn't the one who hit me," the little girl cried through her tears.

Lack of curiosity or lack of sufficient imagination to know how to direct one's efforts in order to satisfy that curiosity may cause failure to question. One would think that the ability to ask the right questions, in order to get all possible information, would be more characteristic of journalists than any other group of people. Yet it is reported that at high government levels government press officers who are instructed to give out certain information if anyone asks for it find quite often that the information, though important, remains undisclosed for the present because no newspaperman has asked about it.

Failure to analyze critically—Paracelsus, a Swiss physician of the early



sixteenth century, used to prescribe ground up jewels for his patients. He believed that the more valuable the jewels, the more effective they would be as a remedy. Had Paracelsus allowed his critical faculties freer rein he might have realized that what is good for one thing is not necessarily good for another. Vast wealth means nothing to a person who is dying of thirst in a life-boat, far from civilization.

Guilt by association may be an extreme case of failure to analyze critically. Not long ago I was told that a certain woman, the wife of a local physician, was an alcoholic.

"I know her quite well," I replied, "and I'm sure there must be some mistake. What makes you think she is an alcoholic?"

"Well, she gave a talk at the last Alcoholics Anonymous meeting," I was told.

"Just because she is trying to help alcoholics is no sign she is or even was an alcoholic herself," I pointed out. It is a sobering thought to realize how little it takes to start a reputation-damaging rumor.

Mistaking the apparent for the real

—What is apparent may be either a symbol or a cover-up for what is real. An argument over the shape of a conference table is a symbol of the struggle for power among the negotiators. In this case, what is apparently trivial is not trivial at all. The practice of packaging merchandise in such a way that it appears to be a bargain when it really is not, is so widespread that laws have been designed to help protect the consumer from confusing the apparent with the real.

Sometimes discovering the reality that underlies the surface brings us great pleasure. Poetry that has lasting value usually does so because the words stand as symbols for deeper meaning; literature of lasting value often has the symbolic structure of the myth. Deciphering these symbols in poetry and literature is a source of great pleasure for individuals who seek them. Failure to decipher results in a superficial understanding.

Mental rigor mortis—Included in this category are prejudice, stereotyped thinking, and inflexibility. A typical

example of such stiff, rigidly confined thinking was illustrated after a recent accident in which two cars collided at an intersection in a medium-sized town. One car was driven by a prosperous middle-aged businessman, a leading citizen of the town. The other car was driven by a long-haired youth wearing dirty blue jeans and one gold earring. The youth was on probation for accumulated misdemeanors. People of the town had preconceived ideas of both of the individuals involved. They assumed the businessman was right when he claimed that the youth was to blame for the accident. Fortunately for the young man, there were two eyewitnesses to the accident, so the investigation that followed established his innocence.

Superficiality is apt to be characteristic of the individual who thinks that everyone opposed to him politically is a black-hearted villain, or that all people of a certain race have such and such characteristics, or that "once a thief, always a thief."

Mental rigor mortis can keep us from realizing the genuine essence of many things, such as an appreciation of the foods, customs, and art of another land. It can even prevent us from a full awareness of those people we know well, because people are in a constant state of change. You are not quite the same person that you were a year ago, and neither am I. In fact, you and I may have had some experience which brought about a dramatic change in our way of looking at life, and this experience may result in our being very different today from the person we were yesterday! George Bernard Shaw suggested that his tailor was the only man who behaved sensibly, because he took new measurements each time they met.

Confusion of essentials and non-essentials—Have you ever failed to recognize a person the second time you met him or her because of a difference in clothes? The garage mechanic looks different in a business suit; the girl in the bikini looks different from the waitress now serving you; or you fail to recognize the shoe salesman now that he is standing before you in the uniform of a marine. These are obviously cases of not having selected the

essential features of an individual for purposes of future recognition.

Sometimes we confuse ritual and the spirit which prompted the ritual. A historian of colonial times tells about the Indian woman who wished to mourn her husband properly, but who also wished to marry again at once. So she went through all the mourning ritual—she tore her hair, beat her breast, got drunk, and indulged in a regular orgy of mourning, and she did it all in one day! When evening came, she felt free to marry again with a clear conscience.

The housewife who keeps her home so scrupulously neat and clean that no one can enjoy living in it is confusing essentials and nonessentials. So is the teacher who stifles the creativity of pupils and overemphasizes neat classification and memorization of facts. So is the businessman who risks his reputation by “turning over a fast buck” in a shady deal, or the politician who risks his reputation by accepting a bribe.

Failure to carry thought processes far enough—Business students are familiar with the *Hawthorne effect*. Researchers investigating various aspects of working conditions were impressed with the increased production rate that resulted from their first experiment. They went on to other experiments and were confused by the results, because it seemed that no matter *what* they did there was an increase in productivity. Accumulated research data, plus insight and a correct interpretation of results, led to an important finding: the common factor in each experiment, the real cause for this indiscriminate increase in production rate, was that the workers involved became exceedingly interested in the experiment and, consequently, in their work. They knew they were specially selected; they felt important; they knew that what they were doing might have important, long-lasting results.

If the investigators had stopped with the first experiment, and the first “obvious” interpretation of what had occurred, they might not have discovered the deeper, more fundamental knowledge revealed by the experiment—knowledge which led to a new trend in

industry, that of allowing workers to participate more fully in some areas that were formerly dictated by management.

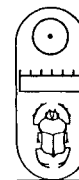
Many inventions have had to be re-discovered because no one carried the thought process far enough to realize all the possibilities. Hero of Alexandria built a steam engine more than 2000 years ago, but it was regarded as a curiosity; no one suspected its potential for work. The *camera obscura*, which has been called the connecting link between the single lens and the telescope, had to be reinvented more than once. A lot of apples dropped to the ground before anyone thought much more about it than that apples fell from the tree when they were ripe. Then along came Newton. Edison once said that most of his ideas belonged first to other people, who did not bother to develop them.

What can we do to make our own thinking less superficial? Steps to take are suggested by an examination of the causes of superficial thought:

Get all the facts you can—This helps prevent making a decision which turns out to be wrong because it was based on a superficial analysis of the situation. Sometimes the facts can be ascertained by a simple question or two. Sometimes it takes a lot of digging to gather together the pertinent information. It is not always possible to know everything one would like to know before coming to a conclusion, but searching for all available information will give an in-depth quality to one’s thinking that cannot be obtained any other way.

Learn to tolerate ambiguity—When we meet a stranger, we can classify him by various labels and consider the matter closed. That is the superficial method. Or we can regard this person as a unique individual and keep an open mind about him as he discloses one facet after another of his personality. This will result in a more complex, perhaps even confusing, concept of the person, but it will be closer to the truth than the oversimplified version.

We can also refuse to come to a conclusion, or perhaps even form a hypothesis
(continued on page 152)



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

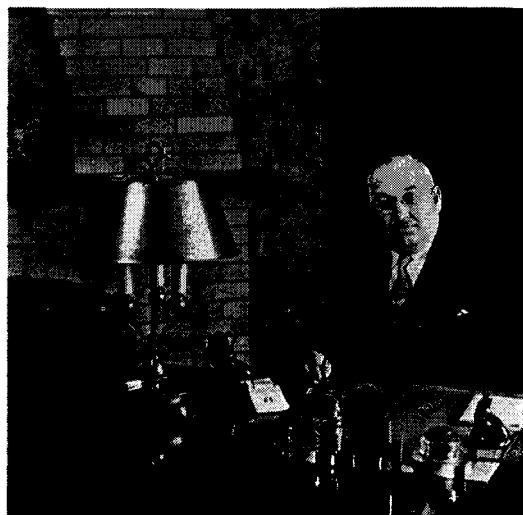
Salvation of Man

DESPITE THE FACT that reformers and statisticians try to convince us that the world is becoming less moral, more criminal, and less peaceful, we find continued evidence of something wonderful and beautiful in human nature. This is certain to save civilization from destroying itself or becoming wrecked on the rocks of modernism, as claimed by the advocates of orthodoxy and the opponents of progressiveness.

There is hardly a century in the past in which the progressive spirit of man has not awakened the opposition and condemnation of the stand-pat element of the human race. There are those in every community, in every country, and in every age, who believe that each progressive step is a step toward self-annihilation and destruction and that each onward gaze is a tempting view of future destruction.

These sorts of persons are not the proverbial balance wheels in civilization nor are they the stabilizers that are essential among all peoples. They are the kind that are retrograding though they think they are just standing still in a conservative manner. They are the ones who claim that what they and their forebears had was good enough and that there is no reason for onward progress in any of the matters of human life, human industry, or human achievement. They become reformers who never reform the past evils or correct the present errors but devote themselves to attempts to prevent the development of new ideas, new methods, and new achievements. The future to them is filled with sin and evil and the past is one glorious picture which they think should be maintained at all costs.

These critics point out that youth of the present time is given more to the joys of life than to the serious things. They want us to believe that modern civilization is headed straight toward



hell and the fires of brimstone and that the home as an institution is being wrecked and dispensed with, the church annihilated, morals suspended, spiritual things negated, and human progress turned entirely in the wrong direction.

But we who can discern the real values in life see not only the spiritual things that are developing but we abundantly also observe the continued manifestation of certain human traits that are of divine origin. These will never be annihilated or suspended or wiped out of the consciousness of man by any phase of progress or any degree of advancement.

Speaking of the youth of today, we can easily find in any group of youngsters of any age many very beautiful manifestations of the spiritual values in life. One needs only to watch the progress and development of progressive men and women, young and old, to see that a higher and better interpretation of human and godly relationships is gradually evolving.

But even if we did not observe these things we could not fail to observe that whether our age is producing a new era of understanding or not, at least the present age is not failing in manifesting the important elements of human brotherhood and heroic devotion to the ideals of universal love under the universal kinship with God. It is this

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demonstration of heroic self-sacrifice and heroic demonstration of the impulses of human love and godly relationship with all humans that proves that nothing of our modern education and culture is eliminating these essentials from the human consciousness.

Take, for instance, one simple, though extremely beautiful illustration from the common news of the day. During the month of March [1931], in a little, isolated, and hardly known section of Colorado, an old-fashioned bus was stalled in a snowstorm. The bus was loaded with children being taken from school because a severe snowstorm threatened to imprison them for many days in a schoolhouse located miles from the nearest center of homes and civilization. But the attempt to escape the storm was frustrated. The bus lost its way in the blinding blizzard and deep snows and was finally stalled in a snowbank miles from the nearest home or means of communication.

Human and Divine Love

The children began to feel the effects of the lowering temperature, and after hours had passed without food or warmth, they realized the seriousness of their predicament. The young man driver of the bus, whose little daughter was one of the occupants, then bade them farewell and started on a dangerous attempt to reach the nearest farmhouse. Here was the first demonstration of the heroic impulses of human and divine love. We may say that this was to be expected of a man and of one charged with such responsibilities. But after he failed to return and the hours turned into a day and a night and the children began to suffer keenly, we find the same heroic impulses manifesting among children who had not yet reached their teens.

As the second day of suffering approached and the children realized that there was no immediate help for them and that they must depend solely upon the simple laws of nature that their childish minds could conceive, we find two or three boys in the party attempting to assume the responsibility of manhood, solely through the rising urge of the divine something in their conscious-

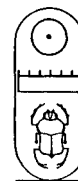
ness that always comes to the rescue of civilization in every dire predicament.

These few young boys, hardly old enough to be away from the protection of parents, conceived of various exercises, games, and indulgences, which would make all of the children in the bus keep their bodies active so that they would not become stiff and helpless through freezing. After they had exhausted every effort in this direction and one or two of the girls lay lifeless on the floor of the bus, and after every cushion had been burned and every bit of wood consumed in producing heat and the bitterness of another night was before them, the boys again demonstrated the heroic impulses of human brotherhood by divesting themselves of all their clothing but their undergarments and wrapping these outer garments around the bodies of the girls so that the girls might live even though the boys froze to death.

Some lives were saved in this manner while others were sacrificed, and at this moment [1931] thousands of adults in that State are paying homage to the bravery of these boys who gave their lives that their girl playmates might live. But I think that in addition to paying homage to this fact we should pay homage to one other; namely, the demonstration of that heroic impulse in human nature which constitutes the salvation of man.

As long as men and women can feel and give expression to a heroic impulse of human and divine love, there can be no possible destruction of the divinity and the divine element in man; and the human race and the whole of civilization will not deteriorate or cease to carry on in the manner in which God decreed all beings to live upon the face of this earth.

The children of today will be the adults of tomorrow, and the wide, unlimited, unfettered consciousness of life in these present children may broaden to a horizon that may seem to be beyond all lines of proportion. The youth of today may grow into adults who in the next few years will have little or no ideals of conservative restriction, but as long as the heroic impulses of human brotherhood and human kinship under



the fatherhood of God remain in the consciousness and continue to give unrestrained and unhesitating expression when the need for such manifestation is at hand, we will find civilization safe and sound and the world a good place in which to live.

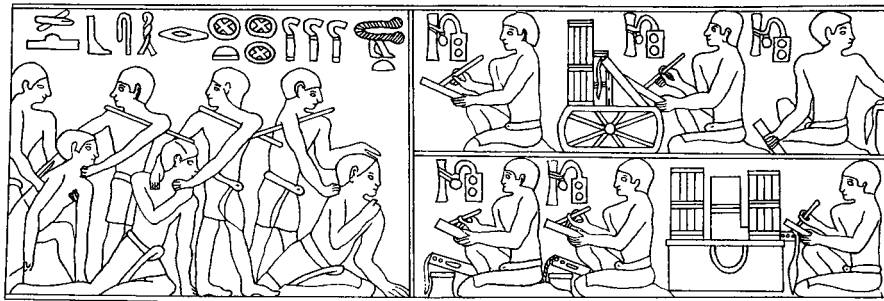
The most hopeful sign is the fact that that which was considered exclusively heroic on the part of adults, through their greater understanding of human needs, is now becoming common impulse in the minds of children through their broadening view of life and their

constant evolution toward a better understanding of human relationships. This constitutes the true salvation of man.

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



COLLECTION OF TAXES BY TREASURY OFFICIALS



This illustration is from an Egyptian tomb bas-relief of about 3000 years ago! On the right, the scribes and fiscal officers keep record, while deputies with staves bring in the taxpayers. Over these are the words "seizing the town rulers for a reckoning."

—From a work by DR. JAMES H. BREASTED,
noted American Egyptologist and founder of the
Oriental Institute at the University of Chicago



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ROSICRUCIAN DIRECTORY

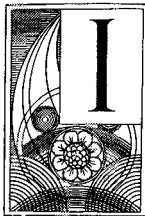
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.

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International Jurisdiction of The Americas, British Commonwealth,
France, Germany, Holland, Switzerland, Sweden, and Africa.

ELECTRONICS TAKE OVER JAZZ AND POPS

by SELMA ROSS



IMAGINE being able to carry around your own piano—just like you would a violin or a cornet!

Weighing eighty-one pounds in a compact traveling case a little bigger than two-suits, there is a 64-note portable electronic piano that goes aboard bus or plane to accompany big bands or small combos from one date to the next. Bumps, jars, temperature, or humidity do not affect tuning or touch. Because it stays in tune and maintenance requirements are low, many clubs are using it to replace conventional bandstand pianos. The 64-note portable model is finished in sandstone beige, with matching bench. A porta-cover snaps over the music panel and keyboard, and provides storage for the legs. When packed for traveling, the piano measures approximately 39 inches by 21 inches by 8 inches. Set up for playing, the height of the piano back is 34 inches.

What are the primary advantages of the electronic pianos compared to conventional models? Provision for earphones that direct sound only to the pianist, special musical effects, volume control, and lower maintenance requirements—plus the play-anywhere feature of the transistor model.

Before marketing this musical innovation, the Wurlitzer Company conducted a survey to determine consumer interest. Through that survey, the company learned of strong interest in such an instrument among apartment dwellers; mobile home owners; teen-age musicians engaged in band activity; schools and churches—the strongest interest came from professional pianists, composers, and arrangers.

Although your ear first tells you this is a regular piano, you soon notice a bell-like overtone in the treble and more penetrating bass that marks electronic

amplification. This penetrating new piano tone builds to stronger lead and lends to finer shadings of counterpoint. It features an all-transistor amplifying system that may be operated from a battery pack or regular 117-volt, 60-cycle electrical outlet. A jack that switches the sound from speaker to earphones makes possible practice, composing, and arranging sessions aboard bus or in hotel rooms.

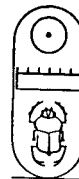
From the keyboard through the hammer that strikes the tone-producing element, the principle of the electronic piano is similar to conventional instruments. Both have standard piano keys that activate hammers. Both have tone dampers that may be controlled by a sustaining pedal. Under sustain effect, the tone-decay interval is about the same.

Control

In the electronic piano, Swedish steel reeds replace strings. When struck, the reeds vibrate in a polarized electrical field. The vibrations are transmitted to pick-up plates and channeled to the amplifier. Many traveling bands carry a spare set of numbered reeds for the middle register. Should a reed break under heavy use, it can be replaced in a few minutes. An adjustable vibrato control gives additional versatility by producing sounds that range from Hawaiian guitar to vibraphone. A volume control affects only the amplification and not the dynamics of touch. It can be turned up to fill the largest hall or down to produce a soft whisper of sound.

With a battery pack, which is also provided, the portable electronic piano can be played anywhere—at night, players or apartment dwellers can plug in a set of earphones that cut out the speaker and direct sound only to the pianist. No more complaints from neighbors! It can also be played on boats, at the beach, picnic grounds, vacation cottages, patio or pool side. This means that for the first time the family musical favorite can move outside and go where the fun goes.

Dozens of popular singers, groups, and combos are featuring the electronic piano tone. Listen to that piano backing the group. It probably will have a new impact—thanks to electronics.



Is Your Thinking Superficial?

(continued from page 147)

pothesis, on certain issues when the facts are still accumulating or the process still ongoing. It may take courage to delay until enough of the facts are in so that we can become satisfied our conviction is correct or the hypothesis reasonable. But this is better than a hypothesis or a conclusion which is premature and false. Darwin, pondering the origin of species, said: "After five years' work I allowed myself to speculate on the subject."

Get an aerial view—In the Nazca Valley of Peru, astronomical observation lines, remnants of an ancient civilization, remained virtually unnoticed until recently. Because the design of these hillside markings was so vast, it took a view from an airplane to appreciate the pattern and probable significance.

In like fashion, we often need to get an "aerial view" of a situation in order to know the best way of dealing with it. In dealing with national problems such as pollution, for example, we have come to realize that the solution requires more than haphazard, scattered remedial action. There is increasing recognition of the fact that national problems require broad, over-all planning so that details may be coordinated into an effective whole. Government, industry, and educational institutions are beginning to work more closely together in areas from technological innovation to urban ills. Systems engineering is sometimes used to get the aerial view. Small-scale situations also benefit from the aerial view. The individual who makes the most effective use of his time is usually the one who surveys his activities occasionally to be sure he is not wasting a lot of time on relatively unimportant things and thus depriving himself of time needed for more essential activities.

Take time out for mental digestion

—Darwin used to complain that his thought processes were so slow that he could never hold an argument with anyone. Another genius who once said that he did not understand things quickly was Einstein. Possibly our contem-

porary desire for instant understanding should be replaced by a desire for a more thorough understanding. Frank Lloyd Wright wrote that thinking is an intense concentration of which few people are capable, a going within to the very nature of some objective and staying in until you got what you went after. Time for mental digestion gives us time to let our critical powers function. Making a critical evaluation of our own ideas, as well as those of other people, is essential if we are to avoid superficiality.

Some of the time spent thinking things over might more correctly be called mental *indigestion*. We can spend an hour turning over and over again the memory of an insult, real or fancied, and not come up with anything worthwhile. We could have spent the time to better advantage in some recreation that would have taken our thoughts off the insult. Only when we seek new significance, new meaning, new relationships, new applications for the crumbs of knowledge we have picked up—only then can we call the mental activity *digestion*. Even our daily experiences become more valuable to us when we take time to ponder their significance. It is then that we perceive the relationship of these experiences to others we have had, to the experience of other people, and to the pattern of our lives as a whole.

In the process of mental digestion emotion might be considered an enzyme. The role of emotion in distilling the essence of an experience, an object, or an idea cannot be overlooked. The person who "couldn't care less" about the cause or the meaning of anything is unlikely to leave much of a mark for guiding future generations. It takes passion, intensity, drive to produce a profound thought, even if the passion is only that of satisfying curiosity. Most of us have to settle for a superficiality of knowledge in most areas. The knowledge explosion makes this a necessity; there is just too much information for any of us to be able to absorb more than a small percentage of what is available. But we can aim for more

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than a superficial understanding in certain selected areas—our interrelationships with other people, and our chosen lifework, for example.

The habit of superficial thought cannot be overcome all at once. It is something we have to work at over a period of time, approaching it from a number of different angles. But the rewards, in the form of new insights, better decisions, and increased foresight, make the task of fighting superficiality in our thought processes a worthwhile one.

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COVER PHOTOGRAPH

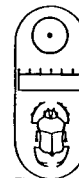
The famous *Sugar Loaf*, the huge monolithic upthrust of rock in the beautiful bay of Rio de Janeiro, Brazil, is shown. To the right is the prominent yacht club of the city. Sugar Loaf is a symbol of Rio de Janeiro and also a popular symbol of the country just as are the Eiffel Tower of Paris, Big Ben clock tower of London, and the Golden Gate Bridge of San Francisco.

YEAR-END STATISTICS

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here will be meaningful and helpful in bringing about a better understanding of the administrative functions of the Order.

Total number of pieces of incoming mail	502,961
Total number of pieces of outgoing mail	3,401,610
Individually dictated correspondence	143,216
Staff payroll	\$986,098
Taxes, utilities, maintenance, and insurance	\$161,416
Printing costs (not including books)	\$388,255
Envelopes, office supplies, and stationery	\$ 98,983
Postage for the year	\$338,728

AMORC's financial records are audited by the internationally known
auditing firm of Arthur Andersen & Company



Rosicrucian Activities Around the World

ON FEBRUARY 12, the AMORC Staff at Rosicrucian Park gathered in the Francis Bacon Auditorium to honor the Emperor of the Rosicrucian Order, AMORC, Ralph M. Lewis, on the occasion of his having completed fifty years as a member of AMORC. Also honored on that occasion were Mrs. Rachel Tyler and Miss Yvonne Nire who have been employed with AMORC for twenty-five years.

Mr. Lewis is shown receiving a fifty-year membership award from Arthur C. Piepenbrink, Supreme Secretary. Below, Mrs. Tyler and Miss Nire are being congratulated by the Supreme Secretary prior to the presentation of their twenty-five-year awards.



A.M.O.R.C. who attended, coming from as far away as Toronto and Kitchener, Ontario; Elmira, New York; Pittsburgh, Pennsylvania; and Youngstown, Ohio. Mother Nature responded with a prolonged February thaw!

The sincere, warm welcome of Frater Joseph Cyran, Master of Rama Chapter, who was introduced by Frater Phillip Beith, Deputy Master and Chairman of the program, set the tone for the Day. The program, which ran from 1:00 to 9:00 p.m., included lectures by Frater Poole, Inspector General Harry H. Suthren, and Grand Councilor Harold Stevens.

Frater Louis J. Olivero, Past Master of Rama Chapter, the originator of the idea for this "Cecil A. Poole Day," was master of ceremonies for the informal banquet which had no head table, some of the visiting celebrities being seated with each group of members. Highlights of the banquet were the presentation by Colombe Cheryl Eggert, on behalf of Rama Chapter, of a fine barometer—which also records temperature and humidity—to Frater and Soror Poole; and brief informal talks by Frater Poole, Suthren, and Stevens.

The Day ended with a truly inspiring mystical Convocation in Rama Chapter's beautiful temple where Frater Poole delivered the discourse. The joy and warmth of fellowship, and the instruction and inspiration received made this an unforgettable day for all who were there.



It takes true Rosicrucian confidence and courage to hold a special event in the middle of one of Buffalo's stormiest winters. Rama Chapter, Buffalo, New York, demonstrated these qualities with outstanding success on February 20 by holding a special *Cecil A. Poole Day* in honor of Frater Poole who, with Soror Poole, was returning from a Tax Conference in Washington, D.C.

These same fine qualities were demonstrated by over 100 members of

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In recognition of his wonderful work for the blind and other humanitarian deeds Mr. Joseph Loïs Lagesse of Rivière Dragon, Mauritius, was presented the Rosicrucian Humanitarian Award. In 1946 he started with six blind people and undertook to teach them to work. He now has more than sixty-five blind men and women who work in his Center for the Blind. There is also in this Center a program for teaching Braille to children.

Frater Serge Sènèque (right) of Rivière Dragon, Mauritius, is shown presenting the Award to Mr. Lagesse.

▽ △ ▽

On Sunday, January 31, the consecration of the new Rosicrucian Temple in Geneva, Switzerland, took place. It was attended by the Grand Master for French-speaking countries, Raymond Bernard, Soror Bernard, and 130 members from Geneva and Lausanne. The ceremony was very impressive. The temple is magnificent and in its interior design resembles the Supreme Temple. The information about this event was provided by the Swiss Grand Councilor, Roland Pettersson. To Frater and Soror Pettersson and the officers and members of the H. Spencer Lewis Lodge in Geneva our congratulations upon this splendid Temple and property in Geneva.

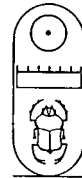
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The 1970-71 pyramid fund-raising meeting of the San Jose Symphony Auxiliary was held on February 10 in the Art Gallery of the Rosicrucian Egyptian Museum. Pictured are three members of the Symphony playing for the occasion. Looking on are Mrs. Patrick Bitter, Auxiliary President, and Mr. James French, Museum Curator.



Frater Harold P. Mortz, recently installed Chairman of the Board of Trustees of Hermes Lodge, Los Angeles, is a man of aspiration and accomplishment who demonstrates in his life and activities the mark of the true Rosicrucian student. Concurrently with twenty-three years of growth and achievement within his regular employment, Frater Mortz became an ordained minister and served for a time in that capacity. Then, feeling a need for further education he returned to college (while still maintaining a full work schedule adjusted to class attendance needs) to pursue a new objective—the study of social science and history—with a view to obtaining teaching credentials.

He has now achieved teacher status, teaching one class a day in history in a Los Angeles high school and, with his studies soon to be completed, is looking forward to securing a full-time teaching position. Frater Mortz has received much encouragement in his endeavors from Soror Mortz, also an active Rosicrucian, and their children, as well as from many of his working associates, and is a fine example of one who applies the Rosicrucian principles to his daily affairs.





Is Man Subject to Solar Cycles?

DOES light exert a *strange influence* on man's mind? Are wars and large-scale political upheavals the result of subtle cosmic disturbances? Sun spots alter your radio reception—do they also produce aggravating effects upon your nervous system? You are being continually bombarded by invisible radiations from space. Learn about these mysterious energies and how they influence your thoughts and moods.

Free Manuscript

Merely subscribe or renew your subscription to the *Rosicrucian Digest* for one year—and ask for the *free* manuscript entitled "The Influence of the Sun on Human Affairs."* \$5.00 (£2/1/9 sterling) for each one-year subscription.

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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

THE MYSTIC EAST

Kathmandu, the capital of Nepal in the shadow of the Himalayas, is a city of temples in which the street shown is an example. Not only is there a common integration of the Buddhist and ancient Hindu religions in Nepal but a striking syncretism in the structure of their temples. Age-old religious and secular customs still prevail, further influenced by the large colony of Tibetan refugees who fled the Red Chinese invasion of their homeland. Western culture has made little inroad and appears as an anachronism among the myriad edifices of oriental design so evident in this city.

(Photo by AMORC)

TRAIL OF THE ANCIENT ARYANS (Overleaf)

For several thousand years nomadic tribes filtered down from the region of the Caspian Sea to the highlands of what is now Iran. They become known as the Aryans. They gave their name to Iran and brought their culture and religion southward into India. Today nomadic tribes with their simple tents continue to graze their herds in the same fertile area as in centuries past. Here is one such nomadic settlement in Iran near where the ancient Persians founded the capital of their empire.

(Photo by AMORC)

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The Imperator's New Year Message

Now available on tape to members
everywhere in new, convenient
Cassette form.*

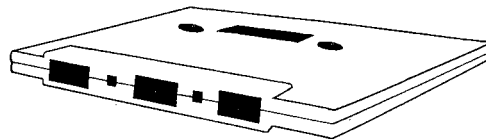
This is the first of many programs-to-come that members can share with the officers and staff at Rosicrucian Park. This first cassette package contains the Imperator's official address to members on the occasion of the 1970 New Year's festival in the Supreme Temple. On the same cassette, approximately thirty minutes of *other program highlights* are recorded, from the sounding of the gong that signals the members' entrance to the voice of the Imperator as he directs the participants to partake of the New Year's feast. Order yours now from the Rosicrucian Supply Bureau, San Jose, California 95114, U.S.A. Price \$4.95 (£2/1/3 sterling). (Approximately 50 minutes' playing time, the equivalent of two average AMORC tape programs.) Also available on reel at 7½" per second. Please state whether reel or cassette is desired.

California residents please add 5% for sale tax.

*We apologize for not getting this into production last year but are pleased to have it available now.

NOTE: Other programs are being recorded or being duplicated on cassettes and reel tapes. A complete listing of these is now available. Write for your list. Address: Audio-Visual Department, AMORC, Rosicrucian Park, San Jose, California 95114.

On Cassette



Essays of A Modern Mystic

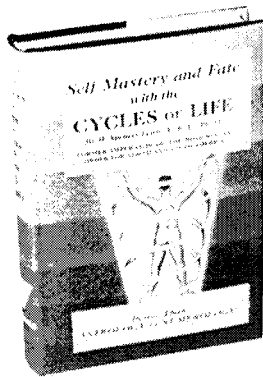
by H. Spencer Lewis, Ph.D.

Rationalism and materialism are undermining the dogmatism of many religions today. It is **mysticism** that will be the strong element in preventing further deterioration of morality. This book, **Essays of A Modern Mystic**, will disclose the personal confidence and enlightenment that mystical insight can give to an individual. You will find an inner peace and a sense of security in reading the chapters of this book.



\$3.75

(£1/11/3 sterling)



\$3.95

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Self Mastery and Fate With the Cycles of Life

by H. Spencer Lewis, Ph.D.

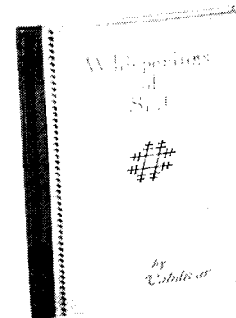
This book reveals how we may take advantage of certain periods to bring success, happiness, health and prosperity into our lives, and it likewise points out those periods that are not favorable for many of the things we try to accomplish. It does not deal with astrology or any system of fortunetelling but presents a system long used by the Master Mystics in Oriental lands and which is strictly scientific and demonstrable.

Whisperings of Self

by Validivar

The aphorisms in this collection have appeared singly in copies of the **Rosicrucian Digest** over a period of forty years and comprise insights into all areas of human experience—justice, war and peace, ethics, morals, marriage, family, work, leisure, and countless others.

The author's frank and direct style provides much food for thought in each brief impression.



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BRAVE NEW ERA

A new movement has appeared which puts forth the thesis that the stresses and seeming breakdowns through which society is presently passing are primarily caused by "too much change in too short a time." The rapid advancement of technology and the widespread changes it has brought with it are blamed for this, and it is suggested that the rate and direction of change must be controlled or else social disintegration on a massive scale is inevitable. In other words, according to this premise, reins ought to be put on research and development and brakes installed on progress.

Whether this interpretation of events and their solution are valid or not is of great importance for us today. Is it true that we have experienced a far too rapid rate of progress which has suddenly ambushed us, without giving us any hint of its coming, turning our world topsy-turvy? Have all these events brought on by the new advancements of technology really sneaked up upon us? Or is it simply that we have been too preoccupied with our own everyday affairs to notice the distant rumblings of their coming?

In Greek mythology, Cassandra was a mortal who had been gifted by Apollo with the power of prophecy; however, when she refused the god's advances, he ordained that no one should believe her predictions, although they were invariably correct. We too, in modern times, have had our Cassandras. Sometimes they have been wrong, often they have been right; but most of the time they have been ignored by the majority.

Being able to predict an effect from a set of causes is not a special gift that only a few extremely talented individuals possess. It is merely the willingness to acquaint oneself with facts and occurrences and then logically deducing the results toward which they will lead, much like adding two and two together and coming up with four—certainly not such a great feat. Of course, with events of the type we are discussing, the results are not always as accurate, but they can be close enough to avoid jarring surprises. There are many people in various walks of life capable of doing this who deal with facts and odds and base their lives and decisions upon their conclusions. Anyone who has dealings in the stock market, vital statistics, or even the race track knows what all this is about.

In the case of technology, there has always been the science fiction writer, who in most cases—even if he is not a science writer himself—has based his work on what the science writer reports to the public at large. Technology has sprung some nasty surprises on us?

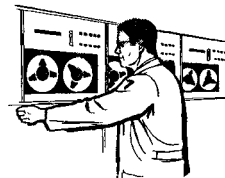
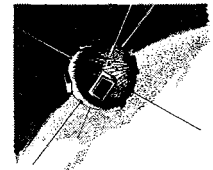
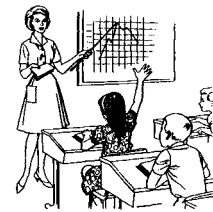
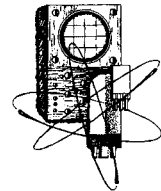
Not on all of us. It did not take a great mind to realize that, eventually, $man + rocket = space\ travel$, only a logical mind. Yet it was not so long ago that nobody important dared to discuss seriously the possibilities of a trip to the moon outside of the pages of a science fiction yarn. Even so, because enough people *did* pay attention to men like the science fiction writer, nobody was stunned by the first moon landing; in fact, many of us had the eerie feeling that we were looking at something which had already happened before.

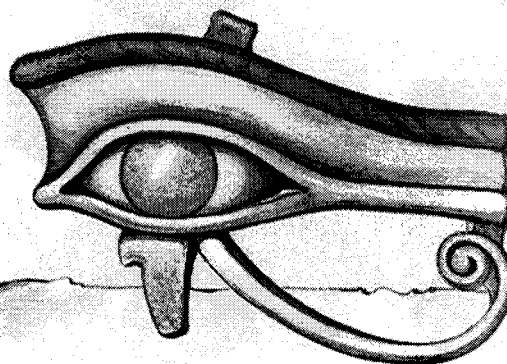
In 1941, Robert Heinlein published a story entitled "Solution Unsatisfactory," in which he not only predicted the development of nuclear weapons and their use in the Second World War, but also the stalemate which followed with Russia. In 1944 another science fiction writer had a story published in which he described the atomic bomb so accurately that security agents investigated the magazine's editor, fearing there had been a breach of security by someone involved in the Manhattan Project.

Yet nothing extraordinary was involved in all this. All of these men drew their own conclusions, separately, based on what they had learned about nuclear fission years before. And all these facts had been regularly published and freely circulated in scientific journals, popular science magazines, and the back pages of newspapers. But when the news of the nuclear blasts over Japan came, the world was stunned, and the majority of people firmly believed for years after that, that there was such a thing as an "atomic bomb secret" which could be kept for an indefinite time, although it had been common knowledge that research of that type had been going on in Italy, France, England, Russia, and even Japan, besides the United States, for years before that.

Before blaming most of the dislocations shaking our society today on advancement which has been too rapid to keep up with, it would be well to consider whether they are truly due to great, unexpected leaps forward by science, or just to the apathy of the great majority of people who felt—and feel—that putting forth the slight effort needed to more or less keep abreast of new developments and their possible effects is just too much trouble.

If the reins are pulled on research and development and the brakes applied on progress, we will have brought to a halt and perhaps to an end the most outstanding and unique features which have shaped and produced 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:

Plato defined man thus: "Man is a two-footed, featherless animal," and was much praised for the definition; so Diogenes plucked a cock and brought it into his school, and said, "This is Plato's man." On which account this addition was made to the definition, "With broad flat nails."

—DIOGENES the Cynic, 412(?)–323 B.C.

It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it listeth; a tamed mind brings happiness.

Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness.

—THE BUDDHA, 563(?)–483(?) B.C.
The Dhammapada, or Path of the Law
Chapter III; 35, 36

For, of a truth, they (i.e. Love and Strife) were aforetime and shall be; nor ever, methinks, will boundless time be emptied of that pair. And they prevail in turn as the circle comes round, and pass away before one another, and increase in their appointed turn.

—EMPEDOCLES
(Fifth century, B.C.)

